

FLOURISH

November 2022

Bind us together

Archbishop's pledge of service at historic Pallium ceremony



ABOND between Rome and home and a call to be close to his people ... that was how Archbishop Nolan summarised the ceremony of reception of the Pallium, the small woolen collar which he will wear in future as a metropolitan archbishop.

The Pope's Nuncio (ambassador) to Great Britain travelled to Glasgow to lay the vestment on the Archbishop's shoulders, according to the desire of Pope Francis that the ceremony should take place in the home cathedral of the recipient.

Archbishop Nolan had been given the pallium in Rome in June by the Pope at a Mass with all the new Metropolitan Archbishops named over the last year, but the ceremony of installation was to take place in each prelate's home diocese.

Archbishop Claudio Gugerotti told the congregation of clergy, religious and lay people in St Andrew's Cathedral: "This is a symbol of your belonging to the Church of Rome, given to you by the Holy Father, and this Holy Father wanted the installation to take place here.

"The woolen scarf I lay on your Archbishop's shoulders is made of the wool of lambs and is a reminder of his role as a shepherd. He is to be like the Good Shepherd and you are to feel loved in his sight.

"Please pray for your Arch-

BY RONNIE CONVERY

PICTURES BY PAUL MCSHERRY

bishop. It's not easy to be a bishop today. It can be a very heavy burden". But he added with a smile, "Your man is strong and he knows what he wants!"

The ceremony which followed was historic. It was the first time in history an Archbishop of Glasgow had been installed with the pallium on Scottish soil.

That historic note was taken up by Archbishop Nolan in his homily.

Sharing

He reminded those in attendance (and those following the ceremony online) of the special title given to the Archdiocese of Glasgow by a Pope in the 12th century – *specialis filia romanae ecclesiae* – special daughter of the Roman Church, a title reproduced in the colourful mosaic laid on the floor of the Cathedral entrance.

Archbishop Nolan said: "The Pallium represents a sharing in the ministry of the Pope and the work of Christ the Good Shepherd... it's a reminder that the Archbishop should not be a remote figure but one who is in contact with the flock.

And jokingly he added ... "Pope Francis likes to talk about the shepherd 'smelling of the sheep'. Well I have to say the sheep whose wool



went into making this pallium smell OK!"

He went on to appeal for a new sense of common mission.

The Archbishop said: "I have been asked since becoming Archbishop how I can cope with the challenges and difficulties of running a large archdiocese like Glasgow.

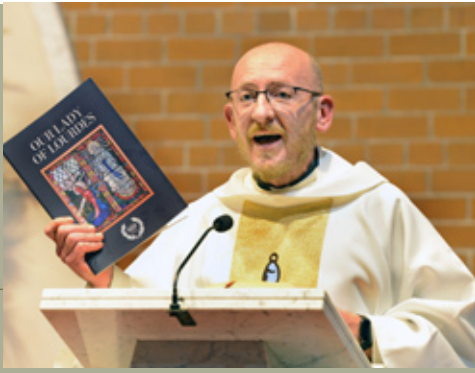
"But I cope because they are not *my* challenges and difficulties, they are *our* challenges and difficulties. We all have a role to play."

He went on: "Our talents are given to us to use for others, not just ourselves. So we have to encourage each other to use our talents for the benefit of the wider community, and people have to be allowed to do that – that's why synodality is so important. It means working together for the good of the whole Church."

CARDONALD

The parish of two Popes: 100th anniversary

FULL REPORT PAGE 10-11



SPECIAL FEATURE

World Day of the Poor: Parishes open doors to keep people warm

FULL REPORT PAGE 6-7



Cardinal Winning lecture plans revealed

THIS year's Cardinal Winning Lecture will be given by a world expert in Artificial Intelligence who is also an advisor to Pope Francis on the issue.

Entitled "RenAIssance? Challenges of Artificial Intelligence to education and formation," it will be given by Dr Paolo Benanti T.O.R from the Pontifical Gregorian University, Rome.

Mark your diary now - 19 NOVEMBER 2022, 11.15-12.30, BUTE HALL, UNIVERSITY OF GLASGOW

(Mass will precede the



lecture in the University Chapel at 9.30am)

A native of Rome, Paolo Benanti was born in 1973 and is a Third Order Fran-

ciscan whose research interests include ethics, bioethics and the ethics of technology. His academic work focusses on approaches to innovation: the impact of the digital age; biotechnology as it relates to human flourishing; biosecurity, neuroscience and neurotechnology.

He completed his Masters in 2008 and Doctorate in 2012 in Moral Theology at the Pontifical Gregorian University. His doctoral thesis - bearing the title, The Cyborg: The body and bodily existence in the

post-human age, won the prestigious Belarmino-Vedona Prize.

Since 2008 he has been a lecturer at the Pontifical Gregorian University, the Theological Institute of Assisi and the Pontifical Leoniano College in Anagni.

Places are free but registration is required: https://www.eventbrite.co.uk/e/cardinal-winning-lecture-2022-registration-438940010387?fbclid=IwAR37Zk-4V_KmABY_onIJFcQy6eYWAToykGhTl3GytC_lv3FssucOod8-Tyo4



Maryhill ecumenism in action

A UNIQUE initiative uniting a Catholic parish and a Church of Scotland congregation to support local communities, is marking its first birthday.

In Maryhill, in the north west of Glasgow, relations between Immaculate Conception Parish and their neighbours at Maryhill Ruchill Parish Church grew to the point that they entered into a contracted partnership a year ago.

They set up the "Together we Make Maryhill" programme and jointly employ Iona Craig as an outreach worker, activist and volunteer co-ordinator.

There has been a great deal to celebrate over the first year of the scheme. Between them, the two parishes have drawn down in excess of £20,000 funding in grants and gifts and a further £10,000 from the wellbeing fund has enabled a range of activities - some

BY RONNIE CONVERY

administrative (like the establishment of parish data bases and website) but most very visible.

Among the activities the new partnership has supported are

- A monthly men's breakfast
- An extension to the local Foodbank
- The creation of a breakfast club for the whole community

And with economic pressures increasing on local people, Parish Priest Fr Jim Lawlor, Kirk Minister Rev Stuart Matthews, and outreach worker Iona Craig plan a series of initiatives to make life better in coming months for the good folk of Maryhill and beyond.

Fr Jim said: "The partnership has been so positive for this area. Already we are



planning for a pantomime trip at Christmas (which might otherwise be beyond a lot of people's financial possibilities), then activities such as boat trips together on the canal barge, a youth club and community celebrations throughout the year."

The most recent activity of the programme was to establish a pop-up café and reach-out event in the local shopping area, to spread the news and have a 'conversation' with locals to improve the services the two parishes can offer.

Already the success of the programme has been acclaimed.

Fr Jim said: "Both congregations believe this is a unique project in both churches nationally. This has already been recognised by the Church of Scotland. I was asked to speak before Glasgow presbytery and the Moderator at the recent service of Union of Maryhill & Ruchill parishes and the Moderator of the General Assembly of the Church of Scotland has expressed an interest in visiting in the new year."

Food bank award

GLASGOW parish has been named as Scottish award winners of a prestigious UK wide competition organised by the National Churches Trust in recognition of their work in helping the poor and vulnerable in the community.

Explaining their unanimous decision to give the award in the Volunteer and Community and Volunteer category to St Gregory's parish in Wyndford, the judges said: "The church started life in a wooden hut in 1965, in one of the most deprived areas of Glasgow."

"The food bank, one of the busiest in the city, has been open every weekday throughout the pandemic, thanks to volunteers from churches across the area. Several were or are users of the food bank and want to give back."

"The judges loved that the church cares deeply about the health of volunteers and them moving into training and employment."

Parish priest Father Allan Cameron said:

"There are lots of people who have been and are currently volunteers for whom this award is a great boost. They work away quietly and without any benefit to themselves, but their kindness and compassion are a great example to everyone."

"We thank all who work with the stock, stacking and rotating the food. Those who work at the door with patience and gentleness. Those who prepare items to dispense from within bulk packaging. Those who drive, those who shop, those who donate regularly and occasionally."

"Those who maintain the paperwork, the environment of the food bank, look after safe and environmentally appropriate disposal of items not used or past use by dates. In other words, everyone who has made St Gregory's food bank what it is."

■ To find out more visit www.stgregorysfoodbank.com

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Priests on the move

BY **RONNIE CONVERY**

PRIESTS across the Archdiocese are on the move again following the most recent series of clerical appointments announced by Archbishop Nolan.

The town of Bishopbriggs, will see significant changes. For health reasons, Canon Robert Hill is stepping down meantime from parish ministry and from his responsibilities as Dean. He will continue to be resident in Saint Matthew's Presbytery in the town centre.

Father Nicholas Monaghan, Parish Priest of Saint Dominic's, the other Bishopbriggs parish, will add the role of Administrator of Saint Matthew's to his current responsibilities. He will be assisted by new arrival, Father Alex Mpaggi, who is on loan to the Archdiocese, and who will now serve as Assistant Priest in the two Bishopbriggs parishes.

The East End of Glasgow is also facing changes.

Father David Brown, cur-



rently the Parish Priest of Saint Paul's, Shettleston is retiring. His post will be taken by Father Francis Balmer, currently Parish Priest of Saint Ninian's, Knightswood.

It will be a welcome return to the East End for Fr Frank. As soon as the news broke,

well-wishers took to Facebook to say 'welcome back!'

Father Paul Milarvie, the former Rector of the Scots College in Rome and currently Parish Priest of Saint Mary's, Duntocher and Saint Joseph's, Faifley, will be the new Parish Priest of Saint Ninian's, Knightswood.



Father John McGinley, who is currently Parish Priest of Saint Peter's, Bellsmyre in Dumbarton also gets a new role ... just up the road in Clydebank, as he is appointed to succeed Fr Milarvie in Duntocher and Faifley.

