

PARISH BULLETIN

St Kieran's, the Catholic Church *in*

Campbeltown and Islay

Ceann Loch Chille Chiarain



This is my Son, the Beloved. Listen to Him.

Hymns/Music (All hymns in leaflet)

Processional (Sunday only)

The Spirit lives to set free (McLennan)

Offertory

In bread we bring you, Lord (Keys)

Communion

Досто́йно е́сть (Axion Estin – It is Truly Meet)

Тебе по́ем (We sing to You)

Post Communion

Longing for light we wait in darkness (Keys)

Recessional

Lord, the light of your love (McLennan)

25th of February 2024

2nd Sunday of Lent

St. Kieran's, Campbeltown, Kintyre

Sunday, 25th February, *Second Sunday of Lent*, Holy Mass, 10.00am

Monday: Holy Mass, 6.00pm

Tuesday, Wednesday and Friday: Holy Mass, 10.00am

Devotions:

Sunday: The Bitter Lamentations, 9.45am

Wednesday: Mid-morning Prayer, 9.50am

*Friday: Adoration of the Blessed Sacrament, Stations of the Cross for Ukraine, and
Mid-morning Prayer 9.30am*

Faith Course, 'Catholicism': Friday: 10.30am

Saturday, 2nd March, *Vigil Mass*, 6.00pm

Sunday, 3rd March, *Third Sunday of Lent*, Holy Mass, 10.00am

St. Columba's Episcopal Church, Bridgend, Islay

Sunday 3rd March, Holy Mass, 4pm

Sunday 17th March, Holy Mass, 4pm



Psalm response

I will walk in the presence of the Lord in the land of the living.

Gospel acclamation

*Praise to you, O Christ, king of eternal glory!
From the bright cloud the Father's voice was heard:
'This is my Son, the Beloved. Listen to him.'
Praise to you, O Christ, king of eternal glory!*

Communion Antiphon

This is my beloved Son, with whom I am well pleased; listen to him.

Take Five

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

MONDAY: LENTEN WEEKDAY

26 FEBRUARY 2024

Let's give it up for Lent

If you grew up Catholic, you probably heard the question (perhaps more often than you would have liked!): “What are you giving up for Lent?” Often enough it was about forgoing goodies such as chocolate or your favourite television programme. Good enough as far as it goes, if it taught you something about healthy self-denial. But there is another, more interior way to give things up for Lent – things such as the judgmental comments that come from a secret sense of superiority or the condemning attitude that is nothing more than self-righteousness dressed up in sharp clothes. The real action in the spiritual life, we learn as we age, is interior; is to change. So: what will you give up this Lent?

Today's readings: *Daniel 9:4b-10; Luke 6:36-38. “The measure with which you measure will in return be measured out to you.”*

TUESDAY: LENTEN WEEKDAY

27 FEBRUARY 2024

That's the reality of the situation

Every so often a mother of five teens was in the habit of having what she called a “reality check.” She and her husband would get everyone together to make plain the rules of the house and their expectations of mutual family responsibility and respect. She joked about it with friends, but those frank and honest meetings succeeded in keeping the family healthy as the children all grew to become mature and happy adults with children of their own. It's a way of looking at Lent: Reality-therapy in which you stand back and assess how it is between you and God, not by your own standards but by God's.

Today's readings: *Isaiah 1:10, 16-20; Matthew 23:1-12. “Cease doing evil; learn to do good.”*

WEDNESDAY: LENTEN WEEKDAY

28 FEBRUARY 2024

Support your local prophet

The Israelites knew one thing about their prophets: They spoke the true word of God whether the message was welcome or not – and frequently it wasn't, even to the point of eliminating the prophet to still the voice they didn't wish to hear. Jesus encountered opposition as well. Enough people – especially powerful people – desired to get Him out of the way, but He and His gospel live on. Do you hear prophetic words spoken today in our world? How are they received? How do you receive them?

Today's readings: *Jeremiah 18:18-20; Matthew 20:17-28. “Can you drink the chalice that I am going to drink?”*

THURSDAY: LENTEN WEEKDAY

29 FEBRUARY 2024

Give the gift of love

One of the keys to Lenten conversion is *almsgiving*, a word seldom heard except in church, which might be apt because while altruism can often be found among all good people, there is something more here than acts of charity. In his First Letter to the Corinthians, Saint Paul says, “If I give away everything I own . . . but do not have love, I gain nothing.” It is the love, your attitude toward the other, not the thing given or even the sacrifice in giving that matters; it is the love that must motivate the gesture. It's not only, “Shall I give this person a couple of pounds?” but also, “shall I – can I – love them?”

