



# PARISH BULLETIN

**St Kieran's,  
the Catholic Church**  
*in Campbeltown and Islay*  
*Ceann Loch Chille Chiarain*

26<sup>th</sup> November 2023

## *Solemnity of our Lord Jesus Christ, King of the Universe*

### Hymns/Music

**Processional (Sunday Mass only)**

196 Hail the day (Vv 1-3) (Guntermann)

**Offertory**

243 In bread we bring you Lord (McLennan)

**Communion**

Тебе поём (We hymn thee)

**Post Communion**

340 Loving Shepherd (Mayhew)

**Final**

195 Hail Redeemer King divine (Keys)

St. Kieran's, Campbeltown, Kintyre

**Sunday, 26<sup>th</sup> November, *Solemnity of Christ, the King*, Holy Mass, 10.00am.**

Monday: No Mass

Tuesday, Wednesday and Friday: Holy Mass, 10.00am

**Wednesday: Vigil Mass** for the Solemnity of Saint Andrew, 6.00pm

### *Devotions*

Wednesday: Mid-morning Prayer, 9.50am

Friday: Adoration, Mid-Morning Prayer, 9.30am

*Scripture discussion:* not this week

**Saturday, 2<sup>nd</sup> December, *Vigil Mass*, 6.00pm**

**Sunday, 3<sup>rd</sup> December, *the First Sunday of Advent*, Holy Mass, 10.00am**

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

3<sup>rd</sup> December, Holy Mass, 4.00pm

17<sup>th</sup> December, Holy Mass, 4.00pm



### Psalm

We all sing *The Lord's my shepherd* (Townsend).

## **Gospel acclamation**

*Alleluia, alleluia!*

*Blessings on him who comes in the name of the Lord!*

*Blessings on the coming kingdom of our father David!*

*Alleluia!*

## **Communion Antiphon**

*The Lord sits as King for ever.*

*The Lord will bless his people with peace.*

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## **Take Five**

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

### **Monday, Nov 27, 2023**

#### **The currency is sacrifice**

The amount or size of the gift doesn't matter as much as the cost to the giver. Jesus praised someone who gave barely a penny – how insignificant a sum – because it was everything she had, her whole living. What we have to offer may look very small and not worth much, but if we put all we have at the Lord's disposal, no matter how insignificant it may seem, then God can do with it and with us what is beyond our reckoning. Do you give out of love and gratitude for what God has already given to you??

TODAY'S READINGS: *Daniel 1:1-6, 8-20; Luke 21:1-4. "She, from her poverty, has offered her whole livelihood."*

### **Tuesday, Nov 28, 2023**

#### **Imperishability**

How would you respond if someone prophesied that your home, land, or place of worship would be destroyed? Jesus foretold many signs that would shake peoples and nations. The signs which God uses are meant to point us to a higher spiritual truth and reality of his kingdom which does not perish or fade away but endures for all eternity. God works through many signs and events to renew and purify us to set our hearts firmly on him and him alone.

TODAY'S READINGS: *Daniel 2:31-45; Luke 21:5-11. "Jesus said, 'All that you see here—the days will come when there will not be left a stone upon another stone that will not be thrown down.'"*

### **Wednesday, Nov 29, 2023**

#### **Gracious encounters of the digital kind**

What is Jesus' response to hostility and persecution? Love, forbearance, and forgiveness. Only love can defeat prejudice, intolerance, hatred, and envy. God's love

purifies our heart and mind of all that would divide and tear people apart. Knowing and loving God's truth is essential for overcoming evil. Jesus tells us that we do not need to fear those who would oppose us or treat us harshly for following the Lord Jesus. He promises to give us supernatural strength, wisdom, and courage as we take a stand for our faith and witness to the truth and love of Christ. The gospel is good news for the whole world because it is God's eternal word of truth, love, pardon, and salvation through his Son, Jesus Christ. The Lord Jesus has won the victory for us through his atoning death on the cross and his rising from the grave.

