



**Image of the day - Blessed Virgin Mary, Canterbury**

**Image of the day - following the Feast of the Blessed Virgin Mary. She is depicted here in stained glass that can be found in the Corona Chapel at the east end of Canterbury Cathedral, reflecting the Holy Gospel - The angel said to her, 'Do not be afraid, Mary, for you have found favour with God'. Luke 1:30**

## **People and places**

### **New outreach project in Tullycarnet**

**The Bishop of Down & Dromore has appointed Matthew Gault to pioneer a new outreach project in the Tullycarnet estate in East Belfast.**

Tullycarnet is situated mostly in the Parish of Stormont and the project will seek to meet the needs of people of all ages living in the estate. In time, Matthew and his wife Kirsty hope to plant a new worshipping community which will disciple those who come to know Christ as a result of the outreach.

The Diocesan web site states - "Matthew has a proven track record as an evangelist and pioneer and will work closely with the rector of St Molua's Stormont, Revd Emma Rutherford. He takes up this new role on 1 September.

"We asked Matthew to tell us a little about himself:

"I became a Christian in my late teens because of the faithful witness of my Christian friends and family. A brilliant Youth Pastor invested in me, disciplining and encouraging me and involving me in serving. I took a gap year between





school and university and was involved in youth work, compassion ministry, Church planting and cross-cultural mission. This unleashed in me a passion for mission, and so I studied Theology at Union Theological College at Queen's and then completed a Masters there.

“Since completing my studies, I have spent a few years working in Bangor Parish Church as the Operations and Missions Co-ordinator and most recently working for Lowe Church in Finaghy as an Evangelism Associate involved in Alpha, CAP and Young Adults' ministries. I have a real passion for reaching people outside the four walls of the Church with the Gospel of the Kingdom and equipping other Saints for ministry. Nothing gives me more joy than seeing people make a commitment to Jesus. I am looking forward to serving and loving the people of Tullycarnet. I look forward to teaching and pastoring them, and to what God will teach me through them and the experience of Church planting.

“I recently got married to the wonderful Kirsty. She carries so much wisdom, compassion, and really nurtures and invests

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in others. As a family, we are really looking forward to rolling up our sleeves and getting involved in the local community.”

## Local community embraces Mallow Union Summer Fête

The parishioners and friends of Mallow Union came together on Saturday 7th August to welcome the wider community to their annual Summer Fête.

Despite the wind and rain, people came in large numbers and several

gazebos ensured both shelter and safe distancing for everyone. As well as bric-à-brac, home baking and other home produce, there was an excellent barbecue lunch. The church was open throughout and their organist, Eamon





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Winter played appropriate music to ensure there was a prayerful, reflective atmosphere inside the church throughout the afternoon.



The Summer Fête was the first major event in the parish since the arrival of the new Rector, the Reverend Meurig Williams. He was delighted to ‘fling wide the gates and open the doors’ to receive many people, some of whom were Mallow residents visiting the church for the first time. ‘It was also a great a team effort and a wonderful reflection of how everyone pulled together’, he added.

The Rector was keen to stress the importance of these events in enabling the Church of Ireland to play a full part in the life of the local community. With this in mind, he has also encouraged the Mallow Farmers’ Market to move to a new permanent home in the grounds of St James’s Church from the end of August.

“Inviting the Farmers’ Market to have a central location at the heart of the town is not just a way of signalling the Church’s support for local farmers and producers; I hope it will also be good for other shops and businesses in Mallow as more people have a reason for coming into town. It is just

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one small example of how mission happens when the Church becomes positively involved in a range of activities that touch different aspects of community life.”

## **Placement-based youth work and theology degree**

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## **Reports**

### **Interactive church yard ‘trails’ become unexpected summer hit**

**A group of churches on Dartmoor is welcoming an increasing number of people over the summer after installing interactive prayer ‘trails’ in churchyards.**

The idea of prayer trails began during lockdown, led by Heidi Lewis, Mission and Families Development Worker at St Andrew’s Church in Ashburton, St Mary’s in Holne, and St Peter’s Buckland-in-the-Moor.

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Each 'trail' consists of a series of stations including a Bible verse, a reflection point and a QR code linked to relevant music located throughout the churchyard.

Today, the interactive churchyards continue to appeal to families, as well as passers-by enjoying the green spaces near the church.



Josh, from the Dartmoor village of Holne (pictured above, with son, Harry and daughter, Erin) said: “We like to go out for family walks in the evening and we’ve done the trim trail a few times. The children really enjoyed doing it.

