

The Parish Church of Saint George



PARISH MAGAZINE

*An open door in the heart of the City
A place of prayer and peace*



APRIL 2023

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

From the Rector's Desk



Dear Friends in Christ,

The season of Easter is almost upon us. It is referred to as the Great 50 days as it runs from Easter Day to Pentecost. For many people, both active church members and those who are not church attenders, Easter consists of one day, or perhaps three if you include Easter Monday and Tuesday. However, Easter is a season of the church's year lasting for seven weeks. Of course, in a wider sense, Easter lasts throughout the year, as every Sunday is set aside as the primary day of Christian worship as a reminder that Christ rose from the dead on the first day of the week - Sunday. As St Paul said, if Christ is not risen, then your faith is in vain. The resurrection of Christ is the cornerstone of our faith, so please make every effort to celebrate and rejoice in the resurrection of Christ by attending worship with a renewed sense of hope and gratitude over the whole of the Easter season. If you are reading this before Easter, then I would encourage you to attend our Easter Vigil Liturgy at 7:30 PM on Easter Eve, Saturday 8th April. The Bishop will be present to preside, baptise, and confirm candidates. It is a very special and evocative Liturgy when we will welcome nine new parishioners for Confirmation, six of whom will also be baptised. This is a very important and joyous occasion for these new Christians as they make huge commitments in faith and are reborn in Christ, Confirmed and receive Holy Communion for the first time. It would be very fitting and appropriate that a goodly number of St George's parishioners are present to support and encourage them as we begin our Easter celebrations.

I will be administering Eastertide Holy Communion to the sick and housebound in the first few weeks of the season. If you wish to receive Holy Communion at home or you know of anyone who would like to receive the Sacrament, then please ring me on 07902792080 to make arrangements.

With every good wish and blessing as we celebrate the Resurrection of Christ.

Yours sincerely

A handwritten signature in blue ink that reads "Brian Stewart". The signature is written in a cursive, flowing style.

PARISH NOTICES

SANCTUARY FLOWERS 2023

9 April	Festival Flowers	
16 April	Nicholas Hunter	In memory of his parents Brian and Cynthia Hunter
23 April	Anne McBride	In memory of her parents Maurice and Margaret Harris
30 April	Judith Fawcett	In memory of her parents

EASTER (GENERAL) VESTRY 2023

The Easter Vestry will be held on **Sunday, April 23rd at 1:00 PM.**

The Easter Vestry gives all registered vestry members the opportunity to participate in the running of parish business by voicing concerns, asking questions and electing church and glebe wardens and members of the Select Vestry. Please consider allowing yourself to be nominated to the Select Vestry in order to make a contribution to the smooth running of the parish – a challenging but rewarding experience!

At the coming General Vestry, the parish will be seeking a new People's Churchwarden; do consider volunteering for this important role and speak to Eleanor Maynard for information about the duties.

The Select Vestry?

The Select Vestry, chaired by the Rector, appoints an Honorary Secretary and Honorary Treasurer. It holds monthly business meetings except during the holiday months of July and August, when it sets up a smaller Caretaking Committee, usually consisting of office bearers. The business focuses on Fabric, Furnishings and Finance but also includes overall responsibility for health and safety requirements, employment and management of lay staff, and Safeguarding Trust (child protection); confidentiality may be expected. Members work collaboratively within General Synod law and civil law and are 'at the point of delivery where the ministry and witness of the parish are maintained, developed and safeguarded both legally and financially'. Working groups of parishioners with specific experience and skills may be set up for specific tasks and Safeguarding Trust would be an example of this in our parish.

So, consider nomination; come to the meeting on Sunday April 23rd and get a proposer and seconder to put your name forward!

And even if you are too busy to join the Select Vestry, come to the meeting anyway and participate! In recent years, the meeting has been held on a Sunday after the Sung Eucharist to try to make the event as convenient as possible for the majority and a sandwich lunch has been organised beforehand.

PARISH NOTICES

WALSINGHAM PILGRIMAGE – 2023

I have opened the list for names of those wishing to make the pilgrimage to Walsingham later this year. We will be in Walsingham from 5th to 10th October. Costings for the pilgrimage will depend upon how many pilgrims commit themselves to the pilgrimage and whether we fly to East Midlands and on to Walsingham by coach or go by the ferry and on by car. If we decide the latter then we shall make a two night stop at the Community of the Resurrection in Mirfield. We would also stop off somewhere of interest on our return journey. Because of low numbers in the last two years I have booked only 12 places at Walsingham, but more may become available nearer the time if we need them. If you want to know more please see me at church or contact me by phone on 9065 4868



Fr Graeme Pollock

FESTIVAL FLOWERS

The members of the Flower Guild would very much appreciate your help to decorate St George's for Easter on **Saturday, 8th April at 10:00AM**. They would be grateful for any contributions of greenery and flowers which could be brought on the same day. Please speak to Brenda Claney.