TODAY'S READINGS: *Daniel 5:1-6, 13-14, 16-17, 23-28; Luke 21:12-19. "The writing I will read for you, O king, and tell you what it means."*

### **Thursday, Nov 30, 2023**

#### **SOLEMNITY OF SAINT ANDREW, APOSTLE Be a first responder**

Is there an Andy, Andre, Andrzej or Andrea in your life? Whether they know it or not, they bear the name of the Apostle Andrew, one of the fishermen Jesus famously called to be "fishers of men." The Eastern Church recognizes Andrew as the first to be called by Jesus. Tradition has it that Andrew was crucified on an X-shaped cross because he felt unworthy to die on a cross identical to Christ's. Andrew led the way in accepting Jesus' invitation to follow him. How will your life today respond to that invitation?

TODAY'S READINGS: *Wisdom 3:1-9; Romans 10:9-18; Matthew 4:18-22. "Come after me, and I will make you fishers of men."*



**Friday, Dec 01, 2023**

**Wake not woke**

We do not know when the Lord will return again. But the Lord does give us signs, not only to "wake us up" as a warning, but also to "rouse our spirits" to be ever ready and eager to see his kingdom come in all its power and glory. The "Day of the Lord" will strike terror in those who reject the kingdom of God, but it will be a day of joy and rejoicing for those who long to see the Lord face-to-face. The Lord wants us to be filled with joyful anticipation for his coming. He surely comes to us each day and knocks on the doors of our hearts. And he will surely come again to establish his kingdom in all its fulness. Do you read the "signs of the times" and do you pray for God's kingdom to be fully revealed?

TODAY'S READINGS: *Daniel 7:2-14; Luke 21:29-33. "Know that the Kingdom of God is near."*

**Saturday, Dec 02, 2023**

**Be a freedom fighter**

Is there anything in your life which holds you back from the joy and freedom of the Lord? God wants our hearts for Him and for His kingdom. But our hearts can be weighed down by many cares and by sin. Jesus offers us true freedom — freedom from the power of sin and of wastefulness — wasting ourselves on unnecessary things which keep us from God. Jesus offers us freedom from the power of addictions and from slavery to our passions — making food, drink or other things our master rather than our servant. And Jesus offers us freedom from the power of crippling anxieties and needless cares— being overwhelmed by fear rather than consumed with the love of God.

TODAY'S READINGS: *Daniel 7:15-27; Luke 21:34-36. "Be vigilant at all times."*

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## *Readings for the Solemnity of Christ the King*

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**Ezekiel 34:11-12, 15-17**

God tends the flock and judges between the needy and the arrogant.

**Psalms 23:1-2, 2-3, 5-6**

With God as our shepherd, we want for nothing.

**1 Corinthians 15:20-26, 28**

As children of Adam, we face mortality. As heirs of Christ, we share his risen life.

**Matthew 25:31-46**

We inherit the Kingdom to come as we practice its ways day by day.

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### *Words on the Word*

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Celsus (2nd century), a Roman philosopher, systematised the accusations against Christians and added his own, writing: *Jesus Christ came into the world to create the most terrifying society in history. He called sinners instead of righteous people. The Church, therefore, which he has created, is a collection of outcasts, separated from the good people among whom they once lived. He rejected all the good and gathered the evil.* Origen, a great Christian thinker, responded to these accusations as follows: *Our Lord Jesus Christ came to call sinners, but he calls them to conversion. He gathered the wicked to make a New People. We come to Him as misers, we leave as generous people. He makes the lustful pure, the violent humble, and the wicked religious.*

\* \* \*

Today is the last Sunday in the liturgical year. The Holy Church gives us the themes of the end times, the end of the world and the final judgment. Jesus Christ came to all people. He calls everyone to His kingdom. This call has been repeated by the Holy Church since the beginning of its existence. This Sunday we hear the Gospel about the final judgment. This means rejecting His call will not be without its consequences: **"Come, you whom my Father has**

**blessed, take for your heritage the kingdom prepared for you since the foundation of the world". (Mt 25:34).**



This judgment scene was beautifully depicted by Michelangelo in the Sistine Chapel. Among the condemned, the most striking is the face of a terrified young man who seemed to be saying: "I was told, I didn't believe it would be like this, I didn't listen, now it's too late..."

