

PARISH NEWS



MAY 2021



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

May at Holy Saviours

[correct at the time of going to press – Monday, April 26th, 2021]

By the time this is read on Sunday May 1st, we will have been holding public worship for four weeks, beginning on Easter Sunday. Following government and Church of England rulings we will have observed the following procedures:

- masks continue be worn throughout except for clergy, readers and intercessors who will remove them only when actually speaking
- sanitising facilities will be available on entering and leaving the church
- social distancing – a two metre gap between worshippers – continues to be observed, and our seating capacity is dictated by this
- although congregational singing is still forbidden, a group of three singers sitting in the chancel now sings two hymns at appropriate moments; the singing group has resumed weekly meetings, and has made some recordings to be used during communion at live-streamed worship
- social fellowship is permitted in the church gardens after the service, when groups of [maximum] six people or two households meet and talk, social distancing rules being observed at all times
- Communion continues to be taken under one kind only, the use of a communal chalice still being suspended for the time being
- arrangements for Sunday and weekday services will continue to be published in Steve Dixon's weekly emails and any changes will be announced there first

For the time being we plan to continue services as follows:

Sundays at 1000 and 1130: Holy Communion

Sundays at 1800: Evening Prayer on Zoom – the Meeting ID is 932 5122 1332 and the Passcode is 932986

We will also continue to meet for **Coffee and Chat** on Wednesdays at 1100 on Zoom – the Meeting ID is 970 9701 3865, and the Passcode is 036447

Please note that you can dial in on a landline telephone to both the Zoom meetings above by ringing 0131 460 1196 and entering the Meeting ID number and Passcode number when prompted.

And please remember that we are still dealing with a fluid and rapidly changing situation – keep an eye on our website, Steve's emails and church-porch notices.



THE VICAR WRITES.....

I am sure that most of us have been in a situation where we felt uncomfortable, with a sense that we didn't fit in. Such an occurrence which sits in my mind happened when I had been invited to my first dining-in event in the Air Training Corps. I was unfamiliar with the formalities and customs, and though my hosts made me feel very welcome, I was aware that I was seen as the 'new boy'. The regulars were very kind in forgiving my *faux pas* and I was never criticised. But imagine what it must feel like to expect to belong only

to find yourself shunned or scorned for no other reason than unfamiliarity.

Many of you might be aware of the recent BBC *Panorama* report on institutional racism in the Church of England. This disturbing documentary focused on the experiences of several Black and Ethnic Minority priests and the discrimination they encountered in the course of their training and ministry. I found it shocking to hear the pain of fellow priests who have followed Christ's call and yet have been hurt and rejected by the church. Sadly, it is unsurprising that instances of racism persist in our church and there is discrimination of all kinds present in our national church at every level.

It is very easy for any of us to fall into a way of thinking which denigrates others. It might simply be that we think along different lines to them, or it might be that we see little commonality between their lifestyle and ours. Often it is our subconscious attitude that radiates to others through our mannerisms or language and tone which make them feel unwelcome. I am sure that I am sometimes trapped by my assumptions about others and, though I might like to think I treat everyone equally, I project different attitudes towards people. Sometimes it might be an underlying fear of difference, or even a conscious fear of saying the wrong thing and appearing politically incorrect.

Other than the perfection of the Garden of Eden or the prophetic descriptions of heaven, I cannot recall any other part of the Bible which doesn't have discrimination as a backdrop to the narrative. Jesus, in his ministry, was subject to misunderstanding and discrimination, and Christians to this day are persecuted for their faith. There are difficulties in how we interpret the Old Testament narrative of the emancipation of the Israelites from slavery in Egypt and how they then displaced the peoples of Canaan. However, in many ways, the Bible is a description of God's love breaking through the human barriers which are falsely

raised between peoples. Very radical in their day and still clearly relevant today are St Paul's words from Galatians 3:28,

'There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.'

As fallen humans, we are all capable of being discriminatory and it feels utterly ungodly to behave in such a way. We are all created in God's image, and God's church should reflect this. There is no place in the church for any discrimination based on race, gender or sexuality and I hope we can embody a welcoming and inclusive attitude to all in the life of Holy Saviour's.

For more information on how the Church of England is tackling racism, please search 'From Lament to Action' on the Church of England website.



