

**PARISH  
BULLETIN**  
**St Kieran's, the  
Catholic Church** *in*  
*Campbeltown and Islay*  
*Ceann Loch Chille Chiarain*  
14<sup>th</sup> April 2024



**SAINT  
DONAN**  
**PRAY FOR US**  
APRIL 17TH  
{7TH CENTURY}

St. Kieran's, Campbeltown, Kintyre

**3<sup>rd</sup> Sunday of Easter, Holy Mass, 10am**

Monday: Holy Mass, **6pm**

Tuesday: Holy Mass, **10am**

Wednesday: Mid-morning Prayer and  
Holy Mass, **9.50am**

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

**Saturday: Vigil Mass, 6.00pm**

**4<sup>th</sup> Sunday of Easter, Holy Mass, 10am**

St. Columba's Episcopal Church, Bridgend, Islay

**4<sup>th</sup> Sunday of Easter, 21<sup>st</sup> April, Holy Mass, 4pm**

**6<sup>th</sup> Sunday of Easter, 5<sup>th</sup> May, Holy Mass, 4pm**



**Hymns/Music for Sunday**

**Processional (Sunday only)**

14 Alleluia, alleluia, give thanks (Keys{Easter})

**Offertory**

206 He is Lord (+ He is Life) (McLennan[4])

**Communion music**

Eucharistic Choral Prelude (Instrumental; Davor)

**Post Communion**

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

**Recessional**

554 Thine be the glory (McLennan)

Voluntary: Alleluja (Fundacja Dominikański Ośrodek Liturgiczny)



**Psalm response**

*Lift up the light of your face on us, O Lord.*

**Gospel acclamation**

**Alleluia! Alleluia!**

*Lord Jesus, explain the Scriptures to us.*

*Make our hearts burn within us as you talk to us.'*

**Alleluia!**

**Communion Antiphon**

*The Christ had to suffer and on the third day rise from the dead;  
in his name repentance and remission of sins  
must be preached to all the nations, alleluia.*

# Take Five

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

## **MONDAY: EASTER WEEKDAY**

**15 April 2024**

### **Put on your angel face**

Children often have that cherubic look – though they can be little devils sometimes! More rarely do we see that transcendent purity and beauty in the face of a grown-up. When we do glimpse it in the blazing appearance of a charismatic preacher, the gentle eyes of a wise elder, or even the loveliness of a stranger, it stirs in us a longing to learn more, to grow closer, perhaps even to follow. The angelic look isn't reserved for the seraphic among us. We cultivate a heavenly appearance by keeping our gaze on God's beautiful will – just as Saint Stephen did.

**Today's readings:** Acts 6:8-15; John 6:22-29. "And all who sat in the council looked intently at [Stephen], and they saw that his face was like the face of an angel."

## **TUESDAY: EASTER WEEKDAY**

**16 APRIL 2024**

### **Scout's honour**

The Boy Scout Law contains 12 points, the first of which states that a scout is trustworthy. BoyScoutTrail.com describes the quality in this way: "Being 'Worthy of Trust' means a promise made is a promise fulfilled. It means a scout will do what he says he will do. It means the scout will see things through to the end." Not a bad character trait at all, is it? We are blessed to have a trustworthy God. Let's "be prepared" every day to follow suit.

**Today's readings:** Acts 7:51-8:1a; John 6:30-35. "*I trust in the Lord*" (Psalm 31:6).

## **WEDNESDAY**

### **MEMORIAL OF SAINT DONAN OF EIGG AND HIS COMPANIONS, MARTYRS**

**17 APRIL 2024**

### **Gains and losses**

Saint Donan came from Ireland and established a monastery on the Isle of Eigg in the Small Isles of the Inner Hebrides. On Easter Sunday 617 he and his 52 companions were celebrating Mass when Danish pirates arrived. The pirates allowed them to finish the Mass and then beheaded them all. The faith of the Martyrs is the seed sown in tears that gives such a harvest of hope and joy: witnessing to the resurrection. The Martyrs give us a different perspective on life and death. Our thinking about death is as a rule thinking in

categories of loss. The loss of close ones . . . The Church has lost . . . Family have lost . . . Friends and family have lost . . . So, apparently death is the greatest misfortune a person can encounter. Fortunately, only apparently. Even though, in truth it hurts.

