

St Mary's Parish Magazine



July - August 2021

50p

Editor's notes

And so the pandemic continues. What should be a Christian perspective on this?

Firstly we need to pray for all those who have been infected, those who will be, and for their families. We need to pray for God to deliver the world from this menace to human health and well-being. We need to pray for wisdom, guidance, and protection for our national and local leaders as they seek to fulfil their oaths of office in protecting citizens.

Secondly we need to take necessary precautions. Listen to the medical experts. Be informed, sensitive, and wise in the way we approach this pandemic. In fact, not to do so would be to commit the sin of presumption (assuming the Holy Spirit will protect you when you disregard prudence and think since you are doing the Lord's work, you can be exempt from sound medical advice). For example, if the authorities recommend no meetings of more than a hundred people, is it presumption for churches to go ahead and have their services in person rather than streaming? Caution should be our continuing watchword as we get closer to some sense of normality.

Tony King

Contents

- 3 Reflections From The Rectory**
Vaughan's thoughts on current times
- 4 Matrimonials**
Roy Palmer takes us back to some old traditions
- 6 Mary Magdalene**
A brief look at the close friend of Jesus
- 8 The Circle of Joy**
A life lesson
- 9 King Lear of the 19th Century**
Warwick's famous son
- 11 Struggle Of The Butterfly**
A short story with a big message
- 12 Never A Crossword**
Our regular brain teaser with mainly religious themes
- 13 Thought For Food**
A simple but tasty dish for two
- 14 The Story of St Ignatius of Loyola**
The founder of the Jesuits whose feast is celebrated on 31st July
- 15 And Finally**
Crossword answers and other important things



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.

REFLECTIONS FROM THE RECTORY

WHAT?

Even amongst people of a shared faith there are different ways to read and interpret the Bible. For instance, did creation take seven days or is that a story whose essential meaning is about everything having its origins in God? Was Jonah really swallowed by a whale or is that part of a parable about God's judgement on humanity? Did Jesus encounter Satan on top of a mountain or is that a vivid description of the inner turmoil he faced at the start of his ministry? And Paul's words about women remaining silent in church – do they stand for our time or were they merely part of the generally accepted cultural norms in the 1st century?

HOW?

The ways in which various people and groups interpret scripture can become points of disagreement – even conflict. And we can see a similar dynamic at play in and through the months of pandemic and lockdown. Are the Government's instructions for these times guidelines, rules or laws? The ways in which individuals and organizations have interpreted the edicts across the UK's four nations have varied. That in turn, has impacted our lives – not least when it comes to the lives of churches and other faith communities.

WHICH?

It's safe to say that all involved in any form of amateur singing have been enormously frustrated by the latter stages of lockdown and the Government's roadmap out of it. First, by the move from Step 2 to 3 and the sudden about face on how singing could take place in church and, then again, by the abrupt halt from Step 3 to 4 and the sense of *Groundhog Day* as many plans have been re-arranged. I share these frustrations as we've tried to steer a course which follows both the spirit and letter of the advice given by governments and experts, but it hasn't been easy as we have seen how churches and groups have interpreted the guidance in different ways. And it makes absolutely no sense for singing to take place in pubs but not churches.

MEANS?

I'm enormously grateful to everyone who has worked so hard at St Mary's during such a challenging time. As we move into July and August those challenges of how we interpret guidelines and keep people safe will remain a top priority. Nevertheless, we continue to focus on the fact that we're all held together in God's love and care however things develop in the coming weeks and months.

My best wishes to everyone for the time ahead.

Vaughan
The Revd Vaughan Roberts

MATRIMONIALS

In the 21st century, the commitment of a man to a woman now often omits not only benefit of clergy but ceremony of any kind. In the past, however, the solemn moments in life were surrounded by a host of omens and ceremonies, large and small.

The coming of a wedding might be foretold simply by the girl's cheek burning, or alternatively by the appearance of three magpies: 'One for sorrow, two for joy, three for a wedding, and four for a birth.' If the girl were curious as to who the man thus indicated would be, she scattered fern seed in a garden or wood at midnight on Midsummer's Eve, saying:

Fern seed I sow, fern seed I hoe,
In hopes my true love will come after me and mow.

She would then see the young man's image. On the other hand, young women at Sutton Coldfield in 1982, perhaps only half seriously, would sit in a circle, pick a boy's name, and spin a knife. When it stopped the blade would point to the woman destined to love a man of that name.

