



PARISH
BULLETIN
St Kieran's, the
Catholic Church *in*
Campbeltown and Islay
Ceann Loch Chille Chiarain
21st April 2024

Hymns/Music for Sunday

Processional (Sunday only)

50 At the name of Jesus (Mayhew)

Offertory

Sheet: The Lord's my shepherd (McLennan[Townend])

Communion music

Eucharistic Choral Prelude (Instrumental; Davor)

The Lord's my shepherd (Instrumental; Fasoldt)

Post Communion

744 One bread, one body (Mayhew)

Recessional

528 The King of love my shepherd is (Hamel)

Voluntary: Concerto in F Major: Allegro - Adagio (Albinoni; Gifford)

Good Shepherd

Sunday

The Fourth Sunday of

Eastertide

St. Kieran's, Campbeltown, Kintyre

4th 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

5th Sunday of Easter, Holy Mass, 10am

St. Columba's Episcopal Church, Bridgend, Islay

4th Sunday of Easter, 21st April, Holy Mass, 4pm

6th Sunday of Easter, 5th May, Holy Mass, 4pm



Psalm response

The stone which the builders rejected has become the corner stone.

Gospel acclamation

Alleluia! Alleluia!

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

Alleluia!

Communion Antiphon
*The Good Shepherd has risen,
who laid down his life for his sheep
and willingly died for his flock, alleluia.*

Take Five

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

MONDAY: EASTER WEEKDAY

22 April 2024

Feeling sheepish?

There is nothing cuter than a fluffy baby lamb. But what about when they get older and are bona-fide sheep? Not so much. Sheep aren't the smartest or cuddliest of creatures. When left to their own devices they'll wander, get lost or maimed, destroy their own pasture, and panic over just about anything. Unfortunately for us it is sheep, not lambs, to which Jesus compares His followers. Smelly, erratic, hapless sheep. While we may have our cute, fluffy moments, we also have many not-so-cuddly occasions where we are difficult to love, difficult to be around, and just plain difficult. In Jesus' words we find not condemnation but assurance that even in these times He is there for us, calling our name. In what sheeplike moments do you hear his voice?

Today's readings: Acts 11:1-18; John 10:1-10. *"He calls his own sheep by name and leads them out."*

TUESDAY

OPTIONAL MEMORIAL OF SAINT GEORGE, MARTYR

23 APRIL 2024

What are we waiting for?

It is uncertain when Saint George was born and historians continue to debate to this day. However, his death date is estimated to be April 23, 303 A.D. Pope Gelasius claimed George was one of the saints "whose names are justly revered among men, but whose actions are known only to God." Hence, the scepticism about his life. But for some people scepticism is not just due to a lack of proof but is a way of life. The people of Jerusalem in the time of Jesus were no exception. Even after miraculous healings, amazing teachings, and works of wonder, they still waited for Jesus to reveal himself as the saviour they were hoping for. What would it take to get them on board? A better question is: What will it take for us to get

on board? A lifetime exposed to the Gospels, sacraments, saints, and moral teaching is often not enough to get us to the tipping point of committed discipleship. If you need more, ask for it. God will supply!

Today's readings: Acts 11:19-26; John 10:22-30.

"How long will you keep us in suspense? If you are the Messiah, tell us plainly."

WEDNESDAY: EASTER WEEKDAY

24 APRIL 2024

Engage in some light reading

Where would we be without light? Sunlight fills our sky by day and brings colour to all that is around us. And electric light is such a central part of our evening activities it's hard to imagine a world without it. It's also hard to imagine a world without the light that Jesus brought through his life, mission, and timeless message. His illuminating words light a path we can walk day or night, at noon or at midnight. How important is the light of faith? The Bible seems to take it seriously. On a quick search I found 98 biblical quotes about light. Pull up a chair and shed some light on the subject.

