



# PARISH BULLETIN St Kieran's, the Catholic Church *in*

*Campbeltown and Islay*  
*Ceann Loch Chille Chiarain*  
5<sup>th</sup> November 2023

## *31<sup>st</sup> Sunday of Ordinary Time*

*St. Kieran's, Campbeltown, Kintyre*

**Sunday, 5<sup>th</sup> November, *31<sup>st</sup> in Ordinary Time* Holy Mass, 10.00am.**

Monday: Holy Mass, 6.00pm

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, 11<sup>th</sup> November, *Vigil Mass*, 6.00pm**

**Sunday, 12<sup>th</sup> November, *32<sup>nd</sup> in Ordinary Time*,**

**(Remembrance Sunday) Holy Mass, 9.45am**

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

5<sup>th</sup> November, Holy Mass, 4.00pm

19<sup>th</sup> November, Holy Mass, 4.00pm



### Hymns/Music

#### Processional (Sunday Mass only)

Sheet - Brother, sister let me serve you (Keys)

#### Offertory

359 My God loves me (McLennan) [397]

#### Communion

672 *Adoramus Te, Domine* (Taize)

#### Post Communion

365 My soul is filled with joy (Mayhew) [336]

#### Final

66 Blest are the pure in heart (Guntermann) [56]

### **Psalm response**

*Keep my soul in peace before you, O Lord.*

### **Gospel acclamation**

*Alleluia, alleluia! Speak, Lord, your servant is listening:  
you have the message of eternal life. Alleluia!*

### **Communion Antiphon**

*You will show me the path of life,  
the fullness of joy in your presence, O Lord.*

# Take Five

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

**Monday, Nov 06, 2023**

## All paths designed to lead to holiness

Who do you honour at your table? The Lord is always ready to receive us at his table. As far as we can tell from the Gospel accounts, Jesus never refused a dinner invitation! Why, in this particular instance, does Jesus lecture his host on who he should or shouldn't invite to dinner? Did his host expect some favour or reward from Jesus? Did he want to impress his neighbours with the honour of hosting the "miracle worker" from Galilee? Jesus probes our hearts as well. Do you show favour and generosity to those who will repay you in kind? What about those who do not have the means to repay you – the poor, the sick, and the disadvantaged?

TODAY'S READINGS: *Romans 11:29-36; Luke 14:12-14. "You will be repaid at the resurrection of the righteous."*

**Tuesday, Nov 07, 2023**

## Honour wise council

On this day in 680, the Third Council of Constantinople convened. Ecumenical councils summon a representative constituency of Church leadership to settle important questions and fine-tune Church teaching. Earliest councils, beginning in 325, solidified basics of Christian faith, often tackling heresies about the true nature of Jesus Christ. Later councils wrestled with institutional growing pains. Let us be grateful that our ancestors cared about the deposit of faith enough to gather and debate at length in order to hand down to future generations such as ours the best the tradition has to offer. Pray for the current Synod, that it too will honour the Tradition of the Church.

TODAY'S READINGS: *Romans 12:5-16b; Luke 14:15-24. "We, though many, are one Body in Christ and individually parts of one another."*

**Wednesday, Nov 08, 2023**

## Act decisively for justice

What does Christianity have to offer that's worth giving up everything else for, including one's own life? More than we can fathom! Jesus offered His disciples a priceless treasure – true happiness, peace, and joy unending with the everlasting Father in his heavenly kingdom.

And what does it cost to be a disciple of so generous a Lord who wishes to share everything He has with his beloved disciples? Jesus was utterly honest and spared no words to tell his disciples that it would cost them dearly to follow Him. To gain all, one must be willing to give all. There can be no room for compromise or concession with God.

TODAY'S READINGS: *Romans 13:8-10; Luke 14:25-33. "You shall love your neighbour as yourself. Love does no evil to the neighbour; hence, love is the fulfilment of the law."*

**Thursday, Nov 09, 2023**

## FEAST OF THE DEDICATION OF THE LATERAN BASILICA

### Let the good times roll

Catholics have lots of words with their own twists, and one of them is "feast." While we don't all sit down to a giant meal for every "feast," in some corner of the world, Catholics may well be doing just that. In Church language, "feast" means something special is celebrated on a particular day. Feasts range from the death days of saints to events in Jesus' life, to the foundation of a church with a special history (such as today's feast of the Lateran Basilica). Many feasts have special followings in particular cultures. Let feast days remind you that sometimes devotion also calls for a good bash!

