



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

28<sup>th</sup> April 2024

*The Fifth Sunday*  
*of Eastertide*

St. Kieran's, Campbeltown, Kintyre

**5<sup>th</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**

*Friday Meeting: Learning more about Holy Mass, 10.30am in Chapel House*

**Saturday: Vigil Mass, 6.00pm**

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

St. Columba's Episcopal Church, Bridgend, Islay

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

**Pentecost Sunday, 19<sup>th</sup> May, Holy Mass, 4pm**



**Hymns/Music for Sunday**

**Processional (Sunday only)**

242 Immortal, invisible (Mayhew)

**Offertory**

243 In bread we bring you Lord (McLennan)

**Communion music**

Eucharistic Choral Prelude (Instrumental; Davor)

Fairest Lord Jesus (Instrumental; Fasoldt)

**Post Communion**

556 This is my body (Keys)

**Recessional**

178 God is love, his the care (Hamel)

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

**Psalm response**

*You, Lord, are my praise in the great assembly.*

**Gospel acclamation**

*Alleluia! Alleluia!*

*Make your home in me, as I make mine in you.*

*Whoever remains in me bears fruit in plenty.*

*Alleluia!*

**Communion Antiphon**

*I am the true vine and you are the branches, says the Lord.*

*Whoever remains in me, and I in him, bears fruit in plenty, alleluia.*

# Take Five

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

## MONDAY

### FEAST OF SAINT CATHERINE OF SIENA, DOCTOR OF THE CHURCH

29 April 2024

#### Meet the challenge

Catherine of Siena was a remarkable woman who transcended the narrow roles to which the laity, and women in particular, were subject in medieval Europe. She advised popes, negotiated settlements, kept a continuous correspondence with her followers all over Italy, and composed *The Dialogue*, an account of her conversation with God, which is widely considered a masterpiece of spiritual literature. Amazingly she accomplished all this despite being almost completely illiterate! How? She dictated everything. Each one of us has some physical or intellectual shortcoming. Today, before you feel defeated by a particular limitation, remember Catherine and ask, “How can I work around this?”

**Today’s readings:** Acts 13:13-25; John 13:16-20. *“If you know these things, you are blessed if you do them.”*

## TUESDAY: EASTER WEEKDAY

30 APRIL 2024

#### Tough day at the office?

We all have bad hair days, blue Mondays, and getting-out-on-the-wrong-side-of-bed days. But other days go badly after they begin. Perhaps none are so bad as the day Saint Paul faced a shower of rocks from an angry mob and was left for dead. After his friends found him, he got up and reentered the city. It’s not recorded that a miracle took place, healing him and taking the pain away. Chances are Paul stood up, bruised and bloody and sore as heck—and went back to work. This sort of perseverance involves a single-hearted dedication to the love of Christ. Ask for it!

**Today’s readings:** Acts 14:19-28; John 14:27-31a. *“Then they stoned Paul and dragged him out of the city, supposing that he was dead.”*

## WEDNESDAY

### MEMORIAL OF SAINT JOSEPH THE WORKER

01 MAY 2024

#### Labour gains

Not coincidentally we celebrate Saint Joseph

the Worker on May 1, or May Day, which is internationally recognized as a day to celebrate the achievements of the labor movement. It has been just a little over a century since Pope Leo XIII’s groundbreaking encyclical *Rerum novarum* advocated the rights of workers and gave labourers across Europe, Australia, and the U.S. the impetus they needed to achieve such reforms as the end of child labour and the institution of two-day weekends, eight-hour workdays, 40-hour work weeks, state-regulated working conditions, standard minimum wages, paid holidays, and the right of workers to organise. Enjoy your weekend and remember whom you have to thank for it.

