



PARISH BULLETIN

St Kieran's, the Catholic Church *in* *Campbeltown and Islay* *Ceann Loch Chille Chiarain*

Hymns

Processional

86 Christ the Lord is risen today [v1 & 4] (McLennan)

Offertory

206 He is Lord [v4 He is life . . .] (McLennan)

Post Communion

724 Laudate Dominum (McLennan [5])

Final

14 Alleluia, alleluia, give thanks (Keys)

9th April 2023

Easter Sunday

The Resurrection of Our Lord Jesus Christ

St. Kieran's, Campbeltown, Kintyre

Sunday, 9th April, *Easter Sunday*, Holy Mass, 10.00am.

The Octave of Easter

Monday, Tuesday, Wednesday and Friday: Holy Mass, **10.00am**



Devotions: *Wednesday:* Mid-morning Prayer, 9.50am

Friday: Adoration and Mid-morning Prayer, 9.30am.

Saturday, 15th April, *Vigil Mass*, 6.00pm

Sunday, 16th April, *Divine Mercy Sunday*, Holy Mass, 10.00am.

St. Columba's Episcopal Church, Bridgend, Islay.

Sunday, 7th May, Holy Mass, 4.00pm

Sunday, 21st May, Holy Mass, 4.00 pm



Psalm response
Alleluia, alleluia, alleluia!

Sequence

Victimae Paschali Laudes

Christians, to the Paschal Victim
offer sacrifice and praise.
The sheep are ransomed by the Lamb;
and Christ, the undefiled,
hath sinners to his Father reconciled.
Death with life contended:
combat strangely ended!
Life's own Champion, slain,
yet lives to reign.
Tell us, Mary:
say what thou didst see
upon the way.
The tomb the Living did enclose;
I saw Christ's glory as he rose!
The angels there attesting;
shroud with grave-clothes resting.
Christ, my hope, has risen:
he goes before you into Galilee.
That Christ is truly risen
from the dead we know.
Victorious king, thy mercy show!

Gospel acclamation

Alleluia, alleluia!

*Christ, our passover, has been sacrificed:
let us celebrate the feast then, in the Lord.*

Alleluia!

Communion Antiphon

*Christ our Passover has been sacrificed, alleluia;
therefore let us keep the feast with the unleavened bread
of purity and truth, alleluia, alleluia.*

Take Five

Invest just five minutes a day, and your faith will deepen and grow—a day at a time.

Monday, Apr 10, 2023

MONDAY WITHIN THE OCTAVE OF EASTER

God brings all things to completion

Who doesn't sometimes get impatient with God's plan for them? Consider that the waiting cannot only be useful but also beautiful. "Trust in the slow work of God," wrote Pierre Teilhard de Chardin (who died on this day in 1955). He would know — this French Jesuit priest was forced to leave his teaching post and withdraw

controversial statements in 1925 and was further condemned by the church posthumously in 1962. Decades later, leading cardinals started to see his ideas differently — favourably — and so did Popes Benedict XVI and Francis. "It is the law of all progress that it is made by passing through some stages of instability," Chardin wrote — so, like him, accept "feeling yourself in suspense and incomplete."

TODAY'S READINGS: *Acts 2:14, 22-33;*

Matthew 28:8-15. "And behold, Jesus met them on their way and greeted them."

Tuesday, Apr 11, 2023

TUESDAY WITHIN THE OCTAVE OF EASTER

Wage peace

One of the most significant pillars of Catholic social teaching turns 60 today: *Pacem in terris* — in English, "Peace on Earth" — the encyclical written by Pope John XXIII to address the menace of nuclear war and the need to uphold international human rights, including racial equality and women's rights. Significantly, it stands as the first encyclical addressed to both Catholics and non-Catholics alike, drawing worldwide admiration for the Church's willingness to confront the social and economic costs of the Cold War. "The social progress, order, security, and peace of each country are necessarily connected with the social progress, order, security, and peace of all other countries," he wrote. Let peace begin with you today.

