

RC Diocese Argyll & Isles – Arisaig & Morar Missions:
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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

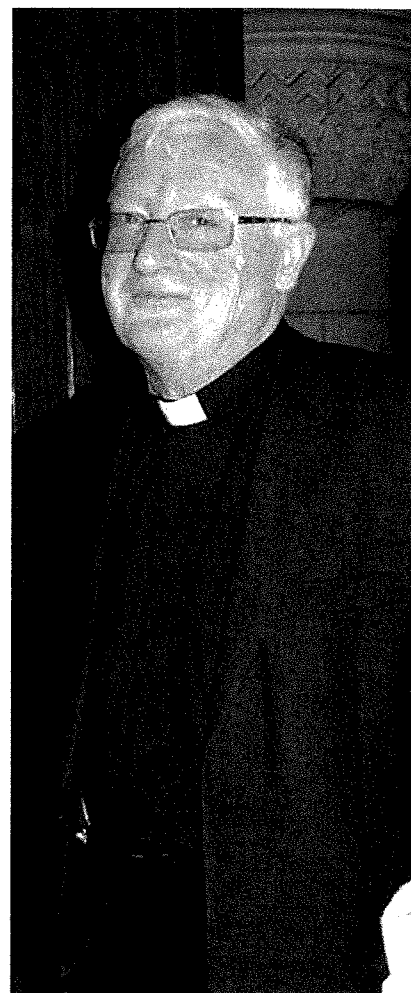
5th Sunday of Easter (B)

2nd May 2021

R) You, Lord, are my praise in the great assembly.

Alleluia, alleluia! Make your home in me, as I make mine in you. Whoever remains in me bears fruit in plenty. Alleluia!

**HAPPY
ANNIVERSARY
FR DONALD.
THANK YOU FOR
YOUR SERVICE!**



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
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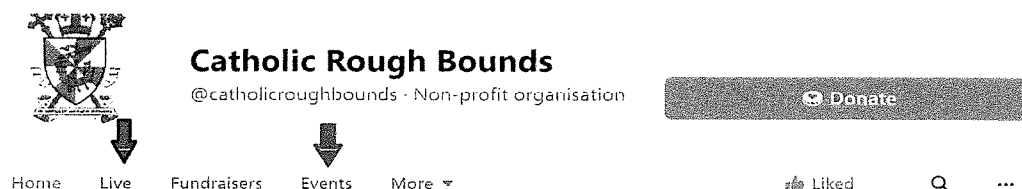
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**STARTING IN MAY, YOU WILL NOT
NEED TO BOOK BUT SIMPLY LEAVE
YOUR DETAILS AT THE DOOR**

Please note that the change of system is to simplify the process and is on trial basis. This means that if we are at capacity, you might be turned away at the door. I am open to your comments regarding the system during the trial period.



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.

MALLAIG CHURCH: Following the loosening of the restrictions, I am open to the possibility of opening Mallaig Church again. However, to make it happen, the space would have to be prepared and regular maintenance to take place. If you would like to volunteer and become a coordinator, please feel free to speak to me. You would have to measure out the space, prepare signage, organise and coordinate volunteers etc. I have undertaken that responsibility with a lot of help in Morar and Arisaig but having to actively maintain yet another building during social distancing etc. is simply too much for me alone. On the other note, Teresa MacKellaig has kindly offered to sponsor the paint providing there will be enough volunteers to re-paint St. Patrick's. Please, speak to Teresa in the Harbour Shop if you would like to help/volunteer.

ANTHONY MACMILLAN: Many thanks to Anthony for bringing Fr Donald over to be with us and provide professional coverage of the event.

BAPTISM IN MORAR: On 1st of May I had a privilege of Baptising Alexander. It is always uplifting for the Parish to welcome new Christians!

THE JERUSALEM MASS SHEET

5TH SUNDAY OF EASTER (B)

2nd May 2021

THE INTRODUCTORY RITES

Entrance Antiphon or a hymn.

Stand

Cf. Ps 97:1-2

**O sing a new song to the Lord,
for he has worked wonders;
in the sight of the nations
he has shown his deliverance, alleluia.**

All make the Sign of the Cross as the Priest says:
In the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**

The Priest greets everyone present.

The people respond: **And with your spirit.**

The Mass of the day may be introduced.

Penitential Act

*The Priest invites the people to repentance using
one of the Penitential Acts.*

Have mercy on us, O Lord.

For we have sinned against you.

Show us, O Lord, your mercy.

And grant us your salvation.

The Priest says the absolution. All reply: Amen.

Lord, have mercy. **Lord, have mercy.**

Christ, have mercy. **Christ, have mercy.**

Lord, have mercy. **Lord, have mercy.**

The Gloria

**Glory to God in the highest,
and on earth peace to people of good will.**

**We praise you,
we bless you,
we adore you,
we glorify you,
we give you thanks for your great glory,
Lord God, heavenly King,
O God, almighty Father.**

**Lord Jesus Christ, Only Begotten Son,
Lord God, Lamb of God, Son of the Father,
you take away the sins of the world,
have mercy on us;
you take away the sins of the world,
receive our prayer;
you are seated at the right hand of the Father,
have mercy on us.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father.
Amen.**

The Collect

Almighty ever-living God,
constantly accomplish the Paschal Mystery
within us,

that those you were pleased to make new in
Holy Baptism
may, under your protective care, bear much
fruit

and come to the joys of life eternal.

Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of
the Holy Spirit,

one God, for ever and ever.

Amen.

Sit

THE LITURGY OF THE WORD

First Reading

A reading from the Acts of the Apostles 9:26-31

When Saul got to Jerusalem he tried to join the disciples, but they were all afraid of him: they could not believe he was really a disciple. Barnabas, however, took charge of him, introduced him to the apostles, and explained how the Lord had appeared to Saul and spoken to him on his journey, and how he had preached boldly at Damascus in the name of Jesus. Saul now started to go round with them in Jerusalem, preaching fearlessly in the name of the Lord. But after he had spoken to the Hellenists, and argued with them, they became determined to kill him. When the brothers knew, they took him to Caesarea, and sent him off from there to Tarsus.

The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in the fear of the Lord, and filled with the consolation of the Holy Spirit.

The word of the Lord.

Thanks be to God.

Psalm

Ps 21:26-28. 30-32. R.v26

**R) You, Lord, are my praise in the great
assembly.**

My vows I will pay before those who fear him.
The poor shall eat and shall have their fill.
They shall praise the Lord, those who seek him.
May their hearts live for ever and ever! **(R)**

All the earth shall remember and return to the
Lord,
all families of the nations worship before him.
They shall worship him, all the mighty of the earth;
before him shall bow all who go down to the dust.

(R)

And my soul shall live for him, my children
serve him.

They shall tell of the Lord to generations yet to
come,

declare his faithfulness to peoples yet unborn:
'These things the Lord has done.' **(R)**

Second Reading

A reading from the first letter of St John 3:18-24

My children,
our love is not to be just words or mere talk,
but something real and active;
only by this can we be certain
that we are the children of the truth
and be able to quieten our conscience in his
presence,
whatever accusations it may raise against us,
because God is greater than our conscience
and he knows everything.
My dear people,
if we cannot be condemned by our own
conscience,
we need not be afraid in God's presence,
and whatever we ask him,
we shall receive,
because we keep his commandments
and live the kind of life that he wants.
His commandments are these:
that we believe in the name of his Son Jesus
Christ
and that we love one another
as he told us to.
Whoever keeps his commandments
lives in God and God lives in him.
We know that he lives in us
by the Spirit that he has given us.
The word of the Lord.
Thanks be to God.

Gospel Acclamation

Stand

Alleluia, alleluia! Jn 15:4-5
Make your home in me, as I make mine in you.
Whoever remains in me bears fruit in plenty.
Alleluia!

Gospel

John 15:1-8

The Lord be with you.
And with your spirit.
A reading from the holy Gospel according to John.
Glory to you, O Lord.
Jesus said to his disciples:
'I am the true vine,
and my Father is the vinedresser.
Every branch in me that bears no fruit
he cuts away,
and every branch that does bear fruit he prunes
to make it bear even more.
You are pruned already,
by means of the word that I have spoken to you.
Make your home in me, as I make mine in you.
As a branch cannot bear fruit all by itself,
but must remain part of the vine,
neither can you unless you remain in me.
I am the vine,
you are the branches.
Whoever remains in me, with me in him,
bears fruit in plenty;
for cut off from me you can do nothing.
Anyone who does not remain in me
is like a branch that has been thrown away

- he withers;
these branches are collected and thrown on
the fire,
and they are burnt.
If you remain in me
and my words remain in you,
you may ask what you will
and you shall get it.
It is to the glory of my Father that you should
bear much fruit,
and then you will be my disciples.'
The Gospel of the Lord.
Praise to you, Lord Jesus Christ.

The Homily

Sit

The Nicene Creed

Stand

**I believe in one God,
the Father almighty,
maker of heaven and earth,
of all things visible and invisible.**
**I believe in one Lord Jesus Christ,
the Only Begotten Son of God,
born of the Father before all ages.
God from God, Light from Light,
true God from true God,
begotten, not made,
consubstantial with the Father;
through him all things were made.
For us men and for our salvation
he came down from heaven,
and by the Holy Spirit
was incarnate of the Virgin Mary,
and became man.**

All bow

**For our sake he was crucified under
Pontius Pilate,
he suffered death and was buried,
and rose again on the third day
in accordance with the Scriptures.
He ascended into heaven
and is seated at the right hand of the Father.
He will come again in glory
to judge the living and the dead
and his kingdom will have no end.**

**I believe in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father and the Son,
who with the Father and the Son is adored
and glorified,
who has spoken through the prophets.**

**I believe in one, holy, catholic and
apostolic Church.
I confess one Baptism for the forgiveness
of sins
and I look forward to the resurrection of
the dead
and the life of the world to come. Amen.**

The Prayer of the Faithful

Response example: Lord, in your mercy.
Hear our prayer.

