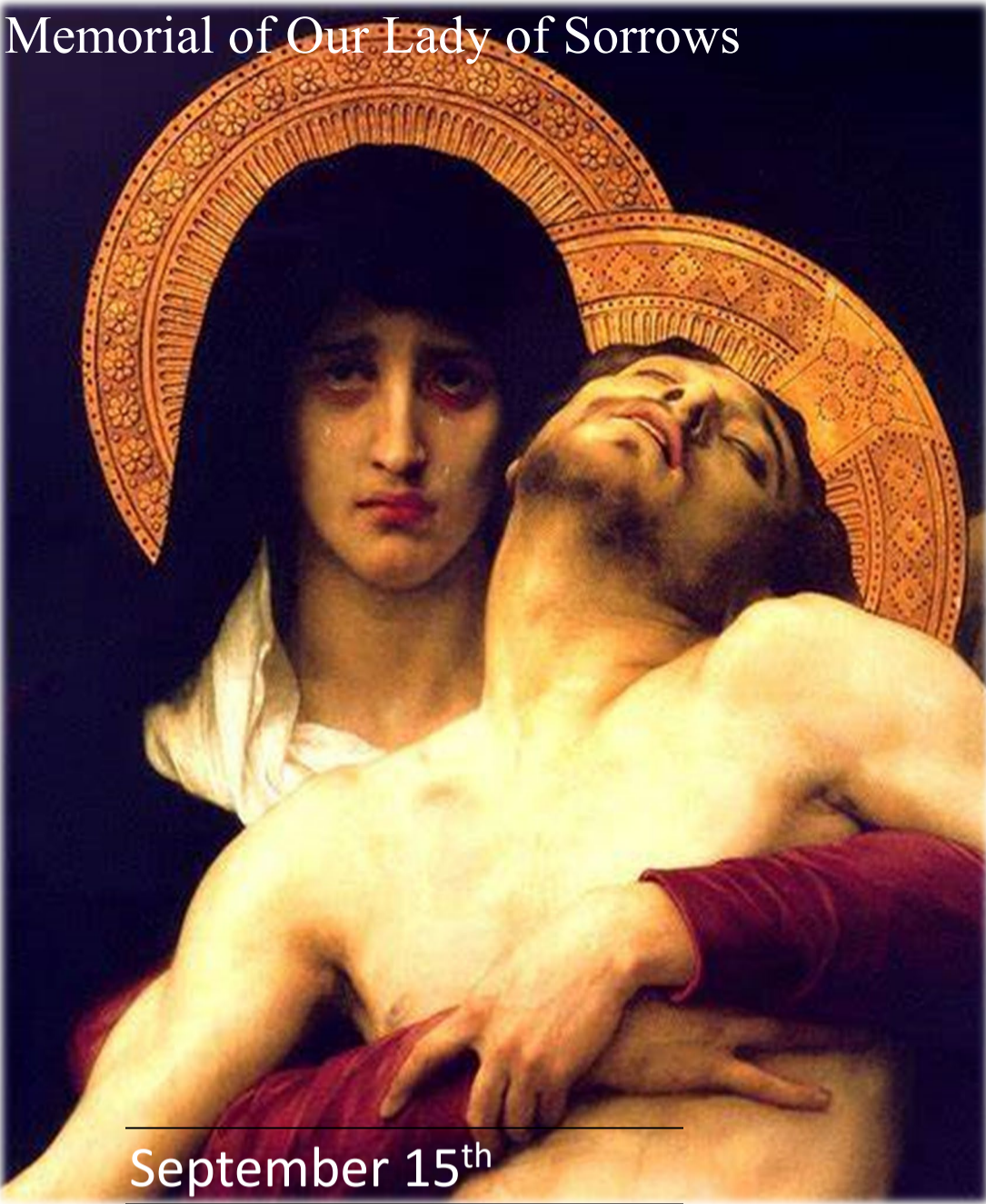


Memorial of Our Lady of Sorrows



September 15th

PARISH BULLETIN St Kieran's, the Catholic Church

*in Campbeltown and Islay
Ceann Loch Chille Chiarain*

Hymns/Music

Processional (Sunday Mass only)

