

PARISH NEWS



JANUARY 2021

"Too often, we in the West - which is, yes, 'the free world' - too often we've sacrificed our compassion to the great gods of profit and indifference.

We've protected the strong against the weak, we've made enemies of decent reformers, and friends of the most disgusting potentates.

And we scarcely paused to ask ourselves how much longer we could defend our society by these means and remain a society worth defending".

George Smiley, The Secret Pilgrim, John le Carré, 1931-2020

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

January at Holy Saviours

[correct at the time of going to press – January 3rd, 2021]

WORSHIP: **Holy Communion each Sunday in church, 1000 and 1130**
 BCP Holy Communion each Wednesday in church, 1000

Under Tier Four restrictions

- you must not attend with or socialise with people outside your household or support bubble
- you should return home immediately the service ends
- “Clinically extremely vulnerable” people in Tier four areas are advised to stay at home “as much as possible”
- unlimited outdoor exercise is allowed
- you may meet one other person from outside your household or support bubble provided that the meeting takes place outdoors

Please note that

- Sunday services are recorded and are available online on Youtube and the church website as before
- you can hear recorded services by calling 0191 412 1377 [charged at local rates]; services will be updated each Sunday

One of the lesser [but still significant] consequences of the December Tier Four imposition has been the loss of Christmas bell-ringing. A Christmas message from Simon Linford, the President of the *Central Council of Church Bell Ringers*, made clear both his regret at this and his understanding of growing public impatience with current restrictions. The extraordinary silliness of some recent behaviour by members of the public also attests to this. Mr Linford then goes on to quote the following words from a bell-ringer who is also an NHS consultant. They make clear the stark choices which face us all at the moment: ***“Winter pressures within the NHS are tough at the best of times. The system is already creaking under the pressure, and the graphs strongly suggest hospitalisation and deaths are going to increase dramatically. I would STRONGLY URGE anybody thinking of stretching/breaking the rules/advice to get their fix of ringing to reconsider – now is not the time and all you are ultimately doing is risking lives and putting my colleagues and other NHS staff under extreme pressure and risk.”*** The possibility of mass vaccination offers us hope for the New Year; let us not betray that hope by acting selfishly.



THE VICAR WRITES.....

As we set out on the journey of a new year, we perhaps have the chance to reflect on the vast amount of change we have needed to assimilate last year, including disrupted plans and the challenges of remaining united while forced apart by social distancing. It might feel like our world has been temporarily turned upside down, yet, if we read the teaching and stories of Jesus, we learn that his ministry is to transform and turn the world's values on their heads. And Jesus is constantly calling us into personal

change as his transforming love remodels us in his image.

Late last year, the Church of England published the 'Living in Love and Faith' report. This charts the journey of exploration which the church has been travelling for some years as we consider a loving and Christ-like approach to all aspects of human sexuality. I am very aware that this journey is painful for many; those who have long established beliefs which they feel society views as antiquated, and those who feel that the church has rejected them, considering their sexuality to place them beyond the reach of Christian teaching. Others may find the variance between the relatively fast changes in contemporary culture's understanding of sexuality and the traditional stance of the church confusing. Some may wish that the teaching of the church be rapidly and radically overhauled, while others may feel very resistant to any change and find the current debate distasteful. This really is a difficult journey through a minefield of terminology and divergent beliefs. However, it is a crucial journey which we must travel together with a willingness to listen to those whose opinions and life experiences are different to our own, and where we acknowledge the pain felt by many.

