

Parish Services

BIRTHDAY: Helen McDonell

Ad multos annos!

Weekday Services (11th January – 16th January)

Video Streamed Masses on Parish Facebook.

Monday	Morar, 10am
<i>Jackie Milligan RIP</i>	
Tuesday	Arisaig, 10am
<i>Helen McDonell – Birthday!</i>	
Wednesday <i>St Kentigern</i>	Morar, 10am
<i>Marylka Mielewska and Beata Wrzosek</i>	
Thursday	Arisaig, 10am
<i>Seonaidh and Peggy MacMillan RIP</i>	
Friday	Morar, 10am
<i>Ian and Margaret MacLellan (Birmingham) 15,19.01</i>	
Saturday	Arisaig, 10am
<i>Ronnie MacPhee RIP (Uist) 14.3.2012</i>	
Sunday Masses 16th / 17th January (The Baptism of the Lord – B)	
Saturday	Morar: 6pm
<i>Donald MacDonald RIP</i>	
Sunday	Arisaig: 10am
<i>Angus MacDonald RIP</i>	

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

COLLECTIONS:

Morar/Mallaig: 03.01 TOTAL £80 (Gift Aid £61)

Average income from Standing Orders per month - £400

Arisaig: 03.01 TOTAL £159.95 (Gift Aid £16)

ANNIVERSARIES/MM: Ronnie MacPhee RIP (Uist) 14.3.2012; Ian and Margaret MacLellan (Birmingham) 15,19.01; Seonaidh and Peggy MacMillan RIP; Angus MacDonald RIP (Gorteen) 06.01; Kate MacInnes 06.01; Mandy Swanney (Mallaig) 07.01.2002; Tom Swanney; Donald MacDonald (Cnoc-na-faire) 22.01.1999; Fr Wilhelm Kursawa 09.01;

Eternal rest...



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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

The Baptism of the Lord (B)

10th January 2021

R) With joy you will draw water from the wells of salvation.
Alleluia, alleluia! John saw Jesus coming towards him, and said:
This is the Lamb of God, who takes away the sin of the world. Alleluia!



The symbolism of this icon is deep and rich.

Jesus is naked, or nearly so.

Christ is purposely depicted with little or no clothing. But why is that significant?

All throughout the creation narrative in Genesis we see God creating and then saying it is “good.” Man and woman were created together in God’s image. They were both beautiful, and while they lacked physical garments, they were clothed in the glory of the “image” and “likeness” of God. However, when they fell into sin, they hid in shame until God brought them garments of skin to wear (which symbolizes the sinful tendency that now obscures our true nature). Their natural beauty was transformed into an object of shame. Adam and Eve fell, and with them fell creation.

Theophany icon Now, enter Jesus Christ: he represents the second Adam (1 Cor 15). In shame and nakedness, Adam hid. Yet Christ comes in his majesty, both as God and man, both in glory and nakedness completely unashamed, representing the beauty of the undefiled human made possible through Him (and in the subsequent centuries, Christians were often baptized without any clothing, shedding the garments of the “old man” to die in Christ and be resurrected in Him). But why was Christ baptized if He had no sin?

While Christ was baptized in the Jordan River, it was really the Jordan and all of creation that was baptized in Christ. As Canticum Four of Compline of Theophany states, *At Thine appearing in the body, the earth was sanctified, the waters blessed, the heaven enlightened, and mankind was set loose from the bitter tyranny of the enemy.*

We see the beginning of a new creation in Theophany. Things are being set right. Christ has come not only to cleanse and restore mankind, but to adopt us as heirs into his Kingdom. And when we receive His glory, not only are we redeemed, but we draw all of creation with us into the final restoration. That is why “creation groans” in eager expectation, awaiting the glorification of the children of God. (Rom 8)

A few other notes about the Icon:

