



# PARISH BULLETIN

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

*Campbeltown and Islay*  
*Ceann Loch Chille Chiarain*

30<sup>th</sup> July 2023

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

### Hymns/Music

#### Processional (Sunday Mass only)

473 Seek ye first (Keys)

#### Offertory

28 All that I am (McLennan)

#### Communion

*Tebe nojem (We sing to you)*

*Blagoslovi, dushe moya, Ghospoda (Bless the Lord, O My Soul)*

#### Post Communion

498 Soul of my Saviour (McLennan)

#### Final

61 Be thou my vision (Mayhew)

St. Kieran's, Campbeltown, Kintyre

**Sunday, 30<sup>th</sup> July, 17<sup>th</sup> Sunday of Ordinary Time, Holy Mass, 10.00am.**

Monday: Holy Mass, 6.00pm

Tuesday and Wednesday: Holy Mass, 10.00am

*Devotions: Wednesday: Mid-morning Prayer, 9.50am*

**Saturday, 5<sup>th</sup> August, Vigil Mass, 6.00pm**

**Sunday, 6<sup>th</sup> August, Transfiguration of the Lord, Holy Mass, 10.00am.**

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

Sunday, 6<sup>th</sup> August, Holy Mass, 4.00pm

Sunday, 20<sup>th</sup> August, Holy Mass, 4.00pm



### Psalm response

*Lord, how I love your law!*

### Gospel acclamation

*Alleluia, alleluia!*

*I call you friends, says the Lord,  
because I have made known to you  
everything I have learnt from my Father.*

*Alleluia!*

### Communion Antiphon

*Bless the Lord, O my soul,  
and never forget all his benefits.*

## Take Five

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

**Monday, Jul 31, 2023**

### **MEMORIAL OF SAINT IGNATIUS OF LOYOLA, PRIEST**

#### **Speak his name without shame**

Spanish priest Ignatius of Loyola founded the Society of Jesus (along with Saints Peter Faber and Francis Xavier) in Paris in 1541. Members of this religious order are known as Jesuits. Today, the Jesuits are the largest male religious order in the Church, and Pope Francis is the first Jesuit pope. The term Jesuit was originally meant as an insult, meaning “someone who too frequently used the name of Jesus.” Ignatius never used the term, but members later embraced it with positive meaning. After all, how could anyone use the name of Jesus too much? Take a cue from the Jesuits and don’t hold back!

TODAY'S READINGS: *Exodus 32:15-24, 30-34; Matthew 13:31-35. “The Kingdom of heaven is like a mustard seed that a person took and sowed in a field.”*

**Tuesday, Aug 01, 2023**

### **MEMORIAL OF SAINT ALPHONSUS LIGUORI, BISHOP, DOCTOR OF THE CHURCH**

#### **Our saving grace**

Alphonsus gave us much, but perhaps the greatest gift was his fight against the Jansenist heresy, encapsulated in his 1748 volume *Moral Theology*. Thanks to Alphonsus, Catholicism has been able to steer a middle path between a darkly pessimistic view of human worth on the one hand and moral laxity on the other. Jansenists held an extreme view of original sin, believing only some are pre-ordained for salvation, saying grace had little chance of saving the rest — even through the sacrament of Reconciliation. Alphonsus encourages us to trust and use the sacrament, but also to “acquire the habit of speaking to God as if you were alone with Him, familiarly and with confidence and love, as to the dearest and most loving of friends.”

TODAY'S READINGS: *Exodus 33:7-11; 34:5b-9, 28; Matthew 13:36-43. “Pardon our wickedness and sins, and receive us as your own.”*

**Wednesday, Aug 02, 2023**

#### **Discovering your delight**

Discovering God's kingdom is like stumbling across hidden treasure or finding the one pearl of great price. When we discover the kingdom of God we receive the greatest possible treasure – the Lord Himself. Selling all that we have to obtain this incomparable treasure could mean many things – our friends, job, our “style of life”, what we do with our free time. Treasure has a special connection to the heart, the place of desire and longing, the place of will and focus. The thing we most set our

heart on is our highest treasure. In this parable what does the treasure of the kingdom refer to? It certainly refers to the kingdom of God in all its aspects. But in a special way, the Lord Himself is the treasure we seek. *If the Almighty is your gold and your precious silver, then you will delight yourself in the Almighty (Job 22:22-23).*

