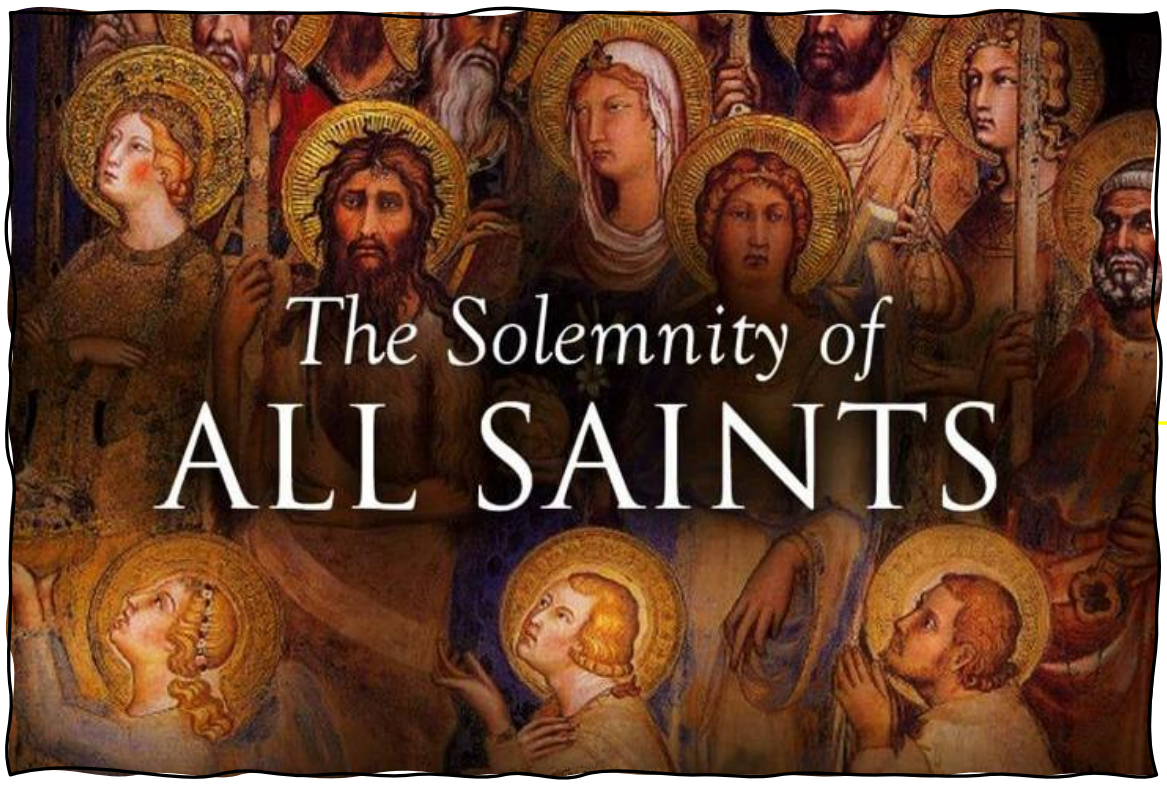


PARISH BULLETIN

St. Kieran's, the Catholic Church *in Campbeltown and Islay*

Ceann Loch Chille Chiarain

1st November 2026

The Solemnity of All Saints

St. Kieran's, Campbeltown, Kintyre

Week 31 of Ordinary Time

Monday: **Holy Mass, 10am;** Reception & Vigil; Lucy Cunningham, 5pm; **Holy Mass 6pm**
Tuesday: **Requiem Mass** for Lucy Cunningham**, 1pm**
Wednesday: Adoration and Mid-morning Prayer, 9.30am; **Holy Mass, 10am**
Coffee and discussion in the Chapel House, 10.30am
Friday: Mid-morning Prayer, 9.50am; **Holy Mass, 10am**

Hymns/Music for Sunday

Processional
66 Blest are the pure
Offertory
456 Praise to the almighty
Communion music
Благослови Господа, душе моя – Bless the Lord, O my Soul (Kyiv Chamber Choir)
Post Communion
432 O Thou who at the Eucharist
Recessional
452 Praise the Lord, ye heavens adore him

Next weekend:

Saturday, 7th October, Vigil Mass, 6.00pm

Sunday, 8th November, *32nd Sunday of Ordinary Time,* Holy Mass, 10.00am

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

St. Columba Episcopal Church, Bridgend, Isle of Islay

1st November – All Saints: **Holy Mass, 4pm**
15th November – All Saints: **Holy Mass, 4pm**

Psalm response

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

Gospel acclamation

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

Communion Antiphon

Blessed are the clean of heart, for they shall see God.
Blessed are the peacemakers,
for they shall be called children of God.

