

PARISH BULLETIN

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



9th November 2025

(Remembrance Sunday)



Feast of the Dedication of the Lateran Basilica

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)

244 In Christ there is no east or west
(Clyde McLennan)

Offertory

243 In bread we bring (Clyde McLennan -12)

Post Communion

141 Fill my house (John Keys)

Recessional

213 Holy God we praise thy name (John
Keys)

Next weekend:

Saturday: ***Vigil Mass:* 6.00pm**

***33rd Sunday of Ordinary Time:* Holy Mass,
10.00am**

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

St. Columba's Episcopal Church, Bridgend, Islay

Sunday, 16th November: Holy Mass, 4pm

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

Psalm response

*The waters of a river give joy to God's city,
the holy place, the abode of the Most High.*

Gospel acclamation

Alleluia, alleluia.

*I have chosen and consecrated this house, says the Lord,
that my name may be there for ever.*

Alleluia.

Communion Antiphon
*Be built up like living stones,
into a spiritual house, a holy priesthood.*

Take Five

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

MONDAY: MEMORIAL OF SAINT LEO

THE GREAT, POPE, DOCTOR

10 NOVEMBER 2025

Holding it together

Elected in 440 A.D., Pope Saint Leo I assumed leadership of the church in the midst of the quickening disintegration of the Roman Empire, when both Western and Eastern Europe were becoming increasingly decentralized. As a result, understanding about the nature of Christ and salvation similarly underwent a variety of interpretations. One school of thought prevalent at the time taught that Christ's life and death were merely an example that we should follow, rather than a sacrifice for our salvation. Taking his position seriously, Leo greatly strengthened and consolidated Roman authority on matters of doctrine.

Today's readings: Wisdom 1:1-7; Luke 17:1-6.
"If your brother sins, rebuke him, and if he repents, forgive him."

TUESDAY: MEMORIAL OF SAINT

MARTIN OF TOURS, BISHOP

11 NOVEMBER 2025

Go long!

In the early centuries of the church in Europe, Advent began today, the feast day of Saint Martin of Tours. That meant a 40-day season, similar to Lent. Believers wanted a way to somehow reflect in their own faith lives the ages it took for the Saviour to appear on earth, and so a lengthy period of preparation before Christmas seemed appropriate. The older, longer observance of Advent serves as a reminder that, like Lent, Advent is a season of preparing ourselves for Jesus' journey into greater life – His birth and life and his being raised from the dead. Today is as good a day as any to focus on how God is moving in your life and how you can move into closer life with God.

Today's readings: Wisdom 2:23-3:9; Luke 17:7-10. *"In the time of their visitation [the souls of the just] shall shine, and shall dart about as sparks through stubble."*

WEDNESDAY: MEMORIAL OF SAINT

JOSAPHAT, BISHOP, MARTYR

12 NOVEMBER 2025

Reunited we stand

History teaches that humanity is more prone to divide than unite. Church history, alas, bears out this sad truth. The East-West divide in the church in 1054, sometimes referred to as the Great Schism, stands as Exhibit A. While recent decades have brought hopeful signs of emerging reconciliation, that was not the case during the life of Saint Josaphat, a monk and archbishop of the Ukrainian Greek Catholic Church who was killed by a mob in 1623 for encouraging Orthodox Christians to reunite with Rome. There may not be a lot you can do on your own to heal such long-standing divisions, but perhaps there is one closer to home – in your family, workplace, or neighbourhood – that you can attempt to heal.

Today's readings: Wisdom 6:1-11; Luke 17:11-19. *"Rise and go your way; your faith has made you well."*

THURSDAY

13 NOVEMBER 2025

It's a bird, it's a plane, no, it's . . .

The superhero in a comic book confronts the bad guys and helps the good folks out of whatever jam they have got themselves into. Real life is different. The salvation Jesus offers and the church affirms is not a magic potion for whatever ails us; it is the promise of a life filled with meaning and purpose, even in the midst of messiness. Believe in the real thing, not whatever quick fix you are offered next. Stop looking up in the sky for your saviour and start looking deep in your heart.

Today's readings: Wisdom 7:22b-8:1; Luke 17:20-25. *"There will be those who will say to you, 'Look, there he is,' or 'Look, here he is.' Do not go off, do not run in pursuit."*

FRIDAY

14 NOVEMBER 2025

Prepare for final approach

Old cathedrals preserve images of a sea of flames in which men and women are paying the penalty for their dissolute living. Replace the word "penalty" with "preparation," and the idea of a "place" where souls are sent with the concept of a

“process.” That comes closer to how the church speaks of purgatory today. Purgatory is a process whereby each soul is prepared for glory. If God is Love, then anything unloving or unyielding in our spirits must be surrendered before approaching final union with the Lord. Start the winnowing process now and let go of all that isn’t heaven ready.

