

TO RUSSIA WITH LOVE

IN A RICHLY symbolic gesture of his commitment to Christian unity, Pope John Paul has returned the treasured Icon of the Mother of God of Kazan to the Russian Orthodox Church.

Considered the most venerated by Russian faithful, its return has been hailed as signifying a new beginning in relations between the Orthodox and Catholic Churches of East and West.

This was the intention for which the Pope prayed before the icon, which he kept in his private apartment for the past 11 years.

Cardinal Walter Kasper, President of the Pontifical Council for Promoting Christian Unity, delivered the Pope's message and the icon to Patriarch Alexy II on 29 August in the Kremlin's Cathedral of the Dormition.

"May the Most Holy Mother of God be the mother of your people and refuge in all your dangers and needs," the Cardinal said. "May she be the mother of Europe and of the whole of humanity. May she be the mother of peace in the world; the mother of the Church and of the full unity between the East and West. May she be our common mother, our advocate, helper and aid in our

pilgrimage towards a future which we hope will be reconciled and peaceful."

Patriarch Alexy II thanked the Pope for the return of the Icon. "Many images have returned that disappeared during Communism. There is a period when stones are thrown, and another when they are gathered," he said.

The Icon of the Mother of God of Kazan, which in the 1920s was taken out of Russia, reappeared in the 1960s at an international art auction in the United States, where the Blue Army, a Catholic organization devoted to the Virgin of Fatima, purchased it. It was given to the Pope in 1993 with the hope that he might be able to bring it back to Russia.

At a Liturgy of the Word in the Vatican before the papal delegation left for Moscow with the Icon, Pope John Paul noted: "It has been by my side and accompanied me with a maternal gaze in my daily service to the Church.

"How many times have I invoked the Mother of God of Kazan, asking her to protect and guide the Russian people who are devoted to her, and to hasten the time in which all the disciples of her Son, recognizing themselves brothers, will be able to restore in full the lost unity."

Pope urges young to reject consumer fads and false idols

Make courageous choices – take heroic decisions

IN AN impassioned rallying call, Pope John Paul has urged young people to reject the false idols of power and wealth in favour of Christ's values of justice and solidarity.

Acknowledging their idealism as they search for meaning and purpose in their lives, the Pope encouraged youngsters them to give God pride of place in their lives as a counterweight to the lure of materialism.

"Worshipping the true God is an authentic act of resistance to all forms of idolatry," he said. "Worship Christ: He is the Rock on which to build your future and a world of greater justice and solidarity.

"Jesus is the Prince of peace: the source of forgiveness and reconciliation, who can make brothers and sisters of all the members of the human family."

And the Pope, whose rapport with young people remains steadfast, stressed: "Listening to Christ and worshipping Him leads us to make courageous choices, to take what are sometimes heroic decisions. Jesus is demanding, because He wishes our genuine happiness."

The invigorating appeal was delivered in a letter for next year's World Youth Day celebrations in Cologne. The theme for the August 2005 gathering is 'We have come to worship him' - based on the visit of the Magi to the child Jesus in Bethlehem.

Around 300 young people from across Scotland, including some 150 from the Archdiocese of Glasgow, are expected to travel to Germany for the week-long celebration.

Earlier this year, the World Youth Day Cross was carried around Scotland as young people witnessed to their faith and their desire to reach

By Vincent Toal

out to others with the message of Christ. Video footage from that pilgrimage will be used to encourage others to travel to Cologne where they will have the chance to share their hopes and dreams with their peers from around the world.

"There are so many of our contemporaries who do not yet know the love of God or who are seeking to fill their hearts with trifling substitutes. It is therefore urgently necessary for us to

"There is a strong urge to believe in the facile myths of success and power," he pointed out. "Do not yield to false illusions and passing fads which so frequently leave behind a tragic spiritual vacuum! Reject the seduction of wealth, consumerism and the subtle violence sometimes used by the mass media."

And while reminding all Christians of their call to holiness, the Holy Father encouraged young people not to be afraid to say 'yes' to the call to priesthood or the religious life.

"The Church needs genuine witnesses for the new evangelization - men and women whose lives have been transformed by meeting with Jesus, men and women who are capable of communicating this experience to others.

"When we meet Christ and accept His Gospel, life changes and we are driven to communicate our experience to others."

By listening to the Word of God in the scriptures and encountering Christ in the Eucharist, young people will find the strength and courage to go against the grain and witness to the power of God in their lives, John Paul

assured. The Pope's message was welcomed as a powerful antidote to the fevered consumerist creed which is particularly targeted at young people.

Chris Docherty, youth officer for the archdiocese, said the message would invigorate the preparations for World Youth Day and also stimulate work with young people in the diocese.

"At a time when we are developing our ministry with young people, the Pope's words articulate the challenges we face and offer a hopeful vision by which we can put our faith into action and make a real difference to the world we inhabit."



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World Youth Day
Cologne 2005**

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be witnesses to love contemplated in Christ," Pope John Paul encouraged.

And he extended an invitation to those who are not baptised or who don't identify with the Church to join the Cologne meeting. "Are you not perhaps yearning for the Absolute and in search of 'something' to give a meaning to your lives?" he asked. "Turn to Christ and you will not be let down."

While calling on young people to give pride of place to God in their lives, the warned them against the temptation to seek solution to their problems in practices incompatible with the Christian faith.

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Plea for Pakistan's persecuted Christians

A PAKISTANI Christian seeking asylum in Britain has been released on bail after being locked up for a month at Dungavel detention centre in Lanarkshire.

And one of the first actions of Arshad Suhail Marsih on his release was to give thanks to God by attending Mass at St Patrick's, Anderston.

The parish has been his adopted home since he sought refuge with relatives in Glasgow two years ago, after fleeing Pakistan fearing for his life.

In an interview with Flourish just hours after his release, Arshad said: "I just want to thank God for the support that I have been given. The past few weeks in Dungavel have been frightening, not knowing what my fate might be and with so much time just spent thinking.

"I believe in Jesus - he will help me. My whole family is praying for me and I have had great support from Fr Nugent and the people of St Patrick's."

In common with another 15 families from Pakistan living in Glasgow, Arshad's initial application for asylum on the grounds of persecution against Christians was turned down by the Home Office. He was detained in Dungavel in late July although his appeal is still awaiting review. To secure his release on 24 August, family and friends had to provide a £2000 bail guarantee. A further hearing at the immigration court has been set for 7 September.

But the 30 year-old from Jaranwal, near Faisalabad, insisted: "I am not going back to Pakistan. It would be as well to

Dungavel asylum seeker freed on bail

by Vincent Toal

shoot me here, because that is my fate if I am forced to return to Pakistan.

"I have a death sentence hanging over me, with 'Wanted' posters put up around the town. My mother, father and brother have had to flee the area."

Arshad, who is staying with his sister and brother-in-law who have lived in Glasgow for 30 years, claims he was attacked and his life threatened by extremist Moslems because of his close involvement in the Church in his home town. He has been treated at Gartnavel Hospital in Glasgow for an injury to his knee, inflicted as a result of beating he received before fleeing to Scotland.

On the day of his release from Dungavel, friends who had kept up a vigil of prayer and fasting during his detention arrived at the family's flat to celebrate and give thanks.

But their celebrations were muted as they insisted the threat posed to Christians in Pakistan is very real.

And they are at a loss to understand the British government's attitude to their plight.

"If I am saying Christians are



Arshad, wearing rosary, at home with family and friends after his release

not safe and the British government insists they are, then they are not believing my word as a Christian," said Fredrick D'Costa, a Presbyterian minister who fled to Glasgow three years ago. Like most of the others, he is now appealing his case.

"We receive reports almost every day of threats not only against Christians but even against the President and government ministers. Recently a government minister was attacked and his driver killed. Now if they can't protect their leading citizens what hope is there for Christians who are treated as second class citizens under the law."

In Pakistan, testimony by Christian men in court is worth only half of that of a Muslim, while that of a Christian woman is worth only a quarter. Charges of blasphemy against the Koran and Islam, which can carry the death sentence, are among the most common brought against

Christians. Two years ago, the small Pakistani Christian community in Glasgow set up 'Voice of the Voiceless' to highlight the plight of their fellow Christians back home. The group meets on a monthly basis at St Patrick's, Anderston.

It was under its banner that a band of protesters marched along Paisley Road West to the immigration offices in Govan, last month. They were led by Fr Nugent and ministers of other Christian churches.

"Wherever we see human rights being abused, it is our duty to stand up and denounce it," said Fr Nugent. "Our witness along the streets of Glasgow was in support of people who are being persecuted for their beliefs - wherever they are, whoever they are."

"We must always speak up on matters of peace and justice, and be a voice for our brothers and sisters who are suffering injustice for their commitment to their faith, and who are either too afraid to speak out or whose voice is being ignored."

Alphonse Francis, a parishioner of Christ the King, Glasgow, and one of the few Pakistani Christians whose claim for asylum has been successful, said: "If I didn't feel my life was in danger, there is no way I would have left my country. But our lives are in danger and we would urge the British government to recognise the threat that Christians in Pakistan face."

He is determined to support Arshad and his fellow Christians seeking protection in Glasgow from the threat of persecution in Pakistan.



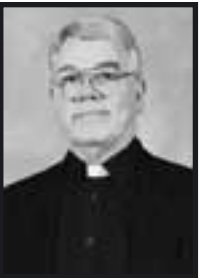
Fr Gerry Nugent addresses demonstrators outside the Glasgow immigration centre

Fr Hughes appointed Vice-Rector to Scotus

THE SCOTTISH BISHOPS have appointed Fr John Hughes as Vice-Rector of Scotus College, the national seminary in Scotland, based at Bearsden.

A priest of the Archdiocese of Glasgow, Fr Hughes, 55, takes over from Fr Willie McFadden who was appointed Rector of the seminary earlier this year.

Ordained in 1984, Fr Hughes was chaplain to St Andrew's College of Education from 1991-2003 when the teacher training college merged with the faculty of Education of Glasgow University. He has also served as a lecturer in the RE department of the faculty for the past two years.



City-East Dean

ARCHBISHOP CONTI has appointed Mgr Peter Smith, parish priest of St Mary's, Calton, as Dean of the City-East deanery.

Mgr Smith, who is also Chancellor of the Archdiocese, succeeds Mgr James Clancy in the post following the former cathedral administrator's appointment as parish priest of St Paul's, Whiteinch, in June. Mgr Clancy has also taken on responsibility as chaplain to sick and retired priests in the diocese.

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Historic relic of St Mungo gifted back to Glasgow

A RELIC OF ST MUNGO, dating back 1400 years, has found its way into the safekeeping of the Archdiocese, after an extraordinary historical journey.

The relic - a piece of cedar wood believed to come from the Glasgow patron's pastoral staff - was found in his tomb when it was opened 200 years ago.

Its return to Glasgow follows the closure of an English convent, the Priory of the Resurrection in Essex, where the relic had been kept and venerated for almost all of those years.

Sister Mary Gabriel of the Canonesses of the Holy Sepulchre - herself a Glasgow girl until her departure for religious life in 1960 - offered the relic to Archbishop Conti when the time came for the sisters to



move from their current premises.

Accompanying it were a series of noteworthy historical manuscripts which outline the story of St Mungo or Kentigern's tomb.

A letter, from a Mr George

Oliver of Exeter, dated 1818, explains that the relic was given to him by a Mr Bullock of the London Museum who was present in March 1804 at the opening of the tomb of the saint in Glasgow Cathedral.

According to the notes, the

professor of anatomy at Glasgow University was also present at the opening.

They continue in fascinating detail, outlining the remarkable state of preservation of the saint: "The body was lying on the back, the hands had formerly been joined ... the Pontifical robes in which the body had been clothed were nearly entire. It appeared from the inner folds that they were crimson originally but they had greatly faded. The crozier was of cedar wood..."

Archbishop Conti was delighted to receive the unusual treasure.

He said: "I was surprised to be contacted with the offer to pass on the relic of St Mungo's staff to the Archdiocese. The relic appears to be well authenticated, his tomb having been opened in the presence of reliable witnesses in 1804.

"This relic has been consigned to the Archdiocese, and though modest in size, acts as a tangible link between the Archdiocese of today and the bishopric of yesterday; a link made real by the commonality of faith between the founder of the Archdiocese and those who today profess that same apostolic faith that was St Mungo's most precious legacy to Glasgow."

Friends, Romans, countrymen...

ITALIAN SCOTS from around the country are being invited to Glasgow for a special festa in early November.

All Souls Day has been chosen as the occasion for a solemn Mass in Italian, offered by Archbishop Conti in St Andrew's Cathedral, to be followed by a civic reception at the City Chambers.

The unique gathering is being organised jointly by the Archdiocese, the City Council and the Italian Consulate General in Edinburgh, with each represented at the Mass. Archbishop Conti will be the principal celebrant and the readings will be given by Lord Provost Liz Cameron - an avid Italophile - and Dr Andrea Macchioni, the Consul General of Italy.

Archbishop Conti, who first proposed the celebration, said: "I have sensed for some time now the desire of people both in Scotland and Italy to bring together the members and friends of the Italian community.

"Knowing the great filial piety which Italians traditionally show for their deceased loved ones, I felt that All Souls Day was a suitable occasion to choose."

And the Archbishop, who was recently honoured by the people of Barga for the links he has fostered with his ancestral

homeland, added: "I have been delighted to receive every co-operation from Dr Macchioni, the Consul General, who visited me and is working very closely with us to ensure that as many as possible have the chance to attend the Mass. The Lord Provost has been equally gracious in offering us a Civic Reception, and in agreeing to read at Mass. I am most grateful to her."

Ronnie Convery, the Archdiocese's Director of Communications, who has undertaken the practical organisation of the event, said: "While there will be some invitees, most of the tickets for the evening Mass and the civic reception will be distributed on a first-come first-served basis.

"I would ask anyone with links to the Italian community to spread the word and to apply as soon as possible for tickets. We may not be able to satisfy the demand, but early applications are likely to have the greatest chance of success."

