



Galloway Diocese NEWS

Pentecost
Edition

May/June
2023

The restored organ in St Joseph's Church, Kilmarnock, sings again



Sunday 16th April was a special day of celebration in St Joseph's, Kilmarnock, marking the successful conclusion of the comprehensive restoration of the Church's historic 1903 Harrison & Harrison pipe organ.

Full story and more photographs on centre pages.



Words from the Administrator

Father William McFadden reflects on the need for, and appreciation of, lay ministry

One of the areas of genuine growth and development in Church teaching over recent years has been in the acknowledgement of the role of lay people. That the laity are the Church, and have equal status with the ordained and religious because of baptism, has been continually stressed and recognised. Pope Francis has institutionally and structurally reflected this in creating the Dicastery for Laity, Family and Life which has responsibility for promoting and encouraging lay ministry and mission.

In a recent meeting with the participants at the Assembly of this Dicastery, the pope emphasised that the role of laypeople must be focused on **mission** and **service**. In offering his teaching, he underlined that ministry for the lay person should not be identified solely with instituted or liturgical ministries, such as Lectors or Extraordinary Ministers of the Eucharist, stating that these instituted ministries “do not represent the full extent of the ministeriality of the Church, which is broader and, ever since the first Christian communities, regards all the faithful”. Speaking of these new forms of lay ministry Francis identified outreach to the poor, to migrants, and anyone on the margins. In other words, when there is work with foodbanks, with refugees, and with any other area of social outreach, then that it genuine and authentic lay ministry.

This appreciation of lay ministry was also central to Pope

Francis’ Message for the World Day of Prayer for Vocation which was celebrated at the end of April. In this Message he specifically roots vocation in grace and mission. All the faithful, regardless of role, are graced with charisms to use in the service of the mission of the Church. Grace is freely given in order to reach out to others. Explicitly he states that there “is no vocation without mission.” Using the story of the disciples on the road to Emmaus, he highlights that any vocation is not a result of our own “abilities, plans, or projects,” but can in fact only come from an awareness of “a profound experience of Jesus.” From this foundation, the pope wants every baptised individual “to arise and go in haste, with hearts on fire”.



In speaking to the Assembly of the Dicastery for Laity, Family and life, and in his Message for Good Shepherd Sunday, Pope Francis has reiterated that **all** have a role to play in living out the message of the Gospel, and calls on us to have a mind-set which sees every vocation in connection with one another, united yet distinct, in harmony, and proclaiming the values of God’s Kingdom in word and deed.

May Pope Francis’ words inspire us in the diocese to value all lay ministry, especially those often unrecognised works of outreach and support for any who are suffering, marginalised, excluded or discriminated against in our society.



A beautiful Mass of Chrism on 4th April in St Margaret’s Cathedral, Ayr. In the absence of a Bishop of Galloway, Archbishop Nolan presided before a wonderful turn out of priests and people from across the diocese

Thank you to everyone who attended, and to the choir and organist for your amazing contribution to the liturgy.

My plan, as laid out in the last edition of the Galloway News, was to read one chapter of Matthew's Gospel every weekday of the first five full weeks of Lent, finishing on the Friday before Holy week. I would read Chapter 26 on the Saturday and Chapter 27 at Mass on Passion Sunday. The last Chapter (28) I would read on Easter Sunday. Offering a hostage to fortune, I stated that "the programme didn't seem too daunting and I was confident it was achievable." Thankfully this turned out to be true, despite a few hiccups, like, for example, having to read Chapter 16 on the train to Glasgow and back again.

The Promised Messiah

I found reading Matthew's Gospel extremely enjoyable and I learned so much, including many instances where I had read the text before, but not fully appreciated the meaning. For example, right from the beginning Matthew sets out to validate one of his key themes that Jesus is indeed the Saviour who fulfils the promises God made to his people in the Old Testament, although the good news is for the whole world, not only the Jews. I was surprised to find that, right from the beginning, certain distinctive or unique parts of Matthew seek to establish that Jesus is the Messiah, promised in the Old Testament. Matthew opens his Gospel with the genealogy of Jesus which shows Him to be descended from Abraham and David. To assure us all that Jesus is indeed the Messiah whose coming was foretold by the Prophets. The child is born in Bethlehem, fulfilling an Old Testament prophesy and only Matthew mentions the Magi to show that the Good News is for the Gentiles also. Sadly, their number is not mentioned anywhere in the Gospels. What a disappointment! Only Matthew relates the Flight into Egypt and subsequent return, which fulfils the prophesy of Hosea, "I have called my Son out of Egypt." In the gospel, many other incidents further substantiate this theme. Perhaps the most well known is Peter's Profession of Faith, "you are the Christ (Messiah), the son of the Living God."

The Sermon on the Mount



I found this another striking passage. I came to realise that The Sermon on the Mount, which begins with the Beatitudes, is pivotal to the Gospel of Matthew because it enunciates Jesus' social and ethical teaching. It is a really good example of how Jesus conveys the development of

the old covenant in the new. That development was expressed by Jesus when he spoke about 'these words of mine' (Mt 7:24, 26) implying that his words went beyond those of the Ten Commandments. It was no longer sufficient to adhere solely to the external law, because God looks into the heart and his people are now ready to understand that. It is no longer adequate not to kill another person. Now people must learn to control the anger that leads to such killing. Neither is it enough not to commit adultery. People must now learn to control their senses and discipline the desires that lead to adultery. In this way, Matthew's Gospel still challenges us to 'do the will of the Father in heaven' (Mt 7:21) and to 'be perfect just as [our] heavenly Father is perfect' (Mt 5:48).

The Our Father

Reading the Lord's Prayer in its setting and context, enabled me to place myself in the midst of the crowd and pray, meditating on each verse. I was able to understand why St Cyprian recognised the perfection and power of the prayer "For the benefit of our salvation, Our Lord teaches us how to pray with the same kindness he shows in His other gifts"

Conclusion

In one sense, Matthew's Gospel communicates the physical journey of Jesus to Jerusalem and his death and resurrection, but also his spiritual journey as he recognised and fulfilled his mission. Similarly, Matthew accompanies Jesus on his physical journey, while making his own spiritual journey from a life of money and power to poverty and discipleship.

On a personal note, I am already planning how best to read Mark's Gospel.

Dates for your Diary

3rd – 10th July

Diocesan Pilgrimage to Lourdes

29th July – 8th August

World Youth Day with Pope Francis
in Lisbon, Portugal

Sunday, 27th August

Diocesan Pilgrimage to Whithorn

Mass on shore at 4 pm,

Mass in parish church at 4.45 pm

Synod on Synodality

A report on the conclusion of the consultation and the final documents

The Diocesan Phase of the Synod on Synodality concluded in summer 2022 and the Syntheses of the Conferences of Bishops were then reflected upon at a continental level. The Continental Stage drew to a close at the end of March 2023. The consultation also ends but not the dialogue with the People of God. This article describes the journey of the Continental Stage.

On Friday, 31 March 2023, the Continental Stage, that is, the second stage of the synodal process, officially ended and with it the time of broad-based consultation of the People of God. The inclusion of a time to listen, dialogue and discern among the Churches of the same geographical area after the Local Stage (diocesan and national) represented a new feature that was introduced by this synodal process.

