

# PARISH NEWS



FEBRUARY 2020



CHURCH OF THE HOLY SAVIOUR, TYNEMOUTH  
[www.holysaviours.org.uk](http://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*
- 6.00pm**            **Evening Prayer**  
*On the last Sunday of the month a **Book of Common Prayer** Evensong is celebrated.*

## MONDAY

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

## WEDNESDAY

- 10.00am**           **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 after the service..

## 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 box on the stand. You may find the following prayers useful when lighting a candle.

*Lord Jesus, look kindly on my work and the work of my friends today.....  
Flickering candle, help me in my difficulties and decisions..... May this candle be a light for you to enlighten me..... May it be a fire for you to burn out of me all pride, selfishness and impurity..... May it be a flame for you to bring warmth into my heart; warmth towards my family, my neighbours and all whom I meet..... Jesus, I place in your care, this, my special need and concern.....by sharing this candle, I wish to give you something of myself; the love of my heart.....Jesus, help me to live closely to you in prayer today.*

**[These prayers are edited from the website <https://www.daily-prayers.org/>]**



## THE VICAR WRITES.....

I am reminded, as I look back over the past months, that we were charged by Bishop Mark Tanner at my Installation to be 'party people'. He suggested that there is a Biblical imperative to be the kind of people who enjoy themselves and party. Many of Jesus' parables described feasting and celebration as a metaphor for the kingdom of heaven, such as the party held for the returning prodigal son or those centred on wedding feasts or royal banquets.

Many of the stories of Jesus' life and teaching revolve around social occasions. His first miracle – turning water into wine – saved the host of a wedding feast from embarrassment. Jesus was an outspoken guest at many meals, particularly where he was invited to dine with his opponents. It seems that Jesus did not shy away from parties and festivals, even when they were controversial.

Fresh in my mind is the *Dust on the Needle* music and dance evening in the Parish Hall in late January. It was a chance for us to let down our hair as a church and have some fun together. I am very grateful to everyone who contributed to the night to provide lively entertainment and tasty refreshments. There is nothing quite like a party to bring a community together, and as we party together as a church, we demonstrate to our wider community that we are people of life and joy and are willing to include all who want to join us in celebrations.

I wonder how many of us recognise that, when we get together in celebration, we become a symbol of the kingdom of heaven? God has prepared for us a great eternal feast in his kingdom where all his people will be gathered together to share in celebrating God's glory. When we party here on earth, we get a foretaste of all that God has in store for us.

But we need to party well, with the needs of all taken into account and with an open invitation to everyone. Some of the most miserable events I have attended were parties where an 'in crowd' did what they enjoyed to the exclusion of everyone else. The best parties are where everyone feels included and involved.

As we try, with God's help, to grow our church, it is important that we have the ability to have joyful celebrations and to invite others to come and celebrate with us, to share the joy, a process which multiplies rather than divides it. Perhaps, when we are getting an event ticket for ourselves, we could buy a spare to give away to someone who isn't part of our congregation and invite them along?

I am looking forward to some of the events we have planned over the next few months: the Vermont Big Band Concert (March 14<sup>th</sup>), the Jigsaw Competition (March 25<sup>th</sup>), and the biggest celebration of all, Easter. I can imagine Jesus being with us at these happy occasions, laughing and joining in enthusiastic conversations as we touch something of the joy of God's heavenly banquet.

**Steve Dixon**

## **EDITORIAL**

**John Pearce writes:** Perhaps the most fatuous notion of the modern age is that "everyone is entitled to their own opinion", which idea probably accounts for ninety per cent of the nonsense posted on social media. It is an idea which discounts the value of knowledge, experience and the ability to reason – the essential building-blocks from which a worthwhile opinion may be fashioned. It is an idea, moreover, which cannot bear five minutes' worth of logical scrutiny.

I last studied science seriously in 1964 during the two years when I was probably the world's worst medical student, gradually realising that my true avocations – the study of music and English – lay elsewhere. Since then I have taken what may be described as an intelligent lay interest in science – reading and relishing books by popularising scientists such as David Attenborough, Simon Winchester and Richard Dawkins, finding inexhaustible fascination in such television series as Jacob Bronowski's *The Ascent of Man*, and doing my best to follow the science behind such ideas as James Lovelock's *Gaia* hypothesis. That continued interest enables me to identify some forms of quack science, such as the dangerous nonsense peddled by the ineffable Gwyneth Paltrow, but it stops well short of being able to form an intelligent opinion on, let us say, the conflicting scientific claims which surround the question of climate change – anthropogenic or not.