Once a wedding was arranged, the future bride seems to have been particularly vulnerable to misfortune. She had to avoid putting on her ring before the ceremony, though she might try on her clothes, so long as she avoided wearing her complete wedding costume at the same time. She might not mark her trousseau with her new name before the wedding, or it would never happen. To 'change the name and not the letter' was to 'change for worse and not for better'. The months from harvest till the coming of spring were not propitious: 'Who marries between the sickle and the scythe will never thrive'.

On the wedding day itself, precautions redoubled. The bride must not look in the mirror, either before she started to dress, or after she had finished. The colour of her dress was important:

Married in white, you have chosen all right;
Married in green, ashamed to be seen;
Married in grey, you will go far away;
Married in red, you will wish yourself dead;
Married in blue, love ever true;
Married in yellow, you're ashamed of your fellow;
Married in black, you will wish yourself back;
Married in pink, of you he'll aye think.

Not surprisingly, blue was popular, this being the colour of heaven, as well as of true love. The guests would wear 'bride-laces' of blue ribbon tied to their left arms, and sprigs of rosemary and broom. One last stitch must be added to the bride's dress before she set out, and she must not look back at her old home. Little of this care in preparation is taken today, but a belief still widely held is that it is unlucky for the bride to see the groom on her wedding day before they meet at the church.

On the way to the ceremony it was unlucky to meet a funeral, and a sign of certain death if one of the undertaker's black horses should turn its head towards the bridal carriage. On the other hand, it was fortunate to meet a grey horse; consequently greys were normally used for bridal carriages. The church path would be strewn with flowers and rushes, and one of the bridesmaids would walk before the procession carrying the cake (made by the bride herself to show that she could cook!). In the church the cake would be broken, handed round and eaten. The bride would retain a piece, thus ensuring the groom remained faithful. The bridesmaids, too, kept a piece. Passed through a wedding ring and laid under their pillows, it would give them dreams of their future husbands.

The ring was of great importance, and would be ritually cleansed of evil by a sprinkling of holy water. It was very unlucky to lose it afterwards, especially as it would be used as a charm against infants' complaints. In default of a proper wedding ring, a curtain ring might be used ('marriage by curtain ring' signified a hasty wedding), and even the church key could be used as a substitute.

Scattering of rice over the couple as they emerged, together with the occasional old slipper, was another way of bringing luck. In earlier times it was grains of wheat, standing for fruitfulness. Today, confetti is thrown, and not only at church weddings. The main Registry Office in Birmingham does a brisk trade on Saturday mornings, and the area is deep in confetti afterwards. Sunshine was a good sign, as Adam Bede knew: 'Happy is the bride the sun shines on, Blessed is the corpse the rain rains on'.

At the wedding feast, if an older sister of the bride was unmarried, she was forced as a mark of her disgrace to dance in her socks, or in the pig trough. After the feast the couple went to their new home, where the first to enter 'would be the one to clean the boots'. The bride would bring with her a handful of cinders from her mother's house which would be used to help kindle a fire in her new home. Once kindled, it should never be allowed to go out.

MARY MAGDALENE



Mary Magdalene, whose feast we celebrate on 22nd July, was a pivotal New Testament biblical figure whose role in Christianity's development continues to be discussed and debated.

Mary Magdalene was a figure in the Bible's New Testament and was one of Jesus' most loyal followers. She is said to have been the first to witness his resurrection. While the Western Christian Church portrayed her as a repentant sinner for centuries, newer research has disputed this interpretation, and the discovery of the Gnostic Gospels, including the Gospel of

Mary, describes Mary as a reflective, wise spiritualist favoured by Jesus.

As one of Jesus' most celebrated disciples, most of what is known about Mary Magdalene comes primarily from the New Testament Gospels. She is believed to have been of Jewish descent, though her culture and manners were that of a Gentile. Her name, "Magdalen," comes from her birth town of Magdala. The canonical Gospels of Matthew, Mark, Luke and John place Mary as witness to Jesus' crucifixion, burial and resurrection. The gospel references primarily speak only to her presence and rudimentary actions at these events; they don't describe her personality, history or character. However, over the centuries, Western Christian doctrine, Renaissance art and literature and modern media have depicted Mary as a prostitute, love interest of Christ and even his wife.

