

# PARISH NEWS



**JANUARY 2022**

**Price £1.50**

"It may be that the gulfs will wash us down:  
It may be we shall touch the Happy Isles,  
And see the great Achilles, whom we knew.  
Tho' much is taken, much abides; and tho'  
We are not now that strength which in old days  
Moved earth and heaven, that which we are, we are;  
One equal temper of heroic hearts,  
Made weak by time and fate, but strong in will  
To strive, to seek, to find, and not to yield."

[from *Ulysses*, Alfred, Lord Tennyson, 1809-1892]

"I've been thinking a lot about that poem recently, and I think what it says is that while it's tempting to play it safe, the more we're willing to risk, the more alive we are. In the end, what we regret most are the chances we never took."

'Frasier Crane', *Goodnight, Seattle*, the final episode of *Frasier*, Series 24, Episode 11, NBC/Grub Street Productions/Paramount, 2004

**CHURCH OF THE HOLY SAVIOUR, TYNEMOUTH**

[www.holysaviours.org.uk](http://www.holysaviours.org.uk)

# **Worship at Holy Saviours: January 2022**

**[correct at the time of going to press – Monday January 3<sup>rd</sup>, 2022]**

The relaxation of Covid 19 rules last July allowed us to return to a measure of normality in church, to the extent that many in our congregation felt comfortable at sitting in less social distanced situations. Towards the end of the year, many of us, having been doubly-immunised and given a third booster dose of vaccine, also felt able to remove our masks to sing, as well as enjoying coffee and cake in the Parish Centre after the Eucharist. It was also encouraging to see good and regular attendance at such events as the *Living in Love and Faith* course as well as at the resumed Lunch Club each Wednesday. However, the emergence of the Omicron variant of the Covid-19 virus late last year meant that such progress as we had made might need to be halted, if not reversed. It is currently unclear as to how dangerous the Omicron variant is; we do know, however, that it is very infectious.

**Worshippers should please, therefore, resume mask-wearing at all times in the church until further notice. This is for two reasons:**

- **firstly, wearing a mask reduces the chances of oral transmission [in both directions] of what has proved to be a very infectious airborne virus**
- **secondly, those sceptical about wearing face-masks need to consider the feelings of others in the congregation. Many of them have spent nearly two years in fear of infection by Covid, and their need of reassurance as to their personal safety should be borne in mind at all times**

**You should also note that the church's main doors and the Parish Centre fire door will be open at all times during worship to ensure as much through-ventilation as possible. Please, therefore, attend church dressed as if for the outdoors, since that is effectively where our services will take place.**

As the situation develops, further changes may be introduced to accommodate 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.

**1800 Evening Prayer: said, with sung hymns**

## **WEDNESDAYS**

**1000 Communion, said, using the Book of Common Prayer**



## THE VICAR WRITES...

I was in Bedlington one day in mid December, and took a rare visit to the small Morrisons store for some groceries. By the door I noticed some paper bags containing a small amount of tins and essentials before passing them without much thought. Showing my ignorance and how little time I spend shopping in supermarkets, I later enquired about these bags and discovered they are for sale as donations to food-banks. This left me with mixed feelings; the bags were

a good idea as a simple way to donate and would also ensure the right goods were getting to the food-bank. But why is it that food-banks are now part of the everyday fabric of our society?

The Trussell Trust, the country's largest network of food-banks, reported it handed out a staggering 2.5 million food parcels in 2020/21. And in May last year, the Trust published a substantial report entitled *'State of Hunger'* which tried to determine the underlying issues which drove people to seek support from food-banks. It concluded that debt was a major contributing factor and that, *'In mid-2020, the Department for Work and Pensions had become the main creditor to people referred to food banks: 47% of all people referred to a food bank and 41% of disabled people referred were indebted to the DWP in mid-2020.'* Behind this statistic is a destructive latency in the application system for Universal Credit, where loans are granted, at the moment when the application is made, to cover the five weeks taken to process applications before regular payments are made. This appears to be a debt trap inbuilt into the system at the precise moment applicants are most financially vulnerable.

I had some experience of this latency in Department for Work and Pensions operations when employing a part-time member of staff who was reliant on a small amount of Housing Benefit. There was a consistent three month lag in the benefit system which created issues for the employee who regularly fell into rent arrears. Despite my protestations to the local benefit officer (who, I have to say, was very sympathetic) it seemed impossible to remedy the situation due to the failings of the system. The benefits officer was as frustrated as me.

At Holy Saviour's we are playing a very small part in tackling the food poverty problem by collecting non-perishables for our local food-banks and providing donations to local projects such as *Nite Bite* in North Shields. I'm sure many of you will also make donations akin to the ones I described earlier when visiting supermarkets. The plastic collecting box at the back of church stands as a

reminder that such poverty exists close by and that our service to Jesus is in helping *'the least of these who are members of my family'*. In Matthew 25, Jesus remembers those who actively show compassion – *'I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'*

Should food-banks be a normal part of life in the UK? I am pleased to say that the Trussell Trust don't think so and aims to do itself out of business; *'Our vision is for a United Kingdom without the need for food banks.'* How can we be part of that change? At the very least, we can continue with as much practical and financial help as we can manage to food-banks for as long as they are necessary and pray for those who run them and use them.

Steve

Read *State of Hunger* at [www.trusselltrust.org/what-we-do/research-advocacy/](http://www.trusselltrust.org/what-we-do/research-advocacy/)

## Praying and Listening for Mission Prayer Meeting

9:30 – 10:00 every Saturday:

THIS MONTH: JANUARY 8<sup>th</sup>, 15<sup>th</sup>, 22<sup>nd</sup>, 29<sup>th</sup>



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:** If the soundness of a nation's political process can be judged by the quality of its political slogans, then the world into which I was born in 1944 had a lot more going for it than the one in which I have grown old. My early years were lived in a Britain using socialist principles gradually to free itself from William Beveridge's *Five Giant Evils: Squalor, Ignorance, Want, Idleness, and Disease*. The resonance of these words is loud and multiply layered: compare [and indeed contrast] Boris Johnson's shallow and tinny *My policy on cake is pro-having*

*it and pro-eating it.* Consider also the less colloquial but palpably oxymoronic *levelling up*, an idea which discounts the obvious fact that levelling up for some will always entail levelling down for others. It is too a useful rule of thumb that the more proverbial a slogan sounds, the more bogus it probably is. Take Tony Blair's famous *tough on crime, tough on the causes of crime*. As a policy, this holds water only for so long as one believes that crime is a phenomenon, like weather, which has causes outwith human interference, not dependant on individual choice. It is of course true that many crimes are committed by people alienated from society by a range of variously harsh deprivations – of love, security, nurture, poverty, education, work. But only the truly psychotic [a small minority] commit crimes because they cannot help doing so. One's choices may be narrowed, perhaps almost to vanishing point, by circumstance, but the fact remains that crimes are committed by people who choose to commit them far more often than not.

