

PARISH NEWS



APRIL 2019



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

Worship at the Church of the Holy Saviour, Tynemouth

SUNDAY

- 8.00 am** **Holy Communion [said]**
- 10.00 am** **Holy Communion and Sunday Club for children in term time.**
On the second Sunday of each month the children join in the Parish Communion for a specially adapted liturgy at our All-Age service
- 6.00 pm** **Evening Prayer**
On the last Sunday of the month a Book of Common Prayer Evensong is celebrated.

MONDAY

- 5.15 pm** **Christian Meditation in the Parish Centre**

WEDNESDAY

- 11.00 am** **Holy Communion [said] according to the Book of Common Prayer**
This service is held in the chancel. Coffee and biscuits are served in the Parish Centre before the service, from 10.15 onwards.

AT ALL TIMES

The Church is open during the hours of daylight and the **Lady Chapel** – recessed on the south side of the chancel – is available for personal use.

The Votive Candle stand beside the pulpit may also be used as an aid to prayer, remembrance and dedication. Please leave money for candles in the collection box on the stand. You may find the following prayer useful when lighting a candle.

Lord may this candle be a light for you to enlighten me in my difficult decisions, and may it be a fire for you to purify me from all pride and selfishness. May it be a flame for you to build warmth into my heart towards my family, my neighbours and all those who meet me. Through this prayer I place in your care those I come to remember, especially..... In leaving this candle, I wish to give you something of myself. Help me to continue this prayer into everything I do this day. Amen.





THE VICAR WRITES:

We live in a world obsessed with borders. The US Congress has pushed through legislation and funding for the Mexican Border wall amid much rhetoric about floods of drugs and criminals. Skirmishes have rattled the uneasy truce between India and Pakistan. Our own nation feels embattled and disillusioned by political wrangling over the border with Northern Ireland and Eire and how it affects Brexit. Humanity seems to be very good at raising borders and very poor at breaking them down to unite people.

Part of my Lent reading has been a book by local author David Bryan entitled *Jesus – His Home, His Journey, His Challenge* which examines the journeys Jesus took as a boy with his family to Jerusalem. The gospels describe them as pious, observing the festivals; this meant an annual hike to Jerusalem for Passover. Then, as now, the journey from Nazareth to Jerusalem was across borders and through contested territory. Israel in Jesus' time was a divided nation - politically, racially and by religion. The fastest route from Nazareth to Jerusalem would have been through Samaria; and the Samaritans were viewed as an unclean sect by the Jews.

Later, during his ministry, Jesus again travels from Galilee, crossing Samaria towards Jerusalem. This time he breaks through tribal, racial, territorial, gender and religious barriers when he meets a Samaritan woman at Jacob's well (*John 4:4-42*). We cannot assume that Jesus found it easy to overcome the barriers which were prevalent in the culture of his time. When he meets the Samaritan woman he is misunderstood for his actions in overstepping the taboos. But he brought fresh thinking into the situation, pointing to a new paradigm where every person is welcomed into the coming kingdom of God; a kingdom without borders.

Jesus is also challenged by the request for healing of the Syro-Phoenician woman's daughter (*Mark 7:24-29*). Jesus appears to be discriminatory and racist in his first comments to her, before being moved by her faith and persistence. He overcomes inbred prejudices and offers her the grace of God through his healing word.

Ultimately, Jesus came to break down the greatest barrier in human history, that between humanity and God, through his self-sacrifice on the cross. As we journey through Holy Week and Easter we commemorate and celebrate the breakthrough of God's love into our lives and the hope that this offers to our divided humanity. Jesus' reconciling work opens the way for greater unity between peoples of difference. Though it is never easy, it is part of our calling to join in the purposes of God in breaking down barriers and seeking reconciliation.

EDITORIAL

John Pearce writes: On March 27th last, Teresa May obtained a three-week delay, until April 12th, of the date for our leaving the European Union. Despite this, it is no clearer today than it has been for the past three years what sort of Kingdom, United or otherwise, might emerge from this disengagement. Given that the Church of England's demographic is now so elderly, it is no surprise that two-thirds of Anglicans voted to leave. That our Evangelicals voted overwhelmingly to remain would take more explaining; and in any case many would say that such speculation is now pointless. The 4% majority for Leave was unconvincing, but it was – more or less – democratically arrived at; it must be respected. I say this as one who voted Remain, who would do so again given the chance, and who thinks that leaving the European Union will damage our country very seriously indeed – socially, politically and economically – for at least a generation, probably longer.

Like many Remainers, I found the style of the Leave campaign disgraceful and its substance deplorable. The behaviour of many of its leading figures was completely unprincipled, trafficking in lies, scare stories and appeals to latent racism. The motives of many senior Remainers were based on their personal political ambitions, not on marshalled arguments concerning the better course for our nation to pursue. That the Leavers' leader was Mr Nigel Farage, a man who has drawn £1.4 million in salary from the European Parliament since his election as MEP in 1999 – a job he never even bothered to pretend to do – perhaps says it all.

Unlike many Remainers, however, I found both the style and substance of the Remain campaign to be even more deplorable. Remainers, after all, had nothing to lose by telling the truth. They could – and should – have made a case for the value achieved both by the European Union and the British Isles during forty years of EU membership, and for the value forthcoming from its continuance. It is beyond belief that they threw away this case by sinking to the Leave campaign's level, likewise dealing in lies, scare stories and appeals to greed and self-interest. Like many socialists, I voted for Tony Blair's second and third governments with gritted teeth; and, in the light of the quality of the Remain campaign, I voted Remain with muted enthusiasm, slightly ashamed of some of the company I was, thus, keeping.

