



Strive
to
enter
through
the
narrow
door.

Luke 13:24

PARISH BULLETIN St Kieran's, the Catholic Church

in Campbeltown and Islay

Ceann Loch Chille Chiarain

21st August 2022

21st Sunday of Ordinary Time

St. Kieran's, Campbeltown, Kintyre

Sunday, 21st August, *21st Sunday*, Holy Mass, 10.00am

Monday: 6.00pm Holy Mass; Sacrament of Reconciliation: 5.30-5.50pm (or on request)

Tuesday, Wednesday and Friday: 10am Holy Mass

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

Friday: Adoration and Mid-morning Prayer, 9.30am.

Saturday, 27th August, *Vigil Mass*, 6.00pm

Sunday, 28th August, *22nd Sunday*, Holy Mass, 10.00am

St. Columba's Episcopal Church, Bridgend, Islay

Sunday 21st August, Holy Mass, 4pm

Sunday 4th September, Holy Mass, 4pm



Psalm response

Go out to the whole world; proclaim the Good News.

Gospel acclamation

Alleluia, alleluia!

Jesus said: 'I am the Way, the Truth and the Life.

No one can come to the Father except through me'. Alleluia!

Communion Antiphon

*Whoever eats my flesh and drinks my blood
has eternal life, says the Lord,
and I will raise him up on the last day.*

Take Five

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

Monday, Aug 22, 2022

MEMORIAL OF THE QUEENSHIP OF MARY

A throne on high

In many ancient cultures, including Israel's, it wasn't the wife of the king who was queen. Rather, the mother of the king was queen. And while her son was the unquestionable ruler, she often had tremendous influence over him. The same goes in heaven. Today's memorial is eight days — an octave — after celebrating Mary's Assumption. Pope Pius XII, who declared the dogma of the Assumption, said of his instituting the feast of Mary's Queenship, "so that all may recognize more clearly and venerate more devoutly the merciful and maternal sway of the Mother of God." Remember to hail your queen, Mary, today.

TODAY'S READINGS: *2 Thessalonians 1:1-5, 11-12; Matthew 23:13-22.* "One who swears by heaven swears by the throne of God and by him who is seated on it."

Tuesday, Aug 23, 2022

OPTIONAL MEMORIAL OF ROSE OF LIMA, THIRD ORDER DOMINICAN It's your serve

Saint Rose of Lima — like her saintly role model before her, Catherine of Siena — proved that you didn't need to become a nun to live a notable life of Christian piety and service. Both women were drawn to holiness at a young age, both resisted their parents' pressure to marry, both even took measures to make themselves less attractive to suitors. Each joined the lay Dominicans. Rose sought a sacrificial life as she brought home needy people to care for, saying, "When we serve the poor and the sick, we serve Jesus." How will you serve Jesus today?

TODAY'S READINGS: *2 Thessalonians 2:1-3a, 14-17; Matthew 23:23-26.*
"Cleanse first the inside of the cup, so

that the outside also may be clean."

Wednesday, Aug 24, 2022

FEAST OF BARTHOLOMEW, APOSTLE As I lay dying

Elisabeth Kübler-Ross died on this date in 2004. Early in her medical training, she was horrified to see the term "hopeless patient" commonly applied to the terminally ill, who were often overly sedated and neglected. She went on to transform the way we look at terminal illness. A pioneer in hospice and palliative care, bioethics, and near-death research, she led the movement to "treat the dying with dignity" and her 1969 classic *On Death and Dying* changed the way we look at grief. Perhaps appropriate that today is also the feast of Saint Bartholomew, the apostle famed for his painful death as a martyr. We can all play a part in bringing comfort and dignity to the dying process.

TODAY'S READINGS: *Revelation 21:9b-14; John 1:45-51.* "Philip said to him, 'Come and see.'"