After the concluding prayer all say: **Amen.** *Sit*

THE LITURGY OF THE EUCHARIST

*The offerings are brought to the altar.
A hymn may be sung.
If the Priest says the two prayers of offering
aloud the response both times is:*

Blessed be God for ever.

*The Priest completes additional personal
preparatory rites, and the people rise as he says:*

Pray, brethren (brothers and sisters),
that my sacrifice and yours
may be acceptable to God,
the almighty Father.

The people reply:

**May the Lord accept the sacrifice
at your hands
for the praise and glory of his name,
for our good
and the good of all his holy Church.**

Prayer over the Offerings

O God, who by the wonderful exchange
effected in this sacrifice
have made us partakers of the one supreme
Godhead,
grant, we pray,
that, as we have come to know your truth,
we may make it ours by a worthy way of life.
Through Christ our Lord.
Amen.

The Eucharistic Prayer

The Lord be with you.
And with your spirit.

Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right and just.

Preface IV of Easter

The restoration of the universe through the
Paschal mystery

It is truly right and just, our duty and our salvation,
at all times to acclaim you, O Lord,
but in this time above all to laud you yet more
gloriously,
when Christ our Passover has been sacrificed.

For, with the old order destroyed,
a universe cast down is renewed,
and integrity of life is restored to us in Christ.

Therefore, overcome with paschal joy,
every land, every people exults in your praise
and even the heavenly Powers, with the
angelic hosts,
sing together the unending hymn of your glory,
as they acclaim:

**Holy, Holy, Holy Lord God of hosts.
Heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of
the Lord.
Hosanna in the highest.**

Kneel

Eucharistic Prayer II

(The Priest may use a different Eucharistic Prayer.)

You are indeed Holy, O Lord,
the fount of all holiness.
Make holy, therefore, these gifts, we pray,
by sending down your Spirit upon them
like the dewfall,
so that they may become for us
the Body and \times Blood of our Lord, Jesus Christ.

At the time he was betrayed
and entered willingly into his Passion,
he took bread and, giving thanks, broke it,
and gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND EAT OF IT,
FOR THIS IS MY BODY,
WHICH WILL BE GIVEN UP FOR YOU.

In a similar way, when supper was ended,
he took the chalice
and, once more giving thanks,
he gave it to his disciples, saying:

TAKE THIS, ALL OF YOU, AND DRINK FROM IT,
FOR THIS IS THE CHALICE OF MY BLOOD,
THE BLOOD OF THE NEW AND ETERNAL COVENANT,
WHICH WILL BE Poured OUT FOR YOU AND FOR MANY
FOR THE FORGIVENESS OF SINS.

DO THIS IN MEMORY OF ME.

The mystery of faith.

The people continue, acclaiming:

**We proclaim your Death, O Lord,
and profess your Resurrection
until you come again.**

Therefore, as we celebrate
the memorial of his Death and Resurrection,
we offer you, Lord,
the Bread of life and the Chalice of salvation,
giving thanks that you have held us worthy
to be in your presence and minister to you.

Humbly we pray
that, partaking of the Body and Blood of Christ,
we may be gathered into one by the Holy Spirit.

Remember, Lord, your Church,
spread throughout the world,
and bring her to the fullness of charity,
together with N. our Pope and N. our Bishop
and all the clergy.

Remember also our brothers and sisters
who have fallen asleep

in the hope of the resurrection,
and all who have died in your mercy:
welcome them into the light of your face.
Have mercy on us all, we pray,
that with the Blessed Virgin Mary, Mother of God,
with blessed Joseph, her Spouse,
with the blessed Apostles,
and all the Saints who have pleased you
throughout the ages,
we may merit to be coheirs to eternal life,
and may praise and glorify you
through your Son, Jesus Christ.

Through him, and with him, and in him,
O God, almighty Father,
in the unity of the Holy Spirit,
all glory and honour is yours,
for ever and ever.

The people acclaim: Amen.

The Communion Rite

Stand

The Priest invites all to join in the Lord's Prayer:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come,
thy will be done
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us;
and lead us not into temptation,
but deliver us from evil.**

The Priest continues alone:

Deliver us, Lord, we pray, from every evil,
graciously grant peace in our days,
that, by the help of your mercy,
we may be always free from sin
and safe from all distress,
as we await the blessed hope
and the coming of our Saviour, Jesus Christ.
For the kingdom,
the power and the glory are yours
now and for ever.

The Priest says:

Lord Jesus Christ, ...Amen.

The peace of the Lord be with you always.

And with your spirit.

The Deacon, or the Priest adds:

Let us offer each other the sign of peace.

All then make an appropriate sign of peace.

The Priest takes the host and breaks it.

Meanwhile the people say or sing:

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
have mercy on us.**

**Lamb of God, you take away the sins of the world,
grant us peace.** *Kneel*

The Priest shows the host to the people and says:

Behold the Lamb of God,
behold him who takes away the sins of the world.
Blessed are those called to the supper
of the Lamb.

**Lord, I am not worthy
that you should enter under my roof,
but only say the word
and my soul shall be healed.**

*The Priest or other minister says to each
communicant:*

The Body [Blood] of Christ.

Each communicant answers: Amen.

Communion Antiphon

Cf. Jn 15:1,5

**I am the true vine and you are the
branches, says the Lord.**

**Whoever remains in me, and I in him,
bears fruit in plenty, alleluia.**

*After the distribution of Holy Communion a
sacred silence may be observed or a psalm,
hymn or canticle of praise may be sung.*

Prayer after Communion

Stand

Graciously be present to your people, we pray,
O Lord,
and lead those you have imbued with
heavenly mysteries
to pass from former ways to newness of life.
Through Christ our Lord.
Amen.

THE CONCLUDING RITES

Announcements may be made.

Priest: The Lord be with you.

All: And with your spirit.

Solemn Blessing

The Deacon, or the Priest, says:

Bow down for the blessing.

The Priest continues:

May God, who by the Resurrection of his Only
Begotten Son
was pleased to confer on you
the gift of redemption and of adoption,
give you gladness by his blessing.
Amen.

May he, by whose redeeming work
you have received the gift of everlasting
freedom,
make you heirs to an eternal inheritance.
Amen.

And may you, who have already risen with
Christ
in Baptism through faith,
by living in a right manner on this earth,
be united with him in the homeland of heaven.
Amen.

And may the blessing of almighty God,
the Father, and the Son, ✠ and the Holy Spirit,
come down on you and remain with you
for ever.
Amen.

Then the Deacon, or the Priest, says:

Go forth, the Mass is ended. *Or:*
Go and announce the Gospel of the Lord. *Or:*
Go in peace, glorifying the Lord by your life. *Or:*
Go in peace.

Thanks be to God.



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PARISHES OF MORAR AND ARISAIG

SCOTTISH PARLIAMENTARY ELECTIONS 2021

Materials and Responses in this leaflet have not been edited in any kind and contain original responses to the letter provided. We are not endorsing any of the candidates but provide information for our Parishioners to make their own judgment.

Scottish Parliament Election 2021 - *Putting Human Life and Dignity at the Centre*

A letter from the Catholic Bishops of Scotland



Catholic Parliamentary
Office

Dear Brothers and Sisters in Christ,

This election presents us with an opportunity to play our part in putting human life and the inviolable dignity of the human person at the centre of Scotland's political discourse.

We often see politics through a party prism, which can create a divisive, and occasionally fractious, political environment. Whilst party politics can be an important consideration, particularly in the Scottish Parliament list system, it is individuals who will make up the parliament and form a government; and some of the most important issues, including abortion and assisted suicide, are commonly decided by a conscience, or free, vote. Therefore, it is critical to ascertain candidates' personal values and opinions and not concentrate solely on party policies.

As Catholics we have a duty: to share the Gospel and to help form the public conscience on key moral issues. It is a duty of both faith and citizenship. This election is an opportunity to be the effective witness our Baptism calls us to be.

The new parliament and government will be tasked with leading the recovery from the damage wrought by the current health crisis and to tackle the significant impact it has had on many aspects of life including health care, mental health and wellbeing, religious freedom, and care for the poor. It must also build on the positives arising from the Pandemic, including caring for the most vulnerable, and a renewed sense of respect for human life, human dignity, and the value of community.

These are some of the issues you may want to consider in the forthcoming election:

Beginning and end of life

It is the duty of parliamentarians to uphold the most basic and fundamental human right to life. Elected representatives ought to recognise the existence of human life from the moment of conception and be committed to the protection of human life at every stage. Caring for the unborn and their mothers is a fundamental measure of a caring and compassionate society; a society which puts human dignity at the centre.

We ought to be mindful of a further attempt to legalise assisted suicide in Scotland, likely to happen in this parliament. Legalising assisted suicide or euthanasia suggests that some lives are not worth living, contrary to the Christian belief that every life has equal dignity and value. It is incumbent upon our parliamentarians to show compassion for the sick and dying. This is not achieved by assisted suicide or euthanasia but by ensuring support is provided through caring and attentive politics, including investment in palliative care.

Family and Work

Society relies on the building block of the family to exist and flourish. The love of man and woman in marriage and openness to new life is the basic, fundamental cell upon which every society is built. The wellbeing of Scotland and its future depends on the flourishing of family life and government should respond to this reality with policies creating economic and fiscal advantages for families with children.