TODAY'S READINGS: *Acts 2:36-41; John 20:11-18.* "Mary went and announced to the disciples, 'I have seen the Lord,' and then reported what he had told her."

Wednesday, Apr 12, 2023

WEDNESDAY WITHIN THE OCTAVE OF EASTER

Don't forget

Saint Augustine, the great 5th century Church Father, reflects on the dimness of the disciples' perception: "They were so disturbed when they saw Him hanging on the cross that they forgot His teaching, did not look for His resurrection, and failed to keep his promises in mind" (Sermon 235.1). "Their eyes were obstructed, that they should not recognise Him until the breaking of the bread. And thus, in accordance with the state of their minds, which was still ignorant of the truth "that the Christ would die and rise again", their eyes were similarly hindered. It was not that the truth Himself was misleading them, but rather that they were themselves unable to perceive the truth" (From *The Harmony of the Gospels*, 3.25.72). How often do we fail to recognise the Lord when He speaks to our hearts and opens His mind to us? The Risen Lord is ever ready to speak His word to us and to give us understanding.

TODAY'S READINGS: *Acts 3:1-10; Luke 24:13-35.* "While he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened."

Thursday, Apr 13, 2023

THURSDAY WITHIN THE OCTAVE OF EASTER

Accountability matters

The centrality of the Gospel is the cross; but fortunately, it does not stop there. Through the cross Jesus defeated our enemies – death and Satan and won pardon for our sins. His cross is the door to heaven and the key to paradise. The way to glory is through the cross. When the disciples saw the risen Lord, they disbelieved for joy! How can death lead to life, the cross to victory? Jesus shows us the way and gives us the power to overcome sin, despair, and death. Just as the first disciples were commissioned to bring the good news of salvation to all the nations, so, we, too, are called to be witnesses of the resurrection of Jesus Christ to all who live on the face of the earth. Do you witness to the joy of the gospel to those around you?

TODAY'S READINGS: *Acts 3:11-26; Luke 24:35-48.* "Then he said to them, 'Why are you troubled? And why do questions arise in your hearts?'"

Friday, Apr 14, 2023

FRIDAY WITHIN THE OCTAVE OF EASTER

Time for breakfast

Comedian Steven Wright may have been on to something when he quipped: "I went to a restaurant that serves 'breakfast at any time,' so I ordered French toast during the Renaissance." For Christians, who wouldn't choose a morning meal prepared by Jesus on the banks of the Sea of Tiberias? In one of the most memorable stories in the Gospel of John, the disciples are treated to just such an amazing repast. The risen Christ's tender care to ensure that the disciples have a good breakfast is both achingly sweet and altogether practical. He knew that to continue His mission, the disciple would need not only the warmth of His love but the strength and focus a hearty breakfast provides. Take care of your physical and spiritual health so that, you too, may be prepared to carry on Christ's loving mission each day.

TODAY'S READINGS: *Acts 4:1-12; John 21:1-14.* "Jesus said to them, 'Come, have breakfast.'"

Saturday, Apr 15, 2023

SATURDAY WITHIN THE OCTAVE OF EASTER

More than mere appearances

It turns out that Jesus appeared in different forms after His Resurrection. In John's Gospel

Mary of Magdala, arguably one of the Lord's closest friends, thought He was the gardener. In Luke's gospel two disciples invite Him to their house for dinner and haven't a clue who He is. In today's gospel from Mark, we read that "he appeared in another form." Makes you wonder whether it might still be going on. Jesus did say

that we engage Him in the least of others. In what form will the risen Christ appear to you today?

TODAY'S READINGS: *Acts 4:13-21; Mark 16:9-15. "After this he appeared in another form."*

Readings for Easter Sunday

Acts of the Apostles 10:34a, 37-43

Peter testifies that Jesus came with healing and was met with rejection and violence.

Psalm 118:1-2, 16-17, 22-23

The stone rejected as unworthy becomes the vital cornerstone.

Colossians 3:1-4 or 1 Corinthians 5:6b-8

We celebrate this feast with hearts cleared of malice and open to the truth.