This new stage was not confined to the mere celebration of seven continental assemblies, but was a real process of listening and discernment on a continental level. The question that formed the basis for these assemblies was the same and unique question of the synodal process as a whole, namely: How is our ‘walking together’ which enables the Church to proclaim the Gospel in accord with the mission entrusted to her, being achieved today at the different levels (from local to universal)?

Following the principle of subsidiarity, the organisation of this part of the process and the respective continental synodal assemblies were entrusted to local Organising Committees (or Task Forces) that were mostly part of the International Reunions of Bishops’ Conferences or the Eastern Catholic Churches. However, a special Task Force of the General Secretariat of the Synod accompanied their work. The heads of the General Secretariat of the Synod and the General Rapporteur of the XVI Ordinary General Assembly of the

Synod of Bishops ensured the presence of at least one of them in each continental assembly as a testimony of the closeness and desire of the Holy See to listen to the particular Churches.

The seven assemblies that, from the beginning of February to the end of March, have marked this time of the synod’s journey, were all ecclesial assemblies, that is, representative of the People of God (bishops, priests, consecrated men and women, laity). Their aim was to respond to the three questions contained in the Working Document for the Continental Stage (DCS):

After having read and prayed with the DCS, which intuitions resonate most strongly with the lived experiences and realities of the Church in your continent? Which experiences are new, or illuminating to you?

After having read and prayed with the DCS, what substantial tensions or divergences emerge as particularly important in your continent’s perspective? Consequently, what are the questions or issues that should be addressed and considered in the next steps of the process?

Looking at what emerges from the previous two questions, what are the priorities, recurring themes and calls to action that can be shared with other local Churches around the world and discussed during the First Session of the Synodal Assembly in October 2023?

Participants in these assemblies sought first to identify the ‘resonances’ aroused by reading the DCS and

second, to indicate tensions and priorities. It was comforting to note how the participants in the continental assemblies recognised themselves in the paths identified in the DCS, notwithstanding that each one came from their own ecclesial and cultural perspectives which were sometimes profoundly different. The fruit of their discussions is contained in the Final Document that each Assembly produced and that will serve as a contribution to the work of the first session of the Synod of Bishops (4-29 October 2023).

These documents were the fruit of an authentically synodal journey, respectful of the process so far, reflecting the



Synod – another view

Mgr Peter Magee, Parish Priest of St Mary, Star of the Sea, Largs, offers a different perspective on alienation and synod from that given in the article “Words from the Administrator” in the Lent 2023 edition

Alienation for Marx is social, political and psychological. It is focused on material well-being, on how to have or regain power over it. Marxism is atheistic. It is not concerned with spiritual alienation – which is the fundamental alienation. It is the result of sin both in its genesis and in its effects on individuals and communities. People become aware that, in the Church and in the world, all is not as it should be, as God intends it to be. Overcoming such alienation is primarily about listening to the Spirit and obeying his voice. This, then, is where to start, as Pope Francis keeps repeating in his speeches about the Synod. Since the Spirit is the main protagonist, the task is to discern where he is speaking, or not speaking, in the voices of those participating. The Spirit will always bear witness to Christ (cf. Jn 16:14). “Listen to *Him*” (Matt 17:5) is the Father’s lapidary command to the Apostles, and therefore to the apostolic Church.

Marxism promotes a power and class struggle to overcome alienation. We have seen its disastrous historical effects. In the Church, however, neither protagonism nor antagonism will end alienation but only real spirituality and true conversion. Pope Francis has expressed his “fear” that some are speaking of the Synod as if it were a parliament, the canvassing of opinions or a chance to lobby for partisan changes. That fear is also shared by many who genuinely worry that the Synod will lead to the abandonment of the Apostolic Faith and Tradition, a fear which is itself another kind of spiritual alienation.

All of the issues to which Father McFadden refers (lack of participation in decision-making, inclusion-exclusion, disconnectedness, being out-of-touch, misogyny, manipulateness) and many others besides (aggressive politicisation of the Church, conformity to the *Zeitgeist*, the indifference towards doctrine and sacraments, the practical heresy, schism and apostasy of many, etc.) are sadly part and parcel of the widespread malaise which afflicts the Church today. I am not sure, though, that throwing accusations or generalisations around will bring about healing or peace. If the Synod devolves into that, it will only exacerbate the situation and engender even deeper spiritual alienation.

The greater wisdom surely lies in Pope Francis’ repeated calls for the Synod to be an exercise of prayerful listening, from the individual to the universal level, to the Word and to the Spirit, with humility and obedience of heart. That does not mean that we ignore or, worse, bury the very real problems that are there. But, as so often happens when we calm down and truly pray, many of the issues which seemed at first so intractable and discouraging find resolutions we would never have imagined, but which the Spirit has always known and wanted.

Synodal discernment cannot be about going into the process with preconceived agendas and outcomes, that this or that must happen. To do so would be to quench the Spirit and would most certainly sadden him. We all want the Church to be better as the result of the synodal process. Let’s work with the Spirit to renew her in Truth and Love.

voice of the People of God on each Continent. These seven continental documents will form the basis of the *Instrumentum Laboris*, the working document for the first session of the XVI Ordinary General Assembly of the Synod of Bishops. It is now up to the Preparatory Commission, set up by the General Secretariat of the Synod, to organise the working group called to produce it.

All assemblies have been a graced time for the Church. In addition to emphasising the great desire for renewal by walking together in unity with Christ, the continental process revealed deep joy and the love of so many faithful for their Church, the People of God, despite its shortcomings and weaknesses, as well as the importance of listening as a tool and permanent dynamic of ecclesial life. These assemblies also confirmed the decision to opt for the method of “spiritual conversation” to foster true listening and community discernment in order to reach ecclesial consensus.

The General Secretariat of the Synod expresses its heartfelt gratitude to all those who have engaged in this process with great seriousness and enthusiasm. The Continental Stage led to a greater awareness of the importance of walking together in the Church as a communion of communities, strengthening the dialogue between Particular Churches and the Universal Church.

The conclusion of the consultation does not mean the end of the synodal process within the People of God; nor does it mean the interruption of the dialogue between the Universal Church and the Particular Church. Rather, it means leaving the local communities with the challenge of putting those “synodal reforms” into practice in the daily routine of their ecclesial action, in the knowledge that much of what has been discussed and identified so far at the local level does not require the discernment of the universal Church nor the intervention of the Magisterium of Peter.

More information about the Synod, including the Final Documents published so far, is available at www.synod.va.



... and a 'Warm Space'



St Joseph's visit New Abbey Report by Margaret McGrath

St Joseph's parish in Kilmarnock has recently decided to introduce a series of outings, aimed mainly, but not exclusively, at our more senior parishioners. On Monday 1st May the first of these, led by Father Kevin Rennie, was to the beautiful village of New Abbey in Dumfries and Galloway. Such was the interest shown that the first minibus filled up so quickly that we had to put on a second !