The notion of Mary Magdalene as a repentant sinner became the generally accepted view in Western Christianity as a result of a homily delivered by Pope Gregory I in 591. He spoke highly of her devotion and love of Jesus, but also referred to her as the anonymous sinner with perfume in Luke's Gospel (7:36-50) and as Mary of Bethany, sister of Martha and Lazarus. The pope also cited the Gospels of Luke (8:1-3) and Mark (16:9) which make a brief reference to Christ ridding Mary of "seven demons." Pope Gregory surmised the seven demons as the seven deadly sins, thus making Mary not only guilty of lust, but pride and greed as well.

It's important to note that this image is not accepted by Eastern Orthodox religion, which saw Mary Magdalene as only a devoted disciple of Christ.

However, Mary as repentant sinner became solidified in Western medieval theology, with its emphasis on penitence, and flourished in Europe over the next fourteen hundred years. Western medieval and Renaissance Christian art usually depicted Mary dressed extravagantly, even suggestively, in stark contrast to the more modestly dressed women of the time. In some paintings, she is shown in the nude (most notably by the artist Titian), discretely covered by long blond hair. This version of Mary Magdalene was challenged in 1518 by French humanist Jaques Laefevre d'Etaples, who argued against the conflation of the two Marys and the unnamed female sinner in Luke's Gospel. This theory received some support but also much opposition, and in 1521 d'Etaples's views were formally condemned by French theologians. In 1969, the General Roman Calendar put the matter of the composite Mary to rest when it identified the different dates for Mary, Bethany and the unidentified sinner in Luke's gospel.

Beginning in 1896, fragmentary manuscripts known as the Gnostic Gospels were discovered by theologians and archaeologists. The Gospel of Mary, believed to have been written in the 3rd century, reveals a Mary Magdalene who had a special relationship with Jesus and possessed a deeper understanding of his teachings. The Gospel of Philip describes Mary's relationship with Jesus as a partner, associate or companion. This has been interpreted to mean their relationship was intimate.

What of Mary's life after Jesus? Today she is considered a saint by the Catholic, Orthodox, Anglican and Lutheran churches, though the interpretations of her persona differ. According to some historical sources, she accompanied St. John the Evangelist to the city of Ephesus, near modern Selcuk, Turkey, where she died and was buried. Other traditions describe her as evangelizing as far north as southern France, and Medieval legend recounts that she was John's wife.

Mary Magdalene continues to be an object of fascination for both religious devotees and those in secular media. In Martin Scorsese's film adaptation of Nikos Kazantzakis's novel *The Last Temptation of Christ*, in Andrew Lloyd Webber's musical *Jesus Christ Superstar* and Mel Gibson's *The Passion of Christ*, Mary is depicted as the repentant sinner. However, Dan Brown's popular novel *The Da Vinci Code* portrays Mary in the manner she is represented in the Gnostic Gospels.

THE CIRCLE OF JOY

An old story tells that one day, a countryman knocked hard on a monastery door. When the monk tending the gates opened up, he was given a magnificent bunch of grapes.

“Brother,” said the man, “these are the finest my vineyard has produced. I’ve come to bear them as a gift.” The monk replied “Thank you! I will take them to the Abbot immediately, he’ll be delighted with this offering.” “No!” said the man, “I brought them for you. For whenever I knock on the door, it is you who opens it. When I needed help because the crop was destroyed by drought, you gave me a piece of bread and a cup of wine every day.”

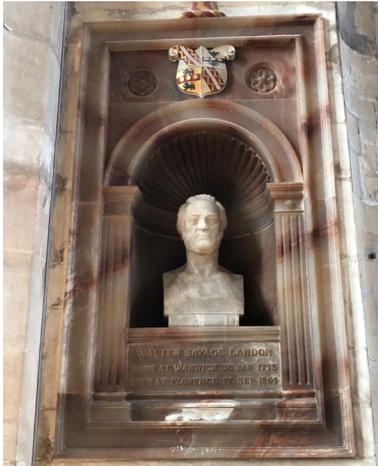
The monk held the grapes and spent the entire morning admiring it. And decided to deliver the gift to the Abbot, who had always encouraged him with words of wisdom. The Abbot was very pleased with the grapes, but he recalled that there was a sick brother in the monastery, and thought: “I’ll give him the grapes. Who knows, they may bring some joy to his life.”

And that is what he did. But the grapes didn’t stay in the sick monk’s room for long, for he reflected: “The cook has looked after me for so long, feeding me only the best meals. I’m sure he will enjoy these.”

