

# PARISH BULLETIN

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



17<sup>th</sup> May 2026

## *The Seventh Sunday of Easter*

St. Kieran's, Campbeltown, Kintyre

### *Seventh Week in Eastertide*

Tuesday: **Holy Mass, 6pm**

Wednesday: Adoration and Mid-morning Prayer, 9.30am; **Holy Mass, 10am**

Discussion Group: the scriptures during Easter, 10.30am in the Chapel House

Friday: **Funeral Service, 1pm**

#### Hymns/Music for Sunday

##### Processional

15 Alleluia, sing to Jesus (Vv1,2)

##### Offertory

158 Gifts of bread and wine

##### Communion music

*Тебе поём (We hymn thee)*

##### Post Communion

141 Fill my house

##### Recessional

73 Bring flowers of the rarest

#### Next weekend:

**Saturday, 23<sup>rd</sup> May, Vigil Mass, 6.00pm**

**Sunday, 24<sup>th</sup> May, Pentecost Sunday, Holy Mass, 10.00am**

*Sacrament of Reconciliation: Saturday 17.30-17.50 or anytime on request.*

St. Columba Episcopal Church, Bridgend, Isle of Islay

7<sup>th</sup> June, Corpus Christi: **Holy Mass, 4pm**

#### **Psalm response**

*I believe I shall see the Lord's goodness in the land of the living.*

#### **Gospel acclamation**

*Alleluia, alleluia.*

*I will not leave you as orphans, says the Lord.*

*I am going away and I will come to you, and your hearts will rejoice.*

*Alleluia.*

#### **Communion Antiphon**

*Father, I pray that they may be one as we also are one, alleluia.*

# Take Five

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

## **MONDAY: OPTIONAL MEMORIAL OF SAINT JOHN I, POPE, MARTYR**

**18 MAY 2026**

### **Patron of the unjustly imprisoned**

Pope John I had the misfortune of being pope at a time when the church was beholden to the power of emperors. He found himself caught between two feuding emperors, King Theodoric the Great and Byzantine Emperor Justin. Caught between a rock and a hard place, he made an effort to secure the peace, but when opposing parties prefer enmity, peacemakers are cast aside. Theodoric had him imprisoned, and he died in 526 of ill treatment. People continue to be wrongfully imprisoned in our own day. Visit the Innocence Project to see how one group is helping the falsely convicted gain their freedom.

**Today's readings:** Acts 19:1-8; John 16:29-33. *"In the world you will have trouble, but take courage, I have conquered the world."*

## **TUESDAY: EASTER WEEKDAY**

**19 MAY 2026**

### **Look in the mirror**

The essence of Christianity, and what makes it distinct from Judaism and other religions, is the knowledge of God as our Father. Jesus makes it possible for each of us to personally know God as our Father. To see Jesus is to see what God is like. In Jesus we see the perfect love of God – a God who cares intensely and who yearns over men and women, loving them to the point of laying down his life for them upon the Cross. Jesus is the revelation of God – a God who loves us completely, unconditionally and perfectly. Do you seek unity of heart, mind and will with God and unity of love and peace with your neighbour?

**Today's readings:** Acts 20:17-27; John 17:1-11a. *"I do not count my life of any value to myself, if only I may finish my course . . . to testify to the good news of God's grace."*

## **WEDNESDAY: OPTIONAL MEMORIAL OF SAINT BERNARDINE OF SIENA, PRIEST**

**20 MAY 2026**

### **Grace speaks softly**

What do hoarseness and haemorrhages have

in common? The patronage of Franciscan Saint Bernardine of Siena. Canonized only six years after his death, Bernardine is often depicted with a weary face: All that itinerant preaching wears you out, makes you hoarse – and may make you saddle-sore, too. Bernardine made "IHS" the familiar monogram of Jesus and spread devotion to the Holy Name. "Bonfires of the vanities" were held as he preached: Hearers threw in their dice, perfumes, and high-heeled shoes. His portrait often shows three mitres strewn on the ground for the times he refused the post of bishop. Even if your voice is weak, your example can be powerful!

