

# **PARISH NOTES**

FEBRUARY 2021

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



The late Very Reverend Brian Moller, Curate Assistant in St Peter's 1961—1964.

GOD . LOVING . PEOPLE

# **RECTOR'S NOTES**

### **SERVICES IN FEBRUARY**

In recent weeks, a decision was made by Bishop George to suspend in-person worship until Sunday 7th March. I'm sure this was not a pleasant decision for the Bishop to make, but it was likely to have been an easy one, considering the necessity of preventing social gatherings that might lead to the spread of the Coronavirus, and the subsequent overwhelming of our health service.

The practical outworking of this decision is that although I can continue to broadcast services online, a congregation is not permitted in the building. If you are able to, I encourage you to watch our services as they are being broadcast, as there is something special about worshipping together even though we are apart. On the other hand, if you don't currently use Facebook, but you have the means to do so, then please consider signing up—if only to join in with our worship. The chances are that the Lockdown will continue beyond March, and it's important that we stay together spiritually as much as we are able.

The most important date to note during the month is the 17th February. That day, Ash Wednesday, marks the beginning of Lent. As usual, there will be a morning celebration of Holy Communion, and then in the evening we will broadcast our annual Penitential Service.

Throughout the rest of the month, we will continue with our normal pattern of alternating Holy Communion and Morning Prayer at 11am on Sundays, and Holy Communion at 10.30am on Wednesdays.

### THE VERY REV'D BRIAN MOLLER

As he always did, the Very Rev'd Brian Moller led services in St Peter's on the two Sundays after Christmas, to enable me to take some time off. It was unfortunate that although the computer was timed to turn on and broadcast the services as normal, for some reason there was no sound, and therefore those of us at home were unable to listen to his sermons. Little did we know, that they would be the last sermons he would ever preach.

Sadly, Brian passed away on Thursday 14th January. His funeral was held in Bangor Abbey on Tuesday 19th January, and was conducted by the Rev'd Canon Ronnie Nesbitt. Both Bishops of Connor and Down & Dromore were present, as were representatives of the various parishes and organisations that Brian had been involved in during his long life. Canon Nesbitt mentioned St Peter's in his address, noting that it had been the church in which Brian had preached his first sermon following his ordination in 1961, and it was the church in which he preached his last sermon in 2021.

The mathematicians amongst you will have worked out that 1961-2021 is sixty years, and in fact Brian had arranged with me—only a few months ago—that he would lead services in St Peter's on 29th June both this year, and in 2022, marking the sixtieth anniversaries of his ordination to the diaconate and then to the priesthood, respectively. It is a great shame that neither celebration will now happen.

Nevertheless, we will find much in Brian's life to celebrate, both within the Church and outside it. He will be greatly missed by many people, not least by the parishioners of St Peter's. Several longstanding members of our congregation have written their own thoughts about him, and you will find them elsewhere in these Parish Notes. Please remember his sons Jeremy and Julian, and his daughter-in-law Elaine, in your prayers.

### **REVIEW OF VESTRYPERSONS**

The annual meeting to review the register of vestrypersons will be held at 7.30pm on Tuesday 16th February 2021. Owing to Coronavirus Regulations, this meeting will be held online using ZOOM. For details on how to join, please contact me.

At this meeting, the names of vestrypersons will be removed from the register if, since the date of the last meeting, they have (a) died, (b) made no recorded contribution to parish funds, or (c) asked in writing for their name to removed. With the exception of such removals, all other names of parishioners who are listed in last year's register, will be carried forward to this year's list.

The names of parishioners who are not listed in last year's register may be added to the register if they sign a declaration form for either resident members (who live within the parish boundaries) or accustomed members (who live outside the parish), providing they have recently made a recorded contribution to parish funds. Forms are available from the Churchwardens and myself, and must be handed/posted/emailed to one of us no later than 7.30pm on Tuesday 16th February 2021.

Only parishioners whose names are listed in the updated register of vestrypersons may (a) participate at the Easter Vestry meeting, (b) elect the Officers and Select Vestry, and (c) be nominated to serve as an Officer or on the Select Vestry.

