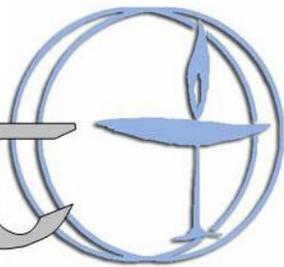


# Oscailt



February 2026

IRELANDS UNITARIAN MAGAZINE

Vol.22 Nº 2



# Capuchin Day Centre for Homeless People

29 Bow Street, Dublin, DO7 HP7Y

Tel: 01 8720770

[info@capuchindaycentre.ie](mailto:info@capuchindaycentre.ie)

[www.capuchindaycentre.ie](http://www.capuchindaycentre.ie)



*"Inspired by the spirit of St. Francis of Assisi, we at the Capuchin Day Centre welcome people in need of food aid who have no home, or are socially excluded and respecting their dignity, provide a caring pastoral, holistic and non-judgmental service responsive to their needs" (Mission Statement)*

Rev. Bridget Spain  
Dublin Unitarian Church  
112 St. Stephen's Green  
Dublin 2  
D02 YP23



23<sup>rd</sup> December 2025

Thank you, all at the Dublin Unitarian Church, for helping bring hope, warmth and dignity to our guests this Christmas and all year round

Dear Bridget and friends at the Dublin Unitarian Church,

Thank you for your generous donation of assorted food, clothes and gifts and Smyths Toystore vouchers to the value of €2,850 to the Capuchin Day Centre. Your kind gift will help support our guests experiencing homelessness or food insecurity to take a step toward stability.

Everything we do, every guest welcomed, every meal served, every warm shower and every small act of kindness is made possible thanks to the support we receive from people like you.

You are helping to build hope and community – one meal at a time.

Christmas can be a challenging time for many and your compassion and generosity during this season will help us to continue to provide much needed support to our guests over the Christmas period and beyond.

On behalf of our guests at the Day Centre and the Irish Capuchin Franciscan Order, we offer renewed thanks and our prayers for God's blessings on you and all you hold dear.

With every blessing,

Fr. Kevin Kiernan OFM Cap  
Capuchin Director



**Oscailt** since January 2005 has become the monthly magazine for Irish Unitarians. Originally it was the calendar for Dublin but due to popular demand by non members this new format was born and continues to grow and flourish.

**Oscailt** is Published by the  
**St. Stephen's Green Unitarian Church**  
112 St. Stephen's Green, Dublin D02 YP23.

**Rev. Bridget Spain** (*Minister Emerita*)  
e-mail: revbspain@gmail.com

Rev. Bill Darlison *Minister Emeritus*.

hellounitarianchurch@gmail.com  
www.dublinunitarianchurch.org

Editor: Paul Spain

#### **To Subscribe**

Annual subscription 12 monthly issues.  
€35 Posted for Ireland  
£35 Posted for England & Scotland  
Cheques and PO should be made payable to: *Dublin Unitarian Church*.

#### **Deadline**

The deadline for articles to be included is the 15<sup>th</sup> day of the month.

Unsolicited articles, news items, letters, poems, etc are always welcome, however there can be no guarantee of publication. Copy should be sent by e-mail or at least typed, photographs should be 300dpi.

e-mail: oscailtmagazine@gmail.com

#### **Advertising**

Advertising rates available on request. e-mail: oscailtmagazine@gmail.com

**Front Cover:** Photograph taken on Christmas Day 2026. The new RCSI building contrasts with the church. (photo P.Spain)

## CONTENTS

**Map-Making**  
*Jennifer Flegg* 2

**Social Action**  
*Gavin Byrne* 8



Our magazine title, *Oscailt*, is inspired by the account of the **Healing of the Deaf and Mute Man** in St. Mark's Gospel, Chapter 7. Jesus commands the man's ears to open up with the Aramic word "Ephphatha" - open ! The Irish word *oscailt*, (from the verb *oscail*, to open), means an opening, or, metaphorically, it could mean a revelation or a beginning.

