

PARISH BULLETIN

**St. Kieran's, the
Catholic
Church** in Campbeltown
and Islay
Ceann Loch Chille Chiarain
30th August 2026



The 22nd Sunday in Ordinary Time

St. Kieran's, Campbeltown, Kintyre

Week 22 of Ordinary Time

Tuesday: Holy Mass, 6pm

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

Coffee and Discussion Group

Friday: Mid-morning Prayer, 9.50am; Holy Mass, 10am

Hymns/Music for Sunday

Proclamation

145 Follow me

Offertory

243 In bread we bring you, Lord

Communion music

Благослови Господа, душе моя – Bless the Lord,
my Soul

Duszo Chystusowa – Soul of my Saviour

Post Communion

300 Let all mortal flesh keep
silence

Recessional

188 Go, the Mass is ended

Next weekend:

Saturday, 5th September, Vigil Mass, 6.00pm

**Sunday, 6th September 23rd Sunday in Ordinary
Time, Holy Mass, 10.00am**

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

St. Columba Episcopal Church, Bridgend, Isle of Islay

6th September: **Holy Mass, 4pm**

20th September: **Holy Mass, 4pm**

Psalm response

For you my soul is thirsting, O Lord, my God.

Gospel acclamation

Alleluia, alleluia.

*May the Father of our Lord Jesus Christ,
enlighten the eyes of our hearts,
so that we may know the hope to which he has called us.
Alleluia.*

Communion Antiphon

*How great is the goodness, Lord,
that you keep for those who fear you.*

Take Five

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

MONDAY OF WEEK 22

31 AUGUST 2026

Be your blessed self

Bartholomew or Nathanael? With most of the apostles we know only their name, but with today's saint we're not sure even of that. Another apostle, Philip, seems to have been a friend to him and is the common denominator. In the synoptic gospels Bartholomew is always mentioned along with Philip; in John – where "Bartholomew" is not mentioned – Philip brings "Nathanael" to meet Jesus. That meeting results in something extraordinary: Jesus greets the newcomer and refers to Nathanael admiringly as "a man without guile." In itself, and in an age that revels in irony if not cynicism, how refreshing to encounter someone who is without pretence, without a mask. Be aware of the faces you wear today; can you be more honest, more open?

Today's readings: 1 Corinthians 2:1-5; Luke 4:16-30. *"The Spirit of the Lord is upon me, because he has anointed me."*

TUESDAY OF WEEK 22

1 SEPTEMBER 2026

O little town of Capernaum

You've probably heard the saying, "All politics is local," suggesting that people are mostly concerned about the quality of life in their neighbourhood or town. The same might be said of religion. Though Christianity now counts well over 2 billion believers worldwide, it all began in Capernaum, a small fishing village on the northern shore of the Sea of Galilee. Reportedly the home of the apostles Simon Peter, Andrew, James, John, and the tax collector Matthew, Jesus selected this hamlet as the centre of his public ministry after he left the mountainous town of Nazareth. Think of Capernaum as the mustard seed from which a great world religion sprung forth. And never underestimate the power of your own "small" life to bear great fruit as well.

Today's readings: Corinthians 2:10b-16; Luke 4:31-37. *"Jesus went down to Capernaum, a town of Galilee."*

WEDNESDAY OF WEEK 22

2 SEPTEMBER 2026

Stay just a little bit longer

"Don't go!" children lament when a favourite visiting friend or relative gets ready to leave. It was just as true for the crowds who often begged Jesus to stay with them. Of course, Jesus had to move on: "To other towns also I must proclaim the Kingdom of God, for this purpose I have been sent." While Jesus' contemporaries eventually had to say goodbye to Jesus, we do not. We have his healing and Real Presence always with us in the Eucharist; in the proclaimed word of God; in the assembly of the faithful. Today you do not need to beg Jesus to stay. He's not going anywhere.

