

Church News Ireland



Image of the day – St Patrick's, Ballymacarrett

September 8, 2022

Image of the day

St Patrick's, Ballymacarrett

The parish church in east Belfast maintains its witness and extends hospitality to Divine Healing Ministries



HEALING SERVICE



DHM
Divine Healing
MINISTRIES

7.30pm Thursday 8th September

St. Patrick's Church of Ireland

Ballymacarrett

220 Newtownards Road

Belfast BT4 1GZ



David "Packie" Hamilton

"When past hurts still hurt"

Worship: Paul & Beulah Shields



Prayer Ministry and Anointing with Oil

News reports

Bishop Nulty's search for Ireland's most popular hymn

“As someone who enjoys and appreciates singing in church, I am really looking forward to finding out what hymns people most like. As well as hymns many of us grew up with, there have been plenty of new hymns introduced in recent decades and it will be exciting to discover which one people like best.” – Bishop Nulty

The quest to discover Ireland's favourite hymn is underway in advance of the National Ploughing Championships in County Laois later this month. The search to find the country's most popular hymn has been launched by Bishop Denis Nulty of Kildare & Leighlin who is inviting people of all ages throughout the country to make known their choice.

The Diocese of Kildare & Leighlin includes Ratheniska, Co. Laois, where the three-day Ploughing Championships will begin on Tuesday 20 September. The World Contest, involving competitors from 25 countries around the globe, will run alongside the national event.

In previous years, the diocese organised competitions to find Ireland's favourite poem and the most popular prayer. In 2019, when 300,000 spectators attended the last pre-Covid championships, the Hail Mary was voted the most loved prayer.



Now the diocese wants to discover which hymn Irish people love best. Participants in the quest have thousands of hymns to choose from – time-honoured ones learned at school and from their parents, or more contemporary compositions. Anyone who wishes to register their preference can do so by submitting their choice to favouritehymn@kandle.ie

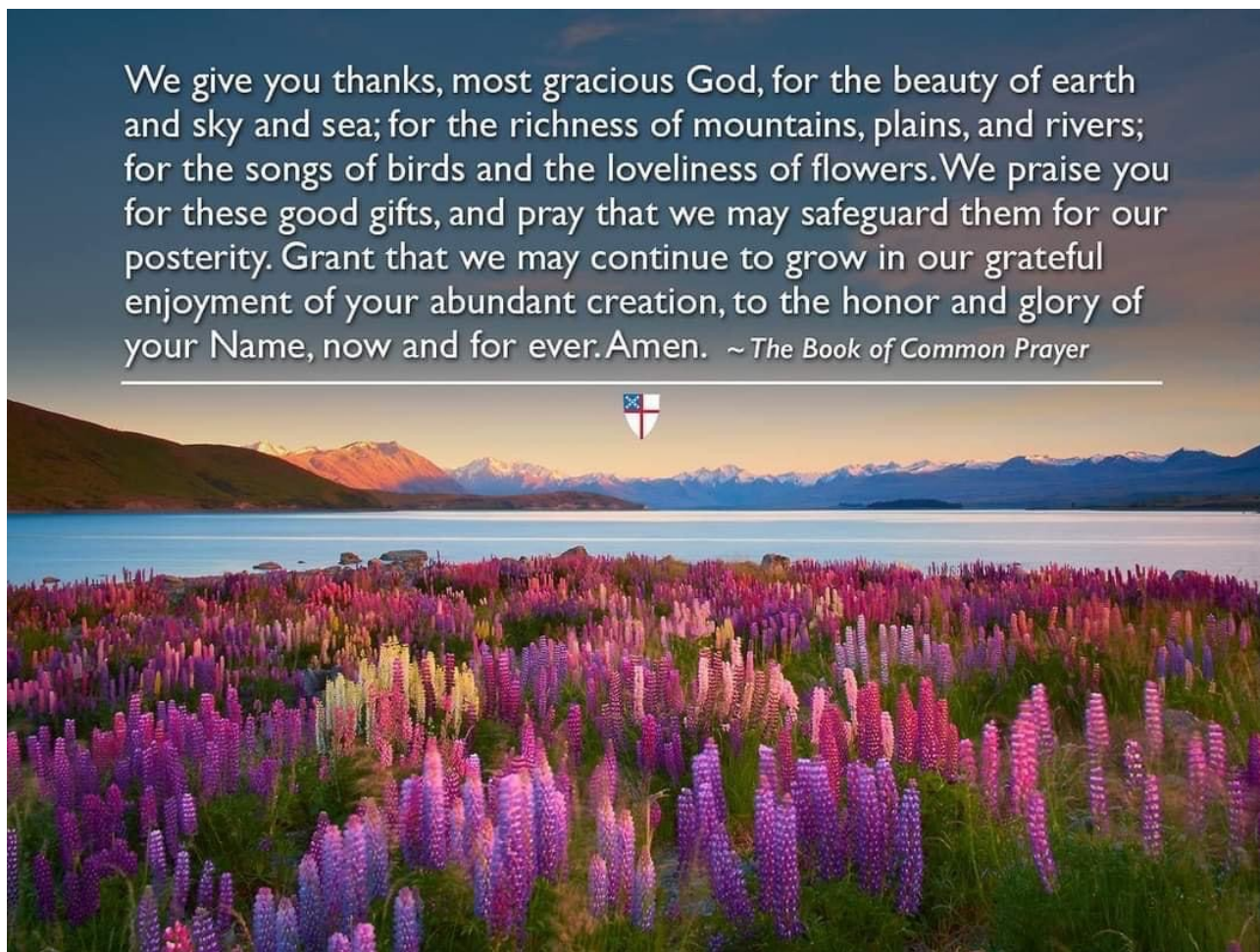
Speaking about the search for Ireland's favourite hymn, Bishop Nulty said, "I always enjoy the Ploughing. It is important for the Church to have a presence at this unique