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

Take Five

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

MONDAY: COMMEMORATION OF ALL THE HOLY SOULS

2 NOVEMBER 2026

Grateful to the dead

Commemoration of All Souls Day, as this date is commonly known, goes back to the middle of the 11th century when monastic communities began to mark an annual day of prayer for their departed members. The custom spread to surrounding communities, and eventually the worldwide church adopted it. Celebrations vary from culture to culture, but underneath it all is a deep respect and gratitude for those who came before and lit the way for us as well as the hope that we might meet them again in the life to come. So, on this "Day of the Dead" we celebrate life—the life that came before, that we enjoy now, and that is to come.

Today's readings: Isaiah 25:6a, 7-9; Romans 5:5-11; Matthew 11:25-30. *"This is the Lord; we have waited for him; let us be glad and rejoice in his salvation."*

TUESDAY: OPTIONAL MEMORIAL OF SAINT MARTIN DE PORRES, RELIGIOUS

3 NOVEMBER 2026

The view is just as good in the back row

The kingdom of God, Jesus taught, turned values on their head. Want to be great? Try serving others, not yourself. Want to be first? Then go to the end of the line and see if you can help out there. From that perspective we can also have a fearless and incisive wisdom. When the religious superior of Saint Martin de Porres once reprimanded him for caring for a wounded man in his own room, he replied: "Forgive my error, and please instruct me, for I did not know that the precept of obedience took precedence over that of charity." Like Saint Martin, try putting God and your neighbour ahead of yourself, and watch great things happen.

Today's readings: Philippians 2:5-11; Luke 14:15-24. *"'Go out to the highways and hedgerows and make people come in that my home may be filled.'"*

WEDNESDAY: MEMORIAL OF SAINT CHARLES BORROMEO, BISHOP

4 NOVEMBER 2026

Simple signs

Medieval monks often shaved the top of their heads and left a ring of hair around the edge their scalps—a practice called *tonsure*—as a sign of their humility. To keep the bald part of their heads warm, they wore skullcaps, called *zucchettos*—which are still worn by clergy today. Saint Charles Borromeo, the cardinal archbishop of Milan from 1564 to 1584, was tonsured at the age of 12. He grew up to become a major figure of the counter-Reformation and pushed for austerity in appearance and practice. How can you cut back on excesses in your own life?

Today's readings: Philippians 2:12-18; Luke 14:25-33. *"Whoever does not carry his own cross and come after me cannot be my disciple."*

THURSDAY OF WEEK 31

5 NOVEMBER 2026

Do what you can

Mother Teresa used to say that she did not add; she subtracted—and she was not talking about arithmetic skills. You'll never win at the game of measuring the success of service in numbers, she was pointing out. The total of those in need will always outrun your efforts to catch up with it. Though her Missionaries of Charity have helped hundreds of thousands—perhaps millions—of people, they cannot reach everyone. If, however, you see, as she did, every person to whom you give aid to be another person subtracted from the mass of suffering, the numbers game changes—especially if you consider each one of them to be a child of God. In trying to feed the world's hungers, you don't have to do everything, but you can do something.

Today's readings: Philippians 3:3-8a; Luke 15:1-10. *"What woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it?"*

FRIDAY OF WEEK 31

6 NOVEMBER 2026

Hold yourself accountable—others will

Those entrusted with managing the wealth of others have been cutting corners and engaging in trickery since well before the time of Jesus and his story of the wily steward. Great wealth brings with it great temptation, but a lot of very clever people fail to realize the simple truth that integrity, once sold off, is very hard to regain. It requires genuine remorse and a willingness to make amends. If there are any questionable dealings in your own life, today would be a good day to make amends and settle accounts.

Today's readings: Philippians 3:17-4:1; Luke 16:1-8. *"Give me an account of your management, because you cannot be my manager any longer."*

SATURDAY OF WEEK 31

7 NOVEMBER 2026

Take stock of money

The word *mammon* is derived from Latin, Greek, and Aramaic words that mean "wealth" or "riches"—although its Hebrew origin may have also meant "that in which one trusts." But trusting in mammon is a slippery slope indeed—personified as it is in the New Testament as a false god. Works from Edmund Spenser's *The Faerie Queen*, in which Mammon oversees a cave of worldly wealth, to Thomas Carlyle's *Past and Present*, in which he coins the phrase "Gospel of Mammonism" to describe 19th-century materialism, warn against greed. Be careful about trusting wealth.

Today's readings: Philippians 4:10-19; Luke 16:9-15. *"My God will fully supply whatever you need in accord with his glorious riches in Christ Jesus."*

Readings for the Solemnity of All Saints

Revelation 7:2-4, 9-14

The source of saving power is the God who creates, sustains, and loves the world.