**Today’s readings:** Colossians 3:14-15, 17, 23-24; Matthew 13:54-58. *“Where did this man get such wisdom and mighty deeds?”*

## THURSDAY

### MEMORIAL OF SAINT ATHANASIUS, BISHOP, DOCTOR

2 MAY 2024

#### The tie that binds

What comes to mind when you think of love? Maybe it’s the deep connection you have with a loved one. Jesus talked about love in this way: The close relationship he had to the Father was the one he had with his disciples. He also gave us an example of a love that respects others, is patient, and is willing to make sacrifices for the good of others. Love, then, is about both contemplation and action: entering the bond you have with Jesus and the Father and also responding to it. Christ said another thing about love: It makes you happy. There’s a unique joy in loving others. Find it today.

**Today’s readings:** Acts 15:7-21; John 15:9-11. *“I have said these things to you so that my joy may be in you, and that your joy may be complete.”*

## FRIDAY

### FEAST OF SAINTS PHILIP AND JAMES, APOSTLES

3 MAY 2024

#### Worthy of consideration

Each one of us — men and women, rich and poor, gifted and average — has from time to time felt undeserving of God’s blessings and love. The lives of Philip and James, two of Jesus’ apostles whom we remember today,



demonstrate that our fears are unfounded. They were ordinary men who made mistakes and often didn't understand. Nevertheless they achieved greatness, not through any action on their part but through the grace of God. Reflect on this today: Worthy and unworthy are human constructs; they are not part of God's vocabulary. How are these categories preventing you from receiving all that God wants to give?

**Today's readings:** 1 Corinthians 15:1-8; John 14:6-14. *"The one who believes in me will also do the works that I do and, in fact, will do greater works than these."*

## **SATURDAY: EASTER WEEKDAY**

**4 MAY 2024**

**The trouble with being Christian**

No one goes looking for trouble, but Jesus' words in John 15 suggest that trouble will find us. He does not mean the ordinary roller coaster of life, the joys and sorrows that come and go. When Jesus says that the world will hate us, his followers, he means trouble will come to us not because of our haloes but because we buck the tide of self-interest, materialism, and power-seeking. We can be easy targets for trouble when we take the part of the poor and the excluded, when we do not yield to free-floating rage, when we can forgive enemies and deal honestly with all people. We stand out because of this . . . don't we?

**Today's readings:** Acts 16:1-10; John 15:18-21. *"You do not belong to the world, but I have chosen you out of the world."*

## *Readings for the fifth Sunday of Eastertide*

### **Acts of the Apostles 9:26-31**

The Holy Spirit built up the church, including an unlikely leader named Saul.

### **Psalms 22:26-27, 28, 30, 31-32**

Tell the coming generation about the Lord that they, too, may speak of divine justice.

### **1 John 3:18-24**

Our love is shown not in fine words but in what we do for the truth.

### **John 15:1-8**

Jesus is the true vine in which we remain rooted.

## *Words on the Word*

### **Leaves and fruit**

Just as every tree is known by its fruit, so every man is known by his deeds. Whoever wants to be a good person, especially a Christian, must abide in the teachings of Jesus Christ. Moreover, as the Gospel reminds us, we must abide in Jesus like a branch on a vine, in order not only to live, but above all to bear abundant fruit of life from faith.

**The churches throughout Judaea, Galilee and Samaria were now left in peace, building themselves up, living in the fear of the Lord, and filled with the consolation of the Holy Spirit** (Acts 9:31). In Jerusalem, Jesus' disciples did not believe in the true conversion of Saul of Tarsus, because they remembered his persecutory actions. They did not yet know about the forgiveness and love of Saul by Jesus, who cleansed him, justified him and entrusted him with an extraordinary mission among the Gentiles. Only "Barnabas, however, took charge of him, introduced him to the apostles." Saul "had spoken to the Hellenists, and argued with them, they became determined to kill him." Apparently, it was a group of Jewish traditionalists of Greek origin who settled in Jerusalem and did not believe the words of Barnabas, hence the radical and drastic decision to kill Saul of Tarsus, who had previously agreed to Stephen's death (Acts 8:1). And the "churches throughout Judaea, Galilee and Samaria were now left in peace" (Acts 9:31). The significant opinion of Saint Luke, which serves as a summary of the situation of the early Church in Palestine, connects the blessed and joyful peace of the Palestinian Churches

with the change that took place in the life of Saul.

