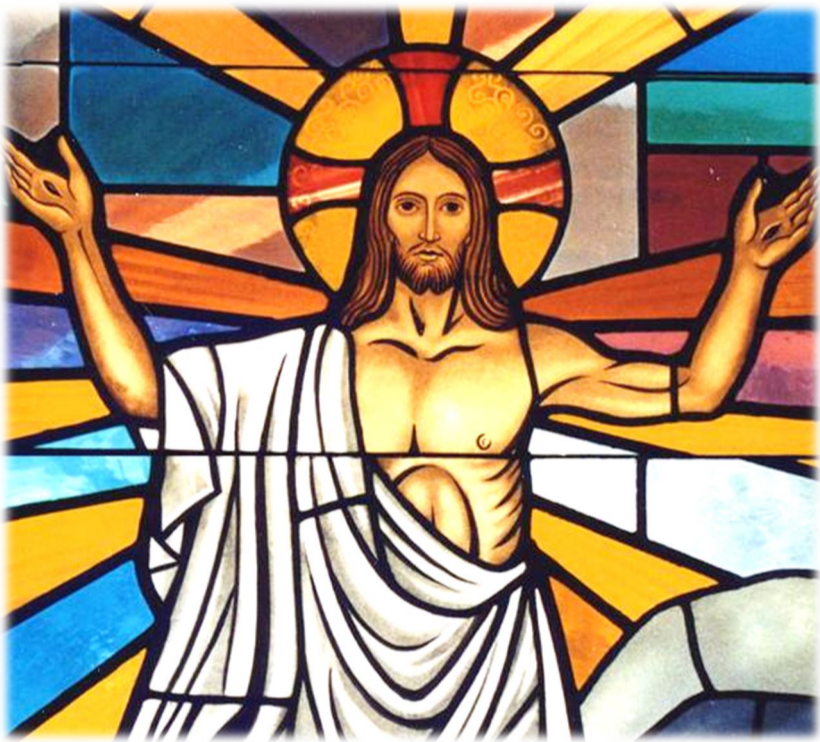


PARISH
BULLETIN
St Kieran's, the
Catholic Church *in*
Campbeltown and Islay
Ceann Loch Chille Chiarain
31st March 2024



Easter Sunday

Hymns/Music for Easter Sunday

Processional (Sunday only)

54 Battle is o'er, hell's armies flee (Keys) [46]

Asperges

sheet: Spirit of God (McLennan) [457]

Offertory

206 He is Lord (McLennan[4]) + v4 He is life [188]

Communion music

The king of love my Shepherd is (Instrumental; Fasoldt)

Post Communion

300 Let all mortal flesh keep silence (Mayhew[4]) [269]

Recessional

15 Alleluia, sing to Jesus (Keys) [12]

Voluntary: Improvisation on *Christ, the Lord is risen today!*

Christus resurrexit! Vere resurrexit!

Christ is risen! Christ is risen indeed!

Tha Crìosd air èiridh!

Gu dearbh, tha e air èiridh!

Chrystus zmartwychwstał!

Prawdziwie zmartwychwstał!

St. Kieran's, Campbeltown, Kintyre

Sunday, 31st March, *Easter Sunday*, Holy Mass, 10.00am

Monday, second day of the Easter: **Holy Mass, 10am**

Friday, Adoration, Mid-morning Prayer and Holy Mass, 9.30am

Saturday: Vigil Mass, 6.00pm

Divine Mercy Sunday, 7th April, Holy Mass and the Chaplet of Divine Mercy, 10.00am

St. Columba's Episcopal Church, Bridgend, Islay

Divine Mercy Sunday, Holy Mass, 4pm



Psalm response

Alleluia! Alleluia! Alleluia!

Sequence

Victimae Paschali Laudes

Christians, to the Paschal Victim
offer sacrifice and praise.

The sheep are ransomed by the Lamb;
and Christ, the undefiled,
hath sinners to his Father reconciled.

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

Gospel acclamation

Alleluia! Alleluia!