# Map-Making

In the long-ago days before Aubrey and I discovered Unitarianism our lifeline was orienteering, and for a period of about fifteen years, apart from the basic activities required to provide for the necessities of life, we did little else. For those of you who are unfamiliar with this wonderful sport, it takes place in a forest or on open mountain-side or a mixture of both, where you are on your own with only a compass and a map to help you navigate. Markers have been placed over a wide area in a number of locations and these are marked on your map. You must visit these markers in the correct order, punching a coded card at each one, and do it all in the shortest possible time. Courses are graded according to age and ability. You assemble in turn at a designated start area, you are handed the map which gives the location and sequence of the markers on your particular course, your start is timed, a whistle blows, and off you go.

We found it an absorbing activity and we loved it, but it's a strenuous one and inevitably the years took their physical toll. When protests from our knees and ankles became too painful to ignore, we reluctantly hung up our orienteering shoes and wondered what we would do with all the Sundays that stretched ahead of us for the rest of our lives.

Well, as my grandfather used to say, God never shuts one door without opening another. My grandfather was right, God rose to the occasion, and the door that he chose to open for us was the one to this church. We walked through it one Sunday and, while it might be an exaggeration to describe our entrance as a Damascus moment, we both felt pretty well instantaneously that we had come home. From then on, the Sunday mornings which used to be spent in the forest or on the mountain were spent here. Aubrey found a kindred spirit in the late John Ward and joined him in what he once later described as the long grass at the back of the church, and I took up a place near the commemorative plaque to the Falkiner brothers. Incidentally, had those young men lived, they would have been the uncles of my great friend, Hazel Falkiner, and I cherish the connection.

Our instant and seamless transition from orienteering to Unitarianism might seem surprising because at first sight they would appear to have little in common, but there are similarities. Both are infinitely varied, challenging and invigorating and in both, while you participate as an individual, you do so within the supportive network of a community that is accepting, supportive and totally non-judgmental. Perhaps the most significant similarity is that each of them depends on a map. When I told the friend who introduced us to orienteering that I was worried I might get lost he said reassuringly if a bit optimistically: 'You can't get lost. You have a map'. But whereas orienteers are handed their map at the start of each event, Unitarians have to draw their own.

This of course is part of the interest. Joyfully, I set about drawing my Unitarian map and I have been doing so ever since, embellishing it and reorienting it - and myself - as the need arose. As any map-maker will tell you, the terrain changes over the years and you have to be constantly aware of this and represent the new reality as you draw. An outdated map is worse than useless; map-making is always a work in progress. All maps have to be constantly revised, and perhaps our individual map most of all.

As a small-scale example of how terrain can change, when Aubrey was one time remapping Ballinastoe Wood near Roundwood, he came across an extensive area that had mysteriously become boggy and over a few years had turned into a complete swamp. All the previous features had disappeared. He solved the problem by drawing a red line on the map around the swamp and writing in 'here be dragons' and to clarify this he illustrated it with a line-drawing of a little dragon which he got from *The Hobbit*.

Dragons apart, you may say that this business of map-making is all very well, but how does it translate into some kind of spiritual guide? I can't speak collectively here, obviously, because Unitarian maps are individual constructs. We all work out our attitudes to religion, our opinions and our conclusions, for

ourselves. But it does seem to me that the bedrock of our map has to rest on what we know, deep down, in the innermost fibres of our being, to be true. There can be no room for fudge and we can't accept anything second-hand. In his book *Awareness* (1990), Anthony de Mello quotes words attributed to the Buddha: 'Monks and scholars must not accept my words out of respect, but must analyze them the way a goldsmith analyzes gold – by cutting, scraping, rubbing, melting'. Or, as Walt Whitman had put it over a hundred years earlier in *Leaves of Grass* (1855) 're-examine all you have been told in school or church or in any book and dismiss whatever insults your soul'.