The pandemic has placed immeasurable pressure on businesses and many people have lost their livelihood. The state has a duty to sustain business activities by creating conditions which will ensure

job opportunities, especially in times of crisis. This must be accompanied by a just wage to provide a dignified livelihood for the worker and their family.

Poverty, Human Trafficking and Modern Slavery

Sadly, poverty remains a scourge for too many people. The marginalised, the homeless, and the lonely and isolated have been cast further adrift because of the pandemic. And poverty now affects 24% of children in Scotland. We need elected representatives who respect a preferential option for the poor, who are willing to prioritise their need and respect their human dignity.

Our government must also work with the international community to adopt an even more effective strategy against human trafficking and modern slavery, so that in every part of the world, men and women may no longer be used as a means to an end, and that their inviolable dignity will always be respected.

Environment

The next group of MSPs will be tasked with protecting our neighbours at home and abroad from the poverty and climate crises which continue to rage on. In November Glasgow will play host to the COP26 international climate change summit. We should listen to Pope Francis' call to 'hear the cry of the earth and the cry of the poor' by lifting up the voices of the global south and coming together to rebuild our Common Home in a way that leaves no-one behind. Scotland can also demonstrate global leadership by strengthening its commitment to becoming a carbon neutral country.

Free speech, free expression, and freedom of thought, conscience and religion

If Scotland is to be a tolerant, open, diverse country then we must be free to discuss and debate ideas, even those which are deemed by some to be controversial. Whilst being mindful of the need to protect citizens from hate, government must not overstep into the realm of unjust restrictions on free speech, free expression and freedom of thought, conscience and religion. This must include, among others, the freedom to express belief in the biological reality of sex and gender.

Catholic schools

The right of parents to choose a school for their children which corresponds to their own convictions is fundamental. Public authorities have a duty to guarantee this parental right and to ensure the concrete conditions for its exercise. Thus, parliamentarians ought to continue to support an open and diverse state education system which includes Catholic schools.

We pray that this election will put human life and the dignity of the human person at the centre, and that candidates will ensure debate is respectful and courteous.

We urge you to visit the website rcpolitics.org and to use the resources there to help you in your consideration of election issues and to use the tools available to question candidates.

+ Hugh Gilbert, President, Bishop of Aberdeen
+ John Keenan, Vice President, Bishop of Paisley
+ Brian McGee, Episcopal Secretary, Bishop of Argyll and the Isles
+ Leo Cushley, Archbishop of St Andrews and Edinburgh
+ Joseph Toal, Bishop of Motherwell
+ Stephen Robson, Bishop of Dunkeld
+ William Nolan, Bishop of Galloway
Monsignor Hugh Bradley, Archdiocesan Administrator, Archdiocese of Glasgow

Chapel House
Morar
Mallaig
PH40 4PB

.....April 2021

.....
.....

Dear

Scottish Parliament Election on 6th May 2021

**Roman Catholic Diocese of Argyll and the Isles
Parishes of Arisaig, Morar and Mallaig, and the Small Isles**

As you will be aware, the Catholic Church has an historical and current significance in our area and we write to you on behalf of the above parishes to present some important questions which have been put to us. We would like to give you the opportunity to consider and respond to these questions which are at the heart of our Catholic faith. They are:

1. (a) What is your stance on abortion?
(b) Do you support or oppose a home abortion policy?
(c) Do you support or oppose buffer zones around abortion providers?
2. (a) What is your stance on euthanasia?
(b) Do you support or oppose any move to legalise assisted suicide?
3. What is your stance on nuclear weapons?
4. Recent court ruling has shown that the decision made by the Scottish Government to restrict public worship was unlawful.
(a) What is your position on Freedom of Conscience, belief and religion?
(b) What would you do to ensure protection for freedom of conscience for health workers, civil servants and others who may not wish to be involved in such procedures as abortion, assisted suicide and transgender issues?
5. The recent report on Hate Crime has revealed that the highest number of cases of Religious Hate Crimes have been committed against Catholics.
(a) How would you prevent religion based discrimination?
(b) What actions would you take/have taken to ensure peace and harmony in your Constituency?
(c) What safeguards would you put in place to ensure freedom of expression and freedom of religion so that legitimate differences of opinion are not criminalised and that necessary discussions and debates may still take place?

6. As a Parish, we have applied for all the available COVID Relief Grants but all our applications and subsequent appeals were rejected. The Scottish Government did not offer any support for struggling Parish Communities. Do you agree with this decision?

7. Priests have also been excluded from either Furlough or self-employed support schemes. What may not be fully understood is that the priest's small wage for his keep comes out of the church collections from the parishioners as does the maintenance of the church buildings and not from the Diocese. Because of the closing of Churches due to COVID (now deemed to have been illegal) there has been a large drop in collections and as a consequence priests in this area are struggling. Despite this, HMRC has considered them to be vocational workers not eligible for COVID relief. Many people have been excluded from any support for similar reasons, despite them being taxpayers and losing income. What is your opinion on the matter?

We thank you for your time and attention and look forward to your response to these questions by letter or email. Your responses will be shared with the parish community.

Yours sincerely

Lilian Macdonald – Secretary, Arisaig Parish Council
lilian.macdonald@btinternet.com

Deirdre Roberts – Secretary, Morar and Mallaig Parish Council
deirdrebracara@hotmail.com

ERSKINE, JOHN

Scottish Labour Party and Scottish Co-operative Party

**FAILED TO PROVIDE THE
PARISH COMMUNITY WITH
RESPONSE**

From: Kate Forbes <kateforbes2021@gmail.com>
Sent: 27 April 2021 10:53
To: deirdre roberts <deirdrebracara@hotmail.com>
Subject: Re: Parishes of Arisaig and Morar
Dear Deirdre

Please find my responses below.

Abortion

This is an incredibly important issue – perhaps one of the most important in Scotland today. I believe that both lives matter, the mother’s life and the baby’s life. I am sorry to see any rise any abortions, by any means. Women should be given as much advice, support and guidance about the options for their baby before they choose to pursue an abortion. I wrote to the Minister for Public Health (Mairi Gougeon MSP) earlier this year to put forward the concerns of my constituents about DIY Abortions, particularly the risk of coercion and lack of emotional and medical support.

Information about the results of this polling can be found here:

<https://www.spuc.org.uk/News/ID/384766/Press-Release-Savanta-ComRes-Poll-Reveals-Overwhelming-Majority-of-Public-Have-Concerns-Over-Pills-In-The-Post-Policy>

I received a response from the Directorate for Public Health office in Ms Gougeon's department which I have copied below for your information:

26 March 2021

Dear Kate Forbes MSP,

Thank you for your email of 18 January regarding your constituents concerns about the Savanta ComRes poll.

Due to the restrictions of the pre-election period I am replying on behalf of the Minister for Public Health and Sport, who has portfolio responsibility for abortion policy.

The Scottish Government has noted the findings of the Savanta ComRes poll.

Your constituents may be interested to note that the Scottish Government launched a public consultation on the future arrangements for early medical abortion at home on 30 September 2020, which closed on 5 January 2021. All the evidence and responses received is in the process of being analysed.

The Scottish Government will confirm its proposed approach in due course, taking account of that analysis and the range of other evidence available.

Yours sincerely,

David McIlhinney

HPD : Donation and Abortion

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If returned as MSP for Skye, Lochaber and Badenoch I will continue to represent the views of my constituents who are concerned about this and I plan on following up with the next Minister for Public Health. I also believe in freedom of speech and the right to publicly express views on abortion. It is worth adding to this that medical staff in Scotland have the right to refuse to participate in abortion and if there were instances locally where a medical professional was penalised for this I would be keen to hear from them so I could take up the matter on their behalf where appropriate.

Euthanasia

I do not believe that the law should be changed to introduce assisted suicide or assisted dying. Before I was elected as a MSP, a conscience vote was held three times on this subject and proposals to change the law have been defeated decisively.

More and more adults in Scotland are living with long term conditions requiring palliative care. I cannot begin to imagine the pain and anguish they experience, and I recognise that in the Highlands there are unique challenges around palliative care.

As a former member of the Cross Party Group on Palliative Care, I am keen to see more investment in Palliative Care in Scotland, and I am pleased that the SNP Government has done that.

I don't believe that any laws permitted assisted suicide or assisted dying would have sufficient safeguards to protect vulnerable people.

Nuclear weapons

I have signed the ICAN Pledge on the Treaty on the Prohibition of Nuclear Weapons.

For your information I've copied below the full text of the pledge:

"We, the undersigned parliamentarians, warmly welcome the adoption of the UN Treaty on the Prohibition of Nuclear Weapons on 7 July 2017 as a significant step towards the realization of a nuclear-weapon-free world.

We share the deep concern expressed in the preamble about the catastrophic humanitarian consequences that would result from any use of nuclear weapons and we recognize the consequent need to eliminate these inhumane and abhorrent weapons.

As parliamentarians, we pledge to work for the signature and ratification of this landmark treaty by our respective countries, as we consider the abolition of nuclear weapons to be a global public good of the highest order and an essential step to promote the security and well-being of all peoples."

Freedom of conscience, belief and religion

It goes without saying that I am fully in favour of freedom of thought, conscience, belief and religion and I am thankful that these are guaranteed in the European Convention on Human Rights (ECHR).

These rights cannot be taken away by any parliament or government whether at local, Scottish, or UK level. No governments have the power to act in a manner incompatible with the ECHR, even if they wished to do so. The ECHR protects everyone's right to express views even if they shock, offend or disturb others.

As somebody of faith, I would not tolerate any restrictions imposed on anybody's right to believe, practice or express their faith.

Hate Crime Bill

Unfortunately, hate crime remains an issue in Scotland. For several decades hate crime legislation has protected minorities, particularly those subject to racism. I strongly believe in freedom of speech, whilst also protecting those subject to hate crime including Catholics. When the Hate Crime and Public Order (Scotland) Bill was first introduced to the parliament I engaged with constituents raising concerns about it.

