

PARISH NEWSLETTER

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Parish of St. Mary’s, Arisaig & St. Donnan’s, Isle of Eigg
Parish of Our Lady of Perpetual Succour & St Cumin’s, Morar;
St. Patrick’s, Mallaig & St. Columba’s, Isle of Canna

BIRTHDAY MASSES:

Ad multos annos!

Weekday Services (7th January – 12th January)

Monday	Morar: 10.15 am
Tuesday	Mallaig: 5.00 pm
Wednesday	Arisaig: 10.15 am
Thursday	Mallaig: 10.15 am
Friday	Morar: 10.15 am
Saturday	Arisaig: 10.15 am

Sunday Masses 12th/13th January (The Baptism of the Lord - C)

Saturday (Vigil-Mass) 6:00 pm	Morar
Sunday 10:00 am	Arisaig
Sunday 11:30 am	Mallaig

Exposition of the Blessed Sacrament / Devotions:

Morar: after Mass on Friday

Sacrament of Reconciliation (unless announced otherwise):

1 st Saturday of the month 10:30 am	Arisaig
3 rd Saturday of the month 5:00 pm	Mallaig
2 nd , 4 th , 5 th Saturday of the month 5:00 pm	Morar

Housebound visits this week

COLLECTIONS:

Morar/Mallaig:	
30.12	TOTAL £399 (Gift Aid £247.50)
Arisaig:	
23.12	TOTAL £365.40 (Gift Aid £216.40)
30.12	TOTAL £205.10 (Gift Aid £92.36)

ANNIVERSARIES/MM: James MacDonald; Jim Wright; Angus MacDonald (Gorten) 6/1/1973; Ronald MacDonald (Ronnie Kilmory) 26/12; Angus and Violet MacKenzie; Johnny Finlay, Kenneth and Lizzie Ann MacKenzie.

Eternal rest...

The Epiphany (C)

6th January 2019

*R) All nations shall fall prostrate before you, O Lord.
Alleluia, alleluia! We saw his star as it rose and have come to do the Lord homage. Alleluia!*

MESSAGE OF HIS HOLINESS
POPE FRANCIS
FOR THE CELEBRATION OF
THE
52nd WORLD DAY OF PEACE

1 JANUARY 2019

Good politics is at the service of
peace

1. “Peace be to this house!”

In sending his disciples forth on mission, Jesus told them: “Whatever house you enter, first say, ‘Peace be to this house!’ And if a son of peace is there, your peace shall rest upon him; but if not, it shall return to you” (Lk 10:5-6).

Bringing peace is central to the mission of Christ’s disciples. That peace is offered to all those men and women who long for peace amid the tragedies and violence that mark human history.[1]The “house” of which Jesus speaks is every family, community, country and continent, in all their diversity and history. It is first and foremost each individual person, without distinction or discrimination. But it is also our “common home”: the world in which God has placed us and which we are called to care for and cultivate.

So let this be my greeting at the beginning of the New Year: “Peace be to this house!”



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facebook.com/catholicroughbounds

2. The challenge of good politics

Peace is like the hope which the poet Charles Péguy celebrated.[2] It is like a delicate flower struggling to blossom on the stony ground of violence. We know that the thirst for power at any price leads to abuses and injustice. Politics is an essential means of building human community and institutions, but when political life is not seen as a form of service to society as a whole, it can become a means of oppression, marginalization and even destruction.

Jesus tells us that, “if anyone would be first, he must be last of all and servant of all” (Mk 9:35). In the words of Pope Paul VI, “to take politics seriously at its different levels – local, regional, national and worldwide – is to affirm the duty of each individual to acknowledge the reality and value of the freedom offered him to work at one and the same time for the good of the city, the nation and all mankind”.[3]

Political office and political responsibility thus constantly challenge those called to the service of their country to make every effort to protect those who live there and to create the conditions for a worthy and just future. If exercised with basic respect for the life, freedom and dignity of persons, political life can indeed become an outstanding form of charity.