What lesson flows for us, 21st century disciples of Jesus? By looking at other people, even those who believe "differently" than we would like, we often evaluate them very superficially, and thus we pass a judgment that is unfair, unjust and – God forbid – condemning them to "spiritual death", isolation or exile. We forget the basic Gospel truth that God loves them just as He loves us. Or perhaps, like Saul, the Apostle to the Gentiles, He assigned them other and more demanding tasks. If we knew how much He loved them and what task He assigned them in the mission of the Church, we would have greater courage to love them and then follow them.

**Whoever keeps his commandments lives in God and God lives in him.** (1 John 3:24). The wisdom books of the Old Testament, and especially the New Testament, often combine "word" with "deed". We praise this man who was faithful and coherent in what he said and did. The one who only spoke and did not act was treated as a hypocrite, a two-faced person or simply a "Pharisee", a hypocrite. Saint John adds that we are to love God and one another "in action and in truth." The truth about the merciful God and about ourselves gives rise to trust in God that we will receive from Him what we ask for. Even more so if we keep His commandments and do what pleases Him (1 John 3:22). And this most important commandment is to believe in the name of His Son – Jesus Christ and to love one another, as He has shown and commanded us. Fulfilling His commandment indicates being implanted and remaining in God and God in us, as evidenced by the gift of the Holy Spirit that has been given to us.

**Whoever remains in me, with me in him, bears fruit in plenty; for cut off from me you can do nothing** (John 15:5). The vine is made up of branches growing from the trunk. Branches grow from these woody vines every spring. The vine acquires a special role in the New Testament, where Jesus identifies himself with it: I am the vine, you are the branches (John 15:5). Union with Christ is a matter of love that gives life. Love is always fresh, new and life-giving. He who believes and loves God develops communion with Him and bears much fruit (John 15:2). Thanks to this life-giving symbiosis, we grow in friendship and holiness. Thanks to love for God, friendly closeness to others develops. Abundant fruit is associated with remaining in community with Christ and with other people - our brothers and sisters in faith (Church community). Our communion with Christ is possible thanks to the presence of "sanctifying grace" – the life of God in our hearts. Thanks to cooperation with God's grace, we grow in holiness – spiritual and moral maturity and bear fruit in the form of merciful love, goodness, gentleness and practical justice.

The Word of God from today's Easter Sunday wants to make us examine our conscience: do I remain in Jesus in a life-giving symbiosis? What fruits do I bear of my faith, hope and love? Do I care about Jesus' words addressed to me personally: Every branch in me that does not bear fruit He cuts off, and every branch that does bear fruit He purifies so that it may bear more fruit (John 15:2).

## The Seventh Episode: Live for God's glory

We should never forget what our goal is: it's not our importance or success, but using every situation to bring ourselves and others closer to God. But we don't come closer to God to achieve the maximum comfort in this life. The point is to use every situation, even the most uncomfortable, so as to be close to God. Nothing separates us from His glory like seeking our own glory. The Book of Psalms says:

"I will bless the Lord at all times; his praise shall continually be in my mouth." (Ps 34:1).

What does "at all times" mean? In every situation I should have one thing in mind – His glory, not my own! This is a good view of reality. Do we see it? In

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Part one

**For a hair . . .**

other words: do we have light in our eyes? The ability to see at all times an opportunity to give Him glory and avoid your own?

Jesus says: the light of the body is the eye! The light of the Bible, the light of the Holy Spirit, allows me to interpret and perceive my entire life, every event that occurs in it, without gloom, without sadness, without hopelessness. Hopelessness accompanies only those who seek not God's glory, but their own.

“Do not lay up for yourselves treasures on earth, where moth and rust[a] consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust[b] consumes and where thieves do not break in and steal. For where your treasure is, there will your heart be also. The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light; but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!” (Mt 6:19-23).