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

The clean of heart may see the Lord, who made the Earth and all its fullness.

1 John 3:1-3

We are God's children. Those who believe that keep themselves pure in spirit.

Matthew 5:1-12a

The single-hearted are blessed with the vision of God and the reign to come.

Words on the Word

*

Let us begin today's reflections with a poem by Zbigniew Herbert. Few are the people who have lived exactly as they planned, and death always interrupts our existence. The poet writes of this thus:

(.)
I shall not have time
to make amends to those I have wronged
nor to apologise to all those
whom I have done harm
therefore my soul is sorrowful

my life
should turn full circle
close like a well-composed sonata
and now I see clearly
a moment before the coda
torn chords
ill-matched colours and words
the clamour of dissonance
the tongues of chaos
why
has my life
not been like rings upon water
a beginning awoken in unfathomable depths that grows
arranging itself into rings, steps, folds
so as to expire peacefully at your unfathomable knees
(Z. Herbert, *Breviary*)

* *

"I am not a saint" - this is a sentence we have probably said about ourselves more than once. We know our own faults and failings well enough. We also know of the great deeds and great love of the saints. We have the example of our Lord and Master.

Around the notion of holiness many misunderstandings have grown up. Often the cause is insincere hagiography, that is, lives of the saints written as though well-known saints had indeed been born saints already.

The first Christians called themselves saints, that is, those redeemed by Christ, purchased by His blood. St Paul himself frequently uses this term in reference to the faithful of the Christian communities, even though he knows their faults very well. "It is actually reported that there is sexual immorality among you, and of a kind that is not found even among pagans (...). Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth" (1 Cor 5:1.6-8).

The faithful are sanctified, they are holy, but they must become ever more so. They are given a programme; holiness is granted to them but also assigned as a task.

The first Christians knew that their calling and grace placed obligations upon them. They did not wish to live exactly as others did, those who did not believe in God, whose god was the belly or money. They wanted to be different, to stand apart from those around them who said: "If the dead are not raised, 'Let us eat and drink, for tomorrow we die'" (1 Cor 15:32).

In all their conduct they wished to be holy, and their model was Jesus, true God and true man, who was able to love even unto death. They wished to live in the same way, in the service of God and of their neighbours. Many of them indeed found death.

One can safely say that a true saint is a true Christian, an ordinary believing person.

St Francis de Sales (1567-1622), founder of the Visitation nuns, spread through his ascetical writings the principles of the interior life and the pursuit of perfection for lay people. It is no

wonder that he was also a much sought-after spiritual director. One day a pious lady came to him with the question of what she should do to become a saint? She expected some long, serious reflections, precise instructions, extraordinary ascetical exercises. Instead, the saint told her quite matter-of-factly: "Madam, in future you should take care to close the door more quietly!".

A saint is an ordinary person who lives out their faith without "either... or". For them, being a Christian is not some burden, but a joy. Helping one's neighbour and attending Holy Mass are not burdens or obligations, but simply a matter of course. They do not like to display their piety; it is a need of their heart. They also have a heart for those who have been rejected and cast aside, who are poor and hungry. They have the courage to defend their faith publicly, wherever they live and work. Nor do they lose their faith when illness or other suffering befalls them. They endure, full of trust, even the moments when they feel abandoned by God. There are more such saints among us than we think. Jesus gives us strength - if only we are willing to accept His grace.

* * *

– *Don't let your gaze be clouded by those who strive for the "top" and think they can always decide and rule.*

– *Don't let your mind be changed by those who talk a great deal but despise those poorer than themselves.*

– *Don't let your thinking be clouded by those who have a narrow outlook, yet force others to accept their views.*

– *Don't let yourself be robbed of hope by those who have stopped dreaming and believing in the eternal Kingdom.*

(R. Breitenbach, *Sechs-Minuten-Predigten*)

In Christ's love,
Fr Anthony

God's Guide

Relations with Angels: To Be Closer to Our Guardians

Chapter 16

MEETING WITH DEMONS – A TESTIMONY

As a child, I lived through a series of incidents which, even now, I find difficult to explain in merely natural terms. Looking back, I am convinced that the enemy of souls wanted my life to end before it had truly begun.

One sunny day, when I was about four or five years old, I came into the house from the garden carrying a cable I had found outside. One end had a plug; the other had been cut, leaving bare, frayed wires exposed. As I entered the house, I passed my mother in the doorway. She was going out to hang laundry in the garden and did not notice what I was carrying.

