

ST PATRICK'S PRESS, TRINITY 2020



HE'S GOT THE WHOLE WORLD IN HIS HANDS



From the Rectory

Dear Friends,

I hope this finds you all well. I am heartened by the resilience I find in many of those who have been severely restricted in recent months – the courage of lions and the faith of Daniel all in one! Here are a few thoughts I want to share as we adapt to life and church in the midst of restrictions . After 155 years our church has encountered a period of interruption like none other. How can we respond positively and faithfully?



I had hoped that we could be looking forward to meeting up without constraints come September but our lives are still bound by caution and restrictions and this is right under the circumstances. This means that in terms of parish life we need to continue to adapt as best we can. The early church flourished when it was forced underground... Christianity tends to be at its best in adversity... it so often brings out the best in us. I have been thinking about what we might long for when, God willing, we can start to regroup and rebuild. So I would like to share a few thoughts which have come to me in recent times and which give me a sense of what we might achieve together going forward:

Keep Praying: I heard a Bishop speaking recently and he told of a parish discussing the kind of person they needed for their new priest; “We need someone who is going to hit the ground running!” said one enthusiastic parishioner, however the Bishops advice was that they needed “Someone who would hit the ground kneeling!” And he was right - prayer is our greatest calling and the cornerstone of all we have and hope for – please pray every day and let us pray often together for that is our greatest calling .

Caring: This has been severely restricted – we have used the parish centre for small meetings. Visits to homes are something we have used sparingly to avoid risk. Hospitals and nursing homes have been out of bounds – we very much hope this can change soon. Again the hope was that September might allow free movement but as things are we will need to continue restricted movement. The best care is when we look out for one another in a natural way – the village approach . Please keep

in touch with myself and Rebecca – we are only too pleased to respond to any need.

Welcoming: The Greek word for “strangers/pilgrims” translates to ‘parochial’ from which we get the word parish. Two Archbishops famously said *‘the Church is the only organisation that exists for the benefit of those who are not members,’* William Temple, and *‘Who is a member of the church of Ireland? Anyone who says they are’* Donald Caird, sayings worthy of Christ. The paradox is that we are also called to make baptism and belonging special, meaningful and like the pearl in the parable, something of great value. How do we reconcile the paradox of wanting all to be welcome yet giving glory and value to baptism, belonging and membership? Joining our parish should be more than administrative, we need to embrace and encourage the privilege of being a member.

‘A newcomer is not looking for a friendly church so much as a church where they can make friends.’ There is a subtle difference. Let us be a place where the stranger is welcomed and feels like they have ‘come home’ **“I was a stranger and you welcomed me in” Matthew 25.35.** How can we fulfil this best? Sometimes it seems like unknown strangers are more important than the very people who are the cornerstones of a parish. In the parable of the Prodigal Son the second son is baffled as to why the black sheep of the family is given the V.I.P. treatment. In the parable of the workers in the vineyard those who have worked a full day are baffled as to why the late arrivals get paid the same as them. It is so unfair yet it is exactly how our loving God works - not by human logic but by the divine love of a higher realm. The stranger or newcomer is Christ in our midst - how do we reach out to them?

What is our identity as a church? As churches and Christians there is often a tendency to add labels and boundaries to who we are - liberal, conservative, evangelical, traditional, north, south, catholic, protestant let us be above the labels after the example of John Hume. ‘When we label people we dismiss them’ Nicky Gumbel - what does this challenge us to be and to do? A church faithful to Christ is a church without labels. I feel we are called to be **a church without walls or labels** - not judging anyone and always open to the outsider and visible to the passer by. Our loyalty and focus is to no earthly banner but to Christ who unites us all through the cross.

Open to Change: when all we want is the comfort of something unchanging and reassuring - yes we want to offer this but not go into lockdown. Can the family remain exactly the same as the faded photo on the mantelpiece? Faith is a journey not a destination. We need to encourage one another to keep going! The best is yet to come!

To celebrate who we are in a modern democracy: The church is criticised on a number of levels, often justifiably. But where the simple things are shared faithfully there is joy, celebration, prayer and community; something that promises and gives LIFE. In Greystones we are blessed to have a great parish and school at the heart of our community. In a diverse and modern Ireland we want to continue to celebrate who we are while respecting those of other faiths and none; this is at the heart of being tolerant and inclusive in a diverse Ireland; creating a vibrant rainbow.

Small is beautiful: it is very encouraging to have a full church for worship and we have been blessed often from this perspective. Now that numbers are restricted maybe we need to recognise the beauty of meeting in small numbers and groups. One of the common aspects of growing parishes is that they are often accompanied by regular small group meetings .

Telling our Stories: Someone was speaking to me recently about the power of telling our stories. From the wisdom of the elderly to the freshness of new perspectives; our stories can offer us a very reflective lens through which to view the world and our lives. I would like us to look at ways of sharing our stories so that they are not forgotten and we can see the colour and depths of shared memories and lives.