These reflections have been prompted by the Church of England's *Pastoral Principles for Living Well together*, a set of directives created by the *Living in Love and Faith* team aimed at creating "*a safe space in which we may relate honestly, graciously, and lovingly to one another*". The principles enjoin us

- to address ignorance
- to acknowledge prejudice
- to admit hypocrisy
- to cast out fear
- to speak into silence
- to pay attention to power

and, whereas most slogans have a great deal less in them than meets the eye, this set of ideas contains considerably more than the sum of their parts, and have many more, much wider applications than simply facilitating discussions about sex, gender and relationships. It so happened that I spent a considerable amount of time considering these principles at a time when, to see what resulted when they were ignored by society at large, you had only to look out of the window.

It is ignorance that fuels much activism, for example; those who invaded a Covid testing centre last week, accusing its staff of enabling genocide and stealing test-kits and throwing them away did so because they knew no better. It is prejudice which leads to a respected academic, Kathleen Stock, being hounded out of her job by those who dislike her views on trans-gender people, albeit prejudice abetted by the spinelessness of the Vice Chancellor of the University of Sussex. As for hypocrisy, look no further than the recent shenanigans in the House of Commons over Owen Patterson, or the revelations about Christmas parties at No. 10 Downing Street in 2020 at a time when the rest of us were locked down and in.

As for fear, the Labour Party's deputy leader Angela Rayner did little to cast it out when she not only described the Tory party front bench as *homophobic, racist, misogynistic ... banana republic, vile, nasty, Etonian ... scum*, but also refused, disgracefully, to apologise for the description, claiming that she had reverted in her anger to the street language of her northern working class roots. If this truly were the case, I can only assume that the working class in Stockport was vastly more pretentious than the working class into which I was born. Anyone coming out with a mouthful like Ms Rayner's on the streets of Darlington would have been asked if he'd swallowed the dictionary before someone clattered him.

The principle of speaking into silence is perhaps a little more rarified, not least because more silence in the public arena would be, often, entirely welcome. Notwithstanding this, it is remarkable how often we receive in polite silence opinions and ideas that should really be met with trenchant rebuttal. When, for example, the ineffable Jacob Rees-Mogg said of food banks that *to have charitable support given by people voluntarily to support their fellow citizens I think is rather uplifting and shows what a good, compassionate country we are*, someone ought to have reminded him that in a really good, compassionate country, particularly one as wealthy as ours, the very existence of food banks is a blasphemy.

Lastly, paying attention to power is bound up very intimately with the whole question of authority and how it is used and in the current political climate this is a very vexed question indeed. I have always thought that true authority can happen only when there is reciprocal good will and mutual respect between leader and led. All else is deference, paid to hierarchies, offices, uniforms and ranks, workable only if those subject to the power of authority can see some reward for their obedience. Perhaps the most florid example of our need to pay attention to power is the current obsession with cancel culture, where individuals can be silenced not by logical refutation of their views but by bullying, threats and emotional violence.

What I have found most surprising about these pastoral principles, and what has increased my respect for those who drew them up, is the enormous width of the human experience to which they can be applied. Their exposition in the *Living and Love and Faith* booklet emphasises, naturally, both their derivation from the teachings of Christ and their importance to us as we try to order our lives according to those teachings. At the same time, as I hope I have shown above, they can be applied to our political processes in an entirely secular mode; and personal relationships conducted according to their principles would thereby be greatly enriched. The epigraph to the whole *Living in Love and Faith* course is from Romans 12:10: *Love one another with mutual affection, outdo one another in showing honour*. Let us hope that in 2022 we can live up to that aspiration through all the changing scenes of life, personal, social, spiritual and national.

## Notes and News

**David Littlefield writes:** I was very pleased to be asked to count a mountain of pennies and assorted coinage which the Cubs had raised during December. They did this by doing various good turns at home and also raised awareness of the plight of children in Syria. The amount sent to *Save the Children* was £230 which is a great many pennies, as the accompanying photograph shows. Well done to the Cubs for this splendid effort.



## Flowers

**Janice Torpy writes:** I would like to take this opportunity to thank everyone who so kindly donated to our Christmas Flower Fund. As you may guess, flowers at this time of year can be rather more expensive than usual, but we were able to purchase some beautiful flowers from the Flower Market. This allowed us, at the end of Advent, to decorate the church for our Christmas Services in which we celebrated the birth of the baby Jesus. It made a beautiful and thoughtful display, all of which was due to your generosity.

This is also probably a good time to remind people that if they wish to have flowers placed in church in remembrance of a loved one, a birthday or anniversary, they should please add their names to the Flower List posted on the porch noticeboard. Alternatively contact me by phone at 0191 296 2462 or email me at [janicetorpy@gmail.com](mailto:janicetorpy@gmail.com) or catch me after the Sunday Morning Service for further details. Thanking you once again for all your help.

**The editor writes: this month's cover:** Apart from being some of the most musical blank verse in English literature, I felt that Tennyson's *Ulysses* was a suitable poem with which to salute this particular New Year. Like any other new year, 2022 is both rich in and fraught with possibilities. I cannot have been the only one who hoped that by Christmas 2021 we would be continuing our gradual recovery from the catastrophic pandemic, and who has been disappointed by the realisation that the Covid virus's ability to regenerate itself seems to be unlimited.