Dumbarton Catholics will see other changes too. Canon Gerard Conroy, the well-respected Parish Priest



of Saint Patrick's, Dumbarton, has been appointed to serve also as Parish Priest of Saint Peter's Bellsmyre, and Father Douglas Green, who was ordained in the summer will serve as Assistant Priest at both Saint Patrick's and Saint Peter's.

Meanwhile in the west end of Glasgow, Father Andrew McGowan, until now Ad-

ministrator of Saint Paul's, Whiteinch, has been appointed Parish Priest of the same parish, while on the south side, Father Joseph Uwah, Administrator of Saint Robert's, Househillwood and Saint Bernard's, Nitshill, is similarly named formally as Parish Priest of both parishes.

Left to right:
Fr Douglas
Green; Canon
Robert Hill;
Fr Nicholas
Monaghan

Pictures by
Paul McSherry

Remembering Archbishop Philip

THE life of the late Archbishop Philip Tartaglia has been recalled with a football tournament for young people which echoed his passion for sport and education.

The second Archbishop Tartaglia Football Tournament was held last month at Muirend Pavillion in East Renfrewshire.

Our Lady of the Missions Primary School hosted the event in conjunction with cluster primary schools St Joseph's Primary, Clarkston, St Clare's Primary, Newton Mearns, and St Cadoc's Primary, Newton Mearns.

Pupils from 13 other schools also participated in the mini festival of sport including: St Mark's, Barrhead, St Thomas, Neilston, St John's, Barrhead, St Aloysius, Glasgow, Mearns Primary, Newton Mearns, St Fillan's, Glasgow, St Conval's, Glasgow, and Our Lady of the Annunciation, Glasgow.

Three separate tournaments were held: one for Primary 6, one for Primary 7 and a Girls tournament.

The overall winners were Our Lady of the Missions



Primary 7 team, St Joseph's P6 team and Mearns Primary's Girls team.

Maria McFadden, Principal Teacher at Our Lady of the Missions Primary, said: "Archbishop Philip was a huge football fan and would have loved yesterday's event which brought

together the local communities through a love of sport. It was a great tribute to a much-loved churchman who had a great commitment to education."

Canon Gerard Tartaglia added: "Archbishop Philip loved his football and when he was younger loved to play. He was no mean footballer himself, a more than decent inside forward with a keen eye for goal. Seeing our young people thrive in this environment of faith and life, supported by teachers and staff from their schools and along with their families, would give him great joy and hope."

St Catherine's hosts first confirmations



Picture by Paul McSherry

ARCHBISHOP Nolan marked a personal milestone last month as he carried out his first confirmation ceremony as Archbishop of Glasgow last month.

St Catherine Labouré Parish in Balornock had the honour of hosting the event and the first child to be conformed was from the nearby St Martha's Primary School.

The church was full for the Mass which brought together pupils and their families from St Catherine's Primary, St Martha's Primary and Meadowburn Gaelic Unit, Bishopbriggs.

Archbishop Nolan was joined by St Catherine's Parish Priest Canon Anthony Gallagher and Fr John McGrath who is Parish Priest at nearby St Aloysius, Springburn.

WORLD YOUTH DAY 2023

How World Youth Day changed my life forever

BACK in 2016, Natasha Flynn somewhat 'found herself' on the Archdiocesan pilgrimage group to World Youth Day in Krakow and has never looked back, crediting the experience as one that quite literally, 'changed her life'.

What was your faith like growing up?

I think I had a pretty normal Catholic experience growing up. I was baptised, received the Sacraments, went to Catholic school and every Sunday my dad would take me to Mass. I enjoyed going to Church but I didn't really understand much of what was happening. When I was a little older, if you had asked me what I thought of God then I would probably have said that I saw him as nothing more than an intimidating man in the sky. I didn't know God then in the way I do now.



Natasha Flynn

What about the year or two before World Youth Day?

I was 16 at World Youth Day and in the year or two beforehand, I was really disengaged with the Church. I didn't understand some of her teachings and so failed to agree with them. This led me to feel like I didn't belong and this was only amplified, for me, by the lack of other young Catholics around.

How did you end up on the Archdiocesan Pilgrimage Group to World Youth Day?

One day my RE teacher told us that a parishioner in our local parish had decided to sponsor someone to go on a trip to Poland that summer with other young people my age. We never traveled abroad growing up and so the idea of going on holiday was exciting and so I put my name forward on a whim and was given the spot.



BY MAIRI-CLAIRE MCGEADY

From 'Free Trip to Poland' to finding yourself on pilgrimage in Krakow, what was that like for you?

As I said, I was looking forward to and grateful for a 'free holiday'. I was excited to see a new country. To be honest, I had no idea what I was signing up to, initially. Then, the more preparation meetings I went to, the more I started to realise what I was letting myself in for. As we arrived in Krakow, all I could see in the distance was massive groups of young people and there was a really joyful atmosphere. I couldn't get my head around the magnitude of it – there were just so many young Catholics. I also was confused by their joy. I thought so many of the young people, and my leaders, were a little crazy at first.

You've said that World Youth Day changed your life, what happened?

From questioning the joy I saw in others at the beginning, I ended up leaving Poland with that deep joy permeating my heart! At World Youth Day, I experienced in a tangible way, for the first time in my life, an encounter with God. It was at the Vigil with Pope Francis. We had walked and walked and walked that day in the blazing heat and I was tired and lamenting not being back and comfy at the accommodation. However, in a moment everything changed.

We had a time of Eucharistic Adoration and each young person was given a candle. As I looked around me in the massive field that night, I just saw all these

little lights of the nearly 3 million young Catholics who were gathered and, by the grace of God, I became aware of His presence with me and His love for me. This changed my life.

Suddenly, I realised that God wasn't that distant figure in the sky but was close to me and I desired to follow Him. I wanted to pray, to learn more about Jesus and to be like Him and I started going back to Mass and Confession.

How did it impact your life when you returned home and the years that followed?

The experience of World Youth Day had an amazing impact on my life. I have made amazing friends on my journey and have grown closer to God, which has helped me in my own personal relationships. Having had such a great experience and encounter with God's love, I really wanted to share that with others and so I have been volunteering with the Youth Office for many years now, helping young people journey with God, discover his love for them and learn about the beauty of our Catholic Faith.

What would you say to any young person considering going to WYD?

Do it! It was such a fun and special time and is not something you want to miss out on!

Also, don't be afraid. I thought they all seemed a bit strange at first but the team are lovely and the group is great!

What would you say to any 'not-so-young-persons' considering partnering with us?

Please pray for us! And, if you're like that parishioner in my parish, that can help a young person get to World Youth Day in Lisbon next year by part or full sponsorship then please let the parish priest know so that more searching young people can have this opportunity to meet Jesus and experience that they belong in the Church!

■ Reflecting again upon Natasha's journey, I am in awe at how God brought so many factors into alignment in order to reveal to her His heart. This opportunity of encounter and belonging, uniquely felt at World Youth Day, is still available for our young people.

Next summer from 30th July–8th August 2023, we will be taking a group of young pilgrims aged 16 (as of Feb 2023), through to 35 at time of pilgrimage to Lisbon to join the Holy Father and over a million other young people.

The cost to young pilgrims is £750 (with the real cost being £1750). To find out more or to register, email us: youth@rcag.org.uk. To partner with us financially and provide assistance to our young people, please contact me, Mairi-Claire McGeady by email (youth@rcag.org.uk) or phone (07496 876910).



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If you would like to partner with us in praying for and financially supporting our young people, please get in touch.

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ARCHDIOCESE OF GLASGOW WORLD YOUTH DAY PILGRIMAGE

UPCOMING MEETINGS

PILGRIM MEETING

1900, MONDAY 7TH NOV | YOUTH OFFICE
[TINYURL.COM/RCAGWYDREGISTRATION](https://tinyurl.com/rcagwydregistration)

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1900, MONDAY 5TH DEC | YOUTH OFFICE
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PILGRIM MEETING

1900, MONDAY 16TH DEC | YOUTH OFFICE
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Did you hear the one about the archbishop and the bike wheel?

IT'S not every day that an Archbishop holds a bicycle wheel aloft at the start of a sermon.

But when Archbishop Nolan did just that, it was to make a powerful point to more than 500 Catholic secondary school pupils who gathered in St Andrew's Cathedral at a commissioning service to mark the start of their Caritas Awards journey.

He said: "If you want to know how a bicycle works look at the way the spokes are all connected with the hub at the centre. Unless all the spokes are connected to the one central hub then the bicycle will not work.

"We too must be connected to our hub, that is to God.

"And while our relationship to God is key, it is tied up with our relationship with other people.

"Jesus tells us in his teaching that we have to try and be like him and imitate him – the closer we get to God and get to be like God, the

more we get like Jesus and the more we should care about other people.

"As you know Caritas is the Latin word for love – and Jesus of course teaches us that the love of God and love of others are two sides of the same coin. I hope that this year through all the things you will do, all the acts of love, of Caritas, will bring you not just closer to God but closer also to others."

Following his powerful message Archbishop Nolan then invited the students to make their Caritas promises telling them: "Jesus sent out his disciples to spread the Good News and to serve others.

"Those first followers heard Jesus' call and answered it.

"We believe that you, our 6th year pupils here today, are responding to a similar call and are to be entrusted with serving God and others through faith witness at home, school and parish, representing our Church

and most importantly Jesus as you embark on this Caritas year."

Each school then sent a representative forward for the Caritas badges to be blessed and distributed to the schools taking part in the scheme.

The Caritas awards scheme, organised by the Scottish Catholic Education Service, was initiated following the visit by Pope Benedict XVI following his visit to Scotland in 2010.

The Holy Father urged young people in Scotland on that occasion to become 'saints of the 21st century' by volunteering time in their school and faith communities across Scotland, offering practical support to others, and by demonstrating that these actions of loving service are inspired by faith in God.

The awards ceremony is scheduled to take place on June 6, 2023 at the Clyde Auditorium after an absence of four years due to Covid restrictions.

