

RATHMICHAEL PARISH

NEWSLETTER

www.rathmichael.dublin.anglican.org



Dear Parishioners,

Firstly, a very big thank you to the Select Vestry and all of you who continue to support me in my ministry here in Rathmichael, during the interregnum.

At the time of writing it is looking increasingly likely that it will be some time in the new year before the appointment of a new rector. That in itself throws up challenges for the parish but together and with God's help I am sure we will be able to overcome anything that may come our way.

Thank you also to all who worked so hard in coordinating our Harvest Thanksgiving Supper, held in the school last month. There was a splendid turn out, the food and wine were excellent and the whole evening ran as it were on castors. Congratulations to the team, and to all who came along and supported it for a most enjoyable evening.

Apologies to anyone who was offended by my scribbles of last month. It was written with tongue firmly planted in cheek, but I am afraid the mask slipped just a little, I will try not to let this happen again. (But cannot promise).

As this is being read, we will have celebrated our service of wholeness and healing, All Saints, Sunday, and we will be looking forward to the Remembrance Service and the end/beginning of the Church's liturgical year.

To assist those who are perhaps not overly familiar with such matters, part one of my booklet "An introduction to the Book of Common Prayer" which includes matters relating to the Church Year, is printed in this magazine on the suggestion of the Select Vestry. The whole booklet and others are available in A5 format from me on request. I hope that you will find it useful and informative.

Finally, we are considering running one or more fund-raising events in the New Year. If you have any suggestions, the Select Vestry would be delighted to hear from you – always remembering that fund-raising should be fun.

Terry

SOLITAIRE

Back in my teenage years I discovered the joys of playing various forms of "Patience" using a pack of playing cards. My father was disapproving regarding this harmless activity, considering it a waste of time, something elderly maiden aunts would do to while away long and solitary afternoons. Perhaps these games derived their name from the fact that it required patience to solve them. Some people will know them by their contemporary name Solitaire in that they are designed to be played by a solitary player. Not all are in fact solvable but playing "live" with real cards on the table it is of course possible to cheat.

Fast forward a few decades and the computer age has brought us the miracle of millions of playable games of Solitaire. "Klondike", "FreeCell", "Spider", "Pyramids" and "TriPeaks" are just some of the ways one can either stimulate one's brain-cells or waste hours and hours, depending on one's point of view.

As with real cards not all the problems are solvable but unlike real cards there is no possibility of cheating. As an aficionado of Solitaire, I offer the following thoughts (in no particular order) which have come to me through many hours of playing. You may wish to add your own and I would be happy to hear about them.

Life lessons we can learn from playing Solitaire

1. When the task ahead seems to be impossible, make a start, it's amazing how a result can be achieved even though the odds seem stacked against us
2. Don't give up especially when it seems difficult.
Change our pre-conceptions – the ones we have cherished and held may have appeared the obvious, logical and correct choices; they are not always the ones that will bring about the result we desire.

Contd. On Page 3

CHURCH SERVICES - NOVEMBER 2019

DATE	08.30 HRS	11.00 HRS	19.00 HRS	LECTORS
The FOURTH SUNDAY before ADVENT ALL SAINTS' SUNDAY Proper 26 Green 3rd NOVEMBER 2019	H.C.	HOLY COMMUNION Daniel 7: 1-3, 15-18 Psalm 149 Ephesians 1: 11-23 Luke 6: 20-31	EVENING PRAYER	Lesley Wallace
The THIRD SUNDAY before ADVENT Proper 27 Green 10th November 2019	H.C.	MORNING PRAYER (Rite 1) <i>With ACT OF REMEMBRANCE</i> Ezekiel 37: 1-14 Psalm 130 Romans 8: 31-39 John 15: 9-17 Please join us for coffee After the service	HOLY COMMUNION	James Colville
The SECOND SUNDAY before ADVENT Proper 28 Green 17th NOVEMBER 2019	H.C.	HOLY COMMUNION Malachi 4: 1-2a Psalm 98 2 Thessalonians 3: 6-13 Luke 21: 5-19	COMPLINE	Sheila Thomson
The KINGSHIP of CHRIST Proper 24 White 24th NOVEMBER 2019	H.C.	MORNING PRAYER Jeremiah 23: 1-6 Psalm 46 Colossians 1: 11-20 Luke 23: 33-43	HOLY COMMUNION	Avril McWilliams

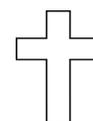
REMEMBRANCE SUNDAY

The poppy is the symbol of Remembrance and of the Poppy Appeal.

Poppies will be available at the church for those who wish to donate to the Royal British Legion Poppy Appeal on Sundays 3rd & 10th November.



CONFIRMATION SERVICE



**A Confirmation Service will take place at
3.00 p.m. on Sunday 9th February 2020
In Christ Church, Bray.**

Boys and girls who have started First Year are eligible to be Confirmed.