Today's readings: *Jeremiah 17:5-10; Luke 16:19-31. “I, the Lord, alone probe the mind and test the heart, to reward everyone according to his ways.”*

FRIDAY: LENTEN WEEKDAY

1 MARCH 2024

Coming at you!

Wouldn't it be great if there were such things as "Lenten 3-D glasses" that we could wear every year from Ash Wednesday until Easter? They would make distractions disappear into the background and the things that are really important – like faith in God, love of our neighbour, and care for the Earth – pop out. Of course, those lenses don't exist, but the traditional practices of Lent, that is, prayer, fasting, and almsgiving, have the potential to produce similar results. When observed with the right spirit these disciplines help us ignore the hype and noise of our culture and make it possible to see more clearly the true value of people and things. How is your Lent going?

Today's readings: *Genesis 37:3-4, 12-13a, 17b-28a; Matthew 21:33-43, 45-46. "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is amazing in our eyes!"*

SATURDAY: LENTEN WEEKDAY

2 MARCH 2024

Show some mercy

Without looking it up online or checking a dictionary, what's your quick definition of mercy? It's a word that comes up a lot in Christian life, and like so much else in the world of faith it's about what happens in a relationship – rather, in relationships, plural. One is the mercy God shows humanity: God sees our plight and extends love and forgiveness to us. Another is the mercy people show one another. When it comes to showing mercy, there's a difference between sympathy and compassion. Sympathy means you feel bad about another person's suffering, while compassion acts on sympathy and tries to alleviate someone's affliction or at least stand in solidarity with them through it. Where can you turn God's love for you into compassion for others?

Today's readings: *Micah 7:14-15, 18-20; Luke 15: 1-3, 11-32. "Bless the Lord, O my soul, and forget not all his benefits."*

Readings for the 2nd Sunday of Lent

Genesis 22:1-2, 9a, 10-13, 15-18

God makes a covenant with Abraham, who demonstrates his obedience.

Psalm 116:10, 15, 16-17, 18-19

The faith of those who are afflicted is rewarded with God's own faithfulness.

Romans 8:31b-34

When it is God who acquits, no one can condemn.

Mark 9:2-10

Jesus is revealed as surpassing the authority of law and prophecy..

Words on the Word

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The Transfiguration on Mount Tabor and the Paschal Mystery

The suffering heroes of the Old Testament

Everyday life consists of successes and failures, celebrations and grey days. We experience joy there, but also a lot of suffering. Suffering is painful, overwhelming, and takes away enthusiasm. Sooner or later, it catches up with every person and wants to be their life's companion. The heroes known from the history of salvation were no exception in this respect. Their lives show many aspects of human suffering. Abraham could not enjoy the full joy of life because he did not receive the grace of parenthood; he missed his child; he missed his son. When, thanks to God's extraordinary intervention, his son Isaac was born, he was subjected to the test of faith that we hear about in this Sunday's first reading. Abraham's grandson, Jacob, experienced a different suffering. He was deceived by his father-in-law Laban, but he endured

the wrongs patiently. In turn, Joseph, son of Jacob, suffered from the jealousy of his brothers, who went so far as to sell him as a slave, and he ended up in Egypt. Moses suffered while carrying the burden of being the leader responsible for the chosen nation: he interceded with God on behalf of his nation despite the ingratitude he experienced. Elijah suffered persecution for faithfully fulfilling his prophetic mission. He defended the truth about the one and only God. When he contributed to the death of false prophets, Queen Jezebel, who had previously made use of them, swore revenge on Elijah and ordered him killed (see 1 Kings 19:2). Another hero, David, suffered because of Saul's jealousy. When Goliath, the Philistine, was defeated, "the women sang with music and dancing, 'Saul has slain thousands, and David has slain tens of thousands'" (1 Sam 18:7). The symbol of innocent suffering is the righteous Job. His example teaches that suffering does not spare anyone, it falls on the just and the unjust, but the former will receive the reward of glory. And finally, the Maccabees left us an example of suffering for our fidelity to the Law (cf. 2 Maccabees 7:1-42). One of the seven Maccabean brothers, faced with his executioner, "at his last breath, he said, 'You accursed wretch, you dismiss us from this present life, but the King of the universe will raise us up to an everlasting renewal of life, because we have died for his laws.'" (2 Macc 7:9). All the above mentioned heroes achieved human and spiritual maturity, by going through hardships and suffering.

