

St Mary's Parish Magazine



September - October 2017

50p

Notes from the Editor

The autumn equinox marks the arrival of the season traditionally seen as a period of changes leading to the dark of winter. In *Holidays and Holy Nights*, Christopher Hill points out that for Christians who observe the liturgical year, autumn is actually the beginning of the cycle.

On the autumn equinox, day and night are of equal length. This signals the need to balance light and darkness within us. Far too often, we fear the dark and adore only the light.

As we watch leaves fluttering to the ground in the Autumn, we are reminded that nature's cycles are mirrored in our lives. Autumn is a time for letting go and releasing things that have been a burden. All the religious traditions pay tribute to such acts of relinquishment. Autumn is the right time to practice getting out of the way and letting Spirit take charge of our lives.

Autumn also brings home to our consciousness death and the challenge to live every day to the fullest. I was once told that certain spiritual masters in Tibet used to set their teacups upside down before they went to bed each night as a reminder that all life was impermanent. And then, when they awoke each morning, they turned their teacups right side up again with the happy thought, 'I'm still here!' This simple gesture was a wonderful reminder to celebrate every moment of the day.

Tony King

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Footnote:

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A VERY PERSONAL VIEW OF THE 8EQs

In all sections of the workplace today, we're continually required to demonstrate that we adhere to a variety of regulations, standards, and codes of practice that shape today's world. Deciding which ones are being met is seen as a necessary procedure.

To this end, St Mary's has been taking part in the Diocesan initiative known as 8EQs, which are the eight essential qualities for healthy churches. These are:

Inspiring worship service;
Holistic small groups;
Empowering leadership;
Gift-based ministry;

Passionate Spirituality
Loving relationships;
Effective structures;
Need-orientated evangelism

However, I confess I have some reservations about the order in which they are presented. As St Paul might have written:

*If I sing and make music that sounds angelic, but have not **love**,
I am only a resounding gong or a clanging cymbal.
If I have a faith that can move mountains, if I support all weeknight activities,
if I am a member of the PCC, a Vicar, Deacon or Reader,
if I am prepared to speak publicly of my Christianity,
if I have the gift of healing or intelligence to fathom all mysteries and all knowledge,
but have not **love**, I am nothing.
If I give all I possess to the poor (or even the Church) and lay myself open to
persecution,
but have not **love**, I gain nothing.*

I guess for most of us this sounds great, but practically impossible to put into practice – an ideal not meant for normal living. All this of course is what Jesus came to turn upside down. He openly recognised the difficulty, yet he demonstrated throughout his earthly ministry that it was the way God wanted people to go.

Jesus reserved his anger for those who worked against God's law of love, the hypocrites, the self-centred and those who sought to lead people away from God. For those lost souls who were shunned by society – the woman caught in adultery, the unclean leper and the unscrupulous tax collector – there was forgiveness and love.

Such a love is truly

Patient and kind, does not envy, does not boast, is not proud, is not rude, is not self-seeking, is not easily angered, and keeps no record of wrongs. The love Christ bids us to live by does not delight in evil, but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres.

Yes, the 8 EQs have their place, but if any response is to be more than a box ticking exercise, the overriding quality must echo the words of St Paul:

THE GREATEST OF THEM ALL IS LOVE

Doreen Mills

LEAMINGTON MUSIC AUTUMN CONCERTS AT ST MARY'S

The monthly series of concerts put on each winter at St Mary's by Leamington Music starts on Tuesday 10 October when **Ex Cathedra** returns with a programme of Monteverdi, part of the celebrations for the 450th anniversary of his birth. His most popular work, the Vespers is being given many performances throughout Britain, including the BBC Proms and at St Mary's on 16 September. The programme *Monteverdi: In search of 1610* in which Jeffrey Skidmore directs Ex Cathedra is a natural follow up with the audience able to enjoy this great composer's sensuous madrigals and devotional settings adapted to be "made spiritual".

