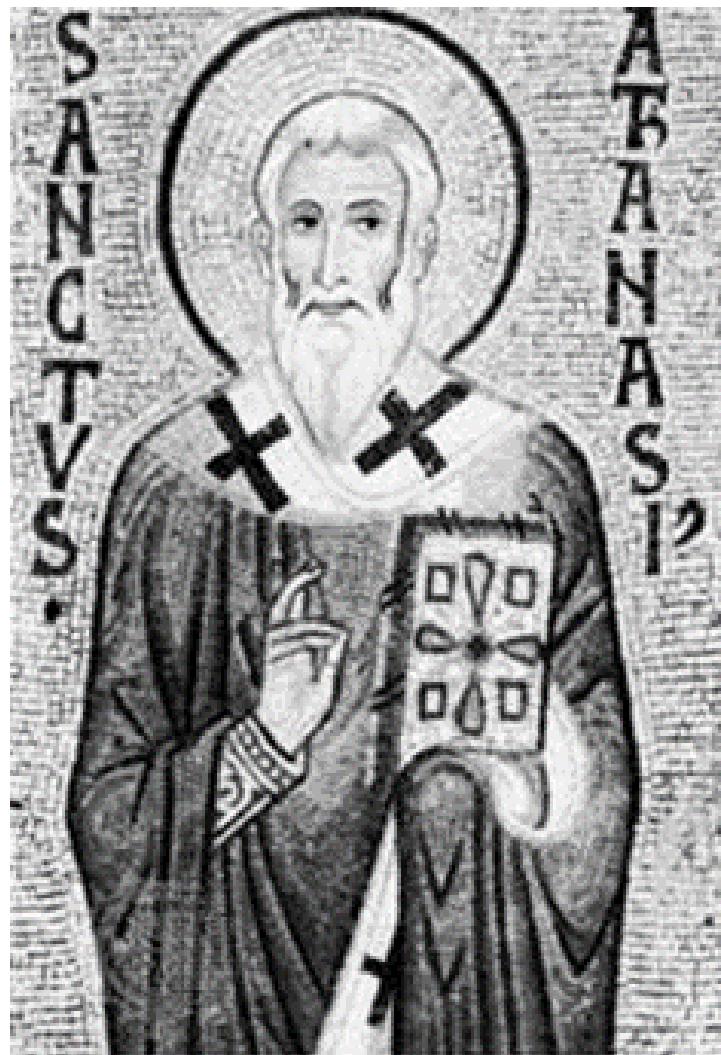


# THE PARISH MAGAZINE

## June 2020



***St. Athanasius—bishop, teacher of the faith, 373***

**The United Benefice of  
St Michael Lichfield, with St John, Wall**

**85p**

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## From the Rector

Due to current restrictions we are not able to produce and distribute our Parish Magazine in the usual way. We are in touch with a great number of people through our regular weekly email which directs you to our on-line information, notices and Sunday services.

However, we realise that there are also many people who receive the Parish Magazine who we are not in touch with in any other way and so we have decided to print and distribute this edition.

It is different from other editions in that it is smaller and also largely made up of articles and notices that we have already sent out to people on our email list.

We are very grateful to those who usually distribute the magazine but under present circumstances we cannot ask them to do this. We are trying to limit the numbers who receive this current magazine either by hand or by mail

If you would like to receive our regular email and keep up to date each week or have the notices printed and sent to you, please contact Angie at [stmichaellichfield@gmail.com](mailto:stmichaellichfield@gmail.com)

I very much hope that we will be able to resume our normal service – and services – soon. In the meantime, my prayer is that you remain safe and well.

*Simon Baker*

## Reflection:

### A TIME TO PRAY AND A TIME TO DREAM

No doubt we will all have our own individual ways of coping with the current situation of lockdown and isolation – painting the house from top to bottom, sorting out all those photographs from the past four or five decades that you have never got round to in the past and so on. I understand one member of the ministry team has even created a small pub in their back garden. One of the things that has been occupying my time is learning how to record and edit talks and sermons on my laptop. Some of you may have seen the results, so you can judge whether or not I have been successful. But in preparing these talks some ideas have occurred to me that are I think worth sharing – and may even help us to use our time in isolation positively.

In the preparation I have been reminded over and over again of the “big picture” in the scriptural narrative – that the feast of Easter that we have recently celebrated is the culmination of God’s plan to put right a world that has gone badly wrong; through the establishment of the kingdom of God in the world; making it possible for men and women to become his friends and disciples; and then, through his disciples, to bring restoration to the rest of the world. Almost the final verses of the bible give us a picture of this renewed creation.

*Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. And I heard a loud voice from the throne saying, “Look! God’s dwelling place is now among the people, and he will dwell with them. They will be his people, and God himself will be with them and be their God. He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for*

*the old order of things has passed away.*

It is the Christian hope that, in the end, “*all will be well, and all manner of things will be well*”. It is also clear from scripture that, as children of God, we all have a part to play in this process of renewal of the world in which we live, in whatever situation we find ourselves.

So my suggestion is that we should spend some of the time we are forced to be in isolation simply thinking and dreaming about what sort of world we want when the current crisis is over. There is a realization across the political spectrum (from the Financial Times to the Leader of the Opposition) that things will never be the same again. So I would urge us all to think, pray and dream about how things should change, so that our society becomes fairer, our environment becomes cleaner, and our world becomes more peaceful - in Christian terms how the kingdom of God can become more and more a reality in the world in which we live.

But having dreamt, and prayed and thought, we need to tell others about our dreams and ideas – just in normal conversation, in letters to newspapers or MPs if that’s your thing, over social media and so on. Dreams can spread throughout society as easily as viruses. So although we may still have to practice social distancing for some time to come, let’s not do the same with our dreams for the future – if we can infect enough folk with our thoughts and ideas for a better future, then the world after this crisis is over will come to reflect more and more how God wants it to be.

*Chris Baker*

## DIOCESE NEWS

The Bishop of Lichfield, the Rt Revd Dr Michael Ipgrave, reflects on the challenges and opportunities of Easter as we have never known it before: <https://youtu.be/G4Jy-apxuaE>

"It was the best of times, it was the worst of times'. Dickens' famous words could have been written for our own day. For many, certainly, these are the worst of times: people are suffering, and dying, from viral infection; many confined to their own homes are feeling isolated, frustrated or helpless; there is widespread anxiety about loss of income, lack of food, separation from loved ones; and, as always, the vulnerable are those who bear the heaviest burden. Perhaps most heartbreaking of all are the deaths and burials where family and friends are physically unable to be present to honour the departed and to comfort one another.

"But, strange to say, in some ways these are also the best of times. We are seeing, particularly from those who work in the NHS but also from shop workers, delivery operatives, emergency services and others, extraordinary commitment and courage.

"Churches and communities are reinventing themselves, turning outwards to care for those who are most in need. Compassion, kindness and common sense are being created online in imaginative and unexpected ways. We are realising as a nation that actually we quite like one another, and maybe are not so divided as we thought.

"And all this is happening as we prepare to celebrate Easter, which also speaks of the worst of times and the best of times. The worst, because in Jesus' cross we see the darkness of the world at its blackest and are confronted with the reality of death. The best, because in raising Jesus to life God shows that there is no power stronger than the love which joins us together and gives us a hope which can never be defeated. I pray that you are kept safe and well this Easter, and that you know joy in your heart."

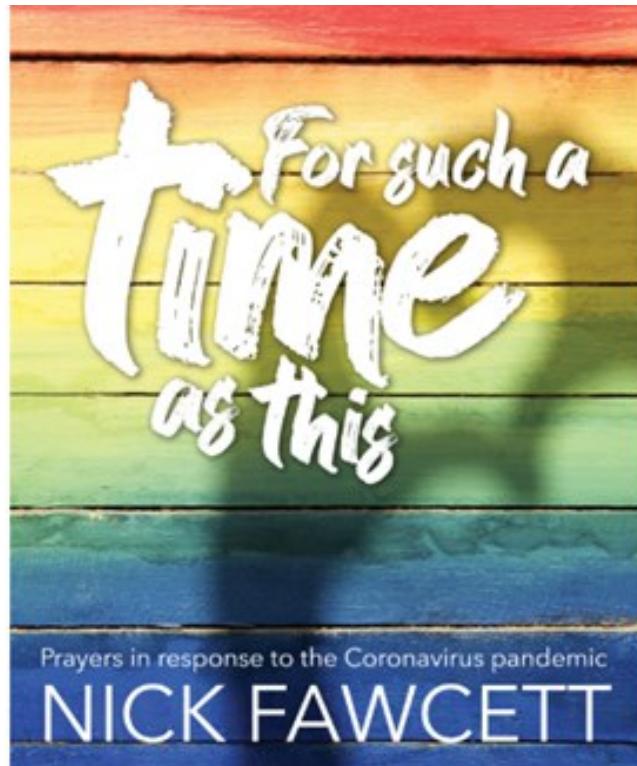
+Michael Lich

# PRAYERS IN RESPONSE TO THE CORONAVIRUS PANDEMIC...

(published in the newsletter on 5th April)

Are you reeling at the moment from the impact of coronavirus?

