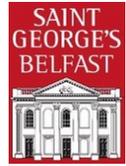


The Parish Church of Saint George



PARISH MAGAZINE

An open door in the heart of the City



MAY 2022

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Editorial Team: William Odling-Smee, Selby Nesbitt, Evelyn Harper, Tony Merrick.

From the Rector's Desk



Dear Friends in Christ,
Alleluia. Christ is risen!

We had a wonderful Holy Week and Easter celebration in St George's which culminated in a Radio Ulster broadcast of our Choral Eucharist on Easter Day when there was a congregation of 137 present. Many people, both near and far, have told me how much they appreciated the broadcast and how it lifted their spirits. During Holy Week and on Easter Day, the music in particular was wonderful and the quality of singing and choice of pieces was of the highest standard. David Falconer, together with Maeve, Daniel, and Mark deserve a great deal of credit for all their work together with the remarkable talent and commitment of our Parish Choir. Many, many thanks to all involved; you excelled yourselves and added immeasurably to our worship over those days.

It was good to have our Bishop, The Right Reverend George Davison, with us once more on Easter Eve for our Easter Liturgy and Confirmation. Two adults and three teenagers reaffirmed their baptismal vows, and were confirmed by the Bishop. It is important to remember that St George's is not an island, and not simply a stand alone city centre parish, but that we are members of the wider fellowship of the Diocese of Connor, of the Church of Ireland and the worldwide Anglican Communion. Our Bishop is our link to that wider Christian community and, as a Bishop, ultimately roots us in the catholic church of Christ.

There are three dates I would like to flag up at this point. Firstly, on Sunday 15th May at 5:00 PM at Choral Evensong, we will mark the International Day against Homophobia and Transphobia (IDAHOT) when the preacher will be the Reverend Karen Sethuramen. Secondly, on Ascension Day, Thursday 26th May at 7:30 PM, we will have a Choral Eucharist (Order 1) at which the preacher will be the Reverend Simon Genoe, Rector of Magheralin. Thirdly, on Sunday 29th May at 3:30 PM (*please note earlier time*) we will have a special memorial service for all of those parishioners who have died since the beginning of the COVID-19 pandemic and whose funerals were impacted by restrictions then in force. If you wish to remember a loved one connected to St Georges on the 29th, then please let me know their name by Sunday 22nd May at the latest. All those whose funerals were held in St George's will already be on my list, but feel free to check with me. There will be no 5:00 PM service on Sunday 29th.

Please do get in touch with me on 079-0279-2080 if you know of anyone who needs pastoral care, a visit, or simply wants a chat.

Yours sincerely in Christ

Brian Stewart

PARISH NEWS

EASTER (GENERAL) VESTRY 2022

The Easter Vestry was held on **Sunday, April 3rd at 12:30 PM.**

The following appointments/elections were made;

CHURCHWARDENS

RECTOR'S Janet Sandikli

PEOPLE'S Lyn McGlade

GLEBEWARDENS

RECTOR'S Tony Merrick

PEOPLE'S Pam Tilson

SELECT VESTRY

Janice Carruthers

Archdeacon Scott Harte

Peter Hunter

Matty Jeffrey

Chris Jenkins

Agape Laoye

Michael McGlade

Douglas McIllood

Fr Graeme Pollock

Madeleine Welsh

Eleanor Maynard

Rod Clarke

Glebe Warden's Report for 2021

In addition to the Treasurer's Report on the overall financial state of the parish in the preceding year the Easter General Vestry receives the report of the Glebe Warden, Tony Merrick on the state of the Glebe. Tony is responsible for approving any works to maintain the Glebe in a good state of repair. In our case the Glebe consists of the Rectory. Like the church and the church grounds the legal ownership actually rests with the Representative Church Body. The parish is however responsible for meeting all the running costs of the glebe and its repair and upkeep so that it not only provides a home for the rector and his family but also provides him with an office.

In 2021 the cost of maintaining the Glebe was £4,215.02 This represented the cost of insurance, rates and ground rent, the telephone and any repairs and decoration required.

The Glebe is in effect endowed using the profit from the sale of the house which had formerly served as the rectory. If the cost of the rectory exceeds the income the gap is bridged from parish funds but in recent years the income of the Glebe has exceeded the expenditure needed so that in a modest but welcome way the Glebe is helping to finance the church. In 2021 Glebe income was £4,908.45.