Christ asks about good deeds towards the sick, hungry, poor and imprisoned. He doesn't ask about theological knowledge, studies, or discussions won with unbelievers, but about deeds.

Many claim: "I have no sins and I even donate to the Church and SCIAF. I'm a good person."

Is his wife (her husband) of the same opinion? Son? Father? Will the neighbour confirm this?

Saint Gregory of Nazianzus did not hesitate to exclaim: "If you, then, pay even a little attention to what I say, you, servants of Christ, His brothers and co-heirs, let us visit Christ while there is still time, let us take care of Christ, let us feed Christ, let us clothe Christ, let us invite Christ, let us honour Christ. (...) Let us therefore show Him this mercy by being merciful to the poor who are today despised and rejected; so that when we depart from here, they will receive us into the eternal temples."

Predicting the end of the world has been fashionable for centuries. Many people in our times are looking for signs mentioned in the Holy Scriptures. Therefore, the number of end-time predictions is enormous. Some see clear signs of the end of the world in the current time of fading religious life and moral principles. This topic captures the imagination of many people. Currently, literature on the end of the world is expanding at an extraordinary pace thanks to the possibilities of the Internet. The incredible atmosphere of the end of the world awakens the filmmakers' imaginations.

We don't know when the world will end. Maybe when the sun starts running out of energy, maybe in a few years when we destroy the atmosphere or start a nuclear war. We will certainly meet our Lord at the moment of our death, and this is our not-too-distant end of the world.

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*The noble virtues for which the noisy world praises us,  
Deeds which the future is to practice as an example,  
And our honour is made of stone, and our will is made of steel  
They will not count at the Last Judgment.*

*(...)*

*Then our depths will emerge, finally uncovered,  
Sin that terrifies you, virtue that shames you.  
When life is humming around you, no one asks about them.  
Only love looks into them, only God sees them.*

*(J. Lechoń, The Last Judgment).*

# Christ the King and Servant



Viva Cristo Rey! – "Long live Christ the King!" – with these words on their lips, the Mexican Cristeros died; the insurgents who defended themselves against the anti-religious laws issued at the end of the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> century by the Mexican government.

These words also accompanied martyrs for their faith who died at the hands of "republicans" during the Spanish Civil War.

However, calling Christ a king today may seem out-dated. In the modern world, we have some countries with a monarchical system, but for most Christians the concept of "king" or "kingdom" has no direct reference to the political reality in which they live. It may be associated with the Middle Ages or represent a strictly religious category. Even the recently famous film "Kingdom of Heaven" directed by Ridley Scott, inspired by a particular vision of Christian ideals related to the mentality of medieval people, doesn't bring us any closer to what the reign of Christ is from a biblical perspective.

It's therefore worth dwelling on several biblical texts that can shed some light on the mystery of Christ's reign.

## **Pilate's testimony**

The conversation between Jesus and Pilate in Luke's account seems quite clear-cut in the translation of the Revised Standard Version of the Bible. The Roman governor asks: "Are you the King of the Jews?" and He answered him, "You have said so" (Luke 23:3). Meanwhile, if



you look at the Greek original, the matter becomes a bit more complicated. The Greek language does not require the pronoun and verb “you are” to be reversed in a question to “are you”, and ancient manuscripts do not contain punctuation marks. Pilate's statement can therefore be understood either as a question or as the statement: "You are the King of the Jews." We learn that in Luke's formulation it is a question since he puts before the governor's words: "Pilate asked Him, saying. . .".

