

He knows when a sparrow  
falls to the ground -



How much more does He  
watch over me?

Matthew 10:29-31

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

*Campbeltown and Islay*

*Ceann Loch Chille Chiarain*

25<sup>th</sup> June 2023

## 12<sup>th</sup> Sunday of Ordinary Time

St. Kieran's, Campbeltown, Kintyre

**Sunday, 25<sup>th</sup> June, 12<sup>th</sup> Sunday of Ordinary Time,** Holy Mass, 10.00am.

Monday: Holy Mass, 6.00pm

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, 1<sup>st</sup> July, Vigil Mass,** 6.00pm

**Sunday, 2<sup>nd</sup> July, 13<sup>th</sup> in Ordinary Time,** Holy Mass, 10.00am.

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

**Sunday, 2<sup>nd</sup> July,** Holy Mass, 4.00 pm

**Sunday, 16<sup>th</sup> July,** Holy Mass, 4.00pm



### **Psalm response**

*In your great love, answer me, O Lord.*

### **Gospel acclamation**

*Alleluia, alleluia!*

*The Spirit of truth will be my witness;  
and you too will be my witnesses.*

*Alleluia!*

## Communion Antiphon

*The eyes of all look to you, Lord,  
and you give them their food in due season.*

---

## Take Five

---

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

### Monday, Jun 26, 2023

#### Don't assume you know

Everybody's a critic, but nobody wants to be judged or condemned. Then why is judgementalism so rampant, even among Christians? "Thinking the best of other people" is necessary if we wish to grow in love. And kindness in judgment is nothing less than a sacred duty. The Rabbis warned people: "He who judges his neighbour favourably will be judged favourably by God." How easy it is to misjudge and how difficult it is to be impartial in judgment. Our judgment of others is usually "off the mark" because we can't see inside the person, or we don't have access to all the facts, or we are swayed by instinct and unreasoning reactions to people. It is easier to find fault in others than in oneself.

TODAY'S READINGS: *Genesis 12:1-9; Matthew 7:1-5. "The measure with which you measure will be measured out to you."*

### Tuesday, Jun 27, 2023

#### OPTIONAL MEMORIAL OF SAINT CYRIL OF ALEXANDRIA, BISHOP

##### It takes two

When patriarch Nestorius refused to accept Mary as Theotokos — Greek for "God bearer" — it was Cyril of Alexandria who took him on. Nestorius insisted that Mary, as human, could only bear another human — not God — thus disputing the Incarnation. Cyril would insist upon the "hypostatic union" of human and divine in Jesus. Or, as proclaimed by the Council of Ephesus: Jesus is always and ever "one person" with "two natures." But another type of union also stirred Cyril. Use his words as your meditation today: "As two pieces of wax fused together make one, so [the one] who receives Holy Communion is ... united with Christ."

TODAY'S READINGS: *Genesis 13:2, 5-18; Matthew 7:6, 12-14. "How narrow the gate and constricted the road that leads to life."*

### Wednesday, Jun 28, 2023

#### MEMORIAL OF SAINT IRENAEUS, BISHOP, MARTYR

##### Room for everyone at the table

Saint Irenaeus, living a scant 100 years after

Jesus, was a staunch defender of orthodoxy and church unity: "The Church, having received this preaching and this faith, although scattered throughout the whole world, yet, as if occupying but one house, carefully preserves it." Yet he also made room for those who, through no choice of their own, lived and died without having heard the Good News: "Christ came not only for those who believed from the time of Tiberius Caesar, nor did the Father provide only for those who are now, but for absolutely all [persons] from the beginning, who, according to their ability, feared and loved God and lived justly." Focus on loving God and living justly and there will be a place for you at the heavenly feast.

TODAY'S READINGS: *Genesis 15:1-12, 17-18; Matthew 7:15-20. "Beware of false prophets, who come to you in sheep's clothing, but underneath are ravenous wolves. By their fruits you will know them."*

### Thursday, Jun 29, 2023

#### SOLEMNITY OF SAINTS PETER AND PAUL, APOSTLES

##### Let your life be transformed

It's hard to imagine the development of the church we know today without Saints Peter and Paul. Saint Peter was among the 12 apostles, one with a starring role in the gospels. Saint Paul's spiritual encounter with Jesus transformed him into a tireless Christian evangelizer and likely author of what eventually became half of the New Testament. Peter and Paul were contemporaries who were leaders in the Church, and both were martyred around the year 64 as a result. Jesus utterly transformed their lives, leading them to build up the fledgling Christian church. What can you do today to help build the church?

