

## Parish News

*Lord, be my rock of safety, the stronghold that saves me. For the honour of your name, lead me and guide me.*

### Retreat for Lent

The Jesuits in Scotland are offering a Retreat for Lent entitled "Knowing Jesus." If you are interested then you can access the retreat on the Glencoe parish website.

### Fr Angus McLaughlin

Fr Angus' funeral will be held in St Albert's, Edinburgh, at 11.00 a.m., on Wednesday the 24<sup>th</sup> February. It will be streamed live and recorded. You can access the service on

<https://scotland.op.org/live/>

and for the recorded version

<https://www.churchservices.tv/edinburgh>

Once the closure of churches has been lifted, we can celebrate a Mass for Fr Angus in Mingarry.

May he rest in peace.

### Gavin Fergus

It is sad that we have been unable to pay our respects to Gavin as we commend him to God our Father. The family's wish is that we hold a Requiem Mass for Gavin once the pandemic is over.

### Lenten Reflections

There will be an audio file on the Glencoe website on Friday with a Lenten Reflection by Fr Roddy. There have been some technical difficulties with this – hopefully all will be well, soon.

### Fr Sidney Macewen

Does anyone have a spare copy of Fr Sidney Macewen's 'Life on the High Cs'? If you do have can you please let me know.

### Collection

Taynuilt – we raised £640.00 from Standing Orders. Ballachulish and Kinlochleven – we raised £118.00 from Standing Orders.

Mingarry – we raised £50.00 from Standing Orders. Our finances are very fragile and the further closure of churches is going to make our viability quite precarious. If, but only if you can help, it would be greatly appreciated.

We bank with the Coop Bank, Sort Code – 83 91 25 account number 65627583 (Glencoe), 65628113 (Taynuilt) and 65628058 (Mingarry) or use the new 'Donate' button on our website.

## St Dun's, Ballachulish & The Good Shepherd, Kinlochleven, The Visitation, Taynuilt Our Lady of the Angels, Mingarry & St Agnes, Glenuig

22<sup>nd</sup> February 2021 – 1<sup>st</sup> Sunday of Lent (B)

the coming week

Monday	Chair of St Peter the Apostle - Feast
Tuesday	1 <sup>st</sup> Week of Lent
Wednesday	1 <sup>st</sup> Week of Lent
Thursday	1 <sup>st</sup> Week of Lent
Friday	1 <sup>st</sup> Week of Lent
Saturday	1 <sup>st</sup> Week of Lent
Sunday	2 <sup>nd</sup> Sunday of Lent (B)

### Confession

Taynuilt – at any time on request

Ballachulish – at any time on request.

Mingarry – on request

Divine Office – Vol 2. Week 1 with proper of the season

Weekday readings: 1<sup>st</sup> Week of Lent

Please remember the sick of the parish in your prayers.

We remember all the faithful departed in our prayers. Eternal rest grant unto them, O Lord, and let perpetual light shine upon them.

May they rest in peace.



*The Spirit drove Jesus out into the wilderness and he remained there for forty days, and was tempted by Satan. He was with the wild beasts, and the angels looked after him (Mk. 1:12).*

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

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

## THE RAINBOW AND THE GOODNESS OF GOD

In the first reading, God gives Noah the rainbow as a reassuring sign of God's goodness: he will never again do what he has just done. God will never again destroy everything with a flood.

**The morally sick  
and destructive  
population of the old  
world dies in God's  
flood**

But why isn't it bad enough that God did it once? God brought it about that every human being, except for Noah and his small family, died by drowning in one great natural catastrophe. Where is the goodness of God in the story of the flood?

Well, here is one way to think about God's action.

Consider the medical treatment for certain fatal cancers. For those deadly diseases, doctors can try to save the patient with an autologous bone marrow transplant. The doctor takes bone marrow from the patient and hunts for any cells that are not cancerous. He saves those healthy cells, but he kills the cancerous ones. Then he clones the healthy cells and puts them back into the patient. By this painful measure, there is a chance that the doctor can save the life of his patient.

In the story of the flood, God tries the analogue of this same procedure on the human race, doomed to die because of sin. God takes a few morally healthy human beings and puts them into a new world, to reproduce there. The morally sick and destructive population of the old world dies in God's flood.

But, you might think, what dies in the treatment for cancer is only cells. What died in the flood is human beings!

True, but notice this other difference between the medical treatment and the flood. In the flood, the selection between the sick and the healthy people is made by the people themselves. Those who aren't on Noah's boat don't want to be on it. To get on the boat, they would have to acknowledge their sins and accept God's means to safety. If they repented, they would be among the healthy, the righteous invited on the boat. But this is what they refuse to do.

The boat is there for those who don't refuse it. And, as the Gospel reading makes plain, that boat is always there, in Christ, who saves all those who do not reject him.

And so the rainbow *is* a sign of the goodness of God, who calls everyone to salvation

Eleonore Stump

[https://liturgy.slu.edu/1LentB022221/reflections\\_stump.html](https://liturgy.slu.edu/1LentB022221/reflections_stump.html)