



# PARISH BULLETIN

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

### Hymns

#### Processional

326 Lord Jesus Christ (Mayhew)

#### Offertory

359 My God loves me (Keys)

#### Post Communion

176 Godhead here in hiding (Keys[6])

#### Final

36 Amazing grace (Mayhew[4])

16<sup>th</sup> April 2023

*Divine Mercy Sunday*

## *Second Sunday of Easter*

St. Kieran's, Campbeltown, Kintyre

**Sunday, 16<sup>th</sup> April, *Divine Mercy Sunday*, Holy Mass, 10.00am.**

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

*Conference: Monday*, in the hall at 10.30am.

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

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

**Saturday, 22<sup>nd</sup> April, *Vigil Mass*, 6.00pm**

**Sunday, 13<sup>rd</sup> April, *Third Sunday of Easter*, Holy Mass, 10.00am.**

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

**Sunday, 7<sup>th</sup> May, Holy Mass, 4.00pm**

**Sunday, 14<sup>th</sup> May, Holy Mass, 4.00 pm**



### **Psalm response**

*Give thanks to the Lord for he is good, for his love has no end.*

## 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!*

*Jesus said: 'You believe because you can see me.  
Happy are those who have not seen and yet believe.'*

*Alleluia!*

### ***Communion Antiphon***

*Bring your hand and feel the place of the nails,  
and do not be unbelieving but believing, alleluia.*

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## **Take Five**

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

**Monday, Apr 17, 2023**

**EASTER WEEKDAY**

**Reborn and renewed**

Are Catholics “born again”? Yes, when we are baptised. In Baptism, we die with Christ, in that all sins are purified, and are reborn as children of God. Once done, it need not and cannot be repeated because by Baptism we are incorporated into Christ, configured to Christ, and sealed forever with the “indelible spiritual mark” of belonging to Christ. Catholics can, however, renew baptismal vows — and often do at Mass, especially during the Easter season, including the Easter Vigil Mass.

Cherish this opportunity to restate your promises, profess your faith, and strengthen your commitment to Christ and Church once again.

TODAY'S READINGS: *Acts 4:23-31; John 3:1-8. “Amen, amen, I say to you, unless one is born of water and Spirit he cannot enter the Kingdom of God.”*

**Tuesday, Apr 18, 2023**

**EASTER WEEKDAY**

**The high cost of beauty**

On this day in 1506, Pope Julius II laid the cornerstone for today's St. Peter's Basilica, initiating the most celebrated architectural



project in all of Christendom. The work involved renowned Renaissance artists Raphael and Michelangelo and took 120 years to complete. The result? Ralph Waldo Emerson declared it “an ornament of the earth . . . the sublime of the beautiful.” To appreciate its beauty and grandeur, take a virtual tour of St. Peter’s Basilica.

TODAY'S READINGS: *Acts 4:32-37; John 3:7b-15. “The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes.”*

**Wednesday, Apr 19, 2023**

**EASTER WEEKDAY**

**Free advice**

From the Book of Exodus to the Book of Acts, biblical literature is filled with stories of God delivering people from bondage to freedom, from darkness to light. And, as the Church instructs in its 1984 document on liberation theology, the “most radical form of slavery is slavery to sin.” Reflect on God’s activity in your own life, especially during times that you were stuck or caught in a destructive pattern. God created us free and longs to see us free. Whatever fetters might have you tied down or wrestling in the dark at the moment, know that you can turn to God for release. Liberation is what God loves to bring!

TODAY'S READINGS: *Acts 5:17-26; John 3:16-21. “The angel of the Lord opened the doors of the prison [and] led them out.”*

**Thursday, Apr 20, 2023**

**EASTER WEEKDAY**

**More than enough to go around**

If you grew up in a household marked by scarcity, the “theology of abundance” might be hard to embrace. This concept, popularized by Lutheran theologian Walter Brueggemann, is that God’s generosity and abundance are overflowing, and that discipleship means sharing freely of both material and spiritual

riches to rid the world of poverty in all its forms. How do you experience God’s overflowing generosity? And how are you taking it forward?

TODAY'S READINGS: *Acts 5:27-33; John 3:31-36. “He does not ration his gift of the Spirit.”*

**Friday, Apr 21, 2023**

**EASTER WEEKDAY**

**Sad face emoji**

Behind smiley emojis and Instagram-worthy photos, many people are struggling to make it through the day. With so much heaviness of heart, Easter can seem totally out of place. Yet, the Paschal Mystery reminds us that we need not be struggle-free in order to allow the warmth, light, and new life of Easter to wash over us, if even a little. God welcomes us in just as we are and offers to us abundant love, holding us when we ourselves can hold no more. As we continue this season, what might you allow God to hold for you?