“For many children, their first access to church is a service, where it can be hard for them to sit still. This is a good way for them to be active instead.”

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The impact of the prayer stations has since reached far beyond Dartmoor and even Devon – with other churches across the country now adapting the creative prayer trails for use in their own church contexts.

Heidi reflects: “It has been lovely to see how they have adapted the stations and built on the ideas to suit their own communities.

“For me, the most exciting part is knowing that people who do not attend church are engaging with the church in this way – and that the impact of these prayer stations is reaching beyond our own benefice.”

## **Churches preparing a warm welcome for Hong Kong arrivals**

**Hundreds of churches have signed up to welcome arrivals from Hong Kong to ensure they feel more accepted than the Windrush generation.**

About 600 churches of different denominations have signed up to be “Hong Kong Ready”, committing to welcoming Christians from the former colony into their church communities.

Thousands of Hong Kong Chinese people are expected to move to the UK in what could be the largest planned migration for decades, say clergy of Chinese heritage. One in 10 of new arrivals is estimated to be Christian.



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“We don’t want the church to repeat its mistakes by neglecting the needs and desires of people coming here from Hong Kong,” said Rev Mark Nam, a Bristol-based curate of Chinese heritage. “I’ve read many harrowing testimonies [of the Windrush generation]. We want the C of E to be ready and welcoming to everyone this time. We need to learn from history.”

More than a million people with British national overseas status could arrive in the UK in the next five years, according to official estimates.

## **Books, Broadcasts, Resources and Webinars**

### **Faith and Fury by Bryan MacMahon -**

#### **The Anglicans who brought the Bible in Irish to west Kerry**

**In the early 19th century a second Protestant Reformation, driven by evangelicals, touched some of the most remote pockets of Ireland. In the Irish News Claire Simpson speaks to author Bryan MacMahon about his new book, Faith and Fury, which traces the Anglican evangelical campaign in west Kerry.**

Almost two centuries ago, a group of Church of Ireland evangelicals came to west Kerry intent on bringing the Bible to the people in Irish.

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But within two decades, the evangelical campaign had led to the Kerry Examiner branding the preachers “hypocrites” and “diabolical liars”.

A bitter 1845 libel action against the newspaper, which Anglican clergyman Rev Charles Gayer won, exposed a deep divide between the evangelicals and the Catholic Church.

With the case as his starting point, author Bryan MacMahon said he wanted to trace back to the origins of the evangelical campaign.

The Co Kerry-born retired history teacher, who lives in Dublin, said he was intrigued by the impact of the Anglican missionaries, whose work in the county was seen as taboo and rarely discussed for many decades.

In 1825, only around one percent of people in Kerry were Anglican.

Mr MacMahon said the Church of Ireland - then the established church on the island and inextricably linked with the landlord class - was not “actively seeking” new members until evangelicals got involved.

“It was the age of the second Reformation, great fervour, great enthusiasm, and so these evangelicals came into the Dingle area with a lot of energy,” he said.

“They also brought with them... the Bible in the Irish language. That was the key to their success and the key to their progress over the next 20 years.”



Mr MacMahon (photo above) said the evangelicals tapped into Irish story-telling culture and visited workers' cottages to read them Bible stories in the Irish language.

“From hearing the stories... they went on to teaching the people to read the Bible for themselves in Irish,” he said.

“This was very liberating. There were no books in Irish in west Kerry at that time.”

He said the evangelicals were proud of hosting services in Irish had a following “straight-away”.

“They touched people’s hearts at this very innocent, early stage,” he said.



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“The teachers were very charismatic people and were able to draw people towards them... I think novelty and curiosity were a big part because for the first time there was an alternative to the existing order.”

He added: “The offering from the evangelicals was very simple. It was read the Bible and make up your own mind.”

Although there was a degree of tension between the more radical evangelicals and the established Church of Ireland, the Anglican missionaries were supported by the Bishop of Limerick, Dr Edmond Knox, and the local landlord, Lord Ventry.

Oppressed by several centuries of penal laws, Mr MacMahon said the Catholic Church was then “emerging from a relatively weak position” and suffered from a lack of priests, most of whom were poorly paid.

“The rituals of the Catholic Church didn’t touch the lives of people as much as it did later in the century or in the 20th century. Weekly attendance at Mass was in some cases as low as 30%,” he said.

