



PARISH BULLETIN St Kieran's, the Catholic Church *in*

Campbeltown and Islay
Ceann Loch Chille Chiarain
11th June 2023

Solemnity of the Most

Holy Body and Blood of Christ

St. Kieran's, Campbeltown, Kintyre

Sunday, 11th June, *Solemnity of the Most Holy Body and Blood of Christ*, Holy Mass, 10.00am.

Monday: Funeral Mass for Madge McWhirter, **11.00am**

Tuesday, Wednesday and Friday: Holy Mass, **10.00am**

Scripture discussion: Friday: 10.30am

Devotions: Wednesday: Mid-morning Prayer, 9.50am

Friday: Exposition of the Blessed Sacrament, Mid-morning Prayer and Litany to the Most Sacred Heart of Jesus, 9.30am.

Saturday, 9th June, *Vigil Mass*, 6.00pm

Sunday, 18th June, *11th in Ordinary Time*, Holy Mass, 10.00am.

St. Columba's Episcopal Church, Bridgend, Islay.

Sunday, 18th June, Holy Mass, 4.00 pm

Sunday, 2nd July, Holy Mass, 4.00 pm

Hymns

Processional

190 Guide me, O thou great Redeemer (Mayhew)

Offertory

70 Breathe on me breath of God (Keys)

Post Communion

381 O bread of heaven (Mayhew)

Final

SHEET Lord, the light of your love (McLennan)



Psalm response

O praise the Lord, Jerusalem!

Sequence

*Behold the bread of angels, sent
For pilgrims in their banishment,
The bread for God's true children meant,
That may not unto dogs be given:
Oft in the olden types foreshowed;
In Isaac on the altar bowed,
And in the ancient paschal food,
And in the manna sent from heaven.*

*Come then, good shepherd, bread divine,
Still show to us thy mercy sign;
Oh, feed us still, still keep us thine;
So may we see thy glories shine
In fields of immortality;*

*O thou, the wisest, mightiest, best,
Our present food, our future rest,
Come, make us each thy chosen guest,
Co-heirs of thine, and comrades blest
With saints whose dwelling is with thee.
Amen. Alleluia.*

Gospel acclamation

Alleluia, alleluia!

*I am the living bread which has come down from heaven,
says the Lord.*

*Anyone who eats this bread will live for ever.
Alleluia!*

Communion Antiphon

*Whoever eats my flesh and drinks my blood
remains in me and I in him, says the Lord.*

Take Five

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

Monday, Jun 12, 2023

Unexpected blessings

In the Sermon on the Mount, Jesus offers the Beatitudes, a list of those who are blessed — some of whom are not who listeners would expect to hear are blessed: the poor in spirit, the mournful, the meek, and the persecuted. In some Bible versions, “blessed” is translated as “happy,” which makes it even harder to believe that those named could possibly be that! Jesus was always turning conventional wisdom inside out and upside down — enlightening and enraging people alike. Two thousand years

later, we're still trying to figure out how to be happy. If pursuing what the world says “should” make you happy doesn't, take a cue from Jesus and try flipping that faulty logic on its head!

TODAY'S READINGS: 2 Corinthians 1:1-7;
Matthew 5:1-12. “Rejoice and be glad, for your reward will be great in heaven.”

Tuesday, Jun 13, 2023

**MEMORIAL OF SAINT ANTHONY OF
PADUA, PRIEST, DOCTOR OF THE CHURCH**
Go for the grandeur

Church historian Sophronius Clasen liked to

say Saint Anthony preached the “grandeur of Christianity,” using allegory and symbolic explanations to convey biblical wisdom. Anyone can spot such examples in the Sermons of Saint Anthony, including: “Genesis says: The spirit of God moved over the waters Just as the mind of a craftsman broods over the work he is going to do, and as the bird broods over the egg from which her young will be hatched, so the Spirit of God brooded over the waters, from which were to be made all things.” Let Anthony’s words stir your heart today.

TODAY’S READINGS: *2 Corinthians 1:18-22; Matthew 5:13-16.* “Just so, your light must shine before others.”