Tony Merrick. Rector's Glebe Warden

Treasurer's Report for 2021

This is the eighth year in succession in which we have successfully financed our activities and can report a small surplus even before taking into account the impact of bequests. While we now have audited accounts for 2019 and 2020 ready to be uploaded to the Northern

Ireland Charity Commission's web site the accounts which I am presenting to you today are still with the auditor and once the auditor is satisfied that they are an accurate representation of the parish's finances in 2021 they will be submitted to the Select Vestry for approval and uploaded on to the Charity Commission's web site. Our accounts have to honestly and accurately reflect in detail the state of our finances. If they don't the members of the Select Vestry are potentially in trouble because the members of the Select Vestry – from the Rector to the youngest and newest member – are collectively and individually your trustees and responsible in law for the sound management of parish finances. As in 2020 we got through a difficult year without either seeking or receiving a penny of aid from any of the Government funds set up to assist businesses, households and charities to survive in challenging circumstances.

So what were the income and expenditure figures for 2021?

The Statement of Financial Affairs puts our income last year at £218,345.66 and our expenditure at £187,359.88. Bequests from Joyce McCrory and Elizabeth Irvine contributed a further £205,025.93 pence to our income making the surplus for the year £236,011.71.

As in the previous year normal income fell as we held fewer services and some sources of income such as income from letting rooms dried up or were reduced. At the same time the amount we were required to spend on bread and wine and candles and coffee and other costs which reflect the amount of weekly activity in the church also fell. It also became very much more difficult for us to raise money for the charities which we support. Nevertheless the total amount we contributed to charities and missions was substantially above what had been our pattern of earlier years. At £44,151 the total amount donated to parishioners' and parish missions and charities was slightly more than in 2020. It accounted for 23.56% of our expenditure.

I should also refer to the strengthening of the balance sheet. This has grown steadily in value from just under £300,000 in 2014 to around £1.15m in 2021. The values we record on the balance sheet are the cost of acquiring these assets. About half of them do however have the potential over time to grow in value and of course in adverse circumstances to decline in value. Properly managed these investments should generate additional income to grow our activities in future years as well as the capacity to face serious financial challenges should – or perhaps I should say “when” - they arise.

In preparing this report I reviewed the parish's financial performance over the last twenty one years looking at income and expenditure, the effect of inflation, and also our financial ethics.

My first surprise was the impact of inflation. Between 2001 and 2021 the rate of inflation has been 76% which means that if you were contributing £100 in 2001 you should be contributing £176 in 2021.

But you may well be contributing more – parish income has over the twenty-one years kept pace with inflation and I'm certainly not complaining about that.

My second surprise that the twenty one years split into two distinct periods. In the early period expenditure grew ahead of income. In the second period it trailed income growth. The result was that in the first period current expenditure devoured almost every pound we received in bequests from our faithful departed; in the second period not a penny of our bequests was used to pay for current expenditure. The income which invested bequests provide for us does however effortlessly increase income and thus grow with minimal effort our useful expenditure.

The third surprise was the shift in our application of ethics to our management of our resources. We no longer just pay lip service to using our money ethically. Much of it is actively engaged in combatting climate change, and in ecological finance and positive investment – money that does good even while it is bolstering our income. The Bible says much about the wise, honest and faithful management of our financial and material resources – which we should try to take to heart. So if in both periods our income kept pace with inflation why were we dangerously consuming our reserves in the first period but harnessing them to grow our income in the second period? Having been on the SV during both periods my feeling looking back is that there was a problem of “group think”. Our mantra was “this church needs another £400 a week to stay open”. It did not seem to occur to any of us that we just needed to spend £400 a week less!

The irony is that the bequests that the locust years devoured – if invested soundly – would have produced an additional income of over £200 a week and would still be doing so today. But once gone it is gone.

But at least we are capable of learning from our mistakes and profiting from our learning. Authoritarian systems are incapable of admitting mistakes and their denials and paranoia and claims of infallibility simply make things worse. We see this every day not unexpectedly in countries with despotic regimes but sadly also in relatively civilised democracies like the one we live in. Fortunately we have chosen a better way. But to stay on that path those of us who serve on the Select Vestry do need to be challenging, to be challenged and to be held to account.