TODAY'S READINGS: *Ezekiel 47:1-2, 8-9, 12; 1 Corinthians 3:9c-11, 16-17; John 2:13-22.*

*"His disciples recalled the words of Scripture, Zeal for your house will consume me."*

**Friday, Nov 10, 2023**

## MEMORIAL OF LEO THE GREAT, POPE, DOCTOR OF THE CHURCH

### You are simply divine

Known for his accessible preaching style, Pope Leo I helped his fifth-century flock and Christians down through the ages understand more fully the true nature of Christ and His saving gifts. By becoming human, explains Leo, "Jesus assumed the form of a servant without the stain of sin — enhancing what was human, not detracting from what was divine." As children of the light, we share in God's own nature. Therefore, our heads and hearts should reflect this holy inheritance. Or put simply by Leo: "Christian, remember your dignity."

TODAY'S READINGS: *Romans 15:14-21; Luke 16:1-8. "I will not dare to speak of anything except what Christ has accomplished through me."*

**Saturday, Nov 11, 2023**

## MEMORIAL OF MARTIN OF TOURS, BISHOP A veteran worthy of his day

Because Saint Martin of Tours (c. 320-397) was the son of a Roman army officer, he was required by law to serve in the Roman military. Two years after his conversion to Christianity he announced, "I am the soldier of Christ: it is not lawful for me to fight." He was arrested and charged with cowardice. So, he volunteered to go into battle unarmed. Before he could make good on his offer,



he was discharged from the military. This Remembrance Day, we can remember those, like Saint Martin and Venerable Emil Kapaun, Army chaplain, who, for the sake of Christ, go into battle

armed only with the love of Christ.

TODAY'S READINGS: *Romans 16:3-9, 16, 22-27; Luke 16:9-15. "No servant can serve two masters."*

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## *Readings for the 31<sup>st</sup> Sunday*

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### **Malachi 1:14b-2:2b, 8-10**

The corrupt priests of post-exilic Israel are called on the carpet for failing in their obligations to God and the nation.

### **Psalm 131:1, 2, 3**

Those who grasp the spirit of humility rest sweetly like a child in the lap of God.

### **1 Thessalonians 2:7b-9, 13**

Early church missionaries did not abuse their position by insisting on the prerogatives of other wisdom teachers.

### **Matthew 23:1-12**

The trappings of authority are indeed a trap for those who accept the privileges of the role without living up to the responsibilities.

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## *Words on the Word*

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*So, regarding your first question [asked by the journalist Vittorio Messori], I would like to refer to the words of Christ, and at the same time to my first words from St. Peter's Square. Peter. So: "Do not be afraid!" when people call you the Vicar of Christ, when they call you: Holy Father or Your Holiness, or using similar expressions that seem even to be contrary to the Gospel. (...) these phrases grew out of a long tradition. They have become a kind of linguistic habit and there is no need to be afraid of these phrases (Pope John Paul II, Crossing the Threshold of Hope).*

When we listen to this parable of Christ, we think about priests, bishops, prelates and other dignitaries in the Catholic Church. It is a well-known truth that flowing clothes are comfortable because they cover all shortcomings, including lack of faith. First seats at meetings are good because they make you feel better. Long prayers are convenient because others admire you for your piety. I'm afraid we meet many such people, many who think and act this way. However, the Gospel speaks to me and about me – I am just like that. In addition, the words of St. Paul to Timothy: "For the time will come when they will no longer endure sound doctrine; but according to their own desires, because they have itching ears, they will multiply for themselves teachers. They will turn away from listening to the truth and will turn to falsehoods" (2 Tim 4:3-4) – this is a deeply true characterization of the contemporary situation.

There is also a strange human tendency, even a certain joy contained in it, to look for the weaker sides of other people. This is expressed, for example, in jokes told about Scots, Russians, Irish, Jews, etc. Such jokes give many people pleasure also because they feel better after telling them, and the listeners laugh because it doesn't concern them.

The Lord Jesus criticises the structures built in certain circles, within which they feel better than other people, because before God there are no better or worse, everyone is equal. Whoever is not critical of himself, does not find faults and mistakes in himself, is very willing to see them in others. Maybe it's because he fights his own mistakes not in himself, but in others. In fact, these are often his own faults. Mostly, it is not others, but ourselves who are the problem. It is accurate to say that whoever points the finger at others is also pointing the finger at himself. How easy it is to accuse clergy or other neighbours because it is part of the social atmosphere. Any criticism is particularly sharp when it comes to defending one's own positions or groups to which one belongs. There is

something more to the Lord Jesus in this parable. Whoever does not become His committed disciple but stands in the porch of the church because it is convenient for him and defends it, will not enter the kingdom of God. However, the teaching of the Lord Jesus applies to each of us and is a call to a purifying look at the entire structure of the living Church.

