

THE PARISH OF ST PETER AND ST JAMES  
BELFAST

# PARISH NOTES

MAY 2017

Rector: The Rev'd Brian Lacey  
St Peter's Rectory, 17 Waterloo Park South, Belfast BT15 5HX

## *SOCIAL ACTION*

GOD . LOVING . PEOPLE

## **RECTOR'S NOTES**

### **ST JAMES' FURNISHINGS**

Some more items from the former St James' church have now been brought up to St Peter's. There are two Holy Tables: the main one from the sanctuary, and one from a side chapel. These have been placed alongside the other furniture from St James' at the back left hand side of the church. Whilst I always fear unduly cluttering St Peter's, it is entirely right that our Anglican heirlooms continue to be used in an Anglican place of worship. In many ways, bringing them into St Peter's felt as if the items were returning home to their family. In addition to their sentimental value, they are also both beautifully carved. So if you know anyone who once worshipped in St James', then please do encourage them to come to St Peter's to see these wonderful artefacts of that once vibrant parish church.

### **HOLY WEEK AND EASTER**

A genuine "thank you" to everyone who helped either during our services, or who prepared the church for Holy Week and Easter Day. As always, it was a team effort in St Peter's, with our members officiating at services, leading the singing, overseeing the logistics of worship, preparing service sheets, arranging flowers, cleaning and tidying the building, and in many other ways helping out. It is a delight for me as a clergyman to be able to organise worship every day from Palm Sunday until Easter Day (excluding Holy Saturday).

## HOLY WEEK SERMON SUMMARIES

From now until next Easter, the focus of our thoughts as a parish will be on social action. We will be asking the question: “What needs are there in our local community, and how can the Church of Ireland help to address those needs?” During Holy Week, we considered various issues relating to those questions.

On **Palm Sunday** (*9th April*), I introduced that topic by asking the question: “from a theological perspective, should Christians want to help other people?” The basic answer to that question is of course “yes”. Have a look at these verses from both the Old and New Testaments:

- Deuteronomy 15: 11 “There will always be poor in your land. Therefore I command you to be open handed to [those] who are poor and needy.”
- Matthew 5: 42 “Give to everyone who asks you, and do not turn away from the one who wants to borrow from you.”
- Proverbs 19: 17 “Whoever is kind to the poor, lends to the Lord, and he will reward them for what they have done.”
- Luke 3: 10 – 11 “Anyone who has two shirts should share with the one who has none, and anyone who has food should do the same.”

Those four verses are just a very small selection, of a huge number of similar verses which instruct God’s followers to do good. So there is clearly a commandment and an expectation that Christians should help other people. Now

we might ask “Why?”. Why does God want us to help others? Look at these three verses:

- Hebrews 13: 16 “Do not forget to do good, and to share with other people, for such sacrifices please God.”
- Matthew 5: 16 “Let your light shine before other people, that they may see your good works, and glorify your Father in heaven.”
- 1 John 4: 20 “Whoever claims to love God, yet hates a brother or sister is a liar. For whoever does not love their brother or sister whom they have seen, cannot love God, whom they have not seen.”

There are three reasons here for doing good contained within those verses: The first, is that it pleases God. That in itself should be justification enough for us to do it, because if we are God’s followers, if we are his children, then it must be our intention to behave and be obedient in such a way that makes God happy.

The second reason, is that it gives glory to God. “Giving glory to God” is a common expression in the Church, but like many phrases, have we overused it so much that it has lost its meaning? Well, giving glory to God means to acknowledge his greatness. So in that verse “let your light shine before other people that they may see your good works, and glorify your Father in heaven”, it means “do good for other people, and they will acknowledge God’s greatness.” In other words, if you do an act of kindness for someone, then they will recognise that kindness not just coming from you, but also from the God who has commanded you to do good, and they will acknowledge his greatness and his love.

The third reason is that doing good is a form of evidence that we are Christians. And this flows from what I've just said: if we say that we love God, and yet we ignore his commandments to do good for other people, and if we are unconcerned about how other people perceive God, then clearly we are not really Christians.

So our three reasons for doing good are: to make God happy by following his instructions; to draw the attention of the people that we do good for, towards God, who is the motivation and inspiration for the good that we do; and to be visible evidence of our Christian faith.

On **Fig Monday** (*10th April*) we considered the connection between evangelism—which means the sharing of the Good News—and social action. I summarised the writings of John Stott in his book “Christian Mission in the Modern World”.



In connecting evangelism and social action, John Stott writes that there are three ways to understand how the two are related.

Firstly, he says that some people think of social action as a means to evangelism. In other words, the church uses various ways of helping people in need, in order to give them the incentive to become Christians. So for example, I might provide a homeless person with food and clothing and shelter (which is social action) with the intention of getting to know them, so that I can have an opportunity to talk about Jesus, after which the person hopefully decides to commit their life

to following Jesus (which is evangelism). Or, as another example, I might go over to do missionary work abroad, in Africa or South America, and help to build homes, or teach children, or provide medical assistance, with the intention of getting them involved in the Church, so that they can hear about Jesus, and thereby hopefully become Christians. So this is all about doing good for people, but with the ulterior motive of converting them to Christianity.