event and our diocese always has a busy stand whenever it is held in our locality. As someone who enjoys and appreciates singing in church, I am really looking forward to finding out what hymns people most like. I have my own favourites. As well as hymns many of us grew up with, there have been plenty of new hymns introduced in recent decades and it will be exciting to discover which one people like best.”

The hymns in receipt of the most nominations will be sung by leading performers at the Kildare & Leighlin stand (Block 2, Row 18, Stand 291) at the Ploughing each day at lunchtime.

‘Ireland’s Favourite Hymn’ is one of several initiatives being taken by the diocese at the Ratheniska event. The theme of

We give you thanks, most gracious God, for the beauty of earth and sky and sea; for the richness of mountains, plains, and rivers; for the songs of birds and the loveliness of flowers. We praise you for these good gifts, and pray that we may safeguard them for our posterity. Grant that we may continue to grow in our grateful enjoyment of your abundant creation, to the honor and glory of your Name, now and for ever. Amen. ~ *The Book of Common Prayer*



the Kildare & Leighlin stand is 'Ploughing a Prayerful Path', echoing the recent Synodal discussions throughout the world to advise Pope Francis on a way forward for the Catholic Church. Visitors to the stand will be invited to help create a woollen mural depicting the logo of the synod. Callers will also be given a wristband featuring the colours of Ukraine.

The diocesan stand will highlight some ancient ritual customs such as the making of Saint Brigid's crosses and the distribution of blessed salt for dispersal on gardens and farmland. The stand will have a Prayer Wall for petitions, as well as a quiet space for private prayer in the midst of the hectic Ploughing Championships.

Jailed teacher challenges ban after refusing trans pronouns

A teacher who was suspended for refusing to use a transgender student's preferred pronoun was back up in an Irish court to challenge an injunction banning him from his school.

Enoch Burke has refused to use a transgender pupil's pronoun in class, saying it is against his Christian beliefs.

Enoch Burke, an evangelical Christian, has already been jailed for contempt of court for refusing to comply with the order not to go or try to teach at the Church of Ireland school.

“I love my school, with its motto Res Non Verba, actions not words, but I am here today because I said I would not call a boy a girl,” he told the judge on Monday.

He was put on paid suspension by Wilson’s Hospital School in Co Westmeath for refusing to call the pupil “they”.

Despite that, Mr Burke turned up at the school.

He would sit in an empty classroom and declare he was there to work.

The school said it took out the temporary injunction to prevent disruption at the start of the new term.

In June, Mr Burke publicly confronted the principal over the policy at a church service and dinner to mark the school’s 260th anniversary.

Lawyers for the school said it was forced with “a heavy heart” to take action leading to Mr Burke’s jailing after he broke the court order it secured last week.