John 20:1-9

None of the disciples grasps the meaning of the events of Easter.

He Loved Us

To The End (J 13:1)

Jesus left us a shocking view of suffering and death upon the image of His mutilated body, which lies imprinted on the winding sheet that wrapped it after it was taken down from the cross and laid in the tomb. Since no traces of decay are detectable on the Shroud forensic experts conclude that the body remained in the burial cloth for about thirty-six hours.

The Shroud of Turin is a telling witness of the inconceivable sufferings borne by Jesus during His Passion and Death on the cross. It tells us how the true God who became true man suffered in order to save us — to



free us from bondage to sin and death. All are responsible for the suffering and death of the Saviour. Every sin that has ever committed and will be committed inflicts yet another wound on the body of Jesus and brings about His death on the cross. The magnitude of

suffering born by the Son of God becomes the source of our salvation. When we offer our own suffering up to Jesus, His Passion becomes the way of our salvation, a fountain of grace. Rather than destroy us, it sanctifies us and works for the salvation of others. The image of the tormented Jesus on the Shroud reveals the extent of God's love for every human being. Truly, He loved us "to the end" (Jn 13:1).

The Shroud reveals to our eyes the body of Jesus in a state of *rigor mortis*. His bearded chin reposes on His breast so that we don't see His neck. Having undergone the appalling torments of scourging, the imposition of a crown of thorns, and crucifixion, His body bears the marks of almost 600 wounds and lesions. Jesus begs us to probe the depths of His love by



1

2

3

contemplating His Passion: “... meditate frequently on the suffering I have undergone for your sake.... You please me most when you meditate on my Sorrowful Passion” (*Diary*, 1512).

The face of Jesus

The face of the Crucified Man of the Shroud is striking in its serene beauty and depth of Divine mystery — this despite the abrasions to the eyelids and eyebrows, the swelling over the right zygoma, the broken septum inflicted by a rod, and the blood-clotted hair. The brow reveals a



Bloodstains resulting from the crowning with thorns.

large clot shaped like the number 3. The moustache and beard are caked with blood, and there are scalp lesions from hair being torn out by the roots. As we read in the Gospels: “And they struck his head with a reed, and spat upon him and they knelt down in homage to him” (Mk 15:19); and “they struck him with their hands” (Jn 19:3). This is how blasphemers were treated in Jesus’ time; for it was for blasphemy that Jesus was condemned to death — for considering Himself God. Yet

despite all these physical and spiritual sufferings, Jesus radiates a Divine sense of peace, thus attesting to the fact that He was God, and that He bore such monumental suffering with the knowledge of the final victory. No longer would suffering and death be bereft of meaning.

