



# Galloway Diocese NEWS

St Ninian  
Edition

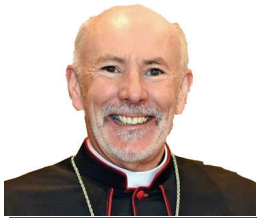
September  
2021

## *Pilgrims return to Whithorn*



**A**fter missing out on the pilgrimage to St Ninian's Cave in 2020 due to the pandemic, pilgrims were delighted to return in mild weather on Sunday 29th August to the shore at the foot of Physgill Glen to celebrate Mass and honour the mission of St Ninian.

*Full story and more photographs on pages 10 and 11.*



# The Bishop Writes



*Bishop Nolan on suggests that lockdown gave us the impetus to reflect on how we live our lives and above all why we live our lives – and why he won't be riding a bike any time soon!*

If you see someone in Lycra zoom past you on their new electric bike, don't worry, it won't be me. Electric bikes have become very popular and that is not surprising since they make cycling so much easier. No more sweat when you are facing a headwind or heading up hill!

It had been great during the lockdown to see so many families out cycling together, as our streets were quiet and there were very few cars. But now the cars are back and that is why I won't be on any bike, electric or otherwise.

Safety is a potential problem with cycling. In any crash, what for a driver might be a slight bump, for the cyclist is a major injury. There are few cycle paths and if you keep to the edge of the road, then you are cycling on the worst of the road, with all the potholes and all the drains. And on our busy roads there is also the "joy" of breathing in the fumes from car exhausts.

Most of the people I have seen cycling on the streets of Ayr have been leisure cyclists. Not so many are using the bike as a means of transport to and from work or even to and from the shops. Though I did see a man the other day cycling down the pavement with full shopping bags balanced on each handlebar!

With the bike not really a viable option, I, like many motorists, am now back in my car, which means that traffic congestion has returned. And indeed like many others I am less inclined to use public transport since, with the threat of the more infectious delta variant, I have no desire to be in a confined and crowded space with strangers.

During lockdown we may have dreamed of a new "me" or a new way of living, as we questioned our old way of life and



reassessed what the values in our life and the purpose of our life should be. But just as it can be so easy to drift back into our cars we can be in danger of drifting back in to our old way of life. Old habits die hard and it takes effort to change. It can be more comforting to slip on that old pair of slippers rather break in a new pair.

The lockdown gave us the impetus to reflect on how we live our lives and above all why we live our lives. What is life's meaning and purpose? Hard though it may have been, the lockdown was like a spiritual retreat, a break from the normal so that we can assess what the new normal should be.

I know of those whose new electric bikes are now gathering dust in their garages. Good intentions can fade away. When we come face to face with the reality of life our intentions need bolstered by effort and energy and perseverance.

There are fewer bikes on our roads now that the congestion has returned. As far as traffic is concerned it is back to the way things were. Hopefully our desire for a new way of living will not be left in the garage with our electric bikes.

## Your Galloway Diocese News

At the Galloway News we want to hear from you, the priests and parishioners of Galloway. You can send your items to the editor at any time or look out for the 'email hotline' and 'reply' to the reminder email.

We would also like your photographs for 'Galloway Glimpses'.

Send your contributions, before 30th October 2021 for inclusion in the Advent edition to:

The editor, The Galloway Diocese News, Candida Casa, 8 Corsehill Road, Ayr, KA7 2ST.

Email: [gdnews@gallowaydiocese.org.uk](mailto:gdnews@gallowaydiocese.org.uk)

RC Diocese of Galloway, charity number SC010576

## Confirmation

Bishop Nolan will offer the Sacrament of Confirmation during September and October to the children who made their First Holy Communion in 2021. Eight celebrations will take place in parishes around the diocese and the children, sponsors, parents and families will gather in the churches where the Confirmation liturgies will take place.

Confirmation is usually celebrated in February before the Easter season when the children receive First Holy Communion. It was not possible to confirm the children in February because of the situation of the pandemic. In the Advent issue of the *Galloway Diocese News* photographs of the celebrations will be published.

Please pray for the children preparing to receive the gifts of the Holy Spirit.





## Doubting Thomas?

Jim McKendrick wonders if Thomas has an unjustified reputation. What seems like pessimism could be described as courage

I have come to a new appreciation of Thomas the Apostle over recent years. I used to write him off a bit, as the doubter of the crowd. Thomas has an unfortunate nickname – doubting Thomas. Most people have heard the phrase even if they have no idea where it came from. This nickname has stuck, and Thomas’ character as a doubter is famous. All we really know about him on a personal level is that he is called “Didymus”, a word which means “twin”, presumably because he had a twin brother. In fact, the Hebrew name Toma, in Aramaic also means twin. Thomas is only mentioned in Matthew, Mark and Luke in lists of the disciples, but, he is named and features in several key stories unique to the gospel of John. Perhaps, there is more to Thomas than meets the eye.

Reading the Gospel of John and more thoughtful reflection has suggested a variety of other perspectives to me. The problem is it is difficult to know whether his doubt was in fact doubt about Jesus, or lack of confidence in his own understanding about the nature of the Messiah and resurrection. I see Thomas as a very faithful disciple who did not lose his hope in Jesus, despite his own initial uncertainty. In fact, what seems like pessimism I would describe as courage and a willingness to lay down his life for Jesus, to face his persecutors and force the issue of who Jesus really is. When Jesus learns of the death of Lazarus and wants to go back into Judea, eleven of the disciples were wary, reminding him that not long ago the Jews wanted to stone him to death. Thomas bravely spoke up: “let us go too, and die with him (Jesus).” A faithful disciple willing to follow Jesus on the way to the end.

After the Resurrection, he again shows courage when he returns to the upper room. He had to know that showing up there again to see Jesus could threaten his own life; yet he was willing to die with Jesus and the others. Thomas was not among the disciples when Jesus first appears, prompting his famous “doubt” about the resurrected Lord. When Jesus appears for a second time, Thomas, is told “Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe”. Thomas said to him, “My Lord and my God!” In the synoptic Gospels, Peter speaks for the twelve at the midpoint of the story to confess that Jesus is God’s Messiah, Early in John’s gospel, Nathanael acknowledges Jesus as Son of God and King of Israel. Unlike Peter and Nathaniel, Thomas calls Jesus Lord and God – a highly theological statement which indicates that Jesus is not just the Messiah, but in fact God. Significantly, Jesus does not correct Thomas.



I find it encouraging that Jesus did not scold Thomas for his doubt. Instead of rebuking Thomas, he had compassion for his human struggle with doubt. In fact, Jesus invited Thomas to touch his wounds and see for himself. Jesus understands our battles with doubt and invites us to come near and believe. In response to Thomas’ doubts, Jesus said that those who believe in Him, as Saviour, without seeing him – that’s me and you – are blessed.

Thomas listened to Jesus. He didn’t shrink away or protest. Out of his listening and personal encounter he proclaims the most profound truth of all, our fundamental creed, “My Lord and my God”. He also zealously obeyed Jesus’ command to go and spread the Good News to all peoples and baptise them. According to tradition, Thomas evangelised in Parthia and the Parthian empire ending up as far as Kerala on the east coast of India. He died a martyr’s death in AD72. When Vasco da Gama reached Kerela in 1498, he found the seeds of Christianity, planted by Thomas, still flourishing.