While she was outside, I pushed the plug into the socket and took hold of the exposed wires — one in each hand. The circuit closed. Electricity passed through my body.

My hands began to burn. I could not let go; the muscles had locked in contraction. Within

moments, the spasm seized my whole body. The pain was indescribable. I could not cry out. I could not move. In silence, I was dying.

It went on long enough for black smoke to rise from my burned hands. From the garden, my mother saw smoke coming from the open window and ran inside. In that terrible moment, she did not grab me — thank God — but seized the cable and pulled it from the socket. I collapsed.

I regained consciousness several weeks later. The doctors said my survival was a miracle. A child's heart, they explained, should have gone into fatal arrhythmia within seconds. I had to learn again how to walk, speak, and live. Scars remained on my hands. Much of the burned skin and flesh had to be removed. After surgery, my hands healed better than anyone expected, though the marks remain.

When I finally began to recover, another accident followed.

I approached a table on which stood a tray of freshly poured tea and coffee, prepared for my parents' guests. A lemon had also been placed there. Reaching for it, I caught the tray with my hand and tipped the scalding contents over myself. My torso, right arm, and leg were burned. Once again, there was terrible pain. Once again, hospital.

To this day, scars remain on my arm.

Not long after I recovered, I went outside wearing roller skates. I wanted to ride down the driveway, which was made of flat metal rails. At the top, my foot caught. I fell headfirst, and a sizeable stone became lodged in my head. Surgery was necessary.

It felt like a hunt.

That hunt ended when my parents had me baptised — late, just before my First Holy Communion. From the day of my baptism, the accidents stopped. I never again suffered such grave injuries.

I am alive.

Yet after baptism, other experiences began.

One night, I dreamt that a hunched, monstrous figure was biting my hands. I remember it vividly. When I awoke, my hands were covered in blood, as if they had been cut with a razor blade.

Later, as I was falling asleep, I would sense the presence of evil. I felt something lying on me or sitting upon me. I could feel its weight. It did not do anything more, but its presence was unmistakable. I prayed in my own words to Our Lady. My grandmother had told me that this was the one thing I could do.

One night, before I had fallen asleep, I felt that same pressure and opened my eyes. I saw a repulsive apparition, about a metre and a half tall, climbing down from the bed. It lasted only three or four seconds. By God's grace, I said: "I am not afraid of you."

After that, the night-time disturbances ceased.

From the fourth to the sixth year of school, my parents and I would travel at least once a month to visit my grandparents. My grandmother cooked wonderfully and baked extraordinary cakes. She often served me more food than I could manage, as I was a picky eater.

During those visits, I repeatedly saw mocking figures outside the kitchen window, across the street — usually when I was being urged to eat. Over time, this became strangely familiar. I did not tell my parents. I feared ridicule, or being accused of misbehaving.

More recently, while walking late in the evening with a female friend, I saw such a figure again on the other side of the street. They always appear much the same: dark, wrinkled, ravaged, barely over a metre tall, and terribly ugly. I asked my companion whether she could see it. She said no, became frightened, and ran home. I saw it for perhaps twenty or thirty seconds.

These things do not happen constantly, but they do happen — when God permits them. In time, I have come to see that such experiences are never without purpose, even if that purpose is only understood later.

Trust His Thinking

If you are praying for something and have set your own timetable for its fulfilment, and the good God says, “Not yet,” do not despair. It may mean that He is preparing something better for you.

Be patient.

Do not long to eat fruit before it has ripened. Do not insist on riding a bicycle with loose handlebars. God’s thinking surpasses yours. Trust Him.

“For as the heavens are higher than the earth,
so are my ways higher than your ways
and my thoughts than your thoughts.”
— Isaiah 55:9

Do not be ruled by your own reasoning. Do not doubt simply because you cannot yet see, in your immediate surroundings, the signs of God’s action. He is already at work. He does not delay. He sees more than we see. He sees the beginning and the end, the whole picture, the full pattern of grace.

He also sees what must first be prepared in us, so that what we ask for does not harm us but becomes a blessing.

Often, God begins assembling the puzzle from the edges, while we stand anxiously in the middle and assume nothing is happening. But He knows the whole design. He will put the pieces together.

Because He is God.

“Trust in the LORD with all your heart,
and do not rely on your own insight.
In all your ways acknowledge him,
and he will make straight your paths.”
— Proverbs 3:5–6

So, give thanks. Believe. Wait with hope.

A PERSON

IS

UNHAPPY

WHEN THEY FOCUS

ON WHAT

THEY LACK,

RATHER THAN ON GOD,

IN WHOM THEY

HAVE EVERYTHING.



