

PARISH BULLETIN

St Kieran's, the Catholic Church *in*

Hymns

693 For the healing of the nations (Mayhew)

355 My God, accept my heart this day (Mayhew)

397 O Jesus Christ, remember (Keys)

87 Colours of day (Keys)

November
the month of the Holy Souls



Campbeltown and Islay

Ceann Loch Chille Chiarain

13th November 2022

33rd Sunday of Ordinary Time

Remembrance Sunday



St. Kieran's, Campbeltown, Kintyre

Sunday, 13th November, 33rd Sunday, Holy Mass, 10.00am.

Monday: Holy Mass, 6pm

Tuesday to Friday: No Mass

Saturday, 19th November, **No Vigil Mass**



Sunday, 20th November, Solemnity of Christ the King,
Holy Mass, 10.00am.

St. Columba's Episcopal Church, Bridgend, Islay

Sunday 20th November, Holy Mass, 4pm

Sunday 4th December, Holy Mass, 4pm



Psalm response

The Lord comes to rule the peoples with fairness.

Gospel acclamation

Alleluia, alleluia!

*Stand erect, hold your heads high,
because your liberation is near at hand.*

Alleluia!

Communion Antiphon

*To be near God is my happiness,
to place my hope in God the Lord.*

Take Five

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

Monday, Nov 14, 2022

Call upon His names

We often call people close to us by special names: Sweetheart, Honey, Darling. The names both describe the person and reveal how we feel about them. The same goes for our names for God and Jesus in particular. We call him Christ, Messiah, Son of David, Son of God as well as Prince of Peace, the Good Shepherd, King of Kings, Light of the World, Bread of Life, the Living Word — among many others. Say a Litany of the Holy Name of Jesus today to ponder the meaning of His names. In the end, remember His birth name, Jesus, means, “God saves.” The catechism says: “The name ‘Jesus’ contains all: God and man and the whole economy of creation and salvation.” Shakespeare famously asked, “What’s in a name?” In our Lord’s case, everything!

TODAY'S READINGS: *Revelation 1:1-4; 2:1-5; Luke 18:35-43.* “*Jesus, Son of David, have pity on me!*”

Tuesday, Nov 15, 2022

OPTIONAL MEMORIAL OF ALBERT THE GREAT, DOMINICAN, BISHOP, DOCTOR OF THE CHURCH

With passion, pursue the good

You could say Saint Albert the Great was a real renaissance man, even though he died in 1289, before the Renaissance flourished. As a learned Dominican friar, he was an astute professor of philosophy, mentoring his famous pupil Thomas Aquinas and thus laying the groundwork for scholasticism. But Albert also wrote on other subjects he was passionate about: chemistry, physics, biology, astronomy, and geography — and served as bishop and theologian to the pope. “Knowledge of divine things is imprinted on our minds by union with God, who is Wisdom itself,” said Albert. Thank God for the good things you are passionate about, using them wisely to honour our Creator.

TODAY'S READINGS: *Revelation 3:1-6, 14-22; Luke 19:1-10.* “*Because you are lukewarm, neither hot nor cold, I will spit you out of my mouth.*”

Wednesday, Nov 16, 2022

FEAST OF SAINT MARGARET OF SCOTLAND

Make a difference for the good

Do you allow the love of God to rule in your

heart? Augustine says, “Essentially, there are two kinds of people, because there are two kinds of love. One is holy the other is selfish. One is subject to God; the other endeavours to equal Him.” Jesus came not only to fulfil the law, but to transform it through the gift of the Holy Spirit who fills our hearts with the love of God (Romans 5:5). Do you allow God’s love to purify your heart, thoughts, and actions?

