

He had compassion on them, because they were like sheep without a shepherd.

Mark 6:34

# PARISH BULLETIN

## St Kieran's, the Catholic Church in

Campbeltown and Islay  
*Ceann Loch Chille Chiarain*

30<sup>th</sup> April 2023

# Fourth Sunday of Easter: Good Shepherd Sunday

St. Kieran's, Campbeltown, Kintyre

**Sunday, 30<sup>th</sup> April, *Fourth Sunday of Easter*, Holy Mass, 10.00am.**

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

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

**Devotions:** *Wednesday*: Little Office of the Blessed Virgin Mary, 9.50am

*Friday*: Exposition of the Blessed Sacrament and meditations of the Mysteries of the Holy Rosary, 9.30am.

**Saturday, 6<sup>th</sup> May, Holy Mass (First Saturday), 10.00am, *Vigil Mass*, 6.00pm**

**Sunday, 7<sup>th</sup> May, *Fifth Sunday of Easter*, Holy Mass, 10.00am.**

**Sacrament of Reconciliation:** Saturday, 9.30-9.50am

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

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

**Sunday, 21<sup>st</sup> May, Holy Mass, 4.00 pm**

### Hymns

#### Processional

112 Crown him with many crowns (Keys)

#### Offertory

510 Take my life [Nottingham](McLennan)

#### Post Communion

507 Sweet sacrament divine (Keys)

#### Final

54 Battle is o'er (Mayhew)



### Psalm response

And I will trust in You alone,  
And I will trust in You alone,  
For Your endless mercy follows me,  
Your goodness will lead me home.

*(The Lord's my shepherd [Townsend], see sheet)*

## **Gospel acclamation**

*Alleluia, alleluia!*

*I am the good shepherd, says the Lord;  
I know my own sheep and my own know me.*

*Alleluia!*

## **Communion Antiphon**

*The Good Shepherd has risen,  
who laid down his life for his sheep  
and willingly died for his flock, 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, May 01, 2023**

### **MEMORIAL OF SAINT JOSEPH THE WORKER**

#### **In praise of those who do good work**

Religious Brothers Day is celebrated annually on May 1, which is also the feast of Saint Joseph the Worker as well as International Workers Day. The common theme is that they honour the often low-profile work of keeping Church, family, and society running. The men and women who take up these tasks deserve more than one day of thanks — even though they're usually the type who never expect it. Maybe you're blessed to be one of them, who humbly serves and sacrifices and asks for little in return. On this day, and every day, let our gratitude be shown and felt for all the workers who dedicate their lives to making our lives better.

TODAY'S READINGS: *Acts 11:1-18; John 10:11-18. "I am the good shepherd. A good shepherd lays down his life for the sheep."*

**Tuesday, May 02, 2023**

### **MEMORIAL OF SAINT ATHANASIUS, BISHOP, DOCTOR OF THE CHURCH**

#### **Everything everywhere all the time**

Thank Saint Athanasius upon reciting the word "consubstantial" — which used to be "one in being with the Father" — the next time you say the Nicene Creed. Athanasius, as deacon, did the theological homework for his bishop, Saint Alexander I, at the Council of Nicea. Together they resisted Arianism. Prior to the council, the central idea of Arianism had been slowly gaining traction among church leaders: that Jesus wasn't God, wasn't co-equal and co-eternal with the Father as taught by the Christian doctrine of the Trinity. As Athanasius

insisted of Jesus and the Incarnation, "there is no part of creation deprived of his presence; together with his Father, he fills everything, everywhere, at all times."

