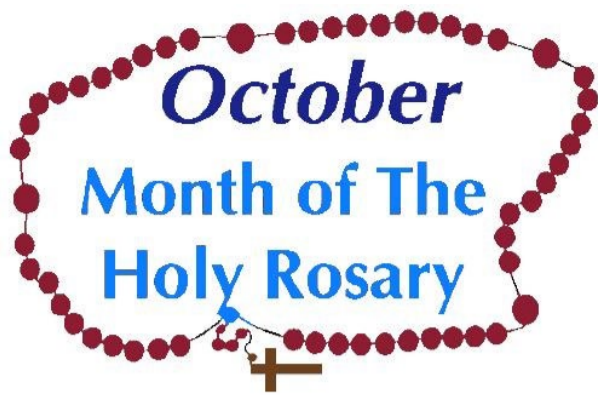
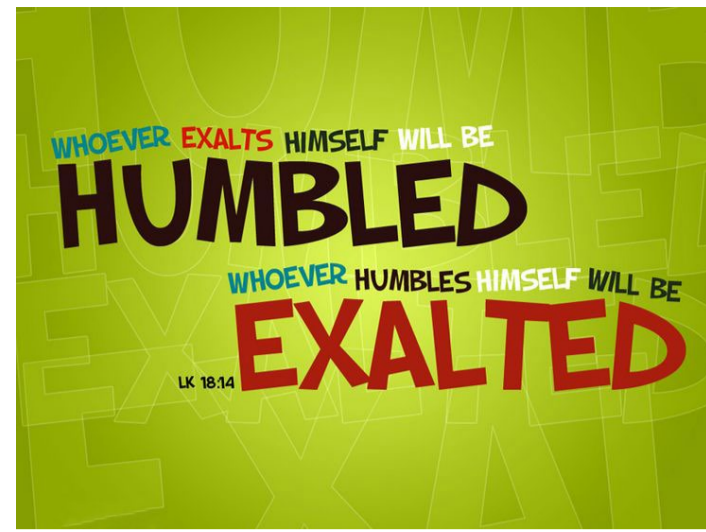


PARISH BULLETIN



St Kieran's, the Catholic Church *in*

Campbeltown and Islay
Ceann Loch Chille Chiarain
23rd October 2022



30th Sunday of Ordinary Time

St. Kieran's, Campbeltown, Kintyre

Sunday, 23rd October, 30th Sunday, Holy Mass and the Sacrament of Baptism, **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: The holy Rosary and Mid-morning Prayer, 9.30am.

Scripture discussion: Friday 10.30am

Saturday, 29th October, Vigil Mass, 6.00pm

Sunday, 30th October, 31st Sunday, Holy Mass, **10.00am.**

St. Columba's Episcopal Church, Bridgend, Islay

Sunday 6th November, Holy Mass, 4pm



Psalm response

The poor man called; the Lord has heard him.

Gospel acclamation

Alleluia, alleluia!

*Blessed are you, Father,
Lord of heaven and earth,*

*for revealing the mysteries of the kingdom
to mere children.*

Alleluia!

Communion Antiphon

*Christ loved us and gave himself up for us,
as a fragrant offering to God.*

Take Five

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

Monday, Oct 24, 2022

OPTIONAL MEMORIAL OF SAINT ANTHONY MARY CLARET, BISHOP, FOUNDER

The other cheek is forgiveness

Think it's hard to "turn the other cheek"? What if someone stabbed you in the cheek in an attempt to kill you?! While you imagine what you'd do in that situation, consider what Saint Anthony Mary Claret did when it actually happened to him: He got his would-be assassin's death sentence commuted. As the archbishop of Santiago, Cuba in the mid-1800s, Claret had made enemies by advocating for the downtrodden and denouncing racism. He's an example that turning the other cheek is not a passive action, as some might think, because it has two parts: first, not responding in kind, and then, actively giving a second chance to the offender to do the right thing. Such brave love can and has stopped hate in its tracks.

