

**MAY 2010**





❖ **MAY DIARY**

6	19.00	<b>General Synod Eucharist</b> Preacher The Rt. Revd M.G. St A. Jackson, M.A.,Ph.D.,D.Phil., Bishop of Clogher
13	15.00	<b>Grammar School concert</b>
19	20.00	<b>Culwick Choral Society presents</b> <i>Monteverdi 1610 Vespers</i>

❖ **MAY PRAYER**

*Sunday 9 May is Rogation Sunday, from the Latin rogo, I ask.  
Jesus said, 'Ask, and you will receive...' (Matt. 7: 7)*

Almighty God, your loving mercy is for ever:  
we ask that of your goodness  
you would give to our use the harvests of land and sea,  
and prosper all who nurture and gather them;  
that we may always give thanks to you for your goodness;  
through Jesus Christ our Lord. *Amen.*

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### ❖ MONTEVERDI *1610 VESPERS*

The Culwick Choral Society presents Monteverdi's 1610 Vespers in the Cathedral on Wednesday 19 May at 8pm. Tickets cost €30 and €27 concession. Payment by credit card may be made via the Cathedral website (under the shop heading) or by telephone from the Cathedral office. Tickets will also be available in the Cathedral gift shop for purchase by either cash or credit card.

### ❖ NEW REPRESENTATIVE CANON FOR TUAM

The Bishop of Tuam has nominated the Ven. Gary Hastings, Archdeacon of Tuam and Rector of Galway, to be Prebentary of Kilmactalway in succession to Canon Maureen Ryan. His installation will take place during the summer.

### ❖ RESURGAM: *CONVIVIUM*

Sunday 5 June, 6.30pm

*with*

Fiona Arnold *harp*

David Leigh *organ*

Mark Duley *director*

The title of Resurgam's June concert might be used aptly for an up-market dining club; in fact, it alludes to the feast of Corpus Christi, which takes place two days before. Much wonderful music has been written in honour of "the sacred feast", as a vehicle for the colourful metaphysical poetry found in its liturgy. This hour-long programme is indeed a feast, with music from the sixteenth, nineteenth and twentieth centuries, a variety of different vocal groupings, and the added richness of harp and organ.



From the Renaissance comes two very different approaches to the feast – the introvert intensity of recusant Catholicism in England as heard in motets by Byrd and Tallis, and the full-blooded continental exuberance of Victoria. These works then constitute a foil to the rich harmonic language and texture of French late-nineteenth and early-twentieth centuries, as heard in works by Fauré, Roger-Ducasse and Messiaen.

The programme concludes with Gerald Finzi's *Lo, the Full Final Sacrifice*, presented in its original 1946 version for organ and choir. This extended festival anthem is a minor masterpiece of English twentieth century music and sets a text by Richard Crashaw, itself based on propers for the feast by Thomas Aquinas (some of which appear earlier in the programme). In contrast to the long polyphonic lines of the earlier works, here words and music have an intimate relationship, the syllabic flexibility of the vocal writing subtly resonating and amplifying the texts heard earlier, forming a fascinating counterpoint to the dark intimacy with which the programme begins.

Convivium: a banquet of music with something for all tastes! (And there's still time to go out for dinner afterwards....)

## Programme

Byrd	<i>Ave verum corpus</i>
Tallis	<i>O sacrum convivium</i>
Fauré	<i>Ave verum corpus</i> Op 65
Roger-Ducasse	<i>Ego sum panis</i>
Fauré	<i>Tantum Ergo</i>
Victoria	<i>O sacrum convivium</i>
Victoria	<i>Lauda Sion Salvatorem</i>
Messiaen	<i>Le Banquet Celeste</i>
Messiaen	<i>O sacrum convivium</i>
Finzi	<i>Lo, the full, final Sacrifice</i>



## ❖ MAKING A DIFFERENCE

Volunteer-Guides in Saint Patrick's (not all of whom are members of the Church of Ireland) tread a fine line between emphasizing the broad religious attraction of one of Ireland's largest Cathedrals which offers at least two services each day and, according to recent figures, the island's 13<sup>th</sup> most sought-after tourist destination with 345,985 visitors last year.

As reflected in the Iveagh window in the North Transept we are privileged to welcome people from a wide range of countries, of all ages and in various states of health. Most have a ready appreciation of where they are, and use their (often limited) time to wander round armed with the Cathedral leaflet in one of sixteen languages, to sit quietly and to pray and maybe to light a candle.

Frequently it appears that few visitors from abroad have spoken to anyone who has not taken money from them, and many have questions about the country in general and Dublin especially, particularly regarding our complex history and our politics. Very recently, one American wanted to sing the Lord's Prayer, which she did unaccompanied and without a microphone to great effect, but most want to take photographs. Nearly all are enthusiastic about having come to this country and in many cases the stories of their connection are fascinating, a number concerning grandparents or great-uncles among the 49,000 Irishmen killed in the First World War.

