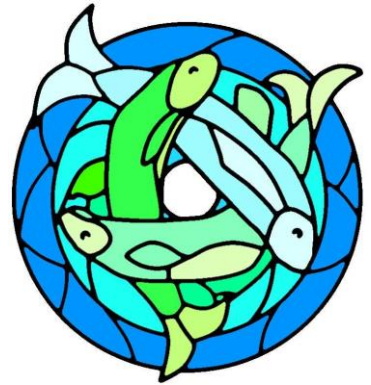


PARISH NEWS



MARCH 2020

L is love and life, living and letting live,
the letting-go of unnecessary luggage

E is eagerness and encouragement,
energy and exaltation at Easter

N is new life and new worlds, new
ways of seeing, feeling, and thinking

T is trusting and truth-telling as we
travel together the road to Golgotha

CHURCH OF THE HOLY SAVIOUR, TYNEMOUTH
www.holysaviours.org.uk

Worship at the Church of the Holy Saviour, Tynemouth

SUNDAYS

- 8.00 am** **Holy Communion [said]**
- 10.00 am** **Holy Communion and Sunday Club for children in term time.**
On the second Sunday of each month the children join in the Parish Communion for a specially adapted liturgy at our All-Age service
- 6.00pm** **Evening Prayer**
*On the last Sunday of the month a **Book of Common Prayer** Evensong is celebrated.*

MONDAYS

5.15pm Christian Meditation in the Parish Centre

WEDNESDAYS

- 10.00am** **Holy Communion [said] according to the Book of Common Prayer**
This service is held in the chancel. Coffee and biscuits are served in the Parish Centre after the service..

AT ALL TIMES

The Church is open during the hours of daylight and the **Lady Chapel** – recessed on the south side of the chancel – is available for personal use.

The Votive Candle stand beside the pulpit may also be used as an aid to prayer, remembrance and dedication. Please leave money for candles in the box on the stand. You may find the following prayers useful when lighting a candle.

*Lord Jesus, look kindly on my work and the work of my friends today.....
Flickering candle, help me in my difficulties and decisions..... May this candle be
a light for you to enlighten me..... May it be a fire for you to burn out of me all
pride, selfishness and impurity..... May it be a flame for you to bring warmth
into my heart; warmth towards my family, my neighbours and all whom I
meet..... Jesus, I place in your care, this, my special need and concern.....by
sharing this candle, I wish to give you something of myself; the love of my
heart.....Jesus, help me to live closely to you in prayer today.*

[These prayers are edited from the website <https://www.daily-prayers.org/>]



THE VICAR WRITES.....

In some American Amish communities there is a practice known as *Rumspringa* (translated as “jumping around”) where adolescents between the ages of fourteen and sixteen are freed from the usual strict constraints of Amish tradition and culture. They are allowed to experience wider American culture and technology without fear of reprisals before they make their decision to be baptised. It is a kind of sanctioned teenage rebellion. Of course, the Amish community hope and pray that their youngsters will learn through

this process the benefits of the austere Amish lifestyle and return to their roots.

It is an important part of life that we should experience both going away from and coming back to our families, community and culture. It is, hopefully, a process which allows us space to reflect on our usual lifestyle and worldview. Holidays, for example, often provide this experience where we come into contact with cultures and beliefs very different to our own whilst keeping in touch with our roots.

In this season of Lent, we remember the forty days which Jesus spent going away from family, friends and the crowds as he journeyed through the wilderness. This was certainly not a holiday as we might know it, nor was it the chance for the free ticket to excess that is *Rumspringa*. Jesus’ time in the wilderness helped him to confront his inner thoughts: thoughts that might have tempted him – as they would have tempted ordinary mortals – to corrupt his mission and message.

