

St. George's
Jesmond



A worshipping community: inclusive, nurturing, engaged

THE LANCE

JULY / AUGUST 2024



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Editorial

This is a bumper summer edition of The Lance for you.

We are still without a Vicar but many supporting clergy, old friends and well-wishers have stepped forward to officiate at services and keep the show on the road. Thank you.

We remember our Emeritus Director of Music, Frederick Peacock, recalled at his memorial service, and also Barbara Gardner, whose last wishes were fulfilled by a friend.

There are travel stories, competitions and awards celebrated as well as reports on the many activities at church and surrounding us, here in Newcastle.

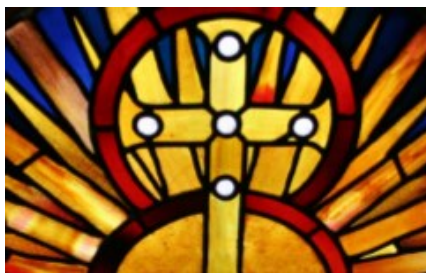
It is never an unmitigated pleasure to watch England play competition football and with the general election upon us shortly, nerves will be frayed. May you find some relaxation within these pages. Enjoy the summer and we will be back with the September issue.

Margaret Vane

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Not the Vicar's Letter - The silence gets louder



I am writing this in Taizé, a small village in Burgundy where Brother Roger founded an ecumenical community of brothers that continues to work for peace and reconciliation drawing thousands of young people every year from across Europe and beyond.

One of the features of the three services a day in the church is a ten-minute period of silence. The phrase "The silence gets louder" came to me during one of the silences. After one of his weekly addresses Brother Matthew, the new prior, was asked how to pray during the silence and he said that you do not have to concentrate. You are in the presence of God. You just have to be there. It was reassuring to hear him acknowledge that distractions are inevitable in prayer.

Distractions can all be offered to God. As soon as the silence begins, the chirruping of the sparrows outside becomes audible - a chance to give thanks for the natural world, to recall that not one falls from the heavens without God's awareness and a reminder that their presence in large numbers is increased by the crumbs left from those who eat their meals outside. Then someone coughs, followed at intervals by many others - a chance to give thanks for the body's way of clearing unwanted mucus and thinking of those with chronic chest problems who cannot cough productively.

On one occasion, I sat next to a young person who sniffed frequently throughout the silence. I don't find sniffing a great aid to prayer. At the end of the silence a nearby woman rummaged in her handbag and produced a pack of paper handkerchiefs. My smile of gratitude met her smile of relief in a memorable moment and he was clearly glad to be able to blow his nose at last - prayers answered.

At all the entrances to the church there are large signs that say "SILENCE", and in church there are volunteers carrying similar smaller signs. When they have just arrived, some young people find keeping quiet before services a challenge and take a while to settle. What amazes me is the number of over-50s unable to sit without speaking to their companions.

Most distractions come from within. Wondering what kind of bread to buy today, remembering some past resentment and nursing hurt feelings that really should have recovered by now - from the trivial to a cesspit of unresolved emotions, it is surprising what a time of silence can unleash. No wonder many people avoid silence.

Brother Matthew's advice that you just have to be there, in God's presence, is helpful. These distractions can keep me from God or they can draw me to God. They are part of who I am. I am in the presence of the God who loves me. I may be surprised, shocked, disgusted or horrified by what emerges as I struggle to pray. God, who has known the depths of my being since my beginning, has already seen all this. These thoughts and feelings emerge in the silence so that I can experience them in the presence of God. It is an opportunity to process them in the safe space that can be called God's loving arms.

It turns out that the distractions that come from within are not really distractions at all. They are the heart of prayer when the silence gets louder. The translation of one of the Taizé songs loses its German simplicity "Give everything to me that draws me to you. Take from me everything that distances me from you. Loving God, take "Me" from me and give me completely to you." I have found this a powerful prayer.

Bryan Vernon

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Remembering Frederick Peacock

We are gathered here today to remember with great fondness the life of Frederick Peacock.

I am truly humbled to stand in front of you all to pay tribute to a very special person knowing that so much has already been said and written about his outstanding life. I have sung under his leadership for 33 years of his near six decades of stewardship. To a fledgling student, arriving in Newcastle, Frederick took me under his wing and became a special friend. I therefore represent so many of the choir past and present who knew Frederick so well. Numerous past members are behind me, travelling from far and wide, to be here today, such was and still is their affection towards him.



And through the ability of the live stream, I have to add that our thoughts and love go out to Kay Griffiths who travelled up from Devon to be with us today in the choir, only to suffer an unfortunate accident on arrival; get well soon Kay and we know you're there offering your own love and prayers.



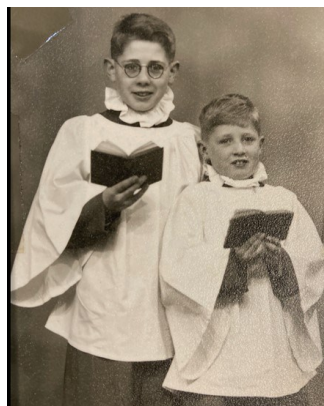
Today marks the end of a life of total dedication to his family, his choir, and St George's, and of course his faith.

There has been so much sadness at Frederick's passing, especially for Barbara and their family. This service is an opportunity to celebrate Frederick and his life. The many people here today in this building, which was so integral to his life (and still is for Barbara), bear testament to this.

Frederick was born in 1939 in Bensham, Gateshead. His family were musical and his mother, in particular, encouraged him in playing the key-

board. The family were church goers, attending St Cuthbert's, and by the age of 13 he had already started playing the church organ alongside being a chorister. The family were a core element of the parish, and I believe there are members here with us today from that church, in recognition of his life and time there.

Having attained his Associateship of the Royal College of Organists in 1962, Frederick left Bensham to become organist and choirmaster of St George's, Jesmond, under the incumbency of Father Graham Piercy. Indeed, Fred ended up outstaying in total six incumbents of the parish, no mean feat!



Frederick and his brother as choirboys at St Cuthbert's Church

Whilst this parish, surprisingly, couldn't match the stipend of Bensham, the draw of St George's and the quality of the organ brought a young Frederick across the water. Such was the dedication to his role, the PCC noted that soon after his arrival the electricity bill rose significantly; all fingers were pointed towards the new organist who was deemed to be practicing far too much!

The paid fee was never in Fredrick's thoughts – he loved what he did and to the detriment of Drew, our current musical director, never ever wanted an increase in fees.

In his early twenties he was taking organ lessons with Francis Jackson the legendary organist of York Minster, and would travel down for weekly lessons after work. Again, such was his dedication, he gained an MA at Durham in education; university opportunity being afforded by his achievement of attaining his FRCO status.

In 1963, he met the love of his life. Barbara taught at Jesmond Dene House (a girl's residential school at the time). The girls used to attend St George's every Sunday and Barbara would sit on the front row. When he realised the girls couldn't read music, he then visited the school on a regular basis to undertake Hymn practice – at least that's the excuse Barbara gave me!

She knew he was the one immediately. In her words, he was very slow on the uptake taking 5 years to propose. This was undertaken on a day out and of all places, in a public house in Prudhoe! As this came out of nowhere and being so surprised she

simply stated “could you say that again”?

A few months later they were married, with the Durham Cathedral organist, Conrad Eden, taking the hot seat, having composed a special voluntary for the occasion, such was Frederick’s standing in the profession. Emphasising yet again Fred’s dedication, they were married at 2pm in the afternoon and Frederick had made plans to play at the following wedding at 4pm – married bliss commenced immediately. There was no immediate honeymoon due to commitments. Fred suggested he could go on his own until Barbara advised that wasn’t the idea, so the West Coast of Scotland beckoned four months later.



Their marriage enjoyed 56 wonderful years of togetherness and family, firstly in Sunbury Avenue, then Keyes Gardens and finally, North Jesmond Avenue - always close to the church.

