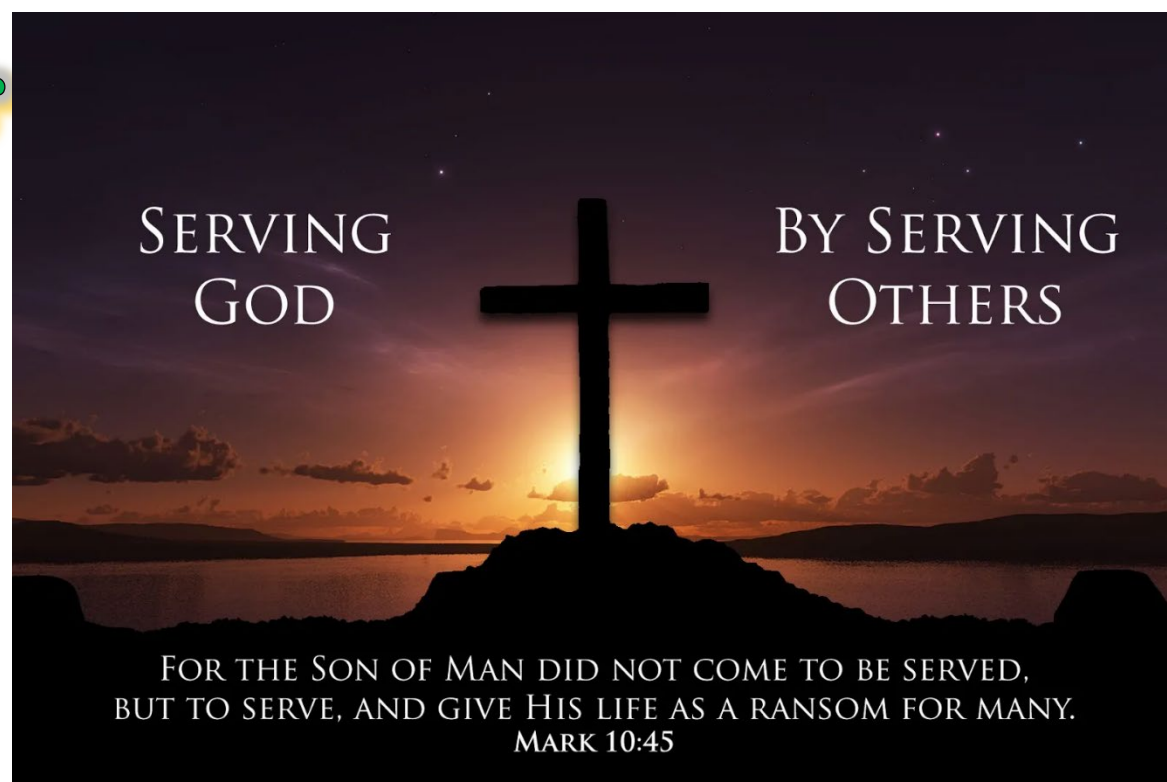


PARISH BULLETIN

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

20th October 2024

29th Sunday of Ordinary Time



Hymns/Music for Sunday

Processional (Sunday only)

449 Praise, my soul, the king of heaven
(Keys)

Offertory

511 Take our bread (FCEA)

Communion music

Bread of the World (Fasoldt)

My song is love unknown (variations) (Manz)

Post Communion

363 My song is love unknown (Mayhew)

Recessional

455 Praise to the holiest (Keys[7-Richmond])

St.Kieran's, Campbeltown, Kintyre

29th Sunday of Ordinary Time: Holy Mass, 10am

Tuesday: Holy Mass, 6.00pm

Wednesday: The Holy Rosary, 9.45am; **Holy Mass, 10.00am**

Friday: Adoration and Mid-morning Prayer 9.30am;
Holy Mass, 10am

Saturday: Sacrament of reconciliation: 5.30pm (or on request)

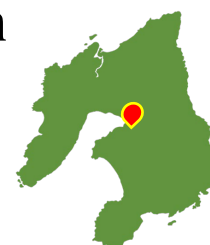
Vigil Mass, 6.00pm

Sunday: 30th Sunday in Ordinary Time, Holy Mass, 10am

St. Columba's Episcopal Church, Bridgend, Islay

3rd November, Liturgy of the Word and Holy Communion

17th November, Holy Mass, 4pm



Psalm response

May your love be upon us, O Lord, as we place all our hope in you.

