

Parish Services

BIRTHDAY: Mhairi MacDonald 31.05

Ad multos annos!

Weekday Services (1st June – 6th June)

Video Streamed Mass usually at 3pm on Parish Facebook

Monday <i>Mary, Mother of the Church</i>	Mass in Private
<i>Parish Priest</i>	
Tuesday	Mass in Private
<i>Mary Ritchie RIP</i>	
Wednesday <i>St. Charles Lwanga and his Companions</i>	Mass in Private
<i>Jackie Milligan RIP</i>	
Thursday	Mass in Private
<i>Kathleen Milligan RIP</i>	
Friday <i>St Boniface</i>	Mass in Private
<i>Donor's Private Intention</i>	
Saturday	Mass in Private
<i>Donor's Private Intention</i>	

Sunday Mass 7th June (The Most Holy Trinity - A)

Easter Sunday 12 noon	Mass in Private
<i>Donor's Private Intention</i>	

Sacrament of Reconciliation (only by prior arrangement, in Morar)

Housebound visits this week..... *no visits due to Lockdown*

ANNIVERSARIES/MM: Joanne Bremner 02/06/2009; Nettie Currie 01/06; Archie 06/06 and Barbara MacLellan; Jackie Milligan; Kathleen Milligan, Mary Ritchie; Dougie MacDougall 02.06.

Eternal rest...



Parish Priest: Fr Stanislaw J. Pamula, Chapel House, Morar, Mallaig. PH4o 4PB.
Tel. (01687) 462201 E-mails for Arisaig arisaig@rcdai.org.uk or for Morar Parish morar@rcdai.org.uk

Parish website: catholicroughbounds.org
facebook.com/catholicroughbounds

RC Diocese Argyll & Isles – Arisaig & Morar Missions:
Charity Reg. No. SC002876.

PARISH NEWSLETTER

CATHOLICROUGHBOUNDS.ORG
FACEBOOK.COM/CATHOLICROUGHBOUNDS

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**

Pentecost (A)

31st May 2020

*R) Send forth your spirit, O Lord, and renew the face of the earth.
Alleluia, alleluia! Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Alleluia!*



PENTECOST

A feast of the universal Church which commemorates the Descent of the Holy Ghost upon the Apostles, fifty days after the Resurrection of Christ, on the ancient Jewish festival called the "feast of weeks" or Pentecost (Exodus 34:22; Deuteronomy 16:10). Whitsunday is so called from the white garments which were worn by those who were baptised during the vigil; Pentecost ("Pfingsten" in German), is the Greek for "the fiftieth" (day after Easter).

Whitsunday, as a Christian feast, dates back to the first century, although there is no evidence that it was observed, as there is in the case of Easter; the passage in 1 Corinthians 16:8 probably refers to the

Jewish feast. This is not surprising, for the feast, originally of only one day's duration, fell on a Sunday; besides it was so closely bound up with Easter that it appears to be not much more than the termination of Paschal tide. That Whitsunday belongs to the Apostolic times is stated in the seventh of the (interpolated) fragments attributed to St. Irenaeus. In Tertullian (On Baptism 19) the festival appears as already well established. The Gallic pilgrim gives a detailed account of the solemn manner in which it was observed at Jerusalem ("Peregrin. Silvae", ed. Geyer, iv). The Apostolic Constitutions (Book V, Part 20) say that Pentecost lasts one week, but in the West it was not kept with an octave until at quite a late date. It appears from Berno of Reichenau (d. 1048) that it was a debatable point in his time whether Whitsunday ought to have an octave. At present it is of equal rank with Easter Sunday. During the vigil formerly the catechumens who remained from Easter were baptized, consequently the ceremonies on Saturday are similar to those on Holy Saturday.

The office of Pentecost has only one Nocturn during the entire week. At Terce the "Veni Creator" is sung instead of the usual hymn, because at the third hour the Holy Ghost descended. The Mass has a Sequence, "Veni Sancte Spiritus" the authorship of which by some is ascribed to King Robert of France. The colour of the vestments is red, symbolic of the love of the Holy Ghost or of the tongues of fire. Formerly the law courts did not sit during the entire week, and servile work was forbidden. A Council of Constance (1094) limited this prohibition to the first three days of the week. The Sabbath rest of Tuesday was abolished in 1771, and in many missionary territories also that of Monday; the latter was abrogated for the entire Church by Pius X in 1911.



