

# FLOURISH

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September 2021

# Pope's Glasgow plea for planet

BY RONNIE CONVERY

**T**HE countdown is on for Pope Francis's visit to Glasgow to attend the meeting of world leaders attending the COP26 event in Glasgow in November.

The Holy Father is likely to spend just four hours in the Dear Green Place to plead with heads of state and international delegations to act swiftly to prevent disastrous changes to the climate which could lead to death and destruction in large swathes of the earth and irreparable damage to the earth.

The city will see President Biden join leaders of all the great nations at the SEC in a bid to thrash out an agreement to slow global warming and change lifestyles. Clyde Street will be transformed into a special avenue of ecology with new garden areas planted close to the COP meeting area and St Andrew's Cathedral will be illuminated with stories of "Change Makers" – people who have made a difference to the climate emergency, following a similar illumination project in Milan.

A Mass for delegates will be held at St Aloysius half-way through the conference and the expectation is that it will be concelebrated by Scottish bishops and the cardinals and archbishops who will lead the Vatican delegation.

In schools across the

Archdiocese and beyond, young people are studying the Holy Father's document and special activities are planned in the coming term to prepare for COP.

Bishop Nolan of Galway has chaired a special Bishops' Conference working group preparing for the event and has spoken out often about the need for all of us to protect our common home.

## Global

He said: "As a global Church we witness the voices from our partner dioceses and parishes in other parts of the world – in Brazil, Bangladesh, Fiji, and South Sudan to name a few – their stories of drought and hunger, extreme flooding, rising sea levels polluting ground water wells and more frequent cyclones and hurricanes washing away lives, homes and livelihoods – alerting us to how fragile life and survival can be from one moment to the next, for some of the world's most vulnerable communities."

SCIAF has a range of material now available too, to help parishioners prepare. Chief Executive Alistair Dutton told *Flourish*: "The world's poorest are already suffering most because of the changing climate. As the first of the industrialised nations to begin burning fossil fuels, Scotland has a particularly strong responsibility to help tackle the climate emergency."



## BEARSDEN

### Trust St Joseph

FULL REPORT PAGE 5



## PONTIFF

### Pope's letter on migrants

FULL REPORT PAGES 8-9



# Parishioner Martin's flying jump for mental health

**St Robert Bellarmine parishioner Martin Inglis took a flying jump to himself recently... and made two mental health charities richer by almost £4000.**

There was plenty at 'steak' for butcher shop owner Martin, 42, but he was determined to keep his promise to raise funds for the charities by jumping out of an aeroplane 10,000 feet above Glenrothes airfield in Fife.

Martin, a lifelong parishioner at St Robert's, Nitshill, where he and his wife Nicola were married, was given a skydiving voucher for his 40th birthday and jumped at the chance of finally using

BY BRIAN SWANSON

it after hearing about the work of two mental health charities called Men Matter and Headspace.

They each work in the field of suicide prevention and help people, especially young men, who are struggling with mental health issues.

Martin said: "Men Matter have been putting up posters everywhere in Pollok with their phone number so people who are feeling depressed can get help."

"The amount of people who have taken their own lives in the area is more or less at an all-time high. I've



Picture by Paul McSherry

never known so many."

"I got in contact with Men Matter and after I had a wee chat with one of the guys, I

thought the charity was brilliant.

"Once I got booked in I thought it would be good

to try to raise some money for them and for Headspace who get 12–19-year-olds off the streets and doing different things. It's a very local charity so I was very happy to help and I've been absolutely overwhelmed by how generous people have been.

"If these charities save just one person's life, then it's not even just that person, because it's a full family that's affected in these situations, so it's saving them the heartache too."

Father Jim Dean, parish priest at St Robert's said: "Martin and his wife are parishioners of St Robert's and are great supporters of the Parish.

"Martin has known some young guys who have suffered from mental health issues and we have buried some of them from the Parish. Thank God it was him skydiving and not me – definitely not my scene!"

"Martin's butcher's is a centre of the community. And his butcher meat is just great!"

**■ Donation boxes currently located in Martin's butcher shop in Craigbank Drive Nitshill, Brannan's Bakery and Christine's Hair and Beauty both in Nitshill Road, will remain in place for the next few weeks.**

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## Family day in 2022

**T**HE official image for the upcoming World Meeting of Families has been released.

Produced by Father Marko Ivan Rupnik, the image is dedicated to the Wedding at Cana. The eagerly awaited 10th World Meeting of Families will take place in Rome from June 22 to 26 June 2022, after the event was postponed due to the coronavirus pandemic.

The image portrays the Wedding at Cana, with the bride and groom in the background on the left, covered by a veil. Jesus and

Mary are seen united, at the moment when Mary tells her Son, "They have no more wine." In the foreground is the steward, with the face of St Paul as portrayed in classical iconography. It is Saint Paul "who removes the veil with his hand, and referring to the wedding, exclaims, "This mystery is great; but I speak in reference to Christ and the Church!"

Father Rupnik's painting is the third official symbol to be published; along with the official prayer and logo, it serves as a pastoral tool for the preparation and journey



of families toward the 2022 World Meeting. The event is being organized by the Vatican Dicastery for the Laity, Family and Life along with the Diocese of Rome and will take place on the sixth anniversary of the encycli-

cal *Amoris laetitia*. Rome will be the main venue, but on the days of the event, each diocese will be able to promote a local meeting for its own families and communities.

In his video message last July 2 on the occasion of the presentation of the extraordinary form of the Meeting, Pope Francis emphasized that "everyone will be able to participate, even those who cannot come to Rome."

The Holy Father urged diocesan communities, whenever possible, to plan initiatives based on the theme of the Meeting: "Family love: a vocation and a path to holiness."

"I ask you to be dynamic, active and creative in organising this with the families in harmony with what will be taking place in Rome," Pope Francis said. "This is a wonderful opportunity to devote ourselves with enthusiasm to family ministry with spouses, families and pastors together."

## Turnbull Hall is back in business

**I**N a further welcoming sign that spiritual life is returning to near normal in Scotland, Glasgow University Catholic Association has announced that a Freshers' Mass is to be held later this month having been postponed last year under Covid restrictions.

The main celebrant at the eagerly awaited event at Turnbull Hall on Sunday September 19 at 6pm, will be Bishop John Keenan of Paisley, a former alumnus of the University who served as its Catholic Chaplain between 2000 and 2014 and who has maintained close links with the GUCA ever since.

Regarded as the major post-Covid event in the association's calendar, a large turnout of new and returning students, their families friends and staff, is expected following a tradition that goes back for generations.

The Mass will be followed by a cheese and wine evening when the guests will include Lady Rita Rae – only the second woman to hold the post in the University's since its 1451 foundation.

The first woman rector appointed to Glasgow University was the late Winnie Mandela who held the post from 1987 until 1990 in a move that was largely symbolic and designed to support the growing anti-apartheid movement.

Ms Mandela however took no active part

BY BRIAN SWANSON

in university affairs and never visited Glasgow.

Lady Rae, on the other hand has pledged to be a working rector during her three-year term.

The new rector, a former director of *Flourish*, retired from the bench last summer.

Other guests at the Freshers' Mass will include Professor Sir Anton Muscatelli, Principal and Vice Chancellor and Dr David Duncan, University Secretary.

Later this month another sign of new life will emerge with the launch of the chaplaincy's Theology on Tap series when distinguished speakers will tackle the issue of the day with students.

### Speakers

Among this year's speakers are Sister Andrea Fraile of the Sisters of the Gospel of Life who will speak on Gender Issues, Fr Michael John Galbraith, chaplain to St Andrews University will discuss the Papacy, and Dr Rebekah Lamb who will speak on the Church and Feminism.

A spokesman for Glasgow University Catholic Association said: "Each day we are faced with important conversations, and it is crucial that we can handle them with both charity and intellectual rigour. Thus the invite – Come alone, grab a pint and deepen your faith!"