In the foreword to the report, our Archbishops reference the prayer of Jesus in John 17.21, *'that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me.'* The Archbishops continue to call us into wider debate about our understanding of human sexuality and remind us that *'Being one is not in the sense of being the same, but being one in love and obedience and holiness, so that the world may find the knowledge of Christ as Saviour and the peace of God in the experience of God's Kingdom. There will probably never be a time when we all agree exactly what that looks like, but our prayer for the Church through this work is that collectively we demonstrate the same love to one another that we have experienced from God; the grace that includes everyone whom Jesus Christ is calling to follow him; the*

holiness that changes the world and the unity that calls others to faith in Christ. The gift of that kind of love for God, for each other, and even for those who oppose us, is, in the words of 1 Peter, a love that covers a multitude of sins and thus leads us to be holy as God is holy (1 Peter 4.8 and 1.16).'

The report is accompanied by a course designed for debate in congregations, and it is my intention to run this course once the relaxation of restrictions permits us to meet in person. I sincerely hope that this course will enable us to move forward as a church locally, as the wider church, and as individuals as we consider a Christian and loving approach to all who live in the breadth of human relationships and sexualities. Let a Christ-centred love be our guide as we journey together.

To learn more, visit: www.churchofengland.org/resources/living-love-and-faith



Editor's note: As this is written, the book *Living in Love and Faith* is re-printing, having sold out its first impression in six weeks. Orders placed on the above website will be filled in receipt order. The book costs £19.99 plus £2.50 postage, which fairly hefty price reflects an equally hefty book – nearly five hundred pages. It can also be downloaded free of charge PDF format, which is the mode in which I intend to read it. I have also ordered for myself a print copy of the course materials, for £7.49 including postage. Given the amount of spare time we are all likely to have imposed on us for a while, the chance to read purposefully seems too good to miss.

EDITORIAL

John Pearce writes: In war, it is said, the first casualty is truth. And if, as our Prime Minister's fondness for sub-Churchillian rhetoric suggests, we are truly at war with the coronavirus, then the last year has provided us with an enormous and lengthening casualty list of lies, not to mention damned lies and [for I can tell to the contrary] statistics. I should make it clear at this point that I am not writing about politicians whose words are so often undone by subsequent events. So when Boris Johnson said last July that it was his *"strong and sincere hope that we will be able to review the outstanding restrictions and allow a more significant return to normality from November, at the earliest, possibly in time for Christmas"* he was not telling a lie. I thought then [and think now] that it was irresponsible and foolhardy of him to make this prediction, not least because he based it in hope rather than evidence. And, given that by July he, and his ministers, had so often made incautious predictions about the pandemic which were overturned [often within days] by all-too-foreseeable complications, it suggested that he had

failed to learn any lessons from his past mistakes. There are, it is said, those who know, those who don't know, and those who don't know but think that they do. I suggest that it will be Mr Johnson's frequent lapses into that third category which will prove most damaging to his already-tattered Prime Ministerial reputation in the long term. Getting Brexit done may not be enough to save him.

Nor I am writing about those politicians whose inability to tell the truth appears to be a kind of pathology, such as the recent past-president of the United States. Estimates of the number of lies Donald Trump has told during his term of office vary between 20,000 and 30,000, with some news outlets claiming that in the period August – November 2020 [the presidential election campaign] he uttered over fifty falsehoods each day. This record rivals that of Tommy Pepper [who, as my grandma often said, was kicked out of hell for telling lies]. Mr Trump's most outrageous lies surrounded his election defeat – behaviour which as thoroughly disgraced his departure from office as his loutishness in post had demeaned it.

Rather, these reflections are prompted by some recent rather frightening encounters on social media platforms with acquaintances who, I have been shocked to find, believe firmly in grotesquely barmy conspiracy theories about the pandemic. Consider the following theories, confidently stated on Facebook, Instagram and elsewhere on social media about the Covid-19 coronavirus:

