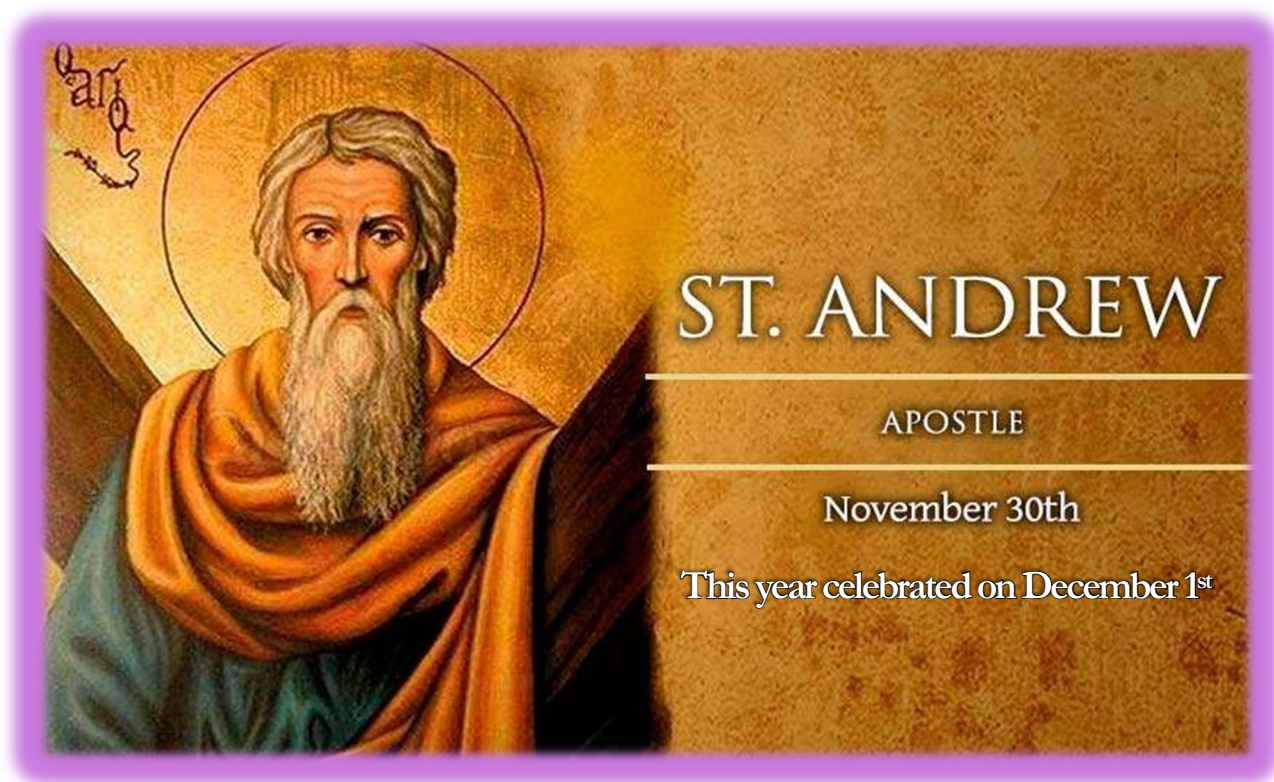


PARISH BULLETIN

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

30th November 2025



The 1st Sunday of Advent *Year A*

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**

Hymns/Music for Sunday

Processional (Sunday only)

106 Come, O divine Messiah

Offertory

67 Blest are you

Post Communion

775 Wait for the Lord

Recessional

397 O Jesus Crist remember

Next weekend:

Saturday: First Saturday Mass, 10.00am

Vigil Mass: 6.00pm

2nd Sunday of Advent: Holy Mass, 10.00am

Sacrament of Reconciliation Saturday 5.00pm-5.30pm or
anytime on request.

St. Columba's Episcopal Church, Bridgend, Islay

2nd Sunday of Advent, 7th December: Holy Mass, 4pm

4th Sunday of Advent, 21st December: Holy Mass, 4pm

Psalm response

Let us go rejoicing to the house of the Lord.

Gospel acclamation

Alleluia, alleluia.

*Show us, O Lord, your mercy,
and grant us your salvation.
Alleluia.*

Communion Antiphon

The Lord will bestow his bounty, and our earth shall yield its increase.