So, whether your roots are in Lazio, Lucca or Livorno, or if you're just a regular visitor to Rome or Rimini, a warm welcome awaits on November 2.

Ticket requests should be made, in writing, to: Ronnie Convery, Director of Communications, 196 Clyde Street, Glasgow G1 4JY.



Cardinal O'Brien is updated on the situation in Sudan by Margaret Ann McShane who has just returned from Darfur

Scots help SCIAF total reach £500,000 for Sudan

Half-a-million pounds have been donated to SCIAF in the past two months to support the emergency relief effort in the Darfur region of Sudan.

Over one million people have fled their homes in the wake of ongoing militia attacks forcing them to shelter in camps. Some 50,000 people have already died.

Funds from Scotland's Catholic aid agency will help to save some of the hundreds of thousands of lives deemed to be at risk.

Stephen Martin, SCIAF's Africa Project Officer said: "The people of Scotland have responded tremendously to the plight of their brothers and sisters in Sudan, and aid agencies, like SCIAF, have been working in Darfur for months."

He added: "It is timely that as SCIAF's appeal for Sudan tops £500,000, the UK Government is also playing its part to bring the terrible events in Sudan to an acceptable and peaceful conclusion. The crisis in Darfur has a political basis and as

such needs a political solution."

The generous response to the appeal was praised by Cardinal Keith O'Brien, chair of SCIAF's board, when he visited the Glasgow offices, last month. As well as individual donations, many parishes have provided for collections to support the fund.

Earlier this year, the Cardinal warned that the tragedy unfolding in Darfur could only be halted by urgent action by the international community.

Since then the situation has been exacerbated by lack of resources, continuing attacks and the onset of the rains.

In late August, two aircrafts carrying essential shelter and food supplies reached Sudan, where SCIAF's partners in the ACT/Caritas network will distribute the items to those who are most in need. The funds from Scotland are also helping to provide health centres, water and sanitation.

To make a donation to SCIAF's Sudan appeal call 0845 456 0018.

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Talking up the Faith with young people

AN APPETISING taste of the dynamic, challenging youth ministry that could be a staple in parishes throughout the diocese was experienced at a weekend retreat in Glasgow, last month.

Between Friday and Sunday night, over 60 young people turned up at Our Lady of Consolation, Govanhill. There, they knelt in prayerful adoration, sang praises, listened to scriptures being explained and celebrated the sacraments of God's mercy and love.

There was no arm twisting, no forcing them to go, no reluctant spectators.

Instead, they had come away

from the normal weekend routines in search of nourishment to sustain them as they make their way in work, study, relationships and the ups and downs of life. And they did not go away disappointed.

For they were blessed with the wisdom of two retreat directors who don't deal in half measures.

Mark Hart and Fr John Gerth were not afraid to relate their struggles as well as the central place their Catholic faith has in their lives.

Both are part of the Life Teen ministry in the US which, since it began with a some 100 teenagers in a parish in Arizona 20 years ago, is now established in 1000 parishes reaching out to over 100,000 young people.

Mark is Life Teen's vice-president and director of its communica-

tions network which extends from video resources to a much-visited internet website. When it comes to inspiring young people with a desire for God and to deepen their faith, he knows all the right buttons to press.

"The Gospel has to be presented in a vivacious way," he asserted. "It is a sin to bore a kid with the Gospel. This is what the saints and martyrs of the past 2000 years gave their lives for, after all. If we contrive to make it boring there's something not quite right."

As a teenager, Mark's experience of the Life Teen ministry made the difference between drifting away from his Chicago-based cradle Catholicism to deepening his faith commitment.

"The priest worked so hard to ensure we were giving the scriptures and the Mass the importance they required and deserved, and that they had an impact in practical ways in our lives. He made the liturgy the most important thing he did, and this showed in his preaching and understanding of where we were at as teens.

"He didn't dress like us or speak like us, but he sat with us, spoke with us and asked us questions. In a simple way, he showed he was interested in us and concerned for us. He taught us that it is out of relevance that reverence grows."

Having lived through this experience and deepened his faith understanding, Mark now passes it on to a new generation of teens. In his online column *the Bible Geek* he responds to hundreds of queries



AT THE close of the retreat, Archbishop Conti presided at the celebration of the Sunday Eucharist at Our Lady of Consolation.

The Archbishop showed his willingness to stand alongside the young people and spoke of the beauty of the witness to faith uniting all generations - from babes in arms to elderly on sticks.

Expressing the hope, that the young people who took part in the retreat and closing Mass would form the core of the young apostles for the Church in Glasgow, the

Glasgow's apostles

Archbishop encouraged them to build a world that is made by belief - by faith.

"A world made by faith, by belief, is a place of beauty and safety. We have the key to that faith, that belief, and we must use that key to unlock the future and build a better world."



Fr John Gerth



Mark Hart

each week from people who want to understand more about how to live the Christian life.

With a wisdom that belies his own youth, Mark's message for those who are fearful of teenagers and who think they are too old to work with them is attractively simple - "pray for our teens." And for those who work with them, especially parents - "have the courage to speak the truth."

He added: "Teens are teens the world over. It is the same things they are struggling with, especially the lack of identity. And while they are not going to find their true identity divorced from Mass and the sacraments, nor will they find it by getting dragged to Mass or forced to go to a Catholic school. That's not enough.

"Without creating a joyful, truthful, loving relationship with young people, we haven't earned the right to be heard. But once you meet a teen where they are at, that is when hearts are going to change."

Fr John Gerth, known to internet surfers as 'Fr J' but resembling Meatloaf in the flesh, sees the need for teens to have a place to ask questions about the Church and its beliefs and actions without feeling embarrassed.

With anything up to some 700 questions a week being fired at him from around cyber space, he has his finger on the pulse of teenage curiosity and anxiety.

"You have to speak to people where they are at if you are to have any hope of getting them to where they need to go," he said. "That does mean that we water-down the message, though."

He added: "We've had specialised ministries in the Church for elderly people and children but never really for teenagers, yet you could say that it these young people who are most in need. There is no more powerful or confusing time in life than when you are adolescent. We need to let them be empowered - let them know that the Church loves them."

This type of youth ministry is not a Pied Piper taking young people away to be apart from the rest, but it is giving them the confidence and the tools so that they take their place in the home and the parish.

"Young people are the apostles of today," said Fr John, who ministers in Florida. "It is young people who can go to their friends in school and tell them that they have a place in the Church. It is young

people who are bringing their parents back to the Church.

"The greatest expectation that young people have of us as Christian adults, whether parent, priest or teacher, is that through us they will meet Christ. If they need to be challenged, to be loved or to be comforted, they want to know that it is Christ that is there for them. They respond when they see something authentic. They know whether you are for real or not."

Fr Neil McGarrity, archdiocesan chaplain to young people, described youth ministry in Glasgow as a *site under construction*.

"Our message to young people is to be hopeful. So often our lives revolve around the small circle - family, friends, school, city. But for someone who is hopeful, they see beyond the immediate boundaries to something that is so much larger than that.

"The key is to look at things with the eyes of Christ - to see our brothers and sisters as God sees them - and respond to their needs.

"It is an exciting time for the young people who took part in the retreat as they can be at the cutting edge of something that speaks to the heart of their peers today."

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How rocking and shopping are boosting funds for the Franciscan 'Live With Hope Centre'

Bishopbriggs boys break new ground in Kenya

WHILE HIS old Turnbull High classmates gear up for college and university, Kevin McLaughlin has been busy shopping for a pair of wellies.

Not that the Bishopbriggs youngster has signed up for a geography field-trip or has his eye on something nifty in footwear fashions. But he is quite happy to break new ground and help pioneer a different route in post-school opportunities.

For Kevin and his friend Craig McGinnis set off this month for Kenya. Here, on the edge of the majestic Rift Valley, whole new vistas will open up for them giving them a taste of life quite different from the bars and cafes of Glasgow. Instead of starting out on a course in architecture, the two young men are shaping up for nine months work alongside a community of Franciscan nuns. At least, that's the plan.

"We will be staying with the Sisters in Motobo where they run the Live With Hope Centre for people with HIV/Aids," the lads explained. "As well as hopefully giving them a hand with their work, it is a chance for us to experience and share in the life of the Sisters and local people."

Although Kevin has been attracted to the idea of experiencing life in the missions since his days in St Helen's Primary, the real possibility developed more recently in St Dominic's parish through contact with Sr Veronica McGrath and Sr Laura Vendituzzi of the Franciscan Sisters of the Immaculate Conception.

"It does not seem right that there are so many people struggling for survival in the world while we have all the luxuries and comforts that we need. So you want to do something about it. And, okay we might not change the world, but at the least we should do what we can," he said.

"My family has brought me up to think that way - not to be afraid to show concern

by Vincent Toal

for others. And I can remember back in St Helen's how Miss Wilkinson enthused about the Church's work in the missions and the satisfaction that can be had out of helping others."

In their time at Turnbull, that spirit of service and desire to make choices consistent with Christian values was encouraged especially by their RE and history teachers. Last year, Craig and Kevin were among a group of sixth year students who took turns to help out at the Wayside Club for the homeless in Glasgow city centre. The chance to sit down and chat with people who had fallen on hard times confirmed their desire to give their time and youthful vigour to the benefit of others.

"The compelling philosophy that is instilled in young people is that you go to school and maybe on to university, always with the aim of getting a job that will make you as much money as possible," lamented Craig.

"I don't think this needs to be the case. Material wealth is not the be all and end all. You get much more satisfaction out of helping people rather than just looking out for yourself.

"I think it is about vocation - trying to see the purpose of your life and how best you can live it out. Going to Kenya is a chance to have a look around, try something completely out of the ordinary, do a little for others but gain a whole lot more in return."

While their mates are generally supportive, Craig admitted that it took a bit of persuasion to win round his mother, Janette. "I'm kind of stubborn and persistent," he smiled. Already their younger siblings - Kevin's sister Katie and Craig's brother Chris - are planning to



expand their own living space. But yes, of course, they'll miss them.

The Bishopbriggs boys are being joined by three other young people - John Deighan, a seminary candidate from Edinburgh, Tracy Erskine, a postulant for the Franciscans from Aberdeen, and Nicola Carvil from East Kilbride. Last month they met with Sister Placida McCann, the Scots nun who runs the Centre along with her fellow Franciscans.

"She is excited, and full of an energy which is hopelessly infectious," Craig and Kevin admitted.

They also had a chat with Ciorsdaidh Watts who spent three months with the Sisters in Kenya, last year. "She convinced us that it was really worthwhile, saying it was the best thing she'd ever done.

"But she warned us that it would be hard, especially as some of the people might not have long to live. We have to prepare ourselves as best we can to confront that reality and live through the experience. In the end, hopefully, it will only strengthen our resolve to do what we can."

They added: "If it was a European country we were talking about then a lot

more would be done to address the suffering, but because it's miles away in Africa we do not have much exposure to what people are struggling with.

"We can't just say, 'Oh, its terrible' - and then forget all about it. People are having to live with this everyday, so we have to be more concerned and determined to help where we can."

Such idealism in guys so young - both hope to celebrate their 19th birthdays while in Kenya - is most admirable. And it is why the Franciscan Sisters have not only encouraged them but are giving the venture their full financial backing.

"We have felt for a long time that there is great untapped potential among our young people," said Sister Loyola Kelly, Superior General of the Franciscan Sisters, who has enthusiastically endorsed the volunteer scheme. "In the past, we have maybe demanded all or nothing and so have squandered some of the goodwill and energy that has been crying out to be utilised.

"This will give the young people a taste of the Franciscan way of life and the chance to experience a whole new culture which I am sure will stand then

in great stead wherever their paths lead them in the future.

"I have great admiration for Kevin and Craig, and the other three young people who are joining them, and for the support and backing they have been given by their families and friends."

For now the boys are focused on Kenya, even brushing up on a bit of Swahili.

At a fundraising gig in St Dominic's they performed in their band 'Kings of Jambo'. According to Craig, 'jambo' means something like 'Hi! How's it goin?'. With some £2000 raised on the night, things went not too bad!

As well as their wellies, the young volunteers are packing a set of football strips donated by Hearts football club - also known as the Jambos! Along with the colours of Greenock Morton and Celtic, a mini Scottish football league could be formed, reminding the boys that even in Kenya they are not far from familiar sights of home.

Before heading off, the young people take part in a service of prayer to support them and their families in the months ahead.



PARISHIONERS OF Holy Cross, Glasgow, have spent their way to helping the Live With Hope Centre in Kenya.

For they have donated the profits from their thrift shop to support the work of the Franciscan Sisters in providing love and care for people living with HIV or Aids.

In just 18 months since the shop opened its doors on Cathcart Road it has raised a fabulous £20,000 for the Motobo project.

And the parishioners and their loyal patrons were delighted to hand over a cheque personally to the Sisters who provide the life-giving service in Kenya.

A number of Sisters, who had just taken part in the Congregation's General Chapter, joined the parishioners for the celebration of Mass in early August. They were then treated to a tour of the thrift shop - and offered a bargain or two.

Mrs Pat Connor, who helps run the shop,

Holy Cross thrift pays dividends

said: "Eighteen months ago a group in the parish decided to make better use of their time and so we set up the shop, with the aim of supporting a variety of good causes.

"At the time, the Franciscan Sister had just begun their appeal for the Live With Hope centre, so we agreed that it would be the first beneficiary of our funds."

As well as the profits from the shop, the group launched a paper brick scheme as a symbol of their concrete support in building up the new centre.

