

**THE PARISH OF ST PETER AND ST JAMES
BELFAST**

PARISH NOTES

JULY 2020

Rector: The Rev'd Brian Lacey

St Peter's Rectory, 17 Waterloo Park South, Belfast, BT15 5HX



GOD . LOVING . PEOPLE

RECTOR'S NOTES

WORSHIP IN ST PETER'S

The NI Executive has given permission for church buildings to re-open, and I know that many parishioners are very keen to meet up with our Christian community in our beautiful place of worship. It is not, however, the case that we can simply fling open the doors and carry on from where we left off before the Coronavirus Lockdown began. There must be strict adherence to social distancing and hygiene rules that have been determined both by the government and the Church of Ireland.

There are many reasons why we might be unhappy with some of them, but we are relying upon the good will of our parishioners to make the implementation of these rules as easy as possible. Please act responsibly, and follow whatever requests are made of you on church property. We're all in this together, and only by following the temporary system will we be able to get back to normality.

These rules will have a significant impact on how we behave when we go to St Peter's for worship. Note that the following may change gradually as the Lockdown rules begin to ease with each passing week.

- ◆ There will only be one service in St Peter's on a Sunday. The church doors will *open* at 10.30am and the service will *begin* at 11am. It should last no more than forty minutes.
- ◆ Despite our understandable desire to have a chat with those whom we haven't seen for a few months, groups of people will not be permitted to form inside the church building and will be strongly discouraged on church grounds.

- ◆ For the purposes of contact tracing in case someone falls ill, your name and telephone number will be recorded each time you worship in St Peter's. This information will be provided to the government if they request it. Otherwise it will be destroyed after three weeks.
- ◆ There will be a one-way system of entering, moving through, and exiting the church. You will enter through the south porch and be guided to a seat by the Churchwardens. You will not—under any circumstances—be permitted to choose where you sit.
- ◆ You will be asked to use hand sanitiser when you enter and exit the building. You are encouraged, if possible, to wear a face mask, but this is not obligatory. If you wish to wear gloves, please wear a fresh pair that have not been worn elsewhere; these will be available at the entrance of the church.
- ◆ The rows of seats have been spaced out further, and a distance of two metres will be maintained between members of different households. This means that at least four individuals could sit spread-out along one row of seats (on both sides of the central aisle).
- ◆ You will find a printed order of service on your seat, which can be taken home or placed in the bin at the back of the church after the service.
- ◆ There will be no congregational singing, but there will be a small choir who will sing the responses, the psalm, and an anthem.
- ◆ We will maintain our normal routine of alternating Holy Communion and Morning Prayer each Sunday. Wafers for Holy Communion will be distributed for those who wish to receive, but the wine will be taken by me alone.

- ◆ To limit the amount of movement within the church, the Bible Readings and Intercessions will be led by David Cromie and myself. Similarly, there will be no FWO collection during the service. Any FWO envelopes or loose money should be deposited before or after the service in marked boxes at the entrance and exit.
- ◆ Except in the case of serious emergencies, the toilets will be unavailable as otherwise they would need to be cleaned thoroughly between each person using them.
- ◆ Flowers will not be permitted in the church for the time being.
- ◆ As the rows of chairs have been spaced farther apart, it may be impractical to kneel. You may sit for most of the service, standing only at the beginning of the service, at the reading of the Gospel, and at the Creed. You should remain seated after the Blessing at the end of the service until a Churchwarden instructs you to leave.
- ◆ The service will continue to be recorded and livestreamed online, but the camera has been positioned at the front of the church so that anyone sitting in the congregation will not be seen.

WORSHIP ONLINE

Since the middle of March, David Cromie and I have largely maintained the regular cycle of Sunday and mid-week services of worship in St Peter's. The notable difference for the two of us has been that we have been the only people in the building, and the congregation has been joining with us—either at the time, or later on—through the little camera mounted on the pillar. Whilst I have missed seeing members of the congregation in the flesh, and interacting with them through our liturgy, it will

undoubtedly be strange having actual people sitting there once again! But if you will be unable to attend church when we re-open, please be assured that we will continue to broadcast our services online. Having seen its



immense value to some who might otherwise feel spiritually isolated, I have begun to wonder “why on earth didn’t we do this before now?”. It is therefore likely to be an ongoing form of ministry and outreach even when normality returns. I am very grateful to David Cromie for his assistance with this, and particularly for his short Evening Services of reading, reflection, and prayers. Recordings of our broadcasts can be watched via:



www.facebook.com/stpeterbelfast



stpeters.connor.anglican.org/broadcasts



[www.youtube.com/channel
UCLWR9nvGzzKH8P6R6OQbvoA](http://www.youtube.com/channel/UCLWR9nvGzzKH8P6R6OQbvoA)

Remember that you can access these recordings on smart phone or tablet, as well as on a computer.

