

# **St Mary's Parish Magazine**



**May - June 2022**

**50p**

## Notes from the Editor

Springtime is a season of optimism and hope, and the Christian lives a faith centred on hope.

Winter, with its cold and dark days has gone, just as Good Friday has passed to Easter and beyond.

We live a resurrection life reflected in the new life springing up around us.

Thank you, Lord, for the hope that you bring, the renewal that you bring.

So, a prayer for Spring:

*Creator God, forgive our moments of ingratitude, the spiritual blindness that prevents us from appreciating the wonder that is this world, the endless cycle of nature, of life and death and rebirth.*

*Forgive us for taking without giving, reaping without sowing.*

*Open our eyes to see,  
our lips to praise,  
our hands to share,  
and may our feet tread lightly  
on the road that, together, we travel.*

**Tony King**

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# REFLECTIONS FROM THE RECTORY

## NORMAL?

Despite some of the hopes that were raised at various times during 2020 about a return to normal in 2021, we know now that was not to be the case. In many respects the second year of the COVID pandemic was even more challenging than the first, as the stop/start nature of lockdowns made it difficult to plan for the future personally and organizationally.

## NEW NORMAL?

So what does the future hold as we progress through 2022 and look ahead to 2023? Will there be a 'new' normal? Can we go back to the 'old' normal? Even as I write this report the levels of coronavirus are at record levels and whilst deaths are not as high, the pressures on our hospitals continue to be immense. It remains difficult to know how things will develop. The past year has been another incredibly testing time with all the challenges of COVID and lockdowns, the constantly changing guidelines for worship, the enormous financial pressures without some of our vital sources of income, not to mention the enormous task of tower restoration.

## MANY THANKS ...

Once again I would like to express my deep 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 in the past 12 months. Thanks are due to our Churchwardens (John and Gail), Deputy Churchwardens (David, and Godfrey) and all the PCC; the many who have done cleaning duties; our volunteer vergers (John Adams and Richard Warren); Oliver, Mark, Matt and Paddy with all who work on the musical side of our life; Vicky, Grahame and all our servers; our readers and intercessors; Gill, Carol and all our sidespeople; Doreen and all assisting clergy, Jayne and our safeguarding committee; everyone who has helped with online streaming of services; Kirsteen for our prayer diary and Tony our magazine editor; all involved in our bell ringing team; for Brenda, Judith and all our flower team; Anais, Martin and Fred who ensured that we could open in the Summer; John Edwards and the tower committee; and for Glynis in our church office. A number of people have stepped down in this period. We are very grateful to Clare Sawdon for setting up the Order of St Mary; to Mary Adams for being our Operations Manager during such demanding times and John Adams our longstanding Treasurer; Dave Clark, Anne Brar and John Adams have stepped down from PCC with our thanks and best wishes.

## ... AND GRATITUDE

In addition, we greatly value the continued support of the Friends of St Mary's, the Friends of the Choir, the Guild of Ex-Choristers, the Order of St Mary's, the King Henry VIII Trust, the St Mary's Hall Trust, and Craigmyle Fundraising Consultants.

*Vaughan*

*The Revd Vaughan Roberts*

# WELCOME BACK!



The Church flower team are enthusiastic about getting back to welcoming visitors with their flowers. Have you noticed how many flower displays there are in St Mary's, or wondered how and when they got there? You have probably spotted the large arrangements, and maybe noticed that they change every fortnight. There are also posies in the Dean's Chapel (between the chancel and Beauchamp Chapel). These beautiful displays are the result of the hard work of a dedicated team of people.

Each large pedestal display, from its creation to the end of the fortnight, is the responsibility of one person. This involves buying the flowers from local shops, cutting the greenery, transporting it all to church and creating the arrangement, and takes between three and four hours. All this is usually done on a Thursday or Friday so that the church looks at its best for the weekend. The arranger then visits daily for watering for the first four days and half-weekly thereafter.

On a smaller scale, the Dean's Chapel posies are the responsibility of one team member for one month at a time. Simpler and less demanding to create, they are usually replaced once during the month and watered twice a week. Clearly the flowers are appreciated - the team members receive many positive comments whilst they are working in church, and a quick glance at the visitors' book reflects this.

There are currently more than a dozen arrangers in the team, but there is always room for additional enthusiastic volunteers. No experience is necessary, and help and mentoring is always available. If you are not a flower arranger but can offer height and muscle on an occasional basis, your church also needs you! Fully-assembled arrangements can be pretty heavy and assistance with lifting would be hugely appreciated. There is a rota and our arrangers put their names down for as much or as little as they wish.