Festival Flower envelopes will be enclosed with the Sunday Service Sheet on Sunday, 26th March and Sunday, 2nd April requesting a donation which will enable the Flower Guild to buy the Easter flowers.

AN APPEAL FOR SERVERS.

There is presently a shortage of Servers for the Sunday 11.00am Eucharist. Consequently St George's urgently needs to recruit new members to the Servers' Team and invites anyone who would be interested in joining the present team to contact Tony Merrick who will be available to greet you in the Sacristy after the 11:00am Sunday Eucharist service.

The duties of Server are very straightforward and enjoyable and involve a commitment of no more than two or three duties per month.

Tony Merrick

HOLY WEEK AND EASTER 2023
ST GEORGE'S CHURCH,
HIGH STREET, BELFAST, BT1 2AG



Palm Sunday, 2nd April

9:30am Eucharist

10:50am Blessing of Palms,
Procession & Sung Eucharist

5:00pm Choral Evensong

Tuesday, 4th April

1:00pm Eucharist

Wednesday, 5th April

10:30am Eucharist

Maundy Thursday, 6th April

1:00pm Eucharist

7:30pm Choral Eucharist,
Stripping of the Altar & Vigil
Preacher: Very Rev'd Gregory
Dunstan

Good Friday, 7th April

10:30am Stations of the Cross

12:00 - 3:00pm The Three Hours and
Liturgy of the Cross

Conductor: The Rector

7:30pm Compline and Reproaches

Easter Eve, 8th April

7:30pm Easter Liturgy, Holy Baptism

Confirmation & First Eucharist of Easter

Preacher: The Bishop

Easter Day, 9th April

9:30am Eucharist

11:00am Festival Choral Eucharist

5:00pm Festival Choral Evensong

CHRISTIAN MISSION SOCIETY IRELAND

CMSI (Christian Mission Society Ireland) Spring 2023 magazine (in print and online) explores the impact of environmental destruction on the world's poorest citizens. The opening line says: 'Every 60 seconds, approximately one million plastic bottles are bought by people around the globe.' Questioning cynicism can easily follow words on the plastic peril. What can replace our orange juice bottles, milk cartons, toothpaste tubes, shower gel containers or roll-on deodorants?

But a later article has statistics which should stop us in our tracks: 'The UK has emitted 78.16 billion tonnes of CO₂, whereas Nepal has emitted only 160 million tonnes.' The UK appears to have produced almost five hundred times more carbon dioxide than Nepal. The Nepalese diet is predominantly vegetarian (rice, lentils, legumes) while the UK love of meat and dairy products has dire environmental consequences.

The human conscience can easily evade statistics and I have recently been more deeply moved when exploring the work of a locally connected charity called ETO (Educate the Orphans). The pandemic, the Ukraine war and soaring inflation, coupled with drought in Kenya, have made ETO's provision for abandoned Kenyan children a great deal more challenging. The pandemic has shaken our comfort in countless ways, but our plight bears no resemblance to the food or water crisis in Africa. ETO children survive on a largely vegetarian diet, perhaps only receiving meat as a Christmas or Easter treat.

Maybe it's good during Lent to reflect on Mark's account of a lady anointing the Lord with expensive oil (worth over a year's wages) a little time before the crucifixion. It is amazingly encouraging to read: "Truly I tell you, wherever the gospel is preached throughout the world, what she has done will also be told, in memory of her." But a preceding invitation presents wealthy Westerners with a challenge: "The poor you will always have with you, and you can help them any time you want."

James Hardy

THE LEGENDARY LUNCHES

by Paul McLaughlin



Our high streets have become so branded that identifying one from another is practically impossible. A stroll through any major town passes shops, restaurants, bars and even cafes and restaurants that can be found, identically draped in logos, colours and slogans, anywhere on this island and beyond.

We buy the clothes, drink the drinks and eat the foods that the advertisers and marketing people have prepared for us or better still have prepared us for. It seems like a lifetime ago that townlands had the names that history bestowed on them and food, on the rare occasions when it was eaten outside the home, was something to be enjoyed for its taste, its freshness and, dare I say it, its home-cooked appeal.

Fast is the byword of today, the new fresh as a multitude of burgers, Southern fried this and that, Indian dishes invented in the English midlands and Chinese concoctions that no resident of China would even recognise let alone eat, dominate our take-in and take-out menus.

