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The Irish Methodist President joins call for New Year ‘hope’

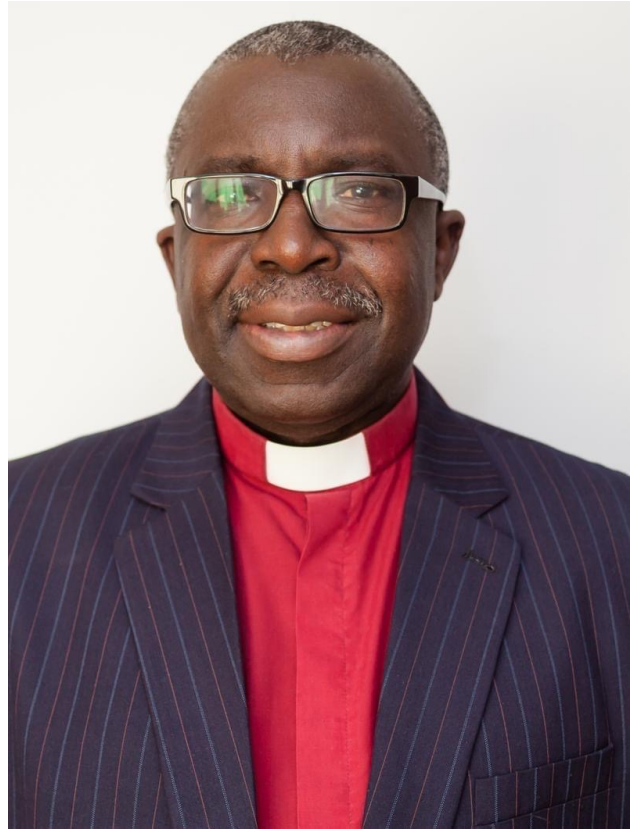
The President of the Methodist Church in Ireland has joined other church leaders in expressing hope for a better year and that the challenges faced in 2021 from the Covid pandemic can be overcome, Billy Kennedy writes in the News Letter.

The Rev Dr Sahr Yambasu, in his New Year message, said the past year had seen a great deal of weakness and

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vulnerability – in hospitals, care homes, in an upsurge in food bank usage, and in loneliness with the ‘black-clad Queen’ sitting apart from her family as she mourned her beloved husband.

Sierra Leone-born Dr Yambasu said in recent days he has been considering the life and legacy of African church leader the late Archbishop Desmond Tutu, and was reminded of one of his many quotable musings - “It is through weakness and vulnerability that most of us learn compassion and discover our souls.”



Dr Yambasu said: “Among the vulnerability, among the chaos that leads to weakness and vulnerability, be it in politics or pandemic, old age or old ways of thinking, we can still find the mettle of our souls when we have the courage to seek to make a difference, a community with whom to work, and the caution — especially in relation to covid — to make sure our efforts are for that which is best for our fellow humans’ health and well-being.

“But hope is not always rewarded immediately. Hope is a flame that sometimes burns low, but is very hard to extinguish. Hope, when nurtured, breeds courage and it is courage, however quiet, that makes mere humans work miracles.”

Invest more of our time and resources in our young people Archbishop Eamon Martin of Armagh

In his message for the New Year, Archbishop Eamon Martin referred to Pope Francis' criticism of the "significant reduction worldwide in funding for education and training" while military expenditure has increased "beyond the levels at the end of the Cold War" and is growing "exorbitantly."

The Primate of All Ireland said a fitting New Year's resolution for the Church and society would be to "invest more of our time and resources, listening, dialogue and prayer in our young people who are already making it clear that they see themselves not simply as our future, but also as essential and creative contributors to our present".

Referring to Pope Francis' message for World Day of Peace, Archbishop Martin noted that the Pontiff had suggested that one of the ways to build peace is by promoting dialogue between the generations, "between the keepers of memory – the elderly – and those who move history forward – the young".

"Young people need the wisdom and experience of the elderly, while those who are older need the support, affection, creativity and dynamism of the young," he said.