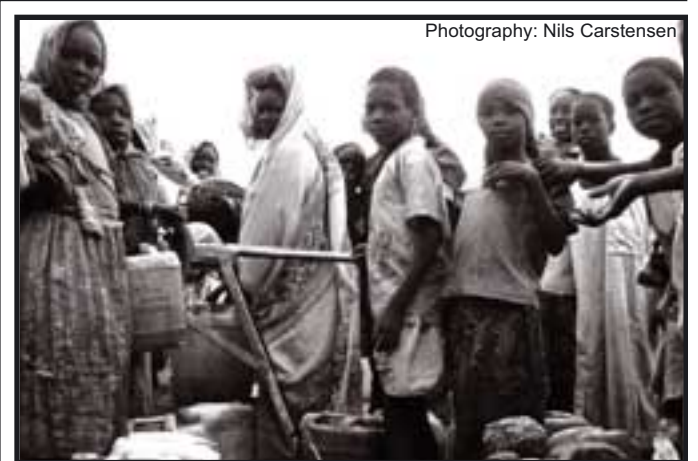
Sister Placida McCann who manages the centre in Kenya was delighted to be able to accept the fruits of the Holy Cross charity

effort and to thank the parishioners in person.

"The support we have been given will help us develop our care programme," she said. "But the show of goodwill is also a great moral support to us in our work and fills us with hope to persevere in reaching out with Christ's love to our brothers and sisters."

She added: "We all want to say a huge thank-you to the people of Holy Cross for all their generous support."

As it plans its next charity campaign, the South-side thrift shop remains open for business during the day from Monday to Friday.



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CHEATING DRIVES

IT WOULD BE unrealistic, verging on quixotic, to imagine that sport takes place in some hermetically sealed compartment, cosily insulated from the forces at work in the surrounding society.

All sport occurs within a social matrix, a cultural context, and is of necessity influenced and moulded by the society and culture in which it is staged. Sport is a window upon the world in which we live. That is why the view from Athens brings little comfort or reassurance.

The flurry of drug scandals coming out of the Olympic Games has ignited larger questions about cheating in sport and of the relationship between sport and morality. Clearly, the pressure to win becomes increasingly intense, the penalty for failure ever more difficult to accept.

Almost as disturbing as the drugs scandals is the spectacle of Paula Radcliffe appearing on television to apologise in the most abject manner to the nation for her 'failure' to take gold in the marathon. She offered this *mea culpa* in tones reminiscent of the accused in the Stalinist show-trials confessing in the most humiliating way to abominable crimes against the people - Judas Iscariot could not have been more miserable or remorseful.

The Prussian statesman, Von Clausewitz, once notoriously described diplomacy as the continuation of war by other means - the enemy can be as effectively bested in the conference room as on the battlefield. For conference room read running track or swimming pool.

Listen to George Orwell writing in 1945: 'Serious sport has nothing to do with fair play. It is bound up with hatred, jealousy, boastful-



Patrick
REILLY

ness, disregard of all rules and sadistic pleasure in witnessing violence; in other words, it is war minus the shooting.'

Substitute the word 'professional' for the word 'serious' and many people would accept this as only a slightly exaggerated description of what is going on in modern sport. (I assume that no one today is naive enough to believe that the Olympics are amateur in anything but the most Pickwickian sense.)

The relationship between sport and nationalism today is decidedly morbid. The whole nation rejoices, is somehow exalted, when the Union Jack runs up the flag pole and Team GB secures another medal. There is a corresponding sense of depression, almost degradation, when our athletes fail.

Triumph

It highlights the reciprocal relationship between sport and society: as society shapes sport, so sport contributes to society. When this contribution is seen to be beneficial, sport is praised to the heavens. The Duke of Wellington famously declared that the Battle of Waterloo was won on the playing fields of Eton. The heroes who overcame Napoleon (if we are to believe this) had acquired their sense of disci-

pline, cooperation and comradeship through their sporting exertions and had carried these qualities to their military service. The nation had triumphed in war and the contribution of sport to that triumph was gratefully acknowledged.

But it could also go the other way. When the British forces suffered early disasters during the Boer War, Kipling was savage in holding our sport accountable for the setbacks. Scathingly, he denounced 'the flannelled fool at the wicket, the muddled oaf in the goal.' Sport, in all its incompetent irrelevance, was responsible for national humiliation.

In our own time the jingoistic euphoria that accompanied England's World Cup victory of 1966 contrasts sharply with the sense of shame - of bitter recriminations and managerial sackings - that have attended subsequent failures. To win is a proof of national superiority, to lose dishonours the whole nation.

Nationalism is one of the most potent threats to the sporting spirit in our time. One need only recall Hitler's attempted manipulation of the Olympic Games in Berlin in 1936 - thwarted most notably by the American black athlete Jesse Owens - to showcase the obnoxious doctrines of Aryan racism.

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OUT FAIR PLAY

'The gospel challenge is implicit in the Corinthian code: far better to lose honourably than to win by cheating'

Sport inevitably reflects the spirit, the ethos, of the age. I want to argue that the influence of our own age upon our sport has been harmful to a point where contamination may have gone so far as to exclude all possibility of recovery.

Some among us today would root out every element of competition from sport because they believe that it must lead to the deformation of human nature and the promotion of our worst instincts. It is not a view I share.

Sport is of its essence competitive. In any human activity, some people are better than others and the fanatics of equality, the zealots of egalitarianism, will have to lump this even if they don't like it. People who can't stand the thought of winners and losers should take up jogging.

But competition need not and must not reflect the exultation of the savage standing over his prostrate foe. The challenge for those who love sport is how to preserve a healthy spirit of competition without simultaneously retaining the savagery: how to win without arrogance, far less cheating; how to lose with dignity, without feeling demeaned or tarnished.

Competitiveness undoubtedly has its dark underbelly, its jungle temptation to kill or be killed. It was not reserved for our day to make this discovery. This ruthlessness was always the sinister occupational hazard of sport, which is why efforts have always been made to control and mitigate it, to encourage a love of sport for its own sake, not for the sake of the plaudits and trophies that go to the winners.

Cricket

Winner takes all. *Vae victis* – woe to the losers. This was the ethos of the Roman arena, the thumbs-down ethos that made losing and dying the same thing. Against this rose up the Corinthian ideal, the belief that the truly important thing is to take part and that losers can do this every bit as effectively as winners.

The Corinthian ethos was given classic formulation in the words of Newbolt's poem: **play up, play up, and play the game.** The very phrase became synonymous with an appeal to decency: play the game, be a good sport, be fair. And if we met with anything that fell short of this high standard, we condemned it with another sporting expression that has become idiomatic in our language: **it's not cricket.**

Strive with every sinew to win, but only on condition that you play the game. Never stoop to conquer, for what good is that kind of victory? What does it profit a man if he gains the world and loses his soul? The gospel challenge is implicit in the Corinthian code: far better to lose honourably than to win by cheating.

Today people shuffle uncomfortably and feel embarrassed if you quote Newbolt or cite the Corinthians – it sounds so ridiculous, so quaint, so old-fashioned. Ours is a very different world – materialistic, coarsened. It's spirit is cynical, Machiavellian. Win, by fair means, if you can, by foul means if you must, but win, because nothing else matters.

It is this win at all costs mentality that is responsible for the corruption of our sport and much else besides. The commercialisation of sport, its packaging as a commodity, the vast sums of money with which it is awash from sponsors and television, have undoubtedly contributed to this degeneration.

Yet, important though the financial factor be, it is not the crucial one. The real change is in the soul. We have to look into the hearts of men to understand the transformation that has occurred.

Nice guys come second. Whoever first coined this expression was not praising nice guys; he was encouraging us to be that other kind of guy who comes first. Sport, once lauded as a character-forming activity, is now perversely turning into a character-deforming activity, making us worse people, not better.

The old classical ideal was *mens sana in corpore sano* (a healthy mind in a healthy body). Today the mind has fallen out of the picture – all that matters is that the body should win. The greatest possible insult in the American lexicon of abuse is the word 'loser'. Liar, embezzler, adulterer – these are almost compli-

mentary by comparison and you must at any cost avoid being tagged with this most denigrating of labels. Yet why is it denigratory?

In any contest involving human beings there has to be a winner and a loser, just as there has to be an up and a down. Since someone must lose, where is the shame in being what it is impossible to avoid?

Powdered wigs

Yet this distortion of thought has emigrated from America to the rest of the western world and has become naturalised among us. It explains why Paula Radcliffe is so ashamed and dejected. The Corinthians got it all wrong: what's the point of taking part in a game unless you win it? The Corinthians are the nice guys who always come second, but who remembers the one who came second? Show me a good loser and I'll show you a player who is about to be transferred: it is what many coaches believe even when they do not say it.

The reasoning used to justify this new attitude is simple and specious. It's a jungle out there and the choice is: cheat and be cheated. It is folly to stick to the Marques of Queensberry's rules when your opponents are sticking at nothing.

Just as in economics there is a law, Gresham's Law, that bad money drives out good, so there is a similar law in sport that cheating drives out fair play. It's the kind of world we live in, part of the poisoned atmosphere of our time. We must live in the world as it is, not in some cloud cuckoo land of the romantic imagination.

Play the game, urge the romantics. Never give a sucker an even break comes the modern reply. Good sportsmanship now seems as likely to find as a diamond on a dunghill. Fair play becomes an increasingly obsolete concept, as dated as crinolines and powdered wigs. The rewards for winning are now so great that in the hardnosed world in which we live it seems to an increasing number of drug-taking athletes both sensible and worthwhile to run the risk of being caught.

In this degrading descent sport is simply following a well-trod path taken by every other human activity in awarding itself immunity from the constraints of morality. It has already happened with politics, science and business. Once, when theology was queen of the sciences, every human pursuit was subject to the dictates of the moral law.

Machiavelli was the first political thinker to sever the immemorial link between statecraft and morality, daring to say openly what others only secretly thought rulers could and should do whatever was necessary to seize and retain power, even if this included oath-breaking, robbery and murder. Success confers acquittal – nobody accuses winners.

Gangster

There had of course been gangster princes before Machiavelli, but in theory at least, they were condemned as criminals. Machiavelli was the first boldly to tell the prince that the moral law did not apply to him, that he could be a gangster provided he was a successful gangster.

Science and commerce were not long in similarly casting off these moral restraints. When the great 19th century English scientist Faraday was asked by the Prime Minister if he could make poison gas for use in warfare, his reply was both curt and crystal-clear: of course he could and of course he wouldn't. How many scientists today would answer likewise?

Business is just as disdainful of morality. It has one single, binding commandment: make a profit. Provided this is achieved, nothing else matters. Sport is now following the same disastrous route. Why should we think that it would not do so? It inhabits the same world as politics, science and business. What makes us imagine that it alone can somehow remain unpolluted.

What does it profit a man if he gains the world and loses his soul? But if he believes in the world but not in the soul, then he has everything to gain and nothing to lose.



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Compass to guide youth

GROWING UP is a particularly vulnerable time and almost inevitably some youngsters go off the rails. But the fear of being rebuked or ridiculed is no reason for body-swerving the 'terrible teens'.

The Life Teen ministry in the United States (highlighted on page 4) has enjoyed remarkable growth mainly because it is prepared to meet young people where they are at – but not to leave them there. The ministry is about forming the character of young people with Christian values and vision.

Parents naturally want their children to be successful. But it's their character – their honesty, their sense of responsibility, kindness, perseverance in the face of difficulty, courage in the face of danger or social pressure – that makes them human. If they lack these, brains and success don't much matter.

Through faith in God and dedication, there's nothing a person cannot achieve. The Gospel values that supply the foundation of our Catholic education provide our young people with the spiritual compass to guide them through life.

The story of the two young lads from Bishopbriggs heading off to work with the Franciscan Sisters in Kenya (page 5) confirms this. From their homes, through their school and parish encounters they have been formed with Christian values which they now want to express in doing good for others.

While the world tells our children that happiness is to be found in sexual pleasure, beauty, popularity, wealth, power or unending good health, they have a different

tale to tell. Their greatest happiness is the chance to make a positive contribution to the lives of others.

It was in the home and parish, and among a circle of Catholic young people at university, that Glasgow's new ordinand Fr Gerry Byrne found the confidence and trust to pursue the vocation to priesthood (page 15).

Families, schools, parishes and youth groups should work to provide young people with opportunities to think about and set worthwhile goals that will develop their character and give a sense of noble purpose to their lives. As parents, teachers, priests or youth leaders we need to model that process ourselves, so that young people have adults in their lives who are visibly committed to high ideals.

In his newly published message for next year's World Youth Day in Cologne, the Pope appeals to young people not to yield to false illusions and passing fads.

"Reject the seduction of wealth, consumerism and the subtle violence sometimes used by the mass media. Worship Christ: He is the Rock on which to build your future and a world of greater justice and solidarity," he encourages.

"Listening to Christ and worshipping him leads us to make courageous choices, to take what are sometimes heroic decisions. Jesus is demanding, because he wishes our genuine happiness. When we meet Christ and accept his Gospel, life changes and we are driven to communicate our experience to others."

We must encourage our young people to be apostles of Christ – putting faith into action.

Not everything that is possible is acceptable

THE DECISION to allow researchers in Britain to clone human embryos has been roundly criticized from within the Church.

In August, the Human Fertilisation and Embryology Authority gave a licence to Newcastle University to carry out experiments with human embryonic stem cells for therapeutic uses. The research team advocates using the studies to develop cures for diseases like Parkinson's, Alzheimer's and diabetes.

But an international association of Catholic doctors has said it is ethically unacceptable to deliberately sacrifice the life of any human being in this way. Once again the Church is painted as being against progress.

But just because something is technically possible does not necessarily make it ethically good. This dogged pursuit of progress for progress sake runs the risk of jettisoning superior values of truth and justice. The laudable ends of curing illness cannot be achieved at any price.

The Church's teaching is based on the sanctity of human life, which the deliberate creation and destruction of human embryos fails to safeguard. It is arrogant in the extreme to presume that man can usurp the role of the creator in bringing life and beauty into existence of his own accord without regard for the possible consequences.

Christ teaches us respect for the human being as the starting point for our searching. Holding fast to that ideal we undertake scientific research to advance our freedom as children of the creator not as arbiters of our own destiny. Suffering is part of the human condition. We will not overcome it by thinking that we can eliminate it.

Our progress does not exist in presuming that we have arrived, but in tending continually toward the goal. In this, we rely on God's wisdom and strength to guide and direct us.