The smell of a just-toasted soda farl coming from our kitchen is all it takes for me to recapture the streets, the shops with their colourful awnings, the public bars with their wooden batwing doors and the memory of lunchtimes of sixty years ago.

Belfast's King Street was a bustling thoroughfare in those days with assorted merchants of paint, paper and glass rubbing shoulders with bicycle sales, banks and millers. A church presbytery offered an oasis of peace in this commercial scramble and the news bureau of the Irish Independent looked on as an impartial reporter.

I only had eyes for number 25, the city centre hub of a network of cafes belonging to the Irish Temperance League – the ITL as it was known familiarly to all who enjoyed its fare.

The Irish Temperance League had been founded in the 1850's specifically to counter the abuse of alcohol. Its aim was primarily prevention rather than cure. At different times in its history, the League had employed advisory staff, established tea shops and coffee bars as counter attractions to public houses, organised music and art festivals, supported youth clubs and football teams as ways of providing healthy entertainment, and it has also engaged in educational activities. Its little cafe also boasted a mean toasted soda and tea, the colour of the Mississippi in mugs the size of trophies, that you could stand a spoon up in.

I went there every Friday for nearly a year and if Irene, the friendliest

café worker I have ever met, is still alive – doubtful given that she was a woman up in years when we met – she would vouch for my loyalty. “One tea and a toasted soda well done”, she’d shout to me every Friday lunchtime as I made my way from St Mary’s Grammar School on the edge of the city centre and mingled – jostled actually – in the crowd eager to make the most of their 30 or so minutes of break time. Office types in suits and shiny shoes, shop assistants in a range of military-style uniforms with short skirts and long eyelashes, construction workers with cement encrusted boots, the local priest on his housekeeper’s afternoon off, all made the ITL their home from home each Friday at least.

Sandwiches made with batch white bread were thick confections filled with cooked ham fresh from the slicer, cheese from a geometric block and corned beef whose origin no-one cared to guess, while those with a few bob in their pockets or purses opted for the fried eggs, soda, potato bread and salty bacon fit to burst taste buds.

“Just the usual young man”, Irene would say after my first few weeks on the other side of the counter, “Well done but not cremated”. And she laughed a throaty laugh that went all the way to her big brown eyes. I loved her sodas, singed to perfection and lashed with country butter, but I think, looking back, that I was also more than a little in love with the lady herself.

Sadly, the Friday feasts came to an end when our school moved premises to temporary accommodation further away from King Street, but a whiff of a farl scorched within an inch of its life, still has the power to conjure up those legendary lunches of a lifetime ago.

JOHN MASON NEALE, SCHOLAR AND TRANSLATOR

by Jeffrey Johnston

In the mid nineteenth century the Tractarian movement had created a division in the Church of England. This was a group of clergy that favoured more ceremonial in worship and greater decoration in churches, while the Evangelical group favoured plainer worship and less adorned churches. There were differences in theology also. So it was not surprising that an Evangelical bishop would seek to keep Tractarian priests out of his parishes.

Thus it was that in 1846 John Mason Neale, a Tartarian priest, was precluded from getting a parish. His Bishop, instead installed him as Warden of Sackville College, an alms-house in East Grinstead, containing 30 poor and elderly men. His duties were to oversee the spiritual and corporal welfare of his charges. No doubt the bishop hoped he had placed Neale where he could do no harm. However, this appointment had an unexpected outcome. It gave Neale, a noted scholar of Latin, Greek, Russian and Syrian languages, a substantial amount of leisure. Over the next 20 years, as well as caring for his residents, he devoted himself - in addition to other writings - to translating ancient hymns into English. Such was his industry that when Hymns Ancient and Modern was published in 1875, 58 of some 600 hymns were translations by Neale. Some thirty years later in 1906 when the English Hymnal was published, of its 585 hymns 63 were by him.

His best known hymns include: "O Come, O Come, Emmanuel", "Of the Father's heart begotten", "All glory, laud and honor", "Jerusalem the golden", "Good Christian men, rejoice" and "The Royal banners forward go."

In 1853 Neale wrote a poem about St Wenceslas, a legendary saint and martyr. It was based on a historical figure, a Duke of Bohemia, who lived in the tenth century and was noted for his charity to the poor. Thomas Helmore, his associate, matched the poem with the tune of a mediaeval Spring carol, *Tempus adest floridum*, (The time of flowers is here) and so the Christmas carol "Good King Wenceslas" came into being.

However, the new carol was greeted with outrage by many distinguished musicians, including Martin Shaw, Percy Dearmer and Ralph Vaughn Williams, - that a Spring carol tune had been joined to a Bohemian legend. Others joined in a chorus of disapproval and others again predicted that the new carol would have a short life. History tells a different story, for the carol has today become a staple part of our Christmas music, - not least because it tells a good story, has a lively tune and has two verses for solo voices.