The cook was amazed at the beauty of the grapes. So perfect that no one would appreciate them more than the sexton; many at the monastery considered him a holy man, he would be best qualified to value this marvel of nature. The sexton, in turn, gave the grapes as a gift to the youngest novice, that he might understand that the work of God is in the smallest details of Creation. When the novice received them, he remembered the first time he came to the monastery, and of the person who had opened the gates for him; it was that gesture which allowed him to be among this community of people who knew how to value the wonders of life. And so, just before nightfall, he took the grapes to the monk at the gates. “Eat and enjoy them,” he said, “for you spend most of your time alone here, and these grapes will make you very happy.” The monk understood that the gift had been truly destined for him, and relished each of the grapes, before falling into a pleasant sleep.

Thus the circle was closed; the circle of happiness and joy, which always shines brightly around generous people.

THE KING LEAR OF THE 19th CENTURY



Walter Savage Landor is an almost legendary figure, to scholars one of the great masters of English literature, to the general public only a name. One of his friends was the daughter of Addison, who was born in 1672; he lived to praise Byron, to be among the first to proclaim the genius of Shelley and Keats, to be the hero of Lamb, Southey, and Dickens, and to see the dedication to himself of *Atalanta in Calydon* by Swinburne, to whom he was 'the old demigod with the heart and head of a lion'. His life covered all but 90 years, and he drew his

admirers from the elect of three generations in succession.

His father was a Warwick doctor who married twice, each wife bringing him a fortune, the second of which was inherited by the poet. Landor inherited not only an estate, but genius which flowered from a spirit fundamentally haughty, fierce and rebellious, modified by an exquisite tenderness which manifested itself in generosity to friends and kindred and to all dumb creatures.

He was a scholar almost by intuition, for he was expelled from Rugby and rusticated at Oxford for insubordination; yet he was the first classical scholar of his age, the courted companion of gifted seniors. The quarrels begun at home and continued with all sorts and conditions of men throughout his life involved his being sent from home to Wales, where he met his first love Rose Aylmer, whose untimely death inspired one of the shortest and tenderest elegies in English literature:

*Ah, what avails the sceptred race?
Ah, what the form divine?
What every virtue, every grace?
Rose Aylmer, all were thine.*

*Rose Aylmer, whom these wakeful eyes
May weep, but never see,
A night of memories and sighs
I consecrate to thee.*

Early established as a poet of genius appealing to the elect, Landor was an aristocratic republican who despised the mob but worshipped liberty. He bought Llanthony Abbey and planned an earthly paradise, but found he had called a social inferno into being. Worse still, at 36 he married an

unintellectual beauty of 20, from whom he was soon glad to part. He was writing and publishing for 70 years, poems in English and Latin, dramas, and, among his rich and splendid prose, the incomparable *Imaginary Conversations*, dialogues between sovereigns and statesmen, poets and philosophers, slaves and beauties, a unique gallery unmatched in dramatic presentation of character and in nobility and beauty of diction.

He neither sought nor desired popularity. "I shall dine late," he said with an eye to posterity, "but the dining room will be well lighted, the guests few and select." He had another 14 years to live, and he strove, quarrelled, and battled with everybody, his vehement fury and ungovernable whims estranging nearly all his friends. An unpardonable libel drove him finally to Florence, and to wretchedness.

Like King Lear, he disposed of his property to his children, and they turned on him and left him homeless and beggared. It was only through the agency of Browning that an annuity from the old poet's brothers was forthcoming to keep a roof over the veteran's head. "Mr Browning," said his daughter, "if my father lay dying in that ditch, I would not lift a finger to save him!"

To the end, impoverished and enfeebled, he was unconquered. The British Minister in Florence offended him, and he wrote, "You by the favour of a Minister are Marquis of Normanby; I by the grace of God am Walter Savage Landor." It was at Florence he died, and he sleeps there on a little hilltop, close to Mrs Browning.

Arthur Mee

FINIS

I strove with none, for none was worth my strife
Nature I loved, and next to Nature, Art:
I warm'd both hands before the fire of Life;
It sinks; and I am ready to depart.

Walter Savage Landor (1775 – 1864)



STRUGGLE OF THE BUTTERFLY

A man found a cocoon of a butterfly. One day, a small opening appeared. He sat and watched the butterfly for several hours as it struggled to force its body through that little hole.

Then, it seemed to stop making any progress. It appeared as if it had gotten as far as it could and it could go no further.

So the man decided to help the butterfly. He took a pair of scissors and snipped off the remaining bit of the cocoon.