Monday - The Blessed Virgin Mary, Mother of the Church

The title of Mary, Mother of the Church is not new – there is evidence that it has been used as early as the 4th Century by Saint Ambrose. Also it is an official title given by Pope Paul VI during Vatican II. However, Pope Francis declared that Monday after Pentecost, the Universal Church will celebrate this feast. This means prayers and the readings for the mass on that day can be specifically chosen to fit this occasion. Because the successor of Peter thinks this is important to celebrate, we ought to understand why.

Nurturing the Early Church

There are two reasons why Mary is given the title Mother of the Church even if she did not give birth to the Church. The first reason is that she nurtured the Church in its infancy.

It is undisputed that Mary is the mother of Jesus. However as Christ hung on the cross, he gave his mother to the Church through the person of St. John. It is the chosen Gospel for this feast that quotes Christ saying: “Woman, behold your son; son behold your mother.”(John 19:25-31, Redemptoris Mater #47) The two of them did not think this was some figure of speech for Mary went home with John that very day.

We are told later that the side of Christ was pierced wherefrom blood and water flowed. All this imagery helps us see Calvary as a “New Eden.” The fall of mankind happened in Eden, and our redemption in the New Eden. We have Jesus, whom St. Paul refers to as the “New Adam.” In Genesis we read that Adam was put under a deep sleep, and from his side, God formed Eve – his bride. Adam called Eve, “woman”, so when Jesus called Mary “woman” it is no act of disrespect or condescension, but recognition that she is the “New Eve.”

The Church Fathers easily saw that the blood and water from the side of Christ (who was dead and rose again as if in a “deep sleep”) as the

formation of the Church. Thus the Church is just like Eve who was formed from the side of Adam. And just as God breathed life into the nostrils of Adam, so did the Holy Spirit – as a strong wind – blew life into the nostrils of the Church on Pentecost. So, just as a newborn needs a mother for it to develop, the infant Church needed a mother to nurture her. In Catholic small-“T” tradition, we say Mary was that mother. Because one becomes a mother after birth, it seems only right to celebrate Mary as Mother of the Church on the day after Pentecost – the birthday of the Church.

From the Book of Acts, we read that Mary and the apostles prayed together. We can envision Mary as the rallying point of the apostles after Christ had ascended. Yes, Peter had the last say in terms of doctrine, but whenever the apostles wanted to know more about Jesus, there is no other person they could have turned to except Mary. The Infancy Narratives of Matthew and Luke, for example, could have come from no other source than Mary who “pondered and kept all these things in her heart.”

The mission of the apostles was to go out and tell the world of the Good News. After all, the word “apostle” means “one who is sent.” We can imagine they had good days and bad days. Peter’s first “homily” on Pentecost was met with hecklers, for example. We picture Mary as the person who would be there to listen to their stories, their frustrations, and their failures. Her words would encourage them, keep them strong, and keep them going. Her life was not one of comfort, so she had the practical authority to tell them that being a follower of Christ doesn’t mean he will remove their troubles. She would be there as someone whose unfaltering presence kept them going. Who does all these things if not a mother?

Because she acted as a mother, the apostles would have treated her as such. If Mary was not all this, we would not probably have a Marian devotion today for if it didn’t start from the apostles, it would not have started at all knowing how cautious the Church is in introducing new ideas.

Mother of the Mystical Body of Christ

The second way Mary is Mother of the Church is that it is the mystical body of Christ.

In the Old Testament, God has always presented himself as a bridegroom to Israel his bride. “For your husband is your Maker,” Isaiah proclaimed. In the New Testament Christ also spoke of himself as the bridegroom (Matthew 9:15) – the same God who opened his side from where the Church, his bride, came from.