TODAY'S READINGS: *Proverbs 31:10-13, 19-20, 30-31; 1 Corinthians 12:31-13:13; Matthew 25:31-46.* “*For I was hungry, and you gave me food.*”

Thursday, Nov 17, 2022

MEMORIAL OF ELIZABETH OF HUNGARY, QUEEN, THIRD ORDER FRANCISCAN

Carry on the healing tradition

Christianity has always elevated care for the sick as a key virtue. From Jesus’ focus on healing to modern medical systems built by religious orders, helping the ill has been central from day one. Today’s saint, Queen Elizabeth of Hungary, built two hospitals. After she lost her fortune, she gave hands-on care to the sick, the aged, and the poor. The next time you shoulder extra work for a sick co-worker or make a late-night run for medicine for a family member, think of it as an opportunity to practice your faith.

TODAY'S READINGS: *Revelation 5:1-10; Luke 19:41-44.* “[*Jesus*] *saw the city and wept over it, saying, ‘If this day you only knew what makes for peace.’*”

Friday, Nov 18, 2022

Learn the language

In the incident in the temple we see Jesus’ startling and swift action in cleansing the temple of those who were using it to exploit the worshipers of God. The money changers took advantage of the poor and forced them to pay many times more than was right — in the house of the Lord no less! Their robbery of the poor was not only dishonouring to God but unjust toward their neighbour. In justification for His audacious action Jesus quotes from the prophets Isaiah (56:7) and Jeremiah (7:11). His act of judgment aims to purify the worship of God’s people and to discipline their erring ways. Despite the objections of the religious leaders, all the people present stood in awe of Jesus and *they hung upon his words*. The Lord

disciplines and chastises us in love to lead us from the error of our ways to his truth and justice. God disciplines us for our good, that we may share in His holiness (Hebrews 12:10). Do you worship God with reverence and gratitude for His mercy and do you submit to His word with faith and obedience?

TODAY'S READINGS: *Revelation 10:8-11; Luke 19:45-48.* "It is written, My house shall be a house of prayer, but you have made it a den of thieves."

Saturday, Nov 19, 2022

Make men whole

The Holy Spirit reveals to us the eternal truths

of God's unending love and the life He desires to share with us for all eternity. Paul the Apostle, quoting from the prophet Isaiah (Isaiah 64:4; 65:17) states: "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him," God has revealed to us through the Spirit (1 Corinthians 2:9-10). The promise of paradise – heavenly bliss and unending life with an all-loving God -- is beyond human reckoning.

TODAY'S READINGS: *Revelation 11:4-12; Luke 20:27-40.* "Teacher, you have answered well."

Readings for the 33rd Sunday

Malachi 3:19-20a

The day of the Lord is a fire that consumes some, heals others.

Psalm 98:5-6, 7-8, 9

When we sing God's praises, all of creation will join in the song.

2 Thessalonians 3:7-12

The promises of God are true—but we have miles to go and promises to keep until then.

Luke 21:5-19

How should we behave when the day of the Lord finally arrives?

Words on the Word: Luke 21:5-19

BLAZING FURNACE, HEALING RAYS



It is coming

The day is coming now, burning like a furnace, and all the arrogant and evil-doers will be like stubble. The day that is coming is going to burn them up.

Every year at this time the wisdom of the Church invites us to consider the Apocalypse. We can be forgiven our reluctance to take up the topic, as priests or parishioners. The end of the world is a hazy unreality in the best of times. In the worst of times, it's a terrifying, nearby danger.

What's more to the point, we live apocalypse a lot more than we want to admit. Mortality stares us in the face all year round. Some of us are getting old enough to be featured in the statistical tables of insurance companies. People we know are diagnosed with life-threatening illnesses or life-changing disabilities at unexpected times. Accidents on the job and on the road bring apocalyptic nightmares very close to home. When marriages break up, whole families enter into a free-fall catastrophe that can make death seem almost easier. Random and deliberate acts of violence seize our orderly worlds and shake them loose from their moorings.

So does the searing humiliation that accompanies the loss of one's good name, or the coldly impersonal collapse of careers, finances, and fragile human dreams. Climate change, natural disasters, and humanly orchestrated devastation rock our senses whenever we dare to open our eyes and ears to what's going on in the news. Who needs talk of Apocalypse from the Church when human lives are choked with it at every turn?

This is of course why the Church invites us into the conversation annually, so that we don't forget the Christian context and outlook on eschaton (the Last Days). In times of crisis, whether personal or communal, lots of people will react with outrage, pain, fear, and confusion. Another response is available to those who believe.