Are you wondering how you're going to cope with months of isolation or social distancing? Are you worried about work, money or how the country is ever going to recover from the impact of this pandemic? And are you looking for some kind of spiritual solace, but struggling to find words to pray. Then this little book could be just the thing for you.



It contains 52 prayers written in response to the crisis, asking for strength, encouragement and support, as well as help for loved ones and the wider world. Honest, down-to-earth and heartfelt, it's a resource written to help you articulate what you are feeling and bring you hope in these dark and difficult days.

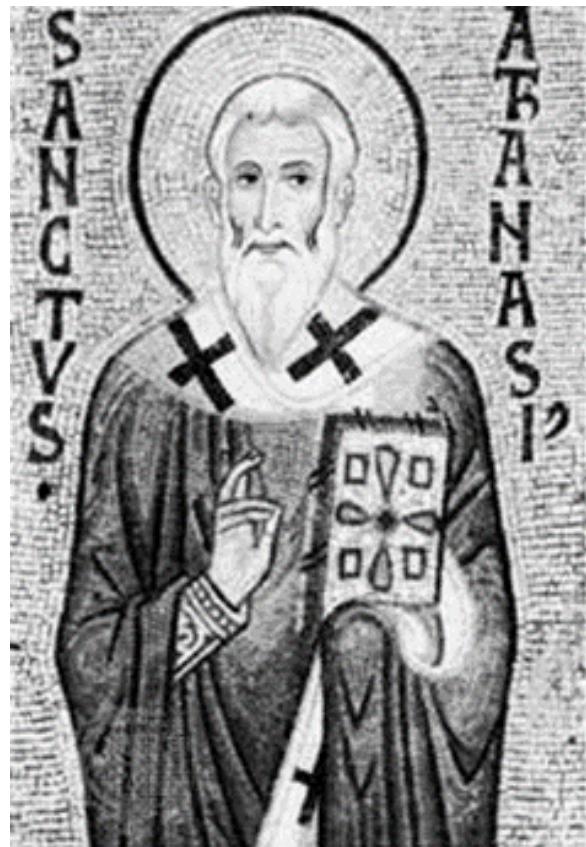
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u=643d54ef267eea78ab17fd6cc&id=3310fda3e7&e=799b17a211](https://kevinmayhew.us19.list-manage.com/track/click?u=643d54ef267eea78ab17fd6cc&id=3310fda3e7&e=799b17a211)

# **St. Athanasius**

EGYPTIAN THEOLOGIAN

WRITTEN BY: [Edward R. Hardy](#)

PUBLISHED AT<https://www.britannica.com/biography/Saint-Athanasius>



**St. Athanasius**, also called **Saint Athanasius of Alexandria** or **Saint Athanasius the Apostolic**, (born c. 293, Alexandria—died May 2, 373, Alexandria; feast day May 2), theologian, ecclesiastical statesman, and Egyptian national leader. He was the chief defender of Christian orthodoxy in the 4th-century battle against Arianism, the heresy that the Son of God was a creature of like, but not of the same, substance as God the Father. His important works include *The Life of St. Antony*, *On the Incarnation*, and *Four Orations Against the Arians*.

## **Life And Major Works**

Athanasius received his philosophical and theological training at Alexandria. In 325 he attended Bishop Alexander of Alexandria as deacon at the Council of Nicaea. A recognized theologian and ascetic, Athanasius was the obvious candidate to succeed

Alexander when the latter died in 328. The first years of his episcopate were devoted to visitation of his extensive patriarchate, which included all of [Egypt](#) and [Libya](#). During this time he established important contacts with the [Coptic](#) monks of [Upper Egypt](#) and their leader [St. Pachomius](#). Soon began the struggle with imperialist and Arian churchmen that occupied much of his life. He used political influence against the Meletians, followers of the schismatic [bishop Meletius of Lycopolis](#), who had gone back on the plans made at Nicaea for their reunion with the church, but he refuted specific charges of mistreatment of Arians and Meletians before a hostile gathering of bishops at [Tyre](#) (in modern Lebanon) in 335, which he refused to recognize as a general council of the church. When both parties met the emperor [Constantine](#) at Constantinople in 336, Athanasius was accused of threatening to interfere with the grain supply from Egypt, and without any formal trial Constantine exiled him to the [Rhineland](#).