In the poem, Tennyson speaks in the voice of the old king Ulysses who, despite having returned from his voyaging to rule his kingdom of Ithaca, still yearns to make one more voyage of discovery, perhaps to the Happy Isles, the mythical island paradise of perpetual summer where Greek heroes spent eternity. At the same time, Ulysses admits that, having sailed beyond the sunset, he and his companions may be washed down to drown in the gulfs of the never-resting sea, a cruel sea indifferent to the fates of those who sail on it. He acknowledges too that age, infirmity and disappointment have taken their toll on him but, crucially, "*that which we are, we are*". I take this to mean that when we cannot alter what we are facing, we must work hard to alter our approach to it. This is to take the only action we can take and, realistically, probably our only alternative to despair.

All of which culminates in the magnificent resolution of the poem in its last six lines. P J Osborne, my English teacher at Darlington Grammar school, delighted in pointing out that, so far from its being in high-flown "poetic" language, this fifty-four-word peroration contains forty-six commonplace monosyllables. It is this directness and restraint that gives this verse a splendour and power that, sixty years after I heard it read aloud in PJO's English lesson, still moves me to tears. It is both impossible and unnecessary to simplify it; it literally speaks for and as itself.

It is the comment on those lines made by the character Frasier Crane which can also give us heart as we face a year full of possibilities both for good and ill. As a nation and a church, we are damaged – *much is taken* – but we need to remember just how much of both is intact [if bedraggled]; *much abides*. At the same time, as a church and as a nation, 2022 will present us with opportunities which we must grasp. We will be tempted to play it safe, but we need to be willing to take risks and, in the taking of those risks, realise that it is the size of the risk which can



energises our response to it. More than that, any chances we miss during 2022 may never present themselves to us again. And in the person and ministry of our Lord, we have the greatest exemplar of the perseverance of love in action; may we, in 2022, take from Him the courage to strive, to seek, to find, and not to yield.



**Diane Bayley writes:** In just over three weeks we have seen an amazing response to the *Love Grace Bags Appeal* from this church and the wider community. Also we owe a thank you to Fezziwigs/Artichoke in the village for agreeing to be a drop off point for donations. This has worked really well: I collected four carrier bags worth of donations from them on 22<sup>nd</sup> December. Thank you all so much.

We are hoping, once everyone has taken a break over Christmas and has tidied all those presents away, that there will be items in your cupboards or presents maybe not required that are able to be donated to the appeal.

The drop off points are still the same:

- **Holy Saviours Church Tynemouth Parish Centre Office:**  
Office hours: 0900 – 1700 Monday to Friday
- **Elizabeth Lee - email her to arrange a drop off time:**  
([Elizabethmerrick@hotmail.co.uk](mailto:Elizabethmerrick@hotmail.co.uk))
- **Diane Bayley - email her to arrange a drop off time:**  
([dbayley2691@btinternet.com](mailto:dbayley2691@btinternet.com))
- **Fezziwigs of 9 Percy Park Road, Tynemouth:**  
Opening hours: 0900 – 1700 weekdays, 1000 – 1700 Saturdays

The table below is a reminder of the suitable donations for putting in the bags. If you have some contents, but not a bag, please don't let that deter you, as bags and contents can be donated separately.

<p><b>Basics</b>          Toothpaste          Toothbrush          Shower Gel          Shampoo          Conditioner          Deodorant</p>	<p><b>Extras</b>          Wipes          Tissues          Plasters          Soap / Hand Gel          Lip Balm          Cotton Buds          Face Cloth / Sponge          Torch          Hairbrush / Comb</p>
<p><b>Luxuries</b>          Make up          Perfume          Hairbands / Clips          Gloves          Scarf          Notebook / Pen          Playing cards          Purse          Sunglasses          Jewellery</p>	<p><b>Please do not include:</b>          sharp items          sanitary products          pain killers          razors          alcohol          money          food          contraceptives          opened or damaged products.</p>

During this month, as well as continuing the collecting, we will be planning the big get together on Sunday 6<sup>th</sup> February in the Parish Hall, to make up the bags ready for distribution to refuges as required. This will be a church and community event, with names already having been received for those wanting to take part. If you could be a part of this in any way please get in touch with us: we need packers, refreshment providers, tea and coffee makers and even quality control checkers.

Please keep this appeal in your prayers over the coming weeks as we seek to make a difference for those in real need. Thank you all once again.

*Diane and Elizabeth*

# CHRISTMAS 2021 AT HOLY SAVIOUR'S



**The Editor writes:** Despite last minute worries caused by the Omicron variant, it was a great pleasure to have the planned Christmas activities at our Church go ahead more or less as planned. In the short and darkening days of last December, I'm sure I was not the only one to look back to Christmas 2020 and hope that history would not repeat itself. In a year full of bleak moments, December 25<sup>th</sup> 2020 stood out, not least because the decision to cancel Christmas had been left

so late. So this year's Christmas Tree festival, on the theme *The Light of the World*, filled the church with colour, imagination and a glowing warmth of feeling which almost overcame the icy fingers of the late December cold reaching in through the church doors, opened to keep the air circulating.

It was a particular joy for me, as the opening night, Tuesday December 14<sup>th</sup>, marked the first time since December 7<sup>th</sup>, 2019, that the Newcastle Concert Band [of which I am assistant conductor and second trombone] had played anywhere except our rehearsal room at St George's Church in Jesmond. Since we rehearse on a Tuesday evening, my suggestion that we hold our last rehearsal of the year at Holy Saviour's was met enthusiastically, and the whole band thoroughly enjoyed their outing, as well as a glass of wine at the end of the evening.

During the first lockdown, David Milner, our Musical Director and variously gifted man, discovered a latent talent for fretwork, and has since produced all kinds of fascinating articles in wood – flowers, musical instruments, profiles, monograms, you name it – and once he understood that an NCB Christmas Tree would be acceptable, there was no holding him. My picture shows the finished product, designed and built by David, and decorated with ornaments all hand-made by band members. The star on the top lists all the names of the band members, reduced and laminated on to a handmade star of Bethlehem. But the crowning touch was the message on the placard at the foot of the tree, too small to read in this print, but voicing a profound truth all the same. All the band members agreed, when we cautiously resumed rehearsals last September, that the loss of our music-making had been one of the hardest aspects of the 2021 lockdowns. I often talk of “Dr Music” – the magic of group music-making which sends me home from band and choir rehearsals feeling energised, healed and at peace with the world, no matter how weary, bruised and worried I might have been before playing and singing. David's message reads *“Music is our light, and after so many dim and dark days, we are delighted to be shining once more.”* I wish I had said that.