All of which is to say that, while everyone may be entitled to their own opinion, only those who actually know what they are talking about are entitled to have it taken seriously. And how we view those opinions also depends, crucially, upon the credibility of those who hold them. All of which is a necessary preamble to what I really want to write about this month, which is sex. Or, more specifically, about the Church of England and sex. Or, more specifically still, the Church of England, the late Right Reverend Bishop Peter Ball, retired Archbishop George Carey, the current House of Bishops of the General Synod of the Anglican Church and sex.

I don't suppose that I was the only Anglican to have watched the two-part BBC documentary about Peter Ball – *The Church's Darkest Secret* – with growing disbelief and horror. A parish magazine is not the right place to rehearse a story of sexual abuse so shocking and disgraceful as Peter Ball's, so I shall not do so.

Anyone who feels the need to know more about the matter can find the two documentary programmes on the BBC IPlayer, but they should be warned that they are not for the faint-hearted. It is not so much the fact that a very senior clergyman pursued a criminal path for so long un-punished; but more the fact that accounts of his actions were withheld from the police by even more senior clergymen including Dr George Carey, then the Archbishop of Canterbury. My own opinion of Dr Carey's actions is worthless for lack of first hand information; on the other hand this does not apply to all the senior clergy involved. In 1993, Peter Ball resigned his See having accepted a police caution – an action which of itself admitted his guilt but avoided prosecution. Of this, one of his fellow bishops spoke as follows: *One incident, however bad it may be, doesn't undo or negate a lifetime's ministry, and we must build on all of the good and happy memories we have of Peter. He's done a tremendous amount of good, and this one incident doesn't undo all of that.* The restraint of the television interviewer at this point struck me as positively heroic – I cannot have been the only one who wanted to tell this dazzlingly silly priest not to blaspheme. Given true repentance, Peter Ball could receive the mercy and forgiveness of which we all stand in need and for which we all hope - but forgiveness, like vengeance, belongs to God.

Well, that was then, and this is now: and in January the House of Bishops, bless it, delivered itself of a pronouncement. *For Christians, marriage – that is, the lifelong union between a man and a woman, contracted with the making of vows – remains the proper context for sexual activity.* It is quite an achievement, in only twenty seven words, to alienate all homosexual Christians – married, in civil partnerships or cohabiting – and all unmarried heterosexual Christians who are living together, whether this cohabitation is civilly recognised or not. It is a sign of how little notice the public takes of the church these days that the Bishops' commination made only the inside pages of the newspapers, and was noticed not at all in broadcast news. There is no point in getting upset about that; but what is worrying is the Bishops' catastrophic failure to recognise – and acknowledge – the reality of what is happening in their own church. A priest refusing the Sacraments to parishioners who do not conform to the Bishops' teaching on sexual behaviour might well find his church emptying faster than it is already – and I would be astonished if the Bishops themselves don't know that, given that many of them – I am reliably informed – ordain priests knowing that those same priests would fail this sexual behaviour test. What is certain is that whatever their Lordships' motive for making this statement, no-one would be more startled than them if anyone took any notice. Why, then, write about it in a parish magazine?

It boils down to this: six hundred words ago I said, what I think is indisputable, that an opinion will be judged not only on the validity of the opinion itself, but also on

the personal credibility of its holder. For this reason, the Church of England were best to hold its tongue on the sexual behaviour of the rest of the world until such as it has regained a measure of the credibility which its treatment of the late Peter Ball has destroyed. My own personal belief is that if sexual relationships are rooted in love, charity, fidelity and tolerance, and that in them no-one is bullied, coerced, exploited or hurt, then it is likely that God cares very little about who does what, with what and to whom. Perhaps the House of Bishops might like to revisit this whole matter with that idea as a starting point. Whatever the outcome, it would be hard to credit the idea that they could possibly make things any worse.