All of which I suspect may find echoes in a substantial proportion of those who read this reflection. Beyond that, however you voted in the referendum, and whatever you have made of the fantastic political shambles which has unfolded since, there are implications for our future which make me glad that, at the age of seventy-five, I probably won't have to put up with them for all that long. The most frightening aspect of Brexit has been the ease with which the public was induced

to swallow the big lie which has underlain the Brexit negotiations. This big lie was the notion that, once we had announced our intention to leave the EU, we would be in a position to negotiate the terms on which we did so. To my mind this idea always seemed like a fantasy but, as an economic ignoramus, I asked various professional economists if I was right to think this. Their unanimous answer was yes, that my suspicion was correct; thus, for three years, we have been enmeshed in a gigantic political confidence trick, with what chaotic results we now see.

The notion that the UK could make a deal with the European Union which would allow us to have our penny bun – and keep our penny as well – has been the twenty-first century's most fatuous political illusion. The fact that few politicians have had the courage to point this out evidences a dangerous emptiness at the heart of our political process. This emptiness consists of the absence of the integrity, honesty and principle which we are entitled to see in our elected leaders, combined with the professional competence we should be able to expect from them. Contributing to this ethical vacuum has been the behaviour of the media, which have compounded the tawdriness of the whole process with as ugly a display as I can remember – in a long life – of biased reporting, vicious personal attacks on individuals, and organised lying. The cumulative effect of three years of Brexit has been, therefore, to show us a picture of the society which we have become. The picture has been focused by the referendum: a referendum called for the wrong reasons, organised in a way which ensured that whoever lost could claim that to have been cheated, and finally abandoned by the prime minister who took those disastrous decisions. The picture we see is vilely disagreeable.

The grubby underside of the Brexit stone gives us uncomfortable and inconvenient perceptions about our politics and media. We see their pettiness, selfishness, ruthlessness, ambition and self-regard, their hypocrisy, their greed and, above all, their dazzling, monumental incompetence. But let no-one forget that we all, every one of us, share responsibility for this state of affairs: we elect the politicians, swallow the lies, buy the newspapers, watch the programmes and tut-tut over the tweets; and we do so, for the most part, with never a word of complaint.

Whether we leave the EU this month [if we do] with a deal or with no deal, we have to face the fact that Brexit has shown us that our society is flawed, damaged, with a diminished sense of what it means and stands for. It is, moreover a society which lacks intelligent, purposeful and honest leadership. These flaws are ones which, of course, the Church of England could help to repair, notwithstanding that to do credibly we would need to put our own house in order first. And the fact that the public would never take such an idea seriously is, perhaps, the saddest commentary of all on the nation – and the church – we seem to have become.

MORE PERSPECTIVES ON BREXIT

Steve Dixon writes: The week after the referendum outcome was first announced, I was with a black friend in a well-to-do pub when we were shocked by racist comments shouted across the bar. We left feeling dismayed that the vote to leave the EU seemed to be taken by some as permission to be openly hostile to those different to themselves. Perhaps this arose out of a campaign fought largely on misinformed views of immigration as the major issue. I wonder if the referendum is indicative of our fragile identity in a world where we enjoy relative affluence but a diminished influence; Britain is no longer such a big player on the world stage. The Brexit wedge feels as though it has driven people in our nation to increasingly fractured viewpoints, or at least brought these views to the fore. That said, however, Brexit does at least seem to have united us in disillusionment.

British politics seems to be going through almost hourly meltdowns over the way forward with brexit. While I am a great believer in democracy and our national governance, I think we have been let down by the current adversarial style of party politics over brexit. On issues of such import I wonder if more cross-party collaboration from the outset might have better served the national interest. We often pray for our politicians, asking God to grant them wisdom in serving the common good. I hope as we pray about brexit that our nation can move forward with integrity and dignity.

Notes and News

HOLY WEEK AND EASTER

Steve Dixon writes: the following programme includes the innovation of a Sunrise Service on Easter Day [which will replace the Easter Eve service formerly held on Easter Saturday evening]. This will start at 0530 in advance of sunrise at 0549, and will take place at the Spanish Battery. We will light [in a barrel] an Easter Fire, and breakfast will be provided afterwards.

Sunday worship in Lent:

7 April	Lent 5	Parish Eucharist
7 April	[11.30]	Annual Parish Church Meeting
14 April	Palm Sunday	Services as usual

Holy Week:

15 April Monday	7.00 pm Compline with Holy Week Reflection
16 April Tuesday	7.00 pm Compline with Holy Week Reflection
17 April Wednesday	7.00 pm Compline with Holy Week Reflection
18 April Maundy Thursday	7.00 pm Holy Communion
19 April Good Friday	11.00 am Children's service 2.00 pm Vigil of the Cross

Easter Day – Sunday 21st April

5.30 am	Sunrise Service at Spanish Battery
8.00 am	Holy Communion
10.00 am	All Age Holy Communion
6.00 pm	Evening Prayer

Lent Study Groups

2.00 pm Tuesday April 9th

7.30pm Thursday April 11th



ALL-AGE WORSHIP AT HOLY SAVIOURS

SUNDAY APRIL 21st - EASTER DAY

The 1000 Easter Day Service will be an All-Age service. This will be a service of Holy Communion especially adapted so that children of all ages can participate.

Music and songs will be accompanied by the Church Band.

MISSION AND FINANCE

Steve Dixon writes: Since my arrival in October 2018 I have been overwhelmed by the willingness of so many in our congregation to offer their time and skills to ensure that Holy Saviour's is a warm, inviting and vibrant community. I hope that we will begin to see the fresh shoots of God's growth as we welcome people into the life of our church and move ahead together in mission. To assist us in our thinking and planning we have been invited to take part in the Diocesan *Leading Your Church into Growth* programme. I am very much hoping that this will offer us some practical ideas of how to take us forward in mission and improve our outreach into the Tynemouth community. This outreach will require resources including energy, time and money.

Whilst we have financial resources set aside for mission activities, I am concerned that our general church finances are running at a considerable annual deficit. This will rapidly exhaust the reserves we hold for mission and diminish our ability to be imaginative in our outreach. Our deficit last year was around £12,800 and, without an increase in our personal giving, projections for this financial year are for a similar shortfall in general funds. I am also concerned that for the last two years we have not been able to continue with our usual pattern of financial support to other charities.