39 A new commandment (Mayhew, 2.5)

Offertory

28 All that I am (Mayhew,)

Communion

As the deer longs (Mayhew, 5)

Final

45 As I kneel before you (Keys)

10th September 2023

23rd Sunday of Ordinary Time

St. Kieran's, Campbeltown, Kintyre

Sunday, 10th September, 23rd in Ordinary Time Holy Mass, 10.00am.

Monday: Holy Mass, 6.00pm

Friday: Adoration, Mid-Morning Prayer, 9.30am and Holy Mass, 10.00am

Saturday, 16th September, Vigil Mass, 6.00pm

Sunday, 17th September, 24th in Ordinary Time, Holy Mass, 10.00am

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

17th September, Holy Mass, 4.00pm



Psalm response

O that today you would listen to his voice! 'Harden not your hearts.'

Gospel acclamation

Alleluia, alleluia!

*God in Christ was reconciling the world to himself,
and he has entrusted to us the news that they are reconciled. Alleluia!*

Communion Antiphon

*Like the deer that yearns for running streams,
so my soul is yearning for you, my God;
my soul is thirsting for God, the living God.*

Take Five

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

Monday, Sep 11, 2023

A day to remember those who gave everything

Today, the anniversary of the largest terrorist attack in American history, is a day to call to mind those who rushed in to help, at great cost. The first certified fatality of the attacks was Father Mychal Judge, Franciscan friar and New York City Fire Department chaplain, who rushed to the World Trade Centre to help. During his life, he was known for ministering to the marginalized and for the words on a prayer card he often distributed: “Lord, take me where you want me to go. Let me meet who you want me to meet. Tell me what you want me to say. And keep me out of your way.” Honour his legacy and make his humble prayer yours today.

TODAY'S READINGS: *Colossians 1:24-2:3; Luke 6:6-11.* “*Is it lawful to do good on the sabbath rather than to do evil, to save life rather than to destroy it?*”

Tuesday, Sep 12, 2023

MEMORIAL OF THE MOST HOLY NAME OF MARY

On Earth we your children invoke your sweet name

Names are a big deal in the Bible. More than a moniker, the names of people — and God — capture, convey, and even conjure a being's very essence. It's why the Hebrews refused, out of respect, to speak God's holiest name and why “taking the Lord's name in vain” is forbidden. We see in biblical history how life-changing experiences prompt a person's change of name, as when Sarai becomes Sarah and Saul becomes Paul. When Jesus talks of acting “in my name,” He affirms a power and presence invoked by simply uttering His name. Today, heed Venerable Bruno Lanteri, founder of the Oblates of the Virgin Mary, who instructed: simply “think of Mary, call on Mary.”

TODAY'S READINGS: *Colossians 2:6-15; Luke 6:12-19.* “*He chose Twelve, whom he also named Apostles: Simon, whom he named Peter, ...*”

Wednesday, Sep 13, 2023

MEMORIAL OF SAINT JOHN CHRYSOSTOM, BISHOP, DOCTOR OF THE CHURCH

Always speak the words of light

With seemingly never-ending revelations of ministerial misconduct, today's feast of Saint

John Chrysostom is a sight for sore eyes. The eminent fourth-century preacher and teacher — whose name is a transliteration of the Greek for “golden mouth” — was surely a product of his day. But he was also guided by the Holy Spirit, who inspired him to be baptised as an adult and denounce corruption in the Church while serving as a priest and later as archbishop of Constantinople. As we remember his legacy today, let's take courage to also stand for truth and against all that dishonours the call of the Gospel.