Today’s readings: Wisdom 13:1-9; Luke 17:26-37. *“Whoever seeks to preserve his life will lose it, but whoever loses it will save it.”*

**SATURDAY: MEMORIAL OF SAINT
ALBERT THE GREAT, BISHOP,
DOCTOR**

15 NOVEMBER 2025

The centre does hold

In a generation that sometimes views people of faith as enemies of science and intellectual progress, we might submit Saint Albert the Great as exhibit A to protest this characterisation. Albert believed all creation speaks of God, which makes study of the natural world a form of genuine spiritual meditation. He’s been described as a scientist by temperament, a philosopher by choice, and a theologian by divine inspiration. Rather than seeing learning as an obstacle to faith, he insisted the truths of revelation have nothing to fear from the use of reason. Appreciate learning as an opportunity to grow in knowledge of God.

Today’s readings: Wisdom 18:14-16; 19:6-9; Luke 18:1-8. *“Peaceful stillness compassed everything.”*

Readings for the feast of the Dedication of the Lateran Basilica

Ezekiel 47:1-2, 8-9, 12

‘I saw water flowing from the Temple, and all to whom this water came were saved.’

Ps 46(45):2-3. 5-6. 8-9

When God is in the midst of a city, it cannot be disturbed.

1 Corinthians 3:9c-11, 16-17

‘You are God’s temple.’

John 2:13-22

He was speaking about the temple of his body.

Words on Word

The temple is you

*

No one can lay a foundation other than the one who is laid, which is Jesus Christ (1 Cor 3,11)

* *

Ezekiel paints a striking picture: a river flowing from the temple’s east side, bending south towards the Kidron and pouring into the Dead Sea. Where it flows, death gives way to life. Salt water turns fresh, fish abound, and trees spring up along the banks. It’s a powerful sign that God’s presence in the temple brings life in abundance. The geography sounds real enough, but the imagery is clearly symbolic, echoing Eden’s rivers (Gen 2:10–14). Ezekiel wasn’t predicting a literal watercourse; he was announcing God’s life-giving power, fertile and unstoppable.

Now step into John’s Gospel (John 2:13–25). Unlike the Synoptics, John places the cleansing of the temple right at the start of Jesus’ public ministry. From day one, Jesus’ authority is challenged. In the Synoptics, that challenge comes later; in John, it’s immediate. And John uses this clash to point ahead: true worship is about to move from a building to a Person (see John 4:21). Jesus isn’t merely critiquing a marketplace; he’s revealing a new centre of worship.

John also gives vivid details you won't find elsewhere: oxen, sheep and doves; Jesus plaiting a whip of cords; a direct word to the dove-sellers. And rather than quoting Scripture to justify His actions (as in the Synoptics), Jesus speaks on His own divine authority. Only afterwards do the disciples "remember" Psalm 69: "Zeal for your house will consume me." In John, that word "remembered" is key: after the Resurrection, the penny drops. What Jesus did and said clicks into place with the Scriptures. Faith grows as memory is lit by Easter light.

When the leaders demand a sign, Jesus answers with a riddle: "Destroy this temple, and in three days I will raise it." Taken literally, it sounds absurd – Herod's temple had been under construction for decades. But John explains what Jesus meant: the true temple is His own body, and the sign is his Resurrection (John 2:21–22). After He rose, the disciples believed "the Scripture and the word he had spoken." In short, Jesus himself is where God dwells with His people.

This is classic Johannine vision. Throughout the Gospel, Jesus stands as the reality behind Israel's greatest symbols: He is the true light, the living water, the bread from heaven – and the new temple. Yes, Saint Paul will call the Church the temple of the Holy Spirit (1 Cor 6:19–20), and that's gloriously true. But John first fixes our eyes on Christ himself. From Him flows the river of life that heals what's dead and barren – Ezekiel's dream made real in a Person.

So, here's the invitation. Don't just tidy the outer courts; come to Jesus, the living Temple. Let His word cleanse, His presence re-order your loves, and His risen life flood your dry places. In Him we become "true worshippers," adoring the Father in Spirit and in truth. Where He stands, life springs up. Where He speaks, hope returns. And where He is risen, the whole world begins again.