**Today's readings:** Acts 20:28-38; John 17:11b-19. *"We must support the weak, remembering the words of the Lord Jesus, for he himself said, 'It is more blessed to give than to receive.'"*

## **THURSDAY: MEMORIAL OF SAINT CHRISTOPHER MAGALLANES AND HIS COMPANIONS, MARTYRS**

**21 MAY 2026**

### **Be thankful to be free**

Saint Christopher Magallanes was born in 1869 in Guadalajara, Mexico. He worked as a shepherd before he was ordained a priest. In 1917 the government adopted an anticlerical constitution. Seminaries were closed and the celebration of Mass was forbidden in some areas. Christopher, 21 other priests, and three lay Catholics between 1915 and 1937 were martyred. His last words were: "I am innocent and I die innocent. I forgive with all my heart those responsible for my death, and I ask God that the shedding of my blood serve the peace of our divided Mexico." Take some time to thank God for the gift of religious freedom most of us enjoy, and pray for those who are still struggling to attain it.

**Today's readings:** Acts 22:30; 23:6-11; John 17:20-26. *"I have given them the glory you gave me, so that they may be one, as we are one."*

## **FRIDAY: OPTIONAL MEMORIAL OF SAINT RITA OF CASCIA**

**22 MAY 2026**

### **All is not lost**

Saint Rita, who died in 1457, could be

considered a “survivor saint,” one of a group of saintly women who endured early, sometimes forced marriages, difficult and often violent husbands, widowhood, the deaths of children, and other hardships, yet who were and remained holy people of prayer and service. They joined religious orders, became mystics, established hospitals, and built churches and monasteries. Though they were mistreated, they loved others with great kindness. Though they may have been abandoned, they never abandoned their faith in God. Those paths are available to everyone when they face trying circumstances.

**Today’s readings:** Acts 25:13b-21; John 21:15-19. “Jesus said to him, ‘Feed my sheep.’”

**SATURDAY: EASTER WEEKDAY**

**23 MAY 2026**

**Mind your own business**

Celebrity gossip is so pervasive that it’s hard to avoid. How much do you know about the personal lives of the “glitterati”? Sure, these people invite the public into their lives for profit, but scrutinizing—even relishing—the foibles of strangers is a slippery slope. Jesus frequently reminded his followers to focus on themselves—their own failings and how they could improve—instead of worrying about those around them. Are you too quick to judge the actions of others?

**Today’s readings:** Acts 28:16-20, 30-31; John 21:20-25. “He lived there two whole years . . . and welcomed all who came to him, proclaiming the kingdom of God.”

## *Readings for the Seventh Sunday of Easter*

**Acts of the Apostles 1:12-14**

The men and women who followed Jesus now devote themselves to prayer.

**Psalm 27:1, 4, 7-8**

To gaze on the beauty of the Lord in the temple is enough.

**1 Peter 4:13-16**

Those who share in the sufferings of Christ will also share in his glory.

**John 17:1-11a**

When his hour arrives, Jesus prays with passion for those he loves.

## *Words on the Word*

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*If a rich man came to your town and said that he pays off all the debts of all the debtors who come to him today, what would you do? Would you leave everything and run happy? Would you fly? Would you tell others? And if a man came to your town who has a cure for every disease, and you found out that you could get that medicine today, what would you do? Would you already run to him happy, with a shout on your lips, notifying your friends? What if the Stranger's name was Jesus? If you realized that it is, and He is waiting right now in the BLESSED SACRAMENT, for you! AND WHAT WILL YOU DO?*  
(Arcadia Lodziewski, *A Divine Handbook – Gaining joy*, 2017)

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In his Last Supper discourse Jesus speaks of His glory and the glory of his Father. What is this glory? It is the cross which Jesus speaks of here. How does the cross reveal his glory? In the cross God reveals the breadth of His great love for sinners and the power of redemption which cancels the debt of sin and reverses the curse of our condemnation. Jesus gave His Father the supreme honour and glory through his obedience and willingness to go to the cross. The greatest honour, trust, and love any person can give one's leader is through His obedience even

to the point of sacrificing His own life. In warfare the greatest honour belongs not to those who survive but to those who give the supreme sacrifice of their own lives for their fellow countrymen. Jesus also speaks of the Father bringing glory to the Son through the great mystery of the Incarnation and Cross of Christ. God the Father gave us His only begotten Son for our redemption and deliverance from slavery to sin and death. There is no greater proof of God's love for each and every person on the face of the earth than the Cross of Jesus Christ. In the cross we see a new way of love – a love that is unconditional, sacrificial and generous beyond comprehension.