Thursday, Aug 25, 2022

OPTIONAL MEMORIAL OF JOSEPH CALASANZ, PRIEST, FOUNDER Be resilient in the face of resistance

Saint Joseph Calasanz is now widely recognized for his devotion to educating needy students. However, during his 17th-century lifetime Joseph encountered strong resistance. His family opposed his becoming a priest, and after he had founded innovative schools for the poor and the Piarist religious community to tend those schools, enemies attacked. In his 80s, the Church removed Joseph from education leadership, and dissolved the Piarists. After his death, the Piarists were restored, and they continue their education ministry around the world today. If you struggle with a seeming failure, look to the life of Saint Joseph of Calasanz for a model of faithfulness and endurance.

TODAY'S READINGS: *1 Corinthians 1:1-9; Matthew 24:42-51. "Jesus said to his disciples: 'Stay awake! For you do not know on which day your Lord will come.'"*

Friday, Aug 26, 2022

Dialogue to break new ground

There's a lot of talk right now. Talk about, women's rights, dismantling racism, supporting Ukraine with arms, financial support for all in the energy crisis — or not. The conversations are urgent yet often feel futile. What we need, writes Father Raimon Panikkar, whose anniversary of death is today, is not talk, but dialogue. Dialogue "is not a simple conversation, not a mere mutual enrichment by the supplementary information that is contributed; it is not exclusively a corrective of misunderstandings . . . It is the joint search for the shared and the different." How can you foster this kind of dialogue that nourishes what each person contributes?

TODAY'S READINGS: *1 Corinthians 1:17-25; Matthew 25:1-13. "Where is the*

wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?"

Saturday, Aug 27, 2022

MEMORIAL OF MONICA, MOTHER OF AUGUSTINE

Don't stop believing

At some point or another, each of us loses our way in life. Some only briefly, others for a long time. Sadly, some never find their way home. But if we are blessed with someone as special as Saint Monica, we might be fortunate enough to share the fate of her famous son, Saint Augustine. He wrote in his Confessions that she had "brought me to birth, both in her flesh, so that I was born into this temporal light, and in her heart, that I might be born into eternal light." Give thanks for the people in your life who never stopped believing in you.

TODAY'S READINGS: *1 Corinthians 1:26-31; Matthew 25:14-30. "His master said to him, 'Well done, my good and faithful servant.'"*

Readings for the 21st Sunday

Isaiah 66:18-21

All nations and peoples are eligible to gather as the true people of God.

Psalms 117:1, 2

Praise is our constant response, because kindness is God's steadfast gift to us.

Hebrews 12:5-7, 11-13

Discipline may be a source of pain, but it may also be cause for joy.

Luke 13:22-30

Who's in and who's out in the reign of God may be a surprising roll call.

Words on the Word: Luke 13:22-30

There are two false friendships and one true. A false friendship is based on the advantage that can be gained from it. A still worse friendship is one which only seeks one's contentment and satisfaction. Whereas true friendship is based on what is good for both friends (Saint Albert).

* * *

In this Sunday's Gospel, Jesus is asked whether it is difficult to be saved. Jesus gives an answer by presenting the image of a narrow door through to attain the promise of salvation.

Unfortunately, in the passage quoted He doesn't specifically say what needs to be done. However, He clearly says that it's not enough to eat and drink with Him, which means that superficial acquaintance is not enough.

Bragging to friends, especially to those who are 'influencers' is very trendy. Pretending not to attach importance to it, we exchange our famous friends. Sometimes we highlight who we are with. It's fashionable to know the latest rumours about people from their so-called companions. It's good to know everything about them as though it was our own world, the world of our own home. Sometimes it's also appropriate to help out in various matters on the principle of "you scratch my back, I'll scratch yours". The Lord Jesus knew this type of acquaintance because He was superficially known and was invited to the homes of Pharisees or tax collectors, which meant into the homes of the known, the wealthy and the respected. He was a guest; He ate and drank with these people, but they didn't take seriously what He preached and didn't accept the news of His divine message. Although He was hosted by these people in their homes, He didn't feel treated seriously as the Son of God, the Saviour. His presence was necessary hospitality for a different purpose. They wanted to brag to friends about such a well-known miracle-doer, but no one was bothered about what He taught.

Therefore, it's not enough to sit with Jesus at the dinner table to ultimately rely on His favours, but to receive His message, to believe in Him as in the promises of God, and to share His teaching.