It is often in our private moments and thoughts that our real self comes to the surface and we recognise the uglier side of our personalities. Those of us who have participated in the psychometric mapping process devised by Myers and Briggs will be aware that we all have a “shadow side” to our personal traits. These shadow preferences will sometimes catch us unawares in times of stress and appear to be completely out of character. To recognise these less lovable aspects of our personality can lead to a false sense that we are not worthy of God’s love for us. But, no matter how we may feel, it is not for us to decide. How God chooses to lavish his love on humanity in general is his business, not ours.

In the parable of the prodigal son, the wayward young man determines to return to his father with the words, ‘*I am no longer worthy to be called your son...*’ Yet the father has been watching and waiting for his son, and when the son appears in the distance, the father’s love causes him to run to meet and embrace his son. I can imagine the son being dirty, dishevelled and smelly after his ordeal and journey; but his father’s joy was blind to outward appearances and totally unconditional. I

am always deeply moved by the actions of the father at his son's return and how this illustrates the nature of God's embrace of love for us, however unlovable our "shadow sides" may make us feel.

As we reflect and repent throughout Lent, I hope that we can go through points of personal journey where we withdraw, reflect and return. In so doing, I pray that we might find our true selves, warts and all, to be loved by God and made acceptable in his sight through all that Jesus has done for us – and continues to do for us – through his passion and resurrection.

Steve Dixon

EDITORIAL

John Pearce writes: Whatever else happens at a Eucharist, one of its central images is the sharing of a meal, and surely no-one needs to be told that the symbols of our sacrament belong to a tradition begun at the Last Supper. Christian civilisations, however, have not been the only ones for whom a meal has been a central act of celebration and ritual. The Olympic Games, first celebrated seven hundred years before Christ, were originally part of a celebration in honour of Zeus, the chief god of the Greek pantheon. Not only that, but also they were launched with a tremendous feast in which a hundred oxen were roasted on ceremonial altars in the temples for the benefit of the athletes and their friends.

The ritual preparation and communal consumption of food also plays a central role in rites of passage, such as coming-of-age rituals. In Tamil culture, young women celebrate the onset of puberty by breakfasting for a month on a bizarre smoothie of raw eggs beaten up in sesame oil; and, similarly, in Papua New Guinea pubescent boys are ceremonially fed raw sugar cane, which has a violently laxative effect and so is thought to purge and purify the body in preparation for adulthood.

Ceremonial feasting also ends Ramadan, the ninth lunar month of the Islamic calendar, when Muslims do not eat or drink between sunrise and sunset. And I ate one of the more memorable meals of my life as a guest at a Diwali feast in Leamington Spa. In fact, once you begin to look into it, it is quite surprising how many religious customs are still underpinned by food, often by people who would be surprised to know that that is what they are doing. Mince pies, Christmas dinner, Shrove Tuesday pancakes, mid-Lent Simnel cakes, fish on Good Friday, Hot Cross buns and roast lamb on Easter day, as well as *pace* eggs [*pace* meaning peace, but mispronounced, at least in my part of County Durham, as "pace", or even sometimes as "paste"]. You hard-boiled them with onion skins in the water - they turned a rich, golden yellow – and then had jarping contests with them. [If you don't know what I am talking about, then google "jarping" and find out].

More than that, the rituals surrounding the actual consumption of meals are very often based in religious, or at least social notions. Someone once told me that as a child she was once made to sit apart and eat at a family party because her sitting with the rest of the guests would have made thirteen at table. In Japanese or Indian homes it is very rude not to clear your plate completely. But a Chinese host would assume that your empty plate was insulting him by casting aspersions on his generosity as a host. And woe betide any diner in the more pretentious kind of restaurant anywhere who asks for salt, pepper or mustard to season his meal. My brother claims that he was once challenged by an affronted chef to go into the kitchen and make a better *Lyonnaise* sauce than the one he had dared to criticise by asking for more vinegar. David, a man who has been known to boil an egg until it exploded and literally hit the roof after the pan boiled dry, sensibly declined.