TODAY'S READINGS: *Ephesians 4:32—5:8; Luke 13:10-17.* "Woman, you are set free of your infirmity."

Tuesday, Oct 25, 2022

God blesses the work of human hands

Few Catholics know the significance of French priest Jacques Paul Migne, born this day in 1800. But without Migne's skills as a journalist and prowess as a publisher, precious few would know anything about the early Church Fathers. Migne launched a publishing company that produced, at moderate prices, hundreds of volumes of Church history and theology whose aim was to better educate Catholic clergy. Even today, his writings on the early Church Fathers are considered the most complete ever written. Migne's inventiveness reminds us that we, too, can glorify God with our daily work.

TODAY'S READINGS: *Ephesians 5:21-33; Luke 13:18-21.* "To what shall I compare the Kingdom of God? It is like yeast that a woman took and mixed in with three measures of wheat flour until the whole batch of dough was leavened."

Wednesday, Oct 26, 2022

Faithful to the end

On this day in 1529, Saint Thomas More became Lord Chancellor of England under King Henry VIII, who soon after began to forcefully agitate for independence from the dictates of the pope. This led to a clash with Thomas — a

staunchly orthodox Catholic — who refused to betray his faith and accede to the royal demands. By 1534, he was imprisoned on charges of treason and was executed the next year after Henry declared himself head of an independent Church of England. As Anglicans and Roman Catholics continue to dialogue in view of shared ecumenical goals, let's remember the faithful witness of Thomas More and what he died for — a friend to all and a Catholic par excellence.

TODAY'S READINGS: *Ephesians 6:1-9; Luke 13:22-30.* "For behold, some are last who will be first, and some are first who will be last."

Thursday, Oct 27, 2022

Watch your attitude

In today's Gospel King Herod Antipas (who beheaded John the Baptist) is depicted as a menacing tyrant, like his father, Herod the Great (who ordered the Slaughter of the Innocents). Such sins can seem far removed from ours. But Pope Francis has noted: "We must not think that we imitate Herod only if we become tyrants. No. In reality, it's an attitude to which we can all succumb, every time we try to dispel our fears with arrogance, even if only verbal or made up of small abuses intended to mortify those close to us." Let's pray for a world free of powerful tyrants — and free of any tyrannical impulses of our own.

TODAY'S READINGS: *Ephesians 6:10-20; Luke 13:31-35.* "Some Pharisees came to Jesus and said, 'Go away, leave this area because Herod wants to kill you.'"

Friday, Oct 28, 2022

FEAST OF SAINTS SIMON AND JUDE, APOSTLES

You can lead from behind, too

Of the 12 apostles, Peter is always front and centre — rightfully so, for one called "the rock" (the literal meaning of the Greek name Pétros). Others are recognisable from various Gospel stories. But then there's the zealots Simon and Jude (a.k.a. Thaddeus or "Son of James"). We know virtually nothing about them. Yet, they are remembered to this day because Jesus chose them to help lead the early Church. Jesus knew that different kinds of leaders were needed to proclaim the Gospel — the headliners like Peter and the "behind the scenes" people like Simon

and Jude. I wonder what kind of leader I am called to be, what about you?

TODAY'S READINGS: *Ephesians 2:19-22; Luke 6:12-16*. "You are fellow citizens with the holy ones . . . built upon the foundation of the Apostles and prophets."

Saturday, Oct 29, 2022

The mother of all virtues

Humility is not much in demand these days, when celebrity status and social media popularity seem all the rage. But precisely because humility challenges all that is near and dear to our ego, it is worth wrestling with, especially if we wish to draw closer to God. Saint Augustine said in one of his letters, "The way to Christ is first through humility, second

through humility, third through humility." He also said, "It was pride that changed angels into devils; it is humility that makes [humans] as angels." Humility has a transformative quality if we understand it not as grovelling but rather as knowing our true measure, of keeping our feet firmly on the ground (the Latin for earth — humus — is the word's root). Perhaps Saint Thomas Aquinas defined it best: "Humility means seeing ourselves as God sees us: knowing every good we have comes from Him as pure gift."

