



**Image of the day -
Christian Aid climate challenge at St Pauls**

People and places

York Minster: Queen's jubilee statue approved

A statue of the Queen to be placed in York Minster, the design of which will be chosen by Her Majesty herself, has been given planning approval.

It will be installed in an empty niche at the west front of the Minster to mark her Platinum Jubilee in 2022.

Although approved, the council wants to see the final design once it has been selected by the Queen.

The details of the sculpture are a closely guarded secret and will be revealed at a public event next year.

It will be carved by York Minster's own stonemasons and has been described as a "symbol of hope" in the aftermath of the Covid pandemic.

The statue will overlook a new public square, proposed for Duncombe Place, to be called Queen Elizabeth Square, according to the Local Democracy Reporting Service.

A York Minster report on plans for the statue and square says they are part of a project that will "signal the recovery and resurgence of the city from the ravages of the Covid-19 pandemic and as a symbol of hope".

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A planning notice said the sculpture "will facilitate some repair work to the existing west front of the Minster while also being an addition to the overall history and story of York Minster and its purpose".

It added: "The west front already contains figures of saints, powerful figures in the church and secular figures.

"The proposals to include a sculpture of the sovereign would continue this theme, as they are at the head of the Church of England."

The statue also needs approval under the Care of Cathedrals Measure Act, monument consent and approval from the Queen.

Courtesy BBC Yorkshire

New Gym for Bandon Grammar School

The Gym in the Sports Complex at Bandon Grammar School, County Cork is undergoing a makeover this summer in readiness for the return of its eager students.

The grounds staff, led by Rugby Coaching Coordinator Mr Murphy and administrator Mr Bradfield, have laid a new floor surface for indoor sprinting and floor exercises along with streamlining the fitness equipment. New additions to the exercise machines are on order in a planned upgrade of the popular facility that will be augmented over the next few years.

Principal Ian Coombes said: The Gym is intensively used by senior students under supervision from 7.00am and is a popular after school and weekend facility amongst day pupils and boarders alike. The addition of PE as a Leaving Certificate subject in 2020 has added even more relevance to the gym.

King William saw the funny side ahead of 1690 battle

Not only did King Billy give us the Twelfth and colourful murals featuring portraits of himself, it has now emerged the Protestant king also gifted satire to the British.

Forget Monty Python, Private Eye and Have I Got News For You?, it seems William of Orange saw the funny side first, cleverly commissioning a series of crude prints to undermine his rival and father-in-law, the Catholic James II.

Desperate to win the propaganda war and ensure the backing and financial support of key figures in the Netherlands for his bid to topple James and take the throne, Dutch William turned to the prolific printmaker and painter Romeyn de Hooghe.

And new research reveals de Hooghe didn't disappoint, producing a raft of humorous, often crude prints between 1688 to 1690 that portrayed William as the sober, brave defender of Protestantism taking on a cowardly, cuckolded James. The cartoons depict James as in thrall to Jesuits

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and his cousin, Louis XIV of France, who is drawn as an unstable megalomaniac who defecates on his allies.

In one print Louis balances on a globe, with his naked buttocks squashing Ireland, where he backed James' attempt to retake the throne.

De Hooghe's artistic efforts would appear to have helped William's cause — he landed in England in 1688, deposing James shortly afterwards.

James attempted to regain the crown in 1690 but was famously defeated by William at the Battle of the Boyne.

The new findings are the work of Meredith Hale, a historian from the University of Exeter, who has carried out the first detailed analysis of the satires.

Her research shows how De Hooghe was able to quickly respond to the rapid unfolding of events in England and the Netherlands.

Hale, whose new book *The Birth of Modern Political Satire: Romeyn de Hooghe and the Glorious Revolution*, argues de Hooghe's work for King Billy are the first images that can be classed as modern political satire. She told *The Times*: "Romeyn de Hooghe's satires were at the heart of the most important development in the history of printed political imagery."