### PRAYER

Dear heart of Jesus, in the past I have asked many favours. This time I ask a special one (mention favour). Take it dear heart of Jesus and place in within your heart where your father sees it, then with his merciful eyes it will become your favour, not mine.

Amen

Say it three times for three days and your favour will be granted.

Never known to fail, must promise publication of prayer.



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# Wee boxes, big hearts

## SCIAF supporters raise millions for world's poor

**N**OT even a global pandemic can stop the much-loved Wee Box appeal which SCIAF runs every Lent. That's the message this month as it emerges that this year's appeal raised almost £3m.

When the donations were added up, the Scottish Catholic International Aid Fund appeal for 2021 brought in over £2.8m to help people in some of the poorest countries in the world. This includes £1.3m of match funding from the UK government.

The annual appeal raises vital funds for the charity's life-changing work helping people in some of the poorest countries in the world who struggle to survive due to hunger, poverty, conflict and natural disasters.

Each year, Scots up and down the country give up a favourite treat for Lent, such as coffee, chocolate, wine or crisps and put the money they save into a SCIAF WEE BOX. Many people, including in schools and parishes, also hold their own fundraising events.

With COVID-19 restrictions in place during Lent 2021, many collection events were unable to go ahead. SCIAF recognises the ex-



traordinary generosity of individuals this year who went above and beyond to donate.

As part of UK Aid Match, this year's appeal benefited from match funding which means all donations given to SCIAF's WEE BOX, BIG CHANGE appeal were doubled by the UK government.

The charity has sent a message of thanks to all schools and parishes involved for their fantastic fundraising efforts. This

includes St Andrew's and St Bride's High School in East Kilbride where pupils raised over £11,600.

This year's campaign focused on helping children with disabilities in South Sudan access education and life-changing support. SCIAF and its local partner works to tackle discriminatory attitudes towards children living with disabilities and break down the barriers that prevent them from accessing the support and

opportunities they need to thrive.

Alistair Dutton, SCIAF Director, commented: "Thank you to everyone who gave so generously to our WEE BOX, BIG CHANGE appeal. We couldn't have reached this total without the fantastic fundraising efforts from people across Scotland, especially those in parishes and schools."

"This is the second WEE BOX appeal we have run during the pandemic and

we have been overwhelmed by the generosity of people who have found it in their hearts to donate during this difficult time. We are incredibly grateful."

Fiona Mullen, Head Teacher, St Andrew's and St Bride's High School, said: "Despite the challenges that the pandemic has given us, St Andrew's and St Bride's has continued to support those in need of our help through our ongoing charity work; charity that I believe isn't simply the benevolent acts of giving but rooted in compassion and love..."

"With the help and guidance of staff, their 'Stride to South Sudan' initiative quickly picked up momentum. Staff, pupils, parents and friends of the school got involved. I feel very proud

and humbled by their empathy and responsiveness."

Caritas student Hannah Dalziell of St Andrew's and St Bride's, commented: "Being involved in the school's Stride to Sudan for SCIAF really opened my eyes to the issues facing people in some of the world's most deprived countries and I was so grateful to be able to take part and help raise much needed funds. I am beyond thankful to have been a part of SCIAF's campaign as it really showed how we can help other people and the happiness that comes from thinking about other people. The amount of staff, students and families who came together certainly highlighted how God's love grows in all of us."



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## Welcome return for west end devotions

**A POPULAR** devotion which had to be suspended because of the pandemic is relaunching... with a special invitation to 'spend an hour with the Lord'.

Corpus Christi Parish in Glasgow's west end will host a weekly service of exposition, Gospel reading, reflection based on the writings of St Faustina, Divine Mercy chaplet and benediction of the Blessed Sacrament.

The first appointment was Thursday 2 September, and the devotions will be held every week from now on from 7-8pm.

Fr. Bennett Onyebuchukwu, the Parish Priest, of Corpus Christi, Scotstounhill, and Our Lady of Perpetual Succour Broomhill, told Flourish people have been asking for the return of the weekly appointment since restrictions began to ease.



**BY RONNIE CONVERY** He said: "I first started these devotional evenings when I was at St Joseph's, Faifley in 2013. When I came here in 2017 I decided to carry on with the same format and it has been popular with parishioners and many people from outside the area

ever since. "When the pandemic happened, I had to suspend the devotions and people understood that, but there is now a real sense of hunger to return to the Lord in this way and I am delighted we are able to resume with the same format."

The energetic west-end

priest is convinced the devotions offer a much-needed time out from people's busy lives and a chance to recharge the spiritual batteries.

He said: "It's an opportunity to encounter the Lord essentially. People say they have developed themselves spiritually through these weekly opportunities for reflection and adoration. They tell me beautiful personal stories of discovering a new purpose in life through listening to the writings of St Faustina which we reflect on in the service. Some say they find new lessons for life and over the years a real community has built up of people from the local parishes but also those who travel some distance to attend."

■ More information on all that's happening at Corpus Christi at <https://ccolops.co.uk>

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# St Joseph will fix it

## New statue at Bearsden

**I**N the year of St Joseph, and guided by words of wisdom from the Holy Father, a modest statue of the saint, depicted asleep, is inspiring renewed devotion for parishioners of St Andrew's Bearsden.

After he declared that the Year of St Joseph was beginning in December 2020, Pope Francis said: "When I have a problem, a difficulty, I write a little note and I put it underneath the statue of Saint Joseph, so that he can dream about it! In other words I tell him: pray for this problem!"

It was that guidance that inspired Parish Priest Father Joseph Mackle to invite parishioners, family and friends to follow the Pope's example.

Father Mackle said: "We asked people to place a petition under our sleeping St Joseph statue in the church grounds and let him sleep on it. It's been quite a talking point and there has been a good response."

The statue, which was acquired to coincide with the

Year of Saint Joseph, has been placed on a plinth in small garden area with two benches outside the entrance to the church.

A statue of Our Lady, decked with flowers, is nearby.

Deacon Tommy Thompson said: "It is a very welcoming and peaceful sight to see St Joseph and Our Lady at the entrance to our church – lots of people, parishioners and those who have heard about it have commented on it.

### Guidance

"We have had a beautiful Peace Garden at the foot of the driveway to the church for many years so the area where St Joseph has been placed is an extension to that.

"Obviously we do not look at the petitions, but I can say that word has got out and it's proving very popular."

While a number of the petitions placed under the statue come from those



who suffer from addictions and use the church for their meetings, it is stressed that everyone is welcome to add their own regardless of faith background or need.

Top: The sleeping St Joseph statue that now graces the grounds at St Andrew's Below: Parishioners join Monsignor Jim Ryan to admire the new statue

# PM urged to act now to stop runaway climate change

**B**ORIS Johnson was spotted in Glasgow last month during a Scottish Catholic International Aid Fund-sponsored race.

The Race Against Time saw a costumed "Boris Johnson" race against a young SCIAF supporter donning a clock. SCIAF is using the image to draw attention to the countdown to COP26 and the urgency required to tackle climate change. The race took place along the River Clyde near the SECC which will host the conference this November.

The charity is calling on the public to sign its COP26 petition addressed to the Prime Minister calling for action that will protect the poorest communities in the world.

SCIAF's campaign "3 asks. 2 weeks. 1 planet" calls on the UK Government to:

- Pay to protect the poorest communities – make sure financial support is given to those impacted by climate change so they can adapt and recover.
- Act now to stop runaway climate change – make sure world leaders commit to keeping rises in global temperatures

below the disastrous 1.5°C threshold.

• Listen to those on the frontline of the climate crisis – make sure that people worst affected by the crisis are at the heart of the climate talks.

SCIAF works with partners in 8 countries around the world and is supporting voices from the frontline of the climate emergency to be heard at COP26.

Dr Geraldine Hill, Advocacy Manager, Scottish Catholic International Aid Fund, told Flourish: "Climate change is already having a devastating impact on the world's poorest communities and as we've shown today, time is running away from us."

"We have launched a new petition calling on the Prime Minister to take bold action and stop runaway climate change."

