

Oscailt



May 2026

IRELANDS UNITARIAN MAGAZINE

Vol. 22 Nº 5

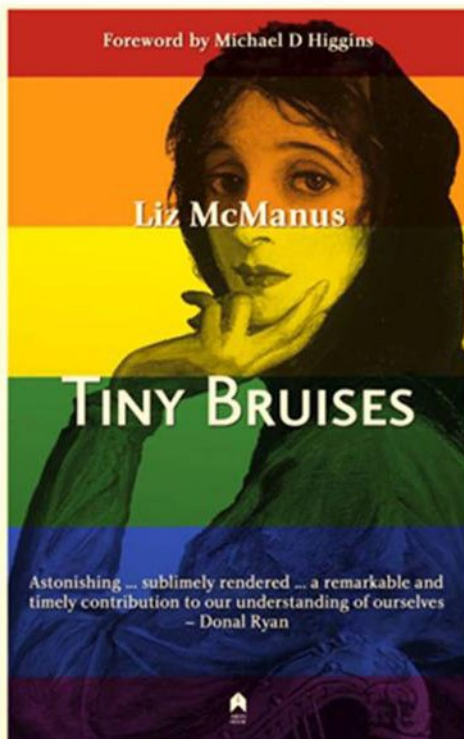


10 May 2026
Book Launch

In the Church

on Sunday 10th May 2026

at 3.00p.m.



CLASSICAL MUSICIANS NETWORK CONCERT

Jude McCann
piano



Cece Liu
violin



Admission free

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

24 MAY | 14:00 | DUBLIN UNITARIAN CHURCH

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
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To Subscribe

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Deadline

The deadline for articles to be included is the 15th 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.

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Front Cover: Honeybee gathering nectar from a dandelion.
(photo P. Spain)

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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 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.

Silence, Stillness & Simplicity

An introduction to meditation.

Do you find moments of silence, stillness and simplicity in your life? How crowded is your mind with thoughts? What distracts you most in your day? And how often do those thoughts shape the way you act or react?

I'll be honest. My mind races. It fills with worries, ideas, half-finished to-do lists. Sometimes it overwhelms me. That's when I pause. I take a break from the churn of my thoughts and I make a conscious choice: I meditate.

Today, I want to share why I believe meditation is a gift worth bringing into your life.

Reacting or Responding

Much of the time, we don't really choose how we react. We're conditioned. Someone pushes us, we push back. Someone disagrees with me or insults me, I snap. I remember as a child, when a bully hit me, I thought I had no choice but to hit back.

But in truth, we always have a choice. Meditation helps us notice what is happening inside us before we lash out. Christian Meditation Ireland puts it like this:

“Meditation develops our capacity for attention—to be in the present moment, to notice how a situation is affecting us emotionally, and to become less defensive and reactive, more responsive.”

Even something as simple as taking a deep breath can make all the difference. Breathing slowly calms the body, slows the heart, and gives us a few moments of space to decide how we will respond.

The Noise in Our Heads

Our fears, our worries, our desires—these are the background noise of our lives. They rise and fall like waves, pulling us in different directions.

You know that moment when you think, “I should have handled that differently. I shouldn't have said that.” We all do. Meditation creates a pause between the wave and the action. It allows us to see more clearly, and to respond with wisdom rather than habit.

Are we destined always to react out of anger, prejudice, or fear? If so, then the cycle of you hurt me, I hurt you harder will never end. If you

terrorise my people, what will I do with the anger, resentment and hatred you have drawn forth from my children?

The Sacred Thread

Meditation is not about suppressing thoughts. It's about loosening their grip. With practice, we begin to sense what some traditions call a sacred thread—the deep connection between ourselves, one another, creation, and the divine, however we understand it.

Meister Eckhart, christian mystic, and suspected heretic, encouraged his followers to remove all that was transient and unimportant, so that we might live our lives from the perspective of the indwelling presence of God in the individual soul. He said this was where our dignity and true selves dwelt. He said, 'Within each of us is a divine treasure, and if we hope to discover it we need to go deep into the heart of who we are.' There is a notion that we will see all of life from the perspective of who we are at the deepest level of our being.