### A Prayer for Priests

St John Mary Vianney

*God, please give to your Church today many more priests after your own heart. May they be worthy representatives of Christ the Good Shepherd.*

*May they wholeheartedly devote themselves to prayer and penance; be examples of humility and poverty; shining models of holiness; tireless and powerful preachers of the Word of God; zealous dispensers of your grace in the sacraments.*

*May their loving devotion to your Son Jesus in the Eucharist and to Mary his Mother be the twin fountains of fruitfulness for their ministry.*

*Amen.*



## News from around the Diocese

### *Faith in action at St Sophia's*



Evie, Maisie, Anna and Zoe lead a group in St Sophia's Primary School, Galston, called the FOJ Club (Friends of Jesus). They came up with the idea of the group themselves and use it to promote faith in action throughout the school. They plan and organise school events including a lunchtime club. Most recently they organised a virtual cinema afternoon on to raise money for Gaza. They charged £1 which included popcorn and juice. They very kindly donated the popcorn so that all the proceeds would go to SCIAF to support their work in Gaza.

The girls are pictured here in the church with our parish priest, Father Gabriel Onoyima. Maisie and Anna are moving on to secondary school but Evie and Zoe will be continuing the good work and looking for two new members.

### *Goodbye to Father Joe*

Father Joe Holmes, formerly parish priest of St Columba's, Annan, Holy Trinity, Lockerbie and St Luke's, Moffat, has not been very well recently and in August he went to live in the Mill Hill Father's Home, Freshfields, near Liverpool where he can be cared for properly. His departure has left a huge gap in the life of the parish, and in the diocese and we wish him well in months and years to come.

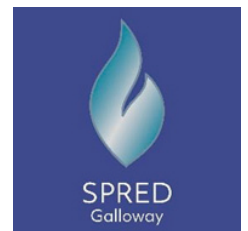
Father Joe was ordained in 1963 in the sanctuary of the College Chapel at Mill Hill, London, into that community and served in many different countries of the world, including Africa, which he described as "a beautiful way of life but not for the faint-hearted". Father Joe came to Annan in 2003 at the behest of Bishop Cunningham and was welcomed into the community and has enjoyed life and ministry there ever since. We will all miss him.



### *Janette Douglas R.I.P. - a tribute by Annie Stevens*



Friday 30th July dawned a little less bright. A beautiful ray of sunshine, a true example of living the Life of Christ, had been suddenly taken home to Jesus the evening before. Janette Douglas, was a wife, a mother, a grandma and a friend to all she met. She dedicated her life to those she loved, those who needed help and those who needed someone to care. She worked all out for anyone who needed her. Nothing was ever too much trouble. Ready with a smile, a listening ear, and a compassionate heart. Her work with SPRED Galloway has changed, not only the lives of all our Friend members, but the Charity as a whole.



Our Friends have flourished in her care. When some people would have stalled during the pandemic, maybe sent an odd email asking how people were, or just let the time we weren't meeting slip away, Janette did everything she could to make sure our Friends knew that even though we couldn't meet together in groups, we still wanted to spend time with them, valued them and missed them. Her dedication and hard work will never be forgotten. She made an effort to know each of our friends, she made sure that they knew they were respected, valued and treasured as the amazing individuals they are.

Janette means 'God is Gracious'. A perfect name for her. God was truly gracious in His gift of Janette in our lives. Although we didn't want to say farewell just yet; we thank God for our lovely Janette. We will miss her more than we can ever say.



# Safeguarding In Galloway Diocese

## The Litmus Test of Vulnerability

*If children and vulnerable adults are safe at the heart of our communities,  
then Christ is truly in our midst*

By Helena Rameckers, Diocesan Safeguarding Adviser



In a working group at the recent online International Safeguarding Conference, a UK diocesan priest candidly admitted that for him and his parishioners, safeguarding is as much about self-preservation as it is about protecting others. Perhaps the same is true for many of us. The emergence of safeguarding has unintentionally developed a protocol-following, box-ticking approach that we view as a means to keep ourselves as safe as the people we are protecting.

The obvious question that arises in response to this is: where is Christ in this approach? The equally obvious answer is: nowhere.

*“He took a little child whom he placed among them. Taking the child in his arms, he said to them, ‘whoever welcomes one of these little children in my name welcomes me’”* (Mark 9:36-37). In the words of Dr Jessie Rogers, Dean of Theology at St Patrick’s College, Maynooth, “the welcome, or otherwise, given to the vulnerable is the welcome, or otherwise, given to Jesus”.

It is critical that in looking at parish ministries and activities through a safeguarding lens, we do not unintentionally marginalise the vulnerable in our midst. Perhaps it is less complicated to exclude children from certain activities; perhaps vulnerable adults are considered to be a risky addition to particular ministries; perhaps sometimes people are even excluded from certain situations because of a fear of other people’s perceptions. Whatever the reason, the consequences are the same: a community that closes its heart against any vulnerable person or group of people, who have after all been created in God’s image, is a community that closes its heart against Christ.

On the other hand, safeguarding protocols are essential to ensure the safety and wellbeing of everyone: clergy and lay volunteers, as well as children and vulnerable adults. In adhering to these necessary protocols, the risk of abuse occurring in our communities is minimised, and the work of healing the wounds which have been caused by abuse is facilitated.

How, then, do we balance the need for safeguarding procedures with our baptismal calling to welcome ‘little ones’ into the heart of our communities?

One way to ensure safeguarding does not become unintentionally exclusive or marginalising was recently proposed by Dr Rogers, who suggests viewing vulnerability not as a danger that needs to be managed, but as a litmus test for the quality of our parish communities. If children and vulnerable adults are safe at the heart of our communities, then Christ is truly in our midst.

Returning to the Scripture quoted above, Jesus’ teaching is in response to his disciples arguing among themselves as to

who was the greatest (Mark 9:34). His ‘little ones’ are presented as “the antidote to power and status”. Over and over again in recent years, investigations into abuse have pointed at imbalances in power and status as being significant contributory factors to atrocities committed. It seems, then, that ignoring Jesus’ instruction to place the vulnerable at the heart of a community can be disastrous. A community that has the vulnerable at its heart is a community that has no place for power plays or status games. It is a community in which the Holy Spirit can flourish.

Safeguarding matters because children and vulnerable people matter, but safeguarding can never be an excuse for excluding or marginalising. Together, we can create parishes where safeguarding is fundamentally about welcoming Christ, and thereby eliminate the possibility that the necessary paperwork and protocols become ‘the yeast of the Pharisees’ (Mark 8:15).

### IN GOD’S IMAGE v2

Instruction on Safeguarding in the Catholic Church in Scotland

Download here *In God’s Image* was published as the national Safeguarding instruction in March 2018, and has been trialled for three years. Now, following a nine month period of consultation and discussion, and taking recent changes to legislation into account, the revised edition (IGIv2) has been published. IGIv2 is available as a pdf document only, so that future changes in legislation may lead to the necessary changes being made swiftly; however the Safeguarding office will be happy to send printed copies to anyone who is unable to access it online. The pdf document is available **here** [bcos.org.uk/InGodsImagev2](https://bcos.org.uk/InGodsImagev2) and from the diocesan website. A poster will be supplied for all parishes, which will include a QR code to enable immediate download onto personal devices. To explain the necessary changes in our Safeguarding procedures resulting from the revised edition, a range of resources and training materials will shortly be made available. In addition, a national webinar which will provide an opportunity to learn more about IGIv2 is taking place on Saturday, 2nd October 2021 from 11:00-1:00; please register to attend this important event at <https://bit.ly/3gQRdPu>.