Four children arrived over five years, Nick, Caroline, Deborah and Sarah. Fred wanted 6 children, Barbara 2 – compromise was reached. Their children brought great love and happiness into their lives, and as all parents would attest, never a dull moment from there on in. Over the ensuing years, 10 grandchildren enhanced their lives. Frederick could often be seen ferrying those children around to High Heaton and Cragside – the school run being another of his many roles.

In younger married life, they took the chance to travel to the continent and enjoy weekend city breaks across Europe. In the later years, the travelling very much took a back seat as commitment and dedication to his role (as well as family) became the requirement in his life. It was then a case of trying to encourage Frederick to have a well earned break – organists didn’t get sabbaticals!

Frederick was Head of Music at Benfield School from 1967 and will have helped nurture and encourage countless youngsters to enjoy music in their lives. He also worked as an Ofsted inspector across the country reviewing schools for both Music and English before his retirement.

Although never becoming fluent, he learnt German, and despite his constantly busy life he enjoyed cycling and walking, reading many a book, and he also played bridge.

By personal invitation, Frederick became Honorary Organist at Trinity House on Broad Chare. He maintained



this particular role for 33 years and as well as playing for baptisms, weddings and funerals, on one particular Sunday, each year, would leave the church literally running to get there in time on Trinity Sunday. I'm delighted members of Trinity House are here with us today to pay their respects.

He regularly performed at the King's Hall for numerous academic Congregations for Newcastle University, at the Reform Synagogue in Jesmond, as well as recitals all over the North East including the City Hall and SAGE (now the Glasshouse). He also had the accolade for being the main conductor attended by 12,000 people at Newcastle Great Park for the Diocesan Centenary Celebrations.

And of course, no-one in this parish should discount the Infamous Panto Band, led always, without any complaint or criticism, just a wry smile, and with more friendship and fun.



Closer to home, he dedicated further time in support of the parish and his musical ministry. He provided the musical element to countless Harvest Festival and Christmas services in the local care homes, to the delight of the residents.

What he didn't do was much DIY. That hobby came to a swift and ab-

rupt end when attempting to paint the windows of North Jesmond Avenue. Having dropped the paint over himself and the surroundings, he returned to ground level and promptly put the ladder through the porch window. Thankfully for the church, he was always somewhat more delicate and careful with our organ.



And we do indeed have a wonderful and special organ here at St George's, as our current music director will testify, but you need a highly gifted person to make it truly sing to the high rafters. Frederick was that very capable man for an outstanding 58 years.

Reference to the organ can be found in various passages of the bible and in choral music. Most notably for me, Psalm 150. 'Praise him with the timbrel and dance; praise him with the strings and pipe.' Whenever we sang this, Fred "let rip"; the stops were used to their prime for full orchestration – trumpet, lute, harp, cymbals, strings and pipe – this was Fred in his element. Similarly, the best of the best - Widor's 'Toccata' or Bach's 'Prelude and Fugue' gave him the opportunity to be at the top of his tree, musician wise, and people would simply sit silently, and marvel.

For me, personally, Fred's playing of Saint Saens' 'Organ Symphony' at the end of my wardenship, and moreover, 'The Triumphal March' from Aida as my bride came down the aisle, were moments that will be with me forever. And so it was for so many other wedding couples, as Frederick literally played a special part in all their lives – we estimated that he played at around a 1,000 weddings, notwithstanding 58 Christmas & Easter mornings, and over 3,000 Sunday morning Eucharists!

But there were always lighter, more humorous, moments showing Frederick's very dry and sometimes wicked sense of humour. His ability to ad-lib was legendary and with consummate ease. Who could ever forget a quick rendition of The 'Teddy Bears Picnic' at an all-age worship service? Or 'Rock a bye Baby' at a baptism when needed? Or 'The Archers' at Harvest festival, 'Polly put the Kettle On' when services were delayed, and on one particular post annual Panto weekend – 'Everyone loves a Fairy' for poor Canon Frank? All of which were generally played at that most delicate of

moments, the gospel recession just for added effect. He was in complete command at the organ bench as Bishop Nick has said.

Fred's leadership of the choir was so very special. He made it a FAMILY in its own right and those who joined were welcomed whole heartedly by choir master and choir alike. I quote "he put every choir member who came through the door at ease". He made every member feel wanted and appreciated, and made singing enjoyable.

In his own way, Frederick was way ahead of the game when inclusivity meant just that to the choir; well before the word became fashionable and the norm. He introduced female members into the all-male choir, well in advance of others, but noting that robes needed to be of a suitable length and to quote "it wouldn't do to show your ankle".

He was supportive of everyone, whatever their musical abilities, encouraging young and old alike. He had concern for those who were unwell, often ringing or visiting them at home – we genuinely were his extended family. As other choir members have written (and I commend you the small book "Fanfare for Frederick") he ensured that practice, whilst serious, was always enjoyable, and to that end his patience and good humour was at the fore.

Some of the young people that passed through the choir have gone on to professional singing careers following choral scholarships, and Fred took great pride in this, always welcoming them back with open arms for a Christmas or Easter service. Similarly, some of his organ scholars have gone on to notable University organ scholarship opportunities. All encouraged and nurtured by Frederick.

Back in 2005, he welcomed Roy Large to use the organ for practice; this is a noble act - as other organists would attest, not all are willing to let others loose on their instrument. Under Fred's encouragement and teaching, Roy became, in Fred's words, his honorary assistant and Fred relinquished his own position from time to time to



allow him to play for a service. Roy, like so many others, benefited from Fred's careful and gentle teaching and his generosity of both time and position.

His physical position in the organ loft, somewhat hidden away from sight for the laity, meant that he was heard but not seen, to change the phrase.



This was probably beneficial at times as he had a very dry sense of humour. Hidden away in the loft he could make plenty of "sotto voci " comments under his breath on this or that person taking some part in the service, in the nave, chancel and pulpit - (pause) - but those thoughts go with him!

Whilst humour was very much part of his everyday life, both in and outside of the church, Frederick's seriousness to his faith, like his dedication to his playing, was unflinching. Every service, not noticed by many, he would come out five minutes before and kneel and pray in the choir stalls before taking his place in the organ console. His faith was very much played out through his keyboard and foot pedals and the music that he chose.

The parish celebrated his 50th anniversary of being organist and choir master in a very unique way (always with thanks to the Cullingfords in the choir who made it happen) by a boat trip along the length of the Tyne culminating in meeting Frederick, Barbara and his family standing at the Quayside. Frederick was quizzically standing there, wondering what on earth was going on, until he saw the faces and then saw the banner unfurled on the side of the boat. His face was an absolute picture of shock and surprise, but such an achievement deserved something special.

A couple of weeks later, I will always remember 'Thunder Thursday' here in Newcastle in 2012. Frederick had, as was his norm, offered and given up his own time yet again to play the accompaniment for my



son's Trumpet exam at the Lit & Phil – how we got there as the Central Station metro steps became a waterfall, I'll never know, but coming out with the city in turmoil and grid locked, he simply and calmly said "Let's go for some food".



And that was very much what he was about. Nothing fazed him, he simply got on with the task in hand, and usually recovered with pizza and a glass of vino in hand. Indeed, if you wanted to find Fred & Barbara if not at home, then a visit to Sale Pepe and latterly Pizza Express would have a likely positive outcome.

Throughout his life and all his significant achievements, he was so very humble and unassuming, and shied away from (due) recognition, such was his way. Appropriately, those 50 years of service and contribution to his community and profession, were suitably recognized in his being awarded the British Empire Medal in 2014, a national acknowledgement to our very own "Local Hero".

In an ever changing and demanding world, over that huge period of time, Frederick was a "constant dependable" for everybody. Over the last, near 60 years, Frederick became the musical heartbeat of the Parish, touching the soul with the music he performed.