Jesus' statement is also unclear. In the literal translation, Jesus replies to Pilate: "You say." Loosely translated, this could be expressed as, "That's right, just as you said," which results in an affirmative response. The translation in the RSV “You have said so” isn't absolutely true to the Greek which could easily just be “yes”. So, reaching for the Greek original can help you to deepen your meditation, extracting new content from the biblical text that was lost in the translation process.

Firstly, Pilate's words can be interpreted as a kind of testimony, which, not without a dose of irony, was also included in the inscription on the so-called *titulus crucis*, placed on the cross above Jesus' head: "Jesus of Nazareth, King of the Jews." Could this testimony go hand in hand with the confession of another Roman official who said under the cross: "Certainly, this man was innocent " (Luke 23:47)? Pilate not only asks, but also states that Jesus is indeed the King of the Jews.

Secondly, Jesus confirms Pilate's words by allowing him his own personal interpretation of what it means to be King of the Jews. Of course, Pilate's awarding of this title to Him may bear some signs of irony, particularly aimed at discrediting the messianic expectations of the Jewish leaders. Nevertheless, the words, "You say", imply acceptance of the content spoken by Pilate. Jesus agrees with his words, leaving something unsaid: You say I am the King, but do you understand what you are saying? Are you aware of the consequences of the words you say?

## **The faithful king**

The conversation continues between Jesus and Pilate and is presented interestingly by John in his Gospel. The comment added by Jesus is striking, which in the translation of the RSV Bible reads: "For this I was born, and for this I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice" (John 18:37). The question has often been asked about the relationship between the theme of Jesus' royal dignity and the seemingly philosophical issue of truth. The Greek text uses the word *aletheia* here, the basic meaning of which is, of course, truth, but it would nevertheless be correct to assume that the Greek hides a Semitic way of understanding reality. For the ancient Hebrews, the concept of truth ('emet) is involved in area of interpersonal relationships rather than an abstract reference to a statement or an external view of reality, as is the case with cultures based on Greek philosophy and Roman law. For the ancient Semite, "to be true" or "to be of the truth" meant being faithful, authentic, fulfilling promises made and keeping commitments made.

So, what does it mean that Jesus was born to bear witness to the truth, and who are those who "are of the truth" and listen to His voice? It seems that in the context of the discussion with Pilate regarding the issue of royal dignity, and especially Jesus' earlier statement: "My kingdom is not of this world" (John 18:36), the truth-fidelity to which Jesus refers chiefly concerns the relationship between God and Israel in the covenant. This word *'emet* can be found in the statements of many Old Testament prophets. Christ wants to show Pilate that He is the faithful king who keeps the covenant and fulfils the promises made to God. The thought

contained in John 18:37 could also be expressed this way: *For this purpose I was born and for this purpose I came into the world, to bear witness to my fidelity to the covenant with God. Everyone who is faithful to the covenant with God listens to my voice.*

It's not known to what extent Pilate understood Jesus' statement. If "What is truth?" was a question thrown into the void, this may indicate both his fondness for ambiguity and an attempt to discredit the concept of the covenant, if we assume that Pilate was aware of the Semitic background of Jesus' words.

## David's throne

The sentence analysed above begins with the words: "For this I was born, and for this I have come into the world." Jesus therefore refers to the beginnings of his earthly mission.

Approaching the Gospel narrative as one single thread, you could read Jesus' words as an invitation to interpret them in the light of texts about His conception and birth. There are a few interesting allusions there that can help us better understand the mystery of Jesus' reign.

In the scene of the Annunciation to the Blessed Virgin Mary, the archangel Gabriel makes the following promise regarding Jesus: "He will be great and will be called Son of the Most High, and the Lord God will give Him the throne of his forefather David" (Luke 1:32).