- it was engineered as part of a biological weapons programme and escaped or was stolen from a research laboratory
- it is a Chinese or United States bio-weapon or a joint Chinese-American bio-weapon aimed at shared world domination
- it is a Jewish plot aimed at forced mass sterilizations of Gentiles using the vaccine, or part of a similar Muslim conspiracy aimed at *kuffars*
- it is a eugenically inspired population control scheme – why else would it be so dangerous to the old and the ill?
- it is related to and spread by 5G mobile phone networks
- covid vaccines contain electronic trackers as a surveillance measure, part of the Bill Gates world-domination programme
- it is a vaccine sales programme engineered by a pharmaceutical cartel which bribes doctors and nurses to spread misinformation about the pandemic to news media, particularly the BBC
- the same sales programme pays patients to pretend to be suffering from covid to increase potential sales for the vaccine

There is obviously no point whatsoever in spending any longer on these ridiculous propositions than the five minutes that I spent in typing them out. But what is worrying in the extreme is that not all the people who believe and spread these lies are socially inadequate, unintelligent and uneducated. Rather, if their Facebook profiles are to be believed [and that admittedly could well be a big “if”] some of them are professional people with graduate qualifications [though rarely, it needs to be said, in science or medicine]; people who, you would think, ought to know better. More than that, any attempt to discuss with them is met with the kind of blank-faced denial familiar with anyone who has ever tried to discuss evolution with a Jehovah’s Witness. Further attempt at engagement was met with simple coarse abuse. They are ridiculous: why then do they matter [and they do]?

The answer, I believe, is twofold. Scientific truths – such as pertain to diseases, cures and epidemiology – are subverted by the modern age’s most fatuous illusion, which is that not only is everyone entitled to their opinion, but also they are entitled to invent their own facts in order to support that opinion. Dr Richard Dawkins, in an excellent Christmas article on the matter in *The Spectator*, tells the following, rather frightening story. At an interdisciplinary seminar in 1997, the social psychologist Phoebe Ellsworth praised the virtues of the experimental method which is the bedrock of all scientific investigation. Her audience members protested that the experimental method was “*the brainchild of white Victorian males*”. Anything arising from such a provenance, her audience argued, was an expression of male dominance and of *nothing else*. Dr Dawkins further quotes the findings of the scientific historian Noretta Koertge’s investigation of the attitudes of a group of *Women’s Studies* graduates: “*instead of exhorting young women to prepare for a variety of technical subjects by studying science, logic, and mathematics, Women’s Studies students are now being taught that logic is a tool of domination...the standard norms and methods of scientific inquiry are sexist because they are incompatible with ‘women’s ways of knowing’*. *The authors of the prize-winning book with this title report that the majority of the women they interviewed fell into the category of ‘subjective knowers’, characterised by a ‘passionate rejection of science and scientists’*. *These ‘subjectivist’ women see the methods of logic, analysis and abstraction as ‘alien territory belonging to men’ and ‘value intuition as a safer and more fruitful approach to truth’*”.

In case you read that last paragraph quickly, I suggest you go back, read it again and pause to consider its implications. How safe a suspension bridge would an intuitively-trained civil engineer build? How confident would you would feel in the hands of a surgeon working on a intuitive knowledge of how kidneys work, an airline pilot who knew only subjectively about the interaction of weight, speed, lift, drag and altitude? Or have you, like Michael Gove, had enough of experts?

Secondly, some kinds of truth – moral or aesthetic truths, for example – *can* be subjective, intuitive, arguable and dependent on the viewpoint of the observer. But scientific truth – the kind of truth cheerfully rubbished by the Covid conspirators – is absolutely determined, falsifiable only by using the methods used to derive it, and needs to be respected as such. The danger is that if intelligent people believe demented piffle about scientifically established truths, then they will be vulnerable to even more dangerous lies, told by politicians a great deal less scrupulous than our current crop. In themselves, conspiracy theories are as often as not harmless nonsense, aimed at making their believers feel superior to the non-believing “sheeple” around them. But in what they represent – an attractively simplistic weapon in the war upon truth – they are dangerous and evil, and any approach to dealing with them needs to start out from that fact.

