

St. George's
Jesmond



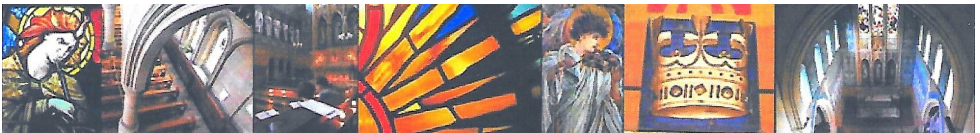
A worshipping community: inclusive, nurturing, engaged

THE LANCE

APRIL 2025



www.stgeorgesjesmond.org.uk



In The Lance this month:

(ctrl-click to follow a link)

Editorial	3
Easter Lance Letter from the Clergy, March 2025	4
Dream of the Rood	6
A Box of Jewels	11
Book Group	13
Seeking a New Church Warden	14
Book Review: Discovering Christianity: A guide for the curious	17
The Urban Green Journey	19
Working with Children North East - Box 18	21
The March Church Walk: Spring in our Steps	23
Some Mediations on English from an American in the Northeast	25
Reflections on a Covid 19 Memorial Service held at St Georges Church, Jesmond	28
Letters Column	30
St George's Community Hub:	32
A call for comment, suggestions and questions	
March Caption Competition Winner	32
Big Friendly Gathering to Celebrate VE Day	33
The Recruitment Junction: A success story in finding ex-offenders both work and stability after leaving prison	34
The Impact of Winning First Prize in the Church Raffle!!	40
April Caption Competition	40
Liturgical Calendar	41
Who is Who at St George's and how to contact them	42
The Back Page	44



Editorial

We are in Lent with the promise of Easter before us and the Resurrection of Jesus Christ. In this period, redemption is never very far away if we believe.

In our third and final article on prisons and Christian service, we print an interview with the founder of a Newcastle charity offering the chance of employment to ex-offenders, and with it, the hope of stability and a future. The charity has startling results.

Urban Green, the charity which ran our 33 parks and 60 allotments has collapsed and it gives an account of itself. We have encounters with Geordie speak by a puzzled American, book reviews, and stained glass windows. We celebrate pictorially the success of Newcastle United in winning their first cup for decades. I am considering where to go when 150,000 fans descend on a park at the back of our house to celebrate.

Finally, there is the ancient Anglo-Saxon poem of 'The Dream of the Rood', where a person asleep, dreams of seeing a tree. The tree transforms into the cross, something that inflicts terrible pain and suffering but becomes a symbol of redemption. The rood asks that the message of the dream is passed on and that it represents the redemption of humanity. These are the dark themes of Lent before the joy of Easter.

When it arrives, a very Happy Easter.

Margaret Vane

[return to contents](#)



Easter Lance Letter from the Clergy, March 2025



*We are born each morning, shelled upon
A sheet of light that paves
The palaces of sight, and brings again
The river shining through the field of graves.*

Alleluia, Christ is risen!
He is risen indeed, Alleluia!

What sort of Easter do you generally have? Our Christmas arrangements may vary yet have common rejoicing at the heart, but spiritually Easter may find us each in very different places. This can depend on where we are on individual journeys of grief: I find it helpful that the Gospel Resurrection accounts are intimate, individual encounters, from Mary in the garden, to John on the beach, through Thomas (who missed the whole thing and had to catch up later) and Peter (who went back to work, clearly unsure what else to do after a bank holiday!).

My Dad died at Easter 2023, so the great feast is now, for me, lit with the light of the life of someone who only returned to faith at the preceding Candlemas. When processing in with the choir at my last church, I encouraged us to lift our hearts and voices and proclaim the Resurrection in song to those buried in the furthest corner of the churchyard; the good news in which they sleep, the hope in which they rest and, I'm convinced, hear annually, that Christ is the first fruits of all our dead. In "Many famous feet have trod" (quoted above, see footnote *), the poet Larkin paints an ecstatic picture of joyful Resurrection which remains for me one of its most vivid images:

"a mile-long silken cloth Of wings moving lightwards out of death".

On a more prosaic level, I also find helpful Bunyan's depiction of death as being like going underwater in the river we cross, taking a deep breath to temporarily pass from others' sight, and come up by the riverbank on the side of the heavenly city.

We all may have very different Easters, and be in different aspects of grief. Our favourite Easter hymns can help us find our place on the Resurrection landscape: I have struggled to sing that "death hath lost its sting" at numerous funerals – even St

Paul's great vision of 1 Corinthians 15 says that this will only happen in the future, and is not yet true. One dear friend complained every year that I kept picking the "unknown" hymn "Now is eternal life" (until I suggested she must now know it!), which I love for its last verse "unfathom'd Love divine, reign Thou within my heart"; but my favourite Easter hymn has to be the Wesley we had for my Dad's funeral, when my Grandma's worry (that my Dad would take my Mum from faith) was finally laid to rest:

*Love's redeeming work is done! Fought the fight, the battle won;
Lo, our Sun's eclipse is o'er! Lo, He sets in blood no more.*

A very happy Easter to us all.

Dr Malcolm Toft

The poem can currently be found online at the gloriously-named:

<https://dicksdigressions.wordpress.com/2014/10/03/many-famous-feet-have-trod/>

[return to contents](#)

EVANS OF JESMOND OPTICIANS

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Dream of the Rood



Translated by Roy M Liuzza

The Dream of the Rood, an Old English poem, dates back to at least the early 8th century, with fragments found on the Ruthwell Cross in Scotland and the complete poem preserved in the 10th-century Vercelli Book in Italy.

Listen! I will speak of the sweetest dream,
what came to me in the middle of the night,
when speech-bearers slept in their rest.
It seemed that I saw a most wondrous tree
raised on high, wound round with light,
the brightest of beams. All that beacon was
covered in gold; gems stood
fair at the earth's corners, and there were five
up on the cross-beam. All the angels of the Lord looked on;
fair through all eternity; that was no felon's gallows,
but holy spirits beheld him there,
men over the earth and all this glorious creation.

Wondrous was the victory-tree, and I was stained by sins,
wounded with guilt; I saw the tree of glory
honoured in garments, shining with joys,
bedecked with gold; gems had
covered worthily the Creator's tree.

And yet beneath that gold I began to see
an ancient wretched struggle, when it first began
to bleed on the right side. I was all beset with sorrows,
fearful for that fair vision; I saw that eager beacon
change garments and colours—now it was drenched,
stained with blood, now bedecked with treasure.

