

PARISH NEWS



JULY/AUGUST 2020

Those who cannot
remember the past
are condemned to
repeat it.

George Santayana [1863 - 1952]

CHURCH OF THE HOLY SAVIOUR, TYNEMOUTH

www.holysaviours.org.uk



Coronavirus COVID19

From Sunday July 5th 2020:

PUBLIC COLLECTIVE WORSHIP WILL RESUME AT HOLY SAVIOURS.

For the time being we will not be able to sing, and to begin with we will be holding non-liturgical Services of the Word, working towards services of Holy Communion during the coming weeks. For the moment, please note the following points:

- churchwardens and sides-people will welcome you into church, ask you to sanitise your hands and sign in [for the purposes of tracing contacts]
- you will be directed to your place in the marked-out pews
- we will be maintaining the 2 metre social distancing policy in church
- the church has been labelled with seating markers and pew numbers to make it easier to see where to sit
- once seated, please remain in your place until you are directed to leave
- after the service you will be directed to leave from the front, through the glass doors on to The Broadway, or from the back through the porch
- you should sanitise your hands on the way out
- the order of service will be on the screen; there will be no service books
- we will not be able to sing, but music will be included in the service
- we cannot offer tea, coffee or toilet facilities at present
- the church garden will be open after the service if you would like to chat with friends – but please observe social distancing
- a short video is available on the church website and youtube channel showing what you can expect when we meet for worship
- for those who feel uneasy about gathering indoors with a larger group, the services will be recorded and posted on youtube and the church website
- a small cleaning team will be needed to sanitise the church after each service; if you are willing to help with this, please let me know



THE VICAR WRITES.....

From the middle of June, it has been possible to open the church for private prayer. It was a very strange time preparing the church for private prayer and worship. Taking out the pew runners, kneelers and pew Bibles felt rather like the stripping of the church after the Maundy Thursday service. At the same time, the overriding feeling was of joy at the reopening of the church so as to allow it to fulfil its purpose of helping others to find the space and peace prayerfully to connect with God.

I liken the experience to that of Joseph of Arimathea and Nicodemus, who took the broken body of Jesus from the cross and buried him in the garden. These two faithful disciples cared for the body of Jesus when little hope remained. But when Jesus's body lay lifeless in the tomb, the work of God's salvation was moving powerfully, if silently, through creation. There is a sense in which the last four months have been an extension of those days between Maundy Thursday evening and the dawn of Easter Day. For us, the visible, physical aspect of church has appeared dormant while the loving, caring, redemptive work of the church has continued, albeit largely behind the scenes.

After the Last Supper, it was a time of great confusion and anxiety about the future for the disciples. There followed a strange, frightening and exhausting time in the Garden of Gethsemane, a confusing and grief-stricken turmoil during the trial and crucifixion, and then their hiding in fear. In our own lives we have experienced a similarly disconcerting time, but it now perhaps feels that we are, at last, seeing opportunities to celebrate.

We need to remember that the resurrection came in stages. Jesus first appeared to a few and then to greater numbers. Jesus wasn't with the disciples all the time and they must have wondered where he was when he was absent from them. It took some time before the disciples could adjust to this new reality of a risen Jesus, with Thomas being sceptical and Peter unsure of his status. What is striking is the fact of Christ's patience with those who found it hard to come to terms with his altered state of being – a patience which we are now called on to emulate.

It will, no doubt take some time for us to adjust to the different style of worship without singing and the stripped-back appearance of the church. Such changes are not easy and it will take our time and energy to work out a new pattern of meeting together. However, I am sure that we will experience the joy of being physically together in worship once again. And perhaps we will be able to reflect

on our greater appreciation of shared worship and the new way God is calling us to be as his church in Tynemouth. Though our Easter celebration was largely taken from us, we can now begin to feel the relief of resurrection in the restoration and renewal of our shared worship.

