

**BIRTHDAY MASSES: .....Ad multos annos!**

*Please note this is for guidance only and may change at the last minute. Apologies for any inconvenience*

**Weekday Services (4<sup>th</sup> November – 9<sup>th</sup> November)**

Monday <i>St Charles Borromeo</i> .....	Morar: 10.15 am
Tuesday .....	Mallaig: 10.15 am
Wednesday .....	no Mass
Thursday .....	no Mass
Friday .....	no Mass
Saturday <i>Blessed John Duns Scotus</i> .....	Arisaig: 10.15 am

**Sunday Masses 9<sup>th</sup> November/10<sup>th</sup> November (32<sup>nd</sup> Sunday of the Year - C)**

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

**Weekday Services (11<sup>th</sup> November – 16<sup>th</sup> November)**

Monday .....	Morar: 10.15 am
Tuesday <i>St Josaphat</i> .....	Mallaig: 5.00 pm
Wednesday .....	Arisaig: 10.15 am
Thursday .....	Mallaig: 10.15 am
Friday .....	Morar: 10.15 am
Saturday <i>St Margaret of Scotland</i> .....	Arisaig: 10.15 am

**Sunday Masses 16<sup>th</sup> November/17<sup>th</sup> November (33<sup>rd</sup> Sunday of the Year - C)**

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

**Weekday Services (18<sup>th</sup> November – 23<sup>rd</sup> November)**

Monday .....	Morar: 10.15 am
Tuesday .....	no Mass
Wednesday .....	no Mass
Thursday .....	no Mass
Friday.....	Morar: 10.15 am
Saturday .....	Arisaig: 10.15 am

**Sunday Masses 23<sup>rd</sup> November/24<sup>th</sup> November (Christ the King Sunday - C)**

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

**Sacrament of Reconciliation (unless announced otherwise):**

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

*Housebound visits this week.....Mallaig, Morar and Arisaig after Fr Stan's return*

**ANNIVERSARIES/MM:** Anna Liesha MacKellaig 10.11.2018; Irene MacKellaig (Birthday Ann.) 5/11; John Alfred Kyte 08.11.1989;



*Eternal rest...*

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# PARISH NEWSLETTER

CATHOLICROUGHBOUNDS.ORG  
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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**

**31<sup>st</sup> Sunday of the Year (C)**

**3<sup>rd</sup> November 2019**

*R) I will bless your name for ever, O God my King'*

**Alleluia, alleluia! Blessings on the King who comes, in the name of the Lord! Peace in heaven and glory in the highest heavens! Alleluia!**

**32<sup>nd</sup> Sunday of the Year (C)**

**10<sup>th</sup> November 2019**

*R) I shall be filled, when I awake, with the sight of your glory, O Lord.*

**Alleluia, alleluia! Stay awake, praying at all times for the strength to stand with confidence before the Son of Man. Alleluia!**

**33<sup>rd</sup> Sunday of the Year (C)**

**17<sup>th</sup> November 2019**

*R) The Lord comes to rule the peoples with fairness.*

**Alleluia, alleluia! Stay awake, praying at all times for the strength to stand with confidence before the Son of Man. Alleluia!**

**VISITORS:** We welcome all the Visitors to the Parishes!

**NOVEMBER DEAD LIST:** November is the Month of the Holy Souls. Our Masses during that month will be offered for our deceased Parents, Relatives, Friends and all whom you wish to pray. There are brown Envelopes designated at the back of the church specially for that purpose. Please, try to return the envelopes as soon as possible so that I could divide them like last year to be read out at each Sunday Mass in November.

**FR STAN AWAY AND SUPPLY:** I will be away on Tuesday 5<sup>th</sup> November and be back on 21<sup>st</sup> November. Fr Willy Slavin will be staying in Morar Chapel House between 8<sup>th</sup>-18<sup>th</sup> November. I am very grateful for your patience and understanding.

**SPECIAL COLLECTION:** Our next Special Collection will be for the Youth Trip on 10<sup>th</sup> November. Please, be as generous as possible. We are very proud of our youngsters and their contribution in the Parish.