3. Charity and human virtues: the basis of politics at the service of human rights and peace

Pope Benedict XVI noted that “every Christian is called to practise charity in a manner corresponding to his vocation and according to the degree of influence he wields in the polis... When animated by charity, commitment to the common good has greater worth than a merely secular and political stand would have... Man’s earthly activity, when inspired and sustained by charity, contributes to the building of the universal city of God, which is the goal of the history of the human family”.[4] This is a programme on which all politicians, whatever their culture or religion, can agree, if they wish to work together for the good of the human family and to practise those human virtues that sustain all sound political activity: justice, equality, mutual respect, sincerity, honesty, fidelity.

In this regard, it may be helpful to recall the “Beatitudes of the Politician”, proposed by Vietnamese Cardinal François-Xavier Nguyễn Văn Thuận, a faithful witness to the Gospel who died in 2002:

Blessed be the politician with a lofty sense and deep understanding of his role.

Blessed be the politician who personally exemplifies credibility.

Blessed be the politician who works for the common good and not his or her own interest.

Blessed be the politician who remains consistent.

Blessed be the politician who works for unity.

Blessed be the politician who works to accomplish radical change.

Blessed be the politician who is capable of listening.

Blessed be the politician who is without fear.[5]

Every election and re-election, and every stage of public life, is an opportunity to return to the original points of reference that inspire justice and law. One thing is certain: good politics is at the service of peace. It respects and promotes fundamental human rights, which are at the same time mutual obligations, enabling a bond of trust and gratitude to be forged between present and future generations.

4. Political vices

Sadly, together with its virtues, politics also has its share of vices, whether due to personal incompetence or to flaws in the system and its institutions. Clearly, these vices detract from the credibility of political life overall, as well as the authority, decisions and actions of those engaged in it. These vices, which undermine the ideal of an authentic democracy, bring disgrace to public life and threaten social harmony. We think of corruption in its varied forms: the misappropriation of public resources, the exploitation of individuals, the denial of rights, the flouting of community rules, dishonest gain, the justification of power by force or the arbitrary appeal to *raison d'état* and the refusal to relinquish power. To which we can add xenophobia, racism, lack of concern for the natural environment, the plundering of natural resources for the sake of quick profit and contempt for those forced into exile.

5. Good politics promotes the participation of the young and trust in others

When the exercise of political power aims only at protecting the interests of a few privileged individuals, the future is compromised and young people can be tempted to lose confidence, since they are relegated to the margins of society without the possibility of helping to build the future. But when politics concretely fosters the talents of young people and their aspirations, peace grows in their outlook and on their faces. It becomes a confident assurance that says, “I trust you and with you I believe” that we can all work together for the common good. Politics is at the service of peace if it finds expression in the recognition of the gifts and abilities of each individual. “What could be more beautiful than an outstretched hand? It was meant by God to offer and to receive. God did not want it to kill (cf. Gen 4:1ff) or to inflict suffering, but to offer care and help in life. Together with our heart and our intelligence, our hands too can become a means of dialogue”.[6]

Everyone can contribute his or her stone to help build the common home. Authentic political life, grounded in law and in frank and fair relations between individuals, experiences renewal whenever we are convinced that every woman, man and

generation brings the promise of new relational, intellectual, cultural and spiritual energies. That kind of trust is never easy to achieve, because human relations are complex, especially in our own times, marked by a climate of mistrust rooted in the fear of others or of strangers, or anxiety about one's personal security. Sadly, it is also seen at the political level, in attitudes of rejection or forms of nationalism that call into question the fraternity of which our globalized world has such great need. Today more than ever, our societies need "artisans of peace" who can be messengers and authentic witnesses of God the Father, who wills the good and the happiness of the human family.

6. No to war and to the strategy of fear

A hundred years after the end of the First World War, as we remember the young people killed in those battles and the civilian populations torn apart, we are more conscious than ever of the terrible lesson taught by fratricidal wars: peace can never be reduced solely to a balance between power and fear. To threaten others is to lower them to the status of objects and to deny their dignity. This is why we state once more that an escalation of intimidation, and the uncontrolled proliferation of arms, is contrary to morality and the search for true peace. Terror exerted over those who are most vulnerable contributes to the exile of entire populations who seek a place of peace. Political addresses that tend to blame every evil on migrants and to deprive the poor of hope are unacceptable. Rather, there is a need to reaffirm that peace is based on respect for each person, whatever his or her background, on respect for the law and the common good, on respect for the environment entrusted to our care and for the richness of the moral tradition inherited from past generations.

