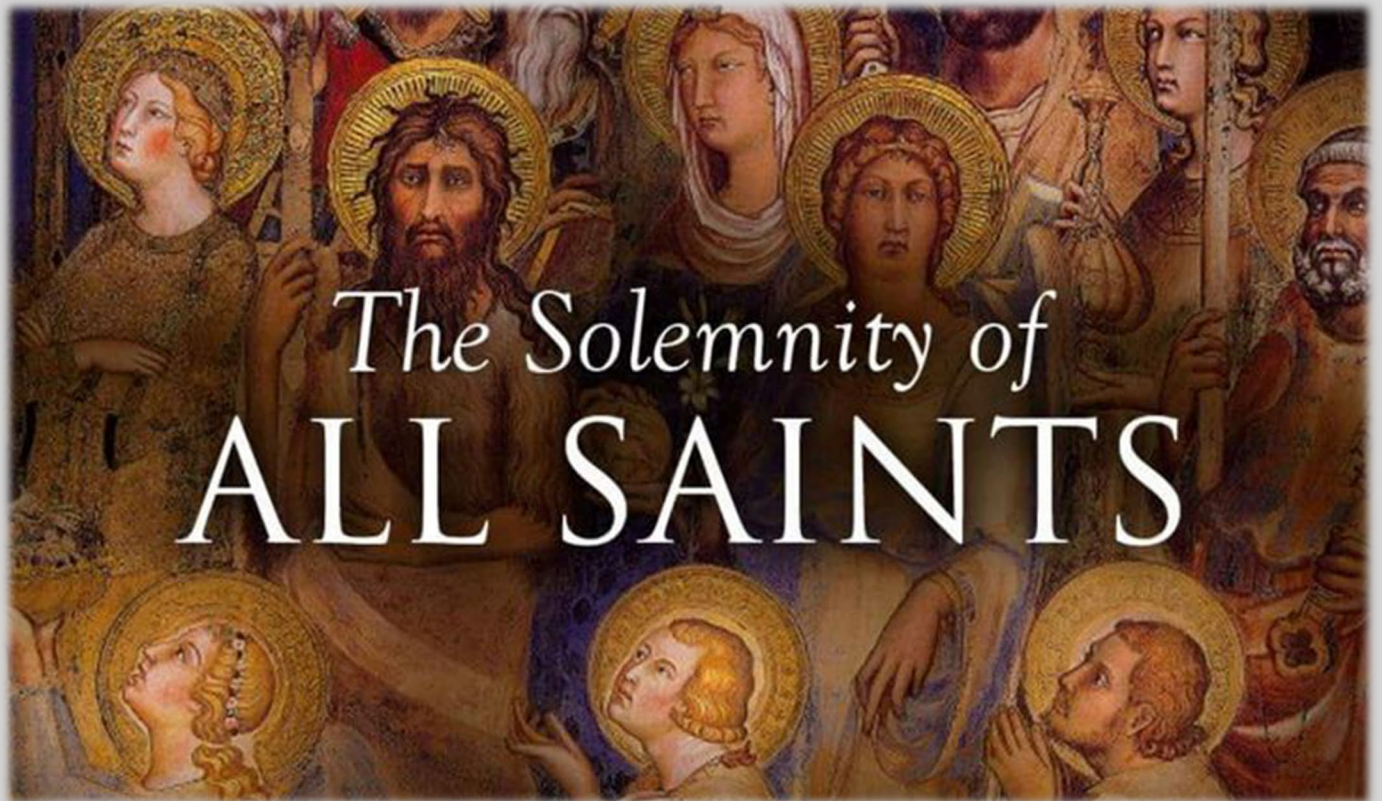


PARISH BULLETIN

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

2nd November 2025



The Solemnity of All Saints

St. Kieran's, Campbeltown, Kintyre

Monday – **All Souls: Holy Mass, 10.00am, 6.00pm**

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)

146 For all the saints (4 verses)

Offertory

28 All that I am

Communion chant

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

Post Communion

381 O Bread of Heaven

RecessionaL

140 Fight the good fight

Next weekend:

Saturday: *Vigil Mass:* 6.00pm

Feast of the Dedication of the Lateran

Basilica: **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

*Such are the people who seek your face,
O Lord.*

Gospel acclamation

Alleluia, alleluia.

*Come to me, all who labour and are heavy laden, says the Lord,
and I will give you rest.*

Alleluia.

Communion Antiphon

Blessed are the clean of heart, for they shall see God.