# Charity in Action - The Ababa Project

Beatrice Gardner, a parishioner of St Teresa's, Dumfries, explains how donations to the Abada project have continued throughout the Covid restrictions - with some novel fundraising ideas!



Our three churches in Dumfries, Lockerbie and Moffat, normally have plans all year round to raise funds for their Parish Mission in Ethiopia, The Ababa Project. We often have quiz nights, social evenings, cycle rides, charity shops. Not so this year; it was impossible to organise our normal community based, social fundraisers.

We support Health and Mother and Baby clinics, and the TEACH (Teaching and Educating a Child) Programme which has been a resounding success since its beginnings in 2013. We have over a hundred children in the scheme, which costs £240 per year for each child. In the three parish visits since 2012 it is wonderful to see first-hand the progress that is being made.

The Franciscan Missionaries of Our Lady Sisters are wonderful women who work very hard in caring for the poor



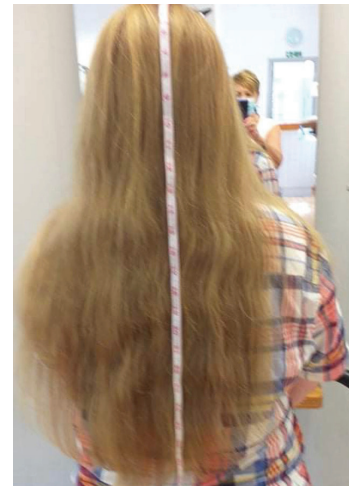
and always with a smile on their faces and they can do wonders with very little.

We were committed to helping their vital work and there seemed no way to get organised within the restrictions; and then, like the proverbial bus, three ideas came along at once.



Monica Wilson from Holy Trinity Lockerbie (pictured, left, with her walking companion) came up with the idea of a virtual sponsored walk from Land's End to John O'Groats as part of The End to End Walk. Monica is past halfway and will reach her destination before long.

Steph Lavell (right) from St Teresa's decided to grow her hair for The Princess Trust who make and supply wigs to children suffering from cancer and other illnesses, AND have her hair growth sponsored. Her hair will be chopped off before Christmas.



The children of our parish primary school, St Teresa's, also made a huge amount of money for the Project this year. They did a sponsored walk in June; 4K for the wee ones and a 10K walk for the older kids and our parish priest, Father Jim! Not only did they raise the £240 for their child in the TEACH Programme, but they raised enough to cover the cost of eight other children too – in total over £2,100. The excitement on their faces was wonderful to witness when they saw how much they had raised.

As well as our normal donations, in the background there were masks being made and sold (unbelievably it has brought in £5,500), and our deacon's wife Irene, being a great knitter, raised almost £500, by knitting to order some beautiful bespoke items. So, thankfully in October we were able to send a gift of £7,500 to the FMOL sisters.

Many thanks to everyone who has donated in any way, whether by buying a £3 mask or sponsoring a child; every little helps and when it is all sent to the Sisters it makes a powerful difference to the poor people in Ethiopia. Find out more about the project on our Facebook page: The Ababa Project-St Teresa's RC Church, Dumfries.





# Becoming a Catholic Teacher

In this series, Amelie Davidson (a Primary Education student at the University of Glasgow) writes about her journey to becoming a Catholic teacher. In the second part of the series, Amelie describes the different opportunities that she has had at university.

## Catholic Teacher's Certificate

Delivered by the St Andrew's Foundation, the University of Glasgow's School of Education is the only Scottish University which provides Initial Teacher Education courses to prepare teachers for working in Catholic schools. My five year course is a combination of practical teaching experience through placements in schools, studying various curricular areas, as well as following a course that leads to the Catholic Teacher's Certificate (CTF) which will qualify me to teach R.E. programmes in Catholic schools. The structure of CTF in years 1-4 is inspired by the University motto: Via, Veritas, Vita (the Way, the Truth, the Life). Year 1 focused on Via: Jesus Christ as the way to the Father, and Christianity (originally called The Way) as a living way to happiness and salvation. Year 2 focused on Veritas: the content of the Christian faith in the Catholic tradition.

## Theology

In Year One and Two, I had the opportunity to study Theology where we explored a range of fascinating topics including The Trinity, Faith and Reason, and The Synoptic Gospel. One of my favourite classes was when we visited Kelvingrove Art Gallery. We viewed the paintings *The Star in the East* by George Henry and Edward Atkinson Hornel, *The Lafaruk Madonna* by Giuseppe Baldan and *Christ of St John of the Cross* by Salvador Dali, my favourite painting – a mystical masterpiece depicting Jesus looking down on a shoreline and fisherman, most notably without his crown of thorns, nails and blood. Dalí modelled his painting on a sketch by St John of the Cross, a Carmelite monk from Spain in the 17th century. The unusual angle from which the crucifixion is painted is said to reflect the view from St John's cell, which was above and to the right of the altar of the *Encarnación* convent where he was chaplain. However, others say that it is the view of a dying man as he is presented with a crucifix to kiss. Viewing the painting gave me a new insight into the figure of Jesus and made me reflect on His crucifixion.



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## Student Pastoral Planning Team

One of the best opportunities that I have had at university is the chance to join the Student Pastoral Planning Team, a group of trainee Catholic teachers who organise a variety of community building events, prayer experiences, awareness-raising, faith-in-action, pilgrimages and study trips. Our social

media platforms – Twitter (@SoePastoral), Facebook and Instagram – reach many hundreds of present and former students and beyond: why not follow us! This year, when our work was inevitably different due to not being on campus, required lots of creativity and adaptability. However, that did not stop us and we organised many successful events such as a 'Virtual Walk to the Vatican', a Lenten Prayer Zoom Service, and a pilgrimage to Carfin Grotto.

## Third Year

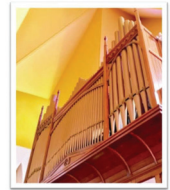
In September, I begin Year Three where we have the opportunity to choose an elective. I have chosen *Philosophy, Religion and Art* which explores religion and philosophy through art, particularly looking at the artistic traditions of the East and West. I am looking forward to developing my understanding of both art and religion, and developing creative approaches to teaching. In Year Three, we also have twelve weeks of placement in school which I am very excited about as so far I have only had one day out on placement due to lockdown! The first part of my placement is with P1-3 and the second part is with P4-7. Stay tuned for the Advent edition where I will be writing about my experience out on placement!

## Organ Recital Series 2021 1903 Harrison & Harrison Organ



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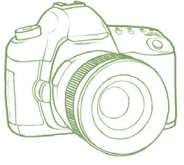


**St Joseph's RC Church**  
Hill Street, Kilmarnock, KA3 1HB

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Online: www.rckilmarnock.org.uk/st-josephs-church

St Joseph's is a parish of the RC Diocese of Galloway. Charity number SC010576.