Wednesday, Jun 14, 2023

A salute to justice

Why do people tend to view the “law of God” negatively rather than positively? Jesus’ attitude towards the law of God can be summed up in the great prayer of Psalm 119: “Oh, how I love your law! It is my meditation all the day.” For the people of Israel the “law” could refer to the ten commandments or to the five Books of Moses, called the Pentateuch, which explain the commandments and ordinances of God for His people. The “law” also referred to the whole teaching or way of life which God gave to His people. The Jews in Jesus’ time also used it as a description of the oral or scribal law. Needless to say, the scribes added many more things to the law than God intended. That is why Jesus often condemned the scribal law. It placed burdens on people which God had not intended. Jesus, however, made it very clear that the essence of God’s law — His commandments and way of life, must be fulfilled.

TODAY’S READINGS: *2 Corinthians 3:4-11; Matthew 5:17-19.* “For if what was going to fade was glorious, how much more will what endures be glorious.”

Thursday, Jun 15, 2023

The law as Jesus taught it

Mercy, kindness, and forbearance spring from a heart full of love and forgiveness. God has forgiven us and He calls us to extend mercy and forgiveness towards those who cause us harm and grief. In the cross of Jesus we see the supreme example of love and the power for overcoming evil. Only God’s love and grace can set our hearts and minds free from the tyranny of wounded pride and spiteful revenge. Do you

harbour any anger towards another person? And are you quick to be reconciled when a rupture has been caused in your relationships? Ask God to set you free and to fill your heart and mind with his love and truth.

TODAY’S READINGS: *2 Corinthians 3:15—4:1, 3-6; Matthew 5:20-26.* “I tell you, unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the Kingdom of heaven.”

Friday, Jun 16, 2023

SOLEMNITY OF THE MOST SACRED HEART OF JESUS

Put your heart into it

On May 25, 1899, Pope Leo XIII promulgated the encyclical *Annum sacrum*, which consecrated the entire world to the Sacred Heart of Jesus. Leo called this the “great act” of his papacy. In an interview with Catholic News Service, Father Ambrose Dobrozsi says that this solemnity, “shows that humanity still needs and longs for a compassionate and all-powerful God. ... In a society where some live in decadence and prideful luxury while others are destitute, the burning love of Christ’s Sacred Heart reminds us that the fires of His mercy are also fires of justice.” Consecrate your own heart to the effort to create a more compassionate and just world.

TODAY’S READINGS: *Deuteronomy 7:6-11; 1 John 4:7-16; Matthew 11:25-30.* “Take my yoke upon you and learn from me, for I am meek and humble of heart; and you will find rest for yourselves.”

Saturday, Jun 17, 2023

MEMORIAL OF THE IMMACULATE HEART OF THE BLESSED VIRGIN MARY

A heartfelt conversion is possible

Most of us would rather not reveal our inner lives since we often harbour some measure of anger, judgment, prejudice, hatred, lust, envy, jealousy, bitterness, resentment, and fear. Jesus said that all evil in the world springs forth from the human heart. But the Immaculate Heart of Mary is a celebration of a different kind of inner life, with virtues beyond measure and beyond our imagination. Mary, the ultimate intercessor, will help us convert the vices of the heart into virtues.

TODAY’S READINGS: *2 Corinthians 5:14-21; Luke 2:41-51.* “His mother kept all these things in her heart.”

Readings for Corpus Christi

Deuteronomy 8:2-3, 14b-16a

The difference between slavery and freedom is trust in God.

Psalms 147:12-13, 14-15, 19-20

God alone makes cities secure and peace a reality.

1 Corinthians 10:16-17

When we eat this bread and drink this cup, we become the Body of Christ.

John 6:51-58

Without the life of Christ, there is only death. With Christ, there is everlasting life.

Words on the Word

HE WHO PAYS THE PIPER, CALLS THE TUNE

The one who pays employs. Today we want to show that the tune of our Employer is not “chamber music”. Which is why we leave the building of the church and go outside. In this way we want to make clear that the Good News, God’s melody, that Jesus plays for us, is to resound in every area of our existence.

The poor man of Assisi once said: “Are not God’s servants nothing other than His musicians, whose task is to bring comfort to the human heart?”. Saint Francis considered himself a wandering minstrel who went out on the road with the song of his Employer on his lips. He also wanted to see all Christians as troubadours, who sing the melody of the Gospel in the world.