These words express the fulfilment of the messianic promises and the final realisation of the ideal of an Israeli priestly monarchy. As we know - at least on the basis of biblical texts - the beginnings of a monarchy in ancient Israel were accompanied by a specific contradiction: on the one hand, kingship over Israel was Yahweh's exclusive domain - only He had the full right to the title *Melech Yisra'el* ("king of Israel"). This

is where the so-called anti-monarch tendency comes from, as expressed in the Book of Judges (e.g. Judges 8:22-23) and in some fragments of the Books of Samuel (e.g. 1 Sam 8:67). On the other hand, the king was perceived as Yahweh's anointed one, who was supposed to represent Him in a sense (found in most biblical texts, especially those dating from the 10<sup>th</sup> century BC to the Babylonian captivity) - because, for example, in ancient Israel the king was not the subject of religious worship, as was the case in Egypt and Mesopotamia. Worship belonged only to Yahweh.

Both trends presented above find their combination in the words of the Annunciation from Luke 1:32. The Messiah is the "Son of the Most High", which is a response to the doubts contained in the Bible expressing an anti-monarchic tendency. At the same time, He takes over "the throne of [his] forefather, David", and so fits into the dynastic line of the Israeli monarchy, emphasised by texts expressing the tradition of monarchy. Christ, the king who is both God and the son of David, shows that both strands of thought, which seemed to be opposed in ancient Judaism, come together and complement each other in the mystery of the Incarnation.

However, the next verse of the Annunciation scene reads: "he will reign over the house of Jacob for ever; and of his kingdom there will be no end." (Luke 1:33).



The use of apocalyptic terms in both Testaments indicate the presence of the end-times in the promise. Jesus will not be a king in the earthly sense of the word, and His kingdom will be "not of this world" (cf. John 18:36). The reign of Jesus, although written in the religious and national tradition of Israel, goes far beyond it and shows the radically different nature of His power.

## Herod's terror

If the kingdom of Jesus is "not of this world" (cf. John 18:36), then why does the Gospel according to Matthew emphasise with such force the reaction of Herod, a Jewish king in the worldly sense, to the birth of the Saviour?

When the Magi from the East said to Herod, "Where is he who has been born king of the Jews? For we have seen his star in the East and have come to worship him" (Mt 2:2), it was met with an unexpected reaction: "When Herod the king heard this, he was troubled, and all Jerusalem with him;" (Mt 2:3). Was Herod's fear merely a misunderstanding? But why did fear spread throughout Jerusalem along with him? Is this just literary exaggeration? What could be the threat that Herod feared so much?

The simplest answer to the questions posed above could be that Herod reasoned in terms of political power, so he could see the Child from the tribe of David as a potential rival to his throne. We know from the pages of history that the physical extermination of rivals to power using the cruellest methods was frequently used, therefore no one should be surprised by the order to murder the male children of Bethlehem (see Mt 1:16). Moreover, the cruelty and determination of King Herod the Great are also confirmed by non-biblical sources.

However, it seems that the story of the conflict between Herod and the newborn Jesus may have a deeper meaning. The verb *proskyneō* appears three times in Matthew's story about the Magi from the East, translated in the RSV Bible as: "worship" (Mt 2:2, 8, 11). It is a verb belonging to the culture and means prostration, i.e., falling on one's knees and bending the forehead to the ground. This gesture resembles the prayer posture often used by Muslims today. In Persian customs, this attitude was towards the ruler, while in the Hellenic world it was of an extremely religious nature. It should be noted, however, that the Magi do not bow down to Herod, but claim that they intend to bow down to the newborn king of the Jews. But wasn't Herod popularly believed to be the king of the Jews?