TODAY'S READINGS: *Acts 12:1-11; 2 Timothy 4:6-8, 17-18; Matthew 16:13-19. "You are Peter, and upon this rock I will build my Church."*

### Friday, Jun 30, 2023

#### OPTIONAL MEMORIAL OF THE FIRST MARTYRS OF THE CHURCH OF ROME

##### Water the seeds that have been planted in you

The early followers of Jesus found themselves



in a strange new world. Sure, it was the same dusty streets and ebb and flow of life they always had known. Yet nothing was the same. The disciples had to navigate a world in which they found life in the risen Christ but also persecution and even death at the hands of those determined to punish and erase Christianity. Today the Church remembers these protomartyrs as being “seeds of life,” as early Christian author Tertullian noted. Their faith and witness continue to grow the Church. What seeds of life have been sown in your faith journey?

TODAY'S READINGS: *Genesis 17:1, 9-10, 15-22; Matthew 8:1-4. “Walk in my presence and be blameless.”*

**Saturday, Jul 01, 2023**

### **Despite everything**

In Jesus' time the Jews hated the Romans because they represented everything they stood against – including foreign domination and pagan beliefs and practices. Why did Jesus not only warmly receive a Roman centurion but praise him as a model of faith and confidence in God? In the Roman world the position of centurion was very important. He was an officer in charge of a hundred soldiers. In a certain sense, he was the backbone of the Roman

army, the cement which held the army together. Polybius, an ancient writer, describes what a centurion should be: *“They must not be so much venturesome seekers after danger as men who can command, steady in action, and reliable; they ought not to be over-anxious to rush into the fight, but when hard pressed, they must be ready to hold their ground, and die at their posts”*. The centurion who approached Jesus was not only courageous, but faith-filled as well. He risked the ridicule of his associates by seeking help from an itinerant preacher from Galilee, as well as mockery from the Jews. Nonetheless, he approached Jesus with confidence and humility. He was an extraordinary man because he loved his slave. In the Roman world slaves were treated like animals rather than people. The centurion was also an extraordinary man of faith. He wanted Jesus to heal his beloved slave. Jesus commends him for his faith and immediately grants him his request. Are you willing to suffer ridicule in the practice of your faith? And when you need help, do you approach the Lord Jesus with expectant faith?

TODAY'S READINGS: *Genesis 18:1-15; Matthew 8:5-17. “Amen, I say to you, in no one in Israel have I found such faith.”*

---

## *Readings for the 12<sup>th</sup> Sunday*

---

### **Jeremiah 20:10-13**

Terror is on every side. Yet the just entrust their cause to God alone.

### **Psalms 69:8-10, 14, 17, 33-35**

Insults and humiliations may come, but zeal for God's house consumes the faithful one.

### **Romans 5:12-15**

From the time of the first disobedience, sin is in the room. But Jesus is greater than human transgression.

### **Matthew 10:26-33**

Fear is unnecessary. God beholds every facet of creation with loving attention.

---

## *Words on the Word*

---

### **Christian balloons**

Do you know the difference between a balloon and a Christian?

With a bit of humour and imagination, you're sure to find a whole range of answers.

Someone who has had many bad experiences with Christians might say, for example, “Unfortunately, I can't tell the difference. Both are usually strung up and don't

let out what is in them”.



Another might add, "I don't see the difference either. They are both detached from reality and floating above the earth."

And the third, who expects more commitment from us, the followers of Christ, could say: "In the case of a balloon, there should be air inside, for Christians it is usually already escaped; they often seem so deflated and powerless."

There's no doubt – these types of Christian balloons do exist: strung up, detached from reality and deflated. If they themselves were to decide on the image of Christians and the Church in society, then it would be a very sad picture.

However, I was able to discover other answers as well as one of my favourite stories, which I would like to present to you now:

"Once upon a time there was someone whom a lot depended on, and he said what he thought and thought what he said.

Then someone else came and said, 'You mustn't say what you think'.

And another said, 'You mustn't think about what you are talking about'.

Another said, 'Think about what you say so that you can say what you think'.

The one whom much depended on stared in infinite anguish from one to the other. But suddenly he smiled and said: "I'm a balloon".

Then they left him alone, convinced he had lost his mind.

The one whom everything depended on went ahead alone and thought to himself: 'I'm a balloon, but someone holds me down with a hand so that I can't go up. But the most important thing is that I don't lose air'.