Mr Burke, who represented himself, was jailed after telling the court he could not comply with the order after being arrested at the school on Monday.

The judge told the history and German teacher he must stay in prison until he agrees to comply with the terms of the injunction.

Judge Michael Quinn said he was only ruling on whether there had been a wilful breach of the court order, rather than on Mr Burke's beliefs.

The teacher spent his first night in jail away from the general prison population, in accordance with Irish Covid prevention rules.

Mr Burke told the court: "Transgenderism is against my Christian belief. It is contrary to the scriptures, contrary to the ethos of the Church of Ireland and of my school ... it is insanity that I will be led from this courtroom to a place of incarceration, but I will not give up my Christian beliefs."

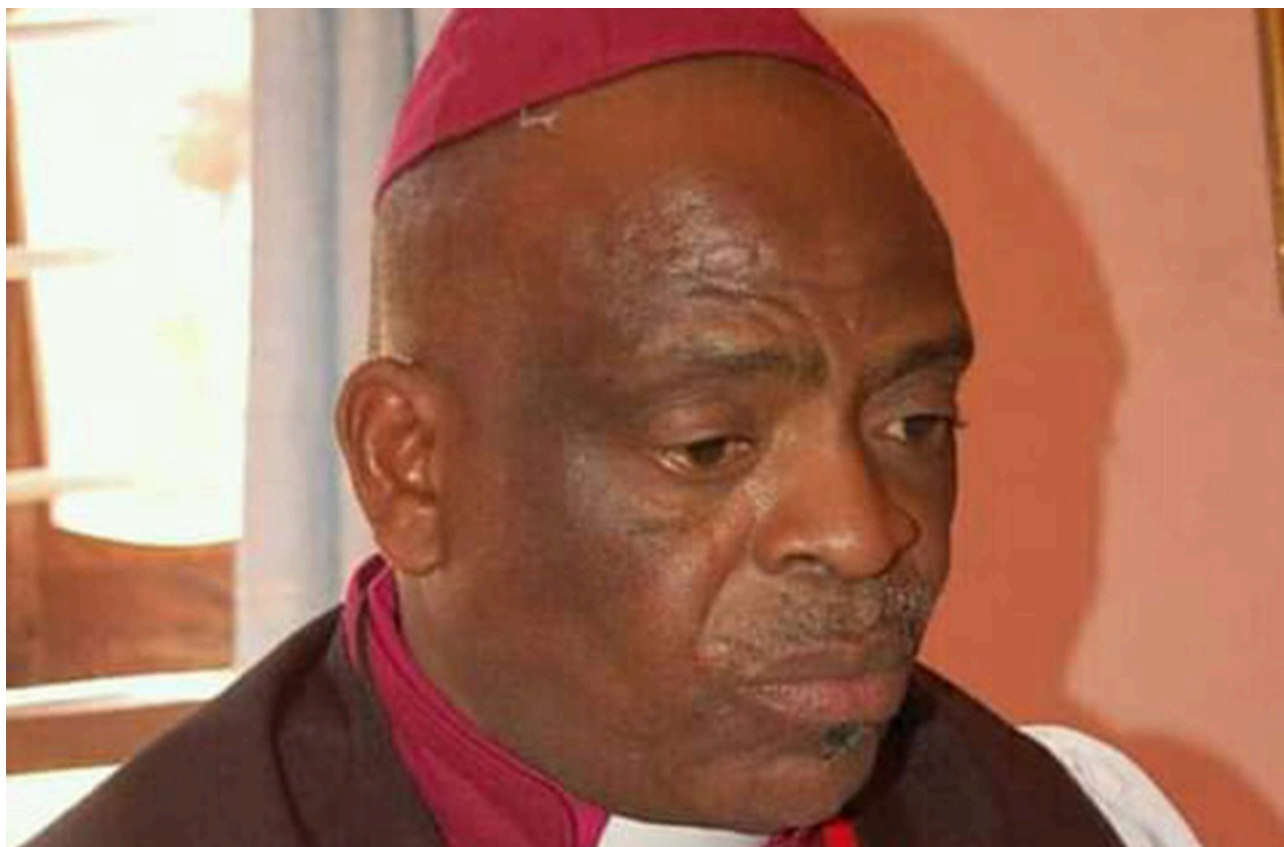
He said it was "extraordinary and reprehensible" that his religious beliefs could lead to his suspension by the school.