Douglas McIlldoon, Honorary Treasurer

SRI LANKA TSUNAMI PROJECT

Michael Clendinning writes:

Dear Friends

I am delighted to report that I managed to travel to Sri Lanka, in January this year; and that while I was there, I completed a number of building projects and visited some of the families we had helped in former years. I am grateful to McCracken Memorial Drama Club, St George's Parish Church and many friends in Ireland, for donating generously towards this year's work. In total, I took £6295 with me.

I also thank Priyankara, my local assistant, for his friendship and for his kindly concern for our clients. Priyankara and I met in Galle, at the headquarters for volunteers, which was established within 24 hours of the tsunami. Priyankara had volunteered to interpret for a team of European medics, and I had money, sent from Taney Parish Church Dublin, to be distributed to tsunami victims. On our first meeting, Priyankara offered to help me with my project, and we have worked together almost every year since 2004. Priyankara is a great asset to our work: he is well respected in the community; he has practical experience of the building trade and is well connected in the local planning department.

This year we undertook four building projects. The first of these was for Mr and Mrs Indrani and their three children. Mr Indrani is a labourer, his wife, a homemaker. Mr Indrani is partially blind. In the photographs below, the one on the left was taken in the one-room,



mud house, measuring 14ft x 18ft in which the family was living, when we first met. The picture in the middle shows the building plot cleared of its tumbledown dwelling; the newly dug foundations; and the builders, preparing the ground for a Buddhist blessing ceremony. The picture on the right, taken during the opening ceremony, shows Priyankara and some family members standing proudly at the new front door. We increased the footprint of the new house sufficiently to give the family a total of four rooms: a sitting room, a double bedroom and two small singles.

The second house we completed was for the Yapa family. The Yapas live in two, adjacent but unconnected rooms, measuring 9x12 and 9x9. Here we completed some of the partially built walls, provided a sound roof, laid a cement floor and, in a small area of outside space, we excavated and lined a pit. Mr and Mrs Yapa have two sons and a daughter, all in their twenties. Mr Yapa is now too old and infirm to work, but the children have taken charge of planning the family's future. One of the sons works to provide for the family, and to support his two siblings, both presently in full-time, further education. I admire this family for their enterprise and wish them well as they strive for a better future. There is no picture here because Mrs Yapa, the only family member at home when we called, expressed a preference not to be photographed.

In 2004, the assessors turned down Mr and Mrs Upalis' request for financial help to rebuild their house. I was told that the assessors conceded that the house had indeed been substantially damaged by the tsunami; however, these inspectors also pointed out that claims for compensation could be considered only where the ingress of water exceeded a depth of three feet. Back in late December 2004, when the flood waters receded, the marks left on the walls demonstrated that the water had only reached two feet. This evidence ended any further discussion of compensation.



The Upalis, a family of four send their thanks to you, for providing them with a roof and for bringing to an end their long wait for a weatherproof dwelling. Only Mrs Upalis and her daughter were at home when we called. Mr Upalis, a clerk, was at work, and their son, who greeted and thanked Priyankara and me, when we arrived, left quickly to attend a training session with his school's cross country team.

Our final building project was for Mr and Mrs Adith and their two young sons. Mr Adith is a servant in a small Bed and Breakfast. Mrs



Adith is a homemaker, who undertakes occasional sewing work. Like almost all of our clients, over the years, this family built their own house. They achieved this by buying bricks when they could afford them, and by then asking friends and family to come and help them build up the walls, a row or two at a time. Building a roof, by contrast, requires the arrival

on site of a skilled, salaried workforce, and, contemporaneously, of all the roofing materials required to complete the job. The cost of this work, from beginning to end, is invariably in excess of £1000. This sum of money is well beyond the reach of families who live from hand to mouth. This is why DIY builders, like the Adiths, stop all building work when they reach the eaves, attach a rudimentary roof of salvaged tarpaulin or corrugated iron sheets, hope for a more prosperous future, and move in.

Thanks entirely to your generosity, the families discussed here will no longer have to endure the discomfort of living in damp conditions, and no longer have to suffer from the ailments that flourish in such environments.