TODAY'S READINGS: *Acts 11:19-26; John 10:22-30. "The Father and I are one."*

**Wednesday, May 03, 2023**

### **FEAST OF SAINTS PHILIP AND JAMES, APOSTLES**

#### **What remains is the legacy**

Today the church celebrates the feast of two of the 12 apostles, Philip and James, a peculiar pair of martyrs not otherwise associated with one another in Christian history or tradition. James (also called James the Less) is regarded as the first Bishop of Jerusalem, while Philip was said to have preached in Greece, Turkey, and Syria. The pairing of their feast days is related to their shared reliquary in the Church of the Twelve Apostles, following a secret move from the Roman Catacombs. Thereafter lost to history for some time, their relics were rediscovered in the church crypt in the 19th century. On this holy feast, let's all remember the sacrifices of the church's first teachers and model their lives of holiness and faith.

TODAY'S READINGS: *1 Corinthians 15:1-8; John 14:6-14. "[Jesus] was raised on the third day . . . After that he appeared to James, then to all the Apostles."*

**Thursday, May 04, 2023**

### **EASTER WEEKDAY**

#### **We are a people with a history**

When asked to speak at a gathering of the Jewish community in the early days of the church, Paul gives a history lesson. He recounts the liberating activity of God throughout Jewish history and ties God's

activity directly to the arrival of Jesus the Messiah and the opening of salvation to all humanity. Our God is the God of history, and our human stories — personal and collective — are part of a much larger historical project of salvation. Play your part in the drama.

TODAY'S READINGS: *Acts 13:13-25; John 13:16-20. "Fellow children of Israel and you others who are God-fearing, listen. The God of this people Israel chose our ancestors."*

**Friday, May 05, 2023**

**EASTER WEEKDAY**

**Witness this**

Saints and martyrs are the shining lights when it comes to witnessing to Jesus the Christ, often giving their whole lives and their very lives to communicate God's great love. We too are called to be witnesses. "But I'm no saint!" one might protest. "I can't witness like that." You don't have to be! Pope Francis reminds us that "God guides history through the humble courage of those who pray, love, and forgive. There are so many hidden saints, saints who are next-door, hidden witnesses of life, who with little acts of love change history." Next time

in prayer, ask God how you've been a hidden witness of God's great love.

TODAY'S READINGS: *Acts 13:26-33; John 14:1-6. "These are now his witnesses before the people. We ourselves are proclaiming this good news to you."*

**Saturday, May 06, 2023**

**EASTER WEEKDAY**

**Choose your destination**

Can someone really be destined, or "predestined," for eternal life? According to the Catechism of the Catholic Church, our destiny as beings created by God is eternal life. But because we are free, we can choose to opt out of that destiny. Just like the people invited to the wedding feast in the Lord's parable, we can decide not to come or simply fail to show up. Just so, when we choose to live in hate rather than love, in violence rather than peace, in punishment rather than forgiveness, we're choosing another destiny. The choice is ours to make.

TODAY'S READINGS: *Acts 13:44-52; John 14:7-14. "All who were destined for eternal life came to believe."*

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## *Readings for the Fourth Sunday of Eastertide*

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**Acts of the Apostles 2:14a, 36-41**

The crowds repent as Peter accuses them of crucifying their own Messiah.

**Psalms 23:1-3a, 3b-4, 5, 6**

God remains at the side of those who are faithful like a loving shepherd.

**1 Peter 2:20b-25**

Those who once strayed may yet return to the guardian of their souls.

**John 10:1-10**

Jesus is both shepherd and sheep gate, leading and admitting those who know his voice.

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## *Words on the Word*

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*How beautiful is this parable!*

*The mystery of the voice is evocative: from the mother's womb we learn to recognize her voice and that of the father: let us think; that we recognize love or contempt, affection or coldness from the tone of voice. The voice of Jesus is unique! If we learn to distinguish Him, He will lead us on the path of life, the path that transcends the abyss of death (Pope Francis, Vatican, April 25, 2013).*

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Sunday morning, people are resting. The first passers-by go in one direction – they go to the nearest church. "My sheep listen to my voice" (John 10:27).

We hear so many different voices in life – some want to be stronger than others. The basic "call" is the voice of human nature. It demands that its needs be met. In order to live, a person must eat, rest, feel safe, be appreciated and acknowledged.

