

Parish Services

BIRTHDAY: Jan Pamula 19.12; Gus MacDonald 18.12; Joan Walker 13.12.

Ad multos annos!

Weekday Services (14th December – 19th December)

Video Streamed Mass on Parish Facebook.

Public Masses: You need to book your attendance on Sunday in advance!

Weekday (Monday only this week): you have to leave your contact details at the door

Monday *St John of the Cross* Morar, 10am

Susan MacLellan RIP

Tuesday Arisaig, 10am

Maria Boyle RIP

Wednesday Morar, 10am

Mary and Sandy MacLellan RIP

Thursday Arisaig, 10am

Anne Dempster RIP

Friday Morar, 10am

Angus MacDonald – Happy Birthday!

Saturday Arisaig, 10am

Jan Pamula – Happy Birthday!

Sunday Masses 19th / 20th December (4th Sunday of Advent - B)

Saturday **Morar: 6pm**

Angie MacDonald RIP

Sunday **Arisaig: 10am**

Jessie Anne MacDonald RIP

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

COLLECTIONS:

Morar/Mallaig:	
15.11	TOTAL £160 (Gift Aid £106)
22.11	TOTAL £150 (Gift Aid £91)
29.11	TOTAL £164 (Gift Aid £81)
06.12	no Collection
<i>Average income from Standing Orders per month - £400</i>	

Arisaig:	
15.11	TOTAL £185.69 (Gift Aid £66)
22.11	TOTAL £103 (Gift Aid £16)
29.11	TOTAL £181 (Gift Aid £55.50)
06.12	no Collection

ANNIVERSARIES/MM: Susan MacLellan 13.12; Maria Boyle; Mary and Sandy MacLellan 16.12; Anne Dempster; Jim Brady; Johann MacCuish (Paisley, died recently); Veronica O’Grady (Dublin, died recently); John Gillies 02.12.1977; Jessie Anne MacDonald 20.12;

Eternal rest...



Parish Priest: Fr Stanislaw J. Pamula, Chapel House, Morar, Mallaig. PH40 4PB. Tel. (01687) 462201 or (01687) 450223

E-mails for Arisaig Parish: arisaig@rcdai.org.uk (RCDAI Arisaig Mission, Sort Code 83-91-25 Account No. 65626995, The Co-operative Bank plc) or

for Morar Parish morar@rcdai.org.uk (RCDAI Morar Mission, Sort Code 83-91-25 Account No. 65628087, The Co-operative Bank plc)

Parish website: www.catholicroughbounds.org

Facebook Page: www.facebook.com/catholicroughbounds

Liturgical Calendar texts taken from Universalis® unless stipulated otherwise

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

CATHOLIC ROUGH BOUNDS 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**

3rd Sunday of Advent (B)

13th December 2020

R) My soul rejoices in my God.

Alleluia, alleluia! The spirit of the Lord has been given to me.

He has sent me to bring the good news to the poor. Alleluia!



HOW TO ACCESS ONLINE MASS: This Pandemic has forced many of us to learn more and more about computer and internet usage. A lot of forms, bookings etc. are done over the internet without any paper. If you would like to benefit from our online presence, watch Masses, have instant news from the Parish and the area, you can go to:

www.facebook.com/catholicroughbounds/



In the menu bar, when you click 'Live', it will take you to our livestreaming Masses. If you click on 'Events', it will help you to Book your places. You can also access 'Videos' where you will find all Services.

If you do not have a Computer or Tablet, consider asking your family member to buy it and set up for you. It is very simple to use and will allow you to join in with others.

CHRISTMAS HAMPER: You can purchase Raffle Tickets in Arisaig to win a lovely hamper donated by Anne MacMillan. Many thanks.

Christmas Services: Thu 24th / Fri 25th December 2020

Christmas Night Mass (Carols 5.45pm!) 6:00 pmArisaig

Christmas Night Mass (Carols 7.45pm!) 8:00 pm Morar

Christmas Day Mass 10:00 amArisaig

Christmas Day Mass 12noon..... Morar

PUBLIC MASSES: Please note the change in the schedule this week.