The school has said it is abiding by Ireland's 2000 Equal Status Act by not discriminating against any student and was focused on the welfare of its pupils.

Bishop George Chiteto of Tanzania, dies six days after his consecration as bishop

The newly installed Bishop of Mpwapa in the Anglican Church of Tanzania, Bishop George Chiteto, died on Saturday (3 September), just six days after he was consecrated.

Bishop George, who was 59 years old, had just sat down after delivering a sermon at the funeral of Mama Hilda Lugendo, the late wife of Bishop Julius Lugendo, at Christ Church in Muheza, when he died of a cardiac arrest.



In his sermon, he urged the congregation to live by Christian values. Speaking of heaven, he told the congregation: “the place is ready prepared. Let’s go.” He then sat down and died.

“We have been informed by doctors that Bishop Chiteto died of cardiac arrest,” the Primate of Tanzania, Archbishop Maimbo Mndolwa, told The Citizen newspaper. “He was suffering from high blood pressure.

“Funeral arrangements are underway, and since the place for his burial will be held in his diocese, then the faithful in Tanga will have the opportunity to pay their last respect on Monday and thereafter, a journey to Mpwapwa will commence.” The funeral took place yesterday. (Wednesday 7 September).

The spokesman for the Anglican Church of Tanzania, Maiko Luoga, gave more details to The Citizen, saying that in his sermon, Bishop George had commented on the peaceful nature of Hilda Lugendo's death, and had said: "I would love when my time comes, that it should be similar to Ms Lugendo's death. It was a very soft one and with no pain."

Maiko Luoga added: "when the faithful were meditating on the sermon, as Mama Lugendo died in her sleep, Bishop Chitego had already sat, and while in his chair, he collapsed, and rushed to the hospital whereby he was pronounced dead."

The Diocese of Mpwapwa enjoys a Companion Link with the Church of England's Diocese of Rochester. Responding to the news, the Bishop of Tonbridge, acting Bishop of Rochester, Simon Burton-Jones, said: "It's hard enough trying to process this from the UK; to do so in Mpwapwa, and especially in Bishop George's household, is unimaginable.

"Our hearts go out to them in feeling, and our prayers in faith, that God will make good his promise to draw near to the broken-hearted, to wrap Bishop George's family, and the family of God, in everlasting love.

"May Bishop George rest in peace and rise in glory."

Bishop George's training began with the Church Army in Kenya. He had a Masters degree in theology from Saint John's College, Dodoma, where he was working before his consecration as Bishop of Mpwapwa.

Prayers are requested for Bishop George's wife Monica and their six children, his father and siblings, the people of the Diocese of Mpwapwa and the entire Anglican Church of Tanzania.

Perspective

Can Ireland Be One?