THE DAY IS COMING NOW . . . LO, THE DAY IS COMING . . . BEHOLD, THE DAY IS COMING . . .

Different English translations, but they all mean, in other words, listen up and pay attention. Check it out, the day is coming, the prophet Malachi says. The day he's talking about is not only tomorrow, but the ultimate tomorrow. It can mean the end of the world, or the end of your world or mine as we've known it to date. But in any case, it's the day of reckoning, the hour we find out what we're really made of and what our bottom line is.

'Lo' appears nearly 40 times in the Hebrew scripture of the lectionary — and lots more if you're reading King James. Sometimes — about one in four usages — it refers to something really grand: "Lo, I am about to create new heavens and a new Earth!". But more often it signals that devastation of the local or universal variety is about to strike. 'Lo' is, more or less, the biblical equivalent of game over. When the prophets start "lo-ing," Damascus, Babylon, Edom, or even Jerusalem are about to come crashing down.

It sounds like a threatening stance to take, but there's nothing particularly personal about it. Mortality bears the seed of its own termination by definition. We are limited; our world is imperfect; our choices are made with faulty information; and some bad stuff just happens. A baby is born that cannot see or walk or do what every parent believes their child was meant to do. Is this devastating event apocalyptic? Or is this the day of the Lord arriving on another doorstep, awaiting an interpreter?

The biblical evidence is overwhelming that the day of the Lord comes blazing like a furnace for some — and like a sun of justice with healing in its rays for others. You can flee in terror or lift up your head with confidence. What you believe, not only what you say you believe, will largely determine your response to such news.

DO NOT FOLLOW, AND DO NOT BE TERRIFIED

Jesus is clear about the behaviour expected of disciples. When people announce apocalypse, we aren't supposed to run behind them mindlessly like lemmings. And when we hear of

personal or international disasters, we must not join the ranks of the petrified. The faithful are secure. The faithful are always secure. So, when the fateful diagnosis comes, or the phone rings with the awful news, or when our hearts are broken with sudden losses, we feel our feelings. Of course, we do! But feelings do not mandate actions, and no event is so bleak that God cannot bless it and make it salvific for us, or for the world as a whole.

The eyes of the Christian move at once to the cross. Because it is there, in that hour, that the worst possible thing happened. And God chose to redefine that dreadful hour with infinite grace and charity. When the worst possible thing happened, God transfigured it into the universal and eternal sign of hope. God can, and wills, to do this. God chooses to transform sin and suffering into grace and hope. This is our faith.

But do we believe it? We say we do with every profession of the Creed, with every sign of the cross and sacrament received. But we know what we believe and demonstrate that faith crucially when apocalypse comes into our lives and upends the reality we thought was assured. Apocalyptic events do not come to test us. God is not a chemist or a sadist. But when apocalypse does inevitably come, we do learn if we are who we say we are. How deeply have we been invested in the ephemeral aspects of life that can so quickly change or be lost? How much of what we profess is heart deep and bone true?

The original writers of apocalyptic literature lived in an environment of persecution, opposition, and constant danger. They knew first-hand how suffering splays and reveals human nature. Anyone who has sat up all night with grief like a den of lions devouring body and soul discovers with crystal clarity what he or she truly believes. All the Church asks us to do, at the end of another season, is to consider whether our faith is strong enough to survive the time of trial when it comes.

GOD COMES TO RULE THE EARTH WITH JUSTICE

God promises that divine justice lies on the far side of apocalypse. Indeed, God's justice resides on this side, too, though invisible to the eye and often neglected. If God can bring resurrection from crucifixion, forgiveness from sinfulness, grace from disgrace, then why not justice from humanity's greatest failings? Behold, God's prophets declare, the hour of conflagration is also the hour when healing begins. The day of the Lord is terrible and great. Every dying contains the potential rising. Trust in it.