To pass through the narrow door means not speaking of the teaching of Christ with tongue in cheek, but accepting it as your own. Only through Him, and with Him, and in Him is our salvation. We were not given anybody else except Him – who wanted to persuade the world about the kingdom of the Father.

The question of whether we belong to those whom Christ considers His disciples is still valid. Sometimes (increasingly these days) to belong to Christ and share His teaching requires opposing quite a few modern tendencies. We know it's not easy to own up that we think differently from the so-called *mainstream*. Subjects discussed publicly are always put out by some centre or organisation, as though from a distance. It's not uncommon that there's silence about some important questions (murder – crucifixion – Christians deprived of shelter, the burning of churches), because good Muslims are more important today – that's the fashion. Of course, this is remote controlled propaganda, but so few people realise it. Homilies sometimes repeat these modern mainstream tendencies.

Whoever dares to preach otherwise is considered backward thinking, old fashioned and out-of-date.

To take Christ's teaching seriously means firstly to be judged by God's teaching, to dare to apply the measure of the Gospel teaching to oneself and without whitewashing, and to judge oneself in its light.

Secondly and perhaps still more important is to perceive people and to judge events in the way Jesus does. To try to look at everything with His eyes. Jesus enters into our lives most completely through situations which give rise to uncertainty and doubts. If prepared answers and prepared solutions are not enough, this is when trust in God germinates and sprouts.

Ultimately, it bears the fruit of God's power. A person becomes gentler and more understanding of human weakness. Most important is that a person becomes ready to help and themselves begin to do in the name of love.

The teaching of the narrow door should be looked at a bit differently, not asking in fear: will I pass through the narrow door to the kingdom of God, but to ask if the door of my heart is wide open to accept all the inspirations of God and the grace of God's words of redemption, and whether I am ready to receive Christ with open arms. He changes my life. He will be in us and act through us and He will know us.

* * *

To believe is above all to know how to recognise as true what our minds cannot entirely embrace. We need to accept what God reveals to us about Himself, about us to ourselves and the reality surrounding us, and also the invisible, incomprehensible and unimaginable. This act of accepting the truth revealed widens the horizon of our cognition and allows us to reach the mystery in which our existence is immersed. However, to agree to such limited possibilities of the mind doesn't come easily. And here faith appears in its second dimension: as trust in a person – not an ordinary person, but in Christ. What we believe in is important, but still more important is in whom we believe (Benedict XVI, 2006).



Testimony

For God nothing is impossible!

One day, under the influence of drugs and alcohol, I started to cry out to God with a broken heart and ask Him for help. Only He was left for me, all other possibilities had failed.

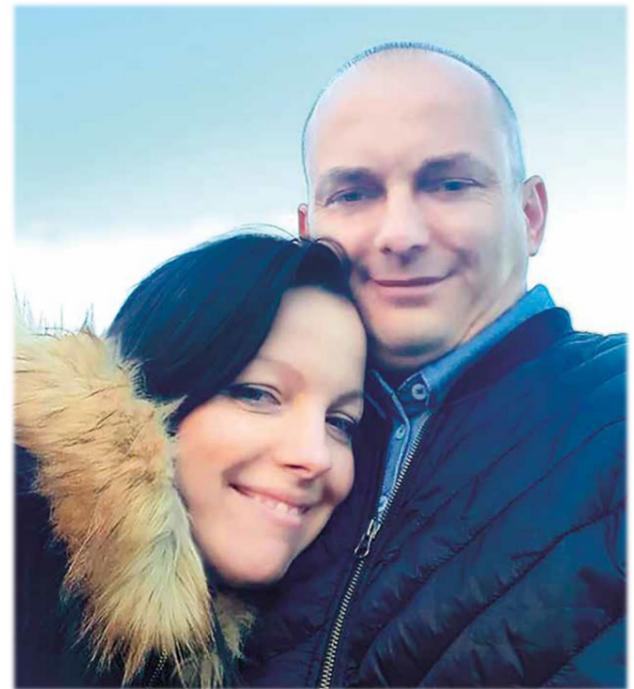
My name is Peter, and I am 44 years old. For 21 years I have been the husband of Margaret and the father of two daughters: 16-year-old Amelia and 5-year-old Angela.