"Death would bring me something more". What, madness? No. "It is the foolish, who see and think that the dream ends at morning; . . . . . and death is considered a dream, enduring for ever!" (St. Ephrem the Syrian).

**Today's readings:** Act 8:1-8; John 6:35-40. "*I am the bread of life; whoever comes to me will never hunger.*"

## **THURSDAY: EASTER WEEKDAY**

**18 APRIL 2024**

### **Death, where is your sting?**

Though the "denial of death" is widespread in a youth-oriented culture, we've all tasted its bitterness in the loss of those we love. The Catechism of the Catholic Church makes the Easter point: "Jesus, the Son of God, also himself suffered the death that is part of the human condition. Yet, despite his anguish as he faced death, he accepted it . . . [and] the obedience of Jesus has transformed the curse of death into a blessing" because "it is a participation in the death of the Lord, so that [we] can also share his Resurrection." Easter does not happen only to Jesus.

**Today's readings:** Acts 8:26-40; John 6:44-51. "*Whoever believes has eternal life.*"

## **FRIDAY: EASTER WEEKDAY**

**19 APRIL 2024**

### **Lord, hear our praise!**

Well into Easter time, consider the humble word that is Easter: Alleluia! Like Hosanna it's remained in our worship virtually unchanged from the Hebrew. It's so closely associated with Easter that – did you notice? – during Lent it was not spoken or sung? In fact in some communities, the "A word" was ritually buried until the Easter Vigil when it is sung, lavishly, before the gospel. Use Alleluia as a mantra for Easter meditation. Listen to Handel's famous "Hallelujah" from The Messiah, as exuberant with joy as it is ageless. What does it mean? "Praise the Lord." Indeed!

**Today's readings:** Acts 9:1-20; John 6:52-59. "*This man is a chosen instrument of mine to carry my name before Gentiles, kings, and children of Israel.*"

## **SATURDAY: EASTER WEEKDAY**

**20 APRIL 2024**

### **When in doubt, choose love**

Saint Thomas Aquinas, the Church's great brain, after years of pondering and problem-solving came to this stark conclusion: "All the efforts of the human mind cannot exhaust the essence of a single fly." Of course that hasn't stopped us from trying. But Thomas' hard saying about the limits of knowledge is a good reminder for us when we're seized with doubt and disbelief. So

much of what we experience we will never fully understand. Nagging questions will go unanswered, and we'll wonder about the purpose and meaning of our lives. During those times of mental and spiritual anguish, simply choose to love – love yourself, love your enemies, love life, and love God, who is love.

**Today's readings:** Acts 9:31-42; John 6:60-69. "Then many of his disciples who were listening said, 'This saying is hard; who can accept it?'"

## *Readings for the third Sunday of Eastertide*

### **Acts of the Apostles 3:13-15, 17-19**

Ignorance excuses us before we hear the gospel. Now we're responsible for what we do.

### **Psalm 4:2, 4, 7-8,**

The Lord offers security and peace to those who are faithful.

### **1 John 2:1-5a**

Even sin cannot separate us from God because of the one who is our Advocate.

### **Luke 24:35-48**

The original disciples are given evidence so that they may be witnesses to what they know.

## *Words on the Word*

### **Among His disciples**

*I lived a happy married life for fourteen years. There was a lot of work and many sacrifices, but also happiness. My husband became mentally ill, it was as if my world collapsed. Up until now I have seen meaningfulness and had a lot of joy. Now I only see darkness and I don't understand why this fell upon me. It's as if God had forgotten about us or as if we were just a toy in His hand (woman, 36 years old).*

It's hard not to understand this woman's complaint, but it's also not easy to find a word of comfort. Silence and compassion are the first and probably the best reaction. Words of comfort will come later. Christ's disciples may have felt similarly after His death on the cross, when they gathered in the Upper Room the next day. They experienced several years of the Master's joyful presence, and then dramatic moments of His humiliation and departure. And suddenly He appears among them and allows Himself to be recognised. He sees them scared but does not rebuke them for their lack of faith. He strengthens their faith. This proves Jesus' love for his disciples, this feature is dominant; He cares about their faith. He encourages them; that they would touch Him, see Him, give Him something to eat, because He is not a ghost, a spirit, but their resurrected Master. He restored their joy.

Joy is the first sign of Christ's presence among the disciples.

The second sign is the words of peace with which He greets them. They know these words well because they have heard them before: "Do not be afraid. . .".