*Blessed are the peacemakers,
for they shall be called children of God.*

*Blessed are they who are persecuted for the sake of righteousness,
for theirs is the kingdom of heaven.*

Take Five

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

MONDAY: COMMEMORATION OF ALL SOULS

3 NOVEMBER 2025

Step outside the limits

The feast of the Commemoration of All the Faithful Departed, commonly known as All Souls Day, is the day the church has set aside to pray for everyone who has died. All Souls, however, is not only for the benefit of those who have gone before us. For the living it is an invitation to shift our attention away from the limits of ordinary time (past, present, and future) toward a spiritual concept of time--that is, God's time: the eternal now. As we do that, daily annoyances, minor crises, doubts, fears, and worries begin to dissolve, and we notice the enormousness of the human experience. Practice taking the long view. What changes?

Today's readings: 2 Maccabees 12:43-46; Philippians 3:20-21; Luke 7:11-17. *"And this report about him spread through the whole of Judea and all the surrounding country."*

TUESDAY: MEMORIAL OF SAINT CHARLES BORROMEO, BISHOP

4 NOVEMBER 2025

Reform begins with you

The 16th-century bishop Charles Borromeo didn't only "talk the talk," he "walked the walk." As the Council of Trent tried to reform questionable practices in the church, Borromeo believed that if the laity was being asked to uphold a higher moral standard, the clergy needed to set the example and renew their apostolic spirit. He gave generously from church wealth to charity, and during the plague and famine that struck Milan in 1576, while civil authorities fled and to the detriment of his own health, Borromeo stayed and ministered to the sick and dying, borrowing large sums of money that required years to repay. How will you set

an example of apostolic spirit today?

Today's readings: Romans 12:5-16a; Luke 14:15-24. *"None of you can become my disciple if you do not give up all your possessions."*

WEDNESDAY

5 NOVEMBER 2025

Expand the network of love

Millions of people worldwide use social media. As never before in history it's possible to connect quickly and directly with people thousands of miles away; it's as if they're right next door. Pope Benedict XVI, the first pope to join Twitter, spoke about the implications of having a world of neighbours: "Today the means of mass communication have made our planet smaller, rapidly narrowing the distance between different peoples. . . . Our ability to know almost instantly about the needs of others challenges us to share their situation and their difficulties. . . . Our times call for a new readiness to assist our neighbours" In our prayers and actions, how will we extend love and service to our neighbours across the globe today?

Today's readings: Romans 13:8-10; Luke 14:25-33. *"You shall love your neighbour as yourself."*

THURSDAY

6 NOVEMBER 2025

Who are we to judge?

For Roman Christians in the Early Church, controversy swirled around the observance of Jewish food laws. Emotions ran high on both sides – those who felt the laws should be observed and those who felt freed from the old strictures. Saint Paul took no side. Instead he asks, "Why then do you judge your brother? For we shall all stand before the judgment seat of God." Sound familiar? Pope Francis had a similar response regarding those who are often

marginalized in our day: “If they accept the Lord and have goodwill,” said Francis, “who am I to judge them?” Embrace your brothers and sisters and keep the judgments to God.

Today’s readings: Romans 14:7-12; Luke 15:1-10. “*So then each of us shall give an account of himself to God.*”

FRIDAY

7 NOVEMBER 2025

Reach beyond belief

The responsibility of a disciple goes far beyond belief. Part of being a disciple means being a steward, that is, taking care of the goods and graces with which God has entrusted humanity. A good steward gives her or his all to live in fidelity to God’s call. That means offering your time, talent, and treasure to fulfil God’s will and serve God’s people. Sometimes this can seem like a thankless task, but true stewards find joy in living their calling and giving their all. Holding true to that call takes faith, but the reward for such stewardship is beyond measure.

Today’s readings: Romans 15:14-21; Luke

16:1-8. “*I myself am convinced about you, my brothers and sisters, that you yourselves are full of goodness.*”

SATURDAY: MEMORIAL OF BLESSED JOHN DUNS SCOTUS, PRIEST

8 NOVEMBER 2025

Who's on first?

We can make excuses for the countless ways in which God takes second place in our lives. Time is scarce, work and parenting demand our attention, maintaining a home, planning schedules, and, yes, even worrying about all these things become our false gods. We tell ourselves that we will make time for God when we find some extra time. But in reality, God too often is not the master we are serving. Status, material wealth, social media, obsession with relatively trivial matters – these are the things that seem to absorb our hearts. Ask today for the grace to see as God sees..

Today’s readings: Romans 16:3-9, 16, 22-27; Luke 16:9-15. “*What man thinks is important, God holds in contempt.*”

Readings for the Solemnity of All Saints

Revelation 7:2-4, 9-14

Those marked as God’s possession will withstand the time of distress.