Steve

EDITORIAL

John Pearce writes: Given Justin Welby's unerringly sharp eye for a passing bandwagon, it came as no surprise to read, the day after the statue of Sir Edward Colston was dumped in the docks at Bristol, that he feels that the Anglican church needs to look to its own monuments to see if they are still fit to adorn our buildings. *"We are going to be looking very carefully"* at statues at major places of worship *"and putting them in context and seeing if they all should be there"*. *"Some will have to come down, some names will have to change"*, and the acts of those memorialised could be forgiven *"only if there is justice"*. And forgiveness can only be granted *"if we change the way we behave now and say this was then and we learn from that and change how we are going to be in the future."* These words, of course, followed a weekend of demonstrations [mostly criminally heedless of the continuing need for social distancing] which were, at least initially, in support of the American *Black Lives Matter* movement. This movement itself had been re-energised by the death of Mr George Floyd during his arrest by white police in Minnesota for [allegedly] using counterfeit money to buy liquor. It is tempting to write these demonstrations off as part of the continuing long march through our times of RentaMob, and many right wing newspapers – the *Mail*, the *Telegraph*, the *Express* and the *Sun* – did so, quite often with an unseemly degree of spite. At the same time, it might well have been instructive to ask many of those who turned out to march and chant in London, Birmingham, Liverpool, Manchester and Newcastle upon Tyne just who George Floyd was, what had happened to him, how and why. I wonder how many of them could have told me.

None of which is to gainsay the notion that *Black Lives Matter* – of course they do; and part of the source of the anger which can be so readily awakened in BAME communities is their awareness that for long periods in our history, and in many countries within living memory, black lives either didn't matter or, rather, if they did, mattered a great deal less than white ones. I am old enough to remember the 1964 General Election which was fought in the Birmingham constituency by Peter Griffiths, a candidate who won using the now unprintable slogan *If you want a n***** for a neighbour, vote Labour*. I remember too the shame I felt when dockers, [Labour voters to a man], turned out and marched in support of Enoch

Powell's infamous "rivers of blood" speech; and who in my age group doesn't remember the disgraceful behaviour of the MCC over the late Basil d'Oliveira and the 1969 England cricket tour to South Africa? All of which are pin-pricks compared to the systematic brutalisation of black South Africans under *apartheid*, or the illegal tyranny exercised by white Americans in former slave states, until Lyndon Johnson's Civil Rights legislation of 1964 set out a roughly-levelled playing field across black Americans could begin their long march towards equality.

Two generations on, however, it is fair to say that the theoretical legal equality enjoyed by BAME communities in Western societies is only unevenly matched by the practice; and to that extent, it is understandable that demonstrations on the matter should continue. But if there is issue to be taken on the matter, it must centre on the manner and purpose of such demonstrations. The targets of recent *Black Lives Matter*, for example, have included slave-traders who used the profits of their trading to found schools and hospitals [such as Edward Colston and Thomas Guy]; politicians such as Winston Churchill, whose accomplishments during World War II are, at least in some peoples' opinions, dwarfed by his undoubted racism, and such public figures as Robert Baden Powell, whose recorded admiration for Adolf Hitler did not, presumably, survive Hitler's outlawing of the Scout movement in Nazi Germany; and Cecil Rhodes, whose endowment of scholarships at Oriel College, Oxford, is not enough, in some peoples' minds, to mitigate his belief that the English are "*the first race in the world, and the more of the world we inhabit the better it is for the human race*".

This is not the place to debate the qualities of these men, or to assess the extent to which our admiration for them needs to be qualified by some of the things that they did. But Edward Colston dealt in a vile and disgusting trade in which he treated human beings like cattle, and Thomas Guy's vast holdings in the South Sea company helped to finance that trade – so thank God then at least that they spent some of their tainted profits in a variety of good causes. Winston Churchill was an inept party politician, serially disloyal to his Parliamentary colleagues, who clung on to power long after his physical and mental powers became unequal to its demands. But the same pigheadedness which led him to refuse to acknowledge the end of Empire also saw him refuse Cabinet advice in 1940 to make peace with Hitler; and for that he should be honoured as long as our nation lasts. Robert Baden-Powell may have been politically naive, but the movement he founded has helped millions of young people the world over to build enriched lives on a set of decent core values, of service before self. And, as bone-headedly imperialist as Rhodes was, his belief that indigenous Africans could achieve self-determination through the ballot box, and whose scholarship endowments took no heed of race, can mitigate some of the less savoury aspects of his commercial and political life.

From which it follows, at least to me, that daubing paint on statues, beheading them, rolling them from their pedestals proves nothing and alters nothing. We are all flawed, in need of mercy, and the good we contrive to do needs always to be offset by our selfishness, greed, laziness, unkindness; with luck the good might be remembered along with the bad; and so as with us, then so with the statues.