The third sign is a request for fish, which He eats in their presence. The fish becomes a symbol and plays an important role in their common life – let's remember the miraculous catch and the multiplication of fish when it was necessary to feed the crowds. In addition to breaking bread, the fish becomes a sign of their community.

When they recognised that it was their Master, slain and raised from the dead. He once again drew their attention to Holy Scripture to show that all this had to happen, because it is written so – He is the Messiah, the Lord of the Risen.

During each Eucharist, we experience the same moments as the disciples in the Gospel read today. We hear the Word, we sit down at the table of the Eucharist, we want to awaken in our hearts the feeling of joy and peace in the presence of the Risen Lord. Jesus sends the strengthened and joyful apostles to spread this joy and the Good News of the Resurrection to the whole world. The disciples will share the fate of Christ. They will pay dearly for their loyalty. We are also sometimes given the opportunity to experience the absence of God in our lives. Many of Christ's sufferings are also familiar to us. Sometimes we even ask that terrible question: "My God, my God, why have you abandoned me?"

Johann Michael Sailer, a famous 19th-century German theologian, wrote: If I know that Jesus Christ was to enter the glory of resurrection only through suffering and death, how could I choose any other path for myself than the path of the cross? Just as the joyful light of the morning comes after the night, so after short moments without comfort, peace from Christ will come to the heart.

Believing this way, we go our road. This is how we see His glory, even through questions like: "Why is there so much evil in the world?". Until we meet face to face the One who gives peace, joy and eternal life.

\* \* \*

*I go around the cottages with the news: "He's coming, by the grace of heaven."  
And people say: "God bless you..." And they give me a slice of bread.*

*Why are my words so incomprehensible?*

*They do not see that Your Holy Kingdom is drawing near.*

*They do not see that the heavens have been opened to the nations,*

*They do not believe, though they preach to them with joy and cheerfulness... (J. Tuwim)*

## The Sixth Episode: The Lord gives sight

*I chose their way, and sat as chief, and I dwelt like a king among his troops,  
like one who comforts mourners (Job 29:25).*

The Holy Spirit – PARAKLETOS or PARAKALON, because that's what the Bible calls Him – is always with the smallest, giving joyful courage and faith in achieving the goal, even though the situation of those He comforts is hopeless. Nothing is impossible for Him, as long as you call on Him like a lawyer in a difficult court case. In the Bible, almost everywhere the title PARAKLETOS or PARAKALON appears, it refers to people who were oppressed, accused, physically, mentally or spiritually mutilated. Because He is always there when they need Him most.

He is like a bricklayer who watches the wall of humanity, and when he sees that a brick is crumbling, he immediately cements it up. He is like a dentist who, as soon as he sees that a tooth is decaying, immediately intervenes and treats it, although – as is often the case with a dentist – the procedure itself may be a bit painful. But the end is always satisfactory, even favourable.

We need a new vision, a renewed reflection on the events of our destiny. We all have eyes, but can we all clearly see the events that have taken place in the history behind us? Do we see what

**That  
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ant**

**Part one  
For a hair . . .**

is most important and do not allow ourselves to be sidetracked or pushed into despair?

Whether we feel our happiness or misfortune depends much more on how we perceive events than on them or on people's opinions about them – it is the Lord who gives insight. "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed " (Luke 4:18).

It happens that the constant experience of success and prosperity blinds us, and we fall into the illusion of invincibility, subtly pushing God into the shadow, to the margin, because we ourselves are on a roll. The bird flies up not because it has grown feathers, but because there is air that is invisible to the eye. What is unseen determines your ascent towards Heaven. It also happens that failed projects, disasters, illnesses, rejection, loss of loved ones make our hearts poorer, with nothing else left; just to cling to God. And this adherence is the MOST IMPORTANT thing.

## Whoever believes will be saved



The resurrection of Jesus Christ is an objective historical fact that happened in a specific place and time. All attempts to question it are ideological speculation that has no basis in reality.

The resurrection of Jesus personally concerns each of us, because it gives ultimate meaning to our life, suffering and death. By rising from the dead, Christ freed us from the terrible slavery of Satan, sin and death.

It gives each of us, without any merit of ours, the joy of eternal life in heaven. The joy of resurrection will become ours only when we reject and hate all sin, when, with the faith and trust of a child, we cling to the Person of the Risen Lord, surrender our entire lives to Him.