The last few years were difficult for both Frederick and his family as dementia took hold. Whilst he was able to continue playing, it was apparent to those around him that this was becoming more difficult and stressful for all. The ability was still there but the memory was lapsing. Covid then came along, and of a fashion, it was a blessing as Frederick was able to retire quietly and inconspicuously after so many, many, years. This meant however he received no major fanfares or celebrations, but very quietly and again through the depths of Covid on a Christmas

morning, the choir were able to acknowledge and present him with a specially commissioned artwork courtesy of Peter Rogers, entitled "The Maestro and His Choir". In October 2021 the country was in a place where full celebrations could be given and most suitably, at the parish's dedication service, the Bishop of Newcastle led tributes to Frederick for all that he had achieved.

The parish also bestowed on him the title of Organist 'Eh-meritus' in recognition of his outstanding service, and indeed to afford him the opportunity of keeping playing in his own time; Barbara therefore undertook her own duties on a daily basis with Fredrick accompanying her in both guises.

2024 saw him succumb to illness and he was hospitalised at the Freeman hospital until he passed away peacefully with his family by his bedside. Barbara will be forever grateful for all the nursing staff who cared for him.

A private funeral at Easter time brought us to today's memorial service. Frederick's journey was a life well lived, and always with a smile. Barbara has a wonderful photo in her house of the two of them, Frederick had been singing an Elvis song to her and had left them in fits – his smile warmed everyone who saw it, and that is how I'm sure we will all want to remember him.



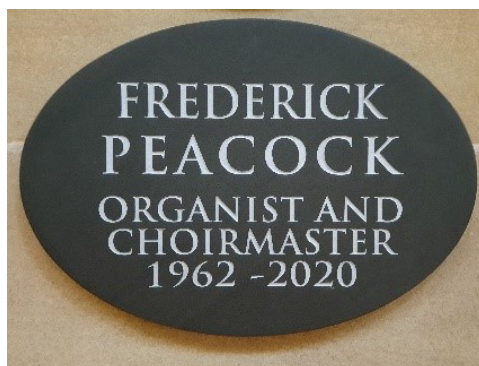
The maestro and his choir

Frederick's spirit will live on and resonate within these mighty walls through the thoughts and affections of those that he knew and the lives that he touched, and indeed every time the organ strikes up and music goes heaven-ward; his composition of morning service music for Holy Communion is still lovingly incorporated into the choral year. His legacy is that the choral and organ music performed in St George's remains one of its most core values.

For those who are not aware, a permanent plaque sits on the wall behind me, next to the organ console, bearing testimony to the truly outstanding dedication and service

he gave to this Parish: a fitting tribute to have his own permanent place to accompany that of the very first organist James Preston, and the founder of our church, Charles Mitchell.

On behalf of Barbara and the whole family, thank you all for being here today, to give thanks and remember the remarkable and special life that was Frederick.



'Rest in Peace Frederick' and as according to the words from the Book of Job, 'May the Heavens rejoice to the sound of the pipe' and you now playing within their ranks.

Derek Nicholson

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BOLDON FARM- HOUSE PANTRY

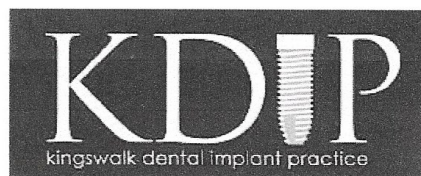
Creative and imaginative catering, a truly personal service and team work is our recipe for success with all the practicalities taken care of! All our menus are freshly prepared and your food will either be delivered to the venue or prepared in situ. We will ensure your event is both memorable and enjoyable.

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Bishop Helen-Ann Speaks in the House of Lords debate on TV production companies and regional disparity

In May, Bishop Helen-Ann spoke in a debate in the House of Lords about the Media Bill Amendment which dealt with the present huge regional disparity between TV production companies working in London, and the small number working outside the capital.



The Bishop quoted Channel 4 figures which showed that 91% of their production was for England and of that, 65% was made and produced in London. She pointed out that local production companies nurtured local talent, created employment and generated income for the regions if allowed to flourish. The creative sector outside London welcomed the idea of the introduction of quotas whereby a certain percentage of TV production must take place outside the capital.

Helen-Ann spoke about how successful the BBC had been in moving production out of London to the regions. Salford had become a TV production hub. By 2027, 65% of BBC TV production would be made outside the capital. This encouraged new independent producers to come forward, nurturing local skills. But to address this present disparity, intentionality needed to be implemented.

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How to block scam emails

1. Click on email. Do not open attachments
2. Right click on your mouse.
3. A menu comes up. Scroll down to 'JUNK' and click on this.
4. A new menu comes up. Item 1 is 'block sender'. Click on this.
5. A short announcement will let you know that the sender has been blocked.
6. RELAX

Cycling Down the River Danube

There is no reason to do it other than that it is there! It is not even the longest river in Europe - that's the Volga - but for obvious reasons, now is not the time for that! At 1,501 miles, the Danube is quite long but having cycled down the Rhine, the Loire and the Rhone, my friend Karl and I felt up to it.

The Danube has been used as a thoroughfare for millennia. The Romans left their mark – making us feel at home; medieval pilgrims used the river on their way to Jerusalem, and many invading armies sailed along it. More recently, the travel writer Patrick Leigh Fermor, travelled along the river before the second world war, sometimes sleeping rough and sometimes fraternising with the aristocracy. We did neither, but Booking.com (other web-sites are available) took away the need for both, and maybe some of the pleasure.

The start of the Danube is a bit of a disappointment. It's the confluence of two other rivers at Donaueschingen, Germany, in the Black Forest, rather than a trickle of water emerging from the mountainside. From there, it's easy cycling through a continuum of majestic towns and cities to the centres of the Austro-Hungarian empire in Vienna and Budapest. Ulm has the biggest cathedral spire in the world, Passau has the biggest organ, and Melk the biggest monastery (or at least one of). The only dark spot on the first part of the trip is the concentration camp at Mauthausen near Linz.



Iron Gates - the narrowest point of the Danube (above); Melk Monastery (below)



Past Vienna, the river passes through progressively more remote areas with less infrastructure, and sometimes without a proper cycle path. After a toe-dip into Slovakia, it is 250 miles through Hungary, 150 miles through Serbia and the rest through Romania to the Black Sea. Apart from the locals, we met only a single fellow cyclist after the Hungarian border.

It is a bit of a shock to encounter a proper border nowadays, with concrete pillars and 20 ft high barbed wire fencing, but that's how the boundary between Hungary and Serbia is. Not so long ago, European borders were designed to keep people inside countries, like communist Hungary, but now they're there to keep refugees out. The Danube itself is still a proper border, particularly between Serbia and Croatia. Novi Sad in Serbia was lovely in the sunshine, with its two, shiny, new bridges replacing those bombed by us in 1999. The old bridges are gone but the resentment is still there with anti-NATO graffiti very much in evidence.

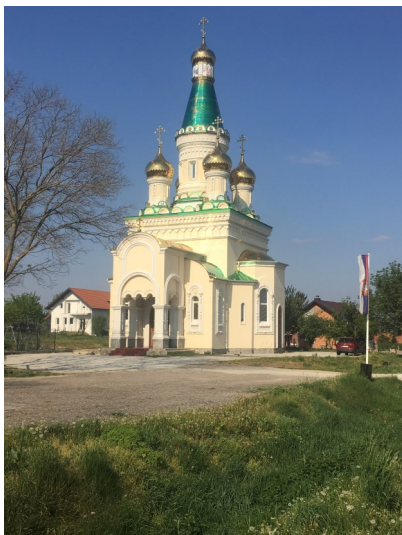
Of course, the people we met were universally friendly. We were always waved at or hello-ed as we cycled through villages. A wide range of European languages was tried on us, guessing where we had come from. We were bought coffees and one man pulled his car up ahead and got out just to talk to us. The greatest act of kindness was when Karl destroyed his front wheel in a pothole. I cycled on to the hotel and one of the staff got

her mother to drive back about 15 miles to pick up Karl's bike and another person found him a spare wheel. All this

in a small resort in a forest in Serbia where not so long ago, tanks lobbed shells across the river to Vucovar in Croatia.