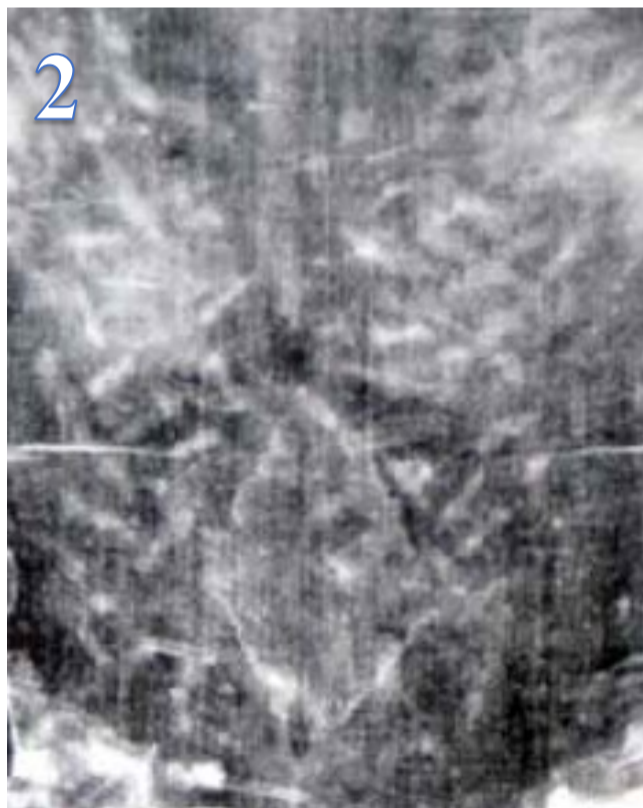
The crowning with thorns

Soldiers “plaited a crown of thorns and laid it on his head” (Jn 19:2). This method of torture was designed uniquely for Jesus. No other historical source mentions such a torture preceding crucifixion. The Shroud shows numerous bloodstains on the skull which appear in the form of a positive print. These were caused by the thorns puncturing the blood vessels of the head. The crown of thorns was shaped like a bonnet, which wrapped the entire upper portion of the head. Surgeons have located thirteen thorn wounds on the forehead and twenty at the back of the head, but there could have been as many as fifty wounds altogether. Since the upper head embraces a whole network of nerves and blood vessels, the crown of thorns must have caused enormous pain and bleeding. “If one considers — states L. Coppini, Director of the Institute of Anatomy at Bologna University — that there are over 140 pain-sensitive areas per one square centimetre of scalp tissue, one can imagine how unbearable must have been His pain.” Studies show that the blood traces correspond to the anatomy of the blood vessels on the head. Here is yet another piece of evidence attesting to the authenticity of the Shroud, for the human circulatory system

was not understood or described until 1593.

The scourging

Jesus underwent brutal scourging. The entire body bears traces of wounds caused by a type of Roman whip called the flagrum. The wounds to the buttocks show that Jesus was beaten naked. Scourging was a terrible punishment, which often resulted in death. Scourging was ordinarily reserved only for those who were spared the death penalty. Those so punished would be set free afterwards. The whip consisted of three longish thongs tipped with metal fragments. On striking the body, these tore out whole lumps of flesh. Initially, Pilate desired Jesus to be scourged only. He says, "I will therefore chastise him and release him" (Lk 23:16).



Bloody wounds inflicted by scourging

This explains the great number of lashes and the unusual brutality with which the soldiers administered them. They understood this to be the only punishment to be meted out. There were two soldiers. The one on the right was taller and more sadistic in the discharge of his duty. Jesus stood slightly

bent with His hands tied to a pole. The thongs of the whip wrapped around His body, lashing the front parts, the chest, abdomen, shins, and thighs.

The Way of the Cross

From the left and right shoulder wounds shown on the Shroud, some experts conclude that Jesus carried the horizontal beam of the cross, called the patibulum, and that His arms were tied to it. The beam probably weighed about thirty kilograms and was 1.8 m. long. Other experts believe Jesus carried the whole cross. Utterly exhausted by the scourging, Jesus walked to the place of execution with extreme difficulty. He had to cover a distance of about half a kilometre. He fell several times on His face, His knees landing heavily on the rocky road. Experts have noted large abrasions to the face, nose (particles of soil and stone mixed with blood), and knees, especially the right one. Since Jesus was unable to carry the cross by Himself, the centurion forced Simon of Cyrene to carry it behind Him (Lk 23:36).

