

PARISH BULLETIN

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

23rd November 2025

34th Sunday of Ordinary Time:

Solemnity of Christ the King

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

Proclamation (Sunday only)

112 Crown him with many crowns

Offertory

67 Blest are you, Lord God

Post Communion

717 Jesus, remember me

Recessional

195 Hail Redeemer, King Divine

Next weekend:

Saturday: **Vigil Mass: 6.00pm**

1st 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.

Blessed is he who comes in the name of the Lord!

Blessed is the coming kingdom of our father David!

Alleluia.

Communion Antiphon

The Lord sits as King for ever.

The Lord will bless his people with peace.



Take Five

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

MONDAY: MEMORIAL OF SAINTS ANDREW DŨNG-LẠC AND HIS COMPANIONS, MARTYRS

24 NOVEMBER 2025

Built with kindness

It is said that the Holy City of God is built with the good deeds of the saints. When Andrew Dung-Lac was growing up in Hanoi in the early 1800s, he and his poor Buddhist family were cared for and fed by Christian missionaries. Despite unspeakable persecutions, Andrew became a Christian and was eventually ordained a priest. He endured horrible suffering but persevered until the emperor finally had him beheaded. Even as his life was being torn down, the good deeds the missionaries did for Andrew and his family sustained his faith and built up his hope. Isn't it amazing what a little kindness can do?

Today's readings: Daniel 1:1-6, 8-20; Luke 21:1-4. *"This poor widow put in more than all of them."*

TUESDAY

25 NOVEMBER 2025

The party at the end of the world, part 1

In the scripture readings for Mass at the close of every church year, history itself comes crashing down in the visions interpreted by Daniel or the revelations of John as well as in the warnings Jesus offers to the crowds in his last days. Does the end of the year, however, have to be such a liturgical downer?

Apocalypse is only bad news to those who refuse to change in light of the message they hear. Christ will rule over a world that is not unjust like ours but one where peace is a reality and the tears of the poor are wiped away. If you live on the right side of history, the end of this world is reason to rejoice!

Today's readings: Daniel 2:31-45; Luke 21:5-11. *"As for these things that you see, the days will come when not one stone will be left upon another."*

WEDNESDAY

26 NOVEMBER 2025

The party at the end of the world, part 2

Numbered, weighed, and divided: That's how God intends to deal with the assets of the

unjust in the day of judgment, according to the Book of Daniel. But you can ward off a similar fate by numbering, weighing, and dividing your own resources in the direction of the common good. Almsgiving isn't only for Lent but can be a useful way to keep your heart open to the disadvantaged every week of the year. Number your resources. Weigh what you can afford. Share that amount with those in need.

Today's readings: Daniel 5:1-6, 13-14, 16-17, 23-28; Luke 21:12-19. *"They will arrest you and persecute you. . . . This will give you an opportunity to testify."*

THURSDAY

27 NOVEMBER 2025

Jesus is our hope

Jesus once again prepares us for the Parousia, for the times to come, when good will ultimately triumph. The image of a desolated Jerusalem is an image of ourselves when we turn away from God, when we are weak and defenceless. Jesus is our hope, to which we should cling. Following Jesus gives the assurance that our life has meaning. Let us be humble and do good. Let us strive to live each day as if it were our last.

Today's readings: Daniel 6:12-28; Luke 21:20-28. *"Stand up and raise your heads, because your redemption is drawing near."*

FRIDAY

28 NOVEMBER 2025

Monsters take many forms

If you lived in a primitive society, what would be one of the things you feared most? Big, ferocious animals, faster and stronger than you, with teeth, horns, good eyesight, and an appetite. So those would be the kinds of creatures in your monster stories, and that helps to explain the bizarre creatures that appear in biblical books like Daniel and Revelation. The real "monsters" the ancient Israelites and early Christians were frightened of were oppressive foreign empires, like the Babylonians and the Romans. Confronting these powers in symbolic stories of fantastic beings made them easier – with God's help – to deal with in real life. What forms do your fears take, and how can you face them in a constructive, faith-filled way?