### **EMAIL UPDATES**

I regularly send out emails to let parishioners know what is happening in the parish. If you have never received one from me, then please email me at brianlacey@stpeterbelfast.org and I will add you to my list. If you're not an expert in using emails, then it's worth knowing that sometimes your email program will put emails

into what's known as the JUNK or SPAM folder. Whether or not my emails deserve to go into that folder is a conversation for another time! For now, though, I encourage you to regularly check that folder in case you accidentally miss important emails that you would rather know about.

#### PARISH MEETING

As a Christian, your opinion about what the Church does, and how it does it, is important. I want to hear what you think, and I want you to be involved in shaping this parish as we move into the future.

If you are interested in the worship, ministries, and mission of the Christian Church in our parish, then join our Parish Meeting at 3.30pm on Sunday 7th February. As you might have guessed, this meeting will need to be held online using ZOOM.

#### **TUESDAY MORNINGS**

I know that many parishioners have needed to learn about computers very quickly during the last year, in order to maintain some sort of contact with the world. Despite being footery and technical, laptops and smartphones and tablets have enabled many of us to keep in touch with each other face-to-face. And to be honest, the chances are that we will maintain some of these online means of communication in the Church even when the Lockdown ends.

One thing you might wish to consider joining is our online coffee morning every Tuesday from 11.:30am for thirty minutes. All you need to do is download the ZOOM app (if you haven't already) and then let me know that you'd like to join. You only need to ask me once. Each week I will email you a link which you click

on, and the ZOOM app should open and let you join us. Beyond doing that, all you need to do is make yourself a cup of tea or coffee. Email me at brianlacey@stpeterbelfast.org if you're interested.

### LET GOD'S GLORY BE YOUR GREATEST DESIRE

1 Corinthians 6: 12–20 is an example of the back-and-forth communication between St Paul and the churches that he had founded during his missionary travels. In this case, he is communicating with the church in the Greek city of Corinth, and is responding to a letter which he has received from them. We don't have that letter, but we do have, in what Paul writes, clues as to the contents of what the Corinthians had written.

So, in this particular passage, Paul begins by stating "All things are lawful for me". In other words, "I can do anything I want." But what's important to note here, is that these are not Paul's words; he is simply repeating what the Corinthians had written to him, in order that he might express his thoughts on what they had said.

So essentially, we could better translate the opening sentence as, "You wrote to me saying, All things are lawful", BUT...And then he disagrees with that statement. And in fact he has two counter arguments: "You say all things are lawful" BUT "not all things are beneficial." "You say all things are lawful" BUT "I will not be dominated by anything."

Now, what is it exactly that Paul is talking about? Well, in the next couple of verses, we see that Paul is talking about sex. In verse 13 he writes "The body is not meant for fornication." Fornication is one of those words in the English language which you don't often hear in everyday conversation, and if you ever do hear it spoken, it's undoubtedly by someone with quite hard-line religious views.

The word itself comes from the Greek word "Porneia".

Depending on your translation of the Bible, that word will be translated into English as "sex outside of marriage" or "sexual immorality" and it's meaning has become quite broad. It now seems to be understood as meaning any form of sexual behaviour outside of heterosexual marriage. In fact, the word has a much more defined meaning. It simply means "prostitution". Indeed, in the next few verses of the passage, Paul twice specifically mentions prostitutes.

So the question about which Paul seems to be conversing with the Corinthians is: "Is it OK for Christians to use prostitutes, or perhaps even, is it OK for Christians to be prostitutes?"

Now, for most Christians today, that is probably not a question that needs to be asked. In fact, it probably sounds ridiculous. Because whatever your views might be on sex outside of marriage, you would probably have some innate sense that Christianity and prostitution don't go hand in hand.

But what we need to remember is that two thousand years ago, in the city of Corinth in Greece, these newly converted Christians, who had been raised within a pagan religion all of their lives, were not used to being told that some forms of sexual activity were bad.

On top of that, they had been taught—probably by St Paul himself—that by becoming Christians, and by believing in the salvation that Christ had won for them on the Cross, they were free from the consequences of their sins. Therefore, it made sense, in their own minds, to say to Paul, "All things are lawful to me", which clearly included any form of sexual activity that they liked.

Now, as I said at the beginning, Paul responded to that belief by stating that whilst we are now free because of Christ, we nevertheless need to be cautious and sensible in how we use that freedom. And he specifies, just because you can do something, does not mean that it's good for you. And moreover, be careful that you don't become addicted to such things.

Now, what Paul was telling them would probably have shocked

them a little bit, in the same way that we might be shocked today by what they thought.