Notes and News

This month's cover: The death last December of the novelist John le Carré ended a career which saw him recognised, in the 1960s, as a writer of superior spy thrillers whose grubby realism was a welcome corrective to the racy but essentially rather nasty James Bond novels of Ian Fleming. As le Carré matured as a writer, he became a serious novelist whose commentaries on contemporary society – set mainly in the world of espionage and couched in an authentic-sounding but wholly-invented vernacular – rivalled, in their depth and pungency, the novels of Dickens and Conrad. His most famous character, the scholarly and deceptively-bumbling George Smiley, also articulated the author's belief that *“secret services were the only real measure of a nation's political health, the only real expression of its subconscious.”* Using the conventions of the spy novel, le Carré not only anatomised the arms trade, terrorism, the pharmaceutical drugs industry, and the international gangsterism that filled the hole left by the collapse of communism, but also did so in a way which told us difficult truths about the nature of power and those who seek to exercise it. Not the least of his insights was that [as the autobiographical *A Perfect Spy* showed] many [if not most] of those who actively seek power – whether overtly or covertly – do so in part because that quest expresses an ineradicable character defect. Thus, the very fact that people actively seek power should disqualify them from obtaining it. This may seem an outrageously cynical statement until you consider, for example, the rise to power of the egregious Donald Trump, let alone, closer to home, the equally egregious – well, never ask me who. And history is littered with examples of powerful leaders whose character defects heaped misery, degradation and death on their nations and the world at large. It is George Smiley, on his last appearance

in *The Secret Pilgrim*, who offers the depressing assessment of the state of our nation which furnishes this month's cover. It is not, of course, the whole truth about Britain, but it is a significant part of it. We should be grateful to John le Carré for writing about his – and our – times in a way that diverts and entertains as well as informing us, and above all that makes us think.

The Tin on the Wall campaign

The Editor writes: Like a lot of vulnerable families who have had their groceries delivered since last April, we have found donating to the Food Bank problematic this year. Sainsbury's eventually linked their on-line ordering system to the *FareShare* charity, making it possible to donate directly, and it seems likely that other supermarkets have done something similar. At the same time when, for the third year running, we began our Reverse Advent Calendar, collecting groceries using the Bay Food Bank's list of suggested household goods and food, we wondered about how we might be able to take it to the distribution point, either up the road at the supermarket or down in North Shields.

It was at this point that the flyer copied on page 7 arrived through the door. Two of our neighbours promised to collect any groceries left out on the front garden wall on the afternoon of Saturday December 5th. After topping up the Advent Calendar box to cover the rest of the season, we lugged our items out at the suggested hour of 2 p.m. It was hugely cheering to look up and down the street and see nearly all the front walls in the Avenue adorned with boxes, bags for life and carriers – at a rough guess I would say not far short of £250 worth of vitally important groceries, toiletries, baby equipments and sanitary items.

As can be seen from the flyer, *Tin on the Wall* combines efforts for several charities – the *North Tyneside Disability Forum*, the *Cedarwood Trust*, the *Bay Food Bank*, *Walking With*, *Social Justice* and *Sparc* among others. There is no collection scheduled this month, which will give me a chance to visit the various contacts listed on the flyer to see if the project has yet reached into the parish of Holy Saviours, and, if it has, whether there is anything the church could do in the way of recruiting more Street Champions to co-ordinate and expand its coverage.

Currently *Tin on the Wall* has 180 Street Champions. There are 160 streets in North Shields, housing a population of 34,000; this suggests that the whole borough contains about 1,000 streets, meaning that *Tin on the Wall* is able only to cover less than twenty per cent of it. All of which suggests that there is plenty of scope for developing this excellent project a great deal further. For further information, see the Facebook *Tin on a Wall Campaign* page or email tinonawall@gmail.com to make contact with the organisers. Matthew chapter 25, verse 35 also refers.