The Transfiguration of Jesus.

We are all created and called to eternal happiness and joy, but the path to this goal leads



through the experience of the cross. The path of the disciples is not different from the path of the Master. Jesus, God's Son, travelled the path of human life with all its inconveniences to show solidarity with each of us. By experiencing various sufferings in life, we know that we are not alone. Jesus Christ is with us in each of them.

After Peter confessed that Jesus was the Christ, the Son of the living God, he "began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised" – resurrection (Mt 16:21). This announcement preceded the mysterious Transfiguration of Jesus (cf. Mt 17:1-8; 2 Pt 1:16-18). It should therefore be read in the Paschal context. The face and clothes of Jesus shone on Mount Tabor with dazzling light, which

amazed the three apostles: Peter, James and John, who later witnessed the agony of Jesus in Gethsemane. The event of the Transfiguration of Jesus was also accompanied by the surprising appearance of Moses and Elijah, speaking “about his departure, which he was to accomplish in Jerusalem” (Luke 9:31). Moses represents the Law, Elijah – the prophets. Both the Torah and the texts of the prophets – Haftor – read in Jewish synagogues announced the sufferings of the Messiah. Moreover, Moses and Elijah were the chosen people to whom God revealed His glory on the mountain during their lifetime (cf. Lk 24:27). An additional astonishing event accompanying the Transfiguration of Jesus was a voice from heaven revealing His identity and a call to listen to Him: “This is my Son, my chosen one; listen to him” (Luke 9:35). At such a momentous occasion, all the Divine Persons appeared: The entire Trinity appeared: the Father in a voice, the Son as a man, the Spirit in a luminous cloud.

The Meaning Transfigures Jesus

What is the meaning of this event on the mountain? It can be discovered in the context of the Paschal events announced by Jesus. Peter’s confession that Jesus was the Messiah announced by the Law and the prophets was confirmed by the intervention of God himself. At the same time, however, people’s expectations regarding the Messiah were corrected. His intention was not to seize political power and restore David’s kingdom. Jesus wanted to broaden the horizon of the apostles’ thinking from the purely temporal to thinking about eternity. He showed them His divine glory for a moment, but also taught them that in order to “enter into his glory” (Luke 24:26), He must first be nailed to the cross for human sins. This is the will of God the Father, “who did not spare his own Son but gave him up for us all, will he not also give us all things with him?” (Romans 8:32). Just as Isaac carried the wood for sacrifice on Mount Moriah on his shoulders, so Jesus carried the wood of the cross to Golgotha. He willingly gave himself up to torture. “Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us” (Rom 8:34).

The Transfiguration on the mountain was supposed to help the apostles and prepare them for the moment of Christ’s agony on the cross. They were thus helped to understand, seeing Him on the cross, that His suffering was voluntary. From a further perspective, they could understand that Jesus’ work was carried out in stages. Just as baptism preceded the beginning of Jesus’ public life, so the Transfiguration preceded His Passover. The transfiguration of Jesus is also intended to help us prepare patiently for Christ’s Parousia. Already now, by virtue of Holy Baptism, “we participate in the Resurrection of the Lord through the Holy Spirit who works in the sacrament of the Body of Christ. The Transfiguration gives us a foretaste of the glorious coming of Christ “who will transform our lowly body to be like his glorious body” (Phil 3:21). It also reminds us that “through many tribulations we must enter the kingdom of God (Acts 14:22)” (CCC 556). This Sunday’s preface emphasizes the importance of the Transfiguration of Jesus for us: “For after he told the disciples of his coming Death, on the holy mountain he manifested to them his glory, to show, even by the testimony of the law and the prophets, that the Passion leads to the glory of the Resurrection.”

Our divinisation is the fruit of Christ’s Pasch

It is easier for us to understand the events on Mount Tabor than for the apostles who accompanied Jesus at that time. Being a witness of the Transfiguration, Peter did not yet understand what was happening. He wanted to remain with Christ on the mountain and share in His glory. He did not understand that the Transfiguration he observed was a stage in the history of salvation, not the destination. The goal is the divinisation of all believers in Christ.