He also noted Pope Francis' praise for young people for speaking about the global climate crisis and for seeking a

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more just world. “The voices of young people were loud and clear at the COP26 conference in Glasgow in October,” Archbishop Martin underlined.



The Primate of All Ireland said the importance of intergenerational partnership and dialogue on the island of Ireland came home to him last October when he joined other Church leaders at a Service of Reflection and Hope to mark the centenary of 1921.

“During the service I expressed a personal sense of sadness and loss at the partition of Ireland and, with my fellow religious leaders, I acknowledged that perhaps we in the Churches could have done more to deepen our understanding of each other and to bring healing and peace to our divided and wounded communities.”

Paying tribute to the young people who made a “refreshing and positive contribution” to the Service in Armagh, he said they were “full of confidence and hope that they can be the ones to help to build the bridges necessary to overcome the mistrust and divisions of our past”.

Elsewhere in his message, Archbishop Martin appeared to criticise the UK government's controversial proposals to end Troubles-related prosecutions and prevent future inquests and civil actions.

“Victims have spoken about the importance of continued access to justice, together with meaningful opportunities for truth and information recovery,” he said.

He added, “Clearly, the issues of legacy and the reality of trauma experienced by many families here must be included and handled sensitively.”

The beginning of a new year, the Primate said, is always a good time for both looking back and for expressing hopes and dreams for the future. Conversations, he said, are already taking place about what constitutional change and greater sharing on this island might look like.

While there was “clearly much work to be done in exploring and building a unity of hearts and minds towards a shared vision for our future in this island”, he said intergenerational dialogue had much to offer these conversations, balancing reflection on the past with hope for the future.

See also -

**Much work needed for shared vision of Ireland -
Archbishop Martin**

[[] <https://www.rte.ie/news/ireland/2021/1231/1269368-archbishop-message/>]

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Reality of political and religious persecution and dire humanitarian situations, Prince of Wales

The Prince of Wales remembered “the many people around the world who are standing up for freedom and human rights”.

In his new year message, Prince Charles highlighted how in places such as Afghanistan, Syria and Myanmar, “the threats and reality of political and religious persecution and insecurity are coupled with an increasingly dire humanitarian situation”.

The prince said that in the face of such adversity, “incredibly brave individuals, local communities and international



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organisations are responding to great needs by providing vital assistance”.

Praying for a peaceful resolution to these conflicts, he also prayed, that “we might all be blessed with the courage to support those in need, wherever they may be.”

Two of the charities with which the Prince of Wales is connected are the International Rescue Committee and the British Red Cross. Both work with communities displaced by war or conflict.

In 2006, the Prince of Wales founded Turquoise Mountain which has since built more than 50 small businesses in Afghanistan, Myanmar, and the Middle East, supporting a new generation of artisan entrepreneurs who will not only



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drive economic development, but also preserve their unique cultures and traditions.

See also -

A message of hope from HRH The Prince of Wales for the New Year

[[] <https://www.princeofwales.gov.uk/our-view/message-hope-hrh-prince-wales-new-year>]



Problems do not vanish but we are not alone - Pope Francis

Pope Francis said Christian hope grants those who suffer the assurance that God does not abandon his people in their time of need.

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“Problems do not vanish, difficulties and worries are not lacking, but we are not alone; the Father 'sent forth his son' to redeem us from the slavery of sin and to restore our dignity as children,” the Pope said.

To mark the end of 2021, Pope Francis took part in an evening prayer service in St Peter's Basilica, led by Cardinal Giovanni Battista Re, dean of the College of Cardinals.

The Pope delivered a brief homily reflecting on the recent celebration of Christmas and highlighting the amazement, wonder and contemplation of the shepherds who received the announcement of Jesus' birth.

Christmas, he said, is celebrated with amazement and not just a superficial sentiment connected with the externals of the feast, or worse yet, with the frenzy of consumerism.

“If Christmas is reduced to this, nothing changes,” the Pope said. “Tomorrow will be just like yesterday, next year will be like last year, and so on. That is like warming ourselves for a few seconds by a straw fire rather than exposing our entire beings to the power of the event, not grasping the heart of the mystery of Christ's birth.”