Today's readings: Daniel 7:2-14; Luke 21:29-33. *"Heaven and earth will pass away, but my words will not pass away."*

SATURDAY

29 NOVEMBER 2025

The beginning of the end

Jesus spoke of the end of time in different ways, but his constant message was to keep watch. Be on the lookout for him now, and you will be prepared when he comes again. In saying this, he was not only counselling the

avoidance of self-indulgence but also calling for a good deal of freedom. Watchfulness means freeing yourself not only from your sins but also from things such as worry that can be just as burdensome. Being attuned to the ways you can invite Jesus into your life in every moment frees you to love God and neighbour more fully – a love with which Christ will repay you in the end,

Today's readings: Daniel 7:15-27; Luke 21:34-36. *"Be alert at all times."*

Readings for the Solemnity of Christ the King

2 Samuel 5:1-3

The tribes of Israel pledge their allegiance to their new king in Hebron.

Psalms 122:1-2, 3-4, 4-5

Arrival in Jerusalem is cause for rejoicing, because God's house is there.

Colossians 1:12-20

No power is greater than that of the divine Son, beloved of the God of all things.

Luke 23:35-43

A lowly man makes the 11th-hour acquaintance of the most valuable ally of all.

Words on Word

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If We ordain that the whole Catholic world shall revere Christ as King, We shall minister to the need of the present day, and at the same time provide an excellent remedy for the plague which now infects society. We refer to the plague of anti-clericalism, its errors and impious activities. This evil spirit, as you are well aware, Venerable Brethren, has not come into being in one day; it has long lurked beneath the surface. The empire of Christ over all nations was rejected. The right which the Church has from Christ himself, to teach mankind, to make laws, to govern peoples in all that pertains to their eternal salvation, that right was denied. Then gradually the religion of Christ came to be likened to false religions and to be placed ignominiously on the same level with them. It was then put under the power of the state and tolerated more or less at the whim of princes and rulers. Some men went even further, and wished to set up in the place of God's religion a natural religion consisting in some instinctive affection of the heart. There were even some nations who thought they could dispense with God, and that their religion should consist in impiety and the neglect of God. (Pius XI, Quas Primas, 25, 1925).

* *

Today, on the final Sunday of the liturgical year, the Church rejoices in the solemnity of Our Lord Jesus Christ, King of the Universe. Holy Mother Church lifts our eyes to Christ's true kingship – majestic and universal – yet today's Gospel gently surprises us. We do not meet a king seated on a gilded throne, but the crucified Saviour, nailed to the wood and surrounded by jeers. Even one of the condemned beside Him adds to the mockery. Above His head Pilate has placed the

stark inscription: “Jesus of Nazareth, King of the Jews.” What an irony – yet what a revelation: here is the throne of the King, the Cross; here is His crown, woven from thorns; here is His sceptre, a reed.

When Pilate asks, “Are you the King of the Jews?”, Jesus does not deny His kingship. He affirms it, but He reveals a kingship unlike any other. He is not a warlord, nor a conqueror in the worldly sense; He is the Prince of Peace. From Bethlehem’s cave the angels already proclaimed His kingdom: “Glory to God in the highest, and on earth peace to people of good will.” And to Pilate He declares that His kingdom is “not of this world” – not because it is unreal, but because it is more real than the shifting powers of history. The Cross shows that His reign is founded on truth, mercy, and self-giving love.

Jesus went to the Cross freely, to redeem us from sin and reconcile us to the Father. His Passion unmask the tragic misunderstandings of worldly power – Roman authority nervous of disturbance, and some religious leaders hoping for a Messiah who would mirror earthly empires. Yet Christ’s path is different: He reigns by pouring Himself out, drawing all to Himself through sacrificial love. Here lies the heart of our faith: the King reigns from Calvary.

Among the voices at Golgotha, one rises luminous: the so-called good thief. He looks at the crucified Christ and sees not a defeated criminal, but a sovereign with a kingdom beyond death. “Jesus, remember me when you come into your kingdom.” What a simple, beautiful confession of faith. It is the prayer of a contrite heart, the trust of a soul that has glimpsed the mercy of God. And Jesus answers with royal authority and tenderness: “Today you will be with me in Paradise.” This exchange is a doorway for us: when we feel small, broken, or overwhelmed, we can take the thief’s words upon our lips. “Jesus, remember me.” This little prayer opens us to the King’s compassion.