On Tuesday 7 November, the recorder quartet **Palisander**, with percussionist Louise Anna Duggan, make their Warwick debut with their programme *Journey to the New World*, which, inspired by the voyages of Columbus, Drake and Raleigh, will include music by Tallis, Dowland, Susato and Vivaldi. On Tuesday 12 December, The **York Waits** will be back with a new programme *God day my Lord Sir Christemas*, offering English medieval and Tudor carols and dances for the festive season. As always with the Christmas programme mulled wine and mince pies are included in the tickets.

All three groups will, as part of the Leamington Music Education programme, be going into local schools to give workshops, and the County Waits will be involved in the December concert. In the New Year, the BAXI sponsored monthly series continues with **The Gesualdo Six, Joglearesa** and **The Bach Players**. It is possible to subscribe to the whole series and save money. Tickets are on sale in St Mary's Gift Shop and at the Royal Pump Rooms Visitors Centre in Leamington, call 01926 334418 or go online through www.leamingtonmusic.org.

WISH YOU WERE HERE

The summer holidays may be just a memory now, but here are some observations from a few famous travellers:

Continental breakfasts are very sparse, usually just a pot of tea or coffee and a teensy roll that looks like a suitcase handle. My advice is to go right to lunch without pausing.

Miss Piggy (American Muppet character)

When you go on a vacation to forget everything, you generally find when you open your bag at the hotel, you have.

Anonymous

Travel broadens the mind, but not necessarily the travellers'. Were it not for all of us English speakers going to Spain, the Spaniards would still be writing Spanish.

Dennis Winston (20th century English writer)

Send frequent friendly postcards to your parents to forestall anxiety; but do not give too definite an impression of enjoying yourself, as this causes more irritation than anything else in the world.

Simon Raven (English writer)

It used to be a good hotel, but that proves nothing – I used to be a good boy.

Mark Twain (American writer)

I feel about airplanes the way I feel about diets. It seems to me that they are wonderful things for other people to go on.

Jean Kerr (American humourist)

Airline insurance replaces the fear of death with the comforting prospect of cash.

Cecil Beaton (Photographer)

The boat is splendid. The food is fine. The air is bracing. The beds are comfortable There is just one drawback to ocean travel, and that is the extraordinary hideousness of one's fellow passengers.

P G Wodehouse (English novelist)

A SHORT HISTORY OF ANGLICANISM

Anglicans trace their Christian roots back to the early Church, and their specifically Anglican identity to the post-Reformation expansion of the Church of England and other Episcopal or Anglican Churches. Historically, there were two main stages in the development and spread of the Communion. Beginning with the seventeenth century, Anglicanism was established alongside colonisation in the United States, Australia, Canada, New Zealand and South Africa. The second stage began in the eighteenth century when missionaries worked to establish Anglican churches in Asia, Africa and Latin America.

As a worldwide family of churches, the Anglican Communion has more than 70 million adherents in 38 Provinces spreading across 161 countries. Located on every continent, Anglicans speak many languages and come from different races and cultures. Although the churches are autonomous, they are also uniquely unified through their history, their theology, their worship and their relationship to the ancient See of Canterbury.

Anglicans uphold the Catholic and Apostolic faith. Following the teachings of Jesus Christ, the Churches are committed to the proclamation of the good news of the Gospel to the whole creation. In practice this is based on the revelation contained in Holy Scripture and the Catholic creeds, and is interpreted in light of Christian tradition, scholarship, reason and experience.

By baptism in the name of the Father, Son and Holy Spirit, a person is made one with Christ and received into the fellowship of the Church. This sacrament of initiation is open to children as well as to adults.

Central to worship for Anglicans is the celebration of the Holy Eucharist, also called the Holy Communion, the Lord's Supper or the Mass. In this offering of prayer and praise, the life, death and resurrection of Jesus Christ are recalled through the proclamation of the word and the celebration of the sacrament. Other important rites, commonly called sacraments, include confirmation, holy orders, reconciliation, marriage and anointing of the sick.