Perhaps the pleasantest and most touching religious eating custom I ever encountered was during a holiday with my brother some years ago. We were visiting Lancaster County in Pennsylvania, home of the Amish people, whose resolute eschewal of the values of the world around them I admire enormously, even as I acknowledge that I don't even begin to have the strength of character to follow such a lead. In this Amish restaurant we first paid for our meals at the price advertised outside and were then shown to a refectory table where diners seated on benches were already eating. Sitting down, we joined what was in effect an extended Amish family, being handed plates, bowls, knives, forks and spoons, told what was in the various dishes, platters and pitchers set before us. The waitress briefly offered up a grace before eating, and then left to let us get on with it.

When, an hour later, we left the table, we had not only eaten very well [Amish cooking being as tasty as it is abundant] but also made several new friends. Requests to pass dishes, platters, condiments and pitchers began conversations whereby we met a computer programmer and his husband from Idaho, a Cree Indian family from Manitoba and two students from Raleigh Durham University who hitched a lift with us back to Washington DC. These latter still send my brother Christmas cards; and in the breaking of bread were they all known to us.

It was that synthesis of food and friendship which made the meal so memorable; and that memory was happily and powerfully revived at last month's *Culture Kitchen* event in the Parish hall. It wasn't only the food – an excellent *biryani*, a Syrian salad, *fassouli* [green beans, tomato and garlic] a spicy chutney [innocent-looking but incendiary in the throat] and, for pudding, *knafeh* [sweet cheese, syrup and toasted chopped nuts on a pastry base] – but also meeting with the cooks and servers. They were all refugees, asylum seekers and migrants, sharing with us a portion of their original home lives both in the food they cooked for us and also in the life-stories they told us. It began as a meal but grew, at least for

me, into a sacramental occasion, a Eucharistic thanksgiving and, ultimately, a kind of agape feast. We even, at the end, passed a sort of peace – one of the cooks, a genial African lady, encouraged us all to hug each other in farewell, and it was wonderful to see how cheerfully we abandoned British reserve and did her bidding. The philosopher Epicurus said that we should look for someone to eat and drink with before we look for something to eat and drink, and the men and women of *Culture Kitchen* give us many good reasons to believe this. In feeding us so well they also, for a while, enriched our lives spiritually, as does the bread and wine of our weekly Eucharist, the transcending family meal of our faith.

NOTES AND NEWS

ALL-AGE WORSHIP AT HOLY SAVIOURS SUNDAY MARCH 8th 2020

This will be a service of Holy Communion especially adapted so that children of all ages can participate.

Music and songs will be accompanied by the Church Band.

PLANNED GIVING 2020/21

Karen Bilton, Planned Giving Secretary, writes: The Planned Giving Envelopes for your weekly and periodic giving through the next financial year 2020/21 will be available from the back of church, or from Stuart Crozier in the Church Office, from Sunday 22nd March 2020 onward. I would be very grateful if you could also deliver any boxes to friends or neighbours who may be unable to collect their own. Please do not hesitate to ring me on (0191) 258 0270 if you:

- Have **any queries or problems** concerning the envelopes.
- Would like to **change your method of giving** from the envelope scheme to a Banker's Standing Order.
- Would like to **join the Planned Giving Scheme**. If you give regularly through the collection plate or the blue pew envelopes perhaps you would consider completing a Promise and, if you are a taxpayer, a Gift Aid declaration form. This would enable Holy Saviour's Church to reclaim the tax element of your gift back from the Inland Revenue (which amounts to 25p for every £1 given), therefore maximising your contribution to the Church at no extra cost to

yourself. The Promise & GA declaration form is a simple document, and it allows us to increase our income each year by a significant amount with the help of the Inland Revenue, as well as giving us a regular and known source of income.

- Would like to **increase your annual planned** giving amount.

As soon as I have the necessary information, after 5th April 2020, I will be writing to those of you who contribute by the planned giving scheme, either by envelope or by banker's standing order, with an end of year summary. If you have any queries arising from this please do not hesitate to give me a ring.