In Genesis (2:24) we read of the description of marriage between Adam and Eve as being “one flesh.” This is why we say Christ and his bride, the Church, are “one flesh” that are inseparable from each other. Christ expressed this clearly when he said, “I am the vine, and you are the branches.”

This brings us to the idea of the Church as being the Mystical Body of Christ. Jesus is the head, and the Church is his body – as Saint Paul understood. They are inseparable from one another so much that the Catechism refers to this union as “the whole Christ” (CCC §795). Christ and the Church are one and the same. Saint Joan of Arc said it plainly: “About Jesus Christ and the Church, I simply know they’re just one thing, and we shouldn’t complicate the matter.”

Therefore, if Mary is the Mother of Christ, she must also be the Mother of the Church for it is one with Christ.

We should act like Mary is our mother

Through this new annual feast, we should be reminded that Mary is our mother: Christ said so. Mary is not just a mother in some title, but a real mother we can turn to. Just as she listened to the apostles and their disciples, so will she listen to each of us her children for we believe that she continues to exercise her maternal role in heaven. (CCC § 975) Just as a mother gives gifts to her children, Mary is the mediatrix from where graces (gifts) flow from. (CCC § 969, Lumen Gentium 62) While she increased the biological life of Jesus with her milk, she increases our spiritual life with graces.

If Christ gave Mary to us as mother, should we not treat her as such – the way the apostles did? Should we not go to her and confide the good things that happen in our life as well as our frustrations? Should we not ask her to intercede for material and graces we need? Should we not greet her each morning and “kiss” her goodnight before we go to sleep? If we do so, she can’t not but kiss us back.

http://thecatholictalks.com/articles_post.asp?id=33

Read more from Fr. Ripley’s book: Mary, Mother of the Church.

Wednesday – Charles Lwanga and Companions

Many Christians, Catholic and Protestant, were killed by the Ugandan king Mwangi. Some of them were servants in the king’s palace or even his personal attendants. Charles Lwanga and his twenty-one companions (the youngest, Kitizo, was only 13) were executed for being Christians, for rebuking the king for his debauchery and for murdering an Anglican missionary, for “praying from a book,” and for refusing to allow themselves to be ritually sodomised by the king. They died between 1885 and 1887. Most of them were burned alive in a group after being tortured.

Within a year of their deaths, the number of catechumens in the country quadrupled. St Charles Lwanga is the patron of Catholic Action and of black African youth, and the Ugandan martyrs’ feast day is a public holiday in Uganda.



Friday – St. Boniface

For the first forty years of his life Boniface was known as Wynfrith. He was born in Devon and educated at the monastery at Exeter, and then joined the Benedictine abbey at Nursling, near Southampton. He was a teacher and preacher, but he desired to preach the gospel in a foreign land. In 718, Pope Gregory II commissioned him to do so, at the same time changing his name from Wynfrith to Boniface.

He is buried at Fulda, near Frankfurt, in the monastery he founded himself, and is honoured as the apostle of Germany.

VIRTUAL DENERY MEETING: This Sunday we will hold our First Virtual Deanery Meeting to discuss re-opening of our Churches and other important matters. I ask for your prayers as I hope the Holy Spirit will guide us in our deliberations.

LEAKS IN MORAR: Sadly, recent spell of hot and then rainy weather has caused some damage to the lead in the Chapel House. I must admit that I was extremely upset to see the newly painted walls covered by soars, not to mention the internal damage. The roof problems will need to be attended to asap and hopefully, with John MacKay’s help, fixed.

WATER PROBLEMS IN ARISAIG: With the loosening of lockdown restrictions works on the water tank will begin shortly. We must make sure that the Water Tank is free from any bacteria and safe to use. Maintaining the buildings, especially when they are not used is extremely important to prevent major damage and expenses in the future.

CONSULTATIONS ON RE-OPENING THE CHURCHES: We have begun consultation process on re-opening our Churches. There is still a long time before we resume public services but want to look at the possibility of doing so with as much safety measures as possible. Anne MacDonald (Craighmhor) has a lot of expertise in Health and Safety and has agreed to help me respond to the Consultation.