The butterfly then emerged easily, but it had a swollen body and small, shrivelled wings.

The man continued to watch the butterfly because he expected that, at any moment, the wings would enlarge and expand to be able to support the body, which would contract in time.

Neither happened! In fact, the butterfly spent the rest of its life crawling around with a swollen body and shrivelled wings. It never was able to fly.

What the man, in his kindness and haste, did not understand was that the restricting cocoon and the struggle required for the butterfly to get through the tiny opening were God's way of forcing fluid from the body of the butterfly into its wings so that it would be ready for flight once it achieved its freedom from the cocoon.

Sometimes struggles are exactly what we need in our lives too. If God allowed us to go through our lives without any obstacles, we would not be as strong as what we could have been.

"I asked for strength, and God gave me difficulties to make me strong. I asked for wisdom, and God gave me problems to solve. I asked for prosperity, and God gave me a brain and brawn to work. I asked for courage, and God gave me danger to overcome. I asked for love, and God gave me troubled people to help. I asked for favours, and God gave me opportunities. I received nothing I asked for but everything I needed!"

NEVER A CROSSWORD!

1	2		3		4		5		6		7	
					8							
9									10			
			11									
12		13							14	15		16
				17		18						
19									20			
				21	22		23					
24	25		26						27		28	
			29									
30									31			
					32							
33							34					

ACROSS

1. Humiliated by a footnote. (6)
5. Revolutionary to stroke an angel? (6)
8. Prophet hiding in the Channel Islands. (3)
9. Wise men seen variously in magazines. (4)
10. Goddess lives twice. (4)
11. Turn left in church. (7)
12. Lies about Patmos, perhaps. (4)
14. Hymn was 'so no good'. (4)
17. Falls for a rich man. (5)
19. Promise it's a hot mixture. (4)
20. Tough business (4)
21. Church feature for breakdown man? (5)
24. Ivor Novello initially on board ship commits crimes. (4)
27. A prophetess whichever way you look at it. (4)
29. Get a letter about Le Piste. (7)
30. The destiny of a chubby cardinal! (4)
31. Eastern ruler and I confused a goddess. (4)
32. First lady from the night before? (3)
33. Animals cardinal stabs wildly. (6)
34. Runs quickly into the reeds. (6)

DOWN

2. Cheeky monument? (5)
3. Bet diamonds on incense, say. (5)
4. A nice note for half the choir. (6)
5. Ring a confused cleric? (6)
6. The wrongs that ruin lives. (5)
7. Getting married? No – returning to college! (5)
12. Coins tossed for idols. (5)
13. The French can speak old Roman. (5)
15. Would this dome bring you to tears? (5)
16. Georgia gets two grand and a Greek character. (5)
18. Rev. Owen has a promise to make. (3)
22. Nothing exists on this mountain. (6)
23. There's confusion about a biblical queen. (6)
25. Say – am I back with a likeness? (5)
26. Burns, we hear, some prophets. (5)
27. See a wise man about patronage. (5)
28. Green one in the body of the church. (5)

THOUGHT FOR FOOD

Saltimbocca alla Romana

A delightful dinner for two

Ingredients

For the saltimbocca

- 200g/7oz pork fillet, sliced into 6 diagonally
- 6 sage leaves
- 6 slices prosciutto
- 25g/1oz plain flour
- 1 tbsp olive oil
- sea salt and black pepper

For the green beans

- 1 garlic clove, crushed
- 150g/5½oz cherry tomatoes, halved
- 200g/7oz French beans
- 50ml/2fl oz white wine



Preparation time: 30 minutes

Cook: 10 – 30 minutes

Serves: 2

Lay each slice flat of pork on a chopping board and gently bash with a meat hammer or rolling pin until approximately 5mm/¼ in thick. Top each slice with a sage leaf, season with salt and pepper and wrap in a slice of prosciutto. Place the flour in a wide dish and coat each slice well, patting off any excess.

Heat a large frying pan over a medium heat and add the oil. Cook the slices for 2–4 minutes on each side, or until the pork has cooked through and prosciutto becomes crispy. Remove from the pan and set aside.

Add the garlic to the pan for a minute before adding the cherry tomatoes, green beans and white wine. Cook for 4–5 minutes, or until the beans are tender (you may need a splash of water to bring it together).

Serve the saltimbocca with the vegetables. Chilled Gavi or Soave is a perfect accompaniment!