# Galloway Glimpses

*Celebrating the floral displays in the parks and gardens of our lovely area.  
Our old friend, Amy Kinnaird has been walking in Rozelle Park, Ayr,  
Blairquhan Estate near Dailly and in the Auchinleck Estate*





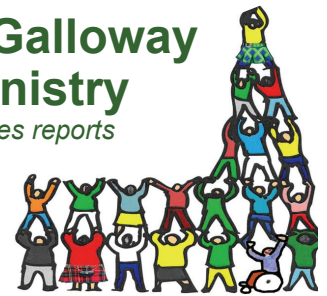
# Galloway Glimpses

Some more floral glimpses, this time by Dave Buckley at Logan Gardens, near Stranraer



## Diocese of Galloway Youth Ministry

Father Jim Hayes reports



All of us at the diocesan Youth Ministry Office are looking forward to returning to

our activities soon, we hope you will be able to join us after the October half-term when we hope to host a first real live meeting since the Covid-19 pandemic closed all our activities down. In the meantime keep in touch with our daily reflections on our Facebook page.

[www..Facebook/GallowayYouthMinistryOffice](https://www.facebook.com/GallowayYouthMinistryOffice)

too so please Register with our app and we will invite you to our first gathering in the next few weeks. (See the poster on the back page).

Recently some of us were able to meet up for the first time in over 16 months in the open air at Dumfries House, Cumnock. It was wonderful to see one another again and puts us in the mood for the future which is looking a lot brighter.

Diocese of Galloway  
Youth Ministry Office (YMO)  
Director: Father Jim Hayes

Office Contact:  
St Teresa's, Glasgow Street,  
Dumfries, DG2 9DE.  
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Find us on Facebook  
Galloway Youth Ministry Office

RC Diocese of Galloway. Charity Number: SC010576



# Pilgrimage to St Ninian's Cave 2021



In his homily, Bishop Nolan spoke of the harm caused by the restrictions imposed by the pandemic while also emphasising that “in the face of difficulty” we have been far more aware of how much we depend on one another to live and to flourish. He invited those present to recognise our capacity to come together to face the problems that exist in our world, and to use the experience of sacrifices made for others during the pandemic for the good of humanity and creation.

The 91st Ayrshire Scouts from St Joseph's, Kilmarnock ensured that the pilgrimage ran smoothly, with the help of Marjorie Clark and other local volunteers. Parishioners from North Ayrshire proclaimed a reading and the prayer of the faithful, and music was led by St Joseph's, Kilmarnock.





# Pilgrimage to St Ninian's Cave 2021



Although many of the usual parish coaches were not running out of precaution, some 170 pilgrims joined in the Mass.

*Thank you to Edward Flannighan for the photographs.*

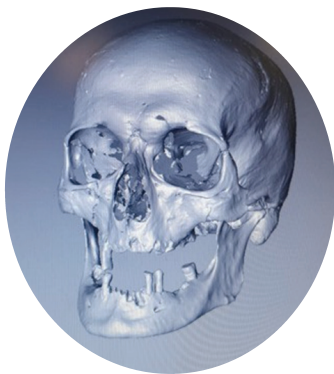




# The Whithorn Trust

*The Trust is continuing with its research into the mediaeval populations of the monastery, applying the latest technologies to “meet” the people of the past. Working with four major academic institutions, the Trust is hoping for a major breakthrough this year, as they examine evidence from the later mediaeval period, thanks to funding from Dumfries and Galloway Council’s Region wide Coastal Benefit Fund.*

In the 1960s, the graves of Whithorn’s later mediaeval bishops were excavated in the exciting dig which yielded the famed Whithorn Crozier. The bishops, from between the 1200s to 1300s, had been buried very close to the High Altar of the Cathedral. Several were buried with important grave goods, including rings and a silver patten. In the 2000s, Historic Scotland carried out radiocarbon dating and stable isotope analysis, which gave us precise details of who they were, when they lived and what they ate. For the first time, they were identified – Bishop Henry, who held the Crozier, had an important role in the reconstruction of the



cathedral, and Bishops Gilbert, Thomas and Walter were also identified. It is a rarity to be able to identify a mediaeval individual whose biography is well known. For this reason, the Whithorn Trust has decided to progress a step further with the research: by kind permission of National Museums Scotland, it has been allowed to test for ancient DNA on specified individuals, who include

Bishops Henry and Walter, and to arrange for facial reconstruction of some individuals.

This is a complex and delicate process, involving the national museum, three universities with laboratories, and three couriers. The condition of the individual remains was carefully assessed; some, like Bishop Thomas, were too fragile to undergo the process. According to policy of the National Museum, human remains may not be left alone when being moved between museums, and therefore were accompanied at all times, 24 hours a day, from Edinburgh to Bradford University, for the first scanning process. Dr Shirley Curtis Summers from Bradford University’s Archaeology and Forensics department has been in charge of the process. The first 3D scans are under way at Bradford’s Visualizing Heritage, under the care of Dr Adrian Evans. Liverpool John Moores University’s Facelab will then take over, creating a 3D image of the individuals, building a digital picture of facial features which will ultimately allow us to create either a 3D digital image or sculpt a physical bust of the person.

To give the most accurate details for facial reconstruction, ancient DNA will be sampled by Cambridge University’s famed Crick Institute, under the direction of Dr Tom Booth. This will allow the reconstruction team at Liverpool to create accurate hair and eye colour. It also means that Whithorn material will be part of a major study by Cambridge University of human health and evolution over 6000 years, filling a gap in their data around the South West of Scotland.

Owing to the condition of some of the remains, we have chosen Bishop Walter (died 1235), an unknown clergyman who had a cleft palate, and a lay person from a different part of the cemetery – a woman who was buried on a bed of seashells. The fact that a person with a facial disfigurement was so highly promoted in the Church at the time provides us with interesting evidence that disability did not have an impact on his life, even though the laboratory team believe it would have been visible during his lifetime. This will be the first time that someone suffering from this condition has been reconstructed, anywhere in the world. The status of the woman is less clear, but we also believe she is high status, buried in a prominent place lower down the hill; archaeologists from National Museums Scotland will now get to work on suggesting the significance of the bed of shells.

## “Adopt an Ancestor”

The aim of the Whithorn Trust is always to raise educational aspirations at local schools, at the same time as conducting major scientific research in a project called “Adopt an Ancestor”, working with the local Primary School at Whithorn to understand types of evidence for investigating people of the past. In the summer term the children worked on a project called “Gossip from the Graveyard”, looking at Victorian and 18th century gravestones, to find out clues which enable us to reconstruct the stories of the people buried there. The children and teachers engaged in this project with enthusiasm, and came up with some remarkable individuals: John McWilliam, a hero of Waterloo; a miner from a little-known lead mine at Isle of Whithorn who was traced to north Wales, a blockade runner from the American Civil War, and a survivor of a notorious shipwreck off the coast of Portugal.

In the autumn term, the children will be challenged to find out how we learn about people who have left no such clues: leading to work with teachers on inheritance, forensics, and DNA. Those who wish will be given ancestral DNA kits to find out their own histories, which may contain surprises as to where remote ancestors came from. The children will be involved in the process of discovery, as details of the Bishops are reconstructed – they will predict their appearance by drawing their own impressions of these individuals, and hold a teams meeting with Cambridge University. We are currently planning a final “reveal” of the reconstructions at Whithorn School in the New Year.