On arrival we headed to St Mary's Church. This beautiful church was built in 1824 at a time when religious buildings were permitted but not allowed to be visible so it has the distinction of having the house built facing the main road and the church built behind it. Although it is no longer used regularly, we had the privilege of attending Mass there, celebrated by Father Kevin, and were delighted that several parishioners from St Andrew's were able to join us.



Afterwards we repaired to the Abbey Cottage Tearoom where a really magnificent afternoon tea was served. This had been prebooked as I'm sure the prospect of 31 hungry customers all turning up at once would have been a little daunting.

We then had the opportunity to explore the town. Sweetheart Abbey, founded by Lady

High Tea at St Teresa's, Dumfries ...



The Wednesday Club for Seniors at St Teresa's, Dumfries, gathered for a very special Coronation High Tea recently. Lots of sandwiches and cakes went down well with a lovely cuppa in a good china cup for a change! The afternoon was topped off by the wonderful local "Goodwill Choir" visiting to entertain the guests.

As well as a regular Seniors group, the parish of St Teresa's, recently joined the great effort made by other community groups in offering a "Warm Space" in their Parish Hall. They hope that the local surrounding community will benefit from a friendly face, a bite to eat and table top activities in a cosy, warm environment – all for free as the initiative is supported by the diocesan "Warm Space" fund.



Dervorguilla in tribute to her husband John Balliol, is one of the main attractions here but sadly due to the danger of falling masonry it was only possible to walk round the outside and read the various plaques installed by Historic Scotland which tell its history.

The other attraction is New Abbey Corn Mill. This particular building was established in the late 18th Century by a local wealthy family but it is believed there has been a mill on this site since the Cistercians came to Sweetheart Abbey in the late 13th century. It was fascinating to see the ancient waterwheel and the internal machinery which ground the corn into flour for bread.

Sadly that was all we had time to see as we had to start the journey home but judging by the smiling faces of the group our outing was a great success and we hope the next trip will be just as enjoyable.



60 years at St Teresa's Primary School, Dumfries

Photographs by Deacon William Hiddleston



Parents and children gather for the celebrations



Mrs Reid and Miss Blount plant a cherry tree and Father William McFadden buries a time capsule

Staff and pupils the celebration Mass





The Pilgrimage: 'The Road through Portugal'

Review by Amélie Davidson

The fifth installment in the BBC Two series 'Pilgrimage' recently aired and is now available to watch on iPlayer. With other series seeing celebrities walk to Santiago, Rome, Istanbul and the Scottish Isles, the latest series follows seven celebrities of differing faiths who set out on a 363 kilometre pilgrimage across Northern Portugal – beginning in Valencia and ending in Fatima. As they walk, they reflect on their relationship with faith

Interestingly, the celebrities taking part are of all faiths and none. Some include actress Su Pollard, Boyzone star Shane Lynch, reality TV star Vicky Pattison and Eastenders actress Rita Simons. The pilgrims visit many fascinating sites from Bom Jesus do Monte (a Christian sanctuary) to the Monastery of Santa Clara-a-Velha in Coimbra, the capital of Portugal in the Middle Ages. The final destination is the famous Sanctuary of Fatima where the celebrities join 70,000 other pilgrims from around the world for a special candlelit vigil to celebrate the apparitions of the Virgin Mary in 1917 to three shepherd children.

I thoroughly enjoyed watching this programme and in many ways watching it was similar to going on a pilgrimage as it provided me with the opportunity to reflect on my own faith and what it means to be a Catholic. With each celebrity following a different faith, the group has a wide variety of perspectives and so it was interesting to hear the opinions of people from other religions which many of us would not have the opportunity to hear in our day-to-day life. I have also now added Fatima to my (very long!) list of places to visit!

"Pilgrimage: the road through Portugal" is now on the BBC iplayer.



Sunday Night at the Movies at St John's Parish Hall, Stevenston

Reviews by James McKendrick

"The Way"

This is a powerful and inspirational story about family, friends and the challenges we face in this ever-changing and complicated world. Martin Sheen plays Tom, an American doctor who comes to collect the remains of his adult son, killed in the Pyrenees in a storm while walking the Camino de Santiago, also known as The Way of Saint James. Rather than return home, Tom decides to embark on the historical pilgrimage to honour his son's desire to finish the journey. What he doesn't plan on is the profound impact the journey will have on him and his life. He soon discovers he will not be alone on this spiritual journey when he meets some pilgrims from around the world, each with their own issues and looking for greater meaning in their lives: a Dutchman, a Canadian and an Irish writer (James Nesbitt) who is suffering from a bout of writer's block. From the unexpected and, often times, amusing experiences along the way, this unlikely quartet of misfits creates an everlasting spiritual bond. An added bonus is the breath-taking scenes of the Cathedral, (pictured right) the resting place of St. James the Apostle.

"The Way" was released in 2010 and can be streamed on Amazon.



"The Two Popes"

This is an outstanding film which received Oscar nominations for best actor (Jonathan Pryce); best supporting actor (Anthony Hopkins) and best adapted screenplay.

Behind Vatican walls, Pope Benedict and the future Pope Francis must face their pasts and find common ground in order to forge a new path for the Catholic Church. Given how much of the film is taken up by two elderly men politely wrestling with theology, I found this film exceptionally entertaining. Credit must go to the screenplay by Anthony McCarten and director Fernando Meirelles. Above all, however, this is a Masterclass in acting at its finest, provided by two well matched leads. By far, one of the best, funniest and most emotionally-moving religious films I've ever seen.

"The Two Popes" was released in November 2019 and is available on Netflix.



Diocese of Galloway Youth Ministry

Excitement builds for the pilgrimage to Lourdes in July and World Youth Day in Lisbon in August



Pilgrimage to Lourdes

The diocesan Youth for Lourdes group met recently for their monthly regular preparation meeting in St Joseph's Church Hall, Kilmarnock. With members from all four deaneries it is a smaller group than usual but the first following the lockdown of Covid. The team is excited to be flying out with the diocesan pilgrimage this year from 3rd to 10th July, especially to help the Assisted Pilgrims to negotiate their way through the check-in procedures at the airports. They will then spend the week accompanying them to all the liturgies, events and ceremonies that a busy diocesan pilgrimage engages with. We'd like to thank all our families, the diocese, parishes and secondary schools for the fundraising help they have given to us all. The Youth for Lourdes group will gladly carry any intentions you may have to the holy Grotto. Please hand them to a YfL member in your parish (or any Lourdes volunteer in your parish) or send them to: Youth for Lourdes (Intentions), St Teresa's, Glasgow Street, Dumfries, DG2 9DE.



These intentions will be placed at the Grotto and they will then be burnt without being looked at or opened so please do not include any offerings or donations as they will quite literally go up in smoke! Please keep the young people in your prayers as they look forward to this wonderful experience.

World Youth Day

The diocesan World Youth Day participants met recently in the Cathedral Hall in Ayr to continue their regular preparation for this world-wide youth event taking place in Lisbon, Portugal in the first week of August. Although a small group of only 13 they are all very enthusiastic about being part of a Scottish wide group of over 300 pilgrims. The theme that Pope Francis has asked the millions of young people expected to attend this international youth festival with him to reflect upon is, "And Mary AROSE. And went with haste", this is based on Luke 1:39. That aspect of "rising" or "responding" with a generous and loving heart is a call to us all but it is already found at the heart of our young people who are only too eager to reach out and assist in so many wonderful ways to put their faith into action. We see this across our Primary and Secondary Schools and in our parishes. Faith in action is very much at the centre of young people's response to Christ in their lives.