John Stott says that the problem with this way of understanding the connection between social action and evangelism, is that it has the tendency to create Christians in name only, who have converted primarily for the material benefits that they get from playing along with the missionaries who want to help them. Such people are called “rice Christians”, because of missionary work in Asia, when the Church provided rice to the people—if they came to Church. But once the rice stopped being distributed, the people stopped coming.

Secondly, John Stott says that some people think of social action as a manifestation of evangelism. The difference between social action being a means of evangelism, and a manifestation of evangelism, is in the expectation of getting something back in return for our good works for other people. So if we engage in social action as a means of converting people to Christianity, then that is the reward that we want back from them for our efforts. Whereas if we see social action as a manifestation of evangelism, then we’re not trying to manipulate anyone, we’re simply doing good for them because transforming people’s lives is in itself an act of evangelism (a proclamation of the Good News). Whether people respond to it or not by becoming Christians, is not—

according to this theory—our concern. We help other people in practical ways because that communicates the Good News in actions, without needing words.

Thirdly, John Stott says that some people think of social action as a partner of evangelism. According to this theory, social action and evangelism are intertwined, but still independent of each other. Neither is a means to, nor a manifestation of, the other. Each is an end in itself. So we do good for some people simply for the sake of doing good for them, with no ulterior motive, whilst with other people we talk about Jesus and purposefully try to convert them to Christianity, with or without ever having helped them practically. In other words, the context of any given situation will tell us whether we should do good in a practical way, or if we should share the Good News with words. They don't necessarily need to go together. So for example, someone might need our help in a spiritual way: perhaps dealing with sin, or guilt or despair, and what they need is to be told in words, the comfort of the Good News, because Jesus has commanded us to bring people into relationship with him (which is evangelism). Whereas if someone needs clothing, or shelter, or medicine, or education, then we should deal with those practical needs, with no ulterior motive, simply because Jesus has commanded us to help each other (which is social action).

So to summarise: Some Christians will do good deeds for other people, in order to win their trust, and enable them to then have a conversation about Jesus, with the intention of converting them to Christianity. This is social action as a means to evangelism. Some Christians will do good deeds for other people, without ever having any conversation about



Jesus, because they believe that their good works in themselves share the Good News that Jesus can transform lives. This is social action as a manifestation of evangelism. Some Christians sometimes do good deeds for other people simply because that is the right thing to do, with no ulterior motive. And sometimes with those same people, but sometimes not, they will also have conversations about Jesus in order to convert them to Christianity, if that is the appropriate thing to do. This is social action in partnership with evangelism.

On **Holy Tuesday** (*11th April*) and **Spy Wednesday** (*12th April*) we thought about some reasons why congregations find it difficult to become involved in social action. And I used some points raised by the Right Reverend Harold Millar, Bishop of Down & Dromore, in a book he wrote called “Outreach in the Local Church”. He suggests five possible problems that might prevent or limit a congregation from engaging with the community around it.



1. Here's the first one: He writes “If we really looked at the needs of the community around us, they would seem so immense that we would feel we are not resourced to meet them.” In other words, we wouldn't even know where to begin addressing the problems in our parish, so maybe we should just not bother.

I think that, if we take social action seriously, then this could well be our first reaction because 20,000 people live in our parish, which extends from Carlisle Circus near the city



centre, right up to Belfast Zoo. And those 20,000 people consist of the very wealthy, and the very poor; the highly educated, and people who have no formal qualifications and limited academic experience; professionals, and people living entirely on benefits; people who have very comfortable lifestyles, and people who are barely scraping by; the very old, and the very young, and everything in between. The needs of people in our community are therefore very diverse. Some need physical help with everyday living; some need mental or emotional support; some need spiritual care; some need to be befriended and loved. Faced with such a vast array of needs, where on earth do we begin? And so Bishop Millar makes his first point that some congregations will just shrug their shoulders, and give up before they've even tried.

2. The second difficulty for some parishes considering social action, according to Bishop Millar, is "If our church were to start meeting the needs of the community, what would happen to our needs inside? Our clergy might get caught up in others, and not have time for us!" In other words, the people who would say that are involved in their church because of what they can get out of it, and they're not interested in looking beyond themselves or the four walls of their church building. That sort of attitude is unfortunately very common, because we humans are inherently self-centred, and when I hear people say things like that—and occasionally I do—it is a reminder that sometimes even people who have belonged to the Christian Church their entire lives, have never quite grasped what the Church is, and what it is for.

You see, sometimes people wrongly think that they "pay into" the church in order to receive some sort of service in return, and usually this has to do with the clergy. So because Joe Bloggs

gives a donation to the church, they expect in return (a) a visit from the minister, (b) hymns that they want to sing, (c) sermons that entertain or interest them, (d) baptisms, weddings, and funerals for themselves and their children at no extra cost, etc. If someone thinks that the Church is a service provider like that, then understandably they will be concerned if the minister now wants to care for the needs of 20,000 people in the community, rather than the 100 people who come to church on a Sunday morning. “That”, they might say, “is spreading the clergy too thin, and I won’t get the attention that I pay for”.