*Why did they believe?*

Jesus died as a condemned man on the cross. It was the most shameful kind of death. He was crucified near the busiest gate in Jerusalem, on the day of preparation for Passover, when most pilgrims were there. The Jews saw every convict who was hung on a cross as cursed by God.

Why did devout Jews believe in the resurrection of Jesus, who was an itinerant teacher and preacher and who was condemned to the most shameful kind of death by crucifixion?

Moreover, these devout Jews believed that the resurrected Jesus was God. Why did they

believe in the resurrection and true divinity of Jesus, if such a claim was the greatest blasphemy for them (cf. Mk 2:6-7)?

And it was these pious Jews who, with unprecedented courage, began to proclaim that Jesus had risen from the dead and that He was true God, suffering martyrdom in defence of this truth. They believed in something that previously for them, the followers of the One God Yahweh, was the greatest insult and blasphemy. How could this happen?

The only explanation for this incredible transformation is the shocking event of Christ's resurrection. Jesus, who after a terrible suffering died on the cross and was buried in a tomb, rose from the dead on the third day, and then met His disciples, came to them despite closed doors, gave them His last instructions and ate meals with them.

The apostles and disciples became certain that Jesus had risen from the dead and that He was God. Just when it seemed that Jesus had suffered the greatest defeat, He Himself brought them the joyful certainty of faith that He had risen – and on this foundation of faith the Church was founded.

In a short time, Christianity began to spread with incredible force throughout the entire Roman Empire, despite constant cruel persecutions, during which the apostles and disciples of Jesus preferred to die a martyr's death rather than deny the truth about His resurrection.

Is it possible not to believe such witnesses who gave their lives for the truth? The apostles and disciples of Jesus professed such unshakable faith in the resurrection of Christ. Such faith is passed down from generation to generation in the Church community, has reached our times and still endures, even though powerful civilizations and kingdoms have come and gone.

### *Absolutely new*

The truth about Jesus' resurrection was absolutely new not only for Judaism, but also for all other religions. There are no texts outside Christianity that speak of a god who became a man and who died and rose again as a man.

To realise even more how amazing it is that pious Jews were the first to believe in the resurrection of Christ, we need to recall what Judaism teaches about the Messiah and His resurrection.

Well, all the most eminent biblical scholars, including David Flusser, the greatest Israeli expert on the history of the Second Temple period, emphasise that at the time of Jesus, there was no theological trend in all of Judaism that claimed that the Messiah would have to die and be resurrected.

No one from the chosen nation expected that the Messiah would suffer, be defeated, and then rise from the dead. Especially, no one expected that it would be death on the cross. Some of the Jews expected that at the end of time there would be a resurrection of the bodies of all the dead, followed by a final judgment.

We must also remember that the idea of a purely spiritual resurrection, without a body, was for the Jews something absurd and self-contradictory. For a Jew to be convinced and then talk about the fact of resurrection, he would first have to see the resurrected body, and even touch it, to make sure with his senses that it really exists.

Therefore, Saint Thomas said to the other apostles: "Unless I see in His hands the mark of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe" (John 20:25).

However, for people coming from Greek culture, the idea of the resurrection of bodies was something absurd and preposterous. For the Greeks, the body had no meaning; Only the soul that was freed from the prison of the body at the moment of death was considered immortal. It is for this reason that Saint Paul was ridiculed in Athens and treated as a backward, semi-illiterate when he began to tell the Greeks that Christ had died and risen as true God and true man (cf. Acts 17:18 et seq.).

The doctrine of Christ's death and resurrection was completely new and was at the same time a "scandal" for the Jews and "foolishness" for the Gentiles.

### *The historicity of the fact of resurrection*

Professor Jacques Perret, head of the Department of Roman History at the Sorbonne and an internationally renowned historian, applied scientific criteria for examining historical texts to evaluate the accounts of Christ's resurrection in the New Testament. He published the results of his research in a book titled *Ressuscité: approche historique* (FAC Editions, 1984).

In the conclusion of this book, the author states that historical scientific research clearly indicates that the evangelists report the essential truth about the resurrection of Christ. If someone rejects belief in the resurrection of Christ, there is no basis for doing so for historical reasons.

A scientist who sincerely seeks the truth and who, using the criteria of the latest historical method, examines the biblical texts about the resurrection of Jesus, will come to the logical conclusion that they speak of objective historical truth.