One of Neale's hymns, sung at the Eucharist, has an Irish source.

"Draw near and take the body of the Lord
And drink by faith the blood for you outpoured."

It was translated from the Bangor Antiphony, a service book used in the seventh century by the monks of Bangor Abbey.

Neale believed that, when the Bible and Psalter were translated into English at the time of the Reformation, a great treasury of ancient hymns in Latin and other languages fell into disuse. This treasury had enabled people in earlier times to celebrate the festivals of the church's year as well as supporting them amid the stress and strains of life. He felt it was his mission to restore that lost treasury to the church's worship. Most people today would accept that the nineteenth century translators accomplished this. They would also accept that no scholar did more to restore that treasury than Neale himself.

The Spirit of Opulence by Thomas Troward

“If we clearly realize that the creative power in ourselves is unlimited, then there is no reason for limiting the extent to which we may enjoy what we can create by means of it.

Where we are drawing from the infinite we need never be afraid of taking more than our share. That is not where the danger lies.

The danger is in not sufficiently realizing our own richness, and in looking upon the externalized products of our creative power as being the true riches instead of the creative power of spirit itself.

If we avoid this error, there is no need to limit ourselves in taking what we will from the infinite storehouse: “All things are yours.” And the way to avoid this error is by realizing that the true wealth is in identifying ourselves with the spirit of opulence.

We must be opulent in our thought. Do not “think money,” as such, for it is only one means of opulence; but think opulence, that is, largely, generously, liberally, and you will find that the means of realizing this thought will flow to you from all quarters, whether as money or as a hundred other things not to be reckoned in cash.

We must not make ourselves dependent on any particular form of wealth, or insist on its coming to us through some particular channel—that is at once to impose a limitation, and to shut out other forms of wealth and to close other channels; but we must enter into the spirit of it. Now the spirit is Life, and throughout the universe Life ultimately consists in circulation, whether within the physical body of the individual or on the scale of the entire solar system; and circulation means a continual flowing around, the spirit of opulence is no exception to this universal flow of all life.

When once this principle becomes clear to us, we shall see that our attention should be directed rather to the giving than the receiving.

We must look upon ourselves, not as misers’ chests to be kept locked for our own benefit, but as centres of distribution; and the better we fulfil our function as such centres the greater will be the corresponding inflow.”

Geoffrey May



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THE DONKEY by GK Chesterton

When fishes flew and forests walked
And figs grew upon thorn,
Some moment when the moon was blood
Then surely I was born.

With monstrous head and sickening cry
And ears like errant wings,
The devil's walking parody
On all four-footed things.

The tattered outlaw of the earth,
Of ancient crooked will;
Starve, scourge, deride me: I am dumb,
I keep my secret still.

Fools! For I also had my hour;
One far fierce hour and sweet:
There was a shout about my ears,
And palms before my feet.

Submitted by Lyn McGlade

Horae Canonicae: Lauds by W H Auden

Among the leaves the small birds sing;
The crow of the cock commands awaking:
In solitude, for company.

Bright shines the sun on creatures mortal;
Men of their neighbours become sensible:
In solitude, for company.

The crow of the cock commands awaking;
Already the mass-bell goes dong-ding:
In solitude, for company.

Men of their neighbours become sensible;
God bless the Realm, God bless the People:
In solitude, for company.

Already the mass-bell goes dong-ding;
The dripping mill-wheel is again turning:
In solitude, for company.

God bless the Realm, God bless the People;
God bless this green world temporal:
In solitude, for company.

The dripping mill-wheel is again turning;
Among the leaves the small birds sing:
In solitude, for company.

Submitted by Geoffrey May

JOHN'S THOUGHTS ON THE WAY TO THE GARDEN

by Keith Suckling.

In the Gospel accounts that we follow on Maundy Thursday there is a space in the action where we are left to our own imagination. It is as Jesus and the disciples walk from the upper room to the garden. But we can put ourselves in John's sandals, as it were, and muse on what he might have been thinking as he tried to make some sense about what was happening.

It's a very dark night tonight, much more than the last few evenings when we walked together out of Jerusalem to the garden. Today we could hardly see the Kidron brook as we came down the hill. We're all very quiet too. This evening together was different, and I guess we're all trying to work out what it means. Jesus had a lot to say. It may be that he is going away – don't know where to. That's a real worry. Without him around I don't think we would know what to do. But he is, he said, going to send us another companion, comforter, advocate. I'd love to know what he meant. I'll have to ask him once the Passover festival is over. That is assuming that nothing serious happens in the meantime. Maybe I'll write some notes of what he said tomorrow when it's light. Never know when they might come in useful.