TODAY'S READINGS: *Philippians 1:18b-26; Luke 14:1, 7-11*. "For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted."

Readings for the 29th Sunday

Ecclesiasticus 35:12-14, 16-18

The petitions of the servants of God pierce the heavens.

Psalms 34:2-3, 17-18, 19, 23

The poor, the broken-hearted, and the crushed in spirit have God's ear.

2 Timothy 4:6-8, 16-18

Earthly support may desert you, but God stands fast with the faithful one.

Luke 18:9-14

A sinner and a righteous man offer their prayers. The humble man is justified.

Words on the Word: Luke 18:9-14

The recent Liturgy of Word has encouraged us to tackle the subject of prayer.

Perfect prayer – God told Saint Catherine of Siena – does not depend on many words, but on an earnest desire which raises the soul to me. (. . .)

Our prayer must be an interior cry, a shout, strong and powerful, whose strength would tear out graces from the Heavenly Heart. If we cried out with greater forcefulness, this prayer would undoubtedly have greater effectiveness. If our faith was no greater than a mustard seed – we would be able to move mountains (Saint Aniela of Foligno).

In this Sunday's Gospel we hear about the prayer of two pious people. In the Gospel according to Luke, Jesus directs their words to listeners convinced of their own perfection. One of those praying was just anyone, but a representative of the clique of the Pharisees, who tried to fulfil all the commands and precepts. Before God he expresses his gratitude that he is what he is.

The other one praying is a tax collector, whose fate had turned out differently. He put himself at the service of the occupiers – the Romans. He collected taxes for them from his own countrymen, and even more than he should. In this way he made himself rich. He was well aware of this and recognised himself as a sinner, crying out to God to forgive his sins: God, have mercy on me, a sinner!

Why was he, and not the pious Pharisee, pointed out by Christ as the one who was justified?

It is because he stood before God as one who needed forgiveness, salvation and redemption. He understood that he cannot save himself, that salvation and forgiveness are an act of Divine grace. He expects these gifts can only come from God.

The self-love of the Pharisees meant they couldn't understand this truth. It seemed that the Lord God was not necessary as a saviour, only as the one who was to listen to him and will admire his piety. He wasn't waiting for salvation, he didn't feel it was needed.

There are many such people today, both believers and non-believers. They don't need, they aren't expecting salvation. "What salvation?" – they ask. After all, they are perfect. Disordered innocence is a very obvious sickness of the modern person.

People know how to use the cashpoint. They put the card in and enter their PIN. This our identification code. And so we receive money, provided it's in the account. A code is necessary, individual to each person and their card.

The gifts of God we receive are also individual, because everyone of us is unique. This individuality and uniqueness of everyone of us we can compare a four-digit code.

The first digit of this code can mean everything we possess are inherited attributes. We have inherited something over which we have no influence.

The second digit of our personal code is the environment in which we have grown up. It is not irrelevant whether we were raised in Europe in a family, in which we were surrounded by love, or in a war zone where were witnesses to killings, violence and terror.

The third digit of our personal code can mean our individual development. What have we done with our talents? What use have we made of them in the Universal Church or even the community?

However, the fourth and final digit is decisive. It represents what is most important in our lives, it means our personal attitude toward Jesus Christ, Saviour and Lord. Jesus didn't come into the world only so as to teach us respect for creation, mankind and love of neighbour, but so as to die for us – such is the price of redemption. He bore the humiliation of the judgement of the high priests, Herod and Pilate, scourging, a crown of thorns and the torment of the cross. This was not for some people, but He did it for me and for you.

For the Pharisee praying in the temple this didn't seem necessary, the tax collector desired salvation, because he knew himself and sensed the great holiness of God. This is why he left at rights with God.

The more they exalt me, my Jesus, the more I am aware in my heart, what I was and what I would be if You had left me (Saint Josemaría Escrivá).

A Rosary? I have one. I pray.