Worldly kingships are often presented as glittering and effortless, as though rulers never struggle and always please their subjects. We can slip into thinking of Jesus in the same soft focus – someone who merely pats us on the head and assures us we are fine. But our King loves us too much to leave us unchanged. His love is not sentiment; it is salvation. He calls us to truth, to conversion, to holiness. He commands, yes – but never with coercion, always with the authority of love. At the Last Supper He rises, takes off His outer garments, and washes His disciples’ feet. Then He gives them a “new commandment”: “Love one another as I have loved you.” Here is Christian greatness: the humble service of a King who kneels.

Antoine de Saint-Exupéry’s *The Little Prince* offers a witty portrait of a solitary king issuing decrees that no one hears and no one obeys. It exposes a common human temptation: the desire to rule for ruling’s sake, to command without serving. Christ’s kingship is the antidote to that vanity. He does not dominate; He draws. He does not impose; He proposes. He teaches us to lead by serving, to exercise authority through charity, and to accept responsibility with humility.

A legend about King Richard the Lionheart speaks of his loyal minstrel, Blondel, who searched castle after castle, singing a song that only he and the king knew until he heard the answering voice and helped set his sovereign free. It is a lovely story of fidelity. Yet Christ’s mission turns the tale upside down: our King sets out to find us. He leaves the splendour of heaven, takes our flesh, and seeks us in our prisons – of fear, sin, and sorrow. He sings over us the song of redemption and breaks our chains. On the Cross He fulfils the work He began, and in His Resurrection He opens the gates of the Kingdom.

The Preface of this feast puts it beautifully: Christ’s kingdom is a kingdom of truth and life, of

holiness and grace, of justice, love, and peace. This is not a distant dream; it is a living reality wherever hearts allow Jesus to reign. In our homes, our parishes, our friendships, our workplaces – every time we forgive a wrong, serve quietly, speak truth kindly, protect the vulnerable, and pray with sincerity – we make space for the King. He reigns in the humble, the merciful, the pure of heart. He reigns wherever love is stronger than pride and peace is stronger than resentment.

So, as the liturgical year closes and we entrust the coming weeks to Christ the King, let us invite Him to reign anew in us. Let the good thief teach us a simple way to begin: “Jesus, remember me when you come into your kingdom.” Pray it in the car, in the queue, on a weary evening. Let His royal compassion steady you and His peace guard your heart. May His truth shape our minds, His charity guide our actions, and His mercy heal our wounds.

Thy Kingdom come, O Lord – here, in the quiet places of our lives, and forever in the glory of heaven. God bless you.

* * *

Fundamentally at odds with the theology of Christ's kingdom is that current of thought which has replaced God's laws with human rights, especially in collective life, as a result of which the communities of nation and state do not acknowledge the sovereign God, do not honour Him, do not respect His law, and do not take account of the mission and rights of His Church. By a tortuous evolution over a century and a half there have arisen from this view, among other fatal systems, the sectarian Western laicism, the godless Eastern communism, and contemporary neopaganism. They pretend to be infallible social and political philosophies. For humanity this mad development of ideas had the most ruinous effect, for it drove the world into anarchy threatening the ruin of culture and every achievement of civilization. Thus, it has come to pass that societies are falling apart, and the world trembles in convulsions that tomorrow may turn into cataclysms (Card. A. Hlond, 30.07.1939).

In Christ's love,

Fr Anthony



CHRIST IN ICONS: 6. HOLY WEEK I – THE PASSION OF THE LORD

Holy Week, marking the Passion, Death, and Resurrection of Jesus, is the high point of the Church's year – East and West alike. Artists across both traditions return to the same scenes: Christ's Entry into Jerusalem, the Last Supper, the Washing of the Feet, the Agony in the Garden, the Arrest, the Crucifixion, the Descent from the Cross, and the Entombment. The faith is shared; the styles tell it differently. It's especially striking to compare how the Last Supper is handled, how Judas is portrayed, and how Christ appears in the Passion, Crucifixion, and Entombment.