* * *

But I saw no temple in the city, because the Lord God Almighty and the Lamb are its temple. (Revelation 21:22)

In Christ's love,
Fr Anthony

CHRIST IN ICONS: 4. THE TRANSFIGURATION



According to Catholic tradition, the Transfiguration took place on Mount Tabor, where Peter, James and John saw Jesus revealed in glory, speaking with Moses and Elijah. It's a dazzling glimpse of who Christ truly is – fully God, fully man – and a foreshadowing of his Passion and Resurrection. The Father's voice declares, "This is my beloved Son; listen to him," and the radiant cloud hints at the presence of the Holy Spirit. In the Catholic Church we celebrate this feast on 6 August; our Orthodox brothers and sisters keep it on 19 August under the Julian calendar.

The iconography rests on the Gospels of Mark, Matthew and Luke; the depiction here draws especially on Matthew. Christ stands at the centre, the new Moses on a new Sinai, fulfilling the Law and the Prophets represented by Moses and Elijah. On the upper, heavenly summit He appears clothed in white, enclosed by a mandorla of uncreated light. On either side, Moses and Elijah bow in awe. Below, on the earthly slope, the apostles are thrown to their knees,

overwhelmed by the brightness – faces turned, hands raised, bodies braced against a glory that both terrifies and consoles. Small scenes of their ascent and descent complete the story,

reminding us that this vision is given on the way, not at the finish line.

Visually, Christ forms the axis of a three-part composition – He’s the still point that draws every line, every movement, back to Himself. Diagonal rays break across the picture like lightning, signalling divine light. The apostles’ dramatic poses, coupled with broad, restless brushstrokes and bold colour contrasts – white and gold against reds, browns and greens – make the whole image vibrate with life. It’s heaven touching earth, and earth struggling to receive it.

And here’s the heart of it: the Transfiguration isn’t just a moment to admire; it’s a call to be changed. We’re invited to climb the mountain with the apostles, to let Christ’s light pierce our fear and steady our steps towards the Cross. Listen to Him. Stay close to Him. In his light, even the darkest valleys begin to glow with hope.

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 1

The True Light

John 1:6-8,19-28

John the Baptist said he came to bear witness to the Light. No one needs a Nobel Prize to prove daylight – you just open your eyes. But the Light John points to isn’t sunlight; it’s the light that lets us recognise the Son of God and the grace He pours into our tangled lives. It’s the grace that helps us see what looks ungracious and bleak as meaningful. For that, you need more than a lamp – you need the Light of Christ.

When I was little, I was left alone one evening. As the daylight slipped away, a shape in the window became a terrifying spectre. I froze on the couch, afraid to look. Then I heard the key turn, Mum came in, and the light snapped on. The “monster” vanished; it was only a curtain playing tricks in the dark. Light changes everything – especially how we remember past fears and failures.

God made two great lights: the sun for the day and the moon for the night (Gen 1:16). Why two? Because we’re not always in bright sunshine. We need the radiant “sun” of the Eucharist and the Scriptures, and we need prayer to reflect Christ’s light in our nights – like the moon – so we don’t sink into meaninglessness.

Despair often grows because we live too much in the past, picking at wounds without reference to God’s Word, and then we dream up a future that will magically fix it all. But meaning comes from the light of the Word of God – bringing out the essential even in what looks like failure. Scripture is blunt: “The heart of the wise is in the house of mourning; the heart of fools is in the house of mirth” (Ecclesiastes). Wisdom often ripens in sorrow. The rush to look flawless leads to folly.

Look at Saint John Vianney. He thought himself the dullest priest, mangled grammar and didn’t mind. His humility wasn’t about pretending; it was about trusting God to work through weakness. The moment we’re convinced we’re without error, we make the worst error of all – we stop recognising the Messiah. “Among you stands One whom you do not know” (Jn 1:26). The more I tried to be a faultless priest, the more I drifted from Him.

Do I really know Jesus – or do I just know about Him? Friendship grows in longing; it deepens by staying close, not by ticking boxes. Answers to every question don’t make a relationship. Love is a Person, not an idea. We don’t love dogmas; we love the Lord who speaks through them. Even the saints knew the ache of feeling far from God. That ache didn’t mean their love was false; it meant their love kept reaching. God’s humility is astonishing: “The true Light was in the world... yet the

world did not know Him” (Jn 1:10). He comes, He speaks, He gives Himself – and He wants to be loved. Not because He lacks anything, but because love pours itself out and draws us in.