Around the World

The sometimes-neglected news

PROTESTS

FRUSTRATED ALBANIANS

Unrest is not confined to the liberal democracies of Western Europe. Since mid-October, Albania has witnessed a marked escalation in violence during anti-government protests that began in May. Until recently, the demonstrations — whose central demand has been the resignation of Prime Minister Edi Rama — had remained largely peaceful.

That changed as younger protesters, including many school and university students associated with “Generation Z”, joined the movement in greater numbers. Public buildings have been attacked, and fires set at several locations, including the headquarters of the ministries of education and infrastructure, as well as a police station. Police have responded with tear gas, rubber bullets and stun grenades. Protesters, many of them masked, have used Molotov cocktails and other projectiles.

Around one thousand demonstrators have reportedly been detained or arrested, with several hundred facing charges. Approximately 300 people, including police officers, have required

hospital treatment. Reuters journalists were also injured by rubber bullets.

Observers point to a deepening frustration among Albanians, rooted in the belief that the authorities have failed to respond seriously to public grievances.

A government has a duty to listen to its people, especially when discontent is widespread and persistent. Peaceful protest is a legitimate expression of civic responsibility and may serve the common good when institutions appear unresponsive.

Yet legitimate protest is gravely undermined when it descends into arson, intimidation and attacks on public buildings or police. Violence does not purify a cause; it corrupts it. At the same time, the state's response must remain proportionate. The use of force by law enforcement is morally defensible only when it is necessary, restrained and directed towards restoring public order — never towards punishing dissent.

The injuries suffered by journalists are also troubling. A free press has a vital role in public life, and those reporting from scenes of unrest must not become acceptable casualties of either state or mob violence.

WAR AND PEACE

Pressure on Russia, but not contempt for Russians

Peace is always to be desired. The Church has never glorified war, and every serious effort to end bloodshed deserves careful consideration. But peace cannot be reduced to the mere absence of active fighting. A ceasefire that rewards aggression, abandons victims or leaves a sovereign nation defenceless may become only a pause before further injustice.

Catholic moral teaching insists upon truth, justice and the protection of the innocent. Negotiations about Ukraine must not treat Ukrainians as objects of great-power bargaining. No just settlement can be built by excluding the nation most directly affected.

A moral peace must uphold sovereignty, protect civilians, provide security against renewed aggression and avoid legitimising conquest by force. Anything less risks confusing exhaustion with justice.

Pressure upon the Russian state may be necessary while aggression continues. But such pressure must never become contempt for the Russian people as a people. Moral judgement must distinguish between a regime's actions and the dignity of persons, including those who suffer under that same regime.

RUSSIA

Wartime reshuffles

The State Duma, the lower house of the Russian parliament, has approved changes to the composition of the government. Although formally requested by the prime minister, the reshuffle appears to have been prepared in the Kremlin.

The changes concern mainly the posts of deputy prime ministers, whose number will rise from eight to nine. There will also be personnel changes in key administrative positions. Dmitry Grigorenko, a close associate of Prime Minister Mikhail Mishustin and currently deputy prime minister and head of the government apparatus, is to be replaced by Irina Okladnikova, presently first deputy minister of finance.

The nominations appear to strengthen the finance ministry, which is central to securing funds

for the continuation of the war. They may also suggest that Mishustin's position is weakening. It remains difficult to predict whether, or when, Vladimir Putin might dismiss him. Such a move would likely mark a transition from a technocratic model of governance towards a more openly mobilisation-based system designed to sustain the war effort for years to come.

Among possible successors to Mishustin, Defence Minister Andrei Belousov is frequently mentioned. He is regarded as an advocate of greater state control over the economy, including nationalisation and centralised management.

The reorganisation of a state around the needs of war is not merely an administrative matter. It carries profound moral consequences. When economic life, public institutions and political decision-making are increasingly subordinated to military aims, the dignity of citizens is diminished. People become instruments of the state rather than persons made in the image of God.

A government has a duty to defend its people. But it has no moral right to mobilise national resources for unjust aggression. If the purpose of economic centralisation is to prolong a war of conquest, then the administrative efficiency of such a system only deepens its moral guilt.

The technocratic language of budgets, ministries and appointments must not obscure the human reality: more money for war means more weapons, more destruction, more widows, more orphans and more graves.

POLAND – UKRAINE

THE YEAR OF THE UPA

"Cut the Poles down to the last one" — such an order concerning Volhynia has been attributed to Roman Shukhevych, then commander of the Ukrainian Insurgent Army, the UPA. The decision by the Lviv regional council to declare 2027 the year of the UPA, Roman Shukhevych and Oleh Olzhych, an activist of the Organisation of Ukrainian Nationalists, has therefore provoked strong reactions in Poland.