In addition to completing these building projects, I left with Priyankara a total of c. £240. This sum is to be paid out in monthly instalments, to a man who was severely injured and partially paralysed, in a recent accident. The small amount he will receive each month, will enable him to support his wife and young son with occasional contributions to their living expenses. In Sri Lanka, the disabled receive no financial support from the government

Priyankara and I are grateful to you for your generous support and we hope you will consider supporting us again next year. We have met the people who live in the house shown in the adjacent picture, and we anticipate that this will be one of next year's projects.



Yours sincerely

Michael



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THE BEACH BOYS

by Paul McLaughlin



School had been easy going as we coasted toward the summer holidays. The dreaded Eleven Plus exam was behind us and days were spent learning new and exciting things. Maths and English grammar were replaced by reading and much more arts and crafts than I'd ever known.

Afternoons were spent in basket weaving, potato and lino cut printing and drawing, none of which showed me as an artist in waiting. My fingers were like thick woollen mittens when I tried to manoeuvre the canes, while I was a danger to myself and others with a scalpel-like lino cutter in my hand.

But somehow it didn't matter. I was happy to 'hold' for my friend Joe who had mastered the art of basketry, amazed at how Jim could draw action figures straight out of the comics and safe in the knowledge that disappointment was better than disaster when it came to wielding a sharp implement.

The hard slog of the previous months was forgotten as the sun shone on our wooden hut of a classroom and the door was left open to birdsong and a mountain breeze that brought the scent of brambles and the promise of blackberries.

"Good news, lads". Brother Hanley stopped his reel-to-reel tape recorder and the raucous singing of the 'Jug of Punch' by the Clancy Brothers and Tommy Makem. They had accompanied us for weeks in a loop that featured the 'Irish Rover', 'Johnson's Motor Car', 'Whiskey you're the Devil' and many more bar-room battle songs.

"We're all going on an excursion", and he shouted to be heard above the cheering of 43 eleven-year-olds. "Next Friday is excursion day".

We knew this had to be good, but I hadn't a clue what an excursion was and those around me, not known for their patience, shouted back 'A what?' and then added 'Brother' before Hanley had to remind us of our manners.

"We're going to the seaside you amadans. To the best beach you Northerners can boast. Tyrella in County Down".

The cheering increased and the rest of the afternoon was spent listening to the good Brother spell out the 'domestic arrangements' as he called them.

"The green bus will pick us up here at 9.00am sharp", he said. We all knew that red bus meant city, green meant country. "Bring a towel and your togs for the swimming and make sure you have your half-crown fare."

The days leading up to 'E Day' were a blur and my Mother had me

bathed and in bed before nine o'clock on Thursday evening. It was still daylight outside, but the silence in the streets showed that other mothers had imposed a similar curfew.

Morning came with a half-eaten breakfast, a frantic run to the school at the top of the road even though I was early and a breathless excitement that was fit to burst. But I did get a window seat and spent the next hour and a bit framed behind glass. While others laughed, shouted and sang, I watched our huge city slowly slip from tarmac and concrete to hedgerows and ploughed fields. The town and villages of Carryduff, Saintfield, Ballynahinch, Seaforde and Clough came and went, heralded by rectangular black on white road signs and just as quickly put behind us.

My first view of Tyrella didn't disappoint. A huge cheer went up when our bus crested the brow of yet another hill and before us stretched miles of white sands, around us great mountains of dunes and frothy white horses from the Irish Sea that my father said were some of the fastest in the world.

The day flew past in a welter of paddling, swimming, football and foot races under a May sun that made a mockery of the 'cast not a clout' proverb. There were sandwiches, cream buns, packets of crisps and little bottles of lemonade that somehow tasted all the better for a sprinkling of sand and the yawns and sleepy heads of the satisfied on the bus ride home. Eight hours at the beach was more than enough for us city boys.

I have visited the beach at Tyrella several times over the years. It is little more than one mile long and the sand more beige than white. The dunes are a little ragged and a carpark has brought the tarmac terror ever nearer to the shore, but even those tiresome traits cannot get in the way of a happy memory.



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A CALL TO ARMS - by William Adair

Some of our most loved hymns have come to us from across the Atlantic, stirring hymns like "Mine eyes have seen the glory of the coming of the Lord", but none more popular than "Stand up, stand up for Jesus".

Its appeal probably lies in its robust message - we are not plastic Christians, but soldiers standing up for the Truth of the Gospel of Jesus Christ.