APPEAL FOR HELP: I am grateful for all your financial support. Fundraising has been done entirely on Parish level and we continue to pay our monthly levies, which have been increased now to **100%** of pre-covid state. Despite our Masses being available to the Public, our income has actually fallen even further. **At the moment, the Parishes are running a deficit, which means there is more money coming out as going in.** Morar is sending £718 to the Diocese every month. Arisaig £459. This situation is a real financial struggle on the Parish. Thank you so much for your support!

Year of Saint Joseph

In a new Apostolic Letter entitled *Patris corde* ("With a Father's Heart"), Pope Francis describes Saint Joseph as a beloved father, a tender and loving father, an obedient father, an accepting father; a father who is creatively courageous, a working father, a father in the shadows.

The Letter marks the 150th anniversary of Blessed Pope Pius IX's declaration of St Joseph as Patron of the Universal Church. To celebrate the anniversary, Pope Francis has proclaimed a special "Year of St Joseph," beginning on the Solemnity of the Immaculate Conception 2020 and extending to the same feast in 2021.

The Holy Father wrote *Patris corde* against the backdrop of the Covid-19 pandemic, which, he says, has helped us see more clearly the importance of "ordinary" people who, though far from the limelight, exercise patience and offer hope every day. In this, they resemble Saint Joseph, "the man who goes unnoticed, a daily, discreet and hidden presence," who nonetheless played "an incomparable role in the history of salvation."

Saint Joseph, in fact, "concretely expressed his fatherhood" by making an offering of himself in love "a love placed at the service of the Messiah who was growing to maturity in his home," writes Pope Francis, quoting his predecessor St Paul VI.

And because of his role at "the crossroads between the Old and New Testament," St Joseph "has always been venerated as a father by the Christian people" (PC, 1). In him, "Jesus saw the tender love of God," the one that helps us accept our weakness, because "it is through" and despite "our fears, our frailties, and our weakness" that most divine designs are realized. "Only tender love will save us from the snares of the accuser," emphasizes the Pontiff, and it is by encountering God's mercy especially in the Sacrament of Reconciliation that we "experience His truth and tenderness," – because "we know that God's truth does not condemn us, but instead welcomes, embraces, sustains and forgives us" (2).

Joseph is also a father in obedience to God: with his 'fiat' he protects Mary and Jesus and teaches his Son to "do the will of the Father." Called by God to serve the mission of Jesus, he "cooperated... in the great mystery of Redemption," as St John Paul II said, "and is truly a minister of salvation" (3).

At the same time, Joseph is "an accepting Father," because he "accepted Mary unconditionally" — an important gesture even today, says Pope Francis, "in our world where psychological, verbal and physical violence towards women is so evident." But the Bridegroom of Mary is also the one who, trusting in the Lord, accepts in his life even the events that he does not understand, "setting aside his own ideas" and reconciling himself with his own history.

Joseph's spiritual path "is not one that *explains*, but accepts" — which does not mean that he is "resigned." Instead, he is "courageously and firmly proactive," because with "Holy Spirit's gift of fortitude," and full of hope, he is able "to accept life as it is, with all its contradictions, frustrations and disappointments." In practice, through St. Joseph, it is as if God were to repeat to us: "Do not be afraid!" because "faith gives meaning to every event, however happy or sad," and makes us aware that "God can make flowers spring up from stony ground." Joseph "did not look for shortcuts but confronted reality with open

eyes and accepted personal responsibility for it.” For this reason, “he encourages us to accept and welcome others as they are, without exception, and to show special concern for the weak” (4). Patris corde highlights “the creative courage” of St. Joseph, which “emerges especially in the way we deal with difficulties.” “The carpenter of Nazareth,” explains the Pope, was able to turn a problem into a possibility by trusting in divine providence.” He had to deal with “the concrete problems” his Family faced, problems faced by other families in the world, and especially those of migrants.

In this sense, St. Joseph is “the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty.” As the guardian of Jesus and Mary, Joseph cannot “be other than the guardian of the Church,” of her motherhood, and of the Body of Christ. “Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is ‘the child’ whom Joseph continues to protect.” From St Joseph, writes Pope Francis, “we must learn... to love the Church and the poor” (5).