Other voices come from the community we live in. You have to participate in its life. Work, position, recognition, or failure – this is our everyday life. The nagging questions grow: am I the last of all? Helpless? What place do my children occupy in their group of peers? Are they pushed about?

The universal and loud voice of advertisements that "say": "Buy this and that and your life will change, it will become easier, more pleasant". The advertised goods "cry out": "You need me, you can't live without me."

We dash about, everyone is in a hurry going somewhere – only some head to church to remind themselves – there is a God. "My sheep listen to my voice" (John 10:27).

Our Lord's voice. Quiet but clear enough to be heard. We have learned to listen to the voice of the Lord by:

- experience of silence and inner peace – "warmth" – in prayer;
- the example of the parents – the prayer of the father and mother – we watched their seriousness and beauty when they prayed;
- experiencing the joy of the first holy Communion;
- joy and relief after a good confession;
- moments of inspiration from above, something like a sudden light that brought good thoughts, good resolutions;
- seeing God's help;
- the experience of a "clean conscience" and a sense of joy from a good life.

The evidence that we hear the gentle voice of the Lord is that we are here together. Christ is close, and we want to be together, sing, listen to His word, join the Lord's Table, gain strength to deal with life in the coming week. His voice is different, but clear enough so that we are here.

Pride, haughtiness, hatred, and indifference destroy in us the ability to listen to the voice of God. How many people we know can no longer turn to God, they have no idea that they have anything to thank God for, they do not even believe that He is: He is our Shepherd, not only does He lead to the Father, but He is also the Gate to His kingdom. This is the will of our Heavenly Father, it is always fulfilled.

A voice from heaven said, "This is my beloved Son" (Matthew 3:17).

\* \* \*

*The voice of the Lord is upon the waters;  
the God of glory thunders,  
the Lord, upon many waters.*

*The voice of the Lord is powerful,  
the voice of the Lord is full of majesty.*

*The voice of the Lord breaks the cedars,  
the Lord breaks the cedars of Lebanon.*

*He makes Lebanon to skip like a calf,  
and Sir'ion like a young wild ox.*

*The voice of the Lord flashes forth flames of fire.*

*The voice of the Lord shakes the wilderness,  
the Lord shakes the wilderness of Kadesh.*

(Psalm 29:3-8).

# I rescue you constantly

**Jesus Christ reminds us that He himself is “is the living bread that came down from heaven.**

**Whoever eats of this bread will live for ever” (J 6:51).**

**T**he Lord Jesus calls us to participate in the Holy Mass as often as possible and receive Him in Holy Communion: “Unless you eat the flesh of the Son of Man and drink His Blood, you have no life in you. [...] Whoever eats this bread will live forever” (John 6:53,58).

## **A great privilege**

Obligation to attend Sunday Mass should be regarded as a great privilege. The Lord Jesus makes us aware of what happens during the Eucharist. In the words given to Alicja Lenczewska, He assures us: “I save you all the time. What was done on Golgotha two thousand years ago was and is a sign of what lasts forever, because it exists outside of time to which you as a human being living on earth are subject. I am your perpetual and eternal Redemption. I keep snatching you from Satan and handing you over to the Father, as far as your free will allows me” (*Word of Instruction*, 409).

By receiving Holy Communion with a pure heart, we are united with Christ and receive from Him His resurrected life and indestructible love. It is the greatest treasure a person can receive. Saint John Paul II emphasizes that “in the Eucharist the 'mystery' of the resurrection becomes available. Therefore, **Saint Ignatius of Antioch rightly described the Eucharistic Bread as the remedy for immortality,**

**the antidote to death”** (*Ecclesia de Eucharistia*, 18).

Everyone who believes and accepts the truth about the Eucharist will try to participate in it not only on Sunday, but also during the week.