Behind many of our hymns lies a story, but behind "Stand up, stand up for Jesus" lies a tragedy.

In 1858 there was a religious revival in USA and in Philadelphia a leading force was the young Rector of the Church of the Epiphany, the Rev. Dudley A Tyng. He spoke out strongly against the iniquitous slave trade which the Church was largely ignoring and, as some of his wealthy parishioners were involved, he got himself into trouble and they compelled him to resign. Some friends and supporters who shared his views hired a large hall in the city, and there Tyng held regular services, preaching to large congregations. On one Sunday evening he preached to a congregation of 5000 young men on the text, "Come now, ye that are men, and serve the Lord" (Exodus 10 v11). Hundreds responded to the call and enlisted in the service of Christ. But this was to be Dudley Tyng's last sermon.

A few days later he was watching a mule at work on a winnower, and leaning over to pat the animal's neck his sleeve caught in the machinery and his arm was wrenched from its socket. He died shortly afterwards from the injury and shock. On his death bed he asked his friend the Rev. George Duffield to preach the following Sunday. Dr Duffield asked, "What message shall I give them from you?", to which Tyng replied "Tell them to stand up for Jesus". Duffield preached from Ephesians 6 v14 "Stand therefore, having your loins girt about with truth", and after referring to his dying friend's message read out some verses he had written, inspired by that message. Those verses were the hymn "Stand up, stand up for Jesus".

George Duffield considered these verses as a "one off" but they got into an American Hymn Book, set to a popular song tune called "Morning Light", and are now in every hymn book, and sung the world over.

The theme of the hymn is crystal clear: we are soldiers of Christ,

engaged in a Holy War against Satan and the powers of evil.

The first verse is a call to arms:

1. Stand up, stand up, for Jesus,
Ye soldiers of the Cross!
Lift high His royal banner,
It must not suffer loss.
From victory unto victory
His army He shall lead,
Till every foe is vanquished
And Christ is Lord indeed.

Here we have both challenge and comfort:

Challenge to those who have enlisted as soldiers of the Cross, comfort in the knowledge that Christ is leading us from Victory unto Victory, till at the end every tongue will confess that Christ is Lord indeed.

2. Stand up, stand up, for Jesus.
The trumpet call obey;
Forth to the mighty conflict
In this His glorious day.
Ye that are men now serve Him
Against unnumbered foes;
Let courage rise with danger,
And strength to strength oppose.

In Christ's army there are no spiritual pacifists - every one a warrior, for we are in a mighty conflict, up against unnumbered foes, so it is courage and strength we need. Well may we pray "as Thou hast called us to Thy service, make us worthy of our calling".

3. Stand up, stand up, for Jesus!
Stand in His strength alone;
The arm of flesh will fail you,
Ye dare not trust your own.
Put on the Gospel armour,
Each piece put on with prayer;
when duty calls, or danger,
be never wanting there."

This type of spiritual warfare is beyond our own human strength - "the arm of flesh", self-effort, self-reliance will surely let us down. But Christ has provided each and every one with the Gospel armour - the belt of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation and the sword of the Spirit. Thus prayerfully equipped we fight in the strength of the Lord.

4. Stand up, stand up, for Jesus!
The strife will not be long;
This day, the noise of battle,
The next the victor's song.
To him who overcometh
A crown of life shall be;
He with the King of Glory
Shall reign eternally.

A positive ending to a fine hymn. The imagery and language, as in other hymns, comes straight from the Revelation of St John the Divine, where to the Church in Smyrna the Risen Lord says, "Be faithful, even to the point of death, and I will give you the crown of life".

Worth fighting for, don't you think?

THE STORM

Four days and nights the brow of mother earth
Is furrowed by the wanton steel of men invidious;
Aching her limbs her skin contused by vicious
Instrument: all mirth and gentleness are gone
The dreams and hopes we played with in the nursery
The guns are real guns; soldiers fall to die
And children laugh no more to see them fall.
The fields are lonely for the harvesters
And every wall conceals a partisan. Four
Frenzied nights of bullets flares and stars;
But now sharp coils of lightning scorpion-tongued
Blot out the amber smoke drowning
The smaller voice of human kind.

Jerusalem 1950

This is one of my own poems this month. It dates from the 1950's and I think it is relevant to the situation in eastern Europe today.