See also -

Violence against women insults God, Pope says in New Year's message

[[] <https://www.irishtimes.com/news/social-affairs/religion-and-beliefs/violence-against-women-insults-god-pope-says-in-new-year-s-message-1.4767315>]



Archbishop of Canterbury highlights threat posed by climate change

The Archbishop of Canterbury highlights the threat posed by climate change to biodiversity with one fifth of the world's plant species at risk of extinction.

Hundreds of millions of people are already suffering the impacts of a rapidly warming planet – extreme weather, droughts and famines, and conflicts intensified by competition over natural resources, he says in his new year message, to be broadcast on BBC1 at 13.15 today with a repeat on BBC2 at 16.25

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While it was tempting to despair, the Archbishop emphasises that there are real reasons to hope.

Delivering his address from the Royal Botanic Gardens in Kew, he notes that coffee is the world's most valuable traded commodity after crude oil, and supports farmers from Africa to Latin America.

It is also a crop that is highly vulnerable to climate change.

However, Kew scientists have rediscovered a wild coffee species in West Africa that thrives in warmer conditions than the now-threatened Arabica plant. This knowledge could help to protect the incomes of millions of families, the Archbishop of Canterbury says.

In Kew's tropical nursery, over 10,000 plant species – including some of the world's rarest plants – are being studied and nurtured, preserving them for generations to come.

The Archbishop recalls how last year, faith leaders representing three-quarters of the world's population stood together at the Vatican and called for definitive action on climate change.

“People of every background are campaigning and working for justice. Important steps were taken at the COP26 summit. World leaders recognise the problem. Now they must agree and implement a fair solution for everyone,” he says.

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“When we plant a seed, we don’t see the fruit immediately. But under the surface, God is working with what we have planted. In the birth, death and resurrection of Jesus Christ, I see that God turns all endings into new beginnings, and death into life. God invites us to be part of this story – to be people who bring hope, healing and renewal to our world,” he says.

He concludes his message by urging people to “keep planting those seeds” and “keep moving forward in hope”.

See also -

‘Real reasons to hope’ on climate action, says archbishop of Canterbury

[[] <https://www.theguardian.com/uk-news/2022/jan/01/real-reasons-to-hope-on-climate-action-says-archbishop-of-canterbury>]

News Report

Anglican Communion - 2021 in Review

by Mark Michael from The Living Church

Across the Anglican Communion, 2021 was marked by a series of adjustments to a global pandemic that has proved to be more long-lasting and destructive than many had anticipated. Some of the year’s most inspiring news focused on new provinces in Africa, and powerful witness by Anglicans in response to political upheaval and environmental disasters. Other headline-grabbers spotlighted churches that were forced to

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reckon with sexual abuse and concerns about financial sustainability.

Two new African provinces

The brightest days of the year for the Anglican Communion probably came in September and October, with the launching of two new African provinces — the Igreja Anglicana de Mocambique e Angola (Anglican Church of Mozambique and Angola), the Communion's second Portuguese-speaking province; and the Anglican Province of Alexandria, which united dioceses in North Africa and the Horn of Africa.

COVID19 and COP-26

A temporary lull in COVID-19 infections made it possible for Archbishop of Canterbury Justin Welby to travel abroad for festive services to mark the occasions. Anglican churches in both regions have grown significantly in recent years, partly through the emigration of Anglican refugees from regional conflict.

The pandemic was a central topic when the Anglican primates gathered for a virtual meeting in November. It has “exposed and deepened fault lines between rich and poor in our world,” they said, and called for global action to ensure greater equity in vaccine distribution. They celebrated Anglican participation in the COP-26 climate summit in Glasgow (the first time an official delegation has been sent to such a gathering), while urging governments to “redouble efforts to reduce global temperature rises and to provide a just finance package to enable and accelerate the transition to a lower carbon world.”

