

Parish Services

BIRTHDAY: Andrew MacDonald 02.04; Manuel Tellez 10.04 *Ad multos annos!*

Weekday Services (5th April – 10th April)

Video Streamed Mass on Parish Facebook.

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

Weekday: you have to leave your contact details at the door

Easter Monday	Morar, 10am
	<i>Lawrence McGeough RIP</i>
Easter Tuesday	Arisaig, 10am
	<i>Teresa MacKenzie RIP</i>
Easter Wednesday	Morar, 10am
	<i>Kathleen Doherty RIP</i>
Easter Thursday	Arisaig, 10am
	<i>Andrew Doherty RIP</i>
Easter Friday	Morar, 10am
	<i>Patricia Doherty RIP</i>
Easter Saturday	Arisaig, 10am
	<i>Andrew MacDonald - Birthday</i>
Sunday Masses 11th April / 12th April (Divine Mercy Sunday – B)	
Saturday	Morar: 6pm
	<i>Donnie MacKenzie RIP</i>
Sunday	Arisaig: 10am
	<i>Hugh Rodden RIP</i>

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

THANK YOU FOR ALL YOUR GENEROSITY IN THIS DIFFICULT TIME. FOR ALL ONLINE DONATIONS, ENVELOPES POSTED TO THE CHAPEL HOUSE AND STANDING ORDERS INTO THE PARISH BANK ACCOUNTS.

ANNIVERSARIES/MM: Mairi Louise Buchanan 06.04; John O'Donoghue 12.04; Niamh Henderson 13.04; Lawrence and Helen McGeough; Claire McGeough; Anne Agnew; Donnie MacKenzie 28.02.1987; Kathleen Doherty; Andrew Doherty; Patricia Doherty; Hugh Rodden; Stephen McHugh 02.04.2020; Donald McNeil; John MacQueen 06.04.1989; *Eternal rest...*



HEATING&LIGHTING:

In memory of Sandy MacDonald (Gorten, Arisaig)



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

Easter Sunday (B)

4th April 2021

R) This day was made by the Lord: we rejoice and are glad.

Alleluia, alleluia! Christ, our passover, has been sacrificed: let us celebrate the feast then, in the Lord. Alleluia!

Easter 2021



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A happy and Holy Easter to you all!

My sincere thanks to those who have helped make the Liturgies of Holy Week all the more special: our readers, our cantor Lilian, our Organist Joe, our sacristans Isa, Peggy, Mae, Anne, Iain, and those who cleaned the churches. A special thanks to those who organized and arranged the flowers in celebration of the Risen Lord. A big thanks to all who attended our services despite having to plan in advance. God bless you all!

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.

YOU DO NOT NEED AN ACCOUNT ON FACEBOOK TO ACCESS OUR LIVE-STREAM

www.facebook.com/catholicroughbounds/live/

OR

www.facebook.com/catholicroughbounds/videos/

TO BOOK FOR MASS:

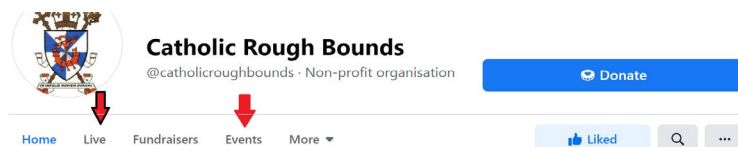
www.catholicroughbounds.eventbrite.com

OR IF YOU HAVE FACEBOOK

www.facebook.com/catholicroughbounds/videos/

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 past Services.

EASTER WISHES FOR CHILDREN: I want to thank Lilian Young for her continues effort and leading of the Children's Liturgy via Social Media. Pandemic has made it difficult to see our children preparing for Easter, but I always keep them in my prayers. This year, I will not be handing Easter Eggs in the Church due to restrictions and limits in the Church. Instead, I have spoken to Teresa at the Harbour Shop in Mallaig who will hand a treat in exchange for a voucher I have prepared. At the back of the Church, there is a coupon which our Children or Parents/Grandparents can exchange for an Easter Treat until next Sunday!

HOLY WATER: Next week's edition of the Newsletter will contain a small bottle of Holy Water blessed during Easter Vigil. The use of holy water in the earliest days of the Christian Era is attested by documents of only comparatively late date. The "Apostolic Constitutions", the redaction of which goes back to about the year 400, attribute to the Apostle St. Matthew the precept of using holy water. The letter written under the name of Pope Alexander I, who lived in the second century, is apocryphal and of more recent times; hence the first historical testimony does not go back