"While much of the focus has been on reducing emissions, we also want to highlight the support that is needed to help the world's poorest communities adapt and recover. They are on the frontline of the climate crisis.



"As we inch closer to COP26, there is no doubt on what we need to do. Show your support by signing our petition. Now more than ever we need to come together as a global community – the world's poorest people are counting on us."

Olivia McKibbin, a SCIAF supporter who took part in the photoshoot said: "If our leaders don't take urgent action on climate change then nothing else matters. The things that our governments deem important now will be worthless when we cannot breathe the air that's around us."

Thérèse Mema Mapenzi,

Director for the Olame Centre in Bukavu, one of SCIAF's partners in the Democratic Republic of Congo, and SCIAF board member, said: "Climate change is making the challenges we face in the DRC – conflict, food insecurity, gender-based violence – much worse and harder to fix. When the weather is unstable, it destabilises lives."

"We need to keep on talking about the environment, to help people become resilient so they can survive."

■ For more information about SCIAF's campaign and petition visit: [www.sciaf.org.uk/timeforaction](http://www.sciaf.org.uk/timeforaction)

# Why St Mungo's Museum must be saved from closure

Last month we revealed how pressure was building for a decision on the future of St Mungo's Museum, run by Glasgow Life, whose doors have remained closed since the start of the pandemic. Now in this special article for *Flourish* Sister Isabel Smyth SND, co-founder of Interfaith Scotland, who was involved with the museum from the beginning, outlines its history while delivering her personal powerful plea for it to be saved

**THE St Mungo Museum of Religious Life and Art was opened in 1993 and is situated in the historic and medieval centre of Glasgow.**

It stands beside Glasgow Cathedral, the burial site of St Mungo, the founder and patron saint of Glasgow whose tomb is in the lower crypt and opposite Provands Lordship, the oldest house in the city, built in 1471 by Bishop Andrew Muirhead as part of St Nicholas' Hospital.

The Cathedral is the oldest building in Glasgow, the oldest Cathedral in mainland Scotland and one of only two that survived the Reformation with its roof intact.

The Museum building fits in well within this precinct, designed as it is, in the style of the medieval Bishops' Castle on which site it is built.

Originally it was created to be a visitor centre for the cathedral but the Friends of Glasgow Cathedral, who were responsible for the project, were unable to finance the completion of it and it was handed over to Glasgow City Council half finished.

The task of setting up the museum was entrusted to Mark O'Neill, at that time Senior Curator of History, to develop it as a Museum of Religion with a socially driven purpose, expressed in the mission statement: "to explore the importance of religion in people's everyday lives across the world and across time, aiming to promote mutual understanding and respect between people of different faiths and none".

Mark and his team were convinced that if the museum was to live up to this vision stakeholders would have to be consulted and included in the museum's development – even in the de-

cision to call it The St Mungo Museum of Religious Life and Art.

The stakeholders were the various faith communities in Glasgow as well as the Glasgow Sharing of Faiths, the first and, at that time, only interfaith group in Scotland.

The Museum opened on 4 April 1993, one of only two Museums of Religion in Europe.

For the faith communities there was a sense of feeling at home since many of us knew the people in the introductory video and the people whose oral testimonies were part of the displays to show the living nature of religion and belief.

## Praise

The Museum was praised for its significant artefacts – for a period Salvador Dalí's Christ of St John of the Cross, of which Glasgow is immensely proud was displayed there; a 19th century bronze statue of a Hindu Deity, Siva Nataraja, from India; a Zen Garden created by a leading gardener from Kyoto which I suspect was the only one of its kind in Britain if not in Europe.

But above all it was hailed as ground-breaking and innovative, receiving three awards in its first three months.

## Challenging

Within Glasgow there were a variety of opinions about the Museum. Many praised it, recognising it as a significant development that could contribute to the well-being of the social fabric of Glasgow. Some found it challenging, especially in the Gallery of Religious Life which showed that all faiths celebrated, ritualised, and customised significant moments in life – birth, initiation, commitment, marriage, death.

It was disconcerting for



some and refreshing for others to see statues of the Virgin Mary with her son Jesus next to the Goddess Isis with her son Horus in the same pose, or the infant Jesus next to the infant Krishna. And there was criticism, especially from the Moderator of the Church of Scotland who felt the role of the Church in the nation was not sufficiently recognised.

One visitor felt so strongly that he overturned the statue of Siva and broke its arm. When asked why he had done so he replied he had done it for Christ!

## Dialogue

From the moment of its opening St Mungo's became a place for interfaith engagement and dialogue. It fulfilled its mission admirably, working with faith communities and to overcome prejudice, misunderstanding and promote respect and friendship in a city that was known for its sectarianism by putting on interfaith activities and dialogues.

Harry Dunlop, the curator, working with a trained staff, developed programmes for Holocaust Memorial Day and Interfaith Week, working mainly with pupils to train them to organise events in their own schools.

The Museum offered a safe space to faith communities, and it was there that discussions about the place of faith in a devolved Scotland took place. These conversations led to the setting up of the Scottish Interfaith Council

(now Interfaith Scotland) which was launched at the Museum in October 1999 by Patricia Ferguson MSP, Presiding Officer of the new Parliament.

Now St Mungo's as a Museum of Religious Life and Art is in danger.

Glasgow Life, the body that runs museums, libraries and sports centres has indicated that it is looking for a third party to finance and run this museum.

Conversations are taking place about revitalising the Cathedral Precinct and how St Mungo's Museum can contribute to that. As far as I know Historic Environmental Scotland is involved.

No doubt the emphasis is on the historic nature of the area and the fact that religious artefacts could well be placed in a museum elsewhere in the city. My concern is that such a move will lead to the demise of the good work and significant contribution that the Museum has made to overcoming racism, sectarianism, and religious prejudice.

The staff have worked with faith communities, schools, and others to promote mutual understanding and respect.

It has involved stakeholders in a way no other museum has; it has attracted international attention and been used as a model for museums in Germany, Taiwan and elsewhere.

Glasgow City Council claims that it wants to overcome the prejudices that are

still present in the city.

Sectarianism is still there in different forms; antisemitism is in the ascendancy as is Islamophobia as a recent report showed. So why change the mission and nature of St Mungo's? Does Glasgow not need this commitment more than ever?

## Inclusion

I suspect the present conversations are taking place with no knowledge or thought being given to the

history of this precious Museum of Religious Life and Art, with no inclusion of the stakeholders, who have been so much part of its work, in considerations of its future and no thought to the mission statement of the Museum or the Declaration of the Forum of Faiths which are in danger of becoming empty and hollow words.

Many among the faith communities and the interfaith movement are distressed at the thought of what might happen to the Museum.

## Petition

Interfaith Glasgow has launched a petition to ask Glasgow Life for assurances that:

1) St Mungo's will continue its valuable work representing diverse faith traditions and promoting good relations between communities

2) Stakeholders from Glasgow's diverse religious communities, interfaith organisations, and anti-sectarian organisations will

be consulted in continuing discussions regarding future developments.

The petition can be signed at [www.interfaithglasgow.org](http://www.interfaithglasgow.org)

Glasgow City Council was approached by *Flourish* to respond to the issues raised and offered the following statement:

"We recognise the very significant role St Mungo Museum of Religious Life and Art has played in the religious life of the city and the continued importance of the role Glasgow Museums can play, alongside partner organisations. We also recognise the importance of interfaith dialogue and are committed to continuing to support this."

"For some time now, indeed significantly prior to the pandemic, Glasgow Life has been talking to Glasgow City Council and partners on the Cathedral Precinct, about how to work better together to improve the visitor experience to the medieval heart of the city and the Cathedral Precinct. The purpose of the conversation has been to think about how to work together to make best use of the buildings and outside spaces."

"These conversations have been useful but are inevitably taking time to find the best way to work together on an ongoing basis. While no concrete proposals have been presented for consideration or approval, discussions to date have focused on the need to tell the story of the area and faiths in Scotland, and to promote interfaith and cultural dialogue."