WORSHIP BY TELEPHONE

Not everyone has access to the internet, but most people have telephones. Accordingly, I have set up a telephone line which you can ring and hear the most recent Sunday service. This is a local telephone number, and if you have free minutes on your phone, then it shouldn't cost you a penny. The telephone number is 95 320 103. Please note that the service is not broadcast live on the telephone, and it is a recording that is uploaded around 2pm on Sunday. This means that if you ring on Sunday morning, you will likely hear the recording of the previous Sunday's service.

FUNERALS

Since the Lockdown began, I have conducted graveside, funeral home, and house funerals. These have, by law, been expanded forms of the Committal. The practical arrangements for each funeral have been dependent on the Lockdown rules at the particular time, but in all cases the family's grief at the death of a loved one has been compounded by the restrictions on who, how, and where we can commit their soul to God's care, and lay their earthly body to rest. Please remember in your prayers the families of Rene Bell, Sam Hunter, Ellen Tate, Ralph Macbeth, and Vinlay Phillips.

PARISH FELLOWSHIP GROUPS

It has been lovely to keep our Bible Study groups going, thanks to an app called ZOOM. Despite very few people having heard of ZOOM before March, it has enabled us to meet on Tuesday afternoons and Thursday evenings. Although our aim will be to return to face-to-face fellowship groups whenever that is permitted, it is likely that we will continue a regular Bible Study on ZOOM for those parishioners who—for various reasons—might have difficulty being present in person.

MINISTRY TO WOMEN

In addition to Anne Stewart's exemplary work with the Ladies' Guild, and further to the natural friendships formed between women of all ages in our congregation, we have expanded women's ministry in recent months to include a weekly Walking Group and a Video Message. Sarah Coates is spearheading these and other such developments, but I'll let her explain them in her own words. She's written an article elsewhere in these Parish Notes, so please read over it and get in touch with her if you would like to be involved, or if you have ideas for developing women's ministry.

PARISH GOVERNANCE

Around Easter each year, the registered members of the parish elect a new management committee for the next twelve months. That committee is called the Select Vestry, and its members are the Charity Trustees who take on shared responsibility for the staffing, buildings, and finances of the parish. This year, of course, those elections could not be held, and the Church of Ireland declared that the existing committee would continue until later in the year. The Diocesan Council will issue guidance in September on when we must hold fresh elections, and that information will be relayed to you at that time. In preparation for that, the Parochial Accounts for 2019 will be made available both online and as hard copies in August.

As our last ordinary meeting of the Select Vestry was during the week that the Lockdown was announced, we had the opportunity and the foresight to delegate authority to an Executive Committee consisting of the six Senior Officers and myself. May I express gratitude in particular to our Treasurer, Ashlee McCune, who has kept a keen eye on our finances, and has been very proactive in seeking to secure government funding to help us through the difficulties of this year.

FREE WILL OFFERINGS

It is the duty of all Christians to financially support the Church as much as we are able. For some people this year, the Coronavirus will have created personal financial difficulties, and we understand that. Indeed, we have a Benevolent Fund to assist parishioners—even in a small way—with financial pressures they may be facing. Please contact me if you are struggling, and we can help to make sure you never need to go without food on your table.

However, for all who can contribute to Church funds, can I please encourage you to do so. It costs around £100,000 each year for our parish to function, so we all need to make sure to donate generously and regularly. I've told you before that I don't like discussing money matters, but it is occasionally important to remind all Christians that supporting the Church must not be last on our list of expenditure each month.

If you have FWO envelopes but are unable to bring them to church when we re-open, please let me know and an authorised person (likely myself) will call out to you to collect them. You might also wish to consider using Standing Orders or Direct Debit if that would make life easier. If so, please contact Noel Beattie for advice.

PARISH ORGANISATIONS

We've had no indication as yet from the Church of Ireland about when our parish halls may be used once again. As with the church building, the issue is one of hygiene: How can we prevent members of one group picking up the virus from the members of another group who met in the halls the evening before? And how can we ensure that the members of the same organisation remain socially distant, and that they clean the toilet facilities thoroughly after each person uses it? The size of each group,

their age profile, and the number of volunteers they have to do a deep clean afterwards, will all be relevant when it comes to making a decision on whether or not it is safe to meet again. As it stands, however, there is simply a blanket ban on any organisation using our halls. When that changes, we will be in touch with each organisation to determine the best way forward.