If you'd like to support our fundraising efforts please contact Father Jim at the Youth Ministry Office.

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

Office Contact:
St Teresa's, Glasgow Street,
Dumfries. DG2 9DE, 01387 252603

Find us on Facebook
Galloway Youth Ministry Office
youth@gallowaydiocese.org.uk



RC Diocese of Galloway. Charity Number: SC010576

Grandfather takes teenagers on pilgrimage to Medjugorje

Five teenage cousins, Amy and Matthew Evans, sisters Grace and Mia Lynch and Cameron Lynch, all from St Matthew's school in Saltcoats, are looking forward to their pilgrimage in Medjugorje this year. Amy, a second year pupil, was so excited when she heard about the trip she decided to paint a picture, which shows Our Blessed Lady at the top of Apparition Hill.

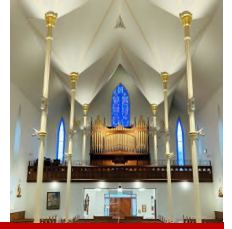
Organised by their grandfather Matt Lynch, a parishioner of St Peter's in Ardrossan, they will take part in the week-long Youth Festival at the end of July but for Grampa Matthew this will be his sixth pilgrimage to Medjugorje. He said: "Ever since my mother visited Medjugorje when it was Yugoslavia, I've been drawn to the area. Where else will you see more than a dozen priests from around the world celebrating Holy Mass on the altar every day? Where else do you have to battle your way into church, the English Masses are always full to capacity. And where else do you queue for hours waiting to go to confession? It has been described as 'the confessional of the world'. The pilgrim's thirst for reconciliation is matched by the priests, who claim to be moved by the grace of the place, and find reconciliation for themselves, too."

The grandchildren will meet teenagers from around the world who come every year in their thousands to take part in the celebrations.



Blessing and Dedication of St Joseph's Restored 1903 Harrison & Harrison Organ on Sunday 16 April 2023

Report by Dr Raymond McCluskey



On looking back over the past five years of conception, planning, promotion, financing and implementation of the project, there was so much to give thanks for: the support of grant-awarding bodies; the generosity of so many individuals, both parishioners and the many friends of the parish who intuitively aligned themselves with the goals of the *Organ Restoration Project*; the skill and craftsmanship of the restoration teams at Harrison & Harrison Ltd., Durham (the same firm which constructed the instrument 120 years ago).

The day was in two parts. In the morning, a Mass of Thanksgiving provided the opportunity to hear the restored organ blend with the voices of the parish choir, with music by Chrysogonus Waddell OCSO (*He is risen!*), Colin Mawby (*Praise God in His holy place [Psalm 150]*), Charles Villiers Stanford (*When in our music God is glorified*) Luigi Cherubini (*Veni Jesu Amor Mi*) and Carlos Zapién (*Hymn of Praise*) contributing to a moving and beautiful liturgy. Herbert Howell's rousing *Paeon* for organ solo provided an ideal voluntary at the end of the Mass, allowing the colours of the rejuvenated instrument to be heard in all their clarity and vividness.

The second part to the day followed later in the evening, at 6pm, when Father Stephen McGrattan and Father Kevin

Rennie celebrated a truly unique Service of Solemn Blessing and Dedication of the newly restored instrument. East Ayrshire Provost, Councillor Jim Todd, attended, alongside representatives of funders who had supported the *Organ Restoration Project*.

Particularly gratifying was the presence of a party representing the management and employees of Harrison & Harrison which made the round-trip to Kilmarnock and back to Durham on the same day in order to attend the Service. There could have been no clearer illustration of just what the occasion meant to those who had been so intimately involved in the restoration process.

The distinguished guest organist for the Service of Blessing and Dedication was Andrew Reid FRCO(ChM), formerly of Westminster Cathedral, Westminster Abbey, Peterborough Cathedral, the Royal School of Church Music, and (until recently) Managing Director of Harrison & Harrison.

The procession entered the church to the unaccompanied singing of the hymn "Come Holy Ghost, Creator Come", a symbolic rendering given the liturgical actions which were about to be witnessed. Dr Raymond McCluskey then delivered a short address, offering insights into parallels in the experiences of the parish community of 1903 which



Whithorn's Medieval Glass

Julia Muir Watt of the Whithorn Trust, describes how scientific study of the glass found in the area confirms physical and technological contacts between the famous monasteries of Northumbria and Whithorn

Whithorn has the earliest collection of stained glass in Scotland, dating to the period when the Northumbrian kingdom had expanded west to encompass Galloway, in the late 7th Century AD. Until the finds were made at Whithorn, the nearest comparable discovery of evidence for early stained glass in northern Britain was at Escomb, Wearmouth and Jarrow. This time period is one of highly significant developments at Whithorn, when it first enters the history books in the work of the Venerable Bede, around 731AD, in his "Ecclesiastical History of the English People", describing the growth of pilgrimage to the shrine and giving Whithorn its Anglo-Saxon name, "Aet Hwitan Aerne". We know that Bede was in contact with Whithorn's Bishop Pechthelm and probably derived the information for his description of Whithorn through that friendship.

But were there other physical and technological contacts between the famous monasteries of Northumbria and Whithorn?

A significant scatter of window glass was found by Peter Hill's team of archaeologists in the 1990s, south and east of a small stone-footed building which was orientated towards the east. The richest colours – streaked red, aqua, cobalt blue and amber – were found here, suggesting that there were coloured stained



glass windows in the chapel, in whose interior was found four graves containing burials in wooden coffins. These were likely of high status, one having a lock and key mechanism which was preserved among charred debris; recent tests have shown that both locally born Gallovidians and newcomers from outside Galloway were buried side by side, indicating that the indigenous population was not effaced by the Northumbrian push westward, but continued to thrive alongside a new elite.

Interestingly, there were no finds in this location of lead calmes, the H-shaped rods of lead, (called in Latin "calamus" or reeds), which in later mediaeval times were used to join together small pieces of glass to make larger windows and could be used artistically to produce the stained glass windows we are familiar with today in churches and cathedrals. This



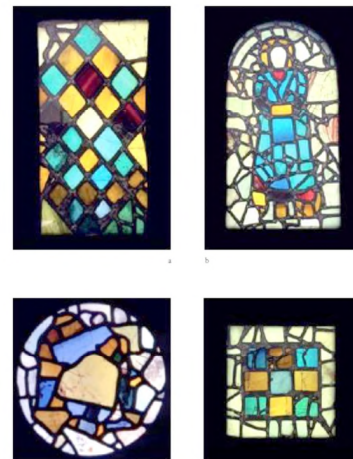
suggested to archaeologists that the calmes and the main frame of the window were of wood, the glass being fixed to the frame by tacks.