EDITORIAL

John Pearce writes: A great deal of interest was to be had from reading the agenda of the on-line General Synod which took place during the last weekend of April. Not the least of this was the power invested in the Chairman by the holding of the proceedings on Zoom, whereby he could, should he choose, simply mute any speaker who over-ran his allotted time. The Dean of Southwark, Andrew Nunn, chairing the Question Time session on the first day, made no bones either about his power or his willingness to use it as a sort of ecclesiastical version of *Get Your Own Back's* gunge tank: *You will all be muted. If you go on and on and on, you will be cut off.* A new light, you may feel on the ancient blessing *Peace be upon you*, with the unspoken punch-line: *or else.*

What I found particularly interesting were the Diocesan Synod and Private Members' motions, which are only debated if they attract a hundred signatures in their support during three Synodical sessions. This one, from James Dudley-Smith from the diocese of Bath and Wells, has only been available for signature since February this year, which is possibly why no-one has signed up to it yet:

'That this Synod, noting Bishop Peter Hancock's words quoted by the IICSA Anglican Church Investigation Report, that 'issues of clericalism and deference have allowed abuse to be covered up and the voices of the vulnerable to be silenced' ask that steps be taken to abolish, and discourage the use of, deferential titles such as Reverend, Right Reverend, Very Reverend, Most Reverend, Venerable, and that clergy be instead referred to and addressed using the names of the roles they hold, e.g. Vicar, Rector, Bishop, Dean, Archbishop, Archdeacon.'

For myself I cannot see the connection between not reporting abuse and the courtesy title of a possible abuser; but on the other hand I can see an excellent case for the abolition of all such titles. One of the aspects of Quaker practice I follow is never to use honorifics like “sir” or “my lord” [which earned me a very dirty look from the judge on the only occasion when I gave evidence in a court of law]. I will be interested to follow the progress of Mr Dudley-Smith’s proposal.

Despite being on the Private Members’ Submission list for ten months, Mr Sam Margrave, a lay member and academic from Coventry, has also attracted scant support – two signatures only by last weekend. It doesn’t take long to see why.

‘That this Synod, valuing the ministry of Parish Priests, call on the National Church Institutions to:

(a) work to end all unnecessary expenditure which does not resource parish churches or parish ministry;

(b) reduce Bishops’ stipends to the same level as that of a parish Priest;

(c) undertake a review of the funding of Bishops;

(d) target funding to support poorer parishes through financial difficulties and to radically invest in the reinvigoration of poorer parishes, and

(e) publish the expenditure of Bishops’ offices and associated costs in the same way as MPs.’

Mr Margrave’s radicalism does not end there: in February of this year he added the following two motions, neither of which so far have attracted any support.

‘That this Synod calls on HM Government to amend legislation to include the Church of England as a public authority to allow Freedom of Information requests to be made and to ensure accountability, transparency and trust in the established church.’

‘That this Synod calls on the National Church Institutions to bring forward a plan to create a publicly available register of Bishops or senior staff interests (based on MPs register of interests) to ensure the public can have confidence in church leadership, and that as office holders Bishops or senior staff are transparent about any relationships or interests they share with others.’

In an interview published in *The Guardian* of April 17th 2021, Mr Margrave fleshed out his ideas in some detail. On the idea of bishops registering their interests he has this to say: “We know that relationships and interests that people in public office have can impact on decisions made behind closed doors. Many senior people in the Church of England hold their copy of Machiavelli close while leaving their bible on the bookshelf.” Niccolò Machiavelli was the author of *The Prince*, a 16th-century guide to the dark arts of politics: perhaps his most well known dictum is that rulers are more effective to the extent that they are feared rather than loved.

