

Church News Ireland



Image of the day – Lambeth Communion Forest launch

August 5, 2022

Image of the day

Lambeth Communion Forest launch

An outing to Lambeth in Wednesday was the day chosen for the formal launch of the Communion Forest. See Lambeth focus.

People and places

Clogher enthronements

The Bishop of Clogher, the Right Revd Dr. Ian Ellis, will be enthroned in the two cathedrals in September.

On Thursday 8th September the enthronement will take place during a Service of Evening Prayer on the Feast of the Birth of the Blessed Virgin Mary in St. Macartan's Cathedral, Clogher at 7.30pm

On Sunday 11th September the Enthronement Service in St. Macartin's Cathedral, Enniskillen is within a Celebration of Holy Communion on the Thirteenth Sunday after Trinity at 7pm.

Service of remembrance in Armagh

On Sunday 31st July 22 a service of remembrance took place in St. Marks Parish Church, Armagh.

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Association standards from RUCGC, Co Amagh, USC, Devon & Dorsets, N.I.P.S., UDR, RIR we're paraded

The service which was attended by a large congregation was conducted by the Reverend Sarah Parkinson and the address given by the Very Reverend, Robert Townley.

During the service an Act of Remembrance took place.

Following the service wreaths we're laid at the Wall of Remembrance on behalf of CAPG, RUCGC Co. Armagh, USC, NIPS., Devon & Dorset, UDR, and RIR associations.

Individual crosses were also placed by relatives.

Following the service refreshments were provided in the Crozier Hall.

The CAPG chairman, David Hammerton expressed on behalf of the committee, thanks to the Select Vestry, all who participated in the service and those who provided the refreshments

The committee wish to thank all who attended the service and subscribe to the collection which is going towards the Memorial wall maintenance fund.

This is an annual service held on the last Sunday in July, the date which is nearest to the conclusion of Operation Banner

CNI

IT'S COMING HOME...





The Australian Embassy in Ireland
wishes to inform you of

**Homecoming of Sergeant Martin O'Meara's Victoria Cross
to Lorrha, Tipperary.**

Led by The Australian Embassy in Ireland, The Australian Army History Unit (AAHU) and the Lorrha, Martin O'Meara VC Committee. Assisted by The Irish Defence Forces (IDF)

*Saturday 13 August 2022
Commencing at 10am*

The Great War Memorial, Lorrha, Co. Tipperary

There will be ample parking available on the day led by local stewards and Gardai so please let the organisers guide you where best to park on the day.

Any questions or queries, please contact AustrembDublin@dfat.gov.au

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LORRHA, CO. TIPPERARY

Thank you Australian Embassy, Ireland

A Victoria Cross won by a County Tipperary WW1 soldier serving with Australian forces is to be displayed at Lorrha. If you would like to learn more about Sergeant Martin O'Meara VC and his story, you can find that here - <https://www.irishtimes.com/opinion/anzac-day-not-a-celebration-but-commemoration-1.4545894>

HERITAGE WEEK 2022
13 - 21 AUGUST

ARTS WORKSHOP
THURSDAY 18 AUGUST 7PM

Create your own stained glass designs with
artist Mags Harnett

BOOK HERE

SAINT PATRICK'S CATHEDRAL DUBLIN

The poster features a woman with short blonde hair, Mags Harnett, in a dark blue top. The background is a mix of blue and gold. On the left, there is a faint image of a stained glass window with text like 'ster EXAT', 'Timl Crim', 'All water', '2nd sh', 'Ivory', and 'Silver'. The text is overlaid on a dark blue background.

Lots happening at St Patrick's in Heritage Week 2022

The organisers state - We have lots going on for Heritage Week 2022 including this very exciting arts workshop with award-winning artist Mags Harnett! A member of Visual Artists Ireland, multi-talented Mags has led immersive workshops and tours nationally and internally, from the National Gallery of Ireland to the Rijksmuseum. On Thursday 18 August, Mags will invite workshop attendees to create their own stained glass designs on paper based on

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the Cathedral's stunning windows, all taking place in the glorious surroundings of our Lady Chapel. Tickets are free and materials will be provided. We hope to see you there!