There are two important problems with this attitude. The first is that the Church does not exist for the benefit of its members. The Church is not like a hospital in which the parishioners are the patients and the minister is the doctor; nor is the Church like a school in which the parishioners are the students, and the minister is the teacher. Rather, the Church exists to enable Christians to be together, to work together, in order to reach out to non-Christians, and to win their souls for Christ, and to bring them into our fellowship. And secondly, the problem with a self-centred attitude is that the work of the Church is not done just by the ordained ministers. Clergy have a specific role in leading a congregation, but every member of the congregation also has their own God-given role within the Christian Church, and the Church is only ever at its best when its members are less concerned with how they can benefit from the church, and more concerned with how they can help.

But sadly there are congregations that think (a) they pay into the church to get something out of it, and (b) they don’t need to do anything but turn up and pay in, and the minister is the

one who does the work of the Church. Bishop Millar rightly points out, therefore, that congregations who think like that won't engage with their local community, because it would be too much for the minister to bear alone, and they wouldn't want him doing it anyway if it affected how much attention they themselves got from him.

3. Thirdly, Bishop Millar writes "We might honestly admit in some cases that those who are needy in the community are not the kinds of people we want in our church." A while ago, I went to an event, to which local dignitaries and bigwigs had been invited. And when I went in, I saw a couple of MPs, and some senior religious figures, and some city councillors, and people dressed up to the nines. And I also saw one man who was dressed in fairly shabby and dirty clothing, who didn't look particularly healthy, and in all blunt truthfulness, probably hadn't had a bath for a while.

What irritated me, was that everyone steered clear of that man, but they did everything they could to get the attention of the rich and powerful people. Now here's a question: if Jesus had walked into that room, which of those people do you think he would want to join his Church? The answer is: all of them. Not just the poor man (which you might think I was going to say), but rather all of them: rich or poor, man or woman, young or old, clean or dirty. Jesus wants everyone to be in relationship with him and with each other. We therefore need to accept that if Jesus calls everyone into his Church, then we must be prepared to accept everyone. Even the people that we might not naturally gravitate towards, and with whom we have nothing common, or the people we might not instinctively want to be around. We need to work on the basis that if the love of God has drawn someone into

his Church, then we must love them and accept them just as God has. So Bishop Millar is reminding us here that if engaging with our local community leads to members of the community joining us for worship, we need to be ready to welcome all and sundry.

4. Moving on, the fourth potential problem that Bishop Miller gives us for why churches might not want to engage in social action, is this: “Looking into the community might mean taking no account of denominational labels or even of the traditional divides of class, creed, or culture. That could be very disturbing and even divisive in some churches.” In other words: do we say that because we are Anglicans, then our intention should be to help people who are Anglican, or more generally, Protestant?

As you know, our parish consists of St Peter’s, and also the area around the former St James’ church. That church was closed because of population shifts in Belfast, which means that there are now very few Protestants, and even fewer Anglicans, living in that part of our parish. And so when I have in the past suggested the idea of doing something in that area, I have occasionally been given the response “But they’re all Catholics down there”. The meaning being: what have we got to do with them? The Roman Catholic church can deal with its own people, and we’ll deal with ours.

It reminds me of the time I witnessed a Church of Ireland clergyman being stopped in the street down south, by a man who (because he addressed him as “father”) was most probably Roman Catholic. The man said to the clergyman, “Father, would you please pray for my sister who is ill?”, and the clergyman replied, “You’d better speak to your parish

priest, and he'll be able to help you." That limiting of our desire to help other people because they're not "one of us" needs to stop. If someone has a genuine need, then regardless of their religious background, we have a duty to help if we can. So Bishop Millar is reminding us here, that social action needs to cut through the sectarian divide, and for some people that might be difficult.

5. Lastly, Bishop Millar suggests this as a fifth reason why some churches don't engage with their community. He writes "In some places, especially where the majority of the congregation travels in to church, we may, if we're honest, have lost most of our bridges into the community." In other words, if nobody in a congregation lives in the area around their church building, then it is difficult to engage with people who you don't know. Such was the case in St James' before it closed, when most of its dwindling congregation travelled in from other parts of Belfast, or farther afield.

When that happens to a parish, there are two possible outcomes. The first response to having no local members of your congregation, is that an existing congregation digs in its heels, carries on doing what it's always done in terms of worship and activities, only looking inwards, and behaving like a little island of Anglicanism. When this happens, when the concern of the congregation is only with its current members, who will eventually die, or become too old to travel in, or choose to attend churches closer to their homes, then sooner rather than later, like a candle being snuffed out, the ever-dwindling congregation will simply become unworkable and untenable, and the little island of Anglicanism will be washed away. That's one response, but an alternative response of a church in which the

congregation consists of people who don't live in the area, is that the congregation begins to understand itself as a missionary church, starting again from scratch, using their building as a base from which to reach out to the local community, and to draw in new members with new needs and new ideas and new skills. Often this requires the existing congregation to sacrifice some of its traditions and customs, in order to appeal to these new people.

The difference between those two responses is this: The first congregation sees the church building and their services of worship as existing only for themselves and their own needs. In other words, not only do they not know anyone in the local community, but more importantly—they don't want to know them. But the second congregation recognises that the church exists to save souls in the local community, and each member is prepared to make their sacrifices, and explore new ideas and possibilities, in order to achieve that goal. So Bishop Millar is reminding us here that being a blow-in congregation in an area in which the congregation doesn't live, can either make or break a parish church.