TODAY'S READINGS: *Colossians 3:1-11; Luke 6:20-26.* “*Think of what is above, not of what is on earth. For you have died, and your life is hidden with Christ in God.*”

Thursday, Sep 14, 2023

FEAST OF THE EXALTATION OF THE HOLY CROSS

By the wood of the cross

Today's feast of the Exaltation of the Holy Cross goes back to early days in Church history. Saint Helena was the mother of Emperor Constantine (the first Roman emperor to embrace the faith), and Helena is said to have found the actual crucifix of Jesus in Jerusalem in the fourth century, spurring significant devotion to the Holy Cross. This devotion has had staying power perhaps because it helps believers to reflect upon the saving power of Jesus' death. Today when something presents itself as a “cross” to you, take a few moments to contemplate the cross of Christ.

TODAY'S READINGS: *Numbers 21:4b-9; Philippians 2:6-11; John 3:13-17.* “*For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish.*”

Friday, Sep 15, 2023

MEMORIAL OF OUR LADY OF SORROWS

I feel your pain

Anyone who loves will experience sorrow. It can't be helped. When a loved one suffers, we suffer. The Church looks to Our Lady of Sorrows during those difficult times. Mary has been pierced by the sword of sorrow many times, including the seven noted by tradition: The prophecy of Simeon, the Flight into Egypt, the lost child Jesus later found in the Temple, meeting Jesus on the road to Calvary, the Crucifixion, and Jesus' removal from the cross

and His burial. Listen to the aching beauty of the Stabat Mater hymn recited each year on this memorial and know that you are not alone in your suffering. Mary's empathy is one of the saving graces of our faith. She knows how we feel, and sometimes that's all it takes to get us past the pain.

TODAY'S READINGS: *1 Timothy 1:1-2, 12-14; John 19:25-27 or Luke 2:33-35. "And you yourself a sword will pierce so that the thoughts of many hearts may be revealed."*

Saturday, Sep 16, 2023

FEAST OF SAINT NINIAN

Care for the creation God entrusts to us

Saint Ninian was born in Cumbria and after being ordained a bishop he sailed up the west coast and landed in Galloway. At Whithorn he built a house painted it white, calling it Candida Casa, the White House. This became the centre from which he preached the Gospel in Scotland. This was his way of responding to Jesus' prayer to the Father to send more

labourers for the harvest. He sent out leaving home and security, travelling to find the harvest.

There are those who seize on to things which are durable, stable, reliable. And what do we hold on to, that gives us anything? What does God hold on to? God holds on to those who have nothing to hold on to. Only because they have nothing. Only because His heart is filled with compassion. Sometimes it can seem strange. After all, they need bread rather than suffering, and water instead of distress. But what is bread to someone who has never felt unconditional love?

The harvest is great – no longer the New World or Africa. It's the agnostics, atheists and lapsed. Under the same roof, at the same table, even in the same temple. Close not distant.

TODAY'S READINGS: *Exodus 32:7-14; Matthew 16:13-19. "Whatever you bind on earth shall be considered bound in heaven."*

Readings for the 23rd Sunday

Ezekiel 33:7-9

The prophet has an obligation to tell what he knows at the cost of his life.

Psalms 95:1-2, 6-7, 8-9

When God speaks, our hearts must be open and responsive.

Romans 13:8-10

The only debt we should seek to carry is the debt of love we owe each other.

Matthew 18:15-20

Generally sin involves community and so does reconciliation.

Words on the Word

Can we talk?

Culture-wide, we have lost the art of dialogue. There's no such thing as a thoughtful sharing of perspectives for the purpose of advancing understanding. Instead, we have so-called "talk" shows: shout-fests and diatribes in which we ridicule opponents and promote our own narrow and blinkered agenda.