Jesus also speaks of eternal life. What is eternal life? It is more than simply endless time. Science today looks for ways to extend the duration of life; but that doesn't necessarily make life better for us here. Eternal life is qualitative more than quantitative. To have eternal life is to have the life of God within us. When we possess eternal life we experience here and now something of God's majesty, his peace, joy and love and the holiness which characterizes the life of God. Jesus also speaks of the knowledge of God. Jesus tells His disciples that they can know the only true God. Knowledge of God is not simply limited to knowing something about God, but we can know God personally. The essence of Christianity, and what makes it distinct from Judaism and other religions, is the knowledge of God as our Father. Jesus makes it possible for each of us to personally know God as our Father. To see Jesus is to see what God is like. In Jesus we see the perfect love of God – a God who cares intensely and who yearns over men and women, loving them to the point of laying down His life for them upon the Cross. Jesus is the revelation of God – a God who loves us completely, unconditionally and

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*In the times we live in – the end times, this horned scoundrel, villain and traitor to God hates women in a special way, because they constantly remind him of our beloved Mother Mary. Therefore, men should surround all women with prayer in a unique way and wholeheartedly, and women should pray for protection to the Archangel Michael, also supporting men in their apostleship. Let us stick together and support, brothers and sisters, uniting in the Lord Jesus, for this is his will. Amen!*

(Arcadia Lodziewski, *Divine Handbook – Angelic Relationship*, 2019)

In Christ's love,  
Fr Anthony

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## ICONS OF EVANGELISTS, APOSTLES, AND SAINTS: 27 APOSTLES AND EVANGELISTS

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The Gospels of Sacred Scripture – penned by Saints Mark, Matthew, John, and Luke, and universally recognized as authentic by the second century – served as the primary literary blueprint for artistic depictions of the apostles, supplemented by a wealth of apocryphal traditions. These sacred texts inspired the earliest Christian artwork, where apostles first appeared as vivid figures.

Surviving icons from the sixth century at the Monastery of Saint Catherine on Mount Sinai showcase a strikingly portrait-like realism. It was in the vibrant artistic milieu of Constantinople that standardized apostle iconography truly crystallized.

While most apostles blend into relative uniformity – save for standouts like Peter, Paul, John,



Byzantium: *The Assembly of the Twelve Apostles*. 14<sup>th</sup> century. Alexander Pushkin Museum, Moscow.

bold, expressive features. Even Saint John, the youngest apostle, defies expectation as a paradoxically grey-bearded sage.

Special notice goes to Saint Luke, beloved patron of painters. Legend holds that he painted portraits of the Blessed Virgin Mary with the Child Jesus, birthing an enduring iconographic motif seen across Eastern and Western art: Luke at his easel, brush in hand, immortalizing the Mother of God.

Andrew, and the evangelists – key figures boast distinct traits rooted in tradition. Saint Peter typically emerges as a dignified, grey-haired elder with a flowing beard. Saint Paul, by contrast, is rendered as a dark-haired, bearded scholar marked by his signature bald pate. Saint Andrew's portraits capture his impetuous spirit with



Ruthenia: *St. Luke the Evangelist working on the icon of the Mother of God, Vladimir*, Pskov Museum of Fine Arts, 16<sup>th</sup> century

## 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 in certain seasons, e.g. Easter, Christmas.

### Chapter 23

### Sacrifice in the Fire

John 12:20-33

Most likely, when Jesus spoke of being lifted up, or raised above the earth, He had in mind not only the Crucifixion but also made an allusion to the liturgical Temple sacrifices, a certain kind of which was called OLAH, that is, "an offering rising in the fire." They had to be whole burnt offerings and consisted of domestic animals or birds. The prophet Ezekiel foretold such an offering of an unblemished lamb in chapter 46, when he prophesied about the New Jerusalem, which he saw in his messianic visions. Christ, then, acts like a priest who makes an offering no

longer from animals, but from Himself. To modern man, animal sacrifices offered in the age before Jesus may seem not only strange but also cruel, because we look at them while forgetting the world in which they took place. In the surrounding nations, animals were also offered in sacrifice, and sometimes even human beings. It seems that this ritual, common in many religions, was intended to soothe the fear of death in general.