But if people feel that slavery is evil, then they will do a great deal more to abolish it by refusing to wear jeans, trainers, t-shirts, dresses and coats sewn by exploited child-slaves in Bangla-Desh, Turkey, Benin and Uzbekistan – 170 million children, it is estimated, are prevented from attending school in those countries by their slave-owners. If people wish to change society then they can pay their dues, join a political party [or even start a new one, unless of course they are Nigel Farage, who has had more than his turn] and set about reforming our political process. If people wish to alleviate child poverty in developing nations then let them join a sponsorship scheme, covenant money, take an interest, even get their hands dirty.

It will noted that all these activities require commitment – of time, money and effort, and, notably, a great deal more stamina than is needed to spray-paint a statue or chant a slogan; which brings me back, at length, to Justin Welby, and his remarks of June 26th. I do, devoutly, hope that he will think through what he said and realise, as I do, that faffing about with church decorations is something which, however well-meant, will not make the slightest difference to the price of fish. We have had enough, since the beginning of the COVID-19 pandemic, of politicians striking attitudes, no matter how well-meant and fashionable, and we can do without our clergy, no matter how senior, joining in with this vapid posturing. If, on the other hand, Justin Welby really does see a need for the church to re-think its structures, then he might care to ponder the piece of advice with which I end this article. During the lockdown I have engaged in many spirited discussions on *Times On-Line*, the Readers' Forum of the *Times* newspaper. One of them was about Justin Welby and his views on church statuary and decoration, and below is one of the more challenging responses, posted by a Mr George Watts. I have Mr Watts' permission to reprint his trenchant advice to the archbishop below:

"Most of our great cathedrals were built by forced labour. Most are embellished by heroes of colonial wars. Many of the charities and almshouses were funded by oppressors of the poor, or by tormented aristocrats seeking penance for their sins. Do the job properly, pull the holy places down. Sell up and give the money to the victims of war and pestilence that goes hand in hand with de-colonisation. You will find you are archbishop of no one. Then flog off your robes and walk to the Pearly Gates in sack cloth".

I am sending a copy of this article to Archbishop Welby. Watch this space.

Notes and News

David Littlefield writes: Many of us have happy memories of Richard and Pam Taylor. Readers will be pleased to hear that son James has been promoted to the rank of Brigadier in the British Army. He is based in Salisbury and is married to Kate. They have three children. Pam, now living in Gosforth, remembers all her friends at Holy Saviours and is especially pleased to pass on this good news.

Kathleen Farrer writes: Thanking all those who sent cards, good wishes and prayers following my recent accident. It has been a considerable comfort to know fellow parishioners are so concerned about my welfare.

This month's cover - the Editor writes: If I had to write for a living then I would probably have used the quotation on this month's cover more often than I have. *Those who cannot remember the past are condemned to repeat it:* it has an air of omniscience, is specific enough to be seen as applicable to a wide variety of situations and is general enough never to be susceptible of disproof. It is one of those quotations which you seem to grow up knowing, without having any idea of who said it originally. I saw it for the first time properly attributed when I went to visit Dachau Concentration Camp in 1999. I had just enough German to translate it, but George Santayana was then new to me; he is one of the philosophers whose economy with language makes his wisdom seem proverbial. Two of his quotations which have come to mean a lot to me over the years since are: *Only the dead have seen the end of the war* and *There is no cure for birth and death save to enjoy the interval*. Both of them seem to express a stoicism which is somehow both resigned and hopeful. As long as the human race survives there will, says the first, be conflict; but that is no reason for us not to try to prevent it, or to resolve it when it occurs. And the second sees beyond the urgency of *reap the day* into a more measured realisation of life as a process.

But the cover-quotation about understanding the past in order to attain some sense of control over the future seems very apposite to our current situation. COVID-19 has shown us that human life – and hence society – is fragile, and can be altered beyond recognition and forever at a stroke. Our best science has been, for the time being, thoroughly undone by it; our most fervent prayers have not prevailed against it; and it has dismissed, as the blasphemous piffle it is, the windy bluster of the political classes. As we re-emerge, slowly and by inches, back into an attenuated version of normal life, we need to learn this hard lesson and live by what we learn. Our survival as a society owes more to luck than we might like to think; in the next pandemic – and that is, given our way of life, a question of when and not if, we will need to be in a position more effectively to make our own luck.

VE DAY [V]

Editor's note: This article about Holy Saviour's Church VE day celebrations arrived too late for inclusion in the June issue. I am happy to include it now.