Pictured is Mags drawing inspiration from the Book of Kells facsimile for her modern and comedic take on the iconic manuscript in her Scribe2Scribe series. Expect lots of fun at this workshop which is best suited to those over 18 years of age

Songs of Praise in Torbay

Creativity in Torbay - KathJenkins hears how Unleashed Theatre are helping tackle homelessness and addiction while @ringletgem meets local legend, Torbay's 'Sandyman'

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whose talent for sand art helped him develop a relationship with God. Sun 1.15pm on BBCTwo and bbc.in/3KACBA2

Hear The Clare Chorale at the Waterfront

Have you heard The Clare Chorale sing yet? They are phenomenal and you don't want to miss out to watching them perform live. You can purchase your tickets here:

<https://www.eventbrite.co.uk/e/308946235507>

Have a foretaste

<https://www.youtube.com/watch?v=-bvciGVe2kc>

Lambeth focus

Launch of the Communion Forest at Lambeth

During the Lambeth Conference there is a day on which bishops go to London. On Wednesday the full day was spent in Lambeth Palace and in its garden.

It was the day chosen for the formal launch of the Communion Forest. Archbishop Justin Welby said, "The Communion Forest is a symbol and act of hope – something we can do together as God's Church for God's World as we journey on from the Lambeth Conference. I encourage you to join in this exciting initiative."

The Archbishop of Canterbury had set out five prayer stations and there were prayers written from around the



The Communion Forest is a legacy of the 2022 Lambeth Conference – a lasting expression of the conference theme: “God’s Church for God’s World – walking, listening and witnessing together.” It makes tangible our shared commitment to the Anglican Fifth Mark of Mission: “Strive to safeguard the integrity of creation and sustain and renew the life of the earth”.

Anglican Communion to stimulate individuals as they moved from station to station.

Lunch provided the opportunity to discuss the Lambeth Call on environment and sustainable development with nine other people on the table and to learn of the havoc wreaked already by climate change the world over. The tension between apathy in the northern and urgency in the southern parts of the Communion was palpable. It also provided the



chance to write a prayer in the area of climate change on a paper leaf which would be hung on a tree and these prayers will make their way around the Anglican Communion with the Archbishop of Canterbury.

The day culminated in prayers for the launch of the Communion Forest with the planting symbolically of a tree in Lambeth Palace. The Prayers of Penitence began: “Jesus our deliverer, we harm your good earth and take your freedom from others. Lord, have mercy”. The participants returned to Canterbury partly by boat (as far as Greenwich) and then by coach.



Church of Ireland bishops and wives at Lambeth Palace

Christian Climate Action greets bishops

Christian Climate Action had a significant presence outside Lambeth Palace.

The organisation stated - “We are outside Lambeth Conference today, urging all bishops, especially those from the global north, to speak out on the climate crisis.

“Bishops from climate vulnerable countries took a stand alongside us to hold a banner reading 'Climate Inaction = Racism'.

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“It was an honour to be led in prayer by a bishop from South Sudan.

“There is such potential within the Anglican Church to be a powerful force against climate breakdown.

“We pray that bishops from climate vulnerable countries are listened to and that real action starts today.”



Tranquility in the Trees

Earlier the different Anglican Alliance team members at the Lambeth Conference have been doing different things alongside staffing the Anglican Alliance stall in the resource centre.

Elizabeth was helping out with Tranquility in the Trees, a session for spouses organised by Rob Dawes of the Mothers' Union. A good time was had by all.



Striving to safeguard the integrity of creation, and sustain and renew the life of the earth, is one of the Fifth Anglican Mark of Mission, and the launch of the CommunionForest is a practical and symbolic response to the environmental crisis.

