

The Parish Church of Saint George



PARISH MAGAZINE

An open door in the heart of the City



JANUARY 2024

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

From the Rector's Desk



Dear Friends in Christ,

A very happy Epiphany season to you all. Our Epiphany Carol Service will take place on Sunday, 7th January at 5:00PM. The Advent Carol Service on the 3rd December attracted a congregation of over 200 and as well as superb music, also saw the launch of our Organ Restoration Appeal. That was a great success and the response by parishioners and friends of Saint George's has been incredible and beyond our expectations. Our thanks go to Michael Clendinning, who chairs our Organ Restoration Appeal, and the appeal committee, as well as our musicians for such a successful evening.

Thanks to the request in last month's magazine, there are now 15 people on the parish home communion list. If you know of anyone who would appreciate a visit and/or Holy Communion at home, then please let me know on 07902792080 or at bstewart1662@gmail.com. They do not need to be members of Saint Georges but if they are without clergy or pastoral support, I will be glad to visit them.

We have two visits from our Bishop scheduled in 2024. The first of these will be on Sunday, 21st January at our 11:00AM Choral Eucharist when he will preach and receive the vows of our Servers' Guild. Secondly, he will be with us on Easter Eve, Saturday 30th March at 7:30 PM, to preside at our Easter Liturgy, conduct baptisms and administer the right of Confirmation. Anyone who would like to be confirmed, young or not so young, would be very welcome to contact me as above for a chat about what is involved. Please contact me before 14th January, if possible.

Finally, an appeal for volunteers to help with a few tasks in the parish in 2024. Anciently, the church was viewed as being like a ship sailing through the world. Ships will have a captain, officers and crew as well as passengers. One could say that Christ is the captain and view the clergy, officials and volunteers as the crew. In one sense, there should be no 'passengers' on board the church's ship as everyone is called to do something, however small, as they are able. In terms of Saint George's, we need a few more members of the congregation to step up and take on a few tasks that need to be done this year. Firstly, we need one or two people to take on responsibility for our churchyard car parking arrangements. Selby Nesbitt did this very important task for many years and did it quite superbly. We will always be grateful to Selby for doing this important job which brings in significant income for Saint George's. The job involves a burst of activity in April and May as the annual car park contracts are renewed and then keeping an eye on things for the rest of the year. Some familiarity with computers and IT systems would be useful. Secondly, I plan to undertake some reorganisation and tidying of various rooms in the building. I will need three or four reasonably fit and able individuals to help move some furniture and other items so we can make better use of our facilities. I envisage doing this over a period of several months, possibly on five or six Saturday mornings or on another suitable day or evening. Please contact me if you would be interested in either of these roles.

Yours sincerely in Christ

Brian Stewart

A LITTLE BIT OF RELIGION

by Paul McLaughlin



The drowsy, deary **Religious Instruction** period, ‘Our Eye’ to us lads, that promised lunch in forty minutes rather than the salvation preached in the Gospel of St Luke yawned slowly for this third former. No matter how hard our form master tried to bring to life the words of the Evangelist, from the shock of the impending birth of John the Baptist to the rolling away of the stone near Golgotha, the greatest story ever told fell on deaf ears. Mine.

The movies that dominated my Saturdays in the mid-1960s were the benchmark of my biblical knowledge, with the technicolour Panavision and CinemaScope of The Robe, Ben Hur and Quo Vadis proving more awe-inspiring than the written word.

It had always been so, for me at least. The Catechism had been drilled into us as infants with the threat and often the occasion of corporal punishment that verged on flogging. We rhymed off our prayers by rote while being interrogated by, first, the master and then the Monsignor. As a result, my thoughts of religion were more often of fear than any kind of love.

That lessened slightly when I first encountered the Apostleship of Prayer and began to collect the lives of the saints in the little tracts that were handed out to us with the Christian Brothers’ magazine ‘Our Boys’.