Death was for man an unconquered boundary, in which he sensed the end of his own power and the beginning of the omnipotence of the deity. By killing an animal, man in some way not only became accustomed to death and calmed his fears, but also, in the psychological realm, overcame the fear of his own death. For the Jews, however, offering animals in sacrifice had an additional meaning. The Egyptians, Assyrians, Babylonians, and other peoples worshiped animals as deities. Killing animals could therefore constitute an act of breaking with the tendency to worship creation. Others, in turn, believe that the act of slaughtering an animal had a symbolic character. The animal embodied man's bestialized nature. To kill the animal meant, symbolically, to kill within oneself everything that had degenerated or become dehumanized. It would be an extreme expression of a return to what is human in us. Maharal of Prague claimed that it was an act expressing the abolition of one's own essence in the face of God. The nearness of God causes my own "I" to be abolished, humbled like an animal, and ground in the fire into the ashes of nothingness. It would be an act of humility in the most radical degree. The act of drawing near to God requires such concentration as though we were at the moment of killing some living being. The liturgy therefore reveals an extraordinarily tense closeness between man and God, while at the same time recalling the abyss of death between them. It is, then, a tension demanding exceptional mobilization toward crossing the mortal obstacle. Some sacrifices were called KORBAN. If we tried to translate this word into English, we would have to render it as "drawing near"! Sacrifices brought man closer to God, created the closest relationship with God, and that was their purpose. The closest nearness of God was the goal of all sacrifices, but it also made the obstacle visible: death! The Hebrew KAREB, from which the name of these sacrifices comes, is translated in Isaiah precisely as the desire to draw near to God (Is 58:2). But why through death? Because death has stood in our way to life in God. Death, which was conceived from sin. It cannot be avoided or ignored. It must be crossed. Ultimately, only someone immortal could accomplish such a thing, so that death would no longer be an abyss between man and God. The context of Jesus' statement above is, moreover, favourable to this interpretation: the Greeks approached Philip and expressed a desire to draw near to Jesus, and they were there in order to draw near to worship God.

A priest was hearing confessions in a seminary. He says: It was winter, and in the reception room it was not entirely comfortable. There was a chill like in a house where no one lives. Someone was confiding in me sadly that for some time he had not felt the closeness of Jesus, even though he was praying earnestly. Prayer was becoming more and more an experience of growing distant from God. Formerly he had felt the pleasant nearness of God, which was even marked by warmth, indeed by a kind of burning in the body. "Why has God moved away from me, Father?" I remembered how my father taught me to ride a bicycle in childhood. At first he held one hand under the saddle and the other on the handlebars, right next to my hand. He ran together with me as I sat on the bicycle, so close that I could feel the warmth radiating from him. I felt his breath and his closeness, which gave me a sense of security. But as soon as I began to catch my balance, he let go of the handlebars, leaving me free to steer, and less and less often supported the saddle. And when I was already riding fairly freely, he ran close only

when I fell – in order to lift me up. He encouraged me to keep riding on my own. I saw him standing at a distance, watching my efforts, smoking a cigarette. Finally he entered the stairwell of the apartment block and disappeared. I did not feel his closeness, nor did I see him; I only knew that he was at home. Those who no longer fall do not feel the closeness of God. It is enough for them to be certain that He is in that house in which there are many dwelling places. We seek You when You are distant; when You are near, we pass You by. This is why You so often seem distant!

*Fr Anthony*



# Around the World

The sometimes missed news

## REPORT ON MIGRANTS

### MORE, AND STILL MORE

International migration has more than tripled over the past half-century, rising from 84 million people in 1970 to 304 million in 2024. Migrants now account for 3.7% of the world's population, according to the International Organization for Migration (IOM).

More than 40% of all migrants – 121 million people – were born in Asia. Over one-fifth come from just six Asian countries: India, Syria, Bangladesh, China, Afghanistan, and Pakistan. In 2024, Europe and Asia hosted the largest shares of migrants, with around 94 million and 92 million respectively, together accounting for 61% of the global total. The busiest migration corridor remains Mexico–United States, used by roughly 11 million people in 2024.

The IOM notes that technology, cheaper travel, and digital connectivity have made movement easier than ever. Yet migration is still driven above all by harder realities: economic inequality, war, persecution, demographic pressure, and environmental disruption.

That creates a clear moral dilemma. States have a duty to protect their borders and preserve social order, but they also face a human obligation not to treat migrants as statistics or threats. Many move in search of work; many others flee violence or oppression. Any serious debate must hold together both truths: the right of nations to regulate migration and the duty to uphold the dignity of every human person.

## MERZ'S YEAR

### SUPPORT COLLAPSES

One year after taking office, Chancellor Friedrich Merz has become strikingly unpopular. What began in May 2025 with cautious public goodwill has turned into a sharp collapse in support.