Psalms 24:1bc-2, 3-4ab, 5-6

The world around us has its foundation in the God we seek.

1 John 3:1-3

Just as the world is established in God, so we are God’s children.

Matthew 5:1-12a

Like Moses, Jesus ascends the mountain in order to reveal divine truths.

Words on Word

Holiness, the vocation of us all

*

Holiness consists simply in doing God's will, and being just what God wants us to be.

— St. Thérèse de Lisieux

* *

Who can be a saint?

Be honest: sainthood can feel miles out of reach. Our lives look a bit ordinary, a bit messy, and not very halo-worthy. I once saw a cheeky little prayer in a calendar that said, “Lord, so far today I’m doing fine: I haven’t lost my temper, I haven’t complained, I haven’t eaten any chocolate,

and I haven't spent a penny on my card... but in a minute I'll be getting out of bed, and then I'll really need Your help." There's some truth there! As the old saying goes, the one who's asleep doesn't sin. But holiness isn't just for those who float through life untouched. It's for people like us – awake, imperfect, and utterly dependent on grace.

So, who can be a saint? Anyone who lets God do in them what only He can do. Saints aren't just the martyrs (though thank God for their courage). They're also pastors who served their people with zeal; scholars who opened up the faith for others; teachers and catechists; husbands and wives who loved faithfully; children and teenagers; the elderly and the sick. Holiness has as many faces as there are people. Your path won't look exactly like mine, and mine won't look like Saint Thérèse's or Saint Joseph's – but here's the best bit: none of us walks it alone. Whoever believes is never alone.

God saves us in a family – the Church. That's why it makes sense that we honour all the saints together. In the Preface of the Mass for All Saints we praise God for the heavenly Jerusalem, our Mother, where our brothers and sisters already sing His praise forever. And we join them! The whole Church – on earth, in heaven, and those being purified – lifts one hymn to the Source of all holiness.

Now, a quick and important distinction. We adore God alone. That's called *latria* (from the Greek *latreia* – adoration). Only God gets that, because only God is God. The saints, on the other hand, we honour with *dulia* (from the Greek *douleia* – service), because they are God's friends who share in Christ's victory and encourage us by their example and prayers. Our Lady, the Blessed Virgin Mary, has a completely unique place in God's plan of salvation, so the honour we give her is called *hyperdulia* – higher than that of any other creature. And Saint Joseph, her spouse, has traditionally been accorded a special pre-eminence among the saints – often referred to as *protodulia*. Saint John the Baptist, too, has a singular dignity as the Forerunner who prepared the way of the Lord. Put simply: we adore God; we honour His friends – especially Our Lady; and we look to them all to point us to Jesus.

Don't imagine that saints were flawless superheroes who never put a foot wrong. Except for Our Lady, the Immaculate, every saint had weaknesses. Some never fell into mortal sin; others did, and then did mighty penance and learned heroic love. What unites them is not a spotless record, but a deep, burning charity – love for God and neighbour that, by grace, came to rule their lives.

So what's the measure of holiness? Jesus gives it to us in the Beatitudes. The saints are the living Gospel – men and women who, with grace, let the Sermon on the Mount take on flesh in their lives. That's why it's so good to befriend them. Saints often come in pairs or clusters – holiness is wonderfully “contagious”. Pray for your family and friends to become saints. Ask the saints to mentor you. Read their stories. Let their example steady your steps, and their prayers hold you up.

Our whole life is a pilgrimage to the homeland of the saints – the heavenly Jerusalem. We press on by faith, rejoicing in the glory already given to the Church's chosen ones, whose intercession and example strengthen us along the way. Around this time of year many of us visit cemeteries and pray for our beloved dead. It's a beautiful act of gratitude – and of love. They can no longer merit for themselves, but our prayers and sacrifices can help them. For us, the time of merit still lasts; we are still on the road, still able to choose love, still able to offer prayer and penance for the souls who wait.

Here's the heartening truth: holiness isn't reserved for a spiritual elite. It's God's dream for

every one of us. And He doesn't leave us to muddle through – He pours His own life into us, especially through the sacraments. Unite yourself to Jesus in Holy Communion, ask boldly for the grace to be holy, and then take the next small step – today, not tomorrow.

A few simple helps:

- Pick a saint friend for the week and ask their prayers daily.
- Read a paragraph of the Beatitudes and choose one way to live it.
- Offer a decade of the Rosary for the faithful departed.
- Make a good confession soon and start fresh.

Let's go for it. Not by gritting our teeth, but by leaning hard on the Lord who delights to make ordinary people shine with His light. Saints are simply sinners who let God write a new story. Why not let Him start a new chapter in you today?