Our thoughts turn in a particular way to all those children currently living in areas of conflict, and to all those who work to protect their lives and defend their rights. One out of every six children in our world is affected by the violence of war or its effects, even when they are not enrolled as child soldiers or held hostage by armed groups. The witness given by those who work to defend them and their dignity is most precious for the future of humanity.

7. A great project of peace

In these days, we celebrate the seventieth anniversary of the Universal Declaration of Human Rights, adopted in the wake of the Second World War. In this context, let us also remember the observation of Pope John XXIII: "Man's awareness of his rights must inevitably lead him to the recognition of his duties. The possession of rights involves the duty of implementing those rights, for they are the expression of a man's personal dignity. And the possession of rights also involves their recognition and respect by others".[7]

Peace, in effect, is the fruit of a great political project grounded in the mutual responsibility and interdependence of human beings. But it is also a challenge that demands to be taken up ever anew. It entails a conversion of heart and soul; it is both interior and communal; and it has three inseparable aspects:

- peace with oneself, rejecting inflexibility, anger and impatience; in the words of Saint Francis de Sales, showing "a bit of sweetness towards oneself" in order to offer "a bit of sweetness to others";

- peace with others: family members, friends, strangers, the poor and the suffering, being unafraid to encounter them and listen to what they have to say;

- peace with all creation, rediscovering the grandeur of God's gift and our individual and shared responsibility as inhabitants of this world, citizens and builders of the future.

The politics of peace, conscious of and deeply concerned for every situation of human vulnerability, can always draw inspiration from the Magnificat, the hymn that Mary, the Mother of Christ the Saviour and Queen of Peace, sang in the name of all mankind: "He has mercy on those who fear him in every generation. He has shown the strength of his arm; he has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly; ...for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his children for ever" (Lk 1:50-55).

From the Vatican, 8 December 2018

SPECIAL COLLECTIONS: Our Special Collection is at the Crib during Christmastide. **Today we have a Special Collection for Justice and Peace.** Letter from Bishop Nolan will be read out. On 19th/20th January, we will have a Special Collection for Scottish Catholic Education Service. On 26th/27th January, a Missionary from St. Patrick's Missionary Society will make a Mission Appeal.

JUSTICE AND PEACE: In Scotland the Day of Prayer for Justice and Peace takes place on Sunday 6th January, Feast of the Epiphany. The Scottish Catholic Justice and Peace Commission was formed in 1979. It is the Scottish Commission of the Pontifical Council *Justitia et Pax*. From the outset, the Commission combined its function as the Bishops' advisory body on issues of social justice, international peace and human rights with the responsibility for networking existing newly formed local parish groups. This dual direction has continued ever since and gives the Commission a certain balance. Throughout its history, policy has been formulated at all levels under the supervision of the Bishops' conference. The constituency of Justice and Peace is over a thousand people out of an active Catholic population in Scotland of about 225,000. Each of Scotland's eight dioceses is entitled to send an official representative to the National Commission. Also represented are the religious, missionary and secular clergy; youth and ecumenical representatives; and SCIAF – the Scottish Catholic International Aid Fund, our sister agency. Along with the Bishop President and Chair and Vice-Chair these constitute the voting strength of the Commission. This Commission meets quarterly. A Standing Committee which includes President, Chair, vice-Chair, may convene for urgent decisions. The Commission is serviced by a part time National Office staff of two.

CRIB COLLECTION: Please remember the Crib's Missionary Children collection. Encourage our youngsters to make their own modest contributions. Next Sunday will be the last you can make a donation. As the Christmas Season ends with the Feast of the Baptism of the Lord, I would like to ask you to remove the Cribs and Christmas Decorations after next Sunday. Thank you so much for your assistance with this.

VISITORS: We welcome all the Visitors to our area. Hope you have a nice and pleasant stay. If you like our Parishes, please follow our page on Facebook!