Yes, he *did* have a lot to say. He had a lot on his mind, a lot he wanted to get off his chest to us. It *was* different tonight. It was not just what he said. He's often talked to us twelve and tried to explain what was going on and how it fits with the scriptures, so we're used to all that. But tonight it was what he did as well, and how he did it. I was close to him all the time, so I know how it all happened. It all started when he wrapped a towel round his waist and knelt down and washed our feet. Kneeling down! A teacher like Jesus shouldn't kneel, even to his friends. Putting it mildly, washing dusty smelly Middle Eastern feet is not the nicest thing to do. As he did it he looked at each one of us in the eye. It was a loving penetrating look, saying 'See what I am doing. This is how you should treat each other.' Peter could not keep quiet. He was not having anything of it and he refused to let Jesus wash his feet. Jesus quietly told Peter that if he wanted to be his friend, then he had to have his feet washed. So Peter, quick and impulsive as ever, said that Jesus should not only wash his feet, but all over as well. Rather over the top. I know what he meant, but I think the rest of us groaned quietly to ourselves. There's Peter, going to extremes again, we thought.

Then Judas left. I don't think he's come back to join us. Hard to tell in the dark and to recognise all the faces. He probably went to get

some more provisions, since we'd all eaten quite a lot. But, - now I remember - just around the time that Judas left there was talk about someone betraying Jesus. We don't know who that might be or what kind of betrayal Jesus had in mind. But it added a touch of unease to the atmosphere. Yes, Jesus had a few quiet words with Judas and then Judas went out.

Then the most remarkable thing of all. Jesus took the bread, as he always did. He blessed it and told us to take it and eat it saying, 'this my body'. And with the cup of wine too - 'this my blood. Do this in remembrance of me'. He looked at us. He looked at the bread and the wine and as he did it, he seemed to, I don't quite know how to put it, he seemed to fill them with his own self, so that they all appeared to be joined together as one. And as we passed the bread and wine to each other we sensed that we were all sharing in something unique. How can I describe it? I don't know. It had a solemn mysterious and timeless feeling. Jesus had put himself into the bread and the wine, and we all shared it together. I don't think anyone will ever explain completely what happened at that moment. You can't always explain special occasions. You just have to have been there.

Actions speak louder than words. Jesus said many things this evening, but by washing our feet and sharing the bread and wine with us he made the meal more intimate than I could ever have imagined. But one of the things he said is playing around in my head right now. It's exactly how we felt. 'My peace I give you. My peace I leave with you. Peace that the world cannot give'. Yes, and although it's dark and although we shared an imprecise sense of foreboding, those words bring back exactly how it felt at the meal in the upper room tonight.

But here we are at the garden. I'm exhausted. I really need some sleep. It's still really dark here, but I think I know the path. Ouch! Where did that boulder come from? Just a minute. What's that? I'm looking back over the brook to Jerusalem. Usually we can see some lights from windows in the walls and towers, but I think I saw some other lights moving outside the walls. Have we been watched? Are we being followed? The lights are a long way away at the moment ... and now we're in the garden I can't see Jerusalem for the trees. Jesus is asking us to follow him into the garden to pray, so I'll join the others. ... I'll sit down here. ... I can hardly keep my eyes open. ... Once I get comfortable, I'll probably fall

WHAT NEXT?

I expect, like me, many more people have been switching on their TV to keep updated relating to the horrendous earthquakes that devastated Turkey and impacted on Syria. I still find it hard to fully come to grips with the current death total, which I am sure will continue to rise. It is truly a natural disaster of very dreadful proportions, and those who are injured and bereaved I cannot begin to know how they must be feeling. May God comfort them, and may they get all the help they need.

So, as mentioned, I had been almost glued to the TV, and the amazing coverage provided by various TV stations, watching different stations from time to time just to get each channel's view on it all. During one such marathon, I went into the kitchen to get a glass of juice, and came back to catch up on the latest report. When I sat down, I realized there was a debate taking place between the presenter and a guest. What I heard next, after checking the calendar to ensure I had not fast forwarded to April 1st I was dumbfounded by what was being discussed.

It would appear the Church of England Bishops are making preparations for a project dealing with "gendered language" shortly, and this is to be debated by the General Synod. As the TV debate went on, it was put forward by one of the participants, this could mean considering making God "gender neutral". I really thought this was just a stunt, despite the subject also being brought up in other news items on different channels, I found it really hard to take very seriously. That changed totally a couple of days later when I came across an article, written by a well-known British journalist, whose late father had been a Church of England Priest.