Friendship means mutual self-gift. Scripture says of Enoch: “He walked with God” (Gen 5:24). That’s the path: walking, talking, confiding, listening. Not equality, but communion – He delights to give; we learn to receive. And then we share everything of our hearts with Him.

There’s a danger in knowing the “place” of God while missing the Person. Judas knew the spot beyond the Kidron; he didn’t know the Lord. When he ran out of the Upper Room, “it was night” (Jn 13:30). Prayer can be an empty gesture if it isn’t a loving encounter. Peter’s denial stings us because it mirrors our own compromises; the rooster’s crow is the first light of honesty. Better to face it now than pretend we’re immune.

The parable of the ten virgins warns us not to be late to love (Mt 25). Every day matters. A missed breviary, a skimmed reading – those moments don’t return. Grace visits us through the liturgy and the Scriptures; don’t sleep through your appointment with God.

Jesus said to the crowd after the woman caught in adultery: “You know neither Me nor my Father” (Jn 8:19). Knowing Jesus means saving, not condemning; rescuing embers, not snuffing wicks. “If you knew the gift of God...” He tells the Samaritan woman (Jn 4:10). To know Him is to thirst for the Holy Spirit more than for water at noon in a desert. Love opens the eyes; without love, even the Risen One can stand before us and we won’t recognise Him. Those who loved Him most saw Him first.

If the Eucharist bores me, if I pray without attention to the One I’m addressing, do I really know Him? God knows us by name; many only know Him by name. Real knowledge of Christ changes us; familiarity that says “I already know this” is the first sign we’re losing knowledge of Him.

Even the “small” words in Scripture matter. “not an iota, not a dot” (Mt 5:18). In community we once read those detailed passages from Exodus about fabrics, rings, boards and goatskins (Ex 36). They can feel tedious yet leave out one “screw” and the structure collapses. I learned this literally when a tiny, hidden screw fell out of my chair – the whole thing became useless until I set it right. Israel had CHUKKIM – laws whose purpose wasn’t obvious. Obeying them was an act of faith: if God speaks, it has meaning, even if we can’t see it yet. Sometimes the deepest knowledge of God is trusting Him where we don’t understand.

Many of us want to be rid of problems – as if peace meant anaesthesia. But holy peace isn’t numbness; it’s reconciliation with all that we’ve lived. I once listened to an older woman who begged to be freed from memories that “chafed like screws.” She wanted a life without pain. Who wouldn’t? Yet some pains hide wings under hard shells. If we cut away every heaviness, we may lose what lifts us. Facing our own story – especially the parts filled with shame – can draw us closer to Christ. He bore wounds; we’re meant to be conformed to Him.

History is full of dazzling successes masking terrible emptiness. You can climb high and still harden your heart. Better a “failed” life that learns wisdom than a flawless performance that never finds God.

So, here’s the invitation: walk with the Light. Let Christ’s light turn your “curtain monsters” into harmless fabric. Sit with the Scriptures and the Blessed Sacrament; let prayer reflect His brightness into your night. Don’t chase perfection that blinds; offer your weakness and let Him shape it. Don’t settle for acquaintance; seek friendship. Show up – every day – for the Word, the liturgy, the quiet conversation. When you fall, listen for the rooster and look towards dawn. When you’re tempted to skip the “small screws” of daily faithfulness, remember that grace builds on them.

And if you find yourself asking, “Do I really love Him?” don’t panic. Let the question become a prayer: Lord, teach me to know You. Teach me to love You. Keep me close. Then keep walking. The Light is with you.

Fr Anthony

We read Pope Leo XIV



Love conquers death. In love God will gather us together with our loved ones. We live in a world dominated by screens and often superficial technological filters, in which students need help to connect with their inner life. And not only they. Educators too, often tired and overburdened with bureaucratic tasks, are in real danger of forgetting what St. John Henry Newman summed up with the expression: "heart speaks to heart," and St. Augustine advised, saying: "Do not go outside; return into yourself: truth dwells in the inner man." These are expressions that encourage

us to view formation as a path that teachers and students travel together, aware that they do not seek in vain, but at the same time that even having found, they must continue to seek. Only this humble and shared effort – which in the school context takes the form of an educational project – can bring students and teachers closer to the truth.

Address to educators on the occasion of the Jubilee of the World of Education, 31 October 2025.