News reporting has become infected with the "get 'em" mentality. As the media skewers the latest celebrity with addiction issues, politician with poor zipper control, or religious leader operating under the influence of dreadful theology, I feel less disgust for the individual under fire than the reporter and the intended consumer of these news items. The culture of contempt satisfies the triumphalist tendency in us. After watching the nightly news, we feel morally superior to most people on the planet — particularly those who set themselves up as our betters. It's a buzz for some.

Some years ago a theologian noted that if Jesus were "alive today", His enemies wouldn't bother to crucify Him on a cross. They'd simply crucify Him in the press. There's a deep truth

to that. The new execution style is character assassination. Once we've destroyed a person's good name, we have effectively eliminated them, we have in effect killed them.

But let's say you couldn't care less about what happens to fellow human beings who make bad choices and are publicly humiliated in turn. Is there any other reason to be concerned about the culture of contempt? Yes. It's not simply that we make blood sport of chasing society's sinners with our smart phone cameras. The acceptability of contempt is making it increasingly hard across the board to sympathise, empathise, or even listen to other people in a civil manner.

If a brother sins

Instead of earnestly seeking to discover what makes those with whom we disagree tick, we throw them to the lions and enjoy the spectacle. And the occasion of sin grows and spreads to infect our relations across political parties, religious affiliations, ethnicity and race, and, of course most especially, borders. Not learning to talk civilly to one another across our differences means diplomacy has no foothold in the national consciousness. All we can imagine doing in the hour of conflict is to bomb the heck out of the other side.

A long time ago, Jesus argued, with good rabbinic tradition behind Him, to settle disputes as privately and reasonably as possible. "Talk to your brother," he advised. What a concept. Talk doesn't mean rant or disparage or shame or dominate. It means sharing and also listening. But as Jesus knew well, you can't begin to settle serious conflicts by jumping into a dialogue without special training. Matthew 18 is an extended prep course in how Christians should handle their differences. A brief summary situates today's passage: Learn humility, love the lost, talk to your brother, and forgive without limits.

No talk show in the world would keep its ratings under those conditions!

We have to talk

It's not as if we have a choice about handling disagreement and conflict. In a sinful world there's plenty of it around, and left unaddressed it leads to tension and eventual explosion. But before we say one word to a sister or brother, we have to take lessons in the school of humility — "become like a little child," as Jesus says. Entry into the Kingdom is dependent on developing this quality, and the only useful dialogue comes from the person who approaches others unarmed and vulnerable, like a child.

The greatest miracle

"The Eucharist itself is the greatest miracle," Saint Thomas Aquinas. But this greatest of miracles hides a mystery that completely escapes our senses: sight, taste, touch . . .



Despite the explanations of the wisest theologians, the presence of God in the Eucharist remains for us a mystery of faith that surpasses the natural possibilities of reason. God so great and bread so small and fragile! The creator of everything hidden under the veil of a little piece of creation! How to understand this one-of-a-kind miracle that takes place at the moment of the consecration of the bread and wine?

One of the French bishops, preaching at the World Youth Day in Paris (1997), said: "I read the Holy Scriptures in the usual way. After all, we all have the right to simply read the Bible. And so, I read the following words: 'This is My Body'. I read and I believe. The doctrine of the Eucharistic presence of Christ could fill many books, but everything is contained in this one sentence: 'This is My Body'. This sentence can only be accompanied by one confession: 'I believe!'. That should be enough. Jesus is here, truly present on the altar. He is with us every day in His Eucharist".

Sometimes, however, our faith in the real presence of Christ in the Eucharist experiences various crises. In His compassion for our weakness, God gives us His signs in the form of Eucharistic miracles. Not to replace faith with the certainty of experience, but to inspire it to greater activity.

Various Eucharistic miracles are already known to the Church of the first centuries. With Saint Cyprian of Carthage (†258) we find a story about a woman who sacrificed to pagan idols. When she returned to her home and opened the vessel in which she had kept the Eucharist, fire came out of it.