Meditation

*What is human in the Church is sometimes too human:*

*Burdens that no one wants to bear,*

*Sacrifices that seem senseless,*

*Regulations that bind,*

*Precepts that no one follows.*

*What is human in the Church is sometimes too human:*

*Running for better jobs,*

*Awards and praise for obvious things,*

*Titles that give recognition*

*Position in the Church as prestige,*

*But perhaps even what is so human*

*is better than everything that is inhuman and cruel and satanic.*

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## I am returning Home . . .

**The commemoration of the dead requires a well-defined place, a clearly marked grave. It has to be remembered that people are psychosomatic beings, hence they need signs that carry meaning, that act through external images on all the senses of people and their spirit.**

You may think I'm being a bit morbid or even ghoulish – but this in the month of remembering the dead. But in doing this we should be more aware of our own mortality. So, . . . .

There is a place on this earth where sooner or later each of us will find ourselves. It doesn't matter whether we like it or not. That's the way of things. This special place is the cemetery.

To rest there yourself, or to accompany someone from your family, friends or acquaintances to this place, a company offering a range of funeral services has to be used. There are many such services, and their offers vary.

Among their comprehensive services, funeral directors, as they are often called, offer not only various designs of coffins and accessories for them. Various designs of urns for the cremated body of the deceased are also available.

The scope of some funeral companies includes transporting the body from the place of residence, arranging all formalities related to the burial, or transport of the body to or from somewhere distant.

Today, there are very few companies that only handle funerals of one religion. Most companies offer burials of various religions, because we are all equal before death.

The entire range of services for the body of the deceased also includes:

Thanatocosmetics, i.e., makeup, combing, painting lips or nails of the deceased.



Thanatoplasty, i.e., body reconstruction, especially reconstruction of facial features of people who died in tragic accidents.

Thanatopraxia, i.e., embalming a corpse.

Earlier, I mentioned the transport of the body, so it is necessary to explain what thanatopraxia (embalming) is: "An increasingly important issue for the family of the deceased is body beautification procedures to alleviate the unpleasant experience of death. (. . .) The body of the deceased, before it is available for public view, is first of all careful preparation so that it can enter it solemnly and with dignity. The most effective method to eliminate all signs of death and give it a natural appearance, and to deprive them of any bacteria that threaten us living, is Thanatopraxia (Embalming), which is performed for reasons: sanitary – hygienic – aesthetic – practical – legal – psychological – due to legal norms – due to religious aspects. This modern and well-organized activity of completely and professionally taking care of the body of the deceased is becoming more and more common among funeral workers, although not everyone is still convinced of this. Embalming is effective and relatively cheap. It is a concern for decency and aesthetics by eliminating the signs of disease, suffering, and injuries by correcting the visible consequences of posthumous changes. After thanatopraxia, the deceased looks as if he "fell asleep", all bruises and precipitation spots disappear, the complexion is natural, not dehydrated. Thanatopraxia corresponds to the concern for hygiene and sanitary reasons, when the body of the deceased cannot be buried for some time, as well as the need to prepare the deceased for public viewing, the family and people gathered around the deceased can feel safe because the body is completely sterilized and deprived of putrefactive bacteria dangerous to humans. There are also no unexpected changes caused by, for example, disease.

After the procedure, the body does not undergo putrefactive processes and post-mortem changes, it can be exposed at room temperature for a long time without fear of unfavourable phenomena changing the appearance of the deceased. The procedure is particularly useful in cases of public exhibition i.e., lying in State, transport of the body over longer distances, the need to store the body in a cold store for a longer time, e.g. if the date of the funeral needs to be delayed or when there is no access to a cold store. The thanatopraxy procedure does not interfere with the subsequent cremation of the body. In a short time, thanatopraxia procedures will be normal at every funeral service, and clients will commission funeral companies to perform such a procedure in some cases. Thanatopraxia is an administrative requirement (e.g., when transporting bodies to some countries). In most European Union countries, embalming procedures are performed in over 90% of cases, so the hygienic and sanitary-epidemiological aspects are obvious, and the procedure is safe for the environment and surroundings. To help introduce this new and practical field to our funeral market, we need the ability to sell and convey to the client in an appropriate way the benefits of the procedure.