And he was very quiet, he didn't say what he thought anymore, and he didn't think about losing his air. One day it happened – maybe thanks to his patience? – that the hand that held him seemed to let go a little by accident. Instantly, in a fraction of a second, the balloon began to rise unstoppably upward, higher, higher, still higher.

The air above was becoming thinner, happier, and soon it was the same air that had filled him for as long as he could remember . . .

Then he heard a voice. It didn't speak reproachfully. It was simply stating the facts, perhaps in a slightly questioning tone: 'I thought you were down there in order take to them some of our air.'

'What if because of that all the air escaped out of me and I couldn't rise up anymore?'

'The more of our air you give down there, the more you get back,' said the voice.

This hit the one whom much depended on, straight to the heart. And from then on, he wants nothing more than to be allowed to become a balloon again and fly down to where a hand will hold him again – and yet it will not be able to hold him for good.

Now, after reading this tale, we should wish: that there be such Christian-balloons, and hope that there are many.

Christians who know that much also depends on each and every one of us.

Christians who allow their hearts to be hit by the sentence for "those down there" to be brought a little "air from above", or to put it another way:

- those who let others feel the breath of God's goodness and mercy;
- who spread around themselves an atmosphere of humanity;
- who bring to this world the Spirit of Jesus, His ideas speaking of the fulfilment of life;
- who allow the fresh wind of the Gospel to still blow.



---

# A heart which loved so much

---



In the south of France, in the department of Saone et Loire, in the small but ancient town of Paray-le-Monial, there is a beautiful, perfectly preserved Romanesque Basilica.

However, it was not this splendid church that Christ chose as the place for His special graces, but a small Baroque chapel nestled in the monastery complex of the Visitation Sisters. When you enter it, there is a strange atmosphere. It would seem that the words of the Lord Jesus hover within it: "Behold, the heart that has loved people so much..." and the reproach: "In return, it receives from most of them only ingratitude ...". This revelation was heard by a young Sister of the Visitation, Margaret Mary, in 1674. Just like this modest place of apparitions, so was the confidante chosen by the Lord Jesus to show the world the incomprehensible truth about His Heart, infinitely loving every human being. From there, this truth spread throughout the Church and the world.

## **The Confidante**

On June 20, 1671, Margaret Mary Alacoque, at the age of 23, entered the Visitation convent in Paray-le-Monial. She had a long period of struggle with her family – large, religious, but not very well-off – against her vocation. The girl won out through her stubbornness. At the moment of entering the convent, she heard an inner voice: "I wanted to have you here."

She had heard or felt inner inspirations before. From the early years of her youth, she had a great desire to imitate the Lord Jesus, and she could imitate Him most concretely in His Passion, so she trained herself in acts of penance and mortification. It can be said that sacrifice and suffering for the love of her beloved Master became the essence of her life. Her religious knowledge, received only during school catechesis, was rather modest. So, the girl hoped that in a contemplative order, though not a cloistered one, she would deepen her knowledge of the truths of faith and the principles of interior life. She was also happy that the convent she joined had a clear Marian charism and that, under the patron's care, she would now develop her love of God through a life of humility, obedience, poverty and mortification.

The mystical graces of submergence in God in prayer, which had happened sporadically to Margaret before, were now more and more frequent. The Lord Jesus led her along a special path, preparing her for future tasks to which He would call her. He was the actual master of her mystical novitiate. Meanwhile, the spirituality of the Visitation Order followed a different path: simplicity, humility, seeking God's will in everything, prayer without multiplying devotions, work and community life were its elements. Margaret

– her immersion in prayer, ecstasy and other mystical experiences aroused the fears of her superiors as to whether her vocation followed the line of the Order's charism. Doubts were also expressed by the sisters who were observing the novice closely. Margaret complained to the Lord Jesus: "It is because of You that they will throw me out of here!". Finally, the superior and the chapter decided that the Holy Spirit was at work here and the candidate should be admitted to the order.

### **Obedience to Jesus and superiors**

The date of taking religious vows, which was preceded by a retreat, was approaching. In order to bring her down to earth, Margaret was entrusted with taking care of a donkey and her foal during the retreat. They had to be grazed and guarded so that they did not get from the pasture to the vegetable garden, which was the object of special care as the main back-up of the monastery pantry. Margaret was tending the donkeys, kneeling under a tree, all immersed in the adoration of her Master. One day, while she was in contemplation, the donkeys managed to get to the vegetable garden and roamed about there. After leaving the ecstasy, the terrified Margaret wanted to throw herself into the garden to save it. However, the Lord Jesus reassured her, assuring her that the donkeys had done no harm. And indeed: the sisters who ran to the vegetable garden to chase away the intruders found everything intact.