There's a Buddhist tale about a young monk who came running to his master following a long meditation session. 'Master, master I see angels dance when I meditate.' The master held his peaceful stance and said, 'just focus on your breathing and the angels will go away' .Breath is enough. It is life itself.

The Jewish tradition says a person becomes a person at the first breath. In Genesis, it is God's breath that creates life. In Islam, the "breath of God" refers to the divine spirit (Rūḥ) that Allah breathes into creation. Breath is a reminder that being alive is itself sacred. Breath is life itself—natural, unforced, beyond judgment. It roots us in the present moment. Breath is a reminder that being alive is itself sacred. Breath is life itself—natural, unforced, beyond judgment. It roots us in the present moment.

Meditation in History

Meditation has never been just about inner calm. It has shaped history. Gandhi practised it daily, and his example influenced Martin Luther King Jr., the Dalai Lama, and many others. King's dream of a "Beloved Community"—a society built on justice and reconciliation—was grounded first in inner peace and compassion.

The Stoic philosopher Marcus Aurelius once said: "Very little is needed to make a happy life; it is all within yourself, in your way of thinking." Meditation helps us discover that inward source of goodness.

How to Begin

The practice itself is simple. Sit comfortably, with feet on the ground. Close your eyes. Focus on your breathing. When thoughts intrude—and they will—return to the breath. That’s it.

Some people like to add a phrase: “I breathe in all that is good. I breathe out all that harms.” You can meditate in silence, or with gentle sounds of nature. Thich Knat Hahn suggests you can practise while cooking, walking, commuting, or sitting quietly in church.

At first, you may wonder: Why am I wasting these ten minutes? Nothing is happening. But over time, you’ll notice the change—not in grand visions, but in everyday calm, in moments of peace, in a softer response to life.

Mindfulness and Meditation

It helps to distinguish mindfulness from meditation. Mindfulness is a state of being—fully present, aware of what’s happening in and around you, without judgment. Meditation is the training that cultivates mindfulness.

Mark Williams and Danny Penman, in their book *Mindfulness*, writes:

“There are deep wellsprings of peace and contentment inside us all, no matter how trapped and distraught we might feel. These wellsprings are just waiting to be liberated from the cage our frantic way of life has built around them.” There are one thousand and fifty books on mindfulness available on the Eason website at the moment. Choosing one may very well bring you unnecessary stress you might like to avoid...I don’t bother with any of them, except perhaps Thich Nhat Hanh’s, *The Miracle of Mindfulness* - a short book which was written in the 1970’s. This would be the source text that inspired many.

A Word from Theodore Parker

For our reflection and silent time, I read from Theodore Parker. He was a 19th century New England Unitarian. He was often getting into trouble with polite society by poking the conscience of his well to do community. He has given me a manifesto, which I have already shared with you - it’s not to speak anything of religion that I have not experienced myself. Parker believed that everyone has an intuitive understanding of the sacred. Our conscience he says is a sacred guide which leads us to act justly. He was deeply committed to social justice which he says comes naturally to us, not from scripture or religious dogma, but from inside all of us.

Freedom, reason and conscience is perhaps the Unitarian holy trinity. “May I breathe into my experience the gift of care shown to each blade of grass, that is there in any flower as a beacon in a hedge-row. May I breathe into beauty the stars above my head, the ground beneath my feet, that beauty in the heart of me. In the heart of everyone”. Parker brings us on a journey from the realities beneath my feet, to the centre of my being, and then lifts us to the stars above my head. He is bringing us on the journey through the sacred thread. Parker sees in a blade of grass, and the human heart, the same essence as a stars in the heavens. Meditation invites us on the same journey.

Meditation may not bring you to enlightenment - it also is not a magic formula to cure us of all our ills. But it will help us to calm our minds, give us moments of peace. And a mind that finds that peace, if only for a few moments, will seek it out again.

And if meditation does not bring you peace at the end of your stressful day, take Emerson’s advice: “Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be encumbered with your old nonsense.”

So I invite you: Seek silence, stillness and peace within yourself, first. Then, mirror that back to the world, and the world will slowly respond. Meditation is for me a gift, without cost or sacrifice. I recommend it to you today.