In 1997 when the great monograph on Whithorn's excavations was published by Peter Hill, Rosemary Cramp, the leading expert on Anglo-Saxon Northumbria, speculated that, as the colour range and appearance of glass from Whithorn resembled that from Jarrow and Monkwearmouth, there might have been a connection between the glazing at the two sites and indeed that they shared glaziers. In 2022, the Whithorn Trust obtained UK Community Renewal Funds for a wide-ranging series of tests and studies relating to the Northumbrian church and chapel at Whithorn and was able to sponsor a new investigation of the glass by scientists working at University College London Archeomaterials Laboratory.

These scientific tests have now given us the insight that was missing thirty years ago. Vic Lucas, Mike Charlton, and Ian Freestone from UCL subjected 16 fragments of Whithorn glass to laser ablative – inductively coupled plasma – mass spectrometry (LA-ICP-MS), which enabled them to derive a chemical signature which gives us a precise location for the origin of the glass.

In the first Millennium AD, glass made from raw materials was made only in a few places – mostly in Egypt and the Levant – being made of natron, a mineral salt found in dried lake beds, and local sand, each glass production centre will have a distinctive, relatively homogeneous chemical signature. Recycling of previously made glass, however, was widespread and study of the Whithorn glass gives us a picture of glass smelting in the early mediaeval period, their choices of carefully conserved early glass, and methods of the glaziers.

Detailed analysis of an aqua-coloured fragment showed that Whithorn glaziers had incorporated a rare type of glass rarely found outside Egypt and only elsewhere found at Jarrow. They also created red-streaked glass (flushed with a thin layer of opaque red to produce a translucent red window) which was distinctively Levantine in origin and again similar to Jarrow. The "mixed recycled" glasses (olive blue/grey and Cobalt blue), on the other hand, had a configuration very



Rosemary Cramp's reconstruction of Jarrow windows

similar to those from Wearmouth. Despite these close chemical similarities between Whithorn and, respectively, Jarrow and Wearmouth glass, there is little evidence that leftover material from Wearmouth, which was glazed in around 674AD, was used at Jarrow, despite their close proximity in time and place. This suggests that Whithorn may have imported glass initially from Wearmouth and then eight years later acquired leftover glass from the construction of Jarrow's monastery in 682AD. This gives us a tantalizing glimpse into the real physical connections between three great monasteries and the exchange of expertise and moreover gives us a date range when the burial chapel was under construction.

Analysis also enables us to have insight into the glaziers' skills, artistic choices and sources of materials. Most smelted early mediaeval glass, created using an admixture of glass from various sources, becomes pale green, grey or blue-green. Older conserved glass, such as coloured Roman tesserae (small glass blocks used, for



the production of fused glass

It seems particularly fitting that, in the month in which Professor Rosemary Cramp passed on at the age of 93 (April 28th 2023) after dominating Anglo-Saxon studies for decades, we are able to confirm her hypothesis, put forward thirty years ago, that there were indeed glaziers passing to and from the great Northumbrian monasteries of Wearmouth and Jarrow to Whithorn and that skills and materials were shared as part of building campaigns at the monasteries.

The glass is just one part of the collection which the Trust has been providing for scientific researchers across the country, enabling startling new conclusions to be reached about Whithorn and its connections with the early mediaeval world. It is also the Trust's ambition to encourage these skills once again at Whithorn and to that end, it has been working with contemporary glass artist, Lorrie Kyle, to introduce classes in the art of stained glass and to work with Whithorn Primary School on the production of fused glass, as part of a tradition of glassmaking which dates back to the Roman Empire.

The Whithorn Trust thanks the UCL and the late Dame Professor Rosemary Cramp, R.I.P.



Making of glass bowles

example, in mosaics) was used to introduce colour such as the streaked red glass and cobalt blue. In other cases, they seem carefully to have conserved, without admixture and with definite design intent, unusual colours, such as a deep purple scientists were able to date to the 5th century and 6th century aqua and amber glasses. This allows us to imagine the kind of colours which would have lit the interior of the burial chapel at Whithorn.



Saint Ninian at Carfin

News about the appeal to install a statue of our diocesan patron, Ninian, at our national shrine at Carfin



Recently Father Gerald Donnelly, Pilgrimage Director, Suzy Hollywood, Hospitalité President and Lynsey May and Father Jim Hayes from the Youth For Lourdes team representing the diocesan Lourdes family had a meeting with Father Jim Grant, Parish Priest and a guardian of the national shrine to Our Lady in Carfin, to select the site for the new addition to the Saints of the Sanctuary. They were delighted with the prime position that Father Jim proposed.

We have chosen to commission the statue in marble and due to the international shipping costs our target for the appeal is now £6,000. Thank you to those who have generously given already.

If you'd like to contribute to this diocesan wide initiative to achieve our goal please send your cheque made payable to "The Diocese of Galloway" to The Ninian Fund, St Teresa's, Glasgow Street, Dumfries. DG2 9DE.

Follow us on our Facebook pages: Galloway Lourdes Hospitalité or Youth for Lourdes (Galloway). *St Ninian Pray for us.*



Becoming A Catholic Teacher

In the final part of this series, Amélie Davidson (a Primary Education student at the University of Glasgow) reflects on her journey to become a Catholic teacher



17,000 words and a 3 month teaching placement later... I have finished my 4th Year at university and I am officially a teacher (which still doesn't feel real to say!).

The last few months have been very busy with lots of days spent fighting for a good seat in the university library and lots of late nights staring at a screen. From January to March, I embarked on my final placement with Primary 5 at St. Ninian's Primary School, Prestwick. I had a wonderful time and I could not have asked for a better class, school or staff to spend my final placement with.



St Ninian's Lenten promises

Reaching the end of something – whether that be a journey, a year, or university – presents a chance for us to take a step back and reflect on the journey that it took to get there. When I was interviewed four years ago for a place at the University of Glasgow, the first question that every pupil applying for the Catholic Teacher Certificate was asked was: *“What do you consider to be the role of the*

Catholic teacher in the Catholic school?” At the time, I spoke about the role of the Catholic teacher as an ambassador and messenger for the Catholic community by helping children to develop their faith, help them with sacramental preparation, and encouraging them to pray. Four years later, although I still agree with these points, my answer has developed. In an address to the Congregation for Catholic Education in Rome, Pope Benedict XVI said that “to educate is an act of love”.

The presence of God's love could be seen and felt every day when I taught Primary 5 at St. Ninian's Primary. One example was when we were reading our class novel; a child came into class late and did not know what page we were on. Instead of telling their classmate what page we were on, a child selflessly gave their book which was on the correct page to the other child. Another heart-warming moment was when we were discussing our feelings and a child explained that they were feeling proud, not because of their own achievement, but because of their friend's achievement. In a world which just now can seem lacking in love and compassion, from wars to the cost of living crisis, small acts of love cannot be underestimated. Great things come from small beginnings. Jesus said, “The kingdom of God is like a mustard seed, which is the smallest seed you plant in the ground. Yet when planted, it grows and becomes the largest of all garden plants” (Mark 4:30 –32).