The emperor's death in 337 allowed Athanasius to return to Alexandria, but Constantine's son [Constantius](#), emperor in the East, renewed the order of banishment in 338. Athanasius took refuge at [Rome](#) under the protection of Constantius's brother [Constans](#), emperor in the West. An Arian bishop, Gregory, was installed at Alexandria. Athanasius, however, kept in touch with his flock through the annual *Festal Letters* announcing the date of [Easter](#). Pope [Julius I](#) wrote in vain on his behalf, and the general council called for 343 was no more successful—only Western and Egyptian bishops met at Serdica (modern Sofia, Bulgaria), and their appeal for Athanasius was not accepted in the East. In 346, however, Constans's influence secured his return to Egypt, where he was welcomed as a popular hero. Athanasius's “golden decade” of peace and prosperity followed,

during which he assembled documents relating to his exiles and returns in the *Apology Against the Arians*. Nevertheless, after the death of Constans in 350 and the following civil war, Constantius, as sole emperor, resumed his pro-Arian policy. Again political charges were brought against Athanasius, his banishment was repeated, and in 356 an attempt was made to arrest him during a vigil service. This time he withdrew to Upper Egypt, where he was protected in monasteries or friendly houses. In exile he completed his massive theological work [\*Four Orations Against the Arians\*](#) and defended his conduct in the *Apology to Constantius* and *Apology for His Flight*. The emperor's persistence and reports of persecution at Alexandria under the new Arian bishop George led him, in the more violent *History of the Arians*, to treat Constantius as a [precursor of Antichrist](#).

The death of Constantius, followed by the murder of the unpopular George in 361, allowed Athanasius to return triumphantly once more to his see. In 362 he [convened the Synod of Alexandria](#), during which he appealed for unity among those who held the same faith but differed in terminology. The way was thus prepared for the orthodox doctrine of the [Trinity](#)—"three Persons in one substance"—which stresses distinctions in the Godhead more than Athanasius usually had done. The new emperor, [Julian the Apostate](#), rather petulantly ordered Athanasius to leave Alexandria, and he sailed up the [Nile](#) again, remaining in exile in Upper Egypt until Julian's death in 363. In 365 the emperor [Valens](#), who favoured Arianism, ordered his exile once more, but this time the popular bishop merely moved to the outskirts of Alexandria for a few months until the local authorities persuaded the emperor to reconsider. Finally, Athanasius spent a few years in peace before his death in 373.

## Other Works

Athanasius's two-part work of apologetics, *Against the Heathen* and *The Incarnation of the Word of God*, completed about 335, was the first great classic of developed [Greek Orthodox theology](#).

In Athanasius's system, the Son of God, the eternal [Word](#) through whom God made the world, entered the world in human form to lead men back to the harmony from which they had fallen away.

Athanasius reacted vigorously against [Arianism](#), for which the Son was a lesser being, and welcomed the definition of the Son formulated at the [Council of Nicaea](#) in 325: "consubstantial with the Father."

Among Athanasius's other important works are *The Letters [to Sarapion]* on the divinity of the [Holy Spirit](#) and *The Life of St. Antony*, which was soon translated into [Latin](#) and did much to spread the [ascetic](#) ideal in East and West. Only fragments remain of sermons and biblical commentaries. Several briefer theological [treatises](#) are preserved, however, and a number of letters, mainly administrative and pastoral. Of special interest are the letter to Epictetus (bishop of Corinth), which anticipates future controversies in defending the humanity of Christ, and the letter to Dracontius, which urges a [monk](#) to leave the desert for the active labours of the episcopate.

Precision of thought, tireless energy in defense of his [convictions](#) and the freedom of the church, and (within certain limits) breadth of understanding have given Athanasius an important place among the teachers and leaders of the church, and, as an Egyptian patriot, he is also a significant figure in the history of his country.

*All underlined text shows where links to other documents are available in the original website document.*



*Note: The article below is taken from the Spring edition of Mothers' Union Families First magazine, but of course all is now changed due to Covid-19 and lock-down and there cannot be a service and gathering in Coventry Cathedral as planned. But there will still be Thy Kingdom Come!*

Rachel Anderson, Events & Community Fundraising Manager, reflects on last years' initiative and encourages us all to get involved in 2020

In May 2019, over 600 Mothers' Union members and their families joined at Coventry Cathedral to pray 'Thy Kingdom Come' at our third annual Global Moment service. The team from Mothers' Union in Coventry created great activities for children to take part in before the family-friendly service, which included music from Gosp-Ability Choir.

Along with those filling the cathedral, we were also joined by many members around the world – who were able to join in live via our Facebook page or watch the event afterwards! It was great to hear that some branches met together to specifically watch the service and take part in fellowship together as the service focused on Mothers' Union's support of families and faith. Many members who attended the service for the first time told us how much they had enjoyed the fellowship and the positive message.