The constituents who contacted me proposed a substantial number of amendments to improve the Bill and safeguard Christian teaching and practice. I took these amendments to the Justice Minister over the course of several meetings.

He accepted most, if not all, of those amendments, either adapting the Bill exactly as they had hoped or delivering the same outcome but in a different way. To give you some examples, they asked for the previous Section on inflammatory material to be removed

entirely as there were fears this could include the Bible. Irrespective of how well placed those fears were, the Justice Minister removed that Section in its entirety.

They also asked for a general Freedom of Expression clause to strengthen the rights of freedom of speech. That has been included, with cross party support. That means there is a general and strong protection in the Bill for Freedom of Expression. To go further, the Justice Minister also accepted a clause which allows for offence to be given. The Bill restates our rights under ECHR Article 10 and emphasises the right to offend, shock or disturb. There are still very serious hate crimes committed against certain minorities in our society, not least on the basis of race, religion and disability. Many Christians, particularly Catholics, feel under threat.

Ironically, considering some coverage of this Bill, hate crime legislation is designed to protect minorities, including Christians, from threatening and abusive behaviour that is intended to stir up hatred against them.

COVID-19 support

I am sorry to hear about the financial difficulties faced by Churches. Many Churches have moved online, allowing for donations to be made online as well. Many Christian organisations were able to access Scottish Government funding to support their costs during the pandemic while income was reduced but overheads like buildings insurance remained. Without knowing the details of the funds the parish tried to apply for, it would be difficult to make comment on. However, I would be happy to investigate this again if re-elected and ascertain why exactly previous applications by the parish were unsuccessful, as there are a range of potential reasons for this.

I would also be interested to know whether the respective parishes applied to Highland Council's Discretionary Fund. The Scottish Government specifically gave substantial funding to local authorities to distribute as they saw fit in order to plug the gaps and catch the people who were not covered by existing national support schemes.

Regarding priests being unable to access self-employed support schemes, if it was the Scottish Government's Newly Self Employed Hardship Fund then I'd suggest the reason may have been that priests are not technically self-employed, though I'd be happy to discuss this further if that's not the case. The official Self-Employed Income Support Scheme and Furlough Scheme are both the responsibility of the UK Government and I'd encourage parishes to pursue this through their local MP.

I hope this response is helpful and I am grateful to you for taking the time to write to me about this,

Kind regards,

Kate



Jamie Halcro Johnston

for Skye, Lochaber and Badenoch

19 April 2021

Dear Ms Macdonald and Ms Roberts,

Thank you for your letter on behalf of your parishes on a number of issues. I will try to respond to them as fully as I can.

Firstly, I recognise the important social role that churches have in our society. Particularly in a region like the Highlands and Islands, churches have long had a key position in our communities.

Over the last year, we have really seen the strength of church communities in responding to some of the many problems created by the pandemic. I am very grateful for that work around our region.

Legal issues around abortion

On the issue of abortion, I entirely recognise the sensitivities of this for people whose faith stands full-square behind a right of life for the unborn.

Abortion has been decriminalised, within tight restrictions, in this country for over half a century and there has been a broad political and public consensus in favour of that. I am not aware of any proposals to substantially vary the existing law and would not expect that to be brought forward in the next Scottish Parliament session.

However were a serious proposal to be presented to make changes, for example by lowering the time limits, I would always look first at the evidence presented, such as around viability.

On the changes to early medical abortions brought in during the Covid-19 pandemic, I do have a number of concerns and have been in contact with the Scottish Government Health Secretary about this.

In terms of buffer-zones, I understand this is a reference to demonstrations outside healthcare providers. I think there is a real problem with this, given that people should have a right to privacy in accessing lawful healthcare, advice and support.

Assisted dying and end of life

Assisted dying has been an area of continuing interest for the Scottish Parliament. Previous proposals have failed to gain sufficient support and much of the evidence prepared at the time is now very much out of date.

I have said previously that I am prepared to look at any proposal on its merits and consider the spirit in which it is brought.

However, as was the case when a Bill was last brought before the Scottish Parliament, there are real concerns across society about safeguards and avoiding unintended consequences that may occur from any change to the law. From my own perspective, I have yet to see any proposals that would address these issues fully enough to have my support.

Nuclear weapons

I would point out firstly that defence matters are rightly decided together in the UK Parliament, so I have not had any direct responsibility in this area as an MSP.

I am more than happy to share my personal view that it is only by cooperating internationally that we can hope to reduce or eliminate the threat of nuclear weapons being used in conflict. This would have to be accompanied by a strong approach on non-proliferation.

We have seen a dramatic decline in recent decades of nuclear, chemical and biological weapons held by the major powers and real successes from working globally.

We have also seen a general reduction in conflict through successful international action. That is something I sincerely hope can continue as war, regardless of the technologies used, always brings death and devastation with it.

Restrictions on public worship

As the courts held, I do believe that some of the restrictions on public worship have gone further than is reasonably justified.

Equally I have been pleased at the response of so many churches, who have adapted to serve their communities during the pandemic. That deserves a great deal of credit.

Conscience issues in employment

Freedom of religion and conscience and how it relates to people's employment is in many cases a matter for the courts, given the individual circumstances of the people concerned.

Most importantly, I think it must be a matter for clarity between an employer and employee – and conscience issues should be taken into account at the earliest opportunity. There will of course be some situations in which a person in taking a particular position, sincerely held, will render him or her incapable of carrying out a given role. Within larger employers like the NHS, I would hope this can be accommodated by reallocating a member of staff to different tasks.

Reducing instances of hate crime

I opposed the Scottish Government's Hate Crime Bill and would actively like to see it repealed. I do not think it found a reasonable balance between protecting the rights of free speech and preventing criminality – and there were clear concerns from Scotland's legal sector that the Bill was unclear and badly drafted, which could create even more problems for prosecutions. The Scottish Police Federation also noted that

it could have severe consequences for the relationship between the police and the community.

Lord Bracadale conducted a review on hate crime law in 2018 where he argued that statutory aggravations of offences would continue to be the best way to handle crimes of this nature. In regards specifically to sectarianism in Scotland, I believe the current SNP government has not done enough to continue the positive progress that was being made in reducing this sort of hatred. We must work with communities, with young people and others to address religious hatred and to promote an inclusive and tolerant culture.

Support for church organisations during Covid-19

It is largely true that the focus of financial interventions around Covid-19 have been focused on maintaining jobs and keeping the wider economy afloat.


There are certainly funding avenues open to churches, whether provided through the state or by other funding routes. I am aware that some church organisations have accessed support from the Third Sector Resilience Fund.

I do believe there may be a case for looking further at how not only churches, but community groups and others have weathered the pandemic and to consider what they need to continue their positive work in our region.

In terms of the Coronavirus Job Retention Scheme, I find it difficult to see how this could be an effective measure for clergy, given the duties of their position and particularly the need for them in communities at this time. I am aware that a number of churches have used the scheme successfully, such as for diocesan officers and other lay staff.

I hope this has gone some way toward answering your questions and thank you for taking the time to contact me and for allowing me to set out my position.

Yours sincerely,



Jamie Halcro Johnston
Scottish Conservative and Unionist candidate
Skye, Lochaber and Badenoch constituency

Dear Lilian and Deirdre

Thank you for yours of 7th inst.

Forgive a succinct reply but I, like other candidates, am receiving an enormous weight of correspondence from individuals and lobby-groups. I answer your questions in order.

1) I support the current legal position on abortion. I agree with buffer zones around abortion providers because women seeking abortions are going through a traumatic experience and need our support – regardless of whether we agree with their decision.

2) I don't know anyone who is advocating euthanasia. Assisted dying has been debated before at Holyrood and I have no doubt it will be again. It is incumbent on anyone taking part in that debate to inform themselves of as wide a range of views as possible. There are really important issues about safeguards and informed consent. For myself I think powerful arguments have been made in recent years to allow those who face unrelieved suffering to make their own decisions over their own future. I would not want to interfere with anyone else's life in matters such as these; but neither would I welcome them interfering in mine. I recognise that religious groups hold strong views on this issue but there are people of many faiths – and none – in modern Scotland and we have to respect the right of each individual to think and act differently.

3) I regard nuclear weapons as a necessary evil. Nobody wants them, but they have helped maintain peace since 1945.

4) Of course I support the freedoms you outline. On part b) the Courts in Scotland made a decision some years ago and, if there was another legal dispute, I'm sure they would again.

5) It is very difficult to stop low-level discrimination – of any sort. But the legal framework exists to challenge discrimination. I taught for over 30 years in a local school where there was quite remarkable religious harmony. Long may it last! With regard to c) I think such safeguards exist.

6) The Scottish Government will have to justify its actions here, not me. However I can see the difficulties they might face. Which religious organisations do you support? And how much do give to each of them – without facing further charges of discrimination?

7) Again, this is for the Scottish Government to justify. Unfortunately there have been many individuals who have not had the support they needed during this pandemic. I very much doubt any religious bias in this – just a reluctance to judge the relative merits of different religious groups. What I would say is that I know of other individuals and groups who have fallen though the net. I don't think there is any malice here, just an inability to devise a system that catches everybody fairly.

Yours sincerely

Denis



The Holy See

APOSTOLIC LETTER

PATRIS CORDE

OF THE HOLY FATHER
FRANCIS

ON THE 150th ANNIVERSARY
OF THE PROCLAMATION OF SAINT JOSEPH
AS PATRON OF THE UNIVERSAL CHURCH

WITH A FATHER'S HEART: that is how Joseph loved Jesus, whom all four Gospels refer to as "*the son of Joseph*".^[1]

Matthew and Luke, the two Evangelists who speak most of Joseph, tell us very little, yet enough for us to appreciate what sort of father he was, and the mission entrusted to him by God's providence.