And yet, lying there a long while,
I beheld in sorrow the Savior's tree

until I heard it utter a sound;
that best of woods began to speak words:
"It was so long ago - I remember it still -
that I was felled from the forest's edge,
ripped up from my roots. Strong enemies seized me there,
made me their spectacle, made me bear their criminals;
they bore me on their shoulders and then set me on a hill,
enemies enough fixed me fast. Then I saw the Lord of mankind
hasten eagerly, when he wanted to ascend upon me.
I did not dare to break or bow down
against the Lord's word, when I saw
the ends of the earth tremble. Easily I might
have felled all those enemies, and yet I stood fast.
Then the young hero made ready - that was God almighty -
strong and resolute; he ascended on the high gallows,
brave in the sight of many, when he wanted to ransom mankind.
I trembled when he embraced me, but I dared not bow to the ground,
or fall to the earth's corners - I had to stand fast.
I was reared as a cross: I raised up the mighty King,
the Lord of heaven; I dared not lie down.
They drove dark nails through me; the scars are still visible,
open wounds of hate; I dared not harm any of them.
They mocked us both together; I was all drenched with blood
flowing from that man's side after he had sent forth his spirit.

"Much have I endured on that hill
of hostile fates: I saw the God of hosts
cruelly stretched out. Darkness had covered
with its clouds the Ruler's corpse,
that shining radiance. Shadows spread
grey under the clouds; all creation wept,
mourned the King's fall: Christ on the cross.
And yet from afar men came hastening
to that noble one; I watched it all.
I was all beset with sorrow, yet I sank into their hands,
humbly, eagerly. There they took almighty God,
lifted him from his heavy torment; the warriors then left me

standing drenched in blood, all shot through with arrows.
They laid him down, bone-weary, and stood by his body's head;
they watched the Lord of heaven there, who rested a while,
weary from his mighty battle. They began to build a tomb for him
in the sight of his slayer; they carved it from bright stone,
and set within the Lord of victories. They began to sing a dirge for him,
wretched at evening, when they wished to travel hence,
weary, from the glorious Lord - he rested there with little company.
And as we stood there, weeping, a long while
fixed in our station, the song ascended
from those warriors. The corpse grew cold,
the fair life-house. Then they began to fell us
all to the earth - a terrible fate!
They dug for us a deep pit, yet the Lord's thanes,
friends found me there...
adorned me with gold and silver.

"Now you can hear, my dear hero,
that I have endured the work of evil-doers,
harsh sorrows. Now the time has come
that far and wide they will honour me,
men over the earth and all this glorious creation,
and pray to this sign. On me the Son of God
suffered for a time; and so, glorious now
I rise up under the heavens, and am able to heal
each of those who is in awe of me.
Once I was made into the worst of torments,
most hateful to all people, before I opened
the true way of life for speech-bearers.
Lo! the King of glory, Guardian of heaven's kingdom
honoured me over all the trees of the forest,
just as he has also, almighty God, honoured
his mother, Mary herself,
above all womankind for the sake of all men.



"Now I bid you, my beloved hero,
that you reveal this vision to men,

tell them in words that it is the tree of glory
on which almighty God suffered
for mankind's many sins
and Adam's ancient deeds.

Death He tasted there, yet the Lord rose again
with his great might to help mankind.
He ascended into heaven. He will come again
to this middle-earth to seek mankind
on doomsday, almighty God,
the Lord himself and his angels with him,
and He will judge - He has the power of judgment -
each one of them as they have earned
beforehand here in this loaned life.

No one there may be unafraid
at the words which the Ruler will speak:
He will ask before the multitude where the man might be
who for the Lord's name would taste
bitter death, as He did earlier on that tree.
But they will tremble then, and little think
what they might even begin to say to Christ.
But no one there need be very afraid
who has borne in his breast the best of beacons;
but through the cross we shall seek the kingdom,
every soul from this earthly way,
whoever thinks to rest with the Ruler."

Then I prayed to the tree with a happy heart,
eagerly, there where I was alone
with little company. My spirit longed to start
on the journey forth; it has felt
so much of longing. It is now my life's hope
that I might seek the tree of victory
alone, more often than all men
and honour it well. I wish for that
with all my heart, and my hope of protection is
fixed on the cross. I have few wealthy friends
on earth; but they all have gone forth,

fled from worldly joys and sought the King of glory;
they live now in heaven with the High Father,
and dwell in glory, and each day I look forward
to the time when the cross of the Lord,
on which I have looked while here on this earth,
will fetch me from this loaned life,
and bring me where there is great bliss,
joy in heaven, where the Lord's host
is seated at the feast, with ceaseless bliss;
and then set me where I may afterwards
dwell in glory, have a share of joy
fully with the saints. May the Lord be my friend,
He who here on earth once suffered
on the hanging-tree for human sin;
He ransomed us and gave us life,
a heavenly home. Hope was renewed
with cheer and bliss for those who were burning there.
The Son was successful in that journey,
mighty and victorious, when he came with a multitude,
a great host of souls, into God's kingdom,
the one Ruler almighty, the angels rejoicing
and all the saints already in heaven
dwelling in glory, when almighty God,
their Ruler, returned to his rightful home.



[return to contents](#)

A Box of Jewels

St George's Church, Jesmond, is a box of jewels - glass jewels, and they are in the stained glass windows all round the church. Unusually, when the church was opened, all the stained glass was already in place. The principal designer, John Brown, had worked with several studios to make this happen.

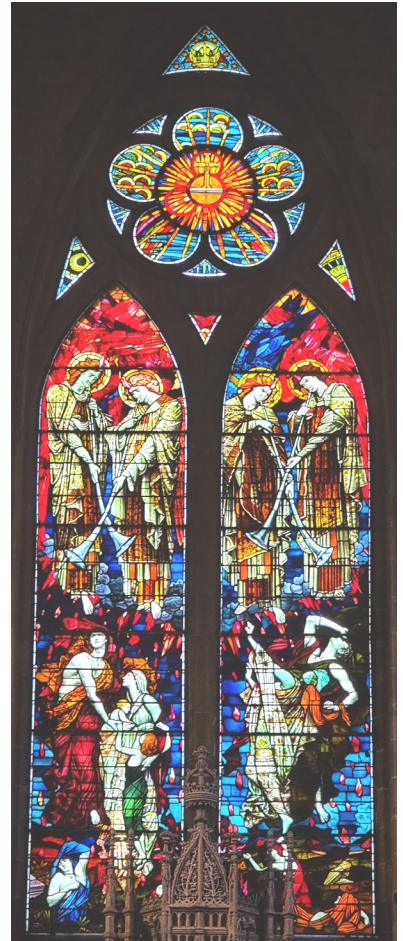
The windows in the north aisle are deceptively plain to let in as much northern light as possible.

The windows in the south

aisle are filled with pattern and the figures of prophets and kings. The east window shows the Nativity of Jesus - the dawn light representing a new life. The west window, best lit by the sunset, shows the Resurrection of the departed - the movement from earthly life to eternal life. Only two windows show named saints, both are in the west end of the aisles - St Paul and St Barnabas. The golden glow from the Baptistry window is a great joy. They are full of detail which needs to be explored. Watch out for the small faces in each window.

Another rarity about the windows in St George's is that none of them are memorials - there are no names of the departed or donors. The entire scheme was paid for by Charles Mitchell as part of his overall donation of a Christian building.