In icons of the Last Supper, the Christian East leans into

the sense of communion. The Apostles gather closely around Christ, often in a circle or semi-circle, with an intimate, lively feel that hints at the drama to come. Sometimes they're shown reclining, echoing ancient banquet customs. Judas isn't pushed out to the margins; he sits among the Twelve, but he's marked by the absence of a halo and by subtle cues – often a money bag or the gesture of reaching into the same dish as Jesus, just as the Gospel tells us. Western art tends to make Judas stand out more clearly, placing him at the end of the table or highlighting him with strong narrative details.

When it comes to the Passion, the Christian East keeps Christ's beauty and kingship front and centre. Even on the Cross He appears serene and radiant – the King of Glory who freely offers Himself. The emphasis isn't on graphic detail but on universal, transcendent truths expressed through symbolism and balance. Western artists more often lean into vivid realism – the weight of the Cross, the wounds, the grief of Our Lady and St John – drawing us into compassion, penance, and the human cost of our salvation. Both approaches serve the same truth: Jesus truly suffered and truly triumphed, conquering sin and death.

In scenes of the Descent from the Cross and the Entombment, the East again favours quiet dignity and tender lamentation, while the West frequently heightens drama and emotion. Either way, these images carry us to the heart of the Paschal Mystery and lead us towards the joy of Easter, where the Church proclaims the Lord's victory in every age.

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 3

The "Packed" Word

John 1:1–18

We learn to understand ourselves through words – but not through the chatter of gossip, headlines or market reports. We need words that come from beyond our own small circle, words that look at us with love from a greater distance and a greater depth. Above all, we need the Word who reveals us to ourselves: Jesus Christ. What He tells us about the human heart opens our eyes and turns self-knowledge into grace.

I think of **Antonello da Messina's** 15th-century Annunciation. The canvas is almost bare, drawn out of darkness by three luminous elements. First, **Our Lady's face**: her gaze crosses the frame as if to look past the limits of this world. Second, **her hand**: reaching out, as if to take hold of a message heard for the first time, while her lips remain closed, guarding the Word in the sanctuary of her heart. Third, **an open book**: the Scriptures, set before her like a gate. And that is all – her intimate and astonishing "beginning".

What surprises us most? The archangel Gabriel is absent. In almost every Annunciation he is visible; here he is not. Where is the angel? He stands outside the frame. Antonello quietly makes an angel of the viewer: you and I, as we look at Mary listening, are placed where Gabriel would stand. A stroke of genius. For a moment we share the angelic vantage point – outside the visible world, looking in with reverent awe. And so it is with the Bible. Open it and new spaces open before you. You step into a world that reads your world, and without quite noticing when, you begin to look with an angel's gaze: beyond the frame, from heaven toward earth.

The Jewish mystic the Baal Shem Tov noted the beautiful ambiguity of the Hebrew word for “ark”, TEIVAH: it can also mean “word”. God’s words are arks: they carry us, protect us, and preserve life amid the flood of folly. Parables are treasure-chests; when we ponder them, their meanings unfold. The Lord Himself says: “Every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old” (Matthew 13:52). The divine Word both reveals hidden riches and shelters us within them. Words as ark, words as treasure, words as shining boxes that keep heaven’s radiance safe until the right time.

Every word of God saves a threatened soul, yet each word finds its full light in Christ. He is the Light of the World. Noah set a window in the ark so that light could enter; Christ is that window for us. Through Him everything becomes intelligible and

bright. Saint John begins simply: “In the beginning was the WORD.” From the beginning, reality is filled with meaning, because the Logos – the Word – stands at its heart. And since the Logos is the Son, we can say: from the beginning everything finds its deepest meaning in Jesus Christ. If life feels empty or senseless, it is because the splendour of Christ’s meaning has not yet been allowed to enter.