The reason for that, is that in the ancient Greek world, there was a sense that a person's body and a person's spirit or soul, were separate things which were fused together during the person's earthly life. And they believed that the body, the flesh, was bad, whereas the spirit was pure and good, if only it could break free from the flesh which defiled it. In fact, one Greek philosopher described the body as a prison for the spirit. Indeed, you get a inkling of this in some of what St Paul says himself in his other writings.

But the point is that if our temporary bodies are bad, whereas our eternal spirits are good, well then why not just let our bodies do what they want? If we have sexual desires, why not just satisfy them in whatever way is necessary, because one day the body will die, and sure—what will matter?

In response to that way of thinking, Paul reminds them that we are not the only person inhabiting our bodies. As Christians, the Holy Spirit joins with us. So, in John's Gospel, chapter 14, our Lord Jesus says "[The Holy Spirit] lives with you and will be in you." And then in today's passage, Paul says, "Anyone united to the Lord becomes one Spirit with him." The argument then becomes, "do you really want to involve God, in your ungodly behaviour?" Indeed, Paul says as much when he asks the Corinthians, "Do you not know that your bodies are members of Christ? Should I therefore take the bodies of Christ and make them members of a prostitute?" The answer, as Paul states himself, is of course "never!"

In the last line of the passage, Paul says to the Corinthians, "Glorify God in your body." I reckon most people would read that and think that it means "Glorify God by how you use your body", and certainly that would fit perfectly with what Paul has written in the rest of the passage. But note that the words are not "Glorify God with your body." Paul says "Glorify God in your body." Perhaps, and again this fits with what Paul was saying, we

need to remember and acknowledge and praise God who isn't just in heaven, and who isn't just vaguely everywhere, but who is in every Christian.

This needs to be a reminder and a warning to us, that what we do with our bodies, in how we seek to satisfy our sexual desires, can defile not only us, but also God within us. And conversely, when we take care of our bodies, and use them in accordance with God's will, then we bring glory to Him. And that always, as Christians, must be our first and greatest desire.

### BE READY FOR CHRIST'S RETURN

I wonder why St Paul believed that the end of the world was going to happen during his lifetime, two thousand years ago? What would have prompted him to write to the Corinthians, saying "The present form of this world is passing away?" and advising them to prepare themselves for it? (1 Corinthians 7: 21)

In the section of Paul's Letter just before that verse, Paul tells the Corinthians that if they were married, don't get divorced. And if you're single, don't get married. His reason for saying that, as implied in today's reading, is that the world was about to have a major upheaval, and the old institutions of human life, such as marriage, would no longer matter. You find a similar sentiment in what our Lord Jesus said, in Matthew's Gospel, chapter 22. "At the resurrection, people will neither marry, nor be given in marriage. They will be like the angels in heaven."

It's important to note that Jesus was not saying that when we get to heaven, we will become angels. We humans are completely different from angels, but what Jesus meant was that we would be like them insofar as they are not male or female, and they don't pair-up and get married.

So, going back to what St Paul wrote, it's easy to see why he believed that if the end of the world is about to happen, then don't worry about things like marriage that are only relevant in this old world, and will have no meaning or relevance in the next world.

Now, I'm sure that Paul's thoughts on marriage might be a little bit worrying or alarming for those of you who are married. Note, however, that Paul himself was not a married man, and I'm sure that if he had had a wife, then he might not have been so vocal about whether or not marriage is important, or at least he would have watched what he said in front of her.

But marriage is not really what Paul is talking about. His point is that the world as we know it, which includes marriage, is coming to an end. And in this section of his letter, he uses opposites to tell people to get ready for change. So he says, if you're married, act as if you're single. If you're grieving, stop grieving. If you're happy, stop being happy, and so on. It's a little bit like the Sermon on the Mount, when Jesus said "Blessed are those who mourn, for they will be comforted," and then he went on to say, "Woe to you who are laughing, for you will mourn and weep." It's the idea that one day the world as we know it will end, and everything will be reversed. And that's explicitly stated when Jesus said on a few occasions, "The first will be last, and the last will be first."

Clearly, from what St Paul wrote in 1 Corinthians 7, he was convinced that this recreation of the world was imminent. He believed that "the present form of this world is passing away." The question is, Why?

