

# The Parish Church of Saint George



## PARISH MAGAZINE

*An open door in the heart of the City*



**MARCH 2024**

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

## From the Rector's Desk



Dear Friends in Christ,

I was very pleased by the substantial attendances at our Ash Wednesday services. There were almost 100 people at all of the services in total. The Ladies SSA Choir sang beautifully at 7:30PM Choral Eucharist, as did the Choral Scholars on the previous Sunday. The musical tradition of the parish is a jewel and appears to be thriving. We are extremely grateful to all our musicians and singers for enhancing our worship through such wonderful music.

My attention has recently been drawn to the reception of Holy Communion at the Eucharist. The position of the Church of Ireland for many years now has been that those who are baptised in the name of the Holy Trinity and who are communicant members in good standing in other Christian traditions, are welcome to receive the sacrament in Church of Ireland churches. That means that members of the Roman Catholic, Presbyterian, Methodist and many other churches, are welcome to receive Holy Communion in the Church of Ireland on the same basis as members of the Church of Ireland. That is on the basis of repentance and faith. Of course, our visitors from other denominations should be aware of any rules or policies of their own churches regarding receiving the Sacraments in a different Christian tradition, but any such policies do not apply to Church of Ireland clergy and lay people. Anyone is most welcome to approach the altar rails for a blessing if they do not wish to receive Holy Communion. They should cross their arms in front of their chest and the priest will pronounce a blessing instead of giving them the Consecrated Bread. Normally in the Church of Ireland the Consecrated Bread is given into the hand. I would kindly ask all communicants to follow the tradition of the Church, by placing the right hand, open and flat, on top of the left hand and receiving the host by lifting their palm to their mouth or by lifting the Host and placing it in the mouth. It is much easier to administer the Host if the hands are open and flat. Likewise, when receiving the Chalice, please take the Chalice gently but firmly, using both hands, receive the Consecrated Wine and return it to the Minister. Please ensure the Minister has a firm grip on it before you release it.

It is common, but certainly not obligatory, for Communicants to make the Sign of the Cross at Holy Communion in St George's. The Anglican tradition has been to do this act of devotion before receiving each of the Consecrated Elements and not after each one has been received. Again, I emphasise this is in no way compulsory, but it is a traditional act of reverence. I trust that this has cleared up any misunderstandings, but should you be unclear about anything I have written, or if you have any other queries about Holy Communion, then please do not hesitate to ask me about them. I am very happy to answer any questions you may have.

Yours sincerely in Christ

*Brian Stewart*

## PARISH NOTICES

### Walsingham Pilgrimage - 2024

Having come through the Christmas festivities, followed by the Epiphany season, my thoughts turn once again to Walsingham and our pilgrimage there later in the year. The dates I have booked for our visit this year to “England’s Nazareth” are from Thursday 12th September to Tuesday 17th September which is earlier than last year. From recent experience, since the Pandemic there have been only 8 to 10 people travelling so I have provisionally booked only twelve places. I will be opening a list at the beginning of February and if anyone is interested in making the pilgrimage this year please sign up as soon as possible. Unfortunately, I will not be able to give you the exact costings just yet. But once I have some idea of the number who would wish to make the pilgrimage we can decide which method of transport to use to get there. If you would like to know more why not come along to one of our meetings on the last Thursday of each month for a celebration of the Eucharist at 1:00pm followed by a light lunch. You will be made most welcome. If you wish to commit to this year’s pilgrimage, a deposit of £30.00 will be required by the end of May. Contact Fr. Graeme Pollock, **Tel: 028-9065-4868**

### Lenten Charity Fundraising Lunch

#### Welcome Organisation, Belfast

This organisation provides:

- ◆ Homeless support 24 hours a day, 365 days a year. People affected by homelessness have free access to hot meals, tea and coffee, showers, toilets, internet, laundry facilities, advice and health support.
- ◆ Crisis accommodation for women who find themselves in a vulnerable situation.
- ◆ Floating support for homeless people who have now accessed accommodation.
- ◆ Mobile health unit provision.
- ◆ Street outreach teams support not only for those sleeping rough but also for the Saint Georges Parish Church team who are also often on the front line trying their best to deal with difficult situations.