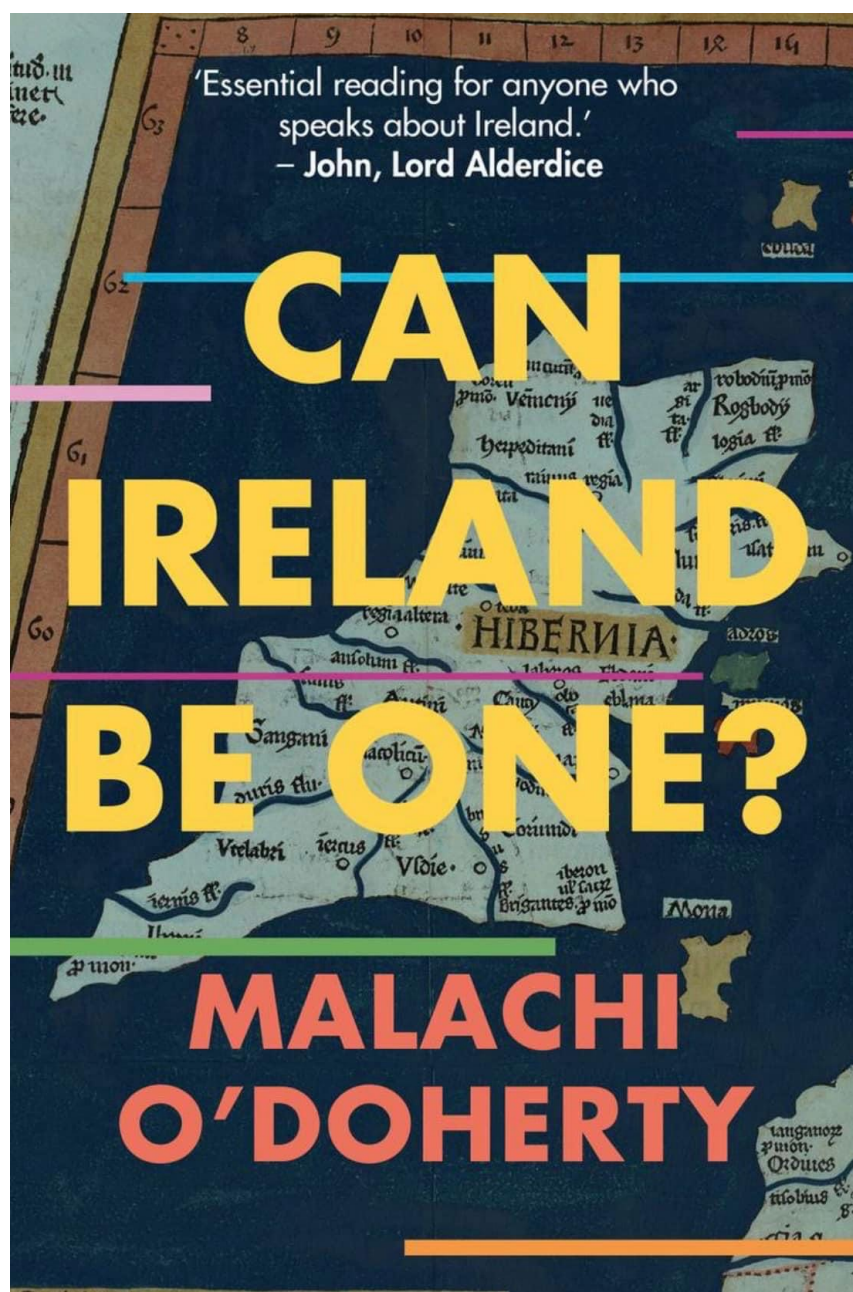
Malachi O'Doherty's reality check on the practical results of voting Ulster Protestants into a united Ireland:

" An Orange enclave in the new Ireland would be wholly different in character to the communities of Protestants which remained in the South after partition. It might not feel the same incentives to present itself as docile and obliging.

Also, it might be simplistic to assume that the constitution is all that people were fighting over, just because they said so. What did wild Protestant and Catholic teenagers know of the constitution when they first took to the streets? We might find out that that is not what the problem was at all, that sectarianism was real and fundamental, and that the hate and fear that simmers at certain times of the year had not gone away, had not been settled by a referendum because the question had been the wrong question after all. There was violent sectarianism before partition and even before the union.

Because they will mark out territory, the Protestants who wish to protest will be able to do so together in places that they are familiar with and in council areas in which they already have a political presence. They will be able to put the stamp of their British identity on those places and establish social structures, institutions and routines for the preservation of that identity. From those territories they will be able to express their dissatisfaction or even contempt for the Irish state.

Whatever grievances they have, they will be able to organise around and assert. They will control local government and send members to the national parliament. Those members will have the potential to be a much bigger headache than the Healy-Raes.



Celebrating The Joy Of Music
with Cantemus Choir NI



FRIDAY 21 OCTOBER 2022
St Patrick's Church, Coleraine at 7.30pm
Tickets from choir members, via FaceBook or at the door

Special guest
Fiona Gryson – Harp
with Ben McGonigle – Organ
Gwyneth Reid – Cello
Helen Mark – Compère
Tony Morrison – Musical Director



This concert and CD is kindly supported by Causeway Coast & Glens Borough Council and The Honourable The Irish Society



Causeway Coast & Glens Borough Council



(includes a copy of 'I Was Glad', Cantemus's new CD)

In their local government areas and segregated housing

estates they will already have institutions and social structures through which to represent their dissatisfaction. They will have the churches, the loyal orders, political parties and paramilitary organisations. The current estimate of membership of one paramilitary organisation, the Ulster Defence Association, is 6,000.

Protestant unionist identity tends to become more emphatic when it is challenged. We can anticipate that many Protestant communities will settle down quite easily, much preferring stable conditions for business. But others will be truculent.