TODAY'S READINGS: *Exodus 34:29-35; Matthew 13:44-46. “The skin of his face had become radiant while he conversed with the LORD.”*

**Thursday, Aug 03, 2023**

#### **God’s dwelling place**

Biblical faith is unique in its image of a universal God who nevertheless chooses to dwell among His people. We have an intimate portrait of this in the Exodus story where Moses is instructed to build a tent that the people of Israel are to carry with them as they sojourn through the desert toward the Promised Land. We can take heart in the notion that God is with us as well, along for the ride so to speak. He will not leave us orphaned. Call on God today, He's right there with you.

TODAY'S READINGS: *Exodus 40:16-21, 34-38; Matthew 13:47-53. “He spread the tent over the Dwelling and put the covering on top of the tent, as the LORD had commanded him.”*

**Friday, Aug 04, 2023**

### **MEMORIAL OF SAINT JOHN VIANNEY, PRIEST**

#### **The garden of the soul**

John Vianney was dedicated to helping people understand and live the Catholic faith. On the street, in the confessional, and in his writings, John offered wisdom and counsel to encourage people. He wrote many small catechetical teachings collected within his “Little Catechism.” In one, John writes, “The Holy Spirit is like a gardener cultivating our souls.” The soul as a garden is a beautiful image to meditate on. What does your garden look like? How are you growing in your relationship with God? With John, let us pray his words: “O God, send me Your Spirit to teach me what I am and what You are.”

TODAY'S READINGS: *Leviticus 23:1, 4-11, 15-16, 27, 34b-37; Matthew 13:54-58. “Where did this man get such wisdom and mighty deeds?”*

**Saturday, Aug 05, 2023**

### **OPTIONAL MEMORIAL OF THE DEDICATION OF THE BASILICA OF ST. MARY MAJOR**

#### **Take a holy walk**

The 16th-century Italian priest Saint Philip Neri liked to organise a walk through Rome with a few of his friends and acquaintances, visiting churches along the journey. It was a nice way to combine friendly conversation and a shared religious activity. The churches they visited - St. Peter's Basilica, St. Paul Outside-the-Walls, St.

Sebastian's, St. John Lateran, Holy Cross-in-Jerusalem, St. Lawrence-Outside-the Walls, and the Basilica of St. Mary Major - became known as the Seven Pilgrim Churches of Rome and the walk is now repeated annually on Wednesday of Holy Week. Seek out holy places wherever you live -

they can be a refuge in difficult times.

TODAY'S READINGS: *Leviticus 25:1, 8-17; Matthew 14:1-12.* "This fiftieth year you shall make sacred by proclaiming liberty in the land for all its inhabitants."

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## *Readings for the 17<sup>th</sup> Sunday*

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### **1 Kings 3:5, 7-12**

The king who might have anything sought wisdom above all.

### **Psalms 119:57, 72, 76-77, 127-128, 129-130**

God's ways are more desirable than everything else we value.

### **Romans 8:28-30**

Whom God calls, God also prepares for the task ahead.

### **Matthew 13:44-52**

Jesus tells stories of the Kingdom in terms easy to understand.

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## *Words on the Word*

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### **Lucky or a Seeker?**

Have you ever wondered what type of people you belong to? Are you a lucky guy for whom a lot of things just drop from the skies, or a seeker who takes a long time to find something that makes his life worthwhile?

When Jesus talks about the kingdom of heaven, He takes into account both types of people: those whose encounter with God surprises them, those who are completely unprepared for God's call, and who immediately know what really matters in their lives. But there are others who have to struggle through numerous questions before they reach the meaning of their lives, who have to struggle for a long time to find their place in the world and their own task.

There are those who stumble upon their treasure of faith quite by chance – and there are those who find their pearl of faith only after intensive searching and reach it by many detours.

