

Diocese of Galloway

Ordination to the Episcopate of The Right Reverend Francis Dougan as Bishop of Galloway

by the Most Reverend Leo Cushley
Metropolitan Archbishop of Saint Andrews & Edinburgh



The Church of Saint Peter-in-Chains, Ardrossan
9th March 2024

A MESSAGE FROM BISHOP DOUGAN

On receiving the invitation from Pope Francis to become the next bishop of Galloway, my first public response was the slight understatement that I was “more than a little bit nervous”. I hope you will forgive me if I admit that some of that nervousness remains.



However, I know that I am not on my own here. I have spent some time over the last few weeks travelling around the Diocese and one thing is clear.

While we talk about the great history of Galloway, the See of Ninian, it is not just a place with a noble past. The Gospel is being proclaimed here and now. The laity, religious and clergy of Galloway are faithful preachers of the Good News and, with the Grace of the Holy Spirit, carry on the mission of Ninian to be the face and voice of Christ in this part of the world.

There are always challenges and difficulties to face in every place, but we don't start with those. We start with the Gifts of the Holy Spirit that are already in evidence. Do not underestimate yourselves or each other. Do not let the first words we speak about the Church here, and about each other, be words of complaint. Celebrate the many graces that are already present, and that I have already begun to see, and with the Joy of the Gospel in our hearts we can continue to bring God's unconditional love to every person in this Diocese and beyond.

I continue to be nervous, but I am also excited because of the great many of you who are already doing so much for the Lord. After all, with God on our side, who can be against us?

On a personal note, I am grateful for the faith I received from my family, especially my late parents Rachel and Peter. Very few of us receive our faith like Paul on the road to Damascus. Instead, it is gifted to us by those who bring us to Christ and who give their own witness to that faith. That began with my parents, and throughout my life and ministry I have seen so many examples of discipleship and love of God and neighbour that have had a profound influence on me. I ask God's blessing on all those who have been with me on this journey.

THE ORDINATION MASS

• The Introductory Rites •

ENTRANCE PROCESSION

Christ, be our light

Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light for the world to see.

*Christ be our light! Shine in our hearts.
Shine through the darkness.
Christ be our light!
Shine in your Church gathered today.*

Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has power to save us.
Make us your living voice.

Longing for food, many are hungry.
Longing for water, still many thirst.
Make us your bread, broken for others,
shared until all are fed.

Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
walls made of living stone.

Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your Kingdom come.

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Be thou my vision

Be thou my vision, O Lord of my heart,
naught be all else to me save that thou art;
thou my best thought in the day and the night,
waking or sleeping, thy presence my light.

Be thou my wisdom, be thou my true Word;
I ever with thee, and thou with me, Lord;
thou my great Father, and I thy true son;
thou in me dwelling, and I with thee one.

Be thou my breast-plate, my sword for the fight;
be thou my armour, and be thou my might,
thou my soul's shelter, and thou my high tower,
raise thou me heavenward, O Power of my power.

Riches I heed not, nor man's empty praise,
thou mine inheritance through all my days;
thou, and thou only, the first in my heart,
high King of heaven, my treasure thou art!

High King of heaven, when battle is done,
grant heaven's joy to me, O bright heaven's sun;
Christ of my own heart, whatever befall,
still be my vision, O Ruler of all.

Words: Irish 8th century, tr. Mary Byrne versified by Eleanor Hull.

PENITENTIAL ACT

Archbishop: Brethren, let us acknowledge our sins
and so prepare ourselves to celebrate the sacred mysteries.

All: I confess to almighty God,
and to you my brothers and sisters,
that I have greatly sinned,
in my thoughts and in my words,
in what I have done, and in what I have failed to do;

(and striking their breast all say)
through my fault, through my fault,
through my most grievous fault;
therefore I ask blessed Mary, ever Virgin,
all the Angels and Saints,
and you my brothers and sisters,
to pray for me to the Lord our God.

Archbishop: May almighty God have mercy on us, forgive us our sins, and
bring us to everlasting life.

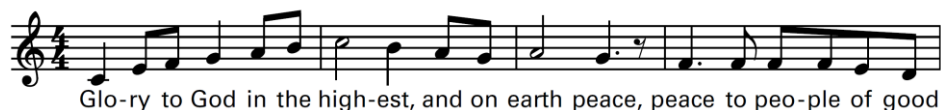
All: Amen.



The musical notation consists of three staves, each with a treble clef and a key signature of one sharp (F#). The first staff has the lyrics "V. Lord, have mer-cy." and "R. Lord, have mer-cy." The second staff has the lyrics "V. Christ, have mer-cy." and "R. Christ, have mer-cy." The third staff has the lyrics "V. Lord, have mer-cy." and "R. Lord, have mer-cy." The music is written in a simple, melodic style with eighth and quarter notes.

