

ST. MARGARET
MARY ALACOQUE

October 16th



PARISH BULLETIN

St Kieran's, the Catholic Church *in*

*Campbeltown and Islay
Ceann Loch Chille Chiarain*

15th October 2023

28th Sunday of Ordinary Time

St. Kieran's, Campbeltown, Kintyre

Sunday, 15th October, 28th in Ordinary Time Holy Mass, 10.00am.

Monday: Requiem Mass, 12.00pm

Tuesday, Wednesday and Friday: Holy Mass, 10.00am

Devotions

Wednesday: Mid-Morning Prayer, 9.50am

Friday: Adoration, Mid-Morning Prayer, 9.30am

Scripture discussion: Friday at 10.30am

Saturday, 21st October, Vigil Mass, 6.00pm

Sunday, 22nd October, 29th in Ordinary Time, Holy Mass, 10.00am

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

15th October, Holy Mass, 4.00pm

Hymns/Music

Processional (Sunday Mass only)

61 Be thou my vision (Keys)

Offertory

511 Take our bread (FCEA)

Communion

359 My God loves me (McLennan)

Final

458 Praise we our God with joy (Mayhew)



Psalm response

In the Lord's own house shall I dwell for ever and ever.

Gospel acclamation

Alleluia, alleluia!

*The Word was made flesh and lived among us:
to all who did accept him*

he gave power to become children of God.

Alleluia!

Communion Antiphon

*The rich suffer want and go hungry,
but those who seek the Lord lack no blessing.*

Take Five

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

Monday, Oct 16, 2023

OPTIONAL MEMORIAL OF SAINT MARGARET MARY ALACOQUE, RELIGIOUS **A heart as wide as the world**

Depicted as a flaming, shining, bleeding heart, pierced by a lance, encircled by a crown of thorns, and topped with a cross, the Sacred Heart of Jesus symbolises Christ's boundless, suffering love for humanity. The devotion to the Sacred Heart of Jesus is one of the best known and most practiced of all Catholic devotions, but the 17th-century French Visitation nun who received the revelation of this devotion, Margaret Mary Alacoque, was doubted in her lifetime, and the practice wasn't officially recognized until 75 years after her death. Incorporate an aspiration, or short prayer, to the Sacred Heart each day to remind you that you are unconditionally loved. Examples are "Sacred Heart of Jesus, make my heart like yours," "Sacred Heart of Jesus, I believe in your love for me," or "Sacred Heart of Jesus, may you be known, loved, and imitated!"

TODAY'S READINGS: *Romans 1:1-7; Luke 11:29-32. "At the preaching of Jonah they repented, and there is something greater than Jonah here."*

Tuesday, Oct 17, 2023

MEMORIAL OF SAINT IGNATIUS OF ANTIOCH, BISHOP, MARTYR **Bread of Life, bread for the poor**

Saint Ignatius Theophorus wrote seven epistles while trudging from Antioch to Rome. As Roman soldiers pushed him toward martyrdom in a coliseum, Ignatius decried a different enemy of Christian faith: Docetism, whose Christian adherents claimed Jesus never existed physically on Earth — that He only appeared to. In denying the Incarnation, Ignatius says, such heretics also fail to see the Lord's presence in the Eucharist and in the poor. "They have no concern for love, none for the widow, none for the orphan, none for the oppressed, none for the prisoner or the one released, none for the hungry or thirsty." And "they abstain from Eucharist" because "they refuse to acknowledge the Eucharist." Ignatius, help us to see Jesus — in all the places He said He'd be.

TODAY'S READINGS: *Romans 1:16-25; Luke 11:37-41. "As to what is within, give alms, and behold, everything will be clean for*

you."

Wednesday, Oct 18, 2023

FEAST OF SAINT LUKE, EVANGELIST **Pack lightly for the journey of faith**

Today we celebrate the feast of the evangelist Luke. Best known for his Gospel, Luke was a dedicated disciple of Paul who goes so far as to join Paul in prison — twice. You can read Luke's account of the early Christians in the Acts of the Apostles. But first, read what Luke says in today's Gospel, which gives Jesus' directives to the disciples who are serving as His advance team. These directives are simple but not easy: "Carry no money bag, no sack, no sandals" — and they remain amazingly relevant to living a simple life of faith. How can you enact them in your own life?