“In a place like the Blasket Islands the priest only visited once or twice a year... When an evangelical teacher came to live among the people he was much more effective.”

While Catholic priests saw the clergymen as proselytisers, the two churches did not come into open conflict until around 1835 when the evangelicals began to build a small number of schools and rectories, including on Great Blasket off the Co Kerry coast.

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“The children of local families began to attend these schools and were exposed to evangelical doctrines and were converted,” Mr MacMahon said.

“It moved from a lay movement of teachers and scriptures to a clerical movement.”

He said those who converted were denounced from Catholic pulpits, subjected to boycotts and branded traitors to their forefathers.

“On one dramatic occasion a mother was excommunicated simply because she had sent her child to the evangelical school in Dingle,” he said.

The schools filled an educational vacuum in the area.

Even though the National School system began in Ireland in 1831, it took around a decade for it to be established.

“The evangelicals would stand up and say ‘all we want is freedom of conscience’,” Mr MacMahon said.

“They said they were just encouraging a spirit of enquiry... They were very much anti-Roman. When they spoke of Catholics it was the Roman aspect they objected to.”

Mr MacMahon said converts to Anglicanism did benefit financially and were given housing and occasionally work.

“The ministers set up little clusters of converts so they could live in safety and security together... Still today in Dingle

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and Bantry there are rows of houses called colonies,” he said.

“Compared to the simple housing of people west of Dingle this was an improvement.”

He said the evangelicals were “acutely aware” of accusations they bribed people to convert from Catholicism.

“One of them even said on one occasion ‘yes we do bribe people but our only bribe is Jesus Christ’,” he said.

He added: “It was a case of ‘great hatred, little room’. It was a time of absolutes when there was no room for nuance or any kind of grey. It was ‘we are right and the other side is wrong’. Unfortunately that absolutism led to the conflict.”

Although the book ends before the Great Famine of 1845 to 1852, Mr MacMahon’s work does touch on accusations that those who converted were ‘souters’ who did so for financial gain or to obtain food.

“Souters isn’t used much today and it doesn’t carry as much weight now but in the 20th century it did carry that negative (connotation)... One writer said it’s a cold wind that still blows from those days,” he said.

Mr MacMahon said he felt the “great majority” of converts did so “for reasons of faith”.

“The book brings these voices to the fore,” he said. “One was a clerk to the parish priest... and he was converted.



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"The way he put it was 'I couldn't be easy going to Mass and I couldn't be easy coming away from Mass. The Lord chased me and there was no escaping the Lord."

Mr MacMahon said the evangelical mission, although relatively successful, never managed to convert more than 10% of the community and did not represent a real threat to the Catholic Church.

However, one high-profile conversion in 1844, that of Fr Denis Leyne Brasbie, a curate in Kilmalkedar, contributed to a toxic atmosphere between the churches.

"One of the most shocking things is that the (Catholic) bishop sent a young curate to be pro-active in countering the work of the evangelicals," Mr MacMahon said.

"He sent him to Ballyferriter west of Dingle and within eight weeks the young curate himself converted."

The curate later went on to become an Anglican minister.

Mr MacMahon said the period "left a legacy" and for many decades people were reluctant to talk about it, such was the impact.

"Back then some of the priests issued a curse on that anyone that had dealings with the converts," he said.

"The curse was to last seven generations. If you take seven generations (of 25 years each) from 1845 it would bring you to 2020.

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“A curse back then was solemn.”

Evangelism was not a nationwide movement, but operated in several pockets, including on Achill Island and Kingscourt in Co Cavan.

“West Kerry was very remote. While all this was happening in the Dingle area there was nothing in Tralee,” he said.

He added: “It happened in a little bubble in a way. But against that it did draw international attention because the evangelicals were great publishers and writers and speakers. They went on tours, including to Belfast, to raise money for the cause.”

?Mr MacMahon said he wanted to shed light on a “hidden part of history”.

“I was very pleased to find named individuals on both sides and to bring them back to life,” he said.

- Faith and Fury is available to order via [www.wordwellbooks.com](http://www.wordwellbooks.com)

## Poem for today

### **Vitai Lampada by Sir Henry Newbolt**

("They Pass On The Torch of Life")

There's a breathless hush in the Close to-night  
Ten to make and the match to win  
A bumping pitch and a blinding light,



An hour to play and the last man in.  
And it's not for the sake of a ribboned coat,  
Or the selfish hope of a season's fame,  
But his Captain's hand on his shoulder smote  
'Play up! play up! and play the game!'