I would like to thank **everyone** who gives to Holy Saviour's Church; your contribution is greatly appreciated and needed.

THE MOTHERS UNION IN NEWCASTLE DIOCESE

The Editor writes: Like a lot of our congregation I was amazed [and cheered and heartened] by Linda Benneworth's account of the reach and variety of the Mother Union's activities - practical Christianity at its finest. For those of you who missed it, here is a potted version of Linda's most interesting talk.

Linda Benneworth writes: Following my short talk in the sermon slot last month, lots of people have come to talk to me about Mothers' Union. Most had no idea of the wide range of ways in which MU support those who are vulnerable and need help in many ways. Much of the time we respond to requests from agencies working with those who have the greatest needs.

Our members provide a whole range of things: "*Away From It All*" holidays, backpacks for newly released prisoners, activity aprons and twiddle muffs for those in dementia homes, overnight bags for those admitted unexpectedly to hospital, Christmas gifts for the homeless, presents for women and children in refuges, and a whole range of items for refugee families. In addition to the things we give, we aim to listen and talk to the people we work with as we undertake craft activities. We hope to act out "action through faith" and in doing so we have a lot of fun and meet many interesting people from different walks of life.

I hope that members of MU and friends who generously donated over £500 at the recent coffee morning will now have a clearer idea of where the money goes. Thanks to everyone who contributed.

If you want to find out more, why not come to one of our meetings, look us up on our website - munewcastle.org.uk – or ask someone at church.



CORRESPONDENCE

HEATHER CLARK 1939-2020

Claire Clark, on behalf of the Clark family, writes: Thank you all very much for your cards and kind words following Heather's death on January 1st 2020. We would also like to express our gratitude to all those who went out of their way to attend her funeral in Durham on January 22nd, as we appreciate it was a long way to travel. Heather always loved Durham and therefore it came as no surprise to us that she wished to have a simple, quiet cremation service there rather than at Holy Saviours and Tynemouth Crematorium, as we know a lot of you were expecting - especially as she was quite a long-standing member both of the church and the Mothers Union.

We hope that you were able to remember Heather on the day and that you will continue to pray for us as a family. A collection box was provided (in lieu of flowers) and a total of £232.31 has been donated to The Fishermen's Mission in North Shields in her memory. Heather was an active member of the Mission, and it was one of her favourite charities.

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in everyday life in the Diocese of Newcastle*

follow me on monday

LENT STUDY

five weekly sessions
on daily discipleship

1.30pm Tuesdays
starting 3 March

7.30pm Thursdays
starting 5 March



growing
church
bringing
hope

WHAT'S ON

The Mothers' Union: Cathy Duff writes:

Monday March 2nd at 2.00 pm

Talk: Peter Quinn of *Nite Bite*

Wednesday March 25th at 10.00 am

Lady Day Service & refreshments

Monday 6th April at 2.00 pm

Sylvia Hickey: Update on MULOA

Thursday 16th April at 2.00 pm

Talk: Joan Hoult of *Walking With*

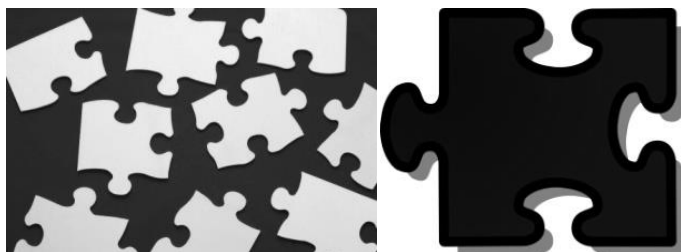
Dusting & Gardening Dates: The team meets every other Friday from 9.00 onwards to clean the church and the Parish Centre, and tidy the garden - followed by coffee, chat and Ian Crawford's famous cheese scones at about 10.45am. If you are able to give any time, the next dates are **March 13th** and **March 27th**

Knitting (and nattering) for fun Our get-togethers take place on the second and fourth Mondays of the month. This month we will meet on **March 9th** and **March 23rd**. Bring some needles and wool or a project you are working on – you'll be most welcome. If you prefer to sew, that's fine.