Reports

Reconciliation, remembrance and Ireland's decade of centenaries



A Church of Ireland project to commemorate the various anniversaries marked during the 'decade of centenaries' has created opportunities for reconciliation, Bishop of Cork, Cloyne and Ross Dr Paul Colton tells Paul McFadden

Visitors to St Fin Barre's Cathedral in Cork City may notice a 'neutral' space in which they're invited to pray and reflect on some of the most harrowing events in recent Irish history.

It's part of the Diocese of Cork, Cloyne and Ross's 'Centenaries, Commemoration and Reconciliation Project'.

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Anniversaries which some feared might sow division are instead being reimagined as opportunities for reconciliation.

"Actually, it's more than a decade," says the Church of Ireland Bishop of Cork, Cloyne and Ross, Dr Paul Colton, "when you start going back to maybe 2012 and then thinking ahead to 2023, but Cork was very much at the vortex of all of that period."

Growing up in Cork, Dr Colton had come to know "very intimately" the stories of some of the things that happened there and also of stories being told in different ways by different people.

"There was a difference of a gloss on the story, sometimes the content was different, sometimes the feeling, the emotion, about some of the same things was different," he recalls.

"And I became aware – as a teenager, even – of some of the complexity of the period."

When he was five years old, his primary school celebrated the 50th anniversary of the Easter Rising: "There was an old alcove which almost became a shrine to 1916... and I can still, in my mind's eye, vividly see the teacher pinning up the green and the white and the orange crepe paper around the alcove, and then the board – the poster – that was issued to all schools. So, I became intrigued with it all from then on."

As a Protestant in Cork, the young Paul Colton became conscious of difference.



"We didn't put out a papal flag on Corpus Christi – we were about the only ones on the road who didn't – and you think, 'Well, what's that all about?' And then you happen to be at your friend's house, at teatime, and as a seven-year-old you're talking away and then you look around and you realise they're all quiet because it's the time of the Angelus," he says.

"So, I grew up fascinated by interaction with this difference, and it sort of compelled me towards understanding and ecumenism."

Returning to Cork as Bishop, in 1999, "in the run-in to the decade of centenaries", he decided that the Churches should get involved: "As Churches, we're told by Saint Paul that we're entrusted with the ministry of reconciliation. So, whatever we're doing – whether it's within ourselves, with our neighbour and even, most challengingly, with our enemy – reconciliation is a watchword."

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Dr Colton has been Bishop of Cork for 22 years. Might commemoration be 'different' if he was a curate in Northern Ireland, instead?

"Well, I actually was that curate at the start of my ministry..." – he spent a number of years in Lisburn and Belfast – "...so, it has given me something to understand and appreciate," he says.

"There's something of that, too, in my own family story. The Coltons only came to Ireland in the late 19th century as part of what was then 'the Army', and they all served.

"And it was in that context of voluntary work – caring for the wounded – that my grandmother met my grandfather. And they would have been people who would've looked on in horror at what was happening in this period 100 years ago.

"Yet you only have to go on another 24 years, and you find that my grandfather, who had served in what we would have then called the British Army, was by then a district adjutant in the local defence force during the Emergency, so you can see the journey being made – a journey of initially being uncomfortable with the new state, certainly being uncomfortable with the trajectory towards independence, but yet then accepting it and settling into it.

"In contrast, my wife's family were from north west Cork, and they were very close to some of the things that went on during this very period. They were living within a stone's throw, for example, of Kilmichael [where 17 members of the RIC's Auxiliary Division were shot dead in an IRA ambush].

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"It's not that long ago, a hundred years, so that's why there's a rawness still for some people, because people want to be loyal to their own, and yet people have also made a journey, themselves, to something new, and I see that in my own children as well."

From 2014 to 2018, St Fin Barre's became a First World War remembrance space.