Gospel acclamation

Alleluia! Alleluia!

*I am the Way, the Truth and the Life, says the Lord;
No one can come to the Father except through me.*

Alleluia!

Communion Antiphon

*The Son of Man has come
to give his life as a ransom for many.*

Take Five

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

MONDAY

21 OCTOBER, 2024

Being rich before God

The parable we hear in the Gospel today certainly brings to mind the figure of Joseph the Egyptian, who as a provident and wise administrator, built granaries for the Egyptians to survive the famine. In Jesus' narrative, this man who imagined that it was possible to secure himself by accumulating goods is, however, a negative figure. There is no contradiction here. Joseph built granaries, first and foremost implementing God's will, not his own. His providence and wisdom were the result of a deep relationship with the Father in heaven. The man in the parable, on the other hand, does not take into account God's plans. His life and behaviour are influenced only by what he himself has determined, thought up, planned and decided. That is why God said to him: Fool. . . .

Lord Jesus Christ, You are the granary in which food is stored for the years of famine. Feed me with yourself. You live and reign forever and ever. Amen.

Today's readings: Ephesians 2:1-10; Luke 12:13-21. *"Take care to guard against all greed, for though one may be rich, one's life does not consist of possessions."*

TUESDAY

22 OCTOBER, 2024

Let's get together

Saint Paul's Letter to the Ephesians, written during his imprisonment in Rome, reads as a testament to the desire and struggle for unity in the early church. With the use of the words one and together Paul implores the Christians of Ephesus, both Jew and Gentile, to see themselves as bound through their being parts in the one body of Christ. In these times more than any others it is astoundingly easy for us to avoid associations with anyone outside our immediate circle of friends. Mass communications such as the Internet and cell phones have paradoxically allowed us to become more isolated from the stranger down the block. How does Paul's message about the body of Christ address the divisions in society today?

Today's readings: Ephesians 2:12-22; Luke 12:35-38. *"In him the whole structure is joined together and grows into a holy temple in the Lord."*

WEDNESDAY: OPTIONAL MEMORIAL OF SAINT JOHN OF CAPISTRANO, PRIEST

23 OCTOBER, 2024

Preaching the fire

Jury duty is a privilege of living in a just society. It can also be a vexing inconvenience you'd love to avoid. Next time you get that little card in the mail, say a prayer to the patron saint of jurists, John of Capistrano. His brilliant legal career in the 14th century ended with a politically motivated prison stay. During this disheartening season, he had plenty of time to meditate on his future. Upon his release, he joined the Franciscans and became the "apostle of Europe" for his itinerant preaching. Take a few steps out of your way for the good word.

Today's readings: Ephesians 3:2-12; Luke 12:39-48. *"Of this gospel I have become a servant according to the gift of God's grace that was given me by the working of his power."*

THURSDAY

24 OCTOBER, 2024

All fired up and ready to go

We can safely assume that Jesus was not a pyromaniac. So, when He spoke of wanting to set the world on fire, what kind of fire was he talking about? In biblical imagery, fire is associated with God's action in the world and the lives of individuals. In Exodus, God speaks to Moses from the burning bush, and in other biblical books fire symbolises God's glory, protective presence, holiness, righteous judgment, and anger against sin. Fire is also a symbol for the Holy Spirit. Jesus is alerting us to the fact that the reign of God is at hand and calls for our immediate and wholehearted response. Our God isn't a "when I get around to it" God; the time to act is now.