- At the top the Holy Spirit is descending upon Jesus as a dove, the Holy Spirit is depicted in a Mandorla. In this manner, *The Father, using His own pre-eternal and consubstantial and subracestial Spirit as His finger, crying out and point from heaven, openly declared and proclaimed to all that the one then being baptized by John in the Jordan was His beloved Son, while at the same time manifesting His unity with Him.*” (St. Gregory Palamas, Homily 60.15). St. John Chrysostom also emphasizes that the Gospels state the Heavens were opened, the Spirit descends upon us so that we can ascend with Christ and the Spirit to the Father in Heaven. For the first time since the fall of mankind, the Heavens were opened to us.
- The angels on the right side are waiting to attend and dress him after the baptism is over.
- John the Baptist, while baptizing Jesus is usually turned away or looking at the Spirit descending upon Christ. This signifies that Theophany is about elevating Jesus Christ. If this were an Olympic race, it would be as if the Old Testament (John the Baptist and all before him) were passing the baton to the New Testament (Jesus Christ and all of the saints).
- There is an axe near John the Baptist, which reflects his warning that our lives must bear the fruit of the Spirit or else we will be removed. We cannot get comfortable or spiritually lazy.
- Jesus is not submerged in the water, for creation was baptized in Him, not vice versa.
- Lastly, the strange little creatures riding fish at the bottom represent the Jordan River and the Sea, both fleeing at the sight of something much bigger and greater than themselves entering the water.

As the Psalms say:

Psalm 73:14 – Thou did establish the sea by Thy might, Thou did break the heads of the dragons in the water.

Psalm 76:15 – The waters saw Thee, O God, the waters saw Thee and were afraid; the abysses were troubled.

Psalm 113:3 – The sea beheld and fled, [the River] Jordan turned back.

Scottish Bishops respond to announcement of closure of churches from 8th January 2021 - 05 January 2021

Following the First Minister’s statement that all places of worship will close from Friday 8 January until Monday 1 February 2021, Scotland’s Catholic Bishops have issued the following statement:

“Recognising the dangers posed by the new faster-spreading variant of COVID-19, we note the Scottish Government’s decision to close all places of worship from Friday 8 January 2021.

The Scottish Government believes that such measures are necessary to curtail the spread of this new strain during the roll-out of the vaccine. We appreciate the difficult choices facing the Scottish Government at this time and we have shown ourselves ready both to cooperate with and to support its efforts in protecting the common good. This has included curtailing public worship in extreme circumstances and for a limited period.

However, we are also perplexed by the decision, given that the stringent measures taken since last March to ensure public safety in our churches have been effective. No evidence has been forthcoming to justify the inclusion of places of worship as sources of infection. Without such scientific evidence these restrictions will appear to Catholics to be arbitrary and unfair. Moreover, significant number of other sectors similarly restricted last March alongside public worship – such as construction, manufacturing and elite sports - have now been left free to continue in operation.

We also note that, in England, the essential contribution of public worship to the spiritual welfare of all citizens during this crisis has now been endorsed by the decision not to close places of worship while the Scottish Government has apparently retreated from this view, causing dismay and confusion

We are very aware of the disappointment these closures will cause not only to our own Catholic community, but to many of our fellow-Christians and those of other faiths in Scotland. We wish to emphasise again the spiritual, social and psychological benefits provided by continuing public worship, and we ask for these to be taken into full account in future decisions. Public worship is a human right and is a duty humanity owes to God. More concretely, Catholics need the Eucharist and the Sacramental encounter with the LORD as necessary to their spiritual wellbeing and their ultimate salvation.

While we unequivocally share the common goal of protecting public health, we urge the Scottish Government, when the present measures are reviewed later in January, to reconsider these restrictions in the light of the above concerns.”

DO NOT FORGET ABOUT ROSARY!

The liturgies of the Christmas season plunge us into the very heart of our Catholic faith. Christian piety, as expressed in our popular traditions, tends to dwell on the poetry and human drama of the Lord's nativity. We set up a Christmas crib in our homes and we retell, especially to our children, the ancient yet ever new story of the Saviour's birth in poverty, the message of peace brought by the angels, and the visit of the Magi, who came from the ends of the earth to worship the newborn King. Here in Italy, it is a tradition for families, local artisans and parish churches to create elaborate and artistic nativity scenes. Those from Naples are famous for their scores of figures drawn from everyday life and set against a typically Italian landscape of ancient ruins, lively villages and striking natural beauty. Shepherds guard their flocks, innkeepers serve steaming plates of food, including spaghetti and pizza, to men playing cards, an open-air market is in full swing, children play, and washerwomen gossip around a public fountain. In a word, the whole scene is one of overwhelming life and activity. Usually, the central figures in this drama, Our Lady, Saint Joseph and the baby Jesus are not easy to make out. Amid the bustle of daily life, they remain peacefully apart, alone with the Christ Child, seemingly unaffected by all that is taking place around them.