If you would like to be confirmed, please give your name to Rev. Terry Lilburn, as soon as possible.

The Rev. Terry is looking after the parish in the interregnum and can be contacted, for pastoral matters, on

Mobile: 086 886 5361

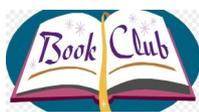
Email: terrylilburn@gmail.com

Contd.....Life lessons we can learn from playing Solitaire

3. Change our starting viewpoint.
Possibilities are endless – we always have choices.
4. Try to keep as many options open as possible at any one time.
5. Take one small step at a time – try not to anticipate what you will do next until you see the result of the last small action that you have taken.
9. You can always restart. However to start again we must begin, from where we're at not where we've been.
10. When faced with choice take a chance on the less obvious way – the road less travelled.
11. Rather than seeing how quickly we can reach our destination, take time to enjoy the route we are travelling and the progress we are making as we go along.
12. Look for gaps and see in them opportunities for progress.
13. Do not get carried away by apparent early success. Rapid gains may lead to over-confidence and subsequent incorrect decisions.
14. Keep things in context – don't let something you enjoy become something that dominates your life to the exclusion of other people and activities.

And finally....I think the duchess is watching too much television these days. She told me this morning that her dreams are being interrupted by commercials.

ALPHA/IN-BETWEEN BOOK CLUB



The Book Club will meet on Tuesday 26th November, 2019 @ 8.00 p.m. in the home of Lesley Wallace, "The Mews", Old Glebe House, Bridesglen Road, Shankill. Phone: 2822514

The book selected for the November meeting is "The Trauma Cleaner" by Sarah Krasnostein

AUTUMNAL CHURCH GROUNDS CLEAN UP



We really would enjoy having you with us to help tidy up the leaves on the ground and in the gutters and generally prepare the church grounds ready for the winter season.

Please bring rakes, clippers and any tools you think would be of assistance with this work.

Saturday 9th November
09.00 hrs. - 13.00 hrs.

Refreshments will be served

We look forward to seeing you!

Queries: Fiona Ashe 087 286 9160

CHURCH CLEANING

DATE	CHURCH	BRASS
2nd	J.Kinghall	Debbie Duncan
9th	Emma Parker	Pamela Bradley
16th	Emma Parker	Helen Darcy
23rd	Claire Pluck	Helen Darcy
30th	Sarah Grimson	Beverley East

RATHMICHAEL WALKERS

Rathmichael Walkers meet at the Church at 10.30am on Saturday 30th November

Choice of walks, decide on the day.

Everyone welcome.

Contact: Helen Darcy 087 234 2689

THANK YOU!!

Thank you to Beverley East and her band of helpers for organising the sale of Harvest Gifts and thank you to everyone who supported this very worthy event.

A cheque has been sent to Christian Aid to help with their ongoing work educating people so that they can learn how to make a living and support themselves and their families.

RATHMICHAEL PARISH NATIONAL SCHOOL



As part of our Green School programme, where we are working towards a Marine Flag, 5th Class chose to walk down to the beach to clean it. Tidy Towns supported this venture supplying us with blue bags and disposing of the waste.

The 5th class analysed the waste collected. They were enthusiastic and cleaned the avenue and laneway on their way down.



Our annual Sponsored Walk took place in October. This is one of our larger fundraisers for the school. As the first one of the year it was well represented by the children and parents. It was great to see so many new parents getting involved.



The walk is held up in Corrigolligan Woods and is very near the Lead mines. A huge thank you to the PTA who supplied goodies at each stop and refreshments for all after the walk.



Caroline Senior, Principal.

NOVEMBER ROTAS

SUNDAY CLUB

DATE	4-7 yrs	8-10 yrs	10-12 yrs
3rd Nov	Dean Russell	Gillian Nevin	Katie Fox
10th	Carol Beamish	Sarah Mannion	Gillian Bourne
17th	Shirley Farrell	Sarah Grimson	Kate McAuley

CHURCH COFFEE

10th	Marilyn Griffith Jill Bolton Shirley Garland	Jill Bolton Heather Hewat
24th	Carol Bond Anne Headley	Jill Fleming Helen Darcy





CHURCH FLOWERS

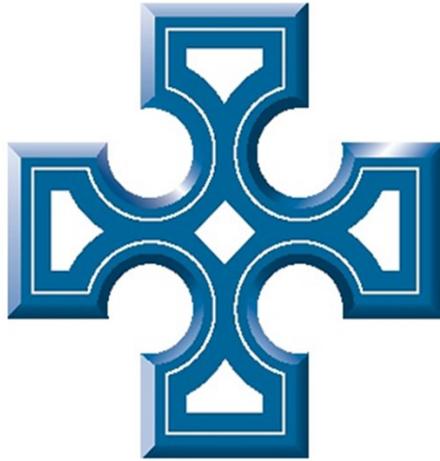
3rd	Ingrid Goodbody
10th	Remembrance
17th & 23rd	Anne Colville