Today's readings: Acts 12:24—13:5a; John 12:44-50. *"I came into the world as light, so that everyone who believes in me might not remain in darkness."*

THURSDAY

FEAST OF SAINT MARK, EVANGELIST

26 APRIL 2024

On your Marks

While it's unlikely the "Mark" of the Gospel of that name is the same as the "Mark" mentioned in several other places in the New Testament, the latter followed the same path the Gospel describes. He worked with Saint Paul but later "deserted" Paul on one of the apostle's mission journeys, provoking a sharp disagreement and a parting of the ways. Yet he clearly played a role as a fellow-worker of Paul (Philemon 24). The Gospel of Mark asks believers to follow Jesus' example of servant love whatever the misunderstanding or conflict it may cost,

because Christ will be with you the whole way.
Today's readings: 1 Peter 5:5b-14; Mark 16:15-20.
"Go into the whole world and proclaim the gospel to every creature."

FRIDAY: EASTER WEEKDAY

26 APRIL 2024

What do you find amazing?

John Newton was living a despicable life as a slave trader and a foul-mouthed drunkard who had no use for God nor people, despised even by fellow slavers. On one voyage a fierce storm threatened to destroy his ship and all on board. For the first time Newton prayed. He was saved. And he was changed. He gave up the slave trade, eventually became a minister, and spent the rest of his life in repentance and writing hymns. The next time you sing his hymn Amazing Grace, remember this story that sums up the grace of God: undeserved, unmerited—and amazing.

Today's readings: Acts 13:26-33; John 14:1-6. "We

ourselves are proclaiming this good news to you that God promised our fathers."

SATURDAY: EASTER WEEKDAY

27 APRIL 2024

Where have you been?

Four weeks into the Easter season, ask yourself what you have learned about Jesus and yourself. Once Easter Sunday passed, you may not have given it another thought, but the church celebrates an extended Easter season for a reason. It takes a long time—perhaps a lifetime—for the good news of Resurrection to really sink in. Think of on how many occasions you have stumbled and fallen and failed in life—and yet you are still kicking, still given a chance to do some good in the world. That is Resurrection faith. Take it forth!

Today's readings: Acts 13:44-52; John 14:7-14.

"Have I been with you for so long a time and you still do not know me?"

Readings for the fourth Sunday of Eastertide

Acts of the Apostles 4:8-12

Jesus Christ, the crucified, is the one in whose name healing comes.

Psalm 118:1, 8-9, 21-23, 26, 28, 29

The cornerstone, once rejected, is now pivotal to the whole structure.

1 John 3:1-2

The children of God cannot be appreciated by those committed to worldly values.

John 10:11-18

There are two kinds of shepherds: One works for pay, and one serves in love.

Words on the Word

Am

Belonging to Christ, being His disciple – sometimes we associate it with suffering, humiliation, great seriousness, and instructing others. There is also another possibility:

I am giving you here a type of apostolate that does not require hard work, great mortifications and hardships from you, but which, especially today, in our times, is very desirable, necessary and effective, namely the apostolate of smiles. A smile disperses the clouds accumulated in the soul. A smile on a serene face speaks of the inner happiness of a soul united with God, it speaks of the peace of a clear conscience, of carefree abandonment into the hands of the Heavenly Father who feeds the birds of the sky, clothes the lilies of the field and never forgets those who trust Him without limits. Smile; on your face allows you to approach you without fear, to ask you for something, to ask something - because your smile already promises you that your request will be willingly fulfilled. Sometimes your smile can bring new life to a discouraged soul, hope that better times will

come, that all is not lost, that God is watching over. A smile is sometimes the star that shines high and indicates that there, above, beats the Father's heart, which is always ready to have mercy on human misery (St. Urszula Ledóchowska).

* *

The sign of belonging to Christ is understanding the meaning of the cross. The mercy of God, which we will glorify today, is very visible in the sign of the cross. Covering the cross this Sunday is not an empty gesture. This is to remind us - once again - what the cross is. For many, it became just a decoration. In some houses the cross is no longer hung or it is hung somewhere inconspicuous. On Good Friday, we unveil it as a sign that we confess how important and precious it is, because the salvation of the world was achieved on it. It was Christ's death on the cross that became life-giving for us, brought us healing and salvation. The cross is not an ornament or a talisman that will protect us from evil. In it, Christ, the Good Shepherd, covers us with himself.