"As a result of the impact of coronavirus, St Mungo Museum has been closed for the past 18 months and the ongoing impact of the pandemic means that this will continue to be the case. We continue to recognise the strength of feeling there is about venues without re-opening dates, but in the current climate it is unrealistic to expect that we can raise significant additional funding this year that will support the reopening of venues beyond those we have already announced. We are using this time to progress the discussions outlined above with partners and will update on progress at the first opportunity."

# Deacon Kenny's new prison role

Picture by Paul McSherry



**CUMBERNAULD-BASED**  
**Deacon Kenny McGeachie, who has worked as a prison chaplain for 25 years, has been appointed as National Roman Catholic Advisor for the Scottish Prison Service.**

He will be responsible for implementing policies on Spiritual and Pastoral Care, Religion and Belief; liaising with the Bishops' Conference and providing a coordinating, advisory and supporting role to Catholic Chaplains, prison Governors and Senior Managers throughout Scottish prisons.

Deacon Kenny, who works from St Lucy and Sacred Heart parishes in Cumbernauld said: "Prisons are really dynamic places and the extent of the dedication and effort made by all to treat prisoners with compassion and humanity, is very powerful and humbling."

"Prison Chaplains are recognised as experts in person-centred care, often going the extra mile to help someone in need, and are routinely called upon to offer their wisdom and expertise in sometimes very difficult circumstances."

In his new role he will work closely alongside two other National Advisors as part of the Social Justice Team in SPS Headquarters in Edinburgh.

To put the work of Deacon Kenny and his colleagues in context statistics show that the Scottish prisoner population currently sits at around 7,500, the majority being male offenders with just 275 female prisoners.

There are 15 prisons in Scotland, two of which are run privately, with around 4,500 staff.

Perhaps the most disturbing statistic is that there are around 27,000 children with a family member in prison in Scotland.

BY BRIAN SWANSON

Kenny said: "I believe that the Roman Catholic Chaplaincy can make a positive contribution to mental health, providing support to prisoners and their families living with depression, anxiety, and stress by offering forgiveness through the Sacrament of Reconciliation, and becoming part of a prayerful community of Mass-goers whilst in prison, and connecting back into home parishes after release."

"Prison Chaplains have links to churches and faith communities through which befriending, mentoring, advice and other support can be accessed."

"Lay volunteers can support us via involvement in music ministry at Mass; undertaking to email a prisoner; and perhaps most importantly by praying for them."

"Prison Chaplains can participate in pre-release discussions and provide support and signposting for accessing local practical help."

"The Chaplains can help prisoners to grow in understanding and self-awareness and learn lessons from unhelpful patterns in the past."

"The Sacrament of confession and reconciliation can be a considerable step in developing more positive attitudes and behaviours, accepting responsibility, and realising the impact of their offending on others, especially victims and their own families."

Deacon Kenny said: "It's a big job I have been given and there's a lot to learn – it's a challenge, no doubt about that, but I'm ready for it."

"Above all I see the main part of my new role is to help Chaplaincy teams – Catholic Chaplains in particular – to make positive progress with all of the above."

**T**HE Pope has joined his voice to those of Bishops across the world to urge people to get jabbed against Covid-19.

In a video message produced in conjunction with the Ad Council, Pope Francis praised the work of researchers and scientists in producing safe and effective Covid-19 vaccines.

The Pope said: "In a brotherly spirit, I join in this message of hope for a brighter future."

"Thanks to God and to the work of many, we now have vaccines to protect us from COVID-19. They grant us the hope of ending the



pandemic, but only if they are available to all and if we work together."

"Being vaccinated with vaccines authorised by the competent authorities is an act of love. And contribut-

ing to ensure the majority of people are vaccinated is an act of love. Love for oneself, love for one's family and friends, love for all people. "Love is also social and political, there is social

love and political love; it is universal, always overflowing with small gestures of personal charity capable of transforming and improving societies."

"Vaccination is a simple but profound way of promoting the common good and caring for each other, especially the most vulnerable. I pray to God that everyone may contribute their own small grain of sand, their own small gesture of love; no matter how small, love is always great. Contribute with these small gestures for a better future. God bless you, and thank you."

# Fr Artur's fond farewell

**T**HERE was sadness in the air at St Anne's Parish in Dennistoun last month as Parish Priest Fr Artur Stelmach bid farewell to the community.

The Polish priest made a lasting impression on the east end community which serves as a focal point also for Glasgow's Poles.

A Facebook post by the Polish language parishioners summed up their feelings:

Parting time has come... Today we say goodbye to the priest Rector Artur Stelmach, who served his ministry in the parish for six years.

Thank you for all the years of your presence here with us ... for the priestly work, every liturgy, on holidays and weekdays, confession, sacraments, pastoral care, preaching.

Thank you for creating the Community, in every dimension and taking care of Polish traditions.

We've been through a lot together and we're going back to many good times with emotion. Carols, Palm Sundays, Triduum and Easter ... Fatima Processions, Our Lady of Herb, Pilgrimages, Camping with God ... Harvest Festival, patriotic concerts, festivals and cafes.

We promise that we will work not to lose what we have "gained" - a sense of community, joy in action and sharing goodness.

May the Lord God grant the priest all the necessary grace on the further priestly trail of life. Especially health, joy and strength.

God bless for each new day!

—Grateful parishioners



News and views for

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Editor-[Flourish@rcag.org.uk](mailto:Flourish@rcag.org.uk)

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All over Scotland, including the Highlands and Islands

# Scots link to Assumption

## POEM OF THE MONTH

*Mary's Assumption* by Dorothy Wayland.

Across the sky the first pale lights of dawn  
Come forth, all softly stealing,  
As Angels draw the night's grey curtain  
back,  
The rising day revealing.

Above a tomb, a tomb in Palestine,  
That stars that vigil kept,  
Now one by one before the dawn retire,  
For she must rise that slept!

Yea! Now the shining hosts of Angels wait  
Thy coming, Mother-Maid,  
And all the crowned ones of God with  
them,  
In robes of white arrayed...

Now hath God caught thee up to His  
embrace—  
And lilies show where was thy resting-  
place!

**CELEBRATING** last month's Solemnity of the Assumption of the Blessed Virgin Mary, I mentioned to some friends something which surprised them.

It was on November 1, 1950, that His Holiness Pope Pius XII proclaimed the Assumption to be a dogma of the Catholic faith.

By publication of the Apostolic Constitution "Munificentissimus Deus" ((Most Bountiful God) it was defined that "...the Immaculate Mother of God, the ever-Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory."

### Bishops

Here's the surprising thing which, when I first saw it, my heart skipped a beat! Present at that declaration were three Scottish bishops: Archbishop Donald Campbell of Glasgow, Bishop Douglas of Motherwell and Bishop Black of Paisley.

This fact is commemorated in the portico of Saint Peter's Basilica in Rome by the following inscription: *Donaldus A. Campbell*

BY MGR TOM MONACHAN Ep. Glasguen, Ed u a r d u s Douglas Ep. Matrineontis, Jacobus Black Ep. Pasletanae.