The glass needs to be explored. There is more to see than first meets the eye. I ask you to spend some time walking round looking at the windows,



both close to and from afar. You will be amazed at what you can find. I wish you well for a fruitful journey of discovery.

Rev. Christopher Wardale



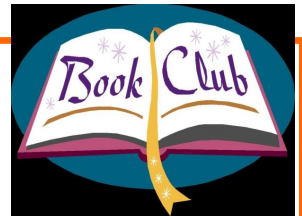
**With thanks.
These beautiful
photographs are
taken by Nigel
Russell-Sewell**





[return to contents](#)

Book Group



The next meeting will discuss *Orbital* by Samatha Harvey

Date: Wednesday 16th April at 7.30pm

In the Church Hall

Seeking a New Church Warden

As we approach the 2025 May APCM, when we are due to elect a second churchwarden - plus two deputies, ahead of my own demission in spring 2026, I have been encouraged to reflect on my experiences as churchwarden to date.

It's a post of endless fascination and carries many privileges. It is a privilege to act as in effect a Bishop's lay representative within the parish. The official start is marked by the privilege of joining the other wardens in the cathedral choir stalls in an act of worship and commitment -the visitation. Formerly, the visitations were a court where all clergy and churchwardens were cited to attend. A key part of the service is the official admittance of churchwardens as office holders of the diocesan bishop. During the service, the archdeacon also delivers a sermon called the 'archdeacon's charge', giving advice and encouragement. It's a privilege to wear a CW badge - and to hold keys to all areas of the property. These keys of course mean that a warden can enter the church at any time.

It is a very special opportunity, to stand within the great space of St George's, with its myriad different light effects, changing hour by hour, day by day, and season by season. To feel the powerful stillness. It's a privilege to get to know people coming and going from the church whether for worship or to visit, and to feel that the post / badge of CW permits and indeed encourages conversation, explanation and above all welcome as we Lance readers have at some point in the past ourselves all been made welcome. It's a privilege to be part of the team behind the organisation of St George's not just the PCC but also meeting regularly with the incumbent to discuss parochial matters and certain aspects of worship.

Because of our work with the Community Hub, being a CW at this time also opens up channels within the community through the Jesmond Community Forum. Discussing the plans for the Jesmond Festival and how St George's is and can be represented in its many activities is just one such example. Being CW means learning a lot - not just about oneself and others, but also about the intricacies of Church of England vocabulary. I'm grateful to Barbara for introducing me to the cruet, the ambry and the thurible, and Nigel for the pavement.....

There certainly have been some surprises. Within the first couple of months as some of you will remember around the time of Brian's departure we had in quick succes-

sion the lightning strike, the appearance of the Songs of Praise team– and a less pleasant, rodent, visitation. No mention had been made of rodents during my induction nor did I realise how intimate I was to become with the inside of the boiler room (on my initial tour with Graham I took one look at it and said “Well I won’t be going down in there much!” As one brought up not to tempt Providence I should certainly have known better).

A more pleasing surprise was how kind and forgiving everyone has been about things that I have messed up as CW. Quite early on I decided that it would be good to have a thorough clean of the clergy vestry. All was going quite well until the handle of the Dyson decided to flop backwards onto the little table where I had carefully placed the glass communion cruets. It’s amazing how far a little wine goes on a Grade I listed parquet floor. Not so much clergy vestry more now like Murder at the Vicarage. There was much frantic wiping and mopping. The wine stain more or less disappeared but of course so had the wine! I had to fess up....Barbara said not to worry because everyone knew the wardens drank the communion wine! Needless to say I never took the upright Dyson in there again. A month or two later, I popped back in with a cordless Dyson from home. Unfortunately this had the facility to insinuate itself under the sound system trolley - a manoeuvre which clearly disconnected something at the back resulting in a Parish Communion with no microphones or hearing loop.... Most recently I decided that we should replace the carpet on the north aisle communion rail... Beneath it was a layer of brown felt. I’ll just pop that in my washing machine I thought. Bad idea - the whole piece disintegrated into a mass of fibres clogging the drainage and culminating in a call to an appliance repair handyman.

However - all these domestic escapades are NOT part of the CW job description. Nor is the fundraising I choose to continue with - CWs come in all ages, shapes, sizes and with very varied core skills and interests. The post is held for three years - and the turnover means that over time, different aspects of church life may be in greater or lesser focus. I have enjoyed helping Mike de la Hunt with clearing out at least some of our accumulated rubbish. And clearing out the Upper Winskell room so that more material can go to the Woodhorn Archive. Other CWs have been experts on the building fabric - or have had a focus on charitable giving - it is a long list of possibilities.

With the energy of Rev Debbie in the engine room, one thing I can confidently say will apply to the new CWs and deputies - you will never have a dull moment.

Janet Wilson

[return to contents](#)



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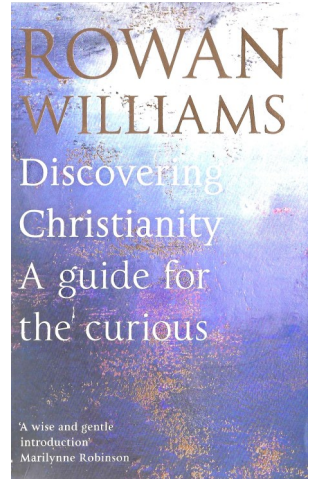
BOOK REVIEWS



Discovering Christianity: A guide for the curious

by Rowan Williams. London: SPCK 2025. ISBN 978
-0-281- 090643-1. 99pp.

I am grateful to the Editor for drawing to my attention some very interesting recent books. This slim volume is, as might be expected from the erstwhile former Archbishop of Canterbury, weightier than its size would suggest. One reviewer calls it 'appropriately deep yet somehow also accessible'. It is written ostensibly for a reader who has little, if any, knowledge of any religion but who has, for whatever reason, wondered what Christianity is about and whether it is worth looking into, but even the most committed believer could find it thought-provoking. It makes no assumptions about whether the reader has ever been inside a church, let alone attended a service or looked inside a Bible, and yet the debate is in no sense condescending. As we are dealing here with a text which is already dense and subtly argued it is not possible to summarize the chapters. I have tried to do so, but had to abandon the attempt. I can only offer a few glimpses into the author's thinking. After the eight short chapters the book concludes with some questions for group discussion or personal reflection.



What is faith? Faith is most fully itself and most fully life-giving when it opens your eyes and uncovers for you a world larger than you ever thought.

What is Christianity? Christians believe that when they come in trust to Jesus and identify with him – when they stand in his place and speak with his words – the Holy Spirit is giving them the freedom to live according to God's will, reflecting God's own character.

What is theology? (On reading St Paul's words about the transformation of our

lives by the Holy Spirit) ... the first theological question is: 'What on earth is going on?' Theology comes out of that, as new connections are made and the enormous new map of the world begins to acquire a bit of shape and detail. Transformation is, I think, the key to how theology works in the New Testament.