I found this advice very helpful in my early attempts to draw my Unitarian map and it was a great relief to be able to shed outworn religious concepts that I felt insulted my soul. But of course I then had to replace them – you can't leave a vacuum. I found this tricky because the whole area of spirituality uses terminology that I just didn't understand. God, for example. What did we mean by God? Or, indeed, soul? I'd never even been sure if I had one of those. And what was meant by prayer? Or worship? Or any one of the multitude of words that made up what my sister-in-law called 'glory be to God language'. I found them vague and meaningless.

The problem, I gradually realized, was that I was committing the elementary error of holding the map upside down. In order to construct my new spiritual reality I was using the wrong language, and this was leading me to think in the wrong idiom. I was using an idiom that depended on the, logical, left-brain language that we were all trained in since childhood. I needed to engage the right side of my brain - that's the one that employs the imaginative, flexible language that is used in poetry, story or myth. Once I got that sorted the map rotated itself effortlessly through 180 degrees so that I was now holding it the right way up and I could see my way. I could now accept that sometimes a different kind of language can convey the deepest truths more effectively. Factual statements express scientific concepts whereas poetry, story or myth express religious ones.

I went back to the mapping table and looked afresh at some of the words that I had found so puzzling. Let's start with

‘worship’. I knew it comes from the Old English words for ‘worth’ and ‘ship’ and means to ascribe worth to something, but I didn’t understand its use in a religious context. After all, you can worship anything. Yet worship has to lie at the heart of religion because it is what distinguishes a religious group from any other kind. As a community we are bound together because we respect each other’s way of thinking, aims and aspirations, there are friendships between us, and by and large we have the same priorities and problems in our lives, but basically what underpins our community is that we meet in this church every Sunday for ‘worship’. Were it not for that we would be no different from any other philosophic or social or philanthropic group

I attended a Unitarian workshop a number of years ago and one of the exercises we were given was to write down, in 5 minutes, what we understood by worship. Some of the responses were very thoughtful and some were inspiring but all I could produce was a blank page. Now, I would answer by quoting lines by Jacob Trapp: ‘To worship is to stand in awe under a heaven of stars, before a leaf in sunlight, or a grain of sand’. That I can grasp. That’s what worship means to me. To stand in awe. Interestingly the English poet William Blake uses much the same imagery: ‘To see a world in a grain of sand/ And a heaven in a wild flower/ Hold infinity in the palm of your hand/ And eternity in an hour’. Worship is beyond time. Like meditation, which is a part of it, worship can enable one to transcend time, to fuse so totally with – call it what you will – call it the inner self, call it the Spirit of Creation, call it a sense of togetherness, call it God – that one loses all awareness of time and sidesteps for an instant into complete timelessness, or if you don’t think it’s too fanciful to put it this way, into eternity, for what is eternity but a different dimension of time?

The question of time brings us to the question of what might happen to us after we die. People have speculated since forever about this. John Ward said he hoped for ‘blissful oblivion’ which I rather like. I don’t believe in Heaven, although, as Bertrand Russell said, if I eventually find myself there, I shall be perfectly happy to change my mind. But generally speaking, I find A E Houseman ad-

dresses the whole question of where we come from and where we go after death most satisfactorily in lines which to my mind wrap up a whole philosophy: 'From far, from eve and morning/ And yon twelve-winded sky,/ The stuff of life to knit me/ Blew hither: here am I. / Now – for a breath – I tarry/ Nor yet disperse apart -/ Take my hand quick and tell me,/ What have you in your heart./ Speak now, and I will answer/ How can I help you, say/ Ere to the world's twelve quarters/ I take my endless way'.