GLORY TO GOD

Mass of the Resurrection



The musical notation is a single staff with a treble clef and a key signature of one sharp (F#). The lyrics are "Glo-ry to God in the high-est, and on earth peace, peace to peo-ple of good". The music is written in a simple, melodic style with eighth and quarter notes.

will. We praise you, we bless you, we a-dore you, we glo-ri-fy you, we
give you thanks for your great glo-ry, Lord God, heav-en-ly King, O
God, al-might-y Fa-ther. Lord Je-sus Christ, On-ly Be-got-ten Son,
Lord God, Lamb of God, Son of the Fa-ther, you take a-way the sins of the
world, have mer-cy on us; you take a-way the sins of the world, re-
ceive our prayer; you are seat-ed at the right hand of the Fa-ther,
have mer-cy on us. For you a-lone are the Ho-ly One,
you a-lone are the Lord, you a-lone are the Most High,
Je-sus Christ, with the Ho-ly Spir-it, in the glo-ry, the glo-ry of
God the Fa-ther. A-men. A-men.

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ACCLAMATION BEFORE THE GOSPEL

All sing: Praise to you, O Christ, king of eternal glory! (2)

Cantor/Choir: I am the good shepherd, says the Lord;
I know my own sheep and my own know me.

All sing: Praise to you, O Christ, king of eternal glory! (2)

GOSPEL

John 10:11-16

The good shepherd is the one who lays down his life for his sheep.

All remain standing after the Gospel.

• The Ordination •

With everyone standing, the hymn Come, Holy Ghost, Creator, come is sung.

Come, Holy Ghost, Creator, come

Ascribed to Rabanus Maurus (776-856), translation anonymous.

Come, Holy Ghost, Creator, come from thy bright heavenly throne,
come, take possession of our souls, and make them all thine own.

Thou who art called the Paraclete, best gift of God above,
the living spring, the living fire, sweet unction and true love.

Thou who art sev'nfold in thy grace, finger of God's right hand;
his promise, teaching little ones to speak and understand.

O guide our minds with thy blest light, with love our hearts inflame;
and with thy strength which ne'er decays, confirm our mortal flame.

Far from us drive our deadly foe; true peace unto us bring;
and through all perils lead us safe beneath thy sacred wing.

Through thee may we the Father know, through thee th'eternal Son,
and thee the Spirit of them both, thrice-blessed Three in One.

All glory to the Father be, with his co-equal Son:
the same to thee, great Paraclete, while endless ages run.

THE PRESENTATION OF THE BISHOP-ELECT

The Bishop-elect is led by the Priests assisting him to the principal ordaining Bishop, to whom he makes a sign of reverence. One of the assisting Priests addresses the principal ordaining Bishop in these words:

Most Reverend Father, the Church of Galloway asks you to ordain this Priest Francis to the Episcopate.

The principal ordaining Bishop questions him, saying:

Have you a mandate from the Apostolic See?

He replies:

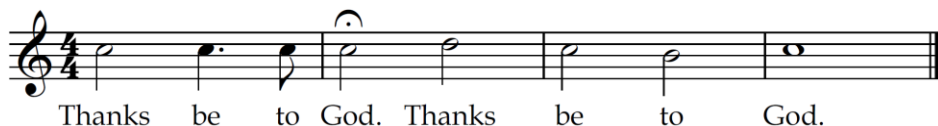
We have.

Principal ordaining Bishop:

Let it be read.

Then all sit and the document is read. The letter, signed personally by Pope Francis, concludes with the words: Given in Rome, at the Lateran, on the twenty-second day of the month of December, in the year of our Lord two thousand and twenty-three, the eleventh of Our Pontificate. Francis, PP. When the reading is finished, all give their assent to the election of the Bishop:

The choir sings and all repeat:



THE HOMILY

Then, while all are seated, Archbishop Cushley preaches the Homily in which, taking his starting point from the text of the readings proclaimed in the Liturgy of the Word, he speaks to the clergy and the people, as well as the Bishop-elect about the office of Bishop.