In 2016, Dr Colton and the Dean of Cork, Very Rev Nigel Dunne, worked with the Western Front Association and local people to humanise commemoration of the Battle of the Somme.

Creating space for the War of Independence and Civil War periods has proved more problematic.

"We know that here has been controversy about the Glasnevin Wall," the Bishop says, "and about that effort to have an RIC commemoration, so – even though it's the same hundred-year period – it's funny: people really didn't have an issue remembering Germans, and so on, during the First World War period, but somehow the current period for some people is rawer."

Evidently, there are still people carrying hurts generations later. "There are certainly people who don't want to talk about it," Dr Colton says. "I know that the former Taoiseach said that the year of silence was over – he said that during a visit to west Cork a few years back – and I actually didn't agree with that."

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"One parishioner said to one clergyman here, 'Tell the Bishop to leave well alone', you know. 'Let's just be delighted where we are now, don't go digging things up, we don't want to do that'. I have to respect that, too. I have to respect the silence."

Dr Colton points out that there was a time in Cork when the Catholic and Church of Ireland bishops took turns to appear at certain civic functions "because they wouldn't be seen together".

A recent Service in St Fin Barre's, for the centenary of the Truce, showed how far Cork has moved. It included representatives of the Presbyterian, Methodist and Catholic Churches, the Society of Friends, the Lord Mayor of Cork and the Mayor of Cork County, government ministers and TDs.

Dr Colton also writes about commemoration frequently on social media.

"The man who was Bishop a hundred years ago would [probably] be horrified because we have to accept that at that time, most members of the Church of Ireland were probably horrified at the idea of losing the Union, in the same way that in the north east now, there are members of the Church of Ireland who want to preserve the Union," he explains.

"And so, my predecessor at that time, Bishop Dowse, I think he was a courageous man because on the one hand he walked in the funeral procession for the Auxiliaries who were ambushed at Kilmichael and yet, on the other hand, he was

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a co-patron of the fund that was set up to support the Mac Curtain family [Tomás Mac Curtain was a Sinn Féin Lord Mayor of Cork whose assassination was blamed on RIC members].

"There must have been personal turmoil and reflection and deliberations to be done at that time. It can't have been easy."

Dr Colton has previously described the commemoration space in St Fin Barre's as 'neutral' but it is undeniably Christian.

"It's neutral in the sense that if somebody comes to light a candle there, I don't know who they're lighting the candle for," he says.

"I don't know whether they're lighting it for the memory of Tomás Mac Curtain or for the memory of King George V."

In the post-Brexit, Northern Ireland Protocol-wracked north east of the island, Protestant depopulation in the former Free State and the Republic comes up often.

Despite the demographics, Dr Colton is confident that the Church of Ireland has a role to play in the modern Republic.

"Our population dropped very significantly in this centenary period that we're talking about, but you've got to be what you are and fulfil the calling that you believe has been given to you, regardless of the numbers," he says.

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"And small numbers of people can do significant things and be part of a rich tapestry."

This interview is part of Maynooth University's 'A Journey in Self Belief' project which seeks to encourage self-reflection by the Protestant community. Courtesy Irish Independent and Irish News.

Giant artwork stationed at St Paul's Cathedral to highlight climate emergency

A new giant artwork is hanging from the front columns of St Paul's Cathedral to highlight the disparity between the UK and communities in the global south on the frontline of the climate crisis.

The image of a giant ark surrounded by smaller more vulnerable vessels represents the inequality between rich and poor nations as they deal with the growing effects of climate change. It was put there by Christian Aid to raise awareness of this global climate injustice.

The international development agency wants to demonstrate that while climate change is the biggest issue facing humanity today, many in the poorest and most marginalised communities in the world are facing the full force of floods, droughts and storms with very little protection or assistance.

Richer nations such as the UK are the main contributors to the climate emergency and also have the means to be able to better protect themselves from its effects. Meanwhile,



Dr John Sentamu,
chair-elect of
Christian Aid

many poorer countries such as Kenya and Bangladesh are on the frontline of the climate crisis with little means to protect themselves and their communities.

