

PARISH NEWS



FEBRUARY 2022

Price £1.50

*"When the song of the angels is stilled,
when the star in the sky is gone,
when the kings and princes are home,
when the shepherds are back with their flocks,
the work of Christmas begins:
to find the lost,
to heal the broken,
to feed the hungry,
to release the prisoner,
to rebuild the nations,
to bring peace among the people,
to make music in the heart."*

Howard Thurman [1899 - 1981]

American Baptist theologian, teacher and civil rights leader

CHURCH OF THE HOLY SAVIOUR, TYNEMOUTH

www.holysaviours.org.uk

COVID 19 AND WORSHIP AT HOLY SAVIOURS

[correct at the time of going to press –Monday January 31st, 2022]

The House of Bishops Covid Recovery group issued updated Church of England guidelines on January 25th 2022, from which relevant extracts are printed below.

"The legal limits on the numbers of people allowed to meet indoors and outdoors have been removed, including all capacity limits in churches and other venues, as well as removal of the "One metre plus" social distancing rule.

Face coverings are no longer mandatory in any setting but may be recommended in enclosed or crowded places, particularly where you come into contact with people you don't normally meet. Coronavirus can spread predominantly by droplets and perhaps aerosols (which can linger in the air) from coughs, sneezes and speech. The best available scientific evidence is that, when used correctly, wearing a face covering can reduce the spread of coronavirus droplets and aerosols in certain circumstances, helping to protect others. Because face coverings are mainly intended to protect others, not the wearer, from coronavirus they are not a replacement for social distancing and regular hand washing."

The editor writes: All that said, we need to remember that there are two reasons for wearing a mask, as inconvenient and tedious as we all feel it to be. We lower our risk of infecting others and of being infected ourselves; and, just as importantly, we provide reassurance to others as to their personal safety in church. Many people – I am one of them – continue to feel endangered or apprehensive about mixing in large or unfamiliar groups, so to an extent, continuing to wear a mask in church can be seen as courtesy to and consideration for others as much as a precaution in terms of public health.¹

As the situation develops, further changes will obviously be introduced to accommodate and exploit it, and the best way to keep in touch with these is carefully to read Steve's weekly e-mail and note any changes. For now, our worship pattern continues as follows:

SUNDAYS: 1000 Parish Eucharist: said, with sung hymns and an anthem

Communion is given under both kinds, using an intincted wafer. Until further notice, communicants will receive the sacrament standing, be stewarded to and from the altar, and asked to sanitise their hands both before and after receiving.

SUNDAYS: 1800 Evening Prayer: said, with sung hymns

WEDNESDAYS: 1000 Communion, said, using the Book of Common Prayer

¹ About an hour after I wrote this sentence, Helen came in to the study to tell me that she had just tested positive for Covid. Never tell me that God doesn't have a sense of humour....



THE VICAR WRITES...

Every January brings the usual request from the Diocese for the latest round of statistics gathered for compiling our *Statistics for Mission*. These comprise a record of those who attended various services during the month of October and at other specific times of year. For the first time, we have been asked for the number of people participating in services at home – that is to say, online. You might expect this information to be readily available, simply by looking at the number of views an online service has received: there is, however, rather more to it than that. Our Sunday Parish Communion, for example, averaged 31 YouTube views per week during October 2020. However, it is very difficult to estimate what figures actually mean.

Do these figures represent one person viewing the service 31 times? or 31 separate individuals viewing the service once? eight families of four gathering at the computer screen for family worship? or even 31 groups of ten people gathering together to watch at various times over each week?

It may also be that people who would identify themselves with Holy Saviour's are watching or listening to services provided by others, either online, on television, or radio. Such statistics then raise a series of questions about how we can reach out to as many people as possible using all forms of communication, whilst understanding that communication in any form will never be perfect.

The gospels seem to indicate that, while Jesus did teach in the Temple and Synagogues, he predominantly taught in the open air wherever people gathered. I particularly enjoy the account of Jesus' quick thinking on the shore of Lake Galilee when he took to a fishing boat as his pulpit. There are other stories of the apostles emulating Jesus' deft improvisation when addressing an impromptu audience, such as at Pentecost or St Paul's interpretation of the altar to an unknown god when in Athens.