Rev. Gavin Byrne

Minister St. Stephen’s Green Unitarian Church Dublin.

September 2025.

A WOMAN'S CASE FOR GOD

In recent weeks I have been reading this book, *The Case for God*, by the brilliant theologian and former Catholic nun, Karen Armstrong. It is not an easy book and much of its history of people's belief in and theologians' teaching about God was above my level of understanding.

However her conclusions are crystal clear. Armstrong does not believe that just thinking about religion will provide us with information about the concept we call 'God' or the origins of our world as part of the universe. "Religion's task," she writes, "closely allied to that of art, has always been "to help us to live creatively, peacefully, and even joyously with realities for which there were no easy explanations and problems that we could not solve: mortality, pain, grief, despair and outrage at the injustice and cruelty of life. Over the centuries people in all cultures discovered that by pushing their reasoning powers to the limit, stretching language to the end of its tether, and [this is the most important thing] living as selflessly and compassionately as possible, they experienced a transcendence that enabled them to affirm their suffering with serenity and courage."

She stressed that religion is a practical discipline that requires a great deal of effort. "Its insights are not derived from abstract speculation but from spiritual exercises and a dedicated lifestyle."

She said there was much to be learned from older ways of thinking about religion. "Far from regarding revelation as static, fixed and unchanging, Jews, Christians and Muslims all knew that revealed truth was symbolic, that scripture could not be interpreted literally, and that sacred texts had multiple meaning and could lead to entirely fresh insights. Revelation was not an event that happened to one in the distant past, but was an ongoing, creative process that required human ingenuity" (which was something which the former, long-serving minister of this church, Saville Hicks, used to teach). She went on: "They understood that revelation did not provide us with infallible information about the divine, because this would always remain beyond our ken."

Religious teaching was essentially a programme for action. “You had to *engage* with a symbol imaginatively, become ritually and ethically involved with it, and allow it to effect a profound change in you...Many people today can work with the symbolism of the modern God in this way; backed up by ritual and compassionate, self-emptying practice, it still introduces them to the transcendence that gives meaning to their lives.”

In the past, religious people were open to all manner of different truths. “Jewish, Christian and Muslim scholars were ready to learn from the pagan Greeks who had sacrificed to idols, as well as from each other. The Jesuits encouraged the young Descartes to read Galileo and were fascinated by early-modern science. In England, the Protestant and Puritan ethos was felt to be congenial to that early-modern science and helped its advance and acceptance.”

She suggests that today, when science is becoming less defined and discernible, it is perhaps time to return to a theology that “asserts less and is more open to silence and unknowing,” and also to dialogue with more thoughtful forms of atheism. In ancient Greece writers and philosophers like Euripides and Protagoras were accused of ‘atheism’ when they denied the Olympian gods in favour of a more transcendent theology. The first Christians and Muslims, who were moving away from traditional paganism, were persecuted as ‘atheists’ by their contemporaries.

“When we have eaten a strong-tasting dish in a restaurant, we are often offered a sorbet to cleanse our palate so that we can taste the next course properly. An intelligent atheistic critique could help us to rinse our minds of the more facile theology that is impeding our understanding of the divine. We may find that for a while we have to go into what mystics call the dark night of the soul or the cloud of unknowing. This will not be easy for people used to getting instant information as the click of a mouse. But the novelty and strangeness of this negative capability could surprise into awareness that exact, methodical, logical reasoning is not the only means of acquiring knowledge. It is not only a poet like Keats who must, while waiting for new inspiration, be “capable of being in uncertainties, mysteries, doubts, without any irritable reaching after fact and reason.”

Armstrong quotes the 4th century theologian and bishop, Basil, that we can never know God through word but can only glimpse his or her or its traces or effects in our time-bound, sense-bound world. She says it is clear that meditation, yoga and rituals that work aesthetically have, when practiced assiduously over a lifetime, a marked effect on the personality. There is no dramatic ‘born again’ conversion, but a slow, incremental and imperceptible transformation. Above all, the habitual practice of compas-

sion and the Golden Rule (‘Treat others as you would wish to be treated yourself’) – which is common to all the world’s great religions - continuously demands what the ancient Greeks called *kenosis*: ‘the emptying of the self; the dismantling of egotism’.