Worship is at the very heart of Anglicanism. Its styles vary from simple to elaborate, or even a combination. Until the late twentieth century the great uniting text was *The Book of Common Prayer*, in its various revisions throughout the Communion, and the modern language liturgies,

such as Common Worship, which now exist alongside it still bear a family likeness. Both *The Book of Common Prayer*, and more recent Anglican liturgies give expression to the comprehensiveness found within the Church whose principles reflect that of the *via media* in relation to its own and other Christian Churches. Another distinguishing feature of the corporate nature of Anglicanism is that it is an interdependent Church, where parishes, dioceses and provinces help each other to achieve by mutual support in terms of financial assistance and the sharing of other resources. To be an Anglican is to be on a journey of faith to God supported by a fellowship of co-believers who are dedicated to finding Him by prayer and service.

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RUN YOUR OWN RACE

I was jogging this morning and I noticed a person about 1/2 a kilometre ahead. I could tell he was running a little slower than me and I thought, good, I shall try to catch him. I had about a kilometre before I needed to turn off. So I started running faster and faster. Every block, I was gaining on him just a little bit. After just a few minutes I was only about 100 metres behind him, so I really picked up the pace and pushed myself. You would have thought I was running in the last leg of an Olympic competition. I was determined to catch him. Finally, I did it! I caught and passed him. On the inside, I felt so good. "I beat him" Of course, he didn't even know we were racing. After I passed him, I realized I had been so focused on competing against him that I had missed my turn. I had gone nearly six blocks past my turn and I had to turn and go back. Isn't that what happens in life when we focus on competing with co-workers, neighbours, friends, family, trying to outdo them or trying to prove that we are more successful or more important? We spend our time and energy running after them and we miss out on our own paths to our given destinies. The problem with unhealthy competition is that it's a never-ending cycle. There will always be somebody ahead of you, someone with a better job, nicer car, more money in the bank, more education, a prettier wife, a more handsome husband, better behaved children, etc. But realize that "You can be the best that you can be, when you are not competing with anyone." Some people are insecure because they pay too much attention to what others are, where others are going, wearing and driving. Take whatever you have, the height, weight and personality. Dress well and wear it proudly, you'll be blessed by it. Stay focused and live a healthy life. There is no competition in Destiny. Run your own race and wish others well.

ST GILES' DAY

Almost nothing is known of the real St Giles, who died about the year 710 AD, except that he founded a monastery in Provence. This did not stop the medieval legend-makers, however, who provided a set of colourful incidents for his life story, including an explanation of how he was given the money for his great foundation. It was said that while he was living as a hermit he was accompanied by a pet doe, which provided milk for his nourishment. Unfortunately, the King's huntsmen loved to pursue this doe and eventually trapped her in the dense thicket in which Giles lived. The doe was protected from harm by Giles' prayers, but he himself was wounded by a huntsman's arrow. The King, on recognizing Giles' holiness, gave him many gifts, which he used to found the monastery. In other parts of the legend, Giles demonstrated remarkable healing powers, along with the ability to obtain pardon for people's sins, however great, simply by prayer.

These stories contributed to Giles' fame, and he was widely popular in medieval England, with many churches dedicated to him. His feast day (September 1st) was conveniently placed in the year for outdoor events, and was particularly popular for local fairs, feasts, and revels. Two of the most famous fairs in the country were held, at different periods, around St Giles' Day: one at Oxford, which still continues, and the other at Winchester. The Oxford fair was described by fairs historian R W Muncey in the 1930s:

Probably the greatest features of the fair are the steam roundabouts of various kinds, which are lit up at night by the brightest of electric lights, and stretch along for some considerable distance above the college in nearly one unbroken line and are usually crowded by numbers of visitors. The steam organs and instruments are continually playing and cause the greater part of the din which drowns every other softer sound. The fair occupies all the open space between St Giles' Church and the Martyrs' Memorial. There are to be seen a circus, midgets, boxing exhibitions, freaks, people fat and people strong; while swings and sausage stalls occupy a place, together with shooting galleries and cocoa-nut shies. Smaller booths and stalls line the pavement of the street on both sides. Here you can buy toys, crockery and fancy articles of various kinds.