On an international scale, *The Daughters of St Paul* in Boston, Massachusetts, have gone viral with over 2.7 million likes on the social media platform TikTok. The nun's short videos use popular tunes and amusing dances to illustrate which of the daily services they prefer. Though these video clips are innocuous fun, they portray the nuns as ordinary people who enjoy their lives and rejoice in their spirituality, giving them a voice with their followers which they can use to answer serious life questions from a Christian perspective.

In the media age we inhabit, we are all getting used to communicating in a faster paced and ever changing format. When it comes to imitating Jesus and the apostles, the best way to communicate the gospel is the way in which we communicate every day. That might be in person, on the phone, facebook, whatsapp or from a fishing boat. The key is to be adaptable and authentic in what we say, relying upon God's Holy Spirit to speak through us.

'When will the clergy of Holy Saviour's post a dance on TikTok?' I hear you ask.

Don't hold your breath!

Steve

Steve

Editor's note: for a sense of how the *Daughters of St Paul* operate, have a look at the Facebook page at [Daughters of St. Paul - Home / Facebook](#). Their wholesome and artless joy in their beliefs lifts the spirit.

Praying and Listening for Mission Prayer Meeting

9:30 – 10:00 every Saturday:

THIS MONTH: FEBRUARY 5th, 12th, 19th, 26th



Should you wish to contribute to the prayer group but cannot attend on Saturdays, why not set aside the time at home?

Either on Saturdays or another regular time during your week?

EDITORIAL

John Pearce writes: Who said this? *"Now the reason why I feel so strongly that we the government, from the prime minister down, deserve an apology about this story is that it has been made absolutely clear, not just by me... but the prime minister, the foreign secretary, the chairman of the Joint Intelligence Committee, the head of secret intelligence service, the government's security and intelligence co-ordinator [have all said] emphatically this story is not true, and the BBC defence correspondent - on the basis of a single anonymous source - continues to say it is*

true, then I think something has gone very wrong with BBC journalism". Or this? "I am against the monopoly enjoyed by the BBC. For eleven years they kept me off the air. They prevented me from expressing views which have proved to be right. They are honeycombed with Socialists, probably with Communists". Or this? "The BBC is insufferable, smug, sanctimonious, naive, guilt-ridden, wet, pink".²

It seems to me that any institution which attracts odium from both left and right wing critics, and which is invariably seen by governments as the unofficial opposition, is probably getting its approach to reporting politics more or less right. In the light of this, it was surprising that, following the 2019 General Election, Boris Johnson's government refused to allow its ministers to appear on the BBC Radio Four *Today* programme, saying that during the election campaign the BBC spoke only to *"a pro-Remain metropolitan bubble in Islington. The Today programme is irrelevant, it is not a serious programme any more so we are not going to engage with it – it is far better for us to put people up on BBC Breakfast and Five Live."* The operative phrase in that statement is *"far better for us"*, with its suggestion of more amenable questioning, more biddable interviewers, a better opportunity for politicians to get away with the mixture of flannel and evasion that causes so many of us to switch off in exasperation. In contrast, the forensic style of *Today's* John Humphrys, and his resolute refusal to be fobbed off with that same mixture of flannel and evasion, was a rock on which many a political career sprang a leak. I found Mr Humphrys a great deal easier to admire than to like, because, like another great radio journalist, Alistair Cooke, he allowed himself too often to become the story: and any journalist who does that has lost sight of his function.

These reflections are prompted by the news that Nadine Dorries, our Secretary for Culture, Media and Sport, has, by freezing the BBC licence fee for the next two years, begun the process of changing the nature of our national broadcaster into simply one more commercial operation. It is hard to discern what Ms Dorries's qualifications to oversee our cultural life are. I have never read any of her books [life is too short to read good novels, never mind bad ones] though reviews of these suggest that I haven't missed much in failing to do so. But there is no doubt that her assault on the BBC shows an unerring eye on the main political chance.

