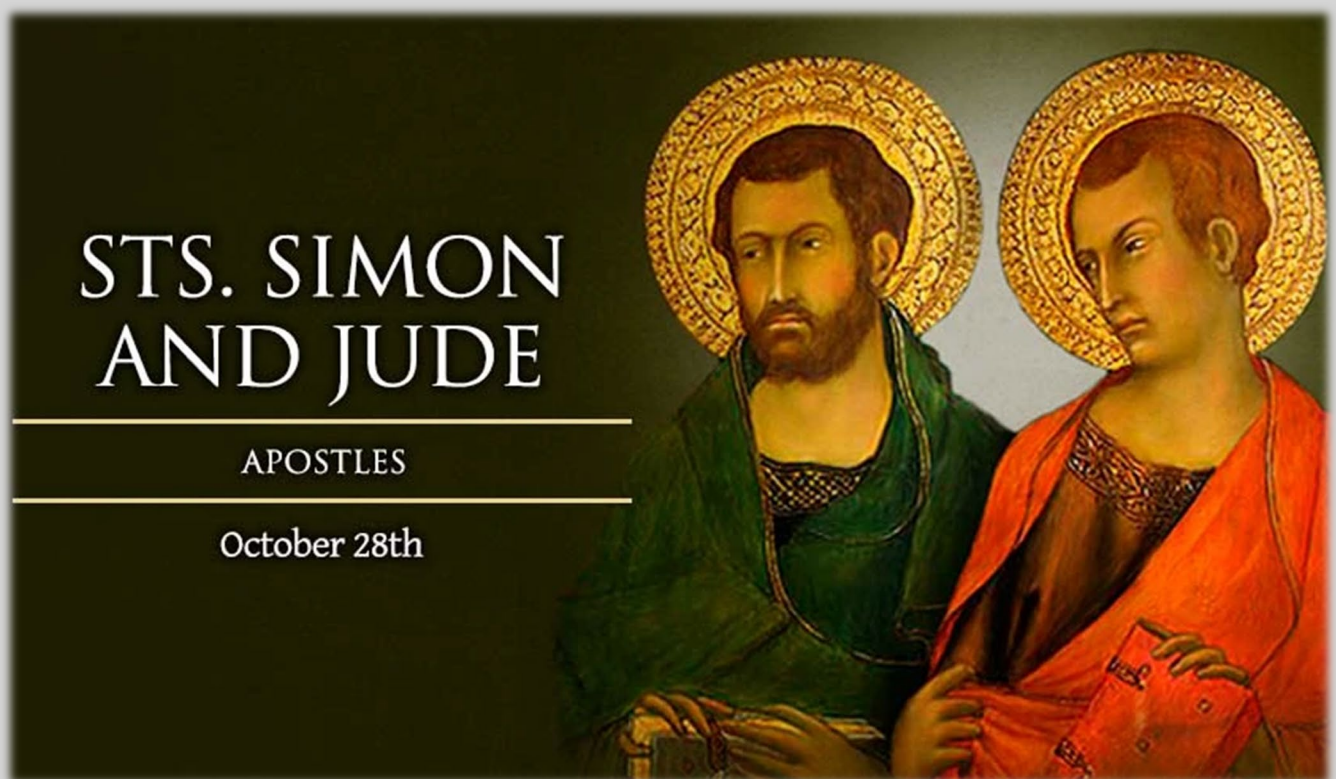


PARISH BULLETIN

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



26th October 2025

30th Sunday of Ordinary Time

St. Kieran's, Campbeltown, Kintyre

Tuesday: **Holy Mass, 6.00pm**

Wednesday: Adoration of the Blessed Sacrament and Mid-morning Prayer, 9.30am;
Holy Mass, 10.00am

Friday: Mid-morning Prayer, 9.50am; **Holy Mass, 10.00am**

First Saturday: the holy Rosary, 9.40am; **Holy Mass, 10.00am**

Hymns/Music for Sunday

Processional (Sunday only)

514 Tell out my soul (Mayhew)

Offertory

511 Take our bread we ask you (Mayhew)

Communion chant

Bless the Lord my Soul (Kyiv Chamber Choir
– Liturgy of Peace)

Post Communion

327 Lord Jesus, think on me.

Recessional

36 Amazing grace (Keys)

Next weekend:

Saturday: *Vigil Mass:* 6.00pm

SOLEMNITY OF ALL SAINTS: Holy Mass,
10.00am

Sacrament of Reconciliation 9.00am-9.30am; 5.00pm-
5.30pm Saturday or anytime on request.