In a ZDF-Politbarometer survey at the start of his chancellorship, 47% rated his performance as

“rather good,” while 35% said it was “rather bad.” Now, according to a Forsa poll, just 11% of Germans are satisfied with the government’s work, while 87% are dissatisfied. Merz is now posting even worse numbers than former Chancellor Olaf Scholz, long seen as exceptionally unpopular.

Several factors lie behind the slump. The CDU/CSU-SPD coalition has been dogged by internal disputes over pensions, taxes, and labour-market reform. Meanwhile, Germany’s economy remains weak, with GDP growth in 2025 at only around 0.2%. Merz has also faced repeated criticism for a speaking style many voters see as clumsy and poorly judged.

The moral issue here is one of political responsibility. Democratic leadership is not just about holding office; it requires prudence, honesty, and the ability to build trust. A government that appears divided, uncertain, or detached from ordinary hardship risks deepening public cynicism. And when trust in mainstream politics collapses, more radical forces often rush in to fill the gap.

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## HEALTH

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### BEWARE OF WIND TURBINES?

Researchers at Johannes Gutenberg University Hospital in Mainz say wind farms may pose a serious risk to cardiovascular health. Their laboratory findings, they argue, are supported by statistical data showing increased rates of life-threatening arrhythmias and heart failure in areas exposed to low-frequency noise.

“The data indicate a significantly increased risk of cardiovascular diseases in communities with high exposure to low-frequency noise,” the study concludes. Dr Peter F. Mayer, physicist and editor of technical journals, said the findings help explain why people living near wind farms report heart problems, fatigue, and other complaints. He argued that wind turbines produce infrasound capable of travelling kilometres into residential areas, often at levels allegedly downplayed by authorities.

If confirmed, this raises a serious moral question. The transition to cleaner energy is a legitimate public goal, but not at the cost of neglecting human health or silencing local communities. There is an ethical tension here between environmental ambition and the duty to protect vulnerable residents. Public authorities must neither dismiss concerns out of hand nor manipulate data for ideological ends. The common good requires both care for creation and care for people.

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## REPORT

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### A DIRECT AND REAL THREAT

I read this week that the Internal Security Agency of Poland has released a report on its activities in 2024–25, the first document of its kind in years. It paints a troubling picture of the threats facing the state.

The gravest danger, described as “real and direct,” is subversive activity inspired and organized by Russian intelligence services. In 2024–25 alone, 69 counterintelligence investigations into foreign-service activity were opened – roughly as many as in the previous three decades combined. The report also states that Belarusian and Chinese services cooperated with Russian operations.

Another disturbing trend is the growing interest among young people in terrorist propaganda, including material linked to the so-called Islamic State. The agency is also monitoring extremist groups, anti-system movements, and organisations willing to use violence to achieve political ends.

The moral stakes are obvious. A state must defend its citizens from espionage, radicalisation, and political violence. But it must do so without trampling civil liberties or treating every dissenter as a potential extremist. Security matters; so does freedom. The challenge is to resist genuine threats firmly while avoiding the temptation to let fear erode the rule of law.

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## *We Read Pope Leo*

**On the ruins of our humanity, wounded by sin and therefore always inclined to abuses, oppression, and wars, the tenderness of God has descended, the tenderness of mercy.**

The Church lives in history, serving the coming of the Kingdom of God into the world. She proclaims to all and always the words of this promise, receives its pledge in the celebration of the sacraments, especially the Eucharist, and realizes and experiences its logic in relationships of love and service. (...) As the sign and sacrament of the Kingdom, the Church is the People of God journeying on earth, which, beginning



precisely from the ultimate promise, reads and interprets the dynamics of history in the light of the Gospel, unmasking evil in all its forms and proclaiming, by words and deeds, the salvation that Christ desires to bring about for all humanity, and His Kingdom of justice, love, and peace. The Church, therefore, does not proclaim herself; on the contrary, everything in her must point to salvation in Christ.

In this perspective, the Church is called to humbly acknowledge the human frailty and transience of her institutions, which – although they serve the Kingdom of God – bear the passing form of this world (cf. LG 48). None of the Church's institutions can be absolutized; on the contrary (...) they are called to continual conversion, to renewing forms and reforming structures, to the constant rebirth of relationships, so that they may truly correspond to their mission.

