

St Mary's Parish Magazine



May - June 2017

50p

Notes from the Editor

Almost everyone I know wants more peace in their lives. Many people that I know are desperately hoping and grasping for what seems altogether impossible in their present situations. They don't see solutions but just maybe they can find some peace.

If there is a remedy for finding peace in our turmoil-filled lives, it will happen when we see our Holy God as He is, Almighty, all powerful, all-knowing, wholly Sovereign.

We will not learn how to free ourselves of anxiety – until we learn to give Him our worries and believe He will never forsake us no matter what is going on, according to the promise of Deuteronomy 31:6, *“Be strong and of good courage, do not fear nor be afraid of them; for the LORD your God, He is the One who goes with you. He will not leave you nor forsake you.”*

Most worry develops because we can't fix our problems. We can't make things happen and we can't make things stop. When we choose to trust, worry loses its fierce grip from our nervous wringing hands.

We will have peace when we believe the same God who parted seas, loosed prison chains, and used marching men shouting and blowing trumpets to topple a city wall, is the same God who never leaves us in our hour of need. This same God will walk with us in the difficult trials of our lives.

We will have peace when we believe with assured confidence He will carry our burdens and carry us, too. He will take us through, always walking beside us. He is all the help we will ever need. This is why we can find peace when we make the significant choice to trust the Lord.

Tony King

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Footnote:

Copies of the magazine can be posted to your home or friends and relations. Subscription rates are £6.50 for a year (6 editions), including postage. Please contact the Parish Office.

VICAR'S ANNUAL REPORT

It has been an incredibly vibrant 12 months at St Mary's and in the Warwick Team. So much has taken place that it seems unfair to mention some and not others, so those I cite will stand for *all* the incredible work that goes on here.

Shakespeare400 was a tremendous success with around 3,500 visiting the exhibition and events, one highlight of which was the opening to a packed church by Dame Judy Dench. Oli Pethick produced a great video of our visitor's responses to the exhibition. In addition, we have had another lively and well-attended series of Lent Address to mark the 500th anniversary of the Reformation.

At the end of October Florence Cain from our Girls' Choir won *BBC Radio 2 Young Chorister of the Year*, so many congratulations to her for all she's accomplished.

The Christmas Tree Festival was a brilliant community event with over 4,000 people in church. It was an incredible team effort from our church office, vergers, coffee volunteers and many more. It is now firmly established as part of the lead up to Warwick's Christmas!

Christmas itself is always a lively time for St Mary's. Once again *Carols at the Castle* was a sell out and our regular services were well attended with a record number for our Crib Service – well done to John and Mary Adams, Kirsteen Robson and all who helped. It was also a delight to have some of our ex-choristers leading congregational carols for the first time before midnight mass.

In the Warwick Team we have made two appointments with the help of our Diocese and the King Henry VIII Trust. Luke Thomas has started as our *Acceler8* worker, whose role is to reach out to 20s-30s age group. Whilst Stacey Bains, is our Transforming Communities Officer working with areas of need across Warwick.

In addition the King Henry Trust supported the installation of new hospitality facilities in church, which were dedicated in March by the Bishop of Warwick.

Once again I would like to express my appreciation to all who have worked so hard on our behalf. St Mary's would not have been the church it is without their commitment and as the Vicar I am very, very grateful for all they have done. I would also like to thank those in the Parish Office (Felicity and Glynis); our Churchwardens (John and Gail), Deputy Churchwardens (David, Roger, Godfrey and Patrick) and all the PCC (especially John and Mary Adams, Treasurer, and Kirsteen Robson, Secretary); our verger for premises (Keith); and our vergers for worship (Sue, John and Phil) Tom, Mark and William with all who work on the musical side of our life; Vicky, Grahame and all our servers; Catherine and those running the Sunday School; our readers and intercessors; our Family Service leaders; Gill and Carol and all our sidespeople; Doreen Mills and all assisting clergy, our magazine editor Tony King; for all who are involved in our bell ringing team; for Brenda and all our flower team; for Sally Tomlinson and those who work as receptionists; our church guides; for Dee Pipkin and all in our shop; for our Education and Development Officer, Alycia Smith-Howard; for the moneycounters, Ian Bayliss for all their work behind the scenes. In addition, I also recognize the continued support of the Friends of St Mary's, the Friends of the Choir, the Guild of Ex-Choristers, the King Henry VIII Trust, the St Mary's Hall Trust, Alison Giles and Craigmyle Fundraising Consultants.