The ancient philosophers deliberately humanised the sacred. “Holiness was not ‘supernatural’ but a carefully crafted attitude that, as one Confucian philosopher, explained, refined humanity and elevated it to a ‘godlike’ plane. When Buddhists contemplated the tranquillity, poise and selflessness of the Buddha, they saw him as the avatar of the otherwise incomprehensible Nirvana; this was what Nirvana looked like in human terms....Christians had a similar experience when their imitation of Christ brought them glimpses of deification.”

Certain individuals became icons of this enhanced, refined humanity. Socrates, approaching his execution without recrimination but with open-hearted kindness, cheerfulness and serenity. Jesus, undergoing an agonising death and experiencing the extremity of despair while forgiving his executioners, making provision for his mother, and having a kindly word for one of his fellow victims. Muslims venerate the Prophet Muhammad as the ‘Perfect Man’, whose life symbolises total receptivity to the divine that characterises the ideal human being. Just as the feats of a dancer or an athlete are impossible for an untrained body and seem superhuman to most of us, these people all developed a spiritual capacity that took them beyond the norm and revealed to their followers the untapped ‘divine’ or ‘enlightened’ potential that exists in any man or woman.”

Armstrong says: “The point of religion was to live intensely and richly here and now. Religious people are ambitious. They want lives overflowing with significance. They have always desired to integrate with their daily lives the moments of rapture and insight that come to them in dreams, in their contemplation of nature, and in their intercourse with one another and with the animal world. Instead of being crushed and embittered by the sorrow of life, they sought to retain their peace and serenity in the midst of their pain. They yearned for the courage to overcome their terror of mortality; instead of being grasping and mean-spirited, they aspired to live generously, large-heartedly and justly and to inhabit every single part of their humanity.

“They tried to honour the inexpressible mystery they sensed in each human being and create societies that honoured the stranger,

the alien, the poor and the oppressed. Of course they often failed. But overall they found that the disciplines of religion helped them to do all this. Those who applied themselves most assiduously showed that it was possible for mortal men and women to live on a higher, divine or godlike plane and thus wake up to their true selves.”

Armstrong finishes her book with a story about the Buddha. “One day a Brahmin (i.e. Hindu) priest came across the Buddha sitting in contemplation under a tree and was astonished by his serenity, stillness and self-discipline. The impression of immense strength channelled creatively into an extraordinary peace reminded him of a great elephant. ‘Are you a god’, sir? The priest asked. ‘Are you an angel...or a spirit?’ No, the Buddha replied. He explained that he had simply revealed a new potential in human nature. It was possible to live in this world of conflict and pain at peace and in harmony with one’s fellow creatures. There was no point in merely believing it; you would only discover its truth if you practised his method, systematically cutting off egotism at the root. You would then live at the peak of your capacity, activate parts of the psyche that normally lie dormant, and become fully enlightened human beings. ‘Remember me’, the Buddha told the curious priest, ‘as one who is awake.’”

Andy Pollak

St.Stephen’s Green Unitarian Church Dublin

The Snoodlebugs

This is the story of the Snoodlebugs...have you heard of them... well they are a small but much revered family in Ireland. As you can imagine from the name, they came from the Island of Brexit a long time ago. Some people say they were distantly related to the Womble family on Wimbledon Common, seeing a faint facial resemblance, and it has even been said that they are descended from the Tribe of Farage, but The Irish Times investigated this and found it was a malicious rumour.

Anyhow, like many Brexit people the Snoodlebugs were having great difficulties getting enough to feed and clothe their families. And Ireland, which Brexiteers often rudely called the Island of the Shaggy Dog (if you turn a map of Ireland sideways it looks like one of those Scots terriers) was a very popular place for Brexiteers to go, particularly as the Brexit Queens and Kings encouraged them.

Unfortunately, when they arrived in Ireland, in Ulster, Munster and the Midlands, many of the Brexiteers behaved very badly. They kicked many of the people who lived in Ireland out of their houses and lands and forced many of them to go to Connacht, which was like hell as the farming land was very bad.