“A carpenter who earned an honest living to provide for his family,” St Joseph also teaches us “the value, the dignity and the joy of what it means to eat bread that is the fruit of one’s own labour.” This aspect of Joseph’s character provides Pope Francis the opportunity to launch an appeal in favour of work, which has become “a burning social issue” even in countries with a certain level of well-being. “there is a renewed need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron,” the Pope writes.

Work, he says, “is a means of participating in the work of salvation, an opportunity to hasten the coming of the Kingdom, to develop our talents and abilities, and to put them at the service of society and fraternal communion.” Those who work, he explains, “are cooperating with God himself, and in some way become creators of the world around us.” Pope Francis encourages everyone “to rediscover the value, the importance and the necessity of work for bringing about a new ‘normal’ from which no one is excluded.” Especially in light of rising unemployment due to the Covid-19 pandemic, the Pope calls everyone to “review our priorities” and to express our firm conviction that no young person, no person at all, no family should be without work!” (6).

Taking a cue from *The Shadow of the Father* — a book by Polish writer Jan Dobraczyński — Pope Francis describes Joseph’s fatherhood of Jesus as “the earthly shadow of the heavenly Father.”

“Fathers are not born, but made,” says Pope Francis. “A man does not become a father simply by bringing a child into the world, but by taking up the responsibility to care for that child.” Unfortunately, in today’s society, children “often seem orphans, lacking fathers” who are able to introduce them “to life and reality.” Children, the Pope says, need fathers who will not try to dominate them, but instead raise them to be “capable of deciding for themselves, enjoying freedom and exploring new possibilities.”

This is the sense in which St Joseph is described as a “most chaste” father, which is the opposite of domineering possessiveness. Joseph, says Pope Francis, “knew how to love with extraordinary freedom. He never made himself the centre of things. He did not think of himself, but focused instead on the lives of Mary and Jesus.”

Happiness for Joseph involved a true gift of self: “In him, we never see frustration, but only trust,” writes Pope Francis. “His patient silence was the prelude to concrete expressions of trust.” Joseph stands out, therefore, as an exemplary figure for our time, in a world that “needs fathers,” and not “tyrants”; a society that “rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction.”

True fathers, instead, “refuse to live the lives of their children for them,” and instead respect their freedom. In this sense, says Pope Francis, a father realizes that “he is most a father and an educator at the point when he becomes ‘useless,’ when he sees that his child has become independent and can walk the paths of life unaccompanied.” Being a father, the Pope emphasizes, “has nothing to do with possession, but is rather a ‘sign’ pointing to a greater fatherhood”: that of the “heavenly Father” (7).

In his letter, Pope Francis notes how, “Every day, for over forty years, following Lauds [Morning Prayer]” he has “recited a prayer to Saint Joseph taken from a nineteenth-century French prayer book of the Congregation of the Sisters of Jesus and Mary.” This prayer, he says, expresses devotion and trust, and even poses a certain challenge to Saint Joseph,” on account of its closing words: “My beloved father, all my trust is in you. Let it not be said that I invoked you in vain, and since you can do everything with Jesus and Mary, show me that your goodness is as great as your power.”

At the conclusion of his Letter, he adds another prayer to St Joseph, which he encourages all of us to pray together:

**Hail, Guardian of the Redeemer,
Spouse of the Blessed Virgin Mary.
To you God entrusted his only Son;
in you Mary placed her trust;
with you Christ became man.**