Why church? If you think the human ideal is being maximally independent, you will have a serious problem, because if you're a Christian what you're now involved in is a deep form of dependence on your neighbours.

Why Scripture? Christians believe that the whole Bible is inspired by God – that is, they believe that the texts that make up the Bible were composed with the help of the Holy Spirit – and that, taken all together and read in the context of prayer and worship, they communicated what God wants us to know.

Why tradition? ... read the Bible with the great readers of the past, the holy and wise people who have read it before us. They were not always right, any more than we and our contemporaries are... The good news is that Christians don't have to be infallible; they just have to be prepared to learn and to be penitent.

Why reason? (of Christian reasoning): ... this is not to suggest that what the biblical texts – or the traditional creeds – have to say is radically foreign to how we think now, or that what seemed to be truth in another era isn't true now. It is not to adopt a wholesale relativism, in which truth is reduced to what we happen to be able to make sense of today. It is simply to say that new and different perspectives open up in the human world and inevitably modify how we read any text from the past.

Why does it matter? The story of Jesus... is a manifestation of beauty and terror, landing in our world in the form of a story that challenges our usual default settings as anxious and selfish creatures. It spells out the way in which love dissolves fear.

Rowan Williams offers a final invitation: In considering what Christianity is all about, and what faith in Jesus really means, we are left with a question, and an invitation. 'What do you want?' says Jesus; and then, 'Come and see.'

Mike Oswald.

[return to contents](#)

The Urban Green Journey

[This is reprinted from the Council website and gives the short history of Urban Green, the charity responsible for our parks and recreation spaces]

On 1st March 2025, Urban Green was transferred back to Newcastle City Council. Here is a resume of the tasks they faced and the huge amount they achieved.



'In response to national challenges surrounding the management and funding of green spaces, Urban Green Newcastle was founded in collaboration with Newcastle City Council in 2019 as a pioneering, independent charity.

For the last six years we have worked incredibly hard to preserve the city's parks and allotments and breathe new life into Newcastle's green spaces. Managing and improving **33 parks** and **over 60 allotments** across the city, as well as nearly 60 buildings within the estate, has not been without its challenges. But in the hands of our small and dedicated team, our vision to encourage everyone to enjoy the benefits of the beautiful open spaces on our doorstep has been a wonderful thing to be part of.

During this time, the charity brought in nearly **£3.7million of extra funding** to the city, founded new, innovative partnerships for wildlife and created new jobs to get young people into work.

We are extremely proud of all our achievements. The following are just a snapshot of what we have delivered for the people and wildlife of the city...

- Planted over 12,000 trees
- Initiated new regimes for wildlife which included; planting over 40,000 native bulbs, creating 45 new meadows, 6 ponds and engaging over 9,000 people in



environmental education activities

- Logged, on average, over 5,000 volunteer hours a year
- Hosted over 2,000 events each year since Covid, with a large majority being free for local communities and includes welcoming over 3,000 visitors to our flagship event; the Newcastle Allotment & Garden Festival 2024
- Welcomed over 65,000 customers to the Urban Green Cafes in the last year alone (and served them over 27,000 ice creams!)
- Improved over 1,500 metres of cycleways across Tyne Riverside and Walker Riverside Parks.
- Launched a pilot arts and health project in partnership with Newcastle Hospitals Charity at the Springbank Pavilion in Leazes Park.
- Re-activated park communities with the introduction of new tenants in park buildings across the estate, including Walker Park and Gosforth Central Park
- Saw the UK's largest launch of the LTA Tennis project in partnership with WeDoTennis which has since seen over 15,000 hours booked across newly refurbished tennis courts
- Carried out bridge and boardwalk repairs across the estate and secured funding for upcoming repairs in Jesmond Dene
- Introduced revised procedures to improve visitor safety, and updated policies for tree safety, play and for allotments and volunteering.
- Actively worked to hear as many different viewpoints as possible, in all aspects of our work, including through our community engagement panel, Urban Green Connect.'



Working with Children North East - Box 18



The first Collection of 2025 for CNE took place at the Parish Communion on Sunday, February 23rd. At the Offertory, Debbie blessed the contents of Box 18 and a donation of 4 large bags of formula, baby food, toiletries and nappies (all surplus to their needs) which had been donated by another local charity.

What was in Box 18?

Knitting/Crocheting:

11 pram blankets, 3 cardigans, 8 teddies, 1 sweater and 2 beanie hats.

Purchased items:

10 packs of socks (6-12 months to 11+);
3 pairs of leggings (6-9 months) 1 pair leggings (5 yrs); 2 white polo shirts (11-12 yrs); 2 blue polo shirts (5-6 yrs); 1 sweater shirt (0-3 months); 3 long-sleeved body suits (2-3yrs); 3 long-sleeved body suits (6-12 months); 1 sleep suit (6-9 months); Paddington Bear set (12%18 months); girl's sweater (4 yrs); girl's pyjamas (18-24 months); boys briefs (7-8 yrs); Tin of First Stage formula; adult tooth brushes and toothpaste; 0-6 yrs and 6+ tooth brushes and toothpaste; 2 boys bomber jackets (9-10 yrs and 11-12 yrs) 1 pack of nappies (size 4); pack of 2 boys pyjamas (11/2-2 yrs) 2 sun caps (12-18 months) 1 sun cap (18-36 months).

Thank you to the choir who packed up all these gifts and loaded everything into my car ready for delivery. Thank you to everyone whose thoughtful generosity will make such a difference to



those families will be helped by CNE. As you can see from the photo, Hazel and Mandy were thrilled when they saw bags were delivered.

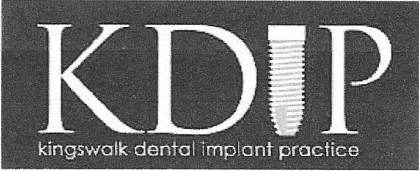
As Lent continues, please do something extra each week as we keep on filling Box 19.

Elizabeth Rhodes

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

(The yellow and turquoise colours in the bottom left hand corner of the photo above belong to the blanket we knitted at Alex's request in November 2023! It's still looking cheerful and welcoming)

[return to contents](#)



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The March Church Walk: Spring in our Steps

This month's walk took place on 1 March, the first day of meteorological Spring. It started and ended near the hamlet of Lintzford in the Derwent Valley.



In the early twentieth century, the area was highly industrial, with coal mines, steel works and coke ovens. However, little trace of its past now remains and the landscape has been reclaimed by nature. The area was chosen because the St George's group had not been there before and, from a glance at the map, it looked as though there were a good number of off-road footpaths to choose from. In the event, planning a suitable route proved more difficult than anticipated for a number of reasons including a landslip, paths which were too muddy, and a road which was too steep.