Today's readings: Ephesians 3:14-21; Luke 12:49-53. *"I have come to bring fire the earth, and how I wish it were already kindled!"*

FRIDAY

25 OCTOBER, 2024

Enough with the arguing

He says it was last Wednesday, she says it was Tuesday. She says it was green, he says it was blue. She says it was at 3 o'clock, he says no, it was 2:30. Many couples are constantly at odds over minor, inconsequential details. It doesn't seem to be a matter of precision or correctness; it has more to do with maintaining the conflict over who's right and who's wrong. Jesus says that if you really want to judge what is right, then settle with your opponent. Compromise! Work it out! Our willingness to yield will unite us with the sacrifice of Jesus to win the ultimate victory.

Today's readings: Ephesians 4:1-6; Luke 12:54-59. *"When you go with your accuser before a magistrate, on the way make an effort to settle the case."*

SATURDAY

26 OCTOBER, 2024

Vocation awareness

Each of us is called to build up the body of Christ. That is our Christian commission. But just how we dedicate ourselves to do that is up to us. We must each discern how we can best give witness to our faith in the commitments we make and the work and service we choose to do. Don't be afraid to be who you feel called to be. As famed Austrian psychiatrist Viktor Frankl wrote: "Everyone has his own specific vocation or mission in life; everyone must carry out a concrete assignment that demands fulfilment. Therein he cannot be replaced, nor can his life be repeated, thus, everyone's task is unique as his specific opportunity." Make the most of the opportunity given to you.

Today's readings: Ephesians 4:7-16; Luke 13:1-9. *"Some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for building up the body of Christ."*

Readings for the 29th Sunday

Isaiah 53:10-11

Through sharing in the world's affliction, God's servant sees the divine will accomplished.

Psalms 33:4-5, 18-19, 20, 2

The world is full of God's kindness, for God loves justice and right.

Hebrews 4:14-16

At the throne of grace, we discover what we need: mercy, favour, and help.

Mark 10:35-45

The sons of Zebedee seek greatness. Jesus invites them to seek the role of the servant.

Words on the Word

What is wealth?

The 2nd century *Epistle to Diognetus* is one of the most important sources describing the lives of the early Christians. In the fifth chapter we read:

1. *Christians are not distinguished from other people by their place of residence, language, or dress.*
2. *For they have no cities of their own, they do not speak any unusual dialect, their way of life is not distinguished by anything special.*
3. *They do not owe their learning to any ideas or dreams of restless minds, they do not, like so many others, defend human opinions.*

4. *They live in Hellenic and barbarian cities, as each one happens, following local customs in clothing, food, and way of life, and yet by their very behaviour they manifest those strange and downright paradoxical laws by which they are governed.*
5. *They live each in his own homeland, but as strangers. They undertake all duties as citizens and bear all burdens as foreigners. Every foreign land is their homeland and every homeland is a foreign land.*
6. *They marry like everyone else and have children, but they do not abandon the newborn.*
7. *They all share one table, but not one bed.*
8. *They are in the body, but do not live according to the flesh.*
9. *They are on earth, but are citizens of heaven.*
10. *They obey established laws, and with their own lives they conquer the laws.*
11. *They love all people, and everyone persecutes them.*
12. *They are misunderstood and condemned, and when condemned to death they gain life.*
13. *They are poor and make many rich. They lack everything, and they abound in everything.*
14. *They despise them, and in being despised they find glory. They slander them, and they are justified.*
15. *They insult them, and they bless them. They abuse them, and they show respect to everyone.*
16. *They do good, and are punished like criminals. When punished, they rejoice like those who are awakening to life.*
17. *The Jews fight them as foreigners, the Greeks persecute them, and those who hate them cannot say what the reason for this hatred is.*