If, on the other hand, someone for trivial reasons or out of sheer laziness does not go to the Sunday Mass, then he shows his contempt for God. He commits a mortal sin because he ignores Christ's love and refuses to accept the gift of salvation from Him. Such an attitude leads a man to the greatest tragedy, i.e. to the loss of eternal life. The prophet Jeremiah expressed this irrational attitude evocatively: “For my people have committed two evils: they have forsaken me, the spring of living water, to dig out cisterns for themselves, broken cisterns that hold no water” (Jer 2:13).

## **Hidden to our senses**

Jesus Christ is really present under the Eucharistic species, but He is hidden to our senses. We can only come into contact with Him by faith. **Therefore, the Lord God is a "hidden God" (Isaiah 45:15), available in the darkness of faith, so that we have freedom of choice and can mature to love.** If the Lord God revealed Himself to us in such a way that we would experience with our senses the whole enormity of His beauty,

omnipotence and love, then we would lose freedom and, consequently, the ability to establish a relationship of love with Him. Without complete freedom, love will never exist. So, the darkness of faith is there necessary for us to be free and for genuine love for God to be born in our hearts.

The Lord Jesus also reveals to us another reason for being a "hidden God" in the Eucharist: **"My child, how much I must hide Myself so as not to burn your soul with the fire of My Love and not to kill your body with the power of My fatherly tenderness.** And yet I love so much and I want to be loved [...]. I hide Myself so as not to enslave the magnificence of My gift. I wish for you your happiness, which no human being is able to imagine and foresee. The entire history of humanity and the history of every human being is guided by Me so that you are prepared for union with Me in eternity. Now you can come into contact with Me in prayer, in meditation on My life, on the Word, on the signs I have given you and continue to give you. **The most eloquent sign is My presence in the Eucharist. I am hidden in the Host and by consuming it, the soul meets Me alive and true, though hidden to the mind and body senses.** You can get to know Me and touch Me with a loving and trusting heart – the heart of a child. The greater faith and love, the stronger the union with Me and the deeper the knowledge” (*Word of Instruction*, 430).

## Remain in sanctifying grace

The Lord Jesus warns us never to receive Him in Holy Communion in a state of mortal sin: "If anyone is conscious of a grave sin, he must receive the sacrament of Reconciliation before receiving Communion" (CCC 1385).

In order to receive Jesus worthily in Holy Communion, faith alone is not enough, "but **one must persevere in sanctifying grace and in love**, remaining in the bosom of the Church "body" and "heart". [...] "**Let a man take heed to himself when he eats this bread and drinks this cup**" (1 Cor 11:28). Saint John

Chrysostom, with all the power of his eloquence, exhorted the faithful: "I too raise my voice, I **beg, plead and implore you not to approach this holy table with an impure and polluted conscience**. Such an approach, even if we touch the Lord's Body a thousand times, can never be called communion, but judgment, anxiety and increased punishment" (EE 36). Saint John Paul II reminds us that "The sacraments of the Eucharist and reconciliation are closely related. If the Eucharist sacramentally makes present the redemptive Sacrifice of the Cross. This means that it results in a constant need for conversion, a personal response to the call that Saint Paul addressed to the Christians of Corinth: "We implore you on behalf of Christ: be reconciled to God!" (2 Cor 5:20). Therefore, if a Christian has a burden of grave sin on his conscience, in order to be able to participate fully in the Eucharistic sacrifice, the path of penance through the sacrament of reconciliation becomes

obligatory for him" (EE 37).



it. Gratitude will grow in you as

**I hide myself so as not to enslave the magnificence of My gift**

Jesus to A. Lenczewska

The Lord Jesus warns: "**Beware of mindless and indifferent acceptance of Me in Holy Communion. It is a great sin and a profanation of My love and My gift born in the Blood of Calvary**" (*Word of Instruction*, 430).