THE PROMISE OF THE ELECT

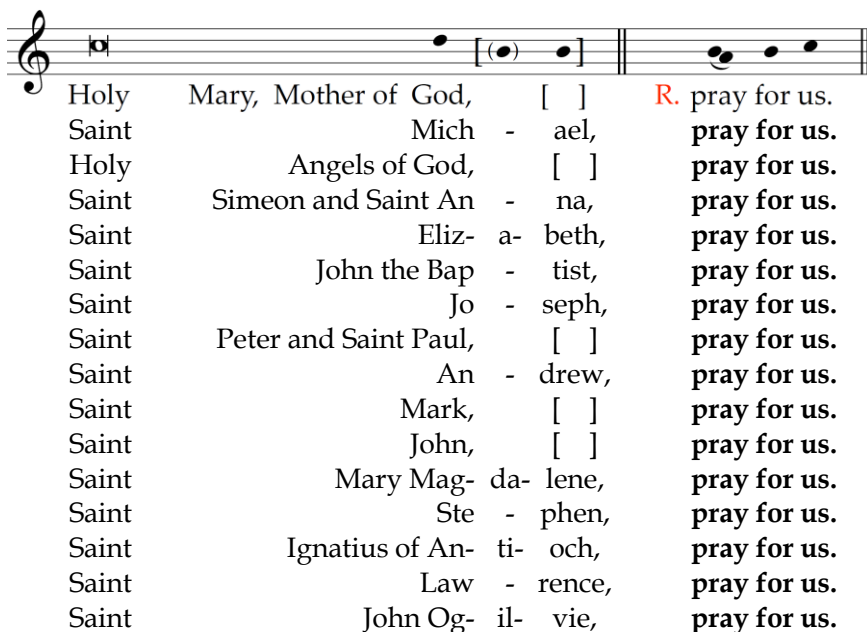
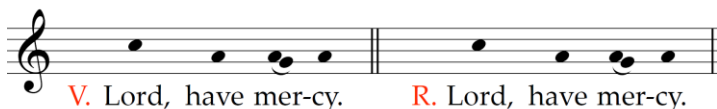
Archbishop Cushley questions the Bishop-elect about his resolution to discharge the office entrusted to him faithfully.

THE LITANY OF SUPPLICATION

The Bishops stand and all rise with them. Archbishop Cushley invites the people to pray:

Let us pray, dearly beloved,
that the loving kindness of almighty God,
providing for the welfare of the Church,
will grant to this chosen one an abundance of his grace.

Then the Bishop-elect prostrates himself. The Deacon says: Let us kneel, and all others kneel as the Litany is sung, with all responding.



Saint Perpetua and Saint Fe -	lic - i - ty,	pray for us.
Saint	Ag - nes,	pray for us.
Saint	Greg - o - ry,	pray for us.
Saint	Au - gus - tine,	pray for us.
Saint	Atha - na - sius,	pray for us.
Saint	Bas - il,	pray for us.
Saint	Mar - tin,	pray for us.
Saint	Nin - ian,	pray for us.
Saint	Pal - la - dius,	pray for us.
Saint	Pat - rick,	pray for us.
Saint	Ken - ti - gern,	pray for us.
Saint	Francis de Sales, []	pray for us.
Saint	Co - lum - ba,	pray for us.
Saint	Win - ning,	pray for us.
Saint	Ai - dan,	pray for us.
Saint	Cuth - bert,	pray for us.
Saint	Ben - e - dict,	pray for us.
Saint	Francis and Saint Dom - i - nic,	pray for us.
Saint	Anthony of Pa - du - a,	pray for us.
Saint	Francis Xa - vi - er,	pray for us.
Saint	John Vi - an - ney,	pray for us.
Saint	Med - dan,	pray for us.
Saint	Brid - get,	pray for us.
Saint	Qui - vox,	pray for us.
Saint	Catherine of Si - e - na,	pray for us.
Saint	Frances of Rome, []	pray for us.
Saint	Lou - ise, []	pray for us.
Saint	Ber - na - dette,	pray for us.
Saint	Os - wald,	pray for us.
Saint	Da - vid,	pray for us.
Saint	Margaret of Scot - land,	pray for us.
All holy men		
and women, Saints of God, []		pray for us.



Lord, be merciful,

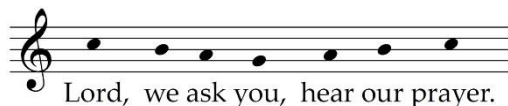
From all evil,
From every sin,
From everlasting death,

Lord, deliver us, we pray.
Lord, deliver us, we pray.
Lord, deliver us, we pray.

By your Incarnation,
By your death and resurrection,
By the outpouring of the Holy Spirit,

**Lord, deliver us, we pray.
Lord, deliver us, we pray.
Lord, deliver us, we pray.**

Be merciful to us sinners,



Govern and protect your holy Church,
Keep the Pope and all the ordained
in faithful service to your Church,
Bless this chosen man,
Bless and sanctify this chosen man,
Bless, sanctify and consecrate
this chosen man,
Bring all peoples together in
peace and true harmony,
Comfort all the troubled
and afflicted with your mercy,
Strengthen us and keep us
in your holy service,
Jesus, Son of the living God,

Lord, we ask you, hear our prayer.

Lord, we ask you, hear our prayer.

Lord, we ask you, hear our prayer.

Lord, we ask you, hear our prayer.

Lord, we ask you, hear our prayer.

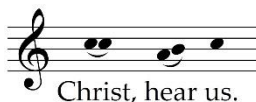
Lord, we ask you, hear our prayer.

Lord, we ask you, hear our prayer.

Lord, we ask you, hear our prayer.