“We’re in the same storm, but different boats,” said Amanda Khozi Mukwashi, the CEO of Christian Aid. “If the UK has an ark, then those on the frontline of the climate crisis don’t even have lifeboats. They are suffering the most from climate change, despite doing the least to cause it. This is deeply unjust; we can’t stand by and watch while those in poorer countries suffer, which is why we are raising our voices and calling for more urgent action from our leaders on tackling the climate crisis.

“Like the hopeful promise from God at the end of Noah’s story in Genesis, we hold a vision of a better world, free

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from poverty and climate change. Where everyone has enough to eat, and can live without fear of their home being destroyed.

“But right now, millions of the world’s poorest people are feeling the worst impacts of climate change, and experts predict more floods, drought and extreme weather patterns to come. For those living in poverty, this means more hunger, conflict and insecurity, and a more uncertain future for us all.”

As part of a range of campaigning activities leading up to the COP26 climate summit in Glasgow in November, Christian Aid has also joined the Young Christian Climate Network’s (YCCN) relay to COP26, as young walkers make their way from Cornwall to Glasgow in a pilgrimage for climate justice.

As the artwork hung at the steps of St Paul’s, Dr John Sentamu, chair-elect of Christian Aid, and other senior church leaders gathered at the cathedral and prayed for global leaders to have the courage to take action in this key year for the climate. Campaigners also had the chance to create origami prayer boats – paper boats with written messages of hope, which will be taken to COP26 in Glasgow to demonstrate the number of Christians praying and calling for global leaders to take urgent action on climate change.

To get involved, please visit caid.org.uk/rise



Former Archbishop of Wales says it would be a 'slap in the face' if church does not consider blessing same-sex marriages

The former Archbishop of Wales, Most Rev John Davies, has said it would be a 'slap in the face' for gay Christian couples if the Church in Wales does not reconsider its stance on blessing same-sex marriages.

Currently, the Church in Wales does not allow blessing or marrying same-sex couples.

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Speaking to ITV's programme Face to Face, Archbishop John said although a blessing ceremony would not go as far as a wedding ceremony, the church's leadership would make a mistake if it failed to make changes to the current policy when they meet in September.

"It's an issue that's been facing the church for a very long time. And it's been facing the church because everybody's understanding of the dynamics of human relationships, human love, human sexuality, human psychology and so on have grown.

"Simply to say that because it's always been so it must never change I think is a slap in the face to an awful lot of people who see something valuable in the church, but to some extent still feel rejected by the church."

Late last year, the Church in Wales' Governing Body drafted a bill proposing to change the Book of Common Prayer to allow clergy to bless couples who had made a legal commitment through marriage or civil partnership.

At the time, the church's leadership said: "Approval of this rite would be stating that the Church in Wales accepts that the loving and faithful commitment of two persons of the same sex, aspiring to life-long fidelity and mutual comfort, and who have made a commitment in civil partnership or marriage, is worthy of acceptance by the Church by asking God's blessing upon their commitment.

"The Bench believes that, in the fullness of time, the Governing Body will have to consider whether it wishes to consider a change in the Church's teaching concerning marriage."

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They also said that no clergy member will be obliged to officiate the blessing if it went against their conscience.

The governing body is due to meet during the first week of September.