Take Five

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

MONDAY: SOLEMNITY OF SAINT ANDREW, APOSTLE

1 DECEMBER 2025

He was in Scotland afore ye

For nearly 1,000 years Saint Andrew, the "first called" of the apostles, has been Scotland's patron saint, and the Saltire or "Saint Andrew's Cross," an X-shaped cross-which Andrew is said to have been martyred on-is represented on the nation's flag. Traditions abound as to how exactly Scotland's special connection with Andrew came about. One claims the saint's relics were brought from Constantinople to Scotland under divine guidance. Another says that during a battle with the English the Scottish king saw a cloud shaped like a Saltire and declared that Andrew was watching over his troops. Whatever the case, rest assured today is a big day for the Scottish-and for all of us who wish to imitate Andrew and follow Jesus in our own lives.

Today's readings: Wisdom 3:1-9; Romans 10:9-18; Matthew 4:18-22. *"Immediately they left their nets and followed him."*

TUESDAY OF THE 1ST WEEK OF ADVENT

2 DECEMBER 2025

All has been revealed

Christians are pretty lucky in a way, because we really believe we have what we need to know. God is not holding back some important piece of information. It's there for all to see and understand. "Religious truths," the Second Vatican Council's document on revelation said, ". . . can be known by all men with ease, with solid certitude." And one form of revelation, scripture, the council said, "must be acknowledged as teaching solidly, faithfully, and without error that truth which God wanted put into sacred writings for the sake of salvation." That means we have what we need to know, and we can know it, and we can trust it. All we have to do is make the effort.

Today's readings: Isaiah 11:1-10; Luke 10:21-24. *"Blessed are the eyes that see what you see!"*

WEDNESDAY: MEMORIAL OF SAINT FRANCIS XAVIER, PRIEST

3 DECEMBER 2025

Dress to impress

One of the founding members of the Jesuits, Saint Francis Xavier (1506-1552) is considered to have been one of the greatest missionaries since the apostles. Appointed to re-evangelize portions of the Far East, Francis placed himself with the lowest castes, preaching to the sick and dying at hospitals and orphans and slaves in the street. He understood that, were the fire of Christianity to spread through the East, the kindling must begin at the base of society. Rather than arriving like a royal ambassador, Francis clothed himself with rags and made his home in the lowliest shelters. His example shows us how humble appearances can be the greatest tool for bringing the message of Christ to others

Today's readings: Isaiah 25:6-10a; Matthew 15:29-37. *"He took the seven loaves and the fish; and after giving thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds."*

THURSDAY: MEMORIAL OF SAINT JOHN DAMASCENE, PRIEST, DOCTOR

4 DECEMBER 2025

The pirates of God

A wise old monk was captured by Arab pirates during a raid on Sicily. He was carried off to Damascus where he was made a teacher. One of his students was John, our saint of the day. Even in the Islamic world of eighth-century Syria, John secretly learned his Christian faith from the old monk. The young man eventually became a priest and a doctor of the church. Like the blind men whose sightless path providentially crossed that of Jesus, Saint John and the church ultimately benefitted from a pirate raid, demonstrating once again that God makes all things work together for good.

Today's readings: Isaiah 26:1-6; Matthew 7:21, 24-27. *"The lofty city he lays low. . . . The foot tramples it, the feet of the poor, the steps of the needy."*

FRIDAY OF THE 1ST WEEK OF ADVENT

5 DECEMBER 2025

Time to be truly free, at last

Legalized slavery was abolished by the end of the 19th century, but sadly it still flourishes underground. Today is the annual commemoration of the United Nation's International Day for the Abolition of Slavery. Every year, thousands of poor and defenceless men, women, and children fall into the hands of human traffickers who expose them to sexual exploitation, forced labour, warfare, and even removal of vital organs. Jesus came to set us free; let's do our part to see that the world hears that message loud and clear by working to protect victims of human trafficking.

Today's readings: Isaiah 29:17-24; Matthew 9:27-31. *"Let it be done for you according to your faith."*

#SATURDAY: OPTIONAL MEMORIAL OF SAINT NICHOLAS, BISHOP

6 DECEMBER 2025

Stock up for the holidays

Saint Nicholas, a Greek bishop of the fourth century, is said to have heard of the plight of three unmarried daughters who had no money for the dowries—a situation that could have led to a life of destitution for these women. Being too modest to help the family publicly, Nicholas threw purses filled with gold coins through their window or, in another version of the story, dropped them down the chimney. Yet another rendition says that one daughter washed her stockings and hung them near the fire to dry—and then bags of gold fell into the socks. Heard that one before? Hold onto the little customs of the holidays. They are links to long ago.