God's care that none be lost is known to us from within each time death seems to take from us forever a voice, a face, an entire world. For each person is indeed an entire world. Today (ed.: the Commemoration of All the Faithful Departed) poses a challenge to human memory, so precious and so fragile. Without the memory of Jesus (...) the immeasurable treasure of each life is exposed to oblivion. Conversely, in the living memory of Jesus even those whom no one remembers, even those whose story seems already erased, appear in their infinite dignity.(...) Christians have always remembered the dead at every Eucharist and still today ask that their loved ones be named in the Eucharistic Prayer.(...) May the visit to the cemetery, where silence interrupts the din of daily life, be for us all an invitation to remembrance and to expectation. (...) Let us therefore remember the future. Let us not shut ourselves up in the past, in tears of longing. Nor are we enclosed in the present, as in a tomb.

Angelus, 2 November 2025.

Christian faith (...) helps us to live memory not only as a recollection of the past, but above all as a future hope. It is not so much a looking back as rather a looking forward, toward the goal of our journey, toward the safe harbour that God has promised us, toward the unending banquet that awaits us. There, around the Risen Lord and our loved ones, we will rejoice in the joy of the eternal banquet. (...) It is a hope founded on the Resurrection of Jesus, who conquered death and opened for us the way to the fullness of life. He is also the destination of our action. Without His love the journey of an entire life would become a wandering without aim, a tragic error leading nowhere. (...) The Risen One assures us of reaching the harbour; He leads us home, where we are awaited, loved, saved. (...) Love conquers death. In love God will gather us together with our loved ones.

Homily of the Holy Father at Campo Verano, Rome, 2 November 2025.

In my opinion

Faith and... depression

When we are dealing with depression, it is better not to look for shortcuts. One thing is certain – faith can be a solace and a support.

We're wonderfully made – body and soul. Distinct, yes, but inseparable in this life. No one imagines a body walking without a soul, or a soul floating about without a body. The soul gives life, dignity, and purpose; the body brings that hidden life into the world. So we don't split a person into parts – we see one whole: the human person.

People sometimes ask which matters more – the soul or the body. It's tempting to say the soul is in charge. Yet the body, that marvellous living instrument, shapes our feelings, intelligence, will, and

love. The body expresses the spirit; without that expression, the spirit falls silent. Even the most spiritual acts need the body. We eat and drink to live; we write, paint, sing, and pray with breath, voice, hands, and heart. It's the whole person who prays. So let's never despise the body. It isn't secondary or disposable; it's an integral part of who we are, destined, in God's plan, for resurrection.

This unity also has a hard side. Illness can touch the mind and heart as deeply as the flesh.

Depression isn't just a bad mood or a lack of willpower. It's real, and it can be devastating. A Jesuit priest once shared how he fell into depression right in the middle of busy, fruitful ministry. He called it a "dark valley" – and there, in the very depths, God met him. The darkness became a time of purification and the beginning of a new, deeper relationship with the Lord and with others. He also faced the big questions so many of us ask: can prayer heal depression? How does faith help?

For a believer, depression can feel different. Some carry an extra weight of guilt – "If I had more faith, I wouldn't feel this way." But faith isn't a switch you flip; it's a lifeline. In the darkest moments, the awareness of God's closeness brings real comfort and strength. Some studies suggest that people who trust in God often show better recovery, likely because hope fuels resilience. Hope doesn't magically erase pain, but it helps you keep stepping forward.

Still, let's be honest – there are no shortcuts here. Depression is complex. It deserves proper care, compassionate support, and patience. Prayer is powerful, the sacraments are healing, and faith is a deep solace – but they sit alongside good medical and psychological help, not in place of it. If you're struggling, please reach out: speak to your doctor, a counsellor, a trusted priest, a friend. You're not alone.

"Depression allowed me to experience faith in a deeper, more sincere way," the priest says. It's worth holding onto that. Even in the valley of shadow, Christ walks with us. Body and soul, we belong to Him. And step by step – through prayer, community, wise care, and stubborn hope – He leads us into light.

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 Teresa Dunne (2013), David Wike (2016) **and all those whose anniversaries fall around this time.**

News and Events

No tea and coffee this Sunday due to the Remembrance Sunday service at the War Memorial.

Christmas Concert: We plan to have a Christmas concert on Sunday 14th December at 6pm in the church. We are looking for volunteers to:

- narrate a Christmas poem
- recount a Christmas story
- read a short passage from the Christmas narrative
- play a Christmas piece on an instrument
- take part in a 4-part harmony singing group. Especially need a tenor and a bass.

Please contact Lesley Yoneda on 07905 371837 or lyoneda13@gmail.com if you would like to participate in whatever way you are able.

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



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