Next summer's Lambeth Conference

The pandemic and climate change will also be key themes for next summer's Lambeth Conference, organizers revealed in June, part of its focus on being "God's Church for God's World." The Anglican Communion Science Commission, a group of scientists, public health officials, and theologians from around the world, will equip Anglicans with resources to confront these and similar challenges, which lie at the intersection of faith, human suffering, and geopolitics. Bishops from across the Communion also began gathering for small-group digital conversations in September, part of a "Journey to Lambeth" that is intended to deepen fellowship and help bishops make more productive use of the more focused time they will share together in July and August of 2022.

Opportunities for church leaders to challenge corruption

Pandemic-related social crisis also caused political upheaval in several parts of the world, presenting opportunities for church leaders to challenge corruption and provide relief to those most impacted by social upheaval.

In Uganda, bishops criticized President Yoweri Museveni's attempts to suppress the opposition during last January's election, claiming that he was showing "Amin tendencies," following the brutal lead of his one-time rival. The Archbishop of Canterbury joined in more recent criticisms of Israel's government for failing to protect its Christian minority from extremist attacks, using rhetoric that garnered criticism from Jewish officials. Pakistan's primate has pressured his country's government to crack down on forced conversions to Islam and childhood marriage, which are both on the rise.



The Archbishop of Jerusalem called for a ceasefire during a May outbreak of violence between Israel and Palestinian militants based in the Gaza Strip, appealing for donations for Gaza City's Al Ahli Hospital, a ministry of the Episcopal Diocese of Jerusalem, which opened a new surgical ward to care for those wounded and maimed in rocket attacks. Myanmar's Anglicans led ecumenical efforts to prop up inadequacies in their nation's health care system, which faced spiking COVID rates in the midst of social upheaval caused by a summertime military coup.

Church and political leaders from across Africa gathered in Nairobi in June for a conference that aimed to foster Christian witness in political life, challenging believers to rise above temptations to corruption and ethnic tensions. Some Australian church leaders publicly backed a recent "religious freedom" initiative which would secure greater protections

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for religious groups that oppose abortion and same-sex marriage, while others are far more cautious about the measure.

In October Ghana's bishops lent their support to a controversial bill that assigns prison sentences for those who identify as LGBT and advocate for gay rights, subjecting themselves to harsh criticism by the Archbishop of Canterbury, the Episcopal Church's Executive Council, and other Anglican leaders. Meanwhile, progressive Welsh bishop Joanna Penberthy took a leave of absence in June after her Tweet "never trust a Tory" led to a firestorm of criticism.

Responses to emergencies

Less controversially, Anglicans were on the front lines of providing care for those impacted by volcano eruptions in the Democratic Republic of the Congo, and drought-induced famine in Madagascar. They planted gardens to alleviate food shortages in Fiji and created a transportation system in the Philippines to put jitney drivers to work transporting produce to stock bare shelves in urban markets. Despite the challenges of these times, new churches were opened in Bangladesh, a seminary was launched in Newfoundland, and a Polynesian religious order welcomed its first novice in many years.

Tensions within Church of England

Tensions within Anglicanism's mother province, the Church of England, focused this year on the sustainability of the historic parish system, which depends heavily on full-time stipendiary clerics, given massive cash shortfalls caused by pandemic gathering restrictions. The announcement of

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Myriad, an initiative that aims to plant 10,000 predominantly lay-led churches by 2030, led to a backlash in the form of a “Save the Parish” movement, and attempts by senior church leaders to reassure clergy at this summer’s General Synod, which received mixed reviews.

The summer synod meeting also considered proposals for revising the church’s Clergy Discipline Measure, which is widely criticized for its cost and inefficiency, as well as its tendency to silence the survivors of abuse and victims of bullying. Debates about the measure unfolded as allegations of sexual abuse by prominent English conservative evangelical leader Jonathan Fletcher surfaced in the investigations of a safeguarding charity, which raised wider concerns about an “unhealthy culture” of secrecy around abuse within Anglican evangelical institutions.