St. Columba's Episcopal Church, Bridgend, Islay

Sunday, 2nd November (All Saints): Holy Mass, 4pm

Sunday, 16th November: Holy Mass, 4pm

Psalm response

*The lowly one called and the Lord heard
him.*

Gospel acclamation

Alleluia, alleluia.

*God was in Christ reconciling the world to himself,
and entrusting to us the message of reconciliation.*

Alleluia.

Communion Antiphon

*We will ring out our joy at your saving help
and exult in the name of our God.*

Take Five

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

MONDAY

27 OCTOBER 2025

Free at last

On the surface today's gospel is about the healing of a woman whose physical freedom and range of motion had been severely restricted for 18 years because of a crippling disease. Yet it is also about the healing all of us require, for who among us has not entered adulthood "wounded" at some level that restricts our spiritual freedom? Jesus frames his activity in terms of "setting free" one who was in bondage. Most of us would gladly get in line for that kind of healing. The good news is, we don't have to wait in line – Jesus is ready to perform such healing acts right now. Ask and you shall receive.

Today's readings: Romans 8:12-17; Luke 13:10-17. *"Ought not this woman . . . be set free from this bondage?"*

TUESDAY: FEAST OF SAINTS SIMON AND JUDE, APOSTLES

28 OCTOBER 2025

Take the hard road

We assume the apostles must have been solid, holy people because Jesus handpicked them to be part of his inner circle of friends and disciples. But the gospels present quite a different picture. These were ordinary people who weren't always clear about Jesus' message, who occasionally turned their back on Jesus even when he was most in need, and who struggled with their own faith. The apostles' relationship with Jesus as well as their faith was a work in progress that ultimately brought them closer to God. Like the apostles, we, too, encounter struggles in our relationship with Jesus and our faith. Allow your struggles and missteps to become another positive step in getting to know God more deeply.

Today's readings: Ephesians 2:19-22; Luke 6:12-16. *"You are no longer strangers and aliens, but . . . also members of the household of God."*

WEDNESDAY

29 OCTOBER 2025

Be the first to make yourself last

In Flannery O'Connor's short story "Revelation," Mrs. Turpin, who considers herself a righteous Christian woman, is forced to sit in a waiting room full of riffraff. She mentally passes judgment on the others until a disturbed young woman throws a book at her, calling her a "wart hog from hell." Shaken, Mrs. Turpin goes home but can't get the insult out of her mind. That evening she goes outdoors to sulk when, in the twilight, she has a vision, a revelation: a parade of happy souls "rumbling toward heaven." She and her husband are in the procession, not first but last, their faces showing shock that their judgments have been completely wrong. As the vision fades she sees that in this heaven "even her virtues were being burned away" while "the voices of the souls climbing upward into the starry field [are] shouting hallelujah!"

Today's readings: Romans 8:26-30; Luke 13:22-30. *"For behold, some are last who will be first, and some are first who will be last."*

THURSDAY

30 OCTOBER 2025

Degrees of separation

For those times when God seems distant or absent, when people move through their day and don't see signs of God anywhere, it's easy to forget that God is behind it all. Yet even a world that feels more haunted rather than filled with God's presence is still beloved creation – the expression of God's overflowing love. A number of spiritual masters have suggested the practice of seeing God in all things. After all, if God really did create everything, it must be possible to find a string in every moment that leads back to the divine. Saint Paul, for one, was sure nothing in the universe could separate people from God. And why not? It all comes from the one who made it.

Today's readings: Romans 8:31b-39; Luke 13:31-35. *"For I am convinced that neither . . . height, nor depth, nor anything else in all*

creation, will be able to separate us from the love of God in Christ Jesus our Lord.”

