



ST. PETER'S AND ST. FERGUS' PRISHES

Bulletin

SUNDAY 17 MAY: 7th SUNDAY OF EASTER

World Communications Day



St. Peter's R.C. Church, 154 Braehead
Road, Paisley, PA2 8NG
Phone - 0141 884 2435
Email - stpeter@rcdop.org.uk
Facebook: St Peter's Catholic Church
Paisley
Web: www.stpeterspaisley.co.uk

St. Fergus' R.C. Church
35 Blackstoun Road, Paisley PA3 1LU
Phone- 0141 884 2435
Email - stfergus@rcdop.org.uk
Facebook: St Fergus Catholic Church
Web: www.stpeterspaisley.co.uk

Parish Priest: Rev. Thomas John, (*Resident at St Peter's*)

Sunday Mass: St. Peter's 4.00pm (Sat) & 10.00 am, St. Fergus' 5.30pm (Sat) & 11.30 am

Weekday Mass: St Peter's – Tue, Thu, & Fri 10.00am; St Fergus – Mon, & Wed 9.30am

Confessions: St Peter's 3.15-3.50pm (Sat), St Fergus' 5.00 -5.25pm (Sat); and on request

PRAYER REQUESTS: We pray for all who are sick, for all who have recently died, in particular David Farquhar and Winifred Millar and for all those whose anniversaries occur at this time including Mary McCready, Lynn McGurn, Susan McIntyre, and Daniel McIntyre.

COMMUNICATIONS SUNDAY: This weekend, the Church marks Communications Sunday, a day to reflect on how the Gospel is shared through media, digital platforms, broadcasting and communications. From parish social media pages and livestreamed Masses to Catholic television, videos and news coverage, communications play an important role in helping people stay connected to the life of the Church. The special collection this weekend will support the work of the Office of Communications and Evangelisation of the Bishops' Conference of Scotland.

SUNDAY COLLECTIONS (10 May): St Peter's - Offertory: £495.00, B. Fund: £370.00.

REGISTRATION: If you are a new parishioner, please enter your name and address in our new parish register which is placed in the main chapel as you enter (Both parishes).

A FAMILY DAY WITH MARY - SUNDAY 17TH MAY - 2-4PM: Bishop John and the Marriage, Family, and Life Commission warmly invite you to join families throughout the Diocese for an afternoon of celebration and fun in honour of Mary our Mother! The day will begin at 2 PM in St Francis of Assisi - Port Glasgow parish hall this Sunday, the 17th of May, and will include prayer, games, activities for children, and refreshments for all. We will conclude with Holy Mass at 4 PM, celebrated by Bishop John. The focus of this Family Day will be Our Lady of Fatima. Programmes include catechesis for children & families, home baking and refreshments, Holy Rosary, and Holy Mass.

P4-P7 PENTECOST RETREAT DAY: The diocesan Youth Commission invites children in P4-P7 to a Retreat Day on Sunday 24th May from 1.45pm-5pm. The theme is "Our Friends, the Saints: The

Children of Mary." The Retreat takes place in St James's church and hall on Greenock Road in Paisley (PA3 2LD). It will include Holy Mass. A light dinner will be provided. Registration is necessary <https://tinyurl.com/ps-pentecost26>. Email Fr Ryan for more info: VE-Youth@rcdop.org.uk.

SAFEGUARDING THOUGHT FOR THE MONTH OF MAY: We regard as paramount our concern for the safety of all in our parish communities especially children and vulnerable adults.

MASS FOR MARRIAGE 2026 - Bishop John Keenan warmly invites all engaged and married couples, along with their families and friends, to St Mirin's Cathedral Paisley on Sunday the 31st May, The Solemnity of The Most Holy Trinity, to celebrate the gift of marriage! The celebration begins with Mass at 11am, followed by a reception in the Cathedral Hall. Please note children and family members are most welcome! The details of those celebrating any significant anniversaries this year can be emailed to Rebecca Harrison at the Marriage and Family Office marriageandfamily@rcdop.org.uk

JOIN THE INAUGURAL STELLA MARIS LOURDES PILGRIMAGE: MON 25 – SAT 30 MAY 2026: Stella Maris warmly welcomes serving or retired seafarers, fishers and their family members or carers to spend six grace-filled days of prayer, healing, and fellowship in the beautiful sanctuary of Our Lady of Lourdes. This pilgrimage will be fully funded (including travel, accommodation, and meals). To register your interest, or request further information please contact: John Fogarty: john.fogarty@stellamarisemail.org | 07986 723015 and Hugh Ramsay: hugh.ramsay@stellamarisemail.org | 07432 654032.