Crucifixion

Death by crucifixion was one of most brutal and degrading forms

Bloodstains resulting from the piercing of the

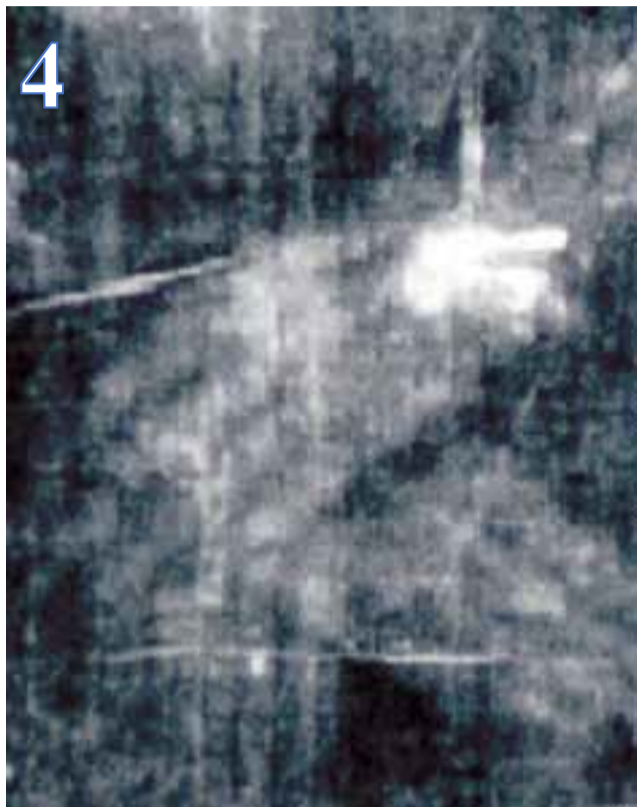


of torture practiced in the time of Christ. The Shroud clearly shows the nail wounds to the wrists. As to the feet, these were pinned to the vertical beam of the cross by a single nail. The spike pierced the tarsal bone. The left foot was placed over the right. The hands, resting crosswise over the abdomen, are clearly visible. Over the left wrist there is a large blood clot in the shape of the letter U. The hands were nailed to the beam at the wrist, since the weight of the body was too great to be supported by the palms. Hands pierced at the palm and weighed down by the body would eventually tear free. The nails were driven through "Destot point" located between the bones of the wrist. Although the spot is free of major blood vessels, it is the site of the median nerve, which controls the movements of the thumb. The piercing of the wrist and median nerve at the Destot point caused the thumb to be bent inward so that only four fingers are visible on the Shroud. The Shroud indicates two rivulets of blood flowing down the arm from the wound of the left wrist. Experts have thus been able to reconstruct the position of Jesus' arms on the cross. While hanging on the cross, Jesus would have tried periodically to raise Himself by His legs in order to breathe. Extreme pain and exhaustion forced Him to lower himself again. This successive lifting and lowering of his body on pierced hands and feet continued for three hours and caused indescribable suffering. The process would have repeated

itself ever more frequently, until finally utter exhaustion and death won the day.

The rupture of the heart

The wound in Jesus' right side was one-and-a-half centimetres wide and four and-a-half centimetres long. Analysis of this wound and the considerable



Bloodstains resulting from the piercing of the wrists

discharge of blood and fluid into the pleural cavity indicates that the cause of death was rupture of the heart due to cardiac arrest. This would have precipitated a massive haemorrhaging into the pericardium (about two litres of blood) and thence into the lungs, causing hemopericardium. A sudden rupture of the pericardium due to a high build-up of blood would have resulted in a paralyzing pain in the sternum area. It would have caused Jesus to cry out instantly, and then die. "Jesus cried out again in a loud voice, and gave up his spirit" (Mat 27:50). A violent death occurring in a state of full consciousness normally precipitates a stiffening of the body (*rigor mortis*). This would explain why the body imprinted on the Shroud appears to be so rigid.