* * *

The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life to each and everyone of His disciples of every condition. He Himself stands as the author and consumator of this holiness of life: "Be you therefore perfect, even as your heavenly Father is perfect". Indeed He sent the Holy Spirit upon all men that He might move them inwardly to love God with their whole heart and their whole soul, with all their mind and all their strength and that they might love each other as Christ loves them. The followers of Christ are called by God, not because of their works, but according to His own purpose and grace. They are justified in the Lord Jesus, because in the baptism of faith they truly become sons of God and sharers in the divine nature. In this way they are really made holy. Then too, by God's gift, they must hold on to and complete in their lives this holiness they have received. They are warned by the Apostle to live "as becomes saints", and to put on "as God's chosen ones, holy and beloved a heart of mercy, kindness, humility, meekness, patience", and to possess the fruit of the Spirit in holiness. Since truly we all offend in many things we all need God's mercies continually and we all must daily pray: "Forgive us our debts" (St John Paul II, Novo Millennio Ineunte 40).

In Christ's love,

Fr Anthony



CHRIST IN ICONS: 3. THE BAPTISM OF CHRIST

Sacred Scripture is silent about Christ's childhood and youth; in the pages of the Bible He appears as an adult, and the first event described is His baptism. According to tradition, John Prodromos administered it to Christ in the Jordan River. This event is commemorated by Theophany, a feast celebrated in the Orthodox Church on January 6.

The iconography of the Baptism of Christ was established fairly early – by the third century – both in the East and in the West. Western depictions show Christ, clothed with a loincloth, standing in the Jordan, with a dove hovering above His head symbolizing the Holy Spirit. Adoring angels look upon the scene.

Eastern iconography is somewhat different, though here too the figure of Christ sets the axis of

the composition. The Jordan is usually shown as a torrential stream hemmed by rocks, in whose waters pagan deities lurk. Besides John Prodromos, angels participate in the scene; bent in a bow, they hand towels to Christ.

The icon shown alongside captivates with the harmony characteristic of the master. The scene is devoid of drama and pathos. John Prodromos humbly bends over the majestically motionless Christ, who represents the new Adam. The poses of the adoring angels are full of reverence and devotion. One of them, in contemplation, has directed his eyes toward the heavens and the dove. The palette is kept in a subtle, subdued range of golden ochres and olive greens, with accents of red.

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.

Chapter 29
God's Promise
Luke 24:49-53

“Just as it is not enough, for someone you love, to say ‘I love you’ only once, but you must repeat those words many times each day, so it is not enough to read the Bible once; every day you must read its words many times” (Faustyna Błaszczak).

Between revelation and salvation there is an indissoluble bond; between our fate and what is written in the Bible there is a connection that must be discovered, lest we be tormented by a feeling of being lost. The life of Jesus was the fulfilment of the Scriptures, and He often emphasized this. A Christian who desires to imitate Jesus cannot ignore this fact and live like an animal – instinctively and mindlessly. A person discovers various needs within, but among them also the need for fulfilment, for meaning, for purpose in existence, which is inseparably linked with an awareness of value. At first, when he discovers this need, he cannot grasp it and does not know what might give him a sense of fulfilment. The Bible is the answer for everyone – Scripture must be fulfilled in our lives; therefore, the enlightenment the disciples received is necessary. To fulfil the Scriptures is to be saturated with fulfilment. When Joseph and Mary were still betrothed, the angel of God informed them that the birth of this Child had been foretold by the Scriptures. I reflect on my own beginnings, on my own birth. The awareness that I was foreseen by God affects me with more than simple affirmation. The parents of Jesus, while living in exile in Egypt, recalled the words of Hosea who foretold that from Egypt the Son of God would be called. My family also had its time of exile, living far from the Holy Land, far from the holiness that is the homeland of God's children – enslaved and living in fear of its contemporary “Herods.” When Joseph came to Nazareth, the whispers of the angel about the Child who would be called a “Nazirite,” that is, a man consecrated to God, still echoed in his mind. It is true that Matthew writes of a Nazarene, but Joseph likely interpreted Isaiah's prophecy this way: for him, the one Isaiah saw as a Nazirite was the one who would dwell in Nazareth – no strange thing for people of that time who lived daily with the Bible. I was told that, at the moment of my birth, my grandfather said I would be consecrated to God. Jesus left Nazareth when He became a mature man and dwelt in the borderland of Zebulun and Naphtali, to fulfill Isaiah's words foretelling that those who dwelt in darkness would see a great light. The meaning of my life is to proclaim the light of the Gospel so as to brighten the darkest gloom for those on the border between despair and hope – but above all I must do this continually for myself, for I live on the border between meaning and meaninglessness, despair and hope. When thousands met Him, from whom He cast out evil spirits and whom He healed by His Word alone, Isaiah's word was fulfilled, which foretold that the Messiah would bear human

infirmities. I know this experience. I cannot help anyone if, in some way, I do not take his burden upon myself – there were times when God freed others while I became the prey of demonic attacks. As in the film “The Rite,” in which the exorcising priest risked possession just to help a doubting colleague regain faith. Only God knows whether I risked a temporary possession so that someone might be freed from the powers of darkness.