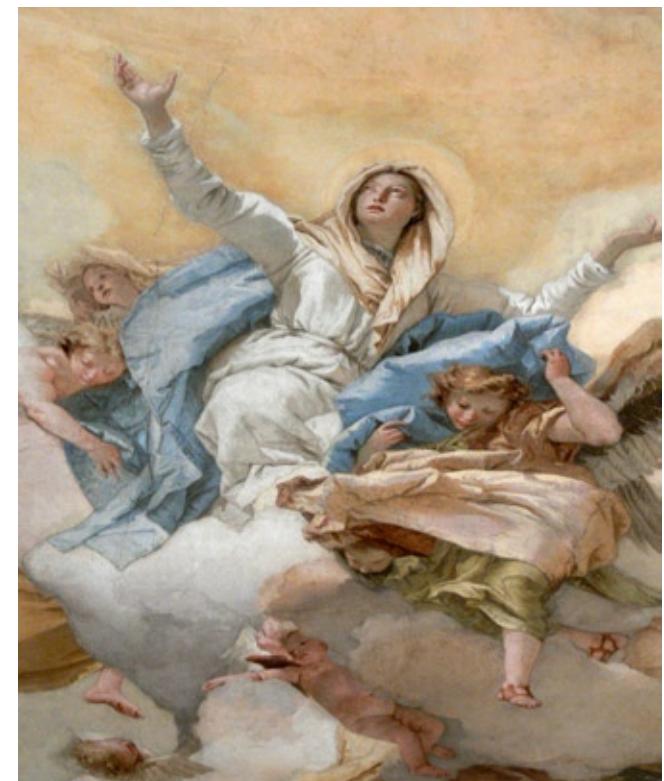
Look for the inscription the next time you visit the Vatican.

Giovanni Battista Tiepolo's 18th century painting, The Assumption, is in the Rococo style of which Tiepolo was an expert but which by then was going out of fashion. Rococo, from a mixture of rock, seashell and plaster, used scrolling curves and warm pastel colours such as white, yellow, cream or blue.

Tiepolo wanted to create a surprising illusion of otherworldliness.

He succeeds in creating a sense of extravagant transcendence. It is a world which, for the present, is beyond us and outwith our experience.

For Mary, death is absent even if the physical end is present. "For she must rise that slept!" The Blessed Virgin who bore the Christ is now borne to her Heavenly home, by the One Benedict XVI called "the Entirely Other, God."



## PRAYER OF THE MONTH

**Let us Pray:** Father, we proclaim the greatness of our Saviour who chose to be born of the Virgin Mary and assumed her into heaven to be with Him completely in body and soul. May we seek the things that are above and keep our lives fixed on you. Through Christ Our Lord. Amen.

# Memories of St Simon's – a mighty wee church



## Mary's musings

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

### A MONTH on and there is a church-shaped ruin in Partick and a chasm in our hearts.

For many of us across the city and further afield, especially those with deep connections to St Simon's, the pain is real.

Walking or driving by is a shock to the system each and every time I pass. On that awful morning at the end of July we woke to texts pinging from the early risers in the family, sharing the news St Simon's was ablaze.

Photos and videos on social media were early evidence of the extent of the fire. At half eight when I left home to walk one of my wee grandsons to nursery I had no intention of visiting the scene. Witnessing the devastation, I reckoned, as we walked past St Peter's, would simply be too sad.

Yet I found myself compelled to go and say a prayer

in front of the church I had been in only the day before. Standing behind the police cordon I gazed in disbelief at the sight of our beloved St Simon's reduced to a shell.

In my mind's eye I walked around the church, stopping at the baptismal font to recall the baptisms of our son and our goddaughter. I stood at the Sacred Heart statue where so many times I lit a candle before Mass. I paused at the Lady altar, so beloved by the Polish community. The inscription there has become a little aspiration I often say: Mater Dei, memento mei – Mother of God, remember me.

At 10 o'clock Mass in St Peter's the over-arching emotions were of abject shock and sadness. The sombre mood was pierced only by Canon McBride's reminder that our immediate focus should be on gratitude Sister Mary Ross had escaped the house physi-



cally unharmed. That, and the knowledge our community was the people and not the church building, would sustain us as we mourned the loss of the little church with the big heart.

So much of our story as a family is wrapped up in St Simon's. When we were newly married, I attended the Tuesday night St Anthony Novena led by then parish priest Fr Paddy Tierney.

It is where we often attended Sunday Mass in the early years of parenthood.

Afterwards families would gather outside where firm and enduring friendships were established. Toddlers blew off some steam after being in church for an hour. Thirty years later those toddlers remain the closest of friends

The children played as the Polish community gathered

strong community. There may not have been much crossover but there was mutual respect, and a great pride they had made St Simon's their spiritual home in Glasgow.

More recently I often found myself there at the 12.30 weekday Mass where a hardcore of regulars who worked locally joined with the parishioners in faith and community. For the moment that Mass continues at St Peter's.

The church lies in ruins, but the celebrations of faith continue. The feast of Our Lady of Czestochowa was commemorated in St Peter's and this month Canon McBride will concelebrate Mass with Fr Marian when Cardinal Stefan Wyszyński is beatified in Warsaw.

The Apostolic Nuncio, Archbishop Claudio Gugerotti, has spoken with Canon McBride to express his sadness and to convey Pope Francis' concerns and he will now write to the parish.

St Simon's was a simple church. It wasn't a grand edifice and it didn't have a large congregation but it was a mighty wee church and it will be sorely missed.

## WORLD DAY OF MIGRANTS AND REFUGEES

The Church has been celebrating the World Day of Migrants and Refugees (WDMR) since 1914. It is always an occasion to express concern for different vulnerable people on the move; to pray for them as they face many challenges; and to increase awareness about the opportunities that migration offers.

Pope Francis has asked that in 2021 it be celebrated on 26 September. As the title for his annual message, the Holy Father has chosen "Towards an ever wider 'we'".

This month we carry an abridged version of the Holy Father's message which can act as a stimulus to action and an examination of conscience for each of us.

*Dear brothers and sisters,*

**O**NCE this health crisis passes, our worst response would be to plunge even more deeply into feverish consumerism and new forms of egotistic self-preservation. God willing, after all this, we will think no longer in terms of 'them' and 'those', but only 'us'...

For this reason, I wish to devote the Message for this year's World Day of Migrants and Refugees to the theme, Towards An Ever Wider 'We', in order to indicate a clear horizon for our common journey in this world.

### The history of this "we"

That horizon is already present in God's creative plan. We read in the book of Genesis: "God created humankind in his image, in the image of God he created them; male and female he created them. God blessed them, and God said to them, 'Be fruitful and multiply'".



# URBI&ORBI

NEWS FROM THE VATICAN AND THE CATHOLIC WORLD

In association with Crux – taking the Catholic pulse

**A**s in most major cities, apartment buildings in Rome typically have what's called a *portiere*, or "doorman." It's the same word, by the way, used in Italian football to describe the goalie – which, if you think about it, makes a lot of sense, meaning the "keeper of the door."

The building where my wife and I live in Rome's DellaVittoria neighborhood is big enough it actually has two, a young Italian man and a young Polish woman. Recently our female *portiere* announced that she's leaving in September, and one day last week I asked what her plans are.

"I'm going back to Poland," she said. "Things are better there."

Then, in the most matter-of-fact fashion possible, she added: "They're Catholics." A more damning indictment of her experience of Italian Catholicism is difficult to imagine.

Granted, this young woman is of a fairly intense strain of the faith, highly devoted to various private revelations, for example, and generally unimpressed with the reform campaign of Pope Francis.

Moreover, at least in part, she was probably reflecting the general social and political drift of the two countries as much as levels of individual faith and practice. Poland, after all, is governed by a conservative coalition which, earlier this year, enacted a near-total ban on abortion; Italy, meanwhile, under its center-left government, appears to be moving towards adoption of a conservative anti-homophobia measure opposed by conservative Catholics.

Nonetheless, hers is not an uncommon experience for Catholics from parts of the world who arrive in Rome with a stringent spirituality, expecting to find such an outlook affirmed in the global headquarters of the faith, only to find instead what some wags have referred to as the hermeneutic of the Italian shrug – a sort of, "well, what are you gonna do?" outlook that tends to relativise universal law in favor of flexibility in concrete circumstances.

(In my experience, I'd say Eastern Europeans, Africans, and certain kinds of Anglo-Saxon Catholics are most susceptible to such rude awakenings, but of course there are many exceptions.)

It's easy to lampoon many elements of the Italian Catholic experience – its addiction to government funding to the tune of more than 800 million euro a year, its heavy

## Lessons of faith and life from real 'Roman' Catholicism



BY JOHN L ALLEN JR  
EDITOR OF CRUX

bureaucracy, its occasional pomposity and inflated sense of omni-competence (bishops here actually give interviews about the tax code and public works), its penchant for ambiguity if not outright hypocrisy, and on and on – but nevertheless, I come today to praise Italian Catholicism, not to bury it.