He began by posing a few pertinent questions: if the General Synod did indeed vote to adopt this project would Priests have to stop using "He" and "Him" when saying prayers. He then asked what would happen with The Lord's Prayer; would "Our Father" have to be dropped? And where would this leave Jesus, who taught this prayer to His disciples. He pondered as to what would then be said, for example would it be "Our Parent Who art in Heaven? He also posed the hypothetical question with regard to the Virgin Mary, who was – and still remains – the mother of Jesus. I agree with him when he wrote many, many Christians revere Mary, and will never accept she was nothing other than a woman. (as an aside, he mentioned the Christmas Carol God Rest Ye Merry Gentlemen; apparently there is a new version which made its debut Christmas 2022 in an Anglican Church with the words "*God rest you also, women, who by men have been erased. Through history ignored, scorned defiled, and displaced*". (I hope that won't be adopted in *St Georges!*)) I do accept that a big number of Hymns do of course tend to mention only males, without referring to females, but again these

Hymns were written a long time ago, sometimes centuries ago, when the situation was a lot different. The late, amazing Billy Adair would have been able to confirm such information; as everyone knew, Billy's monthly articles on our favourite hymns was a total treat.

The writer mentioned his late father, who had been a Priest for more than 40 years, and was a Bishop when he died, he was certain his father would have been startled that the Church for which he gave so much time would become, as he put it "*obsessed*" with the gender of God. He wrote that, from his point of view, God was neither male or female, though he accepted that Jesus, in biblical texts etc, referred to Him as Father. I understand what the writer is saying; for me God is the supreme Entity; He made Heaven and Earth, and created all creatures, including us human creatures.

He went on to state how he felt, now the Church of England is in some sort of crisis, not helped by depleted congregations. He recalled what the Church was like when he was young and, whilst admitting his Church was never totally packed out, like him, being of a similar age group I do understand what he was saying. He gave statistics in relation to congregation attendances; the numbers, according to a report by the Church of England had dropped from 1.2 million in 1987 to 679,000 in 2019. His report commented on a survey done in 2001 when 72% of people viewed themselves as Christian; by the year 2021 the numbers had fallen to 46%. He said "*the Church of England is gradually withdrawing from the society which it should lead and serve*". I have no doubt attendances have dropped and I would imagine St George's has also seen a decrease over the years, but I do think, as a Church, with such a very welcoming and ethical ethos, we do still have a good attendance in comparison to other many other Churches.

In the article he mentioned the current Archbishop of Canterbury, Justin Welby, with a little bit of trepidation, as he felt the Archbishop had intervened too readily in issues relating to politics and secular issues, in public at least, and perhaps he should concentrate more on the issues which concern the Church of England, as well as the problems it now faces. He did pay tribute to his Church, with examples like the funeral of the late Queen Elizabeth II, when the Church was beyond criticism, and the approaching coronation of King Charles III, when he felt at these moments, he could still imagine it was indeed a Christian country.

He finished his article by saying "*I'm not without hope....that by the Grace of God the Church of England may one day....be more committed to spreading the Gospel of Jesus Christ*".

I found the article very interesting; yes, it dealt with the Church of England, but as we know, the Anglican Communion is world-wide. We in St George's follow the Anglican Liturgy, and long may it last. We have a VERY special Church, with very special people, not least our Fr Brian and Fr William.

MUSIC LIST April 2023

Sunday 2nd April

11:00AM Choral Eucharist

**Palm Sunday
Parish Choir**

Processional Hymn All Glory Laud and Honour **509**
 Setting Stanford in C and F
 Psalm 31: 12-20
 Gradual Hymn Sweet the moments, **91**
 Offertory Hymn The royal banners **79**
 Communion Hymn 300
 Anthem Hosanna to the son of David - *Weelkes*
 Recessional Hymn Christ is made **205**
 Voluntary

5:00PM Choral Evensong

Parish Choir

Responses Ayleward
 Psalm 80
 Canticles Sumsion in G
 Anthem God so loved the world - *Stainer*
 Hymn **94, 83**

Thursday 6th April

8:00PM Choral Eucharist

**Maundy Thursday
Parish Men**

Processional Hymn All ye who seek **63**
 Setting Three part mass - *Byrd*
 Psalm 116: 1, 11-16
 Gradual Hymn I heard the voice of Jesus **376**
 Offertory Hymn According to thy gracious word **270**
 Communion Hymn 307
 Motet Ubi Caritas - *Duruflé*
 Hymn Of the glorious body telling **268**

Friday 7th April

12:00 Noon Three Hour Service

Good Friday

12:00MD - 1:30PM

Trebles

Hymns There is a green hill far away **92**
 O sacred head sore wounded **90** (v 1, 4, 5)
 Glory be to Jesus **83**
 Anthems Ex ore innocentium - *Ireland*
 God be in my head - *Walford-Davies*