Our Boys specialised in adventure, school and historical stories featuring Irish protagonists, competitions and puzzles, as well as lightweight family content and was regarded as decent, God-fearing and Gaelic competition to the many pro-British comics and magazines that threatened to ‘corrupt’ our young minds. It was sold through all the Christian Brothers’ schools, purchase was compulsory, as well as being available in newsagents throughout the country.

It was distributed each month, usually in the late afternoon period and meant a welcome break from the rigid discipline that was the rule in Christian Brothers’ schools. I used to read it, of course, but the high-octane stuff of the Commando war magazine and the Victor and Hotspur comics was impossible to match. Although the fella that wrote ‘The Quiet Man’ had a story in it regularly, so it can’t have been that bad.

So, that Friday afternoon, ‘Our Boys tucked away in my army surplus schoolbag, I was surprised to find my mother waiting for me just inside our front door.

“Wait until you see this, Paul”, sez she, and obviously unable to wait

to show it to me, she hefted a huge, leather-bound book before my eyes. I have visions now of a slick, door-to-door salesman, like Ryan O'Neal in 'Paper Moon', cashing in on our mother's Christianity.

"It's an illustrated, family bible", she said, "With all of the four gospels in glorious colour and a special section where we can record our family tree".

Her words might have been spoken by the oily Ryan himself just a few years later.

The bible was placed gently on the coffee table in the living room after my mother used a few more superlatives, scripted by some advertising copywriter, where it waited patiently for my Dad's approval.

He lit a cigarette and flicked through the book as if determining a verdict, but I knew exactly what he would say. "That's fantastic, Sarah", he said, smiling and exhaling two lungs full of tobacco smoke, "We'll have to get that wee family bit filled in. Very important in years to come."

When it came to pleasing my mother, my father was so predictable. "A happy wife is a happy life", he said to me a number of times during our short man-to-man talks that became shorter and more embarrassing as puberty progressed.

And behold, as they said in biblical times, the family bible, printed somewhere in the United States, all the characters look like blue-eyed, fair-haired Yanks, took up at residence in our house, if not our hearts.

Within a matter of days, it has been put away in a cupboard for **safekeeping** after my parents, good, decent, Mass-going people, completed as much of the family tree as they could recall. There were to be none of the cosy, fireside family readings that 'Ryan' had promised and, to my knowledge, it or its considerable cost, 'considerable' was the word my father let slip thirty years later, were never mentioned again.



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MUSIC LIST January 2023

Sunday 7th January

11:00am Choral Eucharist

Epiphany 1

Parish Choir

Processional Hymn	As with gladness	47
Setting	Ireland in C	
Psalm	29	
Gradual Hymn	In the bleak mid winter	28
Offertory Hymn	Unto us is born a Son	39
Communion Hymn	300	
Anthem	We three kings - <i>Stopford</i>	
Hymn	The first Nowell	36

5:00pm Epiphany Carol Service

Chamber Choir

Sunday 14th January

11:00am Choral Eucharist

Epiphany 2

Parish Choir

Processional Hymn	All hail the power	332
Setting	Sumsion in F	
Psalm	139: 1-5,12-18	
Gradual Hymn	Awake my soul	232
Offertory Hymn	Alleluia, sing to Jesus	271
Communion Hymn	294	
Motet	Agnus Dei - <i>Byrd</i>	
Hymn	Lord of all hopefulness	239

5:00pm Choral Evensong

Choral Scholars

Responses	Hunter	
Psalm	96	
Canticles	Moore Second Service	
Anthem	Riu Riu Chiu - <i>arr McGlynn</i>	
Hymns	46, 74	

Sunday 21st January

11:00am Choral Eucharist

Epiphany 3

Parish Choir

Processional Hymn	God is love	364
Setting	Canterbury Mass - <i>Piccolo</i>	
Psalm	43	
Gradual Hymn	All for Jesus	272
Offertory Hymn	The God of Abraham praise	148
Communion Hymn	308	
Anthem	Greater Love - <i>Ireland</i>	
Hymn	When morning gilds	473

MUSIC LIST January 2023

Sunday 21st January

Epiphany 3

5:00pm Choral Evensong

Chamber Choir

Responses	Morley
Psalm	33: 1-12
Canticles	Stanford in A
Motet	Ubi Caritas - <i>Gjello</i>
Hymns	42, 49

Sunday 28th January.