The same words repeated dozens, sometimes hundreds of times a day – does it make sense? And day after day, sometimes throughout a lifetime? What a waste of time that could be used for something useful . . . That's it – in the Rosary the evangelical paradox is realized: "Whoever loses his life for my sake will find it" (Mt 10:39).

In saying this prayer, we are clearly losing our lives because of Jesus. The



rosary is an eminently Christocentric prayer, just as Mary is Christocentric. The mysteries considered focus on Christ, and He is life. It is in Him that we find the "lost" life. Everyone ponders the Rosary in a personal way, but this individual experience can also be of benefit to others.

Here are some impressions of praying the Rosary

Tough love

Martin Johns – I am surprised by those who say that it is easy for them to pray the Rosary. I don't believe them. I very often find myself asking if I am saying the tenth or fifth Hail Mary, I wouldn't have a clue. I trust the advice of St. Thomas Aquinas: "Speak words and faith will follow them." I am very close to Therese of Lisieux's confession (is it a coincidence that the month of the rosary begins with her memorial?), who noted in one of her letters: "The praying of the Rosary costs me more than the use of the instruments of penance . . . I feel that I am saying it so badly! I have to challenge myself in order to meditate on the mysteries of the rosary; I can't focus my thoughts. More than once, when my mind is plunged into such dryness that it becomes impossible for me to yield even one thought that unites me with God, I say very slowly "Our Father" and then the Angelic Salutation; then these prayers grab me and nourish my soul much better than if I had said them hundreds of times, but with haste!". I have been reciting it for several years. I try to be faithful. However, this is a difficult love. But is there any other?

It held me

Simon Black - The rosary has been with me for many years, although with varying intensity. It was with me in the most important moments of my life. I prayed with it as I searched with youthful ardour for the answers to questions about vocation for my life. When it was difficult for me or when I asked for the safe birth of a child. There were times when I would recite all the mysteries in one day. Later I reduced the "dosage" of the Rosary a little, but tried to say at least one decade every day. Sometimes even despite myself, overcoming fatigue or laziness. I think it kept me in check, allowed me to remain faithful to my daily prayer in general. The rosary bore fruit: many times, I felt peace in my heart after it, creative inspirations and ideas for solving problems came. But for me the Rosary is also a struggle with ever stronger distractions, which often make me feel like I fall into a pattern, into automatism instead of an authentic conversation. Therefore, I am now more likely to choose shorter, more spontaneous forms of prayer, usually associated with reading the Bible. I still pray the rosary, though a little less regularly. I also fall asleep next to it, but it's probably nothing wrong that the child falls asleep next to his parents.

Guaranteed effect

Fr. Adam Paulson – I must admit that since childhood I have not enjoyed the types of devotions in which prayers are repeated like a refrain – be it the litanies or the Rosary. It is hard for me to remember whether it was a matter of childhood boredom or not knowing that they were really about meditating. A long time had to pass before I experienced that the Rosary is a prayer in which, by limiting thinking about yourself and enabling thinking about Jesus, a person receives a powerful injection of strength. You get up from your knees different, you look at the world and yourself differently. To this day, I do not understand this phenomenon, but I highly recommend it to all who have not experienced it, because it "works". If you are overwhelmed with your life, with the problems that are piling up around you, if you have the impression that you do not have enough strength, take up the rosary. A guaranteed effect, although the

beginnings may be difficult. However, it is worth struggling with yourself, somehow forcing yourself and pushing aside the temptation usually expressed in a very twisted statement that the "conveyer belt of Hail Marys" is not for me. But when you fall in love with this prayer, it will not even occur to you to consider the prayer of the rosary as a "conveyer belt".