**FIRST CONFESSION / FIRST COMMUNION CLASSES:** Classes will begin today, 3<sup>rd</sup> November, after Sunday Mass in Mallaig. We will be using the new meeting room once it is completed. My thanks to our Parish Catechist, Lindsay Murray, for leading the classes. She has been doing so quietly for years. It is so important to have people other than clergy, who can train and teach the Children in Faith, other than Parents of course.

**FOOD BANK NEEDS OUR HELP:** Please, continue with your generosity!

**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:

**MULTI FUEL FIREPLACE:** My thanks to John MacKay for removing the Fireplace. Our last visitors tried to start it despite instructions not to do so. I could not risk it having it in any longer.

**NEW DOOR MAT:** My thanks to Lilian MacDonald for her help with choosing the Mat for the entrance. New floor has to be protected. Upon my return, I will also make sure we have proper tools to maintain and clean the floor properly.

**ROOF AND GUTTER REPAIR:** My thanks to John MacKay for undertaking repairs on the Boiler Room. The gutters were really bad, and the roof was leaking. We do not want our New Heating System to suffer. This has been possible thanks to a donation we received. Please, pray for our donors.

**REMEMBRANCE SUNDAY:** This year, the prayer at the Memorial will take place on 10<sup>th</sup> November at 9.30am. Fr Slavin will lead in prayer. We pray for all those who offered their lives so that me might be free.

### MORAR PARISH:

**PARISH LOTTERY:** Please continue your support.

**NEW VESTRY/CONFESSIONAL:** As you can see, assembly has been finished and we are waiting for the end effect once it is all painted and the lights are changed. This will be done no earlier than 25<sup>th</sup> November, as Duncan is going on Holiday. In the meantime, the Confessional and the Vestry will be in use. New heating system has been installed to keep the place warm and dry. Bishop McGee will come on 22<sup>nd</sup> December to Bless both the Confessional and the Vestry. We still need to order some blinds for the back, but that can be done once everything is painted. My thanks to all the ladies who came and helped with the cleaning and moving to the new Vestry.

**CHAPEL HOUSE IN MORAR:** Thank you once again for all the work. My special thanks to all the cleaners who responded to the appeal. House is so cosy and warm. It is a real pleasure to live in and this modernisation will make sure others will enjoy it in the future as well.

**BINGO NIGHT:** It was very kind of Sine and Gavin to offer us the use of the West Highland Hotel to hold the Bingo for the Parish. It will take place on Friday, 29<sup>th</sup> November at 7pm. Please, make a note of it in your diary and consider helping out. In my absence, please, do not let this initiative to diminish. I am sure you can handle the preparations and it is going to be a huge success.

### **COLLECTIONS:**

<b>Morar/Mallaig:</b>	
29.09 .....	£472 (including £330 of Gift Aided Donations)
<b>Arisaig:</b>	
29.09 .....	£313.78 (including £117.50 of Gift Aided Donations)
06.10 .....	£248.20 (including £103.30 of Gift Aided Donations)
13.10 .....	£231.05 (including £66.50 of Gift Aided Donations)
20.10 .....	£170.20 (including £60.70 of Gift Aided Donations)
Missio Scotland .....	£118.20
27.10 .....	£346.55 (including £177.35 of Gift Aided Donations)

By P. PABLO MORA, S.J. *part of the editorial on the last Synod in Rome*

#### **PART I**

The city and the distorted view of the forest

Currently 75 to 80 per cent of the total population of the Amazon, numbering approximately 34 million, live in cities. They are large, medium and small and they have already become part of the Amazon landscape. Migration to this region continues to be increasingly nourished and fluid for various reasons: employment offered by extractive companies, national or foreign, encouraged by agreements with the government; the colonization of the territory from neighboring regions opening businesses and demanding and offering health services, education, food, communication, entertainment, and so on. The Amazon has become a powerful magnet that attracts migrants from other cultures and customs, offering them a life of new opportunities or earnings and a promising future.