Pope Benedict XVI’s exhortation *Verbum Domini* (2010) reminds us that John’s Prologue echoes Genesis, but it also speaks of a new kind of “beginning”: not merely the start of the material universe, but the eternal life of God Himself. Astonishingly, we are invited to share in that life. To receive the Word – in Scripture, in the Sacrament of the altar, and above all in the Incarnate Son – is to become truly children of God, free to say “Father” with confidence and joy.

How great is God’s humility! The Fathers spoke of the *Verbum abbreviatum* – the “shortened Word”: the Eternal Word “made small”, as Benedict XVI loved to say, so small He lay in a manger. He who made the stars became Flesh to draw close to our fragile flesh. He remains with us sacramentally in the Eucharist, and He speaks to us in the Scriptures. The Fathers even dared to say that the Scriptures are the flesh of the Word given to us – so that we receive Christ both at the altar and on the page with the same reverence.

If the Word was “made short”, then it asks to be unfolded – like a gift whose wrapping must be gently removed. The Child is swaddled; His mystery is veiled, like lines of holy text awaiting the touch of the Spirit. Turn the pages, and turn the heart with them. When you read the Bible, listen for the whisper of the Spirit. See more than the ink can say. In truth, we understand



Scripture only as we begin to taste what it speaks of: the Father's gaze upon His child. Ask for that experience. Ask to be read by the Word even as you read it.

The Word does not crush us – not even in passages that seem stern or severe. God's correction heals. I would rather be lovingly rebuked by the Word each day than be wounded by the harsh judgements of human voices. Why? Because the aim of the Word of God is our adoption: that we become sons and daughters in the Son. Those who live from the Word become holy because He is holy. To neglect the Word is already to drift: it is to re-enact, quietly, the sadness of Nazareth – "He came to his own, and his own received him not." But even if you feel hopeless or stuck in sin, begin to receive the Word and the transformation begins at once. Benedict XVI wrote often of this grace: to welcome the Word is to be changed.

And one last thing. We do not tell the one we love "I love you" once and then stop. Love asks for a daily word, a renewed gift. So too with Scripture. We cannot read it once and shelve it. We return daily, even for a few minutes, and let its light gently work. Open a Gospel in the morning; carry a psalm through the day; sit quietly with the Sunday readings; come before the Lord in Adoration and let the Word and the Sacrament interpret one another. Ask Our Lady, who listened better than any disciple, to teach you how to hear. She will place your hand, like hers in Antonello's painting, upon the open book – upon the gate of heaven – and help you cross the frame of this world into the Father's house.

The Bible will not make us angels; it does something even kinder. It teaches us to look with the angels' reverent gaze while remaining very human – Christ's brothers and sisters, God's beloved children. And day by day, word by word, it draws us into the life for which we were made.

Fr Anthony

We read Pope Leo XIV

The aggression of evil cannot destroy the hope of those who place their trust in Jesus.



Entering the cinema is like crossing a threshold. In the darkness and the silence, sight becomes sharper, the heart opens, and the mind becomes receptive to things you had not yet imagined. In fact, you know that your art form requires focus. Through your productions you connect with people seeking entertainment, and also with those who carry in their hearts a sense of unease and seek meaning, justice, and beauty. We live in times in which digital screens are constantly on. There is a continuous flow of information. Cinema, however, is far more

than just a screen; it is a crossroads of desires, memories, and questions. It is a journey of the senses in which light breaks through the darkness and words meet silence. As the plot develops, our mind is formed, our imagination expands, and even pain can find new meaning... Good cinema, and those who create it and perform in it, have the power to restore the authenticity of images in order to safeguard and promote human dignity... Good cinema does

not exploit pain; it recognizes it and explores it...Authentically artistic forms of cinema, without being didactic, have the capacity to educate the viewer's gaze.

Meeting with the world of cinema, 15 November 2025.

Today, especially the realities of wars, unfortunately present in various regions of the world, seem to confirm our state of helplessness. But the globalization of helplessness is born of a lie, of the conviction that it has always been so in history and that it cannot change. The Gospel, however, tells us that it is precisely in periods of upheaval in history that the Lord comes to save us. And we, the Christian community, must today, among the poor, be a living sign of this salvation.