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

Alleluia!

Communion Antiphon

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

Take Five

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

MONDAY WITHIN THE EASTER OCTAVE

1 April 2024

All depends on how you look at it

If you grew up with siblings, chances are you've had the experience of your side of the story being far different from the one your brother or sister told. That's because our perceptions are based on self-interest. The soldiers in Matthew's Resurrection story witnessed the same thing the women did, yet their account was a lot different because the empty tomb meant trouble for them. For the women, on the other hand, the empty tomb awakened hope, and the message of the angel filled them with joy. They had a whole different story to tell, one that we hear being told to this day.

Today's readings: Acts 2:14, 22-33; Matthew 28:8-15. *"Suddenly, Jesus met them and said,*

'Greetings!'"

TUESDAY WITHIN THE EASTER OCTAVE

2 APRIL 2024

Look and you will see

When Mary Magdalene meets Jesus near the tomb, he asks her an important question: "Whom are you looking for?" Not Jesus himself, obviously, because she stood not long ago at the cross where he died. She imagines the man to whom she is speaking is the gardener — who else would be in a cemetery at dawn? Only those who are actually looking for Jesus will be sure to recognize him when they see him, whether in the face of a stranger or a friend. Jesus isn't hiding. He wants to be revealed!

Today's readings: Acts 2:36-41; John 20:11-18.

"Jesus said to her, 'Woman, why are you weeping?'"

WEDNESDAY WITHIN THE EASTER

OCTAVE

3 APRIL 2024

All fired up

What makes your heart come alive with the true fire of passion? Is it when you hear a story about a noble and courageous act? Or read an article about injustice that makes you burn with indignation? Does the sight of human suffering on a street corner arouse your compassion to the brim? Does the innocence in a child's face melt your heart with love? Our hearts were made for the richness of such passion, and our lives are given to us to experience life to the fullest. Avoid activities that deaden and suppress your passion. Follow the fire!

Today's readings: Acts 3:1-10; Luke 24:13-35. *"Were not our hearts burning within us while he was talking?"*

THURSDAY WITHIN THE EASTER OCTAVE

4 APRIL 2024

Keep it real

"Flesh and blood" we say, referring to the people we love to whom we're related. "Body and soul" we say to describe the depth of our love, our commitment, our joy. This is the way God reaches out to us, as beloved children: flesh and blood, body and soul — healing a lame man who dances with delight, sending a risen Christ we can see and touch. The love God gives us — and asks in return — isn't the ethereal love of "dreams," wrote Dorothy Day, cofounder of the Catholic Worker movement, but a hands-on and sometimes "dreadful love" that clothes the naked and feeds the starving. The works of mercy show that real love is real concrete. Let's be real.

Today's readings: Acts 3:11-26; Luke 24:35-48. *"A ghost does not have flesh and bones as you see that I have."*

FRIDAY WITHIN THE EASTER OCTAVE

5 APRIL 2024

Get over it

Despite knowing that he had hurt Jesus deeply and forsaken him in his hour of need, Peter does not cower in Jesus' presence. In fact, he is thrilled to hear that the risen Jesus has come to break bread with the disciples. Peter's joy at the coming of the Lord is a signature Christian trait. Peter truly believes he is forgiven and that nothing can keep him from the love of God, so he is not afraid. Yet many of us have not reached that level of faith. We are ashamed of our failings and try to run from God's gaze. It's time to acknowledge your sins and move on. Don't keep Jesus waiting.

Today's readings: Acts 4:1-12; John 21:1-14. *"Jesus said to them, 'Come, have breakfast.'"*

SATURDAY WITHIN THE EASTER OCTAVE

6 APRIL 2024

See the light

The expression "seeing is believing" may come from the most famous doubter of all, the Apostle Thomas, who insisted on touching the wounds of the risen Jesus before he would accept the fact of Christ's Resurrection. Thomas, though, wasn't alone. Others among the first disciples wouldn't at first give credence to the incredible news. Throughout his earthly ministry Christ's main request was to believe in him and his message, and after he was raised that did not — and has not — changed. With an eye toward generations of Christians to come, Jesus told Thomas, "Blessed are those who have not seen and have believed."