As for many people in my age group, the BBC has been a significant part of the cultural landscape for the whole of my life. One of the first things I remember the wireless [not then, and not since the radio] saying to me was *Are you sitting comfortably?* while I *Listen[ed]* with *Mother* seventy-odd years ago. My family was

² Respectively, Alistair Campbell, Tony Blair's spin-doctor in chief, Winston Churchill and Norman Tebbit. Nor should we forget the wonderful Denis Thatcher, who used to refer to the BBC TV channels as MM1 and MM2 – Marxist Mafia One and Marxist Mafia Two.

too poor to buy a tv set so as to watch the coronation of Elizabeth II in 1953, and so I grew up with the BBC Light Programme, Home Service and Third Programme as my main source of culture. Nostalgia brightens and improves memories in us all, no doubt, but for me, as for many others, the BBC coloured in, elaborated and rounded out the education we received at school, which was also supported by the copiously stocked public libraries which were then a feature of any large town. From the Third Programme's music broadcasts, for example, I received a complete musical education spanning five centuries, and learned to love theatre by listening to Shakespeare, Ibsen, Shaw and more contemporary plays by John Osborne, Arthur Miller and Terence Rattigan. I first heard Chaucer, the Modern Jazz Quartet and Peter Ustinov on the Third and, although I did not make much of it at the time, listened to T S Eliot reading *The Waste Land* whilst I was supposed to be doing my homework. Nor were light entertainment, sport and politics neglected: who else remembers *Riders of the Range*, *Journey into Space*, *Hancock's Half Hour*, *Take it from Here*, Alston and Arlott commentating on *Test Match Cricket*, Raymond Glendenning on football, *Radio Newsreel*, *Letter from America*, *Any Questions*, *Any Answers* and *The Reith Lectures*?

This nostalgic fug cannot obscure or mitigate the fact that the BBC was then, as it is now, a flawed institution. In the 1950s and 1960s it actively discriminated against women in terms of employment and promotion, and drew its male employees from a very narrow social range – mainly chaps whom other chaps had known at public school or who had had a “good war”. The Jimmy Savile scandal shows how blind a hierarchy can choose to be in the face of inconvenient truths, and in our own time, its habit of jumping on every passing bandwagon produces some achingly silly programming. Worst of all perhaps is its apparent conviction that it needs to compete with commercial television companies for ratings: it doesn't. It has no need to turn a profit to benefit its shareholders, and the fact that it doesn't exploit this strength is perhaps its most besetting problem.

It is this independence from commercial pressures which has led political parties of all persuasions into the mistaken belief that the BBC is against them. Any politician being asked repeatedly and tenaciously to justify the unjustifiable, why he is trying to pass off a lie as the truth, to explain why his alternative facts have no evidence to substantiate them, may well feel victimised, but that does not mean that the interviewer is against him politically. The BBC's motto is “*Nation shall speak peace unto Nation*”, and that is something that can only happen if our own nation is constrained to speak, and face, the truth about itself. In enabling this process – however flawed and uneven this enabling may be – the BBC has a unique value and role in our society, and if we allow government to destroy that role and those values, we will lose something we will never be able to replace.

Notes and News

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David Littlefield writes: The Bone Cancer Trust is appealing for used postage stamps. Steve has kindly agreed to a box being placed at the rear of Church where I would be grateful if you could leave any of your used stamps. Please cut out of the envelopes so as to leave a one centimetre border around each stamp. The Bone Cancer Trust will be most grateful. Do please encourage your neighbours or colleagues to help too. Many thanks.

Dust On The Needle....

The Editor writes: It was with great regret, but equally in the conviction that it was the right thing to do, that Julian Brown took the decision to cancel this event at least for the time being. Although the Omicron variant of Covid 19 seems to be a great deal less dangerous than it is infectious, it is equally true that those who are infected with it react to it in a variety of ways. One friend described it as not even as bad as the worst cold he had ever had; another said that she felt bonelessly feeble for about a week before it wore off. For the moment no plans have made to re-schedule the event, but all the musicians involved are clear that it will happen; we all had too much fun the last time to miss out on a second chance.