Before this happens, each of us must experience hardships and suffering. Addressing Peter in a rhetorical speech, Saint Augustine observed: "Life comes down to be killed; The Bread comes down to make you hungry, the Way comes down to make you suffer on the way, the Source comes down to make you thirsty, and you don't want to make the effort."

Christ showed us the way we should go through life. Moreover, in the Eucharist he left us a reminder of His suffering and resurrection. Already now - under Eucharistic signs - we can unite with our Lord to draw from Him the strength to patiently endure all life's inconveniences and: to wait for the moment when we will see Christ's face; in your face in all its glory. Amen.

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The Martyrs of our Times



By John Gaspars

Every year, approximately 170,000 people are killed for their faith in Christ. Christians, so one follower of Jesus is killed every three minutes! Brutal persecution - in various forms - affects approximately 200 million Christians around the world. In as many as 116 countries, the rights of believers to profess their religion are violated. As many as 350 million Christians are subject to various forms of discrimination. This number, unfortunately, is constantly growing. . .

One Christian dies every three minutes - dies a martyr's death just because they did not want to renounce the Lord Jesus. It's not only the various research centres, but even media unfavourable to the Church or openly anticlerical media, that confirm Christians are the most frequently and most persecuted religious group in the world.

80% of all activities directed against religion are aimed at Christians. This persecution is not only about brutality committed by the so-called Islamic State in Syria and Iraq. From India to Mexico, from Nigeria to Belarus, Christians are victims of repression by the authorities, rebel group, militias, criminal organisations and drug lords.

In many places, the reason for their persecution is solely because they confess Jesus Christ and, in the name of His Gospel, defend human rights, care for the poorest and oppose lawlessness

and exploitation.

Many people don't realise that Christians are still victims of repression today. Those who can pray without fear don't realise that so many of their fellow believers live in countries where the authorities are hostile to the Christian faith.

They did not deny Christ!

Archbishop Louis Sako shares testimonies of the steadfast faith of Iraqi Christians: "They are killing us, but our faith is strong. So many died, so many were abducted, and their fate is often unknown. However, no one converted to Islam. I think it's a miracle.

I know a 13-year-old student who was kidnapped, and an attempt was made to force him to convert to Islam. **However, he refused, saying that 'whoever denies Jesus, Jesus will deny him' and that he was ready to die as a Christian.** However, he escaped death because American soldiers freed him" (Rev. Prof. Waldemar Cisko, *Immigrants at the gates. The refugee crisis and martyrdom of 21st century Christians*).

Illustrating the heroism of Christians, the archbishop cited another piece of evidence: "I also know a paediatrician in Kirkuk. He has two children, a son and a daughter, who are studying medicine. He himself was kidnapped and inhumanely tortured for two months. And because of this he was close to death, but he did not deny Jesus. This journey through the cross and suffering strengthens their faith and increases their piety".

Martyrdom has become a documented charism of the Church in Iraq. A few years ago, there was a bloody attack on a Christian temple in Baghdad. At least 50 Christians died there, including two priests. One of them said to the terrorists: **"You can kill me, but spare other people"**.

This priest wanted to offer his priestly life, just like Saint Maximilian Maria Kolbe. Thousands of Christians have been killed across Iraq in recent years. A number of them, including five priests and a bishop, were kidnapped and murdered.



On February 19, 2018, 14-year-old Christian schoolgirl Leah Sharibu, along with over a hundred other girls, was kidnapped from the town of Dapchi in Yobe State, Nigeria. The kidnapers turned out to be terrorists from the Islamic organization Boko Haram. Leah has been in captivity for over a year. All the kidnapped girls were released long ago. Except Leah. The reason for keeping the student in captivity is her steadfast Christian faith.

In March 2018, after four weeks in prison, Leah and the other girls were to be released. She was finally returning to her family who missed her. The girl was just boarding the bus when the terrorists asked her – as the only Christian in the group – to accept Islam. The 14-year-old refused.

Leah did not deny her faith, despite the insistence of the rest of her friends. She also refused to

accept Islam when the other girls suggested that it would only be for appearance's sake.

The 14-year-old's parents learned about these events from conversations with the released students. Leah asked them to tell her parents to pray for her. The terrorists repeatedly promised her freedom if she renounced Christ and accepted Islam. Since she has not yet done so, she still remains in the hands of Boko Haram.

For Leah's parents – Nathan and Rebecca Sharibu – the news they received from the former hostages was devastating.