Does the Word of Scripture also come to fulfilment in you, as in Jesus, of whom Isaiah said that He would not break a bruised reed nor quench a smouldering wick? Do you have the kind of experience that lets you feel fulfilled because you have never crushed anyone completely when he was already bowed down, and you have never extinguished in anyone the smouldering flame of the presence of the Holy Spirit, but rather kindled what is spiritual in him? I, unfortunately, have not yet managed to fulfil this Word. Not everything succeeds.

In Isaiah we read a startlingly precise prophecy: “All of them shall come from Sheba; they shall bring gold and frankincense and shall proclaim the praise of the Lord” (Is 60:6). Yes, in Christ numerous Old Testament prophecies were fulfilled. It has been calculated that a total of one hundred and nine prophecies were fulfilled in Him, twenty-five of them within twenty-four hours, on the day of His Passion and death. In the Gospel the priests gathered before Herod cite the prophecy from Micah about the birthplace of the Messiah: Bethlehem! A certain scholar, Gerard Jeffrey, calculated that the probability of the prophecy that the Messiah would ride into Jerusalem in triumph on a donkey being fulfilled was 50 to 1; that He would be born in Bethlehem – 200 to 1; and the fact that both were fulfilled yields a probability of 10,000 to 1. The fulfilment of eleven prophecies is 10^{15} – an unimaginable number, and twenty-five prophecies were fulfilled in Jesus in a single day! Jeffrey claims that all this is as impossible as this: that, while flying on an airplane, we toss a coin out the window somewhere over the ocean, then sail out on a ferry, cast a line, and catch a fish in whose mouth we find our coin! When the collectors of the two-drachma tax came to Peter, Jesus told him to go to the lake and catch a fish; and in the fish Peter found a stater! How great his astonishment must have been! Such precision is possible only when one is dealing with God.

Why did He reveal Himself to us? The revelation of whom? The revelation of God who willed to be man, to draw us all out of the abyss of suffering and sin, death and the possibility of damnation – and all this for the price that we hand over from our mouths our sin to Him – just as Peter drew that stater from the fish’s mouth.

But not only this is revealed to us. Paul writes that a mystery was made known to him which had not been made known to the sons of men in the past – the mystery concerning the Gentiles, whom God chose as coheirs, fellow members of the Body, and co-partakers of the promise in Christ Jesus. What promise? God, who chose us and delivered us from sins through the Cross of His Son and by incorporating our crosses into His, is the God of promises. Salvation consists not only in liberation from evil, but also in being endowed with a good beyond our imagining! Has God ever spoken any promise to you? Has He fulfilled it? Are you aware of God’s promises? From the very beginning the Bible presents God as the One who promises and fulfils His promises.“

Not one of all the good promises that the Lord had made to the house of Israel failed; all came to pass” (Josh 21:45).

So it was with Abraham, with Moses, and with David, and with all Israel. The most wondrous gift for Israel was the Land... of Promise! When Jesus began to teach, He too was the promised, fulfilled promise of the Father – that the Messiah would come to all people. Jesus promised us salvation from sins, forgiveness of guilt, new life in Him, and the resurrection and eternal life in His Kingdom. Do you already see the fulfilment of these promises in your life? A promise is an oath that is to be fulfilled; it is a word that is a guarantee of a gift not yet possessed, but which, because of the promise, we believe will be. When someone promises something to someone, the act of promising itself is already a kind of pledge of fulfilment. Sometimes, as a token

toward fulfilling a promise, people would give some **object**, however small, but one that symbolized fidelity and the certainty of fulfilment. In Greek, “promise” is HEPANGELIA, and the word means command, promise, proposal, a stated property of a medicine. Let us explain the last meaning. You buy a medicine and inside the package you find an information sheet that promises that taking this medicine will lead you to health. That sheet with the promise is HEPANGELIA – it announces that if you use the medicine as directed, you will recover! You receive the Holy Spirit, who is the promise of the Father. If you listen to Him, you will become forever a child of God – never abandoned and infinitely happy! God can contain the greatest promises in the smallest details. He has a special liking for what is humble and small. In this way we express our faith in His promises more perfectly. Faith itself is also called a pledge – and there is no pledge if there is no promise.