Measures have been taken in the last few months to reduce our general expenditure, particularly with our energy costs. I am hoping that we can further reduce these costs by providing better heating controls which will also cut our carbon footprint.

Our church currently costs £2,622 per week to run. Taking into account the income we receive from letting the Church Hall and Parish Centre, this equates to around £7.00 per person per week for everyone on the electoral role. I would be very grateful if all of you could prayerfully consider increasing your weekly or monthly giving. My thanks to the many people already contribute much more than this amount. I would also like to commend the Planned Giving Scheme where you can contribute by setting up a monthly standing order to the PCC. Leaflets are available at the back of the church detailing how to join the Planned Giving Scheme or you can discuss this confidentially with our Treasurer, Karen Bilton. Finally, I wish to thank all of you for the significant contributions you bring to the life of Holy Saviour's as you share your gifts and skills within our worshipping community. It is very clear to me that you deeply value Holy Saviour's, and want to see it flourishing, now and in the future. **With every blessing, Steve.**

FROM THE PCC MEETING, SUNDAY 24th March 2019



John Pearce writes: the following is an abstract of business transacted at the most recent meeting of the Parochial Church Council. Present were Steve Dixon, Liz Shipway, John Pearce, David Bilton, Diane Bayley, Dan Entwistle, Linda Benneworth, Chris Benneworth, Ian Buxton, Malcolm Soulsby, Gerald Keeling and Tony Baird. Apologies for absence were received from Gareth Ruddle, Rob Blake, Julian Brown and Stuart Crozier. In Stuart Crozier's absence John Pearce volunteered to take notes for the minutes.

The audited accounts for 2018 – 2019 were presented by Karen Bilton

- it was noted that these audited accounts, with some minor amendments, would be distributed at the APCM along with reports from church organisations which were presently being collated
- one of the more pertinent facts which needed to be faced was that our yearly operating deficit is over £15,000
- the accounts were adopted unanimously

Building work on the church porch and its roof

- the church porch needs urgent repair to its jointure with the main building, which is insecure, and to its roof, which is leaking

- David Bilton noted that obtaining quotations for work of this kind is problematic given that builders are wary of working on listed buildings which are also subject to diocesan requirements
- of quotations received, the most competitive was that of S V Rutter. This came to £32, 441 with provision for an over-call to a maximum of £40,000
- the provision for an over-call is necessary, as complications requiring additional work may emerge during the repair process. David also noted that some reduction in VAT may be available due our listed building status, and recommended that we accept the Rutter quotation so that we could begin the process of obtaining a faculty and planning permission
- this proposal was passed unanimously.

Parish Share

- Steve Dixon reported on a Deanery Synod meeting which had left him with mixed feelings; these reflected a fluid situation in the Deanery; Julian Brown has stepped down as Deanery Finance Officer and our new Area Dean, Revd. Tim Mayfield, is not yet in post
- our current, 2018 - 2019 Parish Share had been set at £78, 895, a sum for which we had budgeted and which we were prepared to pay
- we are being asked, for 2019 – 2020, to pay £85,000, an increase of 11%
- this was felt to be both unjust and unsatisfactory, and the formula which had been used to arrive at it should be revisited and revised
- there was a feeling in the meeting that financially struggling churches are being asked to subsidise a diocesan hierarchy whose effectiveness is not always visible at parish level
- following a discussion it was felt that if we paid our current Parish Share of £78,895 then this would establish our good faith. Then we could expect our request to review the formula to be taken seriously. A motion was framed to this effect and passed unanimously

The next full PCC meeting will take place on Thursday May 7th, and future dates for subsequent meetings will also be proposed then.

The meeting closed with the Grace at 12.15 p.m.

A SILVER JUBILEE

Joan Dotchin writes: On the 8th of May, 1994, the first group of women priests in the Diocese of Newcastle were ordained. I was privileged to be among them, and hope to celebrate my Silver Jubilee with a Eucharist here at Holy Saviour's, 25 years to the day. So if you are free on **Wednesday, 8th May at 7.30pm**, I would love to see you in church to share in the celebration.

EASTER FLOWERS

Sheila Park writes: The church will be decorated for Easter on Saturday 20th April, starting at 1.30 in the afternoon. If you can help in any way, please let me know [telephone 257 5481]. If you can contribute any greenery, then please leave it at the back of the church during the Saturday morning. There are baskets at the back of the church and in the Parish Centre for donations towards the cost of the flowers. Thank you.

NITE BITE

Ian Crawford writes: A number of ladies at Holy Saviour's very kindly knit socks, scarves and gloves for me to take along to Nite Bite when I am on duty there. These gifts are most welcome, and all of them are put to use by the homeless men and women who come along on a Tuesday afternoon. They, and we, owe many, many thanks to the Holy Saviour's ladies who do all this knitting for us – it makes a huge difference to our clients.

There is also good news for anyone who would like to help with this project but who cannot knit. I have received a request from one of the ladies aimed at anyone who has some spare wool and would be willing to donate it. They need wool – it doesn't matter what colour or ply it is – all donations will be gratefully received. Please bring any wool you can spare to the church office, or leave it at the back of church, marked for the attention of Doreen Hood. Thank you.



TURN OUT YOUR JEWELLERY BOXES.....



Linda Benneworth writes: Volunteers from the Mothers Union are currently running jewellery classes for groups of women in the Newcastle Diocese. Such groups include asylum seekers, women in refuges and women who are at risk of sexual exploitation. In these sessions the women are taught to make bead bracelets and earrings. For these sessions to continue we urgently need materials for these women to work with. If you have any broken or discarded necklaces you would be willing to donate, please contact me at lindabenneworth@sky.com.