Some of you may remember the 1969 bestseller *God Exists. I have met him*. In this book, French journalist Andre Frossard describes his own experience of faith. Being a sceptic and a hardened atheist, one day, while waiting for a friend, he accidentally enters a chapel in downtown Paris – and emerges a few minutes later as a believing Christian, completely overwhelmed and filled with unrestrained joy. From one minute to the next he found the treasure of his life.

In the same year, 1969, when Frossard's book was published, the famous French Jesuit Aime Duval attempted suicide. And yet, he composed many songs for the sad and hopeless to sing about God who brings comfort and help. He was on the motorway almost every day, slept somewhere different almost every night, and travelled 1.25 million miles through 40 countries on his concert tours. People listened to him and confided their worries and fears to him – now he collapsed under their weight and fell into alcoholism. A friend comes to his aid and here he begins anew the search for God, who was once close to him and now has become distant. On the highways he dictates his confession of life, which is published under the title: *The child who played with the Moon*. He talks about God much more carefully than before. "God is not what we think. God is not where we are looking for Him. God is not what we imagine Him to be. God is not in the clouds. Mary Magdalene took Him for a gardener, the disciples for a spirit... and I, poor fool, sought Him in dogmas and logical conclusions, when in fact, full of peace and kindness, He was among the sick. After going through long and circuitous roads, Aime Duval finally found God, the pearl of his life.

Jesus has in mind both of them, the lucky seeker, the Frossard type and the Duval type, the man who unexpectedly finds a treasure in a field and suddenly realizes what his ultimate goal is, and the merchant who has to laboriously search for the pearl, who needs many trials until he finds the meaning of his own life.

"The kingdom of heaven is like a treasure... The kingdom of heaven is like a merchant looking for beautiful pearls...". You may have noticed that I haven't used the word "kingdom of heaven" much before – at least for a good reason: it is a difficult phrase. Many people think immediately of the next world or eternity on this occasion and thus end up on the wrong track. When Jesus speaks of the heavenly kingdom, He is referring to a reality that is not of this world, but can already exist in this world, be discovered and immediately experienced. "God's new world" is perhaps the most accurate description of what the Teacher meant. The world as God envisioned it; a world with His criteria of goodness and justice; a world of peace and a world without fear; a world in which every life is respected and protected, a world where everyone can develop their own talents, see their task and are able to find meaning and fulfilment in earthly existence, a world where every person has a firm foothold and can walk through the valley of tears with their heads held high; a world where life is fun.

This new world – says Jesus – some people stumble upon by chance, like a hidden treasure. Others have to search for it for a long time, like a precious pearl.

I assume that the lucky ones are the exception, and that among us, too, pearl seekers are the absolute majority. For many, it will certainly be helpful if we inform each other where we are searching and where we have already managed to find pearls. Now I would like to tell you about my favourite places to search.

One of these special mines is the Holy Bible. As I delve into it or start a conversation about it with others, this new world of God flashes here and there. I discover words that lead me further, that give me orientation, that bring me comfort and they challenge me; words that show me how my life could be successful and how I could help bring a little more humanity and joy into other people's lives.

Another mine for me is the Holy Mass. When I live it with others, I can feel lifted by the songs and prayers and I am strengthened in faith; I repeat to myself that in Jesus the new world of God has become visible; I feel that His Good News applies to me, encourages me or asks me a question; I sense that life understood in this way makes sense, and that in my own way I can participate in the joint building of this new world.

However, my most important mine is everyday life. When I meet people who infect me with their kindness and win me over for their ideas, then I get the impression that the new world of God has arrived for a moment. This happens also when I meet people who, despite illness, suffering and hard fate, have not lost their serenity and are grateful to God for the gift of life. This new world also reveals itself when I suddenly see where my kind word or my helping hand can come in handy.

Rainer Maria Rilke states: "If your everyday life seems poor to you, don't blame it. Blame yourself for not being strong enough to call forth your riches."

Congratulations to you if, like Andre Frossard, you are lucky enough to have God's new world – a meaningful, successful life – suddenly fall into your hands.