Martyrdom for the faith and the promise of life eternal

Pascal's Wager

The French philosopher and mystic Blaise Pascal (1623-1662), living in the 17th century, argued why recognising the existence of God is of more benefit to a person than denying this truth. In recognising the existence of God we risk little, because there's only one worldly life. If it turns out that we were right, believing in God, we gain eternal life and happiness. This reasoning is known as "Pascal's wager".

Faith, though it requires reason, however, does not rely on calculations: what pays off, and what doesn't. However, the conclusion is undoubtedly correct. It sounds convincing. However, still more convincing are the words of the Son on God, who came to people, fulfilling the mission of God the Father, and witnessed to there being eternal life and we can share in it thanks to the Holy Spirit. Faith in the words and promise of Jesus gave and continues to give His followers strength for faithfulness to the Gospel, even when you may need to pay the high price

of martyrdom and death for that faithfulness.

The persecution of Christians

Jesus openly and often told His disciples that they will not avoid persecution, as He will not be able to avoid it. This persecution was not only mentioned in the pronouncements of the Passion of Jesus and the fates of His followers, but also among the signs of the end of the world. And since we are already living in the end times, it is not surprising that in so many places in the world Christ's followers are ridiculed, imprisoned, tortured and even cruelly killed.

Christians are currently the most persecuted religious group in the world. They have the courage to lay down their lives because they have the example of the Master who was first to go the way of the cross and He assures that if we die with Him, with Him we will live (cf. Rom 6:8). Faithfulness and perseverance during persecution is the way to save life (cf. Lk 21:19).

Today's Christians – the victims of Islamists

How many Christians in the 20th century were persecuted above all by the followers of two ideologies: Communism and Fascism, and how many at the beginning of the 21st century have become additional victims of fundamentalist Islamism in Asia and Africa.

For example in Nigeria, Syria or Iraq whole settlements where Christians lived have been completely destroyed. After the invasion of Jihadists into the locality of Qaraqosh in Iraq, forty-five thousand Christians fled. On the night of 7th August 2014, after making 100km journey on foot they made it to the area of Erbil in the north of Iraq. A hundred exhausted, hungry and thirsty families knocked at the door of the archbishop of Erbil, Bashara Mati Warda. The shepherd relocated the people first in the area of the episcopal house and in nearby parishes and chapels, and then organised containers for them.

After occupation by Islamists of the areas of Mosul and Qaraqosh, in which Christians had previously lived, Erbil became their capital in Iraq. The Christians decided to flee their towns and enter extreme poverty rather than fall under the authority of the Islamists, who offered them options: accept Islam, to live under their authority as second class people and pay high taxes or flee and leave all their possessions. The majority chose to keep their faith, although it meant entering a state of total poverty and the status of refugees.

A dangerous place for Christians, in which you can be suddenly accused and sentenced to death, is Pakistan, a country of 174 million, of which 95% are Muslim. Since 1991, there has been a blasphemy law in this country prohibiting criticism of Mohammed. The law was routinely abused. It was used to sentence more than 650 Christians. One of those sentenced for blasphemous speech is Asia Bibi (b. 1971), who in a heated discussion with Muslim women on 14th June 2009 professed her conviction about the supremacy of Jesus Christ over Mohammed. For this she was sentenced by a court to death. Pakistan's Minister for Minority Religions, Shabaz Bhatti, was murdered on 2nd of March 2011 for interceding on behalf of Asia Bibi. A similar fate befell the Muslim governor of the Punjab province, Salmaana Taseera, who demanded her release. On 22nd July 2015 the Supreme Court considered looking at the matter anew. Such places in the world, where the public confession of faith in Christ can end in death, are many.

Our attitude to persecutors and Moslems

The disciples of Christ did not respond to evil with evil but to pray for their persecutors. Jesus gave His disciples such an example as He hung on the cross. He prayed to God for the offenders: "Father forgive them, for they know not what they do" (Lk 23:34). This is a radical attitude of

love toward enemies, more radical the hatred of Islamists.

