

# PARISH BULLETIN

## St Kieran's, the Catholic Church

*in Campbeltown and Islay*  
*Ceann Loch Chille Chiarain*



24<sup>th</sup> March 2024

### Hymns/Music

#### Processional (Sunday only)

All glory, laud and honour (Keys)

#### Offertory

Let us break bread together (Keys)

#### Communion music

Go to Dark Gethsemane (Fasoldt)

#### Post Communion

O Sacred Head surrounded (Keys[3])

#### Recessional

Praise to the holiest (Keys[7])

## ***Palm Sunday***

St. Kieran's, Campbeltown, Kintyre

**Sunday, 24<sup>th</sup> March, *Palm Sunday*, Holy Mass, 10.00am**

Thursday: **Mass of the Lord's Supper, 7pm**

Good Friday: Afternoon Prayer, 2.45pm; **Commemoration of the Lord's Passion, 3.00pm**

Saturday: **Easter Vigil, Sacred Liturgy, 7.30pm**

**Easter Sunday, 31<sup>st</sup> March, Holy Mass, 10.00am**

St. Columba's Episcopal Church, Bridgend, Islay

**Easter Sunday, 31<sup>st</sup> March, Holy Mass, 4pm**



### **Psalm response**

*My God, my God, why have you forsaken me?*

### **Gospel acclamation**

*Praise to you, O Christ, king of eternal glory!  
Christ was humbler yet, even to accepting death, death on a cross.  
But God raised him high and  
gave him the name which is above all names.  
Praise to you, O Christ, king of eternal glory!*

### **Communion Antiphon**

*Father, if this chalice cannot pass without my drinking it,  
your will be done.*

# Take Five

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

## MONDAY OF HOLY WEEK

25 MARCH 2024

### Honestly assess your motives

It's good to keep in mind that Jesus chose a thief to be one of his 12 apostles. Otherwise we might think Jesus chose us because we're so good! It's also ironic that Judas' false protest that the money spent to anoint Jesus should have been given to the poor elicited this famous rebuke from Jesus: "You will always have the poor with you." We use that quote today to put off giving to the poor. In reality the money we possess has been entrusted to us to help the needy. When we refuse to do so, we are thieves like Judas. There's one week left to repent.

**Today's readings:** Isaiah 42:1-7; John 12:1-11. *"He said this not because he cared about the poor, but because he was a thief."*

## TUESDAY OF HOLY WEEK

26 MARCH 2024

### Look to yourself

We move into Holy Week with a sober reminder of our imperfect nature, exemplified by predictions of Judas' betrayal and Peter's denial of Jesus. It would be easy to point a finger at their failings while denying our own potential to do the same. At one time or another we all disappoint those who count on us for support. Today is a good day to make some amends for past shortcomings or betrayals. Then you can move toward Easter with a lighter spirit and a more joyful heart.

**Today's readings:** Isaiah 49:1-6; John 13:21-33, 36-38. *"Very truly, I tell you, one of you will betray me."*

## WEDNESDAY OF HOLY WEEK

27 MARCH 2024

### Listen up

As Holy Week continues you might stop to think about the importance of listening for your Lenten journey. In prayer you listen for the Spirit of God and the promptings of your own heart. In almsgiving you listen for the voices of those in need and then respond. In fasting you listen to your own spiritual and physical hungers to sort out what is truly important. In these last few days of Lent, take some time to listen.

**Today's readings:** Isaiah 50:4-9a; Matthew 26:14-25. *"The Lord God has opened my ear."*

## HOLY THURSDAY

28 MARCH 2024

### Leave this stone unturned

The liturgy of Holy Thursday is rich in symbolism and meaning. The stories of the first Passover and of Jesus celebrating the Passover with his friends contain images foundational to our self-understanding as Christians, images that for centuries have inspired our prayer, art, imagination, and theology. Today we do not merely remember the story of the Last Supper and the washing of feet; we open ourselves to God's presence here and now, which we experience in communion with our family and friends over a meal, during a liturgy, and by caring for one another and for those in need. May Holy Thursday be nourishing to you this day and may you find ways to make present the reality of God's deep love for you and for the world.