This month's cover – John Pearce writes: I first came across Howard Thurman's prose poem some years ago when preparing intercessions for a Sunday falling between Candlemas and Lent, when its balance between the story of Christmas and what that story ought to mean in its outworking seemed particularly apt. At that time I had no idea who he was, and so it has been a genuine illumination to find out about him. Howard Thurman's grandmother, Nancy Ambrose, was a plantation slave in Madison County, Florida, and along with his mother, Alice Thurman, was deeply influential in rearing him in a deep, enduring Baptist faith. Following ordination as a Baptist minister in 1925, he combined pastoral ministry and theological scholarship as well as creating links with spiritual leaders such as Mahatma Gandhi during a six month mission to India. With Gandhi he discussed the problems of *satyagraha* [the practice of non-violent civil disobedience which became the Mahatma's trademark] and how it might be used by the Negro populations in the United States.

Thurman's concern for civil rights became overt in 1944, when he left academic life to found the *Church for the Fellowship of All Peoples* where, in partnership with the Revd Dr Alfred Fisk, a white Baptist minister, he established one of the first multi-racial churches in America. His seminal first book, *Jesus for the Disinherited*, published in 1950, was a strong influence on Revd Martin Luther King Jr., in the months before King led the Montgomery, Alabama, bus boycott: an event that helped to shape the civil rights movement as a whole. According to the Revd Vincent Harding, a fellow activist, the book argues that the Gospels of Christ are a "*manual of resistance for the poor and disenfranchised. Jesus is a partner in the pain of the oppressed and the example of His life offers a solution to ending the descent into moral nihilism. Hatred does not empower--it decays. Only through self-love and love of one another can God's justice prevail*". If nothing else, the theme of Thurman's book explains the emphases in this little poem on the meaning of Christmas as we should try to make it last through the rest of the year.

God's Agents [VI]: Naomi

A series of articles on the ways God calls people into service

Clive Harper writes: I have written before of the unbroken line of descent in the Old Testament leading from Abraham to Jesus, which has been called the Golden Thread; the handing on of the Sceptre of Kingship given to Judah until it is inherited by Jesus, the ultimate King. And one person who played an unlikely but crucial role in preserving that thread is a lady called Naomi who lived in Bethlehem around the 11th Century BC. By then, the Israelites had been settled in the Land of Canaan (Israel) after its conquest, under the leadership of Joshua some one hundred or so years before.

Married with two adult sons, Naomi moved, with her family, from her home in Bethlehem, to Moab to escape a famine in Israel; but she was bereft after her husband and sons died and left her alone, save for the two foreign daughters-in-law who had married her sons. One of whom went back to her own family, leaving Naomi mourning in a foreign land with a Moabite girl called Ruth.

For we read that Ruth had seen the faith that Naomi had in the God of Israel and had decided to stay with Naomi, quoting those wonderful words, so musical and powerful in the King James Bible: *"...for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God."* So Naomi returns in sadness to her home town of Bethlehem, taking with her this young Moabite widow called Ruth.

Now, you can read all this in the book of Ruth in the Bible, but the point I want to highlight here is that, through the tenacity and deep faith of a desperate woman in straitened circumstances, God worked in an amazing way to preserve the Golden Thread. For Ruth, having arrived in Bethlehem with Naomi, just happens to meet with a relative of Naomi, a man by the name of Boaz; Boaz and Ruth marry and produce a baby, by name Obed, who just happens, in due course, to become the grandfather of the great king David. Is this a series of co-incidences? just a story? or the outworking of God's purposes through Faith?

A crucial point here is that, historically, Israel and Moab were enemies, and when the Israelite historians wrote down the story of those early years, we ask whether it is likely that they would have invented such a story which results in a Moabite girl becoming the great grandmother of King David? I think not!

The story has about it a ring of truth. It is likely the Book of Ruth appears in the Bible in order, especially, to preserve evidence of the Golden Thread which is a crucial element in God's Plan of Salvation for human kind.

The picture below by Thomas Matthews Rooke [1842-1942] shows the three central moments of the story: Ruth's adherence to Naomi; her meeting with Boaz; and their little son, who would become the grandfather of King David.



Picture credit: www.womeninthebible.net Elizabeth Fletcher

And this story of Naomi reminds us also that, with God, nothing is impossible and that a humble woman, by faith, shines down through the ages as an emblem for all pilgrims walking a lonely path in the service of the God of all.