Today's readings: Acts 4:13-21; Mark 16:9-15. *"Go into the whole world and proclaim the gospel to every creature."*

Readings for Easter Sunday

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

Peter tells the story of salvation from the top, beginning in Galilee.

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

On this Easter day, as on the first one, we rejoice in the day that God has made.

Colossians 3:1-4

Human history from below is predictable. Salvation history from above astounds.

John 20:1-9

Faith is not a contest. Getting there is more important than getting there first.

Arguments for faith in the Risen One.

An unprecedented event in human history

We gather on this day to celebrate an unprecedented event in human history. Nothing like this has ever happened before or since. The Resurrection of the Lord Jesus is a unique event in the history of humanity and the world. It is the basis of our faith in Him and believing in Him. We believe in Christ and believe everything He taught precisely because He confirmed His identity and credibility with His resurrection. If the Son of God had not risen – noted Saint Paul – our faith would be in vain and our preaching would be in vain (cf. 1 Cor 15:14,17). Without the resurrection, Christ would be remembered as the great teacher of humanity. And that's all. However, as He was resurrected, we have a unique situation.

Events confirming the resurrection

What assures us that the situation is unique? First, it must be stated that Jesus' death was an outward appearance of death. The facts prove that His sufferings did not just lead to loss of consciousness, which He could regain after three days. No. Roman soldiers could not leave the condemned man until they were sure that the death sentence had been carried out. They broke the legs of the thieves crucified with Jesus (cf. Jn 19:32), and seeing that Jesus had died, "one of the soldiers pierced His side with a spear, and immediately blood and water flowed out" (Jn 19:34). Christ's death was not apparent, but real.

There was also a real resurrection, which Jesus announced several times and anticipated with the transfiguration on Mount Tabor. Moreover, we must distinguish between revive and resurrect. The resurrection of Christ was not an ordinary reviving, a return to earthly life for a certain time. This is a completely new form of existence in which man is no longer subject to death, he becomes immortal.

What events testify to the resurrection for us? First of all, the empty tomb, the manifestations of the Lord Jesus and the testimony of the apostles.

Christ's tomb is empty. People usually leave remains that can be analysed: DNA or C₁₄ analysis. There is nothing left of Christ. If His dead body were placed in a coffin, as is done with the dead in our culture, it would be empty after the resurrection. However, the dead body of Jesus was not placed in a coffin, but – according to Jewish custom – it was wrapped in linen cloths together with a large amount of spices (cf. Jn 19:39-40; Mt 27:59) and placed in the tomb. This was the rock-cut tomb of Joseph of Arimathea, "in which no one had yet been laid" (John 19:41; cf. Matthew 27:60). Joseph of Arimathea "rolled a great stone" in front of the tomb and left (Mt 27:60).

After the Sabbath, Mary Magdalene saw that the tomb was empty. There were linen cloths in which the dead body of Jesus was wrapped. Separately, in a separate place, there was a cloth placed on the dead face of the Lord (cf. Jn 20:6-7). If someone stole a dead body, they would take it along with the cloths. These details in the Gospel description confirm that witnesses of the empty tomb wondered what might have happened to Jesus' body. Mary Magdalene initially thought that they had been moved to another place (cf. Jn 20:15). Later, her doubts were dispelled. When she heard the Risen Lord call her by name and tell her what to do, Mary Magdalene went to the Lord's disciples, told them about the encounter and passed on His

words. Later, they also encountered the Risen One. Among them were also two disciples traveling from Jerusalem to Emmaus. At first, they were sad because they expected that Christ would restore the political power of Israel (cf. Luke 24:21), but instead He was crucified and died a most shameful death. Later, however, the two disciples rejoiced and returned to Jerusalem to tell of their encounter and conversation with the Risen Lord, who explained the Scriptures to them (cf. Luke 23:32).