In order to help with their work, and as an expression of our gratitude for the support they give our parish, this year’s **Lenten Lunch Fund Raising** event will be in aid of the **WELCOME ORGANISATION** and will be held after the **11:00AM Eucharist on Sunday 3<sup>rd</sup> March**.

Please do your best to come along and give your support.

Further information about The Welcome Centre can be found online.

*Janet Sandiki*

## PARISH NOTICES

### AN EXHIBITION - Lavery On Location



An exhibition of Sir John Lavery's paintings will open in the Ulster Museum on 23rd February.

This exhibition will explore the travels of Sir John Lavery, Belfast's best-known painter. It is organised in collaboration with the National Gallery of Ireland and the National Galleries of Scotland.

*Eleanor Maynard*

### St George's Choir - Fund Raising Lunch

There will be a fund raising lunch on **Sunday, 24th March**, after the 11:00AM Eucharist, in support of the Choir trip to Berlin from June 28th - July 1st this year. The food will be provided by the Macau Chinese restaurant. Please do try to come along and enjoy a very nice lunch.

*David Falconer*

## ECO-CONGREGATION IRELAND GROUP

### **REDUCING WHAT WE PAY FOR ELECTRICITY**

On World Environment Day June 5<sup>th</sup> 2023 the Secretary General of the Anglican Communion, Bishop Anthony Poggo signed on our behalf as requested by the 18<sup>th</sup> plenary meeting of the Anglican Consultative Council a letter calling for a global treaty to phase out fossil fuels and support a just transition powered by clean energy and a sustainable future for all.

Saint George's is a member of Eco congregation Ireland so supporting this should be something which is dear to our hearts and our vocation in Saint George's. From time to time in the parish magazine we keep parishioners abreast of what we have done or should do as a parish in support of and in association with others to cherish and protect creation.

Some approach protecting the planet against Climate Change with trepidation – it is too difficult or too expensive. But they could not be more wrong at least if they look at our relationship with electricity over the last few years.

To see exactly what has happened we looked at two years ten years apart. They each covered the period May to the following April. The earlier period was May 2012 to April 2013. The second was from May 2022 to April 2023. Both years were thus normal and not distorted by Covid and its consequences. But they differed markedly in that the average cost of a unit – kWh - of electricity in the 2012/13 period was 12.47 pence. By the second period the average price had increased by 148% to 30.93pence.

On the face of it our electricity bills should have more than doubled. But they didn't. True, they did increase but only by 14%. And as the rate of inflation between these two decades was over 26.7% in real terms our electricity bill actually fell.

So why did we have this surprising outcome?

There were two major factors. The more obvious but less important was that in 2014 we leased the roof of our hall to Bryson Energy to set up a 12kw photo voltaic system to generate clean energy from sunlight. Bryson Energy received the revenue under the Government's then prevailing scheme for encouraging the production of green electricity but we received free of charge all the electricity that we could use when the sun was shining – about 4.000 units a year. These we used instead of the high cost day time units we would otherwise have had to buy. This reduced by about 15% our need to buy electricity but the cost saving was much greater than 15% -

about £1,500 - as daytime electricity on week days is often well above the average price of electricity.

The second factor was that we used electricity much more efficiently. We bought a new printer which was much more efficient than our previous one – and incidentally also reduced the need for going to commercial printers – but even more significantly we installed much more efficient lighting.

On top of all that - although it brought us no additional financial benefit - there was the “feel good” knowledge that we were contributing to Northern Ireland’s electricity supply enough clean electricity to supply the needs of one local household.

So in the final analysis despite the outrageous increase in the price of electricity our annual bill in 2022/2023 was only marginally larger in money terms than ten years earlier and actually fell in real terms. Maybe when the world returns to a semblance of sanity we should have to pay out less for our electricity and will feel emboldened to increase our modest contribution to combatting climate change. Watch this space!

*Douglas McIlldoon*

## **Ode: Intimations of Immortality from Recollections of Early Childhood**

By William Wordsworth

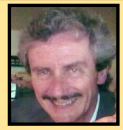
Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our life’s Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home:  
Heaven lies about us in our infancy!  
Shades of the prison-house begin to close  
Upon the growing Boy,  
But He beholds the light, and whence it flows,  
He sees it in his joy;  
The Youth, who daily farther from the east  
Must travel, still is Nature’s Priest,  
And by the vision splendid  
Is on his way attended;  
At length the Man perceives it die away,  
And fade into the light of common day.