The Revd Dr Vaughan Roberts

THE LOVELIEST ROSE IN THE WORLD

Once there reigned a queen, in whose garden were found the most glorious flowers at all seasons and from all the lands of the world. But more than all others she loved the roses, and she had many kinds of this flower, from the wild dog-rose with its apple-scented green leaves to the most splendid, large, crimson roses. They grew against the garden walls, wound themselves around the pillars and wind-frames, and crept through the windows into the rooms, and all along the ceilings in the halls. And the roses were of many colours, and of every fragrance and form. But care and sorrow dwelt in those halls. The queen lay upon a sick-bed, and the doctors said she must die.

"There is still one thing that can save her," said the wise man. "Bring her the loveliest rose in the world, the rose that is the symbol of the purest, the brightest love. If that is held before her eyes e'er they close, she will not die."

Then old and young came from every side with roses, the loveliest that bloomed in each garden, but they were not of the right sort. The flower was to be plucked from the Garden of Love. But what rose in all that garden expressed the highest and purest love? And the poets sang of the loveliest rose in the world, of the love of maid and youth, and of the love of dying heroes.

"But they have not named the right flower," said the wise man. "They have not pointed out the place where it blooms in its splendour. It is not the rose that springs from the hearts of youthful lovers, though this rose will ever be fragrant in song. It is not the bloom that sprouts from the blood flowing from the breast of the hero who dies for his country, though few deaths are sweeter than his, and no rose is redder than the blood that flows then. Nor is it the wondrous flower to which man devotes many a sleepless night and much of his fresh life, the magic flower of science." "But I know where it blooms," said a happy mother, who came with her pretty child to the bedside of the dying queen. "I know where the loveliest rose of love may be found. It springs in the blooming cheeks of my sweet child, when, waking from sleep, it opens its eyes and smiles tenderly at me." "Lovely is this rose, but there is a lovelier still," said the wise man. "I have seen the loveliest, purest rose that blooms," said a woman. "I saw it on the cheeks of the queen. She had taken off her golden crown. And in the long, dreary night she carried her sick child in her arms. She wept,

kissed it, and prayed for her child." "Holy and wonderful is the white rose of a mother's grief," answered the wise man, "but it is not the one we seek." "The loveliest rose in the world I saw at the altar of the Lord," said the good Bishop, "the young maidens went to the Lord's Table. Roses were blushing and pale roses shining on their fresh cheeks. A young girl stood there. She looked with all the love and purity of her spirit up to heaven. That was the expression of the highest and purest love." "May she be blessed," said the wise man, "but not one of you has yet named the loveliest rose in the world." Then there came into the room a child, the queen's little son. "Mother," cried the boy, "only hear what I have read." And the child sat by the bedside and read from the Book of Him who suffered death upon the cross to save men, and even those who were not yet born. "Greater love there is not." And a rosy glow spread over the cheeks of the queen, and her eyes gleamed, for she saw that from the leaves of the Book there bloomed the loveliest rose, that sprang from the blood of Christ shed on the cross. "I see it!" she said, "he who beholds this, the loveliest rose on earth, shall never die."

Hans Christian Andersen (adapted)

ASCENSION DAY CUSTOMS

At daybreak on Ascension morning, two men, and a woman carrying a child, were seen hurrying towards the celebrated well at North Molton, each trying to outrun the others, so as to be the first to bathe, and to be cured of some ailment. Later in the day merry groups of children and picnic parties enlivened the glen in which the well is situated Every year pilgrims, full of faith in the miraculous power of the water, visit the spot for bathing; and jars of water were carried by some of them to their homes; indeed, believers prize this water which they carry back with them, as much as ever did pilgrims of old value the leaden bottle of liquid obtained from Beckett's tomb at Canterbury.