We know that Joseph was a lowly carpenter (cf. *Mt* 13:55), betrothed to Mary (cf. *Mt* 1:18; *Lk* 1:27). He was a "just man" (*Mt* 1:19), ever ready to carry out God's will as revealed to him in the Law (cf. *Lk* 2:22.27.39) and through four dreams (cf. *Mt* 1:20; 2:13.19.22). After a long and tiring journey from Nazareth to Bethlehem, he beheld the birth of the Messiah in a stable, since "there was no place for them" elsewhere (cf. *Lk* 2:7). He witnessed the adoration of the shepherds (cf. *Lk* 2:8-20) and the Magi (cf. *Mt* 2:1-12), who represented respectively the people of Israel and the pagan peoples.

Joseph had the courage to become the legal father of Jesus, to whom he gave the name revealed by the angel: "You shall call his name Jesus, for he will save his people from their sins" (*Mt* 1:21). As we know, for ancient peoples, to give a name to a person or to a thing, as Adam did in the account in the Book of Genesis (cf. 2:19-20), was to establish a relationship.

In the Temple, forty days after Jesus' birth, Joseph and Mary offered their child to the Lord and listened with amazement to Simeon's prophecy concerning Jesus and his Mother (cf. *Lk* 2:22-35). To protect Jesus from Herod, Joseph dwelt as a foreigner in Egypt (cf. *Mt* 2:13-18). After returning to his own country, he led a hidden life in the tiny and obscure village of Nazareth in Galilee, far from Bethlehem, his ancestral town, and from Jerusalem and the Temple. Of Nazareth it was said, "No prophet is to rise" (cf. *Jn* 7:52) and indeed, "Can anything good come out of Nazareth?" (cf. *Jn* 1:46). When, during a pilgrimage to Jerusalem, Joseph and Mary lost track of the twelve-year-old Jesus, they anxiously sought him out and they found him in the Temple, in discussion with the doctors of the Law (cf. *Lk* 2:41-50).

After Mary, the Mother of God, no saint is mentioned more frequently in the papal magisterium than Joseph, her spouse. My Predecessors reflected on the message contained in the limited information handed down by the Gospels in order to appreciate more fully his central role in the history of salvation. Blessed Pius IX declared him "Patron of the Catholic Church",^[2] Venerable Pius XII proposed him as "Patron of Workers"^[3] and Saint John Paul II as "Guardian of the Redeemer".^[4] Saint Joseph is universally invoked as the "patron of a happy death".^[5]

Now, one hundred and fifty years after his proclamation as *Patron of the Catholic Church* by Blessed Pius IX (8 December 1870), I would like to share some personal reflections on this extraordinary figure, so close to our own human experience. For, as Jesus says, "out of the abundance of the heart the mouth speaks" (*Mt* 12:34). My desire to do so increased during these months of pandemic, when we experienced, amid the crisis, how "our lives are woven together and sustained by ordinary people, people often overlooked. People who do not appear in newspaper and magazine headlines, or on the latest television show, yet in these very days are surely shaping the decisive events of our history. Doctors, nurses, storekeepers and supermarket workers, cleaning personnel, caregivers, transport workers, men and women working to provide essential services and public safety, volunteers, priests, men and women religious, and so very many others. They understood that no one is saved alone... How many people daily exercise patience and offer hope, taking care to spread not panic, but shared responsibility. How many fathers, mothers, grandparents and teachers are showing our children, in small everyday ways, how to accept and deal with a crisis by adjusting their routines, looking ahead and encouraging the practice of prayer. How many are praying, making sacrifices and interceding for the good of all".^[6] Each of us can discover in Joseph – the man who goes unnoticed, a daily, discreet and hidden presence – an intercessor, a support and a guide in times of trouble. Saint Joseph reminds us that those who appear hidden or in the shadows can play an incomparable role in the history of salvation. A word of recognition and of gratitude is due to them all.

1. *A beloved father*

The greatness of Saint Joseph is that he was the spouse of Mary and the father of Jesus. In this way, he placed himself, in the words of Saint John Chrysostom, "at the service of the entire plan of

salvation".[7]

Saint Paul VI pointed out that Joseph concretely expressed his fatherhood "by making his life a sacrificial service to the mystery of the incarnation and its redemptive purpose. He employed his legal authority over the Holy Family to devote himself completely to them in his life and work. He turned his human vocation to domestic love into a superhuman oblation of himself, his heart and all his abilities, a love placed at the service of the Messiah who was growing to maturity in his home".[8]

Thanks to his role in salvation history, Saint Joseph has always been venerated as a father by the Christian people. This is shown by the countless churches dedicated to him worldwide, the numerous religious Institutes, Confraternities and ecclesial groups inspired by his spirituality and bearing his name, and the many traditional expressions of piety in his honour. Innumerable holy men and women were passionately devoted to him. Among them was Teresa of Avila, who chose him as her advocate and intercessor, had frequent recourse to him and received whatever graces she asked of him. Encouraged by her own experience, Teresa persuaded others to cultivate devotion to Joseph.[9]

Every prayer book contains prayers to Saint Joseph. Special prayers are offered to him each Wednesday and especially during the month of March, which is traditionally dedicated to him.[10]

Popular trust in Saint Joseph is seen in the expression "*Go to Joseph*", which evokes the famine in Egypt, when the Egyptians begged Pharaoh for bread. He in turn replied: "Go to Joseph; what he says to you, do" (*Gen 41:55*). Pharaoh was referring to Joseph the son of Jacob, who was sold into slavery because of the jealousy of his brothers (cf. *Gen 37:11-28*) and who – according to the biblical account – subsequently became viceroy of Egypt (cf. *Gen 41:41-44*).

As a descendant of David (cf. *Mt 1:16-20*), from whose stock Jesus was to spring according to the promise made to David by the prophet Nathan (cf. *2 Sam 7*), and as the spouse of Mary of Nazareth, Saint Joseph stands at the crossroads between the Old and New Testaments.

2. A tender and loving father

Joseph saw Jesus grow daily "in wisdom and in years and in divine and human favour" (*Lk 2:52*). As the Lord had done with Israel, so Joseph did with Jesus: he taught him to walk, taking him by the hand; he was for him like a father who raises an infant to his cheeks, bending down to him and feeding him (cf. *Hos 11:3-4*).

In Joseph, Jesus saw the tender love of God: "As a father has compassion for his children, so the Lord has compassion for those who fear him" (*Pss 103:13*).

In the synagogue, during the praying of the Psalms, Joseph would surely have heard again and again that the God of Israel is a God of tender love,^[11] who is good to all, whose “compassion is over all that he has made” (*Ps* 145:9).

The history of salvation is worked out “in hope against hope” (*Rom* 4:18), through our weaknesses. All too often, we think that God works only through our better parts, yet most of his plans are realized in and despite our frailty. Thus Saint Paul could say: “To keep me from being too elated, a thorn was given me in the flesh, a messenger of Satan to torment me, to keep me from being too elated. Three times I appealed to the Lord about this, that it would leave me, but he said to me: ‘My grace is sufficient for you, for power is made perfect in weakness’” (*2 Cor* 12:7-9).

Since this is part of the entire economy of salvation, we must learn to look upon our weaknesses with tender mercy.^[12]

The evil one makes us see and condemn our frailty, whereas the Spirit brings it to light with tender love. Tenderness is the best way to touch the frailty within us. Pointing fingers and judging others are frequently signs of an inability to accept our own weaknesses, our own frailty. Only tender love will save us from the snares of the accuser (cf. *Rev* 12:10). That is why it is so important to encounter God’s mercy, especially in the Sacrament of Reconciliation, where we experience his truth and tenderness. Paradoxically, the evil one can also speak the truth to us, yet he does so only to condemn us. We know that God’s truth does not condemn, but instead welcomes, embraces, sustains and forgives us. That truth always presents itself to us like the merciful father in Jesus’ parable (cf. *Lk* 15:11-32). It comes out to meet us, restores our dignity, sets us back on our feet and rejoices for us, for, as the father says: “This my son was dead and is alive again; he was lost and is found” (v. 24).

Even through Joseph’s fears, God’s will, his history and his plan were at work. Joseph, then, teaches us that faith in God includes believing that he can work even through our fears, our frailties and our weaknesses. He also teaches us that amid the tempests of life, we must never be afraid to let the Lord steer our course. At times, we want to be in complete control, yet God always sees the bigger picture.

3. *An obedient father*

As he had done with Mary, God revealed his saving plan to Joseph. He did so by using dreams, which in the Bible and among all ancient peoples, were considered a way for him to make his will known.^[13]

Joseph was deeply troubled by Mary’s mysterious pregnancy. He did not want to “expose her to public disgrace”,^[14] so he decided to “dismiss her quietly” (*Mt* 1:19).

In the first dream, an angel helps him resolve his grave dilemma: “Do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins” (*Mt* 1:20-21). Joseph’s response was immediate: “When Joseph awoke from sleep, he did as the angel of the Lord commanded him” (*Mt* 1:24). Obedience made it possible for him to surmount his difficulties and spare Mary.

In the second dream, the angel tells Joseph: “Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him” (*Mt* 2:13). Joseph did not hesitate to obey, regardless of the hardship involved: “He got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod” (*Mt* 2:14-15).

In Egypt, Joseph awaited with patient trust the angel’s notice that he could safely return home. In a third dream, the angel told him that those who sought to kill the child were dead and ordered him to rise, take the child and his mother, and return to the land of Israel (cf. *Mt* 2:19-20). Once again, Joseph promptly obeyed. “He got up, took the child and his mother, and went to the land of Israel” (*Mt* 2:21).