***General Audience, May 6, 2026.***

Because God first loved us, we too can love; and when we truly love God, then we truly love one another. It is similar with life: only one who has received it can live; likewise, only one who has been loved can love. The commandments of the Lord are therefore an order of life that heals us of false loves; they are a spiritual style and a path leading to salvation. Precisely because the Lord loves us, He does not leave us alone in life's trials: He promises us the Paraclete, that is, the Advocate, the Defender, the "Spirit of Truth" (Jn 14:17). He is the gift whom the "world cannot receive" as long as it stubbornly remains in the evil that oppresses the poor, rejects the weak, and kills the innocent. Whoever, however, responds to the love with

which Jesus loves everyone finds in the Holy Spirit a reliable ally.

***Regina Caeli, May 10, 2026.***

I was elected as the successor of Peter on the day of the Supplication to Our Lady of the Rosary of Pompeii. I therefore had to come here to entrust my ministry to the protection of the Most Blessed Virgin. (...) The Rosary, based on the prayer Hail Mary, takes us to the moment of the Annunciation, when the Word of God became flesh in Mary's womb. From that womb shines the Light that gives full meaning to history and to the world. The greeting that the angel Gabriel addresses to the Virgin is an invitation to joy: "Hail, full of grace." Yes, the Hail Mary is an invitation to joy: Gabriel speaks to Mary, and in her to all of us, that upon the ruins of our humanity, wounded by sin and therefore always inclined to abuses, oppression, and wars, there has descended the tenderness of God, the tenderness of mercy, which in Jesus takes on a human face. (...) The Holy Rosary is the hidden engine that makes all the rest possible.

***Pastoral Visit to Pompeii, May 8, 2026.***

## What does it mean to be a disciple of Christ?

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Today's world demands courageous witness from people of faith. Being a disciple of Christ can sometimes come at a very high price. The very sacrament of Holy Baptism obliges us to be disciples of Jesus and to proclaim Him to others.

Being a disciple of Christ means that I follow Him through life, that I am in deep intimacy with Him. To be a disciple of Jesus, one must be deeply rooted in Him. "When we walk in the footsteps of the Lord, our lives become a journey of hope. (...) The path of this journey leads through the joys and troubles of ordinary, daily life: in families, schools or universities, during recreational activities, and in your parish communities," said Benedict XVI during a meeting with young people in New York. Being a disciple of Jesus means, in the life of a Christian, a constant relationship with Him. Each of us learns to be a disciple of Christ through adoration of the Blessed Sacrament, participation in Holy Mass, and prayer. A disciple of Jesus should treat his relationship with Him as a priority. "The one who

allows himself to be drawn by this bond of love and life with the Lord Jesus becomes His representative, His 'ambassador,' especially through his way of being and living," taught Pope Francis. I know that as a Christian, a disciple of Christ, I must watch over my spiritual and inner life so that it does not fall apart, and that I must make efforts to form my conscience.

A very necessary school for the disciple of Christ is the regular reading of Sacred Scripture; in the Gospel he must also see himself. The Word of God is at the source of every disciple of Christ's prayer. In the daily reading of Sacred Scripture, a person of faith seeks answers to many questions concerning his life. He seeks light for difficult moments, which are not lacking in the life of a true disciple of Christ. Guigo the Carthusian, in his twelfth-century work *The Ladder of*

Monks, wrote: “Seek by reading, and you will find by meditating; knock by praying, and it will be opened to you through contemplation.”

In the life of Christ’s disciple, Christ is his centre. It is important that His disciple be humble and always stand in the truth. Pope Francis said: “It is important that he not have a double heart (...). There cannot be a double heart; rather, it must be a simple, united heart, so that he is not here and there, but is honest with himself and with others. Duplicity is not Christian. That is why Jesus prays to the Father that the disciples may not fall into the spirituality of the world. Either you are with Jesus, with the spirit of Jesus, or with the spirit of the world.”

We may ask: what does being disciples of Jesus give us? There can be only one answer: Jesus gives us true life. Jesus’ will is our freedom and our happiness.

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### *In my opinion*

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## **The Need for Strong Faith**

The Catholic faith, as the only one, is the true path to salvation – not so long ago such a statement was obvious to believers and caused no controversy in those circles. Today, few are brave enough to say it loudly and publicly. What happened? Media propaganda has made us now regard such a claim as almost intolerant and stifling to other ways of seeing the world. Do we really have to take into account people who proclaim darkness?