## A View from Westminster

*It is now just a matter of weeks until world leaders will come to Glasgow to attend the UN Climate Change Conference incorporating the 26th 'Conference of the Parties' or COP26. Philippa Whitford reflects that we must seize this opportunity to develop radical approaches to tackle the climate crisis and to reduce the poverty.*

With the destructive floods in Central Europe and India, the lethal heatwaves in Canada and wild fires in California, Greece and Australia, the impact of climate change is already upon us and it is well recognised that we are running out of time to change course and prevent even greater destruction and loss of life.

We know we need to have a different economic model by the end of this decade if we are even to limit the damage and avoid runaway planetary heating. Yet there still seems to be a lack of focus in the crucial pre-conference talks about the necessary commitment to end coal fired electricity generation – the most destructive fossil fuel of all. The UK is even toying with the idea of opening a new coal mine in Cumbria.

It is critical we move from an unbalanced consumerist economy, which is literally consuming the planet – to a fairer and more sustainable model, but it is difficult to change a speeding train. The Covid pandemic has, however, brought our society to a shuddering halt and given us one last chance to change direction and consider the state of the world we are leaving to our grandchildren.

The economy will not simply bounce back to normal and, with inequality and poverty plaguing so many, nor should we want it to. It will take the investment of time, energy and money so there is a chance to decide what kind of economy and society we wish to build. This is our chance not to 'build back' but to build forwards to where we need to be by 2030.

It is crucial that we seize this opportunity to develop radical approaches to tackle the climate crisis and to reduce the poverty and inequality we see within the UK and between the richer and poorer nations of the world.

Nothing demonstrates this inequality more dramatically than the access to Covid vaccines, with the vast majority bought up in advance by the wealthiest countries in the world while low-income countries have been able to access only 1% of the doses.



There were a lot of warm words last spring about mounting a global response to a global crisis but the international community has failed to do so. While many countries, including the UK, committed millions of pounds of funding to support the World Health Organisation's (WHO) Covax project, to provide vaccines to low-income countries, they didn't donate any vaccine doses until recently. In addition, several wealthy countries have blocked attempts to ensure the sharing of intellectual property and technology so



more countries in the global south could be manufacturing vaccines themselves.

The G7 promised to donate one billion doses but only by the middle of 2022, which is too slow to stop the pandemic and will not meet the estimated need for 11 billion doses to vaccinate the global population.

While almost 90% of UK adults have had one dose and over 70% are fully vaccinated, less than 1% of those in low-income countries have even received their first dose.

This gross inequality isn't just a humanitarian threat to poorer countries in the global south but uncontrolled viral spread can generate new variants as we saw with the Alpha variant last autumn and the Delta variant this spring. If the virus becomes progressively more vaccine resistant, as we have seen with the Delta variant, the progress made by vaccines in controlling Covid here in the UK, could be lost. It really is the case that "No one is safe until everyone is safe".

The inequality of vaccine distribution is further exacerbated by the cut of a third in the UK's overseas aid budget, especially as some of the projects which have been shut down relate to local responses to the pandemic or to vaccine distribution.

The failure to mount an international response to the Covid crisis does not bode well for our need to work together to tackle the climate crisis as, like Covid, no country can tackle the climate crisis on their own and all of us must start contributing to the solution rather than the problem.

This requires many of the wealthiest countries, who gained from early industrialisation, to put their own house in order along with financially supporting the protection of rainforests and the mitigations required by countries most vulnerable to drought or flooding. It is also vital to ensure that developing nations are supported to grow their economies through expansion of renewable energy sources, rather than depending on fossil fuels. The fact that the UK, which is hosting COP26 in November, has gone back on overseas aid funding pledges, made as recently as 2019, is undermining their credibility with developing nations who are being promised assistance but also other donor countries who are being called to step up to the plate.

*Continued on page 15*



# Praying with the saints – St Vincent de Paul

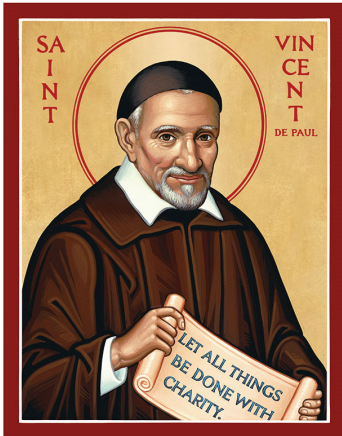
By Father Martin Chambers

*Who was St Vincent de Paul? What can we learn from his life?  
How can his life help us as we emerge in 2021 from Covid restrictions?*

One of the first saints I had ever heard of was Saint Vincent de Paul. At the age of twelve I went to St Vincent’s College, Langbank, the junior seminary on the banks of the River Clyde where the College was supported by the Daughters of Charity, the congregation I was to learn later that had been set up by St Vincent de Paul and St Louise de Marillac. I learned very quickly that St Vincent de Paul was very concerned about working with the poor which is why a lot of parishes throughout Scotland and beyond had a St Vincent de Paul Society – one of the ways parishes reach out to those in need within their community. He lived a full and active life and is still an inspiration for the Christian family.

## Who was Saint Vincent de Paul?

Vincent de Paul was born in 1581 in the village of Pouy, France. He was educated by the Franciscans and progressed so well through his own education that he was hired as a tutor for the children of the wealthy families of his area. With the money that he raised from tutoring he paid his university fees and studied theology at the University of Toulouse. He was ordained a priest at the very early age of 19 and served in various Churches throughout



France and beyond, eventually serving in a small Church in Rome. It was at this early stage of his priesthood and working within needy parishes that he found his life’s passion: preaching to and providing relief for the poor. His pastoral work in this area became so developed that, in his own lifetime, he instituted two groups: the Ladies of Charity which would become in time the Daughters of Charity; and the Congregation of Priests of the Mission, nowadays referred to as the Vincentians. He gave many Parish Missions and helped reform the spirituality of the clergy, in the days before seminary training was formally established in the Church. He died at the age of 80 becoming a symbol of the successful reform of the Church, an Apostle of Charity and the Father of the Poor.

## What can we learn from Saint Vincent de Paul?

For me there are three keys elements that St Vincent can teach us:

✠ *We should see the face of Christ in the poor:* the Saint taught that, if God is everywhere, then we should all attempt to see Christ in all people, especially those who are poorest and most in need. A key scriptural passage for St Vincent was

Matthew 25:34-40: “whatsoever you do to the least of my brothers and sisters, you do to me.”

✠ *We should seek to be evangelised by the poor:* St Vincent often said to his followers that “*the poor have much to teach you.*” He taught that as we speak with, listen to and accompany the poor and the needy, we should allow ourselves to be touched by their words. How many times have I sat at the Foodbank table, listened to the tragic stories that unfold from our ‘friends’ and been inspired to reach out in love!

✠ *We should seek to evangelise the poor:* St Vincent taught that evangelisation is not always about saying formal prayers with the poor and needy. Firstly, he said, evangelisation will take place by our works – feeding the hungry and giving drink to the thirsty are our works of justice and mercy. We will also evangelise by our words of love and forgiveness. And we will also evangelise by sitting with the poor and needy and sharing their lives.