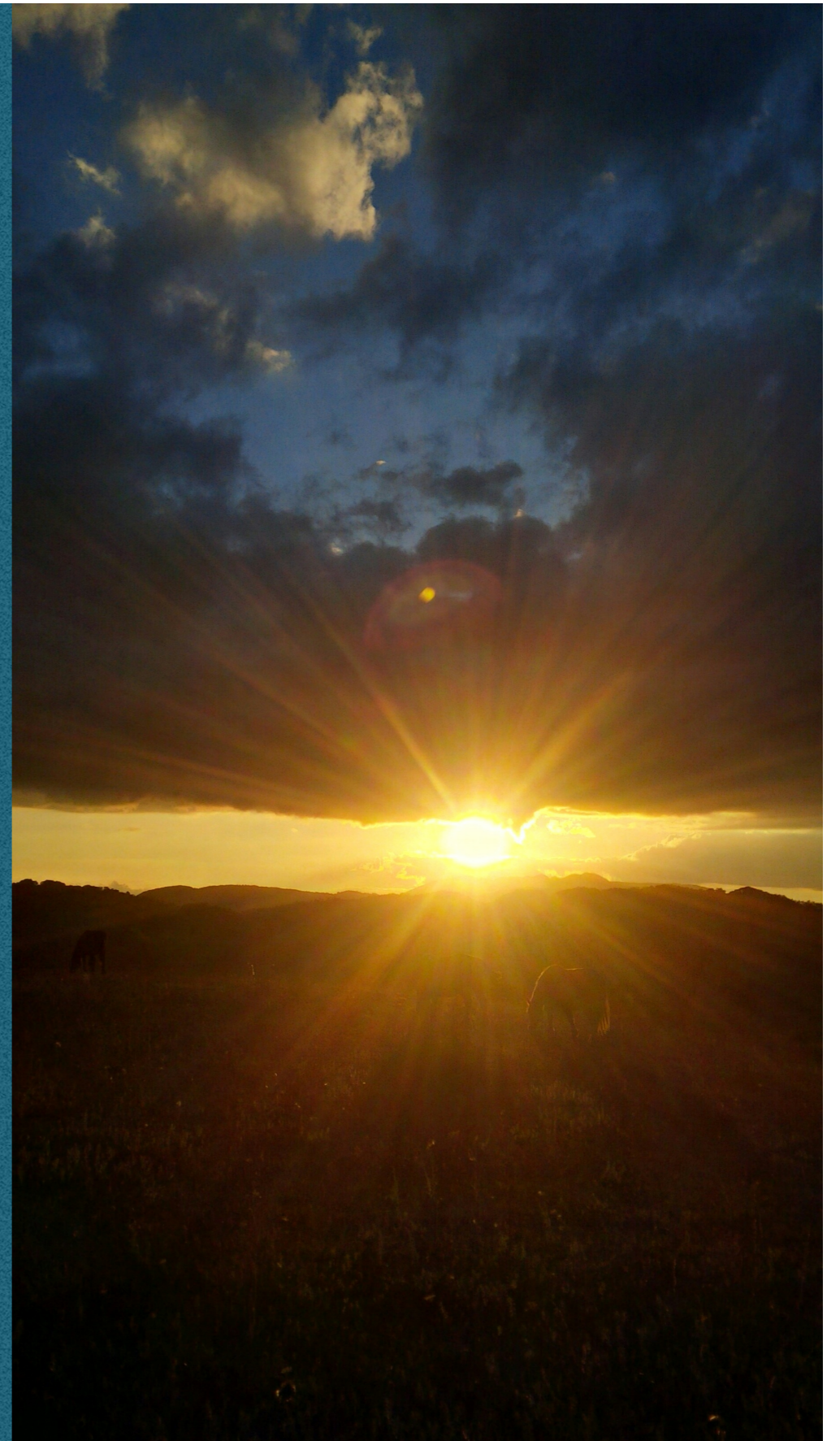
**Blessed Joseph, to us too,
show yourself a father
and guide us in the path of life.
Obtain for us grace, mercy, and courage,
and defend us from every evil. Amen.**

By VaticanNews

“Light shines in darkness”

(1 John 1:5)

PASTORAL LETTER FROM THE BISHOPS’
CONFERENCE OF SCOTLAND ON THE
COVID-19 PANDEMIC



“Light Shines in Darkness” (John 1:5)