And, since I was responsible for assembling it, I hope no-one will think it boastful of me to say that the entertainment on the Christmas Tree Festival's final night, a sort of Christmas revue called *A Puddingful of Sixpences*, turned out to be a real tonic. There were many memorable moments, and I wouldn't want to offend anyone by missing them out, as all the performances were uniformly excellent. That said, I will long remember my daughter Jenny's singing of the beautiful folk-carol *I wonder as I wander*; she sang it gently, almost hesitantly, as if working out words and tune as she went along. Even writing about it fills my eyes with tears; bless you, Jenny. Nor will I forget how this tingling moment was happily earthed by Joan Dotchin's droll and perfectly-paced recitation of a monologue many of us remembered from childhood musical evenings: *Sam's Christmas Pudding*.

I will long remember also Karen Bilton's wonderful reading of the carol-singing sequence from Laurie Lee's *Cider with Rosie*, with that marvellous, resounding epiphany in its final paragraph: "*And two thousand Christmases became real to us then; the houses, the halls, the places of paradise had all been visited; the stars were bright to guide the Kings through the snow, and across the farmyard we could hear the beasts in their stalls. We were given roast apples and hot mince-pies, in our nostrils were spices like myrrh and in our wooden box, as we headed back to the village, there were golden gifts for all.*"

And, had we needed extra sixpences in our Christmas pudding, we got them with the news that the retiring collection in aid of Nite Bite had raised £185. Win, win.

## CORRESPONDENCE

**The Editor writes:** *I was delighted to receive the following response from Paul Johnson to my editorial in the December edition of the Parish News. You may recall that this was a re-cycled and partially re-written article from the December 2019 magazine, in which I asked if was time for the Church to be more pro-active in reclaiming Christmas as a religious festival.*

**Paul Johnson writes:** John's editorial on the commercialisation of Christian religious festivals in the December issue of the Parish News was familiar, as I remember very well the sentiments expressed in the January 2020 article. I do support John's views regarding the commercialisation of Christmas in particular, and how materialistic it has become resulting in the almost complete disconnection of the true meaning of Christmas from the religious festival.

I'm not sure however we can point the finger of blame totally at the retail industry or, indeed, business in general. Businesses exist to develop products and services which they sell to consumers who are willing to purchase them. They do this by seeking out new opportunities and using their entrepreneurial skills to market and promote their products and services to maximise profit – that's what businesses do and very often they are good at it. A positive outcome of the free market is of course the corporation tax revenues paid by business which goes a long way to pay for schools, hospitals, the penal system and the welfare states as well as the people employed in these sectors.

Christian festivals are not singled out by business for any particular reason, other than they present a commercial opportunity as does every aspect of society, including the world of sport, the music industry, healthcare and even Covid 19, judging by the massive amount of advertising for cleaning products. The Christian faith is not alone in being on the receiving end of business entrepreneurs.

I don't believe we should expend our energies fighting against the tsunami of commercialisation, but when we point a disapproving finger at business we should remember there are three fingers pointing back. As a Church nationally and at local parish level we should be looking to see where we have gone wrong in communicating the real meaning of Christmas, as a counter balance to the commercialisation that now exists. I would ask where are the 'Christian entrepreneurs' who can share the good news of the Christian faith in ways that reach people in our modern world. Even in these overly commercialised times I firmly believe people still seek and need a spiritual connection with Jesus.

Blaming business for the commercialisation of Christian festivals is ultimately a fruitless activity, the Church at all levels should be bold and competitive enough to share the message of the Christian faith as it is enduring and speaks to every person whereas the marketing of products and services come and go often providing only short term gratification, the Church has something far, far greater to offer. Step forward the 'Christian entrepreneur'.

## **BERT SMITH'S CHRISTMAS CAKE**

**John Pearce writes:** *This was possibly the least familiar of the items delivered at A Puddingful of Sixpences, and it was given full justice by our own former Naval person, Stuart Crozier. It is a story well worth repeating.*

One of the more unusual items on display at the Royal Navy Submarine Museum in Gosport is an eighty-three year old Christmas cake which was given to the museum by Mrs Florence Burbage, whose brother Bert Smith had been a submariner at the beginning of World War II. The cake was still wrapped and preserved in the original tin it came in when it was bought in 1939. And it wasn't until the museum wrote to Mrs Burbage, and collated her story of the cake with the submarine navy archives that the full story emerged.

Nottingham-born Bert Smith was especially fond of Christmas cake, which was why his family bought it for him for his Christmas leave in 1939. However, like thousands of other servicemen, his leave was cancelled that December, and Christmas Day 1939 saw him at sea with the submarine *HMS Osiris* in the Mediterranean. He returned safely from that patrol, sending his sister Florence a cryptic telegram – "the wanderer returned for brief spell still in one piece". So the cake stayed in the tin to await Christmas 1940.

Hitler, however, had other ideas. Bert was posted to Loch Ewe in Scotland, where he joined the submarine *HMS P33*. In May 1941, *P33* was sent out to the island of Malta, then under siege by both the German and Italian navies, where it soon saw some very heavy action. On its first patrol, *P33* was cornered by three enemy

torpedo boats and was severely damaged by over a hundred depth charges. It survived the action only by diving to a depth far below its normal safe operating limit and waiting for the torpedo boats to withdraw. P33 managed to make port in Malta and after extensive repairs was sent out in late July to intercept an enemy convoy off the coast of Libya. Its sister ship, submarine P32, operating in an adjacent sea area, reported hearing a sustained depth-charge attack lasting several hours and when he later tried to contact submarine P33 he got no answer. To this day, no-one can be quite sure how HMS P33 was lost – it may have succumbed to the depth charge attack, or even have been lost to an enemy mine.