Geoffrey May

JUBILEE FARM BY GEOFF NEWELL



As many of you may already know, Jubilee Farm is a community-owned farm in Glynn, near Larne. It has a Christian ethos, and is run under organic principles, using no pesticides or artificial fertiliser. The farm grows a range of organic vegetables, and keeps a small number of pigs and goats, kept to high welfare standards.

In addition to the food produced, Jubilee has a strong focus on working with under-represented groups of people, to improve physical and mental health, and encourage community. In particular, the farm welcomes adults with learning difficulties, as part of the “Care Farming” project.

There is also a small but dedicated band of volunteers, which includes a number of asylum seekers and refugees. The volunteers help with all aspects of farming activities, and also with the “Wildlife and Wellbeing” project with which I am involved. We have been granted Heritage Lottery funding to improve the biodiversity



of the farm, and have initiated a number of projects related to this, including habitat creation, and ecological skills training.

St George’s is a shareholder in Jubilee, and I am planning for a group from the church to visit the farm on Sat 11th June. This

will be a general tour of the farm, including some of the more wildlife-related aspects of the project. There also will be an opportunity to buy some of the produce.

In addition to the planned visit, there will be several ecological training sessions over the summer both this year and next year, mainly focusing on species identification. These will be open to everyone, but may be of particular interest to people seeking skills to gain

employment in the environmental world.

To find out more about Jubilee Farm, check out the website: <https://www.jubilee.coop/>

For more information about the St George’s visit or other training events, email me at geoff.newell@jubilee.coop

MUSIC LIST May 2022

Sunday 1st May

Easter 3

11.00am Choral Eucharist

Parish Choir

Processional Hymn	Come let us join	349
Setting	Stanford in Bb	
Psalm	30	
Offertory Hymn	Ye choirs	124
Communion Hymn	302	
Anthem	Greater love - <i>Ireland</i>	
Recessional Hymn	Ye servants of God	476

5.00pm Choral Evensong

Parish Men

Responses	Rose ATB	
Psalm	86	
Setting	Sumsion in G	
Anthem	Let the words - <i>Purcell</i>	
Hymns	463, 251	

Sunday 8th May

Easter 4

11.00am Choral Eucharist

Parish Choir

Processional Hymn	Thine for ever	463
Setting	Mass of the quiet hour - <i>Oldroyd</i>	
Psalm	23	
Offertory Hymn	The King of love	457
Communion Hymn	300	
Anthem	The Lord is my shepherd - <i>Goodall</i>	
Recessional Hymn	Thou whose almighty word	466

5.00pm Choral Evensong

Chamber Choir

Responses	Ayleward	
Psalm	113	
Canticles	Brewer in D	
Anthem	Ye choirs of new Jerusalem - <i>Stanford</i>	
Hymns	282, 381	

Sunday 15th May

Easter 5

11.00am Eucharist

Parish Choir

Processional hymn	All hail the power	332
Psalm	148	
Setting	Stanford in C	
Offertory Hymn	Ye servants of God	476

MUSIC LIST May 2022

Sunday 15th May

Easter 5

Communion Hymn 272, 290
Motet Ave verum - *Mawby*
Recessional Hymn God is love **364** (*tune Abbots Leigh*)

3.00pm Choral Evensong IDAHOT

Parish Choir

Responses Rose
Psalm 98
Canticles Sumsion in G
Motet Amor Vincit Omnia - *arr How*
Hymns 408, 480, 239

Sunday 22nd May

Easter 6

11.00am Choral Eucharist

Parish Choir

Processional Hymn Light's abode **401** (*tune 311*)
Setting Missa Princeps pacis - *Lloyd-Webber*
Psalm 67
Offertory Hymn Dear Lord and Father **353**
Communion Hymn 374, 294
Anthem O sing joyfully *Batten*
Recessional Hymn Thy hand O God **485**

5.00pm Choral evensong

Chamber Choir SSA

Responses Plainchant
Psalm 126
Setting Long in F
Anthem I will always give thanks - *King*
Hymns **345, 296**

Thursday May 26th

Ascension Day

7:30pm Choral Eucharist

Parish Choir

Processional Hymn Alleluia, sing to Jesus **271**
Setting Missa Princeps Paces - *Lloyd-Webber*
Psalm 47
Offertory Hymn Hail the day **130**
Communion Hymn 295, 302
Anthem God is gone up - *Finzi*
Recessional Hymn Rejoice the Lord is king **443**