Mr Margrave's ambition is to *"kick-start a debate on how we can rebuild trust in the church. I think there is a lot of appetite for being more open, particularly among a new generation of clergy and laity. We can't afford any more skeletons hidden away"*. Perhaps his most radical proposal is for bishops to move out of their palaces into cheaper housing and to take a pay cut from their current salary of £46,000 to match the parish priest stipend of £27,000. *"At the moment, with bishops earning more money, it suggests they do more work than parish priests. It reinforces 'God syndrome' within the church."*

So far, and perhaps understandably, spokespersons for the church have not responded to press requests for comment, something they might lose the right to do should Mr Margrave's freedom of information ruling come into canon law: *"The church has a huge culture problem. Even now, we have to be honest about our historical crimes [regarding child sexual abuse] ... One way to address these issues to allow the public and the press to find out how decisions are made, to then be able to hold people to account."*

Mr Margrave is far too canny to say whether he has any specific individuals or situations in mind. But it is certain, for example, that had the venomous [and un-Christian] dispute between Revd Martyn Percy, Dean of Christ Church College, Oxford, and his Board of Governors been subject to freedom of information rules, it would have ended some time ago, and a continuing disgrace to Anglican Christendom put to an end. Similarly, it is hard to see how the bench of bishops in the house of Lords can in honesty sustain their position when voting on legislation which militates against their Christian beliefs – unless of course their allegiances are subject to influences of which their diocesan priests and people know nothing.

More than that, Mr Margrave's freedom of information ruling could prevent the victims of sexual and other abuse being forced to sign non-disclosure agreements conditional to the settling of compensation claims. A non-disclosure agreement benefits the organisation requiring its signature by preventing the publication of discreditable facts about it. Enforcing such an agreement on the victims of child sexual abuse in effect repeats and compounds the original offence; and a Christian church, supposedly founded on trust and truth, has absolutely no business using them; they are the shifty resort of organisations with plenty to hide.

By my calculations, Mr Margrave's proposals will remain on the Private Submissions agenda until 2023-4, unless they all achieve the magic hundred supporters before then. It seems unlikely that they will, and it is more than possible that the establishment sees him as a troublemaker and a nuisance, rather as the priestly hierarchy of first century Israel saw Mr Margrave's Lord and master.

Notes and News

The Virtual Easter Festival 2021

Chris Benneworth writes:

As the Virtual Christmas Tree Festival in December 2020 had brought a little joy into our lives, it was decided by the Social sub-Committee to try to do something similar for Eastertide using traditional seasonal themes

We invited people to make Easter bonnets, or to decorate Easter trees or to paint Paste eggs, then take a photograph and submit it to the church festival email address; the response was remarkable.



We received photographs of hats, trees and eggs, as well as lots of pictures drawn by children. Many church members and people from the wider community joined in and we were able to put together a YouTube presentation with a link from the church website. Malcolm Soulsby provided a very suitable musical accompaniment. As well as the photographs submitted, we were able to have pages dedicated to the flowers distributed on Mothering Sunday and pictures of the Palm Crosses on Palm Sunday. We have received lots of positive feedback about the virtual festival. It is good to know that people enjoyed a feeling of community and celebration during our locked-down Eastertide.

Our special thanks go to Don Charlton, who provided chocolate eggs as prizes for the children's paintings and to Linda Benneworth for chocolate egg prizes for the Paste Eggs. At the time of writing the presentation has been viewed 106 times on YouTube as well as directly from the website. Thanks to everyone who joined in the fun.



The Royal National Mission to Deep Sea Fishermen

Margaret Devlin writes: On Tuesday 20th April I was very honoured to receive a **Special Supporters Award 2020** from the Royal National Mission to Deep Sea Fishermen. I received it at their Annual General Meeting [like many other such meetings this year conducted on Zoom], and accepted it on behalf of the North Shields Fishermen's Mission Ladies Luncheon Club.

I have been a supporter of the Mission and a member of the Luncheon Club for thirty-five years, and Chair of the club since 2011. Our aim has always been financially to support the Mission in its vitally necessary work, and to help with fund-raising events at North Shields.

I would like to thank Superintendent Peter Dade and all the members of the Club, and particularly to thank those of its members and supporters who are parishioners here at Holy Saviours Church. It is very sad to have to record that, due to various circumstances [the Covid pandemic among them] we have now had to close down and, as a consequence, I have retired as Chair. However, we hope that we will be able to meet up again soon and revive the club in a different form.

Deep sea fishing remains the most dangerous peacetime civilian occupation – fishermen die as the result of work-place accidents at twice the rate of underground coalminers, and at twenty times the rate of heavy industrial factory workers. Because of this their need for practical and spiritual help is continual and pressing, and the Deep Sea Fishermen's Mission is there to provide both.