The Soup Lunch Club meets every Wednesday at 12 noon in the Parish Centre. Soup and bread are followed by cakes and tea or coffee, all of which costs only £4.00. If you are able to help by providing soup or cakes, please use the sign-up sheet at the back of church – the sheet for the current quarter is now available, and volunteers are still needed. If you know someone who might like to join the Lunch Club, then please encourage them to come along at 12.00 on a Wednesday, bring them if you can, or if they need transport, contact Stuart Crozier in the Parish Office or email John Pearce at the Parish News email address.

THE HOLY SAVIOUR'S JIGSAW COMPETITION

This is to take place in the church hall on **Friday 27th March from 6.30 – 9.00 pm**. Tickets cost £10 per team, of any number up to a maximum of three members, and children are very welcome. Contact Carol Davidson through the Church Office.



Spring into hatha yoga with Maria

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SAINTS ALIVE! [11]

Clive Harper writes: I hope that on the 14th February, dear readers, you bought some loved one something nice and perfumed, or some bright and colourful flowers, or arranged a surprise, or at least, bought a suitable greetings card; for such is the tradition of St Valentine's Day. But who was St Valentine and what did he do to be honoured in the hearts of lovers down through the centuries?

Well, in fact there are two Valentines listed. One of them was martyred under the Emperor Claudius on the Flaminian Way, a main route from Rome to the present day city of Rimini across the Apennine mountains. The other was a Bishop of Terni who was martyred in Rome, but whose relics were translated to Terni which is a province in the region of Umbria in Italy, otherwise famous for wine and olives.

Legend tells us that the two Valentines might have been one and the same, though how such different legends grew one cannot say; but the historical evidence for their existence is patchy in the extreme; so how is it that the name Valentine is linked with romance and love? Well, it seems that it is more about the date than the person, for because the date given to Valentine as a feast day coincides with the date that birds of the air are believed to get together and build their nests; over the years, the two have become inextricably linked in popular culture. In fact the tradition dates back at least to Chaucer [circa 1340 – 1400].

But, you know, when these practices are born and take root there is usually some good history associated with them; for there is no doubt that the early Christians loved one another and were prepared to suffer all sorts of pain and hardship for the sake of the Gospel. Thousands have died for the love of God and of neighbour over the last two thousand years and if we cannot with any degree of certainty praise the name of Valentine we can at least remember with thanksgiving those who were prepared [and still are] to give their lives for the truth of the Gospel.

As a post script I see that the relics of St Valentine have been claimed by the Carmelite church in Dublin; this is an act of faith and who is to say that they are wrong?

THE ALTAR KNEELERS: PART ONE

Sheila Park writes: I don't suppose many people now remember the previous altar kneelers. They were upholstered in a beige and brown tapestry material but they became shabby and shapeless and were first relegated to a shelf in the choir vestry and then taken down to the chapel in Tynemouth Priory to act as cushions for the services we used to have there occasionally.

St. George's, Cullercoats, had embarked on a very ambitious scheme of renewing all their kneelers in embroidered tapestry: green for the main part of the church, blue for the Lady Chapel and red for St. George's Chapel. A few of us went along to see them and admire the lovely designs and handiwork.

The Mothers Union wondered if we could do similar ones for our altar steps. Margaret Gibson had spear-headed the scheme to do new kneelers for the main part of the church and many parishioners had contributed to and worked on them. We consulted Doreen Hood who had been in charge of St George's renewal work and she told us what would be involved. We had some very good needlewomen in the Parish but no one wanted to be in charge. I could do simple embroidery but was not very good at sewing, nor had I ever done tapestry.