Today's readings: Isaiah 30:19-21, 23-26; Matthew 9:35-10:1, 5a, 6-8. *"The harvest is abundant but the labourers are few; so ask the master of the harvest to send out labourers for his harvest."*

Readings for the 1st Sunday of Advent

Isaiah 2:1-5

The era of peace and justice is coming and everyone will be invited to share it.

Psalms 122:1-2, 3-4, 4-5, 6-7, 8-9

Jerusalem is viewed as the centre of hope for all who love God.

Romans 13:11-14

Rise and shine! If you can tell time, you know now's the time to embrace the day of the Lord.

Matthew 24:37-44

Although the hour is shrouded in mystery, the event is not unexpected: Jesus will come again!

Words on Word

*

The Advent of the peoples will end when the peoples cease opposing Christ. Disorder and helplessness will give way when godlessness abandons open war against the Gospel, when hypocritical falsehood no longer secretly expels Christian elements from human institutions, and when human licentiousness no longer destroys the Divine legal order (Card. A. Hlond, 1933).

* *

The expectation of a new earth, the liberation of man from the slavery of evil, egoism, and death are frequent themes taken up in various cultures. In our Greco-Roman cultural sphere we

already find beautiful examples of this in Greek mythology. Upon these longings or human intuitions is laid the message of Christ, who proclaims the coming of the Kingdom of God, a new creation, a new earth and a new heaven. We delve more deeply into what we mean when we pray: “Heavens, drop down dew from above; let the clouds pour down the Just One...” Here are human longings expressed in non-Christian myths:

- in the myth of Prometheus: an attempt to flee from God;
- in the myth of Sisyphus: an attempt to overcome death and human limitations without God;
- in the myth of Narcissus: an attempt to conquer egoism without God.

Prometheus, “in love” with man, steals fire from Zeus and gives it to human beings. He believes that this will enable human self-realization—independently of the gods—through work and art. As punishment Zeus sends him the beautiful Pandora. When she opens the gift she brought—the box—all diseases and misfortunes come forth into the world.

Prometheus becomes the embodiment of those who, “freed” from God, desire to transform the world independently of God’s law. They believe that thought alone, and scientific and technological progress, will bring happiness to man. Sometimes such people also have political power at their disposal (Stalin or Hitler).

Cut off from God, a person ceases to reckon with other persons, and thus “progress” serves only the few. The so-called human-friendly deity of progress today fills not with millions but with billions of dollars the pockets of a few hundred rich people in the world, while the rest struggle to survive. Wrong is being done in the world: injustice in the courts, layoffs, abandoned children, single mothers, single fathers, and harm inflicted on entire nations; yet, freed from objectivity and numb to his own guilt, man sinks, for generations, into the insanity of innocence. There are wrongs, but no one wrongs; all remain innocent—such is the madness of the so-called Western civilization.

God Himself comes to us in the Person of Jesus Christ; He does not bring a program for changing social relations or schemes of social justice, but He brings the fire of love and desires that it blaze in our hearts as a remedy for the unloved person, the person who longs for love. As a remedy for my heart, thirsty for love.

By rejecting God’s order and the supernatural meaning of his life, man condemns himself to the meaninglessness of all struggles, like that shown in the myth of Sisyphus. Sisyphus deceived the gods. For a long time, he avoided the punishment meted out. In the end Zeus’s wrath overtook him. According to the myth he must roll a heavy rock up a mountain, but when he is at the summit, the rock rolls down and Sisyphus begins his effort anew. And so without end. It is an image of the senselessness of human effort in the face of death, or of the senselessness of human life after losing communion with God. Without God a person does not want to, cannot, or even is not able to admit his limitations.

In the times of the greatest progress humanity has known, in times of endless conferences and declarations about the need to implement equal opportunities for all, in 150 countries of the world human rights are not respected. In many places in the world, alongside billionaires, people live below the poverty line.

Man cannot accept his limitations and willingly lets himself be deceived by the cult of beauty, strength, and youth.