Picture by Paul McSherry



Papal composer to visit Croy

The Seven Last "Words" of Christ

Sir James MacMillan reflects on the creative process of his Composition (Cantata) of the Seven last words of Christ on the occasion of the formal inauguration of the Gold Leaf Version above the Sanctuary at Holy Cross, Croy. **22nd November** (Feast of St Cæcilia) at 7.30pm beneath our Gold Leaf Version.



On the night, Voluntary Contributions to defray costs will be most welcome.

Holy Cross, Constarry Road, Croy, Glasgow G65 9JG



WORLD famous composer Sir James MacMillan will be the special guest at an event to celebrate the enhancement of a venerable West of Scotland parish this month.

The composer – whose music was commissioned for the visit of Pope

Benedict to the UK – will visit Holy Cross, parish in Croy, as the new gilded representation of the 'Last seven words' of Christ on the Cross is inaugurated.

Sir James will reflect on the creative process of his Composition (Cantata) of the last seven words on the

occasion of the formal inauguration of the Gold Leaf Version above the Sanctuary at Holy Cross, on Tuesday 22nd November (Feast of St Cæcilia – the patron saint of music and musicians) at 7.30pm beneath the Gold Leaf Version.

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WORLD DAY OF THE POOR

Letter of Pope Francis for World Day of the Poor



SEVERAL months ago, the world was emerging from the tempest of the pandemic, showing signs of an economic recovery that could benefit millions of people reduced to poverty by the loss of their jobs.

A patch of blue sky was opening that, without detracting from our sorrow at the loss of our dear ones, promised to bring us back to direct interpersonal relations and to socializing with one another once more without further prohibitions or restrictions.

Now, however, a new catastrophe has appeared on the horizon, destined to impose on our world a very different scenario.

The war in Ukraine has now been added to the regional wars that for years have taken a heavy toll of death and destruction. Yet here the situation is even more complex due to the direct intervention of a "superpower" aimed at imposing its own will in violation of the principle of the self-determination of peoples.

In this situation of great conflict, we are celebrating the Sixth World Day of the Poor.

During his visit to Jerusalem, Paul met with Peter, James and John, who had urged him not to forget the poor. The community of Jerusalem was experiencing great hardship due to a food shortage in the country. The Apostle immediately set about organizing a great collection to aid the poverty-stricken. The Christians of Corinth were very understanding and supportive. At Paul's request, on every first day of the week they collected what they were able to save

This month the Catholic Church throughout the world marks the sixth World Day of the Poor. This annual commemoration was instituted by Pope Francis and is intended to act as reminder to all Catholics of their duty to care for those less fortunate than themselves. This year the World Day of the Poor will be marked on Sunday 13 November.

This is an abridged version of the Holy Father's Message:

and all proved very generous.

From that time on, every Sunday, during the celebration of the Holy Eucharist, we have done the same thing, pooling our offerings so that the community can provide for the needs of the poor. It is something that Christians have always done with joy and a sense of responsibility, to ensure that none of our brothers or sisters will lack the necessities of life.

Where the poor are concerned, it is not talk that matters; what matters is rolling up our sleeves and putting our faith into practice through a direct involvement, one that cannot be delegated.

At times, however, a kind of laxity can creep in and lead to inconsistent behaviour, including indifference about the poor. It also happens that some Christians, out of excessive attachment to money, remain mired in a poor use of their goods and wealth. These situations reveal a weak faith and feeble, short-sighted hope.

We know that the issue is not money itself, for money is part of our daily life as individuals and our relationships in society. Rather, what we need to consider is the value that we

put on money: it cannot become our absolute and chief purpose in life.

Attachment to money prevents us from seeing everyday life with realism; it clouds our gaze and blinds us to the needs of others. Nothing worse could happen to a Christian and to a community than to be dazzled by the idol of wealth, which ends up chaining us to an ephemeral and bankrupt vision of life.

None of us can think we are exempt from concern for the poor and for social justice.

When the only law is the bottom line of profit at the end of the day, nothing holds us back from seeing others simply as objects to be exploited; other people are merely a means to an end. There no longer exist such things as a just salary or just working hours, and new forms of slavery emerge and entrap persons who lack alternatives and are forced to accept this toxic injustice simply to eke out a living.

We can easily discern the lack of satisfaction that many people feel because they sense that something important is missing from their lives, with the result that they wander off aimlessly in search of it.

In their desire to find something that can bring them satisfaction, they need someone to guide them towards the insignificant, the vulnerable and the poor, so that they can finally see what they themselves lack.

Encountering the poor enables us to put an end to many of our anxieties and empty fears, and to arrive at what truly matters in life, the treasure that no one can steal from us: true and gratuitous love. The poor, before being the object of our almsgiving, are people, who can help set us free from the snares of anxiety and superficiality.

On 15 May last, I canonized Brother Charles de Foucauld, a man born rich, who gave up everything to follow Jesus ... We would do well to meditate on these words of his: "Let us not despise the poor, the little ones, the workers; not only are they our brothers and sisters in God, they are also those who most perfectly imitate Jesus in his outward life. They perfectly represent Jesus, the Worker of Nazareth. They are the firstborn among the elect, the first to be called to the Saviour's crib. They were the regular company of Jesus, from his birth until his death..."

May this 2022 World Day of the Poor enable us to make a personal and communal examination of conscience and to ask ourselves whether the poverty of Jesus Christ is our faithful companion in life.

FRANCIS

WORLD DAY OF THE POOR

Gorbals knitting team will help people stay warm this winter



An army of volunteers are knitting for the needy in a winter of rising energy costs – thanks to an initiative by a parishioner from Blessed John Duns Scotus in the Gorbals.

Anna Malone formed a group called Care2Knit by advertising in her church bulletin and on social media asking for volunteers to knit blankets, scarves and hats for families and individuals who need them – and the response was magnificent.

Anna, who used money from her own savings to buy wool and other materials, said: “At the beginning of September I thought I would try and get a group together to knit or crochet blankets, hats, scarves and gloves and

with that give a hot water bottle to help those most at risk this winter with the sky/high energy bills.

“Before I knew it, we had 70 volunteers – it’s just incredible how kind people are – and the thing is they are not just from Catholic churches but all over so it’s been a brilliant community effort.

“There was even a lady from the North of Scotland who heard what we were doing and knitted a blanket for us.

“I don’t even meet a lot of the volunteers – they just leave the blankets at the church and then local St Vincent de Paul lads deliver them.

“We have already taken

blankets and hats to the Wayside Club and blankets, hats and scarves to Men Matters in Drumchapel as well as other organisations and community centres in and around the Gorbals.

Wool

“But we can’t stop here because we need to keep this going through the winter so we are still looking for more volunteers, donations of wool, knitting needles and hot water bottles.”

“And don’t worry if you can’t knit – we have a knitting group in the hall at the church every Tuesday at 11 and everyone is welcome!”

Parish Priest, Franciscan Father Ed Highton said: “We have a great community

here in the parish and what Anna is doing is just one of the many excellent examples of that.

“It’s a very good thing she and the other volunteers are doing to help those who need it.”

Anna, who was widowed four years ago, has a background in volunteer work having been a humanitarian aid worker in Bosnia and in Romania after the fall of the Ceausescu regime.

■ To find out more or how to support the work email Anna at AnnaDHoP@aol.com or call 07469 893292. Donations to Care2Knit can be made through the following link: gofund.me/34fc7075

Parishes launch heat hubs for the winter

FACED with the appalling prospect of local people being afraid to heat their homes and facing unpayable energy bills, several local parishes have plans in place to open church halls to create ‘warm zones’ during the coldest winter months.

Parishioners at St Patrick’s in Dumbarton have volunteered to run a ‘warm hub’ from 11am to 4pm every Monday, Tuesday and Wednesday during the winter and have extended an invitation to people of all faiths and none to come along and keep warm.

In the Maryhill area, St Gregory’s Parish is continuing to run an ever-busier food bank, offering people who cannot afford food the chance to feed their families.

And parishioners from St Gregory’s and nearby Immaculate Conception Parish have committed to offering support throughout the winter to people facing poverty issues.

The parishes have signed up to the Warm

Welcome Initiative for the churches and community along the Maryhill Rd Corridor. Mondays will be St Gergory’s, Tuesdays Acre Community Hall, Wednesdays Maryhill Ruchill Parish Church, Thursdays Immaculate Conception and Fridays will be Findlay Church at Georges Cross.

For an initial trial period during November St Gregory’s Hall will open from 09:30am till 3:30pm offering a Warm Welcome to the community – they already offer a breakfast club from 10-11:30am and it is hoped that we can extend this with an element of hospitality coffee, tea, biscuits, home baking (if possible) toast and soup over the lunch and early afternoon.

Organisers envisage it will offer a place to meet and have asked for volunteers to come up with ideas as to what might attract people to come to have time together in the warmth of the hall, saving their own heating bills.

Warm Welcome Maryhill

We’ve turned the heating on so you don’t have to! Come along through the week to one of our venues for a warm welcome and a cuppa:

Monday – St Gregory’s Hall 10am-3pm

130 Kelvindale Road

Tuesday – Acre Community Hall 12-4pm

3 Acre Road

Wednesday – Findlay Church 12-4.30pm

56 Clarendon Place

Thursday – Immaculate Conception Hall -

10.30am-4pm

2049 Maryhill Road

Friday – Mackintosh Hall 12-4pm

15-17 Shakespeare Street

Running from 31st October to 2nd December



Archbishop calls for benefits rise

ARBISHOP Nolan has called for the UK Government to end the delay that is causing so many people so much anxiety and stress, and give an assurance that benefits will go up in line with inflation.

The new Government of Rishi Sunak had been due to publish its economic plans on October 31 but with just a

week to go announced a delay, leaving people on benefits facing a stressful wait to discover whether their payments will keep pace with inflation.

The Archbishop said: “For many decades the UK prided itself on providing a reasonable measure of social security to its citizens who had fallen on rough times – be

that through illness, old age, unemployment or poverty.

“Guaranteeing security for the most vulnerable in society is a sign of a civilized country.

“The proposal that the poorest people in our midst – those relying on benefits – may see a real terms cut in their already meagre support seems so immoral.