PERSONAL: My parents' Christmas Break has come to an end. I took them to Fort William last Friday to catch the bus to the airport. They are very grateful for all the signs of affection that they have received while here: Masses, cards, meetings, lunches, dinners. I miss them greatly. Unfortunately, their flight was delayed in Glasgow, so they missed their connection to Gdansk. They stayed in Amsterdam for the night (quite an adventure) to catch the flight on the following day.

FOOD BANK NEEDS OUR HELP: Winter is upon us and the demand for assistance of this form is growing. A lot of people during the summer months depend on seasonal jobs to provide for themselves and their families, however, when winter comes, these jobs are unavailable, and houses need to be heated children and vulnerable people fed. Therefore, I would like to ask you to help Fort William Food Bank. Sheila, working in the Coop, is helping to organise some form of stable connection between Arisaig/Morar/Mallaig and Fort William Food Bank. Please, consider buying a few extras and leaving them in the Coop for the most vulnerable ones.

WINTER IS HERE: The past few days has shown us that what we might face this year is a harsh winter. This will lead to higher heating bills for our churches. If you would like to make a donation for Heating and Lighting in Memory of your loved ones, please feel free to do so. I will include the names in our newsletter and of course the Parish Community will pray for our faithful departed. I am very grateful for your generosity.

MONSIGNIOR GERARD MACKAY RIP: Monsignor Gerard McKay died in hospital in Rome after bravely battling illness for several years. May he rest in peace. As well as ministering within several parishes of our diocese of Argyll and the Isles he also used his Canon Law expertise for the service of the Church nationally and at the Vatican. We extend our condolences to Monsignor McKay's family and friends. His funeral Mass was celebrated in San Lorenzo in Damaso, Rome on Friday 4th January at 11am. On Monday 7th January Bishop Brian will offer Mass for Monsignor Gerard in St. Columba's Cathedral, Oban at 12 noon. This gives us an opportunity to gather as a diocese to pray for the Monsignor. All are welcome. Please keep Monsignor Gerard in your prayers as well as his family.

WE PRAY FOR THE SICK: There are a lot of people not well at the moment and require our constant prayers and support.

Almighty and Eternal God, You are the everlasting health of those who believe in You. Hear us for Your sick servants for whom we implore the aid of Your tender mercy, that being restored to bodily health, they may give thanks to You in Your Church. Through Christ our Lord.

ARISAIG PARISH:

CHRISTMAS HAMPER: Raised £116.

MORAR PARISH:

CHURCH LOTTERY: Have you bought your ticket today? It is a great way of showing support.

CHRISTMAS HAMPER: Raised £112.

At the Angelus on New Year's Day – the Solemnity of Mary the Mother of God – Pope Francis reflects on the the traditional blessing given in the first reading from the day's liturgy.

By Christopher Wells

The image of Mary holding Jesus in her arms was the starting point for Pope Francis in his reflection for the Angelus on the Solemnity of Mary the Mother of God. "In this way, showing us Jesus, the Saviour of the world, she, the mother, *blesses us,*" he explained. "She blesses the journey of every man and every woman in this year that is beginning, and that will be *good* precisely in the measure in which each one will welcome the *goodness* of God that Jesus came to bring into the world." The Holy Father turned to the first reading from the day's liturgy, which gives us the "most ancient blessing" used by the Israelite priests to bless the people: "The LORD bless you and keep you. The LORD let His face shine upon you and be gracious to you. The LORD turn His face to you and give you peace. The Pope explained that in the Bible, "the name represents the very reality that is being invoked," so that in this blessing, the invocation of the name of God – "LORD" – means offering God's "beneficial strength" to those who receive the blessing. n mentioning the "face" of the Lord, the priest asks God to grant His mercy and peace to those being blessed. The "face" of God represents His glory, which no man can look upon and live, the Pope said. But although God's glory, which is "all Love" remains inaccessible in this life, the grace of Love shines upon and illuminates every creature, especially "the men and women in whom it is most fully reflected." And this, Pope Francis said, brings us back to the image of Mary, showing us her Son, Jesus Christ, the Saviour of the world. "He is the Blessing for every person and for the whole human family," the Pope insisted. "He is the outpouring of grace, of mercy, and of peace."