The estimate usually cited is that Northern Ireland has a million Protestants. This assessment can be dismissed as meaningless in that many of those included within the number are not Protestant in any meaningful sense. Many have close family relationships with Catholics through intermarriage. And many have already decided that peace is more important than division. Many recognise that they are Irish. They want the union but recognise that a day may come when they can't have what they want.

How then might we estimate the scale of resistance that will emerge? Perhaps we can calculate it from the electoral bases of the most ardent unionist politicians, but that figure would include many who are not just as ardent themselves, who may be voting tactically, either to keep out a nationalist candidate or, pragmatically, to return a favour. Who knows? The vote itself on the Border poll would give us some idea, but even that might exaggerate the number that would be downright stropky in their refusal to be compliant citizens.

Let's assume that half a million Protestants might fit that category. That would represent about a tenth of the Irish population. These people have tradition, they have origins in the Plantation and they have religion in common. Suppose they choose to identify themselves as an ethnic minority vulnerable to oppression...

As a protest movement they would be larger perhaps than organisations which campaign for sexual orientation and gender rights. And then we might ask what they would demand if they organised themselves, which, as we have established, they could easily do.

They would first of all demand recognition as a distinct ethnic group entitled to special consideration. They would want equality monitoring to ensure that they were not



Grant, O God, that your holy and life-giving Spirit may so move every human heart, that barriers which divide us may crumble, suspicions disappear, and hatreds cease; that our divisions being healed, we may live in justice and peace; through Jesus Christ our Lord. Amen. ~ *The Book of Common Prayer*



discriminated against in employment or disbursement of public funds. That's fair enough. That already exists in Northern Ireland, where such legislation was introduced to protect a Catholic minority and then extended to other groups.

They would fly the Union Jack or Ulster flag from all public buildings in their territories.

They would ask for reserved places in public employment, like the civil service and the police. There are examples of this elsewhere in the world, like the Indian legislation protecting scheduled castes. Indeed, the Police Service of Northern Ireland was set up on the principle that Catholics should have guaranteed places. They might demand that 10 per cent of the Garda Síochána be Protestant, or alternatively that the PSNI be retained as a separate constabulary in the North with 50 per cent Protestant representation.

They might insist on Ulster Scots street names in Protestant areas. They could use their collective pull as an underprivileged ethnic group to demand funding for festivals and monuments to mark Ulster British heroes. They might change street names and the names of railway stations and bridges to celebrate Carson, Craig, Paisley and the British monarch.

They may demand public holidays for their special occasions like the Twelfth and the monarch's birthday. They will surely resist any ruling that Irish language be a compulsory subject in their secondary schools. They will campaign, undoubtedly, for Ireland to rejoin the Commonwealth. They will be able to argue that Ireland is

exceptional among former colonies in refusing. They will use their status as a minority ethnic group to demand special consideration. That will be leverage around other issues that we cannot predict.

Extracted from Can Ireland Be One? by Malachi O'Doherty
published by Merrion Press at €16.95

Poem for today

I Love Reading Books by Kevin Seales

I read books, because they take me places
Inside when I look, I see so many faces
Detective stories, there are so many cases
Oh how I love reading books

When I'm at home, I read two or three books
My mom says, she thinks that I'm totally hooked
You would be too, if you would only look
Oh how I love reading books

My dad says, Kevin why don't you slow down
There's plenty of books here, from the ceiling to the ground
You read them like candy, you gobble them by the pound
Oh how you love reading books

I find them fascinating, exciting, a tool
I learn about a lot of things that I don't learn in school
I'd rather read books than learn how to be cool
Oh how I love reading books

September 8, 2022

In these books I learn so many things
Look at the knowledge that these books can bring
I even read one book, and it taught me how to sing
Oh how I love reading books

So if someone says, that reading books is for girls
They don't understand that reading rocks my world
It lifts me, spends me, sends me in a twirl
Oh how I love reading books

If they don't see now, they will in due time
I'll let them read one of these great books of mine
And after they finish, they won't be so blind
Then they'll say, I love reading books

Speaking to the soul

Short reading and a prayer - daily on this site

Church News Ireland

The publication of Church News Ireland is overseen by Very Rev Dr Houston McKelvey OBE, QVRM, TD. He may be contacted at houstonmckelvey@mac.com