Not all want the full package of a guided tour of Saint Patrick's. For many a brief talk on our Patron Saint, or Swift (about whom the majority of visitors are very well informed), or on the Cathedral and its development, is quite sufficient. One becomes adept at providing information within a timescale or an interest-span and to be selective in transmitting the store of knowledge one may be all too eager to exercise. Thus emboldened (and sometimes relieved to discover that there is nothing further to pay) a number come back with questions, to most of which (where are the "green man" and the "veiled lady"?) but not all (why are there two death-masks of Swift?) we have ready answers. Others, and our visitors include experts on a staggering number of subjects, have very specific points or testing issues to raise – ranging from architectural curiosities and the central heating to Irish regimental memorials and the Reformation.

*David Millar*



❖ **SERMON PREACHED BY THE VERY REVD ROBERT MACCARTHY  
ON EASTER DAY 4 APRIL 2010.**

Forgiveness is a word which should be large in Irish society at present. Time after time revelations have been forced out of the leadership of the Roman Catholic church in Ireland and the only reason why the Church of Ireland has escaped is because we are too small to merit a commission investigating our affairs.

Then there are the bankers who have made off with billions of our money and more on that score is to come while we have all read about the practices in our larger hospitals. The HSE practices secrecy about deaths of children in its care and it has “lost” hundreds of immigrant children. It has failed to act when informed of appalling family situations. There is no doubt that we have a rotten public service and the present government is notable for its waste of public money.

As with other places we have an appalling culture of acceptance in Ireland which is only now beginning to be revealed.

The question for us today is whether we continue to harbour enmity or do we forgive? That need to forgive is true in Ireland, it is true in South Africa – it is true everywhere.

In this situation Easter has something to say to us. For Jesus’ closest followers found themselves not having to forgive, but rather found themselves forgiven. He whom they had abandoned did not abandon them. The Easter stories are stories of reconciliation. Easter is the Good Shepherd coming back to seek and to save that which was lost. The first Easter was not only a demonstration of the power of God in Christ over death; it was also a sign of his faithfulness in seeking to save the lost; in loving and forgiving the guilty.

So Easter is about people being healed, restored, forgiven. On that first Easter no one was confounded, no one was proved to be in the wrong or forced into faith. It was a glad day when the love of God in Christ enfolded again those who had least right to expect it and so rescued them from the tragedy and darkness they had brought on themselves.

May Easter Sunday be such a day when we remember the truth at the heart of the Christian gospel “*that neither death nor life, nor things present nor things to come; will be able to separate us from the love of God in Christ Jesus our Lord.*” (Romans 8:38–9).



## ❖ **PIPEWORKS**

On 5 June Pipeworks will host a one-day Organ Marathon in Saint Patrick's Cathedral. This exciting event may be participated in anyone of any age and standard. All you need to do is have your friends and family sponsor you to take part, while you get a chance to play the organ of one of Dublin's Anglican Cathedrals - and you can play absolutely anything. This is a fund raising event and, in order to meet our quota in preparation for next year's festival, we need to get as many people involved as possible. If you have any questions or comments or, more importantly, if you wish to become part of this exciting event please e-mail [adminpipeworks@gmail.com](mailto:adminpipeworks@gmail.com) and we will forward you sponsorship cards and everything you need to take part.

## ❖ **FRIENDS' AGM**

The Friends of Saint Patrick's Cathedral will hold their AGM on Wednesday 12 May at 8pm in the Pakenham Hall of the Grammar School. The "special" speaker this year will be the Dean's Vicar, Canon Mullen. He will give a *short* and *interesting* (possibly!) talk on some of the figures from the world of literature who are commemorated in the Cathedral.

The Friends' AGM affords us an opportunity to socialise with new Friends, as well as with those well-known to us; and to learn something new and interesting (see above) about the Cathedral.

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## ❖ GRAMMAR SCHOOL NEWS

As I write the Easter holidays are coming to a close and probably the busiest term of the academic year is about to begin. Junior and Leaving Certificate oral and practical examinations take place during the first three weeks of term. This is also the time of year for Biology and Geography Field Trips to various sites in Co. Wicklow.

Issue 3 of the 'Grammar Gazette' was produced by TY students just before Easter. It will be available to download from the School website ([www.stpatrickscgs.ie](http://www.stpatrickscgs.ie)) from mid-April. This term TY students will be hiking in Wicklow on 7<sup>th</sup> and 8<sup>th</sup> May as part of their *Gaisce* bronze medal challenge. As the academic year draws to a close their minds will be turning towards subject options for fifth year. A meeting is arranged for rising fifth year students and their parents on April 22<sup>nd</sup>. The previous week on April 15<sup>th</sup> a meeting for next year's TY students and their parents takes place.