From an early age, I was a difficult child. I caused a lot of suffering, pain and distress to my parents, and especially to my beloved mother. Dad didn't show his emotions, he never told me "I love you." I had everything I needed materially, but I had no fatherly love or a model for how to raise children.

Truancy, cigarettes, shoplifting, etc. had already begun in Primary School. Later it got so

bad that I had to steal something every day. It was stronger than I was.

I had back problems, so my mother took me to the city – to a certain "healer". He "healed" by touching and applying pressure to various parts of the body. The pain was unbearable during this session. Another man came to the house, who was walking around with a pendulum and "checking" the so-called watercourses.



With my peers I also got involved in calling up spirits and ghosts.

Even when married, I continued to break the First Commandment by engaging in occultism, magic, and spiritualism. I'd been twice to a reading of tarot cards with my wife. We were visited by a woman from Russia who allegedly healed and saw spirits. I also went with my wife to another fortune teller, who said that I had to get a divorce as soon as possible, otherwise I wouldn't get anywhere in my life.

My marriage was completely ruined. I cheated on my wife several times. This was the reason for the first marriage brake-up. I caused a lot of suffering to a lot of people. There were times when I didn't come home for several days. My wife also cheated on me. I felt great resentment against her for this, and I kept reminding her of it. Hell reigned in the house: alcohol, drugs, curses, and when I recall it, it terrifies me. My wife and daughter were afraid of me, because when I went into a rage, it was as if I was someone else, as if I had two faces. Both my wife and I cursed our daughter. At that time, Amelia was 11-12 years old. I beat her a few times for disobedience . . . When she was little, she loved Monster High and Hello Kitty dolls. She and her cousin used to play with a voodoo doll. The victim of this game was me . . .

At that time, I was addicted to pornography, masturbation, cigarettes, alcohol and gambling. I also dealt in drugs. I did drugs 24 hours a day, seven days a week, and sometimes I only slept a few hours a week. Drugs had primacy in my life.

At night, while I was asleep, something terrifying came into my room many times and

pressed down on my whole body choking me. I couldn't move even one finger. I tried to call my wife for help from the other room but couldn't get a word out.

I've had multiple car accidents which I miraculously recovered from without

detrimental effects on my health. I rode my motorbike at dizzying speeds. Many times, I've been miraculously saved by God from losing my life. Even though I've dived with death in every possible way, I'm still alive. Today I'm convinced that my mother's constant prayers and the recitation of the Novena of Our Lady of Pompeii kept me alive.

At that time, I'd lost all hope. I was having suicidal thoughts. My parents were in despair because they saw what was happening to me. I



I was a human wreck, physically and mentally; then I weighed 9 and half stone and was just over 6 feet tall.

was a human wreck, physically and mentally; then I weighed 9 and half stone and was just over 6 feet tall.

One day, under the influence of drugs and alcohol, I started to cry out to God with a broken heart and ask Him for help. Only He is left for me, Only He was left for me, all other possibilities had failed. I decided to quit drugs and go to an addiction treatment centre. The slow process of my conversion had begun. I went through a detox and started the treatment phase. There, I really started looking for God. I used to go to the little church that was open during the day. I prayed with faith, I listened to prayers for healing and deliverance online. I experienced a peace of heart and joy not only in the church but also in the addiction treatment centre.

I also started to contact my wife, because at the time we were separated. We talked on the

phone for hours. God began to pour an amazing love for Himself into our hearts. It was then, God set me free from drugs. I lost my desire for them in the blink of an eye. The amounts I took before the entering the centre were so high that a normal person would probably die within minutes of taking them. You don't come out of such a powerful addiction alone, by your own strength of will . . .

I was now drug free, but there was another addiction that was still destroying me and everything around me: I drank non-stop from first thing in the morning. I prayed persistently for release from alcoholism, because I wanted to save my family. I wanted my daughter to have a sober, loving father. I gave myself completely to God, I gave Him my free will – and another powerful miracle came in my life: freedom from alcohol. Almost three years have passed now and I don't drink and I don't feel like drinking at all, I'm just free. Today I know that God had shown me His great mercy once again.