The sand of the desert is sodden red,  
Red with the wreck of a square that broke;  
The Gatling's jammed and the Colonel dead,  
And the regiment blind with dust and smoke.  
The river of death has brimmed his banks,  
And England's far, and Honour a name,  
But the voice of a schoolboy rallies the ranks:  
'Play up! play up! and play the game!'

This is the word that year by year,  
[churchnewsireland@gmail.org](mailto:churchnewsireland@gmail.org)



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While in her place the School is set,  
Every one of her sons must hear,  
And none that hears it dare forget.  
This they all with a joyful mind  
Bear through life like a torch in flame,  
And falling fling to the host behind  
'Play up! play up! and play the game!'

## Pointers for prayer

For the week following the 11th Sunday after Trinity.

Creator God,  
you call us to love and serve you  
with body, mind, and spirit  
through loving your creation  
and our sisters and brothers.  
Open our hearts in compassion  
and receive our petitions  
on behalf of the needs of the church and the world.  
Holy One,  
hear our prayers and make us faithful stewards  
of the fragile bounty of this earth  
so that we may be entrusted with the riches of heaven.  
Amen.

We praise your abiding guidance, O God,  
for you sent us Jesus, our Teacher and Messiah,  
to model for us the way of love for the whole universe.  
We offer these prayers of love  
on behalf of ourselves and our neighbours,  
on behalf of your creation and our fellow creatures.  
Loving God,

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open our ears to hear your word  
and draw us closer to you,  
that the whole world may be one with you  
as you are one with us in Jesus Christ our Lord. Amen.

God of salvation,  
who sent your Son to seek out and save what is lost,  
hear our prayers  
on behalf of those who are lost in our day,  
receiving these petitions and thanksgivings  
with your unending compassion.  
Redeeming Sustainer,  
visit your people  
and pour out your strength and courage upon us,  
that we may hurry to make you welcome  
not only in our concern for others,  
but by serving them  
generously and faithfully in your name. Amen.

Living God,  
you are the giver of wisdom and true discernment,  
guiding those who seek your ways to choose the good.  
Mercifully grant that your people,  
feasting on the true bread of heaven,  
may have eternal life in Jesus Christ our Lord. Amen.

Almighty and everlasting God,  
you are always more ready to hear than we to pray  
and to give more than either we desire, or deserve:  
Pour down upon us the abundance of your mercy,  
forgiving us those things of which our conscience is afraid,  
and giving us those good things  
which we are not worthy to ask

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save through the merits and mediation  
of Jesus Christ your Son our Lord.



## Speaking to the Soul

Don't worry about anything; instead, pray about everything. Tell God what you need, and thank him for all he has done. Then you will experience God's peace, which exceeds anything we can understand. His peace will guard your hearts and minds as you live in Christ Jesus.

Philippians 4:6-7 NLT

The most unhelpful thing you can say to a person who is worrying is, "Don't worry". I am sure it is often meant in a kindly way, but it actually increases the problems of the person who's worrying. Not only have they got all their worries but now they need to feel guilty about it as well. Paul doesn't fall into the trap of giving useless advice because he shows us the way out. He tells the Philippians that there is no need to worry because they can pray about everything. If

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you place your concerns in God's hands then you can look to the future with confidence and thanksgiving.

Jesus also recognised that worrying was a significant issue for his followers. He pointed out that it was a waste of time. He asked the question, "Can all your worries add a single moment to your life?" (Matthew 6.27) Worrying never achieves anything. I rather like the poster which reads, "Worrying is stupid. It's like walking around with an umbrella waiting for it to rain." But Jesus went further and observed that there is absolutely no need to worry because God provides perfectly for all our needs. He pointed to the birds and the lilies of the field and reasoned that if God could look after them then he could clearly look after human beings.

The outcome of trusting God is not merely that the worries disappear but that they are replaced by peace. Those are amazing words and I hope that is your personal experience. I was rushed into hospital a few years ago with sepsis. My blood was poisoned and my heart was racing at an unsustainable speed. As the medics treated me it was clear that I was in serious danger and I thank God that I was overwhelmed with peace. That isn't something that I could have produced because there was nothing peaceful about the situation. It was God's gift and I pray that you will take hold of that peace whatever you face.

## QUESTION

How do you deal with the worries that come your way?

## PRAYER



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Loving God, thank you that you can replace our worries with your miraculous gift of peace. Amen