## Prayer Lessons from St Vincent de Paul

Our Prayer Lives can be affected by St Vincent de Paul’s approach to prayer. He taught:

### *Blend Christian contemplation with Christian activity*

One of the things for which St Vincent de Paul is noted is his activity amongst the poor and needy within the parishes where he served. Yet, when he set up the Vincentians and then, with St Louise de Marillac, the Daughters of Charity, he stressed the importance of merging activity with contemplation. And it is true, isn’t it, that, without prayerful reflection and contemplation, we could lose ourselves in mindless activity. If we are going to serve the poor and needy in a true Christian spirit, then we should go to Christ in prayer, ask his guidance and pledge ourselves to the Good News. Then we will be able to see God at work in our own lives and we will be able to see our own lives as part of God’s Plan for the world.

### *Faith-Sharing is central*

One of the aspects of prayer that St Vincent stressed for his own Vincentian communities is that there should be group prayer which he called ‘Apostolic Reflection.’ He called on people to gather together for prayer in groups and to reflect together on the work in hand. In many ways this is a precursor of the ‘faith-sharing groups’ that have been popular in the diocese ever since the Renew process of the 1980s. Indeed it is the style of prayer reflection in groups that is envisaged in the Sycamore course that we will undertake this autumn in the diocese. St Vincent called on groups to come together, read the Bible together, share reflections on it and then plan the way ahead. I therefore encourage the diocesan family to hear St Vincent de Paul calling us all to prayerful reflection in groups especially through the Sycamore course.



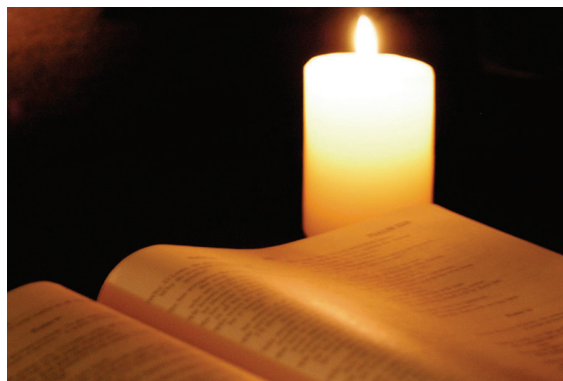
### *Let the needy be an inspiration in Prayer*

St Vincent de Paul realised that the poor and the needy were the central inspiration for him to find Christ. He encouraged Vincentians to show them deep respect and devotion. Indeed he went further for he encouraged people to pray through their activity, not simply to do the task in hand but to see the moment of feeding the hungry or giving a drink to the thirsty as a moment of prayer. For in that moment, he said, we are looking at the face of Christ. What a thought that is! Yes, be kind and generous to those in need but at the same time look on it as a moment of prayer for Christ is there in front of our very eyes. This is why St Vincent called on people to have a *'preferential option for the poor'* to seek out those in need for there we will always see the face of Christ, there we will always come close to God in prayer.

### Let's pray together

I invite you while you are reading this article to spend a few moments in prayer with the following Gospel. I invite you to read the passage and then to ask the questions below.

*Then the King will say to those on his right hand, "Come, you whom my Father has blessed, take as your heritage the kingdom prepared for you since the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome, lacking clothes and you clothed me, sick and you visited me, in prison and you came to see me." Then the upright will say to him in reply, "Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and make you welcome, lacking clothes and clothe you? When did we find you sick or in prison and go to see you?" And the King will answer, "In truth I tell you, in so far as you did this to one of the least of these brothers and sisters of mine, you did it to me." (Matthew 25:34-40)*



I invite you to take some time now to reflect on the following questions:  
*Who are the poor and needy in my own life and within my local community?  
Can I see the face of Christ in the poor and needy?  
Can the poor and needy lead me to a greater commitment to Christ and the Good News?*

### View from Westminster Continued from page 13

While the global warming requires urgent action by governments across the world, it also needs us to play our part as individuals. We may pat ourselves on the back for using energy-saving light bulbs or separating out or kitchen waste, but how much do we consider the sheer amount of 'stuff' we buy, whether new gadgets or disposable fashion. We all need to reconsider how we live and how we can reduce our personal impact on the planet.

In his encyclical letter 'Laudato Si' Pope Francis invited us all to "work with generosity and tenderness in protecting this world which God has entrusted to us" or, as often quoted, to "live simply that others may simply live".

This coming decade is vital in tackling climate chaos and the post-Covid recovery offers us the opportunity to set ourselves and the world on a better path away from disaster. If we aspire to be good ancestors to the grandchildren of our grandchildren, we can't remain complacent any longer but need to take action now.

### Religious Art A window for St Ninian

Sometimes art for the glory of God and the saints is hard to see, one such is the stained glass window in Our Lady and St Ninian's church in Newton Stewart. The church has two outstanding features. The roof beams are unusual but are dark, difficult to see and difficult to light. The stained glass window is also awkward as it is on the western wall. So it is only backlit by the sun on summer evenings. Even in 'normal' times the church is likely to be locked by then. You can see St Ninian at the very top, recognisable by his crook. Our Lady, in the middle, is wearing blue. We look forward to the return of our musicians, but not playing the instruments shown.



# Grassroots start For Synod of Bishops

**For a Synodal Church:  
Communion, participation and mission**

**XVI Ordinary General Assembly of the  
Synod of Bishops**

Pope Francis has taken a large step towards his dream of a Synodal Church by replacing next year's Synod in Rome with a two-year process, starting in October this year and finishing in October 2023. The pope has often said since the beginning of his papacy that the Church is a people on a journey and that its shepherds lead the flock. The Church is the people guided by the Holy Spirit. This conviction is at the basis of an itinerary that will lead the preparation, and then animate the Synod of Bishops in October 2023.

Following the publication of the Document with the new itinerary, Cardinal Grech, Secretary General of the Synod of Bishops said: "We are in contact and in dialogue with the presidents and various General Secretaries of each of the Episcopal Conferences of the world". The idea, Cardinal Grech emphasised, is to initiate ongoing dialogue and have them participate as partners in this project.

The itinerary comprises three main phases.

\*The **Diocesan Phase** will involve consultation and participation of the People of God. Churches will begin their journey of discernment and reflection on Sunday, 17th October, under the presidency of the diocesan bishop. In April 2022, at the end of the period of consultation, the Bishops' Conference will hold a pre-synodal meeting and produce a document detailing their findings.

\*The second **Continental Phase** will take place from September 2022 to March 2023. The aim is to engage in a dialogue on the diocesan findings. At the end of their discussions, each continental grouping will draft documents which they will send to the General Secretariat in March 2023.

\*In the **Final Phase**, the Secretariat will collate and finalise documents, based on the responses, to be published in June 2023 and submitted in October 2023 to the Assembly of Bishops in Rome.

Bishop Hugh Gilbert, in a statement on 1st June 2021 said: "the Bishops of Scotland welcome the initiative of Pope Francis to listen to what the Holy Spirit is saying to the Church, to the People of God, to listen to one another, and to make that Synodal journey together of communion, participation and mission. The pope has called for a very participative process, engaging all the faithful, which will prepare for this Synod. We welcome the initiative for a Synodal Church and look forward to the Synodal journey, a period of consultation and discernment in our dioceses which will commence on Sunday 17th October of this year."