*Submitted by Geoffrey May*



## PARK LIFE

by Paul McLaughlin



The story goes that a dead donkey, dredged from the waters of the outdoor swimming pool we knew as the 'coolers', caused the Belfast public health authorities to call time on that unique feature of the city's Falls Park. The idealised lido that some far-sighted designers had envisaged back in 1924 had fallen victim to the vandalism that ruled over much of the strife-torn city by 1979.

I had never swum in it. Fear of my mother, 'it should be shut and fumigated', who forbade us to even enter through its metal turnstile, fear of being pushed into its hygienically-challenged water – it was fed by a mountain stream – fear of having our clothes stolen from the less than secure changing rooms all prevented my brother and I from taking the plunge.

But it still remains one of the most vivid memories I have of the Falls Park.

City planners had drawn up the near-perfect blueprint for the new council estate that my parents would call home for more than 60 years way back in the late 1940s. It had looked the part. 'There will be 350 houses, perched in the foothills of Belfast's Black Mountain', they wrote, 'Plenty of green fields and open spaces for the children to play and shared facilities that will help create a community spirit in the new development'. But those carefully crafted and no-doubt genuine words, at the time at least, weren't worth the paper they were printed on. The massive post-war housing shortage saw to that.

So, 650 houses were built hastily and the pipedream of an urban Utopia went up in smoke as streets of terraced dwellings, with little breathing space between them, crowded the once green and generous grazing pastures that had been home to dairy herds for centuries. Our only space to play, our oasis of green in an over developed area choking with people and starved of amenities was the Falls Park.

As far as I was concerned it had everything I could ever have wanted. I played Gaelic football and hurling for my school on its pitches, soccer with my friends on long, sun-filled summer days on its grassy slopes and wandered its many shaded paths on afternoons of adventure as pirates, cowboys and battle-hardened Marines that only a child of the 1960s could imagine.

In June 1866, Belfast Corporation had bought 101 acres of land on Falls Road from the local gentry, the Sinclair family. Some of the land was set aside for the building of Belfast City Cemetery. We used to cross it illegally to reach the park, dodging patrols of park rangers, 'parkies' to us, that brooked no disobedience or dissent and could

leave you on the receiving end of what was known locally as 'a forty bob fine'. Two pounds in those days and worth around 50 quid in today's money. Needless to say, I couldn't afford to get caught, so I never did. Six acres was set aside for the new park.

But I did become a prisoner of love when romance caught me as a shy twelve-year-old on the end of a lingering kiss in the shadow of the park's impressive bandstand. We sat many times in the Wimbledon-green, wooden hut, my new love Linda and I, our hands entwined, our hearts bursting and the future just another innocent kiss away. We talked of nothing but each other until another suitor took my place. Yet, the thought of those Summer moments in 1964 can still tug at my heartstrings sixty years later.

Today's Falls Park is a vast improvement on the 'Troubles'-scarred space that suffered so much at the hands of mindless vandals. A walk through its lower reaches, while not as familiar as I would have hoped, shows redesign, redevelopment and replanting that has returned this six acre site to the place of recreation that was its aim all those years ago.

The 'coolers', once the jewel in the Falls crown, was closed and filled-in, in 1979 and the only talk of it since has been in reminiscence. Obviously, one dead donkey was enough and the city fathers have had their say. My mother would be delighted.

# MUSIC LIST March 2024

## Sunday 3rd March

### 11am Choral Eucharist

Processional Hymn	All my hope <b>333</b>
Setting	Mass for 5 voices - <i>Byrd</i>
Psalm	19
Gradual Hymn	Christ whose glory <b>234</b>
Offertory Hymn	How shall I sing (separate sheet)
Communion Hymn	296
Anthem	Bow thine ear - <i>Byrd</i>
Recessional Hymn	In the cross <b>379</b>

**3rd Sunday in Lent**  
**Parish Choir**

### 5pm Choral Evensong

Responses	Morley
Psalm	11
Setting	Second Service - <i>Byrd</i>
Anthem	If ye love me - <i>Tallis</i>
Hymns	<b>216, 74</b>