ARCHBISHOP CONTI'S DIARY OF ENGAGEMENTS FOR SEPTEMBER



WEDNESDAY 1ST - 11am - Finance Council
THURSDAY 2ND - 7.30pm - Opening Mass (New Session) St Ninian's, Eastwood;
SATURDAY 4TH - 10am to 5pm - Adult Theology Day - St Aloysius' Ogilvie Centre
SUNDAY 5TH - 11am - Mass at St Anne's, Dennistoun; 3pm - National Pilgrimage, Carfin
MONDAY 6TH - 12.30 to 3.30pm - Joint Commission on Doctrine - Church of Scotland, Edinburgh
TUESDAY 7TH - CTBI Consultation - Lambeth Palace, London
WEDNESDAY 8TH - 11.30am - Meeting of Chapter and Deans
THURSDAY 9TH - 2pm - Launch of The Mungo Foundation - St Mungo Museum; 6.45pm - Prizegiving - St John Ogilvie High School, Hamilton
SATURDAY 11TH - 2pm to 5pm - Notre Dame Sisters Day Conference, Notre Dame High School
SUNDAY 12TH - 11am - Mass and Anointing of Sick - St Charles', Kelvinside
MONDAY 13TH - 11am to 1pm - Ecumenical Review Group
TUESDAY 14TH AND WEDNESDAY 15TH - Bishops' Meeting, Scotus College
THURSDAY 16TH - 2pm - Pastoral Care Trust meeting
MONDAY 20TH - 10am - Pastoral Cabinet meeting; 4.30pm to 6pm - Meeting of CTBI and Chinese Delegation, London
TUESDAY 21ST - 10.30am to 3.30pm - Meeting of the Bishops of England and Wales and Scotland, London
FRIDAY 24TH - LIMEX Graduation (Mass - St Andrew's Cathedral followed by reception in Eyre Hall)
MONDAY 27TH - 7pm - Golden Jubilee of opening of church St Michael's, Dumbarton
TUESDAY 28TH - 11am - Episcopal Finance Meeting, Dunkeld Pastoral Centre
WEDNESDAY 29TH AND THURSDAY 30TH - CTBI Ecumenical Conference, Swanick.

Reaching out to the poor

The spirit of Saint Vincent de Paul lived out in our parishes

by Maria Gilmore

THE CENTURIES-OLD association between Scotland and one of the great Catholic reformers will be celebrated at Carfin on Sunday 26 September.

For that is the day when the Vincentian family gathers in honour of St Vincent de Paul whose heroic witness to the Gospel in service of the poor still stands out as an inspiration some 350 years after his death.

The legacy of the humble French priest is found in the St Vincent de Paul Society (SVDP) whose conferences are a feature of parishes across the archdiocese, the Daughters of Charity who have served in Glasgow for 150 years, and the Vincentian priests of the Congregation of the Mission which St Vincent founded in 1625.

While their association with Glasgow stretches back to 1859, the priests first set foot on Scottish soil over 200 years earlier when Vincent sent two of their number from France to serve the Catholic people of the Western Isles.

That history and the work that is carried out by the extended Vincentian family will be celebrated at Carfin on the eve of the St Vincent's feast. Bishop Ian Murray, national Spiritual Director of the SVDP, will preside at the afternoon celebration of the Eucharist, with the homily delivered by Fr Dick McCullen who was Superior General of the Vincentians from 1980-92.

Today, the parish of St Mark's, Shettleston, is home to the Vincentians' most extensive Glasgow mission - serving the community in the spirit of St Vincent de Paul.

Although the east end parish has been served by the Congregation for the past 15 years, the present parish priest Fr Sean Farrell CM has only been in

harness for two years. His arrival coincided the Daughters of Charity opening a community in the area, with Sr Eileen Glancy working as the parish pastoral assistant. In recent weeks, the family and the mission has expanded with the revival of an SVDP conference with seven members.

"We choose to be in areas of special need with a mission to reach out to the most vulnerable," said Fr Sean, who arrived in Glasgow from Dublin where he served among the travelling people.

"The poverty we confront today is more about lack of aspirations and opportunities than material need. Our task within this situation is to build relationships which break down the fear and alienation that people experience."

That alienation is most evident among young people.

Although St Mark's Primary school sits just across the street from St Mark's church the task of forming young people in their faith is not shirked by the parish. A team of six catechists share with parents in the task of preparing children for reception of the sacraments, complimenting the work done by teachers in the school.

"The catechesis programme is proving a great success with children and their parents enthusiastic about getting involved," said Sr Eileen. "There is a real spiritual hunger which is being fed and there are tremendous spinoffs in terms of reaching out to a greater number of people."



St Vincent de Paul

An altar servers club has been started up and already has 19 members from among the children who have recently celebrated their first Communion. Instead of mucking about the streets scrawling graffiti or setting fire to rubbish, some of the youngsters have discovered a new outlet as readers and candle-bearers. Encouraging the spirit of service extends to teenagers and young people who help out in the catechesis programme and run a fairtrade cafe.

"It is this need to give people a sense of belonging which is the basis of our parish programme," said Fr Sean. "There are opportunities, if only we have the courage to point people in the right direction."

"Even the boys and girls who hang

around the church grounds drinking Buckfast provide an opportunity for reaching out. I could tell them where to go or I can try to talk with them. It is hard but I think we have to keep trying to build a relationship with these young people."

He stressed: "The Gospel is always a message of hope. If people feel they have nothing to aspire to then we have to provide them with reason to hope."

Alienation and loneliness are among the greatest needs being addressed by the St Vincent de Paul Society.

And even in long-established projects like the Ozanam Centre new needs are being met.

"The stereotypical image of the homeless old man is being overtaken by the reality of younger folk and especially women coming for support," said Danny McQuiltar, Glasgow president of the SVDP.

"With the breakdown of stable family life, much of the work our members do in parishes is the simple but necessary task of befriending elderly people and the vulnerable in society."

From providing spiritual support to priests and seminarians to befriending prostitutes and the homeless, the legacy of St Vincent de Paul is being lived out across the board in Glasgow.

In honouring the memory of their founder, the extended Vincentian family will renew its commitment to following in his footsteps when it gathers in celebration at Carfin, this month.

All friends and supporters are invited to join them.

CARFIN LOURDES GROTTTO

Closing Ceremonies for Pilgrimage Season 2004

LITTLE FLOWER SUNDAY

SUNDAY 3RD OCTOBER

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TORCHLIGHT PROCESSION at 7.00pm

ROSARY SUNDAY

SUNDAY 10TH OCTOBER

MASS at 6.00pm

TORCHLIGHT PROCESSION at 7.00pm

all welcome

For further information please contact:

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Our Lady of Guadalupe at Carfin Grotto

By Hugh McLoughlin

A CROWD OF SOME 300 faithful welcomed the image of Our Lady of Guadalupe to Carfin Grotto, last month.

The striking image honours Our Lady as patron of the pro-life movement, reflecting the vision witnessed by St Juan Diego in Guadalupe, Mexico, in 1536.

Within a few years of that apparition, some nine million Aztec Indians had converted to the faith and the practice of child sacrifice was ended.

Bernadette Creechan, a parishioner of Our Lady and St Anne's, Hamilton, organised the evening in Carfin under the banner of the Scottish Pilgrimage Trust of Our Lady of Guadalupe.

"Our aim is to try to bring about a revival or reinvigoration of the Catholic Church in Scotland through promoting an appreciation of Our Lady of Guadalupe's role as patron of the unborn, and most especially as patron of the unborn at mortal risk from abortion," she said.

Fr Peter Kelly, a priest of Liverpool archdiocese, delivered an impassioned call to prayer for the conversion of public officials who actively promote an anti-life agenda.

A copy of what is known as the missionary image of Our Lady of Guadalupe has been entrusted to the trust in Scotland to help foster devotion and prayer.





Double First for Patricia

THE ENCOURAGEMENT to sing and lead the music in St Helen's parish, Langside, has reaped rich dividends for Patricia Orr,

For she has just graduated with First Class Honours in Music from Edinburgh University where she was awarded the University Medal for Music.

The multi-talented youngster has already performed in master classes and has recorded contemporary music with the BBC Scottish Symphony Orchestra.

And now she has been awarded a scholarship to undertake vocal and opera studies at the Royal College of Music in London.

This latest achievement for the former Holyrood Secondary pupil adds to her earlier academic success in gaining another first class degree from Glasgow University.

In 1999 she graduated in Law and Modern Languages, receiving the McCormack Prize as the most distinguished law graduate of the academic year.

The youngest daughter of Elizabeth and the late Gerard Orr, her family and the parishioners of St Helen's, including Mgr Dan Hart who has encouraged her all the way, wish Patricia every success and happiness for the future.

Last word in teen fashions



Katie
GRANT

THERE ARE FEW mothers on earth who have not looked at their daughters and said, probably without thinking, "What ARE you wearing?" immediately followed by the time-honoured phrase, guaranteed to cause an instant row, "You can't go out dressed like that!"

Except that the phrases now need updating, since more often than not you want to say "What are you NOT wearing?" and "You can't go out UNDressed like that!"

Each year since the mini-skirt was invented it seems that yet more acres of flesh, sometimes attractively and sometimes unattractively, are bared to the world and each year the concepts of modesty and decorum vanish a little further into the back of the cupboard to be brought out only for funerals.

Women in their 40s will of course always complain about the fashions worn by teenage daughters. Just as we are losing whatever attractions we might once have had, our children are blooming and exuding that youthful glow and loveliness that so distracts members of the building trade.

Some of my gripes about the iniquities of modern dress are, I freely admit, because I can't wear those spaghetti straps and low-slung jeans or display my midriff without my children turning white with horror and friends wondering if they should take me to a quiet corner and suggest I look harder in the mirror.

But there are also deeper worries, for clothes are not, nor, since man has first clothed himself, have they ever been, just practical items

for keeping you warm and dry. What you wear says a great deal about what you are.

Early man chose the skin of the animal with which he wished to be associated. The Cistercians chose to wear undyed wool as a symbol of reformed monastic purity. In portraits, silks and velvets denote class and wealth.

Uniforms are universally recognised to signify certain professions and behaviours, while popstars and celebrities have clothes consultants not to see what looks nice - if that was the point, Britney Spears' consultant would have been sacked long ago - but to promote a certain image.

And here, for Catholics and for those of other faiths which still set some store by modesty, is the rub. Image, today, is all. And the image that most girls want to promote is sexy, sassy and street-wise.

Sadly, this image is not currently associated with the kind of clothes Audrey Hepburn wore in *Breakfast at Tiffany's*. These days it is much more associated with the kind of clothes Madonna sports on stage or the strange patches of material dotted about the bodies of actresses who want to make a splash.

We all remember Liz Hurley's infamous safety pins. Once such a garment would have been restricted to a soft-porn movie. Now, it is just the thing for a film premiere.

But, quite apart from whether it is wise for young women -

whether looking like Liz Hurley or not - to walk around with only a safety pin between them and their birthday suit, is it actually moral?

The Catechism of the Catholic Church declares that "Modesty is decency. It inspires one's choice of clothing."

Ah, decency! It would be interesting to ask a young girl

not the attractive choice and certainly not the choice most of the other girls will be making.

For an ordinary Christian teenager to say to her friends "I'm not wearing that because I think it immoral" might be commendable, but it would certainly be unusual. Even amongst Moslem girls, the number in the west who eschew fashions for the veil is small. Most girls, wherever they come from and whatever they believe, want to fit in and clothes are the easiest way of doing it.

The predicament of parents is therefore cruel. We all want our children to fit in. We don't want their friends to make fun of them and we don't want to turn clothes shopping into a battleground. But still.

Are we not morally bound to say something about the too-skimpy top even at the risk of provoking World War III? Is it not our duty to explain why exposing a 'builder's crack' is not so much fashionable as seedy? And, perhaps most difficult of all, should we lay down the law about what they can and can't wear at Mass, knowing that it may result in them declaring they just won't come at all?

The answer, as in so many things, lies in the strength of family life. Children who sit down to a daily family meal at which all manner of things are habitually discussed are far more open to rational argument about clothes than children whose parental contact is haphazard and usually in front

of the television.

If parents show daily, dedicated interest in their children's wellbeing, children are far more responsive to suggestions, even over fashion, since they are far more likely to believe the suggestions made for good reasons.

However, even in the best regulated households there will be disagreements about what is and what is not acceptable, from pierced belly buttons (NO!) to streaked hair (possibly).

Parents will always be thought square. Nevertheless, now that the rag trade has become more powerful than any church and now that garments designed deliberately to provoke sexual impulses in men are sold to eight year-olds, clothing has joined the long list of other things requiring a moral response. It's a nightmare, I know.

But for parents having a particularly difficult time, there is one certainty to cling on to. The argument you are having with your sulky daughter today, she will be having with her own tomorrow.

And so I bid readers au revoir. As some of you may know, I have become an author as well as a journalist - a most satisfying, but rather time-consuming combination - and another book contract has forced a little reappraisal of commitments. I have very much enjoyed writing for Flourish, and, although this is the last column I shall write, I shall continue to read the paper with interest.

Whereas once pop-tart clothes were confined to brothels, they are now everyday wear

Linda loved her work at Mitre

THE GREATEST compliment that a retired employee can offer her old work colleagues is to say that she misses them.

Linda Ianniello has nothing but praise for her old friends at Mitre House - the long-term care centre for people with profound learning disabilities, which was the first facility founded under the Archdiocese's Social Services.

"I have worked with the Archdiocese, now The Mungo Foundation, since 1991 when I started at St Andrew's project in Pollokshields," explained Linda. "I left there to do night duty at Mitre House in Pollok.

"I loved going to my work and miss it terribly. But most of all I want to thank my colleagues and the friends whom I helped look after for their kindness to me."

Linda's retirement came a few weeks after the sudden death of her son Carlo, leaving a widow and young child.

"The support I received from the staff at Mitre House and the service users confirmed how much working in that caring environment meant to me," she said.

"But they surprised me by lavishing me with gifts and a party when I retired. So now I want to get my own back by thanking them through the pages of Flourish."