**Today's readings:** Exodus 12:1-8, 11-14; 1 Corinthians 11:23-26; John 13:1-15. *"This day shall be a day of remembrance for you."*

## GOOD FRIDAY OF THE LORD'S PASSION

29 MARCH 2024

### Allow yourself to be raised up

On this most solemn of days we focus on the Passion and death of Jesus. But remember what happens tomorrow night: resurrection. The story is not over until that happens. Beyond the darkness of Good Friday will shine Easter light. God reaches out a hand to raise us up out of suffering, sin, even death, and calls us back to God. And the crucified Jesus shows us God's love: "No one has greater love than this, to lay down one's life for one's friends," Jesus says in the Gospel of John (15:13). Jesus is the human hand of God; all we need to do is grasp it.

**Today's readings:** Isaiah 52:13-53:12; Hebrews 4:14-16; 5:7-9; John 18:1-19:42. *"See, my servant shall prosper; he shall be exalted and lifted up."*

## VIGIL IN THE HOLY NIGHT OF EASTER

30 MARCH 2024

### Nothing but the truth

In a world that so often teeters between white lies and damnable ones, God speaks the truth. God is truth, so when God says, Let there be light, prepare to be dazzled! And when Jesus says, I am the light of the world, trust that we

can follow him through the dark valley of death and find our way. Jesus also says to his friends: You are the light of the world – which means it's up to us now to carry "Christ our light" higher than the darkest deceptions of our times. He is risen! Who needs to hear this message tonight?

**Today's readings:** Vigil: Genesis 1:1,26-31a; Genesis 22:1-2, 9a, 10-13,15-18; Exodus 14:15-15:1; Romans 6:3-11; Mark 16:1-8. "Then God commanded, 'Let there be light' – and light appeared."

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## *Readings for Palm Sunday*

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### **Mark 11:1-10 or John 12:12-16**

Jesus is rendered due honour as he enters the city of David.

### **Isaiah 50:4-7**

The faithful servant is relentless in his attention to and service of the divine word.

### **Psalm 22:8-9, 17-18, 19-20, 23-24**

The ancient poet prophetically describes the death of God's faithful one.

### **Philippians 2:6-11**

Saint Paul presents the Crucifixion as a cosmic event of submission and glory.

### **Mark 14:1-15:47**

Mark presents good and bad examples of discipleship in his Passion account.

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## *Words on the Word*

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### *The crucified Christ lives and rules over the world*

A life lived as if God did not exist

One of the significant problems of our era, which Pope Benedict XVI (2005-2013) drew attention to at the beginning of his pontificate, is secularism understood as an ideology that negates all religious elements in social life and human culture. This is a specific contemporary realisation of the philosophical concept of "the death of God"; it is anthropocentrism reduced only to its horizontal dimension. Secularism is associated with an atheistic vision of the world and a focus only on temporal human affairs. Why is this such an important problem? Because the answer to the question whether God exists or not changes everything in a person's life

Many people today live as if God did not exist. But even eliminating Him from culture and everyday customs will not deny that He exists. The cross planted almost two thousand years ago on Golgotha did not end the existence of God. The Creator did not die on the cross. Neither man nor even Satan has power over God. Neither man nor spirits are able to take the life of God who exists. Satan is not the ruler of history. The Lord of the world is God. God's Son in human flesh, the Servant of Yahweh, was killed on the cross. The cross of Christ was the greatest intensification of evil. All the evil of the world, all the sins of all people, were concentrated in him. Yet it did not defeat Jesus. His cross was the path to resurrection.

Rejection of God is the greatest human tragedy

Nothing more terrifying can happen in the history of humanity. The worst has already happened. People raised their hand against the Incarnate Son of God; they have become judges of Him who judges the living and the dead; they killed the Giver of life. God's Son, Jesus Christ, died on the cross. His death was not superficial. It was the most terrible ordeal. Christ decided to take it upon Himself as reparation for our sins. It was this death that revealed Jesus' identity.

The Roman centurion who stood under the cross of the dying Christ and saw the way He gave up the spirit, "he said, In truth this man was a son of God" (Mark 15:39). Saint Paul, having experienced a personal encounter with the Risen Lord, understood the paradox of the cross. He understood that Jesus, the Son of God, "His state was divine, yet Christ Jesus cling to his equality with God; but he emptied himself to assume the condition of a slave, and he became as men are" (Phil 2:6-7). But this is one side of the Paschal drama. The second is the intervention of God, who "raised Jesus" (Acts 5:30) from the dead and exalted Him above all things, "and gave him the name which is above all other names so that all beings in the heavens, on earth and in the underworld, should bend the knee at the name of Jesus and that every tongue should acclaim Jesus Christ as Lord, to the glory of God the Father" (Phil 2:9-11).