However that may have been, Bert Smith never got to eat his Christmas cake. His family however could not bear to throw it away, and it was only when his sister, Florence, visited the museum that she offered to give it to them as a poignant reminder of how Christmas for many navy, army and air force families still represents separation and loss. That we now get to eat our own Christmas cakes in safety and prosperity is one of the many blessings we ought still to count.

## **Living in Love and Faith: Looking Back**

**John Pearce writes:** the five weekly sessions of this course, held last November and December, represent the Church of England's attempt to take soundings among parishes of current attitudes towards issues in sex, sexuality, gender, relationships and marriage. When Revd Steve asked me to lead the course I agreed to do it, although not without trepidation. And in the event, trepidation was about right: no-one can think, write or speak objectively about these issues, and I am no exception. At the same time, it was essential that my own views [important only to me, after all] should not dominate the presentations, but rather that I should seek purely to facilitate others to reflect creatively on the content of the course. For these reasons, preparing and presenting the sessions was both very exacting and deeply enriching, proving once more the old adage that the best stimulus for exploring thoroughly a complex subject is the knowledge that, very soon, you are going to have to explain it clearly to someone else.

There were some difficult moments, when the case-study material we saw came close to home, sometimes almost tearfully so. There were also moments that warmed my heart. In one session, when I felt that a plain-speaking frankness was the best way to encourage others to think honestly about sex and how we experience it, I produced a challenging passage over the writing of which I had laboured for far longer than it took to speak it. Afterwards, when I turned to Steve in some relief to say "that took a bit of doing...." he said, with a smile, "I was praying for you". Those five words made my labour feel worth the effort.

Best of all though was the atmosphere I experienced in the two groups – Tuesdays and Thursdays, one large and the other small – who took the course. Although there were all kinds of differences in the two groups, they had two, crucially important things in common. One was their openness and receptivity to challenging, occasionally outlandish material; and the second was the feeling of being among friends who, exercising the principle of Christian love in action, were seeking to find new light in which to view those who express that principle in very different ways. There were also some wonderful moments of trust, when people felt safe in sharing their ideas on subjects of which they had rarely spoken before. Heartening too was the sense of shared exploration: as one member said, “these are conversations we simply couldn’t have had fifty years ago”. That feeling of a loving family trying its hardest to include all sorts and conditions of men and women felt like our church – and our Church – at somewhere near its best.

Although the course is over, the process is not, and a meeting to consider how best to present our feedback to our hierarchy will be held at the end of this month, when we have had time to process the ideas examined during the course. In the meantime, I asked those who had attended the course to send in, should they feel able, a reflection on how the course had felt to them for publication in the *Parish News*. Since I also felt that what might be said would be far more important than who said it, I offered anonymity to anyone who contributed. The responses to this invitation are printed below: who runs may read.

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*I attended the five sessions of the Living in Love and Faith course with an open mind, fighting my initial reaction that, good that this course might be, sadly it should have taken place some forty years ago when society at large was addressing these types of issue. The course itself proved to be a scholarly but relaxed and open environment in which to express one’s views, thoughts, opinions, and concerns. The various case studies we looked at over the five weeks were life-affirming but, occasionally, harrowing to listen to, as some couples sadly had to express their disappointment and despair at how their sexuality, and lack of conformity to what some in the Church perceive as ‘norm’, was treated. I felt embarrassed to be part of the Church of England at times.*

*The Living in Love and Faith initiative, undertaken by the Church of England to inform General Synod as it wrestles with the issues of human sexuality and relationships, is both welcome and long overdue. My hopes and prayers are that Synod will listen to the feedback expressed, and not look upon the whole process simply as window-dressing, or an exercise in ‘box-ticking’. If they do that, then I despair for the future of the Church of England as a body that is supposed to be*



*representative of society it seeks to serve. It will become further distanced from the 'person in the street' and increasingly irrelevant to young people.*

*One abiding thought kept returning to me throughout all the case studies we looked at, and it was that every person is made in God's image: so who are we to decide what is morally right and wrong? Once we start down that road, then we are doomed, not only as a church but also as a society.*

\*\*\*\*\*

**The Living in Love and Faith was a series of excellent presentations on a very sensitive topic.** I did not realise how much I did not know about modern gender terminology.

It also showed me that the Anglican Church needs to change direction on its attitudes to modern relationships as it is not, currently, "loving its neighbour".

\*\*\*\*\*

**As a Strictly Come Dancing fan I awaited this year's new line up only to find another same-sex couple competing this year.** Oh no, I thought, the BBC trying to be politically correct again. However, after I had watched the whole series, my view changed. Although not all the dances were to my taste, the one I liked best was the Argentine Tango. This is a particular favourite of mine and when Craig Revel Horwood explained that it was originally danced by a male pair as a show of strength it made a lot more sense. John and Johannes then proceeded to reach the final and, after an emotional show, came second to Rose Ayling-Ellis.

*At the end of the series I think that many people's attitudes to same sex relationships may have begun to change and I hope mine has too. I have gay friends and some are Christians; I have always struggled with the physical side of gay relationships. The Living in Love and Faith (LLF) course enabled me to look at all sides of its central question – is LGBTQ+ acceptable to God?*

*We heard various stories from Christians who are gay, transgender, non-binary and straight, and the overwhelming point that stood out to me was that they were all loved by God and that he had made them in his own image. Some of the people had been accepted by their own church. However, some had been stripped of their responsibilities – in my opinion to their church's shame.*

*This is partly because I believe all of them have a vital role to play in helping others who are going through the same turmoil that they had suffered.*

*My conclusion is that it is not for me to make judgements on others' gender identity or sexuality, but to accept them and love them as much as God does.*

*There are many questions I still want answered about gender, sexuality and faith and would have liked more discussion time in the sessions but LLF has given me the basis to start exploring the subject more and, hopefully, to find some answers.*

\*\*\*\*\*

**I came to the Living in Love and Faith course following discussions around LGBTQI+ issues with family and friends and feeling as if I still have a lot to learn.**

At the start of the course, we discussed the difficulties in interpreting the Bible today and how passages can be read in different ways. Each session was grounded in prayer and Bible study and included video stories of fellow Christians talking about how they are living in love and faith in different ways. In pairs and small groups, we discussed the issues presented and were honest about the things we found difficult. Not only were the people in these videos incredibly brave and courageous in sharing their stories, but each one provoked discussion and made me think harder about my own attitudes and prejudices. There were some stories I found challenging, some heart-warming and some that just made me feel very sad. Many of them have stayed with me since the course ended.