These crib scenes remind us the Son of God was born in hiddenness, while the world went its busy way. We are reminded that, like so many of the figures in the scene, we too can be oblivious to the mystery of grace present and at work in our midst, simply because we are caught up in so many infinitely less important things. We fail to make time, to open our eyes and to see the things that really matter.

The Church's liturgy in the Christmas season has little to do with folklore. It dwells not so much on the story of Christmas, the colourful events surrounding the birth of the Messiah, as on its ultimate meaning, its cosmic significance. We see this already in the Mass of Christmas Day, whose readings centre on the majestic prologue of John's Gospel. Saint John, echoing the first words of the Book of Genesis, invites us to contemplate, not the beginning of creation and time, but the eternal begetting of the Son, the Word through whom all things were made. That Word, in the fullness of time, became flesh and dwelt among us, and gave us power to become children of God, sharers in the Father's glory.

One line of the Prologue always struck me, from the time I was a child, when we would hear it each Sunday in what used to be called the Last Gospel. It reads: "The light shines in the darkness and the darkness did not overcome it". No one who has glimpsed that light, however dimly, can fail to be moved by this verse. God's light, his eternal life, dwells among us and no darkness in our own lives, or in our human history, can ever overcome it.

In a very real way, the three great mysteries that the liturgy commemorates in the days after Christmas are mysteries of light.

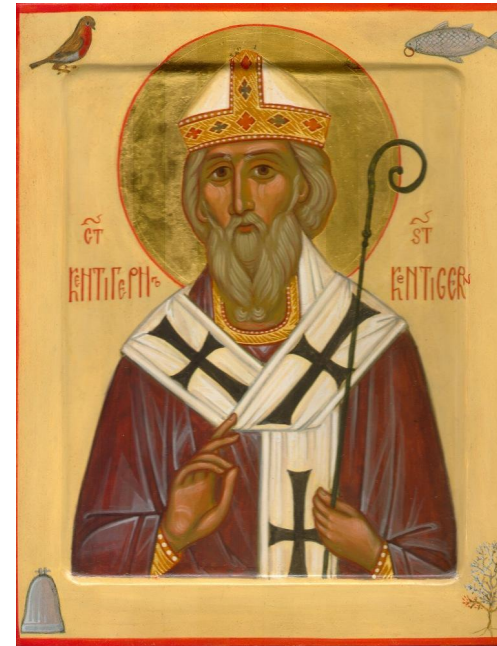
The first is that of Our Lady's divine maternity, celebrated on January 1st, the Octave of Christmas. Among the many threads of which this great feast is woven is the Church's veneration of Mary's virginal conception and her perpetual virginity. Here in the West, the most evocative representations of these mysteries are found in the paintings that show Our Lady kneeling in prayer before her newborn Child, as the light of glory shines all about. With supreme discretion, the artistic tradition alludes to the hidden fulfilment of the prophecy and sign of the Virgin who gives birth. The image of Mary, Virgin and Mother, wrapped in light as she contemplates the Christ Child, is meant to invite us, with union with her, to contemplate the eternal generation of the Son from the Father — light from light, true God from true God — now mirrored in the human birth of her Son in time. And to see in his glory the fullness of light and life that awaits us in heaven, where we hope one day to see him face to face.

The second mystery of light celebrated in the Christmas season is, of course, the Epiphany. Here the emphasis of the liturgy is on the star whose light led the Magi, as representatives of the nations, to Christ, the Saviour of the world. Saint John tells us that in the mystery of the Word made flesh, the light which enlightens every man and woman who comes into the world, has shone among us, full of grace and truth. The world was created in that light and can only find salvation by being drawn ever more fully into it. Only in that light can we understand the ultimate meaning of our life, our vocation and our destiny as individuals and as a human family. Epiphany reminds us that the Saviour's birth was the beginning of the Church's mission to preach this Good News to people of every nation, race and tongue, until the very end of time. And to spread the Kingdom of justice, holiness and peace that Christ came to bring.