And just to reiterate how much her work meant, she added: "I was tempted to stay on until the end of time - until I couldn't get there.



Linda Ianniello

"Everyone in that project is committed to their work - there is no clock-watching, no rush to get away. That is the kind of place it is. Everyone is friends with one another."

Charlie Dickson, acting director of services with The Mungo Foundation, expressed the thanks of the whole organisation to Linda for her years of service and assured her she would be welcome back at Mitre House.

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*—Pray to Saint Maurice
for strength in adversity!*



GORSILAURE PROJECT HAS HOPE IN PURSUIT OF JUSTICE

james cockburn

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Fr Simon, in the red shirt, with some of the children from the orphanage

KINDLED CE IN CONGO

Dateline - 23 December 1996...

Two days till Christmas. The air is resonant with the happy voices of the group of small children tidying up the convent ground. Christmas belongs to them as to all children, even if some are barefoot and in rags and have never heard of Santa Claus. The church will be jubilant with song, and with full hearts these little ones will revel in the Christmas Mass, unfazed by the lack of gifts or Christmas fare at home. They will remember the young mother and the special Child to whom she gave birth that first Christmas so long ago.

But just a hundred yards or so from the scene of youthful industry another young mother and her newborn child lie dead in a hospital bed. The mother is a pretty 23 year-old who looks as if she is sleeping peacefully. Friends and relations will carry her body and that of her baby back to her village for burial and will take responsibility for her other small child.

This was the poignant scene set by Sister Margaret Rose Scullion writing from her convent in Ngidinga, an indistinct town near the Angolan border in an expansive, poverty-ridden country then known as Zaire.

In the intervening eight years not only has the country become the Democratic Republic of Congo, but war and malaria have forced the Sister of Notre Dame to return home to Scotland. Her mission, however, did not stop there.

And today, from her base in Dumbarton, the 62 year-old oversees the operation of Gorsilaure - a solidarity network supporting the Church in bas-Congo in its mission of mercy among the most poor and downtrodden.

The project is named after three people - Gordon, a three year-old who was killed by a snake bite, as he couldn't afford footwear, and two priests, Fr Simon Lumbela and Fr Laurent Mundele of the diocese of Kisantu where Sr Margaret Rose was based during the mid 1990s.

"The last time I saw Fr Simon, he had been summoned to Kinshasa, the country's capital, by his elder brother to be at his mother's side as she was gravely ill. While his mother rallied, his elder brother died - leaving six little boys," explained Sr Margaret Rose.

Although in dire straits and weighed down by the responsibility of his destitute parishioners, Fr



Fr Laurent clears path through jungle to celebrate mass, right

Simon took on the responsibility of care for his mother and his brother's six orphaned children.

The cause of Congo's orphans is very close to Fr Simon's heart. Countless thousands of children have been left destitute because of war, disease and short life-expectancy. Left to their own devices many of the children resort to theft and prostitution on the streets of Kinshasa in a struggle to stay alive.

Thanks to the generosity of small bands of people across Scotland and into England, Gorsilaure is shining the light of hope into the lives of people in this western corner of DRC, and the burden of care which Fr Simon and Fr Laurent have assumed can sit a little lighter on their broad shoulders.

"People's hearts are touched quite simply by the desperate extent of the poverty," Sr Margaret Rose said of the efforts being made on behalf of Gorsilaure.

"This is not about a hunger situation and a burst of fundraising. It's about attacking a sub-human reality and changing it. Our commitment is ongoing and it is constant."

Every month, money is dispatched for Fr Simon and Fr Laurent to use in their pastoral ministry and social care.

While the priests are stationed about 200 miles apart, their needs are strikingly similar. There are children to be fed and educated, medicines to be provided for the sick and needy, churches and schools to be built, and transport to be maintained.

Their parishes extend for tens of miles, taking in a number of mission stations and reaching out to thousands of people.

While the support of Gorsilaure enables them to provide food and medical supplies for the destitute and dying, it has also provided two orphanages which are now home to some 50 children. But, as well as providing this caring support, the project is increasingly benefiting self-help initiatives in agriculture, animal rearing, tailoring, building and manufacturing.

"With the money provided through Gorsilaure these priests are changing that corner of the world which has been ravished by war and whose



people have been abandoned by ruthless dictators, who have ruled by fear," said Sr Margaret Rose.

"Think of the worst poverty you've seen then think of much worse still and you might come close to understanding what these people have to endure."

The bittersweet memories of her last Christmas in Zaire remain for Sr Margaret Rose. In the intervening years, some three million people are estimated to have died in conflicts which have scourged a country whose land mass is equal to that of western Europe. Against such odds it would be reasonable to despair.

But the Gorsilaure Project has helped kindle the hope which lies at the heart of the Christian gospel and fires the work of the Church in the Congo to pursue justice, mercy and love.



St Maurice Orphanage, and sewing workshop, below



Funding drive to put wheels on the road

Thanks to the efforts of the Gorsilaure Project volunteers, Fr Simon Lumbela was able to come to Scotland, last month.

He has travelled round the country thanking schools, parishes and individuals for their generous support for him and Fr Laurent Mundele in their ministry.

Among the parishes or schools he visited were St Martin's, Renton, St Kessog's, Balloch, St Michael's and St Patrick's, Dumbarton and St Joseph's, Helensburgh. He also went along to St Agatha's Primary in Kirkintilloch and St Maurice's High, Cumbernauld, which bears the same patronage as the orphanage in the Congo.

Another highlight of his six-week stay was joint churches social night hosted by the Church of Scotland in Parkhead, in the east end of Glasgow, which provided witness to the ecumenical appeal of the Gorsilaure project.

Fr Simon, who is still recovering from a serious road accident, last year, also enjoyed a holiday in the Highlands and made a week long spiritual retreat.

As he travelled around with Sister Margaret Rose Scullion, attention was drawn to the need for transport to assist the work of the priest in the Congo.

Gorsilaure has launched an appeal for funding towards the purchase of a sturdy Land Rover - type vehicle.

The fundraising drive got into top gear when the Cordale Housing Association in Renton presented the project with a cheque for some £2600. As the landlords of the little Gorsilaure, they decided to reimburse the fund with a year's rent.

Speaking with a mix of French and a little English, Fr Simon said: "My deepest gratitude to all our Gorsilaure friends in Scotland and England who are keeping us alive."

"The orphanages which you have helped fund rely completely on what we receive from you. It is thanks to you that our young people have renewed hope for life. May the Lord ever bless your efforts."

For more information about Gorsilaure and how to support its fundraising campaign, contact: The Gorsilaure Project, 5 Red Row, Renton, West Dunbartonshire G82 4PL; tel: 01389-600815.

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Death of a humble priest

FATHER WILLIAM MCLELLAN, a retired priest of the archdiocese of Glasgow, died on August 3 at the age of 75. He had retired as parish priest of St John of the Cross, Twechar, only last year.

Fr McLellan was a native Glaswegian whose path to the priesthood was nurtured in the family home but began in earnest when he was in his mid 20s. By then his older brother Kenneth has set out on the path which would eventually take him to serve as a priest in Canada.

Willie McLellan was born on 15 January 1929 at Sunnybank St, Dalmarnock, in the parish of Sacred Heart, and attended Sacred Heart primary and secondary schools until the age of 13.

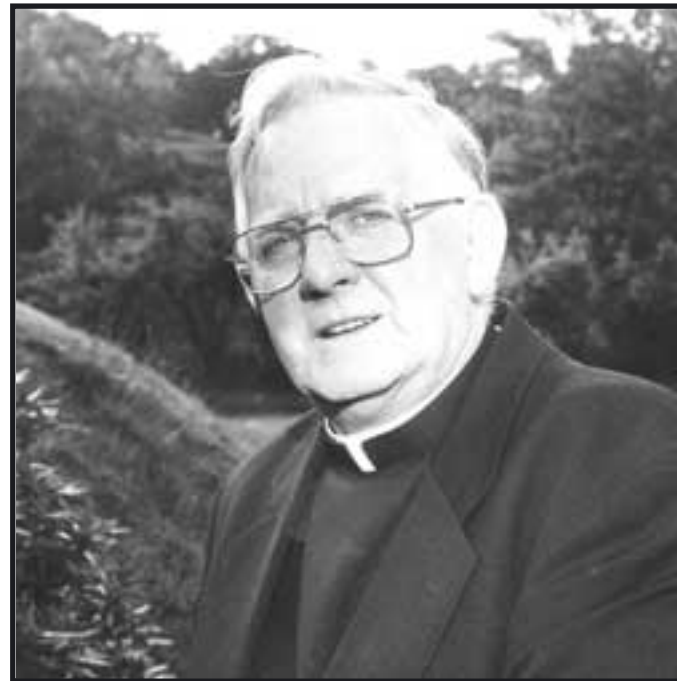
On applying to the archdiocese for seminary in 1953, he went first to the Jesuit-run Campion House, Osterley, to further his education, before entering St Peter College, Cardross in 1956. Fr McLellan was ordained at St Andrew's Cathedral on 29 June 1962.

In his first five years of ministry, he was assistant priest at Our Lady of Good Counsel, Dennistoun. He went on to serve St Agnes', Lambhill, for seven years and St Charles, Kelvinside, for three years.

During this time he was also a member of the Senate of Priests of the archdiocese, chaplain to St Joan of Arc school, chaplain to the Knights of St Columba and assistant MC for the diocese.

In 1977, Fr McLellan was appointed assistant to Holy Cross, Croy, serving for two years, before moving to St Conval's, Pollok, and in 1982 to Our Lady of the Assumption, Ruchill.

He celebrated his silver jubilee of



ordination at Ruchill and later in 1987 was appointed parish priest of St Anthony's, Govan. Wherever he went, his homely, straightforward manner was widely appreciated.

Appointed to St Martin's, Castlemilk, in 1992, ill health forced him to stand down soon after. He served alongside his good friend Fr James Burns in St Stephen's, Dalmuir, for a year until fit to resume parish duties with his appointment to Twechar in 1995.

The village parish was celebrating its golden jubilee year, and for Fr McLellan the next eight years spent by the banks of the Kelvin in the shadow of the Campsies were among the happiest of his 40 years of

ministry.

He also served as chaplain to the St Vincent de Paul Society in the archdiocese where his concern for the welfare of the poor and underprivileged was given full expression. A month's mind Mass was celebrated in his memory at Our Lady of Good Counsel, Dennistoun.

When he retired from parish ministry in June 2003, Fr Willie went to live in Cumbernauld, and it was there that he died on August 3.

The Funeral Mass for the eternal repose of Fr McLellan was celebrated at St Flannan's, Kirkintilloch, with Mgr John Gilmartin VG the principal celebrant.

Carreras' testimony to tenor of faith

RENOWNED SPANISH tenor José Carreras is to give a concert in Lourdes where he is going on pilgrimage with French and Spanish pilgrims, next month.

The singer who was cured of leukemia said: "It is a great joy for me, a unique experience, to enter into contact with suffering and faith."

Regarding his illness, Carreras said it was "a difficult period, times that were hard to surmount that have left an indelible mark on me."

He added: "I had the good fortune to be cured from leukemia and was able to see the positive side of pain.

Today I can say that I have changed, that I have modified the scale of priorities in life."

Last month, Carreras sang and spoke at a conference in Rimini, Italy, celebrating the 50th anniversary of the founding of the Communion and Liberation movement.

"Today more than ever, music can help people to reflect on life. It can be an instrument of dialogue which makes possible the meeting of cultures," he stated.

"I say it after the wounds that have left their imprint in my country, Spain, when seeing this world in which violence and hatred are so common."



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Hugh DOUGHERTY



ON HOLIDAY IN LUGANO, in the Italian-speaking Swiss canton of Ticino, I noticed a sign outside the town's 16th century church reading: 'Turistici Mass. 30 min'.

That could have meant many things, given my limited knowledge of Italian. But the letter 'P', under which a symbol of a bus appeared, suggested that it meant that coaches could park outside the church for a maximum of 30 minutes. Hopes that there was a special, quick tourist Mass lasting 30 minutes were dashed.

But it left me with the thought that Masses do seem to have been getting longer; just at a time in our society when everything else is quick-fire, fast, fast and faster. And as Mass times have lengthened so attendance has gone down.

Perhaps, just perhaps, a longer Mass is the last thing that people who may be wavering in their faith, or, who are in the vortex of hurry that we all seem to be in these days, actually want.

Our world is one of fast food, immediate access to information, and little time for anything but saving time. It is a strategy which little long-term thinking.

Then there's the question of attention span. Modern media

Fast track to Mass

has ensured that the average ability to concentrate on what's being said is very limited. So priests delivering the homily should think of getting one or two salient points over concisely and plainly.

Of course, there's also the fact that, rightly or wrongly, people 'shop around' for a priest whose style or personality they are comfortable with.

But, if you do stop to think about the enormity of what happens at Mass, then time considerations and personal foibles seem almost insolent.

So, I'm not advocating a 30-minute tourist Mass. But what I do encourage is a close look at why Mass attendance has plummeted, and all but disappeared within some age groups.

One of the benefits of staying for a week in Lugano, was being able to hop across the border to Italy, with Milan just an hour away by train.

We were impressed by the city's massive 12th century

cathedral, the Duomo, and by the sights and sounds of Milan at work, shopping and at leisure.

But, in many ways, most impressive of all, was the city's railway station, built as a cathedral to the age of steam, and almost as large as the Duomo itself.

Taking a stroll round, we followed signs to what promised to be a chapel. I was quite intrigued to see what would be there, never having come across a chapel in a station before.

And there it was, on a corner of the bustling concourse, as the Milanese evening rush hour ebbed and flowed around it. Mass times were boldly displayed outside, while within we could see the priest at the altar.

With him was a congregation of commuters who had dropped in for prayer, before rushing for their home-bound trains.

Not only was this a sign of a Catholic culture in action, with

religion very much part of everyday life, but it was also a wonderful antidote to our approach in Scotland which is simply to leave people to find their way into church.

For here was Mass being said when people wanted it, and where they could easily find it.