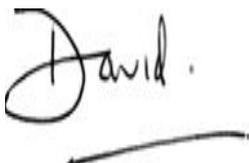
Let Music lift the soul: As a parish we are very well placed to encourage a regrouping of the Choir and Music Group when restrictions are lifted. Neville Cox is both versatile and inspiring and, with others, will give us the opportunity to continue, develop and encourage great music in the parish .

St Patrick's National School – we are blessed to have a great school. Together with Rachel Harper, the staff and all the children and families we want to continue to be a place of learning, care and faith - continuing to build on the long established partnership we have with our parish school.

And finally, let us be a people who are able to laugh at ourselves. 'How do we make God laugh? Tell Him our plans!' May we be a people who are able to laugh at ourselves and to laugh in the face of fear for in so doing we laugh with God and light from beyond breaks through and warms the world around us - even if only for a few moments we see the greater beyond. The early Christians were known as *Hilares* (we get the word 'hilarious') for their joy and laughter - lets follow their example!

I would like us to work towards a mission statement which we can call our own - this is where I rely on your collective wisdom and inspiration and look forward to working with you all with this aim in mind.

God bless
Yours in Faith,

A handwritten signature in black ink that reads "David." The signature is written in a cursive style with a long horizontal stroke underneath.

PARISH REGISTER

BAPTISMS

Cian John Malone Nystrand
Lúcas Fionn Malone Nystrand

FUNERALS

Andrew Kenny
Betty Lowe

**OUR SYMPATHIES ARE WITH THE FAMILIES OF
TONY McCULLAGH,
KATE AND EAMONN KEATING
MARGARET BURN**



Dear Parishioners,

Holding onto hope.

There's a Bible verse I know well – 'hope deferred makes the heart sick, but a longing fulfilled is a tree of life.' (Proverbs 13:12). Many of us at this time have had our hope deferred. I don't know about you, but when lockdown was announced, I was pretty sure it would only be a few weeks. Then I thought it would be over at Easter. Then it was announced that schools would not be opening again for the summer term. As the weeks have gone on, the hope of return to normal life without the threat of Covid 19, at least in the near future, has dissipated. The questions I'm asking myself seem more hopeless: 'will I get to see my family for Christmas?' 'Will churches be closed again?' 'Will I permanently lose connections with friends?'

Hope deferred makes the heart sick in many ways. Hopelessness leads into depression – 'what's the point?' thinking. Too many disappointments and we start believing that nothing good can or will happen to us. That we are doomed to a dismal and tragic future. And because we believe the future won't be better, we go into survival mode, simply getting through each day, rather than working proactively to improve our situation. In 1965, Martin Seligman did an experiment in which he administered a light electric shock to dogs, at the ringing of a bell. The dogs started to react to the shock even before it had been administered, simply through hearing the sound of the bell. In the next stage of the experiment, the dog was placed in a room with a small fence down the middle, which the dog could easily jump over. One side, the side the dog was on, had an electrified floor. The other didn't. When an electric current was applied to shock the dog, Seligman expected the dog to jump the fence. Instead the dog simply lay down. The dogs had learned from the first part of the experiment that there

was nothing they could do to avoid the shock, so they gave up trying. Dogs who hadn't gone through the first half of the experiment immediately jumped to the other side of the fence. Seligman termed this 'learned helplessness.' He realised this could also apply to the way in which humans respond to trauma. If we think, from previous experience, that we can do nothing to improve our lot, we will become inert and hopeless.

To put this into our current context, if we have had multiple 'shocks', lockdown after lockdown, relaxing and tightening of measures, we might come to believe that we have no control. Nothing is going to change, whatever our actions. We disconnect more, exercise less, pray less, lose contact with friends and family, stop attending church or watching worship online. Clapping for carers and watching Jo Wicks become distant memories. Rather than using the time well, we focus on simply surviving each day.

Or maybe we become nihilistic, 'what's the point of wearing masks/washing my hands/avoiding foreign holidays/informing the GP if I have symptoms...' the list goes on. Believing that nothing or nobody can control or influence the course of the pandemic, we stop all efforts to limit its spread. This is 'let us eat and drink, for tomorrow we die' thinking. It is clear that, were we all to follow this course of action, things would be much worse, and yet individually it can be easy to slip into this habit. Nothing *I* do seems to change the situation, so why bother? We lose sight of the collective '*we*' in our own hopelessness.