We Christians have the Saviour, Christ, whose love is stronger than death. He cries: “Come to me, all you who labour and are burdened, and I will give you rest” (Mt 11:28). We are redeemed and free and can “bear one another’s burdens” (cf. Gal 6:2), and we can love one another and share the burdens of daily life with our Saviour and our brothers...The ability to

love is a source of great strength. Love of neighbour is a great remedy for the suffering person. The consequences of the inability to love are presented in the myth of Narcissus. Narcissus was the son of a river god. He was loved by a beautiful nymph named Echo. Narcissus, however, did not return this love, but fell in love with himself. He was enamoured of the reflection of his own face, which he looked at in the water. That very infatuation filled him with an unappeased longing that consumed him and turned him into a flower. A person in love with himself is a total egoist. For him, good is what brings him benefit or pleasure, and evil is what brings him loss or displeasure. He cannot love anyone but himself; yet that love does not bring him happiness—on the contrary, it destroys him.

The age-old themes taken up by man—God and man, good and evil, love and hatred, life and death—are connected with a person's personal questions: Am I wanted? Am I loved? Am I valuable? Am I recognized?

These questions point to human uncertainty and to the desire for affirmation and strengthening. How important is man, that God became man for our salvation?

The contemporary German sociologist and philosopher Max Horkheimer described these fears of modern man thus: "Each of us feels loved too little, because each of us loves too little."

* * *

Saint Josemaría Escrivá exhorts: On this first Sunday of Advent, when we begin to count the days that separate us from the birth of the Saviour. We have considered the reality of the Christian vocation; how the Lord places His trust in us, to lead souls to holiness, to draw them to Himself, to unite them with the Church, to spread the Kingdom of God in all hearts. The Lord wants us to be devoted, faithful, gentle, full of love. He wants us to be holy, entirely His. On the one hand pride, sensuality and boredom, egoism; on the other love, dedication, mercy, humility, sacrifice, joy. You must choose. You have been called to live by faith, hope, and love. You cannot lower the bar and remain isolated in your mediocrity.

In Christ's love,

Fr Anthony

An Advent Idea



Another Advent, and again we have no idea how to live it so that it is a time of joyful preparation for the Lord's coming. Perhaps we could work on attitudes—our approach to work and to our duties? And stop saying: "Even if you feel like throwing up—get to work, get to work!", and replace that mantra with three words: "well, willingly, and joyfully".

Previously, Advent resolutions usually concerned our relationship with God directly: taking part in Rorate Masses, retreats, daily reading of Sacred Scripture. There were also various smaller and greater renunciations that sprang from a desire to possess greater "pliancy" or strength of spirit.

A proposal for those struggling with faith: to go against our nature

Parents and teachers know the attitude of children and young people toward duties, which are experienced as a burden (because work has to be put in). As a rule they are carried out well, but often with clenched teeth—rarely, then, willingly. And sadly there is no mention of the joy that could come from such work!

So how can we motivate ourselves so that lightness/zeal and joy appear? We willingly do something for someone close to us, whom we love and wish to please (children can do something for mom and dad to make them glad).

And if the duty does not concern someone close? Someone whom I love, respect, who is important to me? Then I do it for... myself. A duty, after all, is something that builds me up. If I have managed to do it well, then I can rejoice over a victory against myself—overcoming my own incapacity, reluctance, or laziness. Joy of this kind is linked to personal growth, maturation; because I see the bricks that build my personality and sense of self-worth. From such victories over oneself a person's story is formed. Even if we do not see it now, do not live it, do not ponder it much, in the future we will rejoice that, although we didn't feel like it, we pulled ourselves together and did it. The ancients described this experience: *Dies hodierna recessit et numquam revertetur sed opera eius remanent et annihilari non possunt*. (The present day has passed and will never return. But its works remain and cannot be annihilated.)

From the perspective of faith

We are people of Advent. Not only by our stance of conscious engagement on the side of Good, Truth, and Love do we anticipate the Lord's coming in the Parousia, but we also want to perfect our daily encounters with Christ in the various circumstances of life. In the Introductory Rites of the Holy Mass we say: "Grace and peace from Him who is, who was, and who is coming." For the Lord is continually with His gifts and truly takes care of every detail of our lives. And this experience tells us of the immense worth we possess in His eyes and of His loving providence. Therefore our work on ourselves, our approach to our duties, is a response to God's love. It can thus become a grateful offering. Since St. Paul observed that "God is at work in you, both to will and to work" (Phil 2:13), even the dispositions for such an attitude—to do something well, readily, and joyfully—the Lord Himself has placed within us. It only remains to set them free!) And then, after the manner of the Middle Ages, one can dedicate one's work: "Ad maiorem Dei gloriam."