The final mystery of light we celebrate in this Christmas season is the Baptism of the Lord, which is itself the first of the five new "luminous mysteries" that Saint John Paul II proposed to enrich our praying of the Rosary. The liturgy of this feast invites us to reflect on the relationship between Christ's consecration of the waters of the Jordan, his anointing by the Holy Spirit, and our own rebirth in baptism. For at our baptism, we were given a share in Christ's divine life and, in him, we were made adoptive children of the Father. In the Church's Liturgy of the Hours for the Baptism of the Lord, we read a homily of Saint Gregory Nazianzen which nicely sums up all that we have been saying about these Christmas mysteries of light. Saint Gregory urges us to relive our own experience of Baptism by plunging with Jesus into the waters and rising with him to see the heavens opened and the glory of God, who takes pleasure in us, his beloved sons and daughters.

In that movement upward, in union with the Son of God made man, we come to understand the deepest meaning of Christmas, the mysteries it celebrates, and their significance for our lives and for the redemption of our world.

Mons. William Millea, L'Osservatore Romano

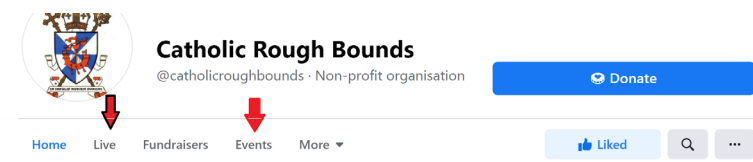


Wednesday St Kentigern / Mungo

Kentigern was born in about 518. At the age of 25 he went as a missionary on the Clyde. A community grew up around him, known as "Clasgu" ("dear family"), and this is now the city of Glasgow. He was consecrated as bishop in 540. A strong anti-Christian movement forced him into exile in Wales, where he founded a monastery at what is now St Asaph's. After 573 he spent eight years at Hoddam in Dumfriesshire before returning to Glasgow in 581. He died there on 13 January 603.

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.

WINTER IS HERE: 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.

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, our Parishes are running a deficit, which means there is more money going out as coming in.** What more, this year the Diocese of Argyll and the Isles, under Bishop Brian McGee, has sent the following message through the Treasurer of the Diocese:

"I am acutely aware that in the present circumstances offertory income is under great strain which affects a parish's ability to meet costs, including levy payments to the Diocese. For the financial year 2020/2021 (01/12/20 to 30/11/21) we are estimating a total levy of £206,004. This is taking into account estimated Diocesan costs of £250,294 less other Diocesan income of £44,290 and represents a 7% decrease on last year's normal monthly payment. So if your levy was £1,000 per month last year, it'll be £930 this.

As last year, the Diocesan office will process monthly transactions, so you need do nothing regarding setting up payments."

Allow me to explain how I understand it on the example of Morar Parish only. Arisaig Parish pays its own levy.

- In 2018, our income from Parish Offertory was £22841.00. The Parish paid that year £4512 (19.75% of Offertory income that year).
- In 2019, our income from Parish Offertory was £22467.00. The Parish paid that year £8616 (38.35% of Offertory income that year).
- In 2020 (COVID-19), our income from Parish Offertory was £14112. The Parish paid £6463 (45.80% of Offertory income that year, during the Pandemic and increased expenses).
- According to the email, in 2021, Morar will have to pay to the Diocese £8013. Strangely this email reminded me of the famous Movie by Akira Kurosawa.

IF YOU STOP CONTRIBUTING TO THE PARISH, IT WILL NOT HAVE A DIRECT IMPACT ON THE DIOCESE. THE LEVY IS SET, NO MATTER HOW MUCH YOU CONTRIBUTE. IF YOU CONTRIBUTE LESS, THE PARISH RESOURCES WOULD BE EVEN FURTHER DIMINISHED.



HEATING&LIGHTING: In Memory of the Hanratty Family

From the Gospel according to Mark

Mk 1:7-11

This is what John the Baptist proclaimed:

“One mightier than I is coming after me.

I am not worthy to stoop and loosen the thongs of his sandals.

I have baptized you with water;

he will baptize you with the Holy Spirit.”

It happened in those days that Jesus came from

Nazareth of Galilee

and was baptized in the Jordan by John.

On coming up out of the water he saw the heavens

being torn open

and the Spirit, like a dove, descending upon him.

And a voice came from the heavens,

“You are my beloved Son; with you I am well pleased.”

This Feast of the Baptism of Jesus reminds us of our own Baptism. We too were reborn in Baptism. In Baptism the Holy Spirit came down to remain within us.

This is why it is important to know the date of our Baptism. We know our date of birth, but we do not always know the date of our Baptism. And celebrate the date of your Baptism in your heart, every year. (Pope Francis, Angelus 12 January 2020)