Prayer, too, posed problems. You probably know the story of the minister leading an ecumenical service who said 'Now let us pray, and no doubt the Unitarians among us will do whatever it is that Unitarians do on these occasions'. Well, what is it that we do? How does prayer differ from meditation, or reflection, or contemplation and if it doesn't are these terms interchangeable, and does it even matter? And if we elect to pray, to whom, or to what, do we address our prayers? Arthur Long, a prominent English Unitarian, said memorably: 'In prayer it's not the pray-ee who matters. It's the pray-er'. That was very helpful but I still felt I had no idea how to pray until I heard Unitarian minister Art Lester quote words from the fourteenth century mystic Meister Eckhart: 'If the only prayer you ever say is thank you, it is enough'. I find that wonderfully sustaining.

And how about soul? I no longer ponder fruitlessly whether I have one or not, instead I turn to a few lines by the Polish poet Adam Zagajewski: 'Wake up my soul. /I don't know where you are, /where you're hiding, /but wake up, please, /we're still together, /the road is still before us, /a bright strip of dawn /will be our star'.

Finally, to the biggest puzzle of all. God. If directly challenged by the question 'do you believe in God?' I would reply 'it depends what you mean by God'. But that might provoke a long and non-productive argument, and, these, like dragons, are best avoided. I might quote Rory Delany: 'well, I do and I don't'. But if I had to give a direct answer I would have to say no. I don't believe in God. But there again, it all depends on what you understand by God. Who was it – was it William Blake or does it go right back to the Upanishads? - who said: 'All the gods in the world, and all the devils, reside within the human breast.' I wouldn't argue with that. If there were no humans in the world there would be no gods – or devils – either. Is God therefore a construct of the mind? Perhaps. But I am well aware that there are more things in heaven and earth than are

dreamt of in my philosophy. God has to remain a mystery. And as the little girl said witheringly to the bishop when he asked her what she understood by some theological matter: ‘you’re not meant to understand it – it’s a mystery’. To echo that, here are a few lines by Louis MacNiece. His poem Meeting Point begins: ‘Time was away and somewhere else’ and then a few stanzas further on: ‘God or whatever means the Good/ Be praised that time can stop like this/ That what the heart has understood/ Can verify in the body’s peace/ God or whatever means the Good.’ That’s God for me. ‘God or whatever means the Good’. I’m content to leave it at that.

I wish you all joy in your map-making. I would add only one caveat. No matter how accurate a map is, or how much work we put into it, we have to remember that we are never in charge of our own destiny; there will always be factors beyond our control. We may run into a patch of fog for example, we may take a wrong turning or fall into a bog or be benighted or we may even encounter dragons. Mindful of this, and mindful of the fact that we have just crossed the threshold of a new year, I would finish with lines by the English poet Minnie Louise Haskins: ‘And I said to the man who stood at the gate of the year: “Give me a light that I may tread safely into the unknown”. And he replied: “Go out into the darkness and put your hand into the hand of God. That shall be to you better than light and safer than a known way.”’

*Jennifer Flegg*

### **Heart and Soul Contemplative Spiritual Gatherings**

Then next session of Heart and Soul will take place in person at the church on Monday evening January 23<sup>rd</sup> January at 7.30pm, facilitated by Shari McDaid. Shari is a member of the congregation and has been participating in Heart and Soul regularly over the past five years. There is no requirement to attend all sessions – come as and whenever you wish but please book in advance. For further information or to book a place, please contact Shari at

[shari\\_hello@yahoo.ie](mailto:shari_hello@yahoo.ie).

# Social Action

This morning, I'd like to talk about social action - it's a key Christian calling, a human vocation. I'll talk about some examples from our own Unitarian world and in particular I'll talk about how to counter far right messaging. I believe this issue is something not far from our collective minds as we watch what is happening in our world. But first a question for you: how do your beliefs, convictions, even theology inform your understanding of social justice?

I want to reflect on our gospel reading. Do to others as you would have them do to you. Also known as The Golden Rule. The first century Rabbi, Hillel said that this phrase was the paramount command of God. 'Everything else', he said, 'is commentary'. Jesus also said this and then added a whole list of very difficult behaviours we should adopt.