“Now faith is the **assurance** of things hoped for, the conviction of things not seen” (Heb 11:1).

Jesus never gave Peter some golden key or a tiara, though He gave him the power of the keys and said that even the gates of hell would not prevail against the Church that He would build on Peter. When He sent the apostles on mission, He did not equip them with silver armour or war steeds from the best Arabian stables. When the woman suffering from a haemorrhage touched His garment, she was healed. A fragment of cloth sufficed, and His Spirit healed her by His power. It amazes me that Jesus did not gift anyone with some valuable present or great and costly gift. He brought no one gold, frankincense, and myrrh. In fact, His garments were His only “gift” – He stripped Himself of them on the Cross to the benefit of the soldiers. No promises of career and wealth. Treasures – only in heaven; and if pearls – only one, and invisible; wages – only a single denarius. When He appears to the disciples at the last catch, He says to them: “Children, have you anything to eat?” He does not say: “Have you acquired palaces?” The one most important “object” He truly wishes to see in our hands is the Cross. But this does not mean He does not want our wealth. He does – but He desires wealth NOT OF THIS EARTH!

The Gospels mention “promise” only twice: when Jesus speaks of the promise of the Father, that is, the Holy Spirit (Lk 24:49), and when the chief priests promise Judas money for handing over Jesus (Mk 14:11). Between these two promises stand we. Two riches and two promises. Satan promises us a materially, financially, emotionally, sexually, sensually, arrogantly comfortable life on earth – if only we renounce Jesus; and to renounce Jesus is to renounce the Father. Jesus promises us only the Holy Spirit and life in the resurrection in His Kingdom. In this promise is contained the unlosable regaining of the Father in God. Which of these promises do you choose? You can choose only one! The Prodigal Son first chose the inheritance; later, however, he returned to the Father. We, for our part, first choose the Father; but do we not sometimes later abandon Him for some other gain – even for 30 pieces of silver? Why does Jesus not promise anything more obvious than the Holy Spirit? Because only in the Holy Spirit do we have the right to say to God: DADDY! “And because you are sons, God has sent the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ So you are no longer a slave but a son, and if a son then an heir through God. Formerly, when you did not know God, you were in bondage to beings that by nature are not gods; but now that you have come to know God – or rather to be known by God – how can you turn back again to the weak and beggarly elemental spirits, whose slaves you want to be once more?” (Gal 4:6-9). The Prodigal Son went off to a far country, beyond the borders of his homeland, and there he lost everything – everything he had taken from the Father! We must return to our homeland, for we are emigrants on this planet.

The Prodigal Son left the pigs and the owner of the pigsties and returned to his father; but before that happened, certain thoughts and feelings came upon him – memories of the Father. That inflow of thoughts and feelings, of longing and regret, is already a pledge of the Holy Spirit. Those who have lost a father in any way can imagine how important it is to regain one’s own father. Those whose father has died, whose father went away or left them, ceased to be close – these know very well what it means to regain a father, and truly there is nothing they desire more than this one thing. Sometimes a single photograph of someone beloved becomes a

pledge that one will see that person in the future. When I look at the image of the Face of Jesus from Manoppello on byssus, I think that it is already a pledge of seeing Him. When I become aware of my desire to see Him truly, a small cloth that promises so much becomes for me evidence of something whose fulfilment I do not yet observe in reality, but I believe it will be so! One day, when I was speaking with someone about this promise of the Holy Spirit, which heralds the return to the Father, someone asked me: “How can I long for someone whom I have never known or seen with my own eyes?” We can awaken in ourselves a longing for the Father not only by having a personal experience of loss – for example, of a father – but also by peeking into the Bible to see how greatly God longs for each of us. Is it possible to see the longing of God the Father for you? The Holy Spirit can unveil this behind the veils of the Bible. You can glimpse God’s longing for you and me by observing Abraham’s desire that burdened him until Isaac was born, or Jacob’s longing for the lost Joseph. Abraham simply could not wait for the moment when Isaac would appear.

For God, heaven without you is no longer heaven. God longs for your birth in the Spirit as much as Abraham longed for Isaac. You will not be a useless decoration on the ceilings of paradise, nor one of billions whose names get muddled for Him, whom He cannot recognize. God will not walk about heaven with a file under His arm. It will not happen that, looking into your eyes, He suddenly asks your name because He cannot recall it.