Public apology regarding Bishop George Bell

In November, Archbishop of Canterbury Justin Welby publicly apologized for his earlier refusal to exonerate Bishop George Bell, an influential mid-20th century ecumenist and ethicist, confirming that the Church of England had mishandled claims of sexual abuse made against Bell in 2013. The Anglican Church of Australia dealt with some of its former failings a few weeks later by deposing a retired archbishop, Roger Herft, from ordained ministry for refusing to prosecute known offenders during his earlier ministry as Bishop of Newcastle. African churches are also beginning to face their own, often unacknowledged, problems with sexual abuse and gender-based violence, with church leaders in Ghana taking swift action in the summer against a so-called “holy kiss priest.”

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A new Church of England General Synod gathered in November, following the “most fiercely contested elections” in the body’s 50-year history. A churchwide campaign succeeded in securing a younger and more diverse body of delegates, who will serve five-year terms, but grassroots organizing, around saving the parish system and advocacy for and against potential changes in the church’s practice of same-sex blessing, probably played a larger role in generating interest and candidates. The church will likely take up any proposals for change in its practice of marriage, which must be approved by a two-thirds majority, in February 2023.

Blessing of same-sex civil unions

One Anglican province, the tiny Church in Wales, did opt to allow the blessing of same-sex civil unions in 2021, voting for the measure by wide margins at the September meeting of its Governing Body.

Earlier in the year, Canadian conservatives also mounted a challenge to “the chancellor’s memo,” a judgment by the Anglican Church of Canada’s chief lawyer, which has been used by progressive bishops to permit same-sex marriages in their dioceses, after 2019 attempt to change the church’s canons failed. In Australia, which has a similar “mixed practice” since a church court upheld a local diocesan rite for same-sex blessings in 2020, GAFCON announced plans to create a non-geographic diocese for conservative congregations that may leave, leading to forceful criticisms from the church’s moderate primate, Archbishop Geoffrey Smith.

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Changes at Anglican Communion Office

In January, the Anglican Communion Office, which has faced financial challenges in recent years, announced plans to shrink its staff and shift away from centralized programming. More recently, the Anglican Communion's Secretary General, Archbishop Josiah Idowu-Fearon, said that he plans to retire in August 2022, returning to his native Nigeria to take up interfaith work he began before stepping into the Communion-wide role.

New primates in six provinces

The year 2021 also saw the election of new primates in six of the Anglican Communion's 42 provinces: the Philippines, South America, Pakistan, Burundi, Congo, and Wales. The Anglican Church in Kenya elected its first female bishop, Emily Onyango, in March, and, five months later, its first female diocesan, Rose Okeno, defying a 2018 moratorium on women bishops within the GAFCON Movement. The influential GAFCON-affiliated Diocese of Sydney also elected a new archbishop, Kanishka Raffel, a prominent conservative evangelical of Sri Lankan ancestry.

Prominent Anglican leaders who died

Prominent Anglican leaders who died in 2021 included environmental activist Eliana Wamukoya, the first African female bishop; Feremi Cama, one of the three serving primates of the Church of Aotearoa, New Zealand and Polynesia; and Nobel Peace Prize laureate Desmond Tutu, champion of South Africa's anti-apartheid struggle.

Courtesy The Living Church

Perspective

Sermon at funeral of Archbishop Emeritus Desmond Tutu

A wonderful sermon by retired Bishop of Natal, The Rt Revd Michael Nuttall, delivered at Archbishop Emeritus Desmond Tutu's funeral on 1 January 2022 in St George's Cathedral, Cape Town

“What does the Lord require of you but to pursue justice, to love kindness and to walk humbly with your God?” (Micah 6:8)

In Desmond Mpilo Tutu this threefold cord was interwoven in a long, lived authenticity. That is why we loved him and respected him and valued him so deeply. Small in physical stature, he was a giant among us morally and spiritually. His faith was authentic, not counterfeit or half-hearted. He lived it, even at great cost to himself, with an inclusive, all-embracing love. His friend, Nelson Mandela, put it perfectly when he said: “Sometimes strident, often tender, never afraid and seldom without humour, Desmond Tutu’s voice will always be the voice of the voiceless.”