I am pleased that, having completed the course, we now have an opportunity to feed back to the national church and I hope and pray that changes will follow.

A huge thank you is due to John for all his hard work in leading the course and for creating a space where we could all talk openly and honestly.

\*\*\*\*\*

***It was with great curiosity but an open mind that I decided to attend this five week course. It was interesting, very well put together and delivered in a way that did not offend, but certainly gave food for thought and ask questions of how we/I and the Church of England view the LGBTQ+ community.***

*The personal videos that accompanied the course I found interesting. Being able to listen to the people tell their individual stories of very different situations, but similar in that they still had to deal with prejudice, was helpful and informative. The grace with which they dealt with this made me feel humble, as they didn't give up on their faith; quite the opposite, they found, through God's love and his teachings a way to acceptance, of and for themselves and hopefully for others. One thing that has stood out for me is the love these people have for each other; and I believe, in God's eyes, that that is what is important.*

*I am more informed now than I was and shall continue to view the LGBTQ+ community as people preferably without a prefix. On reflection I am so pleased I did attend this course.*

\*\*\*\*\*

**This course was challenging insofar as it made me, for the first time, put into thoughts and words the subject of sexuality as one sees it today.** Having lived through years of changing attitudes to sexuality, I feel that we are on the right course to accept those who have different aspects to their sexuality and relationships, and to make them feel both welcome and accepted. It is time for the Church to allow those who wish to have their partnerships, or change of lifestyle blessed by the Church, if that is what they want. Diversity in all other aspects of human existence is accepted, not scorned; and so, perhaps because the causes of different sexualities is not yet fully understood, diversity should be equally acceptable in the eyes of God.

God is love, and there should be no exceptions. *Living in Love and Faith* is a brave and welcome step by the national Church to explore and seek opinions on this.

\*\*\*\*\*

**John Pearce writes:** *It was while I was assembling the January Parish News that I read the next item, published in a Notebook column by the journalist Matthew Parris in The Times of December 29<sup>th</sup> 2021.*

*I am grateful to Mr Parris for his generous permission to reprint the item, and also to his editor, John Witherow, for endorsing this permission. The headline – Welby’s Weasel Words – is Mr Parris’s own, and the item makes an interesting, if disappointing counterpoint to the thoughtful contributions above that precede it. The dissonance between Justin Welby’s words and the whole thrust of the Living in Love and Faith project seems to me to be little short of staggering.*

## **Welby's weasel words**

**Matthew Parris writes:** *“Led by Catholics and cheered by Evangelicals, most of Ghana’s churches are rooting for one of the world’s most draconian pieces of anti-gay legislation. Before the country’s parliament is a draft law encompassing ten years’ imprisonment for even speaking in favour of homosexual equality.*

*Here, then, is our Archbishop of Canterbury on October 26: “I am gravely concerned by the draft anti-LGBTQ+ bill due to be debated by the Ghanaian parliament”. So far, so good.*

*Or not. Here is Dr Welby seventeen days later, contrite after speaking to Anglican church leaders in Ghana: “[This] conversation . . . should have happened before my previous statement,” he said. “I apologised for failing to do so.”*

*Oh dear. A few days later comes news from Ghana: “We, the House of Bishops representing the Anglican Church, Ghana . . . have thrown our weight behind the antigay (LGBTQ+) bill currently before the House of Parliament, Ghana.”*

*How does Dr Welby respond? On November 16 the annual Synod gives him his chance. "The Anglican Church in Ghana," he announces, "does not condone the criminalisation of the LGBTQ+ community." But it does! What a muddle.*

*"If the trumpet give an uncertain sound," says 1 Corinthians 14:8, "who shall prepare himself to the battle?" Well may the Archbishop of Canterbury enjoin his flock to pray for the souls of homosexuals. Others might consider praying for the soul of the Archbishop of Canterbury."*

**©Matthew Parris, Notebook, The Times, Wednesday December 29<sup>th</sup> 2021.  
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## **God's Agents [V]: Moses [II]**

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

**Clive Harper writes:** Years ago, I stood on Mount Nebo in Jordan where the Bible tells us that Moses himself stood and looked over and into the Promised Land of Israel; Moses was not allowed to enter because of the affair with the Rock (see the Book of Numbers, chapter 20) but, from the vantage point of Mount Nebo, one could see Jericho and the land of present-day Israel stretching out into the distance.

As we enter a New Year, a time of new beginnings, it is worth reflecting on the greatness of the man Moses and the influence he has had, not only on the Jewish Nation but, on the life of the worldwide Christian Church. Leaving aside the miracle of the Manna in the Wilderness, when God rained down food for the starving 'children of Israel', there was the instigation of the feast of the Passover which is celebrated, not only by the Jews to this day, but is at the root of the Holy Communion service which Jesus inaugurated at the Last Supper and which Christians, throughout the world, celebrate every Sunday.

Just consider that time when the Israelites were preparing to flee from Egypt, all those years ago: each family was told to kill and prepare a lamb which would help to nourish them for the journey but also, the blood of which, spread on the doorposts, would protect them from a destroying force in the shape of an avenging angel which would 'pass over' the houses of the Israelites. Fast forward to the Last Supper and the Crucifixion, where the blood of the 'Lamb of God' was shed for the Salvation of the world and serves to protect us from evil and from the ravages of sin.

Also, on the journey through the Wilderness, Moses was given the Law, written, dramatically, on tablets of stone; the Law which is at the heart of Jewish Worship; the Law which is at the roots of our own national Law; the Law, the summary of

which one can see, often portrayed in Christian Churches throughout the world, identified as the Ten Commandments.