TODAY'S READINGS: *2 Timothy 4:10-17b; Luke 10:1-9. "Luke is the only one with me."*

Thursday, Oct 19, 2023

Reconciling our past

What does Jesus mean when He says they have taken away the key of knowledge? The lawyers and scribes held the "office of the keys" since they were the official interpreters of the scriptures. Their interpretation of the scriptures was so distorted and difficult to understand that others were "shut off" to the scriptures. They not only shut themselves to heaven; they also hindered others from understanding God's word. Through pride and envy, they rejected not only the prophets of old, but God's final prophet, Jesus. Jesus is the "key of David" (see Isaiah 22:22; Rev. 3:7) who opens heaven to those who accept him as Lord and Savior. He is the "Wisdom of God" and source of everlasting life. Only the humble of heart — those who submit to God and acknowledge their dependence on Him — can receive this wisdom. God is ever ready to speak His word to us and to give us wisdom and understanding. Pray for leaders and representatives of the faithful during the Synod; that God's Wisdom and not human wisdom will prevail.

TODAY'S READINGS: *Romans 3:21-30; Luke 11:47-54. "Woe to you, scholars of the law! You have taken away the key of knowledge."*

Friday, Oct 20, 2023

OPTIONAL MEMORIAL OF SAINT PAUL OF THE CROSS, PRIEST

GPS for the soul

Spiritual direction is a great tool for navigating with God the ups and downs of everyday life. The practice involves a one-on-one relationship with a spiritual director who helps us to see how God is moving in our lives. A director listens and offers wisdom such as that of Paul of the Cross: "Let everything in creation draw you to God. Refresh your mind with some innocent recreation and needful rest, if it were only to saunter through the garden or the fields, listening to the sermon preached by the flowers, the trees, the meadows, the sun, the sky, and the whole universe." In honour of Saint Paul cultivate the art of listening wisely.

TODAY'S READINGS: *Romans 4:1-8; Luke 12:1-7. "Are not five sparrows sold for two small coins? Yet not one of them has escaped the notice of God."*

Saturday, Oct 21, 2023

A higher law

All of us run afoul of the law at some point or another, even if it's as minor as a parking ticket. Laws, religious or secular, are there to set standards and impose order. They have their purpose, but if we hope to be released from all that afflicts us in this life, we'll need a different kind of law — the law of love, mercy, compassion, and forgiveness. As 20th-century monk and mystic Thomas Merton explains, "The first obligation of the Christian is to maintain their freedom from all empty forms of legalism" and "live by a higher law — the law of grace and love." Let faith lead you there.

TODAY'S READINGS: *Romans 4:13, 16-18; Luke 12:8-12. "Brothers and sisters: It was not through the law that the promise was made to Abraham and his descendants . . . it depends on faith."*

Readings for the 27th Sunday

Isaiah 25:6-10a

After an apocalypse, Isaiah predicts a restorative banquet on Mount Zion.

Psalms 23:1-3a, 3b-4, 5, 6

God sets a table for us while our enemies look on in astonishment.

Philippians 4:12-14, 19-20

Paul finds joy in every circumstance because of God's abundant grace.

Matthew 22:1-14

The kingdom of heaven is like a banquet — no one wants to attend!

Words on the Word

A wedding and four funerals

A homily is not a lecture - that's what we learned in our studies at seminary. Scientific investigations such as how the text of the Holy Scripture was created or in what variants it appears should not take place during the liturgy.



However, sometimes, in the case of difficult or incomprehensible passages, it may be helpful to take a look at the work of the evangelists. It is then worth asking the question: how did they treat Jesus' words? What did they change or add? How did they interpret His teaching and how did they incorporate it into the concept of their own Gospels?

Today it would be good to look over the shoulder of the evangelist Matthew and look at his manuscript.

Gospel Matthew 22:1-14

What happened? The "great feast" turned into a "wedding with numerous deaths." Jesus' clear parable turned into a very complicated, terrible story.

- Why are the servants who bring the invitation to the wedding feast killed?
- How can you wage war and destroy a city when food is already on the table?