Fifteen of us set off from St George's by car to be joined by two more at the start of the 3 mile walk. The route was mainly on footpaths and bridal ways, across fields and through woodland; it included parts which were a little more difficult to navigate. Group members successfully crossed a brook by standing on submerged stones, climbed over a fallen tree and managed some quite clarty climbs and descents.

Part of the route took us up to the course of the old railway, and onto a viaduct which gave us a great view of the area. Perhaps the highlight of the walk was to spend a few minutes on the viaduct watching four red kites circling around quite close to us. These



beautiful birds were reintroduced into the Derwent Valley about twenty years ago, and have thrived since then.



Further along the railway, we passed Lintz Green Station, which survives as a private house. Its claim to fame (or notoriety) is that in 1911, the station master was murdered and the crime remained unsolved.

We finally made our way back to the garden centre and its café passing the magnificent stone houses and water mill at Lintzford.

Ian Spencer



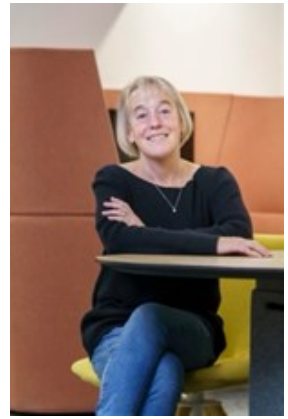
[return to contents](#)

Some Mediations on English from an American in the Northeast

by Susan Mandala, PhD

Never seen him this morning.

This snatch of conversation lifted itself from the buzz of surrounding talk and echoed in my thoughts. *Never seen him, this morning?* If you've *never* seen him, you haven't seen him. Ever. That's it. Period. But if you mention a time, like *this morning*, it implies you might have seen him at other times, like last night, or maybe sometime yesterday. But you've *never seen him*, which means *not ever*, but it was only *this morning* that you didn't see him, so you must see him reasonably regularly, but you've *never* . . . Round and round it went.



I was in The North. I was new in my post as a lecturer in the language of literature and was at the station in Sunderland, waiting for the train back to Newcastle. I'm a native speaker of American English and had at that time already lived in Britain for years, first in Cambridge and then in London. I had encountered many different accents of English in those years, but it was not until I moved up here that I encountered a dialect of English that was grammatically different from mine in so radical a way. Broadly speaking, accent is the way we pronounce our particular variety of English, while grammar refers to its structure – the stock of words and how we put them together to make meaning. All the accents I had thus far encountered in London and the Southeast were more or less the same dialect as mine, standard English. We may have sounded different, but we were, apart from a small number of barely noticeable exceptions, using the same grammar. The word stock, too, was widely shared, apart from minor but well-known things like *lift* and *elevator*.

But *I've never seen him this morning?* That was an entirely different way of putting our words together. *Never? This morning?* The foundations of shared meaning creaked and trembled. As a linguist, however, I never once thought it was wrong, or bad grammar, or laziness, or a mistake. It could not be any of those things – the two people I had overheard understood each other perfectly and none of the other overhearers present batted an eyelid. I was the odd one out – the one who spoke the different dialect. The onus was on me to listen and learn, and my adventure with Geordie English began.

After that first time hearing *never* with a delimited time frame, I heard it many times more in the following weeks and eventually worked out that *never* in this context did not mean *not ever* but was instead a way to emphasize the negation. Later, when I started researching the local dialect spoken all around me, the finer technicalities became clear. This use of *never* is called *punctual never* and is an emphatic negator used when the verb is in the past tense and the action is a one-off or occurs within a specific time frame (that definition is from Joan Beal and her colleagues in *Dialects of English: Urban North-Eastern English: Tyneside to Teeside*, and I promise it will be the last one!).

Other gems followed, such as *yous* for many of *you*; *I'll not* instead of *I won't*; *that* for *so* (I've been on *that* many buses today); *ta ra!* as a friendly goodbye; uncontracted negatives (*I cannot*; *can you not?*); *wor* for *our*; and the zero plural (I've been here *30 year*). Before the complaints come in on this one, wouldn't you say *six foot two* in relation to a height? Look closely – *foot* is singular even though the phrase refers to six of them, in the same way that *year* is singular in *30 year*. In addition to these differences between my variety of American English and Geordie English, I was astounded to discover some dialect forms we shared. I also say *scallions* for spring onions; American English has a similar use of exclamation *Man!*; and the word *gob* for mouth survives in the name of the boiled sweet *gobstopper*.

My love affair with English in the Northeast eventually worked its way into my teaching and became a course on the representation of standard and non-standard English in Northeastern fiction -- think *The Machine Gunners* (Robert Westall); *Kiddar's Luck* (Jack Common); *The Thin Seam* (Sid Chaplin); and *Bad Moon Rising* (Sheila Quigley). What I remember most from my exploration of these and other novels was that the popular fiction tended to be much more daring in its use of Northeastern dialect forms than the literary fiction. Sheila Quigley and Catherine Cookson, for example, both had Northeastern dialect forms in the narration, a space typically reserved for standard English in novels that feature different dialects. Jack Common and Sid Chaplin, on the other hand, tended to keep their dialect forms safely corralled between quotation marks in the direct speech of the characters.

The approach I took to our many dialects in my teaching was largely celebratory and one year a student asked an excellent question that has always stayed with me: if our dialect forms are to be so celebrated, can you write an essay for assessment in your regional dialect? And, of course, the answer to that is no. In my view, we can

celebrate our many and varied spoken dialects -- who am I to complain about *you*s when I still come out with *you all* or its contracted form *ya'll*? But when it comes to powerful forms of writing, writing that can open doors for you, the dialect to choose in these genres is standard written English, as I told my student all those years ago. The important thing for me is making sure everyone has access to effective linguistic choices. In my view, it is not that one form of English is *right* and all the others *wrong*. Different forms of English serve different purposes in different contexts. Why not celebrate them all?

Dr Susan Mandala is the founder of Writing Works Consulting, a writing and language consultancy dedicated to helping people in a diverse range of professions achieve their highest level of achievement and professional fulfilment through more effective writing and critical thinking. A specialist in stylistics, the study of choice in language, Susan concentrates on the way language works in writing. She has a PhD from the University of Cambridge and was for many years an academic at the University of Sunderland. She has published two books (*Language in Science Fiction and Fantasy: The Question of Style* and *Twentieth Century Drama as Ordinary Talk: Speaking Between the Lines*) and numerous scholarly essays and journal articles, including *Crime Fiction as Regional Fiction: An Analysis of Dialect and Point of View in Sheila Quigley's Bad Moon Rising* (in *Style*, Volume 46, No. 2, 177-200).

Now an independent author and freelance writing and language consultant, Susan designs and delivers bespoke workshops on diverse aspects of language and decision-making in writing. Previous workshops include *Representing the Experience of Other in Reports: What is Your Language Doing?* (North Tyneside Council); *Writing with Impact* (North of Tyne Combined Authority); *Linguistic Knowledge for Creative Writers* (Holmeside Writers, Sunderland); *Answering a Write About Question* (Washington Academy, Washington); and *Analysing Language in Literature: Finding Patterns and Planning Your Answer* (Biddick Academy, Washington).