Without the Bible and the Holy Spirit, without the light of wisdom, without considering what I am actually looking for, whose glory – I go through life like a blind man, blindly feeling the shapes of events and constantly trembling at the risk of losing the position I have won.

“Since many boast of worldly things, I too will boast. (...) To my shame, I must say, we were too weak for that! But whatever any one dares to boast of – I am speaking as a fool – I also dare to boast of that. Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. Are they servants of Christ? I am a better one – I am talking like a madman – with far greater labours, far more imprisonments, with countless beatings, and often near death. Five times I have received at the hands of the Jews the forty lashes less one. Three times I have been beaten with rods; once I was stoned. Three times I have been shipwrecked; a night and a day I have been adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brethren; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure upon me of my anxiety for all the churches. Who is weak, and I am not weak? Who is made to fall, and I am not indignant? If I must boast, I will boast of the things that show my weakness” (2 Corinthians 11:18, 21-30).

What does Paul boast about? He mentioned torture, imprisonment, flogging; numerous dangers. . . so why is he happy? He was beaten five times, forty lashes less one, three times with rods, once he was stoned, three times he was shipwrecked at sea, he was constantly in danger from robbers and from his own countrymen, from pagans, everywhere – in the city and in the wilderness, he suffered cold and lack of clothing, being a cause of scandal. . . and he says that he boasts of this, that is, he is as pleased with it as a king is with treasures!

What events in your life have not just given you the most wisdom, but opened your eyes to the light of truth that made you realise that you do not live for your own glory, but for the glory of God? Too many are deceived by the mammon of their own ego and spend their whole lives looking for ways to put it on a pedestal of admiration – we call it demonic pride! But we can be so blinded through the lack of contact with the Bible and distancing ourselves from the Holy Spirit that we will think that it is pleasing to God when we make a good impression in the eyes of people, pretending to be a holy and extraordinary person, morally perfect, erudite, scientific, artistic, a charismatic, a miracle worker, a prophet, a hierarch, a priest so holy that he is fearless and self-confident – as much as is possible in my case. David bottled out when faced with fame, sometimes you have to bottle out of pleasure, because there is both demonic courage and holy cowardice. One of the first tests of faith that occurred in Philip's spiritual life concerned chastity. Philip Neri had already gained a reputation as a holy man in the city, so several women, not virgins at all, decided to demoralise the holy saint. To this end, they tricked him into a room under the pretext of hearing the confession of a seriously ill woman. When the



saint reached the place and saw the lady dressed in such a way that it could not be called clothes, he suspected the trick and, turning around, fled from the room without a word, like a coward. The saint often said that "only cowards win in the fight for purity – those who run away." We should not create ourselves but do everything to reveal God's glory through every event of our lives and thus gain as many graces as possible. The Holy Spirit gives them all willingly, refusing nothing, as long as we believe. Many of us constantly experience failures in various addictions, and because we try to free ourselves, we do not see that this self-sufficiency is a manifestation of a hidden belief in our own omnipotence. Therefore, in our Communion we must ask for healing from the addiction to which we are most inclined.

God looks primarily at the heart, where He finds our intentions and motivations, and not at the external expression of the works that we create. David at Achish in Gath looked like an idiot outwardly, Philip Neri also seemed abnormal, Paul was a scandal to many, but in the light of God's eyes they all appeared as saints, because they cared about God's glory, not their own. Nothing frees a person from their own pride like an embarrassment that they did not deserve or that they themselves contributed to – for their own freedom and for the glory of God! I don't want to be a treasure for anyone, I want to have a treasure in Heaven, in the eyes of God. So don't worry about what others think about you and how they judge you, you are priceless in God's eyes!

Father Arnold Janssen, the founder of the Society of the Divine Word, went to Bishop Paredis of Roermond to obtain permission to establish a missionary seminary. The bishop listened to him, then went to the dean and said: "Father Janssen, chaplain of the Ursulines from Kempen, visited me, he wants to establish a mission house. . . "Just think, he has nothing – he's either a saint or a fool." Today this congregation has approximately ten thousand members worldwide.