**Parish Choir**

## Sunday 10th March

### 11am Choral Eucharist

Processional Hymn	All people that on earth <b>334</b>
Setting	Little organ mass - <i>Haydn</i>
Psalm	107: 1-3, 17-22
Gradual Hymn	Jesus, my Lord <b>384</b>
Offertory Hymn	Eternal father <b>354</b>
Communion Hymn	292
Motet	Ave Maria - <i>Elgar</i>
Recessional Hymn	Sing we of the Blessed Mother <b>185</b>

**4th Sunday in Lent**  
**Parish Choir**

### 5pm Choral Evensong

Responses	Hunter
Psalm	13
Canticles	Fauxbourdons - <i>Arnold</i>
Anthem	Out of the Deep - <i>Tallis</i>
Hymn	<b>200, 368</b>

**Choral Scholars**

## Sunday 17th March

### 11am Eucharist

Processional hymn	Now thank we all our God	<b>485</b>
Psalm	51: 1-12	
Setting	Ireland in C	
Gradual Hymn	Father of heaven <b>358</b>	
Offertory Hymn	I bind unto myself today <b>159</b>	
Communion hymn	295	
Anthem	A prayer of St Patrick - <i>Rutter</i>	
Recessional Hymn	When morning gilds <b>473</b>	

**5th Sunday in Lent**  
**Parish Choir**

### 5pm Choral Evensong

Responses	Tallis
Psalm	34: 1-10
Canticles	Walmisley in D minor
Anthem	Wash me throughly - <i>Wesley</i>
Hymns	<b>59, 65</b>

**Chamber Choir**

# MUSIC LIST March 2024

## Sunday 24th March

### 11am Choral Eucharist

Processional Hymn All Glory, laud and honour - **509**  
 Setting Darke in F  
 Psalm 118: 1-2, 19-29  
 Gradual Hymn And now of father **273**  
 Offertory Hymn Ride on **511**  
 Communion Hymn 311  
 Anthem Hosanna to the Son of David - *Weelkes*  
 Recessional Hymn Christ triumphant (**separate sheet**)

**Palm Sunday**  
**Parish Choir**

### 5pm Choral Eucharist (Order 1)

Setting Merbecke  
 Hymns **64, 63,84**

**Parish Men**

## Thursday 28th March

### 8pm Choral Eucharist

Psalm 116: 1, 11-16  
 Setting Byrd Mass for 3 voices  
 Motet Ubi Caritas - *Durufle*

**Maundy Thursday**  
**Parish Men**

## Friday March 29th

### 12-3pm The Three Hours

Ex Ore innocentium - *Ireland*  
 Stabat Mater - *Pergolesi*  
 Crucifixus - *Lotti*  
 Drop drop slow tears - *Gibbons*  
 Crux fidelis - *King John IV of Portugal*

**Good Friday**  
**Parish Choir**

### 8pm Compline

### Easter Vigil Mass

Setting Mozart Coronation Mass  
 Motet Dum transisset sabbatum - *Taverner*

**Chamber Choir**

## Sunday 24th March

### 11am Choral Eucharist

Processional Hymn Jesus Christ is risen today **110**  
 Setting Little Organ Mass - *Haydn*  
 Psalm 118: 1-2, 14-24  
 Gradual Hymn This joyful Eastertide **121**  
 Offertory Hymn Good Christian men **107**  
 Communion Hymn 305  
 Anthem Amor vincit omnia - *arr Howe*  
 Recessional Hymn At the Lamb's high feast **104**