Could you imagine the same going on in Central Station? Just picture it, standing at the ticket window: "A return to Ayr, please. Oh, and when's the next Mass?"

Unfortunately, we hadn't time to go in to the station chapel, as our own train was due. But I came away impressed by a facility - a true station of the cross - which was the ideal platform for the Church to be at the heart of today's life on the move.

Maybe it's time we got on the track of that particular train of thought to bring the solace of our faith to the people, rather than wait for people to go off the rails before they search out the chapel in some siding.

ADAPTING TO CHANGE

AS EDUCATION PRESS OFFICER in the old Strathclyde Regional Council, nearly 20 years ago, I was faced with the job from hell, explaining to parents, pupils and staff why we wanted to shut schools right across the region.

The reasons were simple - there were far too many empty schools, far too many empty desks, and simply not enough pupils to fill them. The bottom line was that all this spare capacity was costing the council a fortune, and with tiny schools, lots of pupils were missing out on the advantages of the breadth of learning enjoyed in a bigger school with more teachers and more subjects.

The then director of education, Frank Pignatelli, dubbed the whole thing 'Adapting to Change'. And at the end of many arguments, hundreds of press releases, several protest marches and some good and some bad decisions on the part of the council, a number of schools were closed. But there was unfinished business.

In Glasgow it has taken the present City Council to get to grips with the problem, and start to really sort it out. The effect of that change was brought home to parents and pupils, as well as school staff, in areas like Castlemilk and Ruchazie, in recent weeks, as once familiar schools disappeared while others began the process of merger.

And the church has not been immune to this change. For the same trends of a falling birth rate, a city population now almost half of what it was in 1950, a rush to the suburbs and fewer people attending church, have presented the archdiocese with the same challenges.

It's never easy shutting anything. But it was encouraging to read in last month's Flourish of how parishes in Drumchapel have been asked

to participate in the process of shaping the future of the Church's mission in the area.

As Archbishop Conti stated there are simply no longer enough people or enough priests to justify three parishes within such a defined locality.

But through discussion and a reordering of resources the right plans can be put in place to ensure a vibrant Catholic community living out the Gospel and serving the wider neighbourhood. Benefits will emerge from what at first might seem a defeatist process.

No one likes change, and, for older parishioners in particular, it isn't easy to have to uproot yourself for a new church. But we have to take account of changing realities and address how best the whole community can benefit from the choices we make at this time.

We have to adapt to change, just like the education authorities have done over time.

It's the same process in NHS Greater Glasgow. The health board has drawn the wrath of some by pressing ahead with its plans to regroup its resources, concentrating them more efficiently into fewer hospitals, but making it clear, that you can't carry on as before in the face of a falling population and fewer carers.

The church is no different. Merging parishes or sharing churches makes sense if it means a better service and more vibrant witness to our faith.

Crucially, it also means a far better use of our most precious asset - our priests.

The trick is not to be like the old Strathclyde Regional Council and take too long to decide what you know you have to do. For if you do, change may be forced rather than managed for the good of everyone concerned.



SIGN OF THE TIMES

POSITIVELY THE LAST mention of Switzerland; but I was enormously impressed by a campaign by the churches to put religion on the streets. It was done through advertisements making known the words of the Our Father to commuters on railway platforms across Ticino.

You couldn't miss them as they took their place alongside all the other adverts that you find today promoting products and lifestyles. It was good to see the churches getting together to market their life-giving brand. Time we did the same.

Plenty good news from exam results

IT'S OLD NEWS BY NOW, but, if you think back to early August that was when the dreaded Highers results came out.

The papers have been debating them ever since, endlessly chewing over whether or not they're worth anything at all, or whether they've been dumbed down to achieve more passes.

But, while this was going on, there wasn't a dickie bird about how well Catholic schools had done in the exams, over and above what individual headteachers told their local papers.

We should take every chance we get to show that our schools are more than holding their own in academic performance.

Record numbers of youngsters gained passes in Higher Religious Studies, for instance, with pupils at Glasgow's Catholic schools among the best achievers.

Hopefully this is a sign that, despite the pressure on young people to see exams simply as a means to an end - getting into university and college or into a well-paid job - there are youngsters around who want to make sense of their existence and look beyond the material and merely utilitarian for answers and understanding.

So, full marks to them! But, in terms of publicity, the church's own report card reads 'Must do better' for next year.

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Pupils' Socialist votes raise serious questions

LIVING CLOSE to a large secondary school, even a Catholic one, means that residents have lots of opportunities to inspect the detritus trails that pupils leave. Fewer opportunities exist to find out much of what goes on inside the school.



Going out the day after the summer vacation started, I came across a discarded school newsletter that certainly helped to fill in some gaps. Presented in breezy style, illustrated with computer generated graphics, the summer edition featured 13 items of information for parents.

Five related to sport including lists of prize-winners in netball, athletics and football. Two items referred to art and artistic achievement, and I was informed that the shareholders in the school's enterprise group are due to receive good dividends.

An account of the student council meeting vied for space with a report on a visit to a play on the life of Jesus staged in the open-air near Edinburgh. And in the charity stakes, the school raised £300 for SPUC. Traditional curriculum was represented by a list of prize-winners in the UK Junior Mathematics Challenge.

But it was the item leading the newsletter which evoked greatest interest for me and raised a few questions.

In recent years there has been a trend among secondary schools to engage in voting exercises close to election times, to stimulate interest among young people in the political processes, and to prepare them to take on their political responsibilities when they reach voting age.

The local Catholic school had engaged in such a mock European election that involved "much campaigning and electioneering". Winner by a narrow margin - receiving 102 votes in a total count of 312

- was the Scottish Socialist Party. It's easy to dismiss this kind of result with airy comments about the influence of the media, that the kids don't know what they're doing, and that having a good tan can fill a lot of gaps. There's a little more to it than that.

Catholic educationalists lay considerable store by the ethos of our schools. Part of that ethos is a belief that the educational provision offered by Catholic schools in Scotland is a distinctive one, and that they are willing to listen to and to translate into practice the teachings of the Catholic Church.

Currently in America there is a sometimes intense debate among Catholic bishops about the correctness or otherwise of refusing Communion to politicians who in their eyes are engaging in moral gymnastics by expressing publicly pro-abortion viewpoints while at the same time indicating their personal distaste for abortion itself. The debate has not got far off the ground in Britain yet.

But, however distant my newsletter's constituents may be from serious discussion of the moral questions their votes raise, the fact that in a Catholic school there is a preference for the policies expressed by the Scottish Socialist Party raises serious questions for all concerned.

Scotland's Bishops issued a letter in March 2003, available to Catholic communities, urging people to vote in last year's Holyrood elections. There was no question of decreeing how Catholics

voted, but the Bishops suggested some guidelines on evaluating the views of parties. Two of these concerned education and human rights.

Catholics were asked to consider the support given by political parties to the continuance of Catholic education and denominational schools, and how far they recognise the right to life.

The Scottish Socialist Party manifesto for those 2003 elections stated that if elected it would provide a desegregated school system; make the morning after pill - an abortifacient - available free of charge; give equal access to abortion over Scotland; support civil registered partnerships open to same sex partners.

The incompatibility of SSP policy with Catholic teaching is crystal clear. So my discarded newsletter raises significant questions for me which I hope are not so readily rubbished.

I am sure that some parts of Catholic moral teaching on right to life and abortion have filtered down to the classroom floors of our Catholic secondary schools. I wonder though if the practical application of them has been stressed.

For example, if SSP policy on the morning after pill was known to the newsletter voters, and if the voters knew what was involved with this, would they have voted the way they did?

Where do we go from here if that teaching was ignored or bypassed? Where do we go from here if that teaching was unknown to the 102 pupil electors whose political preference is currently the Scottish Socialist Party?



A MESSAGE of support from Cardinal Keith O'Brien was delivered to the Europe4Family cyclists when they stopped off in Glasgow en route from Dublin to Brussels.

Family to the fore

The enthusiastic band of young riders were part of a pan-European bike-athon bringing the message that family matters to the attention of civic leaders and the general public.

In George Square they were welcomed by John Deighan, Parliamentary officer for the Catholic Church, who delivered a message on behalf of Cardinal O'Brien praising the noble aims of their 800-mile journey.

He said it was incumbent on all who are active in public life to respect and foster family life. "Furthermore I believe that all legislative and fiscal policy must take account of the effect that it will have on this core institution of our society and ensure that it is strengthened and not undermined."

The Cardinal's message added: "The family has traditionally been regarded as the building block of every society - may it long continue to be the foundation on which Scottish and European society rests."

The Europe4Family bike-ride involves four routes from different corners of the continent which will converge on the European Parliament in Brussels on 9 September.

It has been organised by members of the European branch of the World Youth Alliance (WYA), a global youth coalition of more than 1.5 million members.

Leila d'Ansembourg, a WYA staff member, told the Glasgow audience: "We want to encourage people to commit, to reflect on the great value of family for the individual and for society. We hope our peers take courage and prepare well to found their own families."

"Europe needs family-friendly policies which genuinely value children and honour parents' responsibilities. Investing in families is the most effective way of tackling many social problems such as low birthrates and high divorce rates all over Europe."

"Family teaches us self-gift, identity and dignity."

At the start of their journey in Dublin, the cyclists from Scotland, Ireland, England, Germany and Africa were waved off by former Taoiseach John Bruton and representatives of the Dublin City Council.

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AS GLASGOW'S only newly ordained priest this year, the burden of expectation could easily weigh down Fr Gerry Byrne. Instead he wears the distinction lightly.

"The fact I'm the only ordinand doesn't bother me, but it is worrying for the diocese," he smiled, allowing his precise meaning to hang in the air, before adding: "But there are others behind me, which is encouraging."

And striking a serious note: "There is a tendency to think that the fall in vocations is because we haven't advertised or staged an exhibition, forgetting that it is all about prayer and example."

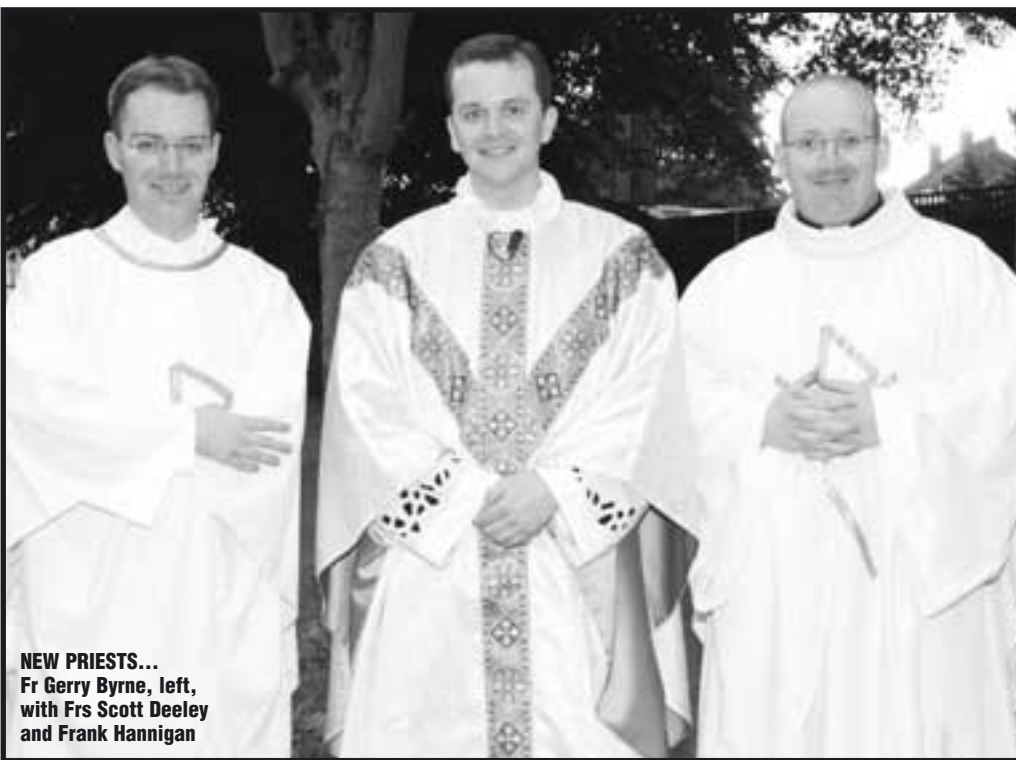
It was the example of priests like Canon Jeremiah O'Flynn and Fr Edward Higgins at St Mary's, Duntocher, that first fired Gerry's imaginations with thoughts of being a priest while just a young altar server. In his youthful exuberance, he even played at saying Mass - roping in his wee brothers to serve.

Along with Scott Deeley, a classmate at St Mary's Primary, Canon O'Flynn asked the boys if they had ever thought about the priesthood. And so, some 20 years later, within the space of six weeks, St Mary's rejoiced as two of the parishes young men were ordained. Fr Scott, however, jumped ship for St Andrews & Edinburgh.

When the junior seminary at Blairs closed in 1986, as Gerry was leaving primary school, he thought he had missed the boat as far as priesthood was concerned. Gradually, at St Columba's Secondary, his interests turned to music and he passed the auditions to study at Glasgow University music school.

"Thanks in no small part to the encouragement of my parents I had kept up the practice of my faith, although I was neither reluctant or greatly enthusiastic," he reflected. "But on going to university I went along to the Catholic chaplaincy and was delighted to meet other young people who practiced their faith."

Through some of these acquaintances he was introduced to the Faith movement. Here, were up to 50 or 60 young Catholics interested in exploring their faith through regular talks and discus-



NEW PRIESTS...
Fr Gerry Byrne, left,
with Frs Scott Deeley
and Frank Hannigan

PRAYER AND EXAMPLE LED FR GERRY TO ORDINATION

sion before adjourning to the local bar for a chat over a pint.

"I met a lot of people who have continued to be of great support and encouragement to me. If it wasn't for the Faith movement I'm sure I would have drifted from the Church, as although I got on great with the other students in the music school none of them had much interest in religion. So it was a great solace to be able to discuss my faith with others and develop an understanding of the Church's teachings."