1:00PM - 1:30PM

Trebles and Gentlemen

Wash me throughly - *Walford-Davies*

1:30PM - 3:00PM

Gentlemen

Hymn It is a thing most wonderful **84**
 Motet Crux Fidelis - *John IV King of Portugal*
 Psalm 22: 1-22
 Hymns When I survey the wondrous cross **95**
 Faithful cross above all other **517** (t 295)
 Praise to the holiest in the height **439** (t i)

8:00PM Compline

Parish Men

MUSIC LIST April 2023

Saturday April 8th

8:00PM Choral Eucharist

Setting	Mass in C Coronation - <i>Mozart</i>
Gradual Hymn	The day of Resurrection 117
Hymn	Come down O Love divine 137
Offertory Hymn	Love's redeeming work is done 113
Communion Hymn	93
Anthem	Ye choirs of new Jerusalem - <i>Stanford</i>
Recessional Hymn	Thine be the glory 120

Easter Eve

Chamber Choir

Sunday 9th April

11:00AM Choral Eucharist

Hymn	Jesus Christ is risen today 110
Setting	Little organ mass - <i>Haydn</i>
Psalm	118: 1-2, 14-24
Gradual Hymn	Jesus lives! Thy terrors now 112
Offertory Hymn	The day of Resurrection 117
Motet	Dum transisset sabbatum - <i>Taverner</i>
Recessional Hymn	Thine be the glory 120
Voluntary	

Easter Day

Parish Choir

5:00PM Choral Evensong

Hymn	Alleluya! Alleluya! 103
Responses	Tallis
Psalm	114, 117
Canticles	Sumsion in G ATB
Anthem	Let God arise - <i>Locke</i>
Hymn	The strife is o'er 119

Parish Men

Sunday 16th April

11:00AM Choral Eucharist

Processional hymn	Come thou Holy Spirit come 139
Psalm	16
Setting	Sumsion in F
Gradual Hymn	Come ye faithful 106
Offertory Hymn	Crown him with many crowns 352
Communion	295
Anthem	God so loved the world - <i>Chilcott</i>
Recessional Hymn	Praise my soul the King 336

Easter 2

Cantemus

4:00PM Choral Evensong

Hymn	Alleluya! Sing to Jesus 271
Responses	Spicer
Psalm	30: 1-5
Canticles	Walmisley in D minor
Anthem	In this place - <i>Will Todd</i>
Hymn	The strife is o'er 119

Cantemus

MUSIC LIST April 2023

Sunday April 23rd

11:00AM Choral Eucharist

Processional hymn Rejoice, the Lord is King **443**
Psalm 116: 1-4, 11-16
Setting Ireland in C
Gradual Hymn This joyful Eastertide **121**
Offertory Hymn Ye choirs **124**
Communion 295
Anthem Let all mortal flesh - *Bairstow*
Recessional Hymn Forth in the peace **361**

Easter 3

Parish Choir

5:00PM Choral Eucharist BCP

Setting Addington Service - *Shepherd*
Anthem O taste and see - *Vaughan Williams*
Hymns **242, 252**

St George's Girls' Choir

Sunday April 30th

11:00AM Choral Eucharist

Processional hymn The King of love **457**
Psalm 23
Setting Ireland in C
Gradual Hymn Faithful shepherd **282**
Offertory Hymn I heard the voice **376**
Communion 307
Motet Jubilate Dei - *Britten*
Recessional Hymn Thine for ever **463**