I embody patience, endurance and resilience in the search, and I wish it for all of you who are on the way to your pearl; if you still ask what God wants to make of your life; if you, like Father Duval, in the night of your illness and in difficult circumstances, persevere in your search for that which can give meaning and support to your existence.

## **A martyr of the heart**

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How to love Christ and the Church when, as a result of a false accusation, one has been banned from celebrating the Holy Mass for over 16 years? “Humility and obedience,” Fr. Dolindo Ruotolo, the author of the prayer *Jesus, take care of it*, replies with the example of a heroic life.

### **The road to the priesthood**

Although at the age of four Neapolitan Dolindo Ruotolo (1882-1970) confessed to his mother that he would become a priest, there was little indication that he would enter the seminary as an adult. The obstacle, however, was not the boy's lack of religiosity – his piety could not be denied – but the tragic family situation that affected his fate.

The despot and miser father ordered the family to live in a hovel and condemned them to permanent malnutrition and wearing rags. In addition, there was psychological and physical violence, including waking children in the middle of the night and beating them or locking them in a dark cupboard. Dolinda's life situation changed only when, at the age of 14, he was admitted to a school as a boarder run by a missionary congregation. Thus began his journey towards the sacrament of Holy Orders.

Years of formation in the religious community confirmed the young man in the conviction that he was called to the service of God. After his first vows, he even wanted to go on a mission to China to give his blood for Christ. In response to his desire, he heard the school visitor's prophetic words: **“You will be a martyr, but of heart, not of blood. You stay here and we don't come back to the matter again.”**

On June 24, 1906, came the day of priestly ordination longed for by the monk. “I felt like a different person. I felt the sacrament of priesthood, its sacred character in a way that I cannot describe in words,” he later noted in his diary.

### **Time of experience**

Father Dolindo spent the first weeks of his pastoral work in his hometown of Naples, working as a seminary lecturer and Gregorian chant teacher. Then, due to the jealousy and intrigues of his colleagues, he was transferred to Taranto to support the new rector of the seminary. Here, however, he experienced not only harassment from his superior (he was, among other things, forbidden to preach, he was also forced to perform humiliating physical labour in the presence of his subordinates), but also the painful discovery of the moral decline of the students. When he loudly admonished seminarians ... he was transferred to another post.

This time he went to Molfetta, where he devoted himself to the formation of local seminarians and strengthened them interiorly: “It was sacramental Jesus who sustained my spiritual life in Molfetta. I spent hours in front of Him, asking Him to run this seminar. I felt unfit for the task,” he admitted.

The year 1907 brought the beginning of the priest's true way of the cross, lasting for almost 20 years with breaks. It began when Father Dolindo was introduced to a Sicilian woman who claimed

to have had supernatural apparitions, and her nephew was "incarnated by the Holy Spirit." The priest, having confessed the woman, became convinced of God's guidance of the Italian woman, while rejecting the possibility of the incarnation of the Holy Spirit in the boy. However, the fact that the priest did not categorically cut himself off from the visionary became grist to the mill for his opponents.

Word began to spread that she was spreading heresy, and since the Holy Office, which watches over the purity of the faith in the Vatican, became interested in the case of the woman and the clergy who did not reject her, hard times came for Father Dolindo. First, in the period clarifying the story, he was deprived of the right to perform priestly functions (including receiving Holy Communion), and then in March 1908, by the decision of the religious authorities, he was expelled from the community. For the next two and a half years, he made attempts to appeal to the Vatican. Finally, by the decision of the Holy See, he was transferred to the diocese of Rossano, but still with a ban on celebrating the Eucharist.

## Extraordinary graces

For a priest rejected by the congregation and family, God became a comforter. Just when Fr. Dolindo's dignity had been trampled upon, Jesus began to speak to him: "I will speak to you myself, because I want to say a lot to humanity; I will change all this for the glory of God, but I need you to be ready, to give yourself completely to Me and become My instrument. I'll prepare you for it."