These manifestations, i.e., Christ's appearances to His disciples, are confirmation of His resurrection. How else could one explain the events that took place? The apostles were not naïve people. Moreover, all of them suffered in defence of the truth of the Gospel. All of them, except John the apostle, were murdered for preaching the truth that the crucified Jesus was resurrected and alive.

We know well that only a madman would give his life to defend the fairy tales he invented. The apostles gave their lives for Christ and the Gospel because they were convinced that He was the promised Messiah, the Son of God. They also received the gift of the Holy Spirit and, in the light of the Paschal events, understood the true meaning of Christ's earlier teaching. In the power of the Holy Spirit, they bore witness concerning the words and deeds of the Son of God. They saw Him, they knew Him as He is, and therefore they gave their lives for the truth. They could not speak otherwise, although they had been forbidden to teach in the name of Jesus (cf. Acts 5:28). They could not help but proclaim what they had experienced. So, they said, "We must obey God rather than men" (Acts 5:28).

Jesus lives and is among us

The testimony of the apostles about the risen Jesus has come down to us. It was written in four versions of the Gospel: by two direct disciples of Christ, that is, John and Matthew, and by the other two evangelists, Mark and Luke, who were disciples of the apostles. Mark listened to Peter's teaching, and Luke to Paul. Everyone experienced the power of the Holy Spirit.

Since the time of the apostles, the Gospel has been constantly proclaimed and interpreted by the Church under the inspiration of the Holy Spirit. The same Holy Spirit inspires us who listen to it today, so that we understand it in the same spirit, in the same sense in which it was written. Do not our hearts burn within us (cf. Luke 24:32) when we listen to Christ during the liturgy? He lives and is among us. After the resurrection, he no longer dies, but continues and meets us. He wants us to experience His power in the Church, in the community of love, in the Word of God and in the sacraments. Christ shapes our personal and social life with His teaching. He teaches us mutual love and sacrifice, transforms us with the power of His Spirit so that we can love more and more like Him.

He shares with us his victory over death. He includes us in His mystery of death and resurrection through faith and holy baptism and through the sacraments that we receive after it. Through faith in the Word of God and through simple sacramental signs, Christ's victory over sin, Satan and death takes place in us. Someone who has been baptised and lives in union with Jesus, although he is still subject to death, because the human body is mortal, still has life in him, so even if he dies, he will live forever. This is the basis of our joy, which allows us to rejoice and cry: "Alleluia." Christ is risen, truly risen. He is here among us. He has the power to heal us, He has the gift of forgiveness. I believe He is here now, standing among us. He "by his death destroyed our death and by rising from the dead gave us life." We thank you, Lord, for the miracle of resurrection and for the promise that we can live in you. Amen.

Octave

From the Latin for "eighth," a group of eight; in music, the eighth note; in the liturgical year, an eight-day celebration of the highest-ranking feasts, or solemnities, of Christmas and Easter. The **Octave** of Easter is followed by the Easter season, which lasts 50 days and ends with the feast of Pentecost.

Some feasts are so central to our Christian faith that a single day of celebration isn't adequate. The Incarnation of Jesus and his Resurrection are crucial to the story of our salvation. Both declare that, body and spirit together, humanity is significant to God and worthy of redemption in Christ. The Christmas and Easter **octaves** give us time to ponder the greatest mysteries and joys of our faith.

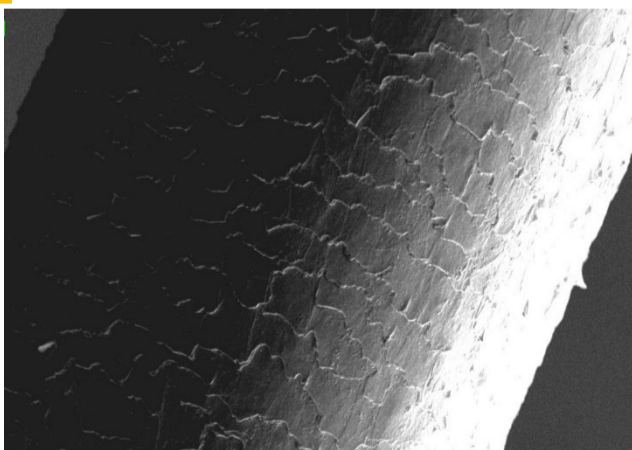
From The Modern Catholic Encyclopaedia: During an **octave**, the feast being observed takes precedence over any other feast that may occur.