Indeed, I would argue that one cannot fully understand universal Catholic culture and psychology without at least a passing familiarity with the matrix of it all here.

To begin, Italian Catholicism remains relatively vibrant, especially by western European standards. Overall, the national Mass attendance rate pre-Covid was about 25 percent, comparable to the United States and far higher than nearby Spain, France, and Germany. In the south of Italy, those rates get close to 50 percent. In large part, it's because Catholicity is so thoroughly written into Italian DNA by now, nothing can ever fully erase it – no matter how long that cluster of genes may lay dormant in a particular case.

Because they lived under a theocracy in the form of the Papal States for centuries, Italians have the most realistic view of the clerical class anywhere in the Catholic

world. They don't put priests on a pedestal, and they're all but impossible to shock in terms of scandals. That's perhaps the principal reason the clerical sexual abuse crisis hasn't erupted here in the same intense form as, say, Ireland or the US – Italian Catholics may be as horrified and disgusted as everyone else, but they're not terribly surprised.

Moreover, Italian Catholics don't expect clergy to be superhuman in other ways either. For instance, there's no taboo here about clerical ambition – it's expected, and, anyway, it's seen as preferable to the alternative, which is understood to be menefreghismo, roughly meaning an attitude of "I don't give a damn."

In addition, because Rome once ruled the world, and because so many Italian families have at least one relative who either is or was a missionary overseas, Italian Catholics instinctively tend to think in global terms about the Church. Unlike many American Catholics, they don't presume that Italian issues or concerns ought to be priorities for the rest of the Catholic world too.

Italian Catholics also have a commendable capacity to live with contradiction, reflecting a healthy sense of the complexities of things. Small case in point: I recently want to a local pharmacy for a Covid test, and I noticed a poor box to support the hospital founded by

Padre Pio atop a shelf. Upon further inspection, it was the same shelf that offered the pharmacy's collection of jumbo-sized boxes of condoms.

Here, the sacred and the secular have been forced by bitter experience to work out a modus vivendi, for the most part respecting the legitimacy and autonomy of the other.

(As one expression of that spirit, Italians have always had a nuanced understanding of rules and laws as ideals which have to be tweaked based upon the complexities of a given situation. That's always the unspoken subtext to every seemingly draconian edict from the Vatican, by the way, one often missed by Anglo-Saxon sensitivities.)

Finally, the glory of Italian Catholicism still is, and always has been, the *parroco*, or the local pastor. While Italians may be terribly anti-clerical in some ways, voicing loathing for the Vatican and for the Italian hierarchy, even the most aggressive atheist usually has a soft spot in their heart for Don Marco down the street.

Across the country, Catholic pastors hold neighborhoods and, at times, whole towns together in moments of crisis. They know everyone on a first-name basis, including their deepest secrets, and they're omnipresent in the life of the community. Popes, prime ministers, mayors, and captains of industry come and go, but the *parroco* is forever.

That truth reflects another invaluable instinct, essential to good health and even survival in Catholic life, which is that while the best theatre may be in Rome and the Vatican, the real life of the church is always at the grassroots.

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## Milestone in safeguarding



**A SIGNIFICANT milestone in safeguarding within the Church in Scotland is reached next month with the coming into force of the new version of the document, IN GOD'S IMAGE.**

On 19th March 2018 the Bishops of Scotland unanimously committed to the new Safeguarding standards set out in the policy document IN GOD'S IMAGE. It was published as an "Instruction on Safeguarding for implementation in all Catholic canonical jurisdictions in Scotland and by all other groups and organisations in Scotland subject to a legitimate canonical authority of the Catholic Church." It was originally published "ad experimentum" for a period of three years to give time for its contents to be reviewed in the light of experience and evolving guidance.

IN GOD'S IMAGE version 2 (IGIV2) has emerged from a 9-month period of consultation, reflection and discussion among many who have direct experience and

expertise in the front line of the Church's safeguarding practice. Significantly, this experience includes responding to the hurt and anguish of those who have suffered abuse at the hands of clergy, religious and others working within the Catholic Church. IGIV2 makes reference to key statements made by Pope Francis and to instructions and norms published by the Holy See in recent years. It also takes into account evolving changes to the PVG scheme in Scotland. The work of the Independent Review Group and recommendations from independent audits of safeguarding in Scottish dioceses have also had a bearing on this revised version.

The final text of IGIV2 was ratified unanimously by the Bishops of Scotland at an online meeting held on Tuesday 6th July 2021. It comes into effect on 8th September 2021, the feast of the Birthday of the Blessed Virgin Mary.



## Cathedral's new calendar

**St Andrew's Cathedral is open for business... that's the welcome news after months of restrictions.**

Social distancing indoors has now ended and there is no obligation to keep 1m distance between household groups. For those who are still wary about being too close, one side of the cathedral has been reserved for social distancing. It is still essential to provide track and trace details, wear face

masks and sanitise hands.

There is no need to book for weekday Mass – attendance is on a first come, first served basis. However, please continue to book for all Sunday Masses, including the Saturday Vigil, via the link on the Cathedral website: [www.cathedralG1.org](http://www.cathedralG1.org). Cathedral clergy ask worshippers to please arrive at least ten minutes before Mass, so there is time to check your name, and follow

the safety procedures before Mass begins.

Unfortunately the current rules still prevent priests at the Cathedral from using the enclosed Confessional Boxes (people are too close together, there are no opening windows to allow better ventilation). They will arrange more opportunities for Confession as circumstances allow. However, it is still possible at the moment to email or phone the Cathe-

dral House to arrange an appointment at a convenient time for Confession.

Mass times at the Cathedral are as follows: Weekdays: Mass at 1pm and 5.15pm. Saturdays: Masses at 1pm and 5.15pm. Sundays: Masses at 10am, 12noon and 5.15pm

All services, both public and private, can be watched on the live web-stream ... [www.cathedralG1.org](http://www.cathedralG1.org)

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# Where there's a will... there's peace of mind

**Making a will is one of the most important things we can do - after all it determines how our most personal possessions and hard-earned savings will be shared among close family and friends.**

It can also be seen as an act of charity for your loved ones in sparing them extra anxiety at an already distressing time following a family bereavement.

It is often a simpler process than might be expected and your solicitor, many of whom offer home visits, can explain what's involved.

Making a will is particularly important for people who have children – for instance, it can express a preference for a named guardian to take care of underage children – while also preventing some of the difficulties and delays that sometimes occur for those left behind where

there is no will.

A will can cover many things. One of the key considerations is what to do with property. For instance, someone who jointly owns a house may want his or her share to go to the other co-owner after his or her death - this does not always automatically happen and, without a will, the joint-owner may not inherit the remainder of the property.

## Details

Wills can also be used to make funeral arrangements, although it is important that close friends or relatives also know what these are so that the details are not found out too late.

You might also want to let your loved ones know what should happen to your social media accounts such as Facebook and Twitter, perhaps naming someone in your will who should be in charge

of your digital assets after your death.

A will also details who has been appointed as executors – the family, friends or perhaps a solicitor responsible for looking after the distribution of the assets of the person who has died.

Wills are often straightforward, but some involve complicated arrangements and financial affairs, such as inheritance tax. Even if your will is simple and you want to write it yourself, it is still advisable to consult a solicitor to avoid pitfalls and ensure all the legal formalities have been followed correctly, otherwise it may be invalid.

DIY and internet wills are available but they do not provide advice on your particular circumstances. Solicitors can prepare simple wills at a very reasonable cost, although costs will increase if someone's financial affairs are more complex.