FRIDAY

31 OCTOBER 2025

Dining with “the enemy”

Despite his differences with the Pharisees, Jesus never stopped communicating with them, even going so far as to dine with them. And if they were not particularly open to his message, they at least were impressed enough to invite him to dinner and hear him out. In an age where public differences of opinion, played out as they are in front of the ever-present media, seem to descend to the level of insult and demonization, you can share a meal with someone with whom you disagree. Though you may not settle all your differences in a meal (or ever), you can agree to disagree on some matters – and perhaps still agree on a favourite dessert!

Today’s readings: Romans 9:1-5; Luke 14:1-6. “Jesus was going to the house of a leader of

the Pharisees to eat a meal.”

SATURDAY

1 NOVEMBER 2025

Bridge the gap with care

Today concludes Pastoral Care Week. How often – in the face of illness or disaster – do we literally reach out for the hand of someone who cares? In the case of a chaplain, that healing care of Jesus takes the shape of a fellow human being dedicated to bringing comfort and strengthening faith and hope, often by sharing their own. Consider becoming part of your parish’s ministry of care: hospital visits, visits to the house-bound, a minister of the Eucharist. Even a simple visit or phone call to a neighbour or relative offers the healing of knowing one is not alone.

Today’s readings: Romans 11:1-2a, 11-12, 25-29; Luke 14:1, 7-11. “Do not recline at table in the place of honour.”

Readings for the 30th Sunday of Ordinary Time

Sirach 35:12-14, 16-18

God has no favourites. The one who does justice gets a hearing and a response.

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

The Lord remains close to those who are bruised and confronts the perpetrators.

2 Timothy 4:6-8, 16-18

The one who relies on God will not be deserted in the time of trial.

Luke 18:9-14

The self-satisfied man and the repentant sinner go up to pray. Guess who’s justified?

Words on Word

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The Liturgy of the Word in recent days encourages us to take up the theme of prayer.

“Perfect prayer,” God said to St. Catherine of Siena, “does not consist in many words, but in the fervour of desire that lifts souls to me. (...)” Our prayers must be an interior cry, a strong and mighty shout that would, by force, wrest graces from the Heavenly Heart. If we cried out with greater vehemence, these prayers would undoubtedly be more effective. If your faith were even as great as a mustard seed – we would be able to move mountains (St. Angela of Foligno).

* *

In this Sunday's Gospel we read about the prayer of two devout people. In the Gospel of St. Luke, the Lord Jesus addresses these words to listeners convinced of their own perfection. One of those praying is no ordinary person, but a representative of the party of the Pharisees, who strove to observe all the commandments and regulations. He expresses before God his

gratitude for being who he is. The other who prays is a tax collector, whose lot turned out otherwise. He entered the service of the occupiers – the Romans. For them he collected taxes from his compatriots, and even more than was due. In this way he grew rich. He was aware of this; he considered himself a sinner and cried out to God for the forgiveness of sins: God, be merciful to me, a sinner!

Why was it he, and not the devout Pharisee, whom Christ declared to have gone home justified?

It is because he stood before God as one who needs forgiveness, salvation, redemption. He understands that he cannot save himself, that salvation and forgiveness are the work of God's grace. He expects those gifts that can come only from God.

The self-enamored Pharisee did not understand this truth. It seems that God was not needed by him as Saviour, only as one who would listen to him and admire his piety. He does not expect salvation; he feels no such need.

There are very many such people today, both believers and unbelievers. They do not need, do not expect salvation. "What salvation?" they ask. After all, they are perfect. The delusion of innocence is a very evident disease of contemporary man.

People know how to use ATMs. You insert a card into the machine and enter the appropriate PIN. That is our identification code. Thus we receive money, if it is in the account. A code is needed, individual, different for each person.

We also receive gifts from God individually, because each of us is different. This distinctness and individuality of each of us can also be compared to a four-digit code.

The first digit of this code can denote all that we possess as hereditary traits. We have inherited something over which we have no control.

The second digit of our personal code is the environment in which we grew up. It is not indifferent whether we grew up in Europe in a family that surrounded us with love, or in war zones where we witnessed killing, rape, and terror.

The third digit of our personal code can denote our personal development. What have we done with our talents? What benefit does the universal Church, or indeed the human community, derive from them?