This is a most difficult set of teachings given by Jesus. And I am challenged here. Jesus is not talking to one person, he is speaking to a group of people...and he is talking about relationships. We look at the world and see so many enemies of the good.

What is called the New Testament was originally written in Greek. Wycliffe's bible in the 14th century is generally accepted as the first English translation. And it was based on the Catholic Church's Latin vulgate. Tyndale's translation came in the mid 16th century - and he based his translation on the original Greek. The word that is translated as Love in this passage is the Greek word, Agapé. There are several words in Greek that we translate as Love. Philia, (deep friendship), eros, (romantic or passionate loving), Storge [store-jay], refers to the affection between parents and children.

Agapé is an attitude of positive regard towards other people by which I wish for their well-being. Agapé is the love God holds towards God's creation. It is a holy and sacred thing.

Agapé spurs us towards doing good, it brings with it empathy and compassion. Fully lived, it requires our resilience - resilience is knowing we will come against big and small troubles, we will suffer disappointment, setbacks, tragedy - resilience is about understanding that, accepting that, and learning how to navigate it with grace and strength. And I reckon many here, if not all, have had to learn resilience - which is gained through adversity and pain, deep disappointment and the feeling of hopelessness.

Jesus in this passage is talking about relationships and how we might relate to each other; sinners, enemies and friends. People. We cannot do this alone - we need each other, we need a community - a beloved community perhaps.

We all seek an abundant and meaningful life - I understand this as salvation. Agapé love with a healthy dose of empathy, compassion and resilience helps us understand what hurts and what helps. God tells us that you are loved, you are enough and you must share your goodness and your gifts only when you can. In the Beloved Community, we share with one another honestly, our brokenness and what makes us whole; so that the place I inhabit doesn't feel like I am under the wrong piece of sky.

We often begin our services with the words: Love is the doctrine of this church - and we love not to earn a place in the life hereafter, but because love is what nourishes the soul - it is salvation: and salvation means health and wholeness. It is agapé, striving to live in right relationships with all - sinner and saint alike. In our Gospel passage today, Jesus was speaking to everyone; not just those who thought themselves as righteous, not just those who thought themselves sinners.

Every authentic religious tradition has social campaigning and action a key part of their mission and Unitarians are no different. In fact, our Good Samaritan window is a common fixture in Unitarian chapels and churches. The story is a call to love and help everyone, particularly those in need, regardless of their back-

ground or perceived status, to practice agapé. But also notice that this story is about a pattern of abuse; insult upon injury... he was beaten and robbed and subsequently walked over, ignored by seemingly righteous men. It took a Samaritan, the last person you'd expect, to care for him. Samaritans were a hated Jewish minority - they were considered outcasts and unclean. This was the hero of the story. Thankfully, society is full of Samaritan's.

Social action within our own congregation has a long history - from our own Margaret Huxley and James Haughton, Theodore Parker and Channing in the past to our Unitarian Community Support Group more recently.

Margaret Huxley became a pioneer in the education of nurses and the raising of nursing standards. She was President of the Irish Nurses Association. She was also the driving force behind the efforts of church members to relieve a housing crisis in Dublin. The Margaret Huxley Public Utility Society constructed ten family homes on Cork Street Dublin (named Huxley Crescent in her honour). The Margaret Huxley Memorial Window on the east side of the church beside the Good Samaritan was gifted to the church by her good friend, the artist Sarah Purser.

James Haughton was social reformer and anti-slavery campaigner. Trustee of Strand Street and St. Stephen's Green. He was born in 1817 and was a member and activist in many organisations seeking social improvements. He actively promoted social and educational outlets for working people such as the Peoples' Gardens, the Botanic Gardens and the Mechanics Institute. He was a prominent anti-slavery campaigner, and represented Ireland at the 'World's Anti-Slavery Conventions' in London in 1838 and 1840. At his grave in Mount Jerome.