## NOTES AND NEWS

### THE WEDNESDAY MORNING EUCHARIST

**The Editor writes:** The Wednesday morning Book of Common Prayer Eucharist was re-timed last January to start at 11.00 instead of 10.00. This trial period having ended, **the service will revert to its previous timing of 10.00 as from Wednesday February 5<sup>th</sup> 2020.** This said celebration generally lasts for about forty minutes, followed by refreshments and fellowship in the Parish Centre.

### ALL-AGE WORSHIP AT HOLY SAVIOURS

SUNDAY FEBRUARY 9<sup>th</sup> 2020

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.

## Dust on the Needle - Blown Away!

**Julian Brown writes:** Packing up from our Ceilidh in January last year, somebody suggested doing a more modern dance-night . Chance meetings in the street fleshed out the idea, Austin came up with slogans for a poster and encouragement, Malcolm Soulsby gave a sharp prod after hearing Alan and I play at the Summer Barbecue, and slowly the project gained momentum. Further enthusiasm came with Malcolm Railton, who is an accomplished Bass guitar player, and suddenly a date was set, posters and tickets printed and there was no going back.

As most of us involved were from the “Dansette” generation the theme quickly became obvious.

Those who were there told me they had a great time; to quote Chris Benneworth, it was a “good old fashioned church social”. I could not have put it better myself. The fact that, before the donation of £100 to the *North Shields Fishermans’ Heritage Project* - which was a thank-you to our star singer Kerry, we raised over £1,000 makes all the effort seem worthwhile.



I tried to thank everybody involved on the night, but I wanted this opportunity to put it in print, hoping I have not forgotten anybody: my heartfelt thanks to

- Austin Hammill and Malcolm Soulsby for the genesis of the idea.
- Stuart Crozier for tickets and publicity.

- Liz Parr, Michael Bayley and Jill Crozier for their efforts in the Kitchen
- Diane Bayley, Joan Dotchin and all those who made the front of house and the atmosphere work
- Chris and Linda Benneworth for organising the bar.
- Alan, Sylvia, and the Belles and Bucketeers for their spirited and engaging entertainment
- And finally the band: “Bongo Bob”, the percussionist recruited at the last minute, Alan Dotchin [guitar and kazoo] John Pearce [keyboard], and Malcolm Railton [bass guitar]

And who could forget Kerry, who closed off the show with a full dance-floor?

I must make one further special mention. Without Alan Dotchin’s meticulous planning and steady hand on the tiller, many aspects of the night could have spiralled out of control, and he was pivotal in his organisation of rehearsals.

Thank all of you who joined us on the night. After some suitable persuasion we might do it again.

**The editor writes:** *It is typical of Julian that he should have minimised his own contribution to a memorable night of uncomplicated and wholesome joy. I know from experience the hours of toil it must have cost him, as well as the reserves of energy he needed to keep the show on the road. From everyone who took part, dear Julian, very well done, and a thousand thanks.*



# FOOD FOR THOUGHT

**Janice Torpy writes:** As we are now in a new decade and well into the New Year, a number of people have commented on how much better 2020 sounds, it seems to roll off the tongue much more easily and I must say I do agree.

There was something I was sent recently by one of my few friends on Facebook (and I really don't have many), which some of you may already know, but thought I would share in any case.

That is to be aware, when writing the date in 2020 –that you should ALWAYS write the year out in full - e.g. 18/01/2020. Doing this could possibly protect you and prevent legal issues on paperwork. If you leave it as [say] 18/01/20 this could be changed quite easily to 18/01/2018 and make it look as if your signature is on an incorrect document. I know that we don't write many cheques these days, but trickery like that could result in a lot of embarrassment. I hope this is helpful and that you think it worth passing on.

## WHAT'S ON

### **The Mothers' Union: Cathy Duff writes:**

|  |  |
|--|--|
| Monday February 2 <sup>nd</sup>            | The Annual General Meeting                               |
| Saturday February 15 <sup>th</sup> at 1030 | Coffee morning   |
| Thursday February 20 <sup>th</sup>         | Talk by Sheila Park<br>"The members behind the kneelers" |

**Unless otherwise stated, all meetings start at 2.00 pm.**

**Sheila Park writes:** My Mothers' Union talk on Thursday February 20<sup>th</sup> will put on record the names of the ten ladies who planned and embroidered about ninety per cent of the altar kneelers many years ago. On the end of each kneeler are the initials of the two ladies responsible for the work, and Elizabeth Brown once talked to the MU about this; we planned to put a piece in the magazine, but it never happened. So I thought that it was a chance to put the record straight. You don't have to be a member to attend our meetings, so if you are interested at any time, then please do come along.