TODAY'S READINGS: *Acts 5:34-42; John 6:1-15. “Gather the fragments left over, so that nothing will be wasted.”*

**Saturday, Apr 22, 2023**

**EASTER WEEKDAY**

**Calming the waters**

The Sea of Galilee is said to be prone to sudden, violent storms, with temperature swings and gusty winds provoked by the high mountains that surround it. Whether we understand Jesus walking on the choppy waters literally or figuratively, the message is clear: Jesus is our bridge over troubled waters. Whatever turbulence you might be experiencing, reach out a hand to the many incarnations of Christ in your life — those who will stand by you and stand with you, those who are ready to reach out a steadying hand as you face the storms of life.

TODAY'S READINGS: *Acts 6:1-7; John 6:16-21. “The sea was stirred up because a strong wind was blowing.”*

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## *Readings for Divine Mercy Sunday*

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**Acts of the Apostles 2:42-47**

The life of a disciple involves teaching, community, Eucharist, and prayer.

**Psalms 118:2-4, 13-15, 22-24**

God’s mercy endures even in times of failure.

**1 Peter 1:3-9**

The new generation of the church loves and believes even though it does not see.

**John 20:19-31**

Jesus does many signs to bolster the faith of his disciples not recorded in scripture.

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## Words on the Word

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*Help me, Lord, that my eyes may be merciful, so that I may never suspect or judge according to external appearances, but look for what is beautiful in the souls of my neighbours.*

*Help me, Lord, that my hearing be merciful, that I be inclined to the needs of my neighbours, that my ears are not indifferent to the pains and groans of my neighbours.*

*My Jesus, transform me into Yourself, because You can do all things. Amen.*

(Saint Mother Teresa of Calcutta)

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Disputes in the history of the Church were mostly doctrinal in nature. There were disputes about the meaning of this or that truth of faith, about the interpretation of the Holy Scriptures, etc. However, there is no dispute about the truth that God is love, that He is a merciful Father towards people, that He is a good Father waiting for the return of the prodigal son.

The mystery of God's mercy is probably the most important mystery we have been reminded of in the 20th century Church and the world. We are talking here about the presence of God's goodness in the world expressed in the worship of the Heart of God. When in the seventeenth century the Catholic Church wanted to oppose the views of the Jansenists, it began to invoke Jesus' love for people.

Particular figures associated with this cult are St. John Eudes and St. Margaret Mary Alacoque. Jesus said to her, among other things: "Here is a Heart that has loved people so much and in return receives ingratitude, contempt, forgetfulness. This is a more painful torment to Me than all that I suffered during my Passion: so much so that if I were loved even a little, I would regard as nothing all that I suffered for people, and would, if it were possible, do for them even more; but they respond to all My efforts to do them good with coldness and contempt. So that you may accompany Me in this humble prayer that I then offered to the Father, you will rise between eleven and twelve o'clock at night, prostrate yourself and spend one hour with Me; you will invoke Divine Mercy to obtain forgiveness for sinners, and you will try to sweeten for Me even a little the bitterness I experienced because of my disciples' abandonment. . .

I promise an excess of the Mercy of My Heart, that His all-powerful Love will be granted to all, who will receive Holy Communion on the first Fridays of nine months in a row, the grace of final penance, that they will not die in a state of disgrace or without the holy sacraments, and that My Heart will be a safe refuge for them in last hour of their lives. The precursor of the cult in Europe, however, was the Polish Jesuit Kasper Drużbicki, the author of the Latin treatise *Meta cordium cor lesu*.

Revelations of St. Faustina Kowalska, but also their theological development by John Paul II, still fascinate and allow for seeking one's own theological understanding. Example are the catechesis given in the Vienna cathedral by Cardinal Christoph Schönborn OP. They are

contained in the book *Mercy. We Have Found Mercy: The Mystery of God's Merciful Love*, published by Ignatius Press.

On the subject of God's mercy, Card. Schönborn is a faithful disciple of the Bible, the Fathers of the Church and subsequent popes, and that is why he emphasizes from the very beginning that "mercy is not possible without justice."

Love endures everything, but it also demands a lot. For the sake of the common good, boundaries must be established in society to prevent abuse. "When mercy is shown to some, is it not doing harm to others?" asks the cardinal rhetorically. And several pages later he gives a completely unambiguous answer to this question, referring to the objections of those who suggest that the ban on divorce is a lack of mercy of the Church. "Often the Church is criticized for its lack of mercy for the divorced. But who is talking about the children? Who is merciful to them? The Church today is the last institution to defend marriage. For this she is considered hopelessly backward. Meanwhile, from all sides come shocking reports about the plight of children from broken marriages or living in abnormal domestic situations. Who shows mercy to children?" – he points out. There is also a reminder that soothing sinners, deceiving them is not an expression of mercy, quite the opposite. Mercy is invariably linked to truth. It is truth that allows us to see sin and, with full repentance, go to the fountains of mercy. However, if we do not stand in the truth, there will be no reason to finally reconcile. And as a result, we can be condemned. Mercy without truth is, in fact, false mercy. Mercy is inseparable from truth and justice. It is not a sweet given as a comfort. However, it allows you to close the sinful past and gives hope for a beautiful reconciliation with God in the future.