Epiphany 4

11:00am Choral Eucharist

Parish Choir

Processional Hymn	King of Glory 391
Psalm	111
Setting	Missa Princeps pacis - <i>Lloyd Webber</i>
Gradual Hymn	Firmly I believe - 360
Offertory Hymn	Ye Holy Angels 476
Communion Hymn	305
Motet	Beati quorum via - <i>Stanford</i>
Hymn	Praise my Soul 366

5:00pm Choral Eucharist

Men's Voices

Setting	Merbecke
Anthem	I will lift up mine eyes - <i>Walker</i>
Hymns	407, 292, 47

CALENDAR January 2024

Jan 3

SERAPHIM, MONK OF SAROV

10:30am

Eucharist: The Rector

Jan 7

THE FIRST SUNDAY AFTER THE EPIPHANY

9:30 am

Eucharist: The Rector

11.00 am

Choral Eucharist: The Rector

Preacher: The Rector

Readings: Genesis 1: 1-5; Acts 19: 1-7; Mark 1: 4-11

Reader: *Wardens*

Intercessor: *George Woodman*

Servers: *Omolewa Akinyele, Mark Claney, Steven McQuitty*

Tea and Coffee: *Betty Flynn, Dot Lutton*

5.00 pm

Epiphany Carol Service

Jan 10

WILLIAM LAUD, ARCHBISHOP OF CANTERBURY

10:30am

Eucharist: The Rector

Jan 14

THE SECOND SUNDAY AFTER THE EPIPHANY

9:30 am

Eucharist: The Rector

11.00 am

Choral Eucharist: The Rector

Preacher: The Rector

Readings: 1 Samuel 3: 1-10; 1 Corinthians 6: 12-20;
John 1: 43-51

Reader: *Anne McBride*

Intercessor: *Pam Tilson*

Servers: *Laura Brannigan, Jonny Calder, Geoff Newell*

Tea and Coffee: *Valerie Roberts, Howard Fee*

5.00 pm

Choral Evensong: The Rector

Lessons: Isaiah 60: 9-22; Hebrews 6: 17 – 7: 10
(*Eleanor Maynard*)

Jan 17

CHARLES GORE, FOUNDER COMMUNITY OF THE RESURRECTION

10:30am

Eucharist: The Rector

CALENDAR January 2024

Jan 21

THE THIRD SUNDAY AFTER THE EPIPHANY

9:30 am

Eucharist: The Rector

11.00 am

Choral Eucharist: The Rector (Server's Guild. - Renewal of Vows)

Preacher: The Bishop

Readings: Jonah 3: 1-5, 10; 1 Corinthians 7: 29-31; Mark 1: 14-20

Reader: *Brenda Claney*

Intercessor: *Fr Tom Layden*

Servers: *Banji Akinyele, Agape Laoye, Tony Merrick*

Tea and Coffee: *Eleanor Maynard, Catherine Hunter*

5.00 pm

Choral Evensong: The Rector

Lessons: Jeremiah 3: 21 – 4: 22; Titus 2: 1-8, 11-14
(*Fr Tom Layden*)