Helping those in need in your community

Tin on a Wall

supporting:



CEDARWOOD TRUST

Fighting Poverty, Supporting Community

July

Aug

Sept



- SUPPORT FOR
- PARENTS / FAMILIES
- LIVING WITH
- OBESITY AND OTHER
- RELATED
- CONDITION

Oct

Nov

December


Tin on a Wall

North Tyneside

Food for those in need



The Tin on a Wall Campaign is a community interest group which collect none perishable food from our neighbours each month. Donations are gifted to local groups who provide for those effected by poverty in these difficult times.

We collect from streets with volunteers (Street Champions): during November we were able to collect from over 180 streets across North Tyneside. For street list and drop off boxes, please visit:  The Tin on a Wall Campaign.

Saturday 5th Dec 2pm

on National Volunteers Day



International Volunteer Day was designated by the United Nations in 1985 as an international observance day to celebrate the power and potential of volunteerism.



LEAVE
OUTSIDE
BY 2PM

If your street has a Street Champion, please leave a tin or packet of none perishable food* or toiletries outside your house - somewhere clearly visible from the road or path and your donation will be collected from 2pm.

Facebook: Tin on a Wall Campaign

Email: tinonawall@gmail.com

There will be **no collection in January**, dates for 2021 yet to be confirmed. Any food donated after collection deadline will be carried over to the following month and chosen charity or group.

*Pasta / Rice / Cereals / Long Life Milk
Lentils / Beans / Soup / Jars / Packets
Tinned Fish / Meat / Vegetables / Fruit
Puddings / Condiments / Tea / Coffee /
Biscuits / Chocolate / Home Baking /
Baby Food / Nappies / Toiletries /
Sanitary Products

Supported by: **THORNTON**
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Correspondence

Bill Mills and **Stephen Huxley** have both written to me personally to ask me to thank the parish at large for the greetings they received on their birthdays late last year – Bill turned 100 on October 31st, and Stephen celebrated his 90th birthday on December 19th. Bill told of a quiet and appropriate socially-distanced day, with many callers from the village coming to his door with messages and gifts and wrote also of how touched and cheered he had been to be remembered by so many people here at Holy Saviours. Stephen too was pleased to be remembered but typically declared himself to be embarrassed by such fond words about him as were published. May they both continue to flourish in the New Year.

Looking back: stewardship, the church and the world

The Editor writes: in preparing last month's article about Stephen Huxley it was interesting to read the 1967 Stewardship campaign leaflet prepared by him from which last month's Huxley family photograph was lifted. The leaflet laid out the aims of the campaign, together with the final sums which it aimed to raise in terms of pledges of yearly giving. Fifty three years on, the figures on their own mean little, although I hope my attempts at providing some context may help in this. The campaign aimed to raise the following sums for the designated purposes, and the text of the leaflet is given below.

How can we care as members of the Family?

For the Church's work in our Parish

To maintain our church buildings – repairs, heating, lighting, cleaning and caretaker.....	£1525
To provide for worship and education – church services, teaching of young people and children.....	£ 740
To help provide for clergy – stipends, housing and expenses.....	£1275

For the Church's work in our Diocese

Our share in providing new churches, schools, youth training work, social and moral welfare.....	£1660
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For the Church's work in our World

Our share in spreading the Good News everywhere, in caring for the sick, the poor and the underprivileged.....	£1300
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A CHALLENGE WE CAN ACCEPT AND ACHIEVE.....£6500

The total figure of £6,500 in 1967 would be worth a little under £120,000 in today's purchasing power, an 1800% multiplication. If, like me, you need more concrete comparisons, consider these.

In 1967, when I started teaching, my first year's salary was £630 – currently a novice teacher would expect £25,000, whereas an 1800% rise would suggest a more modest £11,300, rather less than half today's figure. This reflects what seems to have been a national trend – the 1967 average salary of £891 seems very small, and recasting it to 2020 values makes it seem rather smaller – it comes out at £15,000 – whereas the average full-time employee these days earns £27,600 before tax. Interestingly, though, someone on today's minimum wage earns almost exactly the 2020 equivalent - £15,000 – of the 1967 average. This would seem to suggest that although today's average workers are twice as well paid as they were in 1967, today's low-paid have been badly left behind.