Lord, we ask you, hear our prayer.

Christ, hear us.



Christ, graciously hear us.



After the singing of the Litany, Archbishop Cushley says:

Graciously hear our petitions, O Lord,
and as you raise the horn of priestly grace
over this your servant,
pour out upon him the power of your blessing.
Through Christ our Lord.

All: Amen.

THE LAYING ON OF HANDS AND THE PRAYER OF ORDINATION

The Bishop-elect goes to the principal ordaining Bishop and kneels before him. Archbishop Cushley lays his hands upon the head of the Bishop-elect, without saying anything. The other Bishops do the same.

Then Archbishop Cushley receives the Book of the Gospels from one of the Deacons and places it, open, above the head of the Bishop-elect; two Deacons hold the Book of the Gospels above his head until the end of the Prayer of Ordination.

THE ANOINTING OF THE HEAD AND THE HANDING ON OF THE BOOK OF THE GOSPELS AND THE INSIGNIA

Archbishop Cushley anoints the head of the newly ordained Bishop, presents the Book of the Gospels to him, and places the ring on the ring finger of his right hand. The Archbishop then places the mitre on the newly ordained Bishop and presents him with the pastoral staff.

The newly ordained Bishop Dougan is invited to be seated in the principal ordaining Bishop's chair.

Bishop Dougan receives the fraternal kiss from the other Bishops while the choir sings Psalm 96.

• The Liturgy of the Eucharist •

PRESENTATION OF THE GIFTS

You are God's work of art

*You are God's work of art, you are God's work of art,
created in the image of his Son Jesus Christ.
He has called you by name, he has called you his own,
to spread the news of his great love for all those who live.*

God, in his great mercy, has given us New life,
through the death and rising of our Saviour Jesus Christ.

You are saved by faith in God, Life is his free gift.
God has planned for us a Kingdom that will never end.

Place your trust in God's love, it will never fail,
bring to him your brokenness and all that makes you frail.

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Take me, Lord

Take me, Lord, use my life in the way you wish to do.
Fill me, Lord, touch my heart till it always thinks of you.
Take me now, as I am, this is all I can offer.

Here today, I, the clay, will be moulded by my Lord.

Lord, I pray that each day I will listen to your will.
Many times I have failed but I know you love me still.
Teach me now, guide me, Lord, keep me close to you always.

I am weak, fill me now with your strength and set me free.
Make me whole, fashion me so that you will live in me.
Hold me now in your hands, form me now with your Spirit.

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EUCCHARISTIC PRAYER

After the Preface all sing:

Mass of the Resurrection

Ho - ly, Ho - ly, Ho - ly Lord God of hosts.
Heav-en and earth are full of your glo - ry. Ho -
san - na, ho - san - na, ho - san-na in the high - est.
Bless-ed is he who comes in the name of the Lord. Ho -

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All remain standing throughout the Eucharistic Prayer.

The Bishop says The mystery of faith and all sing:



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DOXOLOGY AND AMEN

Principal celebrant and concelebrants:

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

All:

Mass of the Resurrection



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LAMB OF GOD

Mass of the Resurrection

"Lamb of God... have mercy on us" will be sung repeatedly during the distribution of hosts to the priests.



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COMMUNION

Holy Communion will be distributed in the church and in the hall. Please follow the direction of the passkeepers.

Those who receive the Sacrament of Holy Communion in the Catholic Church are invited to do so in the usual way. Others are invited to come forward and receive a blessing. Please indicate you wish to receive a blessing by placing one arm across your breast.

Choir

Adoramus te Christe (Theodore Duboi, ed. Richard Proulx)

Soul of my Saviour

Soul of my Saviour, sanctify my breast;
Body of Christ, be thou my saving guest;
Blood of my Saviour, bathe me in thy tide,
wash me with water flowing from thy side.

Strength and protection may thy Passion be;
O Blessed Jesus, hear and answer me;
deep in thy wounds, Lord, hide and shelter me;
so shall I never, never part from thee.

Guard and defend me from the foe malign;
in death's dread moments make me only thine;
call me and bid me come to thee on high,
when I may praise thee with thy saints for aye.

Ascribed to Pope John XXII (1249-1334), translation anonymous.

One bread, one body

*One bread, one body, one Lord of all,
one cup of blessing which we bless.
And we, though many, throughout the earth,
we are one body in this one Lord.*

Gentile or Jew, servant or free, woman or man, no more.

Many the gifts, many the works, one in the Lord of all.

Grain for the fields, scattered and grown, gathered to one, for all.

One bread, one body © 1978 John B Foley, SJ and OCP Publications. All rights reserved.
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I am the bread of life

I am the bread of life. You who come to me shall not hunger;
and who believe in me shall not thirst.
No one can come to me unless the Father beckons.