Decisive, however, is the last digit. It signifies what is most essential in our life, namely our personal relationship to Jesus Christ the Saviour and Lord. Jesus did not come into the world only to teach us respect for creation, for humankind, and love of neighbour, but to die for us – for such is the price of redemption. He endured the humiliations of the judgment of the high priests, Herod, and Pilate; the scourging, the crowning with thorns, and the passion of the Cross. This was not for some abstract humanity; Christ did this for me and for you.

To the Pharisee praying in the temple this did not seem necessary; the tax collector longed for salvation, for he knew himself and sensed the greatness of God's holiness. That is why he went away justified.

* * *

The more they exalt me, my Jesus, the more humble me in my heart, making me aware of what I was and what I would be if you had left me (J. Escriva).

In Christ's love,

Fr Anthony

CHRIST IN ICONS: 2. THE PRESENTATION OF CHRIST IN THE TEMPLE

Saint Luke sets the scene so simply: forty days after Christmas, Mary and Joseph go up to the Temple with their first-born Son. They're keeping the law – Mary's ritual purification after childbirth and the presentation of the first-born to the Lord. It's all humble and ordinary: a young couple, a baby, and the offering of the poor – two turtledoves or pigeons. And then the extraordinary breaks in.



The Holy Spirit leads the elderly Simeon to them. He's been promised he won't see death before seeing the Messiah. He takes the Child into his arms and prays that beautiful *Nunc Dimittis*: "Now, Lord, you can let your servant go in peace... a light to enlighten the nations and the glory of Israel." Anna, the prophetess, is there too – giving thanks and telling everyone who will listen that the promised Saviour has arrived.

On 2 February the Church celebrates this mystery as the Feast of the Presentation of the Lord – traditionally also called the Purification of the Blessed Virgin Mary – and we know it fondly as Candlemas. Candles are blessed and carried in procession because Christ is the Light of the world, the light Simeon saw and held.

In the Christian East the feast is often called the Meeting of the Lord, and icons sometimes show two moments: inside the Temple (the Presentation) and outside its doors (the Meeting). In the icon here, notice the tender exchange as Simeon receives the Child – Mary offering Him, Joseph standing with quiet

strength, and Saint Anna watching in prayer. The calm, dignified poses give the whole scene a gentle harmony. Look at the buildings too: icon painters love "reverse perspective", where lines open out towards you, as if the vanishing point sits in front of the picture. It draws you in, like an invitation: come and meet the Lord yourself.

This isn't just a lovely story. It's God keeping His promise and handing us His light. Candlemas reminds us that faith is something you can hold – like Simeon held Jesus – and something you can carry – like a candle carried through winter streets. So let's welcome Him into our arms and our lives: in His Word, in the poor, and above all in the Eucharist where He is truly present. And when night falls, make Simeon's prayer your own. Then, with Christ's light in your hands, step back into the world and let it shine.

Waves of Grace

Comments on the Gospel according to Luke

Year C in three-year cycle of Gospel readings focuses on the Gospel according to Luke. So, here we consider some of the main events in Luke's narrative.

“Touch me,” Jesus says. It calls to mind that first touch in Genesis – God’s hand giving Adam life – and how sin tried to flip creation on its head. So God gives us another touch, stronger than death itself. In Jesus, He shares His own life with us.

We touch God in the Eucharist, and He touches us in Holy Communion. In that holy contact we meet “the firstborn from the dead” (Col 1:18). After rising, Jesus eats a bit of grilled fish. Simple, but stunning: death can’t hold Him. Like Jonah’s sign turned inside out, He goes into the abyss and comes out alive, never to die again.

When we receive Him, His risen life begins to work in us. We already taste the future we hope to see in full. Death may brush past us, but it can’t keep us, because His life is stronger.

No wonder the apostles struggled. The empty tomb, the grave cloths left behind, the guards fleeing, the women’s witness – all of it was overwhelming. The Gospels differ in the small details, as any four honest observers would, but they shout the same truth: He lives. Not a brief revival, but a new, indestructible life. And He goes on revealing Himself to those who make room for Him – think of saints like Catherine of Siena and Faustina. If we want to see Him, let’s turn our minds and hearts towards Him.

Meeting the Risen One can be daunting, yet He comes so gently – walking with His friends, opening the Scriptures, sharing a meal, breathing peace. He makes them witnesses to one great fact: His love can’t be taken away.