CONSULTATION ON FINANCES: So far, I have received no responses in regard to the questions asked by the Bishop, which are present in the last week's Newsletter. Please, unless we get a good and constructive response, we might regret it in the future.

CHILDREN'S LITURGY: We have resources available on Facebook and I must admit that I have been monitoring the activity. I am surprised to see only the same children active every week. Do we not have more Children in the Parish? If you are a parent or grandparent maybe you should start investigating this for the benefit of bringing Children Up in Faith? I am very grateful to Lilian for her time and effort in preparing the materials.

Safeguarding during Covid-19: A Victim's Perspective

Almost 500 people from 70 countries registered for a webinar sponsored by the International Safeguarding Conference on the theme "A Safer Church" on Friday afternoon.

By Sr Bernadette Mary Reis, fsp

Hundreds of people predominantly from North and South America registered to join the International Safeguarding Conference (ICS)

online on Friday. They represented 70 countries, making it an international webinar.

This was the first in a series of webinars on the theme "A Safer Church". Participants heard the experiences of five people who reflected on Safeguarding during Covid-19 from a victim's perspective.

CHILDREN AND COVID-19

Judi Fairholm, Senior Expert, Alliance for Child Protection in Humanitarian Action, presented the impact of Covid-19 on children.

Their world has been turned upside down in many ways. Exposure to Covid-19 is not the only danger they face. Some no longer have access to other adults in schools and other support systems who advocated for them. They are experiencing greater vulnerability to violence at home, and are open to a higher risk of online exposure to people who prey on children. Those caught in the web of child labor will most likely increase with the economic downturn.

Judy reminded the Safeguarding professionals participating in the webinar about some priorities, which included providing continual care and protection to children in vulnerable situations, creating safety plans, engaging government to protect children, the need for safeguarding professionals to work together, to document what is happening and to build on protective factors that exist in every facet of children's lives.

SAFEGUARDING FOCUS IN SCOTLAND

Tina Campbell, National Safeguarding Coordinator for the Episcopal Conference of Scotland and on steering committee of ICS, pointed out that Pope Francis himself spotlighted the suffering of those suffering domestic violence during a time of lockdown. She reminded everyone that those in the safeguarding ministry will need to be prepared to deal with those issues once people begin to emerge from lockdown. She acknowledged that because of the pandemic, safeguarding will need to be able to respond to new challenges. This means developing resources for those trying to remain connected to their faith during lockdown, as well as advising Church authorities on the safe reception of the Sacraments.

“So much is unknown”, Tina emphasized, but the imperative that victims come first and that resources be dedicated to the most vulnerable needs to remain a priority.

SURVIVOR'S WISDOM

Child Protection Consultant Barbara Thorpe spoke from the perspective of those who have been grappling for years with abuse suffered at the hands of clergy in the Church.

She shared a letter from one survivor who described the conditions of being in rehabilitation, which is very similar to the lockdown we have been experiencing due to Covid-19. We now have a glimpse of

their experience. Yet their experience was silenced and they have had to deal with the consequences in isolation.

Barbara said that these survivors possess a “wisdom” that can now help us deal with the residual effects of our own experiences of being locked down. She encouraged those safeguarding professionals present not to let the lockdown impede their efforts but that it be an impetus to discover new opportunities to open their hearts to “listen to them, to honor their stories and to seek renewed trust on the path of healing”.

JESUITS RESPOND IN AFRICA

Beatrice Mumbi, Safeguarding Coordinator for Jesuit Conference of Africa and Madagascar (JCAM), presented how the Jesuits have responded to the issue of safeguarding during the coronavirus pandemic in Africa.

Their focus shifted from parish and school settings to family settings because that is where children are now. She emphasized how abuse is “aggravated in families who are no longer able to provide basic needs”. Thus, JCAM’s safeguarding efforts are aimed at providing basic necessities to families in need to lower the risk of abuse within the family.

In response to the need for alternative educational programs, the Jesuits in Zambia are now providing education programs through the radio. They are developing messages directed toward children regarding the Covid-19 pandemic.