I come here today, in my octogenarian years, sensitive to the awesomeness of the occasion, which is likely to catch the tearful and thankful mood of this our nation and of the entire world. I come in response to the expressed wish of my archbishop and friend, for it was he who asked me, some years ago, to do this at his funeral. How could I refuse such a request, such an honour?



First, let me say a few words to the chief mourner among us. My dear Leah, Gogo Emeritus of our church, distinguished member of its Order of Simon of Cyrene, you and I are in a close solidarity in the loss of a much-loved spouse. I therefore know something of what you must now be going through, though each person should be free to grieve in whatever way is most appropriate for them. Many times you wiped away the tears of your husband for, as we all know, he cried very easily and, in the life of our country, both past and present, he had much to cry about, not to mention the wider world which seems in many ways to be tearing itself apart. Today we are here to try, in a small way, to wipe away your tears, though tears are, of course, a very necessary part of our grieving. Allow me to give you, and your family, a comment which was sent to me for my comfort

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and which I found helpful within the strange twists and turns of my grieving:

“Grief is not a disorder, a disease or a sign of weakness. It is an emotional, physical and spiritual necessity, the price you pay for love. The only cure for grief is to grieve.” (Earl Grollman)

Desmond and I became close in an unlikely partnership at a truly critical time in the life of our country from 1989 – 1996, he as Archbishop of Cape Town and I as his deputy when, as Bishop of Natal, I was elected by my brother bishops to be also what is called “Dean of the Province”. I was asked during a pastoral visit we made to Jerusalem what this cumbersome ecclesiastical title meant. My answer, on the spur of the moment, was that it meant “number two to Tutu”. The nickname stuck, but more importantly, at a deeper level our partnership struck a chord perhaps in the hearts and minds of many people: a dynamic black leader and his white deputy in the dying years of apartheid; and hey presto, the heavens did not collapse. We were a foretaste, if you like, of what could be in our wayward, divided nation.

“What does the Lord require of you but to pursue justice, to love kindness and to walk humbly with your God?” Allow me briefly to unpack each of these qualities in relation to our esteemed Archbishop.

Pursue justice

Desmond was not on some crusade of personal aggrandisement or egotism, though he often and disarmingly admitted that he loved to be loved, and what is wrong with that? Do we not all love to be loved? It is a



human craving from the moment we are born. But no: Desmond's response to grave injustice came from the depths of his being and often in response to what he called 'the divine nudge'. Listen to what his favourite prophet, Jeremiah, wrote: "There is in my heart, as it were, a burning fire shut up in my bones, and I am weary with holding it in, and I cannot." (Jeremiah 20:9) That is how Desmond Tutu lived and ministered in a situation of systemic and often brutal injustice in his own beloved country. Nor did the fire in his breast die out in his years of retirement and old age, though he was thrilled with the coming of democracy in 1994. "Watch out, watch out, watch out!" he warned sternly when the new government stalled expediently in giving a visa to his friend and fellow Peace Laureate, the Dalai Lama, at the time of the Arch's 80th birthday celebration. He was not similarly turned down when he went to Dharamsala in India for the Dalai Lama's 80th birthday and, together,

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they produced a remarkable book called “The Book of Joy”, which is a spiritual classic for our time and, indeed, for all time: a book crafted by deep and humorous conversation between a Buddhist and a Christian, and compiled beautifully by Douglas Abrams who is a Jew. There is a profound pursuit of a just order in this fine product, namely a religious just order amidst so much shameful intolerance in today’s world. Those who have ears to hear, let them hear.