PASTORAL LETTER FROM THE BISHOPS’ CONFERENCE OF SCOTLAND ON THE COVID-19 PANDEMIC

Introduction

Dear Brothers and Sisters,

As Christmas approaches, we, the Bishops of Scotland, wish to share with you some reflections on our present situation and offer reasons for hope, as we live through these difficult times. Firstly, we affirm the centrality of our Lord Jesus Christ, the Son of the Father who became incarnate of the Holy Spirit and was born of the Virgin Mary. He is our Hope. He is our Salvation. He is our Guide. We echo the words of St Paul “neither death nor life...nor anything else in all creation, can separate us from the love of God in Christ Jesus our Lord”.^[1] It is only through the eyes of this “great hope”^[2] that we can look at ourselves and our world and not despair. He passed through death to the glory of the Resurrection. He is our inspiration in this life and our hope of fulfilment in eternity.

On 27th March 2020, Pope Francis led an emotional Extraordinary *Urbi et Orbi* in a wet and empty St Peter’s Square, as Covid-19 swept the world. The Pope turned to prayer and pointed us to the Gospel story of the storm on the lake.^[3] Likening the world’s experience of the Pandemic to the apostles’ fear of being drowned in their storm-tossed boat, he said the virus has “exposed our vulnerability”. We were “feeling powerful and able to do everything”. Comforting ourselves with “false certainties” meant we had forgotten our endemic fragility. Now a great fear was washing over us, like the waves over the apostles. While their fear like ours is natural, we are not alone. Jesus is with us in our boat.

The Pope reminded us that God turns all things to good. As disciples living through this Pandemic, even though we are naturally anxious and unsure, we know that God is with us. We trust that His Spirit is active. “Lord, you are calling to us”, prayed the Pope, “calling us to faith - which is not so much believing that you exist, but coming to you and trusting in you.” We are led to ask: what is the Spirit saying to us at this time? As this question is in all our hearts, we Bishops, would like to share some of our own reflections at this difficult time.

Pope Francis, in his Encyclical *Fratelli Tutti*, wants to “contribute to the rebirth of a universal aspiration to fraternity, brotherhood between all men and women”.^[4] For this to become reality we need “an openness to the Father of all”^[5] and “the love made possible by God’s grace”.^[6] The Encyclical calls us to love all who are vulnerable as brothers and sisters. In that light, we reflect firstly on reasons for hope, before considering particular groups whom the Pandemic has shown as vulnerable.

Part One - Reasons for Hope

1. Rediscovering Universal Human Dignity and wellsprings of goodness

Pope Francis has reminded us that every crisis presents opportunities. We have well-founded reasons for hoping that the Pandemic has led society to a rediscovery of the dignity of every human person, especially the most vulnerable,^[7] along with a new appreciation of the goodness manifested by so many.^[8]

A refreshingly simple human response to the Pandemic emerged across the world. Governments urged their citizens to make difficult and prolonged sacrifices for the sake of the most vulnerable and they willingly responded. In Scotland we were asked to stay at home to save the lives of the elderly and those with underlying health conditions while countless fellow citizens served on the frontline and in key services, putting their lives at risk, all for the sake of vulnerable strangers.

That genuine concern for the vulnerable was obvious and beautiful. Society willingly came to a consensus about protecting the vulnerable, at great personal cost to many, revealing how sacrificial love can shine out from human hearts.

The Covid-19 crisis now offers us a unique opportunity to rebuild society by fostering these values. Care for the vulnerable has shaped every area of Scottish life and we encourage this development. The tragedy wrought by the Pandemic has awakened us to the value of all human life and we welcome this rare opportunity to commit ourselves to protecting and supporting all our people.

Previously, contemporary attitudes had begun to regard the more vulnerable in society as less meriting of life as if “some parts of our human family (could) be readily sacrificed for the sake of others considered worthy of a carefree existence.”^[9] We became used to a culture in which “persons are no longer seen as a paramount value to be cared for and respected, especially when they are poor and disabled;’ not yet useful, like the unborn, or ‘no longer needed’, like the elderly.”^[10] This crisis has retaught us the dignity of every human person and, on this rediscovered principle, our society can be rebuilt. Like the Good Samaritan, we can create a better society by recognising even the most vulnerable as our neighbour.^[11]

2. Greater Appreciation of Faith’s Unique Contribution to Modern Scotland

Scotland’s response to the Pandemic has seen a willingness to sacrifice even for the stranger. Self-sacrifice is at the root of the Gospel and is integral to Catholic Social Teaching. The Christian vision of each person as called to be a child of God has long since made a notable contribution to building fraternity and defending justice in society.