Folk-Lore Record 1882

MARTIN LUTHER



Martin Luther is one of the most influential figures in Western history. His writings were responsible for fractionalizing the Catholic Church and sparking the Protestant Reformation. His central teachings, that the Bible is the central source of religious authority and that salvation is reached through faith and not deeds, shaped the core of Protestantism. Although he was critical of the Catholic Church, he distanced himself from the radical successors who took up his mantle. Luther is remembered as a controversial figure, not only because his writings led to significant religious reform and division, but also because in later life he took on radical positions on other questions, including his pronouncements against Jews, which some have said may have portended German anti-Semitism; others dismiss them as just one man's vitriol that did not gain a following. Some of Luther's most significant contributions to theological history, however, such as his insistence that as the sole source of religious authority the Bible be translated and made available to everyone, were truly revolutionary in his day.

Martin Luther (1483–1546) was born in Eisleben, Saxony (now Germany), part of the Holy Roman Empire, to parents Hans and Margareta. Luther's father was a prosperous businessman, and when Luther was young, his father moved the family of 10 to Mansfeld. At age five, Luther began his education at a local school where he learned reading, writing and Latin. At 13, Luther began to attend a school run by the Brethren of the Common Life in Magdeburg. The Brethren's teachings focused on personal piety, and while there Luther developed an early interest in monastic life.

But Hans Luther had other plans for young Martin—he wanted him to become a lawyer—so he withdrew him from the school in Magdeburg and sent him to new school in Eisenach. Then, in 1501, Luther enrolled at the University of Erfurt, the premiere university in Germany at the time. There, he studied the typical curriculum of the day: arithmetic, astronomy, geometry and philosophy and he attained a Master's degree from the school in 1505. In July of that year, Luther got caught in a violent thunderstorm, in which a bolt of lightning nearly struck him down. He considered the incident a sign from God and vowed to become a monk if he survived the storm. The storm subsided, Luther emerged

unscathed and, true to his promise, Luther turned his back on his study of the law days later on July 17, 1505. Instead, he entered an Augustinian monastery.

Luther began to live the spartan and rigorous life of a monk but did not abandon his studies. Between 1507 and 1510, Luther studied at the University of Erfurt and at a university in Wittenberg. In 1510–1511, he took a break from his education to serve as a representative in Rome for the German Augustinian monasteries. In 1512, Luther received his doctorate and became a professor of biblical studies. Over the next five years Luther’s continuing theological studies would lead him to insights that would have implications for Christian thought for centuries to come.

In early 16th-century Europe, some theologians and scholars were beginning to question the teachings of the Roman Catholic Church. It was also around this time that translations of original texts—namely, the Bible and the writings of the early church philosopher Augustine—became more widely available.

Augustine (340–430) had emphasized the primacy of the Bible rather than Church officials as the ultimate religious authority. He also believed that humans could not reach salvation by their own acts, but that only God could bestow salvation by his divine grace. In the Middle Ages the Catholic Church taught that salvation was possible through “good works,” or works of righteousness, that pleased God. Luther came to share Augustine’s two central beliefs, which would later form the basis of Protestantism.

Meanwhile, the Catholic Church’s practice of granting “indulgences” to provide absolution to sinners became increasingly corrupt. Indulgence-selling had been banned in Germany, but the practice continued unabated. In 1517, a friar named Johann Tetzel began to sell indulgences in Germany to raise funds to renovate St. Peter’s Basilica in Rome.

Committed to the idea that salvation could be reached through faith and by divine grace only, Luther vigorously objected to the corrupt practice of selling indulgences. Acting on this belief, he wrote the “Disputation on the Power and Efficacy of Indulgences,” also known as “The 95 Theses,” a list of questions and propositions for debate. Popular legend has it that on October 31, 1517 Luther defiantly nailed a copy of his 95 Theses to the door of the Wittenberg Castle church. The reality was probably not

so dramatic; Luther more likely hung the document on the door of the church matter-of-factly to announce the ensuing academic discussion around it that he was organizing.