beyond the fifth century. However, it is permissible to suppose for the sake of argument that, in the earliest Christian times, water was used for expiatory and purificatory purposes, in a way analogous to its employment under the Jewish Law. As, in many cases, the water used for the Sacrament of Baptism was flowing water, sea or river water, it could not receive the same blessing as that contained in the baptisteries. On this particular point the early liturgy is obscure, but two recent discoveries are of very decided interest. The Pontifical of Serapion of Thmuis, a fourth-century bishop, and likewise the "Testamentum Domini", a Syriac composition dating from the fifth to the sixth century, contain a blessing of oil and water during Mass. The formula in Serapion's Pontifical is as follows: "We bless these creatures in the Name of Jesus Christ, Thy only Son; we invoke upon this water and this oil the Name of Him Who suffered, Who was crucified, Who arose from the dead, and Who sits at the right of the Uncreated. Grant unto these creatures the power to heal; may all fevers, every evil spirit, and all maladies be put to flight by him who either drinks these beverages or is anointed with them, and may they be a remedy in the Name of Jesus Christ, Thy only Son." As early as the fourth century various writings, the authenticity of which is free from suspicion, mention the use of water sanctified either by the liturgical blessing just referred to, or by the individual blessing of some holy person. St. Epiphanius (Contra haeres., lib. I, haer. xxx) records that at Tiberias a man named Joseph poured water on a madman, having first made the sign of the cross and pronounced these words over the water: "In the Name of Jesus Christ of Nazareth, crucified, depart from this unhappy one, thou infernal spirit, and let him be healed!" Joseph was converted and subsequently used the same proceeding to overcome witchcraft; yet, he was neither a bishop nor a cleric. Theodoret (Hist. eccl., V, xxi) relates that Marcellus, Bishop of Apamea, sanctified water by the sign of the cross and that Aphraates cured one of the emperor's horses by making it drink water blessed by the sign of the cross ("Hist. relig.", c. viii, in P.G., LXXXII, col. 1244, 1375). In the West similar attestations are made. Gregory of Tours (De gloria confess., c. lxxxii) tells of a recluse named Eusitius who lived in the sixth century and possessed the power of curing quartan fever by giving its victims to drink of water that he had blessed; we might mention many other instances treasured up by this same Gregory ("De Miraculis S. Martini", II, xxxix; "Mirac. S. Juliani", xxv, xxvi; "Liber de Passione S. Juliani"; "Vita Patrum", c. iv, n. 3). It is known that some of the faithful believed that holy water possessed curative properties for certain diseases, and that this was true in a special manner of baptismal water. In some places it was carefully preserved throughout the year and, by reason of its having been used in baptism, was considered free from all corruption. This belief spread from East to West; and scarcely had baptism been administered, when the people would crowd around with all sorts of vessels and take away the water, some keeping it carefully in their homes whilst others watered their fields, vineyards, and gardens with it ("Ordo rom. I", 42, in "Mus. ital.", II, 26). However, baptismal water was not the only holy water. Some was permanently retained at the entrance to Christian churches where a clerk sprinkled the faithful as they came in and, for this reason, was called udrokometes or "introducer by water", an appellation that appears in the superscription of a letter of Synesius in which allusion is made to "lustral water placed in the vestibule of the temple". This water was perhaps blessed in proportion as it was needed, and the custom of the Church may have varied on this point. Balsamon tells us that, in the Greek Church, they "made" holy water at the beginning of each lunar month. It is quite possible that, according to canon lxxv of the Council of Constantinople held in 691, this rite was established for the purpose of definitively supplanting the pagan feast of the new moon and causing it to pass into oblivion. In the West Dom Martene declares that nothing was found prior to the ninth century concerning the blessing and aspersion of water that takes place every Sunday at Mass. At that time Pope Leo IV ordained that each priest bless water every Sunday in his own church and sprinkle the people with it: "Omni die Dominico, ante missam, aquam benedictam facite, unde populus et loca fidelium aspergantur" (P.L., CXV, col. 679). Hincmar of Reims gave directions as follows: "Every Sunday, before the celebration of Mass, the priest shall bless water in his church, and, for this holy purpose, he shall use a clean and suitable vessel. The people, when entering the church, are to be sprinkled with this water, and those who so desire may carry some away in clean vessels so as to sprinkle their houses, fields, vineyards, and cattle, and the provender with which these last are fed, as also to throw over their own food" ("Capitula synodalia", cap. v, in P.L., CXXXV, col. 774). The rule of having water blessed for the aspersion at Mass on Sunday was thenceforth generally followed, but the exact time set by Leo IV and Hincmar was not everywhere observed. At Tours, the blessing took place on Saturday before Vespers; at Cambrai and at Arras, it was to be given without ceremony in the sacristy before the recitation of the hour of Prime; at Albi, in the fifteenth century, the ceremony was conducted in the sacristy before Terce; and at Soissons, on the highest of the sanctuary steps, before Terce; whereas at Laon and Senlis, in the fourteenth century, it took place in the choir before the hour of Terce. There are two Sundays on which water is not and seems never to have been blessed: these are Easter Sunday and Pentecost. The reason is because on the eve of these two feasts water for the baptismal fonts is blessed and consecrated and, before its mixture with the holy chrism, the faithful are allowed to take some of it to their homes, and keep it for use in time of need.

<https://www.catholic.com/encyclopedia/holy-water>

HEATING AND LIGHTING: Thank you so much for all the donations toward heating and lighting. This is really a huge help. The average weekly cost of heating in Morar Church (not the house!) is now £40. This is because the Church is used daily. As the temperatures increase, our bills should go down a bit.

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. 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: In 2021, Morar will have to pay to the Bishop (Diocese) £7992, Arisaig £5100. What more, Gift Aid rebate will be much lower than in previous years due to lower contributions in tax year 2020/21 (Pandemic). I honestly lost faith that anyone in decision making circle will listen to any argumentation or that the Scottish Government will help the Church survive. The effects of the lack of proper maintenance to our building will be catastrophic.

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 WILL BE EVEN FURTHER DIMINISHED. PLEASE HELP!

A very Happy Easter to all our friends in Mallaig, Morar and Arisaig. We are so sorry that it was not possible to say personal goodbyes to most of you, but we were very touched by the good wishes and kind messages we received. I was so grateful for the welcome I had at St Patrick's 7 years ago, and it has been a real privilege to contribute to the life of the parish communities through music and, more recently, safeguarding training. I had a great time with the young parishioners in Hungary and will remember their ice-skating and singing (you know who you are!) for a long time. Geoffrey appreciated the opportunity to share the occasional service or social occasion with the parish and joins me in wishing you all every blessing at this special time. We plan to return for a visit in September and hope to have the chance to see lots of you then.

Margaret Andrew