GOD WELCOMES EVERYONE INTO HIS CHURCH

On Petertide Sunday (28th June) I explained how the style of a church building suggests quite a lot about the people who built it. The size of the building, the type of material that the walls are made of (whether that be stone or brick or breezeblocks), and how elaborate its interior—these suggest that a church building was built either by people who were very wealthy, or by people who had only a shoe-string budget.

But there can also be a fair amount of theology behind the design of a church building. Some might be purposefully plain both inside and out, not because of a lack of money, but because its builders believed that any extravagance might distract the attention of the congregation away from God and onto the building itself.

Anyone who has been inside St Peter's will know that that was not the case when this building was designed. Although it was not a particularly large building when first constructed (being only about two thirds the size it is today) it was purposefully designed to evoke a sense of beauty, and dignity, and reverence, and—despite being on a much smaller scale—the sort of awe you might have in a medieval abbey or cathedral.

Now what would the reason for that be?

Well, 120 years ago Belfast was a much smaller city than it is now, but the population was growing, and the Church needed to cater not only for their existing congregations, but also the potential new ones as houses were built farther and farther away from the city centre.

For the Anglicans living in north Belfast, their nearest churches were St Paul's on York Road, or St James' on the Cliftonville Road. To cater to their needs, and the needs of the Anglicans who were venturing out to live in the suburbs, the decision was taken to plant a new church, and from that decision came the construction of St Peter's.

What's important to understand is who these new Anglicans were expected to be.

The clue, I suppose, is in the fact that the church was built more or less across the road from what used to be the gates to Belfast Castle, which having been built only thirty years previously in 1870, was home to the Earl of Shaftesbury. It is likely that they expected the wealthy and powerful citizens of Belfast to make their own homes in this area, in the shadow of the castle.

And so—and let's just be very plain and crude about it—they built a church that the wealthy and powerful would feel comfortable in. Of course, with hindsight we can see that things didn't quite turn out the way that they had envisaged. The rich moved to the Malone Road in South Belfast, and the super-rich headed out to live in Cultra. That's not to say that people living around St Peter's were poor—far from it—but they just weren't as rich as the church builders had expected.

This had a number of consequences for the development of St Peter's. The first is that with less money at its disposal, the church—as beautiful as it is—was never actually finished in line with the original plans. Although it was extended to its current size in the early 1930s, it is notable for not having a bell tower. That tower, if there had been money for it, would be situated directly above the baptistery and the clergy vestry.

Even the pews—or lack of pews—indicates that the money dried up. For 120 years, our rows of little wooden chairs have sat as a temporary measure, waiting expectantly for the day when they could be thrown out and replaced with exquisitely carved, purpose built pews.

But despite these signs of a lack of cash, it could never be claimed that St Peter's is anything but a beautiful place of worship. And this brings us to the second consequence of ordinary folk—as opposed to the rich and powerful—living in this area. St Peter's became a building which—although fit for a king (or at least, an Earl)—could be enjoyed by everyone and anyone, regardless of their background, their job, or how much money they had.

Now, on one level, this should give all of us who worship in this fine building (under normal circumstances) a reason to feel joyful and grateful that we have this place of beauty and tranquillity on our doorstep, in which we can worship God.

But more importantly, I think the fact that such a wonderful building belongs to ordinary people, such as you and me, expresses the nature of God's love in a powerful way.

Grace and salvation, which are the greatest gifts that any human can receive, are not limited to a select few. And certainly not to those who have enough money to try to buy their way into heaven.

The riches of God's love are open and available to everyone.

And just as St Peter's became—more by accident than design—a church in which rich and poor worshipped together, so too is the Kingdom of Heaven open to all.

Regardless of who you are, and what you are—God will always invite you into his Kingdom, and we will always invite you to worship him with us in St Peter's.

JESUS IS WITH YOU THROUGH THE DIFFICULTIES OF LIFE

On the Fourth Sunday of Trinity (5th July) I said that if I were a psychologist, I would be fascinated by the vast range of emotional responses to the Coronavirus Lockdown in recent months.