I don't think there's any addiction that cannot be overcome. You just have to get down on your knees in front of God, ask Him for help, trust Jesus and Mary to the end and take the first step. In my case, it was a conscious decision and a great desire of the heart to quit my addiction and save my family.

I was also healed of diseases that would have meant me taking pills for the rest of my life. My liver and intestines had been devastated. The triglycerides and cholesterol levels in my body were lethally high. I was told my heart could stop working at any moment. And I was healed of all of this.

Father Peter Glas said in one conference that every addiction, be it alcohol or drug addiction, is a hunger for God. This hunger is the void in the heart that cannot be filled with anything but God's love. A person who does not experience it tries to fill this void materially. However, it is not possible, which is



I am a living testimony of God's action.

why people start drinking, taking drugs, cheating on each other, or fleeing into workaholism, forgetting about our beloved God the Father and our wonderful Mary. We often sacrifice our family life, love in the family and time with our loved ones to earn a house, a new car – and so on. It is Satan's plan to draw God's children away from God with the trinkets of this world and lead them to eternal damnation in the end.

In 2016, my wife and I went on a retreat for married couples with the Movement of Pure Hearts for Marriage. We went with our beloved Angela, who was already growing under her mother's heart. This second baby of ours is a miracle that we received with our change of life and conversion. During these retreats, I made a general confession with Fr. Peter Glas. After the absolution, the priest began to pray over me. I was shaking so much that I couldn't stand on my feet . . . After a short prayer, the priest said he had a word of advice for me – words from the Gospel according to St. Luke about the lost sheep: “I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance” (Lk 15: 7).

In 2020, on every Wednesday, I offered God a strict fast of water only, most often with the intention of repenting for my sins. I felt a great need in my heart, if only in this way, to apologise for my sinful life. Out of love for Him,

I wanted to offer God so much more, because I owe so much to Him. Also in 2020, my wife and I prayed a total of eight Pompeian Novenas – four for me and four for my wife. I also participated with my wife in a 33-day Internet retreat "Devotion33" and on Easter Sunday we both gave ourselves completely to the Mother of God.

In August 2021, we participated in a week-long retreat of the Pure Hearts for Married Couples for the second time. It was a beautiful, wonderful time we spent with God. During this retreat, I signed the alcohol crusade that I would not drink alcohol all my life.

Today I am free from pornography, masturbation, gambling, alcohol, cigarettes and drugs. I don't have any addictions anymore. I am a living testimony of God's action. Changing my life and our marriage is proof that nothing is impossible for God.

I would like to thank Fr. Peter Glas, who was God's instrument in my conversion. His conferences led me to conversion and a change in my perception of the spiritual world.

I also thank the PHM and PHMC communities for this beautiful time with God, which, thanks to their toil and dedication, we were able to experience together.

■ *Peter*

Do not invite death by the error of your life (Wis 1:12)

Death is the most important moment of a person's earthly life, because then salvation or condemnation will be made for all eternity. **This final decision depends on the choices of good or bad that a particular person has made throughout his earthly life.**

We read in the Scriptures: **"For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life"** (Gal 6:8); God forgives all sins, but man is free and can accept or reject His mercy. "To die in mortal sin," we read in the Catechism of the Catholic Church, "without repenting and accepting God's merciful love means remaining separated from him for ever by our own free choice. This state of definitive self-exclusion from communion with God and the blessed is called 'hell.'" (CCC 1033).

The greatest punishment for sin is its own consequences. The fruits of sin are a foretaste of the reality of hell. Without repentance, remaining closed off to God's mercy is the entry to the road which leads to eternal damnation. All those

who persist in sins such as: **"immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like"** (Gal 5:19-21). **"Do not be deceived; neither the immoral, nor idolaters, nor adulterers, nor homosexuals, (. . .) will inherit the kingdom of God"** (1 Cor 6:9-10).