# SYCAMORE

*Father William McFadden, the Diocesan Adult Education Co-Ordinator, explains that participating in the Sycamore Course is one way in which we can come together as a diocesan family as we emerge from the Covid-19 pandemic*

Little by little, as the Covid-19 restrictions are eased, the opportunity now presents itself for parish groups to meet in person, something which has been impossible during the recent periods of compulsory social distancing. One initiative being introduced to encourage groups throughout the diocese to meet to revitalise the experience of parish community is the **Sycamore Course**. This is a video-based programme allowing parishes to choose from a range of topics in order to engage parishioners in sharing and reflection. The programme will also be available online for those who find it easier to join in virtually.

Individual parishes have been encouraged to organise core teams of lay leaders who are familiar with the material, and who can then present it in the manner in which they feel most comfortable. Each session is a mixture of a video presentation from Father Stephen Wang, interspersed with times of sharing and reflection introduced by suggested starter questions. It is a very professionally produced series of presentations, and a very good resource to initiate conversation and exchange.

The timing of the programme is flexible, depending on local needs, but it is hoped that most parishes will use the period between 11th October to 19th November, and so give a sense of diocesan togetherness and unity.

Bishop Nolan will inaugurate the programme by celebrating Mass in St Margaret's Cathedral, Ayr, on Sunday 3rd October at 3.00 pm. This Mass will highlight the connection between the Sycamore initiative and October as the month of mission. It will stress that participation in Sycamore is closely related to mission in the Church, and that by engaging with the programme we will be concentrating on the essential missionary objectives of outreach and evangelization.

Participating in the **Sycamore Course** is one way in which we can come together as a diocesan family as we emerge from the Covid-19 pandemic. It is a positive response to the obvious need to move forward in building up community and relationship after these many months of social isolation and physical distancing.







# The Teaching of Pope Francis

by Father William McFadden

*“Grandparents and the elderly are not leftovers from life, scraps to be discarded. They are a precious source of nourishment. God never, ever goes into retirement.”*

Pope Francis was profoundly influenced by his grandmother. He has frequently made reference to her when speaking about his own faith. Undoubtedly, therefore, his love for his grandmother was a significant factor in his initiative in inaugurating an annual World Day of Prayer for Grandparents and for the Elderly. This day, celebrated on 25th July this year, was accompanied by a powerful letter from the pope which affirmed that God is close to the elderly, and that he still has plans for them: “The Lord is always — always — close to us. He is close to us with new possibilities, new ideas, new consolations, but always close to us. You know that the Lord is eternal; he never, ever goes into retirement.”

Francis’ teaching acknowledged how many older people



around the world have suffered in so many ways because of the Covid-19 pandemic: physically, emotionally and spiritually. But he calls on them to be hopeful, to “preserve our roots, to pass on the faith to the young and to care for the little ones.” He is strong in

stressing that the elderly have the task of preparing for a better future. This cannot be something left exclusively to the young.

And so, for Francis, the elderly do have an incredibly important role to play in modern day life: “It makes no difference how old you are, whether you still work or not, whether you are alone or have a family, whether you became a grandmother or grandfather at a young age or later, whether you are still independent or need assistance. There is no retirement age from the work of proclaiming the Gospel and handing down traditions to your grandchildren. You just need to set out and undertake something new.”

In this task, the pope’s letter highlights “three pillars” which are fundamental for grandparents and the elderly: “dreams, memory and prayer.” On dreams: “Our dreams of justice, of peace, of solidarity can make it possible for our young people to have new visions.” On memory: “Without memory, however, we will never be able to build; without a foundation, we can never build a house. Never. And the foundation of life is memory.” And on prayer: “Your prayer is a very precious resource: a deep breath that the church and the world urgently need.” “Especially in these difficult times for our human family, as we continue to sail in the same boat across the stormy sea of the pandemic, your intercession for the world and for the church has great value: it inspires in

everyone the serene trust that we will soon come to shore.” These three pillars are undeniably a powerful basis for developing our spiritual awareness and of affirming our religious identity.

Since Pope Francis was recovering from his recent stay in hospital when the Day of Prayer was celebrated, it meant that he was unable to preside at the Mass. However, he gave the task of reading his prepared homily to Archbishop Rino Fisichella, the president of the Pontifical Council for Promoting New Evangelisation. In this text, the pope said: “Grandparents and the elderly are not leftovers from life, scraps to be discarded. They are a precious source of nourishment.” He then added: “They protected us as we grew, and now it is up to us to protect their lives, to alleviate their difficulties, to attend to their needs and to ensure that they are helped in daily life and not feel alone.”

The pope asked people to reconnect with older people, to visit or call on them, and to “listen to them and never discard them. Let us cherish them and spend time with them. We will be the better for it.”

In emphasising the role of grandparents and the elderly, Pope Francis is offering a practical challenge to a culture which can easily disregard those who are less active, who perhaps require support, or who may well be in need of care. We all need to remember that older people are not “leftovers” to be discarded. They are unique and valuable individuals deserving of our precious care and attention. Yet again, Pope Francis gives us a very direct, poignant and incredibly relevant teaching. A teaching that should offer consolation and hope to the elderly, as well as presenting a challenge and an encouragement to the young.

## *Prayer for Blessing of Grandparents*

*Lord God almighty,  
bless our grandparents with  
long life, happiness, and  
health.*

*May they remain constant in  
your love and be living signs  
of your presence to their  
children and grandchildren.*

*We ask this through Christ  
our Lord.*

*Amen.*



# Moving out of Restrictions

On 9th August, Scotland moved “Beyond Level Zero” in the context of the COVID-19 pandemic.

This has brought a sense of greater normality back to our worship.

The Bishops’ Conference’s Infection Control Group and Father Stephen McGrattan, the Diocesan Co-ordinator for the Re-opening of Churches have provided advice for parishes which is summarised in this article.

## Scottish Government Advice

The government continues to promote the following:

- maintaining good hand hygiene – everyone should sanitise their hands on entering and leaving the Church;
- practising respiratory hygiene and cough etiquette (catch it, kill it, bin it!);
- mandatory wearing of face coverings, including when seated, unless you are exempt. All children under 12 are now exempt;
- ensuring there is good ventilation – open windows and doors during Masses and between Masses to enable a stream of fresh air to pass through the building;
- continuing to engage with Test and Protect and self-isolate when symptomatic or have tested positive. See below for more information about gathering contact details for Test and Protect;
- those with symptoms or who have tested positive must not attend until the appropriate period of isolation has passed.
- Fixed physical distancing between households is no longer required and churches may operate at capacity. Households, however, should leave a reasonable space between other households, as far as possible.

## Test and Protect

It remains worthwhile to cooperate with NHS Test and Protect by **making our best effort** to continue to gather contact information. Stewards will continue to note the names and, where necessary, the contact details of those who attend Mass (one name per household is sufficient).

The most efficient system to gather contact details and break the chains of transmission is to use the Check In Scotland app. Parishes have been provided with the method to put this in place. (See the panel on next page).

This is the kind of system all hospitality settings are obliged to ask people to use. It has the advantage of providing the NHS with information which can be used **immediately** to advise people what to do if an outbreak occurs in a church or other setting. Were there to be an outbreak, almost always the advice will be to watch out for symptoms of COVID-19 and to book a COVID-19 test only if you or someone in your household displays COVID-19 symptoms.

The priest should also check in when in the church for the celebration of Mass.

Advising people to arrive early to Mass will avoid the need to queue to enter the church.