Purist, Principled, Pragmatic? A Good Friday Agreement for the Church of England

The death of David Trimble was announced last week. Tweeting about Lord Trimble, Alistair Campbell, who knew him well through the Good Friday Agreement negotiations, said this: “He could be a difficult and

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mercurial character but he was the right man in the right place at the right time,” Simon Butler writes



SUSTAIN AND RENEW
THE LIFE OF THE EARTH

THE COMMUNION FOREST

RENEWING THE LIFE OF THE EARTH ACROSS THE ANGLICAN COMMUNION

The Communion Forest is a *global* initiative comprising *local* activities of forest protection, tree growing and eco-system restoration undertaken by provinces, dioceses and individual churches across the Anglican Communion to safeguard creation.

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That got me thinking about where we go next as we approach the end of this part of the Living in Love and Faith (LLF) project. As we move from the phase of listening and learning, and await what emerges from the Next Steps Group and forthcoming House of Bishops meetings, who might be the right people in the right place at the right time in seeking a way forward beyond the current position we find ourselves in, which both conservatives and progressives find equally unsatisfactory and toxic? Setting aside questions of personality and temperament, which make some people less suited to negotiation and compromise, who needs to be talking to whom, when and about what?

Looking across the divide as a progressive towards my conservative colleagues, I see two broad positions being taken. This first I might describe as purist. Purists don't just hold a conservative position but appear to believe that such a position is the only position that can legitimately be held by anyone who claims the name of Anglican. The purist position was articulated well by Dr Ian Paul who, speaking on BBC Newsnight recently, said this: "To say that there is a plurality of views [about same sex marriage] is to claim that the two different views are of equal value and of equal significance ... the 2016 Primates' Meeting said that the moves in North America are a fundamental departure from the faith."

The full quote does more justice to the Primates, "Recent developments in the Episcopal Church with respect to a change in their Canon on marriage represent a fundamental departure from the faith and teaching held by the majority of our Provinces on the doctrine of marriage." The Primates

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didn't unchurch the North Americans by this statement, they didn't claim that the American Church is apostate because it has changed its marriage canons, and they didn't claim the historic view held by the majority is one universally held, as developments since 2016 have shown. So, while the Primates expressed dismay at the emergence of same-sex marriage in The Episcopal Church, the predominant theme then, as now with Lambeth 2022, is of 'walking together'. Dr Paul allows the rhetorical moment to get the better of him, and he claims more than the Primates do. Still, he articulates the purist view with skill and passion: there can be no compromise. Changes to the teaching on marriage imply it's time to walk apart.

It seems to me that purists want not just to uphold the historic teaching of the church; they want to impose and reassert their view on all Anglicans, whatever position scholarship, prayer and pastoral discernment directs our conscience towards, whatever the historic polity of the Communion allows. Delegitimising sincerely held matters of conscience is as profoundly un-Anglican and un-Reformed as it is unworkable. It is a form of theological totalitarianism.

Alongside the conservative purists are those who I might describe as principled but pragmatic. Perhaps adopting the wisdom of Gamaliel, these hold their principled opposition to any non-heterosexually married sexual activity, while recognising that progressives are part of the Church of England (and the Anglican Communion) and that they are likely to remain so. For these conservatives, what they are looking for is some form of provision rather than simply suppression of their opponents. For example, take the position of the Church of England Evangelical Council

(CEEC) in its 2016 paper *Guarding the Deposit*. Having first articulated what seems like a purist view, namely a reassertion of traditional sexual ethics while disciplining more effectively those who live outside of this sexual ethic, the author then moves on to what is described as ‘visible differentiation’, an ecclesiological solution in a church which is not prepared to enforce the purist view. This is both principled and at the same time pragmatic, for it opens the possibility that a future Church of England might remain made up of conservatives and progressives, albeit in a very different ecclesiological structure.[1]

There is much that I baulk at in *Guarding the Deposit*, ecclesologically-speaking, although it is interesting to ponder, building on the insightful arguments of Neil Patterson in a recent *Via Media* article, what ecclesiological compromises could become necessary for progressives if the opportunity to make progress on LGBT+ inclusion genuinely existed. But that is for the future. What I think we can acknowledge, however tenuously, is that the official position of the main Evangelical lobby group in the Church of England can foresee a shape to the Church of England where both conservatives and progressives can ‘walk together’, even if (what I would describe as) progress towards the full inclusion of LGBT+ people were made. I don’t think this has been sufficiently recognised.