There is a third way, but it involves effort, where many of us feel our energy has already been spent. It is to *hold onto hope*, and keep trying. Romans 15:13 says this: 'may the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.' God is THE GOD OF ALL HOPE. He is bigger than this. It took 20 years of campaigning for William Wilberforce to end the slave trade, and 90 years of campaigning for women to get the right to vote. In that context, this six-month window of collective action in the face of a pandemic does not seem like such a long window of time to remain active and hopeful. We can change things. God has a future for us at the other side of this. I find it

incredibly moving how the Israelite exiles in Babylon never lost hope of returning home. 70 years into their captivity, Nehemiah requested from King Artaxerxes that he might return with his people to rebuild the walls of Jerusalem, and his plea was granted. How many previous requests for return had been denied in that 70 year period, we will never know. It would have been easy for the Israelite exiles to give up hoping, to resign themselves to a captive future in a foreign land, but their continued trust in God was rewarded. May we continue to trust in God, and remember his goodness, as we remain proactive in doing *everything* we can to change this situation and move towards a better future.

Every blessing,

Rebecca

BACK TO SCHOOL PLANS AT ST PATRICK'S;

AN EXTRACT FROM AN INTERVIEW WITH OUR PRINCIPAL RACHEL HARPER, PUBLISHED IN THE DUBLIN GAZETTE

“Student arrivals start at 8.20am with classes to commence at 8.45am. Classes must be kept separate from each other, during school arrival, departure and play times, and toilet breaks and so on. “Junior infants will have to stay in their own class bubble, a ‘pod’ all day, including play time.

“Each pod will have six chairs and a table with masking tape indicating the children’s pod space. Stationery, pens, crayons, will be shared by those six children only, within their pod.”

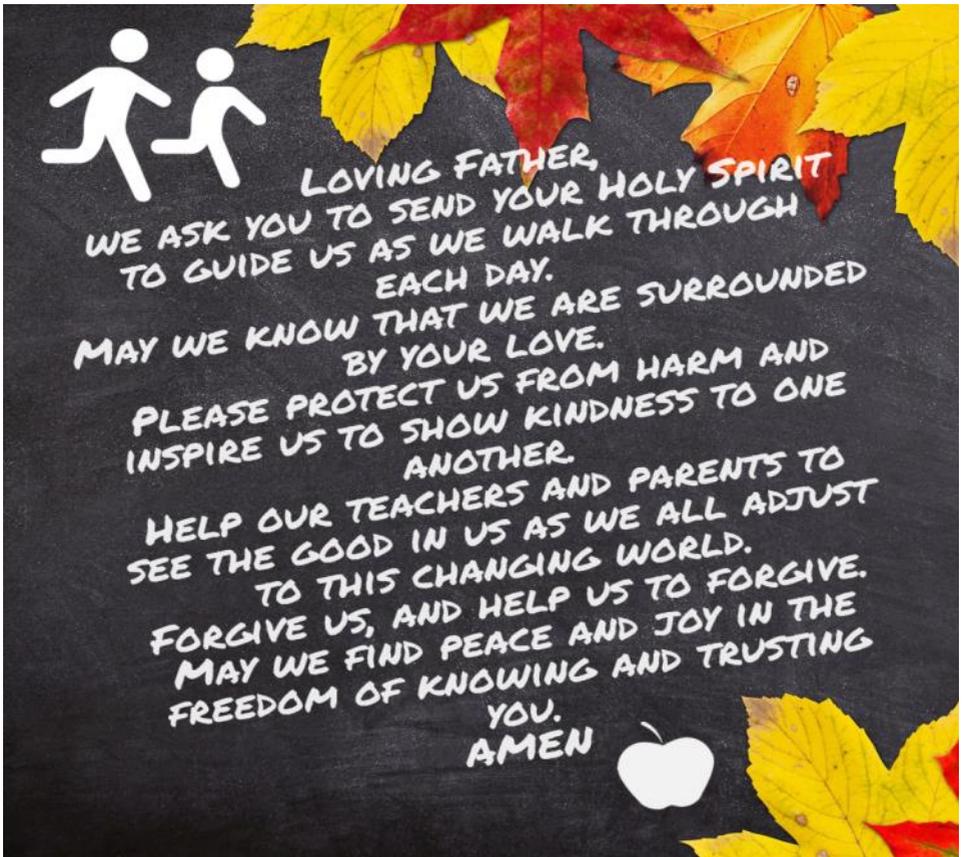
Ms Harper added: “Teachers will no longer be able to correct homework/workbooks. After a weekend, the work books having been left for 72 hours on the premises, may then be corrected by a teacher.

“Home work can be photographed and uploaded and forwarded to the teacher or we may use online programmes such as ‘Seesaw’.” Every school is required to have a Covid isolation room in case children are showing symptoms.

Rachel revealed: “The library has had to be deployed as a second staff room in order to segregate staff; all historical ‘clutter’, artwork, display aids, etc had to be dumped with two skips filled earlier this week. “‘Daily Dunk’ bins have been set up with all learning aids used to be disinfected and on a daily basis.”

With government guidelines requesting that windows are to be left open, St Patrick’s are trying to source ionisers (air filters), another huge expense on the school budget.