**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 **February 14<sup>th</sup>** and **February 28<sup>th</sup>**

**Knitting (and nattering) for fun** Our get-togethers take place on the second and fourth Mondays of the month. This month we will meet on **February 10<sup>th</sup> and February 24<sup>th</sup>**. 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 – the sheet for the current quarter is now available, and volunteers are still needed. 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 GREAT HOLY SAVIOUR'S JIGSAW COMPETITION**

**Carol Davidson writes:** Thirty teams stand behind their tables in front of the same mystery jigsaw puzzle which is placed face down, untouched, cellophane just waiting to be ripped off. The tension mounts, the clock strikes 7pm and then the words everyone is waiting to hear; 'Five, four, three, two, one....turn your puzzles over!' And so begins the first Holy Saviour's jigsaw competition.



This is to take place in the church hall on **Friday 27<sup>th</sup> March**. Tickets will be £10 per team. Teams can consist of any number up to a maximum of three members – children are welcome.

The rules are simple. Each team has the same 500 piece puzzle and the picture is not revealed until the competition starts. Teams have two hours to either finish or do as much of the puzzle as they can.

The winners will be the first team to complete the puzzle or if no-one manages to finish it, the team with the fewest pieces remaining. As well as the honour of being crowned the Holy Saviour's Jigsaw Champions of 2020, the winning team will receive a prize and a fine trophy to commemorate their win. (We are hoping this will become an annual event and the trophy passed on from year to year.) There will also be prizes for second and third places.

It wouldn't be a Holy Saviour's social event without a bar and as the puzzlers will have busy hands there will be a waiter service offered to the tables so no time is wasted queueing for drinks. Every second counts!

Doors will open at 6.30pm and the competition run between 7pm and 9pm. For those who don't fancy joining a team, the event is naturally open to anyone who just wants to pop in for a chat and a drink and offer a bit of support. There will be time for the teams to socialise after the competition and the bar will stay open for an hour or so with nibbles provided. We will also be running a jigsaw stall at this time.

So, start organising your teams and planning your strategies - tickets on sale soon!

## **TO BE A PILGRIM**

*Pilgrimage (n.): A journey on foot,  
to holy/wholesome/special places..*

**Stuart "Pilgrim" Crozier writes:** Did you know that the Association of English Cathedrals has decreed 2020 the Year of Pilgrimage? I certainly didn't, until I came across an article in a well known Saturday broadsheet over the festive period. It ties in with the launch of six ancient trails this coming spring, centred on Durham, as part of a tourism initiative for the North East.

There are six routes traversing the region. These reflect the saints' journeys and their connections with the North East:

**The Way of Light** (Heavenfield/Hexham – Durham)

**The Way of Life** (Gainford – Durham)

**The Way of Love** (Hartlepool – Durham)

**The Way of Learning** (Jarrow – Durham)

**The Angel's Way**

(Seaton Sluice-Newcastle-Gateshead-Chester-le-Street and on to Durham)

**The Lindisfarne route**

(St Oswald's Way and then England's Coastal Path connecting with Durham).

These Northern Saints Trails position the North East as the 'Christian Crossroads of the British Isles', promote the region's Christian heritage but will appeal to those of other faiths and to those simply looking for their own personal spirituality or peace and tranquillity. Durham Cathedral will be at the centre of the trails recognising its role as a destination for pilgrims. They take in eight walks in all, ranging from 28 miles to 140 miles, wending their separate ways throughout the North East. The three longest trails (111 to 140 miles) combine a number of the smaller ways. They extend from Gainford in the south, to Hexham in the east, Hartlepool in the east, and also along the North East coast from Sunderland upwards ending at Lindisfarne



One, **The Way of the Sea**, takes in our very own Priory, and goes on to follow the Northumbria coast north up to Warkworth and beyond. There is also recognition of a 22 mile walking route through County Durham – taking in the cathedral, the ruins of Finchale Priory, Auckland Castle and the Saxon church in Escomb village – as an official section of the Camino Ingles, the ‘English Way’ which forms one part of the famous Santiago de Compostela pilgrimage in northern Spain. This provides eligibility to receive official Camino stamps in the Camino pilgrim passport, which is also valid in Spain. The distance walked counts towards the 100km required to have officially walked the Camino to Santiago de Compostela.