## Our Responsibility to One Another

We are all aware of our responsibilities to one another as members of the Body of Christ. It is true that some parishioners may not have the confidence to return to Church immediately. In order to facilitate the return of parishioners who are worried about the virus, those seated should maintain a respectful distance from one another or one household from another.

Parishes may provide simple cards with **‘Please leave a space’** which people can pick up on entry to church and put beside them so that a space can be left to allow for distancing and raise awareness.

While all of the previous stewarding procedures are no longer required, a friendly welcome is important and appreciated by those arriving at church, and the stewards may consider fulfilling this ministry.

## Cleaning and Ventilation of Churches

As evidence has accumulated over the course of the pandemic, scientific understanding about the virus has changed. Studies and investigations of outbreaks all point to the majority of transmissions occurring as a result of infected people spewing out large droplets and small particles called aerosols when they cough, talk or breathe. These can be directly inhaled by people close by.

**Surface transmission, although possible, is not thought to be a significant risk.** Excessive attention on making surfaces pristine takes up limited time and resources that would be better spent on ventilation or the decontamination of the air that people breathe.

Hand washing and sanitising is useful because surface transmission can’t be ruled out. But **it is more important to improve ventilation systems or to install air purifiers than to sterilise surfaces.** This is also the advice of the World Health Organisation (WHO).

Parishioners should also be reminded not to touch their faces with their hands as this is a common source of transmission.

Further detail of these studies and investigations can be found in: [www.nature.com/articles/d41586-021-00251-4](http://www.nature.com/articles/d41586-021-00251-4).

## The cleaning regime moving forward

The previous cleaning regime can be de-escalated and:

- Churches should continue to provide hand sanitiser at entrances and exits.
- Frequent touchpoints, e.g. door handles, should be disinfected every time the church is used.
- Disinfection of all other surfaces, e.g. pews, kneelers, floors, walls, window sills, altar furniture etc., after every gathering is **no longer required.**
- Otherwise, a general weekly clean of the church is encouraged.
- Ventilation by leaving doors and windows open is **essential.**

## In preparation for winter

**The importance of good ventilation both while people are gathered in the building and for some time afterwards cannot be overstated.**

In preparation for colder weather in the autumn and winter, parishioners should dress appropriately so that ventilation can be maintained in the Church.

Extractor fans which draw in fresh air from outside are helpful.

Fans or heating systems which recycle the air within the Church building may be used only when the doors or windows are open to provide external ventilation.

Without an alternative means of ventilation, the doors must remain open during Mass. In windy weather they need not be fully open: as long as the air is moving through the building, any airborne infection is being diluted and infected air is being replaced by fresh air.

## Liturgical Guidance

- Assembling at entrances and exits should be avoided.
- Holy water stoups should not be used until further notice.
- *The use of the rite of Asperges – blessing with Holy Water – may be encouraged more often as part of the Penitential Rite.*
- Hymn books and newsletters may be used – again surface



transmission is not thought to be a problem on these objects.

- A one-way system to restrict the movement of parishioners is no longer required and Holy Communion should be received during the Mass as normal.
  - Offertory collection and procession may be reinstated but online and contactless giving would be preferred.
  - The physical 'Sign of Peace' with people from other households at this time is still not allowed.
  - Holy Communion should remain under one kind only.
  - Reception of Holy Communion should remain on the hand.
  - Votive candles may be used.
- Since hand sanitiser may be highly flammable, it should not be placed or used near the votive candles.*
- The use of enclosed spaces for Confession should be discouraged unless they are well ventilated through e.g. a window or door opening to outside.

## Use of Church Halls

Church halls may be used for Sunday teas. Hand sanitiser should be used on entry and exit. In the context of hospitality (food and drink), face coverings are to be worn while not seated (unless a person is exempt). Although there is no fixed physical distancing required between households, it is wise to leave a reasonable distance.

Parish meetings may also take place.

Other events may take place in the hall when the appropriate health and safety measures are in place.

## Thank You

Thank you to the parish co-ordinators and the teams of volunteers for their generous commitment, diligence and patience during these last 15 months. Without their support our churches could not have been open for worship. The former restrictions are being relaxed with caution because the pandemic has not yet come to an end. Let us pray that we continue to move in this positive direction.

## Galloway Glimpses

*On a recent mini break to the south west of the diocese Mary Buckley came across what surely is the inspiration for Brigadoon.*



*Portpatrick in the sunshine of a Tuesday morning*

*Where has it gone? The same view, next day.*



NHS SCOTLAND TEST&PROTECT

Check In Scotland

Stopping the spread starts with all of us



### How to use NHS Test and Protect

**Install the App** – you only need to do this once:

- Visit the Apple App Store or the Google Play Store on your smartphone.
- Click “Install” to download the “Check In Scotland” App. This is not the same as the “Protect-Scot” app which you may already have on your phone.
- Fill out your contact details (you only need to do this the first time you use the app).

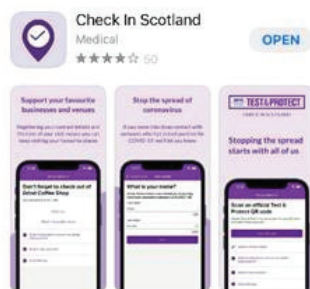
**Checking in to a venue** (including the church) – you do this every time you visit:

- Open the App. Click on “Scan QR Code”.
- Point your phone’s camera at the QR code on the poster in the porch (looks like a square bar-code).

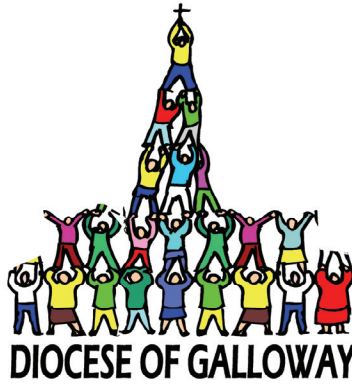
That’s it! You can check out when you leave – press “Check out” or the system will log you off automatically at the end of the day.

If you have a phone with a camera, you can use Check In Scotland. If you cannot set this up yourself, you can ask someone who knows how to help you.

Using the App means the NHS can instantly tell you if you’ve been in a place which means you need a Test or to isolate, and saves Contact Tracers trying to individually reach everyone – which is expensive and takes longer, so is less efficient at stopping the virus spreading. It also means our stewards don’t need to manually record your presence every time you come to Church.







# Youth *for* Lourdes

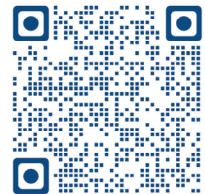


**Age: current 4th year to 23 years.**

**Would you like to meet and work with a great bunch of young people your age?**

**Would you like to assist the sick and infirm on the next diocesan pilgrimage to Lourdes?**

**We will begin to meet soon-so scan our QR code to upload our Registration Form and we'll be in touch, or use this code to access our Registration Form-  
<https://forms.gle/CupsmYMygBDZBJXY7>**



**For an Registration Form or further information please contact us at:  
Youth for Lourdes, St Teresa's, Glasgow Street, Dumfries. DG2 9DE. Tel: (01387) 252603  
Email: [youthforlourdes@gallowaydiocese.org.uk](mailto:youthforlourdes@gallowaydiocese.org.uk) or Facebook: Youth for Lourdes (Galloway)**

*A ministry of the RC Diocese of Galloway. Charity Number: SC 010576*