From later times comes the story of the life of the first Patriarch of Venice, who was St. Lorenzo Giustiniani. While he was celebrating Midnight Mass at the Cathedral of St. Peter in the Castello, immediately after the consecration he saw the Child Jesus in the Host. Let's add that Blessed Angela of Foligno and Saint Faustina had similar experiences.

A very spectacular miracle took place during the pontificate of Gregory the Great. As the Pope was distributing Holy Communion, a woman approached and laughed out loud. The Pope refused to give her Holy Communion and, after the end of the liturgy, demanded a public explanation of the reason for such behaviour. The woman said, "I laughed when I heard it was the Body of Christ. After all, I made this bread with my own hands!" Pope Gregory knelt down and asked everyone present to pray for faith for the woman. Unexpectedly, the Host, which was resting on the altar, turned into an authentic body. Upon seeing it, the woman experienced a sudden conversion.

The miracle in Lanciano, Italy, is certainly one of the most famous. An anonymous 8th-century monk, while celebrating Mass, began to doubt the real presence of Christ in the consecrated bread and wine. Suddenly he saw the host changing into flesh and the wine into blood. The Holy Blood, which in its clotted form forms five irregular nuggets, is kept and worshiped in the temple to this day. For twelve centuries it has not been subject to even the slightest corruption.

This unique relic, shocking to human logic, has often become the object of analysis by scholars. Research in the early 1970s produced the following results: the Flesh and Blood are truly human flesh and blood. They come from the same person with blood type AB (the blood on the Shroud of Turin is of the same type). The proteins in the blood are distributed in a normal manner and in a ratio identical to that found in any healthy human blood.

The nature of the miracle at Lanciano allows it to be linked to the miracle at Regensburg. On the spot where once a priest, rushing to visit a sick person, overturned the vessel with the Blessed Sacrament, pious believers erected a church.

Another priest, who celebrated Mass in this church in 1250, doubted the presence of Christ in the Eucharistic forms. “Is it possible that the words spoken by man change wine into the Blood of the Lord?” – He was asking. Paralysed by doubt and fear, he hesitated to lift his chalice. Suddenly, from the great crucifix above the tabernacle, Christ stretched out His hand towards the priest, took the chalice from him and lifted it up. The faithful fell to their knees, and with them the priest, who with tears adored the Blood of the Lord.

Beatified on September 3, 2000, Pope Pius IX encouraged the faithful to a special cult of the Blessed Sacrament in the French town of Faverney. Well, on the night of May 25/26, 1608, thousands of believers witnessed a phenomenon contrary to the laws of nature. The local Benedictines decided to introduce the practice of forty-hour adoration in the parish. Jean Garnier, one of the parishioners, was the last to leave the church before midnight. When he returned around three in the morning, at the site of the monstrance he saw a fire was already dying. Candles burned to the end started a fire that consumed the altar cloth and other liturgical items on the altar. Above the flames, suspended in the air, hovered the monstrance with the Host. During the 33 hours of the miracle, 10,000 believers came to bow to Christ in the Eucharist. The next day, the monstrance itself rested on the corporal, spread on the top of the scorched altar. The local bishop recognized the miracle in 1608.

In 1732 at La Scala, during the exposition of the Blessed Sacrament, the nuns saw a cross in the Host: first black, then blood-coloured, and then white. Finally, before their eyes appeared the image of the Saviour on the cross, as well as the view of a rocky mountain and the instruments of the Passion.

Two months later, St. Alphonsus Liguori, an eminent theologian and founder of the Congregation of Redemptorist Fathers, settled in this city with his companions. The men decided to spend the first three days of their stay in front of the Blessed Sacrament in the sisters' chapel. Due to this event, St. Alphonsus chose as the coat of arms of the new congregation a cross accompanied by the instruments of the Lord's Passion.

Let us add that in our century two similar Eucharistic miracles took place: in Saint-André-de-la-Réunion (1905) and in Castelnau-de-Guers (1974). In both cases, the faithful saw the Face of Christ instead of the white Host.