Anyway, a few of us decided to give it a go. Doreen Hood was a great help, advising us where to buy the tapestry and the wools. She gave us books with patterns and showed us the different stitches needed. We decided on five kneelers so they wouldn't be too long to work on and the middle one could easily be lifted to one side when the clergy and servers were using the steps.

We chose the colour red as it was cheerful and tried to match up some of the other colours with those in the altar window. We didn't want all five kneelers to be the same so we decided on different symbols of our Christian heritage, but the trickiest bit must have been the counting-out and checking the tension of the patterns chosen for the exact measurement.

The patterns had to be marked off on graph paper. Tape had to be sewn along the edges of the canvas or it would have frayed as we worked on it. Who put the first stitch in I cannot remember, but we did start with the cross in the middle. Work started in the dining room of my home on Wednesday afternoons. I was surprised a bit at who came and more surprised at who didn't. Nearly everyone was a Mothers' Union member but evidently it was thrown open as two of the ladies were not members. Sometimes one or two ladies took a kneeler home and worked on it there.

Now comes the tricky bit. Who were these ladies? We decided to put the initials of 2 ladies on the end of each kneeler and the centenary year of the Mothers Union. This first one is the easiest for you to guess. It's the one I like to put in the middle as it has a design of Tynemouth Priory on it. I'm proud to say I designed the picture of the Priory, taking it from the one embroidered on our banner. That central kneeler has on it the initials **S.P.** and **B.L.**

S.P. Yes that's me, **Sheila Park**. I look in amazement at the kneelers now and wonder how we planned it all and how they fit the space exactly. Knowing all the work that went on to do them, I hate to see anyone stand on them. Unfortunately,

because of family problems in the 1980's, the kneelers got put away at the back of a cupboard only 90% completed and were then forgotten. Only when Elizabeth Brown mentioned about ten years ago that someone wanted to buy a set of altar kneelers, as the carpet covering the step was inadequate for their knobbly knees, did I unearth them. Elizabeth was amazed when she saw them, and then sought the help of Doreen Hood and Betty Wall who finished the embroidery, stitched them, got the pads and inside covers and made a really excellent finishing job which I think I just didn't have the confidence or the know-how to do. I am very sorry that all those original team of ladies, apart from myself, didn't see them finished. That is why I want to put their work on record.

B.L. Beth Lorimer was Enrolling Member of the Mothers Union when I joined in 1968. She was a splendid person, so well organised. I always marvelled, when at her home, how she just opened a drawer to get something out and it was there; she never had to hunt for it. I took over from her as leader and she was so supportive and helpful. She loved music and played the piano to accompany us in a meeting and guided us when we had a choir. She was so pleased when women were able to join the Church choir and loved her involvement in that. She was a good needlewoman and she did a lot of tapestry work on the kneelers. We both lost our husbands in the 90's and started meeting regularly for afternoon tea. I was stunned one Sunday morning when the Reverend Richard Ford announced her death to us in the choir vestry just before the 1000 service. She had only been ill for about two hours. She was a great miss.

One side kneeler has on it the initials **A.W.** and **D.A.**

A.W. Ann Williams, who was always called Nancy by her family and friends at Holy Saviours, and the youngest of her family. She was always proud of the fact that she had been christened, married at Holy Saviours - and, sadly, her funeral service also. Her eldest child, Hazel also became a M.U. member. Hazel had Downs' Syndrome, and was quite a character. When I took Hazel for her cookery test for the Girl Guides, it soon became quite clear how much time and patience Nancy had given to coaching and practising with her, as she kept saying 'Mam says' as she carried out the various tasks. Nancy was always bright and outgoing, and enjoyed taking part in shows and plays we used to do. She, together with husband Morris, gave a lot of their time to the local Mentally Handicapped Association. Sadly Hazel became ill with progeria in her late forties, which put a great strain on both Nancy and Morris; and eventually all three of them died within the same three year period. The wooden cross we use at our meetings was given in their memory. Hazel's brother Paul lives in Sussex with his family.