A similar picture emerges when you look at house prices. The average house in 1966 cost £3,260, or £60,500 in 2020's money. This latter figure would do only as a 30% deposit on a mortgage for a modern house, which on average sells for £200,000 plus. What is instructive, though, is to compare average salaries with average house prices. First time buyers in 1967 would need to find enough to service a mortgage worth 3½ times their salary; in 2020 the average house price is 7¼ times the average salary – a daunting prospect which makes me feel sorry for my grandchildren.

If all this arithmetic is making you bored and thirsty, then how about a trip to the pictures and a drink afterwards? A seat in the cinema would have cost you 25p [£4.80], and a glass of beer 10p [£1.75] – a total of 35p [£6.55] for a night out. Compare the cost of the same outing today: the Odeon chain nationally charges £13.95 for an adult cinema ticket, and your post-pictures beer will set you back at least £3.50. A modest 2020 outing costs £17.45, almost three times as expensive that the 1967 outing. And it's not as if the films [or the beer] were all that much better.

A trend is emerging of change – and on the whole change for the worse. Although we are on average much better paid than we were fifty years ago, the cost of living – both in terms of essentials and modest luxuries – has far outstripped that improvement. Not only that, but the concept of essentials has changed enormously too – and perhaps the best example of that is car

ownership. Although the cost of this has risen, the increase is considerably less than we see in housing and entertainment. A new car in 1966 averaged out at £950, which rounds up to £16,000 in today's values. This is rather less than today's actual average cost of £22,000. Proportionately, though, cars are in fact less expensive when measured against income. 1966 buyers would need to spend 96% of their annual salary on a new car; in 2020, 80%. And, having bought a car, putting petrol in it would cost approximately the same in real terms. The 1966 gallon cost 26p [£4.58], whereas at £1.01 a litre, the modern motorist pays £4.54 a gallon.

These similarities are offset by the huge difference that lies behind them, which is the enormous rise in car-ownership. When I bought my first car in 1968 [a rear-engined Simca 1100 in which you felt as though you were driving a biscuit-tin] I was conscious of taking a step away from my respectable but financially poor working-class background. Now, in the lower-middle class suburb where I am writing this, twenty of the thirty-six households in the road run two cars, and only one doesn't run one at all.

It is ironic [but in some ways telling] that two areas where the cost of living has plummeted in fifty years has been in fields where this increased accessibility has been at best a mixed blessing. Colour television was a new phenomenon in 1967, and the price of a tv set reflected this – at £300 it would have set you back four months' wages. Moreover, £300 in today's values is £4,990. A local supermarket is currently offering a 43-inch High Definition tv set for £328 - or £19.71p in 1967's money, making it almost a pocket-money purchase. Any evaluation of whether or not this relative cheapness is a good thing is, of course, a value judgement, and my own is that television is one of those areas where more has usually meant a great deal worse. In 1967 we had 3 television channels – BBC1, BBC2 and ITV; in 2020, most media providers offer 900 or so channels, with precious little worth watching on any of them.

Similar considerations apply to mobile phones which, when they were introduced in 1976, cost £2,300; forty-four years on this would translate to £7,250. Today, £500 [£165 in 1976] will buy you a mobile phone which has a computer a million times more powerful than the Apollo Guidance Computer that helped to take men to the moon and back in 1969-1972. In the twenty odd years that I have had a mobile phone I have grown to

depend on it far more than perhaps I should, and it has to be said that along with the many benefits of its technology there has emerged an array of drawbacks which need examination and regulation, sooner rather than later. This should begin, in my book, with either the abolition of Twitter or the removal of the facility of tweeting anonymously.