*And I will raise you up, and I will raise you up,
and I will raise you up on the last day.*

The bread that I will give is my flesh for the life of the world,
and if you eat of this bread,
you shall live for ever, you shall live for ever.

Unless you eat of the flesh of the Son of Man,
and drink of his blood,
and drink of his blood, you shall not have life within you.

I am the resurrection, I am the life.
If you believe in me,
even though you die, you shall live for ever.

Yes, Lord, I believe that you are the Christ,
the Son of God,
who has come into the world.

Words & music: Suzanne Toolan, RSM © 1966, 1970, 1986, 1993 GIA Publications.
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O bread of heaven

O bread of heav'n beneath this veil thou dost my very God conceal;
my Jesus, dearest treasure, hail; I love thee and adoring kneel;
each loving soul by thee is fed with thine own self in form of bread.

O food of life, thou who dost give the pledge of immortality;
I live; no, 'tis not I that live; God gives me life, God lives in me:
he feeds my soul, he guides my ways, and ev'ry grief with joy repays.

O bond of love, that dost unite the servant to his living Lord;
could I dare live, and not requite such love – then death were meet reward:
I cannot live unless to prove some love for such unmeasured love.

Beloved Lord in heav'n above, there, Jesus, thou awaitest me;
to gaze on thee with changeless love, yes, thus I hope, thus shall it be:
for how can he deny me heav'n who here on earth himself hath giv'n?

Words: St Alphonsus Liguori, translated by Edmund Vaughan.

• The Concluding Rites •

At the conclusion of the Prayer after Communion, with all remaining standing, the hymn *Te Deum* is sung. Meanwhile Bishop Dougan, after taking the mitre and staff, is led by two of the ordaining Bishops through the church, and blesses everyone.

Holy God, we praise thy name

Holy God, we praise thy name; Lord of all, we bow before thee!
All on earth thy sceptre own, all in heaven above adore thee.
Infinite thy vast domain, everlasting is thy reign.

Hark! the loud celestial hymn, angel choirs above are raising;
cherubim and seraphim, in unceasing chorus praising,
fill the heavens with sweet accord, holy, holy, holy Lord.

Lo, the Apostolic train join, thy sacred name to hallow:
prophets swell the loud refrain, and the white-robed martyrs follow:
and, from morn 'til set of sun, through the Church the song goes on.

Holy Father, holy Son, Holy Spirit, three we name thee,
while in essence only one undivided God we claim thee;
and adoring bend the knee, while we own the mystery.

Thou art King of Glory, Christ; Son of God, yet born of Mary;
for us sinners sacrificed, and to death a tributary:
first to break the bars of death, thou hast opened heaven to faith.

Spare thy people, Lord, we pray, by a thousand snares surrounded;
keep us without sin today; never let us be confounded.
Lo, I put my trust in thee, never, Lord, abandon me.

C A Walworth (1820-1900) based on *Te Deum Laudamus*.

Hail Redeemer, King Divine!

Hail Redeemer, King Divine!
Priest and Lamb, the throne is thine,
King whose reign shall never cease,
Prince of everlasting peace.

*Angels, saints and nations sing:
"Praised be Jesus Christ, our King;
Lord of life, earth, sky and sea,
King of love on Calvary!"*

King whose name creation thrills,
rule our minds, our hearts, our wills,
till in peace each nation rings
with thy praises, King of Kings.

King most holy, King of truth,
guide the lowly, guide the youth;
Christ thou King of glory bright,
be to us eternal light.

Shepherd King, o'er mountains steep,
homeward bring the wandering sheep,
shelter in one royal fold
states and kingdoms, new and old.

Patrick Brennan CSsR (1877-1952)

After the hymns, His Excellency Archbishop Maury Buendía, the Apostolic Nuncio to Great Britain, will address the people, followed by Bishop Dougan.

SOLEMN BLESSING

Bishop Dougan: The Lord be with you.

All: **And with your spirit.**

Deacon: Bow down for the blessing.

Bishop Dougan: O God, who care for your people with gentleness
and rule them in love,
endow with the Spirit of wisdom
those to whom you have handed on authority to govern,
that the flourishing of a holy flock
may become the eternal joy of its shepherds.

All: **Amen.**

Bishop Dougan: As in your majestic power
you allot the number of our days
and the measure of our years,
look favourably upon our humble service
and confer on your time the abundance of your peace.

All: **Amen.**

Bishop Dougan: Give a happy outcome to the tasks
that through your grace you have laid upon me,
whom you have raised to the rank of Bishop;
make me pleasing to you in the fulfilment of my duties,
and so guide the hearts of people and pastor,
that the obedience of the flock may never fail the shepherd
nor the care of the shepherd be lacking from the flock.

All: **Amen.**

Bishop Dougan: And may almighty God bless all of you,
who are gathered here,
the Father, ✠ and the Son, ✠ and the Holy ✠ Spirit.

All: **Amen.**

Deacon: Go in peace, glorifying the Lord by your life.