CHRISTIAN MEDITATION

Marilynn Docherty writes: One of the stumbling blocks to regular and committed meditation is that it is a discipline. We have to commit to setting aside time for it, and our busy minds tell us that we don't have enough time. The beauty of group meditation is that once we are seated with others, we have made that time commitment, but how can we manage it alone?

Amazingly we can do it with the help of our mobile phones and I pads. The **Centering Prayer App** can be downloaded free of charge. Let me tell you about it using the words from the app itself. *"Centering Prayer is an ancient method of*

Christian Prayer adapted for modern times by Fathers Thomas Keating, William Meninger and Basil Pennington. It is a method of silent prayer that prepares us to receive the gift of experiencing God's presence within us. It is both a relationship with God, and a discipline to foster that relationship. It does not replace other kinds of prayer, but rather casts a new light and depth of meaning on them."

Make your mobile phone your prayer buddy today. The app is produced by *Contemplative Outreach Ltd* and can be accessed by using the following URL link: <https://itunes.apple.com/qb/app/centering-prayer/>

**PLEASE NOTE THAT THAT THE TIME OF
CHRISTIAN MEDITATION MEETINGS HAS
CHANGED. WE NOW MEET AT 5.10pm FOR
A PROMPT START AT 5.15pm.**

What's on...

W3 Ladies Group: Margaret Gibson writes: We meet on the first Wednesday of the month and the next meeting is on May 1st. New members are very welcome to come along and join in; we are a quite friendly bunch. If you would like any information please contact w3ladiesgroup@btinternet.com or any committee member.

Last Wednesday, April 3rd, we welcomed a retired mariner [not a very ancient one though] who came highly recommended to talk to us about "Life on the ocean waves", and treated us to a very interesting evening.

For those of you who missed the craft evening there are some small boxes left if you would like to take one. They are for our May Day evening and you need to return with the boxes on 1st May with a small gift inside. We are using a similar format to last year's Suffragette evening and so we need 4 or 5 volunteers to read a piece out. We are looking at how May Day is celebrated around the world and in the spirit of May Day please try and "have some flowers in your hair". There will also be some light refreshments.

The Mothers' Union: Cathy Duff writes:

Thursday 18th April 2 pm in the Parish Centre

In house meeting

Thursday 16th May 2 pm in the Parish Centre

Beetle Drive

Sunday Club: Sunday Club has begun to meet again regularly under the expert guidance of Victoria and Gareth Ruddle. The children's "report back" to the congregation at the end of the 10 o' clock service invariably shows that they are being taught skilfully and engagingly. At the same time we could still do with volunteers to help with Sunday Club sessions. If we could assemble a team large enough to make leadership an occasional rather than a weekly duty and then we could assure the club's future more securely. If you wish to volunteer, please leave your details with **Stuart Crozier, Parish Administrator**.

Dusting & Gardening Dates: The team meets every other Friday from 9am onwards to clean the church and the Parish Centre, and tidy the garden - followed by coffee, chat and Ian Crawford's famous Cheese Scones at about 10.45am. If you are able to give any time, the next dates are **April 12th** and **April 26th**.

Knitting (and nattering) for fun Our get-togethers take place on the second and fourth Tuesdays of the month. This month we will meet on **April 9th** and **April 23rd**. Bring some needles and wool or a project you are working on – you'll be most welcome. If you prefer to sew, that's fine.

The Soup Lunch Club meets every Wednesday at 12 noon in the Parish Centre. Soup and bread are followed by cakes and tea or coffee, all of which costs only £4.00. If you are able to help by providing soup or cakes, please use the sign-up sheet at the back of church.

At the moment we are covering the weekly rota effectively enough, but new cooks and confectioners are always welcome. In the first instance, if you wish to volunteer, email the editor of the Parish News [JCPrintmail@gmx.co.uk] and your message will be passed on. Please note that all out of pocket expenses for ingredients can be reimbursed if you wish.

Equally, if you know someone who might like to join the Lunch Club, then please encourage them to come along at 12.00 on a Wednesday, bring them if you can, or if they need transport, contact Stuart Crozier in the Parish Office or email John Pearce at the Parish News email address.

The Bay Food Bank: As the school Easter holidays begin, this extract from the Trussel Trust blog provides an incentive to keep up our contributions. *Last year the number of supplies given to adults decreased slightly in the summer months, whereas the level of support needed for children was markedly higher: during July and August, The Trussell Trust's network of over 420 foodbanks provided over 200,000 three day emergency supplies, 75,000 of which went to children. In comparison, during May and June 2017 70,000 supplies went to children. Over a third of all food distributed by the foodbank network throughout the year goes to children, but there is extra financial pressure to provide main meals during the school holidays for families who rely on free school meals during term time. Last year's report from The All Party Parliamentary Group on Hunger estimated the loss of free school meals during the holidays adds between £30 and £40 a week to parents' outgoings.*

Please continue to give generously to our Food Bank.

POETRY CORNER

John Pearce writes: I was delighted to receive this poem from Anna-Rose Hope. If you don't recognise her from her picture, you may know the young lady who swoops stylishly down the aisle on heelies on her way to Sunday Club.



JOY

If joy was a colour,
It would be yellow, as yellow as the sun on a sunny day.
If joy was a taste,
It would be as smooth as a spoon of honey dissolving in your mouth.
If joy was an object,
It would be soft and fluffy, like lying on your bed.
If joy was a smell,
It would be as sweet as chocolate cocoa.
If joy was a sound,
It would be as peaceful as a river flowing.

Anna-Rose Hope, March 2019

SAINTS ALIVE!

Clive Harper writes: Christian history has thrown up many saints and I thought I might explore a few of them over the coming months.

Years ago I was in the Boy Scouts and, on the Sunday nearest to the 23rd April each year, there I would be marching up the main road to the Church with all my fellow Scouts, Guides, Cubs and Brownies to go to Church Parade and a celebration of St George.