Jan 24

FRANCIS DE SALES, BISHOP OF GENEVA

10:30am

Eucharist: The Rector

Jan 25

THE CONVERSION OF PAUL

1:00pm

Eucharist: The Rector & Fr Graeme Pollock

The Walsingham Group meets at this Eucharist – all welcome

Jan 28

THE FOURTH SUNDAY AFTER THE EPIPHANY

9:30 am

Eucharist: The Rector

11.00 am

Choral Eucharist: The Rector

Preacher: The Rector

Readings: Deuteronomy 18: 15-20; 1 Corinthians 8: 1-13; Mark 1: 21-28

Reader: *Paul McLaughlin*

Intercessor: *Janet Sandikli*

Servers: *Jonny Calder, Mark Claney, Tony Merrick*

Tea and Coffee: *Keith Suckling, Steven McQuitty*

5.00 pm

Choral Eucharist: The Rector

Lessons: Romans 13: 1-7, Matthew 8: 23-34
(*Paddy Sloan*)

Jan 31

JOHN BOSCO

10:30am

Eucharist: The Rector

ENDPIECE by Geoffrey Johnston

WILLIAM TYNDALE

A FUGITIVE, WHO GAVE US THE BIBLE IN ENGLISH.

William Tyndale was born near Slimbridge in Gloucestershire in 1491. His parents owned a modest farm in the area. He went to Magdalen Hall in Oxford in 1506 before moving to Magdalen College where he graduated as a bachelor in 1512 and as a master in 1515. In the same year he was ordained priest in St Paul's Cathedral having been made deacon the previous year.

He now moved to study at Cambridge, which was then known as a centre for many favouring reform. These included Thomas Bilney, Hugh Latimer, Thomas Cranmer, John Frith and Robert Barnes, all of whom gave their lives for the reformed faith in later years. In 1521 he took up the role of tutor to Sir John and Lady Walsh at Little Sodbury Manor near Bristol. As his duties, teaching two small boys, would not have been onerous, it is likely that he now began his life work of translating the Bible into English, starting with the New Testament from the Greek. During this time over a meal he got into an argument with a conservative cleric, who believed the Scriptures should not be opened up to the common people. In opposing him, Tyndale made a promise that "one day I will cause even a boy that driveth the plough to know more of the Scriptures than thou dost."

However, translating the Bible at that time had become a perilous matter. In the previous century, an Oxford scholar, named John Wycliffe, had begun lecturing and preaching in English, instead of the usual Latin. He then proceeded to distribute a hand-written translation of the Bible, as well as criticising some of the current abuses of the church. The Church authorities were greatly concerned by Wycliffe's activities and his followers. They were keen to prevent a repeat of such a movement. So, after his death they declared him a heretic, dug up his remains and burned them. Then in 1408 they issued the Constitution of Oxford. This forbade, on penalty of death, anyone to translate, read or possess the Bible in English, except under the patronage of a bishop.

This explains Tyndale's next move. He travelled to London and applied to the Bishop of London to be one of his chaplains. This would give him cover to continue with his translation. However, keeping him waiting for a time, Bishop Tunstall turned him down. Tyndale had now no other recourse but to continue his work on the Continent, where he would be in relative safety.

He travelled to Wittenburg, where it is likely he met other reformers, and then to Cologne and worked there for a time. However, the town authorities got wind of his activity and raided his office and he barely escaped having lost some of his manuscripts. He fled to Worms. From there he later moved to Antwerp. It was there he completed his first edition of the New Testament in 1525 and soon copies were being smuggled into England often in bails of cloth. Being forbidden there, all copies that were found by the authorities were publicly burned by Bishop Tunstall at St Paul's Cross in London. Despite this, thousands of New Testaments were widely distributed because there was easy access into England through the port of London and there was a strong demand for them among people committed to the reformed faith.

In 1530 Tyndale began to translate the Old Testament from the Hebrew. This raises a query: where did he learn that language? We know he already knew German, Italian and Spanish. There was no Hebrew taught in England. However, thirty miles from Antwerp there was a college at Louvain, called the College of the Three Languages (Latin, Greek and Hebrew). It is likely that this is where he acquired Hebrew. He first translated the pentateuch (the first 5 books of the Bible). Then followed the books from Joshua to Chronicles 2. All these, as separate books, followed the same path into England as the New Testaments. As well as these translations, Tyndale also wrote several books promoting reformation doctrines, similar to those of Martin Luther in Germany. These too found their way across the channel.