The song of our Employer is a love song, because it tells of the generosity, mercy and kindness of God the Father toward people. And this should be in the words we address to each other: in the way we meet each other; even in the small signs of acknowledgement we give to each other.

The song of our Employer is a song of peace, because He blesses the peace makers. It sustains the hope of peace in times of war and hatred. It extols forbearance and respect as well as desiring to ring in the ears of those who think only of their own interests, who despise others, who walk over dead bodies to their goal. It shows an image of harmony and community, and by this it guides “our steps on the way of peace”; motivates us to commit ourselves to peace both on a small as on a greater scale.

The song of our Employer is finally a song of protest, because it tells of God taking the side of the poor and suffering from famine. Thus, it should resound with our commitment and readiness to bring help to everyone who needs it – in our community, family and beyond.

The song of our Employer is definitely not a part of chamber music, resounding only in the church, but is sung far beyond its walls.

The saying “He who pays the piper, calls the tune” – isn’t an expression of resignation for us today, but a proclamation of faith in Jesus Christ. It is not a description of unwanted dependency, but an abbreviated formula of our Christian joy and gratitude that we have an Employer with whom we can reveal ourselves everywhere.

In the Sun of the Eucharist



For the body to gain vitamin D, all you have to do is sit in the sun. The rest is just a matter of time, in which the sun's rays need to do their work. But the soul can also gain vitamin D! It is enough for it to be in the rays of the Eucharist. In Christian spirituality we find a very beautiful and at the same time theologically deep analogy of the Eucharist as the sun.

The Eternal Father Himself uses this comparison when addressing St. Catherine Sieneńska: “My Son's Eucharistic Body is the sun, because it is one with Me – the true Sun. Just as in the sun it is impossible to separate heat from light or light from its colour – so also My perfect unity with the Eucharistic Body of the Son cannot be separated. This true and indivisible Sun illuminates the world and warms all those who want to warm themselves in its rays (...). I tell you that this Body is the indivisible sun. Thus, you cannot receive the Body of the Son of God without simultaneously receiving His Blood, neither Body and Blood without the Soul of the Word, nor Body without my eternal Divinity, for one is inseparable from the other (...). So, in this sweet sacrament, in the form of white bread, you receive the Divinity itself.

Over the centuries, there have been many miracles involving the transformation of the Host into a solar sphere. For example, in 878, in the hands of the Patriarch of Constantinople, St. Ignacius the Host “shone like lightning”. Something similar happened during the Eucharistic celebration of St. Yves in the 11th century. Six centuries later, when St. Michael (8th-century saint) held up the white bread at the moment of consecration, the faithful saw “a crown of splendid rays that came out of the Host, shining like the sun. This light spilled over the priest and the altar and remained so until communion.

Mother Yvonne Aimée, a French nun whose cause is with Rome, had extraordinary experiences of this type many times. Just a few months ago, her confessor died at the age of ninety-six. He was an eyewitness to the nun's mysterious search for profaned hosts. The priest had a photograph of a small, luminous Host that had been pierced by the thieves.

The comparison of the Eucharist to the sun is rooted in the Bible. In Zechariah's canticle, Jesus is

called “the sun that rises from on high to give its light to those who live in darkness and the shadow of death” (Lk 1:78-79).

Saul, going to Damascus with the intention of persecuting the Christians there, saw a light brighter than the sun from heaven. This mysterious light presents itself to him: “I am Jesus whom you are persecuting” (Acts 26:13, 15).

The Apocalypse of Saint John describes the Heavenly Jerusalem, where the sun and the moon do not need to shine, because the glory of God illuminates it, and its lamp is the Lamb (Rev 21:2).

The image of the sun fits perfectly into the Eucharist, because the Host is Jesus, the Lamb of God and the Rising Sun. This comparison is helped by the fact that for many centuries the Host has been shaped like a white, sunny shield. It is known how important the sun is in nature . . . The Eucharistic Sun also plays an irreplaceable role for the spiritual life: it gives the soul radiance, enlightens the conscience, warms the heart, enables the whole person to grow towards God.

The Book of Malachi mentions one more important function: “ But for you who fear my name the Sun of righteousness shall rise, with healing in its wings” (Malachi 4:2).