With each of us God wants a relationship as if we were **only children**. Therefore, the Bible hid this will of God under certain figures. Abraham had an only son; Jesus too is the Only Begotten. This is not an encouragement to parents to limit themselves in giving life, but a hidden message. Each of us is treated by the Father as the only one. God is One, and He wants in you a child who is unique: an only son or an only daughter! It is similar with Jesus’s promise – it is one, because one can have only one Father. One here also means ONLY – unrepeatable and infinite. One, that is, the most important! One, because its fulfilment will satisfy all our desires forever. No second will be needed! This promise concerns the gift of the Holy Spirit alone. Why only the Holy Spirit? What do we need the Holy Spirit for? In three places in Paul’s letters He is called the earnest, the pledge – HO ARRABON! (2 Cor 1:22; 2 Cor 5:5; Eph 1:13-14). This word means that before something comes in all its fullness, we receive from Jesus a gift, an earnest, a seal upon the heart that is the guarantee of the fulfilment, one day in all abundance, of God’s promise to us. It is like a passport that gives you the pledge of crossing the borders of this world. When I open my passport, I see my photograph, my first name and surname, and the exact date of my birth, as well as a second date – the date of issue. My first name refers to me, but my surname I have from my father. A passport would not be issued to me if I had no surname. A passport allows me to cross all the borders of this world. Such a passport for me is the presence of the Holy Spirit in my heart – the seal of His presence. And we instinctively carry passports and other identity documents in the pocket over the heart. Now, two dates are important in a passport: the date of my birth and the date of issue. Do you know the date on which Jesus gave you His promise of being a child of the Heavenly Father – the date on which your “passport to Heaven” was issued? Do you know the day on which the Holy Spirit came to you and promised that by Him you would cross the borders of this world to dwell in the Kingdom of God? I know it! If you know it too, then know that from that time on your surname is: “Divine”! Peter Divine, Mary Divine, Thomas Divine, Aneta Divine!

So, I carry the passport upon my heart – the Holy Spirit in my breast – who gives me the right to believe that one day I will cross the borders of the world and death. A passport allows me to return to my homeland even from the farthest corners of the earth, say from Japan. The difference between homeland and foreign land is the difference between the Kingdom of Heaven and this world. In a foreign land no one truly feels at home, even if things go well for him.

That is why life is so hard for you in this world. In our homeland we feel safe. Our homeland is the place where our Father is: “Our **citizenship** is in heaven, and from it we await a Saviour, the

Lord Jesus Christ” (Phil 3:20). God has given us a spark of love so that the fire of His love for us does not burn us up. He has given us a drop of His love so that the ocean of God’s jealous love does not drown us. For us, the Holy Spirit is the One who gives us the right to say to God: “ABBA,” “DADDY!” In the Holy Spirit we have, therefore, the pledge that one day we will feel the Father fully at our side. Is it not too bold to have as Father...God?

“The Christian is ‘a new creation,’ ‘a new man.’ The wisdom that Christianity brings has nothing to do with the wisdom of the Greek philosophers. The Christian does not seek ‘happiness’ – EUDAIMONIA; he does not consider himself justified by ‘virtue’ – ARETE; his ultimate goal is not the ‘highest good.’ Pagan wisdom was always more or less an adjustment, an art of submitting to the human condition. Christianity is not an ethics. From the point of view of the Greeks, the wisdom that Christianity proposes is HYBRIS, a demand of scandalous boldness: the Christian desires nothing less than participation in the Life of God, becoming God, being adopted as son by the Holy Trinity. What Christians hope for is madness or absurdity for a mind like that of Plotinus or Spinoza” (Claude Tresmontant).

Fr Anthony

We read Pope Leo XIV



We must build a humble Church. A Church that becomes a welcoming place for all and for each person.

We must build a humble Church. A Church that becomes a welcoming place for all and for each person. The Resurrection of Jesus Christ is an event one never ceases to contemplate and meditate upon – the more deeply one enters into it, the more it fills with wonder, drawing as if by a light that is blinding and yet fascinating. It was an explosion of life and joy that changed

the meaning of all reality – from negative to positive; and yet it did not take place in a spectacular way, much less a violent one, but gently, hidden, one could say – humble. (...) "The Lord is truly risen." In the adverb – truly – our human history finds its sure harbour. It is no accident that this is the greeting with which Christians salute one another on Easter Day. Jesus did not rise in words but in deeds, in His body, which retained the marks of the Passion, the eternal seal of His love for us. The victory of life is not an empty word but a real fact, something concrete. (...) It is the Risen One who radically changes the perspective, awakening hope that fills the void of sorrow. On the paths of the heart the Risen One walks with us and for us. He bears witness to the defeat of death and confirms the victory of life despite the darkness of Calvary.