He died 20 February 1873. He knew Frederick Douglass who was in Dublin in September 1845. Writing to William Lloyd Garrison, Douglass quoted from a speech delivered by Daniel O'Connell. "I am the advocate of civil and religious liberty, all over the globe, and wherever tyranny exists, I am the foe of the tyrant; wherever oppression shows itself, I am

the foe of the oppressor; wherever slavery rears its head, I am the enemy of the system, or the institution, call it by what name you will. I am the friend of liberty in every clime, class, colour. My sympathy with distress is not confined within the narrow bounds of my own green island. No—it extends itself to every corner of the earth”. Douglass remarked: “I confess, I have never heard one, by whom I was more completely captivated than by Mr O’Connell”. This idea is echoed by Martin Luther King who’s said injustice anywhere is a threat to justice everywhere. His vision extended beyond simply being physically present at protests or marches. He recognised the power of moral leadership and the ability to mobilise people through words and ideas. He encouraged individuals to make a difference by taking a stand for what they believed in, even from a distance.

Incidentally, James Haughton hosted Douglass in his home on Eccles Street and Douglass wrote about how much he enjoyed being with Mr Haughton.

William Drennan (1754–1820) was a United Irishman. He was a member of a close circle of radical political thinkers and activists. He was the first president of the Dublin Society of United Irishmen, he was arrested and put on trial on charges of seditious libel in 1794. A minor poet, he coined the term ‘Emerald Isle’ as a poetic description of Ireland. Fergus Whelan wrote about the United Irishmen in *Dissent into Treason* - and I quote: “There were men of enlightened democratic politics and liberal religion. They created a non-sectarian organisation which reached out to Irishmen of every creed. They were dedicated to achieving the rights of man. They called their organisation "The Society of United Irishmen". Less noble spirits called them "the king-killers of Pill Lane". The United Irishmen were utterly defeated...the values they held dear, such as the right to individual conscience and opinion, the right of people to choose or change their government, the rights of man and civil and religious liberty are the foundation stones of modern secular democracy.” I need to check with Ferguson if women were included...

What was common among all those Unitarians I just spoke about? They all sought to build coalitions - they came

together with others who were seeking to bring about social change - Haughton with the anti-slavery organisations and Frederick Douglas.

Huxley with the medical profession and her own congregation - Drennan with roman Catholics and other dissenting protestants, the refugee resettlement group with the Irish Refugee Commission and the Irish Government - and us here too. Coalitions emerge out of a realisation that we all suffer from the injustices apparent in our society - and therefore, we must come together with all our diverse needs, talents and create one voice for change.

So how might we honour that Christian tradition, that Unitarian tradition of social action? We already are - the Unitarian refugee welcome group is one. And I know many here are engaged in some form of social action.

The refugee welcome group have the template: Choose one campaign we can, as a community, get behind. Perhaps we might restart the Justice and Peace committee that was a working group within this church. Build alliances with other NGOs who are working on a cause. Be part of a coalition of like minded people and organisations - our collective voice will in the words of Martin Luther King, bend the arc of the moral universe toward justice.” (Eire Dialogue, Teni).

One key issue facing our society is the strength of far-right narratives and the resulting violence that it inspires.

Hope and Courage Collective is a non governmental organisation. Their key mission is to enable communities to counter far right narratives, whether that’s against sex education in schools, the LGBTIQ+ community, migrants, refugees or asylum seekers. They’ve worked with local community groups who wish to say Yes to welcoming refugees to their community. Coolock for all, ballymun for all, etc. they assist groups in making public statements to counter far right messaging; for example “Ireland is full”, using a dangerous combination of words such as; unvetted - military - age - men. And “we should look after our own”.

The vice president of the United States recently said that your compassion belongs first and foremost to your fellow citizens and then you can think about others. He says this as a faithful roman catholic. And the new pope, when he was a simple cardinal bishop tweeted - JD Vance is wrong. Reference the gospel reading today.