CHRIST IN ICONS: 7. THE DESCENT INTO HELL

If you've ever stood before Andrei Rublev's famous icon of Christ's descent into hell, you'll know it's not just a painting – it's a whole story told in colour and light. The scene springs from ancient tradition, drawing on apocryphal writings such as the Gospels of Nicodemus, Peter, and Bartholomew, as well as the Apostolic Letters. According to this rich thread of Christian storytelling, before the Resurrection – after His death on the Cross – Christ went down into the realm of the dead. He came not as a prisoner, but as a liberator, breaking open the shadows to free the Old Testament prophets and our first parents, who had been waiting there for the dawn of salvation.

Rublev follows the established Eastern iconographic style faithfully, yet there's a freshness to his work that makes it come alive. At the centre, right along the axis of the composition, stands Christ – risen and glorious – draped in a flowing robe that catches the light like molten gold. In His hand He carries a scroll, the proclamation of the Good News itself. His halo is a quiet but certain mark of His divinity, while the great blue mandorla – that almond-shaped aura – and the radiant beams streaming outwards speak of His unearthly power.

On Christ's left, you can see the liberated prophets: King David, King Solomon, and John the Baptist – the Forerunner who prepared the way for Him in life, and in death stands ready to greet Him. On His right, the righteous who had been awaiting His coming draw near. At His feet kneels Adam, at last free from the grave, while Eve stands beside him in a vibrant red garment. It's here that the symbolism sings: the New Adam – Christ – steps in to rescue the Old Adam, representing all of humanity, from the grasp of death.

The whole scene feels balanced and measured, yet full of life. Rublev's palette blends his signature golden ochres and olive greens with richer flashes of cinnabar red and deep navy. The composition is alive with movement – the folds of Christ's robe billow as though caught by the wind of victory. And then, at the bottom, the dramatic touch: the fallen gates of hell, lying shattered against the yawning black abyss, forming a strong cross-like accent that reminds us



exactly what brought about this triumph.

Wounded Light

Commentaries on the Gospel of St John

Saint John's Gospel is used in the lectionary for Sundays on particular occasions, feasts and solemnities, and also in certain seasons, e.g. Easter.



Chapter 4

Blessed Poverty

John 1:29ff

Francisco de Zurbarán painted his powerful work AGNUS DEI around 1635—a striking image of a white lamb, bound and resting against a pitch-black background. That's all there is to see, yet it speaks volumes. The writer Palomino de Castro y Velasco once shared that when he saw this painting at a collector's home in Seville, the owner insisted he would never part with it—not

even for a hundred live rams. And he was absolutely right. Nothing in this world can replace the treasure the Lamb of God brings into our lives.

When Jesus tells us that the poor are blessed and that theirs is the Kingdom of God, He isn't offering some half-hearted consolation or promising a far-off reward. No, poverty already holds a hidden richness. It's an existential gift — a kind of freedom that protects us from the pitfalls that wealth so often brings. What do we truly seek? Deep, lasting peace; a freedom from fear that gnaws at the soul like rust on metal.

The Beatitudes may sound strange at first—who calls the suffering 'fortunate'? But the truth is, those who are exploited and humble have a kind of happiness that exploiters can never know. Poverty isn't about having less; it's about an unquenchable longing for the Absolute Good, which wealth can only ever pretend to satisfy. The rich often try to cling to security—shuffling their treasures like a wayfarer building a permanent home—but life is about journeying, growing, and being open to God's creative work in us.

Think of Abraham, who never settled in a palace but trusted God completely. Contrast that with Solomon, showered in riches and splendour – who ultimately forgot to rely on God and lost his way. Poverty keeps us **unbound** and ready, always on the move inward and upward, receptive to God's grace. Trusting in God enough to choose poverty is true liberation. Those wrapped up in riches are often enslaved by fear—fear of losing what was meant to give them joy.