Professor J. Perret emphasises that denying the credibility of what we read in the New Testament about Jesus' resurrection is the result of either simple ignorance or ideological assumptions and prejudices, and not the result of scientific research.

Professor Perret criticises some contemporary liberal biblical scholars who claim that the historicity of the resurrection cannot be studied because it took place without witnesses. These biblical scholars also maintain that the texts of Holy Scripture about the resurrection are unreliable because they were written by believers.

The scientific value of such reasoning is assessed by Prof. Perret as follows: "If an ancient historian used in his scientific research the methods used by some biblical scholars who claim that the Gospel texts are unreliable, then such a historian would become the butt of jokes among all his colleagues."

The fact that the resurrection itself took place without witnesses does not justify the claim that this event cannot be considered historic. The Risen One revealed himself to specific people, in a specific place and time. By understanding the effects, we arrive at their cause.

The claim that the Gospel texts are unreliable because they were written by believers is absurd in itself. Professor Perret believes that it would be impossible to write any history if we had to reject all authors who were in any way involved in the events they narrated.

Professor Perret writes that encounters with the resurrected Christ in the New Testament are described as events that witnesses experience with their senses, rather than being presented as the fruit of their faith.

The risen Christ is also seen by the unbelieving persecutor of Christians, Paul, who thanks to his encounter with the Risen Lord, he immediately converts.

The apostles and disciples, who previously had not even considered that Jesus could be

resurrected, see Him, talk to Him and eat with Him, and thus become convinced that He was indeed resurrected.

Similarly, the apostle Thomas does not fully believe the other apostles' report that Jesus was resurrected; only a personal encounter with Christ completely destroys the wall of unbelief in him. This proves that the revelations of the Risen One were objective events, experienced through the senses.

Resurrection has a fully transcendent dimension, but it also has an empirical, historical dimension that cannot be omitted or denied.

It is true that faith in the resurrection is beyond human reason, but it is based on specific facts and is not opposed to reason, like, for example, the faith of those who claim that God does not exist, and that life arose by itself.

How great and naïve is the faith of all those who, contrary to human logic, believe in theories of the origin of life that speak of "spontaneous generation", "chance and necessity", "blind evolutionism" – that the blind force of evolution automatically led to the creation of rational man from inanimate matter.

Already in the 2<sup>nd</sup> century, the pagan Celsus, who fought against Christianity, claimed that the main source of information about Jesus' resurrection was a hysterical woman (Magdalene).

The arguments against the resurrection of Jesus used by Celsus coincide with the theses of some "scholars" of the 19<sup>th</sup> and 20<sup>th</sup> centuries, according to whom the revelations of the resurrected Jesus were the result of hallucinations or some subjective desires and deceptions of His disciples. According to non-believers, Jesus' resurrection was a "subjective" event that took place in the psyche of people associated with Jesus.

It is clear that the arguments of people fighting against the belief in resurrection are always the same. These are not new theories, formulated as a result of reliable scientific research, but groundless nonsense from the beginnings of Christianity, which were born in the heads of people who hated Christians, and which are repeated today in a pseudoscientific form.

People who sincerely seek the truth, without prejudice, without any ideological assumptions, discover that the resurrection of Jesus is an objective event that occurred in a specific place and time.

Although no one witnessed it, there are witnesses of its effects who saw the empty tomb, the intact burial cloth (on which Jesus left the image of his entire body) and who repeatedly met the Risen One, talked to Him and ate meals with Him.

### *The credibility of the resurrection account*

According to recent research by biblical scholars, including Jean Carmignac, John A.T. Robinson, Claude Tremontant and Paolo Sacchi, everything indicates that the Synoptic Gospels (Saints Matthew, Luke and Mark) were written in Aramaic or Hebrew when Christianity was still within the borders of Israel.

The editing of the Synoptic Gospels took place several years after the shocking events of the passion, death and resurrection of Christ. The Gospel descriptions are extremely reliable; they present both historical facts and the message of salvation.

When Christianity began to spread throughout the Mediterranean, these Gospels were of necessity translated into Greek. So we have Gospel texts that come from around the year 50 onward.



It should be recalled that Fr. Prof. José O'Callaghan Martínez discovered that a piece of papyrus from the Qumran Cave (sealed before 68 AD) contained several fragments of words from the Gospel of Saint Mark.

This is additional archaeological confirmation that the message of Jesus' resurrection was publicly proclaimed with great enthusiasm, joy and courage in Jerusalem and throughout Israel immediately after His death and resurrection.