During the return journey, “when Joseph heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. After being warned in a dream” – now for the fourth time – “he went away to the district of Galilee. There he made his home in a town called Nazareth” (*Mt* 2:22-23).

The evangelist Luke, for his part, tells us that Joseph undertook the long and difficult journey from Nazareth to Bethlehem to be registered in his family’s town of origin in the census of the Emperor Caesar Augustus. There Jesus was born (cf. *Lk* 2:7) and his birth, like that of every other child, was recorded in the registry of the Empire. Saint Luke is especially concerned to tell us that Jesus’ parents observed all the prescriptions of the Law: the rites of the circumcision of Jesus, the purification of Mary after childbirth, the offering of the firstborn to God (cf. 2:21-24).^[15]

In every situation, Joseph declared his own “fiat”, like those of Mary at the Annunciation and Jesus in the Garden of Gethsemane.

In his role as the head of a family, Joseph taught Jesus to be obedient to his parents (cf. *Lk* 2:51), in accordance with God’s command (cf. *Ex* 20:12).

During the hidden years in Nazareth, Jesus learned at the school of Joseph to do the will of the Father. That will was to be his daily food (cf. *Jn* 4:34). Even at the most difficult moment of his life, in Gethsemane, Jesus chose to do the Father’s will rather than his own,^[16] becoming “obedient unto death, even death on a cross” (*Phil* 2:8). The author of the Letter to the Hebrews thus concludes that Jesus “learned obedience through what he suffered” (5:8).

All this makes it clear that “Saint Joseph was called by God to serve the person and mission of Jesus directly through the exercise of his fatherhood” and that in this way, “he cooperated in the fullness of time in the great mystery of salvation and is truly a minister of salvation.”^[17]

4. *An accepting father*

Joseph accepted Mary unconditionally. He trusted in the angel’s words. “The nobility of Joseph’s heart is such that what he learned from the law he made dependent on charity. Today, in our world where psychological, verbal and physical violence towards women is so evident, Joseph appears as the figure of a respectful and sensitive man. Even though he does not understand the bigger picture, he makes a decision to protect Mary’s good name, her dignity and her life. In his hesitation about how best to act, God helped him by enlightening his judgment”.^[18]

Often in life, things happen whose meaning we do not understand. Our first reaction is frequently one of disappointment and rebellion. Joseph set aside his own ideas in order to accept the course of events and, mysterious as they seemed, to embrace them, take responsibility for them and make them part of his own history. Unless we are reconciled with our own history, we will be unable to take a single step forward, for we will always remain hostage to our expectations and the disappointments that follow.

The spiritual path that Joseph traces for us is not one that *explains*, but *accepts*. Only as a result of this acceptance, this reconciliation, can we begin to glimpse a broader history, a deeper meaning. We can almost hear an echo of the impassioned reply of Job to his wife, who had urged him to rebel against the evil he endured: “Shall we receive the good at the hand of God, and not receive the bad?” (*Job 2:10*).

Joseph is certainly not passively resigned, but courageously and firmly proactive. In our own lives, acceptance and welcome can be an expression of the Holy Spirit’s gift of fortitude. Only the Lord can give us the strength needed to accept life as it is, with all its contradictions, frustrations and disappointments.

Jesus’ appearance in our midst is a gift from the Father, which makes it possible for each of us to be reconciled to the flesh of our own history, even when we fail to understand it completely.

Just as God told Joseph: “Son of David, do not be afraid!” (*Mt 1:20*), so he seems to tell us: “Do not be afraid!” We need to set aside all anger and disappointment, and to embrace the way things are, even when they do not turn out as we wish. Not with mere resignation but with hope and courage. In this way, we become open to a deeper meaning. Our lives can be miraculously reborn if we find the courage to live them in accordance with the Gospel. It does not matter if everything seems to have gone wrong or some things can no longer be fixed. God can make flowers spring up from stony ground. Even if our heart condemns us, “God is greater than our hearts, and he

knows everything" (1 Jn 3:20).

Here, once again, we encounter that Christian realism which rejects nothing that exists. Reality, in its mysterious and irreducible complexity, is the bearer of existential meaning, with all its lights and shadows. Thus, the Apostle Paul can say: "We know that all things work together for good, for those who love God" (Rom 8:28). To which Saint Augustine adds, "even that which is called evil (*etiam illud quod malum dicitur*)".^[19] In this greater perspective, faith gives meaning to every event, however happy or sad.

Nor should we ever think that believing means finding facile and comforting solutions. The faith Christ taught us is what we see in Saint Joseph. He did not look for shortcuts, but confronted reality with open eyes and accepted personal responsibility for it.

Joseph's attitude encourages us to accept and welcome others as they are, without exception, and to show special concern for the weak, for God chooses what is weak (cf. 1 Cor 1:27). He is the "Father of orphans and protector of widows" (Ps 68:6), who commands us to love the stranger in our midst.^[20] I like to think that it was from Saint Joseph that Jesus drew inspiration for the parable of the prodigal son and the merciful father (cf. Lk 15:11-32).

5. *A creatively courageous father*

If the first stage of all true interior healing is to accept our personal history and embrace even the things in life that we did not choose, we must now add another important element: creative courage. This emerges especially in the way we deal with difficulties. In the face of difficulty, we can either give up and walk away, or somehow engage with it. At times, difficulties bring out resources we did not even think we had.

As we read the infancy narratives, we may often wonder why God did not act in a more direct and clear way. Yet God acts through events and people. Joseph was the man chosen by God to guide the beginnings of the history of redemption. He was the true "miracle" by which God saves the child and his mother. God acted by trusting in Joseph's creative courage. Arriving in Bethlehem and finding no lodging where Mary could give birth, Joseph took a stable and, as best he could, turned it into a welcoming home for the Son of God come into the world (cf. Lk 2:6-7). Faced with imminent danger from Herod, who wanted to kill the child, Joseph was warned once again in a dream to protect the child, and rose in the middle of the night to prepare the flight into Egypt (cf. Mt 2:13-14).

A superficial reading of these stories can often give the impression that the world is at the mercy of the strong and mighty, but the "good news" of the Gospel consists in showing that, for all the arrogance and violence of worldly powers, God always finds a way to carry out his saving plan. So too, our lives may at times seem to be at the mercy of the powerful, but the Gospel shows us what

counts. God always finds a way to save us, provided we show the same creative courage as the carpenter of Nazareth, who was able to turn a problem into a possibility by trusting always in divine providence.

If at times God seems not to help us, surely this does not mean that we have been abandoned, but instead are being trusted to plan, to be creative, and to find solutions ourselves.

That kind of creative courage was shown by the friends of the paralytic, who lowered him from the roof in order to bring him to Jesus (cf. *Lk* 5:17-26). Difficulties did not stand in the way of those friends' boldness and persistence. They were convinced that Jesus could heal the man, and "finding no way to bring him in because of the crowd, they went up on the roof and let him down with his bed through the tiles into the middle of the crowd in front of Jesus. When he saw their faith, he said, 'Friend, your sins are forgiven you'" (vv. 19-20). Jesus recognized the creative faith with which they sought to bring their sick friend to him.

The Gospel does not tell us how long Mary, Joseph and the child remained in Egypt. Yet they certainly needed to eat, to find a home and employment. It does not take much imagination to fill in those details. The Holy Family had to face concrete problems like every other family, like so many of our migrant brothers and sisters who, today too, risk their lives to escape misfortune and hunger. In this regard, I consider Saint Joseph the special patron of all those forced to leave their native lands because of war, hatred, persecution and poverty.

At the end of every account in which Joseph plays a role, the Gospel tells us that he gets up, takes the child and his mother, and does what God commanded him (cf. *Mt* 1:24; 2:14.21). Indeed, Jesus and Mary his Mother are the most precious treasure of our faith.[21]

In the divine plan of salvation, the Son is inseparable from his Mother, from Mary, who "advanced in her pilgrimage of faith, and faithfully persevered in her union with her Son until she stood at the cross".[22]

We should always consider whether we ourselves are protecting Jesus and Mary, for they are also mysteriously entrusted to our own responsibility, care and safekeeping. The Son of the Almighty came into our world in a state of great vulnerability. He needed to be defended, protected, cared for and raised by Joseph. God trusted Joseph, as did Mary, who found in him someone who would not only save her life, but would always provide for her and her child. In this sense, Saint Joseph could not be other than the Guardian of the Church, for the Church is the continuation of the Body of Christ in history, even as Mary's motherhood is reflected in the motherhood of the Church.[23] In his continued protection of the Church, Joseph continues to protect *the child and his mother*, and we too, by our love for the Church, continue to love *the child and his mother*.

That child would go on to say: "As you did it to one of the least of these who are members of my

family, you did it to me" (*Mt 25:40*). Consequently, every poor, needy, suffering or dying person, every stranger, every prisoner, every infirm person is "the child" whom Joseph continues to protect. For this reason, Saint Joseph is invoked as protector of the unfortunate, the needy, exiles, the afflicted, the poor and the dying. Consequently, the Church cannot fail to show a special love for the least of our brothers and sisters, for Jesus showed a particular concern for them and personally identified with them. From Saint Joseph, we must learn that same care and responsibility. We must learn to love the child and his mother, to love the sacraments and charity, to love the Church and the poor. Each of these realities is always *the child and his mother*.

6. *A working father*

An aspect of Saint Joseph that has been emphasized from the time of the first social Encyclical, Pope Leo XIII's *Rerum Novarum*, is his relation to work. Saint Joseph was a carpenter who earned an honest living to provide for his family. From him, Jesus learned the value, the dignity and the joy of what it means to eat bread that is the fruit of one's own labour.