What is the mentality brought by these new guests to the Amazon? It is a mentality that tacitly or explicitly supports an extractivist model of natural resources where the forest is considered only an economic good. Moreover, it is a neo-colonizing mentality that still sees the original peoples with the prejudices of a collective illusion that was born with the first colonizers and has been fed and sustained by the media. They're still seen as enemies of civilization and considered "savages."(4) Others show a paternalistic attitude by calling them "indiecitos", and consider them dependent people who need our help. Still others consider them idle or lazy without even asking themselves what they consider "productive". And there is no shortage of those who idealize the original peoples, thinking of them as members of an ideal society that in reality never existed and never will exist, because it conceives them without the limitations and imperfections of any human group.

#### **The nightmare of cities**

But the dreams of well-being, security and wealth of migrants in Amazonian cities may soon turn into a nightmare. The problems generated in the cities of the Amazon, on the one hand, are similar to those that exist in other non-Amazonian cities, that is to say, they suffer from "centralism", which only benefits the capital and the most important cities of the country.

Consequently, the Amazonian peoples, as in other regions, suffer the negligence of the government and its authorities, and their needs for basic health services and education are not met. But to these problems are added others from the Amazon region itself, such as the toxic pollution that comes from the large plantations nearby and also from the rivers by mercury, affecting the fishing and food of the population; the great

poverty and child malnutrition, human trafficking promoted by the exploitation of minerals, tropical diseases, etc. Added to this is the problem of security in a territory that is more difficult to control and where armed groups or terrorists easily hide, or are involved in the cultivation of supplies and drug trafficking, which is much more visible in the border areas of the Amazon countries.

On the other hand, indigenous peoples are also present in the peripheries or belts of the cities where they settle, but in much more difficult economic conditions compared to the rest of the population. When they live without the support of the indigenous reference group that tries to recreate their cultural modes in the cities, they become part of the "invisible natives" that hide their cultural identity.(5)

Consequently, it is difficult for the majority of the population in the large cities and towns of the Amazon to see this positive facet of an economic model of development based on capital, consumption and technological progress. Only the dark shadows of this model are experienced. The disadvantages are great and the damage incalculable for the region, especially for the original peoples and the forests surrounding them. It is still a strange model, because it does not seek to adapt to the Amazon, but rather seeks for the Amazon to adapt to it by tempting it to an ecological suicide.

#### **Indigenous Peoples and the Difficulty of "Good Living" ("Sumaq kawsay")**

The original peoples who have inhabited this region for a long time, long before the migrants of this century, teach us with their ancestral wisdom that there is another way to situate themselves in the context of the Amazon. The forest for the indigenous, is part of them: the forest is life; the forest is the house and the temple; the forest sustains them, gives them shelter, bathes them, dresses them, cures them of diseases, etc. For the indigenous Amazon there is no such difference and "objective" and asymmetric distance between man and the forest that surrounds him, between beings considered alive and beings considered inert. The Amazonian Indian is located in the forest, surrounded by all life and in which with a horizontal look, he integrates the other beings as a whole and is able to contribute to the harmony or disharmony of this reality. This way of understanding life in its various elements and interconnected dimensions, in this search for harmony of relationships between water, land and nature, community life and culture, God and the various spiritual forces, is what helps to understand the ancestral wisdom of "Good Living".(6)

Now, in an Amazon region assaulted by a technocratic and capitalist system which has already established bridges with the most distant indigenous and riparian peoples, this cosmivision of "Good Living" is weakened. Missionaries and those who have had the opportunity to visit distant riverside and indigenous villages know how difficult it is for these populations to cope with a pragmatic, individualistic mentality that spreads across the rivers and that when it is accepted without discernment, it harms the common good. Some indigenous communities already rent their lands or the shores of their communities to settlers, in many cases becoming their accomplices and in the end imitating those practices against which they had first fought. But we are wrong if we generalize and think that they already have a mentality like ours. Indigenous peoples continue to be the best caretakers of nature in the Amazon(7). What is notorious is that there are symptoms of a deterioration of an ancestral wisdom that is in great danger of crumbling, but that still persists in large pockets of the Amazon and that is why it is urgent to empower it.