But the Snoodlebugs were not like that. Which goes to show that in every country there are good people, even in countries which want to conquer others. The Snoodlebugs also knew they should behave if for no other reason than to give a good example to their children, Fortesque and Hyacinth. Anyhow, when they arrived by sailing boat in Dun Laoghaire they had very little money (their castle in Brexit had to be sold very cheaply because so many other people were leaving and they wanted to sell as well).

And Dun Laoghaire had a number of problems, besides the dog poo on its streets and laneways and few spaces to park your cart or carriage, but after a while the Snoodlebugs got used to it. Mr Snoodlebug got involved in fishing and then started to build houses. The big problem they had however, was where to send Hyacinth and Fortesque to school. Mr Snoodlebug needed to move further

south as he had begun to be interested in cattle farming, so he and Mrs Snoodlebug put their children in local boarding schools, the Hairy Child in Kilinney, and Colombos in Rathfarnham. Very distinguished members of our church went to those schools.

But that cost a lot of money, so much that they had to sell some houses, and their fishing boat.

Anyhow, Hyacinth and Fortesque were sent to their schools and the Snoodlebug parents went south and over a number of years became quite prosperous. But there was a difference between the Snoodlebugs and the other settlers from Brexit. The Snoodlebugs never forced people off their land.

They gradually built up their cattle farm to over 100 cows. When they sold a cow they bought two baby cows with their profits. So not only did they become rich, they also came to be accepted by the families of people who had been living in Ireland for hundreds of years.

They set up a Donkey Haven for abandoned donkeys, and later during the great famine in the 1800s they helped starving people who were walking the streets looking for the workhouse. The Snoodlebugs, too, helped to settle disputes, (they'd be called mediators now), between local people. And they also gave money to help fix the local Catholic church roof.

So, the Snoodlebugs began to see themselves, and be seen by others as Irish. As the decades went on Hyacinth and Fortesque married, Fortesque to a woman called Brigid, and before long a number of Snoodlebugs, put an O before their names. So even today you will meet members of the Snoodlebug and O'Snoodlebug families. A rumour at the time was that the O was added to help the Snoodlebugs get jobs in the Civil Service, but that is probably a hurtful rumour.

But anyway, if your parents ask (sometimes they can be slow in knowing the meaning of children's stories) what is the moral of this story, what should it teach us? What might you say?

Just because people in your group misbehave, it doesn't mean we have to. Even if people don't at first like you, even hate you, you can become friends if you are co-operative and friendly. If you are a stranger in another country work hard, be kind, and soon you will be accepted, and prosper.

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3. If you are a stranger in another country work hard, be kind, and soon you will be accepted, and prosper.

Paul Murray

St.Stephen's Green Unitarian Church Dublin

Dublin Unitarian Book Club's choice for March 2026.

Orbital

by

Samantha Harvey

The back cover blurb for this book reads as follows:

Life on our planet as you have never seen it before.

Six astronauts rotate in their spacecraft above earth. They are there to collect meteorological data and conduct scientific experiments. But mostly they observe. Together they watch our silent blue planet: endless shows of spectacular beauty witnessed in a single day.

Yet although separated from the world they cannot escape it's constant pull. News reaches them of the death of a mother, and with it come thoughts of returning home. The fragility of human life fills their conversations, their fears, their dreams.

So far from earth, they have never felt more part, or protective of it. They begin to ask, what is life without earth? What is earth without humanity?

There are two Russian cosmonauts, an Italian, Japanese, American, and British astronaut on board. The book is not plot or character driven and we learn just enough about each person to tune into their reflections on their lives, relationships, the earth and our place in the universe. There are sixteen chapters in this short book just as the space station orbits the earth sixteen times in the one day depicted. This gave the book a dizzying feel to it as the author tracked each orbit over the world below, describing the geography of countries and environments. The world felt vast in its landscapes and yet at the same time small and fragile as it is one small planet within the greater universe.

The author describes the weightless claustrophobic living conditions of the space station and how the astronauts manage to do the everyday tasks like eating, drinking, waste disposal, working and sleeping without gravity.