SAINT IGNATIUS OF LOYOLA'S STORY



The founder of the Jesuits was on his way to military fame and fortune when a cannon ball shattered his leg. Because there were no books of romance on hand during his convalescence, Ignatius whiled away the time reading a life of Christ and lives of the saints. His conscience was deeply touched, and a long, painful turning to Christ began. Having seen the Mother of God in a vision, he made a pilgrimage to her shrine at Montserrat near Barcelona. He remained for almost a year at nearby Manresa, sometimes with the Dominicans, sometimes

in a pauper's hospice, often in a cave in the hills praying. After a period of great peace of mind, he went through a harrowing trial of scruples. There was no comfort in anything—prayer, fasting, sacraments, penance. At length, his peace of mind returned. It was during this year of conversion that Ignatius began to write down material that later became his greatest work, the *Spiritual Exercises*.

He finally achieved his purpose of going to the Holy Land, but could not remain, as he planned, because of the hostility of the Turks. Ignatius spent the next 11 years in various European universities, studying with great difficulty, beginning almost as a child. Like many others, his orthodoxy was questioned; Ignatius was twice jailed for brief periods.

In 1534, at the age of 43, he and six others—one of whom was Saint Francis Xavier—vowed to live in poverty and chastity and to go to the Holy Land. If this became impossible, they vowed to offer themselves to the apostolic service of the Pope. The latter became the only choice. Four years later Ignatius made the association permanent. The new Society of Jesus was approved by Pope Paul III, and Ignatius was elected to serve as the first general.

When companions were sent on various missions by the Pope, Ignatius remained in Rome, consolidating the new venture, but still finding time to found homes for orphans, catechumens, and penitents. He founded the Roman College, intended to be the model of all other colleges of the Society.

Ignatius was a true mystic. He centred his spiritual life on the essential

foundations of Christianity—the Trinity, Christ, the Eucharist. His spirituality is expressed in the Jesuit motto, *Ad majorem Dei gloriam*—“for the greater glory of God.” In his concept, obedience was to be the prominent virtue, to assure the effectiveness and mobility of his men. All activity was to be guided by a true love of the Church and unconditional obedience to the Holy Father, for which reason all professed members took a fourth vow to go wherever the pope should send them for the salvation of souls.

Martin Luther nailed his theses to the church door at Wittenberg in 1517. Seventeen years later, Ignatius of Loyola founded the Society that was to play so prominent a part in the Catholic Reformation. He was an implacable foe of Protestantism. Yet the seeds of ecumenism may be found in his words: “Great care must be taken to show forth orthodox truth in such a way that if any heretics happen to be present they may have an example of charity and Christian moderation. No hard words should be used nor any sort of contempt for their errors be shown.” He died on 31st July 1556.

AND FINALLY

CROSSWORD SOLUTION

ACROSS 1 Abased 5 Cherub 8 Eli 9 Magi 10 Isis 11 Chancel 12 Isle
14 Song 17 Dives 19 Oath 20 Firm 21 Tower 24 Sins 27 Anna 29 Epistle
30 Fate 31 Gaia 32 Eve 33 Beasts 34 Rushes

DOWN 2 Brass 3 Spice 4 Decani 5 Circle 6 Evils 7 Union 12 Icons
13 Latin 15 Onion 16 Gamma 18 Vow 22 Olives 23 Esther 25 Image
26 Seers 27 Aegis 28 Naive

Who’s Where in The Warwick Team

Contacts in our partner churches in the Warwick Team include:

<u>All Saints</u>	
Revd Diane Thompson (Team Vicar)	492073
<u>St Nicholas</u>	
Revd Linda Duckers (Team Vicar)	496209
<u>St Paul’s</u>	
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
Oliver Hancock (Director of Music)	403940
Gail Guest (Church Warden)	885421
John Luxton (Church Warden)	07740 046718
David Benson (Deputy Church Warden)	882207
Godfrey Hill (Deputy Church Warden)	02476 464432
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
St Mary's Study Group	07799 682872
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)	07925 005389
Vicky Bartholomew (Secretary)	403449
Anne Brar	07714 523501
David Clark	465081
Nick Edwards	nicholas.edwards@ymail.com
Alan Faulkner	
Desmond Jack	495795
Gill James (Synod member)	842024
Tony King	497349
Jayne McHale	497106
Joy Nugent (Synod member)	
Carol Warren	493940
Alice Webber	alicewebber@hotmail.com