These walks are to be launched by Visit County Durham this Spring (March). Time and space prevents for a fuller article. For further detail, contact Craig Wilson, at [craig.wilson@visitcountydurham.org](mailto:craig.wilson@visitcountydurham.org). Craig is the Destination Project Manager for **Visit County Durham** or telephone 03000 261222. More information about the walks can also be accessed at [www.northern saints.com](http://www.northern saints.com) and the British Pilgrimage Trust ([www.britishpilgrimage.org](http://www.britishpilgrimage.org)).

## A JOYFUL OCCASION

**Sheila Park writes:** Following John’s editorial on the retail industry’s plundering of our church calendar for their own commercial gain, I often wonder what the shops would do without Christmas.

Well, I’m pleased to say that I found a very joyful occasion this Christmas; I had the privilege of being taken, as part of a Christmas present, to see Charles Dickens’ *A Christmas Carol* at the Old Vic in London on December 23<sup>rd</sup>.

The play took place on a thrust stage – an elongated cross which extended into the auditorium. There was a street seller in Dickensian clothes giving away mince pies, and the actors wandered in, dressing in their long coats and top hats; a trio started playing in the middle of the stage, more mince pies were given out to the audience, the music gathered pace and a lively dance was performed. The stage cleared and the story began. With four entrances and four exits, the play moved quickly. When Tiny Tim entered, a spotlight showed a delicate child’s face. I thought it could be a girl but wasn’t sure. Tiny Tim spoke slowly and clearly. My grand-daughter noticed that he held his stick out at an angle in front of himself.

When Scrooge realises the joy of Christmas there is great activity. Two huge lengths of cream coloured cloth were hitched up [with the audience helping] to the Upper Circle making two chutes, down which came oranges and apples. The vast turkey was on a rope and shot the length of the stage at great speed, and Scrooge had to duck to avoid it. More dancing, some wonderful singing, and two hours had sped by when Scrooge announced “one more carol”. The cast gathered

at stage centre and under a lamp post with snow falling, and played, with handbells, “Holy Night”. Scrooge, followed by Tiny Tim, played the last two notes – what an ending! not a dry eye in the house. One critic called it “a magical production”; I would call it a joyous production, and a wonderful preparation for Christmas.

The following day, Christmas Eve, there was an article in the *Daily Telegraph*, with a photograph of an eight-year-old girl, Eleanor, and her parents. She was one of four children sharing the role of Tiny Tim. She had been a healthy little girl until the age of three and a half, when her natural progress went into reverse, and her health deteriorated. Tests found that she had a brain tumour rest on her ophthalmic nerve. Her sight is now severely impaired [hence the stick my granddaughter noticed], and she attends a special school. A few months ago a second tumour was found, and she has had to have chemotherapy. The first tumour is beginning to shrink, but she remains in delicate health.

We realised that we had been lucky enough to see Eleanor in the role of Tiny Tim; what a plucky little girl. It made me wonder what her parents felt watching her perform – pride, anxiety, love, hope, pain? In the middle of all that joy there was still pain: a joyous Christmas for us all, but still worry and hurt for many.

## SAINTS ALIVE! [10]

**Clive Harper writes:** I begin this article with a question: what is the connection between King Wenceslas, L’Abbe Pierre, St Etienne, and Boxing Day? One answer is Saint Stephen!

Good King Wenceslas looked out on the feast of Stephen; L’Abbe Pierre lived in St Etienne as a monk for a while; St Etienne in France is of course, apart from being home to a famous football team, named after the French version of Saint Stephen; and Boxing Day is the Feast Day of Stephen.

And who is L’Abbe Pierre? Well, he too was a brave saint who did wonderful things in France for ‘La Resistance’ during the time of the Nazi occupation in the Second World War.

And why am I speaking about St Stephen; well, I don’t know really accept that my wife Valerie suggested it and that is as good a reason as I can think of. Of course our own Vicar is called Stephen and so is the new Archbishop of York; and so is my son-in-law; so I suppose I have a number of reasons, all of them good.