We weren't on a pilgrimage or a spiritual journey but on a trip like ours, you can't help visiting the

A Serbian Orthodox church



Running repairs in Serbia

local churches and monasteries. Crossing into Serbia is a move from Western to Orthodox Christianity and even deeper mysteries. We visited a few services and were most impressed by the elaborate bowing rituals particularly in the Serbian churches. That included at times prostration in the same manner that Muslims adopt. Many of the services were broadcast outside on loudspeakers which at first sounded like the call to prayer. Common threads between the religions ?

We did pass through some desolate Soviet-era towns in Romania, with rather soulless concrete centres and post-industrial hinterlands. We stayed in a couple of apartments that were lovely inside, but bleak on the outside. 'C7 sc B et 3 ap 34' was one address in Giurgiu! Try finding that even with Google maps! Abandoned collective farms were very much in evidence. There were still relics of an older rural lifestyle, and horse-drawn wagons were a common sight as were locals harvesting grass from the side of the road to feed their animals. However, much of the farming was modern now, and large-scale, and shiny new 'Profi' chain stores were clearly replacing the local village shops. They are less picturesque but clearly popular with the locals.

Large rivers often don't pour majestically into the sea but break up into deltas, so the end can be as disappointing as the start. The upper part of the Danube delta forms



Belgrade cathedral



the border with Ukraine and the guide book still recommends a day trip there. Needless to say, instead we went straight to the Black Sea at Constanta to end our trip. To get home, we took the train to Bucharest. A lovely city largely built around the start of the 20th century, after the

Bucharest Palace

country became independent of the communists. Some buildings are less attractive such, as Ceaușescu's parliament, the biggest civilian building in the world, or the modern People's Salvation Cathedral, the biggest cathedral in the world. One of the most attractive buildings is Stavropoleos Church built in the 18th century in the grounds of a pub. Quite the opposite of the modern trend!

Our Highlight? Cycling up a steep hill and staying overnight at the Benedictine Gottweig Abbey where a bat flew around the chapel all through evening prayer. Karl (Catholic) thought it was the Holy Spirit. I (Protestant) thought it the devil. 'We get a lot of English speakers' said the abbot at breakfast, and they do - courtesy of the river cruises that ply up and down that part of the river. They also clearly get a lot of money from that source. Low point. Ordering a traditional Romanian meal and finding that it was eight different ways to cook sheep's intestines.

If you fancy it yourself, it's not a trip for the fainthearted. Aside from the obvious aches, we sometime had to battle our way through traffic getting in and out of cities. Hungarian, Serbian and Romanian drivers always seemed to be in a tremendous hurry and showed little regard for anyone not in a car. The feeling that it's good to be alive was sometimes experienced quite literally. Of course, the difficulties of cycling down a long river were nothing compared to the difficulties of moving a bike around by train in the UK. But that's a different story.



End of the trip at the Black Sea

Chris Stenton

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**Lunchtime
Concerts**

20

5 July:
Andrew Soulsby (harpsichord)

12 July:
Drew Cantrill-Fenwick (organ)

The Lance's Summer Competition: Name these 10 Episcopal Cathedrals from the British Isles



1.



2.



3.



4.



5.



6.

All answers to the Editor by 20th August mmvane31@gmail.com

Prizes are available



7.

8.



9.

10.

All answers to the Editor by 20th August mmvane31@gmail.com

Prizes are available

A Talk On How to Protect Yourself from Digital and Internet Fraud



INTERNET FRAUD

Who: A Speaker from
Newcastle Building Society
When: Friday 19th July at 11.00am
Where: St. George's church hall

All very welcome

Ringling out for Peace

6 June D-Day

June 6th 2024 marked the 80th anniversary of D-Day, when allied forces mounted the largest amphibious invasion the world has ever witnessed.



As part of the 80th anniversary of the D-Day landings, the Central Council of Bell Ringers encouraged ringers to 'Ring Out For Peace' on 6th June at 6.30pm.

The St George's Guild of Bellringers joined the nation of bell ringers to commemorate the 80th anniversary, by ringing methods called Queens and Kings.

Thanks to all the ringers who were able to participate.

Lorna Taylor



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Book Group

The July Meeting is on Wednesday 24 July at 7.30pm in the Winskell room

The book is 'Man in the Wooden Hat' by Jane Gardam
(this is the second book of the 'Old Filth' series of three)

Ann Clarke

Wedding News



Matthew Taylor and Eleanor Johnston were married on the 26th of April at St Mary the Virgin Church in Chiddingstone, Kent, at 1.30pm. The village is a National Trust village and very pretty.

The bells were rung and after the service all guests walked down the little gravel path to Chiddingstone Castle for the reception. The couple flew off to Bali for a three-week honeymoon 48 hours later.



What joyful day.

Lorna and Paul Taylor

Happy news from Hilary and Graham as their youngest son Mark and his long-term partner, Katharine, were married recently.

Their wedding on Easter Day was atop a mountain in New Zealand. Congratulations to the happy couple and proud parents.

The Rutt Family



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Carnival of the Animals

There is nothing to beat the enthusiasm of children. On a warm Wednesday afternoon in May, St George's was buzzing. As if called by the Pied Piper, bounding in they came, on foot, in buggies and on bikes and scooters, children of all ages clutching all manner of soft toy animals, with parents and grandparents, who looked relieved to have an afternoon of the holidays catered for. The silent pews were filled with energy.



It is no mean feat in this day and age, to create any production for this "media savvy" generation of children for whom nothing much is new. Yet this is exactly what the talented Scott brothers managed to do with their production of Carnival of the Animals and other unexpected delights.

Step One. You want to know how an organ is made? Sorted. (Never underestimate the potential of the cartoon as an education tool.)

Then there was the "Wow" factor, when Jonathon Scott's hands were seen on the screen, hurtling effortlessly over the 4 organ keyboards as he played the theme tune to the Lone Ranger, which if you are an intellectual, you will know as the William Tell Overture. Generations young and old bounced enthusiastically in the pews. The young audience were spellbound. Some bright sparks were able, when asked, to identify instruments that the organ was copying, and some were able to name famous classical composers such as Bach, Beethoven and Mozart. Most impressive!



Tom Scott talked about different sorts of music, and we began with a jolly jig. There was indeed, much jiggling around when on screen, "The Marionettes" came to life dancing to Gounod's Funeral March (Apparently it was the

theme music for the television program. "Alfred Hitchcock Presents." Not a lot of people know that!)

Next, by contrast, came "Morning" from Greig's, Peer Gynt. Tom painted a bleak picture of Norway, cold and dark and still. And so it was, a hushed calm descended like a cloak over the children, you could have heard a pin drop!

Tom continued the tale of how poor Peer Gynt did not want to marry the Troll King's daughter and he was forced to flee from the Hall of the Mountain King. The music got faster and faster, the excitement mounted, the children jumped up and down clapped in time. Even young William aged one joined in!

Working with young children, you soon come to realise how that they naturally react to mood music. At "tidy up time" in school, I played Enya's "Orinoco Flow" The gentle rhythm got everyone on task. My pal on the opposite side of building tried out the Stones "Can't get no Satisfaction!" with dire consequences!

But back to St George's. As Saint-Saens Carnival of the Animals began, the children waved their animals in the air. If I remember rightly, The Royal March of the Lions came first, followed in no particular order, by hens, chickens, tortoise, cuckoos in the woods, long eared donkeys, monkeys on swings, parrots in aviaries, jumping kangaroos and finally a serene aquarium scene with sea horses and an exotic assortment of fish.