A French writer, born in 1971, descended from a Tunisian Jewish family, Fabrice Hadjadj – who at the age of twenty-six accepted Christianity, and in 2006 received the Catholic Grand Prix in the area of literature, and in 2014 he became a member of the Pontifical Council for Laity - he declared that "one must avoid Islamophobia, fear of Islam, and cultivate Islamophilia, which is manifested in the fact that we are not afraid of proclaiming the Good News and practicing fraternal admonition to them". His task can be, or even needs to be, to convert Muslims to Christianity. In the weekly "Famille Chrétienne", he gave a testimony about how he himself brought the vice chairman of the Italian Muslim community around to Christ. He met him at a conference in Rome after his lecture, in which he asked, "won't St. Peter's Basilica end up like the Hagia Sophia and won't the Italians deny Dante for putting Mohammad in the seventh circle of hell?". Fabrice Hadjadj was convincing a Muslim: "The difference between us is that you believe in the divine origin of the Koran, and I am sure that it is not, because the Word of God is Jesus Christ". He accepted these daring words with appreciation: "You're right. Relativism is not a good way to establish a dialogue". He added to this, that you cannot be an extremist. Hadjadj replied: "Of course, but you need to be more radical than the jihadists".

Let's repeat once more, the words of Christ, that you have to burst into the kingdom of God violently (Mt 11:12; Lk 16:6), "and God's 'violence' is suffering, it is the cross. We cannot give life to others without giving our own [...]. Let's remind ourselves of the Saviour's words: "whoever loses his life for my sake and the gospel's will save it" (Mk 8:35).

The Eucharist, in which we participate, is the bloodless presence of Christ's sacrifice on the cross. May it be for us the source of strength to love all those who place the cross upon us, in whatever form it is.

Libera me, Domine

Free me, Lord ... An old Latin prayer for the dead, usually sung in Gregorian chant.

Sung in the traditional Office for the Dead, on All Souls Day and at the side of the coffin during funerals.

Libera me, Domine, de morte æterna, in die illa
tremenda
Quando cœli movendi sunt et terra
Dum veneris iudicare sæculum per ignem.

Deliver me, O Lord, from death eternal on that fearful
day,
When the heavens and the earth shall be moved,
When thou shalt come to judge the world by fire.

Tremens factus sum ego, et timeo, dum discussio
venerit, atque ventura ira
Quando cœli movendi sunt et terra.

I am made to tremble, and I fear, till the judgment be
upon us, and the coming wrath,
When the heavens and the earth shall be moved.

Dies illa, dies iræ, calamitatis et miseræ, dies
magna et amara valde
Dum veneris iudicare sæculum per ignem.

That day, day of wrath, calamity and misery, day of
great and exceeding bitterness,
When thou shalt come to judge the world by fire.

Requiem æternam dona eis, Domine: et lux
perpetua luceat eis.

Rest eternal grant unto them, O Lord: and let light
perpetual shine upon them.

In addition to the Gregorian chant in the Roman Gradual, many composers have written settings for the text, including Tomás Luis de Victoria, Anton Bruckner (two settings), Giuseppe Verdi, Gabriel Fauré, Maurice Duruflé, Igor Stravinsky, Benjamin Britten, Sigismund von Neukomm, Orlande de Lassus, Krzysztof Penderecki, Antonio Salieri, Lorenzo Perosi, Arnold Rosner and Patrick Gowers (first stanza only).

Prayer

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

Please remember in your prayers Teresa Dunne (2013), David Wike (2016) **and all others whose anniversaries occur at this time.**

In our prayers let us commend the soul of Owain Williams into the sleep of Christ. May Bethan and his family all be comforted in the knowledge of God's unfathomable mercy and infinite love.

News and Events

Quality Christmas cards available for a donation. All proceeds to St. Kieran's. Please place your donations in the box.

Fr. Tony will be having a period of respite from after Mass on Monday 14th to Friday 25th Nov. Thanks to Bishop Brian for celebrating the Holy Mass on Sunday 20th Nov. (no Vigil Mass on Sat. 19th) in Campbeltown and on Islay.

Live streaming – on [Zoom](#) will continue on weekdays but not on Sunday's. (Facebook streaming continues as before, see below for link).



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