God remains hidden, but he does not stop working

Christ also died for the sins of indifference and denial of God. He also died for those who disrespect and insult. Through the mouths of people passing by the cross, Satan tempted Jesus: "Aha! So you would destroy the Temple and rebuild it in three days! Then save yourself: come down from the cross!" Likewise the chief priests and the scribes

mocked Him, saying, "He saved others; he cannot save himself..." (Mark 15:29-31). They did not understand the essence of Christ's mission. They knew the Holy Scriptures only superficially. They did not associate Isaiah's prophecy about the Servant of Yahweh with the person and sacrifice of Jesus Christ. They did not understand that His suffering was retribution for their and our sins. Jesus didn't need to save Himself. He did not take the path of humiliation and did not undergo the suffering on the cross in order to spectacularly save Himself. He did all this for us. In this paradoxical way, through self-destruction, He saved us from the power of Satan, sin and death. He saved us not by coming down from the cross, but by remaining on it until the end, until He gave up His spirit (cf. Mk 15:37). Jesus experienced the feeling of the lack of God. He came close even to atheists. He cried out with a loud voice:

"Eloi, Eloi, lema sabachthani?, which means, My God, my God, why have you deserted me?" (Mark 15:34). This cry, however, cannot be interpreted as an expression of despair. It must be remembered that these are the first words Psalm 22, which ends with a confession of trust: "For he has not despised or abhorred the affliction of the afflicted; and he has not hid his face from him, but has heard, when he cried to him [...] Posterity shall serve him; men shall tell of the Lord to the coming generation, and proclaim his deliverance to a people yet unborn, that he has wrought it." (Ps 22:24,30,31).

Both during Christ's agony and when we experience suffering and adversities in life, God is an active participant in events. It's invisible, but it doesn't stop working. His works are astonishing and very often incomprehensible to us. We are unable to understand them. All we can do is remain silent and remain in adoration of the cross. It is a sign of Christ's humility and love, a sign of God's closeness and solidarity with us. So let us worship the invisible God. Let us remain



in an attitude of adoration in the face of His majesty and the immense love shown to us in the suffering and death of the Servant of Yahweh, our only Lord and Saviour, who lives and reigns forever and ever. Amen.

## Prostration . . .

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. . . is lying face down in a ritual expressing humility, reverence, and submission. Used in the liturgy of ordination, it is also the posture assumed during the entrance ritual on **Good Friday** when priests and ministers proceed in silence and then reverence the altar before all assembled with a full prostration.



### Context

Prostration can carry the symbolism of death – the death to self that comes before the candidate's rebirth into priestly service.

[The Magi] saw the child with Mary his mother. They **prostrated** themselves and did him homage. Then they opened their treasures and offered him gifts. —Matthew 2:11

### Why it matters

Postures are powerful. We say much without saying a word. Genuflection and kneeling demonstrate respect. The Asian kowtow – kneeling while touching forehead to the ground – is a deeper display of reverence. The rare full prostration symbolises total submission to God alone. The ultimate prostration of Jesus on the cross brings about our salvation.

From the *Circular Letter Concerning the Preparation and Celebration of the Easter Feasts*: “This act of prostration [on Good Friday], signifies both the abasement of “earthly man” and also the grief and sorrow of the Church”. The priest humbles himself before the altar – the place of sacrifice – for himself and for the rest of us.

### What is humility?

Humility is just about the exact opposite of everything you see in the world nowadays! To discover the essentials of humility, you have to experiment with self-emptying. Humility recognises that everything comes from God and belongs to God. Therefore, to God alone go all praise, honour, and glory. When you begin with God and not with yourself, your perspective on reality does a dramatic shift. God's will comes first. "Not my will, but yours be done," as Jesus prays in the Garden of Gethsemane.

When you choose the perspective of a humble heart, you become aware that your proper orientation as creatures should be one of obedience – which means, attentive listening – to God's call. It's precisely the attitude of obedience that led to the salvation of the world, as Saint Paul tells us: "he was humbler yet, even to accepting death, death on a cross." Paul explains that humility means putting other people ahead of yourself, thinking of their needs rather than yours. That is so countercultural, jaws will drop whenever you attempt it.