Ordinarily, the flowers are paid for by the church flower fund, and with up to forty flowers in each pedestal the average cost is around £40 per pedestal per fortnight depending on the time of year. We also try to be part of the celebrations of the church festivals such as Christmas when we have more arrangements and a real team effort. If a wedding couple wishes to choose specific flowers then they pay for them, but this is happening less often than in the past. If you would like to remember a loved one or to mark a celebration please consider sponsoring a pedestal. For more information or to volunteer please contact Brenda Watts via the Parish Office.

## TWO WARDROBES

Sarah's wardrobe—or perhaps I should say *wardrobes*—were rather unique. In one closet, she had what could best be described as rags. The clothing was tattered and worn...and filthy. Insects even nested in some of the sleeves. This wardrobe was an old one Sarah had back when she lived on the streets—back before the King had adopted her.

In contrast, the other closet hosted a wealth of beautiful, brand-new (and sparkling clean) clothes. The wardrobe was truly fit for a princess—and there was something to wear for every occasion. From elegant dresses trimmed tastefully to comfortable lounge wear, the closet had the very best a girl could long for—all a gift from the King to his beloved daughter.

With such choices, you might suppose that Sarah always wore something from the clean, nice closet. After all, who would want to wear (let alone be seen in) tattered, filthy clothes instead of the best wardrobe imaginable?

And yet, Sarah often found herself sporting her old tattered clothes.

“Sarah, you need to change clothes,” her older sister Anna admonished her. “That’s no way for a princess to dress.”

Sarah looked down with a gasp. She didn’t even realize she was wearing her old clothes! Mortified, she raced to her room and hid her head under a pillow. Anna followed and tenderly removed the pillow.

“It’s okay, Sarah. Don’t waste the rest of the day crying over it. The King’s love for you is unconditional. You don’t have to live in shame. Just go put away your old garment and put on one of your new pieces of clothing now and come on down to dinner, won’t you? You don’t want to miss out on what the King has prepared.”

Anna’s words calmed Sarah. She went and put on one of her new dresses.

I wish I could report that she never wore one of her old rags again, but that wouldn’t be true. She struggled to put away her old garments and start wearing her new ones. It felt as if the old garments had a strange way of getting back on her despite her resolves to never wear them

again. She found she had to remind herself every day to put away the old and put on the new.

Slowly but surely, she began to look more like the princess she was, wearing her new garments more and her old ones less and less.

*“But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth.... Put on then, as God’s chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you also must forgive. And above all these put on love, which binds everything together in perfect harmony.” Colossians 3:8, 12-14 (ESV)*

*Katherine Hannon*

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## EPITAPH

Here lies a poor woman who was always tired,  
For she lived in a place where help weren’t hired.  
Her last words on earth were “Dear Friends, I am going,  
Where washing ain’t done, nor sweeping nor sewing;  
And everything there is exact to mu wishes,  
For where they don’t eat there’s no washing of dishes.  
I’ll be where loud anthems will always be ringing,  
But having no voice, I’ll get clear of the singing;  
Don’t mourn for me now, don’t mourn for me never,  
For I’m going to do nothing for ever and ever.



## WHAT HAPPENED TO THE GALLERIES?

When the rebuilding of St Mary's was completed in 1706, there were no galleries in the nave, but it cannot have been long before one was erected; this was between the piers at the West End, leaving an open space in the two corners, and possibly at the same time a gallery was built on either side of the nave up to the first column. These did not give satisfaction, for at a meeting of the Vestry on 10 September 1769, it was agreed: '*By a very Great Majority of the Inhabitants Then present that the present Gallerys are Very inconvenient and if Taken Down and Enlarged Would be sufficiently spacious for the whole parish and it is the Opinion of the said Vestery that an Application for a faculty for taking Down and Rebuilding the same Agreeable To such plan as shall be approved of at a future Vestery to Be holden in this Church on Sunday the seventeenth Instant Immediately after Evening service.*' A fortnight later another meeting was held and [Mr Hiron's plan was submitted, it being approved so far that it was decided to obtain a Faculty, but the work was not carried out and Mr Hiron, who had paid the Faculty fee, was repaid. Nothing was done until '*At a Vestry meeting held the 6<sup>th</sup> day of July 1777 it is agreed that Edward Croft Esq do take down the present Gallerys in St Mary's Church, and rebuild and erect new Gallerys instead thereof according to a Plan this day produced and signed by Mr Francis Hiorn.*' This apparently only dealt with the side galleries, for '*At a Vestry meeting held the 21<sup>st</sup> day of November 1780 at St Mary's Church in the Borough of Warwick It was agreed that a Gallery be Erected at the West end of the said Church, and that Estimates be given for erecting the same on the 19<sup>th</sup> day of December next.*' This must have been a reconstruction of the first gallery, though it would seem it was not proceeded with. All this work was financed by the seats being sold to various members of the congregation, but the authorities made a miscalculation, for the 'singers' had always occupied certain seats and they insisted that they should be allowed to retain them. The School also made a claim and at a Vestry meeting on April 2, 1782, it was agreed that they '*should be re-instated in Pews and sittings they have held for time immemorial enjoyed by them*' and the churchwardens had to return the money paid by people to whom they had sold the particular seats!