And so, if I was to be asked today *‘What do you consider to be the role of the Catholic teacher in the Catholic school?’* my answer would be the same as Pope Benedict XVI: to love. As Catholic teachers, we help to plant seeds of kindness, truth and love in the children that we teach which will grow into the saints of the future. We can all recall our favourite teachers (and our least favourite teachers too!). Do you remember the lessons they taught? Do you remember what they looked like? Or do you remember how they made you feel?

Thank you for following me on this journey to becoming a Catholic teacher... perhaps my next series will be named ‘Being a Catholic Teacher’.

Steps on a spiritual journey

Welcome to Martin, Jordan, Alan, Isla, Elaine and Libby who became full members of the Church at the Easter Vigil in St Margaret's Cathedral.

Young people celebrating the Sacrament of Confirmation in St John Ogilvie Church, Irvine, on 21st April. It was a beautiful service with Parish Priest Father William Boyd.





Is God Calling You to a Vocation to the Religious Life or Priesthood?

By Father Martin Chambers, Galloway's Vocations Director

On Easter Sunday I returned to Lourdes for the first time since 2019. It was great to be back in that holy shrine and I know that there are many people throughout our Diocese – perhaps reading this article – who are looking forward to getting back to Lourdes on the July Diocesan pilgrimage.

I have been travelling to Lourdes with 'HCPT-the Pilgrimage Trust' since 1983, forty years ago. I love Easter week in Lourdes! HCPT is specially set up specifically for children. The week in Lourdes is a mixture of prayers and Masses, along with parties and songs.

Like the Diocesan pilgrimage, HCPT is an inspiring week that makes me think about the deeper values of life: service of others; looking out for anyone in need; and, through such activities, finding God. It also gives me a moment to find renewed meaning and purpose for life. I also know, from

speaking over the years to many pilgrims, that most people find the time in Lourdes a moment to listen to the deep stirrings of the heart, time to sort out the priorities of life.

Even in the midst of our busy Lourdes week this Easter, I managed to steal a quiet half hour down the Grotto to be still and listen to God speaking to my heart. In the stillness of that holy place, I once again heard God calling me – to a life of service and love – and, through that call, to find fulfilment for my own life and my own heart.

I wonder if anyone is reading this little article thinking, "maybe God is calling me onwards into a religious vocation." Could God be calling you to priesthood or religious life? If so, please speak to your parish priest or email Galloway's Vocations Director. martin.chambers@gallowaydiocese.org.uk

Remember, God may be calling you!



Our first Pilgrimage to the Holy Land in five years is coming ever closer, and 85% of the reserved rooms are now filled – there are only three rooms left. We have a group of 30 pilgrims, from across almost all the dioceses of Scotland, all ready to travel in October to walk in the footsteps of the Lord. I am really pleased to also let you know that Archbishop William Nolan, the Archbishop of Glasgow, will be coming with us.

Our pilgrimage will begin in Bethlehem where we will stay in Manger Square Hotel close to the Basilica of the Nativity. From the hotel we will visit all the major religious sites in Bethlehem and Jerusalem. On the fifth morning we will transfer to Nazareth, travelling through the Judean wilderness to visit Jericho and the Baptismal Site on the journey. From our hotel in Nazareth, the Ramada Nazareth, we will visit all the major religious sites in The Galilee.

We are booking our own flights for this Pilgrimage and using Laila Tours and Travel, a Christian Tour Operator based in Bethlehem, for our Pilgrimage: by removing the UK Tour operator I was able to reduce the price of the Pilgrimage, so the cost,

based on two people sharing on a half-board basis, is £1,128 *plus* the cost of each pilgrim's return flight. Unfortunately, those who require a single room are required to pay a single supplement of £440.



I am buying each person's flight when we receive their completed booking form, and this then acts as your non-returnable deposit (this is why it is essential to have the appropriate travel insurance BEFORE you book). We are using British Airways flights from Glasgow via London Heathrow to Tel Aviv – the current price of a return flight is approximately £800, so the sooner you book the lower the price! From Tel Aviv we will have the use of a luxury coach to travel to Bethlehem and we will be accompanied with a local Christian Guide who will be with us for the whole week.

Full details of the Pilgrimage, and a Booking Form, can be found at www.rcayr.org.uk/pilgrimage, or if you wish to speak to me about the Pilgrimage please email me on david.borland@gallowaydiocese.org.uk



A view from County Buildings

Faith in action

Brian McGinley is a Labour Councillor in South Ayrshire who has represented Ayr East since 2012. He is a parishioner of St Paul's Parish in Ayr and is a strong believer in living the faith in the real world.

This article is a response to the recent statement provided by the Bishops' Conference of Scotland on the importance of conscience and religion in the political sphere. In the statement, the bishops are unequivocal in challenging the erroneous and subversive social narrative that political leaders with religious beliefs and values should be barred from holding leadership in public office. They also point out the increasing and pervasive tendency by political parties to ignore and undermine the place of conscience in contentious moral issues.

Intentions

I write to demonstrate one way that we can serve both God and our fellow citizens. If our aim in life is to grow in holiness through developing a true sense of our God given self, which is foundational to the meaning of life, then maybe being involved in politics can help to define and develop that lifelong commitment. and I call on fellow Catholics to become involved in political activity.

From small acorns

My political journey started at an early age although I am only now beginning to realize the strength of its foundations. As a young boy, aged five years, I remember "saving black babies" with my pocket money and while we as a church have grown in our understanding of missionary work, the palpable chasm of inequality is a reality that stuck with me my whole life. From this stark and increasing awareness, I realise it is not only what we do but why we do it – an informed conscience.

We are needed

We live in extraordinary times with wars, a globalized and secular world, with huge swathes of geopolitical inequality, and personal poverty. We accept that we are the product of our history and culture, but as Christians we are duty bound to make our contribution to the modern world in a way that promotes and protects gospel values. Today, Scotland needs the insights and commitments of faith led people. Societies are continually evolving through discourse and action, and we must ensure that love, in its many forms, must be always at the core of that change.

There is no hiding place in politics whether it is making public decisions, proposing a course of action, or challenging the views of others. There are many reasons not to get involved in political debate as it means raising your head above the parapet and at times arguing against conventional wisdom that uncritically accepts a humanity that is perceived to be better without God but there are some incredibly good reasons too for being involved. Not least, if you have been growing with an informed conscience, have been blessed with confidence, skills and understanding, or you are motivated by social justice and are willing to share our faith in the discourse of the world. Jesus told us all that we are called to action and that we should not be afraid because he is in our midst as we gather in his name with the gift of the Holy Spirit with us in all our affairs.

I am with you

In addition to this commitment and support of Christ, there are also distinct reasons not to be afraid that your faith will be compromised or that you will not know how to act. In practical and spiritual terms, it does not matter which political party you choose because there is no one group that will mirror our faith entirely or represent all our views or values. Within every main political ideology there is room for appropriate interpretation and application to expressions of gospel values. There is an opportunity to help frame the debate and, as a last resort, there is always a provision for every elected member to enact a conscience-based vote with a withdrawal of support. Although on this last point the Bishops of Scotland have recently and rightly expressed concern on the public, overt and covert discourse that seeks to ban religion in public life. This needs to be rebutted from outside and inside the political sphere which means that we cannot limit our participation by hiding behind ecclesiastical statements. We need to be active participants in our world; we need more people of faith to be political evangelisers – living their faith life through the political sphere.