**Easter Day**  
**Parish Choir**

### 5pm Choral Compline

**Parish Men**

# CALENDAR March 2024

<b>March 3</b>	<b>THE THIRD SUNDAY IN LENT</b>
<b>9:30am</b>	<b>Eucharist:</b> The Rector
<b>11:00am</b>	<b>Choral Eucharist:</b> The Rector
	Preacher: The Rector
	Readings: Exodus 20: 1-17; 1 Corinthians 1: 18-25; John 2: 13-22
	Reader: <i>Wardens</i>
	Intercessor: <i>Pam Tilson</i>
	Servers: <i>Banji Akinyele, Jonny Calder, Tony Merrick</i>
	Tea and Coffee: <i>Eleanor Maynard, Catherine Hunter</i>
<b>5:00pm</b>	<b>Choral Evensong:</b> The Rector
	Lessons: Exodus 5: 1 - 6: 1; Philipians 3: 4b-14 ( <i>Paddy Sloan</i> )
<b>March 6</b>	
<b>10:30am</b>	<b>Eucharist:</b> The Rector
<b>March 10</b>	<b>THE FOURTH SUNDAY IN LENT</b>
<b>9:30am</b>	<b>Eucharist:</b> The Rector
<b>11:00am</b>	<b>Choral Eucharist:</b> The Rector
	Preacher: The Rev'd Dr Derek Boden
	Readings: Numbers 21: 4-9; Ephesians 2: 1-10; John 3: 14-21
	Reader: <i>George Woodman</i>
	Intercessor: <i>Fr Tom Layden</i>
	Servers: <i>Omolewa Akinyele, Steven McQuitty, Mark Claney</i>
	Tea and Coffee: <i>Keith Suckling, Steven McQuitty</i>
<b>5:00pm</b>	<b>Choral Evensong:</b> The Rector
	Lessons: Exodus 6: 2-13; Romans 5: 1-11 ( <i>Janet Sandikli</i> )
<b>March 13</b>	
<b>10:30am</b>	<b>Eucharist</b>
<b>March 17</b>	<b>THE FIFTH SUNDAY IN LENT</b>
<b>9:30am</b>	<b>Eucharist:</b> The Rector
<b>11:00am</b>	<b>Choral Eucharist:</b> The Rector
	Preacher: The Rector
	Readings: Jeremiah 31: 31-34; Hebrews 5: 5-10; John 12: 20-33
	Reader: <i>Mark Claney</i>
	Intercessor: <i>Janet Sandikli</i>
	Servers: <i>Laura Brannigan, Agape Laoye, Jonny Calder</i>
	Tea and Coffee: <i>Brenda Claney, Judith Fawcett</i>
<b>5:00pm</b>	<b>Choral Evensong:</b> The Rector
	Lessons: Exodus 7: 8-24; Romans 5: 12-21 ( <i>Fr Graeme Pollock</i> )
<b>March 20</b>	
<b>10:30am</b>	<b>Eucharist:</b> The Rector

# CALENDAR March 2024

<b>March 24</b>	<b>PALM SUNDAY</b>
<b>9:30am</b>	<b>Eucharist:</b> The Rector
<b>10:50am</b>	<b>Choral Eucharist:</b> The Rector
	Solemn Reading of Passion Gospel according to St Mark
	Readings: Isaiah 50: 4-9a; Philippians 2: 5-11
	Reader: <i>Karen Brett</i>
	Intercessor: <i>Janice Carruthers</i>
	Servers: <i>Mark Claney, Agape Laoye, Tony Merrick</i>
	Tea and Coffee: <i>Linda McConnell, Yvonne Doherty</i>
<b>5:00pm</b>	<b>Choral Eucharist:</b> The Rector
	Lessons: Philippians 2: 5-11; Matthew 27: 1-54 ( <i>Eleanor Maynard</i> )
<b>March 27</b>	
<b>10:30am</b>	<b>Eucharist:</b> The Rector
<b>March 28</b>	<b>MAUNDY THURSDAY</b>
<b>1:00pm</b>	<b>Eucharist:</b> The Rector
<b>7:30pm</b>	<b>Choral Eucharist, Stripping of the Altar &amp; Vigil</b>
<b>March 29</b>	<b>GOOD FRIDAY</b>
<b>10:30am</b>	<b>Stations of the Cross:</b> The Rector
<b>12:00MD – 3:00pm</b>	<b>The Three Hours and Liturgy of the Cross</b>
<b>7:30pm</b>	<b>Compline and Reproaches:</b> The Rector
<b>March 30</b>	<b>EASTER EVE</b>
<b>7:30pm</b>	<b>Easter Liturgy, Holy Baptism, Confirmation &amp; First Eucharist of Easter:</b> The Bishop
<b>March 31</b>	<b>EASTER DAY</b>
<b>9:30am</b>	<b>Eucharist:</b> The Rector
<b>11:00am</b>	<b>Choral Eucharist:</b> The Rector
	Preacher: The Rector
	Readings: 1 Corinthians 15: 1-11; Acts 10: 34-43; John 20: 1-18
	Reader: <i>Fr Tom Layden</i>
	Intercessor: <i>The Rector</i>
	Servers: <i>Banji Akinyele, Omolewa Akinyele, Mark Claney</i>
	Tea and Coffee: <i>Betty Flynn, Dot Lutton</i>
<b>5:00pm</b>	<b>Choral Evensong:</b> The Rector
	Lessons: Ezekiel 37: 1-14; Luke 24: 13-35 ( <i>Fr Tom Layden</i> )