“It is essential that Government commit to upgrading benefits to at least keep pace with inflation. The poor must not be sacrificed in an attempt to shore up the Government’s credibility with the markets. Making the poor poorer is not an act of fiscal prudence, it is an act of injustice”.

CATHOLIC EDUCATION WEEK

A historic 'no' which led to the modern system of Catholic schools

CATHOLIC schools in Scotland, as we know them today, are the product of an array of historical events. This year commemorates 150 years of a parliamentary act which was a key contributing factor to the famous 1918 act which formalised Catholic education within the state system.

The Education (Scotland) Act 1872 was the result of a concerted move towards compulsory state funded schooling in Scotland.

The Government set up the Argyll Commission to investigate the state of the existing schools. These reports indicated that there were high standards of teaching in some parish and burgh schools.

However, there was considerable variation in many other schools and often the training of the teachers, the standard of the teaching and the school accommodation were unsatisfactory.

After a lengthy and protracted process, the proposal emerged to establish a national Scottish system of non-denominational schools that would be funded by the state and managed by local school boards.

Under the 1872 Act, School education became compulsory for children aged five to thirteen. The move to a national system and compulsory attendance did



BY PROFESSOR STEPHEN MCKINNEY

not mean, as is often assumed, that school fees had been abolished. Indeed fees would not be abolished till later in the 19th century.

Denominational schools and other voluntary schools were invited to transfer to the new system. At that time, the existing denominational schools were not only Catholic, rather they included Church of Scotland, Free Church of Scotland, and Episcopal Church schools.

There were a number of conditions set by the authorities. The transfer of denominational schools was to include the transfer of the school building, the land, the teacher's house and any land used in connection with the school to the appropriate school board.

No compensation payment was to be made to the denomination or voluntary

body for this handover.

The 1872 Act did not provide legislative protection for religious instruction in the new public schools. The Act did affirm the right to continue accepted practice and this was widely understood to mean that the Protestant version of the bible and the shorter catechism, both used by the Church of Scotland, would be the texts adopted in the new board schools.

Further, religious instruction and observance were to be timetabled at the beginning or end of the school day (or at both the beginning and the end). This was to facilitate the conscience clause which allowed parents to withdraw their children from religious instruction and observance.

The Catholic Church had a number of serious reservations about the transfer of the Catholic schools to the new board school system.

First, the continuation of 'accepted practice' meant that many of the non-denominational board schools would be de facto Church of Scotland schools.

Second, the conscience clause meant that religious instruction and observance was confined to certain points of the day, rather than being integral to the school day.

Third, there was strong



opposition to the conscience clause and the possibility to opt out of religious instruction and observance.

Fourth, the Church could not accept that the transfer of the schools did not include compensation for the buildings and land. The finance for the establishment and maintenance of the Catholic schools, including the teachers' salaries, had been provided by the exten-

sive fund-raising efforts of the parishes. The Catholic authorities thought it unjust to hand over their schools which had been funded from the pennies of the poor without proper guarantees.

So Catholic schools did not transfer at this point and therefore remained independent. Parishes struggled on to maintain the schools and pay the teacher's salaries which could not com-

pete with the more generous remuneration in the board schools, but it was a near impossible task.

There were also many more teachers in Catholic schools who were not qualified or were only partially qualified.

The transfer of Catholic schools would eventually come later when the majority of Catholic schools transferred under the more amenable conditions of the Education (Scotland) Act 1918.

The centenary of that act was marked just four years ago, but historians recognise that the system of Catholic schooling established by that act, and largely continuing today, would not have existed had it not been for the wise and difficult decision taken 150 years ago to hold out against the provisions of the Government of the time.

Sister Aelred's university honour

A RELIGIOUS Sister of Mercy has received an honorary degree for a lifetime of selfless dedication in helping the most vulnerable and marginalised in society.

Sister Aelred Timmins was granted the title of Doctor of the University, Honoris Causa, at a ceremony at Edinburgh University's McEwan Hall.

The award recognized her work over 50 years helping those in need and leading the Homeless Project at St Catharine's Mercy Centre, Edinburgh which she established in 1993 and now looks after the needs of up to 200 people a day including the homeless and those bat-



tling addiction.

She was nominated for the award by Professor Enda Delaney, professor of modern history at the university.

Speaking at award ceremony Professor Delaney said: "There are a few individuals who don't look the other way, and have devoted their lives to working with the people on the margins of society and today we honour one

of them.

"Sister Aelred's selfless championing of the poor, the marginalised, the homeless, asylum seekers, migrants, those recovering from addictions and indeed many others, is a shining example of how compassion and kindness can make the world a better place for everybody.

"Having come to know Sister Aelred, I can say how much she is a beacon of hope and the embodiment of faith in practice."

Born in Kilkenny, Sister Aelred spent most of her life in missionary work. After completing her novitiate in England, she came to Scotland where she has worked ever since.

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Archbishop Mario's Knights appointment

FALKLAND Palace in Fife – a Renaissance hunting lodge used by Mary Queen of Scots with its beautiful Catholic chapel – was the scene for a historic ceremony last month.

Archbishop Conti presided at the installation of the new Lieutenant for the Scottish Lieutenancy of the Equestrian Order of the Holy Sepulchre.

The congregation of Knights and Dames, together with their families, friends and guests witnessed Brigadier Joseph d'Inverno succeed Ritchie Grieg who demitted office after nine years as head of the Lieutenancy.

The Archbishop, in his last Mass as Grand Prior of the group, addressed the new Lieutenant advising him of his duties, and asked whether he was willing to accept his new assignment before the formal Decree of Appointment from the Order's Grand Master in Rome was read.

After this, the retiring Lieutenant, Ritchie Grieg, presented his successor with the Lieutenancy standard, and robed him with his cord of office. Archbishop

BY PAUL DONNELLY

Conti then pronounced a special blessing over the new Lieutenant. This formally confirmed him in his new role.

The installation ceremony led in to a celebratory Mass at which Archbishop Conti was the main celebrant. In his homily he reflected on how the installation ceremony marked a point in the Order's development and had something to say about continuity. As such it impacted on each individual and, through the Order, on the Church itself.

Impact

In the week that the Archbishop celebrated the anniversary of his ordination he perceived a similar process in the installation to that of the ordination of a priest or deacon. Both ceremonies marked a change in a person and that person's impact on others.

After the ceremony the Brigadier D'Inverno paid tribute to the work which his predecessor and his wife had accomplished and to the

Archbishop Conti flanked by Knights Grieg (left) and D'Inverno (right)
Picture by Martin Gardner



exemplary manner in which this had been achieved.

He also announced that Archbishop Conti had intimated his desire to retire as Grand Prior of the Lieutenancy. He thanked Archbishop Conti for his work for the

Order of the Holy Sepulchre. He explained that Archbishop Conti joined the Order in 1989, when the Lieutenancy was founded, and that, since becoming Grand Prior in 2013 the Archbishop had been very active in giving

retreats, leading some 19 pilgrimages at home and abroad, presiding at Masses, and writing to members in pastoral need.

The new Lieutenant ended his remarks by reading a letter from Rome sent by

the Governor General of the Order.

The letter confirmed the retirement of the Grand Prior but also appointed Archbishop Conti as Grand Prior of Honour in the Lieutenancy.

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100 YEARS OF CARDONALD PARISH

A century of faith marked at the parish which welcomed two Popes

WHEN Archbishop Nolan made his first visit to Our Lady of Lourdes to celebrate 100 years of worship at the Cardonald church, he was in good company.

The parish is the only one in Scotland to have hosted two Popes – both Saint John Paul II and Pope Benedict XVI celebrated Mass within its boundaries.

During the two historic visits, in 1982 and 2010, Bellahouston Park, which is part of the Southside parish, was the only place large enough for open air Masses, giving Our Lady of Lourdes a distinction that will never be repeated.

The parish was also home for a short time to the late Archbishop Tartaglia, who died on January 13 last year, the Feast of St Mungo, and who began his ministry as an assistant priest in the parish in the early 1980s.

Archbishop Nolan, the principal celebrant at the Mass of thanksgiving, has also become part of the folk lore of the parish.

Parish priest Father David Wallace explained that in early February this year he was in the bell tower of the church with an engineer testing the bell following repairs and at the very moment it rang so did Father David's mobile telling him of Archbishop Nolan's appointment!

Turning to the Archbishop at the end of the anniversary Mass, Father David drew laughter from the congregation when he said: "I think we can safely say that we were the very first parish to sound the bells to celebrate your appointment – even although we didn't plan to!"

These were just some of the many memories shared as parishioners gathered in joyful celebration at a Mass of thanksgiving to mark a century of worship in a parish that was once largest in the Archdiocese.

But it started small.

In 1922, as more families poured into the area, parish

BY BRIAN SWANSON

PICTURES BY PAUL MCSHERRY

priest Father Henry Edgar was tasked with drawing up plans for the first church, which still survives as the present day church hall, and which was designed for a congregation of 500.

It was built quickly, but sadly Father Edgar died before the first Mass took place.

The next milestone in the parish history came in 1933 with the appointment of Father, later Canon, George Galbraith who was to serve the parish for the next 27 years.

When he arrived it was clear a larger church as well as a new school were needed to serve the 500 Catholic families now living in the area.

Within the next six years Father Galbraith secured both church and school.

Today's church on Lourdes Avenue was dedicated in March 1938 during the year of the Empire Exhibition in Bellahouston Park. The large cross near the church came from the Catholic Pavilion at the exhibition and has remained there ever since.

One of the most generous benefactors of the new church was the Green family who owned Green's Playhouse, in Renfield Street later the Apollo and now the Cineworld cinema.

The Greens, who often attended Mass in a chauffeur-driven Bentley, gifted the high altar, the Pietà and stained-glass windows.

The official opening of Our Lady of Lourdes was celebrated on Pentecost Sunday, 28 May 1939, just four months before the outbreak of war on 3 September 1939.

Over the years ten parish priests and 44 assistant priests have faithfully served at Our Lady of Lourdes.