By this point, my scribbled notes are illegible, so I apologise for omissions! Suffice to say, that by the end, children were dancing in the aisles and significantly, there were only two loo visits, which is always a sign that the young audience was captivated.

Job done and thank you to Tom and Jonathon Scott for a happy afternoon of family entertainment!

PS. As a result of that afternoon, we gained three new recruits for Junior Choir, and so the music goes on.....

Maggie Paczek



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These prices are for the youngest children.

If you can, please bring any of the following items to church and leave them in the box at the back.

What? **New**, grey or black trousers for boys and girls, grey pinafore dresses, skirts, white polo shirts, boys' grey or black socks and girls' white or black socks, grey tights and black leggings.

PE kit: white round necked T-shirts, black shorts, navy sweatshirts or hoodies, navy joggers.

Cash donations also welcome in labelled envelopes, marked 'School Uniform Appeal' and placed in the office letterbox.

Sizes For ages 4-11 (larger sizes especially welcome)

There will also be a final collection for church and community on **Saturday 27 July, 10.30-12.0** outside the church door as last year.

On behalf of these needy, vulnerable and refugee children in our area, *thank you*

**figures from Children North East, July 2023*

Missionaries killed as Haiti crisis deepens

By Rebecca Paveley 28 May 2024

Five million people at risk of famine this World Hunger Day.

BEN BAKER/X

Davy and Natalie Lloyd, both missionaries in Haiti, were killed by gang members



ABOUT five million people in Haiti — half of them children — are at risk of famine this World Hunger Day, as continuing political unrest and gang violence deepen the humanitarian crisis in the country.

The Christian charity World Vision reports that, to make the situation worse, the upcoming hurricane season is expected to be severe: 23 named storms, including 11 hurricanes and five others that could reach hurricane status, are predicted to hit the Caribbean region between June and November.

The island of Haiti is particularly vulnerable to such storms. The United Nations has warned that the country's health system is on the verge of collapse, not least because vital supplies are unable to reach hospitals and treatment centres because of gang violence, which is ravaging large areas of the country. Warehouses containing medical supplies and pharmacies have been looted, and only six out of ten hospitals are now functioning.

About 82,000 cases of cholera have been reported, and there are fears that malaria and other waterborne disease will spread further in the monsoon season.

World Hunger Day, observed annually on 28 May, is a global event initiated by The Hunger Project in 2011.

The country has been in a state of emergency since March, when gangs laid siege

to the capital and overthrew the government. Most of the capital of Port au Prince is believed to be controlled by different gangs.

In the past week, a US Republican politician, Ben Baker, reported that his daughter and son-in-law — both missionaries in Haiti — had been shot dead by gang members. The young couple were working with Missions for Haiti, who posted about their deaths online. Davy and Natalie Lloyd were killed alongside the local director of the mission group, Jude Montis.

The charity said that the missionaries, who were leaving a church in which they had been running a youth group, were ambushed by three trucks of gang members.

Missions for Haiti was set up by Davy Lloyd's father, and runs two churches and a children's home.

Mr Baker posted on social media: "My heart is broken in a thousand pieces. I've never felt this kind of pain. Most of you know my daughter and son-in-law Davy and Natalie Lloyd are full-time missionaries in Haiti. They were attacked by gangs this evening and were both killed. They went to Heaven together."

A multinational security mission, led by Kenya, which is preparing to leave for Haiti, has been repeatedly delayed.

The development charity Compassion UK reports that about three million children are in need of humanitarian assistance, out of a total island population of 11.5 million. More than one in five Haitian children were already chronically malnourished before the latest crisis began, it says, and this figure is now likely to be far higher. Thousands of families have been forced to flee their homes because of the gang warfare.

Abbel Joseph, from Compassion Haiti, said: "The political instability has led to widespread disruption of food supply chains and significant economic hardship. Families are struggling to provide even the most basic of food to their children. We are seeing increased malnutrition rates, which have long-term implications for children's physical and cognitive development."

Taken with thanks from the Church Times

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A response to 'Why does the Anglican Church apologise for being Christian?'

Dear Editor,

I thought that this piece, from the May edition of the Lance, warranted a response. I feel that, at times, there is a reflexive defensiveness whenever criticism or the suggestion of wrongdoing is levelled at Christianity, particularly where this also relates to Britain's imperial history. Whether reflexive or considered in this case, I don't think defensiveness is a good or useful response in general. In fact, if we are to do justice to the work and memories of those who were involved in Christian mission during this period, and if we want for Christian mission to continue in a manner that is effective, we must be open to criticism and prepared to look at this history without rose-tinted glasses.

There is a notable shift from the language used by the Oversight Group report - which recommends apologising for "denying that Black Africans are made in the image of God and for seeking to destroy diverse African traditional religious belief systems" - to the examples listed in the article: idolatry, witchcraft, infanticide, cannibalism, and human sacrifice. There is no suggestion in the report that the elimination of these practices is what should be apologised for, and I think there are a couple of other implications we should work to avoid. We need to be careful not to imply that these practices were typical of African belief systems; indeed, all of them are found in other cultural histories, if not in identical form, and for most of them that includes European and Christian history. Relatedly, we need to be careful not to imply that Christianity was necessary for these practices to be eliminated. African social conditions have changed throughout history, the same as anywhere else in the world, and much as these practices were not constant and have disappeared from European and Christian culture, so were they not constant in Africa and likely would have disappeared again. Finally, we must be wary of justifying the broader cultural vandalism that took place by the fact that certain practices were eliminated. The language of the report, "seeking to destroy", suggests an intent to impose Christianity, and this does not speak to me of good and effective mission. Faith that is imposed, rather than shared and come to freely, is no faith at all.

To say that apologising for this amounts to apologising for being Christian, could be seen as suggesting that Christianity and Christian mission necessarily involve colonialism, slavery etc. Now, I don't think the author intended to imply something that, looking at the history of Christianity as a whole, is fairly evidently not true. However, I do think this demonstrates that during the period in question these things were actually deeply entwined, whether this is because of explicit complicity or simply by virtue of these processes (colonialism and Christian mission) having happened alongside each other.

This has been the case since the very start of the colonial era as the following example shows. The Jamestown settlement in Virginia was established in 1607, and in 1619 the first African slaves to arrive in North America would arrive here. Its establishment wasn't peaceful: the settlers demonstrated expansionist intent by breaking their early agreements with the indigenous peoples, who met this intent with resistance. So followed a cycle of violence, diplomacy, violence, and so on. It is into this situation that the Church is brought as a "stabilising" influence, along with other European institutions such as private property and a particular conception of family life. Whatever the intent of those Christians - and judging this is a difficult and, to my mind, somewhat pointless endeavour - their purpose is already conditioned by the context into which they arrive. The church is only stabilising in relation to the violence created by colonialism, and one can see how, from the indigenous person's perspective, Christianity is simply part of what they are already experiencing. Even if they came with the best intentions of sharing the gospel in a manner conducive to bringing people to faith, these conditions are not enabling of free and equal exchange.

One more example of the closeness of these processes comes from the period referred to in the original piece, the mid-19th century through into the 20th century, and it relates to the claim that "most missionaries opposed slavery". I have no way of verifying this one way or the other, but even if we accept this as true, this example shows that opposition to slavery doesn't necessarily separate it from Christian mission. In 1857, in a speech at Cambridge University, David Livingstone said "I go back to Africa to try to make an open path for commerce and Christianity". This prompted the founding of the Universities Mission to Central Africa (UMCA), who quoted this in their first prospectus, as well as stating "In Dr. Livingstone's words, civilisation and Christianity go together." Livingstone and the UMCA both opposed and sought an end to the slave trade, but in this context civilisation meant European

civilisation, white civilisation, and the contradiction is clear that the civilisation they looked to bring, along with an end to the slave trade, was the "civilisation" that had brought the slave trade in the first place. From here we can follow a thread through to the present day, and more grim ironies appear. In 1954, it was a UMCA missionary on the last flogging commission in then-Tanganyika who signed the report advocating the retention of flogging. In 1965, the UMCA merged with the SPG - another Anglican missionary organisation who, through the Codrington Plantations, directly profited from slavery - to form USPG. I think this demonstrates the difficulty of the challenge we face. We are good at recognising where valuable mission work has taken place on an individual level, but I think we devalue this work when we don't recognise the broader context, or use it to cover the extent to which the institutions at work were complicit in wrongdoing.