Cannot the love and compassion we have shown amid so much suffering and death in recent months now become a way of life, rather than an exception? Cannot the Christian message of love of neighbour now become the vital principle of our culture? In working for such a world, the Church recognises she “has a public role over and above her charitable and educational activities. She works for the advancement of humanity and of universal fraternity (as) a Church that serves, that leaves home and goes forth from its places of worship, goes forth from its sacristies, in order to accompany life, to sustain hope, to be the sign of unity... to build bridges, to break down walls, to sow seeds of reconciliation.”^[12]

During these difficult times the Church never ceased its worship of God, convinced of its spiritual support to our people in pointing them towards the Transcendent and helping them proclaim their faith in the Resurrection. The Church assisted local communities across Scotland in supporting the weak and the poor, the lonely and the anxious, and accompanying the dying and bereaved. With the resumption of public worship our people were again able to feel part of active communities, while prayer in common helped others to cope with their mental anguish. Faith inspired and mobilised people to do good and comforted many. There has been a growing awareness of the social harm caused when public worship and pastoral ministry are not available. The importance of bringing much needed love, hope and comfort and the social capital delivered by a vibrant faith commitment is now more widely recognised.

Part Two - Towards a Better World

With the arrival of a vaccine and other developments, it is now possible to see beyond the pandemic. Yet its effects will be deep and long-lasting. There is more hardship to come. For example, we have yet to see the worst ravages of unemployment or the damage done to the mental health of many. Now, though, we voice our reasons for hope if we build on what we have learnt from the Pandemic

1. Pastoral and Medical Care of the Sick and Vulnerable

The Church has always adopted a holistic approach to care of the sick, providing medical as well as pastoral and spiritual care to the weak. Today, it is the State who provides excellent medical care while the Church and other faiths provide spiritual and pastoral care. Chaplains ministering to the seriously sick and dying in hospitals ensure that the spiritual and pastoral needs of patients, their families and staff are met. Therefore, chaplains ought always to have access to those seeking their care. Many in our society have reevaluated and recognise anew the unique and positive contribution which Faith Communities bring to many situations within modern Scotland, and not only alone, but also in collaboration with the State Sector and other groups.

The public outcry at reports that suggested our Care Sector, especially our care homes, was at risk, manifested a new sense of appreciation of our elderly brothers and sisters and a determination to ensure adequate support for the elderly at home or in residential care.

This bore witness to a keen social conscience that valued our senior citizens. We hope that parity of esteem for the Care Sector and the NHS would be a lasting positive legacy of this crisis.

Similarly, we need to have satisfactory protocols for treating or withholding treatment from patients, especially where resources are strained. The Church reaffirms that in facing such difficult dilemmas patients and their loved ones should always be fully informed and involved in decision-making processes that cherish all lives equally.

2. An economy for the Common Good

As unprecedented as the Pandemic so was the manner in which our Governments sought to provide economic support for workers and employers whose livelihoods were threatened. Resources were extended generously in a way that the majority of the country felt similarly protected and supported. Our society recognised the precious sense of solidarity and peace that can come when efforts are made to look out for the common good of all.

The lockdown forced a revaluation of some low paid and undervalued jobs, where care workers, shop assistants, delivery drivers and others were hailed as key workers. This should not be forgotten and we trust that society will reassess what is a just remuneration for these key jobs.