Monsignor John Gilmarin, who served between 1995 and 2017 is the only former priest from Our Lady



of Lourdes who is still alive and was among a number of priests who took part in the anniversary mass.

His successor Father Wallace, said: "How could we not celebrate? A hundred years of worship is a significant anniversary for our parish which has seen so many changes with so much to be thankful for."

"The Covid years were particularly difficult for every parish but although attendances are down not just here but in other churches things are slowly getting back to normal."

It may be that we have fewer numbers of Church faithful but we strive to be more alive and hope-filled for, as Archbishop Nolan said, we must not just celebrate the past but look to the future.

Our Lady of Lourdes, pray for us."

■ A comprehensive history of the parish has been compiled by volunteers and is available to buy, priced £5, directly from the parish.

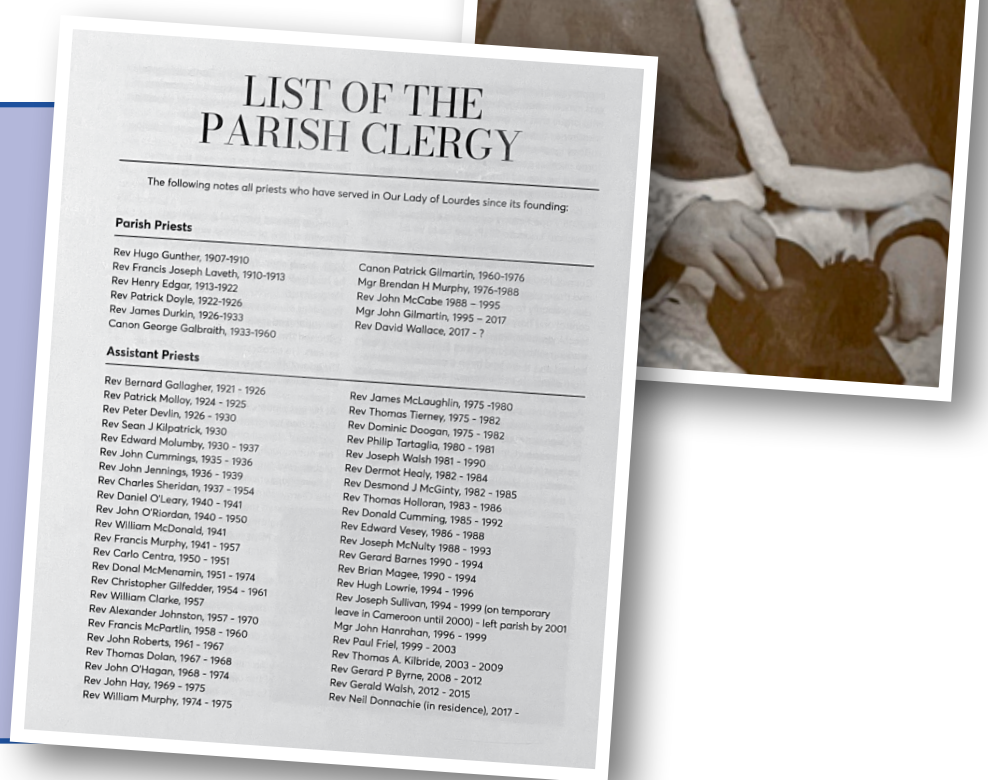
Parish in Parliament

THE anniversary marking 100 years of worship at Our Lady of Lourdes parish has been noted in the records of Parliament and will remain there for all time after an Early Day Motion was submitted by MP Chris Stephens.

An Early Day Motion (EDM) is a way of allowing MPs to draw attention to particular issues including congratulating local organisations on significant achievements.

The EDM put forward by Mr Stephens, who has been SNP member for Glasgow South West since 2015, the constituency which in-

cludes Our Lady of Lourdes Parish, urges: "that this House recognises the celebration of 100 years as a worshipping community of our Lady of Lourdes, Cardonald; notes that in 1922 it was deemed necessary to build a Roman Catholic Church in Lourdes Avenue, Cardonald; further recognises that the parish grew to be the largest Catholic parish in Glasgow; sends our best wishes and prayers to the Our Lady of Lourdes parish in celebrating this milestone, and wishes them every success in the future."



Looking back... and looking forward



THE same strong faith that sustained and encouraged the first parishioners of Our Lady of Lourdes, Cardonald, 100 years ago will continue to provide a future of faith for generations to come.

That was the strong message delivered by Archbishop Nolan as he celebrated Mass with parishioners at a joyful gathering marking a century of worship in the parish.

Addressing a capacity congregation, the Archbishop went on: "This site has been at the centre of the life of the parish for the past hundred years; a life that has been reflected here in the first church built and then in the church we gather in today."

"And while the world today is different to the world of the past, people have not changed."

"We still face the same challenges, and we still have the same hopes and dreams to make the world a better place for our children and our grandchildren."

"Like the people of a hundred years ago we do not know what the future holds but we do know that the future will be full of happy events as well as its fair share of sad, difficult and tragic events."

"And that's why people will continue to come together in this building, to this place of worship, to support each other with faith."

"It is faith which brings us together and it is faith

that will sustain us and help us endure what lies ahead."

He added: "When the first church was constructed here in the parish as a place for people to come and worship, what a different world it was ..."

"In 1922 the British put Gandhi in prison for sedition because he was preaching passive resistance to British rule and to get India out of the British Empire."

"Now of course not only did India leave the Empire but the Empire itself is well and truly gone."

"In 1922 the BBC was founded – imagine that! No radio, no television – because back then the world did not have all these electronic gadgets upon which our lives depend today."

"The world may have been different but people have not changed because everyone needs that place where they can come and worship God; where they can come with others to support each other and be supported by others as they face the challenges of life."

"And that's what happened here."

"For generation after generation they supported each other in their faith and for a hundred years they passed that faith on to others."

"The people who constructed the first church here did not know the future that lay ahead – they could hardly have imagined the world of today."

"And having been through one World War they could not have known they would face another in less than 20 years."

"The world events reflect the events of our everyday life, of our family life, of our parish life – the good and the bad."

"Your church has been a building where the people can share joyful occasions like weddings where people commit themselves to each other for life – what a wonderful occasion to celebrate; first Holy Communion where children come closer to God and receive Christ for the first time, and also these sad times when people come to bid farewell to their loved ones."

"While we look back to the past and give thanks for all the people who have made this parish a community of faith so we also look forward to a future of faith which they gave us and which will sustain us, our children and our children's children."

Earlier the parish's strong links with the neighbouring secondary school sharing the same name, was underlined with the attendance of number of 6th year pupils who are about to embark on the Caritas programme.

They included Gabrielle Sheridan, daughter of parishioners former MSP Tommy Sheridan and his wife Gail, while fellow pupil Jake Simpson read the first lesson.



Masaccio, *The Tribute Money* (C15)

ART OF THE MONTH

Look closer and what do you see?

THE artist, Tommaso Casai, was better known (by a corruption of his Christian name) as Masaccio.

He lived in the early 15th century... but not for very long as he sadly died aged only 26.

The cause of death is not known. There is some speculation that he may have been poisoned by an envious rival,

BY MGR TOM MONAGHAN

but his death was certainly a great sadness and an immense loss.

He was known to, and much admired by, Vasari, Brunelleschi, Lippi and other great artists of the Italian Renaissance. He had a huge and particular talent in painting lifelike human faces, each one so different

and having an almost photographic quality about them, such was their realism.

The painting *The Tribute Money* was painted for the Brancacci Chapel in the basilica of Santa Maria del Carmine, in Florence.

The work played an enormous part in the expansion of renaissance art. The passing of years and various

disasters – including a fire – caused damage to the painting. A major restoration was carried out in the 1990s but some of the brilliance of Christ's blue robe was irrecoverable and the leaves of the trees in the background were lost.

It is, nevertheless, truly beautiful and refers to the in-

cident recorded only in Saint Matthew's Gospel where Jesus instructs Peter to fish and find a coin, probably a Tyrian shekel, to pay the Temple Pence "for me and for thyself." (Mt. 17.23-27)

It is an indication, perhaps, of Peter's Primacy since he is singled out from all the others.

It seems the tax does not really concern Jesus since the worship in the temple is tainted and is eventually going to be replaced, but he pays the tax for civil needs and to keep the peace with the people in Capernaum.

Notice this unusual thing... the tax collector appears twice and Peter thrice in the same painting!

The central section depicts Jesus with the twelve apostles gathered around him while the impertinent tax man faces the Lord in an almost defiant posture, demanding to be paid immediately. He is dressed differently from all the others with his rich, foppish short tunic.

He appears again on the right of the work receiving the silver coin from Saint Peter who is depicted in the centre with our Lord and on the left taking the coin from the mouth of the fish he has caught. It is thought from comments made at the time that the figure on the right is a self-portrait of the artist himself.

PRAYER OF THE MONTH

O God, who arrange all things according to a wonderful design, graciously receive the prayers we pour out to you for our country that through the wisdom of its leaders and the integrity of its citizens, harmony and justice may be assured and lasting prosperity come with peace. Through Christ our Lord. Amen.

Awaiting the birth of a grandchild is so stressful!

ANXIETY is an emotion that has surely troubled all of us at one time or another. That gnawing feeling that wakes you up at 2am and leaves you sleeplessly churning over its cause is a horrible feeling.

If you've parented a millennial you're likely to have witnessed a short-lived and self-inflicted version.

'Hangxiety', the young ones call it. If you don't know what it means, count yourself lucky. Unless you have young children in which case their 'going out' years are ahead of them and you have my sympathy.

Hangxiety, if you need acquainted with the concept, is the morning after the night before. I well remember the giggly voices of my children and their pals rolling in from a Saturday night out. The animated buzz coming from the kitchen as they threw together a post-party, high-carb snack brought me a feeling of relief. They were home safe and sound.