So, let's remind ourselves of all five points. Bishop Millar directs us to consider these reasons as to why some congregations don't engage with the community around them: 1. The needs of the people in the local community seem so immense, where would we start? 2. If our clergy start focussing on the needs of the people outside the church, will they have time to minister to the needs of the people in the pews? 3. Do we really want to engage with the people around us, if they are not the sort of people that we would want coming into our church? 4. Shouldn't we only be interested in the needs of Anglicans (or more widely

Protestants) than the needs of people on “the other side” of the sectarian divide? 5. If most of our members live outside the parish, what are we willing to do or give up, in order to make a connection with the people who do live in the parish?

On **Maundy Thursday** (*13th April*) I examined social action from the perspective of how Jesus loved other people. For, as we read in John’s Gospel, Jesus told his disciples to love as he loved. So the question for us in trying to understand this is: in what ways did Jesus express his love, that we might love others in the same way?

To answer that, we need to have a quick overview of Jesus’ actions and interactions with people throughout the Gospel according to St John, and consider how Jesus expressed love for them through what he said and did. If you read through John’s Gospel, it is possible to summarise how Jesus expressed love for people, in six straightforward ways. Let’s go through each of them.

1. First of all, Jesus showed compassion for people. That compassion was expressed in different ways. For example: he showed mercy to the woman caught in adultery despite the expectation from the crowds that he would call for her to be stoned to death; he wept when he saw the crowds grieving at the death of Lazarus, despite knowing that he was about to raise Lazarus from death; whilst dying on the Cross, he forgave his opponents, despite the mockery and torture that they had put him through; and after the Resurrection, he helped St Peter to overcome the guilt of denying him three times, by asking him three times “do you love me?”. So that’s the first way Jesus loved people: he had compassion for them.



2. Secondly, Jesus was interested in addressing the everyday needs of people. That ranged from helping people to avoid the embarrassment of not having bought enough alcohol for the wedding at Cana, by turning the water into wine. And also, when the crowds had followed him out to the middle of nowhere, he miraculously fed 5000 men, plus women and children, seeing that they were hungry, and there would be nowhere for them to buy themselves food. And then at the last supper he washed his disciples' feet. This was not just a symbolic action, it was something that slaves did regularly for their masters, and hosts did for their guests, as a practical way of refreshing them after a long journey on foot. So Jesus loved people by caring for their everyday needs.



3. Thirdly, Jesus took away pain and disease and debilitating conditions. Throughout John's Gospel we read about various healings, and even the raising to life of Lazarus. But these miracles weren't just about making someone healthy; in many cases a physical ailment excluded the person from participating in religious and social activities, which could often make them outcasts. This means that Jesus wasn't just healing their bodies, he was also restoring them as full members of society. So Jesus loved people both by healing them, but also by helping them reintegrate into their community.

4. Fourthly, Jesus encouraged people and gave them confidence in themselves. For example, when he met St Peter, he changed his name from Simon (which means “listen”) to Peter (which means “the rock”), and in doing so emphasised for Peter the important role that he would play in Jesus’ ministry. And then, when he encountered Nathanael, despite having never met him before, he praised him for being a man of integrity, which led Nathanael to acclaim Jesus as the Son of God and the King of Israel. A very dramatic but telling response to Jesus recognising Nathanael’s self-worth and good character. So Jesus loved people by encouraging them.

5. But, fifthly, Jesus was also quick to tell people when they were wrong. So for example, he went into the Temple, and turned over the tables of the money changers, and used a makeshift whip to drive out all the animals. And he told Nicodemus that, despite his great wisdom and learning, he would have to be “born again” if he truly wanted to see the Kingdom of God. And he told the Samaritan woman that her religion was wrong, and that salvation would only come through the Jews. And he appeared to Thomas after the Resurrection, in order to reprimand him for his doubts. So Jesus loved people by sometimes rebuking them.

6 And then lastly, Jesus was willing to make sacrifices, in order to help others. The most obvious expression of this is Jesus’ death upon the cross—the ultimate sacrifice. But the sacrificial nature of Christ’s love is also expressed in the incarnation itself: He emptied himself of his divine glory in order to become human. There was, therefore, self-sacrifice—in order to help humanity—at both the conception and the death of Jesus. So Jesus loved people by making personal sacrifices for them.

Now let's think again about the last supper, and the New Commandment—as it's called—when Jesus commanded his disciples to love people the way that he loves them. If we are to do that, then we have to do it in these six ways: We must be compassionate towards people's suffering. That requires us to sympathise and to empathise with others, with patience, understanding, and mercy. If someone has a practical need (whether food, water, clothing, shelter) and if we have the means of helping them in practical ways to address their needs, then we must do so. We must make people feel welcome and included and valued within our community, and within our congregation. We have to encourage people, and build up their confidence. We need to be bold enough to tell people when they are wrong, if doing so will help them to grow and to mature. We need to be prepared to make personal sacrifices in order to help other people.

### SERVICES IN MAY

I am sorry to disappoint fans of either St Philip or St James, but owing to my annual leave there will be no celebration of Holy Communion on their joint feast day at the beginning of the month. Note that this particular St James is not the St James who is one of our two patron saints! His feast day is in July. However, there are still four Holy Days during May which we will mark.