At one end of the spectrum, there are people who have loved every second of it. I saw a funny picture on Facebook the other

day which showed introverts and shy people begging the government for a second Lockdown because it suited them not to have to see anyone face to face, and even when they did, it was at a distance and only for a few minutes.

But at the other end of the spectrum, there are people who have really suffered. And I'm not talking about suffering from the Coronavirus itself, but rather from the effects of the Lockdown. And there can be many reasons for this. For some, they have been at the end of their tether because they might be larger-than-life, gregarious individuals who hate being cooped up, and unable to socialise, or do the many activities that they were used to doing.

Much more seriously, are those people who have found the already sad moments of their life artificially amplified by the Lockdown. And this includes primarily people who have been unable to visit their loved ones, whether in nursing homes, or hospices, or hospitals—and indeed particularly those who have not been permitted to be present at the bedside of a loved one in the last few hours of their life. And it includes those who have been unable to properly honour their deceased loved one with a traditional funeral.

In those cases, their mental and emotional struggle will be immediately obvious. You don't even need to know a person well to understand the hurt, frustration, and anger that they will feel at being unable to do these things.

There are, however, many cases of hidden struggles.

Domestic abuse is a much more highlighted issue nowadays than it was in the past. And it's important that we remember that women and children—and indeed, let's not forget, sometimes men—are being abused, whether physically, mentally, or emotionally. This happens behind closed doors and can happen in even the most outwardly happy home, by even the most charming and upstanding members of society.

This is something that goes on all the time but imagine being in an abusive household during the Coronavirus Lockdown, when

tensions are heightened, and when there seems little chance of avoidance or escape.

Of course, such heightened tensions exist even within households where there is no domestic abuse. Couples whose relationships were already starting to disintegrate, may have found that process speeding up as they become more irritable and tetchier and impatient with each other.

In households with children, there will undoubtedly have been disagreements—even full blown arguments—about income and expenditure, about the housework, about differences in parenting styles, about whose turn it is to look after children whilst the other person tries to work from home. These sorts of things put a real strain on a family, and they can turn even a normally good relationship into a toxic one.

But that's not to say that individuals living alone have all been loving the Lockdown. Many people already struggle enough on their own at the best of times. And yes, the internet has allowed us to maintain some semblance of face-to-face contact in recent months. And of course, most people have a telephone. But even so, many people have felt isolated from their friends and family, and even more simply, they may have felt abandoned by society.

The point I'm making is that, although a few lucky people will have sailed through the Coronavirus Pandemic largely unscathed, many people will have had a negative experience of one form or another.

Now, I said at the beginning that if I were a psychologist I would be fascinated by the range of emotional responses to the Lockdown.

But—forget about psychology—on a basic human level, it is extremely concerning to see the struggles that we are facing, causing serious mental health problems, and damaging relationships.

As a Christian Minister, it is even frightening to see this sort of damage happening within the Christian community. It's as if

many Christians have forgotten about Christ. They have allowed themselves to be overwhelmed by the struggles of this world, instead of turning to him for the spiritual strength to endure and overcome them.

Now, by saying that, don't think that I'm criticising or condemning Christians who are having a hard time.

Rather, what I want to do is remind you that your life, your destiny, are in the hands of a power much greater than any of the problems that you are currently facing.

God the Holy Spirit can give you the emotional strength you need when times are tough. He can guide you to know and make the right decisions. He can close the doors to situations that are bad for you, and he can open doors to a better place for you to find peace and fulfilment.

God does not want you simply to believe that he exists. He wants to walk with you throughout your life.

Listen again to what our Lord Jesus offers to all who want to receive it:

“Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.”

Don't just hear these as words from the Bible. Hear them as an invitation to a new way of life—a new relationship with God, and a new way of dealing with the problems of this world.

THERE IS ONLY ONE GOD

On the Sixth Sunday of Easter (Sunday 17th May) I told you that twenty years ago, when I was a student of archaeology, I had an opportunity to help at an excavation in Ballynahatty, which is close to the River Lagan on the outskirts of south Belfast, just up the road from Shaw's Bridge.

The site we were excavating was in a farmer's field, adjacent to what is known as the Giant's Ring. For those of you who have never been to it, the Giant's Ring is a very large circular earthwork enclosure, at the centre of which is a passage tomb. The Ring has been there for about 5000 years, which makes it older than the pyramids in Egypt.

Our archaeological dig was beside the Ring, and by removing the layers of soil, we uncovered the remains of many postholes, into which would once have been inserted tree trunks the size of a telephone pole that you would find in most streets today.