Today's readings: 1 Corinthians 3:1-9; Luke 4:38-44. *"The crowds went looking for him, and . . . tried to prevent him from leaving them."*

THURSDAY: MEMORIAL OF SAINT GREGORY THE GREAT, POPE, DOCTOR

3 SEPTEMBER 2026

Humbly accept the call to greatness

Who wants to be great? The time-tested Christian way is along the path of humility. Before he was known as "Great," Gregory was born privileged, ascending to the highest public office in Rome. He dumped it all to become a monk, hoping for a life of hiddenness. After the pope forced him from the monastery to serve as papal ambassador, Gregory returned to obscurity. Then after the pope's death, Gregory was pressed to succeed him. Despite efforts to be un-appointed, he accepted his fate, giving witness to his own teaching: to understand what you hear, you must put it into practice. Becoming "servant to the servants of God," he achieved real greatness. Bend low and do great things.

Today's readings: 1 Corinthians 3:18-23; Luke 5:1-11. *"Getting into one of the boats . . . he asked . . . to [be] put out a short distance from the shore."*

FRIDAY OF WEEK 22

4 SEPTEMBER 2026

Is your judgment really better?

Two very old titles for Jesus are *King* and *Judge*. His kingship over the universe is one of the "offices" or aspects of his divinity in which believers share, the other

two being the priestly and prophetic. Jesus is also the ultimate judge of the world – only God can judge, and Christ is God revealed. Hand-in-hand with Jesus being the Judge is that the rest of us are not. The biblical message is clear: Judging others calls down God's judgment on yourself. Another downside to judging is that it sets people over one another – "I'm better than you and so I can judge you" – when in fact all are equally subject to God. Leave the ruling and judging to God and get to work loving your neighbour.

Today's readings: 1 Corinthians 4:1-5; Luke 5:33-39. *"Do not make any judgment before the appointed time, until the Lord comes."*

SATURDAY OF WEEK 22

5 SEPTEMBER 2026

Add mercy to the mix

On any given day, you are presented with little situations that cause you to cry out for justice:

The person who cuts you off on your drive to work or steals your seat on the bus; the broadband provider who jacks up its prices after you've signed a two-year service agreement and puts you on hold for 40 minutes when you call to complain. Your pleas for justice are utterly fruitless. But don't let these experiences shape your own response to pleas for mercy from a disobedient child, a tardy employee, an inattentive spouse. Shakespeare tells us that earthly powers are most like God "when mercy seasons justice." Make sure to sprinkle a healthy portion of mercy in your efforts to set the world aright. And then live in hope that tomorrow the passengers will be better behaved and the broadband provider will offer you a rebate.

Today's readings: 1 Corinthians 4:6b-15; Luke 6:1-5. *"When ridiculed, we bless; when persecuted, we endure; when slandered, we respond gently."*

Readings for the 22nd Sunday in Ordinary Time

Jeremiah 20:7-9

The prophet in misery feels both tricked and trapped – and still compelled by divine fire!

Psalms 63:2, 3-4, 5-6, 8-9

Without God, the soul thirsts. With God, there is reason to shout for joy.

Romans 12:1-2

We must choose between imitating the spirit of the age or the will of the God of Ages.

Matthew 16:21-27

Peter's love for Jesus is understandable yet misdirected. Self-denial is hard to swallow.

Words on the Word

The Cross: A Symbol of Suffering, Not Pretty Decor

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*A Christian knows that suffering cannot be eliminated, but it can take on meaning, it can become an act of love, an entrusting of oneself into the hands of God who does not abandon us and thus be a stage of growth in faith and love. Contemplating Christ's union with the Father, even in the moment of greatest suffering on the cross (cf. Mk 15:34), the Christian learns to participate in the very gaze of Jesus. Even death becomes illuminated and can be experienced as the final call of faith, the last "go forth from your land," the last "come!" spoken by the Father, to whom we entrust ourselves with confidence that He will strengthen us also during the final passage (Pope Francis, *Lumen fidei*, no. 56).*

In today's society, it's clear that we're living in a world where the concept of suffering has been swept under the carpet. The word "suffering" itself has become a rare sight in everyday conversation, and it's not just the younger generation that's avoiding the topic.

Even at funerals, people are increasingly opting to send flowers through a funeral home rather than attending in person. And when it comes to the church, some preachers are avoiding the subject of suffering, death, and the cross altogether, in a bid to appeal to their congregation's "needs and expectations".