Janice Torpy writes: Well! the 75th Anniversary of VE Day on Friday 8th May was celebrated and remembered although not as people had maybe been planning. Although there were no huge celebrations or big parties, not even the Holy Saviour's Games Night in the church hall, there were still socially distanced street parties and afternoon tea on driveways with neighbours, and continuing the camaraderie that this virus has brought out in people. This was all helped by a gloriously sunny weekend.



I had an idea for Holy Saviours to celebrate VE Day by putting bunting around the church garden and a few months ago some ladies of the congregation answered my call to knit flowers and make triangles in red, white and blue to be made into bunting. After the start of the lockdown we all thought that that was the end of it and we would need to put the idea on hold for the time being, which was very disappointing after all the hard work that had already been done. However, after a conversation with Steve our vicar he could see no reason [as it was outside], why

the bunting couldn't be put up as long as everyone kept to the social distancing rules.

It was then a mad dash to contact everyone who had been knitting and sewing and collect in all that had been made. The easiest way to create the bunting was to string all the pieces together into manageable sized lengths of string. As for putting it up in the garden I had help from my husband Trevor. I must thank him for this and his patience as I did take over most of the lounge floor and conservatory whilst stringing everything together. I have to also thank Margaret G, Judy, Joan T, Margaret L, June and Joan K for all their help in making the flowers and flags. Hopefully everyone who saw the bunting would agree it looked good.



Editor's note: Below is the first article in what is to be a monthly series in the Parish News from Revd Malcolm Railton.

The Curate writes: I thought it was time (well, actually Steve decided it was time), for me to contribute to the *Parish News*. I have been with you all at Holy Saviours for a year now; I know it may seem longer than that to some of you, and it has certainly been an eventful year. In that connection there is a lovely quotation from Bilbo Baggins at his birthday party: *I don't know half of you as well as I should like, and I like less than half of you as well as you deserve.*

I found this amusing, although I must stress that I have greatly enjoyed my first year with you at Tynemouth and Bilbo's words certainly do not apply here. Since my arrival I have found you all to be kind, helpful and supportive, and I thank you for this. I look forward to continuing to grow not only in our relationship and friendship, but also in God's Kingdom.

I do not think any of us could have predicted the course of these last twelve months. On a personal level – and I am not for one moment suggesting that I have suffered, on the contrary I count my blessings every day – the projected path of

my Curacy has changed somewhat. On Saturday, 4th July I should have been ordained as a Priest in the Church of England and on Sunday 5th, I would have presided at the Eucharist for the first time with many of you present at Holy Saviours. Plan B for Ordinations is October, but who knows what may happen next?

For three months out of my first twelve as a minister, the church has been locked, and so we have all had to discover new or different ways of sharing the Gospel and God's love with one another. For some, the virus and the lockdown have presented huge problems and questions: emotionally, physically, mentally and spiritually.

However, it is easy to dwell on the negatives and in saying this I do not mean to belittle or play down the great pain and anguish that has been suffered by so many. My intention here is rather to look at some of the positives that have emerged. These are just three simple examples – there are many more:

- I know that I personally have learned new skills; if you had asked me four months ago to video a sermon and send it electronically to someone, I would have gone and hidden in a dark room
- although we have not been able to worship in our beautiful church, and although we have all missed this greatly, in the last three months we have actually reached a larger and wider audience or congregation with our video services than would normally have attended in church
- we have possibly developed closer and more personal relationships with one another through our individual telephone calls; hopefully we have improved our knowledge and understanding, and we will take this forward with us as we slowly return to “normal”, whatever “normal” may mean in the future.

God is thus constantly showing us that he is with us and is helping us, providing us with the tools and the means to overcome any problem. All we have to do is ask.

BIBLICAL WORDS [III]: Talitha cum

Clive Harper writes: It was just one of those days; Jesus and His disciples had just returned from a visit across Lake Galilee where He had cast out demons from a local wild man; and immediately he was surrounded by crowds flocking to Him, as they always did; and in the midst of it all a leader of the local synagogue came up to Him and fell at His feet because his daughter was dying. And we think of the desperation that had brought that leader there, possibly because he had tried everywhere else.

I mind the time when I was on duty in Coventry Cathedral some years ago when two Muslim brothers came up to me, because they were concerned about their brother who was sick, asking for prayer; when we are sick, or someone we love is sick, we go to the place where we hope we can find healing; generally it is the doctor or hospital but, when that has not solved the problem then, so often, our final resort is to God; and here, by Lake Galilee was the divine presence of Jesus.