All of which has taken us a long way from that 1967 Stewardship leaflet, and perhaps this article has said more about the world the church inhabited then and inhabits now than it has about the church itself. So much else has changed in fifty-three years that comparisons based only on money can say little of value about anything else. More to the point perhaps is the size and demographic of our church then and now. 1.6 million people regularly attended Anglican worship in 1965; by 1980 the figure had dropped to 1.37 million, dipping below 1 million in 2000; by 2015, weekly attendance stood at 600,000. This is not, of course, to say that people do not continue to encounter God in all kinds of creative and fulfilling ways, but rather that many of them prefer to do so elsewhere than in one of our churches. The figures for online worship during the pandemic suggest that this has met a need which has increased rather than diminished in this past year. Writing this article has convinced me of the need for us to be courageous and radical in our rebuilding as, God willing, we emerge from the pandemic. In caring, as members of the Christian Family, we will need to listen as much as we speak.

BIBLICAL WORDS [VIII]: But I say....

Clive Harper writes: As I get older, I find it much more difficult to get out of bed in the morning; but I try to persist in a routine because I know it is good for me to keep the discipline; though I still have admiration for those who go down to the sea to bathe whilst I am still struggling with my conscience under the duvet. Perhaps this is a subject for a New Year resolution?

Be that as it may, on this particular morning I had made it to the bathroom; I turned on the radio just in time to hear some words of Bishop James Jones recalling a conversation he had had with the late lamented Lord Sachs, one-time leader of the Jewish community in this country, in memory of whom our Editor wrote a feature in the December 2020 *Parish News*.

However, it seems that Lord Sachs had asked the Bishop, which were the most important three words Jesus had said; and the answer he gave was: '*But I say*'. If

we look through the Bible, we see that these three words are recorded a number of times, Jesus says: *'You have heard it said.....' 'But I say'* So, for example, in the Sermon on the Mount: *'You have heard it said: "you shall love your neighbour and hate your enemy", but I say to you: "Love your enemies and pray for those who persecute you"'*. Thus it was said of Jesus by contemporary observers: *'He taught them as One having authority and not as the scribes'* (Matthew 7 v 29).

And, as we think about the matter, the mind boggles, for who has such authority as this? President Trump, Boris Johnson, the Archbishop of Canterbury? Of course not; our earthly leaders have some authority in a particular sphere for a short time but then the grave swallows them up, as it will do us, and others come to take their/our place. But Jesus says: *'Heaven and Earth will pass away but my words will not pass away'*; and so, it has proved, to this day.

For Jesus has authority both on Earth and in Heaven for all Eternity; His words are eternal words and apply both to the kingdoms of Earth and of Heaven. And we cannot escape from His words, for they inhabit the whole universe: *'Jesus says: 'All authority in Heaven and Earth has been given to me'.* (Matthew 28 v 18).

We are on the cusp of a New Year; who knows what it will bring? But whatever it does, we know for sure that the words of Jesus will continue to hold their authority and power and we do well to keep them in our hearts as we journey on into the future.

The Parish News Christmas Quiz – Answers

Round One: supply the punch-lines to these Christmas Cracker riddles.

1. Why does Santa choose to live at the North Pole? *Because he likes to chill out.*
2. What will you get from eating Christmas decorations? *Tinselitis.*
3. What did the salt say to the pepper? *Compliments of the season.*
4. On which side do turkeys have the most feathers? *The outside.*
5. Why is it getting harder to buy Advent calendars? *Because their days are numbered.*
6. What do you get if you cross Santa with a duck? *A Christmas Quacker.*
7. How did Darth Vader know what Luke was getting for Christmas? *He felt his presents.*
8. Why was the snowman sorting through the carrots? *He wanted to pick his nose.*
9. What did Adam say the day before Christmas? *It's Christmas, Eve.*
10. Where do snowmen dance? *At the Snow Ball.*

[Editor's note: the above answers are taken from the original on-line quiz – minor variations in phraseology are of course acceptable.]

