

A very warm welcome to all visitors.

Parish News

Coronavirus

As you will see from the poster at the back of the church, there will be:

- No holy water in the water stoops,
- No hand-shake at the Sign of Peace,
- Communion received on the hand, not the tongue, and,
- The chalice will not be distributed.

Let us pray that these measures do not have to be in place for long.

SCIAF – Marian Pallister

A warm welcome to Marian Pallister who is in the parish this weekend. Marian works with SCIAF and with the Justice & Peace Commission.

Oban Meetings

I will be attending a number of meetings in Oban on Monday and Tuesday.

Safeguarding Mass

There will be a Safeguarding Mass especially for PSCs, volunteers and for anyone else in St. John's, Caol, on Wednesday at 7.00 p.m. and in St. Mun's, Dunoon, on Thursday at 7.00 p.m.

Thanks to all who help in our parishes.

Cathedral Chapter of Canons

Four of the Diocesan clergy will be installed as Canons in St Columba's Cathedral, Oban on Tuesday at 6.30 p.m.

Please remember the Chapter of Canons in your prayers.

Lenten Talks

There will be a series of Lenten talks in the Chapel House, Taynuilt for the six weeks of Lent. These will be held on Tuesdays at 7.30 p.m. All are welcome to come along.

Preparation for Sacraments

The fourth session of preparation for the sacraments in St Mun's Chapel House on Friday at 4.00 p.m.

Collection

Taynuilt – we raised £134.65 of which £25.00 was Gift Aided, plus £585.00 from Direct Debits giving a total of £719.65. We also raised £20.00 for the building fund.

Ballachulish – we raised £232.10 of which £88.10 was Gift Aided, plus £285.00 from Direct Debits, giving a total of £517.10.

Many thanks to you.

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

8th March 2020 – 2nd Sunday of Lent (A)

Mass times for the coming week

Monday	10.00 a.m.	Ballachulish – 2 nd Week of Lent
Tuesday	6.30 p.m.	Installation of Canons and Evening Prayer
	7.00 p.m.	Oban – St John Ogilvie, Feast
Wednesday	10.00 a.m.	Ballachulish – 1 st Week of Lent
	1.30 p.m.	Glencoe School Assembly
	7.00 p.m.	St John's, Caol
Thursday	10.00 a.m.	Taynuilt – 2 nd Week of Lent
	1.20 p.m.	Duror School Assembly
	7.00 p.m.	St Mun's Dunoon
Friday	10.00 a.m.	Ballachulish – 2 nd Week of Lent
	6.00 p.m.	Stations of the Cross
Saturday	10.00 a.m.	Taynuilt – 1 st Week of Lent
	6.00 p.m.	Vigil Mass – Kinlochleven
Sunday	10.00 a.m.	Ballachulish – 3 rd Sunday of Lent
	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 2. Week 2 with proper of the season
Weekday readings: 2nd 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.



Transfiguration of Our Lord

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

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Brilliant Suffering

Last week we saw Jesus being tempted just like the rest of us. We recognized our humanity. This week we see him transformed into dazzling light. Not so human. What is going on? Is he trying to teach us something?

To try for an answer, I want to describe a possible prayer experience.

Please imagine yourself sad and discouraged, wishing God would help you. You want the faith that used to be yours ... but you do not find it. You go along in your normal patterns. But suppose that all at once you find yourself moved and attracted to God in a way you cannot doubt, a way that is “beyond you but within you.” Afterwards you cannot really doubt that it was from God, even though you don't really understand it.

This would be an important moment, wouldn't it, a brief transformation of your experience of God, a reshaping of it. Call it a "transfiguration."

Now apply such an understanding of “transfiguration” to Jesus in Sunday's Gospel. The apostles suddenly behold Jesus with his divinity shining forth (like a “glorified body”). It goes through their usual filters. Their experience of Jesus is being, precisely, transfigured. For a moment they see Jesus in the complete union with God that he is.

Notice, we are talking about the complete union with God “that he is,” not that he “has.” In Jesus, divinity and humanity are at one with each other. Daily onlookers see only the human, but in this case Jesus is showing the apostles his whole self: divinity in its complete oneness with humanity.

Why would Jesus make such a revelation to them?

Again, the answer might be found in the Ignatian prayer we are imagining. In such a prayer God can give us a brief vision of how things really are at their root. Sometimes it would be to keep us from getting discouraged, or to avoid letting our attention drift away. Couldn't this be the case with the transfiguration as well?

Couldn't Jesus have seen one of his jobs as training the apostles—throughout the entire Gospel and in particular in this scene—as just one stage of the instruction?

Let us assume this to be the case.

Jesus would have taught them about himself, gradually, all through Matthew's Gospel. He was a superb teacher. Just before Sunday's passage in Matthew, he had finally told them what a real Messiah is. He said that the “Son of the living God must go to Jerusalem and suffer greatly from the elders, the chief priests, and the scribes, and be killed and on the third day be raised” (Mt 16:13-23).

A major revelation, one he had thought they were at last prepared for. If you remember, however, Peter had objected vehemently, when he took Jesus aside “and began to rebuke him, ‘God forbid, Lord! No such thing shall ever happen to you.’” Jesus went so far as to call Peter “Satan” for resisting the new revelation. Suffering and death are not foreign to Jesus, the Messiah. They are of the essence. Such a hard lesson this is for each of us. Suffering, death and resurrection are at the heart of love!

I suppose the Transfiguration was one way for Jesus to reassure us and them that agony would not negate his divinity, it would fulfil it. It would be God's love shining forth.

John Foley, SJ

https://liturgy.slu.edu/2Lent030820/relections_foley.html