Her mother says: "Boko Haram did not release my daughter because she refused to abandon her faith or accept Islam. "I am very sad, but at the same time happy because my daughter has not denied Christ."

Both of Leah's parents were impressed by their daughter's deep faith, which clung to Christ despite terrorist threats.

"I don't know what I would do if I were her companion in misery. My daughter's testimony brought me closer to Christ," says the girl's mother.

"I am a proud father and I call on my daughter to remain faithful to God. Hold on, Leah, to Christ!" – her father appeals.

Leah herself, through her friends, delivered a special message to her parents: **"Mum, don't worry. . . Your words from our morning reflections on the *Word of God* remind me that God is especially close to people in need. . . I am sure that one day I will meet you again. If not here, then safe in the arms of Jesus Christ"** (quoted in: www.leah-foundation.org).

Ultimately, the terrorists declared that, despite their previous threats, they would not kill Leah, but would keep her as an "eternal slave". . . The same fate will befall another Christian, Alice Ngaddah, a UNICEF employee, also abducted by Boko Haram.

Thousands of Christians have died for their faith at the hands of the same group – a militant, militarised Muslim extremist organization that wants to establish a "caliphate" throughout Nigeria.

"Christians there are also under attack on an incredible scale by the Muslim Hausa-Fulani people, who have destroyed hundreds of churches and killed thousands of Christians. Twelve northern states in Nigeria have already established sharia, or Islamic law and religious judiciary.

Christians in these regions are discriminated against. In Christian villages there is no access to clean water and health services, and Christian children are not allowed to attend secondary schools" (www.citizengo.org).

The story of Asia Bibi – a Pakistani Catholic, sentenced to death for blasphemy against Islam – has become a symbol of the contemporary persecuted Church.

On June 14, 2009, Asia was working in the field with her Muslim friends. Because it was hot that day, the woman drank water from a well in the field.

Some of her Muslim friends then thought that the water from the well had become "unclean" because a Christian woman had drunk from it. Asia's friends also added that in order for her to drink, she had to convert to Islam.

In response, Asia said, among other things: the following words: "Jesus Christ died for my sins and for the sins of the world. And what did Muhammad do for people?"

Immediately after saying these words, Asia was beaten and fled the scene.

Asia was arrested on charges of blasphemy under the law of the Pakistan Penal Code. Despite requests from Christians to drop the charges against the woman, officials upheld their decision, citing pressure from local Islamic leaders.

Asia went to court and was the first woman in Pakistan to be sentenced to death by hanging “for blasphemy against Muhammad.”

The conditions in which she was waiting to be executed were dramatic. From the beginning, the woman was in an isolation room without windows, a sink or a toilet. . . The room also had no ventilation. The prisoner suffered from stuffiness and mosquitoes. The cell was cramped, shoulder-length wide.

In these conditions, Asia wrote a diary and a farewell letter to her family, in which she made a profession of faith. Thanks to pressure from international opinion and as a result of the family filing an extraordinary appeal against a judicial decision to the Supreme Court, Asia Bibi was released on November 7, 2018, after nine years of detention. However, she had to live in hiding from then on due to the threats sent against her. Finally, after many efforts, Asia and her family left Pakistan and settled in Canada.

A Syrian Christian, Amina, shares an extremely moving testimony: “On September 7, 2013, terrorists from Al-Nusra entered our house. I stayed there with my brother, cousin and nephew. I was just in a different room than them. I hid in one of the closets. I couldn’t see them from there, but I could hear everything.

The terrorists said to them: “Either you become Muslims, or we will kill you.” And at that same moment I had a vision. Above my brother, cousin and nephew, **I saw Our Lady holding a bouquet of red roses in her hand.**

Then I heard: ‘We are Christians, and we will remain so.’ Moments later, the terrorists cut their throats.” Amina then realised that Our Lady was there with them when they died. . . (Yaël Jeanblanc, *La vie plus forte que la mort*, p. 34).

Christian duty

While thousands of Christians are killed every year on various continents for their faith in Jesus Christ, we – European Christians – should realise how lucky we are that we live in peace and can profess our religion without any threat or restrictions.

We should be able to appreciate what a great grace it is to be able to participate in the Eucharist every day, what a great convenience the proximity of our churches is and the availability of priests. In this context, we should not forget about prayer, or the spiritual and material support of our brothers and sisters persecuted for their faith. It is our Christian duty to love our neighbour and show solidarity with those who suffer.