There will be a traditional celebration of Holy Communion at 7.30pm on Monday 15th May, for **St Matthias**. His day is technically the 14th, but the Fifth Sunday of Easter takes precedence, and so St Matthias is transferred to the following day.

Sunday 21st May is **Rogation Sunday**, when we pray for an abundance of the earth's resources, that will sustain all people throughout the world.

On Thursday 25th May we will celebrate **The Ascension of our Lord Jesus**, with a traditional service of Holy Communion at 7.30pm.

On Wednesday 31st May, at our regular mid-week service at 10.30am, we will commemorate the **Visitation of the Blessed Virgin Mary**.

### LESSON READERS AND INTERCESSORS

The following parishioners are on the rota to read at the 11am Sunday services. If you are unable to read on your appointed Sunday, please contact the Warden of Readers, Forde Patterson, tel 90 364 183.

May	First Reading	Second Reading	Third Reading	Intercessor
7th	Alan McCracken	Tom Campbell	Dean Moller	David Cromie
14th	Eleanor Henderson	Dora Hanna	The Rector	Alan McCracken
21st	Marie Burrowes	Wes Holmes	The Rector	Forde Patterson
28th	Caroline O'Kane	Alan McCracken	The Rector	Rosemary Johnston

## PARISH REGISTER

### Holy Baptism

*"Born again of water and the Holy Spirit ..."*

**Brylee Matthew Glenn Butler**

son of Matthew Butler and Megan Brown, Silverstream Gardens  
on Easter Day, 16th April 2017