Strictly speaking, St Giles' Fair is not a proper fair at all, as it seems not to have been funded by charter but to have grown from a local 'wake', probably based on the feast day of the church. Nor is it as ancient as many writers seem to think: the fashion at one time to describe it as

'eight hundred years old' seems to be based on the date of the foundation of St Giles' church. It is possible that an annual wake commenced at that time, but the earliest known documentary reference dates only from the 1620s, and the event only started to become widely known in the early nineteenth century. Its very shape proclaims its special nature. Not many large fairs now take place in city streets, and those that do are usually squashed into a central circle or square, but this fair stretches out along both sides of St Giles' church and into the Woodstock and Banbury Roads.

As with most big fairs, St Giles' Fair came under pressure in Victorian times because of its drunkenness and rowdy behaviour, and came close to suppression at times, but it managed to survive and is still held on the first Monday and Tuesday in September, drawing large enthusiastic crowds. In direct contrast to its rowdy past, however, the Bishop of Oxford and the choir of St Giles' church nowadays open the fair with a blessing and some songs, delivered from one of the large roundabouts!

Steve Roud

A WARWICK MOP EXPERIENCE

A Mr Lusby of Wellesbourne was hired as a boy of eleven at Warwick Mop in 1917, the last year when mops - for hiring, that is - were held there.

The first mop on Warwick market place was on 12 October. Then there were two more on the next two Saturdays after. We stood in a row in the market place. The waggoners had a little bit of whipcord in their button hole. The cowman had a bit of hair off a cow's tail and the shepherds had a bit of wool. I was a plough lad; I had a bit of whipcord. The farmer used to come up to us and say, 'Oh, will you come and work for me?' If you said 'Yes' he'd give you a shillin' and you'd start next morning. You had to be there twelve months. You had to go twelve months without any wages. I had my shillin' but I got talking to some people afterwards and they said: 'The farmer ent worth tuppence'. So, next day, I got the shillin' off my father and I sent it back to the farmer so I didn't go.

SONGS OF PRAISE

Sarah Laurie Findlater was one of those rare people who had absolutely no use for material possessions. She lived the simplest of lives in a lonely Scottish manse in the Scottish glens with hardly two pennies to rub together, yet she was blissfully happy and clearly adored her husband, her family and her home. She appears to have been completely impractical, the kind of person who if she were alive today would have no television, would probably never have been in a supermarket and if confronted with a computer or a cash machine would have not the faintest idea how to operate it.

She was born in Edinburgh in 1823, the youngest daughter of James Borthwick, the manager of the North British Insurance Office there. Her sister Jane was ten years older than she was, and the two of them translated 122 hymns which they published in four editions under the title *Hymns From The Land Of Luther*.

Sarah married the Rev Eric Findlater, the minister of the Free Church of Scotland at Lochearnhead, some 30 miles north-west of Stirling. It was just the right spot for Sarah to set up her home, with the mountain of Meall an t-Seallaidh rising starkly to blot out the evening sun, Loch Earn stretching away to the east, Glen Ogle winding its way through the moors and heather to the north, and Strathyre Forest obliterating the way southwards (picture p11).

She adored her home, although it was the simplest of Scottish manses. One pictures her collecting fir cones and timber for the long Scottish winters, making her own candles and collecting what berries she could to bottle and make into jam for the family bread. Clothes would be darned until they fell apart, and furniture would be so sparse and simple that the hearth-rug would be the most comfortable spot to settle with a book.

All this is conjecture, based mainly on what her daughter Jane wrote about her. Both her daughters, Jane and Mary Findlater, became well-known novelists, whose work included *Crossriggs* and *Penny Money*.

“She was a woman of great individuality,” writes Jane, “almost eccentric in her ways, and with a curious simplicity of nature. She never had and never wanted any of the things that most people prize the most. The only

use she had for money was to give it away, and she used to say to us when we complained of the restrictions of poverty, “It is the lightest of all trials”. Her home life with my father was almost idyllically happy, in the small manse at Lochearnhead, where there never was enough of money, yet my parents exercised unceasing hospitality – almost foolish hospitality. They were both great readers, and used to read aloud to each other for hours. My mother was an excellent linguist, and her German translations were a great pleasure to her. That simple little hymn of hers which begins “O happy home” is really an epitome of her home life with my father – they were so single-eyed in their longing to serve God: it came first with them always. I often wonder whether there are such simply *good* men and women now. No doubt they were not altogether enlightened in their methods, but the sincerity of their purpose was amazing.”