But what about the church that's still missing a cross? The parish priest is left scratching his head, wondering whether to choose a traditional cross, a modern one, or one with a suffering or triumphant Christ. The response from the congregation? "Find a pretty cross, Father."

But can a cross ever be pretty? The answer, of course, is no. A cross is a symbol of shame, suffering, and death. It's a reminder that our lives aren't always easy, and that sometimes we have to endure hardships and difficulties.

But it's only when we accept that suffering willingly, out of love for humanity, that it becomes a sign of victory over shame, suffering, and death. The cross is a reminder that life is not always easy, but it's also a reminder that we're not alone.

The Cross is Everywhere

The cross is a symbol that's woven into the very fabric of our lives. It's in the lives of parents who struggle to care for ungrateful and cruel children. It's in the lives of disabled children, of those suffering from incurable diseases, and of those struggling with addiction.

It's in the workplace, where someone is oppressed and restricted, and in the lives of the unemployed, the old, and the unwanted. It's in the lives of entire communities that are marginalised and excluded, and in the lives of couples experiencing relationship crises and betrayals.

Following in Christ's Footsteps

The Lord Jesus doesn't explain to his apostles why suffering exists, but he does accept it willingly and encourages us to do the same. With Christ, suffering takes on a new meaning - a meaning of hope and redemption. The goal is the Father's kingdom, and it's through the cross that we're led to it.

As Pope Francis wrote in his encyclical *Lumen Fidei*: "Even death becomes illuminated and can be experienced as the final call of faith, the last 'go forth from your land', the last 'come!' spoken by the Father, to whom we entrust ourselves with confidence."

We're Not Alone

On the cross, Jesus met people who helped him along the way - his mother, Veronica, and Simon of Cyrene. He accepted their help with gratitude, and we too have received help from others on our own journeys. Let's not forget that we're not alone on the way of the cross. Perhaps someone needs our help right now.

It is not easy to understand Christ, who unites within Himself seemingly opposite attitudes. He was all things to all people, yet at the same time He was entirely for the Father; He declared His obedience to the law, yet He was also ready to set it aside. He presented Himself as the One who continues the traditions of the Old Testament, yet He often acted in a radically new way; He overturned His contemporaries' views on the awaited Messiah, powerful in outward terms, while He proclaimed Himself king of

hearts. No, it was not easy for the apostles to leave everything and follow Him, and to discover in Him the one value for which it is worth sacrificing everything else, even life (V. Macchioda, *Una corona di rose*, in: *365 Moments for God*, 2008).

In Christ's love,
Fr Anthony

41 (FINAL PART) – MASTERS OF THE GOLDEN AGE OF ICONS: SIMON USHAKOV

The Artistic Legacy of Simon Ushakov (1626-1685)

The Artistic Legacy of Simon Ushakov

Simon Ushakov was a true Renaissance man - a talented artist, writer, and innovator who left an indelible mark on the world of Russian art. As a prolific painter, engraver, and art theorist, Ushakov's contributions continue to inspire and influence artists to this day.

A Man of Many Talents

Ushakov's artistic talents went far beyond the realm of icon-painting, which was his primary focus. He was also a skilled miniature painter, engraver, and author of the influential treatise "A Word to the Devotee Engaged in Icon-Painting". This groundbreaking work not only showcased his expertise but also provided a valuable insight into the artistic techniques and traditions of his time.

Notable Works

Some of Ushakov's most impressive achievements include:

- The stunning fresco decorations in the Archangel and Dormition (Uspensky) Cathedrals at the Kremlin in Moscow, circa 1660
- The fresco ensemble from the Tsar's and Faceted (Granovitaya) Palace, executed in 1657 and 1668
- The fresco decorations of the Church of the Holy Trinity in Nikitniki, completed in 1656-1657
- The iconic icons "*The Holy Trinity*" (1671), "*Acheiropita*" (The Image Not Made by Human Hands) (1677), and "*The Planting of the Tree of the Russian State*" (1668)

Innovative Style and Influences

Ushakov's artistic style was a departure from the traditional Russian art of his time. He drew inspiration from Western European art, incorporating techniques like perspective and chiaroscuro modelling into his work. This fresh approach had a lasting impact on the development of Russian art, and his influence can still be seen today.