*Eternal Father, strong to save
Whose arm doth bind the restless wave;
Who bid'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea.*



Easter Flowers

Janice Torpy writes: We would like to thank everyone for their flower donations during Holy Week and the weeks after that. The donations were put towards the Easter Flowers and will also help with the Altar flowers in the coming months.

This month's cover

The Editor writes: I spent a lot of time at Easter thinking about the way our Christian year is measured out in seasons and festivals: Advent and Christmas, Lent, Easter and Pentecost, followed by the long haul of the Trinity [the festival I have never understood]. I think perhaps the reason that the Trinity makes so little impact on me is the lack of a compelling story in its background. Christmas, mythical as its story may be, concentrates our minds on the paradox of the might of God being demonstrated to us in the powerful powerlessness of a newly born baby. And for me, the triumphant and spectacular narrative of the resurrection is driven home, so to speak, by the homely every-day of the stories of the road to Emmaus and doubting Thomas. The Emmaus story validates the Quaker notion of there being a portion of God in every person, a portion of God who can be made known to us in the simplest of actions. And for me the whole point of Thomas's doubts and Christ's resolution of them is that no-one lost their temper with him.

As I have grown older, it is the feast of Pentecost which has become more significant to me. Its remembrance of the transformative power of the fires of God, turning a terrified, reclusive and inward-looking cult into bold, universal preachers of the gospel is paralleled by the assurance that the Paraclete, the spiritual form of the Emmanuel sent to us at Christmastide, is with us always, is both invigorating and comforting. All of which led me to find this striking image of the Pentecostal flame, a screen-print made from the image of a digitally-enhanced candle-flame, by the American multi-media artist Johannes Stauffer. There is never a time when we don't need the fires of Pentecost to enliven and inspire us; but now, when it seems that we may be beginning to emerge from the long nightmare of Covid, we need them more than ever, if we are to run, like the resurrected saints, like sparks through the stubble of our devastated society and set it aflame once more.



BIBLICAL WORDS [XII]:

'Could you not watch with me, one hour?'

Clive Harper writes: Most readers will remember these words of Jesus spoken to His disciples in the Garden of Gethsemane the night before His crucifixion: 'could you not watch with me, one hour?'

There is a funny thing about time: one hour watching a favourite television programme goes by in a flash; fall asleep, and an hour [or two or three] will just disappear, for we are not conscious of the lapse of time. But one hour in a dentist's chair, or in pain, in a lengthy and dull meeting, or just simply waiting - for something, someone, the post or the telephone – can seem like an eternity.

By the time we arrived in church at two o'clock on Good Friday afternoon, historically speaking Jesus had already been hanging on the cross for two hours; we only had to watch for one hour; not hanging in agony, pinned by nails to a cross of wood, but sitting in warmth and relative comfort on pews; made of wood certainly, but there the comparison ceases.

At first, time seemed to drag; nothing much was happening; but that was the point; we only had to watch and wait; a great drama was unfolding before us in silence, punctuated by music and prayer.

But there were illustrations, line drawings in grey and white and red, depicting the historic events of the first Good Friday, and showing how, through faith, Jesus, even as He suffers, is with us as we undergo the various trials and tribulations of this life we live. And, as He suffers in agony, so He is aware of all that is going on, and caring, and loving, and supporting all those who turn to Him.

As the drama concludes, so we are given a picture of Jesus entombed, almost cocooned, in a stone grave. And that again gives us a picture of that tomb as a resting place, a place of transformation; for He is transformed and emerges on Easter Day, into a new world, a new beginning where the old order no longer applies: a new life no less.

And that is what we are promised; after a time of rest, during which time will pass unknown to us, a New Life will dawn; not a resumption of the old, but a New Life full of infinite possibilities under new Heavens and in a new earth.

Who else will be there we do not know; but Jesus, He will be there, as he has promised: we have to trust Him for the rest.

Malcolm Railton writes: I must begin by apologising to John Pearce, our magazine editor and major contributor. I missed the deadline again for submission of articles. We only pay John £2,000 per edition of the *Parish News* and I really should get copy to him on time.

There was no good reason for this; I have no excuse. My only defence is that most of the time I do not know what day it is, never mind what the date is. So far, I do not think that I have forgotten a Sunday service. At least, I am sure that if I had, Steve, as the vicar, or someone else would have pointed this out.