## The Third Episode: DISGRACE – THE ONLY RESCUE

Concern for ordinary sparrows, God's concern for the smallest of creatures, makes me consider my existence and its meaning for God. His Son took such great care that I can always be with Him that He submitted Himself to a martyrdom as gruesome as the crucifixion. After all, He didn't die to be risen only for Himself, but so that I would have faith in a new life and have a share in this new life beyond death and above death. A sparrow, which, according to the text, was worth a few pennies, is the object of exceptional care by God. According to a certain Jewish legend, Rabbi Shimon bar Yochai, who lived several decades after the death of Christ, leaving the cave one day during the Emperor Hadrian's persecution, after the Second Jewish Uprising around 135, saw a hunter catching birds. Each time Shimon heard a voice from heaven: *Dimissio!* – In Latin: "Give up" – the hunter couldn't catch the bird and missed, but when he heard the voice from heaven: *Specula!* – "Look-out" – the bird was caught by the hunter. Then Shimon thought: "If even a bird does not die without God's will, how much more a man, such as me". There is even a Japanese proverb, which says that even a hunter doesn't shoot a bird who is looking for shelter in his garments, and what does this say about God, in whom we are looking for shelter!

God looks at us primarily with an impassioned commitment of love. Getting to know yourself and your identity is doomed to error, if you don't know how He loves you and who we are for Him. And He looks at us so intensively that He has us in the pupils of His eyes. In Spanish, the pupil is PUPILA, and it's similar in other Western languages. Everyone knows what it means to be someone's PUPILA – to be the apple of their eye – to be a favourite. This is remembered by everyone who wants to be recognised by God, even at the price of being avoided by people! This is how God sees us, each of us as His favourite. If you are aware of this, you know who you are. Our name is Christian – the one who is in Christ. He looks at each of us, as if at His own son, if only in Him, in Christ, we live thanks to Holy Communion. When you are aware of this, you know who you are, you avoid fear. The awareness of how He looks at you, how He loves you, what He guarantees you, makes fear decrease. This is a fundamental realisation, the most important truth about my identity and my destiny. Other things, specifying my distinctiveness and uniqueness, will emerge in time. In the book of Deuteronomy, it is written:



YOU ARE THE  
APPLE OF GOD'S  
EYE

*"When the Most High gave to the nations their inheritance, when he separated the sons of men, he fixed the bounds of the peoples according to the number of the sons of God. For the Lord's portion is his people, Jacob his allotted heritage. "He found him in a desert land, and in the howling waste of the wilderness; he encircled him, he cared for him, he kept him as the apple of his eye." (Deut 32:8–10).*

Looking for Jacob, they would find an insignificant man, a nobody, a zero in history, he was not a pharaoh or king of Babylon, his wife was not called Nefertiti, nor his palace hide the hanging gardens of Babylon, nor did he have the army of Nebuchadnezzar. He was found in the midst of the wild beasts. And yet . . . and yet God looked after him like the apple of His eye! For centuries He had such

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love for Israel, and when someone hurt this nation, God reacted as if someone had hurt Him. And yet Jacob was a deceiver, a stray, for Isaac a child in the background, overlooked by his father, deceived by Laban and the one who deceived his father – his family from the point of view of today's psychology could be diagnosed as dysfunctional or pathological. And many of us may now think in our hearts: that's what I am – cheated and a cheater, a stray, and I grew up among the wild howling of curses in the family, in a quarrel and a void of meaninglessness. And yet . . . and yet the Lord talks about Jacob and you:

*For this is what the Lord Almighty says: "After the Glorious One has sent me against the nations that have plundered you — for whoever touches you touches the apple of his eye" (Zech 2:8).*

Most people base their identity on what they do and how it is assessed by the human eye, not on who they are in God's eyes. Looking at Christ, we can easily see that His identity was based on who He was in relation to His Father, God, and not on what He did. For Him, what was most important was the bond with His Father, everything else flowed out of this bond. So often it differs with us, we define ourselves with what we do, what we do for others and in their eyes we look for approval and the answer to the question of who we are. This is very boggy ground – an anxious and neurotic soil, it can kill us. I lost many years trying to build my image in the eyes of other people, it costs not only hypocrisy, but also neurosis and depression.