Self-limitation is now being pushed on us as a new understanding of tolerance. In reality, however, it is proof that gnosis – anti-Christian and Kabbalistic – surrounds us on every side, and that it has even managed to enter the interior of our community. On Ascension Thursday, a generation ago, would have been had as many believers attending Mass to worship our Lord as on a Sunday. These days? Six of the “faithful” attending two Masses on Wednesday/Thursday! The subtle and insidious propaganda of the liberal media is deceiving our communities “to believe in anything”<sup>1</sup> before God.

I can see you smiling sceptically – no, I have not gone mad and I have not joined any sect of conspiracy cranks. I will soon show that thinking such as that described above is closer to reality than babbling about “scientific Marxism,” “ecologism,” or other irrational quasi-religious sects.

**If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you. (1 Peter, 4:14)**

To revise a quote attributed to G. K. Chesterton quote: “If you do not believe in Jesus Christ, you will be inclined to believe the greatest nonsense”<sup>2</sup> – this is another sentence now considered incorrect. Soon it will be difficult to say publicly as a greeting: “Praised be Jesus Christ – for ever and ever.”

Every day we hear about new acts of profanation and attacks on Catholic parishes – almost unbelievably – in countries like the USA, Canada and Poland. Across Europe hostility toward Catholics is intensifying, and heresies are multiplying within the Church itself. The faithful are beginning to fear that soon – as after the Act of Supremacy in 1534 in England or under Communism in East Europe – admitting to being Catholic will be regarded as an act of personal

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<sup>1</sup> & <sup>2</sup> “The first effect of not believing in God is to believe in anything”, cf Emile Cammaerts, The Laughing Prophet, 1937.

courage. The state today favours Judaism beyond measure, treats Islam with kid gloves, while the most important religion of Europe is mocked in the media, in theatres, and by celebrities of various sorts. Provocateurs have learned that Catholics are humble, keep their heads down, and will timidly endure every insult. Additional confusion is spread by “wisdom” claiming that salvation exists outside the Lord Jesus and that some “chosen ones” supposedly have another path to it. Sound Catholic reason, however, tells us that this is not so, that there is no salvation outside Jesus Christ! And all Gnostic heresies lead only astray. Such as those experienced by Jacob Frank, who revelled in evil and scandal, and to whom Olga Tokarczuk<sup>3</sup> built a kind of monument with her novel, *The Books of Jacob*, from which it follows only that she understood nothing of who Frank really was and what he did.

If not for the increased interest in the writings of Jewish mystics, we would also not know that the founder of the Chabad-Lubavitch sect, – the eighteenth-century rabbi Shneur Zalman of Liady – wrote in his “work” *Tanya*<sup>4</sup> that Jews possess two kinds of soul: divine and animal, whereas all other goyim<sup>5</sup> are characterized only by having an animal soul. How, then, can one sit down for falsely ecumenical talks with adherents of such racist revelations?!

Why is it falsely impressed upon us that we Catholics are the ones who must yield, renounce our truths of faith in the name of alleged agreement with anyone? We should only continue the apostolic mission and convert pagans to the One Truth that gives them a chance of salvation. In matters of our faith, we must be unyielding, **for our own good** and for the good of those with whom we speak. These are not jokes, because the most important matters are at stake here. Our parents and grandparents – hearing such words – would merely shrug their shoulders; for them it would have been obvious and an indisputable truth. What, then, has happened now that it is harder for us to utter such obvious claims? Today a faith is being promoted that yields before everything, a weak faith – while what is needed is a strong faith, one that saves the pagans surrounding us.

Tony Wood

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## Prayer

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**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, Lilian Cox, Sarah Carmichael, and Doleen Durnin.

**Please keep in your prayers Aidan Wilson and all those whose anniversaries fall around this time.**

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## News and Events

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**Second Collection** is for Communication Sunday.

**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!



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[www.stkieranscampbeltown.org](http://www.stkieranscampbeltown.org)



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Parish Priest: Fr. A. Wood, St. Kieran's, Campbeltown; Tel. 01586 55216

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<sup>3</sup> Winning the Nike Award for her book and awarded the 2018 Nobel Prize in Literature, the Nobel Committee!

<sup>4</sup> A Jewish text, still available - <https://www.sefaria.org/texts>

<sup>5</sup> a term for a gentile, a non-Jew, sometimes in a pejorative sense.