Remaining in sin, a person rejects life and love and accepts death and self-destruction. They become a slave of sin. This is seen today especially when people enslaved by neo-Marxist gender and LGBT ideology hate Christ

and His system of values, and with extraordinary zeal demoralise people, especially the young and children. Enslaved by sin, they call evil good, and they do everything so that everyone else think and behave in the same way. Removal of God from human life always gives rise to a particular type of obstinacy in lies, whereby evil is treated as though it was good. For example, the killing of unborn children is seen as a woman's right to choose, euthanasia as an expression of mercy, etc. The attitude of obstinacy in untruth and living as if there was no God is a particular type of experiencing hell in the present times of earthly life.

We must remember that God fully respects the freedom of His creatures, including when they decide to definitively reject His love. So, hell is not an unforeseen or unfair punishment. By choosing sin, man himself takes the road leading to hell on his own responsibility. There is hell because there is sin. The truth about hell reminds us that if sin is treated as good, if God's mercy is reviled, then we are introduced to the reality of eternal damnation.

Eternal hell is the fruit and crowning achievement of the whole earthly life of a person who freely gave himself to the slavery of evil.

Saint Chrysostom explains: “Why are we not all saved? Because not everyone will want it. Grace which is free saves only those who want to be saved, and those who do not, it does not save.”

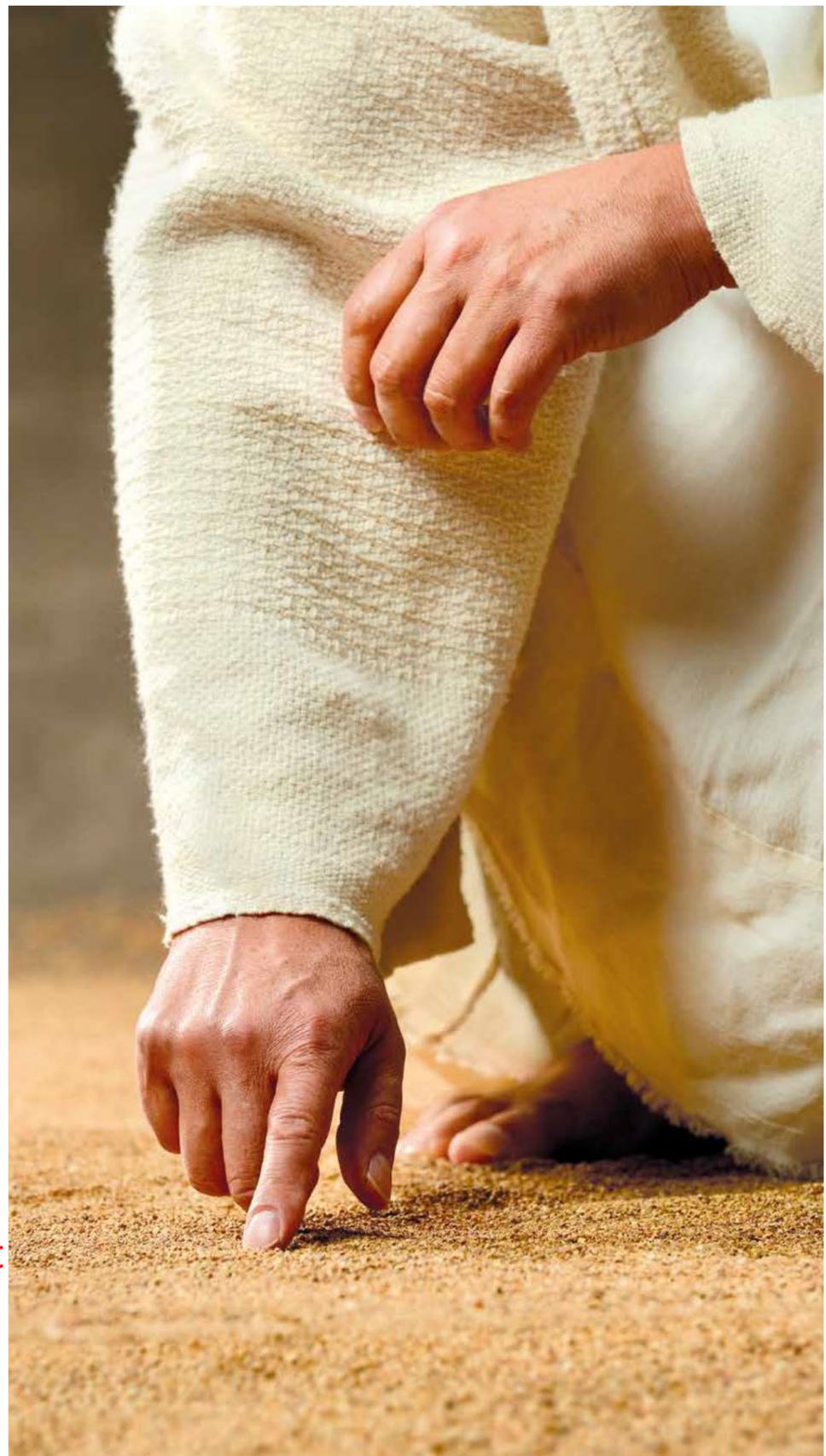
Whereas in the Catechism of the Catholic Church we read: “**The affirmations of Sacred Scripture and the teachings of the Church on the subject of hell are a call to the responsibility** incumbent upon man to make use of his freedom in view