George is the Patron Saint of England; he was appointed as such mainly by King Edward the third in 1350 and confirmed by later monarchs; and the question is why?

The history of George is not all that clear but tradition has it that he was born of a noble Christian family in Cappadocia, in modern day Turkey; that he was a high ranking officer in the Roman army but, because he would not deny his faith in Christ, on the orders of the Emperor Diocletian, he was tortured and martyred in the year 303 in Palestine; after his death, many churches adopted him as their Patron Saint and his fame spread.

But why England, seeing that, as far as we know George never visited this country; why could we not have 'one of our own kind' as the song goes? Well, we see that there was a period of over 1000 years between his martyrdom and his becoming our patron saint and a lot can happen in that time.

First there was the legend of the dragon; going back to my youth again, there was a time when I rode a horse up the main road to the church dressed as St George; I was carrying a shield and a sword and I was the dragon slayer; the legend is well known and I killed my papier mache dragon that day, as St George did all those years ago in the flesh and in the legend and rescued the beautiful village maiden. My history is silent on this latter point.

But more importantly, there were the Crusades. The crusaders were attacking the besieged city of Antioch occupied by the Saracens; there appeared in the sky a vision of St George and St Demetrius; the Crusaders won a famous victory and the Saracens were routed. George became the special patron of soldiers.

And then there was the battle of Agincourt when Henry fifth's famous speech invoked George as Patron Saint. And so his fame continued to spread and there is so much more. The poet Edmund Spenser wrote:

*Though among those saints which thou doest see;
shalt be a saint and thine own nation's friend;
and Patron thou St George shalt called be;
St George of merry England, the sign of victory.*

But next month I hope to put in a plea for the real Patron Saint of England.

AN ENGINEER'S VIEW OF THE CREATION

Ian Buxton writes: Scientists explore, engineers create what has never been. Engineers design, construct, operate and dispose of complex systems to fulfil a purpose of benefit to mankind – bridges, engines, ship. (That means of course that the technicians who fix your car or boiler are not real 'engineers'). When I observe the complexity of our world and its inhabitants, I am driven to believe that there is a grand designer, a creator, namely God.

So is there a purpose to a physical universe? Could it be an experiment to see if living beings on a planet can evolve towards perfection? If so the building blocks or physics of nature were created, ultimately in life forms with brains and souls i.e. human beings. We know that evolution on Earth took millennia to reach a stage where humans can make the choices to attain a state of perfection. But early societies were geographically remote from each other and lacked communications to be able to share ideas on how to do so. So God decided to give us a steer by sending his Son to show us the way and spread the Word, allowing each of us to attain our full potential, ultimately a heavenly state, or life eternal (nirvana?)

So two thousand years later, humans have evolved both materially and spiritually, albeit often with two steps forward, one back, so that this must be an ongoing process which will last for a long time to come. So where does this leave each individual, who has but a brief life span which for many reasons might be cut short, or who might be born into a society where it is not possible to receive the Word?

The logical answer is a succession of lives (innings?), any one of which might be at an early or late stage of development. Some might be born with greater or lesser talents than others, perhaps as a result of previous lives, but that does not mean that they cannot make progress. Perhaps they have lived before – here on Earth or on another planet? Re-incarnation has always seemed to me to be a reasonable explanation, but coming back as humans not insects or primitive life forms as some religions believe.

We know that this Earth is but a speck in nearly infinite time and space, so surely ours is not the only planet on which an evolutionary life form has ever existed. There must be (or have been or will be) many other worlds and civilisations at different stages of enlightenment even though they are beyond our ken.

BOOK REVIEW I – *With love to the Church*, Monica Furlong

Clive Harper writes: In writing this review I need readers to bear a two things in mind: *With Love to the Church* was written in 1965; it seems a long time ago and yet our own understanding of what it means to be a Christian emanates mainly from another book, the Bible, dating back over thousands of years. Secondly, our society has changed in the last fifty years; immigration and lifestyle changes make old certainties, things accepted, much different from what they were; and yet, again, it can be argued that our standards of morality, the judgement of what is right and good, also emanate from the Bible.

However, the view of the average man or woman of what Christianity is about has not, in my opinion, changed very much in the last fifty years; it still seems to be based not on the teachings of Scripture but on certain practical ways of living: like helping your neighbour and not kicking the dog. The Parable of the Good Samaritan is often quoted but what is missing is the fundamental understanding of the need for a change in outlook, a change in the very nature of a person; the surprise of joy; the opening of a door into another realm; a Narnia experience perhaps?

And thus, later on in her book Monica Furlong describes her own conversion: *in a situation in which I felt a crippling sense of guilt, a sense of total meaninglessness, a sense of growing isolation from those around me, I suffered, to my surprise, a revelation of God. God was suddenly someone experienced, asserting with tenderness, the beauty and strength of which nearly annihilated me altogether, that I was loved and I was forgiven. It is almost impossible to explain to a non-Christian what this experience consists of, nor why it changes every relationship and every attitude.* In the light of this experience it is perhaps not so surprising that Ms Furlong seems to hold such a negative view of the Church. In the light of her new understanding of God the Church seemed rather worldly, narrow minded and ungracious.

In her own words Monica Furlong says: *the purpose of this book is to try to examine some of the ways in which churches reject people; they defeat the reason why they exist which is to propagate; they make it difficult for their followers to achieve self-knowledge and the God-knowledge which lies on the far side of it. The hungry sheep look up and they are not fed; and those who try to assuage their terrible hunger are frequently anathematized for the attempt.* And so, if you want to read a critique of the National Church fifty years ago, then this is the book for you. Whether this critique can also be levelled at today's Church you would have to judge.

We note that, in the main, Ms Furlong was speaking about the Church of England and today the phrase: 'The Church' can be seen, increasingly, to cover many denominations. To be fair to Ms Furlong, she does have many valid points to make, of course, but many of those reading this review will have grown up in the years of which Ms Furlong is speaking. And you have arrived where you are, many of you with a firm Christian faith; so clearly, the Church, which has not been given a good press in this book, has done its job as far as you are concerned. For you, clearly, were fed; you were taught; you were nurtured; the Church has not failed you; nor me come to think of it. We can praise God for that!