We are saddened that many have lost their jobs, or face financial uncertainty, with many businesses struggling to exist. We hope that, as the Pandemic subsides, those positive developments acknowledged above will continue to underpin decision-making, especially for the poor, the unemployed and the marginalised.^[13]

3. A sense of integral human development

Recent generations have witnessed an ever narrower calculation of human progress in terms of gross domestic product and a measure of happiness ever more exclusively tied to material wealth as a result of relentless work, with leisure time largely consisting of mass consumer entertainment. The Pandemic has challenged this way of living. It has allowed space for cherishing family time and the environment of friendships and nature. The post-Pandemic recovery offers hope for a flourishing of more natural and humane lifestyles.

4. Vaccines

We gladly welcome the news of the approval of the first vaccines for the UK and we hope this will allow an early immunisation programme to protect our population and offer the prospect of some return to normal life. Contemporary society rightly pays attention to the ethical sourcing of commodities like food and clothing to ensure that the benefits to us do not come at a disproportionate cost.

As similar concerns have been raised about vaccines, we reassure our Catholic population that, in accordance with longstanding guidance from the Pontifical Academy for Life, it is ethical to take any of the C19 vaccines purchased by the UK at the present time, either because foetal cell lines have not been used in their development or because their sourcing is sufficiently remote.

While we affirm the ethical acceptability of taking these vaccines, we do not support biotechnological processes that develop products from abortion or research using these cell-lines. We hope that those with objections to such vaccines can be respected and offered alternatives, and we call upon companies to use only ethically sourced material. We encourage wider debate in society on progressively eradicating the misuse of human products in bio-technologies in the future. Similarly, we urge governments to work to ensure C19 vaccines are made available equitably across the world, according to human need and not economic status.

5. Recognising our Neighbours' Daily Suffering

Across all societies, local and global, people have for too long been suffering from isolation and loneliness, poverty and discrimination, abuse and mental anxieties, addictions and many other challenging circumstances, while the world seemed to pass by on the other side. The recent restrictions have highlighted, and sometimes exacerbated, this personal pain but have perhaps opened our eyes to the plight of so many. Government agencies have their part to play, but the Pandemic has brought home to us the personal responsibility we all have to bear and lighten the burdens of our brothers and sisters. We hope that the Pandemic will have made us all more attentive to the suffering that routinely exists in our midst.

Conclusion

We hope these reflections resonate with our fellow-Christians, with people of other faiths and with all people of goodwill. Just as the nations of the world have been required to collaborate to respond effectively to the virus, so too in our own society we must work together for a better future as we rebuild after the Pandemic.

As Christians we are preparing to celebrate Christmas. This feast points us to the “great hope” which underpins and purifies, measures and sustains the many varied hopes that keep us going day by day. This hope delivers us from the compulsion to be self-sufficient and the anguish that can follow when we fail. This hope is a person, whose hand is always stretched out towards us. It is Jesus Christ, Emmanuel, God with us. He loves us so much that, sin aside, he took on our whole human condition, including its fragility.

At Christmas, we worship him as a tiny child in the arms of his Virgin Mother. Many Renaissance paintings of the Nativity portray the stable in a ruinous condition, symbolising the state of the world. The message is that, even in a confused and chaotic world, there is now this Child. The seed of a better future has been sown.

Through the power of Christmas it is sown in us too. It is sown as a seed, a love, an energy that promises eternal life with God and that graces us to do what is right and just, here and now, for each other, for the life of our society and especially for the most vulnerable within it.

Let us not be afraid. The Lord is with us and can calm every storm and bring light to the darkness. With our prayers and blessings for Christmas and the coming year,

Bishop Hugh Gilbert
Archbishop Leo Cushley
Bishop Stephen Robson
Bishop William Nolan

Archbishop Philip Tartaglia
Bishop Joseph Toal
Bishop John Keenan
Bishop Brian McGee

[1] Rom 8: 38, 39

[2] Spe Salvi, 31

[3] Cf. Mark 4:35-41

[4] Fratelli Tutti, 8

[5] Ibid., 272

[6] Ibid.,93

[7] Ibid., 106-111 and 207

[8] Ibid., 54-55, 78,87 following

[9] Ibid.,18

[10] Ibid.

[11] C.f. Luke 10:25-37 and Fratelli Tutti, 67, 69, 71, 77-78

[12] Ibid., 276

[13] Centesimus Annus, #48