Come the light of day

Mary's musings

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



those same revellers would appear bleary eyed and monosyllabic, their exuberant selves now morphed into a morose slump. By mid-afternoon they would have revived and they'd be fine for evening Mass. That's hangxiety in a nutshell

Which brings me to my recent state of anxiety – or maybe granxiety. With six grandchildren in six years, we're fairly wracking them up. Four boys followed by two girls, the latest of which was born in October.

It's not an exaggeration to say they have been the best six years of our lives. Watching our children start their own families has brought a new dimension to our family and a tremen-

dous sense of fulfilment.

For all the pleasure of family life there are always concerns, too, and we grandparents want to share in those concerns and help in any way we can. Thankfully our experience in life and having lived through all the stages of parenting we're well-placed to help.

I usually manage to keep my granxiety under control. But when one of them is in the later stages of pregnancy I'm all out of calm and serenity. My granxiety takes hold, peaking during the hours of childbirth. When our youngest was delivering her first baby last month I wasn't worth a button.

While she was doing the heavy lifting of delivery I was doing my best to



keep busy. Cupboards were cleaned, food was cooked and rosaries were prayed. In between invoking St Gerard Majella's intercession my counterpart grandmother and I were exchanging texts and sharing updates from the father-to-be. Who knows his level of anxiety!

For grans those hours are sacred, holding vigil through prayer. New life entering the world bringing

joy for the family and new witness to the Faith.

Now I have a better understanding of what my own mother went through when my children were being born. Looking back, I was too consumed with the job in hand to give much thought to her anxiety although I was certainly aware of it.

Thanks to Whatsapp we were informed of the arriv-

al of a granddaughter just a few minutes after her birth. Mary Felicity came into the world just after midnight weighing a robust 8lb 13oz and with a full head of dark hair in her father's family tradition.

Mary's middle name, Felicity, summed up the emotions of the moment and all the moments with her since. At least for now my granxiety is in check!

100 YEARS OF STELLA MARIS

Glasgow's 'gift to the world'

Bishop Hugh preaches at St Mungo's



STELLA Maris, the global charity for seafarers and sailors founded in the Dear Green Place over a hundred years ago, has become one of Glasgow's greatest gifts to the world.

That was the uplifting message from Bishop Hugh Gilbert of Aberdeen at a Mass of thanksgiving in St Mungo's Townhead marking the charity's 102nd anniversary.

Bishop Gilbert, speaking in his capacity as Scotland's Stella Maris promoter told over a hundred delegates to the charity's 25th World Congress: "It began here in Glasgow in 1920 with people reaching out to other people in a faith-inspired collaboration with the Lord in response to a special exercise in compassion".

Bishop Gilbert, who was joined around the altar by bishops and priests from London, Taiwan, India and Africa, added: "It is as simple in the end as one human being reaching out to another. Person to person. Heart speaking to heart."

Earlier Bishop Gilbert recalled that a Swiss Jesuit priest, Father Joseph Eggar and Br Daniel Shields, a lay brother, both serving in St Aloysius, Garnethill, set up a movement to pray for sailors and fishermen docking on the Clyde a century ago which laid the foundations of Stella Maris.

Similar movements had

sprung up all over Europe most of which faded away during the First World War.

Bishop Gilbert added: "However in Glasgow there was an energy that was ready to resume which inspired enthusiasm as the war ended."

Young men from St John's Church in Portugal Street, in the Gorbals, Bishop Gilbert said, were among the first to recognise the value of visit-

ing sailors on board ships, to show friendship and to pray with them as Stella Maris volunteers do to this day.

"Now Stella Maris has grown wonderfully from these first seminal beginnings it has become global and has so many collaborators in so many places and in all of this we can see the spirit of God hovering over the waters."

After the centenary Mass

delegates were offered a Civic Reception hosted by Glasgow's Lord Provost at the City Chambers.

Delegates also enjoyed a well-received and thought-provoking play called "Star of the Sea" written by Stephen Callaghan of Archdiocese of Glasgow Arts Project which traced the origins of Stella Maris and had been commissioned to mark the charity's centenary.



Pope's words of congratulation



POPE Francis sent a powerful message of support to Stella Maris delegates as they gathered for their 25th World Congress in Glasgow where the global charity for seafarers and sailors was founded 102 years ago.

Covid restrictions prevented the 100th anniversary celebrations taking place two years ago as planned but, as the Holy Father noted, the first, in-person gathering since the outbreak of the pandemic would allow delegates to fully celebrate the 100th anniversary of the founding of the Apostleship of the Sea on 4 October 1920 in Glasgow.

He went on: "On this joyous occasion I join you, and all associated with Stella Maris, in giving thanks to Almighty God for the witness of faith and countless acts of kindness and charity shown by so many chaplains and volunteers over the past century to those who toil on our seas and waterways for the benefit of us all."

Pope Francis recalled

Pope Pius XI's prayerful good wishes for the Apostleship in 1922, and his desire that it would reap "a rich harvest of good fruit."

"We can all be thankful that such fruit has been abundant," Pope Francis said.

He added that from "small and humble beginnings," Stella Maris has grown into a widespread organization providing "spiritual, psychological and material assistance, on ships and ashore, for myriads of seafarers and maritime personnel of diverse nationalities and religious traditions."

Upholding the vital importance of the ministry of Stella Maris, the Holy Father acknowledged the impact of the pandemic on the difficulties associated with such isolation, and reiterated his message to the suffering seafarers, reminding them to "know that you are not alone and that you are not forgotten," but are close to the Pope's thoughts and prayers, as well as those of the chaplains and volunteers of Stella Maris.

News and views for
FLOURISH

Editor-Flourish@rcag.org.uk

NOVEMBER: MONTH OF THE HOLY SOULS

Jesus knew the feeling of grief

THE Gospel story of the Raising of the Widow of Nain's Son, (you'll find it in the Gospel of Luke 7:11-17), offers us hope amidst sorrow in November. Let us reflect on the story...

The words in bold print provide direction. "Jesus went to a town called Nain, accompanied by his disciples and a large number of people. When he was near

BY FR MICHAEL CONROY

the gate of the town it happened that a dead man was being carried out for burial, the only son of his mother, a widow. When the Lord saw her he felt sorry for her. "Do not cry," he said. Then he went up and put his hand on the bier and the bear-

ers stood still, and he said: "Young man, I tell you to get up. And the dead man sat up and began to talk, and Jesus gave him back to his mother..."

It is dramatic. In a matter of seconds Jesus encountered death and grief. He was face-to-face with the ultimate experience. He could not walk back from it.

We are told "Jesus felt sorry for her". This is too polite and weak a phrase. The Greek translation is more visceral. It translates as 'bowel-churning' Jesus' reaction of compassion. Something is going on within Jesus which is overwhelming.

To the crowd, family, disciples and we, the present-day readers, the encounter holds us in suspense. What is Jesus going to do? Some commentators have wondered whether Jesus was foreseeing the effect of his own death on his own Mother. Others view it as a foretelling of his own future Resurrection. Certainly, Jesus in a place called Nain was stopped dead, so to speak, in his journey of preaching God's message. He entered the grief of a bereaved family.

"He put his hand on the bier". It is not just a sign to stop the cortege, it is a sign that He is in control. In the Gospels there is no taboo for Jesus whether it is about touching lepers, the sick, walking with sinners, talking to outcasts, or coming face to face with death itself. Doing the work of God for Jesus only knows one law: That God is Love.

In Nain Jesus entered "Griefland": shock, denial, despair, lostness, sorrow,



and announced the reality of the compassionate God.

The Incarnation, God-in-Jesus, deepens all other themes of biblical divine revelation. In Jesus the presence of God is real: He is One who lives and feels like us and will die and rise to give us Hope.

Every hearing of the Nain story announces the grace and compassion of Jesus for us. He does not walk away from us. In November let us pray to Jesus who walks with us and listens to us.



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Patience Peter aged 1, Malawi. Photograph by Thoko Chikondi.

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ONCE again a Nobel Peace Prize was announced last month, and once again a pope didn't win.

This year's honour went to human rights' campaigners in Russia, Belarus and Ukraine, in what's widely been seen as an implicit condemnation of Russian President Vladimir Putin and both his war in Ukraine and his anti-democratic tendencies at home.

Russia's Memorial organization, Ukraine's Center for Civil Liberties and Belarus's Ales Bialiatski will share the prize money of 10 million Swedish krona, roughly \$900,000, and will receive the award in a Dec. 9 ceremony in Oslo, Norway.

While four U.S. presidents have won (Theodore Roosevelt, Woodrow Wilson, Jimmy Carter and Barack Obama), along with several prime ministers and statesmen from other countries, no Pope has been honoured since the inception of the prize in 1901. Pontiffs routinely are nominated, as Pope Francis was again this year by Dag Inge Ulstein, Norway's Minister of International Development, who cited the pope's "efforts to help solve the climate crisis as well as his work towards peace and reconciliation."

In the run-up to the announcement, online oddsmakers had installed Pope Francis as about a 15-1 favorite to win the prize, more or less the same odds given to Swedish environmental activist Greta Thunberg and the UN Refugee Agency. Over the years, on several occasions I've been asked to stand by on a TV platform someplace on the day of the announcement in case the Pope wins; in each case, we've always had to stand down.

To date, four other Catholic leaders have received the Peace Prize including Mother Teresa, now St. Teresa of Kolkata, who received the award in 1979 for her efforts to alleviate human suffering.

Every Pope has been nominated at one point or another since Benedict XV, who reigned from 1914 to 1922, but so far none of them have ever become Nobel

Why popes never win the Nobel Peace Prize



Benedict XV



St John Paul II



Francis

laureates.

Why don't popes win?

To begin with, the Nobel Peace Prize is bestowed by a five-member committee selected by the parliament of Norway, a traditionally Protestant country where levels of interest and attention to Popes aren't especially high.

It's not that Norwegian parliamentarians are caught up in old debates over, say, Philip Melanchthon (whom many of them would probably think is a striker for Bayern) or the Diet of Worms. But in general, in a country where national identity was forged in part through the rejection of papal authority, giving such an award to a Pope just isn't the most natural thing to do.