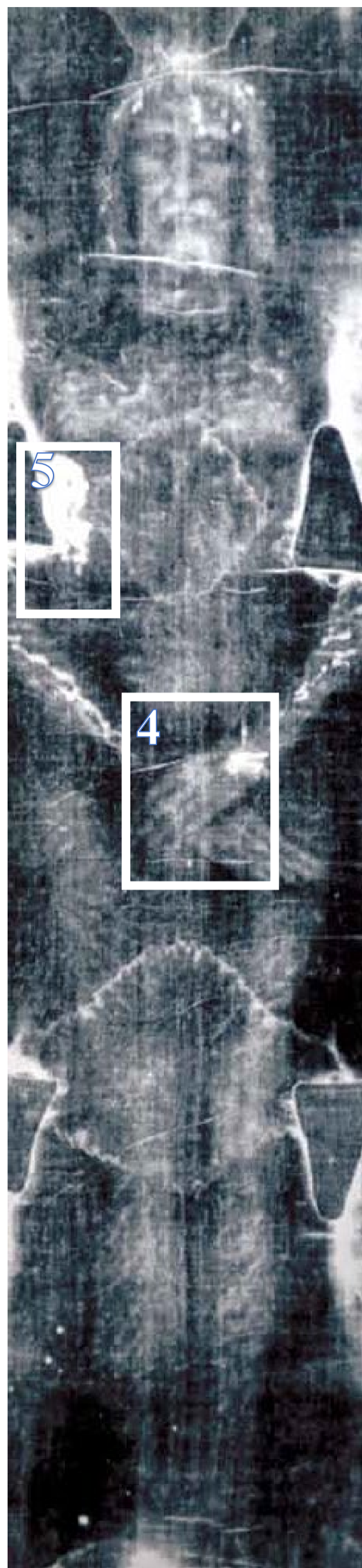
The pierced heart of the

Saviour

Shortly after Jesus' death, the blood in the pericardium would have separated into red corpuscles (accumulating in the lower part of the pleural cavity) and blood plasma (remaining in the upper part). When his breast was pierced by the centurion's lance, both fluids flowed out, first the red corpuscles, then the blood plasma, that is, "blood and water" as described in St. John's Gospel.

The pierced heart of the Saviour stands as a sign of God's immense love of us. In becoming true man, Jesus chose to "*empty himself of all things*" and accept a truly human death, along with the burden of our sins. Though innocent, and knowing no sin, the God-Man experienced in the moment of his agony and death the full extent of the suffering caused by sin. "*Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. But he was pierced for our offenses, crushed for our sins. Upon him was the chastisement that makes us whole, by his stripes we were healed*" (Is 53:4-5).

In this terrible experience of suffering and death for the sins of humanity, Jesus acted in perfect obedience to His Father. He became "*obedient to death, even death on a cross*" (Phil. 2:8). His suffering reached its climax at the moment of his agony on the cross, when he cried out, "*My God, My God, why have you forsaken me?*" (Mat 27:46). Here is the central event of the history of the



created world. It is at this point that His suffering reaches to the limits of sin's destructive power, overcoming it with inexhaustible filial love and obedience to the Father's will.

Through His Death and Resurrection, Jesus won the final victory over death and sin. He offers all of humanity a share in this victory. In order to experience the miracle of the forgiveness of sins, we need to be willing to entrust and open our hearts to the boundless Mercy of God. We need to approach the confessional grill and make an honest admission of our sins. Through the image of His mutilated body on the Shroud, Jesus urges us to seek

absolution from every sin in the sacrament of penance and so remain in a state of sanctifying grace. Thanks to Our Lord there



is no hopeless situation in life. If we fall into sin, Jesus stands ready to raise us up and set us free. We have only to entrust ourselves to Christ with total confidence. "O my Jesus, how very easy it is to become holy; all that is needed is the tiniest amount of good will. If Jesus sees this, He hurries to give Himself to the soul, and if the soul is faithful to this grace from God she can very soon attain the highest holiness for a creature here on earth. God is very generous and does not deny His grace to anyone; indeed, He gives more than what we ask of Him" (Diary, 291).

Prayer



Please pray for those who are sick, in need or have asked for our prayers:

Lilian Cox, Madge McWhirter, Sarah Carmichael, Catherine Walker, Ailsa Stewart, Meg Douglas (Mull), Doleen Durnin, and Russell Carroll.

Please remember in your prayers Jackie Carlin (2016) and all whose anniversaries occur at this time.

News and Events

Tea and coffee in the hall after Sunday Mass. Our visitors are most welcome, please come along.

Thank you everyone for all the help and organising done to prepare for our celebration of the liturgical and spiritual heights of the year.

With Him

*In that day you will know that I am in my Father,
and you in me, and I in you. (J 14:20)*



In the Easter season let's explore what it means to be in union with the Risen Christ. In these present times, individual identity is contentious and problematic. There is a crisis of identity. And yet, Christ offers everyone a unique and shocking truth about us all – and it's a free gift.

Beginning Monday 17th April, at 10.30am
St. Kieran's Hall, Kirk Street
Presented by Roddy Young



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