SUNDAY CRECHE

3rd	Jan Ovington
10th	Kim Hannigan
17th	Victoria Heaton
24th	Volunteer needed





AN INTRODUCTION TO THE BOOK OF COMMON PRAYER 2004

One of the distinguishing features of Anglicanism is its Prayer Book and adherents are often referred to as “The people of the Book”. First produced in 1549 by the then Archbishop of Canterbury, Thomas Cranmer, so that the country might worship as a unified whole, it has been the constant companion of Anglicans worldwide ever since. It has admittedly, undergone number of revisions since then (1552, 1662, et al and in Ireland 1878, 1926 and most recently 2004). However, it still remains a resource that is invaluable, not alone for public worship but also for private worship and prayer through the day, the week the month and the whole year.

The worldwide Anglican Communion, consisting of some 44 Provinces, of which the Church of Ireland is one, allows for regional variations of the Book of Common Prayer (BCP). Since disestablishment in 1871 when the English Parliament cast the Church of Ireland (CoI) adrift to fend for itself, we have had our own version. As this separation of Church and State preceded the division of Ireland into North and South, the CoI covers the whole of the island and uses the same Prayer Book. Where it is desirable, (e.g. prayers for the Sovereign/President or the government) alternatives to some of the prayers are included.

Just as the Bible is a compendium of many books, bound together in a single volume, so too is the BCP containing far more than just prayers although they do make up a significant part. In it is the order in which each of the main services (liturgical celebrations of the CoI, Holy Communion, Morning and Evening Prayer et al) should be conducted, together with general instructions to the clergy and congregation (**rubrics**) regarding standing, kneeling/sitting or alternative options within the service. These are printed in red italics.

The BCP also encompasses a Psalter (the Psalms), an Ordinal (services of ordination for deacons, priests and bishops) a calendar and a lectionary. In addition, there are the Christian initiation services of baptism and confirmation, “occasional” services (weddings baptisms, funerals) and a Catechism (questions and answers regarding Christian belief).

More controversially it also contains the original statements of belief of the early Anglican Church as drawn up by Cranmer and the then queen of England, Elizabeth 1(The 39 Articles BCP page 788). Today these are regarded as historical documents used for the purpose of discernment rather than as strict teaching and beliefs of the Church.

Mindful of the real affection and esteem in which the 1926 edition of the BCP was still held by so many adherents of the CoI, many of whom can still recite entire services from memory, the compilers of the 2004 edition retained the format of many of the services (Morning and Evening Prayer, Holy Communion, Baptism, Wedding Funeral etc.) whilst introducing more contemporary language versions alongside the originals. The former can be identified by the addition of the number “One” E.g. Holy Communion One with the modern version designated “Two”.

In addition, there are some new services such as “Service of the Word” (page 165) which is suitable for all Age worship and a Service for Ash Wednesday (page 338). There is also a very fine index relating to the subject matter of the prayers and collects printed throughout the book.

THE BCP AND THE CHURCH YEAR

One of the other functions of the BCP is to serve as a calendar and guide to the Church year (also known as the liturgical year) and which differs from the secular year and calendar.

The purpose of the Church year is to commemorate dates, anniversaries, events and people that have been significant in the development of Christianity since its earliest beginnings. These events are milestones along the path of our redemption by God beginning with the coming of the Saviour. Throughout the year the life, death and Resurrection of Christ is recalled and anniversaries (usually but not always but not always the presumed date of their death) of the Apostles and Mary, the Mother of Jesus. Other feast days are also marked such as Rogation, Harvest and Pentecost. Post-resurrection the ongoing work on earth through the Holy Spirit is also brought to mind. The Church however, would have its members go beyond mere recall. Through structured reading of scripture, worshippers re-enact the elements of God’s saving love, thus making them not just spectators but rather participants in the drama that is God’s purpose for his people and assisting them to live out their faith in a daily manner.

The Church year can be viewed from two different perspectives. Seasonally, e.g. Lent and Easter for which the dates vary yearly and are directly connected with life (and death) of Christ (the Temporale). And calendrically in which certain dates are fixed for the commemoration of individuals (The Sanctorale). The “layering” of one system over the other allows for complexity whilst at the same time providing for continuity and for structured reading of scripture throughout the year.

The Church year also gives recognition to God’s created world, its changing life patterns with its highs and lows and seasonal variations. It is upon this complex structure that the BCP lectionary is structured. *“Intended to be the basis of preaching and teaching,”* it also reflects the diversity of occasions on which scripture is intended to be read.

