

A very warm welcome to all visitors.

Parish News

Taynuilt Parish

A very warm welcome back in Taynuilt to Fr Tim Byron SJ.

Fr Tim is staying in the parish for a while – his presence is very welcome.

Christmas

I do hope that you all received the presents that you were looking for. For my part, my thanks to parishioners for all your kindnesses to me. They are much appreciated.

Holidays

I do wish you all a very blessed time during these few days of time-off from normal everyday work. Please do remember all those who have to keep-on at it over the Christmas and New Year period.



“When trouble, discouragement, confusion of mind trouble you, do not lose patience or be discouraged. Do not resort to vocal prayers, or other consolations, but endeavour by act of will and reason to lift up your soul and unite it to God, whether your sensual nature will allow it or no.”

(St Albert the Great – On Union with God. Ch. 8)

The Visitation, Taynuilt and St Dun's, Ballachulish & The Good Shepherd, Kinlochleven

The Holy Family of Jesus, Mary and Joseph (A)
29th December 2019

Mass times for the coming week

Monday	10.00 a.m.	Ballachulish – Christmas Octave by date
Tuesday	10.00 a.m.	Taynuilt – Christmas Octave by Date
	12.15 p.m.	Craig Lodge
Wednesday	10.00 a.m.	Ballachulish – Mary, the Holy Mother of God - Solemnity
Thursday	10.00 a.m.	Taynuilt – St Basil and St Gregory Nazianzen – Memorial
	12.15 p.m.	Craig Lodge
Friday	10.00 a.m.	Ballachulish – Weekday of Christmas Time
Saturday	10.00 a.m.	Taynuilt – Weekday of Christmas Time
	6.00 p.m.	Vigil Mass – Kinlochleven
Sunday	10.00 a.m.	Ballachulish – Epiphany
	12.30 p.m.	Taynuilt

Confession

Taynuilt – before Mass on Saturday, or Sunday
Ballachulish – 9.30 – 9.50 a.m. on Sundays
and at any other time on request.

Divine Office – Vol 1. Proper of the date

Weekday readings: Proper of the date.

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.



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

Fr Roddy Johnston, St. Mun's, Brecklet, Ballachulish, PH49 4JG

Telephone: 01855 811 203. Mobile: 07775 924 965.

E-mail: ballachulish@rcdai.org.uk – Website: www.catholicchurchglencoe.org.uk For Taynuilt, email taynuilt@rcdai.org.uk

Weeping for the Children

The angel of the Lord appeared to Joseph in a dream and told him to flee, because Herod was looking for the young child to destroy him. And so Joseph fled and the young child—Jesus, the Lord—was saved.

Herod, who couldn't find the particular young child he was looking for, hedged his bets by killing every young child in Bethlehem (Mt 2:16). Another part of the Gospel (Mt 2:17-18) quotes Jeremiah to explain how bad it was then in Bethlehem: Rachel weeping for her children and would not be comforted because they were not.

Because Jesus lived to die, there is a consolation even for inconsolable tears.

Why didn't God send his angel to warn all the fathers of young children in Bethlehem? What happened to the heartfelt compassion and gentleness that Paul recommends in the second reading? Doesn't God have gentleness for all young children? Doesn't God have compassion for all parents of young children? Isn't God perfect love? Why did he let all these children die?

But here is another question: why did God take care to make sure that the young child Jesus would live? Here is the answer: because Jesus came to die for all people, young children, adults, old people. Jesus came to die as an adult, on the cross. And so he couldn't die as a young child.

Because he came to die, because he suffered and died on the cross, there is real life, unending life, for everyone who dies, at any age.

There is something worth inconsolable tears in the death of every human being, and especially in the death of children, so innocent, so lovely. And yet because Jesus lived to die, there is a consolation even for inconsolable tears.

In Jeremiah, the lines about Rachel weeping for her children are not the end of the passage. It finishes this way: thus says the Lord, don't cry, don't cry! Your children will come again! They will come again, in the end, to their own home. (Jer 31:16)

Eleonore Stump

Liturgy.slu.edu/HolyFamilyA122919/reflections_stump.html