It might be imagined that Tyndale's books, being circulated widely through merchants in London, would draw strong hostility from the church authorities in England and this was so, - and that in two ways. Firstly, Thomas More, Chancellor of England and a staunch conservative, launched several volumes, excoriating Tyndale in very violent language, both for his (supposed) poor translations and for his reformation views. To these attacks Tyndale replied only in brief books and in a reasoned way. Secondly, his life was always under a physical threat. A number of spies were sent from England over these years to hunt down the translator and betray him to the authorities. (No one has identified their paymaster but the most likely suspects would be the Bishop of London and Thomas More.) For many years none of these spies could find Tyndale for he remained discreet and ensured that his helpers and publisher did the same.

However, in 1535 the last of these spies, Henry Phillips, did find him.

Phillips came of a good family in England but had gambled away his substance, was in dire poverty and willing to do anything to get money. He got to know Tyndale and under the pretence of friendship, invited him to lunch outside the merchant's house where he was living. He had two officers ready to arrest him and he was imprisoned in Vilvorde Castle near Antwerp. There he remained in a cell for 16 months. He received many visits from professors from Louvain College. They came to interrogate him and dissuade him from his heretical beliefs (sic). They made their travels in vain. Tyndale remained firm in the reformed faith. There is extant the copy of a letter he sent to the prison's governor, requesting to be provided with a lamp to relieve the darkness, to be sent some of his warm clothing for winter and his books. It is unlikely his request was granted.

In August 1536 Tyndale was tried by church commissioners on a charge of heresy, found guilty and condemned. He was handed over to the secular council for execution. A month later he was led out to a public square in Antwerp. There he was first degraded (robed as a priest and then had the robes removed to show he was no longer a priest), bound to a stake and surrounded by faggots of wood. He was then strangled, - in recognition of him as a distinguished scholar he would not face the flames- then the faggots were lit and his body was burned. His final prayer was "Lord, open the King of England's eyes."

His prayer was soon granted. The books of the Old Testament that Tyndale had not reached, were completed by his assistant Miles Coverdale, translating from the Latin. Meanwhile Thomas Cromwell, King Henry's adviser, had persuaded him that a Bible in English was needed. So, in 1537 the King ordered that a Bible in English, now called the Great Bible, (because it was bulky and full of marginal notes) should be placed in every church in England. So, within a year of his death, Tyndale had given an English Bible to the people of England. His promise that one day even a ploughboy would recite the Scriptures had been fulfilled.

The story does not end there. In 1609 King James commissioned 57 scholars to translate a new version of the Bible. They formed three committees, based at Oxford, Cambridge and London. In 1611 they reported back with an authorized translation, known as the King James Bible (KJV), a version that remained the standard translation for four centuries. It was noted for its accuracy and fluency for it read well in a congregation. Since then, more modern versions of the Bible have owed much to the KJV. However, in recent years scholars have made an amazing discovery: some 86% of the New Testament in

the KJV is word for word from William Tyndale's translation, made 85 years earlier, and 74% of the Old Testament is also from Tyndale. So, the 57 scholars, set to work by King James, found it so hard to improve on Tyndale's work that they mostly copied him. Yet neither in the Introduction to the KJV or in any subsequent translation is there any recognition of Tyndale.

So, just as William Tyndale managed for 10 years to stay 'under the radar' of the church authorities on the Continent, so for 400 hundred years his consummate skill as a linguist and translator has remained hidden from public recognition.

In the Calendar of the Church of England Prayer Book you will find this entry: *6th October William Tyndale, Translator of the Scriptures, Reformation Martyr, 1536.*