**Whatsoever thy hand findeth to do,
do it with thy might.....**

Malcolm Railton writes: If the last two years have taught us nothing else, we have learned to expect the unexpected, not to take anything for granted, to have a greater appreciation of our families and friends, and to treasure joy and light whenever and in whatever form they are presented to us.

However, even though the death toll remains too high, we can hope that we are over the worst of the pandemic, and that we can start to think about getting back to “normal,” whatever that means.

I want to talk in particular about the way that our regular daily and weekly routines, our everyday lives have been affected. I know that personally, particularly during periods of “lockdown”, every day became just like the one

before it and the one after it. Particularly when our churches (and football grounds) were shut, every day became just the same.

In some ways the knock-on effects of this have continued, we seem to have lost the boundaries between work, leisure, family, and friends. For example, and this is by no means a complaint or a criticism, today is Thursday and my workdays are theoretically Sunday, Tuesday, and Wednesday, but so far today I have sent a number of emails and made telephone calls relating to funerals, I am writing this article, and I have a number of other things to do that need to be done today. As I said, I am not complaining, I love what I do, but is there a danger that we have all lost sight of things which are truly important.

Ecclesiastes 3: 1 – 8, 11, 12 tells us:

“For everything there is a season, and a time for every matter under heaven:

*a time to be born, and a time to die;
a time to plant, and a time to pluck up what is planted;
a time to kill, and a time to heal;
a time to break down, and a time to build up;
a time to weep, and a time to laugh;
a time to mourn, and a time to dance;
a time to throw away stones, and a time to gather stones together;
a time to embrace, and a time to refrain from embracing;
a time to seek, and a time to lose;
a time to keep, and a time to throw away;
a time to tear, and a time to sew;
a time to keep silence, and a time to speak;
a time to love, and a time to hate;
a time for war, and a time for peace.*

I know that there is nothing better for them than to be happy and enjoy themselves as long as they live; moreover, it is God’s gift that all should eat and drink and take pleasure in their toil.”

Wise words indeed and as we return to “normality”, a necessary reminder that *For everything there is a season, and a time for every matter under heaven.*

As I drove to visit my parents a couple of days ago, I was listening to radio 3, (I know, I am an old man) and they played a piece by the French composer Erik Satie which was very pleasant. However, after the piece, the presenter talked about how unusual Satie was in many aspects of his life, for example, he would only eat food that was white. Here though I want to talk about his daily routine, which was,

to say the least, highly idiosyncratic, as these excerpts from his autobiography, *The Memoirs of an Amnesiac*, shows:

- “I rise at 7:18; am inspired from 10:23 to 11:47. I lunch at 12:11 and leave the table at 12:14. A healthy ride on horse-back round my domain follows from 1:19 pm to 2:53 pm. Another bout of inspiration from 3:12 to 4:07 pm. From 4:27 to 6:47 pm various occupations (fencing, reflection, immobility, visits, contemplation, dexterity, natation, etc.)”
- “Dinner is served at 7:16 and finished at 7:20 pm. From 8:09 to 9:59 pm symphonic readings (out loud). I go to bed regularly at 10:37 pm. Once a week, I wake up with a start at 3:19 (Tuesdays).”
- “I breathe with care (a little at a time). I very rarely dance. When walking, I clasp my sides, and look steadily behind me.”
- “My expression is very serious; when I laugh it is unintentional, and I always apologize most affably.”
- “I sleep with only one eye closed, very profoundly. My bed is round, with a hole to put my head through. Once every hour a servant takes my temperature and gives me another.”
- “I have subscribed for some time to a fashion magazine. I wear a white cap, white stockings, and a white waistcoat.”
- “My doctor has always told me to smoke. Part of his advice runs: ‘Smoke away, dear chap; if you don’t someone else will.’”

Perhaps after discovering these self-imposed restrictions on Satie’s daily routine, I feel even less likely to complain about my own lack of self-discipline. His lifestyle makes me feel almost carefree. Of course, as always there is a happy medium, a middle way, but I leave you with wise words from Ecclesiastes.

“For everything there is a season, and a time for every matter under heaven.”