It’s striking how often He comes while they’re talking about Him. Conversation about Jesus is a doorway He loves to enter. Heaven won’t be less real than earth; it will be more – seeing, yes, but also holding, clinging, resting on His heart.

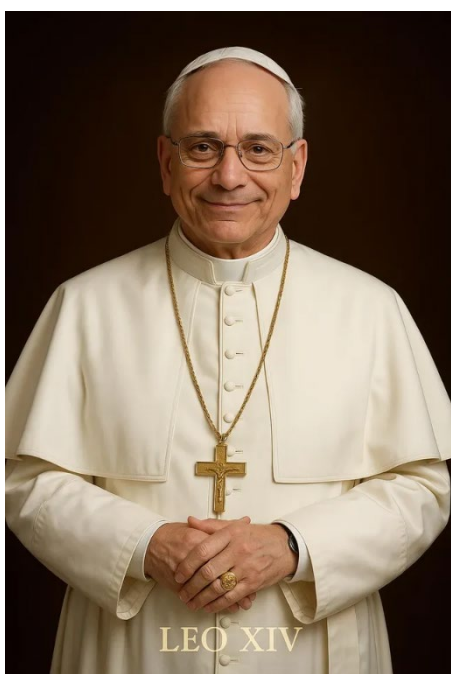
Our age is mixed up about touch – some misuse it, others fear it. We need clean, healing gestures. Jesus’ touch is just that. Through His Body, God gives us His love. Without the Eucharist – this food, this holy touch – our souls would wither.

His appearing isn’t a cold audit; it’s a family moment. Utterly divine, utterly approachable – that’s what draws us in. His touch heals lepers and the blind, steadies the terrified, blesses children. And it heals unbelief, our deepest wound. Resurrection isn’t resuscitation; it’s passing through death once, never to go back. In Christ, our humanity is lifted – freed from death’s rule and divinised by grace.

So let’s do the simple things He asks. Let’s talk about Him. Look at Him. Touch Him – above all in the Eucharist. Let His hand rest on our fear, His word open our minds, His food make us strong. He lives. And He keeps saying to us: Look at me. Touch me. Don’t be afraid.

Fr Anthony

We read Pope Leo XIV



Whoever rejects God’s mercy remains incapable of mercy toward his neighbour. Whoever does not receive peace as a gift will not know how to bestow peace.

Our lives are filled with countless events, full of various nuances and experiences. (...) We live in constant busyness, focused on achieving results; we even manage to reach high, prestigious goals. On the other hand, we remain suspended, uncertain, waiting for successes and recognition that are delayed or do not come at all. In short, we experience a paradoxical situation: we would like to be happy, but it is very difficult for us to be so continually and without a shadow of doubt. We must come to terms with

our limitations, and at the same time with the irresistible need to try to overcome them. Deep down we feel that something is always lacking. Indeed, we were not created for lack, but for fullness, to enjoy life – and life in abundance, according to the words of Jesus in the Gospel according to Saint John (cf. 10:10). (...) The Risen Jesus is the source that satisfies our dryness, the infinite thirst for fullness that the Holy Spirit breathes into our hearts. (...) Without His love, the journey of a lifetime would become aimless wandering, a tragic mistake leading nowhere.

General Audience, 15 October 2025.

The phenomenon of usury points to the corruption of the human heart. It is a painful and ancient story, already attested in the Bible. For the prophets condemned usury, as well as exploitation and every form of injustice toward the poor. It is a grave sin, sometimes very grave, because it cannot be reduced to a purely accounting matter; usury can bring families to crisis, it can ravage mind and heart to such an extent that people think of suicide as the only way out. (...) Unfortunately, usurious financial systems can bring entire nations to their knees. (...) This is why the work of those who, like you, commit themselves to combating usury and to putting an end to this practice is so precious. Your work is particularly in keeping with the spirit and practice of the Jubilee, and it can rightly be counted among the signs of hope that characterize this Holy Year.

Address of Leo XIV to the members of the National Anti-Usury Council, 18 October 2025.