Polish authorities and commentators have recalled the responsibility of the UPA for the genocide of Polish civilians in Volhynia and Eastern Lesser Poland. Łukasz Adamski of the Mieroszewski Centre observed that those behind the decision must have known it would cause tensions with Poland.

"They knew that very serious accusations weigh upon Shukhevych concerning his acceptance of murders or his personal orders to murder Poles," Adamski said.

Ukrainian central authorities have sought to play down the controversy. Ukraine's ambassador to Poland, Vasyl Bodnar, emphasised that Kyiv does not identify itself with the Lviv regional council's decision.

"We have already been through this this year. I understand how sensitive this topic is for Poles," he said.

Historical memory is not a secondary matter. Nations are formed not only by borders and institutions, but also by what they choose to honour. To commemorate figures associated with the killing of civilians is to wound the memory of the victims and to endanger reconciliation.

The Polish and Ukrainian peoples today face a grave strategic and moral challenge: they must stand together against Russian imperial aggression. But genuine friendship cannot be built on silence about crimes. Nor can solidarity require the victims of genocide to forget their dead.

Christian reconciliation demands truth. It does not demand hatred, vengeance or collective blame. It does require the naming of evil as evil, the honouring of victims, and the rejection of political myths that glorify murderers as patriots without moral qualification.

Ukraine has a right to defend its independence and honour its true heroes. But the defence of national identity must not rest upon the rehabilitation of those implicated in ethnic slaughter. Poland, for its part, must speak firmly yet prudently, remembering that justice and charity are not enemies.

The path forward lies in honest historical inquiry, dignified commemoration of the victims, access to burial sites, and public language that recognises suffering without exploiting it for present political gain. Only truth can sustain reconciliation.

The only effective remedy for evil



In many tabernacles throughout the world, for the most varied reasons, I feel as though I am in a tomb, hidden and entirely forgotten. My Divine action is greatly limited, for so few come to adore Me, to receive My eucharistic love, and then to pass it on to other souls.

Many times, and in many ways the Lord Jesus invites us to remain with Him present in the Most Blessed Sacrament.

Between 2007 and 2016 a certain Benedictine monk received, during eucharistic adorations, messages from the Lord Jesus. These were published in the book *In Sinu Jesu. When Heart Speaks to Heart,* Angelico Press, 2016.

In these messages we find answers to many of the questions that trouble us concerning the essence of adoration. So, let’s allow the Saviour's words to warm our hearts, to lead us into the mystery of friendship with His Divine Heart, and to bear much fruit in our daily lives.

Where there is faith in My real presence, there will be adoration; and where there is adoration, there My presence will draw souls to My Eucharistic Heart and will subject them, even from a distance, to the healing action of My Eucharistic Face.

Where I am exposed upon the altars to receive the adoration, the reparation and the

companionship of My friends – above all of My priests – My action is full of power and of fruitfulness.

Faith, adoration and love act as receptors; they draw My invisible yet real omnipotence and activate it – in space and in time.

The same thing happened with My holy humanity during My earthly life: the faith and love of My friends called forth the virtues of My Divinity, and with them, an invisible radiance, working within and without souls, bringing healing, holiness and the graces of conversion.

When I am adored in some place, My hidden action in souls is wondrously intensified. That place becomes a centre from which love, life and light radiate out upon a world enslaved by hatred, darkness and death.

Adoration chapels are not merely a refuge for pious souls. They are radiant centres of intense Divine action that reaches beyond the chapel walls – into homes, schools and hospitals, and even into the dark and cold places where souls are held in bondage by Satan – and that penetrates hearts, heals the sick, and calls home those who have strayed from Me.

This is precisely why the work of perpetual adoration – or even of a longer daily adoration – is deeply apostolic in character and is marked by supernatural fruitfulness.

If only My bishops could understand this! They would not hesitate to carry out the request they received from Rome three years ago already. Unfortunately, they place their trust in human means, in plans drawn up by the wise of this world, and in programmes devised according to short-sighted human principles. And they go, and will continue to go, from failure to failure, from disappointment to disappointment.

I did not set bishops over My flock so that they might govern it, teach it and lead it to holiness solely by their own human abilities and guided by the wisdom of a passing world. *I set them as a light upon a lampstand, to shine in every darkness, and I equipped them with Divine power and with supernatural gifts, that they might accomplish that to which I called them.*

Woe to those bishops who trust in purely human solutions to the problems afflicting My Church. They will be bitterly disappointed, and many souls will be lost to them, because they did not take up the supernatural weapon that I have prepared for them for this time of spiritual warfare.