We can't keep the container of who belongs in our community small and inward looking. The hope and courage collective would encourage us not to spend our energy correcting or arguing with your opposition, focus on your positive message that amplifies your vision and values. We, as a dissenting community can be very good at that. Rather than articulating what we don't believe, we do well when we say what we do believe.

First, they suggest that the community define who you are. 2. Amplify the positive. 3. Say what is needed to address the issues the community care most about. And if there are serious issues in the community, name them, offer solutions, point out who's responsibility it is to address the problem. Shift the conversation towards solutions. Don't use the terms used by the far right because by using their words we risk enabling their hate narrative. We need to acknowledge that there is anger and fear in communities, but we can channel those emotions towards concrete, constructive and positive action. Let us not cancel people or call them out; rather let us call them in. We may not convince the haters, but we can convince most people when we speak truthfully and assertively.

This is how challenging it is, and I'm going to demonstrate that with some words from Dr. Michael Ryan, executive director of the World Health Organisations health emergencies programme. He delivered these remarks on the first of May; We are starving the children of Gaza. If we don't do something about it we are complicit with what is happening before our very eyes. We are causing this, you and us and everyone who does nothing about it. It's horrific. The children of Gaza should not have to pay the price as all children have done in the past for the sins of anyone around them. This just has to stop. Any right thinking

human being must stand up. As a doctor, as a physician as someone watching more than 1000 children without limbs, thousands of children with spinal cord injuries and severe head injuries from which they'll never recover thousands and thousands of children with severe psychological distress that they may never recover from. We are watching this unfold before our very eyes and we're not doing anything about it; as a physician I'm angry. I'm angry with myself that I'm not doing enough. I'm angry with everyone here. I'm angry with you. I'm angry at the world. This should not be happening, it cannot continue. It has to stop, this is an abomination. We have to ask ourselves the question how much blood is enough to satisfy whatever the political objectives are of any regime." Michael Ryan is here sounding helpless, despite his platform, influence and privilege.

Finally, These words I found recently, and I can't find who said them: Living a life that matters doesn't happen by accident. It's not a matter of circumstance but of choice. Choose to live a life that matters. Our sympathy with distress need not be confined within the narrow bounds of our own green island. No—it can extend itself to every corner of the earth.

*Gavin Byrne*

18<sup>th</sup> May 2025.



CLASSICAL MUSICIANS NETWORK  
CONCERT

Modest Mussorgsky:

Pictures at an Exhibition  
for piano

with  
Jude McCann

22 FEBRUARY  
14:00  
DUBLIN UNITARIAN CHURCH



Admission Free

RSVP's via [Eventbrite.ie](https://www.eventbrite.ie)

LOVE IS THE DOCTRINE OF THIS CHURCH  
THE QUEST OF TRUTH IS ITS SACRAMENT  
AND SERVICE IS ITS PRAYER.

TO DWELL TOGETHER IN PEACE  
TO SEEK KNOWLEDGE IN FREEDOM  
TO SERVE MANKIND IN FELLOWSHIP  
TO THE END THAT ALL SOULS SHALL GROW IN HARMONY  
WITH THE DIVINE  
THIS DO WE COVENANT WITH EACH OTHER AND WITH GOD.

## **DUBLIN UNITARIAN CHURCH**

112 St. Stephen's Green, Dublin D02 YP23, Ireland.  
Unitarian Church - Dublin Registered Charity Number 20000622

**Service: Sunday at 11a.m. Phone: Vestry 01-4780638**

**Managing committee:-** Madam Chairperson: Denise Dunne;  
Vice Chairman: Dennis Aylmer; Secretary: Trish Webb-Duffy; Treasurer: Rory Delany;  
Andy Pollak; Peter White; Will O'Connell; Collette Douglas;  
Malachy Hevehan; Paul Murray; Madeline Stringer; Gavin Byrne.