After graduation from Glasgow, seminary beckoned at the Scots College, Rome, and the chance to deepen his faith through the encounter with people from across the globe.

"Life in Rome is hugely enriching with the chance to meet some incredibly inspiring people who spur you on to a greater life of holiness. None more so than the Holy Father who is always an inspiration.

"His love for God is shown in

his love people. He has taught us a great lesson in compassion without the need to compromise. He is firm in his teaching of the faith."

Fr Gerry added: "People want an anchor and they expect me as a priest to pass on what the Church teaches, even if it is pretty unpalatable at times. But then that is where patience and perseverance comes in.

"While we are very blessed in Scotland that we encounter little open criticism of Church teaching, we also often appear a little tired and reticent to speak out more boldly because we don't want to put people off. We probably have to recover our nerve here and take more risks in speaking up for and proclaiming our faith. After all, we have it to pass it on."

When he went to seminary at first, a teacher from school described his decision as "a dreadful waste of a life". It is the only instance of negativity he has encountered regarding priesthood.

For the past few weeks, before he goes back to Rome to finish his studies in Sacred Liturgy, Fr Gerry has been assisting at Our Lady of Lourdes, Cardonald.

"It is when you are in the

parish that you realise how much respect and love people have for priests. It just makes you want to be better and do better.

"Since ordination I've been struck by the realisation of just how good people are and how unworthy I am. We use the term 'people of God' and that is just how they are - living very faith-filled lives. Their everyday activity flows out from their participation in the sacraments and the centrality of the Mass in their lives."

And his advice to anyone whom might be thinking about priesthood?

"It would be total arrogance to suggest that my life could be an inspiration to other young men, but God does work in mysterious ways, and if we live prayerful lives God will work through us.

"Priesthood is only living in a radical way what we are all called to do - live a life of celibacy before marriage and share from the resources that God has blessed us with. It has become all the more extraordinary only in the sense that the world has parted company from this teaching."

For this music-loving young priest, it is high note to finish off on.

Faith dimension will have big part to play in US poll

AMERICAN Catholic sympathies are deeply divided in this year's presidential campaign, according to Gallup poll findings.

Practicing Catholics lean heavily toward President George W. Bush, while those who do not regularly practice their faith favour Senator John Kerry. The poll shows Kerry holding an overall lead by 51-45 percent.

Catholic voters, who comprise about 25 percent of the American electorate, traditionally supported the Democratic Party. But Ronald Reagan captured the majority of Catholic voters in each of his two presidential

campaigns, as did George W. Bush in 2000.

Both major parties view 'the Catholic vote' as a pivotal element in presidential politics. However, the latest Gallup data suggests there is not a single 'Catholic vote'.

Catholics who attend Mass every week preferred Bush by a 52-42 percent margin. Those who go to Mass less regularly favour Kerry by 50-45 percent. And those Catholics who 'seldom' or 'never' go to church gave Kerry a commanding 57-39 percent edge. The latter accounted for 40 percent of those surveyed - the largest bloc in the Gallup poll.

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In stitches at Blairs

THERE are still places available on the Blairs Museum course on the craft of liturgical embroidery.

The course on making pulpit falls takes at the museum on 29 September, with Christine Riley and Prue King as tutors.

It will provide an opportunity to learn the basic principles of embroidery for use in the church.

There are also a couple of places left on the 'Traditional Goldwork' course scheduled for next March. This concentrates on the use of metal thread techniques

as ornament for religious and secular articles.

Meanwhile, this month sees the last few weeks of the museum's exhibition series. It features a magnificent set of vestments once owned by Bishop Kyle of Preshome, dating back to the early 1800s.

The set has recently returned to safekeeping at Blairs following a long-term loan to the National Museum of Scotland.

For more details, contact David Taylor, the Museum manager tel: 01224 863767.

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Pilgrim Pope reaches

WITH GREAT EMOTION Pope John Paul has once more joined the millions of pilgrims who make their way to Lourdes each year.

And this most widely traveled pilgrim came like so many others as a man burdened by suffering - yet steadfast in faith.

"Kneeling here, before the Grotto of Massabielle, I feel deeply that I have reached the goal of my pilgrimage," he said, falling to his knees in prayer, his body racked with pain and his voice breaking with emotion.

"Here at this Grotto of Massabielle, I wish to greet the sick who come in ever greater numbers to this Shrine, those who have accompanied them, their carers and their families.

"I am here with you, dear brothers and sisters, as a pilgrim to Our Lady. I make my own your prayers and your hopes. With you I share a time of life marked by physical suffering, yet not for that reason any less fruitful in God's wondrous plan. With you I pray for all those who trust in your prayers."

The 84 year-old pontiff added: "Dear brothers and sisters who are sick, how I would like to embrace each and every one of you with affection, to tell you how close I am to you and how much I support you. I now do so in spirit, entrusting you to the maternal love of the Mother of

Time of life marked by physical suffering

the Lord and entreating her to obtain for all of us the blessings and consolations of Jesus her Son."

The purpose of the August 14-15 trip was to celebrate the Solemnity of the Assumption and the 150th anniversary of the dogmatic definition of the Immaculate Conception. Mary's Immaculate Conception is the sign of the gracious love of the Father, the perfect expression of the redemption accomplished by the Son and the beginning of a life completely open to the working of the Spirit, the Pope said.

He began his 30-hour visit to the shrine in the Pyrenees by drinking water from the spring which emerged from the rock where Bernadette Soubirous encountered the Blessed Virgin in 1858.

Riding in his pope-mobile, John Paul joined with some 100,000 people in a meditation on the luminous mysteries of the rosary, visiting five symbolic places in Lourdes. Bishop Jacques Perrier of Tarbes-Lourdes described the mysteries, while Jean Vanier, founder of L'Arche communities, led a spontaneous prayer at each stage.

The rosary ended with a prayer the Pope composed,

calling on the Virgin Mary's intercession, and promising to remain with her "next to the innumerable crosses on which your Son is still crucified."

Events on Saturday ended with the torchlight procession from the Grotto of the Apparitions to the basilica of Lourdes, which the Holy Father followed from the terrace of the Accueil Notre Dame where he stayed the night.

He invited fellow pilgrims to join him in imploring the Virgin Mary for gift of peace:

"May forgiveness and brotherly love take root in human hearts. May every weapon be laid down, and all hatred and violence put aside.

"May everyone see in his neighbour not an enemy to be fought, but a brother to be accepted and loved, so that we may join in building a better world."

On the Sunday as he celebrated Mass in the prairie before a crowd of some 300,000, the Pope made a special appeal to women and to everyone to ensure respect for life.

"This grotto issues a special call to women," he stressed. "Appearing here, Mary entrusted her message to a young girl, as if to emphasize

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St Jude's journey fulfils all expectations

GLASGOW PARISHIONERS swapped their humble little church for the majesty of Rome's basilicas during a week-long pilgrimage to the Eternal City.

But thoughts of home were never far away for the pilgrim band from St Jude's, Barlanark.

Even amid the awesome splendour of St Peter's, they had a tangible link with their east end parish.

For the basilica houses the

by Maria Gilmore

tomb of the Apostle St Jude, their parish patron.

And a highlight of their visit was the chance to celebrate Mass in the Saint's honour close to the place where for centuries pilgrims have honoured his memory.

Fr Allan Cameron, parish priest of St Jude's, said: "This year marks the golden jubilee of the founding of the parish, so we were delighted to begin our

celebrations with a visit to the tomb of our patron where we made our novena prayer.

"St Jude is a great favourite as the patron of hopeless cases, but ours is the only parish in Scotland which bears his title."

He added: "While this is the 50th anniversary of the founding of the parish, it wasn't until 1956 that our church was opened, so we aim to keep our jubilee celebration going until

that milestone in 2006."

And with a busy week in Rome and Assisi, the marathon jubilee certainly started on a high.

As well as St Peter's, they celebrated the Eucharist in the basilicas of St John Lateran, St Mary Major, St Paul Outside the Walls and the Twelve Apostles.

Amelia Buckley, one of the 33 pilgrims - whose numbers also included Fr Andrew Coleman, parish priest of St Conval's, Linwood, and a few others from elsewhere - said: "We had a fantastic time with excursions to so many of Rome's historic sites.

"We also took part in the Angelus on Sunday 4 July where we were able to hear and see the Pope himself - what a wonderful experience."

After five nights in Rome, the Judeans' travelled on to Assisi, where they were again privileged to celebrate Mass in the Basilica of St Francis.

Now back home in Barlanark, the pilgrims and their fellow parishioners have been joining in celebrations marking the golden jubilee of the Church of Scotland parish whose founding coincided with the opening of the east end housing scheme in 1954.

For St Jude's the next signpost on their jubilee journey will be the novena of prayer in the run up to the Feast of St Simon and St Jude on 28 October.

his goal at Lourdes

the special mission of women in our own time, tempted as it is by materialism and secularism: to be in today's society a witness of those essential values which are seen only with the eyes of the heart.

"I appeal urgently to all of you to do everything in your power to ensure that life, each and every life, will be respected from conception to its natural end. Life is a sacred gift, and no one can presume to be its master."

Then addressing his global audience, this pilgrim among pilgrims added: "Our Lady of Lourdes has a message for everyone. Be men and women of freedom! But remember: human freedom is a freedom wounded by sin. It is a freedom which itself needs to be set free. Christ is its liberator; he is the one who for freedom has set us free. Defend that freedom!"

"In this we know we can count on Mary, who, since she never yielded to sin, is the only creature who is perfectly free. I entrust you to her. Walk beside Mary as you journey towards the complete fulfilment of your humanity!"



Pope John Paul bowed in prayer at Grotto

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How did Jesus get on with his family?

IN HIS FAREWELL TALK at the Last Supper, Jesus prayed for us to get to know him better - "This is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3).

GK Chesterton encouraged his fellow Catholics to keep growing in knowledge of God through posing adult questions. He mused that it would be very strange if the more we knew about God the less we might see the great love of God.

The same could be said of our adult growth in knowledge and love of Jesus.

It is easy to duck questions by saying: Oh Jesus was God, he had divine knowledge and that's that!

But great theologians like St Thomas Aquinas urged us to take

the humanity of Jesus seriously:

The divine knowledge of the Second person of the Trinity could not function in a human mind. A human mind works through concepts and ideas - it thinks. Divine knowledge is of a different nature: it does not need to put concepts together and make judgments; it is immediate and intimate and thorough. This kind of knowledge could not function within the limitations of a human mind (ST III q.9).

Obviously, a good place to look for the human Jesus, "one who was tempted like us in every way but was without sin" (Hebrews 4:15), would be to see what the Gospel writers passed on to us.

But it is also reasonable to peep behind these and explore reverently the sort of world in which Jesus grew up, in the so-called 'hidden years'.

A few questions may help us to relate to Jesus as he "advanced in wisdom and stature, and in favour with God and men" (Luke 2:52).

What language did Jesus speak?

Scholars are divided on this - Greek, Aramaic, Hebrew. The boy Jesus grew up in Nazareth, an unimportant village in Galilee. Here he would have spoken the common language of Aramaic, with a northern accent, using the dialect of western Galilee.

He would have heard Hebrew in the synagogue as this was the conservative 'religious' language. But Aramaic translations, called Targums, were commonly used to supplement the lectionary readings of the Hebrew texts.

Joseph may well have sent his boy to learn Hebrew in the synagogue school as a bright "first born son" (Lk 2:7). Anyway, Jesus' reading of Isaiah in Lk 4:16-20 and his habit of debating with both scribes and Pharisees could suggest some knowledge of biblical Hebrew... or did he use the Aramaic translations, the Targums?

Knowledge of Greek varied from class to social class. But the demands of trade and the need to converse with the larger world would lead Jesus to pick up enough Greek phrases to strike bargains and write receipts.

Later on in his ministry we wonder if he had an interpreter for Greek speakers in his audience. Perhaps someone with a Greek name like Andrew or Philip (John 12:22).

But we know that Jesus taught



Everybody's Bible
By Dr Noel DONNELLY

ordinary Palestinian Jews, and that he became, in time, an Aramaic teacher.

Did Jesus learn to read and write?

The Gospel evidence is doubtful about this. The story in John 7:55-8:11 (the adulterous woman and Jesus writing in the sand) is not found in the earliest manuscripts of this Gospel, though it is found in some manuscripts of Luke.

Fr Raymond Brown suggested that Jesus was "just drawing lines to show lack of interest". But even a few written words in the sand say little about Jesus' literacy. On the other hand we find in John 7:15 Jews marvelling about Jesus: "How does this fellow know Scriptures? [know = how to read] when he has not studied [with us in Jerusalem]?"

Also Luke (4:16) tells us about Jesus reading Isaiah 61:1-2 in the Nazareth synagogue. And we learn elsewhere of his debates with the educated laymen, the Pharisees. It is likely, therefore, that Jesus could read some biblical Hebrew.

Was Jesus a poor carpenter?

With regard to poverty, the poor or dispossessed were at the bottom of the ladder. Joseph was not wealthy but somewhere in the middle economically. Like others, he would lead a precarious existence at the mercy of weather, market-prices, inflation, grasping rulers, wars and heavy taxes.

The reputation for Jesus being a 'woodworker' hangs by a single thread. Mark has the neighbours saying, "Is not this the carpenter, the son of Mary, and brother of James...?" (6:3). So we get the word "carpenter" from half a verse of only one gospel. Matthew, perhaps out of reverence, changes Mark, making Jesus only the "the carpenter's son" (Matt. 13:55).

The Greek word they both use is *tekton*, which is really a general builder. Jesus may well have worked with Joseph on a building site in the nearby town of Sepphoris, four miles from Nazareth, which Herod Antipas was rebuilding as his capital, until he moved to a new capital, Tiberias, built in AD 26. But the

gospels never mention this Jewish town, only the traditional Jewish villages - Nazareth, Cana, Capernaum and Chorazin.

Did Jesus have brothers and sisters?