Thus, the rays of the “Sun of Righteousness” bring with them, above all, healing: soul, body, heart. Jesus makes this clear to Saint Gertrude: “Here, in the Eucharist, in the generous goodness of my Heart, I heal the wounds of every human being: I lift the sinner’s spirit, I enrich spiritual poverty with the gift of virtues, and I console everyone in their affliction.”

From the depth of his faith in the healing power of the Eucharist, Saint John Chrysostom spoke to the faithful in this way: “When approaching the Eucharist, let each one approach their illness, because here we can also receive healing of the body.”

There are so many testimonies about miraculous healings in the rays of the Eucharist that each successive miracle does not really make any deeper an impression on us. Sometimes people far from the Church are more surprised, such as Voltaire, for example, who put all his intelligence into the fight against Christianity during the French Enlightenment. In a letter to a lady, he confesses – not without emotion and even emotion – that he was an eyewitness to a miracle that took place on May 31, 1725 in the parish of St. Margaret. A resident of Paris, Anna Lafosse, had been suffering from blood loss for twenty years. Due to exhaustion, she hardly left her bed.

On the feast of Corpus Christi, she decided to beg for healing, but when the procession with the Blessed Sacrament approached her street, she was overcome with doubts and fear. Just at that moment, a friend who was a Protestant and did not believe in the real presence of Christ in the Host appeared where she was. Seeing the suffering and fears of the sick woman, she began to encourage her to trust completely in the Risen One, whose power in heaven is not less than that with which He healed on earth. In this encouragement Anna read the longed-for sign from heaven. So, she ordered to be carried in an armchair to the street where the procession was to pass.

When the monstrance was closest, she threw herself on her knees and began to cry out: “Lord, if you will, you can heal me; I believe that in the Host you are the same who entered Jerusalem: forgive me my sins and I will be healed!”

People tried to get her out of the way thinking she was mentally unstable. But she followed the monstrance, first on her knees and then walking. She was gaining more and more strength, although she had lost a lot of blood along the way. The procession was followed by a service during which the woman was completely healed. After recognizing the supernatural nature of the miracle, the bishop ordered that the story be written down and placed in the church. According to archival records, between 1725 and 1789, over seventy miraculous healings took place during the Corpus Christi procession.

What about Voltaire? What about his faith? Perhaps not something miraculous, but puzzling, in the

context of his atheistic writing, is the confession: “This event gave me a thin tinsel of piety, me who serves God as much as the devil.”

It is amazing how many miraculous healings in the Sun of the Eucharist are taking place nowadays as part of the charismatic renewal of the Church and in all kinds of oases of Eucharistic worship. Sister Briege McKenna, an Irish nun who has been ministering to priests around the world for more than twenty-five years, has written a book that provides concrete examples of the healing power of Christ in the Eucharist.

“Once”, sister writes, “after the liturgy I was praying with Fr. Kevin for healing. Among those gathered was a child with his parents who suffered from a severe brain disease. During the elevation of the Blessed Sacrament, the child raised his head and stretched out his hands towards the Host. The next day the disease completely disappeared. At the same service there was a girl who was a Mormon. I spoke about the real Presence of the Risen Lord in the Eucharist, strongly encouraging people to look at Him in the Host. This girl was brought to pray about this: She had paralysed hands. As the Host was raised, the girl stretched out her deformed hands, aware that something extraordinary was happening to her. In fact, her hands became completely normal.

This doesn’t mean, however, that nothing happens within us when no such spectacular healings are apparent. The rays of the Sun-Eucharist always engulf the soul with their radiance and warmth of love, although the mind is often unaware of this activity. A transformation takes place in us, which does not immediately manifest itself. Just like fruits that ripen in the sun’s rays not immediately, but gradually, our maturation to eternity in the glow of the Eucharist takes place slowly and deeply. Awareness of this truth dictates above all patience and perseverance in adoration. King Baudouin of Belgium chose to be relieved of his ability to reign rather than sign a law allowing abortion. He spent many hours before the Blessed Sacrament. This is how he talks about his experience of prayer: “It was almost always difficult for me to stay still and contemplate God in the silence and drought of faith. Nevertheless, I know that one must expose one’s soul to the sun and not be afraid that you are wasting time in the chapel when one does not even feel anything. You have to give the sun time to tan; it takes some patience.”