The hymn *O happy home, where thou art loved the dearest* is in fact a translation of one by Carl Johann Philipp Spitta, but without doubt Jane was right and it does give an insight to the manse at Lochearnhead. It suggests the great unity between the two of them, the joy to them of their children and of a yearning to serve the Saviour.

*O happy home where each one serves thee, lowly,
Whatever his appointed work may be,
Till every common task seems great and holy,
When it is done, O Lord, as unto thee!*

Despite her life of poverty Sarah lived to be 84, for she died at Torquay on Christmas Day in 1907. If anyone deserves to find a place in heaven, one feels that Sarah Findlater must be that soul.

John Agg Large



NEVER A CROSS WORD!

1			2			3			4		5	
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8	9							10		11		
					12		13					
14									15		16	
17		18					19					
					20	21						
22	23		24						25			26
					27							
	28											
					29							

ACROSS

1. A letter to the French gospel preachers. (8)
6. Standard starting to droop? (4)
7. Sounds like I will shortly create a division in the Church! (5)
8. Killer of 3 due back in Hungary. (4)
10. Biblical character – a basket case? (5)
12. Single but in the money! (3)
14. Mixture of jade and gold found in the province of Pilate. (6)
15. Able to go to a town in Galilee? (4)
17. Place got hot for Adam's son. (4)
19. Eli's 51 flower arrangements? (6)
20. Look! It's the bishop's office. (3)
22. Novice in catering disliked by Noah? (5)
25. This prophet was a bit of a looker! (4)
27. Songs of Praise for men only? (5)
28. Stag coming back with an organ pipe. (4)
29. Sends tip: use for paying clergy. (8)

DOWN

1. Where a monkey found a cardinal in the East End! (4)
2. One of Daniel's colleagues preferred hard cash. (8)
3. Long note about Amorite king. (5)
4. There's a lot about this chorister. (4)
5. American's delight at architectural feature? (4)
9. Echo useful in a convent. (5)
11. Could be red letter, we hear. (3)
12. Curses about hot porridge. (5)
13. Prophet returns to former lover – he's banished! (5)
15. Alpha and Omega closes round city in Asia Minor. (8)
16. As Leah was to Rebekah; pleasant about a cardinal. (5)
18. Volunteers nothing for the absolute entity. (3)
21. Type G variety found in Middle East. (5)
23. Praise, we hear, for God. (4)
24. Jesse's father got a gong and a penny! (4)
26. Teacher with note about vaulting? (4)

THOUGHT FOR FOOD

Somerset pork with cream and apples

A tasty autumn recipe

Ingredients

- 4 tablespoons butter
- 4 boneless pork loin chops
- 1 teaspoon chopped fresh thyme
- 1 large onion, sliced into thin rings
- 1 clove garlic, crushed
- 1 Cox apple, cored and cut into thick rings
- 1 red apple, cored and cut into rings
- 1 teaspoon caster sugar
- salt and pepper to taste
- 250ml dry cider
- 3 tablespoons double cream



Preparation: 25 minutes

Cook: 40 minutes

Serves 4

1. Preheat oven to 190 C / Gas 5.
2. In a large heavy frying pan, over medium-high heat, melt half of the butter. Fry the pork chops on both sides until a nice golden colour. Transfer the chops to a 2 litre baking dish with a lid, and sprinkle with thyme.
3. Melt the remaining butter in the pan, and fry the onion and garlic until tender. Transfer them to the baking dish. Fry the apple rings in the pan for a few seconds on each side to give them colour, then remove to the baking dish. Sprinkle with sugar.
4. Spoon any excess fat from the frying pan and pour in the cider. Stir to remove any flavourful bits from the bottom. Bring the mixture to a simmer, then pour over the pork chops and apples in the dish. Season with salt and pepper.
5. Bake covered for 30 to 40 minutes, or until the pork chops are cooked through. Remove the pork chops and apples to a serving platter and stir the cream into the juices. Serve sauce over pork chops.
6. Serve with seasonal vegetables and a nice glass of dry cider.