In some cases, the anti-papal bias is explicit.

When Bishop Gunnar Stalsett of Oslo of the Church of Norway, who also served as leader of the country's Centre Party, was a member of the Nobel Peace Prize committee from 1985 to 1990 and again from 1994 to 2003, he explicitly stated

BY **JOHN LALLEN JR**
EDITOR OF CRUX

he would not support the candidacy of Pope John Paul II due to the Catholic Church's position on contraception.

Many observers believed at the time that without Stalsett's informal veto, John Paul II likely would have been named a co-winner in 1990 along with Mikhail Gorbachev for their roles in the peaceful dissolution of the Soviet empire.

In part, the logic for not giving the award to Popes also has to do with the fact that Popes don't need the money, nor do they need the media spotlight the award always generates, whereas lesser-known activists and organizations can benefit immensely from both.

Of course, the same arguments could be made about giving the prize to presidents, prime ministers and other high profile public figures, which hasn't stopped the committee in the past from doing precisely that.

In the end, it's probably fair to say

that there's a vague secularist bias in the process which assumes that religion simply isn't as important, or as helpful, in global affairs as Realpolitik or civil society. Over the 121 years the prize has been awarded, relatively few of the laureates have been religious figures of any sort – Swedish Lutheran Archbishop Nathan Söderblom in 1930, Archbishop Desmond Tutu of South Africa in 1984 and the Dali Lama in 1989 are among the handful of exceptions.

Naturally, it's not that losing out on the Nobel Prize somehow diminishes a Pope's moral authority, or that Popes themselves hunger for the recognition. Popes already get plenty of acclaim – Francis, for example, has been proclaimed *Time's* person of the year, he won the Charlemagne Prize for European unity, and he's even been on the cover of *Rolling Stone*.

On the other hand, it's not as if the Vatican doesn't notice. During the John Paul II years, employees of Vatican media outlets sometimes were advised to downplay the prize announcement on the grounds that any winner who wasn't the pope was, de facto, an insult.

In any event, the statutes of the Nobel Peace Prize state that it's to be awarded to those who have "done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses."

It's hard to believe that not once over the last 121 years has any Pontiff ever qualified – unless, of course, there's some reason the committee simply doesn't want to recognize a pope.

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Turbulent times... but scripture readings offer us a help and a guide



Fr Tom Kilbride

As we near the end of the liturgical year, we can surely say the lived year has not been without its challenges.

War, fire and flood across the world, unprecedented turmoil in politics, the economy volatile and the cost of living only going up: barely a day has gone by without some upheaval, some worrying news, some hint of disaster.

So how do we respond as people of faith? How do we find God in difficult times? If we're alert, maybe the Sunday readings in November can give us some clues.

Thirty-Third Sunday C

We are now in Jerusalem with Jesus. The journey there was a time to learn what it means to follow him. Now our thoughts turn to the future: what comes next?

The things Jesus says today can sound scary: the road is indeed fraught with challenges, but the struggles of the world, persecutions, and strife even in our families will also take their toll. Yet despite the vivid language (Luke loves drama as we've seen!), these texts from St Luke are actually full of hope: "not a hair of your head will be lost!"

These three final Sundays – last week, today and next week – present scenarios of stress and even pain, but each one ends with a word of hope. This week, those who endure "will win your lives" (last week, "all are alive", next week "you will be in Paradise").

Today's First Reading too, after words of fire and judgment, ends in sunrise and "healing". Those images from Malachi are heard in Luke's Gospel on the lips of Zechariah, the father

of John the Baptist, as he looks forward to what God is about to do through John and the one he points to.

That is the message Luke wants us to hear: the light is dawning, even when things seem darkest. Pain and suffering are transformed by healing hope and faith-filled joy.

Christ the King C

All this year, Luke has presented Jesus as saviour. Zechariah prophesied it before he was born, the angels announced it at Bethlehem as Simeon did in the Temple. People healed and sinners forgiven have been people "saved", and Jesus has described his ministry as "seeking out and saving the lost".

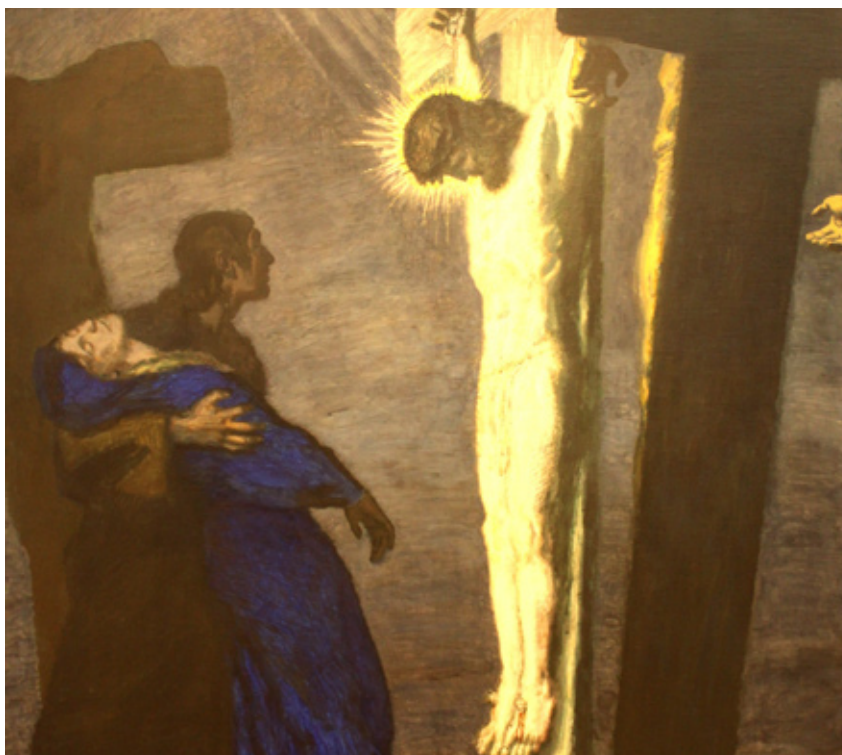
And here, on the Cross, he goes on saving.

The repentant thief, one who by his own admission was "lost", has been found and is given a promise of salvation. In fact, his words remind us of those of the Prodigal Son. He calls Jesus by name (a name which means "God saves" after all) in what could almost be a prayer. And it is answered.

Healing, forgiveness, reconciliation, life even in death – these are what Luke understands by "salvation", and it has been happening all along whenever sinners, the sick, the grieving and the dead encounter Jesus.

This is the kind of King we celebrate today: a king who seeks out and saves us, a king who leads us to Paradise with him. This is the Kingdom he proclaims: a kingdom of forgiveness, of holiness, of peace with God and one another.

Even a thief, dying on a cross, can find it in the end.



Franz von Stuck, Crucifixion

First Sunday of Advent, Year A

Before November ends, we find ourselves in Advent, back at the start once again. We begin a new liturgical year, guided into 2023 by Matthew's Gospel.

Matthew, more than the other Gospel writers, will make use of the Old Testament to help us understand Jesus and his mission, and so it is today as he reminds us about Noah and his ark.

Jesus tells us that his coming is like that. There is a choice: either be ready like Noah, living just and holy lives, or be so swept up in the things of the world that

we miss the signs of Jesus among us and fall short when he finally comes. We look backwards in order to look forwards.

This First Sunday of Advent invites us to put our house in order, spiritually and morally, and Noah is given as our example. As we do that, we make the invitation of Isaiah our own: "come, let us go up," "let us walk in the Lord's light".

Paul reminds us that it is not something to put off: "now is the time". Noah was called to action, to prepare for what God would do in the Flood. We too are being called to action, to prepare for what God will do in Je-

sus, and to recognise what he is doing for us now, no matter what is going on around us.

Second Sunday of Advent, Year A

Like all the Gospels, Matthew introduces us to John the Baptist as one who was promised of old, one who would prepare the way for the coming of the Messiah. As last week, Matthew makes us look back in order to look forward.

Abraham is mentioned, that ancient model of faith and hope in God's promises. With him in mind, then, we are told that one is coming,

one promised by God. For John, this person will come for judgement. We already know in Matthew's Gospel (in the message to Joseph) that he comes to save.

In the meantime, we have to prepare his coming by just and good living. That justice and goodness is described in beautiful poetry in the First Reading. The Messiah will be one who lives and breathes integrity and whose presence restores harmony in our world – even among the animals!

The wild make friends with the tame; the forest with the farm, the desert with the domestic. All will be at peace. Are we messengers of that harmony? Are we makers of peace, even where it seems impossible? Have we grown cynical about the world and its problems? Are we really a people who hope, who trust that goodness, justice and love can prevail?

November's Sunday readings all point us to the future, but they often do so first by pointing backwards. They remind us of what God has done already – in Jesus but also long before – in order to help us find hope that in our present, however troubled or turbulent, we can trust that God is with us, so that we can face the future without fear, ready for whatever it brings, as a people who live our hope, our faith, our love.

As Saint Paul encourages us: "Let Jesus Christ be your armour!"

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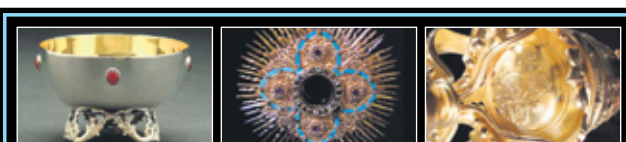
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Church social teaching's response to 'eat or heat'

NOT long after the end of apartheid in South Africa, I went there as a journalist covering the visit of a delegation of Scottish women trades union leaders.

Between meetings with South African trades unionists – mainly male and mainly very burly (their gifts of extra-extra large T-shirts have survived) – I took the opportunity to interview a psychiatrist.

I wondered if it was possible to quantify the effects of the trauma suffered in that country during the regime that had so violently dehumanised Black people.

I was surprised by his analysis of the post-apartheid situation. Gender violence, he said, had increased hugely. Men who had been disempowered now allowed their inner rage to express itself.