Jubilee of the Poor, 16 November 2025.

As the liturgical year draws to a close, today's Gospel (Lk 21:5-19) invites us to reflect on the hardships of history and on the end of the world. Jesus, knowing our heart, encourages us above all not to be overcome by fear when we look at these events. He says: "And do not be terrified when you hear of wars and insurrections" (v. 9). His appeal is very timely – unfortunately, indeed, every day we receive news of conflicts, natural disasters, and persecutions afflicting millions of men and women. The words of Jesus proclaim, however, both in the face of these torments and in the face of indifference that tries to ignore them, that the aggression of evil cannot destroy the hope of those who place their trust in Him. The darker the time – like the night – the more – like the sun – faith shines. (...) The words of Jesus, in a prophetic style, attest that the misfortunes and sufferings of history have an end, while the joy of those who acknowledge in Him the Saviour will endure forever. "By your perseverance you will save your lives" (v. 19) – this promise of the Lord gives us strength to withstand the threatening events of history and every affront.

Angelus, 16 November 2025.

In my opinion

A time for radicals?

Something has stirred; opinions from the preserves of freedom are beginning to seep into the mainstream...

The word "radical" is now used as a catch-all for anyone who challenges the mainstream. Often it is pinned on people who simply disagree with prevailing opinion. From a Christian-democratic view, with a concern for truth, it is clear why many find themselves labelled in this way. In some circles, being openly patriotic, resisting fashionable ideas, or holding to one's own judgement – even when it differs from expert or elite opinion – is enough to be called radical.

Politics increasingly follows polls and short-term popularity. Parties chase sentiment rather than shape it responsibly. This can make public debate bland and conformist. Voters are nudged to fit a mould designed by marketers, while politicians perform to a script. Those who choose leaders often prefer people they think they can predict and control. The higher the office, the tighter the grip.

Yet change is visible. The idea that debate can be stage-managed is cracking. Views once dismissed or mocked are now heard on mainstream platforms. People are less bothered by labels and more willing to test arguments. The appetite for independent analysis – however imperfect – is returning. This does not mean every outsider is right or every establishment stance is wrong. It does suggest the public is tired of being told what to think and wants to

weigh claims for itself.

Consider Nigel Farage. For years, many treated him as beyond the pale. Today, his arguments speak to a sizeable share of voters, and Reform UK has grown. Whether one agrees with him or not, his rise shows a wider trend: figures once branded “radical” gain influence when they speak directly to concerns over identity, sovereignty and the cost of living, and when they seem, to supporters, plain-spoken and unafraid.

Across Europe and beyond, similar patterns appear. Viktor Orbán remains central to Hungary’s politics; Robert Fico has returned in Slovakia; populist and conservative currents are strong in many places. In the United States, Donald Trump’s continued appeal shows how contested the mainstream narrative has become. Supporters say such leaders defend national sovereignty, secure borders and cultural continuity. Critics warn of illiberal drift, deeper polarisation and weakened institutions. Both sides raise serious questions that deserve careful examination.

For a Catholic readership, prudence and charity are essential. The Church affirms legitimate patriotism – love of country ordered to the common good – while warning against nationalism that despises neighbours or excludes the vulnerable. Labels like “radical” or “extremist” can silence debate, but they can also be accurate when proposals threaten human dignity or the rule of law. Our task is to judge by the fruits. Do policies uphold the sanctity of life, protect the family, care for the poor, respect genuine refugees, safeguard freedom of conscience and strengthen just institutions? Do they reflect solidarity and subsidiarity – helping decisions be made close to those affected, while fostering shared responsibility?

A fair view also recognises the power of economic and cultural forces. Global markets and supranational bodies bring benefits and risks. Integration can support peace and prosperity; handled poorly, it can weaken accountability and strain local cohesion. The challenge is to hold together legitimate national aims with honest international cooperation, insist on truth over spin, and resist reducing people to demographic slices or ideological tribes.

Will the system absorb these newly influential voices, or will they reshape it – for good or ill? Much will depend on the leaders, but also on citizens’ moral imagination: our willingness to listen, to test claims against reality, and to choose the common good over short-term gain.