God created the world out of nothing, so why couldn't those who are His children also create something without having anything? And not for themselves, but for the glory of God.

We need a view renewed by the Holy Spirit on all the events of our fate, because man does not see the way God does. Only what He sees in us, not see we in ourselves, is the most important thing.

The closer your relationship is with Jesus and His Father in the Holy Spirit, the more you have to hide it from people's eyes. Saint Teresa of Avila wrote about those who faithfully entered into an interior friendship with the Holy Spirit. Such people must fear household members more than Satan himself. When they talk about their friendship with God, they must be more careful than if they talk about other friendships; for human jealousy can become persecution, and the pride of one who enjoys the friendship of Jesus can lead him to contempt for others. "The apostles returned to Jesus, and told him all that they had done and taught. And he said to them, 'Come away by yourselves to a lonely place, and rest a while.' For many were coming and going, and they had no leisure even to eat. And they went away in the boat to a lonely place by themselves. Now many saw them going, and knew them, and they ran there on foot from all the towns, and got there ahead of them. As he landed he saw a great throng, and he had compassion on them, because they were like sheep without a shepherd; and he began to teach them many things." (Mark 6:30-34).

God's presence, experience and awareness of His caring presence bring peace and allow us to rest from fears, stress and a sense of loneliness, a sense of threat, both real and imaginary, which are generated in our imagination by evil spirits. Why? Not only because, just like children terrified by danger, only after we throw ourselves into our father's arms do we become confident and feel safe. But also because the father can explain everything, clarify everything, give meaning and encourage the child to walk independently. A person separated from God is lonely, extremely lonely and terrified, and finds no explanation for all that is happening around them and in themselves. And absurdity is like corrosion – it destroys even the toughest. My

father told me about an incident he experienced in the partisans. He was ordered to contact another unit to transfer the report. He was walking alone through the forest at night and suddenly, some distance away, he saw a light – he thought that someone was smoking a cigarette and that maybe he had been ambushed. Terrified, he climbed a tree and tied himself to the trunk with a belt. He fell asleep after some fatigue, but in the morning he woke up and the light was still glowing, so he climbed down from the tree and when dawn was just breaking, he saw that it was a phosphorescent piece of resin. In the light of the sun the object of his terror it was recognized as a phenomenon of nature. God is light and in Him things look different than when we see them in the darkness of our fears. In the presence of God, who has words of wisdom, words like light, everything is transformed: absurdity into meaning, a mistake becomes a lesson, a fall becomes forgiveness and lifting, the sadness of failure becomes humour that adds the determination for further tasks. Loneliness and rejection become a discovery of God's presence in love that exceeds all expectations. And the more profound the loss of a person, the more sublime the experience of His closeness. With Him the blind receive their sight and the deaf hear.

“Even though I walk through the valley of the shadow of death, I will fear no evil, for You are with me. Your rod and your staff are what comfort me. You prepare a table for me in the presence of my adversaries” (Ps 23:4-5).

The dark valley, instead of being terrifying with abandonment, is transformed into a feeling of God's closeness. Even the rod and staff, usually used by shepherds to discipline the sheep, are instruments of consolation, that is, of the deepest joy. And the strangest thing is that "God sets the table in front of my enemies" – so the experience of someone's hostility and hatred is transformed by God into an experience similar to a sumptuous feast and rewards all pain with delicacies of spiritual nourishment. It even sounds humorous – in front of angry enemies, feast on exotic foods!