All: **Thanks be to God.**

RECESSIONAL HYMNS

Ninian of Galloway

Ninian of Galloway, homage we fondly pay and tribute bring;
Saint by our Church proclaimed, Scotland's apostle named.
Thy praise we sing, thy praise we sing.

Born of our Scottish race, God led thee forth by grace to find in Rome;
that pearl so richly priced, that faultless creed of Christ.
And bear it home, and bear it home.

Softly the Christian morn, dawned o'er the lone Whithorn, like kindly sun.
Nobly thy loyal band, led by thy sure command.
Our kingdom won, our kingdom won.

Where once thy footsteps trod, unquenched the fires of God, await thy hand;
renew thy fervent care, tender to God our prayer.
To bless our land, to bless our land.

Words: Joseph McHardy. Music: Francis Duffy (*Candida Casa*).

Immaculate Mary

Immaculate Mary! Our hearts are on fire;
that title so wondrous fills all our desire.

Ave, ave, ave Maria! Ave, ave, ave Maria!

We pray for God's glory; may his kingdom come!
We pray for his vicar, our father, and Rome.

We pray for our mother the Church upon earth,
and bless, sweetest lady, the land of our birth.

For poor, sick, afflicted thy mercy we crave;
and comfort the dying, thou light of the grave.

In grief and temptation, in joy or in pain,
we'll ask thee, our mother, nor seek thee in vain.

In death's solemn moment, our mother, be nigh;
as children of Mary, O teach us to die.

And crown thy sweet mercy with this special grace,
and worship in heaven God's ravishing face.

To God be all glory and worship for aye;
to God's virgin mother an endless Ave.

After the Ordination Mass, a warm invitation is extended to all present to St Matthew's Academy, Jacks Road, Saltcoats, KA21 5NT for a buffet reception. Adequate car parking is available at the school.

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Front cover:
Mosaic of St Ninian from the Crypt Chapel
of the former Pontifical Scots College, Rome.

BISHOPS OF GALLOWAY SINCE THE RESTORATION OF THE HIERARCHY IN 1878

John McLachlan (1878-1893): born at Glasgow, 7th September 1826; ordained priest at Rome 16th March 1850; nominated bishop of Galloway, 22nd March 1878, and consecrated at Glasgow, 23rd May 1878; died Dumfries, 16th January 1893.

William Turner (1893-1914): born at Aberdeen, 12th December 1844; ordained priest at Rome, 26th April 1868; nominated bishop of Galloway, 16th June 1893, and consecrated at Dumfries, 25th July 1893; died Dumfries, 19th January 1914.

James William McCarthy (1914-1943): born at Newcastle-on-Tyne, England, 30th January 1853; ordained priest at Glasgow, 4th May 1879; nominated bishop of Galloway, 25th May 1914, and consecrated at Dumfries, 9th June 1914; died Dumfries, 24th December 1943.

William Henry Mellon (1943-1952): born at Edinburgh, 6th January 1877; ordained priest at Rome, 29th March 1902, nominated titular bishop of Daulia and coadjutor bishop of Galloway, 21st August 1935, and consecrated at Edinburgh, 28th October 1935; succeeded to Galloway, 24th December 1943; died Dumfries, 2nd February 1952.

Joseph Michael McGee (1952-1981): born at Monzievaird and Strowan, Perthshire, 13th December 1904; ordained priest at Valladolid, 25th May 1929; nominated bishop of Galloway, 19th July 1952, and consecrated at Dumfries, 11th November 1952; resigned, 4th April 1981; died Prestwick, 5th March 1983.

Maurice Taylor (1981-2004): born at Hamilton, Lanarkshire, 5th May 1926; ordained priest at Rome, 2nd July 1950; nominated bishop of Galloway, 4th April 1981, ordained at Coodham, Kilmarnock, Ayrshire, 9th June 1981; retired, 28th May 2004.

John Cunningham (2004-2015): born at Paisley, 22nd February 1938; ordained priest at Paisley, 29th June 1961; nominated bishop of Galloway, 7th April 2004; ordained at Ayr, 28th May, 2004; retired 14th February 2015.

William Nolan (2015-2022): born at Motherwell, 26th January 1954; ordained priest at Motherwell, 30th June 1977; nominated bishop of Galloway, 22nd November 2014; ordained at Kilmarnock, 14th February 2015; translated as Archbishop of Glasgow 26th February 2022.

Francis (Frank) Dougan (2024-) was born on 8 December 1972 in Lanark. After graduating in law, he was awarded a licentiate in canon law.

He received priestly ordination on 27 June 2001, and was incardinated in the diocese of Motherwell.