Rachel said: “We’ve asked children to bring in additional clothing such as a jacket or jumper; in winter, they may be wearing coats during class – it really is all going to be challenging. Everybody has to do their part.”



THE LAST FEW MONTHS

How've I been?

How am I doing?

A very good question, that; so much better than 'How are you?'

The most truthful answer is, 'Not very well'. Sometimes, in what seems like another life, you might wonder how you would cope in difficult circumstances, and you might feel quite pleased at your self-deluding ideas about your resourcefulness and resilience. And then the difficult circumstances occur, just like the metaphorical 'rainy day', and you find, to your chagrin, that the rainy day finds you with a broken umbrella and no waterproofs. So all this has been and is being a humbling experience. Except of course that God never lets you down, so turning to Him, saying as little as 'Lord help me, I can do nothing', opens you to His grace and the power of the Holy Spirit and helping me to realise that it's not my own resources that matter but God's resilience, and that He is my resource.

This pandemic, with all its consequent changes, did not come when my life was in a 'normal' happy, uncluttered state. The pandemic has come into my life as a secondary matter, into an ongoing period of bereavement and loss. So I've drifted, feeling pretty rootless, and sometimes it's alright and sometimes it's not. Yesterday there were creaking noises in the house that were caused by the wind blowing through an open window and banging a door open and shut. It brought to mind the unbearable imagery caused by the savagery of the Billie Holiday song 'Strange Fruit':

*Southern trees bear a strange fruit
Blood on the leaves and blood at the root
Black bodies swinging in the southern breeze
Strange fruit hanging from the poplar trees.*

But, in the next moment the bright thought comes: the 'Strange Fruit' metaphor can be applied to this time. It's no good thinking of lockdown and after, when the 'after' will be 'back to normal'. Maybe that's what's making my life so hard. As well as the grief for my mother, there's the grief for the life that was and the grief for the life I had hoped and expected to have. However, change brings challenges and opportunities for creativity – as Emma says, 'Creativity in the service of God brings transformation and renewal'.

Throughout everything I have been and am being constantly sustained by Psalm 131:

**O Lord, my heart is not proud;
my eyes are not raised in haughty looks.
I do not occupy myself with great matters,
with things that are too high for me.
But I have quieted and stilled my soul,
like a weaned child on its mother's breast;
so my soul is quieted within me.**

O Israel, trust in the Lord, from this time forth for evermore.

The first part puts me in my place: 'I do not occupy myself with great matters.' Then the incredibly beautiful line: 'But I have quieted and stilled my soul.' The weaned child verse I found opaque at first, but a helpful commentary (at enduringword.com) makes the sense clear: 'A child not yet weaned embraces his mother with the thought of food and immediate satisfaction. A weaned child embraces his mother out of a desire for love, closeness and companionship ... we regard the process of weaning as natural, but the child likely regards it as a battle. What David wrote of here was contentment with God that did not come naturally, but through victory over what comes naturally and the habits associated with previous experience.' 'I have quieted and stilled my soul': a good state to be in as we continue our pilgrimage.

Sarah Murphy Burn



Philippians 4:8
**WHATEVER IS TRUE,
WHATEVER IS NOBLE,
WHATEVER IS RIGHT,
WHATEVER IS PURE,
WHATEVER IS LOVELY,
WHATEVER IS ADMIRABLE
—IF ANYTHING IS EXCELLENT OR
PRAISEWORTHY—
THINK ABOUT SUCH
THINGS.**

Thanks to Sarah Murphy Burn for the photo!

FAITH & FINANCE

We don't normally see these two words together, someone suggested that if you want to see where your heart is then take out your latest bank statement and have a look.

“Where your heart is there will be your treasure also.”

Matthew 6:21

St Patrick's, like most churches, has suffered from the Covid crisis because much of our regular income comes from cash giving. This has resulted in lay offs of our administrative and Youth staff members. In 2019 our income and outgoings were basically in balance but with the impact Covid 19 has had already in 2020 and likely to have for the rest of the year our Church finances are likely to be in a significantly worse place.

As things stand **we can no longer pass around the collection bowls**. Even when we were doing this in the recent past it is clear that **many people no longer carry cash** while others receiving the collection bowl are **already making regular contributions through standing order** and should not be asked to give cash also.