Today we read in the Gospel about the Good Shepherd, Christ who protects us with his body and gives us life. Sometimes the image of the Shepherd and the flock is misinterpreted. The Church is accused of viewing the faithful as mute sheep that need to be led and guarded. Such a perception of the Church is only possible if one sees in it only one element: power.

Each of us - even someone who is dirty, bruised or sick - is God's sheep, and sheep do not push away the shepherd. He touched a leper who was so discriminated against at that time. He talked to sinners, touched the dead, protected children and women, going against the traditions of his people. Jesus takes care of those who know Him and those who do not know Him. He gave his life for his sheep and here the topic of the cross on which the Saviour died inevitably appears.

Following Christ the Good Shepherd means, as Pope Benedict XVI says: *getting to know Christ and loving Him more and more, so that our will unites with His, and our action and His action become one.* We follow Christ the Good Shepherd when – making everyday decisions and making various choices – we choose only what Christ would choose in our place, and we reject what is ungodly. However, in order to know what we should choose, we need constant contact with the word of God. In Psalm 119 we read that the word of God is "a lamp for our feet." It is a lamp, not a headlight. It's a big difference. Because the headlight illuminates the road several hundred meters ahead, and a lamp can only illuminate the space for taking one step. If the word of God is a lamp, it means that we must always have it with us. We cannot illuminate the path in advance, we cannot "illuminate" ourselves even once in a lifetime. Pope Francis encourages us to always carry a small copy of the Holy Scripture with us, so that by reading and meditating on the word of God contained therein, we will know where the Good Shepherd is leading us.

Saint Urszula Ledóchowska says:

Life today is hard, full of bitterness, and God himself has reserved the right to sanctify people through the cross. He left us the task of helping others on their painful journey along the Way of the Cross by spreading small rays of happiness and joy around. We can do this often, very often, by giving people a smile of love and goodness, a smile that speaks of God's love and goodness. To have a constant smile on your face, always – whether the sun is shining or it's raining, in health or sickness, in success or when everything goes wrong - it's not easy! This smile proves that your soul draws this constant serenity from the Heart of God, that you are able to forget about yourself and want to be a ray of happiness for others. . .

Lord,
 You are the Good Shepherd.
 I am your sheep.
 Sometimes I'm dirty, sometimes I'm sick.
 Sometimes I hide, sometimes I reveal myself.
 I am a sheep, sometimes gentle, sometimes kicking.
 I am a sheep, sometimes lost, sometimes found.
 I am Your sheep, Lord.
 I know your voice. But sometimes I go deaf
 I am Your sheep, Lord.
 Don't let me die or stray from Your flock.
 However, if I am lost, please, Lord, come and find me.
 Amen.
 (M. Rossi)

Who will lead?

There are many significant elections this year. With every election, citizens will face an important question together: Who should lead? It has a related, shadow question that gets asked more rarely: Who will follow? Although we ask the first question quite openly during an election year, it also arises in more immediate circles. Who should lead: in families? In the work environment? In various committees within the parish or neighbourhood?

We ask the same questions from our own each year on Good Shepherd Sunday, which is also the World Day of Prayer for Vocations. This weekend we have to ask: Who will lead the Church into the future? Who will preach the Gospel to the assembly that gathers here tomorrow, and all our tomorrows? Who will be our teachers and prophets and healers, our administrators and organisers and caregivers? If it takes a village to raise a child, it takes a small army to run the average parish.



We dedicate this one day each year to pray for Church leaders: those we already have, and those we need for the future. If you love the Church, pray for those who lead her. If you don't like the way the Church is headed, if you have disagreements with ecclesial decisions and pronouncements, then you may have to pray twice as hard! But more than that: You might consider that your dissatisfaction may itself be a call to service if not to leadership. The Church doesn't need yes-men and -women. In fact, it is calling us to be a Church that is a listening Church and the voice of the Truth, where conversations lead to conversion, commitment, and active participation in the mission of Christ.