For a more information on Susan and a complete list of her publications, visit her website (www.writingworksconsulting.co.uk), or find her on LinkedIn (www.linkedin.com/in/susan-mandala-phd-6a94b7290). If you are engaged in research or know someone who is, you may also enjoy her blog on writing dissertation literature reviews, *A Blog for the Exasperated* (<https://litreviewsfortheexasperated.blogspot.com/>).



Reflections on a Covid 19 Memorial Service held at St Georges Church, Jesmond

*The place of remembering:
Whereas the work of grief is done,
Memory recovers its perspective.*
An excerpt from: Tomb by Ann Lewin

Where we lived as Covid began in early March 2020 sat at the edge of Jesmond Dene close by St Mary's Well and down to the ruins of St Mary's Chapel. It was a track oft walked when we were allowed out of the house and into the almost silent world around us. One which had been created by a sudden change in a nation's behaviour, silence only being broken by the running Ouseburn stream and the singing of birds. Yet not far away in nursing homes and hospitals people, staff and patients, were struggling some being nursed and surviving and others dying.

And amongst all this people tried to live and the world seemed to turn a bit more slowly.

The Covid 19 Memorial Service on Sunday 9th March gave us an opportunity to remember quietly those we have loved and knew as family, friends, parishioners and colleagues and who we lost during those strangest of days. An opportunity to, to come together and honour the tireless work and acts of kindness shown by the caring services during that unprecedented time.

It is not easy to remember, it brings back the pain of loss. Sometimes remembering is the last thing that we are able or want to do.

St Paul writes in his letter to the Romans:

'I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.'

In Casper David Friedrich's painting 'The Abbey in the Oakwood,' a vision of the

Ouseburn Valley can be imagined. It visualises eventide, that time when the sun is setting, and the moon is waxing. The jagged trees and the ruined chapel in the foreground are set against the misty glow of the failing sunset. Through the chapel arch a party of mourners passes through carrying a coffin. Above within the arch Christ on the Cross looks down offering the promise of the resurrection in this darkest hour and the hope of new life; buds are seen emerging from the skeletal trees.



As we look back and remember that time 5 years ago, we find a world changed forever and constantly changing now. We remember the good things, the community spirit, the support of friends and family, the birdsong and animals roaming the streets, this alongside the pain, fear, and loss but we should never forget to love and remember.

With Thanks to The Reverend Debbie Loughran and in memory of Shiela Shepherd.

[return to contents](#)



Dear Editor,

Thank you for the inclusion in this month's Lance of the most interesting and informative article on the work of a prison chaplain. It is clearly a very challenging ministry, but at the same time I suspect rewarding, and much appreciated by the prisoners. Two thoughts stood out for me.

In answer to your question: What do prisoners value most from seeing you...

"I think that I accept them as they are.....Acceptance is key to everything. All of us need to acknowledge that we are only one decision away from making a life-changing bad decision. Can you imagine if we were all defined by the worst thing we have done!".....very salutary and worth pondering!

And on the same theme, Pope Francis's comment that, "Every saint has a past, and every sinner has a future."

Do please say thank you to Felicity Penny for the work she does.

Joan Grenfell

Dear Editor,

Firstly, a big thank you to Graham Hatt for organising the replacement of the holders, control gear and fluorescent lightbulbs in the 14 church pendants, including replacing the 2 dimmer units to suit the new LED bulbs. I believe that this project has 'piggy backed' on the work Graham does with the URC, who are also moving to LEDs in their church in Jesmond.

The fluorescent lighting was becoming obsolescent, so we had to change them – this project 'future proofs' our lights. Plus, LEDs are much more efficient, so this will save almost 1.5kW of power.

Even better – the Diocese has recently been granted a 'Net Zero Quick Wins' fund

from the central church for small projects (less than £10,000 spending) which help deliver energy savings. We applied to this fund to pay for the cost of the change and it has been approved!

So, we get rid of the obsolescence problem, save money on our electricity bills and can recoup the cost from the Diocese. What a great project!

Best wishes,

Kay

[return to contents](#)



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AT 11:00**

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**IF YOU ARE LOOKING
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JOY TEA/COFFEE/
CAKE/BISCUITS IN THE
COMPANY OF OTHERS
AND IN A WELCOMING
ENVIRONMENT, WHY NOT
MAKE FRIDAY CAFÉ
WHAT YOU DO?**

**Articles etc. for The
Lance to be received
no later than the 15th of
each month**

Send to:

mmvane31@gmail.com

Thank you, Margaret.



St. George's
Community Hub

A call for comment, suggestions and questions

The St George's Community Hub has raised sufficient funds to now turn to the development of the church hall.

Detailed plans for the development of the hall have been prepared and are displayed in the hall. If you have any questions or comments, you are invited to communicate them to the committee by:

Speaking to the vicar or the church wardens.

Leaving a letter at [or emailing] the Church Office for the Hub Committee.

Sending an email to the Community Hub which can be found on the church website or by scanning the QR code:

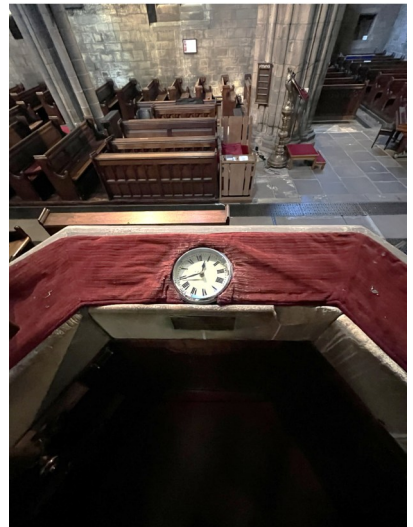


There is a deadline of EASTER ; Sunday 20th April 2025

March Caption Competition Winner

Pity the lighting has been improved; it will be harder to fall asleep in the sermons'

Richard Pickersgill



BIG FRIENDLY GATHERING

To celebrate VE Day

St. George's is marking the Saturday before VE Day with a BFG on **Saturday 3 May, 2-5pm**

As the Jesmond Festival Parade ends on St. George's Green, we hope you will bring along a picnic and enjoy the day with us.

There will be music, some children's activities, teas and Pimms, but above all, the opportunity to remember and be very grateful for the years of peace, particularly in our uncertain times.

More details to follow, but if you can help with teas, putting up marquees, litter picking or parking, please contact Joan Grenfell via the office (0191 281 1659) as soon as possible.

If you have any VE Day memories—your own or that of parents— Margaret Vane would love to know of them, also via the Office.