That the example above ends with USPG (I will come back to them momentarily) is a convenient bridge to the final thing I want to address; broadly, what do we do with this and where do we go? I could probably write as much again on the comments of Michael Nasir-Ali, both in relation to this report and on his reasons for leaving the Church of England, so I won't dwell on them but I will correct one fundamental inaccuracy. While this report does come at a time where more investigation is happening into Britain's colonial past, this is not jumping on a "faddish bandwagon". Such questioning and rethinking has been happening for decades, and indeed, it was happening at the time as we've seen from the fact that missionaries opposed slavery contemporaneously.

A couple of examples. In 1959, a group of Christians published *Papers from The Lamb*, after two years of discussing various issues until they came to a consensus. It is from their chapter on 'Human and Racial Equality' that I have taken some of the info about Livingstone and the UMCA. In 1978 came *Christianity Rediscovered* by Vincent J. Donovan, a reflection on his mission amongst the Masai, and he opens with a confession: "Many misgivings, fears, and suspicions revolve around the whole missionary movement and missionary history – the violence done to the cultures, customs, and consciousness of peoples, the callousness and narrow mindedness found in that history. The author of this book was involved in all of that." One does not have to go further than the preface to the second edition (1982) to find the essence of the work he has done, as applicable at home where our mission begins as it is abroad: "Evangelization is a process of bringing the gospel to people where they are, not where you would like them to be." There is implicit in this a recognition of

the existence of difference, difference that is not only ok but is part of God's creation: "When the Most High apportioned the nations, when he divided humankind, he fixed the boundaries of the peoples, according to the number of the gods" (Deuteronomy 32). This idea of bringing together, of mutual encounter and faith in the universal value of the gospel, rather than imposition or proselytization, is found in the work USPG have done to confront their past. In 2019 they launched a new strategy, *Open to Encounter*, and there is some further reflection in issue 8 of their *Koinonia* magazine. The word *koinonia* appears throughout the New Testament and also embodies this rethought approach to mission.

Thus, rather than being "faddish", this rethinking of mission has been around for some time and is at the core of the current and future strategy of mission organisations. I believe it is vital that this work is continued and furthered, not neutered or reassessed, if mission is to thrive. That we share our faith and take it out into the world is undoubtably essential; in the words of Matthew (ch. 28) to "go therefore and make disciples of all nations" or Mark (ch. 16), "go into all the world and proclaim the good news to the whole creation". We must remember that when these words were written, Christianity was a small and marginal sect; it was not yet the religion of monarchs, of state, or of empire. The dynamic in which the apostles worked was starkly different to the 19th century, which is different again from the world we live in now. This call to share our faith is also a call to participate in the recreation of the world, and while much has changed since the world of the 17th-19th centuries, we still live in a world that was created in large part by empire, colonialism, and slavery. To question, repent, atone; to hope and work for better; to be remade; these things are all as essential to Christianity as mission. While this might be challenging, complex, even painful, I don't think we need to fear it; but if we are to be successful, we must open ourselves up to it rather than backing ourselves into a corner.

In good faith,

Jonathan Richards

Notes:

The info about Jamestown comes from *Reconsidering Reparations* by Olúfẹ́mi Táíwò, Oxford University Press (2022)

(Forgive the self-indulgence but) I have reflected on *Papers from The Lamb* here - <https://sacramentalistsocialist.wordpress.com/2024/03/01/lent-in-the-lamb-part-2-human-and-racial-equality/> - and can provide a copy of the pamphlet to anyone inter-

ested in it.

The Oversight Group recommendations can be read in full here [https://hrfund.org/Open to Encounter](https://hrfund.org/Open%20to%20Encounter) - <https://d3hgrlq6yacptf.cloudfront.net/uspg/content/pages/documents/1595592831.pdf>

Koinonia issue 8 - <https://d3hgrlq6yacptf.cloudfront.net/uspg/content/pages/documents/koinonia-8-for-web.pdf>

Reconsidering Christianity is available from SCM Press

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Thank you, Margaret.

Working with Children North East - Box 14



On May 26th, a week after Pentecost, the contents of Box 14 were placed on the chancel steps, along with 3 bags of nappies, baby formula, baby food and toiletries from another charity. At the Offertory, everything was blessed by the Rev'd Christopher Wardale, who was presiding that day. He included prayers for all the families who would be helped by our gifts in any way during the coming days.

Knitting: 14 pram blankets of various sizes (knitted and crocheted), 3 cardigans, 1 jumper and matching hat and 3 teddies.

Other items: 1 pack of nappies, pack of 3 toddler T shirts, a pair of pre-walker booties, pack of 2 baby trousers, 2 boys sports tops, 1 child's sweat shirt, 1 child's long sleeved T shirt, 1 pair of shorts, 1 small girl's top, 1 comfort cloth, 1 pack of dribble bibs.

The pram blankets are very popular as are hand knitted sweaters, particularly for children up to seven or eight.

Thank you too to the kind person donated some unfinished knitting, complete with the pattern and all yarn. Although there were no volunteers to complete the wrap, the yarn is being put to good use - one completed and a further little jacket will be started soon!

Below is the response from Children North East which appeared on their Facebook page after everything had been delivered:

Thank you to everyone who continues to bring

A huge thank you from Hazel, Alex, and all at Children North East for a generous and thoughtful collection from St George's church in Jesmond.

The congregation collect frequently for us, helping us to continue our support for babies, children, young people and their families.

The collection includes beautiful handmade knitted blankets, nappies and baby food 💙💙💙💙💙.



things to fill the box. This ongoing generous commitment to the project of those not only from our congregation but from the wider community is greatly appreciated.

Elizabeth Rhodes



"What you do for the least of my brothers and sisters"

St George’s Parish Walks

Walks usually take place on the first Saturday of the month but walk dates may vary from that in order to avoid conflicts with other events and to spread out the walks.

There will be no walk in December.

Here is the schedule:

Date	Walk leader/s
13 July 2024	Margaret Baron
10 August 2024	Alison and Peter Mattinson
14 September 2024	Caroline and Graham Field
5 October 2024	Lorna and Paul Taylor
2 November 2024	Geoff and Mary White
11 January 2025	Ian and Jackie Spencer
1 February 2025	Monica Ogden
1 March 2025	Anne and John Clarke
5 April 2025	Neville Walker

Jackie Spencer

Faith Museum wins RIBA award

The renovated Tower and Faith Museum at Auckland Castle in County Durham has been named as the region’s best new building at the Royal Institute of British Architects (RIBA) North East Awards 2024. The building also won the North East Conservation Award.

RIBA President, Muyiwa Oki, said:

“This year’s RIBA Award winning schemes showcase the true value of quality architecture, and the positive impact it has on people’s lives. While carefully considering the needs of the environment, these truly remarkable places and spaces deliver for communities, for residents, for visitors, and people of all ages up and down the country. They are pinnacles of design excellence, and show what can be achieved when architects and clients collaborate successfully.”

RIBA North East Jury Chair, Emily Posey said:

‘The use of local materials and craftsmanship was a common thread in the projects, demonstrating that well-crafted design can be achieved at any scale. Each project found its own way to add tactility and joyful moments to the architectural experience, enriching their locality whether for visitors, local communities, or domes-



Auckland Castle, Tower and Faith Museum - RIBA North East Building of the Year 2024 (sponsored by EH Smith), RIBA North East Conservation Award 2024

Jonathan Ruffer



Barbara Gardner Remembered

Barbara Gardner and I first went to Crete in 2008. Barbara had been many times before and loved it. I could see why. Apart from the beautiful scenery and the history, the people are so welcoming and friendly. We had several more holidays there together.