of his eternal destiny. **They are at the same time an urgent call to conversion:** “Enter by the narrow gate; for the gate is wide and the

The Lord God forgives all sin, but the person is free and can accept or reject His mercy

way is easy, that leads to destruction, and those who enter by it are many. For the gate is narrow and the way is hard, that leads to life, and those who find it are few” (Mt 7:13-14), (CCC 1036).

Saint Pope Leo the Great writes that: ““The happiness of seeing God has rightly been promised to people of pure heart. For eyes that are accustomed to the dark cannot see in the glare of the real light. What will be happiness for the bright souls, will be punishment for the unclean. We must therefore turn our eyes away from the darkness of earthly vanities, cleanse them from all the dirt of sin, so that our brightened eyes can enjoy the incomparable sight of God.”



The dimensions of the narrow gate

Maybe there aren't two kinds of Christians: the ones who think most people will be damned to eternal flames and good riddance to them, and those who trust God will forgive every one of us, no matter what we do. I'm not cynical enough to consign the Christian world to these two categories so neatly. But certainly, these are the basic extremes of theology, and a great many of us are walking in one direction or the other. Clearly some of us think the narrow gate is a real custom fit, and others believe it's only as narrow as the mind of the beholder. Perhaps the best response we can make to people of either conviction is: We shall see.

What is inarguable is that Jesus has a lot more to say about the salvation of sinners than their damnation; about forgiveness of sin more than eternal punishment; about the lost being found than the lost staying lost. He also says a few pointed things about how our choices rather precisely shape our outcome: that our trespasses will be forgiven in response to our forgiveness of others, and how the measure with which we measure will be meted out to us in kind. When we face the narrow gate, then, we might consider it as much a mirror as a portal.

And then we have to consider one thing more.

What Jesus says about the narrow gate is not what most people presume He says. The image is often used to justify the exclusion of whole categories of persons from the possibility of God's mercy: Depending on your politics, they may be murderers, communists, homosexuals, non-Christians — even other Catholics. But what Jesus actually says about the narrow gate is quite different. The "evildoers" defined by the master of the house in the story are those who "ate and drank" in his company and made

the roll call for keeping the law. They claimed kinship with the likes of the patriarchs and the prophets. They were counted among the righteous simply because they were insiders to the religious enterprise. And the Master has only one thing to say to them: "I do not know where you are from."

"I want to be in that number"

When the saints come marching in, who will be in that number? Without reflection, we are likely to say, "the good people" and the means people like us, those who go to church, receive the sacraments, keep the Ten Commandments (or at least most of them, most of the time), and represent decent family values. We're not perfect, but we certainly don't do heinous things. We take care of our own and send the occasional cheque to charities that we're sure won't squander it on administration.