A special form of spiritual support is uniting with them and their sufferings in Adoration. Then their sufferings are united with the suffering of Jesus himself on the cross. Thanks to this, they participate in the redemption of the world.

“In suffering there is concealed a particular power that draws a person interiorly close to Christ, a special grace” (St. John Paul II, *Salvifici doloris*, 26).

She wrote about spiritually connecting with suffering people, persecuted even far from us, among others: Saint Edith Stein: “The world is on fire. Look at the Crucified One! Connected with Him, you become omnipresent, like Himself. Not just here or there, you can serve those in need like a doctor or a nurse or a priest. **By the power of the Cross you can be present on all**

fronts of the world, in all places of pain, wherever your compassionate love takes you.”

Saint Edith Stein wrote: “There is a vocation to suffer with Christ and, through it, to cooperate in His saving work. United with the Lord, we become members of His Mystical Body. Within His members Christ prolongs His own life and He himself suffers in them. **Suffering in union with the Lord becomes His suffering, is included in the great work of salvation and is therefore fruitful**” (*Writings*, vol. 2, p. 163).

The Lord Jesus calls each of us to intercede for sinners and cooperate with Him in the work of redeeming humanity by willingly and eagerly accepting suffering.

“Every person must suffer and die, but if they are a living member of the Mystical Body of Christ, their suffering and death acquire redemptive power through the divinity of Him who is their Head. This is the essential reason why every saint desired suffering so much” (*The Mystery of Christmas*, in: *From my own depth*, vol. 2, pp. 68-69).

“Just as the Lamb must be killed in order to be raised to the throne of glory, so through suffering and the cross is the path to glory for all those who are called and chosen to the wedding feast of the Lamb. Whoever wants to be married to the Lamb must allow himself to be nailed to the cross with Him. All of us marked by the blood of the Lamb, that is, all of us baptised, are called to this, but not all of us understand His call. Following Christ means imitating Him more and more faithfully; this call sounds piercing in the soul and demands an unequivocal response” (pp. 156-157).

It is not without significance that, donning the Carmelite habit, Saint Edith Stein took the religious name of Teresa Benedicta of the Cross.

Working on her last work, titled *Knowledge of the Cross*, was interrupted by deportation to the Auschwitz-Birkenau concentration camp, where Saint Edith by her own behaviour – by voluntarily offering herself for her Jewish nation – “completed in her sufferings what is lacking in Christ’s afflictions for the sake of his body, that is, the church” (cf. Col 1:24).

Church Fathers Explain the Lord’s Prayer

Sermon 40

When His disciples asked how they should pray, Our Lord and Saviour Jesus Christ, among other saving commandments, gave them this form of prayer, which you also learned [...]. Listen now, beloved, how He teaches His disciples to pray to God the Father Almighty: *But when you pray, go into your room, close the door, and pray to your Father.* What he calls a room does not mean a home retreat, but a reminder that the secrets of our hearts are open only to Him. And we should pray to God by closing the door, that is, by closing our hearts with a mystical key against evil thoughts, and by closing our mouths, we speak to God with a pure mind. For our God gives regard to faith, and not the voice. Therefore, let our heart be closed in the breast with the key of faith against the wiles of the Adversary, and be open only to God, whose temple it is, so that – since He lives, as we know, in our hearts – He Himself may support our prayers. So, God’s Word and God’s Wisdom, Christ – our Lord, taught us this prayer so that we can pray like this:

Our Father who art in heaven. It is the voice of freedom and full of trust. Therefore, you should be guided by such customs so that you can also be children of God, brothers of Christ. For with

what audacity does he dare to call God his Father who has deviated from His will? Hence you, beloved, will become worthy of divine adoption as sons; for it is written: As many as received him, to them he gave power to become children of God.

Hallowed be Your name, this does not mean that God is sanctified by our prayers, He who is always holy, but we ask that His name be hallowed in us who are sanctified in His baptism and whom He sanctified in baptism so that we may persevere in what we begin to be at baptism.

Thy Kingdom come. When does our God not reign, whose kingdom is immortal? But when we say: Thy Kingdom Come, we are asking for the coming of our kingdom, promised to us by God and won by the blood and suffering of Christ.

Thy will be done on earth as it is in heaven, that is, let Your will be fulfilled, so what You want in heaven, we accomplish faultlessly while living on earth.