The priest received the supernatural gift of bilocation (being in two places at the same time) and being visited by angels, and later also by the Mother of God. In time these gifts were joined by prophecies and reading in souls. The extraordinary graces bestowed on Father Dolindo did not make him arrogant. On the contrary: he became a true giant of humility.

The priest, in the spirit of obedience, accepted all painful bans, including the most difficult one - the impossibility of accepting the Eucharistic Jesus into his heart. He endured in silence the sense of injustice and humiliation that people lavished on him. He did not complain to anyone, he was not provoked. Not only did he not say a bad word about the Church and the people who hurt him, but he also did not allow anyone to express a negative opinion about it in his presence.

He viewed his experiences in the light of faith. He wrote: "God, calling someone to a new path of graces, tests them. I would even say it pushes in a direction that seems unreasonable to our proud nature. Then you have to deny yourself, give up on yourself. If you then close your eyes and follow this path, you will overcome yourself, you will jump over the blind spot and you will rise higher.

## Unexpected changes

In 1910, two important events took place. On June 19, Father Dolindo, in the presence of the Archbishop and several priests, made a solemn act of voluntary and complete surrender to God in everything in the cathedral. He made it at the explicit request of the Lord Jesus – as "reparation for all the sacrileges that take place during the celebration of the Eucharist." The poignant nature of this act was added by the fact that the priest himself had not been able to celebrate Mass for over two years.

The second breakthrough event of this year was the receipt by Father Dolindo from the Vatican of a document confirming the priest's innocence and restoring him to perform all priestly activities. The period of administering the sacraments, preaching and pastoral work, longed for by Fr. Dolindo, then began.

Father's greatest joy was the Eucharist and the sacrament of reconciliation. "What a great sacrament confession is!" he wrote. "My heart expands at this moment; I feel like a father and I am ready for any kind of sacrifice for the soul that kneels next to me! What a joy, O Jesus, to be able to change in an instant a soul that comes torn, into a hymn of humility, love and sorrow for sins. [...] If

the world understood the greatness and importance of confession, it would overwhelm priests!" Service in the confessional, although bringing many conversions, was abruptly interrupted by another decision of the Holy Office, suspending Fr. Dolindo from his priestly functions. For the second and not the last time, he fell victim to slander (this time about the demonic nature of his mission) and ill will (the story of the Sicilian woman was recalled). The priest felt the injustice of the sentence painfully, but again remained faithful to God and the Church, saving himself by "prayer, courage and God's love."

"In humiliation, which destroys the person," he wrote, "the human soul either becomes stupefied or rebels. The only means then is tranquillity, obedience, the preservation of the sacred dignity that only the Lord can give". After spending several weeks in a prison for priests awaiting sentence, he was finally acquitted and sent back to Naples.

## New work and old problems

Here in the south of Italy, Father Dolindo celebrated the sacraments for nine consecutive years, ministered to the neediest in hospitals and alleys, preached acclaimed retreats and sermons. He also gathered around him people whose mission was to support the Eucharistic cult and the importance of the priesthood, and to live by faith on a daily basis. For this purpose, the father founded the so-called *The work of God*, wrote religious books, published homilies. He guided his charges spiritually. For them, but also for the often anonymous faithful, he wrote the so-called *immaginettes* – short advice that turned out to be perfectly adapted to the situation of specific people. After his death, there were about 220,000 of them . . .

Above all, however, Fr. Dolindo constantly deepened his personal relationship with Jesus based on trust, and he put the greatest emphasis on it in his pastoral ministry. He taught: "Whoever has faith, let him enter into intimate communion with Jesus; let him give himself completely to Him and entrust himself to Him, it is He who is to act.

Trust in God's providence was very necessary for Father Dolindo for the next two years, when he was again forbidden to celebrate the sacraments and preach. Reason? The confessor of the Neapolitan priest, breaking the secret of the sacrament of reconciliation, began to talk about the penitent's mystical experiences. In addition, there was a false denunciation of two spiritual daughters given to the Vatican by a priest friend. The fact that the blow came from close people hurt the priest very much. And yet, with great humility, he himself went to his wrongdoers and . . . asked them for forgiveness. In difficult experiences, he saw God's invitation to grow in virtue.