## CHURCH SERVICES IN MAY

### THE SEASON OF EASTER

#### **WEDNESDAY 3<sup>rd</sup> MAY**

10.30am Holy Communion

#### **MID-WEEK SERVICE**

*modern, said, Resurrection*

#### **SUNDAY 7<sup>th</sup> MAY**

9am Holy Communion

11am Holy Communion

6.30pm Choral Evensong

#### **THE FOURTH SUNDAY OF EASTER**

*traditional, said, Resurrection*

*modern, sung, Nave*

*traditional, sung, Nave*

#### **WEDNESDAY 10<sup>th</sup> MAY**

10.30am Holy Communion

#### **MID-WEEK SERVICE**

*modern, said, Resurrection*

#### **SUNDAY 14<sup>th</sup> MAY**

9am Holy Communion

11am Morning Prayer

6.30pm Evening Prayer

#### **THE FIFTH SUNDAY OF EASTER**

*modern, said, Resurrection*

*modern, sung, Nave*

*modern, said, St James*

#### **MONDAY 15<sup>th</sup> MAY**

7.30pm Holy Communion

#### **SAINT MATTHIAS (transferred)**

*traditional, said, Chancel*

#### **WEDNESDAY 17<sup>th</sup> MAY**

10.30am Holy Communion

#### **MID-WEEK SERVICE**

*modern, said, Resurrection*

#### **SUNDAY 21<sup>st</sup> MAY**

9am Holy Communion

11am Holy Communion

6.30pm Holy Communion

#### **ROGATION SUNDAY**

*modern, said, Resurrection*

*modern, sung, Nave*

*traditional, sung, Nave*

#### **WEDNESDAY 24<sup>th</sup> MAY**

10.30am Holy Communion

#### **MID-WEEK SERVICE**

*modern, said, Resurrection*

#### **THURSDAY 25<sup>th</sup> MAY**

7.30pm Holy Communion

#### **THE ASCENSION DAY**

*traditional, sung, Nave*

#### **SUNDAY 28<sup>th</sup> MAY**

9am Holy Communion

11am Morning Prayer

6.30pm Late Evening Office

#### **THE SUNDAY AFTER THE ASCENSION DAY**

*modern, said, Resurrection*

*modern, sung, Nave*

*modern, said, St James*

#### **WEDNESDAY 31<sup>st</sup> MAY**

10.30am Holy Communion

#### **VISITATION OF THE BLESSED VIRGIN MARY**

*modern, said, Resurrection*

## CHURCH SERVICES IN JUNE

<b>SUNDAY</b>	<b>4<sup>th</sup> JUNE</b>	<b>THE DAY OF PENTECOST</b>
9am	Holy Communion	<i>traditional, said, Resurrection</i>
11am	Holy Communion	<i>modern, sung, Nave</i>
	<i>Rural Deanery Joint Evening Service for Pentecost in St Katharine's Church</i>	
<b>WEDNESDAY</b>	<b>7<sup>th</sup> JUNE</b>	<b>MID-WEEK SERVICE</b>
10.30am	Holy Communion	<i>modern, said, Resurrection</i>
<b>FRIDAY</b>	<b>9<sup>th</sup> JUNE</b>	<b>ST COLUMBA</b>
11am	Holy Communion	<i>modern, said, Resurrection</i>
<b>SUNDAY</b>	<b>11<sup>th</sup> JUNE</b>	<b>TRINITY SUNDAY</b>
9am	Holy Communion	<i>modern, said, Resurrection</i>
11am	Morning Prayer	<i>modern, sung, Nave</i>
6.30pm	Compline	<i>traditional, said, St James</i>
<b>MONDAY</b>	<b>12<sup>th</sup> JUNE</b>	<b>ST BARNABAS (transferred)</b>
7.30am	Holy Communion	<i>traditional, said, Chancel</i>
<b>WEDNESDAY</b>	<b>14<sup>th</sup> JUNE</b>	<b>MID-WEEK SERVICE</b>
10.30am	Morning Prayer	<i>modern, said, Resurrection</i>
<b>SUNDAY</b>	<b>18<sup>th</sup> JUNE</b>	<b>THE FIRST SUNDAY AFTER TRINITY</b>
9am	Holy Communion	<i>modern, said, Resurrection</i>
11am	Holy Communion	<i>modern, sung, Nave</i>
6.30pm	Evening Prayer	<i>modern, said, St James</i>
<b>WEDNESDAY</b>	<b>21<sup>st</sup> JUNE</b>	<b>MID-WEEK SERVICE</b>
10.30am	Holy Communion	<i>modern, said, Resurrection</i>
<b>SUNDAY</b>	<b>25<sup>th</sup> JUNE</b>	<b>PETERTIDE SUNDAY</b>
9am	Holy Communion	<i>modern, said, Resurrection</i>
11am	Morning Prayer	<i>modern, sung, Nave</i>
6.30pm	Festal Evensong	<i>traditional, sung, Nave</i>
<b>WEDNESDAY</b>	<b>28<sup>th</sup> JUNE</b>	<b>MID-WEEK SERVICE</b>
10:30am	Holy Communion	<i>modern, said, Resurrection</i>

May Diary						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	<b>1</b>	<b>2</b> 10.30am Crafty Goodness 6pm Beavers 7pm Cubs	<b>3</b> 10.30am Holy Communion and refreshments 2pm Bridge 6.30pm Pilates 7.30pm Choir	<b>4</b> 10am Little Cherubs 2.30pm Parish Prayers 6pm Rainbows 7pm Brownies 8pm Guides	<b>5</b> 10.30am PhysioPilates 4.30pm Speech and Drama	<b>6</b>
<b>7</b> 9am Holy Communion 11am Holy Communion and Sunday School 6.30pm Choral Evensong	<b>8</b>	<b>9</b> 10.30am Crafty Goodness 1.30pm Ladies' Guild 6pm Beavers 7pm Cubs	<b>10</b> 10.30am Holy Communion and refreshments 2pm Bridge 6.30pm PhysioPilates 7.30pm Choir	<b>11</b> 10am Little Cherubs 6pm Rainbows 7pm Brownies 7.30pm Bible Study 8pm Guides	<b>12</b> 10.30am PhysioPilates 4.30pm Speech and Drama	<b>13</b>



<b>14</b> 9am Holy Communion <b>11am</b> Morning Prayer & Sunday School (tea/coffee) Traidcraft stall <b>6.30pm</b> Evening Prayer	<b>15</b> <b>St Matthias</b> <b>7.30pm</b> Holy Communion	<b>16</b> <b>10.30am</b> Crafty Goodness <b>6pm</b> Beavers <b>7pm</b> Cubs	<b>17</b> <b>10.30am</b> Holy Communion and refreshments <b>2pm</b> Bridge <b>6.30pm</b> Pilates <b>7.30pm</b> Choir	<b>18</b> <b>10am</b> Little Cherubs <b>6pm</b> Rainbows <b>7pm</b> Brownies <b>7.45pm</b> Historical Society <b>8pm</b> Guides	<b>19</b> <b>10.30am</b> PhysioPilates <b>11.30am</b> Bible Study <b>4.30pm</b> Speech and Drama	<b>20</b>
<b>21</b> <b>Rogation Sunday</b> 9am Holy Communion <b>11am</b> Holy Communion and Sunday School <b>6.30pm</b> Holy Communion	<b>22</b>	<b>23</b> <b>10.30</b> Crafty Goodness <b>6pm</b> Beavers <b>7pm</b> Cubs	<b>24</b> <b>10.30am</b> Holy Communion and refreshments <b>2pm</b> Bridge <b>6.30pm</b> Pilates <b>7.30pm</b> Choir	<b>25</b> <b>Ascension Day</b> <b>10am</b> Little Cherubs <b>6pm</b> Rainbows <b>7pm</b> Brownies <b>7.30pm</b> Holy Communion <b>8pm</b> Bible Study <b>8pm</b> Guides	<b>26</b> <b>10.30am</b> PhysioPilates <b>4.30pm</b> Speech and Drama	<b>27</b>
<b>28</b> 9am Holy Communion <b>11am</b> Morning Prayer & Sunday School (tea/coffee) <b>6.30pm</b> Late Evening Office	<b>29</b> <b>Deadline for material to be with Anne for June Parish Notes</b>	<b>30</b> <b>10.30</b> Crafty Goodness <b>6pm</b> Beavers <b>7pm</b> Cubs	<b>31</b> <b>The Visitation of the BVM</b> <b>10.30am</b> Holy Communion and refreshments <b>2pm</b> Bridge <b>6.30pm</b> Pilates <b>7.30pm</b> Choir			

*Each year our members vote to support six charities. This year our first chosen charity is Dementia NI.*

## **Dementia NI**

Dementia NI is an independent organisation (company limited by guarantee) which was set up in January 2015 by five people who are living with a diagnosis of dementia to help give a voice to everyone who is living with dementia in Northern Ireland. Only people with a diagnosis of dementia can become members. Dementia NI supports Dementia Empowerment Groups in each trust area throughout Northern Ireland. Each Dementia Empowerment Group consists of up to 6 people who are living with dementia.