But I remember that this was just around the time that Billy Graham arrived on our shores; perhaps it was he and his like who jolted the church into the twentieth century; restored some of its confidence; and opened its eyes to its God-given role which had perhaps been neglected. However, do judge for your selves.

The book is divided into six longish chapters which deal with an overview of society, organized Christianity, the church and sexuality, the Church's relationship with the world; an attempt to be kind to the Church, and finally offers pointers to the future.

BOOK REVIEW II - *The Church Hesitant, a portrait of the Church of England Today*, Ysenda Maxtone Graham

David Littlefield writes This book's title may mislead somewhat, as it was published in 1993 and much has changed in the last twenty five years. However, if you fancy a fairly brisk and light-hearted romp through the many aspects of the Anglican church you will find much to consider. The author spent a year 'probing its state of health' She talked to Bishops, curates, monks and nuns as well as to many lay members. She asks why do people go to Church? What do Vicars do all day? What is the point of Cathedrals?

Since the book's publication many attitudes have changed. We now have many female priests and a greater understanding of homosexuality....and much in this book predates such changes. However there is much to amuse regarding such topics as modern Anglican usage and whether The Church of England has a sense of humour [apparently male clergy are generally funnier than female clergy]. It's all written in a crisply readable style, rather like a mixture of John Betjeman and Joyce Grenfell. Above all it is an affectionate, if occasionally critical, account of what must have been a fascinating year travelling from parish to parish throughout this land.

In conclusion Ysenda Maxtone Graham feels the Church of England, for all its shortcomings, is a treasure which requires stamina from its members, but one worth cherishing and preserving. I agree.

Editor's note: Anyone wishing to read these books should note that both the Furlong and Maxtone Graham books are long out of print; I got my review copies either from Amazon Books or by searching on the Advanced Book Exchange – google www.abebooks.co.uk/ to find it. But if you do this beware – ABE is the biggest and best second-hand bookshop in the world, and to book addicts it represents temptation in its purest form. That said, I am very grateful to Clive Harper and David Littlefield for these considered, thoughtful and engaged reviews. In pointing out that these books are dated in some of their aspects they make an entirely fair point; but, that said, it interested me to note that the underlying themes of tensions in our church don't change all that much. We agonised about sex in 1965 [pre-marital chastity] and in 2009 [homosexuality] and we still do – mostly about homosexuality in the priesthood and transgender Christians. The day the Anglican church finally grows up about sex will be a red-letter one indeed.

John Pearce writes: Some people see the American poet Ezra Pound [1885 – 1972] as an early victim of political correctness: in early years his poetry was esteemed as much as his compatriot T S Eliot's. But his later involvement with Italian fascism [which included regular broadcasting of Fascist propaganda from Italy to the United States], resulted in a trial for treason , and a prison sentence on his return to the United States in 1945. He was eventually committed from prison to a secure mental hospital. Following a sequence of appeals from fellow poets and authors he was released in 1958. He lived out his days as a recluse in Venice until his death in 1972.

This ballad, published in 1909, is written in the voice of Simon the Zealot sometime after Christ's crucifixion: a "fere" is a mate, a companion, a marra.

Ballad of the Goodly Fere

Simon Zelotes speaketh it some while after the Crucifixion.

Ha' we lost the goodliest fere o' all
For the priests and the gallows tree?
Aye lover he was of brawny men,
O' ships and the open sea.

When they came wi' a host to take Our Man
His smile was good to see,
"First let these go!" quo' our Goodly Fere,
"Or I'll see ye damned," says he.

Aye he sent us out through the crossed high spears
And the scorn of his laugh rang free,
"Why took ye not me when I walked about
Alone in the town?" says he.

Oh we drank his "Hale" in the good red wine
When we last made company,
No capon priest was the Goodly Fere
But a man o' men was he.

I ha' seen him drive a hundred men
Wi' a bundle o' cords swung free,
That they took the high and holy house
For their pawn and treasury.

They'll no' get him a' in a book I think
Though they write it cunningly;
No mouse of the scrolls was the Goodly Fere
But aye loved the open sea.

If they think they ha' snared our Goodly Fere
They are fools to the last degree.
"I'll go to the feast," quo' our Goodly Fere,
"Though I go to the gallows tree."

"Ye ha' seen me heal the lame and blind,
And wake the dead," says he,
"Ye shall see one thing to master all:
'Tis how a brave man dies on the tree."

A son of God was the Goodly Fere
That bade us his brothers be.
I ha' seen him cow a thousand men.
I have seen him upon the tree.

He cried no cry when they drave the nails
And the blood gushed hot and free,
The hounds of the crimson sky gave tongue
But never a cry cried he.

I ha' seen him cow a thousand men
On the hills o' Galilee,
They whined as he walked out calm between,
Wi' his eyes like the grey o' the sea,

Like the sea that brooks no voyaging
With the winds unleashed and free,
Like the sea that he cowed at Genseret
Wi' twey words spoke' suddenly.

A master of men was the Goodly Fere,
A mate of the wind and sea,
If they think they ha' slain our Goodly Fere
They are fools eternally.

I ha' seen him eat o' the honey-comb
Sin' they nailed him to the tree.

And finally, some secular food for thought...In March 2006, *The Spectator* magazine published the following survey based on a key question of the Christian faith. A selection of its findings is below.

“At Easter, Christians bear witness to the Resurrection. But, as *The Spectator* has discovered, some are more robust than others in their belief — and some prefer not talk about it at all

Easter is the most important feast in the Christian calendar. *If Christ be not risen*, wrote St Paul, *then is our preaching vain, and your faith is also vain*. *The Spectator* approached politicians, churchmen, media folk and entertainers — and members of its own staff — and asked them a simple question:

‘Do you believe that Jesus physically rose from the dead?’