The occasion is well known (see St Mark's Gospel, chapter 5); Jesus was asked to go to the Synagogue leader's house where the young girl was lying on her bed; in fact, when Jesus arrived, the people outside the house were saying she was dead. But Jesus, taking with Him just the parents and his inner circle of disciples, went into the room where the girl was and, taking her by the hand, said, *Talitha cum*, which means, we are told, *little girl, get up*; and the little girl did just that.

Some languages are so very efficient and this one is Aramaic though the spelling does vary.

When we consider the Creation of the World, we read that 'God spoke, and it was done'; and, according to John's Gospel, the Word was in the beginning; and the Word was God. The whole of Creation is seen as a result of the will and the work and the Word of God. And thus it is that when Jesus came into the world, the Word became flesh; and the Word went about among us teaching and healing, and bringing Life. And one day, the Word found its way into a house in Israel, and spoke words of Life to a twelve year old girl, and she heard and lived. And still today that Word can be found by any who seek Him with their whole heart.

NB, I have often wondered whether the girl was suffering from anorexia because, after the healing, the first thing Jesus said to the parents was: 'give her something to eat'; but that is just conjecture on my part!





STRIPPING FOR ACTION: STARTING A DISCUSSION

The Editor writes: Readers may find it hard to believe that I rarely write anything in these pages which is expressly aimed at starting an argument. For the most part I write to find out for myself what I actually think; if this enables others to do the same, then that will do for me. This piece, on the other hand, is expressly designed to start a discussion, and was prompted by the two pictures Steve sent me with his article. In preparing to re-open the church, he has had to strip out these 154 kneelers and 50+ mats – soft furnishings which, for the moment, we don't need. Public worship for the foreseeable future will have to be based on this austere policy, using not all the things we think we can do with, but only, rather, the things that we can't do without.

This set me thinking about other things we could perhaps do without, which led me to think about the stripping out of our pews – which could transform our church into a much more versatile open space and, possibly, realise us some useful money at the same time. Such a policy has been discussed off and on, for over thirty years; it was, to my certain knowledge, a private ambition of two of our vicars [never ask me who]. If past experience is anything to go by, the notion of removing the pews will arouse views ranging from *over my dead body* to *about time too*; and this little article is designed to start such a discussion. That I am in favour of taking out the pews is neither here nor there – I speak only for myself and expect no-one else to listen. But what does anyone else think? And, whatever they think, would they please write their views down and send them to me in time for the September *Parish News* please? All being well, I plan to publish that edition both in print and online, and it would be good to resume print publication with a vigorous and civil discussion on a matter that concerns us all.

The co-operative funeralcare

Our caring staff are here to listen and advise you 24 hours a day, 7 days a week.

- Full range of monumental masonry

Forest Hall Station Road
0191 259 9964

North Shields Billy Mill Avenue
0191 258 0025

Tynemouth Percy Park Road
0191 296 3313

Whitley Bay Algernon Place
0191 252 5151

Wallsend 105-109 High Street West
0191 262 5100

www.co-operativefuneralcare.co.uk



INVESTORS IN PEOPLE



R. JOHNSON
FUNERAL DIRECTOR
[formerly of Cleveland Road]
PRIVATE CHAPELS OF REST
24hr SERVICE
64 HOWARD STREET,
NORTH SHIELDS
SIMPLE CREMATIONS
FROM £2768.50
Info.@rjohnsonfunerals.co.uk
0191-2574627

Anderson & Garland

'Local Sale.....
London Prices'



Our Specialist knew that this Imperial Chinese Water Pot was special, we sold it for a record £270,000, after worldwide interest

If you are thinking of selling any Fine Art or Antiques contact the professionals to see what we can do for you.

You might get a pleasant surprise too!

'For expertise on your doorstep choose Anderson & Garland.

Anderson House, Crispin Court
Newbiggin Lane, Westerhope
Newcastle upon Tyne NE5 1BF

Tel - 0191 4303000

Email – info@andersonandgarland.com

Stagg & Son - General Builders North Shields

Over 35 years experience in the building trade

- ▶ Reliable Service
- ▶ Quality Assured
- ▶ Free Estimates



A huge range of services at competitive prices. These include brickwork, fencing, decking, garden walls, flooring, paving, lock fitting, plastering, kitchen fitting, pointing, drainage and hanging doors.

Tel 0800 644 2012 or 077944 02367
or via email: staggandson@yahoo.com

HOME SERVICES NE LTD

High Quality Domestic and
Home Support Service.