In the Gospels, whenever Jesus talks about the end of the world, he makes it abundantly clear that nobody knows when this world will pass away, except God the Father. And he warned people that there would be plenty of earth-shattering events, such as wars, and famines, and plagues, earthquakes and whatever else, that would panic people, and make them think that the end was near. And he said, quite explicitly, "Such things must happen, but the end is still to come."

Despite that, the leaders of the early Church seem to have had a genuine belief that "the end" would happen in their lifetime.

And a few things that Jesus said, would possibly give you that impression.

We know that St Peter, for example, was very reluctant for one of his helpers, Mark, to write down a version of the gospel as a complete story, because Peter considered it to be a pointless exercise. Why go to the trouble of writing a Gospel when the Lord will soon return? But Mark pestered him until he relented, and—fortunately for us—this resulted in the writing of Mark's Gospel, which is largely based upon St Peter's memories. Now, did something change in Peter's mind, that made him reconsider whether or not the world was about to come to an end during his own lifetime? We don't know.

But it's possible that St Paul, who met St Peter and some other Apostles on various occasions, might have been led by them to believe that the world was ending.

And it was probably easy to believe because of what was going on in the world at the time. Christianity was not the worldwide religion it is today. Back then it was little more than an underground sect. Christians who were open about their faith, like St Peter and St Paul, were persecuted for it. They were arrested. And many of them were killed. Of St Paul and the Eleven Disciples (not including Judas Iscariot) only one of them survived into very old age, and that was St John. All the rest were killed. And tradition tells us that some of their deaths were quite gruesome.

So in that sort of environment, in which the early Christians were convinced in the Resurrection of Christ, and certain that God's saving power was at work in the world, they must have believed that God would only allow their suffering at the hands of the Roman Empire to go on for a short time, before stepping in and restoring justice, and creating the new heaven and the new earth.

Of course, as it turned out, that expectation was premature, and here we—still—today, waiting for the end to come.

Now, I appreciate that the Coronavirus Pandemic has made the world feel as if there is a monumental change happening. In the

first Lockdown, last year, various church leaders across the globe voiced their concerns that this is the beginning of the end. When we add to that all of the political upheaval in America, it's easy to see why some people are feeling unsettled about the future, indeed, there are many who wonder if this world has a future.

Well, as I said, our Lord Jesus made it clear that such worldwide events are inevitable, and that no one but God the Father knows when the Day of Judgement will come. But what I want you to remember is that whenever Paul talks about the end of the world, as he does in this passage, he is not doing it to alarm people. In fact, he is offering them hope. He is reminding them of God's promise that even in the difficulties that he faced, that we face today, and that every generation faces, Jesus Christ will return and make all things new.

So whether that is today, or tomorrow, or in a thousand years, trust in God's promise, and be ready.

# Thank you

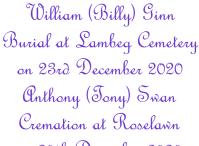
Frances, Wendy, Mark and Rowena Gooding would like to thank the Rector, Organist and Congregation for their prayers and love during David's illness and on his death.

\*\*Trances\*\*



"At rest in the Lord."

on 30th December 2020









### Air Ambulance Northern Ireland

by Peter Gray

Air Ambulance Northern Ireland (AANI), also known as Air Ambulance NI, is a registered charity that operates a helicopter medical service dedicated to responding to serious trauma and medical emergencies in the Province.

Air Ambulance NI, in partnership with the Northern Ireland Ambulance Service (NIAS), provides the Helicopter Emergency Medical Service (HEMS) for the region.

The average air ambulance trip is 52 miles and costs between £12,000 to £25,000 per flight. The high price accounts for the initial aircraft cost which can reach £6 million as well as medical equipment and maintenance. Each day costs in the region of £5,500, and £2m is needed each year to keep our air ambulance service operational. The service relies entirely on support from the public and local businesses, including gifts in Wills.

The charity's operational helicopter carries a crew compiling pilot, doctor, and paramedic. They operate seven days a week, for twelve hours every day between 7am and 7pm, 365 days of the year. They attend some of the most traumatic medical incidents across the province and are dedicated to delivering the very best possible pre-hospital care, both at the scene and whilst transferring the patient to the most appropriate hospital for their specific injuries.

Our operational base is located just outside Lisburn and our back up helicopter is based at St Angelo Airport in Enniskillen. Our helicopters and highly skilled pilots are provided by Babcock MSC Onshore Ltd, and whose contract also covers maintenance and engineering support.