Like adoration

Fr. Walter Lewen – August 1973. At the end of the spiritual oasis, we were handed the ABC of the Social Crusade of Love, the act of devotion to the Mother of God and a rosary. A blue plastic finger ring. "You can carry it in your pocket, say it on the way to school, on the bus, go for a walk." So many places. The moderator was sparing in words. Carried in my pocket, it became an extremely valuable item when I had to face a difficult life problem. And it was not about discerning life's vocation. But to pray for grace for a loved one . . . I decided to recite one mystery every day. The rosary in my pocket also played the role of an alarm clock. It reminded me . . . It had to be a reminder for me for a long time. Almost six years of summoning the Help of Christians . . . Six years of fighting with discouragement and the temptation to give up. Until the moment came when the intention of the prayer was relegated to the background. The presence became most important. The mystery recited on the go was like adoration of the Blessed Sacrament. It was around this time that the long-awaited news arrived. It came in good time. The decades contemplated along the way no longer needed to be motivated by an intention. Now they were recited for Him. For her. With Him. With her. The noble intention turned out to be a great educator.

The mind exits. Contemplation remains

Andrew Macura – I must admit that the Rosary is a very difficult prayer for me. The easiest way to start is: "Our Father" . . . But then to focus on the words spoken or the mystery under consideration? I try to reconcile one with the other, but most often it fails. Because how to be at the same time in Bethlehem, Cana of Galilee, on the way of the cross and at the tomb of the Risen One, and at the same time with Gabriel and Elizabeth to greet Mary and ask her to pray "now and at the hour of death"? It's not possible? The mind exits. Paradoxically, in experiencing the rosary prayer in this way, it helps me most when I say it while walking. All the additional stimuli in the background, forcing some sort of division of attention, mean that its two or three paths cease to be disturbing. You can be with Mary, who "is full of grace" and who is to intercede for us with little Jesus in the temple, to somehow mysteriously stand on Tabor, on Golgotha and with her enjoy Jesus ascending to heaven. Then the words "Glory be to the Father, and to the Son, and to the Holy Spirit . . ." push themselves onto the lips. And you can happily enter another mystery.

The Rosary found me

Francis Cook – The Rosary was the first prayer that grabbed me. It was after I was fired from the altar boys. At that time I hardly prayed at all. I didn't feel comfortable with it, but it was laziness that really got the better me. One day I found a book about the apparitions of Our Lady of Lourdes. As I read it, a need arose in me to say the Rosary. I thought: once time won't hurt me. When I got up from my knees, I felt deeply connected with Mary. It was accompanied by a lightness and joy that I had never experienced before. It made me look forward to the next exciting meeting (because that's how I felt). And then more and more. While praying, I discovered new dimensions of faith, which not so long ago had bored me. I became fascinated with everything that had to do with the Church. I entered a weekly retreat with great enthusiasm, although earlier they couldn't have dragged me to it, even with wild horses. There I fell in love with the Church even more – and it still hasn't passed me by today. I can see now, that since that

time everything was intertwined with the Rosary and it was the Rosary which taught me about the faith. I have remained with this prayer now, and it is actually with me. It is a long time since I have experienced spiritual heights during it, but I know that faithfulness is important – so I try.

Silence helps

Fr. Raphael Goodfellow – The rosary has always amazed me with its simplicity and depth. It took a long time for me to understand that it was about contemplating the life of Jesus and savouring those moments of contemplation with Mary. I remember that in the seminary I was greatly helped by reading the letter of John Paul II "Rosarium Virginis Mariae", especially the personal testimony of the Pope, who wrote that he included its decades between personal, Church and world matters. I also wondered about the silence that seemed alien to this prayer. I realized that it was very important to pause in silence between pondering the mysteries and reciting the prayer in order to enter into its spirit. Silence helps to carry and "keep faithfully all the memories [of Jesus' life] in one's heart", in imitation of Mary who pondered these things in her heart. When I remember to be silent, scenes from the history of salvation find their way into me more easily. Moments of silence help me not to draft in the pace of life to the rhythm of prayer. Today I like to pray the Rosary with others in a small group. Then it is easier for me to think about the mysterious presence of Mary who is with the Church in prayer. A small group helps to enter the atmosphere of the Upper Room, the atmosphere of community and closeness with Christ.