And all of this is not too shabby but it is beside the point. In one of Jesus' favourite metaphors, we are merely servants, expected at the very minimum to do these things, to keep the rules and practice basic obedience. But the very fact that we are servants of the Lord means more is expected of us than the minimum daily requirement of decency. Because we share in the great assembly of word and sacrament, grace and favour, we have an opportunity and an obligation to do wondrous things. Jesus said His disciples would do greater things than He did. If we've set our sights on only keeping our noses clean, that's not discipleship. That's just playing it safe.

Someone Asked Him,
"Lord, Are Only A Few
People Going To Be
Saved?"

Luke 13-23

And in the end, playing it safe is actually a risky business, if the master of the house is to be taken seriously. Tax collectors and prostitutes — in our lingo, traitors and the sexually immoral — will be heading through that narrow gate ahead of those whose loyalty is pure and behaviour prudish and *mainstream*. This is often not what they teach us in RCIA, but it's undiluted Gospel. The last in common reckoning will be first in the Kingdom, and the first from a worldly perspective will find themselves at the back of the line, praying for mercy. We can't say we weren't forewarned.

They never heard of God or saw God's glory

Isaiah, that radical thinker, got ahead of the learning curve of his community on this one. In God's own voice, he considers that non-Israelites, those who were off the beaten path of salvation history altogether, would nonetheless be gathered into the story by and by. No matter that they didn't know Israel's God, they hadn't "been to the mountain" with Moses, or heard — much less kept — the divine law. In a way that God is willing to accept as righteousness, though unconscionable according to the blueprint that Israel is following, people from places like Tarshish and Tubal and the distant coasts will be enlisted to proclaim God's glory. Imagine that! Most likely, Israel struggled to imagine it. Isaiah presses the oracle further in insisting that God will take some of these outsiders into the holy priesthood of the chosen people. This prediction sounds over the edge and doubtless pushed some people over the edge when first heard. When we talk about the last being first, we like to think the last are at least standing in our line.



Passing muster

Let's assume the gate is narrow and the way demanding. That doesn't exclude any of us from making our way through it. Jesus urges us to strive for admittance, to aim higher than simple obedience, to attain genuine discipleship and to follow Him in passionate surrender to God's purposes. We can learn a lot from keeping company with Jesus, sharing His table, and exposing ourselves to his teaching. And then the real work

begins. More is expected of those to whom more is given. We want Jesus to recognize us as His own. That means more than being a 'decent person', we must look like His sisters and brothers, imitating Him in justice and in love.

Prayer



Please pray for those who are sick, in need or have asked for our prayers: Owain Williams, Catherine Walker, Ailsa Stewart, Meg Douglas (Mull), Doleen Durnin, and Russell Carroll.

Please remember in your prayers all those whose anniversaries occur at this time, and the repose of the soul of Isabel Morrison.

[A prayer for Ukraine](#)

Подайте руку Україні (Podaj ruku Ukrajinii)

Podaj rękę Ukrainie

Give Ukraine a helping hand

God of hope,

we pray to You when hope is scarce
as our world convulses with the horror of war.

You alone know the extent of the crimes committed in Ukraine:
the people murdered, the homes and infrastructure destroyed,
the way violence comes as a calamity,
cutting a swath through the world.

Why is power concentrated in the hands of so few?

How can we make this war stop?

You alone know a way out of this quagmire of evil.

Help us find it.

Awaken those who dismiss this as someone else's problem.

Give world leaders wisdom as they impose sanctions,
looking for diplomatic and economic ways to end this aggression.

Raise up resistance to war in Russia itself.

Protect the people of Ukraine,
who are reeling from the trauma of invasion.

Open the arms of all countries
to take in refugees.

In times like these,
fill us with resolve rather than hatred.

Help us believe that justice will prevail,
that crimes will be prosecuted,
that peace can be found
even in the roar and rubble of war. Amen.

News and Events

Coffee and tea this Sunday in the hall after Mass.

Fr Tony will be staying on Islay overnight on Sunday and will be back for Monday afternoon in Campbeltown.

Live streaming:

Facebook (<https://www.facebook.com/campbeltownrcchurch>)

Zoom [click here](#), 'Join a Meeting' with the Meeting ID **6593787274**, and the passcode **fxQ9F5**.



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