My presence in the Most Blessed Sacrament*, when it is taught and professed, when it is surrounded with adoration, love and heartfelt, sincere reparation,* ***is the one effective remedy for the evil besetting My Church and for the sufferings afflicting My priests****. My ways are not your ways; I do not act according to the rules of worldly success. I act within the quiet, humble and hidden reality of My Eucharistic Presence.*

Adore Me, and the radiance of My Eucharistic Face will transform the face of the earth – healing My priests, calling sinners home to My Heart, and reviving the hearts of those who are weary and sorrowful (like the disciples on the road to Emmaus), by touching them with a spark of Divine life and with the fire of My eucharistic love.

I say this not only for your sake, beloved friend of My Heart, but also for the sake of those to whom these words will be conveyed, who will ponder them and who will draw from them the inspiration to love Me more fruitfully, more joyfully and more generously. I speak to you for the sake of My priests. You will be astonished at how these words of Mine are received. They will revive and console many priestly souls.

Many of My priests will begin to spend their time in the radiance of My Eucharistic Face and

to dwell in the nearness of My pierced Heart. This is what I desire of them. *I wish to bring everyone into the radiance of My Eucharistic Face in the sanctuary of My open Heart* (26 August 2010).

We Read Pope Leo



Life must be protected with the greatest care from the moment of conception, and abortion and infanticide must be resolutely rejected.

In transmitting and raising human life, which must never be rejected, spouses become "cooperators with the love of God the Creator and, in a certain sense, its interpreters" (Gaudium et spes, 50). Called to take on this human and Christian responsibility, spouses are obliged to be guided by right judgment, seeking the good of themselves and their children, both those already born and those yet to come. Such judgment, which the spouses themselves must ultimately form before God, requires that their conscience be in conformity with the law of God, as interpreted by the Teaching Authority of the Church in the light of the Gospel. This appreciation of the loving communion and procreative fruitfulness of marriage leads the Council to exclude the possibility of any "real contradiction between the divine laws of transmitting life and those of fostering authentic conjugal love" (GS, 51). The Council states instead that "where it is a matter of harmonizing conjugal love with the responsible transmission of life," the "sense of mutual self-giving and human procreation in the context of true love" must be preserved (ibid.). From this it follows both that "life must be protected with the utmost care from the moment of conception," and that "abortion and infanticide" must be resolutely rejected. (...)

The teaching of Gaudium et spes on marital and family communion thus leads to a presentation of the social role of the family, described as "a school of deeper humanity" and "the foundation of society" (GS, 52); reminding all those responsible for social life, especially in the political and cultural spheres, that "they should effectively contribute to promoting marriage and the family" (ibid.). (...) this task is more urgent today than ever before.

General Audience, October 21, 2026

In our encounter with God, the commandment of love is not a duty or something imposed upon us. Indeed, it is impossible to love "on command." Love for God is a need proper to human desire, which finds its fulfilment in communion with Him. Therefore, our love can be authentic only when it is a response to His love, which always precedes us. Hence the need for a fullness that engages the whole person: heart, soul, and mind. (...) Thanks to a deep bond with God, we become capable of looking at ourselves and at our neighbor with the very gaze of Christ, from His perspective. In this way, selfishness is overcome, and even love of self becomes merciful love: our life turns towards others and becomes a gift for those around us. (...) we cannot truly love God if this love does not overflow into love for our brothers and sisters. Nor can we truly love our neighbor except as children of the same Father, who first loved us in His Son Jesus.

Angelus, October 25, 2026

Let us continue our common prayer for peace. On October 27th, we will be spiritually united with the heads of Churches and religious leaders who will gather in Assisi for the 40th anniversary of the meeting convened by Saint John Paul II. Never before has it been as evident as it is today that wars not only sow death and destruction, but also impoverish and destroy the world. May the Lord inspire decisions in favour of dialogue and peace! After the prayer

Angelus, October 25, 2026

In my opinion

The Devil in New York: A Warning from the Shadows of Manhattan

What began as a quiet, tragic routine in a New York neighbourhood has laid bare a disturbing reality about the unseen spiritual combat of our age.

A retired police officer passed away alone in his flat. He was a member of a local shooting club and several civic associations, yet neighbours recalled him as an insular man who deliberately kept the world at arm's length. When his body was discovered—several days after his death—the investigating officers found far more than the solitary belongings of a reclusive civil servant. Hung upon the walls were pentagrams, inverted crosses, and explicit symbols of demonic invocation.

However, the true significance of the discovery lay stored in boxes throughout the flat: several dozen kilograms of meticulously organised, confidential archives belonging to the Church of Satan, founded in San Francisco in the 1960s by Anton Szandor LaVey.