To answer these questions, we need to know the code Matthew uses, we need to know what his intention was when he "reworked" the Lord's parable.

The Evangelist wanted to include it in the history of Israel and the history of the early Church. Therefore, he turned this parable into an allegory, that is, he connected its individual features with historical facts. If we apply this key to interpretation, then suddenly previously incomprehensible fragments will make sense:

- From one servant rushing to give the invitation, two groups of servants were created. In the first group, Matthew sees prophets who want to win the people of Israel to faith in God – to no avail. The second group are the disciples of Jesus who preach the message about the kingdom of God and are also not listened to – they were mistreated and then suffered the death of martyrs.
- While writing his Gospel, Matthew looks back to the destruction of Jerusalem and the temple by the Romans in AD 70. Like many Jews and Christians of the time, he interprets this disaster as God's punishment for Israel's unbelief and allows it to be echoed in Jesus' parable.
- The guests who were brought to the feast straight from the street and fill the room are pagans who accept faith in Jesus Christ.
- Pointing at the fact that both good and bad people were invited to the ceremony, Matthew wants to emphasize that no one can feel completely safe; that the decision to accept the faith is never a guarantee but is always exposed to danger.

Matthew therefore discovered that Jesus' parable is, after all, our history, the history of Israel and its prophets, the history of the young Church, which is being joined by more and more pagans. That's why he reworked and supplemented it.

Now we know maybe a little more about today's Gospel. But, as Anthony de Mello once said, "to really know is to be changed by that knowledge."

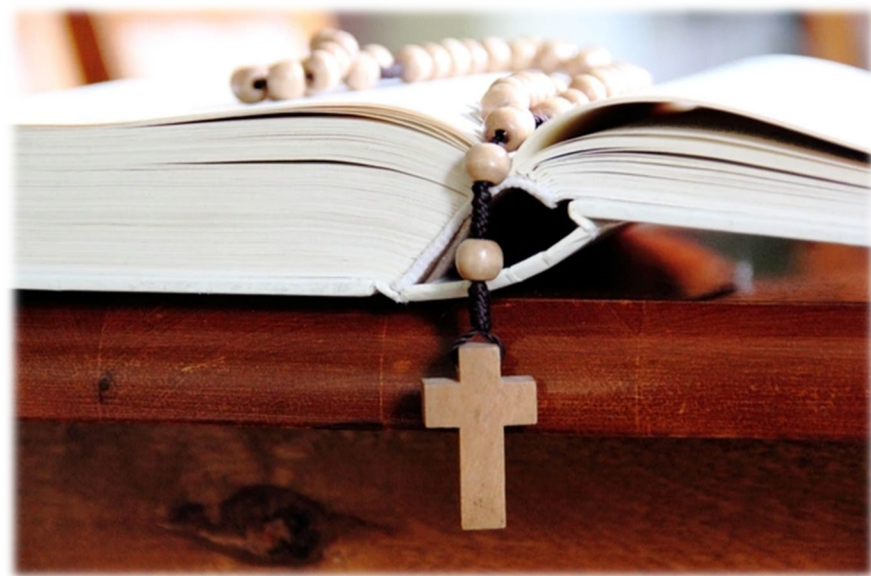
Therefore, the most important step is still ahead of us. To truly know that Matthew reflected the history of his nation in this parable; to really know that he also included the history of his Church – that is, to be changed by this knowledge. This means: include your own life story, your story of faith, in this parable. The point is to ask questions: how do you yourself respond to the invitation, to the call of God? What defence mechanisms and justifications are you familiar with? What do you have time for? What is important to you? What weddings would you like to dance at?

To truly know is to be changed by that knowledge. This means trying to fit our current Church history into this parable of the Lord. Ask the question: are we really inviting others to the celebration? Are we on the way as servants of the Good News? Do we go out into the streets, or do we wait for someone to come to us?

Connect our own history of life and faith, as well as our history of the Church, with this parable – this would be our homework, if, of course, we have learned something from Matthew the Evangelist today.

To contemplate with Mary

The old form of the Rosary on the life of Jesus, proposed by Dominic of Prussia and Adolf of Essen, has not been lost, but still lives in many places today.