As well as preparing for end of year in-house and state examinations during the coming months, staff and students will be busy organising and participating in a number of events: The Junior Tour to Paris for Form 1 and 2 students takes place on 23<sup>rd</sup> April to 25<sup>th</sup> April. Our Summer Concert takes place in the Cathedral on Thursday May 13<sup>th</sup> at 3pm. Parents and visitors are welcome. Tickets are available from the school office (Tel: 4543388) or at the door. They cost €5 for adults, €3 for students/senior citizens and a family ticket costs €10. Friday 14<sup>th</sup> May is a day of whole school co-curricular activities. Forms 1 and 2 will be going to WW5, the Science Museum in Belfast. Students in Forms 3 and 4 will be going to *Boda Bora* in Lough Key Forest Park to try their hand at problem solving as well as some athletic challenges; and the senior students will be going to Northern Ireland to visit 'Peace Wall', Stormont Castle and the Ulster Folk Museum. Sports Day is arranged for Tuesday 18<sup>th</sup> May.

The academic year comes to a close in late May with our Awards Ceremony for TY students and the School Leavers service and lunch on Friday 28<sup>th</sup> May. Examinations are all that remain before summer beckons.

*Sylvia Hick*



❖ **SERMON PREACHED BY THE RT. REVD. ROY WARKE ON GOOD FRIDAY 2 APRIL 2010.**

Let me begin by suggesting a headline for to-day – ‘Good Friday Agreement does away with Partition’.

Much as that headline might be envisaged by some people, it is not intended as a political statement, but rather as an appropriate theological statement within the context of this cathedral service on this particular day. In one sense it is not a contemporary statement at all but was first articulated by the writer of the Epistle to the Ephesians almost two thousand years ago when he wrote, “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.” (Eph. 2 vv 13, 14)

Today on Good Friday our thoughts are centred on the core event of Christianity – the crucifixion. Today of all days we seek to clear our minds of other peripheral issues which so often dominate our thinking – issues such as denominational education, human sexuality, child abuse, financial irregularities. Not that these and other issues are unimportant. Indeed far from it. But they can become obsessive and blind us to the centrality of the Cross. For example, it was at the Lambeth Conference, a conference dominated by the issue of human sexuality, which in many ways still dominates Church thinking, and has had such a divisive effect on the Anglican Communion, it was at this conference and after a particularly fraught session that an American bishop, the Bishop of Colorado, commented, ‘You cannot build the Church on issues, you can only build the Church on the gospel’. Or to put it another way and borrowing a phrase from St Paul ‘God forbid that I should glory save in the cross of Our Lord Jesus Christ’. (Gal. 6 v. 14)

Yet how often the Church becomes identified by issues, and obsessed with issues. And this is true at all levels of Church life – global, national, diocesan and parochial. For example, for eleven years as Bishop of Cork, Cloyne and Ross one issue dominated the diocesan agenda – church closures; while one has only to reflect on the word ‘Drumcree’ to be reminded of what can happen at parochial level.

And so to-day let us try to empty our minds of issues and concentrate on that green hill far away with its unfolding drama of the Cross. If we do that what do we find? Let me suggest three answers to that query.



In the first place we find **commitment**, but commitment in a most unlikely quarter. Not commitment from Our Lord's chosen followers, the ones closest to him who at the Last Supper had most earnestly pledged their loyalty, but who in the Garden of Gethsemane had all forsaken him and fled. Not commitment from Peter, the accepted leader of the band, whose fervent denial when confronted by the maid in the courtyard of the high priest marked one of the valley moments in the roller-coaster life of the big fisherman. I often feel that the look of Our Lord that prompted Peter to go out and weep bitterly highlights one of the most poignant incidents in the whole passion narrative. No! Commitment came from the women who had followed Our Lord and ministered to him; those who at that time would have been regarded as inferior in society. The role of women in the life of the Church, especially with regard to ordination to the priesthood and episcopate, has been the subject of heated debate in recent years. Indeed it is currently proving to be a divisive issue in our sister Church of England. This is not the time or place to rehearse the arguments for and against, except to say that those ordained since the passing of the bill in the General Synod in 1990 have shown a deep commitment to the ministry, reflecting the commitment displayed by those at the foot of the Cross. There have of course been objections, small in number but nonetheless deeply held as was the case in Cork when I ordained the first women priest in the Republic and was accused of desecrating St FinBarre's Cathedral, not by a male member of the congregation but by a female. It marked one of the saddest episodes in my episcopate, especially as I had chosen to be consecrated on St Brigid's Day as a symbol of support for the role of women in the ordained ministry.