The word 'family' was understood differently from today. It included the extended community of cousins, aunts and uncles. Jesus' break with this left deep scars: the family thought he was "mad" (Mk 3:21; 31-35; 6:1-6). Jesus was wary of their motives.

We read in John 7:3-9 how he was challenged by his 'brothers' to leave Galilee and go to Judea where more people would encounter his works. Jesus refused to go with his brothers to Jerusalem for the feast of Tabernacles - only leaving Galilee after they had gone up to the feast.

It leaves us wondering if Jesus had a rough time growing up with his younger family members.

Was Jesus married?

A recent writer suggested that since Jesus was a Rabbi he must have been married. The gospels tell us that Jesus related to many named characters. Surely, if he had been married, the wife would have been mentioned. Jesus chose to live the unusual path of celibacy.

Was Jesus a layman?

The priests of Jesus' time were the Sadducees. We can be quite sure, from the fierce debates Jesus had with the Sadducees and their involvement in his execution, that Jesus was not one of them! Yes, Jesus was a layman.

Our prayer each day with Jesus, now the Risen Lord, can hopefully be enriched in the knowledge that he "was tempted like us in every way but was without sin". And that he grew up, "advancing in wisdom and stature" (Luke 2:52), like most of us, in very ordinary circumstance, without any religious power-base.

Nevertheless, he made an enormous difference by responding to his Father's call to bring all to the knowledge of God's saving love.

Who do we say he is, and where is the now Risen Lord calling us today?

EWAN ASKS: 'WHAT MATTERS MOST IN CHOOSING A FUNERAL DIRECTOR?'



Ewan Henderson is Funeral Service Manager of Jonathan Harvey, co-ordinating all the arrangements.

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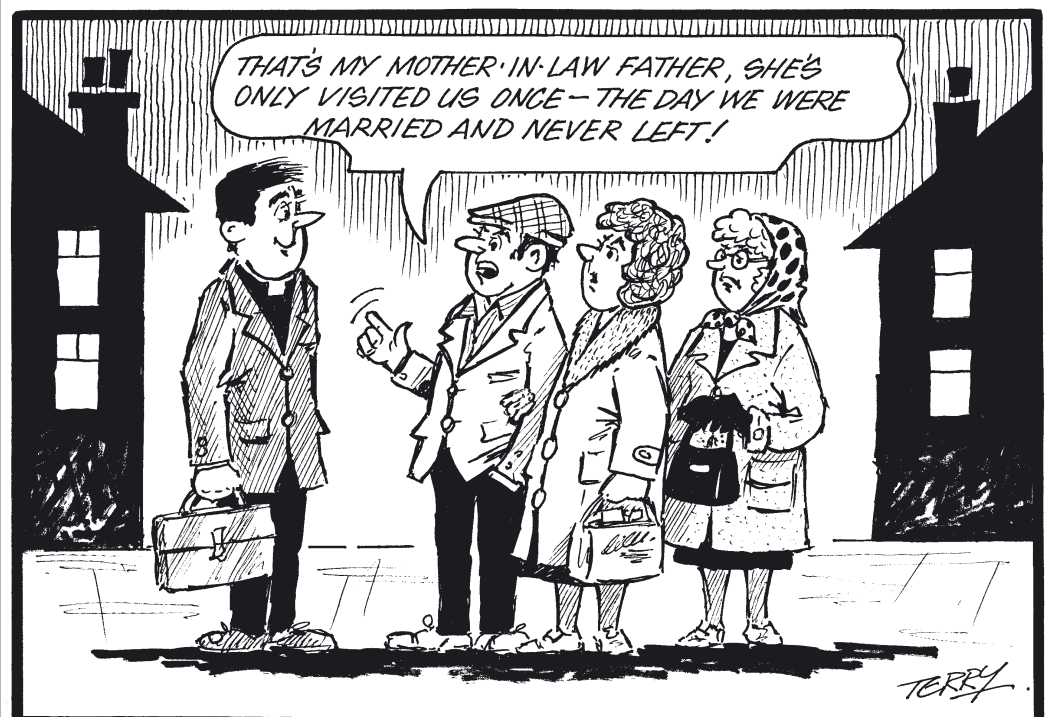
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Parables posing questions in hope of provoking our response

LUKE CONTINUES to describe Jesus' journey to Jerusalem, instructing the disciples on what it means to follow him.

To help get his message across he illustrates it with parables – word-pictures and short stories.

Jesus was not the first teacher to use parables – we find them in the Old Testament – but he took their use to a new level. They rank among the best-known passages in the gospels – the Good Samaritan and the Prodigal Son spring to mind.

The parables use images familiar to people from everyday life – house-cleaning, playing, banking, working, eating, as well as everyday dilemmas.

Jesus loved to use illustrations to reach the heart of his listeners through their imagination. These word-pictures challenged the mind to discover anew what God is like and moved the heart to make a response to God's love and truth.

While his parables are rooted in a specific time and place, with images familiar to his immediate audience, they nonetheless speak of timeless realities to people of every time and place. They underline the fact that God works in every age and meets us in the ordinary everyday situations of life.

A significant feature of Jesus' parables is that they do not give a single answer to a question. Instead, he uses them to pose questions for people to think about. If we engage with the parables properly, we will always find a fresh dimension to consider. Perhaps our very

understanding of the parables is a bit like Jesus' description of the growth of the kingdom of God – like a mustard seed unseen or like the yeast acting in dough (Luke 13:18-21).

Jesus' parables often involve an element of surprise or an unexpected twist. The parable moves from the very familiar and understandable aspects of experience to a sudden turn of events or a remarkable comparison which challenges the hearer and invites further reflection. We encounter one of the most obscure, this month, with the story of the rich man who allows his dishonest steward to take care of his inventory (Luke 16:1-8).

God can only reveal the secrets of his kingdom to the humble and trusting person who acknowledges the need for God and for his truth. The parables of Jesus will enlighten us if we approach them with an open mind and heart, ready to let them challenge us. If we approach them with the conviction that we already know the answer, then we, too, may look but not see, listen but not hear or understand.

Jesus meant for his parables to provoke a response. If we listen with faith and humility then each will understand as he or she is able to receive what Jesus wishes to speak to each of our hearts.

So, in a month's worth of parables, we cover a wide range of topics. They persuade us to think more deeply about God's ways. What is the cost of following Jesus, and are we prepared to pay it?

Sunday Scripture

By Fr Robert HILL



5 September - 23rd Sunday Wisdom 9:13-18

This poses an appropriate question to begin this month: "Who can know the mind of the Lord?" This lies at the heart of our search over the weeks ahead.

Philemon 9-10. 12-17

In Paul's shortest letter, he invites a fellow-Christian to extend love to a former slave who had caused the letter's recipient some grief. The challenge is to forgive and progress on the Christian path.

Luke 14:25-33

Here are a couple of parables which help us come to terms with the way God thinks. Are we prepared to work out, and then pay, the price of discipleship?

What the tower builder and commander-in-chief have in common is that they both risk serious loss of face if they don't carefully plan ahead. Shame and humiliation await those who fail to complete a task they began in earnest.

Jesus spared no words in telling his disciples that it would cost them dearly to follow after him. We, too, must "count the cost" and be ready to follow Jesus on the way of the cross – laying down our life each day.

12 September - 24th Sunday Exodus 32:7-11. 13-14

The Lord relented, and did not inflict on people the punishment

they deserved. What God forgave was the Israelites' creation of their own god, a golden calf, at the time when God was giving the law to Moses!

1 Timothy 1:12-17

A catch phrase in this letter is "here is a saying you can rely on." This time, the saying is 'Christ died for us while we were still sinners'.

Luke 15:1-32

In these parables Jesus gives a vivid picture of what God is like. He is full of mercy and forgiveness.

He does not lose hope or give up when we stray. He rejoices in finding the lost and in leading them home.

The picture is of a father who cannot think of anything else, but stares out of the window each day waiting for a sight of this son.

When the son returns with a ready-made speech seeking forgiveness, the father doesn't even wait to hear it. Immediately, he wants to celebrate the son's return!

Jesus contrasts the father's merciful love with the eldest son's judgemental attitude. The father who had been wronged, was forgiving.

But the eldest son, who had not been wronged, was unforgiving. His resentment leads to his isolation and estrangement from the community of forgiven sinners.

The disciple is to be merciful as our heavenly Father is merciful.

19 September - 25th Sunday Amos 8:4-7

Amos' message of warning to the people is presented in terms of a condemnation of the way they are unjust to the poor, whom the rich oppress.

1 Timothy 2-8

Paul's advice is that, during the liturgy, there should be prayers offered for everyone, starting with those in authority.

Luke 16:1-13

This is a difficult parable. What Jesus seems to be praising is the single-mindedness of the fraudulent steward, who will do anything to save his own skin.

His dedication is praised; not his lack of honesty! Can we say we are as dedicated as this to winning eternal life?

If people would only expend as much thought and energy to spiritual matters as they do to earthly ones, then they would be truly better off, both in this life and in the age to come.

True wealth consists not in what we keep but in what we give away. Possessions are a great responsibility. The Lord expects us to use them honestly and responsibly and to put them at his service and the service of others.

We are God's servants and all that we have belongs to him. He expects us to make a good return on what he gives us.

26 September - 26th Sunday Amos 6:1. 4-7

A warning to those who are self-satisfied in their comfortable little worlds - there is no excuse for lack of awareness about the needs of others.

1 Timothy 6:11-16

Some welcome encouragement for those who are trying to live the gospel. Remain faithful to all you have been taught, until the Lord comes.

Luke 16:19-31

Jesus paints a dramatic scene of contrasts - riches and poverty, heaven and hell, compassion and indifference, inclusion and exclusion. We also see an abrupt and dramatic reversal of fortune.

The name Lazarus means 'God is my help'. Despite a life of misfortune and suffering, Lazarus did not lose hope in God. His eyes were set on a treasure stored up for him in heaven.

The rich man, however, could not see beyond his material treasure. He not only had every thing he needed, he indulged in his wealth to excess.

He was too absorbed in what he had to notice the needs of those around him.

He lost sight of God and the treasure of heaven because he was preoccupied with seeking happiness in material things.

The true disciple must hunger for God and for His way of happiness and holiness.



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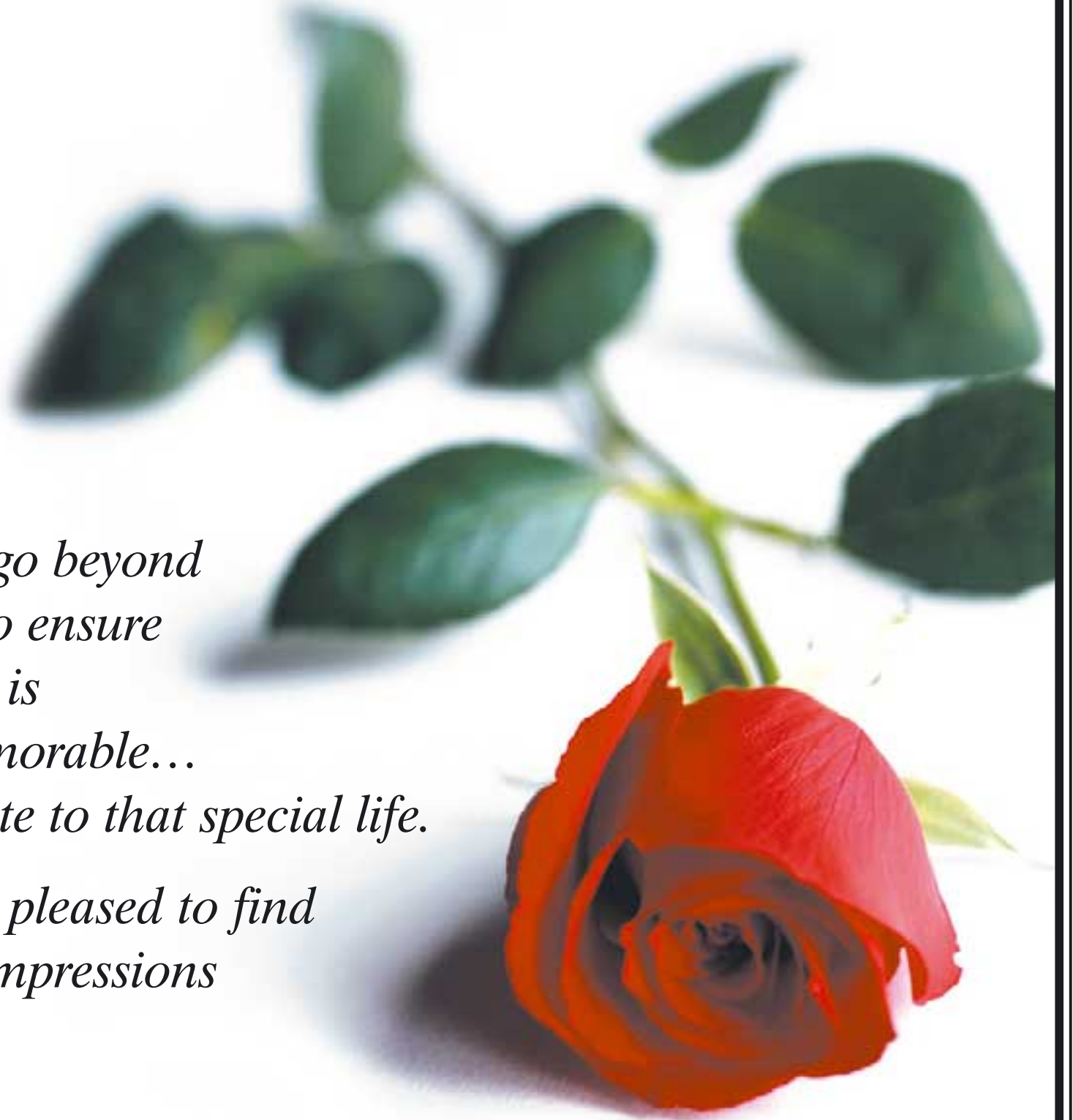
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