"There is so much to learn in suffering," he wrote, "you must seize the opportunity and improve yourself in love." Elsewhere he admitted: "Let us not be afraid of the cross, let us not reject it, let us not distance it from us, nor let us diminish it; [...] let us trust in Jesus, He will help us carry the cross". In October 1921, Father Dolindo was exonerated, but was still barred from holding priestly functions. This changed only in 1937, when the priest was finally and fully rehabilitated.

## Priest and pastor

Then, after 16 years and 6 months, Fr. Dolindo was finally able to celebrate the Holy Mass. This is how he recalled this great event: "I entrusted Mary to assist me at Mass, fearing that I no longer remember how to do it [...]. It is not easy to describe the feelings I had during this Mass of mine, nor when I celebrated the next until the end. I just didn't understand how a priest who celebrated it could fall into sin, so great is the sanctifying power of a single Mass! I felt very close to Mary in those days".

The extraordinary concentration and piety with which Fr. Dolindo celebrated Holy Mass impressed the faithful. He himself attached great importance to the cult of the Eucharistic Jesus until the end. Thus, he responded to the request that Christ directed through him to priests: "May the Eucharist

be the summit of your desires, of your religious practices. Let this be the only goal of your actions. I stayed with you in the Eucharist. Not only to be with you, but to act in you. [...] There is no apostolate more beautiful for you than the Holy Mass celebrated well and solemnly”.

Father Dolindo was also very devoted to the adoration of the Blessed Sacrament. "Oh, why is Jesus the Sacrament so little known?" he lamented.

The time spent in prayer bore fruit in the pastoral activity of the priest. The Neapolitan developed the Work of God, wrote a lot (he published, among others, 33 volumes of commentaries on the Holy Bible), handed out hand-made crosses and rosaries, and cared for the sick. He continued to receive supernatural gifts of mystical conversation, bilocation, prophecy, and soul reading. He met Padre Pio and predicted that the fall of communism would come from Poland through the "new John", later identified with John Paul II. And yet, it was not because of these extraordinary graces that Fr. Dolindo entered the history of the Church, but thanks to one simple prayer: *Jesus, You take care of this!*

### *Jesus, You take care of this!*

The circumstances of the creation of this popular prayer today are not fully known. It is known that the content of the summons (originally entitled: I do not want to be disturbed, my God: I trust in You) is part of a letter from Father Dolindo to one of his spiritual daughters – Elena Montelli, dated October 6, 1940. All of this correspondence has not survived; therefore it is not known when and how the Lord Jesus communicated the words of this act to the priest. His message, however, is clear and boils down to absolute trust in God, to placing all hope in Him.

This prayer involves abandoning one's own solutions and resolutely putting matters in the hands of Jesus. Such an attitude, which is close to the spirit of the divine childhood of St. Teresa of the Child Jesus and the call: *Jesus, I trust in You!* of St. Faustina – brings great fruit: "A thousand prayers are not worth as much as this one act of dedication: remember this well. There is no more effective novena than this: 'O Jesus, I give myself to You, take care of this!'".

Father Dolindo not only taught others such trust, but also lived in the spirit of trust himself. For the last 10 years of his life, he was half paralyzed, but he gave this disability to God. He served the faithful with great dedication until the end. He saw his mission in letting every human being know that they are God's beloved child, for whom God is waiting in heaven. He saw the way to eternity in "prayer, perseverance, penance and patience". He believed that the most important task of a person is to completely surrender to the will of God, even if it leads to the cross. "Eternal life is no joke," he used to say.

Father Dolindo Ruotolo died on November 19, 1970; at his grave in the Church of Our Lady of Lourdes and St. Joseph in Naples there is a fragment of his spiritual testament: "When you come to my grave, knock. Even from beyond the grave I will answer you: trust in God!"

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## Prayer

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**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 all 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, please come along.

**Coffee Morning reminder:** 12<sup>th</sup> August, helpers needed. See Cathy.



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