Love kindness

This was our ‘Arch’ at his very best. His was not a harsh, ideological quest for justice. Always it was grounded in mercy, in ‘hesed’ (to use the Hebrew word), in an enduring loving-kindness: the gentle touch, the forgiving heart, the warm smile – ah yes, the warm smile. Remember his fine book on the Truth and Reconciliation Commission, that seminal body which he chaired; it was titled “No Future without Forgiveness”. How could someone who had suffered so much hostility and disdain in his own country settle for such a conviction, such magnanimity? It was because all that he stood for and strove for was undergirded by a spirit of mercy towards everyone. Did you ever receive from him a phone call or a gift of flowers, a card, a handwritten letter or an email? When my wife of 57 years died on All Souls Day, 2016 he was on the phone to me, despite great physical frailty, to comfort me and to offer, as he would say, a little prayer from the heart. Desmond was quite at ease praying on the telephone with others. Actually, he prayed anywhere and everywhere, not only in churches and chapels. He so wanted to be at Dorrie’s funeral and was truly pained that ill-health prevented him. The flowers, of course, arrived.



Walk humbly with your God

Here is the mystery of the interior pilgrimage of the soul. There were three Ps about our Archbishop; he was the prophet, the pastor and the pray-er. What many perhaps did not realise was that the prayer undergirded, guided and prompted all the rest. A daily Eucharist was his custom, regardless of the circumstances; I remember having one with him in Frankfurt airport when we waited for a connecting flight. It is utterly appropriate that his funeral service today is immersed in what we call a Requiem Eucharist, and it would be his wish that all of us be free to receive the sacred body and blood of Christ at it. Desmond was not only immersed in the liturgical prayer of the church; he was also up at four in the morning each day to pray – to meditate, to contemplate and to intercede. In his intercessory work, he would engage in what Leah called a Cook's Tour around the whole world. In his prayer the world was his parish, and surely that was appropriate for a holder of the Nobel Peace Prize.

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So I give you, in memory of this holy and very human man, this humane leader, a threefold cord which we too can try to emulate: pursue justice, love kindness, and walk humbly with your God.

I conclude this intertwined sermon and eulogy with the words of a personal Praise Song, looking back on our Arch's remarkable life and held in awe by his going from us now:

Yo!

Desmond Mpilo Tutu

Born and raised where the gentle Batswana live,
Land of the cameeldoring tree and the wide, wide vlakte; his
mother a domestic worker, his father a teacher;
Polio survivor, T B survivor, visited unforgettably in hospital
by one Trevor Huddleston C R,
Bright child, living in the shadow of the great injustice.

Raised through sickness to a priestly calling,
finding the fire in your breast that prevented silence.
Articulate scholar, prophet, pastor, pray-er, preacher of
passion with arms stretched out, diminutive person making
presidents tremble.
Small person of the past becoming great in the unfolding
purposes of God.

Yo! Mbishobhi,

Learning the art in mountain kingdom, being greeted
'Khotso, Ntate', visiting parishes in Basotho blanket astride
a hardy horse.
Learning the harder way in the city of gold,



the bitter irony of red carpets abroad and icy stares back home. Learning to lean on God and the safety valve of an irrepressible, self-deprecating humour.

Voice of the muted multitude, son of the dark mysterious land,
Called at the height of crisis to the Cape of Storms to transform it into the Cape of Good Hope; Mbishobhi Omkhulu!

Take rest at last, lala kahle, our dear friend the Arch.
You have tended the wounds of noble strife, the wounds of Ubuntu;
enter now into the full embrace of the great and generous God you served.

Poem for today

The Dead at Clonmacnois

by T. W. Rolleston

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In a quiet water'd land, a land of roses,
Stands Saint Kieran's city fair;
And the warriors of Erin in their famous generations
Slumber there.

There beneath the dewy hillside sleep the noblest
Of the clan of Conn,
Each below his stone with name in branching Ogham
And the sacred knot thereon.

There they laid to rest the seven Kings of Tara,
There the sons of Cairbre sleep--
Battle-banners of the Gael that in Kieran's plain of crosses
Now their final hosting keep.

And in Clonmacnois they laid the men of Teffia,
And right many a lord of Breagh;
Deep the sod above Clan Creide and Clan Conaill,
Kind in hall and fierce in fray.

Many and many a son of Conn the Hundred-Fighter
In the red earth lies at rest;
Many a blue eye of Clan Colman the turf covers,
Many a swan-white breast

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