He has held the following offices: assistant priest of Our Lady and Saint Anne of Cadzow, Hamilton and chaplain of Holy Cross High School in Hamilton (2001-2006); vice rector of the Pontifical Scottish College in Rome (2006-2012); parish priest of Saint Mark and Saint Anthony in Rutherglen and chaplain of Trinity High School in Hamilton (2013-2021); since 2013, canonical advisor in the diocese of Motherwell; since 2017, adjunct judicial vicar at the Interdiocesan Ecclesiastical Tribunal; since 2021, parish priest of Our Lady of Lourdes in East Kilbride, chaplain of Hairmyres General Hospital in East Kilbride, and chaplain at Saint Andrew's and Saint Bride's High School in East Kilbride.



THE SEE OF NINIAN

These few short remarks about the history of Galloway Diocese are no more than and are certainly a lot less than all that is encompassed in the excellent work edited by Dr Raymond McCluskey and published in 1997, 'The See of Ninian. A History of the Medieval Diocese of Whithorn and the Diocese of Galloway in Modern Times'. Those wishing a scholarly but accessible account of the development of our diocese are directed to that source.

To tackle the history of our Diocese, one approach is to do as Caesar did with Gaul, divide it into three parts: from the origins of Christianity to 1100; from 1100 until the Reformation; and from the Reformation to the present day. This would seem to suggest continuity, but there are those who would highlight two points of discontinuity *viz.* the middle of the ninth century until the beginning of the twelfth century (described by one historian as 'shrouded in almost impenetrable fog') and the period from 1560 until 1878 when there was no Catholic Bishop of Galloway. Perhaps two points of qualification are necessary. The 'impenetrable fog' referred to is simply a lack of written historical evidence, but there is plenty of evidence 'on the ground' that a vigorous parish structure continued between the ninth and twelfth centuries and as Dr Richard Oram pointed out in the volume cited above: 'Without bishops to consecrate churches, ordain priests and bless chrism, regular ecclesiastical life would have broken down.' The second point of qualification seems almost antithetical to the first, but surely it is rather the corollary, that although there was no Catholic Bishop between 1560 and 1878, the people of God remained in Galloway, both the people of God of the reformed tradition expressing our common Creed and the increasing numbers of Catholic Christians whose needs were met by effective interim measures until the restoration of the hierarchy in 1878.

The earliest genuine evidence we have for Christianity in our diocese is archaeological. Common academic opinion would be that the earliest identifiable Christian artefacts from Whithorn and other sites have a mid-fifth century date and one of our great joys as a diocese is that in addition to St Ninian, we can name other names from that time, both lay and religious. We can name Latinus, Ides, Viventius, Mavorius and Ventidius. From the carved stones we can establish that there was a thriving and developed Christian community both in the Machars and the Rhinns of Galloway. Under St Ninian's leadership Whithorn became a great centre of learning and evangelisation. One scholar has even commented that in Irish lives of

the saints, it became a convention that you had to claim a Whithorn education for them. Daphne Brook, an authority on early Christian Galloway writes most movingly that the evidence points to 'the growth of a holy place of rare authenticity.'

By the late seventh century, the old British diocese was in decline and it was subsumed into the Northumbrian Church under its first Anglian Bishop, Pechthelm. Under Northumbrian control the diocese of Galloway flourished. A good, short summary of the achievements of the early years is given by Daphne Brook in 'The See of Ninian':

'It began with the shining white cabin (Candida Casa) – a point of light in darkness. A colony of Gaulish dedicated religious were led by a British bishop to a new home and mission base... The Gospel was carried to the southern Picts and the Britons of Strathclyde. Bishops and scholars like St Wynnen were dispatched to Ireland to offer nurture to the young churches there.

Literary sources came with the Northumbrian bishopric, the precinct at Whithorn was enlarged, with new handsome buildings. Books were written in its *scriptorium*, and letters were carried to and from the continent... a network of mother churches, chapels and stone crosses spread across Galloway... It is a history of a highly organised Christian society.'



*A view of the beach from inside
St Ninian's Cave, Whithorn*

During the Middle Ages and into the Renaissance and Reformation periods the diocese of Galloway was subjected to all the pressures associated with a complex and turbulent period in our country's history. Above all else there was the evolving question of allegiance. Would Galloway be an English or a Scottish Diocese? To which of the many warring parties within Scotland would the Bishop of Galloway owe allegiance? Who had the highest claim on the allegiance of the Bishop of Galloway, the crown or the people of his diocese?

For much of this central period in the history of the Diocese, the Bishop of Galloway certainly from the time of Bishop Gilla-Aldan, was consecrated by and took an oath of allegiance to the Archbishop of York. This allegiance to the Archdiocese of York lasted through the reign of David I and down through the period of the Wars of Independence and it was not until the consecration of Michael de Mackenlagh in 1355 as Bishop of Galloway that the link with York was severed.