Editor’s note: *Connoisseurs of the bizarre could do a lot worse than look into the life of Erik Satie. To call him an eccentric is to scarcely to do his personality justice; but what else could you call a man who wrote piano pieces called Truly Flabby Preludes for a Dog, Sketches and Exasperations of a Big Wooden Man, or the Bureaucratic Sonata? As Malcolm notes above, he claimed to be able to eat his dinner in four minutes flat, and the white food he favoured included macerated bones and the mould scraped from fruit, washed down with wine which, having been boiled, he had mixed with the juice from crushed fuchsias. He also had a servant wake him up every hour during the night to have his temperature taken. If nothing else, the existence of people like M. Satie provides all of us with a degree of reassurance. We might all be a bit peculiar, but at least Erik Satie demonstrates that we could be a great deal worse with a little more effort....*

**THE NAME'S THE SAME:
THE CHURCH OF THE HOLY SAVIOUR, WATERLOO,
DIOCESE OF HURON, CANADA**



Picture Credit: Tomasz Adamski, City of Waterloo Museum

The Editor writes: My first reaction to this picture was to think how English both the building and churchyard setting looked. This is odd, given that the Huron diocese borders the second-largest of the Great Lakes, on whose western shore lies the state of Michigan, USA. More than that, the Huron littoral was once the exclusive territory of an Iroquoian-speaking nation who dominated not only the lake territory but also the St Lawrence valley, contacted by European explorers only in the middle of the sixteenth century.

The impression of Englishness is reinforced by the traditional layout of its interior, even down to the hand-embroidered tapestry frontals on the clergy stalls.



Picture credit: Church of the Holy Saviour, Waterloo, Diocese of Huron

There is, too, a welcome sense of homecoming in reading the message from the Rector, Vicar and Pastor, Revd Victor Koschak, even down to the redundant exclamation mark. *“Hello and welcome! We would be delighted to have you join with us and experience the presence of God and the joy of this church family as we celebrate, worship and serve together. As Anglicans, we are very proud of our long tradition of tolerance of diversity, vibrant worship, outreach into the community, and commitment to higher learning. Together we strive to be a welcoming, loving, and caring community, willing to live and share our Christian faith and worship with all who enter. If you are looking for a faith community to call home, please consider this my personal invitation to experience the life and faith of this parish. All Anglican worship is grounded in common prayer. At Holy Saviour, we use both the The Book of Alternative Services and the Book of Common Prayer, the traditional text of the Anglican Church. You’ll find a strong musical element in our 10:00 am Sunday service: congregational hymns, organ prelude and postlude, choral settings for the Eucharist, and an anthem.”* Perhaps my conviction that the Anglican Communion is not much more than a phrase need re-thinking.

Looking for a new bishop.....

John Pearce writes: The Revd Robert Schnase is a Methodist bishop in San Antonio, Texas. His 1200 word blog article summarised the qualities a Bishop needs. This radical condensation to 400 words still, I hope, does his ideas justice.

A bishop must demonstrate:

effective congregational leadership: preaching, teaching, partnering with laity, supervising staff, working with groups, pastoral care, and administration are helpful in the role of Bishop. Bishops should love the local church and understand how God uses faith communities to impact the world;

an unceasing focus on the mission of the church: bishops must passionately and unrelentingly push, provoke, remind, stimulate, and inspire flocks to excellence, fruitfulness, and effectiveness in ministry. They cannot become inordinately distracted by unnecessary meetings, useless organizational churning, fruitless conflict, or archaic structures. Their life is the mission of Christ;

an all-embracing vision of ministry: the most important distinction in our church today is between the missionally-driven and those who are complacent, blaming, ignoring, or denying our mission;

a high pain threshold: many negative feelings are aimed at Bishops and they must not take criticism personally, hold grudges, or overwork negative experiences;

patience and resilience: Bishops must learn to live with ambiguity, tension, paradox, unfinished projects, imperfect planning, and insoluble problems;

his utter offence at the decline of the church: willingness to take responsibility for it and to take risks, openness to innovation and fearlessness of failure;

the ability to encourage: they are not on the front lines—they are part of the unseen support team that helps people to help other people; they should never pine for attention, seek to take credit, or feel the need to take centre stage;

un-ending good humour: humility and graciousness, being able to capture imagination, hold respect, engage attention, and mobilize a response in large gatherings of people. They must not take themselves too seriously;

significant inter-cultural experience: they should reveal an active curiosity and love for people from diverse backgrounds and the ability to relate to them;

unusual physical stamina: I can't tell you exactly what a Bishop does, but I can tell you that it takes all day every day, and more than that, it is absolutely exhausting.

no ambitious need to be a Bishop: the office is best served by those who can take it or leave it, who are willing to serve but who are not desperate to achieve;

undying love for Christ and Him made visible in the Church: Bishops need a well-developed interior life, deep-spirited, and attentive to the beauty of the spiritual life, fully in love with God and desiring God with eagerness, humility, and passion.