Simon Ushakov, the *Seventh Ecumenical council*, c.1670. The Great Collection, Moscow.

A Lasting Legacy

Ushakov's impact on the art world extends far beyond his individual works. He played a crucial role in introducing Western European artistic techniques to Russia, paving the way for future generations of artists. His contributions to icon-painting, miniature painting, and art theory continue to inspire artists and art historians to this day.

God's Guide

Relations with Angels: To Be Closer to Our Guardians

Chapter 8

THE ORDER OF CHOIRS: ARCHANGELS

The word "archangel" (Gr. archangelos) means "a high-ranking angel," as well as the first among angels, the leader of the angels. They are the direct superiors of the Guardian Angels. They are regarded as the protectors of popes, bishops, and those who hold authority in the Church. From the Bible we know three archangels, this week we look at Gabriel and Raphael:

The Mysterious World of Archangels

You might be wondering who these mysterious figures are and what's their role in the Catholic faith. Let's turn to the world of archangels and explore the lives of Gabriel and Raphael, two of the most fascinating angels of all.

Gabriel: The Power of God

Gabriel, whose name translates to "The Power of God", first appeared in the Book of Daniel, where he assisted Daniel in his mission on earth. But it was his subsequent appearances to Zechariah and the Most Holy Virgin Mary that made him truly famous. He delivered the most magnificent message of all time, concerning the Incarnation of the Son of God. What a responsibility!

Raphael: The Medicine of God

Raphael, whose name means "The Medicine of God", is another fascinating figure. He's mentioned in the Book of Tobit as the one who healed Tobit and freed Sarah from demons. What's more, he guided and instructed Tobiah throughout their journey together, making him a valuable ally in times of need. And if you're wondering how to pray and act for the kingdom, Raphael's got the answer: "Do good, and evil will not befall you. Better is prayer with sincerity, and almsgiving with justice, than riches with iniquity."

Aiding the Faithful

So, what's the point of having archangels like Gabriel and Raphael? Well, they're not just figures in a book; they're here to help us in our daily lives. You can ask them to bring your prayers to remembrance before God at His Throne or even ask for help in freeing your spouse from the workings of the devil. And with Raphael's words, "I am Raphael, one of the seven angels who stand ready and enter before the majesty of the Lord", a valuable ally in times of need.

The Significance of the Three Archangels

The three archangels - Gabriel, Raphael, and Michael – are the only ones mentioned by name in the catalogue of saints. The Church commemorates them on September 29, and it's a day to remember their significance in our lives.

So, there you have it - a glimpse into the world of archangels and their incredible roles in the Catholic faith. Whether you're seeking guidance, healing, or simply a reminder of the power of prayer, these angels are here to help.

TO THE EXTENT
**THAT YOU VALUE
TRUTH
IN YOUR LIFE
AND LIVE IN TRUTH,
YOU LOVE
JESUS.**



Around the World

The sometimes-missed news

SURVEY

WHEN HOPE GROWS THIN

Russians' confidence in their country's future has fallen to levels last seen in the turmoil of the early 1990s. According to July polling by the state-run VCIOM institute, 66% now believe hard times lie ahead. War, economic strain, and drone attacks on refineries and warehouses have all deepened public anxiety. Since the start of the year, the share of those expecting future hardship has risen by a third.

The comparison is stark. Similar fears were recorded in 1991, before the collapse of the USSR, and in 1992, when people endured mass impoverishment and hyperinflation. Even during the mid-1990s crisis, pessimism was often lower than today. Only in spring 2020, at the start of the COVID-19 lockdowns, was fear higher, reaching 72%.

Such figures are not just political data; they point to wounded human hearts. War corrodes trust, burdens families, and tempts nations to treat people as instruments of power. Leaders have a moral duty to seek truth, protect the innocent, and work for peace rooted in justice. Yet Christians must never surrender to despair. Even in dark times, hope remains a duty – and peace begins with conversion, courage, and prayer.