So, the threat that Herod sees from Jesus is not just political. It is the fear of the new order of things that God himself intends to introduce. Therefore, terror grips all of Jerusalem, which may mean more than just fear of the collapse of the social establishment that has been so hard-won in the context of rule under Rome. Herod knows he is opposing the will of God himself. The Gospel says: "and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born" (Mt 2:4). So, Herod knows that he is fighting against the Messiah himself. But at the same time, he knows that this Messiah is a defenceless child. Herod has an army, a staff of advisors, and material resources, but Jesus has nothing. The only defence Jesus can count on is the faith of Mary, Joseph, and the Magi from the East. He is saved only because the Magi obeyed the warning received in a dream not to return to Herod, and because Joseph believed the voice of the angel who told him to go with his family to Egypt.

The conflict between Herod and Jesus shows a completely different nature of Jesus' kingship, which, however, is perceived by the earthly ruler as a kind of threat.



## The case of the sons of Zebedee

Herod's fears were not unfounded. In His teaching, Jesus actually suggests a specific "social system" of the messianic kingdom, radically different from the system of hierarchy: ruler-subjects, typical of the monarchies of the ancient world: and it should also give food for thought to those who exercise power in modern times. The relationships that are to prevail in the messianic kingdom of Jesus were presented in Matthew 20. The starting point was the request of a mother who wanted the best possible future for her sons, who were Jesus' disciples: "Command that these two sons of mine may sit, one at your right hand and one at your left, in your kingdom" (Mt 20:21). In response, Jesus outlines the basic principle of how His kingdom is to be ruled. It is formulated as the absolute opposite to the logic of worldly power: "But Jesus called them to him and said, 'You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave'" (Mt 20:25-27).

It's worth noting that in the kingdom of Jesus, greatness and priority are not dependent on external factors, such as inheritance, position or military advantage over others or resulting from wealth and social rank. A high position in His kingdom is available to everyone, all you need to do is want it: "And whoever is willing (...) among you." There is no limitation that could put a disciple of Christ in the situation of: I want to, but I can't, yet willingly lowering oneself to the rank of a servant and slave is within everyone's reach.

## Exalted on the cross

The words regarding greatness and priority in the messianic kingdom were first put into practice by Jesus Himself. In fact, He didn't teach anything that He didn't confirm by His own actions. Therefore, He ends the teaching about the "social order" of his kingdom with the words: "even as the Son of man came not to be served but to serve, and to give his life as a ransom for many." (Mt 20:28).

These words were fulfilled during His death on the cross. Being the Son of God, He experienced the most terrible, even unimaginable humiliation. We could therefore say that He fulfilled the dogma in the most perfect way: "whoever would be great among you must be your servant." Saint Paul will say: "And being found in human form he humbled himself and became obedient unto death, even death on a cross. Therefore, God has highly exalted him" (Phil 2:89).



The suffering and death of Jesus are therefore an example for His followers who aspire to achieve a high position in His kingdom. At the same time, they constitute a kind of confirmation of His royal power. The crown of thorns that the soldiers ironically placed on His head becomes, from the Paschal perspective, an authentic and real insignia of Jesus' royal dignity.

# Share the treasure of faith



When my mother died, I was only 20 years old. From my childhood I remember how we went to church together, how my mother taught me to be honest and share with others. We weren't a wealthy family, but she always found something to share. I have an image in my mind of how she moved the white rosary beads every morning.

In church we often stood in front of the image of Our Lady. I liked looking at her face. I felt that my mother wanted to give me to this other Mother.

It was 3.5 2 miles to the church. Despite a lot of work, mum frequently went to church. I couldn't understand why.

In 1975, mum fell ill. She had a malignant tumour and had to undergo serious surgery. She had one year to live, which at the time she didn't know. As the months passed, her illness worsened, and her suffering increased.

It was Good Friday. No one in the area had a car, and mum wanted to go to church. She got on the bus. I couldn't believe that she thought she could handle it by her own effort. She was already very exhausted. I think she believed and wanted to unite her suffering with the suffering Christ. It's hard to say what she was feeling. She probably guessed that this was her last visit to church. The return journey was a calvary for her. Her stations were stops every few meters, when she had to sit down to catch her breath. She also had her own Simon of Cyrene. It was my mother's sister-in-law, who accompanied her all the way.