A mission for all

I appreciate that frontline politics is not for everyone, but we can act politically in many ways through holding politicians to account, using votes wisely and supporting those faith filled politicians who are in the front line. What is important though is that to live life to the full, we need to be confident that we get to know the person Jesus, spend time with him and be committed to his teachings. When we are in the public realm, we must not be ashamed or embarrassed of our faith as we enact that duty to serve God and our sisters and brothers. Our expression of faith is in keeping with acting for the common good, saving the planet's finite resources and working for equal treatment and respect for the dignity of all.

This is a special time for politics in Scotland. Scotland is a beautiful and growing country with immense potential, but we need people of faith to be part of the drive to make it the best homeland for all of us. There is plenty of room for all of us to play our part and our voice must be ever present, heard and heeded in the political space. As we are a synodal church we are called, singularly and collectively, to participate in public life to the best of our ability.

Are you in Politics? Are you being called into politics
Contact Brian at brianmcginley228@btinternet.com



The Teaching of Pope Francis

“The Beatitudes of the Bishop”

by Father William McFadden

As we await an announcement appointing a bishop to succeed Archbishop Nolan as the next Bishop of Galloway, it is interesting that Pope Francis has chosen to share a text called “**The Beatitudes of the Bishop**” with a group of Italian bishops who were present at a meeting in Rome. In this teaching, the pope offers not only pastoral guidance, but also presents the bishops with explicit directions on how they ought to act. The “**Beatitudes of the Bishop**” was originally written by the archbishop of Naples, Domenico Battaglia, but Francis has taken it on as his own, as it obviously reflects his particular understanding of the bishop’s role in the Church today.

As we read these eight Beatitudes, we can see what kind of person Francis would wish for our new bishop, and also how the pope would want him to behave when he ministers as the Chief Shepherd of the diocese.

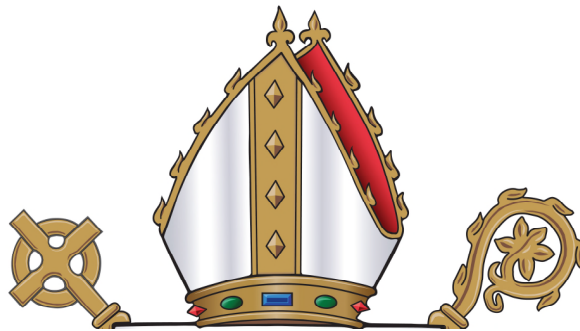
1. Blessed is the bishop who makes poverty and sharing his lifestyle because with his witness he is building the kingdom of heaven.

2. Blessed is the bishop who does not fear to water his face with tears, so that in them can be mirrored the sorrows of the people, the fatigue of the priests, and who finds in the embrace of the one who suffers the consolation of God.

3. Blessed is the bishop who considers his ministry a service and not a power, making meekness his strength, giving to all the right of citizenship in his own heart, so as to inhabit the land promised to the meek.

4. Blessed is the bishop who does not close himself in the palaces of government, who does not become a bureaucrat more attentive to statistics than to faces, to procedures than to people’s stories, who seeks to fight at the side of people for the dream of the justice of God because the Lord, encountered in the silence of daily prayer, will be his nourishment.

5. Blessed is the bishop who has a heart for the misery of the world, who does not fear dirtying his hands with the mud



of the human soul in order to find there the gold of God, who is not scandalised by the sin and fragility of the other because he is conscious of his own misery, because the look of the Risen Crucified One will be for him the seal of infinite pardon.

6. Blessed is the bishop who wards off duplicity of heart, who avoids every ambiguous dynamic, who dreams good even in the midst of evil, because he will be able to enjoy the face of God, tracking it down in every puddle of the city of people.

7. Blessed is the bishop that works for peace, who accompanies the paths of reconciliation, who sows in the heart of the presbyterate the seed of communion, who accompanies a divided society on the pathway of reconciliation, who takes by hand every man and every woman of good will in order to build fraternity: God will recognise him as his son.

8. Blessed is the bishop who for the Gospel does not fear to go against the tide, making his face “hard” like that of Christ heading to Jerusalem, without letting himself be held back by misunderstandings and by obstacles because he knows that the Kingdom of God advances in contradiction to the world.

These eight Beatitudes present us with a vision for episcopal ministry. May the new Bishop of Galloway take these to heart and be a genuine and authentic witness to them. In our own ways, we can surely help him by allowing the truths each Beatitude contains to direct us in our lives, and to take from them the teachings they contain for sincere and honest discipleship which is asked of all the baptised, and not only of bishops.

Your Galloway Diocese News

At the Galloway News we want to hear from you, the priests and parishioners of Galloway. You can send your news items to the editor at any time or ‘reply’ to the reminder email.

Send your contributions before **12th August** for inclusion in the St Ninian edition to:

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

Email: gnews@gallowaydiocese.org.uk

RC Diocese of Galloway, charity number [SC010576](#)



Praying with the Saints

SAINT LEONARDO MURIALDO

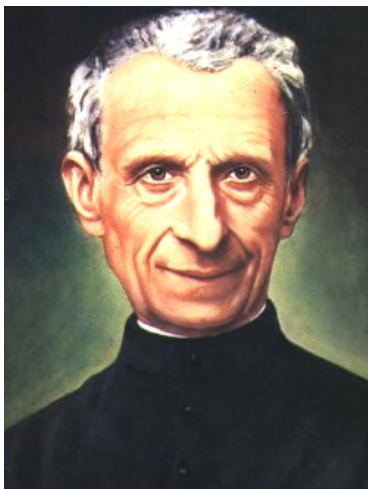
By Father Martin Chambers

When Adela Villacres, the Headteacher at Sagrada Familia school in Guayaquil, Ecuador, recently retired after twenty years in the post, there was a lot of outpouring of gratitude for the work she had done. She had built up the school from its beginnings in wooden huts to its now highly regarded position as a school of true hope for the poorest girls and boys who are educated there in the poverty of Nueva Prosperina.

In response to the many comments and tributes paid in thanksgiving for her work, Adela replied one day with the following: *“Haré de mi vida un ‘Sí’ al Señor! / I will make of my life a ‘Yes’ to the Lord!”*

The phrase moved me and I thought about that phrase over several days. I saw that it was a quote from Saint Leonardo Murialdo whom I had only heard of briefly. Initially I had thought he was a Spanish saint but it turns out he was an Italian and friend of Saint John Bosco. In the days following this discovery, I was touched by his simple life but also by his profound thoughts and reflections which I now share with you.

The Life of Saint Leonardo Murialdo



Leonardo was born in Turin in 1828 into a fairly wealthy family where his father was a stockbroker. After secondary school, he went to seminary and trained as a priest, being ordained at the age of 23. In his priesthood he dedicated himself to social work alongside the poor and with young adults. As such, this put him in contact with, among others, Saint John

Bosco who held Saint Leonardo in great esteem. St Leonardo set up the *‘Congregation of Saint Joseph’* whose aim is to provide education for young people, especially those who are poorest and feel abandoned by society. He died on 3th March 1900 and his remains are to be found in the Salute Church in Turin. He was declared a *‘Blessed’* of the Church in 1963 and a *‘Saint’* in 1970.