We all bear the responsibility of growing good leadership. We do it in the home, schools, parishes, and in our communities. People become good leaders based on their experiences, on what life teaches them in good times and in bad. Look into your heart on this Good Shepherd Sunday: Have you gained in wisdom? Do you have a light you've been tending under a bushel? Are you a leader we've been waiting for?

The Sixth Episode: Whatever you boast about, consider it as lost

" I sought the Lord, and he answered me, and delivered me from all my fears." (Ps 34:4).

The words of this psalm are attributed to David. He composed them when he fled from Saul and reached Abimelech Achish. Abimelech, according to Rabbi Cyklow, was the title of the royal rulers of the Philistines. There he realized that rumours about his uniqueness and charisma had reached the Philistine court, making him some kind of demigod in the eyes of the people, so he began to pretend to be mentally unstable so as not to charm the king and to expel him from there.

Can pretending to be abnormal be a reason for God's blessing?

There are circumstances when people beguile us with adoration and the only way to freedom is to provide them with a reason to be disappointed. David was terrified by fame, which seemed like success but actually made him a prisoner of human emotions. Saul, captivated by the duel between David and Goliath, quickly became a jealous persecutor. My favourite proverb is: whatever you boast about, consider it as lost. When David heard from Achish that people were beginning to talk about the songs in which the women in Saul's court praised him, which first led to David's dependence on the king and then to his persecution, he began to pretend to be mad. The Bible says he struck the doorposts with his hands and let saliva drip down his beard. At first glance, he presented great misfortune, but David wanted to achieve the happiness of freedom, independence from human admiration and jealousy. Cylkow translates David's fear as anxiety. In Hebrew, MEGURA means terror, fear, monstrosity. What made David afraid? Of course, not a threat to life, but a threat of fame!

To avoid fame and admiration, the saints resorted to methods similar to David's. For example, Saint Philip Neri behaved like David throughout his life. In 1544, in the catacombs of St. Sebastian, which was an extremely beloved place of prayer for him, a supernatural episode occurred. While praying, Saint Philip experienced a piercing and terrifying joy. It was such a strong feeling that it enlarged his heart and broke two of his ribs, which remained deformed for the rest of his life. After this incident, which took place on Pentecost, physical symptoms also appeared that the saint could not hide: his body, especially his hands, trembled so much that the vibrations spread to the chairs, tables, kneeler, he even had to support his elbows during Holy Mass so that the shaking of hands does not cause the wine to spill from the chalice.

His contemporaries said that the rapid beating of his heart was transmitted to objects around him. Philip's heart was only so aroused when his thoughts turned to God. The human heart becomes happy only when it turns to God, seeking His glory, not its own. Saint Philip was so passionate that he had to walk with his cassock undone and slept, even in winter, with an open window. To avoid becoming an object of admiration and infatuation, he dressed strangely, making people laugh on the street. Many times, he consciously subjected himself to ridicule in order to hide the presence of the Holy Spirit in himself. He performed many ridiculous and humiliating acts just to avoid being hailed as a saint. However, he quickly gained recognition among people due to his great zeal and many conversions and healings. It would seem that general respect and even recognition as a saint during life is what is worth striving for – what a superficial perception of the truth of life.

Saint Bernard used to say that if a monk wants to be truly humble, he will do everything to be

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which
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Part one

For a hair . . .

seen as mean rather than be generally recognised as humble. When trying to get the best opinion, it is impossible not to fall into Satan's trap, into spiritual pride that leads a person to pretend to be someone special and important. The sun at noon is highest in the sky, and in the afternoon its heat, especially in Italy, is overwhelming. A person should not strive to overwhelm others with his or her splendour, even spiritual or scientific. Maybe that's why Neri said: Beware in the afternoon, because that's when Satan liked to attack most.