FACE TO FACE

WITHOUT BURQAS

Portugal has approved a law banning the public wearing of face-covering garments such as the burqa and niqab. The measure, proposed by Chega, is presented as a response to concerns

about security, social isolation, and the dignity and equality of women. Exceptions are expected for places of worship, diplomatic premises, aircraft, and other specific circumstances. Fines may range from £130 to £2,700, depending on whether the offence is judged negligent or deliberate.

From a Catholic perspective, this issue needs both moral clarity and charity. The State has a duty to protect the common good, including public safety and the dignity of women. No woman should ever be forced – by family, culture, religion, or fear – to hide her face against her will.

At the same time, religious freedom is a precious right. Laws like this must never become an excuse for hostility towards Muslims or any minority. Human dignity belongs to every person, unveiled or veiled.

A just society should defend freedom, encourage genuine integration, and protect women from coercion – without losing compassion, fairness, or respect for conscience.

PLANS

CHINA'S DRONE FORTRESSES RAISE SERIOUS MORAL QUESTIONS

China is reportedly looking to turn disputed islands and reefs in the South China Sea into robotic fortresses. The plan, drawn up by Chinese scientists, would use drones to create a layered defence system around territories also claimed by Taiwan, Indonesia, Malaysia, and the Philippines.

The problem, researchers say, is that traditional defences struggle in the region. Narrow sea lanes and radar blind spots make early warning difficult. They point to the war in Ukraine, where unmanned surface vessels exposed the vulnerability of large, crewed warships, as proof that drones are changing modern warfare fast.

The proposed system would have three rings: strike drones on the outside, electronic-warfare units in the middle, and short-range surface drones, kamikaze drones, and unmanned underwater vehicles close to the islands.

But this is not just a technical story. It is a moral one too. Disputed territory should not become a testing ground for automated escalation. Catholic teaching insists that peace must be built on justice, dialogue, and respect for human life – not intimidation or an arms race. The more warfare is handed to machines, the easier it becomes to forget the human beings who will pay the price.

We Read Pope Leo

Peace is safeguarded and spread by people who long to meet one another and are not afraid to confront their views.

Years ago Saint John Paul II said: "If today's world needs anything, it is communion." Today too we can repeat these same words. And if communion is to reign in the world, it begins with you, the young, because you are able to build communion through friendship (...), the world needs you – your enthusiasm, your love, your fidelity.

Impromptu greeting of the Holy Father in the Youth Village, Rimini, August 22, 2026

Peace is safeguarded and spread by people who long to meet one another and are not afraid to confront their views. (...) We can empathize with one another, listen to one another, and become friends, first as persons and then also as nations. Before borders, definitions, and

institutions, there are always people. This awareness lies at the very heart of Christianity (...). For following Jesus Christ after the tragedies and new beginnings of the 20th century requires a clear awareness: evil is not overcome with evil. As in heaven, so on earth love is the law of life, the way of redemption (...). To the false realism that arms minds, words, and nations, Catholic culture today should oppose the realism of mercy, in which there is no place for enemies, and all – even adversaries – are brothers and sisters whom we must look in the eye (...). Sin exists, of course, but stronger is the redemptive love of Christ, which obliges us to purify our thoughts, interests, habits, relationships, plans, and investments (...) of everything that the culture of power has poisoned. (...) Let us therefore free social life from suspicion, culture from violence, education from ideology, work from the idolatry of profit, and technology and finance from interests serving death. (...) Let us unmask the unjust relations of power that lie at the root of poverty and inequality, wars and ecological catastrophes. Let us disarm technological development when it becomes omnipresent and destructive. We need courageous pioneers who (...) will make convincing and credible the conversion to which all are called. Dear friends, always love the Church! Love and safeguard unity. It is worth repeating once more: "Always love the Church!" Dear friends, love and preserve the unity of the "community" through which Christ has reached you and draws you to Himself.

47th Meeting for Friendship Among Peoples, Rimini, August 22, 2026

Faith is not given to us once and for all; on the contrary, we must always rediscover anew the face of Christ and His Gospel, delve into His message, and renew the choices of our life, so that they may be consistent with what we profess, overcoming the temptation to think that we already know everything and that faith becomes a mere habit for us. The question that is posed to us daily – who is Jesus for me and what significance does His presence have in my life – arises especially in prayer and during meditation on the Gospel; but also when we stand before the wounds and needs of our brothers and sisters, or in the relationships and situations that most speak to our conscience. In short, in the practice of our life we can verify whether the Lord Jesus is for us merely a great historical figure who said and did important things, or whether He is the Christ of God, the One who was sent to lead us into the love of the Father and to transform our life and the world in which we live. Dearest ones, let us learn not to enclose ourselves in our convictions and religious certainties, so as to remain open to an authentic relationship with Christ.