[return to contents](#)

The Recruitment Junction: A success story in finding ex-offenders both work and stability after leaving prison

It is an arresting statistic that 65% of prisoners have a father who also went to prison. Addressing this and the many others reasons for recidivism, it is the mission of the Newcastle charity, The Recruitment Junction, to break this cycle by mentoring and supporting ex -offenders into paid work.

They are remarkably successful, having placed over 700 people into work over the last 4 years, with a 5% reoffending rate and a 72% job retention rate at 3 months. Compare that with the national rates of recidivism in England, where 39% reoffend within the first year of release, and 75% reoffend within 9 years of release. Something special is going on.

Beverley Brooks, the founder of The Recruitment Junction, is perfectly qualified to lead this task, having run an international IT recruitment business for 9 years in Belgium which ended with a management buyout. This freed her to return to the UK, and in time to devote herself to de-



signing and running ex-offender employability programmes in Newcastle and London. She is also a Christian. Her change of career came when Beverley met a woman in the church where she was seeking a baptism for a much longed-for child. This woman ran a small charity, ' Working Chance ', supporting female prisoners back into employment after release. Beverley began to volunteer for the charity, visiting prisons and using her expertise to prepare the women for employment. As time went on, her role in life became clearer. With a move to the North-

east, Beverley began working for Junction 42, a multi-faceted charity run presently out of the Brunswick Methodist Hall, Newcastle, and which offers prison chaplaincy, job clubs, training, baking, women's groups and faith in prisons and out. There are full immersion baptisms twice a year! Junction 42 works with people from chaotic and difficult backgrounds. They are strong on engagement and strong on love. Their compassion means that they cannot be a tick-box organization.

It was, however, at this point, that Beverley realized that, for all the effort, the employability side was missing the mark. Although people were prepped and helped to look for work, most did not actually find a job. It wasn't unwillingness on the part of the employer. Beverley was heartened when she found that employers such as Timpsons, Iceland, Greene King and Greggs were happy to support ex-offenders. The ex-offenders needed to be got ready for the world of work and this was the support that her charity, The Recruitment Junction, could offer; this last piece in the jigsaw. Having worked for Junction 42 for 6 years, and expanding it to Scotland and Teesside, her charity amicably span out, and indeed, the two charities compliment each other, and continue to work closely.

There are three criteria which must be satisfied for Recruitment Junction to take an ex-offender on. They must be free of drug and alcohol problems. They cannot be homeless and thirdly, they need to want a job. Beverley says that the bar to entry is pretty low, and the rules really work. She can signpost ex – offenders with homelessness issues or drug and alcohol dependency to other charities. For those that fulfil the criteria, even if they think they are a lost cause, Recruitment Junction is committed to supporting them into work. That is their goal.

The prison population has its own challenges. A high percentage of prisoners, Beverley says, have physical and mental illnesses, and literacy levels are chronically low. The charity insists on face to face meetings. It is very important to gauge how ready they are to work and what is needed to get them to this point. Another important role is that support continues once the employment starts. Some prisoners return from the safe routine of prison life to a chaotic homelife and there may be drugs and criminality present. Beverley talked about the fact that there has been joblessness in pockets of the Northeast for generations, with no parental model of work. By continuing to mentor the ex -offender in work, they can be helped to hold it all together better.

The present situation with prisons is very frustrating, she says. They are chronically overcrowded and there are not enough prison officers. Beverley has set up meetings for employers to come into prison to meet the inmates, only to find that the prisoner cannot attend because there are no free prison officers to bring them across to the education department. This lack of trained staff means that there is less delivery of courses, re-training schemes and education. Many of the present prison officers are inexperienced, and the same is true for probation who have taken in a lot of young women as trainees, who are having to manage the men. It is not a good fit. The North East has the highest rate of prison recall, often for minor misdemeanors such as breaking licence conditions such as missing appointments. She has little faith that the situation will significantly change despite the sentencing review being written by David Gauke. She promises, however, that her charity will fight on. She felt that James Timpson, Minister for Prisons, Probation and Reducing Re-offending, is a good man who has come in at the worst of times. There had been 14 Prison Ministers in 10 years and the department had been mismanaged. However, prisons have had more airtime since the Reith Lectures and the scandal of early releases, and she wished James Timpson well.

There are many barriers to working. It is the charity's mission to support the ex-offender to overcome them. Physical strength can be one. One ex-offender was offered a storesman position at St James' Park. This entailed standing and walking for 10 hours a day and yet the prisoner in prison had worked for only 2.5 hours in the morning, had slept and then worked another 2.5 hours in the afternoon, with Friday afternoons off. The physicality of the job was an issue for someone not used to work on the outside. Another example was of a client who secured a job but could not get to work because the Metro was down. It did not occur to him to take an UBER for £15 and protect his job, rather than being sacked for not turning up. Ongoing support while in employment is a gamechanger for these men. Another barrier is the construction of a CV and the letter explaining the circumstances of the criminal conviction [a disclosure letter]. Work clothes, travel passes and IT data are all donated and moral support is always available. Mock interviews are held, lapsed qualifications or new ones gained and specialist training offered.

Personally, Beverley is passionate about 'seeing people fully move into their purpose, through finding fulfilling work where they can add real value'. Her trustees at the charity include a former Chief Inspector of Police, prison outreach workers, lawyers, job coaches and recruitment company directors. The Recruitment Junction is funded

mainly by applications to charities and has recently appointed someone to write grant applications. While Beverley accepts that the organization is too small to deliver at the scale needed, its work remains vital. There are very few specialist organisations with the specific goal of getting ex-offenders into work. She says that most prisons have no one to refer prisoners on for this service. More needs to be done.

Beverley has found inspiration in the New Testament and quoted Matthew 25: Jesus said `I was hungry and you gave me food. I was thirsty and you gave me something to drink. I was naked and you gave me clothing. I was sick and you took care of me. I was in prison and you visited me.....Truly, I tell you just as you did it to one of the least of these who are members of my family, you did it to me.'

To support The Recruitment Junction candidates with practical helps to get back into work, see:

<https://www.therecruitmentjunction.com/donate/>

CASE STUDY

Jack's Journey: A Case Study

Jack* was referred to The Recruitment Junction from a partner charity in October 2021, 6 months after his prison release, having served a life sentence for murder.



A qualified joiner, he had left behind all his tools down south following his relationship breakdown, so we covered a tank of petrol to collect them all.

His construction site safety card (CSCS card) had lapsed, so we booked him in for a resit test and then paid for the card re-issue.

He had lost his right-to-work documents, so we obtained his birth certificate.

We re-wrote his CV and letter of disclosure and applied for jobs. By November

2021, he was back in work with a local constructor, on a Grade II listed building on Newcastle's quayside, with a new drill that we'd obtained a grant for, and brand new work-boots, joiner's trousers and waterproof jacket, thanks to a donation from a local church.

At the end of his first 6-day week, Jack said:

"I've earnt more in one week than I got in 2 months on benefits! My little boy wanted a tablet for Christmas, and now I can get him it."