It was not the only link that was severed, so too increasingly was that between the Bishop and his people. As Richard Oram has commented '...Mackenlagh's episcopate marked a turning point in the history of the see. Whereas his predecessors had been powerful figures in Galwegian society, and many had been renowned for their spirituality, from the middle of the fourteenth century the holders of the see were chiefly careerists and benefice-seekers, often getting elevation as a reward for loyal service to the Black Douglas lords of Galloway and, after 1455, as servant of the crown. This was to be the continuing pattern up to the Reformation when the last pre-restoration Bishop of Galloway, Alexander Gordon, transferred his allegiance to the Reformed Church in 1560.

Perhaps the best way of tackling the final part of the history of our diocese is to begin with the restoration of the hierarchy in 1878 and the appointment of Bishop John McLachlan. This is not a starting point, but it is a pivotal one, pivotal in that process described by Bernard Aspinwall in these terms: '...the history of the modern diocese is a tale of ordinary folk achieving extraordinary feats. It expresses unity in diversity.' Diversity there certainly was, town people and country people, mostly poor but some very wealthy, native Scots, Irish, Italian, Polish, Lithuanian, Spanish, French and the list could go on. There was a need for unity, order and stability. In Bernard Aspinwall's words 'The Church in Scotland needed stability and order to win a hearing for its message before a hostile audience, to secure income to service her debts and work for her children.' From the 1870's right through to the Second World War and beyond the vision and thrust came from the hierarchy and clergy, but the ground work and the money came from the people of God. The Church was stabilised on three foci, the home, the school and the parish. The value and role of each element has again been captured beautifully by Bernard Aspinwall: 'The focus on the home increased the sense of Catholicity but also reflected the powerlessness of Catholics outside in the larger world – denigrated, despised and usually disfranchised. The family fortress, with its 'privatised' religion, sustained the faith against various external challenges. That safe haven persisted until the rapid social

changes after 1945 and the religious changes after Vatican II'. As for the local parish church: '...churches in a way became the drawing rooms of the poor. They were pleasing, comfortable and filled with music, incense and communal celebrations of friends.' Of schools there is this telling comment: 'The Sisters of the Cross and Passion opened the first Catholic secondary school in Ayrshire in 1921... A solid Catholic infrastructure was taking shape. In exercising their Christian calling, the nuns were closing the gaps in the encircled wagon train: the enemies of the faith would have very limited opportunities for proselytism. Catholics might begin to advance themselves.' With that advancement would come not just the opportunity, but the obligation to uncircle the wagon train and go out to the world carrying the Good News.

A key moment in the history of our Diocese and one whose consequences have not as yet been realised was the Renew process introduced by Bishop Taylor in 1986-88. We need to remind ourselves of the fruits of that process and the potential it released (and continues to release):

- recognition of the local Church (diocese/parish) as a communion and the consequences of that;
- an awareness of the Church (i.e. us) with its mission of evangelising;
- realisation of the giftedness of all the baptised, empowered to serve others;
- a great flowering of lay ministry, both in the liturgy and in service to those in need;
- the discovery of small faith-sharing groups;
- widespread use of and familiarity with the scriptures;
- a serious commitment to Christian unity;
- an awareness of God's call to each of us to conversion, renewal and holiness.

The late Bishop Maurice Taylor wrote in his epilogue to 'The See of Ninian. A History of the Medieval Diocese of Galloway and the Diocese of Galloway in Modern Times': "It is unwise to write contemporary history. One can appear very insightful in informal conversation but to commit one's views to paper and publication is to invite the scorn of posterity".

At the risk of inviting the scorn of posterity, it is perhaps necessary to update this short account of the See of Ninian in the light of events occurring since the ordination of Bishop Nolan in 2015.

The great upheaval of Covid overtook our world and affected us as a Church in ways no one could have foreseen nine years ago. Who could have anticipated locked churches, the celebration of Mass with only the celebrant present, the onset of 'livestreaming', the inability of priests to visit the sick and the dying and the numerous other difficulties and restriction of the time. While there was much deserved praise for those who selflessly went to the assistance of others, there is no doubt that Covid was a catastrophe at a variety of levels not the least of which was the enforced separation of Christians, those whose vocation is to live in communion with each other and with the world. The journey of the Pilgrim Church came to an enforced halt. Even now we must meet the challenge of recovering lost ground.

It is well worth revisiting the eight fruits of the Renew process (see above) as a 'Synodal Church in Mission' "...walking with Christ towards the kingdom, together with all humanity; mission-oriented, coming together at the different ecclesial levels of life listening to one another, in dialogue and discernment, building consensus". (Paraphrased from 'A Synodal Church in Mission', The summary report of the Synod on Synodality, October 2023.)

Father Philip Kitchen

Let us pray.

*Lord our God,
you brought to our country
the faith of the Apostles
through the teaching of St Ninian.
Grant that we who have received from him
the light of your truth
may remain strong in faith
and active in works of charity.*

We ask this through Christ our Lord. Amen.