Their aims are to:

- Give people living with dementia a platform to influence how society views dementia.
- Challenge the stigma of having a diagnosis of dementia by raising social awareness about dementia.
- Promote the rights of people living with dementia to influence policy, practice and service delivery across Northern Ireland.
- Provide training, education and awareness to organisations and the public on how to live well with dementia.
- Support people living with dementia to lobby and raise awareness of dementia in their own right.

Dementia is not a disease in itself—but a group of symptoms that may accompany conditions that affect your brain.

The most common of these is **Alzheimer's disease**. Another is **vascular dementia** which can develop following a stroke or if there is blood vessel damage that interrupts the supply of blood to your brain. **Dementia is not a normal consequence of growing old.**

Dementia is common. According to the Alzheimer's Society there are around 800,000 people in the UK with dementia. One in three people over 65 will develop dementia, and two-thirds of people with dementia are women. The number of people with dementia is increasing because people are living longer.

Dementia is predominantly a condition that affects older people although it affects people under 65 too. In Northern Ireland approximately 19,000 people are living with dementia, a number projected to rise to almost 60,000 by 2051, the fastest expected rate of increase in the UK (DHSSPS 2010).

Dementia is a progressive disorder that affects how the brain works and in particular the ability to **remember, think and reason**. Symptoms include:

- Memory impairment
- A decline in intellectual ability
- Coarsening of the personality
- A deterioration in social skills
- Disinhibition of behaviour
- Mood changes
- Paranoid delusions and hallucination

As they get older, some people notice the brain is not as agile and the memory not as sharp as it used to be. It's a common observation, but many of us wonder if these memory problems could be an early sign of dementia. Both the person with dementia and those around them may not even notice the signs or take them seriously for quite some time. If problems like this start to affect your daily life, it is worth sharing your concerns and making an appointment to discuss them with your GP. If you are worried about someone else's memory, try to encourage them to see their GP and offer to go with them for support if they seem a bit reluctant.

If dementia is diagnosed early enough there are lots of things that can be done to help you live well with dementia.

*Peter Gray*

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*To donate, please make cheques payable to "The Parish of St Peter and St James, Belfast" and bring to church or to the parish office in an envelope marked "Dementia NI".*

*Thank you.*

## A Bag For A Life

I have been thinking about our traditional Bread and Cheese Picnic for Christian Aid and I feel that it may be time to try something else. In preparation for this I have prepared a quiz for you.

*Please select option A or B for each question.*

When you feel thirsty would you prefer:

- A: A nice cool glass of sparkling Perrier water OR
- B: A fistful of warm, muddy, germ-ridden water?

When buying a nice new pair of shoes, would you prefer:

- A: Herbert Barker or Jimmy Choo OR
- B: Pieces of old carpet tied onto your feet with discarded string found on the landfill site?

If you were hungry, would your meal of choice be:

- A: Roast beef with crisp, roasted potatoes and perfectly cooked vegetables OR
- B: A bowl of pap (smooth maize meal porridge with a very thick consistency that can be held in the hand).

After your Easter festivities:

- A: Was your waistband tight because you consumed too much chocolate and other tasty treats OR
- B: Have you become emaciated owing to the lack of any nutrients whatsoever in your diet?

Do you:

- A: Go into the garden at night to look at the stars OR
- B: See the stars at night because you have no roof over your head?

Did you answer mainly As or Bs? I think I know the answer to that question.

*My point is that none of us had the luxury of choosing our birthright.*

You will find with this issue of Parish Notes an envelope marked 'A Bag For A Life'. Each envelope has its own unique number. If you would like to contribute to Christian Aid please place your donation in the envelope and write your name on the front. Your envelope should be returned to church by no later than 14th May (the first day of Christian Aid week). Your number will be recorded and the unopened envelope will be passed to Jill Bradley—our Christian Aid coordinator.

On or after Sunday 21st May you can collect your numbered 'A Bag For A Life'. One bag will be given for each donation. Each bag will contain a little thank you present but not all of the bags will be of the same overall value.

How fortunate will you be in your choice of 'A Bag For A Life'?

Many thanks in anticipation.

*Anne Stewart*

## PARISH DEFIBRILLATOR

Please don't forget we are collecting any bits of gold you may have lying around—broken necklaces, single earrings, etc—anything you no longer want. The money raised will be used to buy a defibrillator for the parish. We've already raised £400 through this scheme with just a relatively small amount of gold so please keep looking!



## **Ladies' Guild**

On Tuesday 9th May we will be visiting Cherry Townsend in Kilcoan Gardens, Islandmagee. This is a beautiful part of the world and is very close to the spot where I was born. Please see me if you would like more information. You can also find details on the Internet. Cherry will demonstrate how to arrange a seasonal hand-tied bouquet which will be raffled for one of our lucky ladies to take home. Tea, coffee and home made treats will be served in the barn.