THE NEED FOR SPECIAL DAYS

If all days are earmarked as being special by reason of some commemoration, the whole system becomes diminished by reason of too much celebration. Earth-bound people cannot be ecstatically joyful all the time. It is therefore necessary to be selective about Principal Holy Days and festivals. In the Christian calendar people are made aware that Sunday is a special day. Not just that the fourth commandment teaches this but that it celebrates the day of Resurrection, the focal point of the Christian faith, hence the celebration of Holy Communion at least once every Sunday. Moving outwards there are some ten Principal Holy Days (BCP page 18) designated as being especially important and having their own priority. The secular world has tended to put Christmas in pole position but the Church rightly gives priority to Easter Day with Christmas Day second and Pentecost third. Liturgical observance of these days is set either on the day they fall, e.g. Christmas Day or the nearest Sunday e.g. All Saints Day. Saint's feast days may be observed by transferring them to the nearest day on which a service is usually held.

THE SEASONS AND THE CHURCH YEAR

Advent:

The Church year begins with Advent, a looking forward to the birth of Christ and his second coming. Formerly a period of fasting and abstinence it has become one of joyful anticipation with Christmas Day the climax of a promised event. This season comprises the four Sundays and weekdays preceding Christmas Day. In keeping with its original penitential nature, the liturgical colour is violet or purple.

Christmas:

A short season of just under two weeks beginning Christmas Day to the eve of the Epiphany (6th January). It is a time of celebration and joy with the designated liturgical colour white or gold.

Epiphany:

A five-week season commemorating the manifestation of Christ to the world beginning with his revelation of himself to the gentiles in the persons of the Magi, often known as the Three Wise Men. The second Sunday after the Epiphany celebrates the baptism of Christ.

Ordinary Time (1):

The season between the end of Epiphany to the beginning of Lent. **(Description)** The liturgical colour is green.

Lent:

Now the only penitential season observed. It begins with Ash Wednesday and concludes with the eve of Easter Day. The traditional liturgical colour is violet or purple although red or purple may be used during **Holy Week** from Palm Sunday to Maundy Thursday.

Easter:

From Easter Day to the eve of Pentecost (**Whit Sunday**). A fifty-day season culminating in the "Birthday" of the Church with the coming of the Holy Spirit on the Apostles. Liturgical colour white or gold for Easter Day, white through the rest of the season. White or gold for Ascension Day, forty days after Easter.

Pentecost/Whit Sunday/Whitsun:

The shortest season of the year being just one week from the Day of Pentecost itself to the following Saturday, the eve of Trinity Sunday. Being a feast day of the Holy Spirit, Sunday's colour is red. Some churches encourage the congregation to join in the celebration by wearing some article of red clothing on this day! According to one interpretation, the name 'Whitsun' derives from the white garments worn by [catechumens](#), those expecting to be [baptised](#) on that Sunday.

Trinity (Ordinary time 2):

The shortest season is followed by the longest, being between twenty-one and twenty-five weeks, almost half of the year. This season marks the continuing work of the Holy Spirit on earth, the growing and regeneration of faith. As with the earlier ordinary time, the season of creation and God's revelation of himself to the earth, the liturgical colour is green.

The five last Sundays of the season have been designated as "Sundays before Advent. "The last of these is marked as the Feast of Christ the King and brings the year to a close.

FESTIVALS:

Interspersed throughout the year are days that the Church designates as being of sufficient importance as to be specially commemorated. Unlike Easter and Ascension Day, these festivals have fixed dates. This part of the calendar is known as the Sanctorale, an overlay on the secular calendar. These festivals, their dates and prescribed readings may be found on pages 63-69 of the BCP. Liturgical colours for these are either white or red, the latter being designated for those believed to have been martyred. These include the Apostles with the exception of St John who is believed to have died in old age of natural causes.

LITURGICAL COLOURS

As the Church moves through the year, it provides many symbols to remind its people of the significance of days and seasons. Colour can be highly expressive and reflective of meaning and mood. Coloured **vestments** and "**hangings**" have been among the prominent symbols used in many churches to reflect either the season or a special day or occasion. Currently, the most widely found colour sequence is that which was first adopted by the Roman Catholic Church with just four colours being used. Violet/purple (penitential); white/gold (celebratory); red (feast days of martyrs and of the coming of the Holy Spirit at Pentecost); green (creation and the continuing work of the Holy Spirit in the world).

For many years this sequence has been the dominant one, not only in the Roman Catholic Church but in many other western Churches. In the southern province of the Church of Ireland the use of such symbolism has in recent decades become more established and acceptable and depending on local tradition and practice it has become more usual for the clergy to wear an alb for the celebration of the **Sacraments** together with the appropriate coloured stole. For other services such as Morning or Evening Prayer or Service of the Word, the traditional **cassock** and **surplice** with a black or blue **scarf** is usually worn. In cathedrals and "**high Anglican Churches**" the clergy may also wear a **chasuble** or a **cope**.

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