During patient adoration of God in the Host, we are transformed by Rays that remain invisible to the eyes. If the Lord allows some people to see this spiritual reality, it is so that their testimony will further solidify us in steadfast faith.

In this spirit, Sr. Faustyna shares the following experience: “when I was in church waiting for confession, I saw the same rays issuing from the monstrance and spreading throughout the church. This lasted all through the service. After the Benediction. [the rays shone out] to both sides and returned again to the monstrance. Their appearance was bright and transparent like crystal. I asked Jesus that He deign to light the fire of His love in all souls that were-cold. Beneath these rays a heart will grow warm even if it were like a block of ice; even if it were hard as a rock” (Diary 370).

Sister Maria-Teresa Dubouché, founder of the Congregation of The Adoration of Reparation, exclaimed with delight: “What creature, if only exposed to the action of this Sun, would not experience its warming and invigorating action? What soul under the gaze of Jesus-Eucharist could slip away from His protection? Letting oneself sunbathe in silence and be absorbed by the abyss of the Love of Jesus: this is the secret of adoration in spirit and truth, which consists in freely entering into the adoration of Jesus himself before the Father”.

The Eucharist shines with a special splendour in the hours of darkness, when all other lights of human hope and power are extinguished.

In Sister Faustina’s Diary we find an amazing note: “Today, I saw how the Holy Mysteries were being celebrated without liturgical vestments and in private homes, because of a passing storm; and I saw

the sun come out from the Blessed Sacrament, and all other lights went out, or rather, they were dimmed; and all the people were looking toward this [one] light. But at the present time I do not understand the meaning of this vision” (Diary 991). Sister Faustina did not understand this vision because it referred to the turmoil of war, which she didn’t live to see. Her prophecy, however, has come true: the glow of criminal ideologies has finally faded, and the “Sun of Justice” has risen.

The Eucharist shines unceasingly on the martyrs of the Church in heaven. Numerous documents from the times of early Christianity testify to the connection between the celebration of the Eucharist and martyrdom for the faith. The latter follows from the former: the Christian’s sacrifice draws its strength from Christ’s sacrifice; fidelity in love to the end is nourished by the love of the One who first loved us in His Eucharist. So, it was at the beginning of Christianity, so it was yesterday and it is today: in China, Afghanistan, Lebanon, in the East and in the West . . . Dozens of Catholics in Ondo (Nigeria) were killed during Mass in June 2022. In the rays of the Eucharistic Sun, Christians who resist the totalitarian construction of “modern Europe” devoid of Truth find their strength. No pastoral idea can enliven the Church as fruitfully as the Eucharist does. After the period of “revolutionary” changes in the French Church, many churches remained empty.

Where are people looking for God? Where He really lets Himself be found, where He becomes Food and Light. The church of the monastic community of Jerusalem, located in the heart of Paris, presents a breath-taking sight during the Eucharistic liturgy: how many people come there to pray! Here is one of the few areas of true Christian renewal in Paris, one of many in France, and in the West – one of very many . . .

The secret of the attractive power of these spiritual oases lies in constant adoration, in faithful and courageous opening of the heart to the “Light of the world” – to Christ who fulfils the word once given: “He who follows me will not walk in darkness but will have the light of life” (John 8:12).

Prayer



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

Connie Graham, Lilian Cox, Sarah Carmichael, Catherine Walker, Ailsa Stewart, Meg Douglas (Mull), Doleen Durnin, and Russell Carroll.

Please remember in your prayers Madge McWhirter who now sleeps in Christ 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, please come along.

Confirmations: We thank Bishop Brian for being here this weekend for the conformation our candidates at the Vigil Mass on 11th June. Let’s pray for the Spirit’s gifts for our children.

Thanks to those who extended hospitality to the Sailing Pilgrims on Friday.

Ministers of Holy Communion: anyone who can offer themselves to serve as Ministers of Holy Communion, assisting at the distribution of the Eucharist as well as on occasion taking the Blessed Sacrament to the housebound, please talk to Fr. Tony. This is an increasingly important lay ministry in the parish.

June Devotions: *Mid-morning Prayer* on Wednesdays before Holy Mass; *Mid-morning Prayer and Litany to the Sacred Heart* during Exposition of the Blessed Sacrament on Fridays.



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