MUSIC LIST May 2022

Sunday 29th May

Easter 7

11.00am Choral Eucharist

Parish Choir

Processional Hymn	All hail the power	332
Setting	Stanford in C	
Psalm	97	
Offertory Hymn	Christ triumphant	
Communion Hymn	374, 294	
Anthem	O sing joyfully - <i>Batten</i>	
Recessional Hymn	Forth in	361

3.00pm Commemoration Service

Parish Choir

Responses	Ayleward	
Psalm	126	
Setting	Fauré	
Motet	Libera me - <i>Fauré</i>	
Hymns as per service sheet		

PARISH GROUP NEWS

Plastics are one of our oceans' biggest threats, with over 8 million tonnes polluting our waters every year, harming marine wildlife and ecosystems and making their way into our own food supplies and drinking water by way of micro-plastics.

Here are a few things you can do to eliminate plastics from your daily life:

- Ditch the plastic bag - bring your own reusable cloth shopping bag when doing groceries. A single plastic bag can take up to 1,000 years to decompose.
- When grocery shopping, avoid buying products in plastic containers, packaging, or wrapping
- Invest in a BPA-free water bottle - avoid single use plastic bottles
- Go to cafes and coffee shops often? Bring a reusable bottle or mug with you!
- Buy a metal or bamboo drinking straw
- Instead of a disposable plastic razor, use one with replaceable blades
- Choose bar soap over soap in dispensable plastic containers
- Avoid asking for plastic cutlery when getting take-out at restaurants
- If you often buy take-out from restaurants, or often can't finish your order, consider carrying a re-usable Tupperware container when you go out, so that the restaurant can use it for your food and leftovers.

WORK

Way back, my great great grandfather, a riveter in H and W, of strong opinions, prone to exaggeration, said he built the Titanic, heard to his longsuffering wife remark that, "a woman's work is never done"; he gruffly replied, "for goodness sake, woman, get on with it". This is wrong for we women have always worked at and finished the most important jobs.

The Belfast Newsletter, in 1801, noted "we often see a crowd of females at the main water-fountain, just off Linenhall Street, quite in despair, and after waiting an hour, together go away without being supplied, or to walk some distance out of town to obtain somewhere else this important commodity". Not a man to be seen. Outside the house, very much looked forward to, ladies went to a well or stream to rub laundry on a stone surface or a washboard, gossiping to others on the same task, smoking cigarettes in the breaks; always a lovely time of day, especially in the summer sun. To cook, these workers would often put a pot of ingredients over the fire; otherwise the container was put in a pit with embers, such as charcoal, peat, cinders and woodchips round it to retain the heat and left for 4 to 6 hours. All sorts of things, bread, cakes, puddings, fish and stews were cooked in this way. Sounds easy but surely things went wrong from time to time. Thank goodness for the slow cooker. By contrast now-a-days, we drive, if exercise is not needed, to the supermarket to pick up the food of our choice, beef wellington or fish and chips, for instance, beautifully packed in plastic, complete with easily understood instructions of how to heat in the microwave.

While men occasionally like to do a little light dusting, they have more important ways of controlling our destiny, using the mobile, investing money, giving advice, or doing exactly what they are told by older others with much experience. To be fair, there are men who make decisions, build bridges, design houses, factories and lets not forget them on the hill, toiling tirelessly in the interests of Northern Ireland. It is hard to explain how relatively few women go into politics, I suppose it could be something to do with wisdom genes. On balance, great credit must go to womenfolk who make decisions about the important things in life, what to buy, cook, clean and how many children to breed. Furthermore, most go out to make money, start a business or nurse for instance. By contrast not many men are queued at the water-fountain, as in days of yore, or today, pleading to wear an apron, become a house husband, having to do more than prancing around with a feather duster from time to time, however excellent they are at turning the meat on a B.B.Q.

Just to finish, have you noticed that behind every successful man, there is a surprised woman.