General Audience, October 22, 2025.

Celebrating the Jubilee of synodal teams (...) we are invited to contemplate and rediscover the mystery of the Church, which is not a mere religious institution nor is it identified with the hierarchy and its structures. (...) The supreme principle in the Church is love: no one is called to command, all are called to serve; no one may impose their ideas, we must all listen to one another; no one is excluded, we are all called to participate; no one possesses the whole truth, we must all seek it humbly and seek it together. (...) We must dream of and build a humble Church. A Church that does not stand erect like the Pharisee, triumphant and proud of itself, but bends down to wash the feet of humanity; a Church that does not judge the tax collector like the Pharisee, but becomes a welcoming place for all and for each person; a Church that does not close

in on itself, but perseveres in listening to God, so that in the same way it may listen to everyone. Let us strive to build a Church that is fully synodal, fully ministerial, drawn entirely by Christ, and therefore oriented to the service of the world.

Jubilee of Synodal Teams, Homily, October 26, 2025.

Let us not be afraid to acknowledge our faults, to lay them bare before God, taking responsibility for them and entrusting them to His mercy. Then His Kingdom will be able to grow in us and around us – a Kingdom that does not belong to the proud but to the humble, and that unfolds in prayer and daily life through sincerity, forgiveness, and gratitude. Let us ask Mary, the model of holiness, to help us grow in these virtues.

Angelus, October 26, 2025.

In my opinion

Beijing holds the world in its grip

After almost ten years of tariff disputes and supply chain problems, Beijing has made its sharpest move yet.

From 1 December, China will restrict exports of rare earth metals and many products made from them. Exporters will also need licences to ship technologies used to mine, smelt and process rare earths, and to make high-performance magnets. In effect, Beijing is signalling it wants a say in who advances technologically.



Rare earths are a group of 17 special metals that are hard and messy to refine. They are used in almost all modern technologies: smartphones and laptops, electric cars and wind turbines, advanced power plants and factories, satellites, guided missiles and fighter jets, and the magnets that make efficient motors possible. China produces over 70% of the world's ore and about 90% of the refined materials. In some areas, its share is close to total.

Analysts say this is a shift from defence to offence in China's trade approach. After years of putting up with tariffs, Beijing is now using leverage where it is strongest. The United States does mine some rare earths and likely holds stockpiles for defence, but it still sends much ore to China for refining. Europe, South Korea and Japan, with their high-tech industries, are even more exposed. China also dominates important downstream areas, including battery parts, neodymium-iron-boron magnets, and the specialised machines that make them.

These steps come as both sides test limits. The US President has softened his tone, saying blanket 100% tariffs on Chinese imports would be unsustainable, and has confirmed a planned meeting with President Xi Jinping in South Korea. Some trade limits outside defence may be eased, observers suggest. Still, many see China's new controls as part of a longer plan to slow Western rearmament. Some Chinese commentators argue that if Russia were defeated, China could be next in the sights of Western power.

All this reveals a deeper weakness built over decades. Western companies moved production to China to cut costs and raise profits, often turning a blind eye to poor labour conditions and environmental damage. Skills and know-how followed. China learned quickly, climbed the value

chain, and now sells high-quality goods under its own brands. Rare earths are only one pressure point. Medicines may be an even bigger risk. A recent US Pharmacopeia study says nearly 700 medicines approved in America rely on chemical inputs made only in China. Europe also depends heavily on Chinese active ingredients and antibiotics. Such concentrations bring strategic and moral risks.

For Catholic readers, this moment calls for a clear look through the Church's social teaching. The common good is not served by fragile supply chains that ignore human dignity, exploit workers or harm creation. Solidarity and subsidiarity point to rebuilding capacity at home and with trusted partners, diversifying sources, and ensuring that trade respects labour rights, care for the environment and religious freedom. Prudence urges lower tensions and honest dialogue, while protecting genuine security needs. We should not demonise peoples. Rather, we must insist that economic power be used justly, for peace and the integral development of every person.

China's move will speed efforts to find other sources and rebuild key industries. The West can no longer accept dependencies that place vital technologies – and lives – at risk. The test now is whether leaders and businesses choose the harder, more just path that serves the common good, or slip back into the easy habits that created this danger in the first place.

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.

Lesley has suggested a Christmas Concert. She will explain the plan on Sunday at the end of Mass.

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.

The lath and plaster has all been removed. You can see the area of damp. This will also need to be solved.



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