The problem of cremation of a human body should also be explained in the light of the Catholic faith:

The Code of Canon Law says:

Canon 1176 § 3. The Church strongly recommends maintaining the pious custom of burying the bodies of the dead. However, it does not prohibit cremation if it was not chosen for reasons contrary to Christian teaching.

Canon 1176 § 2. An ecclesiastical funeral, in which the Church implores spiritual help for the deceased, shows respect for their bodies and at the same time brings the consolation of hope to the living, is to be celebrated in compliance with the liturgical norms.

It is clear that the main concern is respect for the human body after death, including the cremated one.



"The Catholic Church, apart from the ritual – i.e., defining the form of a Christian funeral from the liturgical point of view – does not provide technical instructions on how to dig or build a grave, carry or transport a coffin, or cremation furnaces, etc. The only requirement is respect for the human body, which was a temple the Holy Spirit, and respect for the feelings and faith of mourning loved ones, family, friends and acquaintances.

It seems that in the case of cremation, two forms of funeral rites can be used in the Roman Catholic liturgy. One or two stations, i.e., the funeral liturgy in the deceased's home and the Holy Mass should be held with the body in the church before cremation. This would be the first stage of the funeral. Then the body would have to be taken to be cremated. The second stage of the funeral is the burial of the urn with human ashes in the cemetery according to the funeral ceremony.

Another way is to celebrate all parts of the funeral liturgy at the urn with the ashes of the deceased. The commemoration of the dead requires a well-defined place, a clearly marked grave. It must be remembered that people are psychosomatic beings, hence they need signs that carry content that acts through external images on all the senses of people and their spirit. (. . .). Let us respect human feelings and treat human ashes with reverence. I would not like British cemeteries to become a place for jogging, or for dogs to run through them as in parks, because every necropolis is a holy place. And I should not want to hear of ashes being sprinkled in sea, on the shore or on the golf course. These are not holy places and neither does it show veneration for the remains of the person in who dwelt the very spirit of God Himself.

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## The Communion of Saints

The human soul, from the moment God created it at conception in the mother's womb, will live forever. God created each one out of love and for the love He wants to give it in life on earth and then for all eternity.



God created it together with the first embryo of the body, and from now on, the fullness of man will be the union of soul and body. Therefore, at the end of the world, each soul will regain its body from which it was separated at the time of death. Only two human bodies already share in the glory of heaven. These are the holy and glorified bodies of the Lord Jesus and His Mother. All others will be resurrected on the day of the Parousia.

Death – a consequence of life on earth, and lasting until the Final Judgment and resurrection into eternal life – is a state that is both fascinating and dramatic. So, from the moment of conception through life on earth for 70 - 80 years (on average), we win an eternity that is incomprehensibly happy or terrible.

For as much as the period of a person's life on earth is real, since being confirmed by the senses, reason, consciousness, experience and all available scientific tools, the period after death, as real as the previous one, is surrounded by a mystery, a veil that can only be crossed by faith.

The belief in an afterlife has accompanied humanity since its beginnings; the oldest traces of civilization speak of the cult of the dead. In the 2<sup>nd</sup> Book of Maccabees, this faith appears in a very deep form: after the victorious battle, the leader Judah the Maccabees "(. . .) he sent about two thousand silver drachmas to Jerusalem as a sin offering. He did a very beautiful and noble thing, because he was thinking about the resurrection. For if he had not been convinced that the dead would be resurrected, praying for the dead would have been superfluous and absurd; but if he believed that the most wonderful reward was prepared for those who fell asleep piously, it was a holy and pious thought" (2 Macc 12, 43-45).

This fragment from the Old Testament already contains the truths of faith: that man lives after death, is responsible for his actions on earth, that the prayers and sacrifices of those living in the world help him atone for sins, and that this concern for freeing him from the penalties of sins it is a holy and pious thing. In the New Testament, the words of the Lord Jesus concerning the afterlife, recorded in two fragments of the Gospel, are particularly moving: a description of the Last Judgment in Matthew (25:31-46) and the parable of the rich man and Lazarus in Luke (16:19-31).

An old aphorism sums up this truth: "Like life, like death, like death, like eternity." Saint Faustina, after one vision of the deceased soul, who came to tell her that she had already passed from purgatory to heaven, wrote as follows: "I understood how closely connected these three stages of the life of souls are, that is, earth, purgatory, heaven" (Diary 594) ).