At that time, all those who were directly involved in the death sentence and crucifixion of Jesus were still in power, namely Pontius Pilate, the Roman prosecutor of Judea, the Sanhedrin and the High Priest Joseph Caiaphas and his father-in-law Annas.

Jesus was sentenced to death on a cross for blasphemy because, as a human, He considered himself God (cf. Mt 26:65-66). An even greater blasphemy for the Sanhedrin was to proclaim that Jesus had risen from the dead and that He was true God.

It was for this reason that Stephen, the first Christian martyr, was stoned, and later the Apostle James and other apostles were martyred.

However, if the resurrection were not an objective fact, the Sanhedrin and the Roman authorities could very easily ridicule the first preachers of the truth about Jesus' resurrection by showing His corpse – if, of course, the corpse existed. And since Jesus' tomb was empty, they could not do this.

Faith in the resurrection and divinity of Jesus Christ was born only because Jesus appeared after His resurrection and made himself known as alive.

No one saw Jesus rise from the dead with their own eyes – and that is why there is no description of this event in the books of the New Testament. There is no fantasy in the Gospels, only the reporting of actual facts.

The authors of the New Testament describe the events related to the resurrection of Jesus in an extremely objective and truthful manner. These descriptions complement each other and are not contradictory.

From the accounts of the evangelists we learn that there were three visits of women to the tomb of Jesus.

During the first visit (in the Gospel of Saint Matthew and the Gospel of Saint Mark), there is mention of the appearance of one angel, and Mary, the mother of James, and Salome decided not to tell anyone anything (cf. Mk 16:8).

During the second visit, described in the Gospel of Saint John, two angels appear to Mary Magdalene, and she informs the apostles Peter and John that the tomb is empty (cf. Jn 20:1).

However, during the third visit of several women to the tomb, described in the Gospel of Saint Luke tells us that two angels appeared to them in the empty tomb and that "they told all these things to the Eleven and to all the rest" (Luke 24:9).

Jesus invites the apostles and disciples to meet Him in Galilee, but this does not prevent Him from first revealing Himself to them in Jerusalem. Three women went to the tomb while it was still night, and the others went there when the sun had already risen.

Peter and John saw intact cloths in the tomb, which no longer contained the body of Jesus, which clearly convinced them of the fact of His resurrection. Peter was amazed at what he saw, and John immediately believed that Jesus had risen.

The Gospel accounts of the resurrection are based on historical facts.

The community of the Catholic Church began to exist with the proclamation of the message about the resurrection of Christ: "God raised up this Jesus, and we are all witnesses of this" (Acts 2:32).

Proclaiming this message is the most important mission of the Church. The historical fact of Jesus' resurrection is the most important sign indicating that He is our Saviour, true God who became a true man, died and rose again for us and for our salvation.

### *Don't be unbelieving*

After Jesus' shameful death on the cross, the apostles and disciples were completely disillusioned, discouraged, disappointed and convinced that everything was over.

Jesus was resurrected in His true body, which had been in the grave for three days. Revealing himself after His resurrection in a glorified, deified body, no longer subject to physical laws, He allows himself to be recognised by the apostles and disciples through the senses of sight, hearing and touch. For 40 days after His resurrection, Jesus "gave his disciples many proofs that he was alive, speaking to them about the kingdom of God" (Acts 9:3).

The risen Jesus teaches his apostles and disciples, gives them final instructions, and eats with them. He establishes personal contact with them so that they can experience with their senses that it is not some "apparition", but Himself in His glorified body.

When Jesus appeared to the apostles, "they were startled and frightened, and supposed that they saw a spirit. And he said to them, "Why are you troubled, and why do questions arise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have."

And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said to them, "Have you anything here to eat?" They gave him a piece of broiled fish, and he took it and ate before them." (Luke 24:37-43).

Similarly, the Lord Jesus breaks Thomas' unbelief: "Put your finger here and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." (John 20:27).

Through physical contact, the apostles become convinced that Jesus was resurrected in the same body in which He was crucified and buried. Over the course of forty days, they encountered the risen Christ in person many times. Thus, they became certain that He truly lived in a glorified body that was no longer subject to physical limitations. The Risen Jesus could appear and disappear, He could enter through closed doors into the Upper Room.