The last day of April arrived, and I noticed how my mother, tortured by suffering, looked at the clock from time to time, as if she was waiting for someone. After a while, mum's sister-in-law came in and they both started reciting the Chaplet of Divine Mercy. I felt the hopelessness of the situation and didn't want to join in the prayer. I didn't understand the chaplet then...



Then mum sat up – and she hadn't sat up for quite some time – and what's more, she asked us to help her get up. We obediently took her in our arms, and mum started taking steps almost on her own. Where did she want to go? We didn't know. It soon turned out that she was going to meet the Merciful Christ... Halfway through the apartment, she started to slump – we managed to put a pillow under her... – and she fell asleep, so quietly and simply. This happened during the hour of mercy.

I often think back to this moment of years ago and I believe that her sacrifice pleased Jesus and that He Himself came to lead her soul to eternity.

I still had to experience a lot and feel the taste of suffering to understand it all, and finally, for the Chaplet of Divine Mercy to become my and my husband's daily prayer. I have explored it and loved it, and my desire is for my children to adopt this prayer and for it to accompany me in my last hour of life. Today I'm experiencing the same disease as my mother. I thank God for each day given to me and I ask for strength and patience to bear it until the last moment.

"Write, speak of My mercy..." (Diary, 1448)

With these words, the Lord Jesus appeals to all all of us to write down and tell of their thanks and testimonies of graces, conversions and healings that took place thanks to confidence in entrust of ourselves to God's mercy.

### **How to pray the Chaplet of Divine Mercy?**

Our father...

Hail Mary...

I believe in God...

### **On large rosary beads:**

Eternal Father, I offer You the Body and Blood, Soul and Divinity of Your dearly beloved Son, our Lord Jesus Christ – in atonement for our sins and those of the whole world.

### **On small beads:**

For the sake of His sorrowful Passion – have mercy on us and the whole world! (10 times)

### **At the end:**

Holy God, Holy Mighty One, Holy Immortal One, have mercy on us and on the whole world! (3 times)

Jesus, I trust you! (3 times)

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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** Isabella (Isa) Durnan (2017), Margaret McCoy (2020) **and 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 most welcome, please come along.

The rota for teas and coffees on Sundays has many empty slots, if those able to volunteer would do so we will all be grateful.

**Saint Andrew's Day:** Potluck Supper Friday 1 December 7.00pm, please indicate on the lists in the church porch what you would be able to bring along so as to avoid duplication, and **also whether you are planning to attend.** Thank you.

Setting up the hall for potluck supper after Friday Mass from 10.30am. If you can help, please do.

**Christmas cards:** are available at the back of the church.

**Bulletin insert** requested by Archbishop Nolan for this Sunday:

### Loss and Damage: a Call to Action

At COP26 in Glasgow, one of the biggest disappointments was the failure to agree a fund for Loss and Damages. Countries which are most vulnerable to climate change and yet the least responsible, need financial support from industrialised countries who were, and continue to be, responsible for gas emissions. A Dialogue was set-up to continue the conversation. At COP27 in Egypt no conclusion was brought to this dialogue. Now is the moment for world leaders to take responsibility for the damage caused by climate change especially affecting the smallest and most vulnerable countries. COP28 in the United Arab Emirates should not be mere talk but take decisive action to create a robust fund to aid those struggling with climate change that threatens their very existence. *May those taking part in the Conference be strategists capable of considering the common good and the future of their children, more than the short-term interests of certain countries or businesses. In this way, may they demonstrate the nobility of politics and not its shame.* (Laudate Deum 60) I pray that the hearts and consciences of all participants will be sensitive and open to the cries of the poor and weak and I entrust them to the intercession of St Andrew, our patron saint, on whose feast day COP28 will begin in Dubai.

Archbishop William Nolan  
President of Justice and Peace  
Bishops' Conference of Scotland

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