This is probably a result of the last twelve months or so, when life as we previously knew it became radically changed. Every day has become pretty much the same as the one before it and the one after it. I am not complaining: I count my blessings that neither any of my family or I have succumbed to Covid and I am thankful for this; but so many things have changed. Of course, change is seldom all good or all bad, there are good bits and bad bits, but one of the good things that may come from the pandemic is that many people have developed a greater appreciation of what is really important and those things which are less so. As things are now, we can, within certain parameters, meet with family and friends once more and this will bring great joy and relief to many of us. I have not seen my favourite daughter since last August and cannot wait until next month when, subject to there being no reversal of the irreversible roadmap, she intends to come and stay with us.

As we emerge from different stages of lockdown and restriction, we have a great opportunity to structure our lives in different ways to how they were just over a year ago.

We have the chance to change our priorities, to love more, to share more, to care more for God's creation. Conversely – and partly as a consequence of that, we need to become less greedy, less self-absorbed, less destructive.

I am not suggesting that everything we did prior to March 2020 was bad. Many of us have missed going to the theatre, concerts, sporting events, or even just being able to share a meal with others. However, it is my hope that in the future we may become more discerning and remember to prioritise those things which are profoundly important to us. And above all I hope that we can move ever closer to God's thoughts and ways.

PS Before anyone rings the vicar to complain, we do not really pay John £2,000 per edition for the magazine, he does it out of the kindness and goodness of his heart.

PPS The Editor writes: He does it also because, like all writers and musicians who are honest with themselves, there is an element of the show-off in his character.

POETRY CORNER [II]

The Editor writes: I know that I was not the only reader to be touched and cheered by Timothy Duff's poem *Retrospect* in the April Parish News, and so I am delighted to have the chance to publish another of his poems this month. In an accompanying note, he wrote "It was written in late 1994, not long after the first women were priested and able to preside at Holy Communion. We have come a long way in terms of women's' ministry since then; those early women priests did not have it easy, and there is still some way to go.

The Sacrifice

In women's hands, in bread and wine,
earth and Heaven inter-twine
in great and joyful celebration:
In sacrifice and consecration.

How natural it now does seem,
which not long since was but a dream;
How well befit that holy place
the female face, and voice, and grace.

Yet till all eat the heavenly bread
and drink together the blood once shed,
Till all in mutual welcome meet
the sacrifice is not complete.

His Royal Highness the Prince Philip, Duke of Edinburgh, Earl of Merioneth, Baron Greenwich in the County of London, 1921 - 2021

John Pearce writes: In and of itself, the death of the prince Philip, duke of Edinburgh, means no more - and certainly no less - than the death of anyone else. This simple fact was emphasised by his funeral, which was subject to the same precautions and restrictions as the hundreds of thousands of others conducted during this dreadful year. What little I have read about the prince suggests that he accepted the ceremonial side of his public life with resignation [and sometimes with impatience] rather than with relish. It seems likely, too, that he would have been brusquely - quite possibly unprintably - dismissive of the reverential tone informing much of the rather over-wrought journalistic coverage which dominated our media in the days following his death. Similarly, I suspect that he would have

been more gratified than disappointed at the simplicity and lack of ceremonial pomp at his funeral service at St George's Chapel, Windsor on April 17th.

In 1863 the historian Walter Bagehot described the Royal Family [very much using capital letters] as embodying “a brilliant edition of a universal fact”, a description which has been as often tarnished as burnished by royal behaviour in the 160 years since. And given that royal events often bring out the worst in our media, it was good to read measured, generous and truthful obituaries of the prince in *The Times* and *The Guardian*. I learned a lot about him that I didn't know from reading these. I was intrigued to find out that he had a well-read personal library containing 10,000 books, including a large collection of modern poetry – Eliot, Auden, Yeats – as well as a wide selection of theological books [“don't tell anyone”, he would say]. In that connection too I was entertained by this personal glimpse: “Clergy visiting Balmoral or Sandringham to preach Sunday sermons could be disconcerted by his beady-eyed scrutiny from the front pew and his close questioning over lunch afterwards”: Justin Cantuar and Stephen Ebor please note.