Janet Lee,
Managing Director
Gillian Gracen,
Office Manager
0191 296 8638
07890690202

Home ServicesNELTD.com

E TURNBULL & SON LTD FUNERAL DIRECTORS EST 1832

Independent Family Funeral Directors
Serving the community for over 200
years

A complete Funeral Service
Offering Personal and
Professional Guidance throughout

**PRIVATE CHAPELS OF REST,
PRE PAID FUNERAL PLANS
24 HOUR SERVICE
LUXURY LIMOUSINES
SIMPLE FUNERAL SERVICE AND
CREMATION FROM £2968.50**

North Shields: Albion Road
0191 2571201

www.eturnbull.co.uk
e-mail: info@eturnbull.co.uk

R. J. RYLAND

FUNERAL SERVICES

1 Farrington Road, Cullercoats
Tel: 252 6500 or 257 0222

Serving North Tyneside
and Newcastle Area

- † *Personal 24-hour Service*
- † *Private Rest Facilities*
- † *Pre-arrangement Plans for
Peace of Mind*

R.J. Ryland
MBIE, DIP.FD, MBIFD

*Caring for your loved
ones with dignity and
understanding*

www.rylandfuneral.co.uk



**WANT TO FEEL GOOD ?
WE MAKE YOU FEEL GREAT !**
Book your Appointment Today

swissphysio

Tynemouth Metro Station, NE30 4RE
Tel **0191 296 0567**

info@Swissphysio.co.uk www.swissphysio.co.uk

HOME MAINTENANCE



**Electrician
General Plumbing
Garden Work
Flat-pack furniture
Fencing
Painting**



**ANYTHING YOU NEED
NO JOB TOO SMALL**

**Reliable & honest
References available**

Tel' Paul Preston on 2570574

Or 077482 35 867

NORTHEAST BOILER CARE

Gas safety, servicing and installation specialist!

Services we offer:

- Boiler Service/Installation/Repair
- Warm Air Service/Installation/Repair
- Gas Fire Service/Installation/Repair
 - Cooker Service/ Installation
 - Landlord CP12 Certificates
 - Power Flushing

JONATHAN BENNETT – Gas Engineer



Tel: 0191 2846133
Mobile: 07713 242 814

Email: neboilercare@btinternet.com
Website: www.neboilercare.co.uk

WHEN IT HAS TO BE, IT HAS TO BE THE GRAND HOTEL


Grand Hotel
T Y N E M O U T H


GRAND PARADE, TYNEMOUTH, NE30 4ER

0191 293 6666 | WWW.GRANDHOTELTYNEMOUTH.CO.UK

EVENTS@GRANDHOTELTYNEMOUTH.CO.UK

Our local landmark to complement your church wedding. Once you've seen what we can offer, you'll not want to spend your special day anywhere else...

Located 0.4 miles away



With the easing of the lockdown, Sunday worship will resume at 1000 and 1130 on Sunday, July 5th. This will be a Service of the Word with no hymn-singing, [although there will be some appropriate music at various points throughout the service]. It is intended that we work towards a service of Holy Communion as time moves on. The 1000 service will be repeated at 1130 if necessary, so that we can manage our numbers in view of the need to maintain social distancing for the time being. Attendance will be "first come, first served", so if you cannot be admitted at 1000, you will be admitted at 1130. Each service will last 40 minutes, with the interval between them being given over to cleaning the church in time for the second service. Parishioners who do not feel ready to join a large gathering for the moment will be able to join in the youtube transmission on the church website at www.holysaviours.org.uk. It is currently intended that these transmissions will continue indefinitely.

Vicar Revd. Steve Dixon
Email vicar@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 257 6250
Email office@holysaviours.org.uk
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

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

Activities

Mothers' Union

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

W3 – Women's Group

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

Rainbows

Lucy Skillen Tel. 07891101262

Brownies

Pat Corbett Tel. 0191 2800510

Guides

Grace Paul Tel. 07803371929

Rangers

Grace Paul Tel. 07803371929

Beavers

Gillian Smith Tel. 296 1426
tynemouthbeavers@gmail.com

Cub Scouts

Fiona Lydall Tel 257 3047

Scouts

David Littlefield Tel. 257 8740

Explorer Scouts

Lucy Mace Tel. 258 5948

Group Scout Leader

Michael Dyer Tel. 2596236

Asst. Group Leader

David Littlefield Tel. 257 8740

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 or to 9 Selwyn Avenue, Monkseaton, NE25 9DH.

All queries to

0191 291 2742 or 07903 227 192.