Angelus, August 23, 2026

In my opinion

The Architecture of Deceit: Why Many Catholics Distrust the Secular Media

In today's world, reliable information is almost as important as clean water, fresh air, and healthy food. We need truth in order to think clearly, make good decisions, and live well.

Yet many people now ask a serious question: **why do so many major media outlets seem to mislead the public?**

The answer is not simple. Human weakness, money, politics, and ideology all play a part. But one thing is clear: much of the modern media no longer serves the public in the way journalism used to.

Why the Mainstream Media Mislead

Access to clean and reliable information has become almost as vital to modern life as access to clean water, clean air, and wholesome food. Without it, public judgement is corrupted, moral clarity is weakened, and entire societies become vulnerable to manipulation. The question, then, is unavoidable: why do so many powerful media institutions mislead the public?

The answer is not complicated. Once those who command serious capital understood that the deepest revolutions occur not first in parliaments, but in the minds and consciences of peoples, the old ideal of journalism as a vocation began to wither. The journalist, once understood as a servant of truth and a witness to reality, has too often been replaced by the media employee: a functionary of narrative, interest, and influence.

Information is valuable. It always has been. Those who possess it can profit from it, weaponise it, conceal it, or distribute it selectively. What is offered to the public “for free” is often not truth, but noise: a relentless stream of distraction, slogans, emotional manipulation, consumer temptation, and ideological conditioning. Even that noise is monetised. Nothing in the modern media machine is truly free – not a headline, not an image, not even the silence surrounding certain subjects.

Why, then, do the employees of the great media corporations mislead? Because the structures in which they operate reward conformity and punish independence. The message is shaped by ownership, advertising, political access, institutional fashion, and the prejudices of the managerial class. The romantic language of “mission” and “public service” has long since ceased to convince. In many cases, even the most ordinary lifestyle content – food, travel, fashion, health, motoring, entertainment – is infused with commercial messaging or ideological framing.

The result is a vast cultural fog. The public is not merely misinformed about elections or wars. It is trained in what to admire, what to despise, what to eat, what to fear, what to repeat, and what never to question. In such an atmosphere, the natural sense of truth, goodness, and beauty is dulled. Even taste itself is degraded.

The political nature of modern life intensifies the problem. In an age when almost everything is made political – food, medicine, education, entertainment, family life, even language – the gatekeepers of opinion are unwilling to allow genuinely independent thought to pass unfiltered. What does not serve the approved narrative is marginalised. What threatens powerful interests is dismissed as “misinformation”. What challenges fashionable ideology is labelled hateful, dangerous, or extreme.

The handling of the COVID-19 pandemic revealed, with particular force, the fragility of public trust. Serious questions about the origins of the virus, the funding of high-risk research, the conduct of public health authorities, the influence of pharmaceutical corporations, and the suppression of dissenting medical voices were too often treated not as matters requiring investigation, but as heresies to be denounced. Claims once derided as conspiracy theories have, in several instances, become subjects of legitimate public inquiry. This alone should prompt humility from media institutions. Instead, many continue to behave as though their authority remains intact.

The scale of distortion in the major media is greater than many readers, viewers, and listeners imagine. News is selected not simply because it is important, but because it serves a purpose. Artists, commentators, experts, and public figures are promoted when they are useful to the prevailing order. Others are ignored, caricatured, or destroyed. The public square is increasingly

managed, not opened.

This is especially evident in matters of religion. The mainstream media are often willing to promote the most eccentric beliefs, provided they weaken Christianity in general and Catholicism in particular. The Catholic faith is treated with suspicion precisely because it does not require mediation by the media priesthood. It directs the human soul towards Truth Himself – towards Christ – and insists that conscience is not a product of fashion, polling, or propaganda. A faithful Catholic cannot finally submit his mind to the spirit of the age, because he is bound first to God.