Nor did these obituaries gloss over the fact that he was, often, a very difficult man; but they also made clear that this was [at least in part] a response to a appallingly difficult childhood and youth, full of physical and emotional uprootings and losses, providing myriad reasons for him to feel temporary about himself. Such feelings must have been intensified by the uniquely challenging life imposed upon him from 1952 onwards. Becoming the prince consort cut short a very promising and fulfilling professional career in the Royal Navy, and obliged him to fall into step several paces behind his wife for nearly seventy years. This was an extraordinary obligation to impose on a forceful and ambitious thirty-one year old; that he responded to it with such energy, resourcefulness, loyalty and love was perhaps the truest mark of a quite remarkable man. *Requiescat*.

THE BILTON CAPTION COMPETITION

The Editor writes: David Bilton's kind offer in the April *Parish News* of the prize of a bottle of wine for a caption to the photograph below of his wife Karen inspecting the church drains attracted a small but definitely classy entry.

From **Alan Dotchin** we got *Please come out Steve, we all love you really!* whilst his wife **Joan** [never one to lose the chance to improve our Bible knowledge, as befits a Canon of the Diocese] submitted *As the churchwarden lowered his wife into the drains she was heard to repeat ¹Psalm 69 verse 15 constantly*. **David Littlefield**, remembering Steve's sterling work at the Bilton Quiz Night, sent in *It's OK Steve*,

¹ Let not the waterflood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

you can come out now. we've found someone else to do the next quiz on Zoom. The Walkers, father and son, offered us a contrast. Pat's theatrical touch, Looking for Godot was neatly earthed by Colin's financial reference to Karen's work as Church Treasurer: David had dropped a 10-pence piece down the church drains. Judith Clark also referenced the Bilton Quiz Night with I know the answers to the Quiz are down here somewhere! Sheila Park kept our minds on the season and on Karen's taste in chocolate with Karen, I don't think the Easter Bunnies have hidden any eggs down there!

All good prizewinning stuff: but the judges [Karen, David and me] were unanimous as to the winner, which was sent in by **Janice Torpy** on behalf of a friend – see below. If Janice could speak with David about what kind of wine will suit, then she shall hear something to her advantage. Thanks to everyone who took part.



It's OK Steve, you can come out now. The Bishop's gone....

EQUAL TERMS.....

John Pearce writes: One of the problems in thinking about issues like racism is a very basic one of definition. For example, what *is* institutional racism? who defines it and in what terms? how do we set about recognizing and identifying it? The string of questions does not end there either. The term *institutional racism* is only one of a handful of terms bandied about in debates on and around the issue of racism. You may also need to *check your privilege*, particularly in the context of *critical race theory*, the more so as this can draw you into the nosegay of banana skins which is *cultural appropriation*. Remember that separate issues are now conflated and complicated by *intersectionalist* thinking, a practice often beset by *micro-aggressions*, not to mention *de-colonisation*.

This plethora of jargon, seemingly designed more to confuse than elucidate], would make discussion difficult enough on its own. But when you seek to define the terms in which a discussion might take place, you come up against an obstacle which is far more difficult to negotiate – the definitions themselves. Take this definition of *Critical Race Theory*, from racialequitytools.org, for example:

“The Critical Race Theory movement considers many of the same issues that conventional civil rights and ethnic studies take up, but places them in a broader perspective that includes economics, history, and even feelings and the unconscious. Unlike traditional civil rights, which embraces incrementalism and step by step progress, critical race theory questions the very foundations of the liberal order, including equality theory, legal reasoning, Enlightenment rationalism, and principles of constitutional law.”

From this we can see that the fields in which Critical Race theory concerns itself – civil rights and ethnic studies – are broad, but at least they are disciplines: finite, structured and contested using the tools of academic discourse: empirical evidence, hypothesis, reason, proof. The same applies, with some reservations, to the broader perspectives – economics and history – then referenced. But when the definition moves into “feelings and the unconscious” then I begin to worry about where Critical Race Theory might take us. Feelings, by definition, are irrational; the unconscious is, by definition, out-with our control. Thus, using a theoretical framework composed at least in part of the irrational and the uncontrollable [feelings and the unconscious] we are to question the liberal, equitable, legal, rational and constitutional bases of our society. It took me a while to remember what the definition I have just dissected reminded me of, and then the penny dropped. It is Humpty Dumpty, in *Alice through the Looking Glass*:

When I use a word, Humpty Dumpty said, in rather a scornful tone, it means just what I choose it to mean—neither more nor less. The question is, said Alice,

whether you can make words mean so many different things. The question is, said Humpty Dumpty, which is to be master—that's all.