A careful reader of the "Directory on Popular Piety and Liturgy" will surely notice section 201 of the document. It contains a recommendation to restore short acclamations recalling individual rosary mysteries. Constantly repeated after the name of Jesus for each mystery they are intended to "constitute a meaningful aid in the meditative recitation of the Holy Rosary."

What is behind this recommendation?

The authors refer to the ancient structure of the rosary, which has never disappeared. However, they do not specify what tradition they are talking about. They also do not refer to specific authors or schools of spirituality. Therefore, the reader of the document is left to his own search. Their suggestion is not so much a "technique" of repeating one biblical phrase, referring to the tradition of the desert fathers and the so-called Jesus Prayer: what is desired is to make this repetition even more contemplative.

This last suggestion leads us to the circle of mystics of the late Middle Ages. From Mechtilde of Hackeborn, through Henry Suso, to Adolf of Essen and Dominic of Prussia. The last two were Carthusians who lived in a monastery in Trier in the first half of the 15th century. They were the first to be credited with adding "meditations and clauses on the life of Jesus to the rosary in honour of blessed Mary."

The last quote, from the writing "Liber experientiarum Primus" by Dominic of Prussia, strongly emphasises meditation on the life of Jesus. They are marked by the "life of Jesus" in the rosary clauses – careful, most often literal formulations from the Holy Scripture, and at the same time a free use of the faith-filled interpretation of the Church.

The clauses read as follows:

Hail, Mary full of grace, the Lord is thee you. Blessed art thou among women, blessed is the fruit of thy womb, Jesus.

1. Whom You, Pure Virgin, conceived by the Holy Spirit. Amen.
2. With whom you went into the mountains to Elizabeth.
3. Whom You, Pure Virgin, gave birth to in great joy.
4. Whom you wrapped in swaddling clothes and laid in a manger.
5. Whom the holy angels glorified with heavenly songs.
6. Whom the shepherds sought and found in Bethlehem.
7. Who was circumcised on the eighth day and called Jesus.
8. To whom the three kings offered gold, frankincense and myrrh.
9. Whom you offered in the temple to God, His heavenly Father.

10. With whom you fled to Egypt and returned home again after seven years.
11. Whom you lost in Jerusalem and found again three days later.
12. Who day by day increased in age and wisdom and all grace.
13. Whom Saint John baptized in the Jordan with sinners (cf. Mt 3:13-15).
14. Whom Satan tempted and yet could not overcome.
15. Who with his disciples preached the kingdom of God to the people.
16. Who, with God's power, healed the sick in various ways.
17. Whom Mary Magdalene washed the feet with her tears and wiped them.
18. Who raised Lazarus and other dead from death.
19. Who was transfigured before his disciples on Mount Tabor.
20. Who was received with great glory in Jerusalem on the Day of Palms.
21. Who gave his disciples his holy Body at supper.
22. Who prayed in the garden and sweated blood.
23. Who allowed himself to be captured, bound and led from one judge to another.
24. Who was falsely accused on the basis of many false testimonies.
25. Who was tied up and beaten and whose blessed face was spat on.
26. Who was tied naked to a pole and severely scourged.
27. Who was painfully crowned with a crown of thorns.
28. Before whom they bowed their knees and mockingly adored Him.
29. Who was innocently sentenced to a shameful death.
30. Who bore his cross on his holy shoulders.
31. Who spoke to you, his beloved Mother, and other women, and addressed himself to you.
32. Who was nailed to the cross with his hands and feet.
33. Who prayed for those who crucified, tortured and killed Him.
34. Who said to the thief: today you will be with me in paradise.
35. Who recommended you, his sorrowful mother, to Saint John, his beloved disciple.
36. He cried out, "My God, my God, why have you forsaken me?"
37. Who was given vinegar and gall to drink, and said: I am thirsty.
38. Who at the end said: It is finished (wiped out: "what was written about him"; above him: "Non sunt verba Christi – these are not the words of Christ").
39. Who said, Father, into Your hands I commend my spirit.
40. Who died a bitter death for us sinners. Amen. Praise be to God.
41. Whose side was pierced, and blood and water poured out from him.
42. Who was taken down from the cross to Your bosom, as is compassionately believed.
43. Who was anointed and buried by good and just people.
44. Whose holy soul descended into hell and liberated the souls of the fathers.
45. Who rose from the dead on the third day. Alleluia.
46. Who made you so very happy and also those to whom he appeared. (Alleluia)
47. Who also ascended into heaven before your eyes and sits at the right hand of his Father. Alleluia.
48. Who in the future will judge the living and the dead.
49. Who sent his Holy Spirit to all his faithful. Amen.
50. Who took you, his most beloved Mother, into his kingdom. Amen.
51. Who, with His heavenly Father and the Holy Spirit, and with you, O Queen of glory, lives and reigns now and always without end in eternal joy. Amen.