The galleries were extended to the whole length of the church in 1792; at a meeting on June 3<sup>rd</sup> of that year it was decided to '*apply for a Faculty to alter and enlarge the seats and sittings in the floor of the church and*

*also to extend the galleries to the east wall on each side of the Organ according to 2 plans submitted', and on August 6<sup>th</sup>, 1793, 'to take into consideration the removing of the organ from the East end of the Church to the West end of the said Church and to recommend the Plan that was prepared .... for the addition of a gallery on each side of the Church to be continued from the end of the present galleries to the East wall, it was unanimously agreed that the said organ shall be removed and that the galleries shall likewise be added'. The central west-end gallery, approved of in 1780, was also carried out in 1793; its front was set back in a curve some feet behind the face of the piers.*

The removal of the galleries was first suggested by the vicar in 1852, but several objections were raised, one that 'the present Galleries accord with the design of the Church and are highly fitting and ornamental and therefore ought not to be removed'. Nevertheless, they were finally removed in 1898 at the same time as the pews in the nave were replaced by chairs, providing a more spacious and light aspect to the nave.

*Philip B Chatwin*





# AMAZING GRACE

*Amazing Grace* is a Christian hymn published in 1779, with words written in 1772 by the English poet and Anglican clergyman John Newton (1725–1807). It is an immensely popular hymn, particularly in the United States, where it is used for both religious and secular purposes. Newton wrote the words from personal experience. He grew up without any particular religious conviction, but his life's path was formed by a variety of twists and coincidences that were often put into motion by others' reactions to what they took as his recalcitrant insubordination. He was conscripted into service in the Royal Navy. After leaving the service, he became involved in the Atlantic slave trade. In 1748, a violent storm battered his vessel *The Greyhound* off the coast of County Donegal, Ireland, so severely that he called out to God for mercy. This moment marked his spiritual conversion but he continued slave trading until 1754 or 1755, when he ended his seafaring altogether. Newton began studying Christian theology and later became an abolitionist.

Ordained in the Church of England in 1764, Newton became curate of Olney, Buckinghamshire, where he began to write hymns with poet William Cowper. "Amazing Grace" was written to illustrate a sermon on New Year's Day of 1773. It is unknown if there was any music accompanying the verses; it may have been chanted by the congregation. It debuted in print in 1779 in Newton and Cowper's *Olney Hymns* but settled into relative obscurity in England. In the United States, "Amazing Grace" became a popular song used by Baptist and Methodist preachers as part of their evangelizing, especially in the South, during the Second Great Awakening of the early 19th century. It has been associated with more than 20 melodies. In 1835, American composer William Walker set it to the tune known as "New Britain" in a shape note format; this is the version most frequently sung today.

With the message that forgiveness and redemption are possible regardless of sins committed and that the soul can be delivered from despair through the mercy of God, "Amazing Grace" is one of the most recognisable songs in the English-speaking world. Author Gilbert Chase writes that it is "without a doubt the most famous of all the folk hymns". Jonathan Aitken, a Newton biographer, estimates that the song is performed about 10 million times annually. It has had particular influence in folk music, and has become an emblematic black spiritual. Its universal message has been a significant factor in its crossover into secular music. "Amazing Grace" became newly popular during a revival of folk music in the US during the 1960s, and it has been recorded thousands of times during and since the 20th century.

# ROGATIONTIDE

The Christian festival of Rogation replaced a pagan Roman procession known as Robigalia, at which a dog was sacrificed to propitiate Robigus, the deity of agricultural disease. The practitioners observing Robigalia asked Robigus for protection of their crops from wheat rust.

The minor Rogation days were introduced around AD 470 by Mamertus, bishop of Vienne, and eventually adopted elsewhere. Their observance was ordered by the Council of Orleans in 511, and though the practice was spreading in Gaul during the 7th century, it was not officially adopted into the Roman rite until the reign of Pope Leo III.