All of which cheerful nonsense is pointedly dislocated by Humpty Dumpty's last remark – *the question is, which is to be master?* Lewis Carroll could not possibly have foreseen the pertinence of his whimsy to the culture wars in which we are currently involved, whether or not we wish to be. It needs to be said, loudly and often, if we are to have discussions [as opposed to shouting matches] about racism, equality, discrimination and equity, it must be on terms to which all sides can agree. And those terms must be defined without the question-begging, straw-man and well-poisoning lack of logic used to define Critical Race Theory above.

Steve, at the beginning of this month's *Parish News*, referred to institutional racism – that same institutional racism with which Justin Welby claims his church is riddled. Here is what racialequitytools.org has to say on the subject:

Institutional racism refers specifically to the ways in which institutional policies and practices create different outcomes for different racial groups. The institutional policies may never mention any racial group, but their effect is to create advantages for whites and oppression and disadvantage for people from groups classified as people of colour.

The only problem I can find with that definition is that it would allow for almost any unfavourable professional outcome for a person of colour in an institution to be seen as evidence of institutional racism. The core question is – are the practices and policies referred to designed deliberately to be racist? If they are, then the racism is institutional; if not, then – well, what *are* we to conclude? Furthermore, most definitions of racism in the workplace include the proviso that whatever the motives of the perpetrator, the perception of the victim or any other person is central to how a racist incident or complaint is defined. In other words, if you say something that a person of colour thinks is racist, then it is, without qualification.

None of which is to make light of the issue, or claim that it doesn't exist or that, if it exists, that it doesn't matter. Racism is vile, it is serious, it exists and flourishes far more than it ought to or we think it does, and it matters enormously. But if we are to talk about it we need to create a secure base on which to do so. If we are to discuss equality we must do so on equal terms, and to do that we need to define those terms fairly, clearly and exactly. A bad beginning will mean a worse ending.

Copy for the June edition should be posted either to the Parish News Mailbox, or to JCPrintmail@gmx.co.uk by THURSDAY MAY 27th. Completed artwork will be sent to the printers overnight on SUNDAY MAY 30th for publication in church on SATURDAY JUNE 5th.

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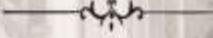
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Sunday worship has resumed with celebrations of Parish Holy Communion at 1000 and 1130. The 1000 service is live-streamed on YouTube. As we progress through the relaxation of lockdown, arrangements for resumption of other services and church activities will be published in Steve Dixon's weekly Parish Update emails and elsewhere.

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 Benneworth

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

Church Flowers:

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



ACTIVITIES

Mothers' Union

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

W3 – Women's Group

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

Rainbows

Lucy Skillen Tel. 07891101262

Brownies

Pat Corbett Tel. 0191 2800510

Guides

Grace Paul Tel. 07803371929

Rangers

Grace Paul Tel. 07803 371929

Beavers

Gillian Smith Tel. 296 1426
tynemouthbeavers@gmail.com

Cub Scouts

Fiona Lydall Tel 257 3047

Scouts

David Littlefield Tel. 257 8740

Explorer Scouts

Lucy Mace Tel. 258 5948

Group Scout Leader

Michael Dyer Tel. 2596236

Asst. Group Leader

David Littlefield Tel. 257 8740

Scout Hut bookings:

Helen Preston Tel: 257 0574

Tynemouth Village Day Centre – Parish Hall

Tel. 259 5569

Mother & Toddler Group – Parish Hall

Friday 9.30am

ARTICLES FOR THE PARISH NEWS

These should be submitted to the editor, **John Pearce**, at JCPrintmail@gmx.co.uk – the deadline will be published each month. Post written contributions in the Parish News Mailbox outside the Parish Office or to 9 Selwyn Avenue, Monkseaton, NE25 9DH.

All queries to

0191 291 2742 or 07903 227 192.