So, truly, Moses was a giant of a man, sent to lead God's people out of captivity and into the freedom of a new beginning. It took time, more than forty years, but Moses was faithful throughout the journey and, in the time of Jesus, when he appeared with Elijah on the Mount of Transfiguration, it can be seen that, in the end, this mighty servant of God had arrived at his destination. So it is that, in our own journey through the wilderness to the promised land, that the outworking of God's promise may surprise us in the manner of its fulfilment.

## **"Hate has no place in the house of God"** **[Archbishop Desmond Tutu, 1931 - 2021]**



*[Picture credit: purchased for £8.40 from iStock/Getty Images by the Editor, 30/12/21]*

*Desmond Tutu dances with members of the Soweto Gospel Choir during the book-launch of Tutu, The Authorised Portrait, at St George's Cathedral, Capetown in 2011.*

**Malcolm Railton writes:** I am writing this at the back end of December 2021 but by the time anyone reads it, we will have begun a New Year. I wish you all a happy, safe, and productive New Year; and surely, after what has gone on in the last two years, things must get better [pause to pray].

The wonderful and Godly Archbishop Desmond Tutu died on Sunday December 26<sup>th</sup> 2021, and since then we have heard so many of the things he said and supported, repeated and repeated. I have no problem with this at all. In fact, when I read of his passing on Sunday morning, I realised that I had quoted the man myself just the night before in a conversation with my long-suffering wife. I know what you're probably all thinking – *what on earth was he quoting Desmond Tutu to his wife on Christmas Day for?* – but I think that this demonstrates the extent to which this man has touched so many people; certainly he touched me.

I know that I frequently mention him when preaching, and the children and young people at Kings Priory School will testify to this too when I talk to them in Chapel. Desmond Tutu is mentioned alongside a handful of others, and you may all have your own list of heroes. Gandhi and Martin Luther King may be among the people who have changed the world and made it a better place for others to live in.

However, what I do have a problem with is the number of people who are selectively quoting the bits of Desmond Tutu that suit their current situation or purpose. Among other things, Arch, as he was affectionately known, criticised and condemned all forms of prejudice and hatred, whatever it was based on: race, gender, sexuality, religion, or anything else. He even suggested that the world must move away from capitalism as a model and change to a system that benefitted all people, not just the rich minority. He was a true follower of Jesus Christ; he said and did what he believed to be right regardless of how that impacted upon him personally. I am not comparing him to Jesus, because we all fail that test, but he was a true follower and servant of the Lord, always putting others above his own self-interest.

As you will have read elsewhere in this issue of the magazine, the Anglican Communion is at best sending mixed messages (and I think I am being generous in the wording of that assessment) regarding the impending LGBTQ+ legislation in Ghana. I could not imagine Desmond Tutu being anything other than his honest and forthright self and stating in no uncertain terms what he believed to be right about this proposed legislation. If we as Christians are not prepared to stand up for what is right, then the world will be a poorer place than it is already.

This selective interpretation of Desmond Tutu's words brings me to our selective interpretation of the words and deeds of our Lord Jesus Christ. Do we follow the teachings of Jesus every day, in everything that we say and do? Or do we just pick the bits that suit our current situation or company? Truth, light, and justice are not really things that we can live by only when it suits us; things are either true, right, and just, or they are not. Do we come to church on Sunday, say and do the right things, look a bit pious, then return to our usual ways? To a greater or lesser

extent, this is something that we are all guilty of, but if we truly believe that we are ALL made in God's image, that we are to love the Lord our God and love one another as Jesus loved us, these things are not, cannot be, optional or selective.

However, to end on a more positive note, and to quote Desmond Tutu again, *Do your little bit of good where you are; it's those little bits of good put together that overwhelm the world.* Some, like Desmond Tutu, are capable with God's help of great and wonderful things, but all of us, with God's help are able to do our little bit of good where we are. That little bit of good may be as basic as smiling at someone or kindly helping a neighbour or if we are feeling daring, maybe even a stranger. If we all do our little bits, with the help of God, who knows what we could achieve.

I don't normally make New Year resolutions but perhaps but perhaps in 2022 if we all do our little bit of good, we could overwhelm the world with love and kindness. Finally, remember Desmond Tutu's joy and laughter and try to share just a little bit of that joy with everyone you meet. Amen.

**The Editor writes:** It is, I think, a measure of a person's greatness that their death, even when timely and at the end of a life fully lived, leaves people who never met them with a sense of personal loss. So it is with Desmond Tutu, the man who became the moral compass of South Africa. Three things about him stand out in my memory. Firstly, that he was the natural choice to head the *Truth and Reconciliation Commission*, the body set up by the Nelson Mandela government in 1995 to enable both black and white South Africans to come to terms with the damage inflicted on their society by *apartheid*. I remember in particular his insistence that black members of the African National Congress's "military wing", responsible for much death and injury, be brought to the Commission to confront the wrongness of their actions and atone for them. A lesser man would have seen to it that only Afrikaners who had committed crimes in support of *apartheid* – God knows there were enough of those – were compelled to attend and repent.

And only a really courageous man could have compelled Winnie Mandela, the ex-wife of his dear friend Nelson Mandela, to acknowledge to the Truth and Reconciliation Commission the wrongness of the ruthless crimes committed on her orders by her gang of young Africans, the *Mandela United Football Club*. When their gazes met – hers defiant, his knowing but compassionate – her eyes fell first.

His courage was also confirmed, secondly, when he spoke out against the African National Congress governments of Thako Mbeki and Jacob Zuma, and what he saw as its lack of concern for the poorest South Africans, as well as its accommodating attitudes towards the prime minister [for which read *dictator*] of Zimbabwe, the dreadful Robert Mugabe. So alienated did Desmond Tutu become from the ANC

that he was not invited to Nelson Mandela's funeral, an insult he acknowledged with disappointment, pain and regret, but, remarkably, with no bitterness.