In the Creed, we profess faith in the "communion of saints", not always fully realizing that it is not only about saints raised to the altars. Here we are talking about a real, always present bond that connects those living on earth with the saved in heaven and those saved but preparing to share in the glory of heaven. The latter are the souls in purgatory.

What is purgatory? This is not a place – it is the state of a person who, after death, saw their self in the face of the greatest Holiness, Perfection and Love. With the fullness of their consciousness, they recognised that they were standing before God in all their imperfection, sinfulness and misery. This person judges themselves and wants to find the dignity and innocence that they lost and now want to regain, so that nothing will separate them from the Fire of Almighty Love, which is God. A fire in comparison to which the entire cosmos is just a speck of dust.

The person themselves assesses what path they must follow to be worthy of facing the Greatest Love, which they ignored so many times during their life. For some it will be a long purification process, for others it will be shorter – depending on the evil committed, but in each case it will be a painful path. Justice must be served, a person is followed by their good deed but also by their evil deeds; those left on earth were those whom they wronged, scandalised and deceived, those whom they did not repay for their kindness. . .

There is one great consolation and happiness for those penitents in purgatory: the awareness that God has forgiven them thanks to the redemptive sacrifice of Jesus Christ, His beloved Son; they are already sure of eternal salvation, hell does not threaten them, they will not sin anymore, but the evil committed must be atoned and repaired. The souls in purgatory cannot help themselves, but they suffer greatly. The source of their pain is, first of all, an insatiable longing for God who appeared to them at the moment of their personal judgment. Another source of pain is regret for sins, for neglect, for wasted graces and voices of conscience, for missed opportunities to do good; it is also the awareness that the evil committed continues to exist: a bad example, lack of religious education for children, demoralization of young people. . .

Purgatory, contrary to what one may think about the suffering it brings, is a great manifestation of God's mercy: even the greatest sinner will experience a moment of repentance and calling God's name can, after passing through purgatory, achieve the eternal happiness of seeing God. In the



truth of faith about the "communion of saints", purgatory can have its privileged place. On the one hand, it prepares future people worthy of heaven, and on the other – for those living on earth, it is an incentive to constant prayerful remembrance of the deceased. Not only do those penitents in purgatory miss God, but the Lord Jesus misses those for whom He died, and wants to be able to take them to Himself as soon as possible for eternity. Whoever supports souls being purified in order to shorten their suffering and waiting for heaven, as if accumulating treasures of gratitude both on their part and on the part of the Saviour. Judah the Maccabee believed this when he prayed and offered sacrifices for his fallen soldiers.

Without including the whole of purgatory in the cycle of prayer and sacrifice, the communion of saints would not be complete. We ask for help from the saints in heaven, the souls in purgatory ask us for support, and when they achieve salvation, they will help us. This is how love should circulate in the kingdom of heaven.

The most valuable help for the deceased is the sacrifice of the Holy Mass and Holy Communion received for their intentions; then come prayers, especially the Stations of the Cross, obtaining indulgences, forgiveness of wrongs suffered from them, and all the evidence of kind memories, for example, talking about their virtues or merits to those who criticise them. All this is more important than decorative headstones, flowers and photos.

Since apostolic times, the Church has attached great importance to the service for the souls of the dead. Throughout the history of the Church, God has given many saints special sensitivity to their needs. Some saints received the gift of communing with the dead and taking over some of their suffering in order to help them reach heaven faster. Among the numerous intercessors for the souls in purgatory, a few should be mentioned: St. Catherine of Genoa, Saint Francis de Sales, blessed Stanisław Papczyński, Saint Faustina, and among her contemporaries – Sister Lucia of Fatima and Maria Simma, an Austrian who died in 2004, who devoted her entire life to helping penitent souls.

In her notes we find the following reflections: 'There are as many types of purgatory as there are souls. . . No soul would return from purgatory to live here as before, in the darkness in which we live, because it has knowledge that we have no idea about. It longs for purgatory, for a purification process, just as gold wants to be cleansed of its impurities in the fire. . . God revealed Himself to them in such radiant, blinding beauty and purity that no force would induce such a soul to come before God with even the slightest flaw. . . Only a pure, perfect soul has the courage to stand before the Eternal Light and Divine Perfection to see God face to face.'

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## Prayer

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**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.**

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## News and Events

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

**Book and Jigsaw Sale:** how does Saturday 25<sup>th</sup> of November sound? Therefore, books and jigsaws gratefully received as well as anyone who could spare some time.

**Saint Andrew's Day** I suggest an evening Potluck Supper. It would be nice to have it on the day, Thursday, but Friday may be more convenient for many. What do you think?



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