Faith in the resurrection was born and strengthened as a result of direct encounters with Jesus, who revealed himself with great simplicity and without any triumphalism. The apostles could recognise His voice, hair, facial features, as well as His hands and side – along with the traces of His crucifixion wounds – and experience the joy of the final victory over death, sin and Satan.

The Risen Christ is constantly present in His Church, forgives all sins in the sacrament of penance, offers us in the Eucharist a medicine that gives immortality, an antidote to death. He heals all wounds of the heart, frees us from all enslavements – but you have to believe Him, trust Him completely and establish personal contact with Him.

When we unite with Christ in daily persistent prayer, when we accept from Him the gift of eternal life in the sacraments of penance and the Eucharist, when we renounce all sin and fulfil His will, then we participate in His victory over death, hell and Satan, and we experience

already here on earth the land of joy of resurrection.

“Victory swallowed up death. Where, O death, is your victory? Where is your thorn, O death? Thanks be to God who has given us the victory through our Lord Jesus Christ” (1 Corinthians 15:55, 57).

## Mother Teresa's Nobel Prize acceptance speech Oslo 1979

With the significant rise in abortions in Scotland, and arguments for a further liberalisation of abortion law, here follows a fragment from Mother Teresa's speech.



***I feel one thing I want to share with you all . . .***

. . . the greatest destroyer of today's peace in the world is the cry of an unborn, innocent child. For a mother can murder her own child in her womb, can any worse crime be committed? We read in Scripture that God says very clearly: "Even if a mother forgets her child, I will not forget you."

But today millions of unborn children are being killed and we say nothing. We read this and that in the newspapers, but no one talks about these millions of little children who are conceived with the same love as you and I were – with God's life. And we don't say anything, we remain silent. . .

For me, those nations that have legalised abortion are the poorest of all. They are afraid of little children, they are afraid of those who are not yet born. And the child must die because they do not want it – not one more child – and the child must die.

I am begging you in the name of this child: save the unborn child, recognise the presence of Christ in him! When Mary went to Elizabeth to bring her the good news, and when she entered her cousin's house, the baby – the baby in Elizabeth's womb – jumped for joy. He was – this little child – the first messenger of peace.

That's why we promise to save every unborn child. Give everyone the opportunity to love and be loved. In India, we are fighting against abortion by adoption. With God's grace we can overcome. He blesses our work. We saved thousands of human lives.

They found a home where they are loved, wanted, and where they bring joy. Therefore, I am asking you, Excellencies, dear Ladies and Gentlemen, all of you from many countries around the world: pray that we will have the courage to protect unborn children. . .

# Defending Life

Following the inclusion of the right to abortion in the French Constitution on 4 March, the debate on introducing abortion among the fundamental rights of the EU has been reopened at European level.

The Bishops of the European Union reiterated their firm opposition ahead of the vote on 11 April in Brussels on whether to include the right to abortion in the EU Charter of Fundamental Rights. This second attempt to urge the EU Council to enshrine abortion in the EU Charter was endorsed by 336 MEPs to 163: “The text urges member states to FULLY DECRIMINALISE ABORTION in line with the 2022 WHO guidelines, and to REMOVE AND COMBAT OBSTACLES TO ABORTION, calling on Poland and Malta to repeal their laws” (News European Parliament, website).

The European Bishops spoke up reaffirming that a human being, in any situation and at every stage of development, is always sacred and sacrosanct. The bishops warned that once this conviction disappears – as it would with the inclusion of the right to abortion – so do solid and lasting foundations for the defence of human rights.

The Bishops’ statement also came the day after the publication of *Dignitas infinita*, a document of the Dicastery for the Doctrine of the Faith that describes abortion as a “grave and deplorable” practice among its list of violations of human dignity. The statement from the Bishops of the Bishops’ Conferences of the European Union was made ahead of the vote in the plenary session in Brussels on the inclusion of the right to abortion in the EU Charter of Fundamental Rights.

The push to sanitise and obscure the evil of free and unrestrained abortion goes on together with attempts to remove any consideration of the life of the created and unborn in favour of the invented ideology of “bodily autonomy”. The cry of the innocent can only be heard by the deaf who want to impose what is evil under the guise of proposing the “good” of human rights, if the truth is called out by us and the bishops.



## 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** Fr Martin Chambers, recently deceased, as well as Jackie Carlin (2016), Teresa Shaw (2018), William Brannigan (2022) **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.

**Gift Aid envelopes** are now fully prepared. You can find them in the porch.



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