**He rescues us all the time**

Through His presence in the Eucharist, Christ constantly wants to save us. In the words given to Alicja Lenczewska, He says to us: "And despite your rebellions and ingratitude, I still love you, I am waiting for your return, and I am making a constant sacrifice of Myself to save you. **This sacrifice is eternal because it lasts and takes place all the time. It is a sacrifice outside of time and timeless. You live in it, you breathe it. It saves you every moment of your life.** Strive to know the truth about Me, desire

you learn. Ingratitude is also the fruit of ignorance. If you knew even a particle of the Truth and were able to penetrate it, each of you would weep for your own ingratitude. During the Holy Mass I am offering Myself for you and at the same time I am coming to you first, so that you would like to invite Me into your lives. In your souls, I offer the Sacrifice for you when you receive Holy Communion. **I make My Sacrifice in the soul of everyone who comes and receives My Body. What should your answer be? – To give thanks and to offer yourself to Me.** I have given you everything and I expect the same from you. This is the value of Communion – a meeting to give to one another: Me and you. This is also a pattern of encounters between you – humans. Give to each other and accept from each other in love, gratitude and forgiveness. So how I receive you in love and forgiveness. Communion is the model for the attitude towards the other

# “Do not invite death by the error of your life” (Wis 12:1)

Death is the most important moment of man's earthly life, because then his salvation or damnation will be decided for all eternity. **This final decision depends on the choices of good or evil that a particular person has made throughout his earthly life.**

**W**e read in the Holy Scriptures: **“For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life”** (Galatians 6:8). God forgives all sins, but a person is free to accept or reject His mercy. “To die in mortal sin without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called "hell." (CCC 1033).”

The greatest punishment for sin is its consequences. The fruits of sin are a foretaste of the reality of hell. Lack of conversion, permanent closure to the gift of God's mercy is entering the path that leads to eternal damnation. All those who persist in such sins as "immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the kingdom of God” (Gal 5:19-21); **“Do not be deceived; neither the**

**immoral, nor idolaters, nor adulterers, nor homosexuals (. . .) will inherit the kingdom of God.”** (1 Corinthians 6:9-10).

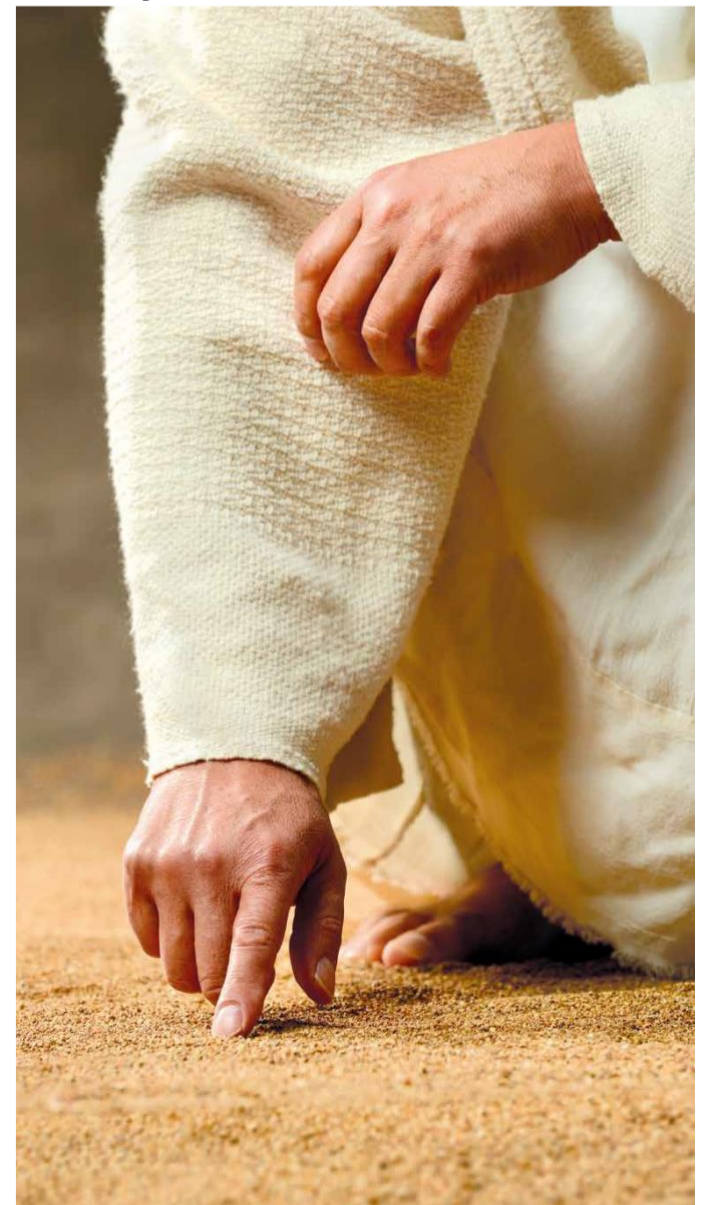
**Remaining in sin, a person rejects life and love, and chooses death and self-destruction. He becomes a slave to sin.** This can be seen especially today, when people enslaved by the neo-Marxist ideology of gender and LGBT+ dismiss Christ and His moral teaching, and demoralise people with extraordinary zeal, especially youth and children. Enslaved by sin, they call evil good and do everything to make others think and act the same way. The removal of God from human life always gives rise to a special kind of obstinacy in hypocrisy, consisting in the fact that evil is treated as good. For example, the killing of unborn children is treated as a woman's right to free choice, euthanasia as an expression of mercy, etc. The attitude of obstinacy in lying and living as if God did not exist is a special kind of experiencing the presence of