After her vows, Margaret continued her religious formation. In order to test her obedience, many tasks were imposed on her, mostly physical (she was still herding donkeys), but the superior ordered her to do something that was especially difficult: to write down all her spiritual experiences, mainly the words of the Lord Jesus.

Because her mystical states during prayer attracted the attention of the sisters, Margaret asked the Lord Jesus to grant her His graces in her cell, where they would not arouse curiosity and sensation. Only after unsuccessful attempts did she understand that the Lord Jesus is particularly pleased with the persistence of a person praying in His presence in the Blessed Sacrament. Worshiping Him in the Eucharist is more important than any human consideration.

### **The great apparitions in the years 1673-1675**

The time was approaching for the greatest graces granted to Margaret as recalled in her biographies of the period of the Great Revelations of the Heart of Jesus. These are the years 1673-1675. On December 27, 1673, she adored the Blessed Sacrament in the choir. She described her experience in her diary: "For several hours, Jesus allowed me to rest on His sacred breast. Then I received graces from this beloved Heart, at the memory of which I go beyond myself. Indeed, during the ecstasies the nun lost awareness of what was going on around her; she was completely pervaded by God's presence. In this revelation, the Lord Jesus spoke words of particular importance: "My Divine Heart burns with such great love for people, and especially for you, that it can no longer keep within itself the flames of its ardent love. It must be poured out through you and manifest itself to people in order to enrich them with the precious treasures that I am revealing to you. They contain sanctifying and saving graces, that are necessary to pluck them from the abyss of perdition. For the fulfilment of this great purpose, I have chosen you who are full of unworthiness and ignorance, so that only my action may be involved."

The next message – the visionary didn't write down the date – took place in a solemn setting. During adoration, the nun, deeply praying, saw the Lord Jesus shining with glory. His five wounds spread out flames; the greatest came from the breast – and in this radiance appeared the Heart of the Lord Jesus. Speaking to the visionary about His boundless love for people, Jesus complained of ingratitude and callousness: "This causes Me more pain than all the sufferings endured during my Passion . . . They show Me cold indifference and turn away from Me despite all My efforts to do them good. You at least give Me this joy and make up for their ingratitude as much as you can". When Margaret complained about her incompetence, He replied: "I will be your strength. Don't be afraid of anything. Be attentive to my voice and to what I will ask of you to prepare you for the fulfilment of My intentions."

The Lord Jesus then gave her her first task: "You will receive Me in the Blessed Sacrament as often as obedience will allow you to do so . . . In addition, you will receive Holy Communion. on the first Friday of

each month. On all nights from Thursday to Friday, I will admit you to share in the mortal sorrow I experienced in the Garden of Olives."

For these religious practices, and above all, receiving Holy Communion the superior's approval was required. It must be remembered that in the seventeenth century in France and other Western European countries there was a spirituality inspired by the Jansenist movement, which was later considered heresy. It emphasized the majesty of God and demanded reverence for Him, in relation to whom man is dust and nothingness, unworthy of approaching Him, let alone familiarity with Him. This mainly concerned participation in the Holy Mass and receiving Holy Communion, which was considered a privilege reserved for great feasts and solemn days in religious communities. The austerity in asceticism, often exaggerated, the spirit of prayer and a multitude of penitential practices, and above all limiting access to the Blessed Sacrament that Jansenism caused, instead of leading people to God, filled them with fear of Him. But the movement was influential, and it was only the "Little Way of Childhood" of St. Teresa of the Child Jesus that dealt it the final blow. In the 17th century it flourished and instilled its view of man's relationship with God even in the contemplative orders. Therefore, it is not surprising that Margaret's superior did not agree to any of the practices commissioned by the Lord Jesus to the nun.

Soon, in the next message, the Lord Jesus gave Margaret His further wishes. They referred not only to her personal acts of piety but were also addressed to all people who wanted to respond to the love of the Heart of Jesus. Margaret meticulously wrote down the message for her confessor:

"The Divine Heart appeared to me on a fiery throne, brighter than the sun and transparent as crystal, with an open venerable wound. It was surrounded by a crown of thorns, which signify the pricks inflicted on Him by our sins . . . He made me understand that He felt an ardent desire to be loved by people and to turn them away from the path of damnation, where Satan is drawing them *en masse*. Therefore, He decided to reveal to them His Heart with all the treasures of love, mercy, grace, sanctification and salvation. All those who want to show Him love, honour and adoration, according to their abilities, will be generously and abundantly enriched with the treasures of His Divine Heart, of which It is the source.