Give us our daily bread. We should understand this as spiritual bread. For Christ is our Bread, He who said: I am the living bread that came down from heaven. And we call it daily because we should always ask to be kept from sin so that we may be worthy of heavenly food.

And forgive us our trespasses, as we forgive those who trespass against us. By this commanded request he emphasized that we cannot merit the forgiveness of sins otherwise than by first forgiving those who have trespassed against us, just as the Lord says in the Gospel: If you do not forgive men, neither will your Father forgive your trespasses.

And lead us not into temptation, that is, do not allow us to be deceived by the one who tempts us – the perpetrator of perversity. For the Scripture says: God tempts no one to do evil. It is the devil who is the tempter, whom the Lord warns us to fight: Watch and pray, lest you enter into temptation.

But deliver us from evil. Therefore, he says this, because the Apostle said, *Ye know not what to pray for as you ought*. Therefore, we must pray to Almighty God in this way, so that what human weakness cannot avoid, they manage to ward off; what He, Jesus Christ, our Lord, who lives and reigns in the unity of the Holy Spirit, God, has deigned to give us, for ever and ever. Amen.

(Text comes from: *The Lord's Prayer. Comments of the Greek Fathers of the Church of the 4th and 5th centuries*, 1994)

SCIAF, 2024 WEE BOX appeal – Rwanda

This year's WEE BOX appeal focuses on SCIAF's work in Rwanda. In 1994, Rwanda experienced a devastating genocide. Over the course of 100 days, up to one million people were killed and 500,000 women and children suffered violence.

Today, many women and girls in Rwanda are facing sexual and gender-based violence and gender inequality. Women and girls are less likely to receive an education, get a job, and earn money to meet their basic needs.

We're working with the Church and our partner CEJP in Rwanda, to provide essential support and protection to people affected by sexual and gender-based violence.

Loving God, we thank you for your faithfulness.

We thank you for your goodness to us, and we pray for patience and perseverance for the challenges that will come our way this year.

Help us to look to Jesus as our example as we seek to follow your ways, O Lord.

We pray for our partners who work tirelessly and for those we serve.

May their lives be filled with peace and a hope for the future.

Thank you that the Church is reaching out and transforming lives.

Help us to love our neighbour and to seek justice in a world that is broken.

Forgive us for our collective mistreatment of our Common Home and help us to see your beauty within creation.

The injustices that we see in the world are big, but you, heavenly Father, are bigger!

We call out to you because you care for your people.

We pray these things in the name of Jesus. Amen.

Prayer



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

Tommy McGrory snr, Lilian Cox, Sarah Carmichael, Ailsa Stewart, Meg Douglas (Mull), and Doleen Durnin.

Please remember in your prayers James Wilson (1966), Sharon Howie (1991), Catherine Robertson (2015), Alice Dunn (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 to join us. Please do come.

Church heating: there is a 'second collection' box in the church porch specifically for energy costs.

SCIAF Wee Boxes: for the collection of small change maybe saved through a Lenten sacrifice. Packs in the church porch.

SCIAF Talk: Marian Pallister will give a short talk on the work of SCIAF this Sunday at the end of Sunday Mass.

Book and Puzzles Sale: Saturday, March 16th. We now have more than enough books and jigsaws for this fundraising event. As before we need people to arrange the hall the Friday before (after morning Mass) and for there to be a presence during the day. See Mrs Fox.

News from the Bishop: Fr Roddy [Johnstone] has stepped down from his role as Vicar General. I am incredibly grateful to Roddy for his support and friendship to me over the past 8 years as he exercised this Office. [...] I have appointed **Fr Michael Hutson** as Vicar General. I am grateful to Michael for accepting the increased responsibilities [...]. I have appointed **Fr Ronald Campbell** as Chancellor. We know that Ronald has many qualities and varied experiences which will stand him in good stead.

The Chrism Mass will be celebrated in St Columba's Cathedral on Wednesday 20th March at 6.30pm. Please invite your parishioners to participate in this important event in the diocesan liturgical calendar.

The Bishop's Pastoral Letter *Concerning the Synod of Bishops and Led by the Spirit* is available in the church porch.

Owain Williams' Memorial Service: will be live streamed from All Hallows RC Parish, Miskin, on their Facebook page, on 2nd March just before 1pm; there will be a picture to click onto. The address is <https://www.facebook.com/groups/978910200230066> .



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