The 95 Theses, which would later become the foundation of the Protestant Reformation, were written in a remarkably humble and academic tone, questioning rather than accusing. The overall thrust of the document was nonetheless quite provocative. The first two of the theses contained Luther's central idea, that God intended believers to seek repentance and that faith alone, and not deeds, would lead to salvation. The other 93 theses, a number of them directly criticizing the practice of indulgences, supported these first two.

In addition to his criticisms of indulgences, Luther also reflected popular sentiment about the "St. Peter's scandal" in the 95 Theses:

Why does not the pope, whose wealth today is greater than the wealth of the richest Crassus, build the basilica of St. Peter with his own money rather than with the money of poor believers?

The 95 Theses were quickly distributed throughout Germany and then made their way to Rome. In 1518, Luther was summoned to Augsburg, a city in southern Germany, to defend his opinions before an imperial diet (assembly). A debate lasting three days between Luther and Cardinal Thomas Cajetan produced no agreement. Cajetan defended the church's use of indulgences, but Luther refused to recant and returned to Wittenberg.

On November 9, 1518 the pope condemned Luther's writings as conflicting with the teachings of the Church. One year later a series of commissions were convened to examine Luther's teachings. The first papal commission found them to be heretical, but the second merely stated that Luther's writings were "scandalous and offensive to pious ears." Finally, in July 1520 Pope Leo X issued a papal bull (public decree) that concluded that Luther's propositions were heretical and gave Luther 120 days to recant in Rome. Luther refused to recant, and on January 3, 1521 Pope Leo excommunicated Martin Luther from the Catholic Church.

On April 17, 1521 Luther appeared before the Diet of Worms in Germany. Refusing again to recant, Luther concluded his testimony with the defiant statement: "Here I stand. God help me. I can do no other." On May 25, the Holy Roman emperor Charles V signed an edict against Luther, ordering his writings to be burned. Luther hid in the town of

Eisenach for the next year, where he began work on one of his major life projects, the translation of the New Testament into German, which took him 10 years to complete.

Luther returned to Wittenberg in 1521, where the reform movement initiated by his writings had grown beyond his influence. It was no longer a purely theological cause; it had become political. Other leaders stepped up to lead the reform, and concurrently, the rebellion known as the Peasants' War was making its way across Germany.

Luther had previously written against the Church's adherence to clerical celibacy, and in 1525 he married Katherine of Bora, a former nun. They had five children. Although Luther's early writings had sparked the Reformation, he was hardly involved in it during his later years. At the end of his life, Luther turned strident in his views, and pronounced the pope the Antichrist, advocated for the expulsion of Jews from the empire and condoned polygamy based on the practice of the patriarchs in the Old Testament.

Luther died on February 18, 1546.

THE HOPE OF LOVING

What keeps us alive, what allows us to endure?

I think it is the hope of loving,
or being loved.

I heard a fable once about the sun going on a journey
to find its source, and how the moon wept
without her lover's
warm gaze.

We weep when light does not reach our hearts. We wither
like fields if someone close
does not rain their
kindness
upon
us.

Meister Eckhart

TRINITY SUNDAY TRADITIONS

Trinity Sunday is celebrated eight weeks after Easter, the first Sunday after Whitsun, and can fall between 10 May and 20 June. The Christian doctrine of the Trinity, which developed in the earliest period of the Church's existence, caused a tremendous amount of discussion and dissension that rumbled on for centuries. By the Middle Ages, the idea of a special day devoted to the Holy Trinity existed in various parts of the Christian world, and it was particularly popular in England, probably because Thomas Becket, who was consecrated on that day in 1162, actively promoted its use. However, it was not fixed as a universal feast day until 1334. In Britain, after the Reformation, churches were widely dedicated to the Holy Trinity as a way of avoiding references to specific saints, and this tendency continued into the late nineteenth century. According to publisher William Chambers, writing in 1864, one-fifth of all new churches in his time were dedicated to the Trinity.