And finally, Desmond Tutu had a wry sense of humour, signalled by a wonderful smile. His jokes often carried a sting in their tails, as in the following example. "When the missionaries came to Africa they had the Bible and we had the land. They said 'Let us pray.' We closed our eyes. When we opened them we had the Bible and they had the land." *Wanga angaphumla ngoxolo avuke eluzukweni.*

## **THE NAME'S THE SAME...**

**Kereke ea Apostolic Mopholosi ea Halalelang,  
Holo ea Marble Profinseng ea Limpopo, Afrika Boroa<sup>1</sup>**



**Picture credit - Facebook**

It seemed appropriate this month to visit a namesake church in the South Africa that Desmond Tutu loved so well and served so faithfully for so long. This church of the Holy Saviour serves the small town of Marble Hall, a name anglicised in 1945, when the mining settlement of Marmerhol was given township status.

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<sup>1</sup> *The Apostolic Church of the Holy Saviour, Marble Hall, Limpopo province, South Africa; this headline is written in Sepedi, a dialect of the Bantu language group.*



“Marmmerhol” is an Afrikaans word meaning “marble hole”, reflecting the fact that it was the quarrying of marble that brought the town into existence ninety years ago, when Christoffel Visagle, a Pretorian Afrikaner, discovered the original outcropping of marble in a natural quarry. The mine now produces fifteen varieties of marble. Holy Saviour’s itself is part of the Old Apostolic Church, a free church with a very confusing history, which appears to have Catholic origins in ritual, but is also descended doctrinally from branches of Lutheran churches in Germany and the Netherlands. It has a Facebook page which shows it to be a black church with a thriving and active congregation. I was particularly taken with a sequence of pictures showing the preparations for distributing food parcels last December: some church activities are universal, it seems.



I also liked this notice inviting the congregation to attend a December 5<sup>th</sup> worship service: *At 1000 in the morning on Sunday 05/12/2021 we start with a service until 1500 at The Holy Saviour Apostolic Church. Come as early as possible to praise God. Contact us for direction.* I make that five hours of worship altogether; whatever Apostolic Christians may lack, it certainly isn't stamina. And while many of us would find it hard to sustain services of that length [even with our three clergy working in relays], what unites us with our South African namesakes is more

important than what might divide us. When I was a boy, Cockerton Methodist Church in Darlington used to hold a Watch Night Service on New Year's Eve that began at 1130 and saw in the New Year in prayer and hymn-singing rather than drink and revelry. This notice, translated from Sepedi, shows that the Apostolic Church of the Holy Saviour in Marble Hall maintains this tradition. *"Let's enter the New Year 2022 by eating the Lord's body and drinking His blood on Friday night 31/12/2021 at The Holy Saviour Apostolic Church, Riverside. Bishop Mariri from Mamone is the one who will give us the Holy Communion. Let's end the year with prayer and enter the New Year with prayer."*

As I write this on New Year's Eve in Monkseaton, it is 2015 in Limpopo Province, and they will be welcoming 2022 in Marble Hall at 2200 GMT. It is a long time since I saw any point in staying up to see in the new year, but tonight at 2200 I shall spend a moment or two in silence thinking of that congregation 8000 miles away to our south-south-east as they answer this invitation, and perhaps raise a glass to salute them. I have not the least idea how to pronounce *Mahlohonolo a Selemo se Secha* [Sepedi for Happy New Year], but I will do my best.

## **And so it passes.....**

**John Pearce writes:** When I think of the sorry array of New Year resolutions I have made over far too many years, I can think of only one which I never broke, a resolution I made on New Year's Day 1981 and actually carried into effect in the July of that year. I vowed then that I would give up smoking at the end of the school year. I did, and have not smoked since. This year's resolution is less grandiose but will I hope give me as much satisfaction as being an ex-smoker has.

About two weeks ago, driving off the Foxhunter's roundabout towards home at sunset, I was faced with an enormous sky adorned with the most beautiful cloudscape I have seen in many years. I spent the next twenty minutes in a lay-by, marvelling at this vast, slow-moving, extraordinary, silent tumult of a dying day. Later, I reflected that the last time I had sat so still and watched a sunset for so long had been on the island of Iona, nearly four years ago. Sitting still, doing nothing and enjoying the beautiful everyday as it happens is another habit I have seem to have forsworn. I realised also that I had spent far too much of 2021 feeling sorry for myself, allowing myself to get angry about things I could do nothing about and failing to appreciate the happy moments in which life abounds if only you make yourself stop and look. To list some of these would probably tip this already-personal reflection into Hallmark sentimentality, but perhaps William Blake will do instead [better pretentious than soppy, after all]. In 2022 I will do my best to revel in small pleasures as they come my way: in short, *to see a world in a grain of sand, and a heaven in a wild flower*. Happy New Year, everyone.



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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 electronic emporia such as [www.fancydressandparty.com](http://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 31<sup>st</sup>, 2022].** Later payment may be scheduled by agreement with Mr Charlton.

Copy for the February 2022 edition should be posted either to the Parish News Mailbox, or to [JCPrintmail@gmx.co.uk](mailto:JCPrintmail@gmx.co.uk) by **Thursday January 27<sup>th</sup>.**

Completed artwork will be sent to the printers overnight on **Sunday January 30<sup>th</sup> 2022** for publication in church on **Saturday February 5<sup>th</sup>.**

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

**Vicar** Revd. Steve Dixon  
**Email** [vicar@holysaviours.org.uk](mailto:vicar@holysaviours.org.uk)  
**Telephone** 07729 393 580  
0191 697 4562

**Curate** Revd. Malcolm Railton  
**Email** [curate@holysaviours.org.uk](mailto:curate@holysaviours.org.uk)  
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**Parish Administrator** Stuart Crozier  
**Church Office** Tel. 0191 257 6250  
**Email** [office@holysaviours.org.uk](mailto:office@holysaviours.org.uk)  
**Church website:** [www.holysaviours.org.uk](http://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:

Janice Torpy, [janicetorpy@gmail.com](mailto:janicetorpy@gmail.com)  
Tel. Tel: 296 2462  
Barbara Walker, 2 Monkstone Crescent,  
Tel. 257 4159



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## ACTIVITIES

### Mothers' Union

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

### W3 – Women's Group

1<sup>st</sup> 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. 07803 371929

### Beavers

Gillian Smith Tel. 296 1426  
[tynemouthbeavers@gmail.com](mailto: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. 259 6236

### 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](mailto: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.**