Cynthia Mayne

ENDPIECE by Jo Calder

“Hope Springs Eternal”

A saying meaning human beings never stop hoping against all odds. It is attributed to the poet Alexander Pope in “An Essay On Man” circa 1732, which states *“Hope Springs Eternal In The Human Breast”*. Certainly, just now, there is a great need for hope when we consider all that is happening in the world. The barbarism of the Russian Regime in Ukraine continues, the discussions about a third world war, worse still the talk about nuclear weapons, famine and war raging in many countries. The refugee crisis continues to escalate; there is the big danger of climate change which is still not being taken seriously enough by some world leaders, and here at home the spiralling costs in food, heating and other basic needs. I am sure many of us also have our own personal worries, or just general concerns. At these times many people turn to the Church for solace and prayer.

I recently read an article by a Rector of a rural Wiltshire Parish, and it was lovely to read his views and thoughts. He began by saying how good it was that Easter 2022 would be celebrated in the way it always had been. He recalled Easter 2020, and the awful time when all Churches had been ordered to close due to the Covid pandemic. He recalled one day in March 2020, he called into his Church, and once inside he noticed two butterflies fluttering against one of the interior stained glass windows. As he put it, when he closed both the butterflies into his hands it must have seemed like a trap to them. Then he walked down the aisle, opened the West door, and once outside he released them both into the early Spring sunshine. He said, at that moment, he felt a surge of hope. This was the last time he was able to go inside his Church for months. He knew when he would eventually get back inside his Church again, everything would have changed.

He returned to the Rectory, and started making phone calls to those in his Parish who he felt were vulnerable or anxious. He got involved in the local foodbank, and set up “on-line” worship. He also put in place a daily ritual of emailing prayers and reflections. Within weeks the emails were being shared far beyond his Parish. He reflected on the fact that, even when parishioners could not go inside their local Church, they still felt the ancient building gave them comfort. He went on to mention Christmas 2020. Holy Communion Christmas morning was celebrated out in the churchyard while it was still dark. Everyone stood well apart from each other, as per guidelines, and sang *See Amid The Winter Snow, In The Bleak Midwinter, and Hark The Herald Angels*. It seems to me the first two Carols certainly were very apt, as there had been heavy frost on the ground, and they all had to stamp their feet to keep warm! He recalled as he raised the

Communion Wafer and gave the Benediction, the sun rose over the hills, and shone directly into his eyes. He wrote he could have claimed it was the brightness of the sun and the sharpness of the wind that made his eyes water...but he felt that was not quite true.

He wrote of that Christmas afternoon, and his visiting parents, along with him and his family, standing around a fire in the Rectory Garden, drinking glasses of champagne with thick gloves on, and all unable to go indoors to have a meal, but the worst part was not being able to hug each other.

A year later, in 2021, he read in one of the national newspapers an article which posed the question "*What will be left of the Church of England after the Pandemic?*" (I suppose that could have applied to all Churches). Part of the article had stated, during Covid, when people wanted to turn to their Churches for spiritual consolation the doors were closed. The Rector decided to include this in the article he wrote, saying this comment had been unfair, given it was the Government who ordered all Churches to close, but all Clergy ensured their congregations were still cared for. He recalled how, throughout the country, Churches and parishioners were deeply involved in running food banks, arranged for the collection of prescriptions and shopping for those who were vulnerable, and they developed what he called "*imaginative ways of sharing worship and prayer on line*". (We in St Georges were very lucky to also have on-line facilities, and again a big thanks to Pam).

He reflected during this time he did not have a day off in six months, and stated he was far from the only one. After reading the national newspaper article, the Rector began to reflect on what he termed as "deflectors". He focused on the word "Parish" and what it has meant to Priests and parishioners for hundreds of years. He commented on this ideology of the Parish, its importance in the Anglican Church, and the fact he feels the "parish" as we know it is now being threatened by some wanting to modernize the Christian Church.

He talked about those who are suggesting parishioners should worship in other places, such as cinemas, rather than asking congregations to continue paying for the upkeep of the Churches. He felt the Church, rather than being under threat of a decline in attendances, is being threatened by those who want to do away with the Church in its current form. He stated that, in his opinion, those who want this "reform" are pushing for a more "pioneering" Church, lay-led, doing away with the "expensive" costs of Priests, Parishes, Bishops and Church buildings. He commented that, as he wrote his article, Parish Clergy posts have been cut all across England in a cost saving exercise.

He concluded by writing when a storm blows in, like the one over the past two years, everyone needs an anchor – the Church as it is.