Our EC135 helicopter can get anywhere in the province in approximately twenty-five to thirty minutes and such a rapid response is vital in an emergency situation. If a patient reaches hospital within the Golden Hour (60 minutes after their injury) their chances of survival are dramatically increased.

If you would like to support Air Ambulance NI, then you may give cash, or write a cheque payable to "The Parish of St Peter and St James, Belfast", and post it to the Parish Office, marking clearly that your donation is intended for Air Ambulance NI.



### **Dean Moller**

by Marie Burrowes

When Dean Moller came to St Peter's Church as curate in 1961, he and Mrs Moller lived at N° 5 Ophir Gardens. This house belonged to the church and was rented to the curates.

It was nice for Rosemary Johnston, who also remembers Dean Moller as a curate, and myself, to meet him again in recent years when he came to undertake relief duties on occasions at St Peter's. Sadly Mrs Moller passed away just under seven years ago.

Rosemary Johnston and I had lunch with him on several occasions after the morning services.

So a pattern emerged, whereby we took it in turns to entertain each other to lunch. When it was Dean Moller's turn, we quite often went to Ballymena where we met Canon and Mrs Ruddock and dined in Oranmore Guesthouse.

On one occasion we had lunch at Marlagh Lodge with Canon and Mrs Ruddock and, when they went home, Dean Moller drove us to Slemish where we had a walk around before heading for home ourselves.

When it was our turn, we didn't go so far afield. We went to Knockagh Lodge until it closed and after that to the Lansdowne Hotel and other local places, usually ending up at Rosemary's house or mine for a cup of tea before Dean Moller set off for Bangor.

Dean Moller was a very interesting speaker, good company, and had a wonderful memory. He could recall the names of the parishioners from long ago and had a notebook in which he had recorded the dates on which he had visited each family. He was an expert at fixing things and mending clocks.

We were greatly saddened on hearing that he had passed away and will miss his visits to St Peter's—but have many happy memories of time spent in his company.



### **Dean Moller**

by Quintin Mulligan

Looking back to the time when the church welcomed the new curate, Brian Moller, it was an exciting time in the life of the parish. Dean Moller encouraged social interaction within the congregation and played an important part in all the parish youth groups, encouraging them by attending their opening meetings. His influence on the young people filtered through to their parents which in turn encouraged them to attend church more often. He also created the Youth Guild Choir who sang at the 10am service each Sunday and slowly built up a very cheerful congregation.

In 1962 I was blessed to have him at my bedside every day in the RVH when I was unconscious following a road accident. He was also a huge support to my parents during that time and they treasured his compassion. As I recovered, he continued to visit me every day resulting in a great camaraderie between us. When I spoke to him in St Peter's recently, I said "Lovely service, see you next Sunday". He replied, "No, Quintin, this was my last service". "OK", I said, "I'll come to see you in Bangor Abbey" and he replied, "Yes, do come along".

I'll miss him greatly.



### **Dean Moller**

by Rosemary Johnston

We think of Dean Moller as a member of the St Peter's family. We remember his excellent sermons delivered with a bit of humour, but also with the serious point of his message coming through. He loved coming to St Peter's with its Anglican liturgy, and intoned versicles and responses so well. If you want to see a tangible example of the Dean's work and love of St Peter's, take a look at the angels on the ends of the choir stalls. They were in a sorry state with bits missing and Dean Moller repaired and restored them so well you wouldn't know where the joins were.

He will be sadly missed and our thoughts and prayers go out to his family, especially to his son Julian who brought his father to St Peter's on the two Sundays he conducted services after Christmas, even though he was so frail, but he was determined to come on 3rd January to officiate at Holy Communion and we can thank Almighty God that his wish was granted.



# **Dean Moller** by David Cromie

Brian Moller died on 14th January, only a few days after taking what he said was his final service in St Peter's. "It's time to hang up the collar" were his precise words. Of course I tried to re-enthuse him and said I hoped he would change his mind when the good weather returned and could celebrate the 60<sup>th</sup> anniversary of his ordination here in July. But he was adamant, I think he knew the end was near.