It is important to say two things:

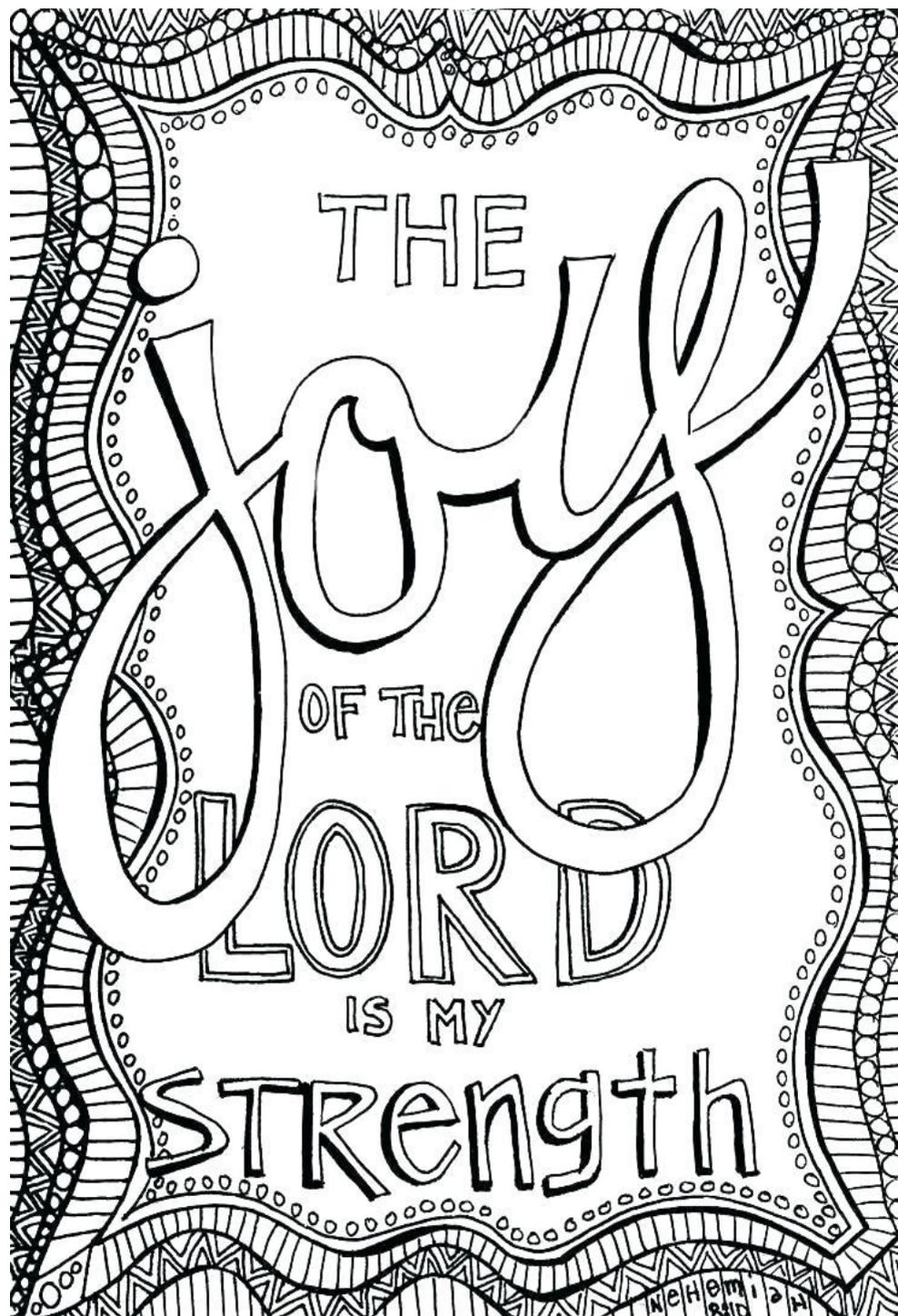
1. A huge “thank you” to all our regular givers – cash, envelope or standing order. You make the parish possible and many of you have responded generously in recent times.
2. You may have been giving a set amount for a number of years now could this be reviewed?

To those who may be affected financially at this time we offer our support and ask that you take care of your own situation at present. If you know of anyone in need at this time please let me know and so that any possible support can be looked into. We have recently written to all on the envelope scheme requesting a change to standing order; we are grateful to everyone who participates in regular giving and hope that this period of uncertainty and challenge can be overcome.

Richard Lowe, Hon. Treasurer

David S. Mungavin, Rector





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SECOND SATURDAY

If you would like a bit more useful sweeping / raking or scraping in your life please join a small group on the 2nd Saturday morning of every month from 9.30 am - 12 noon in the church grounds for light ground maintenance and the solemn promise of coffee and buns.



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MALCOLM GUITE

On the back page of the Church Times, the Church of England's weekly newspaper, there is a small section called 'Poet's Corner' by Malcolm Guite, short essays on aspects of other people's poetry, his own poems, life, landscapes, God, religion – a life-affirming mix.

My first impression of Guite, from reading his 'Poet's Corner' pieces, was rather at odds with the description I read of him as 'an English poet, singer-songwriter, Anglican priest and academic': the impression I received from his prose writings was of words spun into limpid, golden, phrases, creating an atmosphere that was pellucid and that lingered in the memory of the reader. A collection of his 'Poet's Corner' pieces has been published in a book called 'In Every Corner Sing', which is a quotation from George Herbert's poem, well-known as a hymn, 'Let all the world in ev'ry corner sing, My God and King'. As my enthusiasm for Guite led me 'further up and further in' (C.S. Lewis) I was not surprised to learn that his poetry is influenced by Herbert and that he is a leading authority on C.S. Lewis.