Nevertheless, the day does not seem to have attracted many traditional customs, and the few that are recorded are single local observances rather than widespread traditions. Seventeenth-century antiquarian John Aubrey described an apparently unique garland custom that took place at Newnton, in Wiltshire, in his time: a local girl would wear a garland round her neck, and then place it on a young man's neck, who returned it, with much saluting and kissing. Whenever possible during this custom, things were done three times (three knocks on the door, three kisses, and so on), in keeping with the day's name.

Other customs are clearly linked to the dedication of the parish church, as at Old Clee in Lincolnshire, where they strew grass in the aisles of the Saxon church of the Holy Trinity and St Mary every Trinity Sunday. According to C Ernest Watson, who wrote up the history of the area in 1901, stuffed chine and cheesecakes must be eaten on this day.

The time of the year in which Trinity Sunday falls made it a favourite day for feasts, wakes and other local gatherings. In the mid 1880s, Charlotte Burne described the Caradoc Wakes, which took place at the summit of one of the Stretton Hills and offered all the usual feastday attractions, including stalls selling beer and food, gingerbread hawkers, foot-races, wrestling, rolling cakes down the side of the hill, fiddling, and dancing. This wake faded out in the mid nineteenth century, but in Burne's time parties of young people still spent at least some of Trinity Sunday on the hill.

Steve Roud

SONGS OF PRAISE

Caroline Maria Noel was the daughter of an English clergyman. Both her father, Gerard Thomas Noel (1782-1851), and her uncle, Baptist Wriothesley Noel (1799-1873) were pastors and hymn writers. Interestingly, the latter began his years of ministry as an Anglican, and then became a “Baptist.”

Miss Noel’s most productive period of writing came in middle age, after she suffered from a prolonged illness. Miss Noel was an invalid for the last 25 years of her life, and died at the age of 60. She published a couple of volumes of verse, but is only known in hymnody for her hymn, *At the Name of Jesus*, reflecting Paul’s declaration in Philippians concerning Christ’s exaltation:

God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9-11).

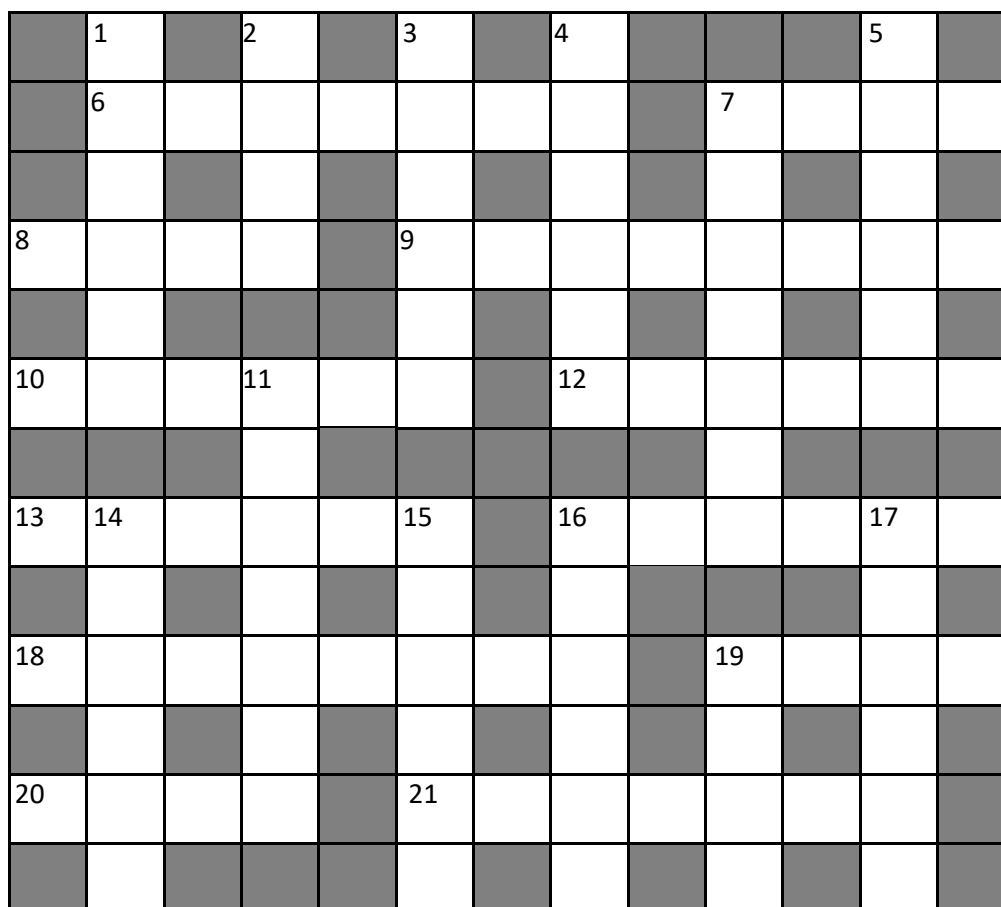
The Bible says of the Lord Jesus Christ:

He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God also has highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow (Phil. 2:8-10).

That passage became the basis for a fine hymn called *At the Name of Jesus*, written by Caroline Maria Noel. Miss Noel, the daughter of a pastor in England, tried her hand at writing poetry during her teens, but abandoned the practice for years afterward. Finally, in the last 25 years of her life, she was struck down and bedridden by a painful and crippling illness.

As has sometimes happened, limitations in one aspect of her life caused her to pursue another. Caroline Noel once again began to exercise her poetic gifts, publishing a collection of verse in 1870 called *The Name of Jesus, and other Verses for the Sick and Lonely*. Her hymn is from the book.

NEVER A CROSS WORD!



ACROSS

6. Fortune the Spanish found in the East End. (7)
7. The last word in prayers! (4)
8. Captain for the Scottish church? (4)
9. Albert gets a caning for being C of E. (8)
10. Poor? A large number agree about this. (6)
12. Divorcee, throwing salt, rejoices. (6)
13. Made reparation for dropping a weight on Edward. (6)
16. Paradise was lost on this poet! (6)
18. Nevertheless, locks provide support. (8)
19. Chorister's neckwear sounds uncomfortable! (4)
20. Spine lost point for god. (4)
21. Vicar dropped one in church! (7)

DOWN

1. Teacher of the law finds cot in Kent. (6)
2. Sign of a gospel? (4)
3. A month to hail an organ stop. (6)
4. Pestilence or sickness from Poland? (6)
5. Renounce your former belief and trot off! (6)
7. David's wife gets a large beer, by the sound of it. (7)
11. Parent gets the low-down on one over the hill. (7)
14. The facts are: Mr Eliot swallowed a book. (6)
15. Note to papers: Pharaoh had these visions! (6)
16. Mother and her lads who built the church? (6)
17. Did this movement get the boot? (6)
19. Liturgy sound OK. (4)

THOUGHT FOR FOOD

Stuffed chicken breasts

Chutneys and relishes immediately add bags of flavour to delicate meats like chicken

Ingredients

- 4 chicken breasts, skinless
- 4 tbsp red onion marmalade
- 75 g (3oz) soft goat's cheese
- 1 tbsp vegetable oil



Cook: 15 minutes

Serves 4

Put a chicken breast in front of you on a board. Slice in half horizontally through the side, but don't cut all the way through. Open the chicken breast out like a book, then flatten by hitting with a rolling pin. Repeat with remaining breasts.

Spread a quarter of the marmalade over one side of each breast, leaving a slight border, then crumble over a quarter of the cheese. Fold in half again and seal with cocktail sticks. Brush well with oil.

Heat a griddle or frying pan, then cook chicken for 12-15min, turning once, until cooked through (check carefully as the marmalade can stain the chicken pink making it look uncooked). Serve with seasonal vegetables or a green salad.