Stephen was the first Christian Martyr; we read in the Acts of the Apostles of a time when, as a result of the wonderful things being done through the Apostles of Jesus, the young Christian movement needed fresh hands to help them,

particularly with the distribution of goods to the needy – nowadays we would call them food-banks. They appointed some helpers, called Deacons, and Stephen was one of these.

And he was eloquent; by the Holy Spirit, Gospel words flowed from him like a fresh tumbling stream; and of course that is what we are meant to be: conduits for the living God so that His Glory shines forth like the Sun; for what is the chief end of man but 'to glorify God and to enjoy Him forever' as the *Westminster Confession* teaches us.

But his words did not please the Jewish authorities; and still we can see from our modern world how Christian words offend some ruling authorities; in Saudi Arabia, a strict Muslim country, one is not allowed to disseminate the Christian faith, and in Pakistan, any suggestion that the Prophet Mohammed is being criticized brings harsh penalties. Such was the case in ancient Israel and the historic Jewish faith; Stephen preached that the old dispensation, centred on the Temple, had been replaced by the person of Christ. That was too much for the Jewish authorities and with heavy stones they carried out a summary execution on the zealous young Stephen; and we read that witnesses placed their clothes at the feet of a man named Saul (later to become St Paul the great Apostle). You can read all about it in Chapters 6 and 7 of the Book of Acts.

We do not know any more about St Stephen, other than that we read in the New Testament, but in the year 415AD some of his relics were said to be found in a tomb at a place called Kafr Gamala, an ancient village about 20 miles from Jerusalem. As a result these relics were taken first to Constantinople and then to Rome, where they remain.

Many churches around the world are dedicated to St Stephen, as are several Cathedrals in France. In art the usual symbols are a book of the Gospels, a stone, and sometimes a Palm signifying martyrdom.

St Stephen, as is to be expected, is the Patron saint of Deacons and we honour him for his faithfulness and his part in the Christian story.



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A vintage-style advertisement for the Grand Hotel in Tynemouth. The background is a sepia-toned photograph of a grand, ornate interior with high ceilings, arched windows, and a woman in a long white dress standing in the center. The text is overlaid on the image in various fonts and colors.

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## Services

### Sundays

8am Holy Communion  
10am Holy Communion  
6pm Evening Prayer  
[Last Sunday of the  
Month: BCP Evensong]

### Wednesday

10am Holy Communion [BCP]

**Sunday Club** Sundays 10am

**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 0191 597 9815 or email Stuart Crozier, the Parish Administrator, at [hstcrossway@gmail.com](mailto:hstcrossway@gmail.com)

**Vicar** Revd. Steve Dixon  
**Email** [office@holysaviours.org.uk](mailto:office@holysaviours.org.uk)  
**Telephone** 07729 393 580  
0191 697 4562  
**Curate** Revd. Malcolm Railton  
**Email** [curate@holysaviours.co.uk](mailto:curate@holysaviours.co.uk)  
**Telephone** 0191 262 3028  
**Parish Administrator** Stuart Crozier  
**Church Office** Tel. 0191 597 9815  
**Email** [hstcrossway@gmail.com](mailto:hstcrossway@gmail.com)  
**Church website:** [www.holysaviours.org.uk](http://www.holysaviours.org.uk)

### Churchwardens:

**Janice Torpy**  
Tel: 07920 049 341

**David Bilton,**  
19 Ashleigh Grove  
Tel. 2580270

**PCC Vice Chairman:**  
Chris Benneworth

**PCC Treasurer:**  
Karen Bilton, 19 Ashleigh Grove  
Tel. 2580270 email: [kebilton58@gmail.com](mailto: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<sup>st</sup> Monday 2.00pm Parish Centre  
3<sup>rd</sup> Thursday 2.00pm Parish Centre  
Cathy Duff Tel 0191 257 4811

### W3 – Women's Group

1<sup>st</sup> 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. 07803371929

### Beavers

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

### Cub Scouts

Fiona Lydall Tel 257 3047

### Scouts

David Littlefield Tel. 257 8740

### Explorer Scouts

Lucy Mace Tel. 258 5948

### Group Scout Leader

Michael Dyer Tel. 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](mailto: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.**