The fact is that many people, due to the lack of teaching on how to build a life with God, do not plan a life at all and at best compensate for the shallowness of their prayers by multiplying them. Meanwhile, it is about personal contact, not a formal issue or fulfilment of a legal obligation. Love, when it is a duty, becomes a caricature. To create conditions to hear God, you need not only concentration, a holy space, such as a church, but also some solitude and silence to listen to your interior, because that is where He speaks in a whisper. Loneliness in church? Yes! It is enough not to look at others, not to look around, not to focus even on the priest, not to look at the people; just go inside yourself. Looking at others leads to comparison, and this is a demonic trait. Silence in the heart is created when we learn not to speak ill of anyone, not to allow ourselves to gossip or look nosily at anyone. Saint Bernard says that this kind of curiosity (*curiositas*), that is, the love of finding reasons to badmouth others, is the first sign of pride. Teresa of Avila says: "I have deeply instilled in myself the rule not to talk about anyone or not to want to learn about others, because I myself would not want to be talked about." Creating such a spiritual condition in yourself allows you to focus on God, to hear Him, and it pleases God, who alone is the judge. We should not take away the power of judgment from Him who is love. It is written in the Book of Proverbs:

"Love covers all offences" (10:12b).

To learn to talk to God, we need learning similar – as Teresa of Avila says – to learning a foreign language. He is different, He has different words, His thoughts are not like ours. He knows that He is the truth, and man does not know that he is someone who even lies to himself. And it's not just about hearing the truth about Him and seeing the truth about yourself in it. It's about love, a feeling that, as Erich Fromm notes, is not free from unpleasantness. Love is the most difficult feeling because it is the most sublime and at the same time not without pain because it

strives for happiness. So when we give our time to God – He gives us His eternity, and its unlimitedness painfully expands our internal capacity. It is a primitive belief to think that God is satisfied with our mechanical recitation of words that we do not even stop to understand their content. He who thinks that saying any prayers is only to have time for himself later does not glorify God and avoids happiness.

Why do some people get bored at Mass or simply in church? Because they do not go deep into themselves to enter into dialogue with God. This is the most interesting and deepest conversation, a dialogue of love that is out of this world. Words, or their lack in silence, on such a holy day as Sunday are intended to serve one purpose – to become aware of one's closeness to God and to maintain this awareness for the rest of the days. We must decide to contact God, even if it means merely closing our eyes for a moment to see the Invisible and hear the word of God, which is quieter than silence. Sacred time, time devoted to rest in God, is time to draw closer to God in thought and desire. We need to discover that inside we are not alone or empty, but there is the presence of God with which we need to connect, sometimes even at the cost of distancing ourselves from everything and everyone. There is nothing more important for us in the world than gaining closeness to God, deepening our communion with Him day by day. Many people complain that there is no sign from God, but the Eucharist itself is a sign. During the Holy Mass, He speaks to us through the Scriptures, gives us His heart in His Body and Blood, allows our prayers in His name to reach the Almighty Father and connects us with each other. It is during the Eucharist that many of us, experiencing it deeply, experience a transformation in our lives – the worst difficulties are transformed into the best solutions. The Eucharist is a sign for the world about the possibility of changing not only tragedy into beautiful happiness, but even death into life, and what is worth swearing into a reason for gratitude. An ordinary cross, an instrument of torture, can become an extraordinary banner of triumph thanks to Jesus Christ.

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## Prayer

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**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 especially Grizel Williams (2009) and those whose anniversaries occur at this time.**

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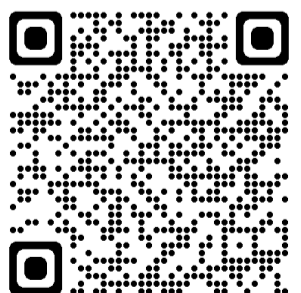
## News and Events

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

**Prayer Meetings** formally held on the last Monday of each month are due to restart this Monday, 29<sup>th</sup> April at 19:00 in the Springbank "Snug". Kenny Wilson will lead us in prayer for our young people. You would be very welcome to pray with us over tea/coffee and biscuits.

**Assisted Suicide** – *Called to Care, Not to Kill*. Please contact your MSPs today to stop assisted suicide becoming legal in Scotland. Use the QR code to access an online resource created by the Catholic Parliamentary Office, including guidance on contacting your MSPs. You can also visit [rcpolitics.org/assistedsuicide](http://rcpolitics.org/assistedsuicide) or email us at [office@rcpolitics.org](mailto:office@rcpolitics.org) for more information.



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