Easter 4

Parish Choir

5:00PM Compline

Parish Men

CALENDAR APRIL 2023

April 1	Russian Orthodox Liturgy: 9:30 am – 1:15 pm
April 2	PALM SUNDAY
9:30am	Eucharist: The Rector (<i>Readings as at 11.00 am</i>)
10:50am	Choral Eucharist: The Rector Solemn Reading of Passion Gospel Readings: Isaiah 50: 4-9a; Philippians 2: 5-11 Readers: <i>Janet Sandikli</i> Intercessor: <i>Karen Brett</i> Servers: <i>Laura Brannigan, Joan Calder, Tony Merrick</i> Tea and Coffee: <i>Brenda Claney, Judith Fawcett</i>
5:00pm	Choral Evensong: The Rector Lessons: Isaiah 5: 1-7; Matthew 21: 33-46 (<i>Paddy Sloan</i>)
April 4	TUESDAY IN HOLY WEEK
1:00pm	Eucharist: The Rector
April 5	WEDNESDAY IN HOLY WEEK
10:30am	Eucharist: The Rector
April 6	MAUNDY THURSDAY
1:00pm	Eucharist: The Rector
7:30pm	Choral Eucharist, Stripping of the Altar & Vigil Preacher - Very Rev'd Gregory Dunstan
April 7	GOOD FRIDAY
10:30am	Stations of the Cross: The Rector
12:00 – 3:00pm	The Three Hours and Liturgy of the Cross Conductor – The Rector
7:30pm	Compline and Reproaches: The Rector
April 8	EASTER EVE
7:30pm	Easter Liturgy, Holy Baptism Confirmation & First Eucharist of Easter: The Bishop
April 9	EASTER DAY
9:30am	Eucharist: The Rector
11:00am	Choral Eucharist: The Rector Preacher: The Rector Readings: Acts 10: 34-43; Colossians 3: 1-4; John 20: 1-18 Sanctuary Flowers: <i>Festival Flowers</i> Reader: <i>George Woodman</i> Intercessor: <i>Fr William Odling-Smee</i> Servers: <i>Laura Brannigan, Agape Laoye, Jonny Calder</i> Tea and Coffee: <i>Valerie Roberts, Eileen Fee</i>
5:00pm	Choral Evensong: The Rector Lessons: Song of Solomon 3: 2-5; 8: 6-7, John 20: 11-18 (<i>Graeme Pollock</i>)

CALENDAR APRIL 2023

April 15	Russian Orthodox Liturgy: 9:30 am – 1:15 pm
April 16	2ND SUNDAY OF EASTER
9:30 am	Eucharist: The Rector
11:00 am	Choral Eucharist: The Rector Preacher: The Rector Readings: Acts 2: 14a, 22-32; 1 Peter 1: 3-9; John 20: 19-31 Sanctuary Flowers: <i>Nicholas Hunter in memory of his parents, Brian and Cynthia Hunter</i> Reader: <i>Meisam Khalili</i> Intercessor: <i>Pam Tilson</i> Servers: <i>Joan Calder, Agape Laoye, Tony Merrick</i> Tea and Coffee: <i>Helen Crowe, Valerie Roberts</i>
5:00 pm	Choral Evensong: The Rector Lessons: Daniel 6: 1-23, Mark 15: 46 – 16: 8 (<i>Fr Tom Layden</i>)
April 23	3RD SUNDAY OF EASTER
9:30 am	Eucharist: The Rector
11:00 am	Choral Eucharist: The Rector Readings: Acts 2: 14a, 36-41; 1 Peter 1: 17-23; Luke 24: 13-35 Sanctuary Flowers: <i>Anne McBride in memory of her parents, Maurice and Margaret Harris</i> Reader: <i>Janice Carruthers</i> Intercessor: <i>Eleanor Maynard</i> Servers: <i>Mark Claney, Tony Merrick, John Callaghan</i> Tea and Coffee: <i>Eleanor Maynard, Catherine Hunter</i>
5:00 pm	Choral Eucharist – Order 1: The Rector Readings: 1 Peter 2: 19-25, John 10: 11-16 (<i>Janet Sandikli</i>)
April 27	
1:00pm	Eucharist: The Rector & Fr Graeme Pollock The Walsingham Group meets at this Eucharist – all welcome
April 30	4TH SUNDAY OF EASTER
9:30 am	Eucharist: The Rector
11:00 am	Choral Eucharist: The Rector Readings: Acts 2: 42-47; 1 Peter 2: 19-25; John 10: 1-10 Sanctuary Flowers: <i>Judith Fawcett in memory of her parents</i> Reader: <i>Pam Tilson</i> Intercessor: <i>Fr Graeme Pollock</i> Servers: <i>John Callaghan, Geoff Newell, Tony Merrick</i> Tea and Coffee: <i>Keith Suckling, Steven McQuitty</i>
5:00 pm	Choral Evensong: The Rector Lessons: Ezra 3: 1-13, Ephesians 2: 11-22 (<i>Karen Brett</i>)

ECO-CONGREGATION IRELAND GROUP

APPS... TO REDUCE WASTE AND SAVE MONEY

Olio is an app that facilitates the distribution of surplus food free of charge. It connects neighbours with each other and local businesses to create "food sharing communities".

Too Good to Go allows cafes, restaurants, hotels and shops to advertise fresh food that would otherwise be thrown away, just before closing hours, at heavily discounted prices. Buyers don't know what's inside the food bag, but will get up to 90% off the RRP.

Fat Llama allows people to rent almost anything - from household tools and electrical appliances to camper vans and bikes - to and from fellow users at below market rates. Borrowers are verified and the app offers lender protection.

Gumtree is an online local marketplace for second-hand items. Founded in 2000 by friends aiming to build a community with everything people need to live, it was the first online classified platform in the UK.

All apps are free on Android and iOS.