The prayer of the Church reminds us that God dispenses justice to all by giving His life for all. (...) The Cross of Christ reveals the justice of God. And the justice of God is forgiveness: He sees evil and redeems it by taking it upon Himself. When we are crucified by suffering and violence, by hatred and war, Christ is already there, on the Cross for us and with us. There is no cry that God will not console; no tear is far from His heart. The Lord listens to us, takes us into His arms as we are, to transform us into His likeness. But whoever rejects God's mercy remains incapable of mercy toward his neighbour. Whoever does not receive peace as a gift will not know how to bestow peace.

Homily, 19 October 2025.

In my opinion

Face to face

Every honest “How do you really feel?” pushes back against loneliness. Hope isn’t gone. It’s just moved house.

We live in a time with more “connections” than ever, yet fewer real friends. The twenty-first century promised a world without borders – instant messages, online groups, easy contact. But the more global we are on the web, the lonelier many feel in real life. Look at a tube in London: heads down, eyes on screens, scrolling through their loneliness. Online chats are fast food for the soul – quick, tasty, but they don’t nourish.

We hold our phones like something sacred, hoping a ping will save us. But those alerts don’t answer us. Online it’s about views, clicks, and business – not true relationships. A few profit; most of us lose. The internet trades our time, attention, and hearts. We become the product. Whether we post or just consume, we sink into the same sea of isolation. We swapped looking into a loved one’s eyes for staring at screens, conversations for emojis, meetings for video calls. We’ve got everything except presence.

And what cost? Police and public health figures in the UK show that suicide attempts among children and teens have nearly tripled in recent years: an increase of 54% over ten years. Self-harm, depression, and the feeling that life has no meaning aren’t rare anymore; they’re everyday realities for many young people. And this is meant to be the age of happiness, fulfilment, and “freedom.” Yet that freedom often feels like a noose. Freedom of

communication? Cut down to abbreviations and reactions. Freedom of information? Noise and junk. Freedom of choice? A thousand options and no peace. It's not surprising that many young people feel like characters in a game – levelling up, gaining “experience,” yet not really steering their own lives.

We've traded our souls for comfort. And comfort isn't a virtue. Choosing the easy road rarely leads to joy. Loneliness doesn't come from a lack of people; it comes from a lack of love.

I say this as a priest, a spiritual director, a recovering cynic, and a sinner: alienation doesn't start online. It starts with small betrayals. When we don't make time to speak to a child. When we avoid another's eyes. When we swap closeness for a “like.” When “I love you” is sent in a message and no longer said out loud.

That's why so many young people lose hope – hope that someone will truly understand, hope that trying still matters. Hope isn't a luxury; it's like oxygen. Its absence doesn't ache; it suffocates.

Yet, oddly enough, this digital coldness gives us a new chance. If technology has stripped warmth from our relationships, then simple human acts – a phone-free chat, an unhurried visit, careful listening – become radical. Every “How do you really feel?” is a small revolution against isolation. Hope hasn't died; it has changed address. Today it lives in honesty, in sincerity, in real presence. It shows up when someone puts the phone down and says, “I'm here. Really here.” Loneliness doesn't melt in the glow of a screen – it softens under a kind gaze. Alienation loses power when someone hears, “Your life matters.”

Maybe this century isn't the end of community – it's the rehearsal. Maybe it's the time to learn again how to be human – not users, not watchers, not avatars – but human. With a soul, with a heart, with a longing for closeness. The deepest tragedy isn't that we're alone. It's that we've forgotten we don't have to be.

Tony Wood

Prayer



Please remember to pray for those who are unwell, in need, or have requested our prayers: Claire Wiggins, Russell Carroll, Lucy Cunningham, Tommy McGrory Senior, Sarah Carmichael, and Doleen Durnin.

Please keep in your prayers all those whose anniversaries fall around this time.

News and Events

Join us for tea and coffee in the hall after Sunday Mass. We warmly welcome visitors and would be delighted to share our hospitality with you. We hope to see you there!

November List: envelopes for prayers for the Holy Souls during November are available in the church porch. Holy Mass for Commemoration of the Faithful Departed (All Souls) will be on Monday 2nd November at 10am and 6pm.

Repairs: A part of the ceiling (which has come down) and all the plaster on the gable end of the hall and possibly the lath also will have to be removed and replaced as it has become unsafe. A big job. Funds will be needed and there will be a second collection each week for the Repair Fund.



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