Books, Broadcasts, Resources and Webinars

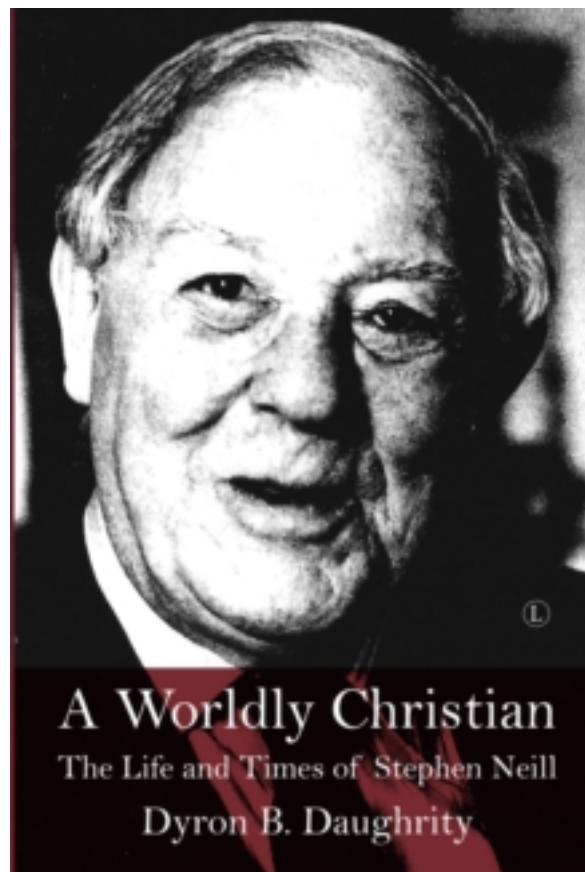
A Worldly Christian The life and times of Stephen Neill

By Dyron B. Daughrity
Lutterworth, 401pp, 2021 £25.00

Reviewed by Chris Sugden in August 5, 2021

Clear themes stand out from what will become the definitive volume and source for Bishop Stephen Neill's life.

The author meticulously documents his life, including the years 1948-62 which were not covered in the published edition of his autobiography, *God's Apprentice* (p. 222). The material covering his time from leaving the WCC, which he thought had been taken over by North American corporate culture (p 221) and his professorship in Hamburg, has never been published before. His work in those years was 'a hodge podge' of writing, lecturing, and doing reports and surveys.



After the second world war Bishop Neill led a large number of successful university missions in the UK, Europe and the United States. He completed a major survey of theological education in Africa which led to him being General Editor of the series “World Christian Books” which totalled a million copies in 60 titles and 40 languages.

Daughrity lists and summarises Neill’s own major works, over 70 books, and myriad articles, all of which he wrote in longhand.

He carefully records first hand testimony of the ‘fetish’ that Bishop Neill had for befriending young single men who were considering ordination, inviting them for pastoral chats which ended with him beating their backsides, sometimes bare, as an expression of physical discipline for confessed ‘sin’. This continued even at the age of 78 while at Wycliffe Hall.

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Daughrity judges that while this gave Neill some arousal there is no evidence that he was actively homosexual. He deplored the 'distortion' of the word 'gay' (p342). However, such treatment of young clergymen was wrong and 'churches far and wide...are still reeling from the consequences of exceedingly inappropriate actions by some clergy'. (p 369).

It was for such abuse that he was asked to resign after six years as Bishop of Tinnevely South India (1939-45). While he greatly admired the first Indian bishop, Bishop Azariah of Dornakal (1974-1945) Daughrity gives no evidence of close relationships with Indian or African Christians. Most of his lecturing, apart from his 4 years in Nairobi, was to gatherings of missionaries and North American and European Universities. Professor Jesse Mugambi, a contemporary of Neill's in his time at Nairobi University and an eventual successor in his professorial post (1969-73) gives a candid assessment of Neill's time in Africa, that he was not interested in African religion or culture.

Canon Vinay Samuel, who knew Bishop Neill both in India, Cambridge and Oxford notes that Daughrity's description of him as a "worldly Christian" highlights his global involvement in Asia, Africa, Europe and North America. He writes: "There was a particularity to his relation to other cultures. He was fluent in several languages, engaged with the Tamil culture of South India seriously and mastered the language. In my conversation with him I noted that he was careful not to claim a deep understanding of other cultures. As one part of a confident colonial British culture he recognised that he could not claim to be a multicultural world Christian but an English Christian who respected other cultures."