Commitment then, that challenging concept, is to be found at the Cross. And it is no less challenging and costly in to-day's society, where such kingdom values as truth, honesty and purity are lightly regarded in a country very far removed from its Christian roots. The description of Ireland as 'the land of saints and scholars' sits uneasily on our 21st century culture. For example, one couldn't help but wonder how far the deeply scriptural principles of St Patrick, as reflected in his writings, were motivating factors in the lives of those enjoying the festivities on March 17th.

The second characteristic found at the Cross was **Forgiveness**, highlighted by the words of Our Lord – 'Father forgive them for they know not what they do'. Of all the elements of Christianity this is perhaps the most difficult to come to terms with, and the most challenging to implement. Yet it is the one we most often affirm – 'Forgive us our trespasses as we forgive those who trespass against us.' How often we repeat those words in a perfunctory fashion without really taking them to heart. Yet they are at the very centre of the prayer given as a pattern by



Our Lord himself. At the individual level in seeking to proffer forgiveness we are continually confronted by our own sinful nature. How much easier it is to condemn than to forgive. That is why forgiveness when it is offered is often viewed with suspicion, and sometimes with amazement and incredulity, as was underlined by Gordon Wilson after the Enniskillen bombing and the killing of his daughter. Or perhaps of more local significance in this cathedral parish are the reported words of Robert Emmet just prior to his execution outside St Catherine's church, 'My friends I die in peace – and with sentiments of universal love and kindness towards all men.' Without forgiveness it is impossible to move forward unencumbered by the baggage of resentment. That is why the words of the litany are so very relevant – 'From hardness of heart, from envy, hatred and malice and uncharitableness, good Lord deliver us.' It is only by the grace of God that flows from the Cross that we can be given the power and the strength to truly forgive, and in some small measure identify with those demanding words, 'Father forgive them, for they know not what they do.'

And that leads on to the third characteristic found at the Cross, **Power**, as reflected in the words of the centurion in charge of the Roman soldiers and as recorded by Matthew and Mark, 'Truly this man was God's Son.'

Such a commander would have been used to the sight of crucifixion – a hardened professional. Yet at the conclusion of the drama he appears to have been a changed individual. The power that emanated from this particular prisoner had wrought a transformation in the attitude of the man. We don't know what the specific cause of the transformation was, what was the channel or conduit of that power. Was it the silence in the face of the mocking bystanders; the response of the two thieves crucified on either side; the traumatic earthquake; the word of forgiveness in the most unlikely circumstances; the loving attitude shown to his mother in the midst of his agony; the sheer endurance of the suffering? Whatever the spark that ignited the centurion's response went to the very depth of his being, and elicited the acknowledgement that indicated a complete change of heart.

After the resurrection and prior to the ascension the promise of that power was made by Our Lord to his followers, 'You shall receive power when the Holy Spirit has come upon you'.

It is that power that can sustain us in our commitment to the crucified Saviour, and enable us to forgive in circumstances where sometimes it would be more natural to seek revenge. And therein lies the challenge of the Cross for us both as individuals and as a society.



## CANONS-IN-RESIDENCE

May 2	The Ven. M.S. Harte	Prebendary of Howth
May 9	The Revd E. McDonagh	Prebendary of Clondalkin
May 16	The Very Revd K. Newell	Prebendary of Finglas
May 23	The Revd C. Mullen	Prebendary of Rathmichael
May 30	The Very Revd P. Knowles	Prebendary of Stagonil

## SERVICES:

### *Monday to Friday*

09.40	Sung Matins ( <i>during school term</i> )
11.05	Holy Eucharist ( <i>said in the Lady Chapel on Wednesdays, Thursdays, Saints' Days and Festivals</i> )
17.45	Choral Evensong

### *Saturday*

11.05	Holy Eucharist ( <i>said in the Lady Chapel</i> )
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### *Sunday*

8.30	Holy Eucharist ( <i>said in the Lady Chapel</i> )
11.15	Sung Eucharist / Choral Matins
15.15	Choral Evensong

## CATHEDRAL CONTACTS:

**Dean:** The Very Revd Robert MacCarthy (475 5449 / 453 9472)

**Dean's Vicar:** The Revd Canon Charles Mullen (453 9472)

**Cathedral and Office Manager:** Mr Gavan Woods (453 9472)

**Vergar/Assistant Supervisor:** Mr Louis Parminter (475 4817)

### **Cathedral Office:**

Dean's Secretary: Mrs Jennifer Hickey

Tour Accounts: Mrs Joy Stewart

**Organist and Master of the Choristers:** Mr Stuart Nicholson

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