The faithful typically observed the Rogation days by fasting and abstinence in preparation to celebrate the Ascension, and farmers often had their crops blessed by a priest at this time. Violet vestments are worn at the rogation litany and its associated Mass, regardless of what colour is worn at the ordinary liturgies of the day.

A common feature of Rogation days in former times was the ceremony of beating the bounds, in which a procession of parishioners, led by the minister, churchwarden, and choirboys, would proceed around the boundary of their parish and pray for its protection in the forthcoming year. The Rogation Day ceremonies are thought to have arrived in the British Isles in the 7th century. The oldest known Sarum text regarding Rogation Days is dated from around 1173 to 1220. In it, celebrations in the south of England are described, in which processions were led by members of the congregation carrying banners which represented various biblical characters. At the head of the procession was the dragon, representing Pontius Pilate, which would be followed by a lion, representing Christ. After this there would be images of saints carried by the rest of the congregation. Many torches were present at each procession, which were bought by the church and parishioners jointly. Sarum texts from the 13th and 15th centuries show that the dragon was eventually moved to the rear of the procession on the vigil of the Ascension, with the lion taking the place at the front. Illustrations of the procession from the early 16th century show that the arrangements had been changed yet again, this time also showing bearers of reliquaries and incense.

During the reign of King Henry VIII, Rogation processions were used as a way to assist crop yields, with a notable number of the celebrations

taking place in 1543 when there were prolonged rains. During the reign of King Edward VI, the Crown having taken much of the Church's holdings within the country, liturgical ceremonies were not officially condoned or recognized as an official part of worship. However, in the reign of Queen Elizabeth I the celebrations were explicitly mentioned in the royal reformation, allowing them to resume as public processions.

Rogation processions continued in the post-Reformation Church of England much as they had before, and Anglican priests were encouraged to bring their congregations together for inter-parish processions. At specific intervals, clerics were to remind their congregations to be thankful for their harvests. Psalms 103 and 104 were sung, and people were reminded of the curses the Bible ascribed to those who violated agricultural boundaries. The processions were not mandatory, but were at the discretion of the local minister, and were also ascribed more importance when a public right of way needed to be protected from agricultural or other expansion.

Any Roman Catholic imagery or icons were banned from the processions. The then Archdeacon of Essex, Grindal of London, besought the church explicitly to label the tradition as a perambulation of the parish boundaries (beating the bounds), further to distance it from Italian liturgy. In the book *Second Tome of Homelys*, a volume containing officially sanctioned homilies of the Elizabethan church, it was made clear that the English Rogation was to remember town and other communal boundaries in a social and historical context, with extra emphasis on the stability gained from lawful boundary lines.

For years after Rogation Days were recognized, the manner in which they were observed in reality was very different from the official decree. Even before religious sensibilities turned towards the puritanical, there were concerns about the lack of piety at such events. While it was officially ordered that the entire congregation attend, bishops began urging their priests to invite only older and more pious men. This, they believed, would stop the drunken revelry in those dioceses where Protestantism had yet to take a firm hold. Royal Injunctions concerning the practice were reinterpreted to restrict and regulate participants of the festivities.

In the Anglican tradition, Rogation Sunday is celebrated on the 5th Sunday after Easter.

# NEVER A CROSSWORD!

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24					25							

## ACROSS

1. Mix aspic in the basin. (7)
5. Canter back round volcano. (4)
9. Baptismal receptacle gets right to the fore. (5)
10. A cup for a cliché? (7)
11. Source of nut alternative. (5)
12. Guru that has a Moabite at heart. (5)
15. Disastrous raids south of ancient city. (6)
16. Transport not favoured by St Catherine? (6)
19. The French doctor who symbolises Christ. (4)
20. Angry religious symbol. (5)
22. Joseph or Mr Reade reimagined? (7)
23. Note – not so much to sanctify. (5)
24. Mushy peas found in the East End? (4)
25. Les and Pete playing up the tower! (7)

## DOWN

2. Devotional image seen on a computer. (4)
3. Religious type or chic alto? (8)
4. Creed that is pleasing to cardinals. (6)
6. Tries but fails to show praise. (8)
7. Regale Philip with a Jewish symbol. (5)
8. Bids to take the lid off treasure chests. (6)
13. President set about helping the fall of Jericho? (8)
14. Club has direction for making a vestment. (8)
17. Opuses created by my other half. (6)
18. Where Noah found a painter and a sailor coming back? (6)
19. Lady I disturbed in Philippi. (5)
21. Jump about? That rings a bell! (4)

# THOUGHT FOR FOOD

## Summer chicken

A cheap and cheerful dish to get you in the mood for summer!