Instead of a pedometer

Fr. Michael Stick – Without a rosary at hand, I feel insecure. Somehow restless. I have several of them. In a cassock, jacket, coat, on the bedside table, in the car. Almost everywhere. I grab it before every important conversation and decision. Even when I'm weak. When I feel that the moment of trial is coming. I squeeze my fists tight and move the beads. I pray in my mind. Sometimes in a half-whisper. Usually alone. It gives me strength. Because I feel that Mary is on my side. Nevertheless, it is still a demanding prayer. Maybe that's why I usually recite it in "instalments". After ten. Between different activities. On the road. On the street. Sometimes I even measure the length of my walks with the decades of the Rosary instead of a pedometer. It accompanies me especially intensively when I am on the mountain trail. I love this combination: mountains and rosary. Invariably close to me is the statement of the late Fr. Francis Grundy that priestly life is like the Rosary: intertwined with inseparable mysteries – joyful and painful, glorious and light. They interpenetrate so much that it is impossible to separate one from the other. Oh, my whole life.

What a melody

Jack Field – Years ago I had a bit of a problem with the Rosary. On the one hand, I have repeatedly heard that the purpose of repeating the same words is meditation and contemplation. On the other hand, in parish practice, almost every prayer of the rosary was "burdened" with a long list of intentions. And for me, these are two different things: either I pray for something and focus my attention on it, or I selflessly "waste my time" pondering the mysteries of faith. "The Rosary is only a method of contemplation" – the words of John Paul II from the apostolic letter "Rosarium Virginis Mariae" convinced me that the Rosary must be learned to really benefit from its strength and wealth. During one of the student trips, the Oblate who accompanied us suggested praying the Rosary without counting the beads. "Repeat" Hail Mary "in one mystery until you feel that you are entering this reality, he said. It worked. I have never heard such a melodiously flowing rosary prayer before, without checking whether it is already the eighth or tenth Hail Mary. Suddenly, we discovered that it could

actually be meditation and contemplation.

Prayer

[A prayer for Ukraine](#)

Подайте руку Україні (Podaj ruku Ukrajinii)

Podaj rękę Ukrainie

Give Ukraine a helping hand

Loving God, we pray for the people of Ukraine,

for all those suffering or afraid, that you will be close to them and protect them.

We pray for world leaders, for compassion, strength and wisdom to guide their choices.

We pray for the world that in this moment of crisis,

we may reach out in solidarity to our brothers and sisters in need.

May we walk in your ways so that peace and justice become a reality for the people of Ukraine and for all the world.

Amen.

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

Please remember in your prayers all others whose anniversaries occur at this time.

News and Events

Welcome event: 4th Nov., 6.30 pm – lists are in the church porch for contributions on the night, please support this event if you are able. It's a great opportunity to strengthen our faith community in a celebratory way.

SPUC National Prayer Campaign: 10 Million Prayers for 10 Million Lost Lives

On 27th October 2022, it will be exactly 55 years since the Abortion Act of 1967 was passed. Since then, 10 million babies have lost their lives in this country to abortion. The battle to defend life is, above all, a spiritual one and on 27th October 2022 the Society for the Protection of Unborn Children (SPUC) will be launching a major National Prayer Campaign, in collaboration with the Knights of St. Columba, to encourage more people to pray with renewed faith and trust for an end to the culture of death and for a flourishing of the culture of life. The aim is to reach a milestone of 10 million prayers being pledged in memory of the 10 million lives lost to abortion, between 27th October 2022 and 27th April 2023. You can pledge your prayers by filling in the online form at the following web address: www.spuc.org.uk/national-prayer-campaign.



November Lists and envelopes are available in the church porch.

Christmas cards will soon be available. All proceeds to St. Kieran's.

Depaul Winter Appeal for Ukraine – ribbons and donation box is in the church porch.

Don't forget – the clocks gone back next weekend.

Live streaming: Zoom [click here](#), 'Join a Meeting' with the Meeting ID **6593787274**, and the passcode **fXQ9F5**. (Facebook, see below).



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www.stkieranscampbeltown.org



<https://www.facebook.com/campbeltownrcchurch/>

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