* *

The faith of Christians in the second century was based on the testimony of the apostles. This shows what a path they had to travel to understand how to bear witness to Jesus and how decisive and true their testimony was after the resurrection of Christ. They had to go through a path of purification. The Gospel that we read this Sunday describes such a scene: the apostles James and John ask Jesus for a place of honour in His kingdom, they ask for an important position, that is, they want to be on the right or left side of Jesus, they want to be as close as possible to the One who has power. How much did they have to go through to come to faith in Jesus, whose kingdom is not of this world. All the apostles except Saint John and Judas gave their lives for Christ. The faith of the first Christian communities is based on their testimony. From the very beginning, they suffered persecution, not only from state authorities, but also from fellow citizens, perhaps neighbours. In any case, they were not understood in their community. In turn, on their martyrdom and the testimony of their lives, the faith of the Church was based not only in the first centuries, but also in later centuries. We often refer to the life, testimony and martyrdom of the first Christians. The memory of this martyrdom does not die, it is alive to this day; it is Christians who are the most persecuted group of people in the world. Christian blood is shed to this day. Does this mean that believing in Christ, becoming his disciple is a bad choice? The path of purification leads to purity of faith, on this path we must reject the false understanding of faith. Some see it as a kind of security. It is worth realizing that any so-called life insurance serves other people rather than those insured. The same is true with our faith. We know from our own experience that even the most pious people are not spared

disappointment, illness and suffering. We must therefore reject the notion that belonging to Christ will spare us suffering, and ensure success and health – this is a pure abuse of the concept of faith. Jesus himself is the best example of this. He took upon himself our weaknesses, mistakes and fears, became like us in everything, except for sin, He carried within himself the same burdens that we also share, thereby showing that this is the direction of our path. The goal is the kingdom of the Father's love, to which one must pass through the gates of suffering and death.

Beautiful images of Christ on the throne do not show the truth. In His difficult life He walked the streets of the cities and villages of that time, experienced hunger, loneliness, rejection, disappointment, until He experienced death. The question remains ever relevant: What is faith needed for?

It can be helpful in suffering, it can become an instruction, a support in despair and sadness, but here it is about something more than instruction and guidance. The ultimate and primary goal of the grace of faith is closeness to Christ, who leads us to God the Father, to His kingdom. United with Christ, our Saviour, aware of His presence in our lives, we will go through suffering, disappointments and other crosses of our lives and join in the life of God, in the love of the Father. Through faith, living in faith and from faith, we approach Christ, to life in love, to the light in His kingdom.

* *

I will tell you: time is love! Because all of us, as we stand here, are the fruit of the Father's love. We would not be in the world, nor in this place, if God the Father had not loved each of us first! He loved you before your mother saw you in her arms, before she held you to her breast. Know that her love for you was not the first, but the love of the Heavenly Father, who implanted His love in your mother's heart, and she only passed it on to you. That is why we are all the fruit of the Father's, of God's love. And to strengthen this truth, God sent His Son, calling out: Father! As a sign that the Father loves. "God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life" (John 3:16). This is the whole mission of Christ coming to this world. Confirmation that we are children of the Father's love, and that God does not cease to love us. Our whole life is worth as much as there is Love in it (Cardinal S. Wyszyński, August 15, 1979).

The Eighth Episode

EPILOGUE

I'm going to depart for a moment from explaining everything with the Bible and refer to a mythological story from the ODYSSEY. I want to end all that I've written with a story that is only a legend, but one that is dear to my heart – one of the good things a university education gave me. At a certain stage of his journey to his homeland – the island of Ithaca – Odysseus sailed the Sicilian Sea until his ships reached land. The sailors went ashore and then wandered into grassy meadows. Innumerable herds of goats, sheep and . . . rams grazed on the pasture. This land was inhabited by giant Cyclopes. The most