One of our favourite places to visit was the island of Spinalonga. It had been a leper colony until 1957. Anyone found to have developed leprosy was sent to Spinalonga to live in quarantine. The people built an entire working community. The island was near enough to the mainland that people could hear normal life going on.

When Barbara found out that she was terminally ill, she said she wanted to be cremated and asked me if I would take some of her ashes to Crete. [Her ashes were interred in the Garden of Remembrance.] Of course I agreed. On June 7th this year, my mother and I went on holiday to Crete for a week. We took the boat to Spinalonga and I buried some of her ashes there.

Paddy Berson

Afternoon tea and cake on the green!

(or in the hall, weather not permitting)

Sundays in July, 2-4pm
(7th, 14th, 21st, and 28th)

£5 per person

All going towards the preservation of St George's Church

There may even be a glass of Pimms
one Sunday if the weather holds...



Friends of St George's
JESMOND

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REPAIR CAFE

Jesmond

Saturday 6 July
2.00 - 4.00pm

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local expert repairers
as well as the chance
to learn new skills.



Reconciling Leaders: Rose Castle Foundation

Peace is harder than war. One organization, dedicated to teaching young leaders how to support peace and reconciliation, Rose Castle, Cumbria, has produced an up-beat report on their activities in 2024.

The foundation seeks to equip young people between the ages of 18-30, leaders in their communities, to learn to 'collaborate across divides', providing them with the skills to negotiate between adversaries and to find common ground and common humanity.

Workshops, week end courses and internet support hope to encourage 'the next generation of leaders to steer the planet through chaos, conflict and change'.

About 350 reconcilers were trained in 2024, coming from 29 countries and 9 faith traditions. That brings a global network to over 1,300 members, supported by 30 core partners. The core partners are organisations such as universities and businesses, and they financially support as well as providing networking opportunities for trainees.

M. Vane

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More on recycling...

The collections of used print cartridges, medicine blister packages and used stamps continues apace at the back table in Church. Thank you for your donations, which go towards St Oswald's Hospice, Marie Curie and RSPB.

Any unused electrical equipment, with plug, cable or battery, can be recycled by the Jesmond Library. Leave it in their box, during normal library hours.

Used LED lightbulbs can be left (in small numbers) at the Acorn Rd hardware store, who will dispose of them appropriately.

Batteries can also be left at most supermarkets and at Jesmond Library.

Boots the Chemist, in Gosforth, Central Newcastle and Durham accept used cosmetic containers: these can be used to gain points on your loyalty card, but do not appear to incorporate a charity donation.

Enid

Elements...Elephants...

The presentation of the elements - wine, water and wafers - at the beginning of the Eucharist on Sunday mornings, by members of the congregation, was reintroduced last autumn, after a long break due to Covid, and seems to have been appreciated. A former warden, Colin Dixon, used to call it the "elephants", which has stuck in my mind! If you feel you might have been missed out and would like to participate in this part of the service, please have a quiet word with one of the wardens. Or you could make a trunk call...

Enid



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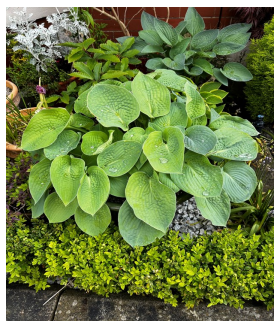
A Parishioner wins in a Jesmond Festival Garden Competition!

There are green fingers in the congregation. Just looking at the St George's flower beds tells us that, but members are now winning in gardening competitions. Jesmond Festival

hosted a num-

ber of these in various categories, from judging large gardens, to pocket gardens and wild life, visiting gardens all over Jesmond.

Paul Taylor won the Container Garden Category and claims that he was inspired by the BBC's programme, 'Gardener's World' and by visits to the Chelsea Flower Show.



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Electric vehicles - taking a spin into the future of sustainable transport

First published on: 11th June 2024

An award-winning eco church has given its congregation an opportunity to experience electric car travel.

St George's Jesmond received the Silver Eco Church Award last summer from the charity A Rocha UK, which equips Christians, churches and dioceses to protect and restore God's creation.



On Sunday 2 June, about 50 people turned out for an eco event at coffee after church, which focused on sustainable transport. Church members who already own electric vehicles (EVs) brought them along to show those in attendance, and provided free rides for those wishing to try them out. There were two cars on show - one a fully electric Tesla, and the other a plug-in hybrid.



Graham Rutt, complete with bike and cycling helmet explained the benefits of cycling and to encouraged people to join the regular church cycling group. And Ann Clark was on hand to talk about the church walking group. The event was organised by the church's eco group, which hosts



regular sessions based on different environment-related topics, ranging from eating and heating, to transport.

“It made for some very interesting conversation,” she explained: “It was a really productive day and we are grateful to everyone involved. It was an opportunity not just to see and experience the EVs first hand, but to discuss the merits of them and sustainable forms of personal transport generally.”

Kay said the attendees discussed the options facing people, from giving up a petrol or diesel car and replacing it with a fully electric or hybrid equivalent, to the practicalities of using public transport or cycling. Issues around EV battery charging and charging-points were also considered.

“We discussed a lot of pros and cons,” said Kay. “There’s still a process to making EVs and that requires mining lithium, and these are quite expensive cars to buy at the present time. People were generally hopeful that as technology continues to evolve, the price of purchasing an EV will come down. Some people suggested running their existing cars into the ground, while saving up to replace them with an EV.”



The day was one of several awareness-raising sessions organised by the eco group at St George’s, which take place every few months.

Want to Cycle but worried about traffic?

Use www.Cycle.Travel to find the backroads



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My Grandmother's Jewellery

Jewellery is more than mere adornment; it carries stories, memories, and a legacy that transcends generations. My grandmother's jewellery box is a treasure trove of such stories, each piece reflecting her rich life, her exquisite taste, and the times she lived through. Although

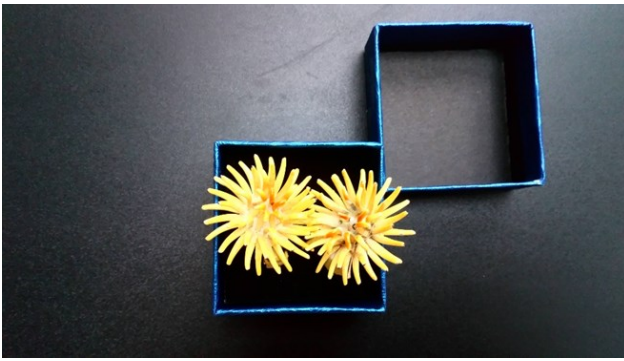
she never pierced her ears, she was fond wearing what she called her "Costume jewellery". My grandma has just celebrated her 93rd birthday; she has recently passed her jewellery on to her granddaughter, and so I thought to share some of the stories behind the pieces.



One of the most frequently worn pieces in her collection is a pair of clip-on earrings, shaped as a pair of large bright yellow sunflowers. These sunflowers, with their delicate orange and yellow petals, were her favourite summer accessory. She often made sure to pair them with any outfit that sported a spot of yellow to match. She recalls often showing them off when she and her husband hosted summer garden parties on their beautifully manicured back garden at their seaside home.

When asked what these garden parties were like, she recalled that back then barbecues were not very popular; they were seen as a very American pastime. Instead, she cheekily remarked that they were mostly tea and cakes, and booze! Summertime fun indeed. She bought the earrings in her early 1930's; many summers were spent representing the traditional meaning of sunflowers to their fullest: a long life and everlasting happiness. With the recent weeks finally taking a dip into bright summer weather, I hope to continue showing off these sunflowers as an essential summer accessory. Who knows? Perhaps, I will start a trend!