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In June 1944 Neill resigned the bishopric of Tinnevelly, eventually effective in 1945. Daughrity does not mention that in November 1944 Neill was offered the mastership of St Peter's Hall Oxford, but by February 1945 had declined it. This is recorded in St Peter's Oxford – From Hall to College, by EHF Smith, page 165. St Peter's had been founded in 1928/9 as an evangelical foundation by Bishop Francis Chavasse of Liverpool and his son Christopher.
Courtesy Church of England Newspaper

Poem for today

June Thunder by Louis MacNeice

The Junes were free and full, driving through tiny
Roads, the mudguards brushing the cowparsley,
Through fields of mustard and under boldly embattled
Mays and chestnuts

Or between beeches verdurous and voluptuous
Or where broom and gorse beflagged the chalkland--
All the flare and gusto of the unenduring
Joys of a season
Now returned but I note as more appropriate
To the maturer mood impending thunder
With an indigo sky and the garden hushed except for
The treetops moving.

Then the curtains in my room blow suddenly inward,
The shrubbery rustles, birds fly heavily homeward,
The white flowers fade to nothing on the trees and rain
comes

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Down like a dropscene.

Now there comes catharsis, the cleansing downpour
Breaking the blossoms of our overdated fancies
Our old sentimentality and whimsicality
Loves of the morning.

Blackness at half-past eight, the night's precursor,
Clouds like falling masonry and lightning's lavish
Annunciation, the sword of the mad archangel
Flashed from the scabbard.

If only you would come and dare the crystal
Rampart of the rain and the bottomless moat of thunder,
If only now you would come I should be happy
Now if now only.

Pointers for prayer



Holy God Make us receptive and open as we lay our intercessions before you. May we accept Your kingdom like

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children taking bread from the hands of their father or mother.

(Short Silence)

Lord, in your Mercy: Hear our Prayer

We thank You that our clergy are working faithfully to lead your church here in....., and that you work through them. May they always be aware of the blessings you bestow on them; strengthen and uphold them when they grow weary in their ministries. Constantly remind us all that You who began all good work in us will ultimately perfect it through your son Jesus Christ and the Holy Spirit.

Lord, in your Mercy: Hear our Prayer

Creator God we pray for your whole creation; for our brothers and sisters throughout the world and for their lives to be respected and revered regardless of creed or colour, gender or sexuality, wealth or status and for a responsible sharing of precious resources and the conservation of our fragile and beautiful world. We pray for our Queen Elizabeth and Government of the United Kingdom, for the King and Government of Spain and all world leaders and the responsibilities that they have in bringing these things about.

(Short Silence)

Lord, in your Mercy: Hear our Prayer

Father God, we raise before you those in our community trying to grow or produce our food under difficult

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circumstances as the Pandemic here in the Costa Blanca continues. We also pray for folk who are struggling to cope with the situation, especially the frail and elderly and any others at risk.

(Short Silence)

Lord, in your Mercy: Hear our Prayer

Loving God bring healing to all who are wounded, make whole those who are broken, and shed light wherever there is darkness. Hear now those we name before you who have asked for or are in need of healing prayer.....

(Short Silence)

(add names of those requesting prayer)

Lord, in your Mercy: Hear our Prayer

Merciful God we thank you for those who have travelled before us on the way of the cross and are now at peace in your eternal presence. Help us to live always mindful of your promise to us that the road of faith will lead into your heavenly kingdom.

(Short Silence)

(add names of the recently departed or on Anniversary)

Lord, in your Mercy: Hear our Prayer

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Faithful God, Fill our hunger with the food that lasts, the bread of God which comes down from heaven and gives life to the world.

Merciful Father, accept these prayers for the sake of your Son, our Saviour Jesus Christ. Amen

Speaking to the Soul

One of the team