**That
which
is most
important**

Part four

The multiplication of loaves

powerful among them was Polyphemus, the son of Poseidon. Odysseus took with him twelve companions and a huge bottle of fine wine. He reached Polyphemus' cave with his band and there they decided to wait in front of the entrance for the occupant. The Cyclops appeared in the evening, and everyone was terrified at the sight of him, because not only was he a huge creature, but he was also one-eyed. Enraged, Polyphemus drove them into the cave as if into a trap with no way out. He closed the entrance with a large boulder, calmly milked the goats and sheep, lit a fire, and by its light he saw Odysseus' terrified companions in the corner. Polyphemus asked Odysseus what his name was, to which the resourceful Odysseus replied, "MY NAME IS NOBODY." The conversation was interrupted, because the Cyclops caught two companions and immediately devoured them in front of the rest of his friends. In the morning, the Cyclops ate two more companions, and made Odysseus a promise that he would consume him last. Odysseus thanked him politely with an impudent smile and offered his wine as a treat. The surprised Cyclops seized the wineskin and drank the entire drink in one gulp. Polyphemus had only eaten milk and cheese so far, his head was not used to strong drinks, so he quickly fell asleep. Then Odysseus lit a fire, into which he put a sharpened wooden pole and pushed it with his friends into the Cyclops' eye. Blinded Polyphemus, howling with pain, tried to catch Odysseus and his friends, but he failed because of his blindness. However, Odysseus and the rest of his group escaped from the cave only when they all cunningly dressed in the skins of . . . rams. Then the blinded Cyclops began to call out to his giant companions living inland, and when they arrived, they asked him who blinded him, and he, revealing the name given by Odysseus, told them: NOBODY! The giants, thinking that the Cyclops Polyphemus had gone mad, left Polyphemus' cave, and Odysseus and the rest of his companions escaped safely. Better to be saved in the skin of a ram than eaten in the armor of a knight. Only NOBODY can leave this world, as from the cave of Polyphemus, unscathed – all the others will be devoured.

Laugh defiantly at the sadness of whinging so that he'll get off your case. Smile at fate, don't wait for fate to smile at you! Laugh even at defeats and even at the fact that they say about you: nobody, zero or sheep, rubbish, a fragment, Lazarus, the sick one from the pool! Jesus became a lamb – this is the most important thing for me! I want to laugh, because the most important thing for me has become: that in the Lamb of God you no longer have to try to be important. All human seriousness becomes a panicky and unsuccessful form of self-salvation in the face of the work of Redemption. The most important thing is that for me Jesus was not afraid to become completely unimportant, ridiculed and crucified. The most important thing is to realize the determination of His love, which reaches into the abyss for me, to exalt me. The most important thing is that I became the most important to Him, and each of those who believe in this can discover that they are the most important to Him! In the blessings of Jesus in the account given by Luke, there is also written the following that can be translated as:

"Blessed are you when people hate you, and when they divide you and insult you and reject your name as evil because of the Son of Man. Rejoice in that day and dance and leap. . ." (Luke 6:22-23).

Jesus gives a paradoxical intention: at the moment when they call you rubbish and sheep, dance like John the Baptist in the womb of Elizabeth.

In my opinion

You can't think that here . . .

In case you missed it, an army veteran was convicted in the UK for standing still with hands clasped and thinking thoughts, forbidden thoughts. The court has delivered first known conviction of thought crime in modern British history.

The man was spotted praying silently outside an abortion clinic. The man is Adam Smith-Connor.

In his testimony he says he was in relationship some years ago before he found his faith and the young woman, he was with became pregnant. She chose to abort his son whom he named Jacob. And he now prays for his unborn son and all unborn children killed in abortion. He was doing nothing but clasping his hands, in silence, within a certain area standing in silence bowing his head. This has happened before with a lady named Isabel Vaughan-Spruce and Fr Sean Gough, which were fairly high-profile cases. But neither of those resulted in a conviction. Indeed, Isabel Vaughan-Spruce received compensation. So, in this case it thought that maybe somehow common sense would prevail. However, the nail is in the coffin of any hope of common sense with this first conviction of what is in reality a thought crime! By definition it is a crime for standing and thinking. For me this is frightening. . .