In our own day, when employment has once more become a burning social issue, and unemployment at times reaches record levels even in nations that for decades have enjoyed a certain degree of prosperity, there is a renewed need to appreciate the importance of dignified work, of which Saint Joseph is an exemplary patron.

Work 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. It becomes an opportunity for the fulfilment not only of oneself, but also of that primary cell of society which is the family. A family without work is particularly vulnerable to difficulties, tensions, estrangement and even break-up. How can we speak of human dignity without working to ensure that everyone is able to earn a decent living?

Working persons, whatever their job may be, are cooperating with God himself, and in some way become creators of the world around us. The crisis of our time, which is economic, social, cultural and spiritual, can serve as a summons for all of us to rediscover the value, the importance and necessity of work for bringing about a new "normal" from which no one is excluded. Saint Joseph's work reminds us that God himself, in becoming man, did not disdain work. The loss of employment that affects so many of our brothers and sisters, and has increased as a result of the Covid-19 pandemic, should serve as a summons to review our priorities. Let us implore Saint Joseph the Worker to help us find ways to express our firm conviction that no young person, no person at all, no family should be without work!

7. *A father in the shadows*

The Polish writer Jan Dobraczyński, in his book *The Shadow of the Father*,^[24] tells the story of

Saint Joseph's life in the form of a novel. He uses the evocative image of a shadow to define Joseph. In his relationship to Jesus, Joseph was the earthly shadow of the heavenly Father: he watched over him and protected him, never leaving him to go his own way. We can think of Moses' words to Israel: "In the wilderness... you saw how the Lord your God carried you, just as one carries a child, all the way that you travelled" (*Deut 1:31*). In a similar way, Joseph acted as a father for his whole life.^[25]

Fathers are not born, but made. 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. Whenever a man accepts responsibility for the life of another, in some way he becomes a father to that person.

Children today often seem orphans, lacking fathers. The Church too needs fathers. Saint Paul's words to the Corinthians remain timely: "Though you have countless guides in Christ, you do not have many fathers" (*1 Cor 4:15*). Every priest or bishop should be able to add, with the Apostle: "I became your father in Christ Jesus through the Gospel" (*ibid.*). Paul likewise calls the Galatians: "My little children, with whom I am again in travail until Christ be formed in you!" (*4:19*).

Being a father entails introducing children to life and reality. Not holding them back, being overprotective or possessive, but rather making them capable of deciding for themselves, enjoying freedom and exploring new possibilities. Perhaps for this reason, Joseph is traditionally called a "most chaste" father. That title is not simply a sign of affection, but the summation of an attitude that is the opposite of possessiveness. Chastity is freedom from possessiveness in every sphere of one's life. Only when love is chaste, is it truly love. A possessive love ultimately becomes dangerous: it imprisons, constricts and makes for misery. God himself loved humanity with a chaste love; he left us free even to go astray and set ourselves against him. The logic of love is always the logic of freedom, and Joseph 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.

Joseph found happiness not in mere self-sacrifice but in self-gift. In him, we never see frustration but only trust. His patient silence was the prelude to concrete expressions of trust. Our world today needs fathers. It has no use for tyrants who would domineer others as a means of compensating for their own needs. It rejects those who confuse authority with authoritarianism, service with servility, discussion with oppression, charity with a welfare mentality, power with destruction. Every true vocation is born of the gift of oneself, which is the fruit of mature sacrifice. The priesthood and consecrated life likewise require this kind of maturity. Whatever our vocation, whether to marriage, celibacy or virginity, our gift of self will not come to fulfilment if it stops at sacrifice; were that the case, instead of becoming a sign of the beauty and joy of love, the gift of self would risk being an expression of unhappiness, sadness and frustration.

When fathers refuse to live the lives of their children for them, new and unexpected vistas open

up. Every child is the bearer of a unique mystery that can only be brought to light with the help of a father who respects that child's freedom. A father who realizes that he is most a father and 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. When he becomes like Joseph, who always knew that his child was not his own but had merely been entrusted to his care. In the end, this is what Jesus would have us understand when he says: "Call no man your father on earth, for you have one Father, who is in heaven" (*Mt 23:9*).

In every exercise of our fatherhood, we should always keep in mind that it has nothing to do with possession, but is rather a "sign" pointing to a greater fatherhood. In a way, we are all like Joseph: a shadow of the heavenly Father, who "makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust" (*Mt 5:45*). And a shadow that follows his Son.

* * *

"Get up, take the child and his mother" (*Mt 2:13*), God told Saint Joseph.

The aim of this Apostolic Letter is to increase our love for this great saint, to encourage us to implore his intercession and to imitate his virtues and his zeal.

Indeed, the proper mission of the saints is not only to obtain miracles and graces, but to intercede for us before God, like Abraham[26] and Moses[27], and like Jesus, the "one mediator" (*1 Tim 2:5*), who is our "advocate" with the Father (*1 Jn 2:1*) and who "always lives to make intercession for [us]" (*Heb 7:25*; cf. *Rom 8:34*).

The saints help all the faithful "to strive for the holiness and the perfection of their particular state of life".[28] Their lives are concrete proof that it is possible to put the Gospel into practice.

Jesus told us: "Learn from me, for I am gentle and lowly in heart" (*Mt 11:29*). The lives of the saints too are examples to be imitated. Saint Paul explicitly says this: "Be imitators of me!" (*1 Cor 4:16*).[29] By his eloquent silence, Saint Joseph says the same.

Before the example of so many holy men and women, Saint Augustine asked himself: "What they could do, can you not also do?" And so he drew closer to his definitive conversion, when he could exclaim: "Late have I loved you, Beauty ever ancient, ever new!"[30]

We need only ask Saint Joseph for the grace of graces: our conversion.

Let us now make our prayer to him:

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.*

Given in Rome, at Saint John Lateran, on 8 December, Solemnity of the Immaculate Conception of the Blessed Virgin Mary, in the year 2020, the eighth of my Pontificate.

Franciscus

[1] *Lk 4:22; Jn 6:42; cf. Mt 13:55; Mk 6:3.*

[2] S. RITUUM CONGREGATIO, *Quemadmodum Deus* (8 December 1870): ASS 6 (1870-71), 194.

[3] Cf. *Address to ACLI on the Solemnity of Saint Joseph the Worker* (1 May 1955): AAS 47 (1955), 406.

[4] Cf. Apostolic Exhortation *Redemptoris Custos* (15 August 1989): AAS 82 (1990), 5-34.

[5] *Catechism of the Catholic Church*, 1014.

[6] *Meditation in the Time of Pandemic* (27 March 2020): *L'Osservatore Romano*, 29 March 2020, p. 10.

[7] *In Matthaeum Homiliae*, V, 3: PG 57, 58.

[8] *Homily* (19 March 1966): *Insegnamenti di Paolo VI*, IV (1966), 110.

[9] Cf. *Autobiography*, 6, 6-8.

[10] Every day, for over forty years, following Lauds I have recited a prayer to Saint Joseph taken

from a nineteenth-century French prayer book of the Congregation of the Sisters of Jesus and Mary. It expresses devotion and trust, and even poses a certain challenge to Saint Joseph: "Glorious Patriarch Saint Joseph, whose power makes the impossible possible, come to my aid in these times of anguish and difficulty. Take under your protection the serious and troubling situations that I commend to you, that they may have a happy outcome. 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. Amen."

[11] Cf. *Deut* 4:31; *Ps* 69:16; 78:38; 86:5; 111:4; 116:5; *Jer* 31:20.

[12] Cf. Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 88, 288; AAS 105 (2013), 1057, 1136-1137.

[13] Cf. *Gen* 20:3; 28:12; 31:11.24; 40:8; 41:1-32; *Num* 12:6; *1 Sam* 3:3-10; *Dan* 2, 4; *Job* 33:15.

[14] In such cases, provisions were made even for stoning (cf. *Deut* 22:20-21).

[15] Cf. *Lev* 12:1-8; *Ex* 13:2.

[16] Cf. *Mt* 26:39; *Mk* 14:36; *Lk* 22:42.

[17] SAINT JOHN PAUL II, Apostolic Exhortation *Redemptoris Custos* (15 August 1989), 8: AAS 82 (1990), 14.

[18] *Homily at Mass and Beatifications, Villavicencio, Colombia* (8 September 2017): AAS 109 (2017), 1061.

[19] *Enchiridion de fide, spe et caritate*, 3.11: PL 40, 236.

[20] Cf. *Deut* 10:19; *Ex* 22:20-22; *Lk* 10:29-37.

[21] Cf. S. RITUUM CONGREGATIO, *Quemadmodum Deus* (8 December 1870): ASS 6 (1870-1871), 193; BLESSED PIUS IX, Apostolic Letter *Inclytum Patriarcham* (7 July 1871): l.c., 324-327.

[22] SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution on the Church *Lumen Gentium*, 58.

[23] *Catechism of the Catholic Church*, 963-970.

[24] Original edition: *Cień Ojca*, Warsaw, 1977.

[25] Cf. SAINT JOHN PAUL II, Apostolic Exhortation *Redemptoris Custos*, 7-8: AAS 82 (1990), 12-

16.

[26] Cf. *Gen* 18:23-32.

[27] Cf. *Ex* 17:8-13; 32:30-35.

[28] SECOND VATICAN ECUMENICAL COUNCIL, Dogmatic Constitution *Lumen Gentium*, 42.

[29] Cf. *1 Cor* 11:1; *Phil* 3:17; *1 Thess* 1:6.

[30] *Confessions*, VIII, 11, 27: PL 32, 761; X, 27, 38: PL 32, 795.