An even greater danger now lies in the alliance between social media, corporate power, and artificial intelligence. Platforms once presented as democratic and liberating have become systems of surveillance, censorship, and behavioural control. Content is suppressed or amplified according to opaque rules. Anonymous appeals to “community standards” are invoked as though they were commandments. Yet the obvious question remains: whose community, and whose standards?

So-called fact-checkers, too, have become a new class of ideological gatekeepers. In principle, checking facts is a noble task. In practice, it is often used to protect official narratives from scrutiny. The ancient question is as urgent as ever: who guards the guardians?

Artificial intelligence introduces a further problem. These systems do not descend from heaven. They are trained by men, and therefore inherit the assumptions, prejudices, blind spots, and ideological commitments of those who design and feed them. If the material used to form them is already corrupted by political correctness and secular dogma, the output will reflect that corruption. A machine cannot love truth. It can only process what it has been given.

What, then, is the remedy?

The first step is discipline. We must reduce our consumption of the pseudo-information that clings to daily life like dust. We must recover silence, reflection, serious reading, and prayer. We must learn again to distinguish information from wisdom, stimulation from thought, and opinion from truth.

The second step is courage. A free man must be willing to question fashionable certainties, including those repeated by respectable outlets in polished accents. He must resist both gullibility and cynicism. Not everything outside the mainstream is true; but neither is everything inside it trustworthy.

The third step is fidelity. For Catholics, the search for truth is not merely an intellectual exercise. It is a moral duty. Christ is not one opinion among many. He is “the way, the truth, and the life”. Any culture built upon falsehood, manipulation, and the managed degradation of conscience stands under judgement.

The mainstream media mislead because too many of them no longer serve truth. They serve power, profit, ideology, and control. The task of the Christian reader is therefore clear: to watch carefully, to think soberly, to pray faithfully, and to refuse the comfortable slavery of manufactured opinion.

Conclusion

The modern media has great power. Sometimes it informs. Sometimes it misleads. Often, it mixes truth with ideology, entertainment, and commercial interest.

Catholics must therefore be watchful. We should seek truth with courage, humility, and prayer. In an age of confusion, speaking the truth is not merely a political act. It is an act of Christian

charity.

Our task is not to live in fear, but to anchor our minds and hearts in Christ, who is the unchanging Truth.

Tony Wood

Prayer



Please remember to pray for those who are unwell, in need, or have requested our prayers: Richard Fox, Cecil Finn, Andrew McLaughlin, Claire Wiggins, Russell Carroll, Lucy Cunningham, Lilian Cox, Sarah Carmichael, and Doleen Durnin.

Please keep in your prayers Edward Lafferty and all whose anniversaries fall around this time.

News and Events

Join us for tea and coffee in the hall after Sunday Mass. We warmly welcome visitors and would be delighted to share our hospitality with you. We hope to see you there!

Aid to the Church in Need Vacancies

Could you be a voice for the suffering Church?

Aid to the Church in Need is looking for Parish Appealers – passionate Catholics who can speak in parishes on behalf of persecuted Christians around the world. This is a self-employed, remunerated role with full training and support.

To learn more, contact Peter Diamond at peter.diamond@acnuk.org or 07706194811 or visit www.acnuk.org/jobs.

Community Engagement Officer in Scotland – Full-Time Position

We are looking for a passionate and creative Community Engagement Officer to build relationships, inspire supporters and help raise awareness of persecuted and suffering Christians around the world.

If you are enthusiastic about community engagement, Catholic mission and making a real difference, we would love to hear from you. Visit www.acnuk.org/jobs for more information.

Walking Together in Hope

The Committee for Interreligious Dialogue of the Bishops' Conference of Scotland invites you to a one-day conference exploring why the Catholic Church engages in interreligious dialogue and how this can be lived out in our parishes and communities.

Saturday 31 October 2026, from 9.30am at the Conforti Institute, Coatbridge. Speakers include Fr John Gannon, Fr Jim Lawlor and Joe Sikora. The conference is free, and a light lunch will be provided.

Register at: bit.ly/interreligious-conference

All are very welcome.



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