[www.dublinunitarianchurch.org](http://www.dublinunitarianchurch.org)

e-mail: [hello@dublinunitarianchurch.org](mailto:hello@dublinunitarianchurch.org)      [oscailtmagazine@gmail.com](mailto:oscailtmagazine@gmail.com)

**Rev. Bridget Spain** (*Minister Emerita*)      085-7180599

e-mail: [revbspain@gmail.com](mailto:revbspain@gmail.com)      Vestry 01 - 4780638

**Rev. Bill Darlison** (*Minister Emeritus*)

Madam Chairperson: Denise Dunne:- Tel: 087-2450660

Secretary: Trish Webb-Duffy:- Tel: 087-9346720

Treasurer: Rory Delany: 087-2217414, e-mail: [roryjdelany@hotmail.com](mailto:roryjdelany@hotmail.com)

Musical Director: Josh Johnston :- 086 892 0602

Recordings of the church services are available on the church website.

## **Please Note**

*If you are aware of any member of our community who is unwell, or who has suffered a bereavement, and who would welcome contact from others in the church, please e-mail Rev.Bridget Spain.*

Vestry 01 - 4780638

e-mail: revbspain@gmail.com

### **Childrens Programme - Sunday Club**

Takes place on the 2<sup>nd</sup> Sunday of each month

For any queries about Sunday Club, or to volunteer as a leader, please email Denise at [sundayclubunitarianchurch@gmail.com](mailto:sundayclubunitarianchurch@gmail.com)

### **Childrens Educational Trust Funds The Damer and Singleton Trusts**

Our congregation has two funds dedicated to supporting the educational needs of our voting members' children.

For further information please contact any member of the committee if you want to know more,

or

write to Dennis Aylmer c/o [aylmerd@gmail.com](mailto:aylmerd@gmail.com)

Each week an e-mail circular is sent as to what is happening in the Church and the other activities associated with the church.

If you would like to receive this information you should complete the Weekly e-mail form available at

<https://dublinunitarianchurch.us9.list-manage.com/subscribe?u=520442759bc8abadb1b0b3818&id=295c346bce>

or visit <https://www.dublinunitarianchurch.org/>

and follow the link at the top of the screen

– Sign up to Weekly e-mail – to complete your details.

## **DUBLIN UNITARIAN CHURCH**

Lunch-time service every Wednesday from 1.10 to 1.40 p.m.



# Dublin Unitarian Church

112 St. Stephens Green Dublin 2.

**Service 11.00a.m.**

## **Sunday Rota for February 2026**

1<sup>st</sup> February            *Honouring Brigid's Legacy*  
Service                 **Rev.Maud Robinson**  
Reader                 **Alison Claffey**  
Flowers                **Mary O'Brien**  
Welcomer              **Paula Mills - Mary O'Brien**  
Coffee                 **Daniela Cooney, Maeve Edwards, Malachy Hevehan**

---

8<sup>th</sup> February            *Temperance and Other Virtues*  
Service                 **Pamela McCarthy**  
Reader                 **Paul Murray**  
Flowers                **Jane Nolan**  
Welcomer              **Isabel McGowran - Gavin O'Duffy**  
Coffee                 **Madeline Stringer, John Haskins, Lorraine Doyle**

---

15<sup>th</sup> February         *At Home*  
Service                 **Jill Arthur**  
Reader                 **Elaine Harris**  
Flowers                **Elaine Harris**  
Welcomer              **Frank Tracy - Colette Douglas**  
Coffee                 **Sheila Hanley, Paula Mills, Patrick Rogers**

---

22<sup>nd</sup> February         *Think - & Think Again*  
Service                 **Rev.Bridget Spain**  
Reader                 **Andy Pollak**  
Flowers                **Karen O'Connor**  
Welcomer              **Karen O'Connor - Lorraine Doyle**  
Coffee                 **Gráinne Carty, Daniela Cooney, Freda McDonald**

---

Services are broadcast live from the church each Sunday at 11a.m.  
On our WebCam, click and connect at [www.dublinunitarianchurch.org](http://www.dublinunitarianchurch.org)

Recordings of previous services are also available on the website.



Walk to Killiney in the rain