D.A. Doreen Appleby Doreen and Nancy were good friends and Doreen showed great patience with Hazel especially at the Scottish Dancing class that they all loved. Doreen was a very loyal member of the church and the M.U. and served on the committee as Secretary for a few years.

She was a faithful member of the church cleaning team and had the windows of the porch gleaming. Never one to seek the limelight, she nevertheless took part in the shows and dramas which we performed many years ago. If I asked members to bring a favourite prayer or reading to a meeting, she would always quietly produce something unusual or thoughtful. A lovely cook and a fine needlewoman, she would bring some small beautifully embroidered cards when we had a sale of work and say 'just 50p each for them'. We would get £2 easily.

George, her husband, a stalwart of the church and choir was a few years older than her and she gave up most of her activities to give more time to him when his health deteriorated. Even when she herself became very ill, she refused to leave the house for urgent hospital treatment until someone arrived to care for George. Sadly, she died ten days later. We still miss her lovely smiling face.

Editor's note: This article which has recalled to me, vividly and touchingly, three remarkable women who gave a lot to our parish life in the past, is the first of a two-part series from Sheila. At her original talk, she held up cards with the initials of her fellow needlewomen on them for the rest of the meeting to guess who they were. I would have scored three out of four, but was completely stumped by **A.W.** I had no idea that Nancy Williams had been christened Anne – and I am now left wondering if Morris ever knew. Those of you who like quizzes might like to know that next month Sheila will be writing about **L.M., M.H., M.S., J.R., A.W.** and **C.L.** I knew two of these and would probably have got a third after a lot of thought. See what you think.

And finally, a little secular food for thought: John Pearce writes: I sometimes think that many atheists entertain a nagging suspicion that to live in a godless world is somehow to subject themselves voluntarily to spiritual impoverishment. One of the reasons that I think this is the readiness with which they appropriate religious customs and practices, often justifying this hypocrisy by calling themselves "cultural Christians" [with very much a small "c"], for example the carol-singing atheists who attend Midnight Mass. How far would such atheists accept the idea of [for example] a "cultural Nazi", who goose-stepped about the place, sang the *Horst Wessel*, read *Mein Kampf* and venerated Hitler but stopped

short of actually starting a fresh Holocaust? I have read of Sunday Atheist Assemblies at which talks on ethical and social topics are interspersed with meditation, music and the collection of money for charitable purposes. And if the personality cult surrounding the Blessed Richard Dawkins isn't a rather queasy form of charism-based discipleship, then what on earth is it?

These reflections are prompted by my discovery of the work of Peter Rollins, a graduate of Queen's University Belfast whose three degrees - a bachelor's in *Scholastic Philosophy*, a master's in *Political Theory and Social Criticism* and a doctorate in *Post-Structural Thought* have not, regrettably, equipped him to write decent plain English. In promoting his system of thought, called Pyrotheology, he tells us that *"rather than fearing we might unravel if we start to question our cultural, religious and political frameworks, Pyrotheology teaches the art of ravelling. Both "Unravelling" and "Ravelling" mean "to become divided into separate threads". But without the "un", the negative connotation of the first term is negated and the process is turned into something affirmative. Nothing changes, yet nothing remains the same. Instead of fearing the horror of unravelling, we learn to revel in it"*. Isn't that interesting? [whatever it may turn out to mean].