**The Lord God forgives all sins, but the person is free and can accept or reject His mercy**

hell during earthly life.

It must be remembered that the Lord God fully respects the freedom of His creatures, even when they decide to reject His love definitively. So, hell is not an unforeseen or unjust punishment. The person alone, choosing sin, follows the road leading to hell at their own risk. There is hell because there is sin. The truth about hell reminds us that if sin is treated as good, if God's mercy is despised, then it brings us into the reality of eternal damnation.

**Eternal hell is the fruit and culmination of the entire earthly life of a person who voluntarily surrendered themselves to the slavery of evil.**



Saint Chrysostom explains: “Why won't we all be saved? Because

not everyone will want it. Grace, which is free, saves only those who want to be saved, and it does not save those who do not want it."

However, in the *Catechism of the Catholic Church* we read: "The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility incumbent upon man to make use of his freedom in view of his eternal destiny. They

are at the same time an urgent call to conversion: 'Enter by the narrow gate; for the gate is wide and the way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few.' (Mt 7:13-14)" (CCC 1036).

Saint pope Leo the Great, writes that: "The happiness of seeing God has rightly been promised to the

pure of heart. For eyes accustomed to darkness cannot see the brilliance of true light. What will be happiness for bright souls will be a punishment for the defiled. We must, therefore, turn our eyes away from the darkness of earthly vanities, cleanse them of all the filth of sin, that our bright eyes may enjoy the incomparable sight of God." ■

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### *The wisdom of Fr. Gabriele Amorth*

*The desire to be touched by God, above all when one is suffering, indicates the desire to be visited by Him. And God responds quickly to the one who is moved by this longing. The desire that we feel toward God is our way of expressing our need for a relationship with the One who consoles us, curing us and revealing to us the sense of our existence.*

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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 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.

**Donation of books** for the Book Sale still welcome.

**May Devotions:** *The Little Office of the Blessed Virgin Mary* on Wednesday's before Holy Mass; *Meditations on the Mysteries of Holy Rosary* during Exposition of the Blessed Sacrament, Fridays.

### 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.

**Monday 1<sup>st</sup> May, at 10.30am**  
**St. Kieran's Hall, Kirk Street**  
*Discussion with Roddy Young*



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