Their scientific experiments include studying the effects of weightlessness on the human body, monitoring atmospheric changes on the earth such as typhoons, the biological changes in plants and the effects of microgravity on mice. As they observe the world below they and the reader contemplate what benefits will humanity gain from them being there. To cope with this surreal environment some people focus totally on the tasks at hand such as space craft maintenance, another develops her own ritual like making lists of things that remind her of earth. They sometimes engage in philosophical questions such as the human condition, religion, and the purpose of space travel. Perspective is very much a theme of this book. Two people can observe the same thing such as the earth from space and have two different perspectives, one can think how can

you **not** believe in a God, whereas the other can think how **can** you believe in God.

The writing in this book is very lyrical and the stream of consciousness style very apt as the reader too reflects on the fragility of the earth and of all of life on it. The impact of humans on the earth is more visible during the night orbits as man made electric lights are visible from space showing the areas we inhabit. The only human made border visible at night is a string of lights between Pakistan and India. From space there ‘is no wall or barrier: no tribes, no war or corruption’. Unfortunately, now that we inhabit space we have littered it with space debris, dead satellites, space junk from rockets etc. Progress and amazing technological advancement come with a cost.

The six international astronauts have to work together to survive and as they look at the earth in awe the author reminds us that the earth and humanity also need international unity to survive. The author doesn’t offer any solution to the earth’s problems such as climate change but by giving us this view of the world through the eyes and contemplations of six astronauts she manages to impart a sacred reverence for our beautiful blue planet.

Postscript: on May 19th 2024, Ed Dwight, NASA’s first African American candidate to be trained as an astronaut finally made it into space at the age of 90, making him the oldest person to go to space.

He suggested *‘Every politician that has international sway should be forced to take three orbits around the Earth before they take office. That would change all of this fighting on the ground here’*.

Alison Claffey

St.Stephen’s Green Unitarian Church Dublin

TITLE	AUTHOR	Month
My Brilliant Friend	Elena Ferrante	May
You Are Here	David Nicholls	June
The Door	Magda Szabo	July
All the Beauty in the World	Patrick Bringley	August
Three Men in a Boat	Jerome K. Jerome	September
The Correspondent	Virginia Evans	October
Intermezzo	Sally Rooney	November
Fathers and Sons	Ivan Turgenev	December

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 :- minister@

Childrens Programme - Sunday Club

Takes place on the 2nd Sunday of each month

For any queries about Sunday Club, or to volunteer as a leader, please email Denise at 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

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 May 2026

3rd May *My Privilege, Whose Deprivation?*
Service Paul Marray
Reader Andrew Connolly-Crangle
Flowers Peter Fontana
Welcomer Andrew Connolly-Crangle - Margaret Leeson
Coffee Therese Fontana, Alison Claffey, Daniela Cooney

10th May *Surrendering Our Freedom*
Service Rev Gavin Byrne
Reader Janet Mulroy
Flowers Jane Nolan
Welcomer Janet Mulroy - Catharine Cook
Coffee Janet Mulroy, Malachy Hevehan, Freda McDonald

17th May *Action Absorbs Anxiety*
Service Rev Gavin Byrne
Reader Paula Mills
Flowers Paula Mills
Welcomer Paula Mills - Doireann Ní Bhriain
Coffee Mary O'Brien, Gráinne Carty, Colette Douglas

24th May *Enough is Enough*
Service Tony Brady
Reader Alison Claffey
Flowers Emer O'Reilly
Welcomer Alison Claffey - Gráinne Carty
Coffee Paula Mills, Emer O'Reilly, Delma Sweeney

31st May *Communion Service, 10.15am, (Rev G Byrne).*
Service Aidan O'Driscoll
Reader Valerie Shanley
Flowers Valerie Shanley
Welcomer Valerie Shanley - Emer O'Reilly
Coffee Andrew C.-Crangle, C. Cook, Malachy Hevehan

Services are broadcast live from the church each Sunday at 11a.m.
On our WebCam, click and connect at www.dublinunitarianchurch.org

Recordings of previous services are also available on the website.

In aid of Christian Aid



PLANT &

FLOWER SALE

Sunday 10 May 2026

Bedding Plants - Shrubs - Tomato Plants
- etc etc

Tell all your friends !