Clearly, there was once a structure on that site, and if you read the archaeological reports, you'll see what the experts think it looked like, and what it was used for.

The same goes for prehistoric sites all over Ireland, indeed all over the world: we can see the remains of what once existed there, and we can try to unravel their mysteries.

But although we can get glimpses into the minds of our ancient ancestors, we will never fully understand what they were thinking. So, for example, we know from ancient sites here in Britain and Ireland, that people were concerned about life after death. They didn't just dig a hole and bury someone; rather, they had an elaborate system of rituals, much the same way that we have wakes and funerals and committals. And in the structures that they built, there was often an alignment towards the sunrise or the sunset on a particular day each year, and again that's not dissimilar from how Christian churches are often orientated towards the east.

So, we can see that although the details of our beliefs have substantially changed over thousands of years since the Stone Age, nevertheless there are overarching themes which have perpetuated.

From an academic perspective, it's unfortunate that we know so little about those ancient details.

Certainly, I would be fascinated to learn what their thoughts were on the "divine".

Did they believe in a god? Did they believe in many gods? Did they believe that there were spiritual beings with whom they could interact? Did they believe that the world itself was somehow divine, and that the earth and the sea and the sky were part of some cosmic entity?

The archaeology doesn't give us nuanced answers to these questions.

We do, however, know more about the religion of people two thousand years ago, because—fortunately for us—they wrote it down.

Across Europe, people believed in many gods and goddesses. Each region had its own localised beliefs, with different names, but there were similarities between them. The most obvious one being that each god or goddess was believed to be responsible for some aspect of life. So there was a god of the dead, and a god of the sea, and a god of thunder, and a god of romance, and a god of fertility, and a god of the forest, and a god of war, and so on.

Now I'm no expert on the religious psychology of the past, but it seems as if people recognised their powerlessness in the world against the forces of nature, and they needed to personify the dangers or problems that they encountered, in order to try to win their favour and perhaps even manipulate them—through rituals, and prayers, and blood sacrifice.

Indeed, that's precisely what was happening in the centre of Athens in Greece, when St Paul was there, as we read about in the Acts of the Apostles.

All around that ancient city, there were temples dedicated to the gods. Some were very grand and elaborate, whilst others were basic—perhaps no more than a little stone altar at the side of the road.

Many of them would have been dedicated to the Greek pantheon—the family of gods and goddesses, such as Zeus, and Poseidon, and Athena, and Apollo. But because Athens was a major city, people from all over the known world would have



travelled to it, or through it, and so many of what the Greeks would have considered foreign gods would have been worshipped there too.

So, for example, an Egyptian traveller might have sought out the temple of Isis, one of the leading Egyptian gods, whilst they were in Athens. And in that respect, it's no different from Anglican Christians going on holiday and visiting an Anglican church wherever they happen to be.

So, Athens was a melting-pot, full of spiritual and religious ideas and practices.

And in Acts 17:22, St Paul observes this about the people living there. "I see how extremely religious you are in every way," he told them.

And then he goes on to tell them that he understands how our human nature makes us search for answers and for some sort of control over life, by reaching out beyond the natural world and seeking an encounter with the divine.

But they are searching—he tells them—in the wrong place.

And yet the true answer to their questions, and the divine which they sought, was there in their midst.

Because amongst all those temples and altars in Athens, there was—as we read—one altar which was not dedicated to a Greek or a Roman or an Egyptian or whatever god. It was dedicated simply to "an unknown god".

Now it's very possible that whoever built that altar was merely

trying to hedge their bets. They didn't want to offend a god or goddess by forgetting about them, so this was their attempt to include even the deities that they didn't know about.

But St Paul here uses this little altar as a means to introduce to them the concept of the One, True God: The God of the Jews and the Christians.

And he explains some fundamental differences between the real God and all the false gods.

He says, "God made the world and everything in it. He is Lord of heaven and earth." So, our God is not one of many, nor is he responsible for an aspect of life. Rather, he is God of everything.

And then he says, "He does not live in shrines made by human hands, nor is he served by human hands, as though he needed anything." God cannot be contained within a building, he is not something that can be recreated as a statue, he can't be manipulated or controlled by humans, the way the false gods were believed to have been.

But what's interesting here is that Paul is not scathing about their erroneous beliefs. I think in fact he was impressed by their desire to connect to the divine. What he seems to be doing is—rather than attack their religious beliefs—he is trying to re-align them.