When everything succeeds and we are praised, admired and noticed by everyone, we start to live for the "human eye" and we stop caring about the Eye of Providence. It is easy to become proud and start to believe that we are someone serious. Filip knew this well, which is why he put a lot of effort into not being perceived as a saint in the eyes of others. For example, he shaved only half of his beard or sat with a bottle of wine in front of the church during Holy Mass, pretending to be drunk. Other times he would wear his coat inside out and parade around the city with nettles in his hand as if he were carrying a bouquet of flowers. He was only troubled by the good opinion and admiration and being perceived as holy! It is written in the Book of Psalms:

" I sought the Lord, and he answered me, and delivered me from all my fears. " (Ps 34:4).

Even the admiration that surrounds me can be destructive, and even fear can be thanked if it is thanks to it that we seek God and not ourselves! In the seventh verse of this psalm the author writes:

“This poor man cried, and the Lord heard him, and saved him out of all his troubles” (Ps 34:6).

How much do you have to reduce your kudos to be perceived by others as poor? Sometimes we say about someone with sorrow: "poor guy." In order for our prayer to have the power to transform all afflictions in an instant, we need to cry out to God, and not try to be called as if we were a god, an idol! The smaller I am, the more powerful is the power of prayer in me, a cry that can free not only me, but also others from trouble!

He descended into hell



How should we understand the content of the Apostles Creed about "Christ's descent into hell"? The Catechism of the Catholic Church explains that "Jesus, like all men, experienced death and in his soul joined the others in the realm of the dead. But he descended there as Saviour, proclaiming the Good News to the spirits imprisoned there." (632). This is clear from the first letter of St. Peter: " he went and made

proclamation to the imprisoned spirits" (1 P 3:19).

"The abode of the dead, to which the dead Christ went down, "hell" - Sheol in Hebrew or Hades in Greek - because those who are there are deprived of the vision of God." (CCC 633).

Waiting for the Redeemer is their proper state. Jesus Christ, descending into the reality of the world of the dead, liberated the souls of the righteous who were waiting for salvation. The descent into hell is the final phase of Christ's saving work. This article of faith tells us that the salvation accomplished by Christ is timeless and covers all people without exception. "Christ went down into the depths of death so that 'the dead will hear the voice of the Son of God, and those who hear will live' (John 5:25) (...) By the expression 'He descended into hell', the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil 'who has the power of death' (Hebrews 2:14). In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him." (CCC 635, 636, 637).

The word "hell" in the Creed means loneliness that cannot be reached by the word of love and which is therefore a threat to all existence. One thing is certain: there is an abandonment where nothing can reach, there is a gate through which we can only pass alone – this is the gate of death. That is why in the Old Testament both death and hell are identified with one word – Sheol. Death is just loneliness. But such a loneliness, into which love cannot penetrate, is hell. Christ has just passed through the gate of our ultimate loneliness. Through His suffering and death, Jesus descended into the abyss of our abandonment.

Where no voice can reach, there He is – Jesus. Death, which used to be equivalent to hell, is no longer hell. Hell and death after the death and Resurrection of Jesus are not the same. Since then, there is life in death, because in death itself there is Love. Only voluntarily closing yourself off from love is now hell. Total loneliness is only a consequence of rejecting God. For a person who expects and desires an encounter with the fullness of love, dying is no longer a passage to complete loneliness, but an encounter with the One who has already passed through the gates of death to offer us His Love and the gift of eternal life. When we die, we meet Jesus, who is waiting for us if we also want to meet Him.

So, since the Resurrection, the gate of death no longer arouses such fear. It has been open since life – love – Jesus dwelt in death.

Prayer

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

Tommy McGrory snr, Jen McGrory, Lilian Cox, Sarah Carmichael, Ailsa Stewart, and Doleen Durnin.

Please remember in your prayers Philomena Joseph who passed away this week **and those whose anniversaries occur at this time** especially Archie Wilson (1943), Frances Campbell (1995) and Thomas Carlin (1986).



News and Events

Tea and coffee in the hall after Sunday Mass. Our visitors are most welcome to join us. Please do come.



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