I first met him decades ago in the Diocesan office. We got on from day one, and though on committees he could be a stickler for detail and a critical questioner, he was always scrupulously polite, and even if we differed on occasions, we never fell out or lost our friendly relationship. In that, he made

a quite profound impression on me at a time when the Church was struggling through the last of 'the troubles' and facing up to a different and difficult future.

Mr Dean, as I always called him, was one of those oldstyle clerics who fully understood the critical value and virtue of his calling and gave himself to it completely; in the parish, in the diocese, in dealing with ordinands, or in whatever the Church asked him to do. My wife, Anne, often saw him from the window of her office in the Ashby Building at Queen's as he walked along Stranmillis Road greeting people and calling on parishioners: she even told him so and congratulated him for it, but he would always side-step praise; that was his job, his duty if you like, and he was just happy fulfil it.

He loved meeting people and had a great memory for names, family connections and interests. He was very keen on railways and on discovering that I had certain leanings in that direction too, he often asked if I was still researching the London, Chatham & Dover: it was typical of him to remember the name of my favourite of the old companies.

After he retired, our paths seldom crossed for a while until they re-opened when he became a frequent preacher in St Peter's. I know he loved all the parishes he served in, but St Peter's was very special for him. He loved the parish and its people, having such happy memories of serving a curacy here, and appreciated the quality of liturgical and musical worship it has always provided. He adored the fabric of the building and in recent years restored several damaged carvings: all beautifully repaired and reinstalled without fanfare.

This is a personal reflection, from one who worked with him over many years and had the honour of assisting him in his last two services; but many parishioners will have their own particular memories of Brian, he was special in different ways to all of us. Requiesce in pace Mr Dean.



# Pause for Thought and a Prayer

Rosemary Johnston

Jane Austin (1775-1817) is best known for her novels, eg, 'Pride and Prejudice', but she was also the daughter of the rectory, her father being the rector of the small 12th century parish church in the little village of Steventon in Hampshire. Prayer was very important to her as can be seen in the prayer written by her and reproduced below:

"Give us grace, almighty father, so to pray as to deserve to be heard. To address thee with our hearts as with our lips. Thou art everywhere present, from thee no secret can be hid. May the knowledge of this, teach us to fix our thoughts on thee, with reverence and devotion that we pray not in vain. ....

May we now, and on each return of night, consider how the past day has been spent by us, what have been our prevailing thoughts, words and actions during it, and how far we can acquit ourselves of evil.

Have we thought irreverently of thee, have we disobeyed thy commandments, have we neglected any known duty, or willingly given pain to any human being? Incline us to ask our hearts these questions oh! God, to save us from deceiving ourselves by pride or vanity.

Give us a thankful sense of the blessings in which we live, of the many comforts of our lot; that we may not deserve to lose them by discontent or indifference. ... . Hear us almighty God for his sake who has redeemed us, and taught us thus to pray.

Amen." (Abridged)

Prayer is how we communicate with our heavenly Father—to praise him; to ask for his forgiveness; his guidance; his help when we are worried and don't know where to turn, and also to thank him when he answers our prayers, even when it is not how we expected. As well as praying for our families and friends, we can seek God's help for those in need at home or abroad. God loves us so much. We are his children and he wants us to talk to him every day. He will be so pleased when we do.



These are issued on the second Friday of ten months of the year, with an annual subscription of £40. If you would be interested in receiving a copy, we can arrange for one to be left at the back of St Peter's for collection on the second Sunday of the applicable months. For a subscription renewal or for a new subscription and for any further information, please contact Ashlee McCune our Honorary Treasurer or Anne Cromie our Parish Administrator.

Margi Crawford

# WHAT SUITS YOU BEST?

Please don't forget to let us know how you would like to receive your Parish Notes in future:

- by email, or
- by collecting a copy from church, or
- by having a copy delivered to your home.

# Parish Notes On-line

There are full colour versions of Parish Notes on our website. Visit www.stpeters.connor.anglican.org and click on "News".

### PARISHIONER CONTACT DETAILS

For speed of communication and to keep our records up to date please send your email address to the Parish Office at:

annecromie@stpeterbelfast.org

Also please don't forget to let us know if you move house, change your telephone number or change your email address.

Please send material for the March issue of Parish Notes to:
Anne Cromie, Parish Administrator, St Peter's Church,
Fortwilliam Drive, Belfast BT15 4EB
or email: annecromie@stpeterbelfast.org
by Monday 22nd February. Thank you.