But her accessories weren't exclusively for social occasions. In fact, another significant piece she often donned was a pair of small cream and gold-coloured studs. These teardrop earrings, simple and unadorned, yet classy and elegant, were passed



on from her mother, my great grandmother. To my grandma, they represented her transition into adulthood and the beginning of her journey into the wider world. These, she wore all year round, especially when trying to appear neat and tidy. From job interviews to her Sunday best,

Grandma was particularly fond of pairing these earrings with a stylish and smart suit set (with matching colour shoes- of course!). Now I hope to follow in that trend: with finishing my studies and starting job hunting, perhaps wearing these earrings will help with appearing neat and tidy as well. First impressions count!

Yet, my favourite earrings were a pair of white and gold tulips, that came in a set with a brooch. My grandma had always admired those elegant pair of screw-in tulip earrings she bought years ago but never wore. Despite their delicate beauty, even in her 30s her fingers found the tiny screws too tricky to handle, and they stayed nestled in her jewellery box for decades. When she decided to pass them on to me, I felt honoured. On her recent birthday, I wore the tulip earrings for the first time in front of her. She told me that she liked to think God was giving her a heads up for a good gift for her granddaughter, just a few decades too early!

Wearing my grandmother's jewellery is like carrying a part of her with me. It is a way to honour her legacy, giving a new lease on life to her accessories, continue her small traditions. Each piece is a tangible link to the past, a beautiful reminder of her character, strength, and love. Her jewellery is not just a collection of precious items; to me her jewellery is a personal family heirloom that I will cherish and perhaps one day pass down to my own children, continuing to tell her story for years to come.

Alexis Plumley



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Church of England Calendar July 2024

1	<i>Henry, John, and Henry Venn the younger, Priests, Evangelical Divines, 1797, 1813 and 1873</i>
3	Thomas the Apostle
6	<i>Thomas More, Scholar, and John Fisher, Bishop of Rochester, Reformation Martyrs, 1535</i>
11	<i>Benedict of Nursia, Abbot of Monte Cassino, Father of Western Monasticism, c.550</i>
14	<i>John Keble, Priest, Tractarian, Poet, 1866</i>
15	<i>Swithun, Bishop of Winchester, c.862 Bonaventure, Friar, Bishop, Teacher of the Faith, 1274</i>
16	<i>Osmund, Bishop of Salisbury, 1099</i>
18	<i>Elizabeth Ferard, first Deaconess of the Church of England, Founder of the Community of St Andrew, 1883</i>
19	<i>Gregory, Bishop of Nyssa, and his sister Macrina, Deaconess, Teachers of the Faith, c.394 and c.379</i>
20	<i>Margaret of Antioch, Martyr, 4th century Bartolomé de las Casas, Apostle to the Indies, 1566</i>
22	Mary Magdalene
23	<i>Bridget of Sweden, Abbess of Vadstena, 1373</i>
25	James the Apostle
26	<i>Anne and Joachim, Parents of the Blessed Virgin Mary</i>
27	<i>Brooke Foss Westcott, Bishop of Durham, Teacher of the Faith, 1901</i>
29	<i>Mary, Martha and Lazarus, Companions of Our Lord</i>
30	<i>William Wilberforce, Social Reformer, Olaudah Equiano and Thomas Clarkson Anti-Slavery Campaigners, 1833, 1797 and 1846</i>
31	<i>Ignatius of Loyola, Founder of the Society of Jesus, 1556</i>

August 2024

4	<i>Jean-Baptiste Vianney, Curé d'Ars, Spiritual Guide, 1859</i>
5	Oswald, King of Northumbria, Martyr, 642
6	The Transfiguration of Our Lord
7	<i>John Mason Neale, Priest, Hymn Writer, 1866</i>
8	Dominic, Priest, Founder of the Order of Preachers, 1221
9	Mary Sumner, Founder of the Mothers' Union, 1921
10	Laurence, Deacon at Rome, Martyr, 258
11	Clare of Assisi, Founder of the Minoresses (Poor Clares), 1253 <i>John Henry Newman, Priest, Tractarian, 1890</i>
13	Jeremy Taylor, Bishop of Down and Connor, Teacher of the Faith, 1667 <i>Florence Nightingale, Nurse, Social Reformer, 1910</i> <i>Octavia Hill, Social Reformer, 1912</i>
14	<i>Maximilian Kolbe, Friar, Martyr, 1941</i>
15	The Blessed Virgin Mary
20	Bernard, Abbot of Clairvaux, Teacher of the Faith, 1153 <i>William and Catherine Booth, Founders of the Salvation Army, 1912 and 1890</i>
24	Bartholomew the Apostle
27	Monica, mother of Augustine of Hippo, 387
28	Augustine, Bishop of Hippo, Teacher of the Faith, 430
29	The Beheading of John the Baptist
30	John Bunyan, Spiritual Writer, 1688
31	Aidan, Bishop of Lindisfarne, Missionary, 651

Understanding the Calendar:

Principal Feasts and other Principal Holy Days.

Other Sundays & Lesser Festivals.

Festivals.

Commemorations

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The Diocese of Newcastle upon Tyne

Parish of St George, Jesmond

We are a Church of England (Anglican) church in the Diocese of Newcastle with an inclusive, catholic tradition of Christian worship. We welcome all in Christ's name.

Vicar

Interregnum

Reader and Anna Chaplain

Mrs Joan Grenfell

grenfelljoan@yahoo.com

Reader & Air Cadet Chaplain

Dr Malcolm Toft

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Jonathan Richards 281 1659

office@stgeorgesjesmond.org.uk

PASTORAL CARE

Any pastoral concerns or commendations should be made to Joan Grenfell or a member of the clergy.

ENQUIRIES CONCERNING BAPTISMS MARRIAGES FUNERALS

Initial enquiries should be directed to the Parish Office, which is open Monday to Friday, 9.45 am to 12.45 pm.

address: St George's Close, Jesmond, Newcastle upon Tyne, NE2 2TF

tel: 0191 281 1659

email: office@stgeorgesjesmond.org.uk

FIND OUT MORE ABOUT ST GEORGE'S CHURCH

Website: www.stgeorgesjesmond.org.uk

Facebook: St-Georges-Church-Jesmond

Twitter: @stgeorgejesmond

Livestreaming of services

Please note that we livestream the 9.30 communion service. You can watch the service [here](#) while it is being broadcast live. If you'd like to watch the recording after the service has finished, please go to our [YouTube channel](#) (it may take a couple of hours after the stream has finished for the video to appear).

<https://stgeorgesjesmond.org.uk/sunday-worship/>

<https://www.youtube.com/channel/UCCuPrChpepxs6Jo-PfLvwJw/featured>

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Welcome to St. George's Church Jesmond

We are a Church of England (Anglican) church, part of Jesmond life since 1888, with a congregation from the locality, the city and the region. We aim to be friendly, diverse and to welcome all in Christ's name. Our worship is inclusive and in the catholic tradition, with high quality music. If you are new to this area, or would like to find out more, please get in touch. www.stgeorgesjesmond.org.uk

Facebook: St-Georges-Church-Jesmond

Twitter: @stgeorgejesmond **email:** office@stgeorgesjesmond.org.uk

SUNDAY SERVICES

08.00 Holy Communion

09.30 PARISH COMMUNION with
Sunday School / Smarties (age 4-16)

Children's corner available in church

11.30 Holy Communion (1st Sunday of month)

18.00 Taize (2nd Sunday of month)

18.00 Choral Evensong (3rd Sunday)

WEEKDAY SERVICES

08.45 Daily: Morning Prayer

09.30 Thursday: Holy Communion

Saints' Days as announced

Livestreaming of services. You can watch the 09:30 service live [here](#), or later on our [YouTube channel](#)

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