Guite, who describes himself as a poet-priest, writes that he treats the 500-word 'Poet's Corner' essays as 'a little in the spirit of the sonnet, with a sense of development, of a 'turn' or volta part way through, and a sense that the end revisits and re-sends the opening.' The publishers write of the essays 'drawing together everyday events and encounters, landscapes, journeys, poetry, stories, memory and a sense of the sacred, fusing them to create richly satisfying portraits of the familiar that at the same time opens a doorway to a new and undaunted world.'

The author of five books of poems, Guite's own poetry is highly praised. He uses traditional forms, especially the sonnet, as well as rhyme and metre, and has stated that his aim is to 'be profound without ceasing to be beautiful'. Rowan Williams said that Guite's poems 'offer deep resources for prayer and meditation'. Kevin Belmonte, a biographer of G.K. Chesterton and William Wilberforce,

described Guite as a ‘questing poet’ whose poems ‘point to places of possibility – in everything – from the commonplace to the transcendent’ and explore ‘what it means to persist in the presence of a God who hears and knows us in times of trouble.’ Guite has been influenced by the works of Seamus Heaney, T.S. Eliot and George Herbert, and holds Herbert’s poem ‘Bitter-Sweet’ in particular affection: ‘What I see Herbert saying in that poem is that we take our passions, and sometimes our faults and our brokenness and our stains, and we let God anneal his story. So there’s some point in which we become a window of grace.’

Bitter-Sweet

Ah, my dear angry Lord,
Since thou dost love, yet strike;
Cast down, yet help afford;
Sure I will do the like.

I will complain, yet praise;
I will bewail, approve;
And all my sour-sweet days
I will lament and love.

George Herbert (1593-1633)

One of Guite’s poetry projects is what he describes as an ‘evolving series’ in writing responses to psalms, which he posts on his blog <https://malcolmguite.wordpress.com/blog/>

Malcolm Guite was born in Nigeria in 1957 to British expatriate parents. His father was a Methodist lay preacher and a university lecturer in Classics. After ten years the family moved to Canada but as his parents did not want him to lose his British identity he attended an English boarding school. As it was for C.S. Lewis, this also proved to be a terrible experience for Guite and he also abandoned his Christian faith, embracing what he called a ‘rational, scientific materialism’. Eventually deciding that he belonged in England rather than Canada, Guite won a scholarship to read English at Pembroke College, Cambridge, falling in love with the place and with real ale. He also gradually returned to his Christian faith under the influence of beauty in the poetry of Keats and

Shelley and from his experience of visiting historical religious sites in Rome, Glen Colmcille and Iona. He has described a religious experience he had in his final year whilst writing a paper analysing the Psalms as being like a conversion experience, and he was confirmed shortly after into the Church of England.

After several years as a secondary school teacher he obtained his PhD from Durham University and began to wonder if God was calling him to be a priest. He was ordained in 1991. He says that although 'being a priest and poet feels a very natural combination now, it didn't at first', so he put poetry aside for seven years 'in order to concentrate on and learn deeply my priestly vocation, and life in my parishes was totally absorbing and demanding, so it felt right to let the other fields lie fallow.' Since 2003 until this summer he has been Chaplain at Girton College, Cambridge. Guite teaches at the Cambridge Theological Foundation and also lectures widely on poetry and theology in Britain and the USA. He is a singer/songwriter and is a member of the Cambridgeshire blues and rock band, Mystery Train.

His PhD was on the theme of memory, particularly on how the sermons and poems of John Donne and the sermons of Lancelot Andrewes had a decisive influence on the way the theme of memory was handled in the poetry of T.S. Eliot. Guite's interest in the way the two disciplines of Literary Criticism and Theology might interact with one another led to his 2010 book, 'Faith, Hope and Poetry: Theology and the Poetic Imagination', which has at its core a defence of the imagination, alongside the reason, as a truth-bearing faculty – 'a vindication and a celebration of the poetic imagination'.

Two of his greatest literary interests are C.S. Lewis and Samuel Taylor Coleridge. He has contributed many articles and chapters to books on Lewis (and was a guest on the BBC Radio 4 programme 'Great Lives' on C.S. Lewis <https://www.bbc.co.uk/programmes/b086s76k>), and his passion and original thinking on Coleridge and his special

relevance to our own times, resulted in Guite's highly praised book 'Mariner: A Voyage with Samuel Taylor Coleridge', published in 2017 to rave reviews <https://malcolmguite.wordpress.com/>

Sarah Murphy Burn



Leaf from Bentivoglio Bible, c1270
An illustration of the letter 'b' the first letter of the first word of Psalm 1; 'Beatus' - Beatus vir qui non abiit in consilio impiorum - Blessed is the man who does not walk with the wicked.
The poem below is composed in response to Psalm 1.