Why is Easter Season so long?

The Easter Season is determined by the eight weeks it takes to get from the Resurrection to Pentecost. In Lent, we embrace penitential practices in anticipation of Jesus' Resurrection. What happens next is nothing less than the birth of the church. Easter itself is an **octave**, or eight-day feast. In liturgical practice, the **Octave** of Easter is like a week of Easters as we light the Paschal candle, sing the Gloria, and continue to contemplate the wonder that death has a door. Jesus passed through it, and so will we. Is a week too long to ponder this?

After Easter, Jesus continues to appear, teaching them more about God's kingdom for 40 days, a sacred number symbolizing completeness. Then Jesus returns to his Father in the Ascension. The disciples devote themselves to prayer from that hour until Pentecost, when the Spirit comes and the church is launched into prime time. What should we be doing from Easter through Pentecost? Imitating the disciples: celebrating, contemplating, learning, and praying to prepare for the mission ahead.

The Four Episode: CAN ONE HAIR MATTER?



Every person is noticed by Jesus, and this same applies to every hair – numbered on a person's head. It seems absurd that God counts the hairs on each person's head or that my hair matters in His eyes. But even we, humans, know approximately how

many of them there are on our heads. For example: a person has from one hundred to one hundred and fifty thousand hairs on his head, i.e., there are from two hundred to three hundred hairs per square centimetre of the scalp. The diameter of a hair on the head is sixty to eighty microns. The length of hair in a newborn is from fifteen to twenty millimetres, in an adult woman its length can reach up to one and a half meters. Hair grows at a rate of up to 0.5 cm per month. We know that the colour of hair depends on the presence of pigments in the core – melanin and air, as well as on the lubrication

**That
which
is most
import
ant**

Part one

For a hair . . .

of the hair. Hair colour can range from black to silvery-white. In one month, hair roots produce over a kilometre of keratin, which builds growing hair. We also know that hair cells divide several times faster than any other cells in the body. If I know this, why wouldn't my God know more about me myself and the smallest details of my fate?

And you say, "How I hated discipline, and my heart despised reproof! I did not listen to the voice of my teachers or incline my ear to my instructors. I was at the point of utter ruin in the assembled congregation" (Proverbs 5:12-14).

This text shows that neglecting God's teaching can get us into big trouble, and sometimes just a little thing, a detail, a detail as small as a hair, is enough to expose us to failure in life.

Sometimes we come close to death! And if so, one hair can make a difference! After all, we live in circumstances that we do not realise how dangerous they are. We live in the dark, unsure of the next hour, unsure of the people around us. The Bible is the teacher and if we dedicate ourselves to reading it, we gain assurance in God's Providence and fear does not paralyze our lives.

Today, in the Gospel, Jesus seems to confirm our trust in Him. If we place all concern for our fate in Him, we do not have to be afraid of other people. It is more than just support, it is a deposit that guarantees not only this life, but, most importantly, the one we are longing for, to finally put all the uncertainty of this time behind us. If you are with Him, you don't care about what others say about you, how they see you, and you don't strive to be the most important person in their eyes, because the most important thing for you is to be with the Most Important One, with God. Entrusted to God, a person does not seek human approval at any cost, at the price of denying their own conscience. But not everyone manages to live by faith, that is, by entrusting oneself to God in Jesus Christ. Not everyone manages to frequent the sacrament of reconciliation, i.e., confession, so that what most arouses anxiety and fear, i.e., sin, be concealed in His mercy, and to have the blessed certainty that from that moment on, the Lord will protect you.