Remember the rich young man who walked away sad after Jesus invited him to sell everything and give to the poor? His wealth weighed him down, causing sadness rather than joy, because he clung to it instead of choosing love and generosity. But Jesus promises something far greater to those who make that leap of faith—not only heavenly rewards but blessings here on earth, even a hundredfold.

It's like this: the world is the wrapping paper, dazzling and full of distractions, but the real

treasure lies within. Would we call someone sensible who bought an expensive laptop only to throw away the computer and keep the box for its design? Of course not! Yet often, we do just that with our lives—clinging to the packaging of wealth instead of the Gospel's hidden riches.

In Hebrew, the word for “rich” (ashir) sounds like “happy” (ashrei), but one letter changes everything. Wealth and happiness are not the same. True happiness comes from God, while wealth can cause sorrow, loneliness, and even distance from Him. Too often, wealth breeds mistrust, fear, and hiding. It isolates us from others and from God's truth.

The love of money, as Scripture warns us, can lead to all sorts of problems and even spiritual ruin. The pressures of modern life and the chase for success can open the door to darkness. It's no surprise that exorcists in places like London and Milan report more cases today, connected to the stress, greed, and spiritual emptiness widespread in our times.

So here's the challenge: to see poverty not as lack, but as freedom—freedom to be open to God's creation in us, freedom to give, to let go, to trust. The Lamb of God invites us to this blessed path. It may seem hard, but it leads to true joy—something money can never buy.

Fr Anthony

We read Pope Leo XIV

God, who created us in a wondrous way, has brought it about that in an even more wondrous way we have become partakers of His divine nature.



Jesus came to bring fire: the fire of God's love upon the earth and the fire of desire in our hearts. In a certain sense Jesus takes peace away from us if we think of peace as unshakable quiet—and that is not true peace. Sometimes we would like to be 'left in peace': for no one to bother us, for others to stop existing. Such peace is not God's peace. The peace Jesus brings is like fire and demands much of us. Above all it demands that we take a stand. In the face of injustice, inequality, where human dignity is trampled, where those who are weak are deprived of a voice, we must take a stand. To have hope means taking a stand. To have hope is to understand in the heart and show in deeds that things cannot go on as they have until now. This too is the good fire of the Gospel.

Jubilee audience, 22 November 2025.

Deification has nothing to do with the self-deification of man. On the contrary, deification protects us from the primordial temptation to become like God. What Christ is by nature, we become by grace. Through the work of redemption God not only restored to us human dignity as the image of God, but He who created us in a wondrous way has brought it about that in an even more wondrous way we have become partakers of His divine nature. (...) The Nicene Creed summons us to an examination of conscience. What does God mean for me, and how do I bear witness to faith in Him? Is the one and only God truly the Lord of life, or are there idols more important than God and His commandments? Is God for me the living God, near in every situation, the Father to whom I turn with filial trust? Is He the Creator to whom I owe what I am and what I possess, whose traces I can find in every creature? Am I ready, in a just and honest way, to share the goods of the earth that belong to all? How do I treat creation, which is the work of His hands? Do I use this creation with respect and gratitude, or do I exploit and destroy

it instead of protecting and caring for it as the common home of humanity? (...) The Council of Nicaea is timely because of its exceptionally high ecumenical value. In this context, achieving the unity of all Christians was one of the principal aims of the recent Second Vatican Council. Exactly 30 years ago St. John Paul II continued and promoted the conciliar message in the encyclical *Ut unum sint* (25 May 1995). Thus, together with the great anniversary of the First Council of Nicaea, we also celebrate the anniversary of the first ecumenical encyclical. It can be considered a kind of manifesto that updated the same ecumenical foundations laid by the Council of Nicaea.

Apostolic Letter In unitate fidei on the occasion of the 1700th anniversary of the Council of Nicaea, 23 November 2025.

In my opinion

Signs of a Religious Shift in the United Kingdom?

A quiet but notable trend is emerging in the United Kingdom – one that first became apparent in France – a renewed interest in the Catholic faith.

Beneath the political ceremonies and diplomatic exchanges, there are indications of a deeper shift in the nation's religious landscape.

When King Charles III and Queen Camilla visited the Vatican at the end of October – their second visit in just six months – public discussion centred on prospects for a new era of cooperation in addressing global challenges. Yet some observers believe the significance of these encounters lies not in policy statements, but in what they symbolise: a subtle change in the relationship between Britain and the Catholic Church.