**Education in the Amazon: Integral Ecology at the Dialogue Table**  
Apparently there are only two ways of looking at the reality of the Amazon, one based on a technocratic model of global reach, on science and technology, based on a logic of capital accumulation and reinventing itself from the cities; the other way, based on a socio-environmental model, more consistent with the Amazon reality, more native, identified with the wisdom of indigenous peoples, with a comprehensive vision and care of the forest. The first model expands from the cities as its center and moves along riverbanks to native communities. The second model, based more on the margins, tries to subsist and not surrender to the aggressiveness and seduction of the first model. But we want to point to a third model that has been woven and consolidated with the Church's vision of the "Integral Ecology"(8) of the encyclical Laudato Si. It also joins the great national and global movements that have grown enormously over the last decade and are firmly rooted in the consciousness of humanity, as demonstrated by the recent movements of protest and ecological proposals. In addition, they are movements that have already taken root in new generations such as the 16-year-old Swedish teenager, Greta Thunberg, etc. This model of Integral Ecology in Laudato Si fits very well with the perspective of the "Buen vivir" of the original peoples. In fact it gathers these good seeds of the Kingdom of God present in the indigenous cultures of the Amazon. "Sumaq kawsay" seeks harmony or abundant life through "good living"(9) and "good doing". At the end, it is the practice of the original peoples that sustains this "Good living" and saves it from being a mere concept, but rather a practice that is identified with living integral ecology in the Amazon. That is why Pope Francisco in Puerto Maldonado invited the local Amazonian churches to allow themselves to be culturally "shaped" by the original peoples(10). We could compare this with the phrase "the poor evangelize us"(11) in the Puebla Document, saying that the indigenous peoples evangelize us in the Amazon. And a grateful response from the Church must be to empower the concept of the "Good Life" of the original peoples through the teaching, practice, diffusion and integration of Integral Ecology.

At the same time, it is necessary and urgent that the different ways or perspectives of approaching the Amazon, which at first sight seem to be excluded, enter into an open, honest and sincere conversation about a notion of development where the common good is the most favored. How can a conversation be established between these models, where the formation of an ecological consciousness can also encourage all disciplines of human knowledge in the search for a just society? The most propitious and hopeful way to reach this objective is still Education. As Pope Francis said in his speech to the Amazonian peoples: " Education helps us to build bridges and to create a culture of encounter."(12)

#### **Is it possible to have a different kind of education in the Amazon?**

Education is a very broad concept and covers a wide range of fields. I wish to dwell on formal education as we know it in its stages of initial, basic, middle and higher education. This type of education, as we know, is fundamental in the process of incorporation into a given society, in the group confirmation of one's own cultural values and symbols, and in the learning of the skills necessary to exercise a productive activity (not only economic) for the benefit of society, and to harvest a future that allows it to live in a dignified manner. On the other hand, education in the Amazon is encompassed within a larger system, integrated into the social, political and economic structure of the Amazon countries, in each of which an educational program adapted to an educational policy is elaborated. From this perspective, it is also fair to ask, what happens when education in countries with Amazonian territory in South America are always looking to integrate into a broader and globalized capitalist and technocratic system? And what happens when this integration is never effective or real, especially in regions like the Amazon?

#### **The frustration of a mediocre education**

We already know the type of education of children and adolescents that we find after a few hours traveling by road or river out of the large villages of the Amazon. The further away from the city, education is more precarious at all levels: the facilities where they learn are often inadequate, the vocation of teachers is uncertain, the nutrition of students in families or in schools, if there is any, is insufficient and the real time of classes for the child or young person is greatly reduced-- both by the permissions that teachers ask for to go to the city, and also by the parents who ask their children to help in the work that they do. All this leads to a great academic deficiency, especially in the students of the riverside towns and the most distant indigenous communities. Faced with this frustration with poor education, parents react by overvaluing education in the city. Damage far exceeds economic gains. Families are split up by leaving children in the hands of other families or simply renting them a room. In fact, the desire to provide better education for children so that they can "be better than us" explains much of the exodus from communities to the city. At the same time, the perception of the natural environment as contrary to a good education is reinforced.