You are cordially invited to

AN OLD TIME MUSIC HALL

A deliciously serendipitous programme of Music, Song and Dance
which will include a 30-minute interval within which to promenade and socialise

FRIDAY MARCH 25th 2022

at 7.00 pm of the clock

**THE PARISH HALL OF THE CHURCH OF THE HOLY SAVIOUR,
MANOR ROAD, TYNEMOUTH**

[by kind permission of the Vicar and the Parochial Church Council]

As stated in our *Parish News* of October 2021, the Management and Cast confide that most of our audience will attend apparelled in some simulacrum of Victorian or Edwardian costume. Whilst we applaud ladies in wearing decorative and polychromatic headwear, we request, for obvious reasons, that they doff the same during each representation on the Bill of Performance. Those wishing to hire their costume for the evening should consult electronicemporiums such as www.fancydressandparty.com to be furnished with notions.

As the Management and Cast of the Music Hall asseverate that their aim is to accrue funds for **Charitable Purposes** [although bearing in mind at all times that **Charity Begins at Home**], admission will be granted to those of adult years at the cost of **£10.00** - which outlay will also guarantee either a liquorish beverage or temperance cordial on arrival. Further refreshment in any kind can be obtained from the cash bar - please do not ask for credit, as a poke in the eye with a wet umbrella may offend. Those of tender years - which is to say 14 years or fewer - will pay but **£4.00**, which fulsomely generous discount will even so include a cordial. In warrant of our - and their - charitable intent, all participating Artistes of mature years will themselves purchase a **Performers' Voucher**, although at a generous discount to cost but **£8.00**.

The audience will be accommodated in cafe style, with six chairs to each table-cover. The capacity of the hall is but 96 persons, meaning that only sixteen tables may be accommodated. The Management suggests that all participating Church Members or Church Groups reserve their seating requirements with the General Manager, **Mr DONALD CHARLTON**, - whose telephonic address is **0191 259 1765** - no later than **Candlemas [January 31st, 2022]**. Later payment may be scheduled by agreement with Mr Charlton.

Copy for the March 2022 edition should be posted either to the Parish News Mailbox, or to JCPrintmail@gmx.co.uk by **Thursday February 24th**.

Completed artwork will be sent to the printers overnight on **Sunday February 27th 2022** for publication in church on **Saturday March 5th**.

Leave a legacy... inheritance tax planning, don't leave it too late.

Call or email to arrange a friendly chat
or face-to-face appointment.

Inheritance tax planning is
about passing the proceeds of
an estate to chosen beneficiaries
rather than to HMRC.



1 Tynemouth Road, Tynemouth, NE30 4AY **MOBILE:** 07983 700844 **EMAIL:** philip.lancaster@sjpp.co.uk

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WORSHIP AT CHURCH OF THE HOLY SAVIOUR

Sunday at 1000	Parish Eucharist
Sunday at 1800	Evening Prayer
Wednesday at 1000	Said Eucharist according to the Book of Common Prayer
Saturday at 0930	Prayer and Listening for Mission Prayer Meeting

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
Tel: 07920 049 341

David Bilton,
19 Ashleigh Grove
Tel. 2580270

PCC Vice Chairman:
Chris Bennenworth

PCC Treasurer:
Karen Bilton, 19 Ashleigh Grove
Tel. 2580270

Church Flowers:

Janice Torpy janicetorpy@gmail.com
Tel. Tel: 2962462
Barbara Walker, 2 Monkstone Crescent,
Tel. 257 4159



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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 Thursday 7.30 Parish Centre
Eleanor Hayward Tel 0191 2571720

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.