Data since the 2021 census documents a modest, steady religious revival among younger generations in the UK, with conservative and traditional expressions of Christianity proving most attractive. This trend runs parallel to what is seen across other Western countries. The Church of England, which retains formal status as the established church, has seen active membership decline by more than half over the past three decades – a contrast to the Catholic population, now at around 1.2 million, which exceeds Anglican attendance figures despite the absence of state privileges.

The Anglican Communion, numbering 85 million worldwide, faces its own internal tensions. Some of its global leaders have voiced discontent with the Church of England's liberal trajectory under the current Archbishop of Canterbury, a direction critics fear may alienate more traditional members. Any serious fracture in communion could diminish the Church of England's international standing, and with it, its political prominence in the UK.

Against this backdrop, a number of commentators suggest that further conversions to Catholicism could follow, spurred by high-profile events and figures. The recent declaration of Saint John Henry Newman – born in London – as a Doctor of the Church was widely welcomed, while the election of Leo XIV as Pope, the first English-speaking pontiff in over eight centuries, resonates strongly with many in Britain.

Although constitutional and legal constraints remain for Catholics – including the monarch's formal role as "Supreme Governor" of the Church of England and the constitutional privileging of Protestantism – the tone of royal engagements has changed. When Pope Francis died in April, King Charles paid public tribute to his compassion and commitment to Christian unity. In September, he visited Newman's Oratory in Birmingham, describing the saint as a man of "fearless integrity and originality of thought," having attended his

canonisation in Rome in 2019. Soon afterwards, the King and members of the Royal Family attended a Catholic funeral Mass for the Duchess of Kent, herself a convert, at Westminster Cathedral.

In October, the King returned to Rome, where he joined Pope Leo XIV in an ecumenical service in the Sistine Chapel – an unprecedented moment in British royal history. Similarly, this summer saw a Catholic Mass celebrated in Canterbury Cathedral, the mother church of Anglicanism, in honour of Saint Thomas Becket, the medieval archbishop martyred in defence of the Catholic faith.

These developments reflect evolving loyalties and diminishing historical prejudices. Calls for fairer representation of Catholics in civic life, and a more balanced understanding of religious history, are growing louder. In a symbolic gesture, Rome's Basilica of Saint Paul Outside the Walls recently unveiled a "Royal Chair" beside its high altar, bearing Charles III's coat of arms and the inscription *Ut unum sint* – "That they may be one." For some, it stands ready for the day when reconciliation between Britain's monarchy and the Catholic Church might reach its fullest expression, when he and Camilla, or their successors, recognize the spirit of the times and embrace the Catholic faith.

Tony Wood

Prayer



Please remember to pray for those who are unwell, in need, or have requested our prayers: Andrew McLaughlin, 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

Tea and coffee this Sunday in the parish hall, all welcome.

A Wee Christmas Concert: The Christmas concert will be on Sunday 14th December at 6pm in the church.

Please support this parish event and enjoy this preparation for the Nativity.

Any funds raised to go toward the repair interior gable wall and roof of the parish hall.

The Jubilee Cross has visited the parishes of the diocese and has now arrived in Campbeltown. It will remain with us until the beginning of Advent. You are invited to approach the cross in honour the true Cross which has brought us salvation and to pray for the gift of for yourselves and others.



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www.stkieranscampbeltown.org



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

A Parish of the R.C. Diocese of Argyll and the Isles; Charitable Trust, a registered Scottish Charity, SC002876
Parish Priest: Fr. A. Wood, St. Kieran's, Campbeltown; Tel. 01586 552160

A WEE CHRISTMAS CONCERT

*Light up your December with music, warmth,
and a dash of sparkle. Come as you are,
leave with your heart full.*



Date: Sunday 14 December

Time: 6.00pm (Doors 5:30pm)

Venue: St. Kieran's RC Church, St. John Street

What's on:

- Singers bringing goosebump-worthy harmonies
- Instrumentals for that classic festive glow
- A bit of drama
- Carols by candlelight, plus sing-along favourites you know and love
- Special solo moments to make you smile



Entrance:

By donation – Proceeds to support the repair of parish hall internal wall and roof

Gaudete

Why come?

Because the world feels brighter when we sing together. Share a night of hope, laughter, and proper festive cheer with friends, family, and neighbours. Let your heart be light and your voice be loud.

See you there – let's make some magical memories.

Joy