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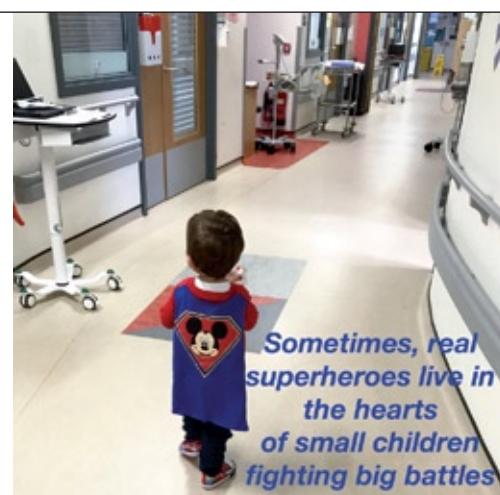
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## THE HALLIDAY FOUNDATION

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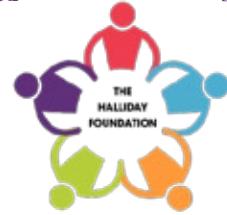
By supplying food, clothing, toiletries and essential household goods, we meet immediate material needs but we also raise social and mental wellbeing by enabling those who have experienced trauma via abuse, addiction and homelessness and are often correspondingly excluded and stigmatised to experience the some of life's benefits many of us take for granted.

With strong engagement building ongoing trusting relationships, Halliday Foundation volunteers are able to help vulnerable people navigate the challenges of their situation with dignity and support. The continued ongoing compassionate engagement between service users and volunteers reduces stigma, social isolation and promotes emotional wellbeing.

For example, by picking up donated furniture and household items and immediately delivering to referrals from our community partners, we can make people feel valued and quickly turn an allocated temporary tenancy into a home through our 'Houses2Homes' project.

Rough sleepers supported by Halliday Foundation volunteers are known by name, provided with hot breakfasts and sign posted local services of benefit to reduce stigma and isolation and increase likelihood of engagement with homelessness organisations.

The confidence, self-esteem and well-being of hostel dwellers is improved by



regular Halliday Foundation volunteers providing haircuts, clothes and toiletries.

Regular teams of Halliday Foundation volunteers deliver food parcels and/or furniture bespoke to needs. Being in a position to bespoke weekly food parcels with halal meat and vegetarian foods increases feelings of being valued and inclusion for our refugee, asylum seekers and roma families.

Alarming child poverty rates caused by families adversely impacted by job loss due to covid enabled us to provide children's thrive packs for families inside the food parcels thus increasing access to fruit, vegetables plus soft balls, bath toys, colouring sheets and pencils along with children's visual interactive recipes and the tools to cook with eg child friendly chopping boards and kitchen utensils increases ability of children to develop and thrive with increased communication and engagement.

Our community of volunteers builds a sense of belonging and social connection supporting people stigmatised by poverty enabling them to flourish. Volunteers come from a range of backgrounds including local people adversely affected by the pandemic. Five of our 50 volunteers are ex service users building self-esteem and communication skills through volunteering. A third of volunteers have been put through formal certificated training eg manual handling, hygiene. To date, we have supplied seven references for job applications as volunteers gained confidence and developed skills.

Please contact if you wish to leave a will, volunteer, fundraise or donate.

Address: 3 Arrol Place, Glasgow G40 3NY

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## When Making a Will

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# How hard it is to understand the message of the Cross



Fr Tom Kilbride

**OVER these weeks, we enter an important part of the Gospel of Mark, in which Jesus teaches his disciples both about himself and about what being a disciple really means.**

Slowly, he reveals to them his destiny: to suffer, to die and to rise again, and teaches them what that implies for them as his followers. Little by little he fills in the picture for them, and for us.

They won't fully understand yet, but Mark also wants to show us that it is only on the Cross that we can make sense of Jesus and the Kingdom of God. Since the disciples haven't experienced that part of his story yet, perhaps we can't be too hard on them. But that also poses a question...

We do come to the story knowing about the Cross, about Jesus' sacrifice and resurrection: do we understand him any better?

#### Twenty-Fourth Sunday B

The Gospel passage today provides one of the most important moments in the Gospel of Mark. Right at the start of the Gospel, in the very first line, Mark told us who this story is about: "Jesus Christ, Son of God". For the next eight chapters, we hear people trying to work out "who this is". His miracles and words heal, impress and mystify in equal measure. Along with that we hear "spiritual" voices, including those of unclean spirits telling us "You are the Holy One of God" – but human ears seem deaf to such statements. Now, at last, half-way through the Gospel, a human voice finally announces what we have been told from the start: "You are the Christ."

At Caesarea Philippi, an

ancient pagan site become the city of Dan, the most northerly point in Biblical Israel, now renamed after a Roman emperor and Philip the Tetrarch of Galilee, an ancient crossroads of cultures and beliefs, Jesus' identity is (partly) revealed through the voice of Peter. (It will be a centurion under the Cross who will be first to call him "Son of God".)

We think he's "got it", finally, but it's not so simple. Jesus knows that Peter thinks of "the Christ" in terms of power, kingship, rule and victory and has to show him that his kind of power and victory come through suffering and death. Peter cannot see it that way – and is rebuked. Then Jesus spends some time teaching the disciples that just as his Kingdom is a kingdom of sacrifice and comes at the cost even of suffering, so will it for them.

In fact, in these verses, Mark makes a reference to the "cross" for the first time – and it's not about Jesus. Rather, it's the "cross" the disciple must carry if he or she really wants to be his follower. Jesus is a Christ who gives his life, who turns earthly thinking on its head (the First reading reminds us that this was already laid out in the Prophets), and the disciple must follow that same path.

#### Twenty-Fifth Sunday B

If we didn't get the message last week, this Sunday gives it another go! That is, Mark provides another three-step story like last week's: Jesus predicts his suffering and resurrection; the disciples (this time all twelve and not just Peter) don't seem to have heard or taken it in; so Jesus again teaches them that his self-

giving should shape their discipleship. This teaching centres this time on humility: the little child is the one to be welcomed and honoured, not the "greatest", a position for which they all seem to be jostling. Jesus' kingdom comes in humility, even if that leads to his death, not in violence which would subdue others. The disciple too should act out of humility and selflessness. The way of the Christ is the way of the disciple. Again, the First Reading reminds us that suffering and selflessness are where true values lie, and not in setting oneself up over others.

#### Twenty-Sixth Sunday B

In a few weeks, we will hear the third passage in which Jesus speaks of his self-giving and sacrifice, but before that, the next three weeks deepen his teaching in three areas: sin and virtue, marriage and family, riches and possessions.

The first of these opens with an issue: should someone who's not one of the Twelve be allowed to act in Jesus' name? Jesus says yes: "do not stop him"! In fact, he says, anyone who acts in accordance with the Kingdom of God – compassionate, kind, faithful – is very much "in" even if they seem to be an "outsider". What follows is the challenge then to act always for the best. Do not stop doing what is right, whatever the cost. If you consider yourself an "insider" to the Kingdom, this has to be seen in goodness and in overcoming sin of whatever kind. The colourful language in which Jesus expresses all this only goes to show how important it is. The way of the Christ is a serious business and not to be undertaken casually!

#### Twenty-Seventh Sunday B

This Sunday, Jesus' challenging teaching approaches the question of marriage, and he puts it in the same context as everything else we have been hearing about. If the Kingdom of God is about sacrifice, self-giving and selflessness, then where should that be seen more in evidence, he suggests, than in the love of husband and wife. God had planned that the most basic elements in our life should reflect his love, and the Kingdom seeks to restore that perfect love. What Moses had given was fine for a time, but the Kingdom looks for more. Note that he makes



Nevyansk Icon Museum,  
Yekaterinburg, Russia

the teaching the same for the woman as for the man: in a culture where marriage rights were weighted in favour of the husband, Jesus shifts the balance to equal standing for both. Likewise, we again meet children in this passage (as we have over the past two weeks). A group who, in Jesus' society, had no rights and no voice are invited right into the centre, indeed held up as examples of Kingdom virtues of humility. The way of the Christ turns things inside-out and upside-down!