Some did not answer the question: Tony Blair, Ruth Kelly, Gordon Brown, David Cameron and Sir Menzies Campbell, John Prescott, Jeffrey Archer. Those who did reply gave some surprising answers. The results of our inquiry reveal a remarkable mix of faith, doubt and evasion.”

The Most Revd Dr Rowan Williams, Archbishop of Canterbury:

Thursday. Archbishop’s assistant: *He’s very busy but I’ll see what I can do.*

Friday. Archbishop’s assistant: *I’m afraid we don’t take part in compare-and-contrast surveys.*

The Spectator: *But we’re not comparing or contrasting anything. Please at least ask him.*

Monday. The Spectator: *Any luck with the Archbishop?*

Archbishop’s assistant: *Archbishop Rowan said to put him firmly in the “yes” camp. What were the follow-up questions?’*

The Spectator: *No follow-up questions - just the one about the Resurrection.*

Tuesday. Another assistant: *I’m afraid there won’t be a [further] quote from the Archbishop. Sorry to let you know so close to the deadline!*

Cardinal Cormac Murphy-O’Connor, Archbishop of Westminster:

If Christ has not been raised, your faith is futile’(I Corinthians xv,17). The Christian message stands or falls by this truth. Both the empty tomb and the witness of those first disciples who saw, ate and conversed with the Risen Christ highlight this. This is not only the core of my faith but it is also the faith of the Church, namely, of those countless millions who since that first Easter Sunday have believed and proclaimed that Jesus is Risen. Therefore, his life and what he

promised bring meaning and hope for everyone. What I do at Easter as Bishop is proclaim this truth on behalf of that believing community.

Ann Widdecombe, Conservative MP for Maidstone and The Weald:

Yes, of course I believe in the physical resurrection of Christ.

Peter Osborne, political editor, *The Spectator*:

There's a great deal of compelling evidence that something astonishing happened. The Resurrection caused the apostles to take the path they did after Jesus's death. The gospel writers were convinced. But you can't prove it and one is bound to have doubts. You are choosing to believe the unbelievable. That is what faith is about.

George Galloway, *Respect* MP for Bethnal Green and Bow:

Yes, I believe in the Resurrection. I believe God restored the life of Jesus of Nazareth and took him to his bosom. The example of suffering and sacrifice followed by vindication is central to my religious belief.

The Most Revd Dr John Sentamu, Archbishop of York:

His assistant: *The Archbishop is away today, I don't know if I'll see him at all today. Maybe not tomorrow either. I understand that you've got a statement from the Bishop of Oxford. I don't know what he said, but I'm sure he speaks for all of us. Goodbye.*

The Rt Revd Richard Harries, Bishop of Oxford:

Yes. I believe that the tomb was discovered empty and that Jesus was raised as what St Paul calls "a spiritual body" (I Corinthians xv,44). This is not a miracle like any other but comparable only to the creation of the world ex nihilo and its transmutation into glory at the end of time. It can only be depicted in symbolic terms, hence the unsatisfactory nature of so much over-literalistic Western painting and the spiritual power of the Orthodox icon of the Anastasis.

Edward Stourton, broadcaster and author, most recently, of *John Paul II: Man of History*:

Yes. I am pretty liberal in most Catholic matters, but I am old-fashioned about the Resurrection, because if it's not true, what's the point? Actually, it's a non-controversial belief. If God intervenes in human history, there is absolutely nothing peculiar about his raising his son from the dead.

Fr Michael Holman, SJ, Provincial of the British Jesuits:

The Church believes in the bodily resurrection of Jesus and I do too. There is no other way I can make sense of what has been written in the New Testament by those who encountered the Risen Jesus themselves. Every bit as important for my faith, though, is the faith of countless men and women from those earliest times to the present who have lived the life of love that Jesus taught to the very limit, and who have even been prepared to look death in the face rather than give up on the Risen Jesus and the Gospel he came to teach.

Nicky Gumbel, parish priest of Holy Trinity Church, Brompton Road, London:

The Resurrection is the great miracle upon which the whole of Christian faith is founded. Remove the Resurrection and you remove the heart of Christianity.

Fergal Keane, broadcaster:

I believe the question is in danger of missing the point. Faith is a mystery and at the heart of it all — for me — is the Resurrection. Did Christ rise from the dead? He did. Do I feel the need to seek the impossible, namely physical evidence? I do not.

Christopher Howse:

Yes. He rose bodily, so you won't find any bones around. I don't suppose many people would take 'physically' to mean 'naturally'. The point was rather that, unlike the revivification of the mythical phoenix, Jesus's resurrection was not just a wonderful thing but was completely above any natural power to perform. Jesus Christ dies and takes up his own life, in union with God the Father and the Holy Spirit. The Resurrection demonstrates that Jesus has told the truth and has the ability to keep his promises. Otherwise we are all sunk.

Clifford Longley, broadcaster and regular guest on *The Moral Maze*:

The evidence for the physical resurrection of Jesus Christ which is recorded in the New Testament, and which the Catholic Church bears witness to, is overwhelming. If God is active in history, then nothing is impossible for him. But I do not know how, and I am still trying to work out why. If everything is possible to God, then couldn't the redemption of humanity have been achieved without the agony, torture and cruel death of Christ in his Passion? I hope one day to understand that mystery a little better, but I do not doubt that it is true.

Keith Ward, Professor of Divinity at Gresham College, London, and emeritus student of Christ Church, Oxford:

I am certain the apostles had visionary experiences of Jesus after his death. I think these were genuine. But though Jesus appeared in physical form, his mode of existence after death was not in physical space-time as we know it.

Mary Wakefield, assistant editor, *The Spectator*:

Yes. It's much easier to imagine that Christ rose from the dead in just a spiritual or metaphorical sense, but it's also cowardly.