This was no mere collection of mass-produced, pop-culture kitsch. The cache contained original, personal correspondence from LaVey himself, internal instructional manuals, registries of sect members, descriptions of esoteric rituals, and certificates marking successive degrees of satanic initiation.

More ominously for the faithful, the papers contained explicit, calculated strategies designed to undermine Catholic doctrine, mock the Sacraments, and subvert Holy Mother Church. Detailed within these files were step-by-step practices of black magic, codexes explicating the true occult meaning behind symbols now ubiquitous in secular entertainment, and records detailing the deliberate infiltration of media and secular institutions.

Key Contents of the NYC Satanic Archive:

- Personal, unpublished correspondence of Anton LaVey
- Registries of initiated members and degree certificates
- Blueprints for cultural infiltration via media and entertainment
- Specific tactical guidelines for targeting Catholic doctrine and practice

Such a discovery presents a profound dilemma. The natural Catholic instinct when confronted with such malice is immediate destruction—to cast these blasphemous works into the fire and cleanse the memory of them. Yet, from a perspective of pastoral defence and theological discernment, this collection represents an invaluable, primary-source repository. For exorcists, demonologists, and scholars of destructive cults, it provides an unvarnished blueprint of how the Enemy operates within modern society.

To those who ask why a Catholic the author of "In my opinion" in a parish bulletin should

concern himself with such dark affairs, the answer is clear: one cannot defend a fortress without understanding the tactics of the besiegers. Saint Paul explicitly warns us not to be ignorant of Satan’s designs (2 Corinthians 2:11).

The reality of these documents is not merely theoretical; their spiritual weight carries tangible consequences. A reliable source who assisted in the initial examination of the archive recounted a series of extraordinary, disturbing occurrences in the days immediately following their contact with the material.

"We experienced numerous situations that defied rational explanation," my source reported. "Without warning or mechanical fault, our reliable vehicle broke down just as we were set to embark on a long journey. Later, we pulled into a remote petrol station; immediately after paying, we turned around to find the building locked, pitch-black, and seemingly abandoned.

"When we attempted to publish our initial findings, we met unaccountable technical barriers. Our GPS failed completely, leaving us wandering blindly through the American countryside at night. Coupled with this were oppressive, tormenting dreams, an inability to rest, and a persistent, irrational dread.

"The afflictions ended suddenly and completely only when we sought out the Sacrament of Reconciliation at the Parish of Saint Stanislaus in Buffalo. The moment absolution was granted, the oppression lifted."

This testimony serves as a sobering reminder: the demonic realm is not a metaphor. Yet it also serves as a glorious testament to the power of the Sacraments. Where sin and darkness abound, the grace of Holy Confession abounds all the more.

The archive remains safely secured in a neutral, private location. The discoverer seeks no financial gain nor sensational notoriety from its existence. Should legitimate authorities acting on behalf of the Church request access to study these materials for the protection of the faithful, arrangements will be made to hand them over safely.

Even a preliminary review of these source materials forces a complete re-evaluation of modern popular culture. The "Faustian bargain"—the literal or spiritual pact with evil for temporal fame and influence—is not a medieval fairy tale. It remains an active strategy employed by figures across the entertainment industry and public life. The blueprints found in that Manhattan flat reveal how systematically secular culture has been primed to accept blasphemy under the guise of artistic expression.

Let me be clear: I do not offer these observations out of a taste for the sensational, nor do I see a demon behind every shadow. I approach these matters with both feet firmly planted on the ground, grounded in cold realism and orthodox Catholic doctrine.

We live in an age that disdains the supernatural, reducing evil to a mere psychological construct. Yet, in a quiet flat in New York, tangible evidence has emerged proving that the spiritual combat described in Holy Scripture rages on. We must remain vigilant, anchored in prayer, and steadfastly reliant upon the protective grace of the Sacraments.

Prayer



Please remember to pray for those who are unwell, in need, or have requested our prayers: Jim Irvine, Anne Smith, Richard Fox, Claire Wiggins, Russell Carroll, Lilian Cox, Sarah Carmichael, and Doleen Durnin.

Please keep in your prayers Lucy Cunningham, Gill Mary Vick, Brian McKinley **and all whose anniversaries occur around this time.**

News and Events

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

November Lists are available in the porch. Return them as soon as possible, please.

Chaplet of Divine Mercy: this prayer and contemplation on the unfathomable mercy of God revealed in Jesus Christ will be meditated upon in song *The Hour of Mercy*, **3pm on Fridays** beginning 13th November. Saint Faustina was urged in her mystical visions to urge us to pray the Chaplet of Divine "in atonement for our sins and those of the whole world" and especially at the bedside of the dying.

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