This heart is to be worshiped under the image of a carnal heart. He wished that the image of his Heart be displayed and that I wear it on my heart, that He would imbue it with His love, fill it with the richness of His gifts and destroy all its disordered movements.

Wherever this sacred image is prominently displayed and venerated, it will pour out its graces and blessings.

This devotion is like the last effort of His love. In these last centuries, the Lord Jesus wants to give people a merciful Redemption in order to free them from the dominion of Satan, which He wants to destroy. He wants to subject us to the liberating power of His love. He will renew it in the hearts of all who receive this devotion."

### **At the peak of experience**

Margaret's zeal in fulfilling the wishes of the Lord Jesus and responding with love to the love of His Heart led the nun to a state of exhaustion, in which it was difficult to discern what comes from mystical experiences and what is a symptom of illness. Attacks of fever, recurred more and more often, brought exhaustion of the body to such an extent that the doctors wrung their hands. The superior, confused and helpless, turned to the sick woman with a fervent request to ask the Lord Jesus for healing, because it would be a sign that everything: mystical graces and disease symptoms, come from Him. The patient complied with her superior's instructions. The Mother of God appeared to her and spoke to her tenderly: "In the name of my Son, I am restoring your health. You still have a long and difficult road to go." Margaret immediately recovered and resumed her religious duties.

The superior, not wanting to rely only on her own view of the matter, decided to seek the advice of enlightened priests. She asked three priests known for their knowledge and experience to examine Margaret. After individual conversations with each of them and a joint council, the priests conveyed



their opinion to the superior that all visions were the hallucinations of a weakened organism; in their opinion, the nun should be better nourished, and her longer meditations should be limited.

Margaret was devastated by this verdict, but the Lord Jesus gave her inner peace during the next vision. He also acted so that His faithful handmaiden would find the support she needed. The new Rector of the College, 34-year-old Father Claudius de la Colombière, already known as an outstanding theologian and priest of deep spirituality, arrived at the Jesuit monastery in Paray-le-Monial. The Superior of the Visitation Order asked him to become the sisters' confessor. When he agreed and the superior introduced him to the whole community, Margaret heard an inner voice: "Here is the one I am sending you." The guidance of Father Claudius, now a saint, was firm, but based on full trust in the penitent and her experiences, and that was exactly what Margaret needed. The greatest difficulty for her was the order to scrupulously record all mystical graces she received.

### **Spread devotion to the Sacred Heart of Jesus**

In the octave of Corpus Christi, June 16, 1675, the third "great revelation" of the Heart of Jesus took place. When the nun was kneeling in front of the exposed Blessed Sacrament, the Lord Jesus showed her His Heart and said: "Here is the Heart that loved people so much and did not stop at anything until exhaustion and self-destruction to prove its love to them. As repayment for this, I receive from most people the ingratitude manifested by the disrespects, sacrileges, coldness and contempt they show Me in this Sacrament of Love. But it pains Me much more that even hearts consecrated to Me act this way. Therefore, I am asking you that the first Friday after the octave of Corpus Christi be considered a special feast of my Heart. On this day, the faithful will receive Holy Communion, they will recite an act of atonement as reparation for the insults that this Heart suffered during its exposition on the altars. I also promise you that my Heart will expand to pour the abundant graces of my Divine love on those who will worship Him and will try to spread this worship among other people".

The Lord Jesus expected Margaret to act to spread the devotion to His Heart. And this required not only the permission of the religious authorities, but also the recognition of this cult and holy day by the Holy See. Terrified by the enormity of the nun's task, the Lord Jesus indicated Father Colombière as the main support. Indeed, Father Claudius was the first who, on the basis of Margaret's messages, was deeply moved by the theology and the veneration of the Sacred Heart and decided to spread them wherever he could.

The road was neither easy nor short. Margaret was aware that in her convent there were also more sceptics and enemies of this devotion than its supporters. But she had no idea what a storm it would cause . . .

---

## 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 Anthony Wilson (Tony)(1994) 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.



[campbeltown@rcdai.org.uk](mailto:campbeltown@rcdai.org.uk)



[www.stkieranscampbeltown.org](http://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