## ENDPIECE by Colin Young

### Charles Wood (1866 - 1926)

In last month's magazine I wrote about Sir Charles Villiers Stanford and his music. Since writing it I have seen some of his works on many music lists in Cathedrals and other churches; indeed a few weeks ago I saw two motets by him, and an organ piece, on the music list of Westminster Cathedral in one week, so his music is not just restricted to Anglicanism. As was mentioned, Stanford was a teacher with many pupils, one of whom was another Irishman, Charles Wood.

Many of you will be familiar with the Charles Wood Festival and Summer School held in Armagh every year. Wood was born in Vicar's Hill in Armagh in 1866, the son of Charles Wood, a tenor lay vicar choral in the Cathedral, and his wife Jemima. In time the young boy came to sing himself in the choir in St Patrick's Cathedral and attended the Cathedral School in the city. He studied the organ with the Cathedral organist, Dr Thomas Osborne Marks. (When I served in Limerick, one of the parishioners of St Mary's Cathedral was a granddaughter of Thomas Marks.). At the age of 17 he became one of the first students of the Royal College of Music, winning the Morley scholarship in composition and being taught by Stanford and Parry: after several years he went up to Selwyn College Cambridge where he taught harmony and counterpoint.

In 1889 Wood was elected organ scholar at Gonville and Caius College in Cambridge, and in 1891 became the organist. Three years later he was elected a fellow of the college, the first musician to become a fellow of a Cambridge college. In 1897 he was appointed university lecturer in harmony and counterpoint; on Stanford's death in 1924 Wood was appointed Professor of Music at Cambridge. He also was a professor and fellow of the Royal College of Music. He taught several well known composers - Samuel Coleridge Taylor, Ralph Vaughan Williams, Herbert Howells, and Michael Tippett. Sadly he died of cancer at the age of sixty, just two years after his appointment as professor at Cambridge.

Like Stanford, Charles Wood is mostly associated with church music; however he also composed many non religious works: he stopped writing orchestral music towards the beginning of new century, but he also wrote six string quartets, three violin concertos, and composed and arranged many songs, including Irish folk songs. Professor Andrew Johnstone of Trinity College Dublin has written that "generally speaking, Wood's secular music is let down by stylistic

blandness and technical introspection". However his church music has been more admired, and although he has never been as well known as Stanford his music is still being sung in Anglican musical circles. His communion service in the Phrygian Mode was very popular in St Bartholomew's in Dublin forty years ago or more, and his settings of the Magnificat and Nunc dimittis are widely sung, and deservedly so. He wrote a St Mark Passion, which is still sung. And some of his anthems are still very popular - Expectans Expectavi and O thou the Central Orb, Hail, gladdening light, and Hail Blessed Virgin Mary. It has been said that 'All Wood's a capella music demonstrates fastidious craftsmanship and a supreme mastery of the genre.'

So not perhaps as good as his master CV Stanford? Nor indeed as good as Parry and Elgar, but Charles Wood wrote some excellent and much loved church music and nearly a century after his death he continues to be at the heart of the Anglican choral tradition, and we should be proud of these two Irishmen who are among the top composers of English church music. Unfortunately I suspect that most Irish people, North or South, have ever heard of either Stanford or Wood, and I regret to say that very many members of the Church of Ireland have never heard of them or heard their music sung in church, so we in St George's are very fortunate. We should also be proud of the work done in Armagh every year, and hope that many young people are being introduced to the music of such distinguished Irish musicians. The purpose of church music is of course always the glory of God, and many of us may feel that hearing the music of Charles Wood, we may hear God talking to us.