NEW DIRECTOR OF MUSIC



We are pleased to welcome Oliver Hancock as our new Director of Music at St Mary's. Currently he is Sub-Organist at Portsmouth Cathedral and School Organist at The Portsmouth Grammar School, having been Organ Scholar at Jesus College, Oxford, and among the first students to take the MMus in Choral Studies at the University of Cambridge in 2010.

From 2008-2012, Oliver was Assistant Organist to Ely Cathedral Girls' Choir, accompanying their tour to Paris, their fifth anniversary *Choral Evensong* on BBC Radio 3, and accompanying on their CD *Penitence & Redemption* (Regent Records). During his last year, Oliver was Graduate Organ Scholar at Selwyn College, Cambridge, recording a CD of music by Alan Bullard - *Wondrous Cross* (Regent Records) - and undertaking a tour of the East coast of the USA, including St Thomas 5th Avenue and the Cathedral of St John the Divine, New York, and the National Cathedral in Washington DC.

In Portsmouth, Oliver accompanies daily services and works with the boy and girl choristers, regularly conducting the choirs in services and concerts as well as undertaking outreach work and tours. At the Grammar School, he accompanies the Chamber Choir - including their recent CD *Hodie!* (Convivium Records) - and is responsible for teaching Theory and Aural Skills and A-Level harmony and counterpoint.

Oliver is an active recitalist, with recent performances at St Paul's Valletta, Malta, Westminster Cathedral, the Temple Church in London, Ripon Cathedral, and York Minster. Oliver is an examiner for the ABRSM, and a Fellow of the Royal College of Organists.

We are grateful to our Assistant Director of Music, Mark Swinton, for holding the fort so admirably during the inter-regnum, and the choirs are very much looking forward to Oliver's arrival in Warwick at the start of 2018.

Poet's Corner

'Tis Summer Time on Bredon,
And now the farmers swear:
The cattle rise and listen
In valleys far and near
And blush at what they hear.

But when the mists in Autumn
On Bredon top are thick,
The happy hymns of farmers
Go up from fold and rick,
The cattle then are sick.

Hugh Kingsmill (1889 – 1949)

AND FINALLY

CROSSWORD SOLUTION

ACROSS 1 Apostles 6 Flag 7 Aisle 8 Ehud 10 Moses 12 One 14 Judaea
15 Cana 17 Seth 19 Lilies 20 See 22 Flood 25 Seer 27 Hymns 28 Reed
29 Stipends

DOWN 1 Apse 2 Shadrach 3 Eglon 4 Alto 5 Ogee 9 House 11 Sea 12 Oaths
13 Exile 14 Colossae 16 Niece 18 Tao 21 Egypt 23 Lord 24 Obed 26 Ribs

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

ST MARY'S CONTACT NUMBERS

Revd Dr Vaughan Roberts (Team Rector)	492909
Parish Office	403940
Doreen Mills (Reader)	494692
Mark Swinton (Acting Director of Music)	403940
Gail Guest (Church Warden)	885421
John Luxton (Church Warden)	07740 046718
Patrick Wilson (Deputy Church Warden)	(01789) 267836
David Benson (Deputy Church Warden)	882207
Roger Taylor (Deputy Church Warden)	490816

Bell Ringers	492783
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
St Mary's Guild of Servers	07713 997769
Sidesmen	882207
Churches Together in Warwick	428420
Guild of Ex Choristers gec@stmaryswarwick.org.uk	740181
Tony King (Magazine Editor)	497349

Church Council Members

The Rector, the Reader and Church Wardens	
John Adams (Treasurer)	07711 058935
Vicky Bartholomew (Secretary)	403449
David Clark	465081
Grahame Edmonds	
Alan Faulkner	
Desmond Jack	495795
Gill James (Synod member)	842024
Frances Humphreys	410723
Tony King	497349
Jayne McHale	497106
John Newbery	620080
Carol Warren	493940
Alan Wellan	842828