Round Two: Christmas and Boxing Day Trivia

- 1 Which company first used Santa Claus in its advertising in 1931? *Coca Cola*
- 2 Which Christmas song became the first broadcast from Space in 1965? *Jingle Bells, jingle Bells, jingle all the way...*
- 3 In which Christmas movie does Donald Trump make an appearance? *Home Alone 2*
- 4 In the movie *Elf* what is the first rule of the 'Code of Elves'? *Treat every day like Christmas.*
- 5 What did my true love give to me on the 9th day of Christmas? *Nine Ladies Dancing.*
- 6 Which Christian saint is celebrated on 26th December? *St Stephen.*
- 7 Which American President died on Boxing Day 2006? *Gerald Ford.*
- 8 If Boxing Day falls on a Sunday which day is used as a Bank holiday? *Normally the following Monday.*
- 9 In which country is Boxing Day known as 'The day of goodwill'? *South Africa.*
- 10 Beatles songs '*I wanna hold your hand*' and '*I saw her standing there*' were released in the United States on Boxing Day in which year? *1963.*

Round Three: In which year did these things happen on Christmas Day?

1. William of Normandy was crowned King of England. *1066*
2. George Washington crossed the Delaware River. *1776*
3. Charlemagne was crowned Holy Roman Emperor. *800*
4. Christopher Columbus' ship Santa Maria sank. *1492*
5. Apollo 8 astronauts read *Genesis Chapter 1* in orbit round the moon. *1968*
6. Humphrey Bogart was born. *1899*
7. The film of *To Kill a Mockingbird* was released. *1962*
8. Paul McCartney and Jane Asher get engaged *1967*
9. King George V's chair collapsed during his Christmas dinner speech. *1932*
10. Mikhail Gorbachev stepped down as President of the USSR. *1991*

A NEW YEAR MESSAGE FOR 2021

Cyril Ramaphosa, president of South Africa writes: "The year ahead will be challenging and difficult. We are in the midst of a second wave of coronavirus infections, which may even be much worse than the first wave. And while we are greatly encouraged by the progress made in developing an effective vaccine, we know that it will be some time before the pandemic ends. The year ahead will therefore require our greatest effort, as well as resilience."

And finally, on a personal note, John Pearce writes: Two of my music-making friends have had children since the pandemic struck, both of them, coincidentally, baby girls. One of them, who has a Peruvian grandmother, has the middle name *Luz*, which is the Portuguese for “light”; the other is called Lily [a name which, since it was given to one of my grand-daughters, is naturally a favourite of mine]. The lily-flower itself stands for purity, passion and re-birth. Yesterday, January 2nd, our son Christopher took it upon himself to garnish our dinner-table with his own home-made cut-out paper decorations and a tea-light burning in a glass, and wrote this poem on a slip of paper placed in the centre.

Flame

*flame, flame,
dancing in the shadows,
playing your own game.
flame, flame, do your part:
give us peace
in mind and heart.*

Light in dark times, hope re-born in a flower, peace of mind and heart seen in a dancing flame at a family dinner-table: even amid the horrors engulfing us in the past year, we have much to be thankful for. It is, typically, the young who remind us of just what it is that our good fortune comprises. God bless us all in 2021.



All you need to do to give God a laugh these days is to make a plan; however that may be, below are the provisional dates for the February *Parish News*.

ALL COPY TO THE EDITOR BY 1900 THURSDAY JANUARY 28th

Copy please to me by post, email or the News Mailbox in the Parish Centre
Completed artwork to go to YPD Creative overnight on Sunday January 31st
Printed copies to be collected from the printers on Wednesday, February 3rd.

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As this edition of the Parish News goes to the press, [November 30th] we plan to resume the celebration of Holy Communion in its amended format from Sunday, December 6th. Please keep an eye on the church website, the emails from Steve Dixon, and news in local media. 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.org.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
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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. 07803 371929

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.