As Catholics, we are called to engage public life without fear and without rancour: to speak plainly, reject unjust labels, scrutinise policy and keep our focus on human dignity and the truth. Whatever comes, we should seek politics built on service rather than performance, on the good of our neighbours rather than branding. In that spirit, “radical” becomes less a weapon and more a prompt – to ask not how a voice is labelled, but whether, in the light of faith and reason, it leads us closer to the truth.

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.

Solemnity of Jesus Christ, King of the Universe- November 23, 2025.

The Jubilee Act of Accepting Jesus Christ as King and Lord

Immortal King of Ages, Lord Jesus Christ, our God and Saviour! In this Jubilee Year we stand before You as Pilgrims of Hope to acknowledge Your Dominion, submit to Your Law, entrust and consecrate to You our Homeland and the entire Nation.

We profess before heaven and earth that we need Your kingship. We profess that You alone have sacred and never-expiring rights over us. Therefore, humbly bowing our heads before You, King of the Universe, we acknowledge Your Dominion over our country and our entire Nation, living in the Homeland and throughout the world.

Desiring to glorify the majesty of Your power and glory, with great faith and love we cry out: Christ, reign over us!

- In our hearts – Christ, reign over us!
- In our families – Christ, reign over us!
- In our parishes – Christ, reign over us!
- In our schools and universities – Christ, reign over us!
- In the means of social communication – Christ, reign over us!
- In our offices, places of work, service and rest – Christ, reign over us!
- In our cities and villages – Christ, reign over us!
- In the entire Nation and our Scottish land – Christ, reign over us!

We bless You and thank You, Lord Jesus Christ:

- For the unfathomable Love of Your Most Sacred Heart – Christ our King, we thank You!
- For the grace of holy baptism and the covenant made with our Nation centuries ago – Christ our King, we thank You!
- For the maternal and royal presence of Mary in our history – Christ our King, we thank You!
- For Your great Mercy constantly shown to us – Christ our King, we thank You!
- For Your faithfulness despite our betrayals and weaknesses – Christ our King, we thank You!

Aware of our sins and offenses against Your Heart, we apologize for all our sins, especially for turning away from the holy faith, for lack of love toward You and our neighbours. We apologize to You for national social sins, for all vices, addictions and enslavements. We renounce the evil spirit and all his works.

We humbly submit to Your Dominion and Your Law. We commit to ordering our entire personal, family and national life according to Your law:

- We promise to defend Your holy honour, to proclaim Your royal glory – Christ our King, we promise!
- We promise to fulfil Your will and guard the integrity of our consciences – Christ our King, we promise!
- We promise to care for the sanctity of our families and the Christian upbringing of children – Christ our King, we promise!

- We promise to build Your kingdom and defend it in our nation – Christ our King, we promise!
- We promise to actively engage in the life of the Church and guard its rights – Christ our King, we promise!

Sole Ruler of states, nations and all creation, King of kings and Lord of lords! We entrust to You Scotland and those governing us. Grant that all authorities exercise governance justly and establish laws in accordance with Your Laws.

Christ the King, with trust we entrust to Your Mercy all that constitutes Scotland, especially those members of the Nation who do not follow Your ways. Bestow upon them Your grace, enlighten them with the power of the Holy Spirit and lead us all to eternal unity with the Father.

Lord Jesus Christ, King of our hearts, deign to make our hearts according to the model of Your Most Sacred Heart.

May Your Holy Spirit descend and renew the face of the earth, this earth. May He support us in fulfilling the commitments flowing from this act, protect us from evil and accomplish our sanctification.

In the Immaculate Heart of Mary we place our resolutions and commitments. We all entrust ourselves to the maternal care of Our Lady of Aberdeen and the intercession Saint Andrew, Patron of our Homeland.

Christ, reign over us! Reign in our Homeland, reign in every nation – for the greater glory of the Most Holy Trinity and for the salvation of humanity. Grant that our Homeland and the entire world be embraced by Your Kingdom: a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace.

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



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