But it was more complicated than that. Most families had been split up by the regime, the men sent



Marian Pallister

The chair of Pax Christi Scotland – and our new columnist – focuses on the issues of the day

to work in different parts of South Africa for months at a time. Now husbands and wives could live together. That confinement with partners they barely knew added to the toxic situation. And of course, their poverty didn't end with apartheid.

Looking back on that situation, it didn't surprise me when gender violence increased during the pandemic. It was a global phenomenon, and in some countries the rise was as high as 25 per cent.

Now we're facing poverty in Scotland – throughout the UK – on a scale not seen for at least a generation. As a peace activist, a promoter

of nonviolence, it worries me – scares me – that gender violence, and instances of self-harm and suicide are going to rise.

At an ecumenical conference during Challenge Poverty Week, I spoke with a Church of Scotland minister who said that in the neighbourhood of her Glasgow parish, there had been 19 suicides in recent weeks. Devastating for the individual families, but also for the wider community.

And we haven't even begun to see the effects of the UK government's most recent economic measures or the threatened terrifying rises in fuel bills.



The 'eat or heat' dilemma is now taking people to the doors of their parish priests, their ministers, their rabbis and imams. These faith leaders have not seen that happen for decades – younger clergy have never experienced such requests.

At that conference, my

wee breakout group discussed the food banks, the soup and sandwich lunches, the warm spaces, the presence in many parishes of St Vincent de Paul groups steeling themselves to react in the best possible way.

Back in June on the sixth World Day of the Poor, Pope Francis asked us to

stand in solidarity with our brothers and sisters in need. The handouts are a vital part of that solidarity – but equally important is enfolding our brothers and sisters in our love and helping them maintain dignity.

I say 'them' – 'us' is a better pronoun, because each and every one of us faces the struggle ahead in some way.

The violence wrought on so many people by this onslaught of poverty (and we can blame war and government action and world market forces, but the victims suffer just the same) makes this a time to focus on our Catholic Social Teaching – the solidarity, the sharing, the emphasis on the option for the poor, and challenging the injustices we see in order to give every human being the sense of dignity God intended.

Together, we can do it.

WE had quite a celebration here in St Mungo's recently for the centenary celebration of Stella Maris, formerly known as the Apostleship of the Sea.

It was founded in Glasgow in 1920, and so the centenary celebrations should have been two years ago, but of course, at that time, we were in the throes of Covid and everything was postponed until now.

The centenary Mass was also supposed to have taken place in St Aloysius in Garnethill, as there was a connection between the Jesuits in Garnethill and the origins of Stella Maris.

St Aloysius would have been available in 2020, but at present it is closed for some restoration work, and so we were asked here in

When a bishop comes to call



Fr Frank's log

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

St Mungo's if we would be willing to host the event. As we ourselves have a strong link with Stella Maris at the present time, we were happy to oblige.

I must confess, though,

that I hadn't quite grasped the extent of the celebrations. Earlier in the evening I greeted Deacon Joe and Robert, two of our parishioners who are involved in Stella Maris. I knew they were bringing a bishop with them who was to be the main celebrant for the Mass, but I didn't know who, and so, not for the first time, and I'm sure it won't be the last, I embarrassed myself by welcoming him and asking him who he was and where he was based.

It turned out he was one of our Scottish bishops, the Benedictine monk, Hugh Gilbert, who currently serves as the Bishop of Aberdeen, having previously served as the Abbot of Pluscarden Abbey!

I should have recognised him, but thankfully he was a lovely and humble man who, it seems, would not expect anyone to recognise him anyway.

As it turned out we had



four bishops at the Mass, the other three being from India; Taiwan and Ukraine. We also had 35 concelebrating Stella Maris priests on the old sanctuary, from all over the world, as well as six deacons, one of whom, an American, made a powerful job of proclaiming the Gospel.

There was a bit of consternation before the Mass as, when the booklets arrived, the first reading was seen to be in Portuguese, and we didn't have a Portuguese reader in attendance. Neither was the reading in any of the three volumes of the Lectionary.

Fortunately, I had a Jerusalem Bible in the sacristy; and so, we found the particular, and very appropriate reading in the Book of Wisdom,

and commandeered someone to proclaim it in English. Later on, the Universal Prayers were in a multitude of languages, some of which I didn't even recognise.

Before the Mass had even begun, and just as we were lining up for the Entrance Procession, I was informed by one of the organizing priests that there were people in the congregation, which was also multi-national, who were asking who St Mungo was. I was thrust forward to say a few words, which indeed were few, but seemed to be satisfactory enough.

I also pointed out the statue of St Mungo in the church, as well as the statue of his mother, St Enoch, opposite.

After the Mass there were many photographs being

taken of both. All in all, I felt it went very well, very peacefully, and very prayerfully, and my new friend, Bishop Hugh Gilbert, spoke very nicely in his homily too.

Afterwards, buses arrived to bring people to the City Chambers for a civic reception. The following night they would be going through it all again with a Mass in St Andrew's Cathedral, followed by a meal and a specially commissioned play on the story of the Stella Maris origins. Unfortunately, I was unable to join them.

Out at Bishopbriggs we are all well. Quite remarkably, Father Gareth had all his unpacking done, and his room more or less organized, before he went to bed on the night of his arrival. He made his return to the church at the weekend and it was as if he had never been away. Not even the jokes had changed!

Father John continues preparing for his driving test which we all hope he passes first time and gets back on the road again. Having acquired a bicycle he now realises that there is a chance that it might rain now and again in Scotland, and so the appeal of cycling seems to have waned a bit. Father Justinian is, as ever, unbelievably well.

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

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Thanks to jubilee priests

Picture by Paul McSherry



THE refrain of the day was 'thank you' as priests marking significant jubilees of their ordination gathered with the Archbishop for a special Mass in the Cathedral.

Parishioners from the parishes served by the jubilarian priests filled the pews to express their own gratitude to the men who were ordained 25, 40, 50, 60 and even 70 years ago this year.

Also included in the celebrations were those priests whose anniversary years fell during the Covid crisis and who had not been able

to join a jubilarian Mass of thanksgiving.

The silver jubilarians were Fr Patrick Boye and Fr Alex Strachan.

Marking 40 years of service were Canon Gerard Conroy and Fr Donald Coming, Fr John Lyons, Fr Aidan Martin, Fr Robert McCann, Canon John McGorry and Canon Peter McBride.

Marking his golden jubilee was Fr Neil Donnachie, while the Diamond Jubilarians with 60 years of priesthood under their belt were Fr George Gillespie, Fr Peter McCafferty, Canon Willie

McGinley and Fr Eugenio Montesi.

The prize for the longest period of ministry went to Fathers Des Broderick, Canon Patrick Kelly and Fr John Chalmers who were all celebrating an amazing 70 years of priesthood.

Archbishop Nolan said the occasion was not so much a question of years, but of days ...

He said: "The truth is, the life of a priest is not a career, it's a caring ministry, day in, day out ... So we should thank the priests for every day they have wakened up

and offered their energies to the care of the people in their parishes.

"Some days will have been filled with energy and joy. Other times they will have been awakened in the night to attend a sick person. Sometimes they will feel overwhelmed by the heavy burden of care awaiting them.

"Each day though, their commitment to God and his people has kept them going, and we thank them and thank God for these countless days of priestly service."

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News and views for
FLOURISH

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If we only prayed when we felt like it, we wouldn't pray a lot.

Enthusiasm, good feelings, and fervour will not sustain anyone's prayer life for long, good will and firm intention notwithstanding.

Our hearts and minds are complex and promiscuous, wild horses frolicking to their own tunes, with prayer frequently not on their agenda...

So, the question becomes, how do we pray at those times when we are tired, distracted, bored, uninterested, and nursing a thousand other things in our heads and in our hearts? How do we pray when little inside us wants to pray? Especially, how do we pray at those moments when we have a positive distaste for prayer?

Monks have secrets worth knowing. The first secret we need to learn from them is the central place of ritual in sustaining a prayer-life.

Monks pray a lot and regularly, but they never try to sustain their prayer on the basis of feelings. They sus-

tain it through ritual.

Monks pray together seven or eight times a day ritually. They gather in chapel and pray the ritual offices of the church (Matins, Lauds, Prime, Terce, Sext, Vespers, Compline) or they celebrate the Eucharist together. They don't always go there because they feel like it, they come because they are called to prayer, and then, with their hearts and minds perhaps less than enthusiastic about praying, they pray through the deepest part of themselves, their intention, and their will.

In the rule that St. Benedict wrote for monastic life there's an oft-quoted phrase. A monk's life, he writes, is to be ruled by the monastic bell.

That's a valuable secret, particularly as it applies to prayer. We need to go pray

Scribblings of the spirit

Flourish's new columnist, Fr Ronald Rolheiser offers practical insights each month into improving our spiritual lives



regularly, not because we want to, but because it's time, and when we can't pray with our hearts and minds, we can still pray through our wills and through our bodies.

Yes, our bodies!

Classically, we have tried to do this through certain physical gestures and postures (making the sign of the cross, kneeling, raising our hands, joining hands, genuflection, prostration) and we should never underestimate or denigrate the importance of these bodily gestures.

Simply put, when we can't pray in any other way, we can still pray through our bodies. (And, who is to say that a sincere bodily gesture is inferior as a prayer to a gesture of the heart or mind?)

Personally, I much admire a particular bodily gesture, bowing down with one's head to the floor which Muslims do in their prayer. To do that is to have your body say to God, "Irrespective of whatever's on my mind and in my heart right now, I submit to your omnipotence, your holiness, your love."



Whenever I do meditative prayer alone, normally I end it with this gesture.

Dietrich Bonhoeffer used to say this to a couple when officiating at their marriage. Today you are very much in love and believe that your love will sustain your marriage. It won't. Let your marriage [which is a ritual con-

tainer] sustain your love.

The same can be said about prayer. Fervour and enthusiasm will not sustain your prayer, but ritual can. When we struggle to pray with our minds and our hearts, we can still always pray through our wills and our bodies. Showing up can be prayer enough.