Beatus Vir

Come to the place, where every breath is praise,
And God is breathing through each passing breeze.
Be planted by the waterside and raise

Your arms with Christ beneath these rooted trees,
Who lift their breathing leaves up to the skies.
Be rooted too, as still and strong as these,

Open alike to sun and rain. Arise
From meditation by these waters. Bear
The fruits of that deep rootedness. Be wise

In the trees' long wisdom. Learn to share
The secret of their patience. Pass the day
In their green fastness and their quiet air.

Slowly discern a life, a truth, a way,
Where simple being flowers in delight.
Then let the chaff of life just blow away.

Malcolm Guite



“Building Hope & Confidence”

At time of writing our Branch is still in "lockdown" and will be until such time as we are all confident that we will be safe to open our meetings again. Our prime concern is our members health and safety and until such time as we are 100% sure we are safe then we will not open for meetings. However branches are not forgotten by our Diocesan President Karen Nelson who sends monthly letters of support in this difficult time for us all. Karen's most recent email included a piece from Joy Gordon which has been email or delivered to our MU members and I thought it would be helpful and comforting to put it out to the Parish members as well.

By Daphne Townsend

Having worked for over 30 years in an acute hospital, the arrival of Covid 19, brought challenges and situations which I thought I would never experience. The fear of the unknown, worry and anxiety, changing work practices, redeployment and the uncertainty of the future rocked the familiar and comfortable. As I reflect on this time, the stillness and quietness in the hospital stands forefront in my mind. It was disconcerting to have busy, bustling corridors, now empty and silent. I worried constantly and still worry that I would inadvertently expose my family to Covid 19. I keep in daily contact with our daughter who is living and nursing in central London. She is working on a ward where all her patients are Covid positive. I am sure I must drive her mad checking everyday if she had a temperature, cough, or shortness of breath. I miss so much visiting my mum especially knowing that she lives alone but her stoicism and fortitude inspires us all. There were times when anxiety and fear gripped me where I felt I could not breathe. Other times where I felt guilty when I complained about trivial matters when others had the heartache and devastation of losing loved ones. Everyone will have their own experience and story to share, times of joy and times of sorrow with Covid 19. It has made its imprint on this generation and the impact of this is yet to come.

Over the last few weeks the news headlines have drastically changed. The rallying chant of ‘I can’t breathe’ associated with the Black Lives Matter

movement in the United States, has been seen and heard across our television screens and newsfeeds, with demonstrations and protests taking place throughout the world. Covid 19 has been described as the great leveller as the virus did not distinguish between race, colour and creed but at the hand of man, prejudice and violence continue throughout the world. Human rights and campaigning against violence has always been central to the work of Mothers' Union.

The earth and environment are breathing again as carbon emissions drop and we hear reports of fish returning to the canals in Venice and blue skies above the Taj Mahal. Closer to home, I particularly enjoy listening to the birds singing and chattering as I potter in the garden giving my husband the orders of where the long-awaited bedding plants are to go.

As we hold our breaths, we await in hopeful expectation of the next phase in opening our country so that we can breathe again in the comfort and security of the familiar. There are many references to breathing in the Bible with breathing and breath being a powerful symbol of the life-giving presence of God. We cannot see Him, we cannot smell Him, we cannot taste Him and there may be times in our lives when we may not feel that God is present, but He is like the air we breathe, ever present surrounding us like an immense ocean. Our very existence on earth is dependent on the invisible air we breathe. We are not conscious or aware of the air we breathe unless it moves or is taken away. As Christians we recognise that the breath of life is a gift from God. Breathing and our dependence on air shows how fragile our human life is and with every breath we take, we can be assured that there is always hope.

As we move forward in hope and confidence, I am reminded and inspired by the words of this well-known hymn by Edwin Hatch:

***Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do”.***

Joy Gordon.

the girls' brigade
girls' lives transformed
god's world enriched



Enrollment Ceremony

Girls' Brigade

Greystones Girls' Brigade is currently looking for new leaders and the role of Captain is vacant. If anyone has some time to give, please contact info@girlsbrigadeirl.ie

The National Board of Girls' Brigade is currently developing plans to reopen GB safely for the new term. Leaders can't wait to see all the members again and updates will be announced soon.

Unfortunately the GB session finished early due to the Covid-19 crisis. All GB activities are suspended while a contingency plan for the new session is developed so that companies can stay connected safely. Anne Fitzsimmons, who has tirelessly worked



for and led the Greystones Girls' Brigade as Captain for the last six years, is retiring – another occasion that will be marked 'sometime in the

future'. The company will be delighted to welcome new leaders and helpers and may be contacted at

28thcogreystones@girlsbrigadeirl.ie



Above: Baking

Middle: Christmas Party

Below: Arts & Crafts



As the photos show, we look back with fond memories at some of the fun we **have had this year and look forward** with hope to the future.