### *Ingredients*

- 3 tbsp olive oil
- 8 chicken thighs, or any other pieces
- 2 large courgettes, cut into chunks
- 8 baby beetroot, halved, or quartered if large
- 4 fresh thyme sprigs, chopped
- Head of garlic, cloves separated



Total preparation time: 5 minutes

Cooking time: 45 minutes

Serves: 4

- Preheat the oven to 200°C/fan180°C/gas 6. Heat 1 tbsp olive oil in an ovenproof frying pan over a medium-high heat and gently fry the chicken pieces, skin-side down, for 5 minutes until golden brown.
- Transfer the chicken to a roasting tin, drizzle with the remaining olive oil and cook in the oven for 10 minutes. Add the vegetables, thyme and garlic, season well and roast for 25-30 minutes until the chicken is golden and the vegetables are tender.
- Serve with buttered rice and your choice of summer vegetables.



# ST DUNSTAN'S DAY



St Dunstan (909 – 988), whose feast day we celebrate on 19<sup>th</sup> May, took an extremely active part in the political and religious life of 10<sup>th</sup> century England at the highest levels, serving as adviser, bishop, and archbishop to successive kings, including Eldred, Edgar, and Edward the Martyr. One of Dunstan's particular achievements was the revival of monastic life, and the introduction of the Benedictine rule, which lasted until the 16<sup>th</sup> century. After his death, he was credited with great wisdom and a number of miracles, and a nationwide cult grew up, which lasted for centuries. He was reputed to be an expert craftsman, and metalworkers such as goldsmiths, jewellers, and locksmiths adopted him as their patron saint. The most persistent of his legends, first recorded around 1120, tells how he was busy making a chalice when the Devil appeared, in the guise of a young woman, to tempt him. Dunstan grabbed the Devil's nose with his red-hot tongs, and kept him trapped for some considerable time. You can still see the very tongs at Mayfield in Sussex.

Despite his popularity, no widespread customs on his day seem to have been recorded, although parish churches dedicated to him would have held celebrations in his honour. One calendar tradition, however, reported widely in Devon in the 19<sup>th</sup> and 20<sup>th</sup> centuries, comes close to slandering his good name by implicating him in a shady business deal with the Devil. Three days in May were reputed to be prone to cold weather and sharp frosts. The particular days varied, but were often the 17<sup>th</sup>-19<sup>th</sup> or 19<sup>th</sup> -21<sup>st</sup>, and however they were counted, they usually included Dunstan's feast day. The story goes as follows:

*St Dunstan bought a quantity of barley and therewith made beer. The Devil, knowing that the saint would naturally desire to get a good sale for the article which he had just brewed, went to him and said that if he would sell himself to him, the latter would go and blight all the apple trees; so that there would be no cider, and consequently there would be greater demand for beer. St Dunstan, wishing to drive a brisk trade ... accepted the offer; but stipulated that the trees should be blighted in three days ... 17<sup>th</sup>, 18<sup>th</sup> and 19<sup>th</sup> May, the last named date being St Dunstan's Day. About the middle of May, consequently, as the three / days are approaching, many anxious allusions are made to St Dunstan, and should a sharp frost nip the apple-blossoms, they believe they know who has been at the bottom of the mischief.*

Steve Roud

## ***FRIDAY LUNCHTIME RECITALS IN ST MARY'S***

6 May	Alessandro Bianchi – organ (Cantu, Italy)
13 May	The Darach Ensemble – woodwind trio
20 May	Mark Swinton – organ (St Mary's, Warwick)
27 May	Petra Gries – piano/organ (Völklingen, Germany)
10 June	Matthew Howell – organ (St Mary's, Warwick)
17 June	Julian Thomas – organ (Tonbridge School)
24 June	Colin Druce – organ (Warwick School)

*All recitals commence at 1:15pm – entrance free with retiring collection*

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## **AND FINALLY .....**

### **CROSSWORD SOLUTION**

**ACROSS** 1 Piscina 5 Etna 9 Front 10 Chalice 11 Fount 12 Ruth 15 Sardis  
16 Wheels 19 Lamb 20 Cross 22 Dreamer 23 Bless 24 Apse 25 Steeple

**DOWN** 2 Icon 3 Catholic 4 Nicene 6 Tributes 7 Aleph 8 Offers 13 Trumpets  
14 Chasuble 17 Spouse 18 Ararat 19 Lydia 21 Peal

## **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

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Godfrey Hill (Deputy Church Warden)	02476 464432
Bell Ringers	492783
1 <sup>st</sup> 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
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