So, if this is the case, I think two clear consequences flow. First, the argument has moved on from purist versus progressive, and there is little value at the moment in progressives in engaging with purists in any meaningful sense. They hold their position with principle and passion, and inevitably they will be a vocal presence in social media.

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But nothing will satisfy them until people like me change our views, or shut our mouths, or leave our partners, or abandon the ministry of the Church of England altogether. None of that is going to happen, not least because God and his Church keep calling and ordaining LGBTI+ clergy. Purists have nothing to offer the post-LLF church except more conflict. Instead, I think progressives should start treating those who are principled but pragmatic conservatives with greater seriousness and respect, acknowledging their consciences as much as they must acknowledge ours. As we approach the end of the LLF process and are inspired by it, this is where future conversations will need to happen.

Secondly, and this will be a particular challenge to those who have purist tendencies on the progressive side of the Church, we will have to compromise on what we talk about, how we talk about it and the way we talk about it. Painful and challenging as it may be for us to go through the familiar dissection of our most intimate feelings and sense of ourselves, we have to listen to our principled, pragmatic conservative colleagues without rushing to judgment; we might believe they are wrong, cruel, missionally-misguided or even a safeguarding risk to LGBTI+ people,[2] but just as we find it profoundly upsetting and beyond tiresome to be called sinners by conservatives, they do not find it at all easy to listen to or accept what we say if it is regularly coated with liberal judgmentalism, which is just our more coded way of calling them sinners too. We must learn to talk about what we want and the consequences not just for us but for them, and to explore the sort of issues that emerge for them should LLF produce a more progressive outcome than the current status quo.

The Good Friday Agreement was an agreement between two parties who were principled and pragmatic, led by Gerry Adams and the late David Trimble; the purists in Northern Ireland, led by Ian Paisley, campaigned vigorously against it, but eventually even they agreed to work within the settlement that emerged and was democratically settled. That is not to say that things are at all easy in the Six Counties, but at least the Armalite has been replaced by the ballot box. Most progressives and principled, pragmatic conservatives probably would live with the ecclesiastical equivalent of a Good Friday Agreement in the Church of England. We certainly need a long-term settlement on which trust can be built.

So maybe now is the time for the principled pragmatists on both sides to emerge. Perhaps, in God's mercy, they can be the right men and women, in the right place at the right time too.

[1] It is worth noting that Guarding the Deposit seeks provision for conservatives, which is only one way provision could be made; a wider conversation is necessary – whatever progressives like me want, we recognise that it is not what the Church of England has ever done in the past. It is we who are seeking provision at a different level.

[2] A matter for safeguarding professionals in my view; being LGBTI in and of itself does not make someone a vulnerable adult.

Simon Butler is a former member of Archbishops' Council and member of General Synod 2005-2022

Poem for today

**By Faughan.
From Songs of Peace
By Francis Ledwidge**

For hills and woods and streams unsung
I pipe above a rippled cove.
And here the weaver autumn hung
Between the hills a wind she wove
From sounds the hills remember yet
Of purple days and violet.
The hills stand up to trip the sky,
Sea-misted, and along the tops
Wing after wing goes summer by,
And many a little roadway stops
And starts, and struggles to the sea,
Cutting them up in filigree.

Twixt wind and silence Faughan flows,
In music broken over rocks,
Like mingled bells the poet knows
Ring in the fields of Eastern flocks.
And here this song for you I find
Between the silence and the wind.

Speaking to the soul

Short reading and a prayer - daily on this site

We must picture Hell as a state where everyone is perpetually concerned about his own dignity and advancement, where everyone has a grievance, and where everyone lives the deadly serious passions of envy, self-importance, and resentment.

--C.S. Lewis

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