Dr Rollins' website, among other things, advertises a study course called *Atheism for Lent, Toward a God without God*, promoting it as follows: *Atheism...[is] an adolescent cry on behalf of a crude positivism; theology languishes in...academic institutions, offering as much insight into the world as astrology. Thankfully there have always been thinkers who've grasped the profoundly theological dimensions of atheism and the deeply atheistic dimensions of theology. Whether you identify as theist, atheist, agnostic or ignostic, Atheism for Lent is a reflective practice that delves headfirst into the true theological expanse that is atheism. By exploring atheism as a profane practice of theological purification, we will explore its priestly power of exorcism...powerful enough to cast out, not only religious dogmatism, but also the proliferation of all kinds of spiritualities that so often take its place.*

Well, I don't know about you, but I can hardly wait. That said, writing which so densely knits together [or do I mean "un-un-ravels"?] pretension with pseudo-scholarship does bear an uncomfortable resemblance to some of the more arcane products of Christian theology: both can look and sound like the Higher Nonsense; one more convergence of theism and atheism for Dr Rollins to celebrate, perhaps.

THE COPY DEADLINE FOR THE APRIL 2020 PARISH NEWS IS THURSDAY MARCH 26th 2020. PLEASE EMAIL ARTICLES TO JCPrintmail@gmx.co.uk OR LEAVE THEM IN THE PARISH NEWS MAIL BOX IN THE PARISH CENTRE.

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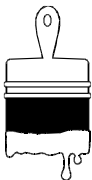
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Services

Sundays

8am	Holy Communion
10am	Holy Communion
6pm	Evening Prayer
	[Last Sunday of the Month: BCP Evensong]

Wednesday

10am	Holy Communion [BCP]
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Sunday Club

Sundays 10am

To discuss arrangements for Baptisms & Weddings, please speak to the Vicar after the 10am Sunday service

For further information please telephone the Parish Office on 0191 597 9815 or email Stuart Crozier, the Parish Administrator, at hstcrossway@gmail.com

Vicar	Revd. Steve Dixon
Email	office@holysaviours.org.uk
Telephone	07729 393 580 0191 697 4562
Curate	Revd. Malcolm Railton
Email	curate@holysaviours.co.uk
Telephone	0191 262 3028
Parish Administrator	Stuart Crozier
Church Office	Tel. 0191 597 9815
Email	hstcrossway@gmail.com
Church website:	www.holysaviours.org.uk

Churchwardens:

Janice Torpy

Tel: 07920 049 341

David Bilton,

19 Ashleigh Grove
Tel. 2580270

PCC Vice Chairman:

Chris Benneworth

PCC Treasurer:

Karen Bilton, 19 Ashleigh Grove
Tel. 2580270 email: kebilton58@gmail.com

Church Flowers:

Sheila Park, 15 Ashleigh Grove,
Tel. 257 5481
Barbara Walker, 2 Monkstone Crescent,
Tel. 257 4159

Activities

Mothers' Union

1 st Monday	2.00pm	Parish Centre
3 rd Thursday	2.00pm	Parish Centre
Cathy Duff	Tel 0191 257 4811	

W3 – Women's Group

1 st Wednesday	7.30pm	Parish Centre
Debbie Baird	Tel. 296 1663	

Rainbows

Lucy Skillen	Tel. 07891101262
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Brownies

Pat Corbett	Tel. 0191 2800510
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Guides

Grace Paul	Tel. 07803371929
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Rangers

Grace Paul	Tel. 07803371929
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Beavers

Gillian Smith	Tel. 296 1426
tynemouthbeavers@gmail.com	

Cub Scouts

Fiona Lydall	Tel 257 3047
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Scouts

David Littlefield	Tel. 257 8740
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Explorer Scouts

Lucy Mace	Tel. 258 5948
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Group Scout Leader

Michael Dyer	Tel. 2596236
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Asst. Group Leader

David Littlefield	Tel. 257 8740
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Scout Hut bookings:

Helen Preston Tel: 257 0574

Tynemouth Village Day Centre – Parish Hall

Tel. 259 5569

Mother & Toddler Group – Parish Hall

Friday 9.30am

ARTICLES FOR THE PARISH NEWS

These should be submitted to the editor, **John Pearce**, at JCPrintmail@gmx.co.uk – the deadline will be published each month. Post written contributions in the Parish News Mailbox outside the Parish Office.

**All queries to
0191 291 2742 or
07903 227 192.**