That is why there is so much anxiety and uncertainty in us, because we are constantly afraid of what others will think about us and what opinion they have of us, and this is why we are prepared for people to trample on us, just to get some human attention. Meanwhile, Jesus shows us a completely different model of finding the value of existence. During the baptism of Jesus and later at the Mount of Transfiguration, the Father said over Jesus the words that He was pleased and that He is His Son – He said these words to the people, but above all to His Son. Jesus has never doubted this love, because it was eternal love, but we are constantly afraid and we are not sure who we are, because instead of looking for our identity in God, to see in God's eyes love and acceptance, we look restlessly into the eyes of people. And we are looking for affirmation from them. Meanwhile, people are fickle and even those who love us do not guarantee eternal love. We're not sure about what they say about us, and we don't know if what they do say is true. After all, we don't know who we are. Jesus knew who He was because He knew who He was in His Father's eyes. He never doubted His love and therefore did not doubt who He was. His name JEHOSHUA means the exclamation: HELP OF YAHWEH, or salvation! He knew that on the one hand He was the cry of all humanity directed to His Father by Him, on the other hand He is the response to mankind by God, who only gives salvation in this Name.

To free yourself from the obsession of being deserving in the eyes of others for attention and appreciation – to free yourself from that strong search to be noticed even at the cost of being trampled by others – you only need one thing: a scandal and fiasco – without experiencing this there is no question of a spiritual life. Until you disgrace yourself in the eyes of people, you will not free yourself from seeking admiration from them. This is how the exceptional grace of liberation happens – the grace of disgrace – and you have to be thankful for it, and not get angry. The prodigal son only then began to appreciate life as a reflection in his father's eyes when he had the disgrace of sitting in the pigsty with the pigs. Only then did he feel in his hair the fingers of his father's hand hugging his head to his heart. Then every hair on his head mattered and he felt it. He cuddled up like a dove into a crevice in the rock before the storm. At the house of the Pharisee Simon, a woman washed the feet of Jesus with her hair, expressing repentance and shame, disgraced by her current life, not having the courage to reveal her face – she covered it with her hair and washed the feet Jesus' with it. Didn't every one of her hairs matter in the eyes of Jesus? In the Gospel according to St. Luke it's written:

*"and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped*

them with the hair of her head, and kissed his feet, and anointed them with the ointment.” (Luke 7:38).

Jesus did not trample on her with either a foot or a look, He didn't reject her and didn't despise her. He preferred Simon to doubt whether this rabbi of Nazareth was a true prophet rather than to avoid a disgraced woman who, regardless of what others say, expressed true love for Jesus. And you need to know that it is better to be trampled on than to trample others. Because the trampled, insulted, disgraced, return to God with a pure heart – the soul is freed from seeking human recognition – and the one who tramples others does so to be noticed by people. Which do I belong to? Which are you? Today you can decide which side you want to be on. To renounce human recognition is to confess Jesus, to be noticed by Him. To deny Jesus – all you have to do is subjugate your whole life to taking care of your image, your prestige, and your position.

## 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** Jane (Jean) Finn (2018), Annie McMillan (2005), Maureen McLaughlin (2018), and recently deceased Canon Roddy

**Johnston 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.

**Parish duties:** Bishop Brian has advised Fr Tony to make appropriate adaptations in order to manage the effects of current health issues, until he returns to sufficient health.

**From the Bishop:** Fr Roddy's remains will be received into St Columba's Cathedral, Oban on Tuesday 2<sup>nd</sup> April at 6.30pm. His requiem Mass will be celebrated in the Cathedral on Wednesday 3<sup>rd</sup> April at 10am. Following Mass he will be interred in Glen Nevis Cemetery at 1pm.



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### The Sacred Triduum 2024

**Mass of the Lord's Supper, Thursday, 7pm**

**Commemoration of the Lord's Passion,**

**Good Friday, 3pm (Afternoon Prayer 2.45pm)**

**Święconka, Sobota, 11.00**

**The Easter Vigil, Saturday,**

**beginning at the Easter Fire, 7.30pm**

**Easter Sunday Holy Mass, 10am; and 4pm**

**in St Columba Episcopal church, Bridgend,**

**Isle of Islay**