For some people, such visions are given as a grace, thanks to which their journey of faith in the Divinity of Jesus Christ begins. Let's quote the testimony of a certain Jew who told his archbishop, St. Thomas de Villeneuve († 1555) – the following experience: “One day I was travelling with a friend, my peer. During the journey we talked about the person of the Messiah, whom we still awaited. We had a burning desire to see Him. Oh, how happy we would be if we could see Him with our own eyes! Night came and we continued our conversation on the subject. Suddenly we saw a great light in the sky. Recalling my father's words that sometimes heaven opens and then you can ask God for the expected grace, we both fell to our knees and with all the piety we could muster, we asked the Lord to show us the Messiah. Then a shining chalice with the Host appeared in the sky, in the same form as during the Catholic Mass. At first, we were very frightened by this vision, but after a few moments the terror left us and we experienced great serenity and joy of spirit. Light

penetrated our interiors, and we were filled with some deep understanding of these things. We thanked God from the heart. At the earliest opportunity, I was baptized in the Catholic Church and accepted Jesus as my Saviour.”

The Eucharist also works miracles invisible to the eye but evident to the human heart. This is how one could describe the reality of countless conversions that are constantly taking place in silence in front of the tabernacle in the churches of the world. There is a book in French about a world of outstanding intellectuals of our century, whose path from atheism to faith began precisely through contact with Jesus in the Eucharist.

These meetings were often bizarre, humanly accidental, like the one that took place in the life of André Frossard – a young atheist, son of the first secretary of the French Communist Party. Entering a certain church out of sheer curiosity, he saw ornaments and candlesticks above the main altar, dominated by a metal cross and a white circle below it.

“Never before,” recalls Frossard, “had I seen a monstrance or Host exposed, and at that time I had no idea that I was in front of the Blessed Sacrament. The meaning of it all was foreign to me. It was then that the avalanche of events began. I am not saying that the sky opened up: it tore open, it rose violently! A silent glow... The certainty of God... An eruption of light, a joyful drowning... All dominated by the presence of Him Whose Name I cannot utter without fear of offending His tender love; The one I was lucky enough to stand in front of as a child who was forgiven for everything: I am a Catholic!”

In the end, only thanks to faith we can stand before the white Host and confess from the bottom of our hearts: “Truly You are Christ, the Son of the living God!”. There is also one most solid foundation of our faith in the Eucharist, which is the word of Christ in the Upper Room: “This is my body; this is my blood.” We believe first and foremost because Jesus said so – He who is the only Truth. If we are looking for the surest support for our faith, it is precisely the Word of the Lord, spoken on Maundy Thursday. From the very beginning, the Church realized that the only condition for saving faith in the Eucharist from the turmoil of human doctrines and ideologies was trusting adherence with heart and mind to the Truth of Christ's words. Faith opens the way to reason, which has its own way and justifies what we first believed with our hearts.

If a trusting, almost childlike (in the sense of evangelical simplicity) faith in the Eucharist could be called poverty – this poverty is the greatest wealth of God's people gathered around the Eucharist. Why poverty? Because what Christ said is enough for our faith. “Let no one be deceived,” admonished the Christians of St. Ignatius of Antioch in the 2nd century. “Even celestial beings, angels in glory, and powers visible and invisible are subject to judgment if they do not believe in the Body of Christ. How valuable is our faith in the Eucharist, since it delights God Himself!”

“When I was immersed in prayer – Sister Faustina writes in her Diary – I saw the glorious face of the Lord in the place of the monstrance and the Lord said to me: What you see in reality, other souls see through faith. Oh, how I love their great faith.”

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 Denis Meenan (2019), Gordon Clark (1998), Margaret Brannigan (2002), Mary Mahon (2013), Oliver Jones (2016) **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.

It's good to be back. But I'm away again this week Tuesday to Thursday at the Clergy Assembly in Oban.



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