"Blessed are those who find strength in you, who set their hearts upon your ways. As they pass through the Valley of Baca, they turn it into a region of springs, and the early rain covers it with pools." (Ps 84:6-7, NCB).

It is not written: "blessed are those who find strength in themselves." There is no need to look for power within yourself. Happy is the one who is aware that the power is in God and that He will lead us through fear.

Rabbi Izaak Cylkow (1841-1908) explains the Baca valley as the valley of mulberries. Perhaps it's about a tree that produces white milk when cut, i.e. a mastic tree, also called "tears of Chios". It is an aromatic natural resin obtained from the balsam that oozes from the *Pistacia lentiscus* tree by making a cut that causes it to leak out like tears. Its bactericidal and fungicidal properties have been known since ancient times. Chewing and biting mastic was popular already in ancient Greece, in the 5th century BC. In the 21st century, its specific, bitter taste is used in the production of liqueurs, desserts, refreshing drinks, chewing gum, sweets, ice cream, bread and even cheese. Bitterness that adds flavour, as often happens in life.

Izaak Cylkow says that this is an allusion to a man who, trusting only in God, overcomes all "cuts" and wounds and turns them into spiritual food – white milk. The tears of human suffering, which are caused by the incisions of fate, turn into food that kills our fear and turns

our fate into a happy one. Pilgrims travelling to Jerusalem encountered the Baca Valley, where mastic and mulberry trees grew. Although the valley was waterless, they ate fruits and milk from cut trees. Likewise, a person who is heading towards God can gain strength even from situations that humiliate and hurt them.

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 Patrick Dunne (1986), Sinead Murphy (1916), Krystyna Wood (2005) **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.

From the bishop: Funeral arrangements for Father Roddy's funeral

The Reception of Fr Roddy's remains will take place on Tuesday 2nd April at 6.30pm in St Columba's Cathedral, Oban.

Fr Roddy's Requiem Mass will be celebrated in St Columba's Cathedral on Wednesday 3rd April at 10am.

Fr Roddy's funeral will be livestreamed: Please go either to the Parish website

<https://stkieranscampbeltown.org/frroddy/> or Diocesan website

<https://www.rcdai.org.uk/funeral-arrangements-and-streaming-of-fr-roddy-requiem/> for links and details.

Fr Roddy will be interred at the Glen Nevis Cemetery, Fort William at 1pm.

Fr Roddy's First Month's Mind Mass will be celebrated in St Andrew's Church, Rothesay on Tuesday 16th April at 6.30pm. All are welcome and if you intend to participate.

From the bishop: The appointment Fr Jarek Kwiecień

Fr Jarek Kwiecień has been appointed as the new Parish Priest of St Andrew's Parish and will arrive on Friday 5th April 2024. I thank Fr Jarek for accepting this appointment and for coming to minister in our diocese.

Thanks to all who organised, helped and donated to the Book and Jigsaw Sale. £186 was raised.



campbeltown@rcdai.org.uk



www.stkieranscampbeltown.org



<https://www.facebook.com/campbeltownrcchurch/>

A Parish of the R.C. Diocese of Argyll and the Isles; Charitable Trust, a registered Scottish Charity, SC002876
Parish Priest: Fr. A. Wood, St. Kieran's, Campbeltown; Tel. 01586 552160

Gaelic	Greek	Old Slavonic	English	Latin	Polish
Tha Criosd air eirigh o na mairbh, a' saltairt sios tre'n bhàs, agus orra-san a ta anns na h-uaighean a' buileachadh beatha!	Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ θάνατον πατήσας, καὶ τοῖς ἐν τοῖς μνήμασι, ζωὴν χαρισάμενος!	тропарь – Христос воскресе из мертвых, смертию смерть поправ и сущим во гробех живот даровав!	Christ is risen from the dead, Trampling down death by death, And upon those in the tombs Bestowing life!	Christus resurrexit a mortuis, Morte mortem calcavit, Et entibus in sepulchris Vitam donavit	Chrystus powstał z martwych, śmiercią podeptał śmierć i będącym w grobach życie darował!