Whoever wants to honour Jesus Christ, our Lord, and His Mother, Mary, should turn his heart to his God, pray the rosary and teach others.

Saint Margaret Mary Alacoque



If you were to describe her life briefly, it would be unbearably typical. Typical of her environment, the time in which she lived and her chosen vocation.

Margaret was born in France, in the family of a royal notary. When her father dies, she is raised by a domineering uncle and nagging aunts. Even though she feels that she has a monastic vocation, she has to help in the home of her guardians until she is released from this obligation at the age of 24. Then she joined the parish in Paray-le-Monial, where she would spend the remaining 19 years of her life. She dies on October 17, 1690, and basically her story should have been forgotten among many others like it, if not for her heart.

But not the heart of Sister Margaret Mary Alacoque, but of Jesus Christ, who appeared to her as many as 80 times in the years 1673-1689. 80 supernatural visions, 30 of them described in detail, four – the so-called great revelations – of a social and ecclesiastical nature, and the theme of all is one. What? The heart, or rather God's love for man, an incomprehensible and at the same time unrequited love. The first vision related to the Devotion to the Sacred Heart of Jesus was experienced by Saint Margaret Mary Alacoque on December 27, 1673. It was then that Jesus Christ spoke the following words to her:

"My Divine Heart burns with such great love for people that it can no longer hold these burning flames locked in my bosom. It wants to pour them out through you and wants to enrich people with its treasures." After these words, he showed the nun His open chest, and within it His heart burning with great love for people. In a symbolic gesture, He took the heart of Sister Margaret Mary and put it in His own, and then gave it back, already filled with the flame of love drawn from His Heart. Such an experience is not only unforgettable – it changes your whole life. No wonder that from that day on, this cloistered nun did everything in her power to spread the message of God's infinite love, symbolized by the Sacred Heart, far beyond the walls of the Visitation convent in Paray-le-Monial. The response to this love, so underestimated by people, was to be more frequent access to Holy Communion, with particular emphasis on the first Fridays of the month, and the establishment of a new feast day in honour of the Sacred Heart of Jesus. Apparently, nothing extraordinary, but were these

revelations immediately accepted by the Church? Oh of course, not a thing was even mentioned about St. Margaret Maria Alacoque. In fact, the feast of the Divine Heart, as a liturgical celebration, was established by Pope Clement XIII almost 100 years after the death of this saint and only for the Kingdom of Poland, at the express request of the local Episcopate. And only after another 100 years did Pope Pius IX make it binding in the Church around the world. "This Divine Heart is the unfathomable abyss of all goods, to which the poor must turn in all their needs. It is the abyss of joy in which all our sorrows disappear. It is the abyss of humility against our pride; it is the abyss of mercy for the unfortunate, and finally it is the abyss of love, in which we should hide all our misery". These words contained in one of the letters of St. Margaret Maria Alacoque, are extremely yielding and transparent. So why are we so reluctant to implement them? Because we only take a leap into the abyss – even the abyss of love – as a last resort.

Prayer



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

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

Please remember in your prayers all whose anniversaries occur at this time: also prayer for the repose of the soul of Catherine Walker whose funeral is this Monday at 12pm.

News and Events

Tea and coffee in the hall after Sunday Mass. Our visitors are most welcome, please come along.

Bishop Brian is the attending the Synod in the Vatican. You can keep up to date with the commentary of his experience on the diocesan Facebook page www.facebook.com/argyllandisles .



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