COMMUNICATION SUNDAY (Theme: Preserving Human Voices and Faces). In his message for the 60th World Day of Social Communications, Pope Leo XIV highlights the importance of ensuring that

technological innovation, particularly artificial intelligence, serves the human person rather than replacing or diminishing human dignity.

Dear brothers and sisters,

Our faces and voices are unique, distinctive features of every person; they reveal a person's own unrepeatable identity and are the defining elements of every encounter with others. The ancients understood this well. To define the human person, the ancient Greeks used the word "face" (*prósōpon*), because it expresses etymologically what is before one's gaze, the place of presence and relationship. The Latin term "person" (from *per-sonare*), on the other hand, evokes the idea of sound: not just any sound, but the unmistakable sound of someone's voice.

Faces and voices are sacred. God, who created us in his image and likeness, gave them to us when he called us to life through the Word he addressed to us. This Word resounded down the centuries through the voices of the prophets, and then became flesh in the fullness of time. We too have heard and seen this Word (cf. *1 Jn 1:1-3*) — in which God communicates his very self to us — because it has been made known to us in the voice and face of Jesus, the Son of God.

From the moment of creation, God wanted man and woman to be his interlocutors, and, as Saint Gregory of Nyssa explained, he imprinted on our faces a reflection of divine love, so that we may fully live our humanity through love. Preserving human faces and voices, therefore, means preserving this mark, this indelible reflection of God's love. We are not a species composed of predefined biochemical formulas. Each of us possesses an irreplaceable and inimitable vocation, that originates from our own lived experience and becomes manifest through interaction with others.

If we fail in this task of preservation, digital technology threatens to alter radically some of the fundamental pillars of human civilization that at times are taken for granted. By simulating human voices and faces, wisdom and knowledge, consciousness and responsibility, empathy and friendship, the systems known as artificial intelligence not only interfere with information ecosystems, but also encroach upon the deepest level of communication, that of human relationships.

The challenge, therefore, is not technological, but anthropological. Safeguarding faces and voices ultimately means safeguarding ourselves. Embracing the opportunities offered by digital technology and artificial intelligence with courage, determination and discernment does not mean turning a blind eye to critical issues, complexities and risks.

In recent years, artificial intelligence systems have increasingly taken control of the production of

texts, music and videos. This puts much of the human creative industry at risk of being dismantled and replaced with the label "Powered by AI," turning people into passive consumers of unthought thoughts and anonymous products without ownership or love. Meanwhile, the masterpieces of human genius in the fields of music, art and literature are being reduced to mere training grounds for machines.

The question at heart, however, is not what machines can or will be able to do, but what we can and will be able to achieve, by growing in humanity and knowledge through the wise use of the powerful tools at our service. Individuals have always sought to acquire the fruits of knowledge without the effort required by commitment, research and personal responsibility. However, renouncing creativity and surrendering our mental capacities and imagination to machines would mean burying the talents we have been given to grow as individuals in relation to God and others. It would mean hiding our faces and silencing our voices.

Technology that exploits our need for relationships can lead not only to painful consequences in the lives of individuals, but also to damage in the social, cultural and political fabric of society. This occurs when we substitute relationships with others for AI systems that catalogue our thoughts, creating a world of mirrors around us, where everything is made "in our image and likeness." We are thus robbed of the opportunity to encounter others, who are always different from ourselves, and with whom we can and must learn to relate. Without embracing others, there can be no relationships or friendships.

Another major challenge posed by these emerging systems is that of bias, which leads to acquiring and transmitting an altered perception of reality. AI models are shaped by the worldview of those who build them and can, in turn, impose these ways of thinking by reproducing the stereotypes and prejudices present in the data they draw on. A lack of transparency in algorithmic programming, together with the inadequate social representation of data, tends to trap us in networks that manipulate our thoughts and prolong and intensify existing social inequalities and injustices. The stakes are high. The power of simulation is such that AI can even deceive us by fabricating parallel "realities," usurping our faces and voices. We are immersed in a world of multidimensionality where it is becoming increasingly difficult to distinguish reality from fiction..... (The Holy See).