CONGRATULATIONS: 4 Parishioners have received Papal Awards! Mae MacDonald, Isa Henderson and Lilian MacDonald have received Papal Benemerenti Medals in recognition of their work for the Church. Angus MacDonald has been Awarded Papal Knighthood of the Order of St. Gregory. All these awards are extremely rare, and it is indeed a wonderful recognition and shows that the Universal Church remembers about such remote locations as the Rough Bounds. Mae's and Isa's award ceremony will take place in Morar on 31st May at 3pm/ Bishop McGee will preside. We are still finalising arrangements for Lilian's and Angus's ceremony in Arisaig.

FIRST COMMUNIONS/CONFESSIONS: Thank you to all the parents present at the meeting last week. It was decided that providing all goes well with the preparation classes, we could Celebrate First Communions on 27th June at 12 noon in Morar.

ELLEN KENNEDY RIP: With sadness we inform you that Ellen passed away in the MacIntosh Centre. Her funeral arrangements will be announced in the coming days.

ROOF SURVEY: Many thanks to Angus MacDonald for his help with organising the roof inspection.

CHILDREN'S MASS: There will be an additional Mass on a Sunday until further notice at 12 noon in Morar. It will be a crucial element of Preparation toward First Confessions and First Communions of our children, but anyone can attend providing there is sufficient number of spaces with respect to Social Distancing Measures.

HEATING IN MORAR: One of the units (10yo, commissioned by Fr Joe) broke down in Morar. There are limited options for repair, but I contacted KS Refrigeration from Ballachulish to take a look. Judging from the fault code, it might require a new unit. Cost with labour can be in the range of £2000.

DIGGER IN MORAR: Following successful week in the garden and possibly huge repair bill for the heating, I decided to hold off with the digger and do the work myself.

GAS TANK: Many thanks to Alistair Neil for his help with some electrical work and his continuous support. Gas tank has been disconnected and will be removed in the coming days/weeks. This means that until the new Induction Hob is installed by John MacKay and Alistair Neil MacKay, I am limited in my cooking possibilities. Luckily soup can be heated up in the slow cooker! I hope that the work will be done shortly. I would be very grateful if you would leave the access to the garage at all times, which means not to park too close to the passage road along the left hand side of the Church toward the garage.

AIRBNB: House is now available for bookings till end of August. We already have some bookings in place and will be doing our best to ensure that the House is ready. My thanks to Catriona and Debbie for keeping it so tidy. I have asked Duncan MacDonald to re-paint some of the old windows and gutters. The windows in particular have been in bad shape but unfortunately lack of funds prevents us from doing anything further. On a positive note, however, we were able to secure a Council Covid Support Grant for the Chapel House. Funds are to be used for the use of the House only.

CHAPEL HOUSE IN ARISAIG: With conversion into a non-domestic Self-Catering Accommodation, we are required to carry out electrical inspection and fulfil other requirements. Many thanks to David Smith for helping to prepare the house for the electrical inspection which will be carried on the 13th May. John MacKinnon will be installing the new windows in the coming weeks and also fixing the ones commissioned and replaced before.

ELECTIONS: There is an updated insert in this week's Newsletter regarding the elections.

GIFT AID: We received our rebate from HMRC for Morar. Arisaig should receive the money from the claim shortly. Submitting and keeping records is extremely time consuming and requires cooperation on various levels, but it is a crucial form of assistance to the Parish. Thank you for using GiftAid Scheme and for all the help with the accounts.

DONATION FROM LORD AND LADY CRAIGMYLE: Morar Parish has received its annual donation from the Trust. I am very grateful for this help in a time of need. Lord and Lady Craigmyle have been a great help to Morar over the years.

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.

VOCATIONS TO THE PRIESTHOOD AND RELIGIOUS LIFE need to be nurtured by the prayer and support of communities of faith: the family, the school, and the parish. St John Paul II said that “all members of the Church, without exception, have the grace and responsibility to look after vocations” (Pastores dabo vobis, n. 41).

Support Vocations in your family: Help your children to be aware that God loves them, cares about their future, has given them gifts to serve others, and will personally call them to their vocation. Pray with your children every day and encourage them to listen to God. Let your children see the joy of the vocations to the priesthood and religious life. Read stories about saints with them. Be open to the possibility that God may call your child to a vocation other than marriage.

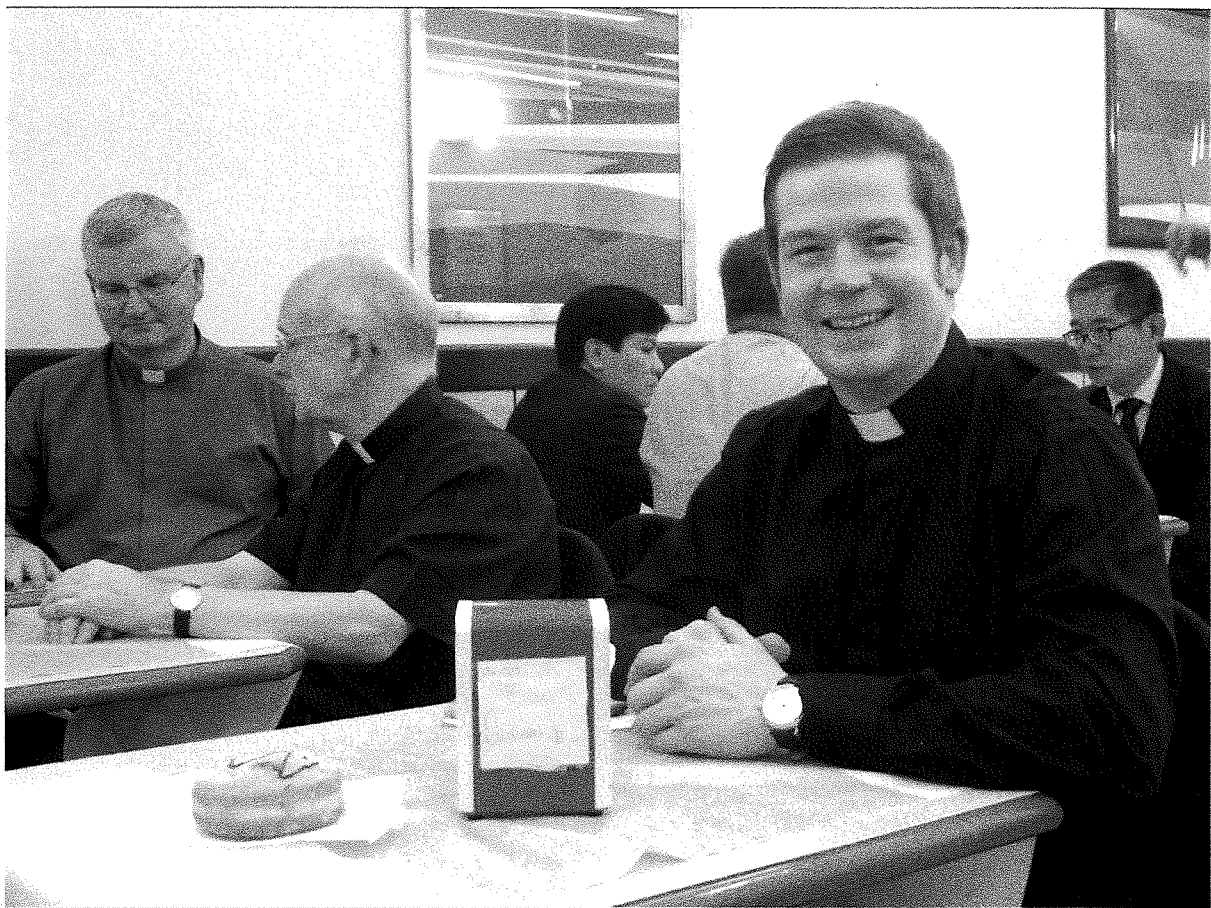
If you would like to meet up to talk about God’s calling for your life, please contact:

Canon John Paul MacKinnon

Argyll and the Isles Director of Priestly Vocations

Email: castlebay@rcdai.org.uk

Phone: 01871 810267



Parish Services

BIRTHDAY: Tomasz Pamula 03.05 *Ad multos annos!*

Weekday Services (3rd May – 8th May)

Video Streamed Mass on Parish Facebook. Public Masses: You need to book your attendance on Sunday in advance! Weekday: Leave your contact details at the door

Monday Sts Philip and James..... Morar, 10am
Tomasz Pamula – Birthday Mass

Tuesday Arisaig, 10am
Special Intention

Wednesday Morar, 10am
Hugh Dickson RIP

Thursday Arisaig, 10am
Morag Dempster RIP

Friday Morar, 10am
Teresa MacKenzie RIP

Saturday Arisaig, 10am
Effie MacDonald RIP

Sunday Masses 1st May / 2nd May (6th Sunday of Easter – B)

Saturday **Morar: 6pm**
John MacQueen RIP

Sunday..... **Arisaig: 10am**
Ronnie Gillies RIP

Sunday Children's Mass..... **Morar: 12noon**
Margaret MacDonald RIP

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.

COLLECTIONS:

Morar/Mallaig:

25.04£220 (Gift Aid £158)

Arisaig:

25.04 n/a

ANNIVERSARIES/MM: Maimi Trybis 12.05; Ishbel MacLellan 08.05.2014; Hugh Dickson; Morag Dempster; Teresa MacKenzie; Effie MacDonald; John MacQueen; Ronnie Gillies; Margaret MacDonald 26.04; Ellen Kennedy (died 30.04.2021) *Eternal rest...*



HEATING&LIGHTING:

no donation this week



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® or New Advent Encyclopaedia unless stipulated otherwise