The bus will be leaving at 1.30pm from the church car park and should return at about 5pm.

If you would like to go but haven't put your name down please phone me as soon as possible as there may still be some spaces. You are very welcome to come with us even if you are not a regular Ladies' Guild member.

Looking forward to seeing you.

As this will be our final meeting for the year I would like to wish all my ladies a very happy and healthy summer and I look forward to meeting up again in the autumn.

*Anne Stewart, Hon Sec (tel: 9096 6597)*

## **BELFAST CIVIC TRUST TALK AND AGM**

Tuesday 9th May at 5.30pm for 6pm  
at Union Theological College,  
Botanic Avenue, Belfast

Guest Speaker: Marcus Patton OBE  
Topic: Hidden Architectural Gems of Belfast  
Also contribution from Dr Jim Bradley who will talk about  
the work of the Belfast Hills Partnership.  
Refreshments available.

## MAY FLOWER LIST

7TH JILL BRADLEY IN MEMORY OF HER MOTHER  
14TH THE NOBLETT FAMILY  
21ST THE DAVISON FAMILY  
28TH JOAN LAWTHOR & FAMILY IN MEMORY OF BOBBY

Thank you to all who give of their time and effort  
in beautifying the church with flowers.



### PARISHIONER CONTACT DETAILS

For speed of communication and to keep our records up to date please send your email address to Anne at [stpeterandstjames@outlook.com](mailto:stpeterandstjames@outlook.com). Also please don't forget to let us know if you move house, change your telephone number or change your email address. Thank you.

### Holy Dusters Cleaning Rota

1st May—6th May ----- Group 5  
8th May—13th May ----- Group 6  
15th May—20th May ----- Group 7  
22nd May—27th May ----- Group 8  
29th May—3rd June ----- Group 1

### NORTH BELFAST HISTORICAL SOCIETY

Thursday 18th May  
7.45pm in the Minor Hall  
Speaker: Ron Bishop  
Topic: St Nicholas' Church,  
Carrickfergus  
and AGM  
*Everyone welcome*

### Parish Notes in colour!



There are full colour versions of  
Parish Notes on our website.

Visit  
[www.stpeters.connor.anglican.org](http://www.stpeters.connor.anglican.org)  
and click on "News".

A date for your diary ...

*The Priory Singers*  
*Friday 16th June at 8pm*  
*St Peter's Church*



## ORGANISATIONS - TIMETABLE

### Sunday

11am—12noon: Sunday School

### Monday

8pm—11pm: Badminton Club

### Tuesday

10.30am—12.30pm: Crafty Goodness

2.30pm—4.30pm: Ladies' Guild (2<sup>nd</sup> Tuesday in month)

6pm—7pm: Beaver Scouts

7pm—8pm: Cub Scouts

### Wednesday

2pm—4pm: Bridge Club

6.30pm—7.45pm: PhysioPilates

7.30pm—9pm: Choir

### Thursday

10am—11.30am: 'Little Cherubs' Parent and Toddler Group

2.30pm—3.30pm: Parish Prayers (1<sup>st</sup> Thursday in month)

6pm—7pm: Rainbows

7pm—8pm: Brownies

7.30pm: Bible Study (2<sup>nd</sup> & 4<sup>th</sup> Thursday in month)

7.45pm: Historical Society (3<sup>rd</sup> Thursday in month)

8pm—9.30pm: Guides

### Friday

10.30am—11.45am: PhysioPilates

11.30am: Bible Study (1<sup>st</sup> and 3<sup>rd</sup> Friday in month)

4.30pm—7.30pm: Speech and Drama

*For more information on these organisations (including term dates)  
please contact the appropriate personnel listed on the back page  
or the Parish Office.*

## PASTORAL CARE

If you would like to arrange for the Rector to visit you at home, whether to share your anxieties in confidence, for spiritual advice, for prayer, or for Holy Communion, then please contact him on 90 777 053. This is an essential part of his ministry and he will be pleased to visit you and help in whatever way he can.

If the Rector is unavailable, there will be contact details for other clergy on the answer machine.

If you or a loved one is seriously ill, particularly if you are admitted to hospital, please inform the Rector. He often visits the hospitals but has no way of knowing who has been admitted unless he is informed. If you are visited by a hospital chaplain and they ask if you would like your Rector to visit, please say "yes" and he will gladly come to see you.

### AFTER CHURCH REFRESHMENT

*Light refreshments will be served after the 11am service on Sunday 14th May by members of the Bridge Club and on Sunday 28th May by Hilary Woods.*



We are delighted to welcome our new Cub Scout leader, Cara Parker, who has taken over from Frank. We wish her well and hope she'll be very happy at St Peter's.



**TRAIDCRAFT**  
Fighting poverty through trade

**Stall open on  
Sunday 14th May  
during coffee time after  
the 11am service**

*Please send material for the June issue of Parish Notes to:*

*Anne Cromie, Parish Office, St Peter's Church,  
Fortwilliam Drive, Belfast BT15 4EB*

*or email: [stpeterandstjames@outlook.com](mailto:stpeterandstjames@outlook.com)*

*by Monday 29th May. Thank you.*