Cliff Richard:

Yes. For me the validity of the Christian faith stands or falls by the Resurrection. If it didn't happen, then all we've got is a code of ethics. Good ones certainly, but we need more than ethics to change lives.

Fr Allan White, OP, Prior Provincial of English Dominican Friars:

I believe in the bodily resurrection of Jesus. The Resurrection is the fulfilment of the journey the Son of God takes into the alien land of our broken humanity. He enters into the totality of that experience, breaking it open and transforming it from within so that we may share the life he lives from eternity. On the Cross, God shows he loves us, in the Spirit he draws us into that self-giving love, and in the risen body of Jesus he reveals the destiny to which we are called: a true humanity springing from communion with God and free from the wounds and failings which mark us now.

Richard Dawkins:

No. People believe in the Resurrection not because of good evidence (there isn't any) but because, if the Resurrection is not true, Christianity becomes null and void, and their life, they think, meaningless. From this it is grotesquely false logic to conclude that therefore the Resurrection must be true. The alternative — that their religion is indeed null and void — may be unpleasant for Christians to contemplate, but there is no law that says the truth has to be pleasant. And nature does not owe us a meaningful life. It is up to us to make it so.

Jonathan Aitken:

I believe that the Resurrection was an historical and physical event. The eyewitnesses' accounts are compelling and so were the authentic reactions to it of

the people in Jerusalem and the wider communities. The idea that it could all have been a mendacious conspiracy invented by the disciples seems to me to be an impossibility, both spiritually and in the political and judicial setting of that time.'

Charles Moore:

Yes: he overcame death, body and soul. However, this is a statement of belief, not science. If archaeologists could prove (which they won't) that they had found the bones of Jesus in Jerusalem, Christianity would still be true. This sounds like a contradictory statement, but I do not think it is.

Stuart Reid, deputy editor, *The Spectator* :

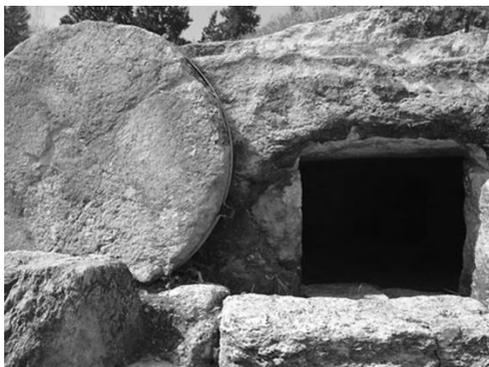
Yes. If Jesus did not rise from the dead, if the Resurrection is not an historical fact, then Christianity is nonsense. As a Catholic, I accept the Church's teachings on faith and morals. As a sceptic, I fall back on the old prayer: Lord, I believe, help thou my unbelief.

Paul Johnson:

I believe Jesus rose from the dead on Easter Sunday and later appeared to St Peter, the other apostles and over 500 of the brethren, as recorded in St Paul's first epistle to the Corinthians. This triumph over death is an adumbration of our own entrance into eternal life.

Fraser Nelson, associate editor, *The Spectator*:

It's what makes a Christian: belief in a stone rolled away, body vanished, death conquered and mankind emancipated. If the verifiable bones of Christ were discovered, you'd have to admit that the Muslims were right, Jesus was a prophet and Christianity is a 2,006-year-old hoax.



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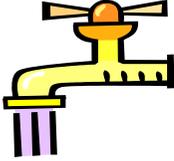
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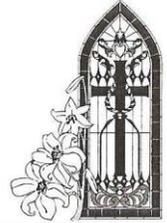
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10am	Holy Communion
6pm	Evening Prayer [4 th Sunday Evensong]

Wednesday

10am	Holy Communion [BCP]
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Sunday Club	Sundays 10am
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To discuss arrangements for Baptisms & Weddings, please speak to the Vicar after the 10am Sunday service

For further information please telephone the Parish Office on 597 9815 or email to hstcrossway@gmail.com

Pram Service	2nd Monday 2pm in Church Babies & toddlers
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Vicar	Revd. Captain Steve Dixon
Email	office@holysaviours.org.uk
Telephone	07729 393 580 0191 697 4562

Parish Administrator	Stuart Crozier
Church Office	Tel. 0191 597 9815
Email	hstcrossway@gmail.com
Church website:	www.holysaviours.org.uk

Churchwardens:
Diane Bayley 5, King John's Court, Ponteland
Tel.01661 823738
email: dbayley2691@btinternet.com

David Bilton, 19 Ashleigh Grove
Tel. 2580270 email: drbilton@gmail.com

PCC Vice Chairman:
Gareth Ruddle, 10A Dockwray square
Tel. 2584835

PCC Treasurer:
Karen Bilton, 19 Ashleigh Grove
Tel. 2580270 email: kebilton58@gmail.com

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

Activities

Mothers' Union

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

W3 – Women's Group

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

Rainbows

Lucy Skillen	Tel. 07891101262
Laura Elgie	laura.elgie@live.co.uk

Brownies

Pat Corbett	Tel. 0191 2800510
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Guides

Grace Paul	Tel. 07803371929
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Rangers

Grace Paul	Tel. 07803371929
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Beavers

Gillian Smith	Tel. 296 1426
tynemouthbeavers@gmail.com	

Cub Scouts

Fiona Lydall	Tel 257 3047
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Scouts

David Littlefield	Tel. 257 8740
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Explorer Scouts

Lucy Mace	Tel. 258 5948
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Group Scout Leader

Michael Dyer	Tel. 2596236
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Asst. Group Leader

David Littlefield	Tel. 257 8740
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Scout Hut bookings:

Helen Preston Tel: 257 0574

Tynemouth Village Day Centre – Parish Hall

Tel. 259 5569

Manor Road Community Playgroup – Parish Hall

Leaders: Glynis & Heather Tel: 07854222597

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. **All queries to 0191 291 2742 or 07903 227 192.**