

Glencoe, Mingarry and Taynuilt Parish Newsletter

2nd May – 5th Sunday of Easter (B)

Mass times for the coming week

Monday	Mingarry	10.00 a.m.	St Philip and St James – Feast
Tuesday	Mingarry	10.00 a.m.	5 th Week in Eastertide
	Taynuilt	10.00 a.m.	
Wednesday	Ballachulish	10.00 a.m.	5 th Week in Eastertide
Thursday	Ballachulish	10.00 a.m.	5 th Week in Eastertide
Friday	Ballachulish	10.00 a.m.	5 th Week in Eastertide
	Taynuilt	10.00 a.m.	
Saturday	Ballachulish	10.00 a.m.	5 th Week in Eastertide
Vigil	Kinlochleven	6.00 p.m.	Vigil Mass
Sunday	Ballachulish	10.00 a.m.	
	Taynuilt	10.30 a.m.	6 th Sunday of Easter - (B)
	Taynuilt	11.30 a.m.	
	Mingarry	1.00 p.m.	
Confession At any time on request		Divine Office – Vol 2. Week 1 with proper of season Weekday readings: 5 th Week of Easter	

Speak out with a voice of joy; let it be heard to the ends of the earth: The Lord has set his people free. Alleluia!

Please observe the following

- Hand sanitiser on entering and leaving the church
- Complete the contact list with your details
- Keep social distancing
- Wear face-coverings
- Communion received on the hand only

PARISH NEWS

Open Once More – Thanks be to God, we are open and Scotland starts to open up tomorrow. There are still the same restrictions in Places of Worship that were in place during the latter part of last year. As I'm sure you will know, the normal liturgy is curtailed – let us hope that we soon see the end of this pandemic.

Please be understanding and respectful of others and their safety.

Scottish Election – There is a Scottish Parliament Election resource available at rcpolitics.org/scottish-parliament-election. The resource includes Catholic Q&A, Bishops' pastoral letter, manifestos, candidate contact details and more.

SPUC - On Saturday, 22 May 2021, at Carfin Grotto, SPUC Scotland will display 14,000 white flower images, one for every child lost to abortion in Scotland in one year, to create a 'carpet of flowers for the unborn'. Bishop Toal will bless the physical display at 2pm. If you would like to sponsor a virtual flower, please visit www.whiteflower.org.uk or call SPUC Scotland (0141 221 2094) to make a donation.

Fr Roddy – I will be staying in Mingarry from Sunday until Tuesday afternoon and then returning to Ballachulish. You can always call me on 01967 431 251 or on 07775 924 965.

Collection

Taynuilt – we raised £355.00 plus £75.00 from Standing Orders giving a total of £430.00.

Glencoe – we raised £270.00 plus £91.00 from Standing Orders giving a total of £361.00. We also raised £140.00 from the sale of votive candles and £60.00 for SCIAF.

Mingarry – we raised £125.00.



RC Diocese of Argyll and the Isles. Charity registration number - SC002876

Parish Priest - Fr Roddy Johnston, St. Mun's, Brecklet, Ballachulish, PH49 4JG Telephone: 01855 811 203. Mobile: 07775 924 965.

Assistant Priest - Fr Emmanuel Alagbaoso. The Visitation, Taynuilt, PA35 1JQ. Telephone 01866 822 269.

Mingarry – phone 07775 924 965 email: - mingarry@rcdai.org.uk

E-mail: ballachulish@rcdai.org.uk – Website: www.catholicchurchglencoe.org.uk For Taynuilt, email taynuilt@rcdai.org.uk – Website <https://thevisitation.org.uk>

ON NAMING THE PRESENT MOMENT

There's a story told about Anna Akhmatova, a Russian poet. During Stalin's purges, thousands of Russians had been imprisoned and she, along with others, was standing in line outside of a prison, waiting to leave food and letters for loved ones inside. The waiting was doubly frustrating because they didn't know how long they would have to wait to see their loved ones and they didn't know whether their loved ones were still alive or not. In the midst of this, a woman recognized Akhmatova and asked her: "Can you describe this?" "Yes, I can!" Akhmatova replied. Afterward she remembered that, as she said this, something like a smile passed between the other woman and herself. Just to be able to put words to what was happening was somehow freeing, an act of defiance.

To name something properly brings a certain peace of mind. We know this from experience. For instance, when a person we know falls victim to an accident, a crime, or a tragedy of any sort, we have no peace of mind until we know exactly what's happened to him or her. No matter how painful the revelation might be (he or she might be the victim of an horrific accident, murder, torture, rape) we need to know what's happened. The reality has to be named, described. This isn't a question of morbid curiosity, but of peace of mind. The soul needs to know.

This is indeed the basis of spiritual direction. What good direction does is to help us to name properly what we are undergoing. John of the Cross tells us that the process of spiritual direction works this way: first, there is raw experience itself, the flow of events in our lives that triggers a bevy of thoughts and feelings that both stimulate and perplex the soul. This is like uncut-dough, in need of shaping. Good direction begins with that uncooked material.

Next comes the *objectification* of that experience. The person seeking guidance must in some way give expression to his or her experience, however crudely, through words, a drawing, a dance, whatever. But this initial expression is not yet an interpretation. That's the next step.

With the help of the director, the person now searches for a name to properly describe what is happening inside him or her. Using paradigms drawn from scripture and Christian tradition, the one being directed tests various images, like one would try on shoes in a store, looking for a good fit: "Could this be the same thing as Job experienced? Could this be an experience of the 'desert'? Is God testing me as he did Abraham and Sarah?"

When there is a proper fit, peace ensues. The experience has been properly named and we have turned raw circumstance into shaped destiny. To name something properly is an act of faith, an act that manifests transcendence. Raw forces are forever impaling themselves upon us, but we get to determine their meaning. We do that by naming our experiences correctly.

Psychotherapy works in the same way, except that it uses psychological paradigms rather than faith-based ones in its efforts to name what is happening inside of a person.

If this is true, then putting proper names to what is happening inside our experience is the place where we can read the language of God. John of the Cross suggests that God's daily word is written inside of ordinary experience. Our task then is that of examining our own experiences and trying to name what God is saying to us inside these, by using images from scripture and our faith tradition.

For example, today, a group of believers might ask itself: "What time are we living in? Is this the time of the desert? Is this again the time of the Babylonian exile? Are we on the road to Emmaus? Are we meeting Jesus, along with the Syro-Phoenician woman, on the borders of ethnicity, religion, gender? Are we in the upper room, awaiting a new Pentecost, taking seriously Jesus' counsel to not leave the city until we feel ourselves clothed with power?"

And, given our experience of being Christian within a post-ecclesial society, we might ask too: "What is God saying to us inside of a culture that is spiritual but not ecclesial, Christian but mostly bitter and grandiose about its own roots? Is this a time of pruning, of special humbling? What is our task in a time of ecclesial, historical disprivilege? What should our waiting consist in?"

To pray and to struggle naming our experiences biblically and in faith is to "read the signs of the times." It's also good spiritual direction, as John of the Cross defines this. Moreover, it is too, in Anna Akhmatova's words, "an act of political defiance." When we get it right, a smile will pass between us.

I like a comment I once heard from Richard Rohr: "Not everything can be cured or fixed, but it should be named properly."

**Are we on
the road to
Emmaus?**

Ron Rolheiser

https://liturgy.slu.edu/5EasterB050221/reflections_rolheiser.html

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