In other words, he is saying to them: "Look, I know you believe in a power beyond yourselves. And you're right in that respect. But you're wrong insofar as the objects of your devotion have been figments of your own imagination. There is, however, a real God, who until now was unknown to you, but who I am here to tell you about."

And then he goes on to tell them about Jesus and the need for them to change their ways and believe in him.

The wonderful thing is that over the subsequent centuries, the people of Athens (and indeed most of the known world) did put away their ancient superstitions, and instead embraced the Living God.

But, you know, even within a so-called Christian country such as our own today, I think we still see the remnants of the ancient superstitious beliefs of our pagan ancestors. It's as if people are still searching for the divine, but they're looking in the wrong places and end up making up their own personal form of spirituality.

In reality, however, there is only one truth. And that is God the Father, God the Son, and God the Holy Spirit. One God.

Everything else is man-made.

So if we want to know the divine, there is only one person to whom we can turn: and that is Jesus Christ.

FAMILY NEWS

*Congratulations to
Rebecca and Ryan on the
birth of their son, Alex,
born during Lockdown.
Here he is using his play gym,
a very kind gift from
St Peter's Choir and which he
absolutely loves!*



During Christian Aid Week in May this year, we were unable to carry out the usual door-to-door collections. Instead, Jill Bradley our CA co-ordinator, asked for sponsorship to do walks each day. A total of £1331 was raised—good work Jill and many thanks to all who sponsored her!

INTRODUCING SARAH COATES

Hello, my name is Sarah Coates and I'd like to take this opportunity to introduce myself as one of the newest members of staff at St Peter's Parish. My role within the church is Ministry Assistant.

I'm married to Greg and have two children, Noah who would have been 13 years old this year, and also Gracie who is now 10 years old. I also work 25 hours a week for the charity Women's Aid.



I began on the 1st March and unfortunately was only in my position for a few weeks when Lockdown began, however I am very excited about joining the team at St Peter's and I truly believe that it is where God has called me at this time in my life. My own church background is Elim Pentecostal and so is a different format of worship to St Peter's. (I know you won't hold that against me!).

I'd like to explain some of the vision I have for my role within St Peter's. I love spending time with people from all different backgrounds and connecting people together. Relationships are so important. God created us to be connected to one another and that's part of my vision for St Peter's. I would hope to begin with developing an additional Women's Ministry to compliment the existing women's groups within the church. This will create a space for women to meet together and continue to develop their relationships in a more social setting, but also provide an opportunity to develop and build on our relationship with God.

Due to Covid-19, unfortunately we have not been able to meet until recently when I began a women's walking group. Staying connected is so important especially as we have all been living in isolation over the last few months. The walking group meets each week and it's proving to have a really positive impact on us and of course it's great to escape for a few hours and chat together, everyone is welcome.

I'm also very interested in further developing Sunday School and youth activities for the children and young people within the parish and I will keep you all updated as we progress.

I feel very passionate about sharing the love of Christ within our community and taking church out into the community. I hope to achieve this by developing an Outreach Programme from St Peter's that will allow opportunities to reach into the lives of those in need and share the love and hope of Jesus in a very practical way. God wants our lives to overflow with compassion, love, and mercy and to respond to those in our community who are in need. We are in such a privileged position if we already know the love of God in our lives that I feel we all have a responsibility to share that love in whatever way we can.

In John 13:34-35 Jesus says:

"A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know you are my disciples, if you love one another."

and in Matthew 25:35-40:

'For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited in, I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

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 Anne Cromie 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.



PARISH REGISTER

Christian Burial

“At rest in the Lord.”



Rene Bell, Lansdowne Care Home
Cremation at Roselawn
on 23rd April 2020.

Sam Hunter, Village Green, Doagh
Cremation at Roselawn
on 21st May 2020.

Ellen Tate, Cliftonville Nursing Home
Burial at Carnmoney Cemetery
on 4th June 2020.

Ralph Macbeth, York Road
Burial at Roselawn
on 10th June 2020.



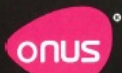
Vinley Phillips, Greenisland
Cremation at Roselawn
on 19th June 2020.





Who would believe me?

Domestic violence happens across society, regardless of age



Understanding Domestic Violence. Ending Abuse.

The Onus is on all of us.

www.onustraining.co.uk

FREEPHONE

24 Hour Domestic & Sexual Violence Helpline

0808 802 1414

Open to all women and men affected by domestic & sexual violence

☐ text support to 07797 805 839 ✉ 24hrsupport@dvhelpline.org