There are three areas that the Saint is closely associated with: the Oratories/communities where he worked with *‘street children’* taking them from despair to hope; the *‘Atrigianelli College’* he set up to help the poorest children and those children who were orphaned; and the *‘Catholic Movement’* which was a new way for Catholics to live out their faith not just inside churches but outside churches in the local community.

Mostly, Saint Leonardo was renowned for his deep personal holiness and his simple but prayerful lifestyle which becomes an inspiration for anyone who looks into his life.

Pedagogy of Love

Saint Leonardo lived his life by trying to bring the Christian values he prayed about inside the Church into his daily life outside the church building. He shows us the way to a deep prayer life, causing us to be inspired by living out the Gospel in daily events of life. In particular, his spirituality centres on the personal love of God and the mercy of God looking down upon us. He has several central ideas in his spirituality:

God Loves Us: He personally knew of God’s mercy. He talked often of his own sinfulness. I was touched by the following quote which talks of the moment he started to acknowledge his sins and turned back to God – *“Then you, O Lord, opened your paternal heart to my prayer, you listened to this prayer, and you returned to take possession of my soul”*.

Abandoning to God’s Wisdom: Having felt God’s great mercy, Saint Leonardo wanted to respond to God’s great love of him by committing himself to God through intense prayer, penance of self and through works of charity.

God’s Will for You: The Saint came to realise that God was not remote from him as he had thought in his own youth. For him, God has a deep and personal love for him, looking down upon him with infinite mercy. He also knew that God’s great desire for each person is that they should be fulfilled in life, fulfilled in love, hope and peace of heart.

Saint Joseph, Husband of Mary: He looked on the example of Saint Joseph as an example to follow, for St Joseph had a quiet abandonment to the will of God the Father. He had an obedient search for God’s will and through his abandonment to God’s will, found peace in his heart.

The Lowliest: Saint Leonardo’s mission is to be found amongst those regarded as poor, abandoned and orphaned. Saint Leonardo himself said *“we need to work so that our young people become honest citizens, hardworking and talented workers who are themselves sincere and virtuous Christians. Let them not get lost”*

Surely in these principles we can – all of us in our own Diocese of Galloway and beyond – be inspired in our own daily lives as Christians.

Saint Leonardo’s Journey of Faith

I was also inspired by the way Saint Leonardo talked about his own life: how he had turned away from God through his sins; and then how he had turned back to God in ☩



Safeguarding In Galloway Diocese

Pentecost Diary definition : *The Christian festival celebrating the descent of the Holy Spirit on the disciples of Jesus after his Ascension, held on the seventh Sunday after Easter.*

By Tony Fisher, Diocesan Safeguarding Adviser

Pentecost is a busy time, a lot to reflect on and a lot to be done – perhaps a time for new beginnings?

The Holy Spirit also gave the apostles the other gifts and fruits necessary to fulfil the great commission – to go out and preach the Gospel to all nations. It fulfils the New Testament promise from Christ (Luke 24:46-49) that the Apostles would be “*clothed with power*” before they would be sent out to spread the Gospel.

Whilst my grand tour of the parishes of Galloway came to a close during Lent, I continued to be inspired by the work and the dedication of all of the members of the Diocese of Galloway Safeguarding Team, from drivers to parish priests, the parish Safeguarding Coordinators (PSC’s) to volunteers with SPRED, all individually and in groups, making ministries safer. There is so much that doesn’t just happen by itself.

Ann Tierney (Diocesan Chancellor) and I would also like to thank all those all of those who contributed to the completion of the Safeguarding Audit for 2022 and I note that we had very nearly a 100% return on the Audit itself. Common themes came through on the Audit and the Scottish Catholic Safeguarding Standards Agency (SCSSA) are scrutinising and analysing the returns and asking the Safeguarding Teams to consider how we continue to effect the changes that will assist us in supporting safe practice and process in the Diocese of Galloway.

The diocese is also being represented in a number of work streams that are being developed to enhance the Safeguarding process and these include headline themes such as training and accountability. Volunteers will also be co-opted onto

groups within the SCSSA to assist with the procedures and processes we need to develop as we move forward.

We would also like to take the opportunity to welcome Judex Paul as the newly appointed Chair of the Diocesan Risk Assessment Management

Team (DRAMT). Judex is very much looking forward to this new role and he will bring with him, a whole range of relevant skills and experiences that will enhance the work of the group.

My thanks also go to a number of parishioners who have decided to move on from volunteering within the Safeguarding Community and our prayers and best wishes go to them for all of the contributions over the last few years and especially during the pandemic.

Volunteers who will be presenting themselves to join any ministries will continue to be supported in their Safe Recruitment by the PSCs and it is anticipated that the new, more lean, process of recruitment, including an improved and more robust Training Suite, will be in place very shortly.

On a final note, if you are thinking about coming forward to volunteer and the role you are considering is one that you wish to get further information on, please do not hesitate to get in touch with myself, Ann or any one of the PSC’s in your respective parishes.



Tony is based in the Diocesan Office in Ayr on a part time basis and you can contact him on 01292 266750 / 07542 947989 or by email safeguarding.adviser@gallowaydiocese.org.uk

faithfulness. He talked about his own crisis of faith in his youth but also about how he felt saved and redeemed in his own heart by the mercy of God looking down upon him. He knew deeply the contrasts of sin and forgiveness, of ingratitude and reparation, of a waywardness in life and a desire for holiness. The journey of his life became a song of gratitude to the God who forgave him and saved him with love.

When I was learning about Saint Leonardo’s life I kept thinking about his journey of faith and how each of our lives are reflected in the same way: turning away from God, then turning back to God; knowing worldly values of selfishness but also the beauty of God’s values of love and charity. Saint Leonardo’s journey of life and faith is a journey we can follow.

Final Thought ...

My preparation for this article coincided with the run-up to Vocations Sunday. The words of Saint Leonardo kept going round in my mind and I felt his life was a call to each one of us to abandon ourselves to God’s will for our lives ... and, in this way, to find peace and contentment for our lives. I took St. Leonardo’s words and put this song to paper and offer it now ...

I will make of my life a yes to my Lord. I follow wherever He calls.

In Creation, God is calling, through mountains, valleys and seas.

God the Father looks down with mercy and calls to the heart.

Jesus, God’s Son, walked the earth to share the Good News of His peace.

For all those who live in darkness, Jesus brought a new Light.

The Apostles inspired for Mission. The Holy Spirit driving them on.

The Spirit lives in all hearts calling all people to life



PENTECOST

What is Pentecost?

Pentecost is celebrated after Easter and is when we remember the day when the Holy Spirit came down upon the disciples in the form of fire. We receive this gift of the Holy Spirit when we are baptised. The Holy Spirit is always there to help us throughout our lives.



Doves are used to represent the Holy Spirit. Draw a dove and then write on it how you will spread Jesus' message of peace with others!



Prayer

Dear God,

You give us your gift of the Holy Spirit. Help us to be inspired like the apostles to go out and do good work in your name.

Amen.