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*Prayer of St. Sister Faustina: I want to be completely transformed into Your Mercy and to be a living reflection of You, Lord (...) Help me, Lord, that my eyes may be merciful, so that I may never suspect or judge according to external appearances, but look for what is beautiful, in the souls of my neighbours (...) that my tongue would be merciful, that I would never speak negatively about my neighbours, but that I might have words of consolation and forgiveness for everyone (...) that my hands would be merciful and full of good deeds (...) that my feet would be merciful, that I would always rush to the aid of my neighbour, overcoming my weariness and fatigue.*

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## **“Do Not Doubt But Believe” (John 20:27)**

**The greatest misfortune that can befall a person is the loss of faith in Christ's Resurrection**, because a conscious and voluntary rejection of this truth, along with living as though God does not exist, results in the loss of eternal life.

**T**he Lord Jesus warns: "The one who believes and is baptized will be saved; but the one who does not believe will be condemned." (Mark 16:16) In every generation there are many people who, like Thomas the Apostle, doubt, distrust, and set conditions: "Unless I see the mark



of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.” (John 20:25)

### Historical Fact

To the mistrustful, the seekers, doubters, and unbelievers, the Risen Christ gives clear signs calling for faith in the Resurrection and in His Real Presence in the Eucharist and other sacraments.

What many people do not realize is that Christ’s Resurrection is a historical fact, fully documented, researched and analysed in detail. Professor Jacques Perret, head of the Department of Roman History at the Sorbonne University (Paris), and an internationally renowned historian, applied the scientific criteria for examining historical texts to evaluate descriptions of Christ’s Resurrection in the New Testament. He published the results of his investigations in the book *Ressuscité: Approche Historique*, “The Resurrection: a Historical Approach” (Paris 1984). According to the author of this publication, scientific research clearly indicates that evangelists report the historical truth about Christ’s Resurrection. From a historical point of view, there is no reason to question this fact.

Any honest scientist, who uses the criteria of the latest historical method to study the biblical texts about Jesus’s Resurrection, concludes that they convey objective truth. Prof. Perret emphasizes that questioning the credibility of the texts of the Holy Scriptures about Jesus’ Resurrection is not the result of scientific research, but it results from ideological assumptions and prejudices, or from simple ignorance. Perret writes: “If any

historian of antiquity had used in his scientific research the methods used by some biblical scholars who claim that the gospel texts are unreliable, such a historian would become the subject of jokes among all his colleagues.”

**From a historical point of view, there is no reason to question the fact of Christ’s Resurrection**

The Risen Jesus appeared to specific people, at specific times and places. It is absurd to say that the Gospel texts are unreliable just because they were written by believers. Prof. Perret emphasizes that it would become impossible to write any history if we had to reject all authors who were in any way involved in the events they report. Perret states that encounters with the Risen One in the New Testament are described as events that the witnesses experienced with their senses, and that led them to believe in Christ’s Resurrection. Hence are in no way merely the fruit of their faith.

### Meeting the Risen One

On the third day after Jesus’ death, the apostles, overwhelmed by sorrow and fear, heard from the women that Christ had risen, “But these words seemed to them an idle tale, and they did not believe them.” (Luke 24:11) It was only after Jesus appeared to them that they were sure that He was truly risen and alive. The oldest biblical account tells us that the Risen One “appeared to Cephas, then to the twelve. Then He appeared to more than five

hundred brothers and sisters at one time.” (1 Corinthians 15:5-6) They saw Him, talked with Him, touched Him, and shared a meal with Him. (Luke 24: 37-43) They recognized His voice, hair, features, hands, and side – along with the marks of His wounds. (John 20:27) They were sure that Jesus was resurrected and was living in the same body that had been placed in the tomb but was no longer physically limited. At first, the apostle Thomas did not believe that Jesus was resurrected. Only a personal encounter with Christ completely demolished the wall of his unbelief. Jesus said to him, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” (John 20:27) The Risen Christ was also seen by Paul of Tarsus, who was a persecutor of





Christians, but who, thanks to this encounter, immediately converted and became an apostle to the Gentiles. (cf. Acts 9: 1-19)

Meetings with the Risen One completely transformed His apostles and disciples. His presence removed their fear and gave them so much inner strength and courage that, with the exception of St. John, they all died a martyr's death, proclaiming the joyful truth that Jesus Christ had died and risen again, thus giving the final proof that He is God.