It is frightening and should be for everyone not just Christians. However, one of my frustrations is when Christians (of any denomination) say “Just look how far they’re going. This terrible infringement of our Christians civil rights. Oh, surely, they won’t do this?” Christians need to understand that we are facing a growing totalitarian state which will end up in the same way as communist states (of which I have experience) behind the *Iron Curtain*. This is the values they hold; they don’t like Christians. I have interpreted this spiritually as the return of paganism. Paganism exhibits two distinctive characteristics in particular. One is “might is right”, and the second is that everything is relative. And they don’t like us, this is a spiritual and ideological war against Christianity. So, it would be far better if Christians woke up now spiritedly, rather than going “Oh, no look what they’ve done” when another line is crossed.

Everybody needs to wake up. This is what they’re going to do and will continue to do, and will do a lot worse. This is only the beginning.

Is there anything we could really do? Well, we could protest so that we show we know what’s going on. Christians in the West should know what’s going – not to be over dramatic – that these are the moments of freedom. It seems obvious to me, that when the government is prepared to send people to prison for thought crime, the goose is truly cooked.

Any idea of a natural law has been eradicated. In the past human law was always coherent with the natural law. If we, now, don’t believe in natural law, we establish what is acceptable and what is not acceptable. All we have, the limit, is the human law, and then case is which human or group of humans is powerful enough to enforce that law. So, whoever that is . . . the rest of us are just going to have to suck it up!

Archbishop Justin Welby, Cardinal Nichols, the bishops conference of England and Wales as well as of Scotland have all come out in opposition to the Assisted Dying (Suicide) Bill. But it was all too late at the eleventh hour while the ground beneath our feet is shifting.

We’re all worried by the polar ice caps melting and glaciers retreating, but nobody seems to be worried that ground beneath our feet has been shifting for decades and there’s no outcry as there is about the natural environment. And there should have been! And that should have been by the leaders of our Church. It should have been from priests (*mea culpa*) and our bishops. So as to keep the ground strong and stable in the minds of people about human dignity. So, it is good that they speak up, but it is frustratingly too late to just as the bill is going through Parliament to say “this is not good”. But how did we get here . . . and the same is true of free speech and thought.

While this is affecting Christians disproportionately, it affects everybody. Everybody should be afeared of a law that can charge you, prosecute you, and punish you for what you think in your head.

Fr Tony

Prayer



Please pray for those who are sick, in need or have asked for our prayers:

Russell Carroll, Lucy Cunningham, Tommy McGrory snr, Lilian Cox, Sarah Carmichael, Doleen Durnin.

Please remember in your prayers Christine Wike who passed away last week, **and all whose anniversaries occur at this time.**

November Lists

Writing a November List involves making a list of the deceased that you want to remember during special prayers in church, such as Masses for the deceased, Morning Prayer or rosary services. Lists are given to the parish, and then the names are read during services.

Here are some tips and examples of how to write a November List.

What to include:

Name and surname of the deceased (The most important part, because you want to remember this person in particular).

Optional information: You can add the date of death, relationship, (e.g. friend, spouse, grandmother, grandfather, brother).

Prayer for the whole family: If you want to include a larger group of people in your prayers, you can list the family names.

News and Events

Tea and coffee in the hall after Sunday Mass. Visitors are welcome to join us and will be offered hospitality. Please do come.

In Memorium: November lists are available in the church porch. Please complete them and return them in the envelope before 1st November in order for inclusion in Masses offered during November.

Bishop Brian at the Synod: visit the Diocesan Facebook page to catch up with bishop Brian:

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

Kim Leadbeater MP is introducing a bill to introduce assisted suicide, which will be voted on by MPs on the 29 November. We know that assisted suicide laws in other jurisdictions have had devastating consequences for the poor, disabled and marginalised. This is the biggest threat to the vulnerable in a decade, and we need a huge effort to lobby MPs. Please contact your MP by visiting www.livesworthliving.org.uk or

<https://www.spuc.org.uk/assistedsuicideuk#EmailYourMP> .



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