#### Twenty-Eighth Sunday B

The last of these three "teaching" Sundays centres on wealth. The man in the story is just and faithful. He has kept the commandments. He probably thinks, along with many, that his "great wealth" is a reward from God for his goodness and a sign of God's blessing. Some might still think that way. But Jesus says that,

ironically, all that he possesses points to something lacking. The Way of the Christ is the way of giving, not of having, of using what you have for others, not for yourself, of sacrifice, not acquisition. Peter comes back after all these weeks to say that they have tried to do

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O'HARE

Precious memories of David a wonderful husband of the late Esther and beloved dad & papa, who died February 13, 2002, and whose birthday occurs on September 3.  
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**T**HE beginning of August saw the Memorial of St. John Mary Vianney, and that sparked off a memory.

I once took a road trip with Father Paul Francis, but it wasn't Route 66 in the U.S.A., the Great Ocean Road in Australia, or even the Wild Atlantic Way in the West of Ireland.

Father Paul Francis was based in Paris at the time, and, if memory serves, I was based in Prestopans, not much difference! The Passionist Community at St. Joseph's in Paris, very near to the Arc de Triumph, had a nice Renault 13 car but, at that time, Father Paul Francis didn't drive.

He was, and is, however, an extraordinary map reader. For our summer holidays, I took a flight to Paris, stayed the night, and then, the following day, we embarked on a memorable journey.

We drove south to the Burgundy region. I remember at one stage he directed me along a dusty track at the side of a cornfield. To my astonishment we came out on the road we wanted, having cut about half an hour off the journey. His map reading skills were proven.

At Father Paul Francis' behest, we visited a few Cistercian Abbeys, including

# A heavenly road trip



## Fr Frank's log

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

Cîteaux, the original house of the Cistercians, founded by St. Bernard of Clairvaux in the 11th century. We also visited the Benedictine Abbey at Cluny, near to Taizé, where we spent a few hours in prayer, joining the many young people from all over the world who were on retreat.

In the early 1980s, when we were both based at St. Mungo's, we had brought a group of young people from the parish to Taizé for a week's retreat, and it remains a very precious and happy memory.

Later, in the late 1980s, when I was a Formation Director in Dublin, I brought a group of Passionist students to Taizé, and then, in 2007, after the Canonization of St. Charles of Mount Argus, I made another trip to visit the grave of Brother Roger, the founder of the community, who had been sadly and brutally murdered, while at prayer, a few years before. That was the last time I was there, but it remains a very special place, and I love the simple style of prayer, and the chants that are at the heart of it.

It wasn't a totally religious

trip with Father Paul Francis. At my behest, we visited a couple of Burgundy vineyards and, as we were resting in a farmhouse B&B overnight, we sampled the local produce with good, simple food.

The next stage of the trip was through Switzerland, but we only stopped once to get a very expensive cup of coffee and a Swiss pastry, and to admire a scenic view. We were heading for the Great St. Bernard Pass to cross over into Aosta in Northern Italy, stopping off at the famous pilgrim hospice founded by St Bernard nearly 1000 years previously, and where they still were breeding St Bernard dogs, brandy kegs and all!

I had never driven such scary mountain roads before, with hairpin bends,

sheer drops, and long tunnels excavated through the mountain. I was very glad to get to Aosta. From there we made our way to Turin, where we were joined by an Italian Passionist who was guiding us to one of our order's monasteries up in the

hills, where we would relax for a few days. It was near to Lake Maggiore, which spans Switzerland and Italy, and so it was quite pleasantly cool. Unfortunately, the Shroud of Turin was not on display, but the Cathedral of John the Baptist, which is its home, was beautiful.

Like the Magi, we travelled back by a different route, over Mont Blanc. When we were back in France we made a few detours along the route to Paris, one being to Annecy, where we visited the Basilica of the Visitation, with the relics of Saints Francis de Sales and Jane de Chantal. St Francis de Sales had a big influence on St Paul of the Cross, the founder of the Passionists, but he is also the patron

saint of writers and journalists, so he must have had a big influence on the Keevins family as well!

And then, not too far from Annecy, we visited Ars, where St John Mary Vianney was, of course, the Curé for over 40 years. You had probably forgotten that this was how this Log began! We joined the many pilgrims at the Shrine there and, as we were both parish priests at the time, paid tribute to our patron. The next stop was Paris, an overnight stay, then home to Prestopans, and back to porridge. It was a great road trip.

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## Fr Gus Hurley RIP



**I**t was with sorrow last month that the death was announced of one of the Archdiocese's oldest and best-loved priests, Fr Gus Hurley. He was 92 years old and died in his native Ireland.

Fr Denis Augustine Hurley (to give him his full title) was educated in Cork, studied for the priesthood in Wexford and came to Glasgow in 1954.

His CV was rich in pastoral experience:

Assistant Priest St Augustine's Milton and St Constantine's Govan, part time chaplain to Southern General; Confessor at Nazareth House(Sisters); Chaplain to the Guild of Catholic Artists; Chaplain Stobhill Hospital; Member Liturgical Commission ...

His first appointment as Parish Priest was 1982–1987: at St Jude's. During his time there he served as the Episcopal Vicar to the Catholic Marriage Advisory Council, National Chaplain to the Nurses Guild and in 1984 was appointed Dean of the St

Paul's Deanery.

From 1987–2007 he served as the much-loved Parish Priest of Holy Family and St Ninian's, Kirkintilloch.

He died in his native Ireland on August 3 and his funeral took place on August 13 at his beloved Holy Family and St Ninian's.

The impact of Fr Hurley's ministry was evidenced by a huge outpouring of affection and sorrow on the Archdiocese's Facebook page.

His death notice reached almost 50,000 people and around 750 people left their own comments, memories and expressions of appreciation to the priest.

Typical was the comment left by Isabel O'Donnell: "Fr. Hurley. A wonderful man. He was a regular visitor to the sick in Stobhill when I worked there in 1974. A smile and a kind word to everyone regardless of religion... A gem. Requiescat in pace".

# Pray for humanitarian agencies in Afghanistan

**WE have all seen the catastrophic failure of the international community as the situation in Afghanistan has unfolded before our eyes. We have seen how uncertainty and panic have rocketed quickly and now, many are desperate to leave.**

Anyone who worked with western humanitarian agencies or the coalition forces now worry about their safety. They now fear reprisal attacks simply because they dedicated themselves to making the country a better place to live and worked with the international humanitarian community over the years. Not only are all the gains that have been made in the last twenty years at risk, their lives are too.

While SCIAF doesn't work directly in Afghanistan, the fate of these humanitarian workers disturbs me deeply. Crisis after crisis, I have seen the enormous sacrifices aid workers make, often fac-



**Alistair Dutton**  
Chief Executive, SCIAF

ing considerable hardship, danger and uncertainty, to help those in need.

More often than not, these are local people in the areas in crisis – those who were born there and live there. They are there long before the crisis, are the first to respond, and will be there long after the crisis, when all the internationals have left. These are the humanitarian heroes who do the lion's share of aid work, and in Afghanistan are in danger of paying the ultimate price for doing so. We can't let them down.

What unites humanitarian workers around the world is their commitment

to stand alongside and help the poorest, most vulnerable and the most marginalized in their hours of need.

In the Christian tradition we find this same commitment in the impulse of the good Samaritan, in Christ's teaching that we will be judged for how we treated the least in our midst, and in the injunction to ask "who is my neighbour?"

The SCIAF family is all of us here in Scotland who devote our time and efforts to helping the poorest and most marginal communities in the world. Your support is as the centre of this – in familial terms, you are the breadwinners – and nothing SCIAF does would



be possible without you. In this way, we are all humanitarians. We are united by our principles of dignity, justice and solidarity, and our generosity for those who need our help.

Please be with us, pray for the people we serve and those who serve them, and support SCIAF's work generously. Together, we make an enormous difference in the world.

■ For more information on how you can help SCIAF's humanitarian work and our Emergency Response Fund, please visit [www.sciaf.org.uk](http://www.sciaf.org.uk)

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