The contract ended in the new year, coinciding with a move from temporary into permanent council accommodation, albeit unfurnished. Having spent his last money on carpets, Jack was too proud to reach out for support, and it was only by chance that we discovered he was sleeping on the floor. We were able to source a bed, a reconditioned fridge and cooker via our hardship fund, and to cover top-ups for his utilities.

Jack's mum was terminally ill, and his mental health was in decline, and we feared for renewed substance abuse and that this would escalate to the point of a prison recall. We were no longer fully confident of his work-readiness at this stage, and sought the support of another partner charity who offered him a short labouring contract, as much for the income as to test if he could return to work sober each day. Happily he did.

In May 2022, we placed Jack again into permanent work with a recycling firm, with another tank of petrol to get him to work for the first week and a Tesco voucher to cover his lunches. He worked a full week until his mother passed away.

Somewhat bittersweet, Jack says he knows she was glad to see him:

"...get my life back together and we spent a lot of time together. She also got to see me get this job and I know she was really proud of me. I'll make sure I keep making her proud."

*NAME CHANGED

Beverley Brooks Founder – CEO

The Recruitment Junction | 0191 560 0232 | 07793 214967

www.therecruitmentjunction.com



2024 Award Winner: National Business Crime Solutions Foundation

2023 Award Winner: Centre for Social Justice

2022 Highly Commended: Robin Corbett Awards

2021 Highly Commended: NEPACS Ruth Cranfield Award

2021 Commended: Howard League for Penal Reform



The Recruitment Junction is a Charitable Incorporated Organisation, entered onto the Register of Charities with the Charity Number 1191442. The office address is Suites E7.d & E7.e, Milburn House, 19 Dean Street, Newcastle, NE1 1PQ. This email and any files transmitted with it are confidential and are intended solely for the use of the individual or entity to whom they are addressed. If you have received this email in error please notify the sender immediately and delete this email from your system. If you are not the named addressee you should not disseminate, distribute or copy this email and you are notified that disclosing, copying, distributing or taking any action in reliance upon the contents of this information is strictly prohibited. The Privacy Notice displayed on our website explains how we will use your personal data.

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[return to
contents](#)

The Impact of Winning First Prize in the Church Raffle!!

I always look forward to the spring and winter fayres at church. Last December however, I was ill and could not attend and help at the Christmas market. At least I had been able to buy some raffle tickets.

On the day of the market, I was staying with my mother and keeping out of the way and suddenly I started receiving text after text after text. They were all from church, telling me I had won the first prize in the raffle.

Very kindly, Julian and Kay Plumley offered to deliver this amazing prize. When they arrived, they began carrying in two hampers and many, many bottles of delicious drinks and other boxes of goodies. I knew that Pauline Magnay had organised and donated this most generous prize but I hadn't realised what it included.

There was a wonderfully daft game and a most beautiful material wreath. A smoked salmon and a turkey crown also moved into the house. It was a blessing that I was at my mother's house to receive this most amazing gift because it would not have fitted in to my small flat. All my relatives as well as some friends have enjoyed this magical hamper.

There is still some left! Thank you, Pauline.

Paddy Berson

April Caption Competition

Answers to the editor by 25th April please



Church of England Calendar April 2025

1	<i>Frederick Denison Maurice, Priest, Teacher of the Faith, 1872</i>
9	<i>Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945</i>
10	<i>William Law, Priest, Spiritual Writer, 1761</i> <i>William of Ockham, Friar, Philosopher, Teacher of the Faith, 1347</i>
11	<i>George Augustus Selwyn, first Bishop of New Zealand, 1878</i>
16	<i>Isabella Gilmore, Deaconess, 1923</i>
19	<i>Alphege, Archbishop of Canterbury, Martyr, 1012</i>
21	<i>Anselm, Abbot of Le Bec, Archbishop of Canterbury, Teacher of the Faith, 1109</i>
23	George, Martyr, Patron of England, c.304
24	<i>Mellitus, Bishop of London, first Bishop at St Paul's, 624</i> <i>The Seven Martyrs of the Melanesian Brotherhood, Solomon Islands, 2003</i>
25	Mark the Evangelist
27	<i>Christina Rossetti, Poet, 1894</i>
28	<i>Peter Chanel, Missionary in the South Pacific, Martyr, 1841</i>
29	<i>Catherine of Siena, Teacher of the Faith, 1380</i>
30	<i>Pandita Mary Ramabai, Translator of the Scriptures, 1922</i>

Understanding the Calendar:

Principal Feasts and other Principal Holy Days.

Other Sundays & Lesser Festivals.

Festivals.

Commemorations



[return to contents](#)

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

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Rev_debbie@hotmail.com

Reader and Anna Chaplain

Mrs Joan Grenfell

grenfelljoan@yahoo.com

Reader & Air Cadet Chaplain

Dr Malcolm Toft

depchap.dnl@rafac.mod.gov.uk

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enid@stgeorgesjesmond.org.uk

Janet Wilson 07766 297359

janet@stgeorgesjesmond.org.uk

Parish Safeguarding Officer

Dr Sue Vernon 281 3861 / 07411099690

suejvernon@icloud.com

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Publicity

Margaret Vane and Hazel Jones-Lee

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Community Hub

communityhub@stgeorgesjesmond.org.uk

Parish Secretary

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: Rev_debbie@hotmail.com

FIND OUT MORE ABOUT ST GEORGE'S CHURCH

Website: www.stgeorgesjesmond.org.uk

Facebook: St-Georges-Church-Jesmond

Twitter: @stgeorgejesmond

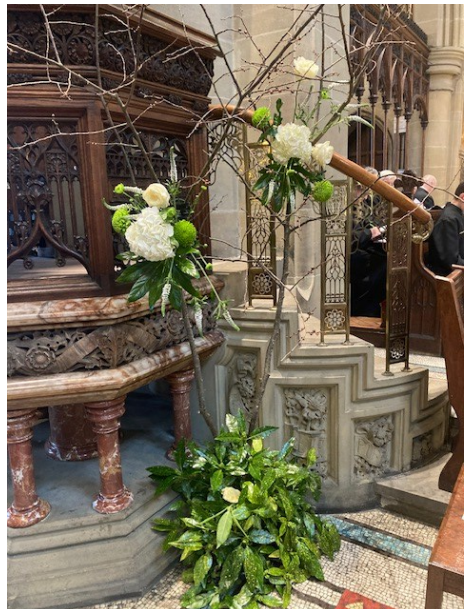
Livestreaming of services

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>

[return to contents](#)



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
18.00 Taize (2nd Sunday of month)
18.00 Choral Evensong (3rd Sunday)

WEEKDAY SERVICES

08.45 Thursday: 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](#)



[return to contents](#)

To arrange a subscription to THE LANCE, please ring the Parish Office on 2811659

Articles for publication to: mmvane31@gmail.com by 15th of every month