And don't forget the dry white wine to accompany!!!!

(Every man should eat and drink, and enjoy the good of all his labour; it is the gift of God - Ecclesiastes 3:13)

THE CORNFIELD

There was once a spider who lived in a cornfield. She was a big spider, and she had spun a beautiful web between the corn stalks. She got fat eating all the bugs that would get caught in her web. She liked this home and planned to stay there for the rest of her life. One day, the spider caught a little bug in her web, and just as the spider was about to eat him, the bug said, "If you let me go I will tell you something important that will save your life." The spider paused for a moment and listened because she was amused. "You better get out of this cornfield," the little bug said, "The harvest is coming!" The spider smiled and said, "What is this harvest you are talking about? I think you are just telling me a story." But the little bug said, "Oh no, it is true. The owner of this field is coming to harvest it soon. All the stalks will be knocked down, and the corn will be gathered up. You will be killed by the giant machines if you stay here."

The spider said, "I don't believe in harvests and giant machines that knock down corn stalks. How can you prove this?" The little bug continued, "Just look at the corn. See how it is planted in rows? It proves this field was created by an intelligent designer." The spider laughed and mockingly said, "This field has evolved and has nothing to do with a creator. Corn always grows that way." The bug went on to explain, "Oh no. This field belongs to the owner who planted it, and the harvest is coming soon." The spider grinned and said to the little bug, "I don't believe you," and then the spider ate the little bug for lunch.

A few days later, the spider was laughing about the story the little bug had told her. She thought to herself, "A harvest! What a silly idea. I have lived here all of my life, and nothing has ever disturbed me. I have been here since these stalks were just a foot off the ground, and I'll be here for the rest of my life, because nothing is ever going to change in this field. Life is good, and I have it made."

The next day was a beautiful sunny day in the cornfield. The sky above was clear, and there was no wind at all. That afternoon, as the spider was about to take a nap, she noticed some thick dusty clouds moving toward her. She could hear the roar of a great engine, and she said to herself, "I wonder what that could be?"

Summer 2017 Lunchtime Organ Recitals
Fridays at 1:15pm
Collegiate Church of St Mary, Warwick

19 May David Hardie (Birmingham Cathedral)
 26 May Mark Swinton (St Mary's, Warwick)
 2 June Lucy Phillips (violin) with Mark Swinton
 9 June Benjamin Scott (Canterbury)
 16 June Michael Overbury (Worksop)
 23 June William Peart (St Mary's, Warwick)
 30 June Dr John Pemberton (Hull City Hall)
 7 July Robin Jackson/Maureen McAllister (organ duet)
 14 July Alessandro Bianchi (Lugano Cathedral)

Admission free, retiring collection

AND FINALLY

CROSSWORD SOLUTION

ACROSS 6 Chancel 7 Amen 8 Kirk 9 Anglican 10 Meagre 12 Exalts
 13 Atoned 16 Milton 18 Buttress 19 Ruff 20 Thor 21 Minster

DOWN 1 Scribe 2 Mark 3 Octave 4 Plague 5 Recant 7 Abigail
 11 Genitor 14 Truths 15 Dreams 16 Masons 17 Oxford 19 Rite

Who's Where in The Warwick Team

Contacts in our partner churches in the Warwick Team include:

All Saints

Revd Diane Thompson (Team Vicar)

492073

St Nicholas

Revd Linda Duckers (Team Vicar)

496209

St Paul's

Revd Jonathan Hearne (Team Vicar)

419814

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David Benson (Deputy Church Warden)	882207
Roger Taylor (Deputy Church Warden)	490816

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1 st Warwick St Mary's Rainbows/Brownies/Guides	403185
Choir	403940
Friends of St Mary's Choir	07549 534339
Collegium	498851
St Mary's Scholars	403940
Flowers	857351
Church Guides	403940
Gift Shop	403940
Sunday School	312861
Friends of St Mary's Church	419991
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Sidesmen	882207
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