So, the truth of Christ's Resurrection gave birth to Christianity with its indestructible vitality, enthusiasm, and joy in life – and this in a situation where, from a purely human point of view, Jesus dying on the cross, seemed to suffer the final defeat.

The arguments of those who struggle with faith in the Resurrection are always the same. These are not new theories, formulated as a result of reliable scientific research, but, since the beginning of Christianity, have been baseless nonsense, born in the minds of people hating Christians and which are still repeated today in a pseudoscientific form.

People who sincerely seek the truth, without prejudice, without any ideological assumptions, discover that Jesus's Resurrection is an objectively factual event that took place in a specific time and place. This was the case, for example, with Jim Warner Wallace, an investigative detective and militant atheist. After scrupulously investigating Christ's life, passion, death, and resurrection, Wallace came to believe that Jesus had indeed risen and that He is God.

He announced this discovery in his book *Cold-Case Christianity: A Homicide Detective Investigates the Claims of the Gospels*.

### **The Credibility of the Gospel Accounts**

According to Bible researchers, including Jean Carmignac, John A.T. Robinson, Claude Tremontant, and Paolo Sacchi, all the indications are that the synoptic Gospels (Matthew, Luke, and Mark) were written in Aramaic or Hebrew, when Christianity was still within the limits of Israel. The final editing of the synoptic gospels took place more than a dozen years after the shocking events of Christ's passion, death, and resurrection. The Gospel accounts are extremely reliable; they give both historical facts and the message of salvation. When Christianity began to spread throughout the Mediterranean, these Gospels were by necessity translated into Greek. So we have Gospel texts from around 50 AD. Father Prof. José O'Callaghan discovered that a piece of papyrus from the Qumran Grotto, which

was sealed before 68 AD, contains a few words from the Gospel of St. Mark. This is additional archaeological confirmation that the message of Jesus' Resurrection was publicly preached with great enthusiasm, joy, and courage in Jerusalem and throughout Israel immediately after Jesus' death and resurrection. During this period, power was still exercised by those who had been directly involved in bringing about the crucifixion of Jesus, i.e., Pontius Pilate, the Roman procurator of Judea, the Sanhedrin, and the high priest Joseph Caiaphas and his father-in-law Annas.

Jesus was condemned to death by crucifixion for blasphemy because he claimed to be God. (cf. Matthew 26: 65-66) For the Sanhedrin any proclamation that Jesus was risen constituted the same blasphemy. It was for this reason that Stephen, the first Christian martyr, was stoned to death, and the apostle James and other apostles were later martyred. If, however, the Resurrection were not an objective





fact, the Sanhedrin and the Roman authorities could very simply ridicule the preachers of the truth about Jesus' Resurrection by producing His body, but because Jesus' tomb was empty, they could not do so.

Faith in Jesus's Resurrection and divinity was born only because the Risen One appeared and he Himself made it known that He was alive. There is no fantasy reported in the Gospels, but only the reporting of factual events that occurred. The authors of the New Testament describe the events of Jesus' Resurrection in an extremely objective and truthful manner.

These descriptions complement each other.

The community of the Catholic Church began to exist with the proclamation of the message of Christ's Resurrection: "This is Jesus God raised up, and we are all witnesses of it." (Acts 2:32) The proclamation of this joyful message is the Church's most important mission. Christ's Resurrection confirms the fact that He is true God, made true man, and that He died and rose for us and for our salvation.

The Risen Christ is permanently present in the Church to free us from the bondage of Satan, to

forgive us all our sins in the sacrament of penance, and to give us eternal life in the Eucharist, an antidote to death.

The Risen Jesus' permanent presence in the community of the Church is the greatest treasure we have. The Risen Lord will free us from the bondage of sin and Satan and heal all our wounds, only when we trust prayerfully in His presence, and receive His mercy in the sacraments of penance and the Eucharist. We will then participate in His victory over death, Hell, and Satan, and experience the joy of Resurrection.

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## Prayer

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**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** Teresa Shaw (2018), William Brannigan (2022) **and all whose anniversaries occur at this time.**

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## News and Events

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

**SCIAP:** the special collection came £165 and the boxes to £62.

**Book sale:** as fundraiser a book sale is being organised. If you have any books you can donate, please drop them off in Chapel House porch or the church porch. Thanks.

### 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 17<sup>th</sup> April, at 10.30am**

**St. Kieran's Hall, Kirk Street**

**All welcome**

*Presented by Roddy Young*



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