SUNDAY SEEKERS

Hope your summer is going well and that you are getting to see some of your friends. We are so lucky that the weather has allowed us to be outside where we can meet our friends safely in the sunshine. Enjoy this wordsearch! We are hopeful that Sunday Seekers will start back with new rules and a new plan for fun and faithful learning in the autumn.

By Janet Caffrey



JESUS CHRIST

SALVATION

JEW

GENTILE

HOLY SPIRIT

GOD THE FATHER

PERSECUTE

PRAY

TITHE

MINISTRY

BIBLE

HOLY

SACRIFICE

FAITH

MIRACLE

NAZARETH

BETHEHEM

JERUSALEM

BAPTIZE

TEMPTATION

SIN

YOUTH GROUP NEWS!

Hello Youth Group!

I am working out a new program so that we can continue to meet and pray for one another. At the moment we are looking at meeting up on a weekday evening. Please contact me at the office or email info@stpatricksgreystones.ie with your wildest ideas of things you'd like to see happen in the parish and we'll try make them happen!

We are living through strange times and if we have to change things then lets be creative and try change things for the better - or at least have an adventure along the way.

You are all in my prayers - I pray that no matter what is happening in the world, each of you will continue to grow in awareness of the great love that God has for you. I pray that in times of difficulty you will be upheld. I pray that in times of danger you will be protected and I pray that in times of joy and peace you will be strengthened and renewed.

I look forward to spending time together again soon.

With all prayers and blessing,

Emma

BE STRONG & COURAGEOUS.

DO NOT BE AFRAID;

DO NOT BE DISCOURAGED,

FOR THE LORD YOUR GOD

WILL BE WITH YOU

WHEREVER YOU GO.

JOSHUA 1:9 NIV

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area of ministry to children in this
parish please contact a member of
the parish **Safeguarding Trust**

Panel listed below:

Canon David Mungavin 287 4077

Karen Crean 087 983 5266

Janet Caffrey 087 657 4128

Vivienne Adams 087 242 4536

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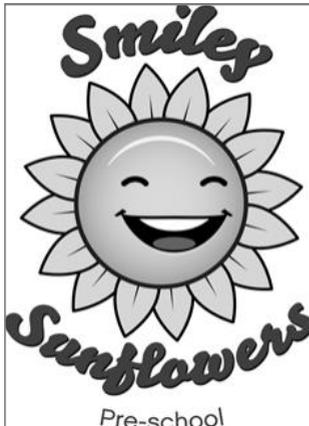
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* denotes parish organisation

Clubs & Classes taking place in St Patrick's Parish Centre

*Choir	Currently suspended Parish Office 2010648
*Sunday Seekers	Under review Rebecca Guildea 085 819 4377
*Sunday Crèche	Currently Suspended Melanie Chipperfield 087 283 2373
*Mini Movers	Currently Suspended Jennifer Darcy 087 215 9485
*Mothers' Union	Currently Suspended Daphne Townsend 086 891 7710
*Bible Study Group	Currently Suspended Canon John McCullagh 086 837 0384
*Healer Prayer Group	Currently Suspended Lesley Kemp 287 5155
*Bugle Club	Currently Suspended Tony Goodwin 086 879 9742
*Young Life	Currently Suspended Rebecca Guildea 085 819 4377
*Soup & Sandwiches	Currently Suspended Ruth Handy 287 5161
*Select Vestry Meeting	Currently Suspended 4 th Mon/month 8pm Quiet Room
*Girls' Brigade	Currently Suspended
*Social Badminton Club	Currently Suspended Nuala Lowen 086 1995095
*Table Tennis Club	Currently Suspended Audrey Warnock 087 205 3838
*Bowls Club	Currently Suspended Ruth Handy 287 5161
*Tennis Club	Currently Suspended Audrey Warnock 087 205 3838
*Hillwalking Group	Currently Suspended Contact Billy Markham 086 6837169

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Jack Smith

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10.30am Morning Prayer

3rd Sunday in the month

10.30am Parish Eucharist

4th Sunday in the month

10.30am Family Service

5th Sunday in the month

10.30am Family Eucharist

WEEKDAY SERVICES:

Holy Communion every

Wednesday morning at 10.30 am

Front Cover images, Clockwise from top left; Lorraine, Rachel, Happy Customer and David enjoy Free Ice Cream at the Lighthouse in June, courtesy of Lorraine's Ice Cream, Flower arrangement by Flo Fennel, and He Has the Whole World in His Hands.

CONTACT US:

Rector: Canon David Mungavin 01 287 4077

Curate: Rev Rebecca Guildea 085 819 4377

Lay Minister: Frank Connolly 087 1211 575

To volunteer, please contact:

Sunday Flowers: Flo Fennell 086 872 7510

Sunday Readers: Ruth Handy 01 287 5161

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