It was extra special to be joined by our Worldwide President, Sheran Harper, who spoke about our worldwide

Parenting Programme: 'Mothers' Union's Parenting Programme is a blessing and a gift from God to all who parent and care for children. Its impact has been tremendous in 24 countries around the world. I have witnessed the transformation it has made in building long lasting, fulfilling relationships in the home and the huge impact it has made in the lives of so many, by giving them the assurance of hope from new and enhanced parenting skills. It breathes life and new beginnings after emotional, physical and sexual abuse, and helps communities to take action for stable family life and the protection of children.'

Catherine Kyte, our Faith Adviser, led us in a creative prayer; as they arrived, everyone was given a paper fish on which to write the name of a person who they wanted to know that Jesus loved them. During the service the fish were collected and placed in a fishing net as a symbolic prayer offering. These were later displayed beautifully at the Mary Sumner House Chapel.

## **A growing event**

This is an event that we have been proud to see grow year by year, not just for MU but also for the whole of the Anglican Communion - for what affirms and connects us more than the power of prayer and the Holy Spirit? Thy Kingdom Come is the perfect uniting of these, as we seek to reflect God's kingdom here on earth and pray that those we know and love may find the hope of Christ.

Reverend Barry Hill, who serves on the board for Thy Kingdom Come and spoke recently at our General Meeting commented: 'Thy Kingdom Come is a remarkable move of God! If just four years ago someone had said that millions of Christians from 172 countries and across ages, cultures and traditions, would respond positively to Archbishop Justin and Archbishop Sentamu's invitation to spend 11 days between Ascension Day and Pen-

tecost praying for specific people to come to know Jesus, I am not sure many people would have believed it. The wind of the Spirit has blown far more than we might have expected into the sails of the worldwide movement of prayer for evangelism. Perhaps most surprising is that in 2019 (the third year), 40 per cent of those taking part did so for the first time and 92 per cent of those taking part were praying for particular people to come to faith in Jesus Christ.'

## **Mothers' Union Thy Kingdom Come**

The event in Coventry Cathedral has been cancelled. However, we hope you can join us on May 22nd at 2pm as we hold a service on our Facebook Page as a 'Watch Party'. This will be a video which you can comment on as you watch, allowing more interaction and increased engagement.

This promises to be an exciting and powerful service so don't miss it!

## **History**

Chris Baker has posted at <https://profchrisbaker.com/historical-studies/> an article and a couple of blog posts on aspects of his historical research relating to St Michael's church and the Lichfield area in general. It might be of interest, particularly to Tuesday club attendees – at least it will be something to do in lock-down! He expects disagreement and discussion!"



**LICHFIELD FOODBANK** is continuing to function and is dealing with increased numbers of clients. Donations of items can still be made at the collection boxes in our local Co-op, Tesco and Waitrose supermarkets. The particular items needed are – long-life milk, long-life fruit juice, tinned fruit, tinned fish, rice pudding, teas, coffee, jars of pasta sauce, tins of tomatoes. If you can, please do support this appeal. Many thanks. *Trevor*

You can access more information about the Foodbank on our website <https://lichfield.foodbank.org.uk/>. There is information for those who would like to make a financial donation and a gift aid form.



## **IDEAS - THINGS TO DO IN LOCKDOWN**

### **Get Writing – Diana Baker**

I never knew I was a budding writer until I found myself with time on my hands when I first came to Lichfield. Over the past six years, I have written seven novels, half written a further five and completed the history of the brickworks in Devon which my family managed for three generations. Writing your biography or recording your family history is a good way into writing and preserves your memories for future generations. All you need, is to be able to write or type with one, or in my case, two fingers. Lots of people keep a diary which will help as a resource, when writing history, as well as photographs. Alongside your own memories, there will be lots of family stories which have been passed on through the generations.

It can be difficult to know where to start and it might be best to “start at the very beginning” which we all know is “a very good place to start”. What are your earliest memories? Think about your family and the house or houses where you grew up. Describe the rooms and what took place there, the furniture, the stove or cooker and how meals were prepared and clothes washed. Think about your junior and secondary schools and what you studied, your classmates, the building, the teachers. It would not be practical or interesting to write everything down so, think about what or who was memorable and worth recording? Where did you grow up? What did the town or village look like? The church, the pub, the shops the sports grounds. Who were the local characters? What or who made the biggest impression on you? Recall a time when you were proud of something you achieved or embarrassed or when you got up to mischief or did something which really made you laugh. Just by asking those questions, you will have all thought of something or someone worth recording. Ask your family

members or friends about what they remember to build up a bigger picture. From childhood, progress to your college or first job, where you worked and what you did, your wages and work colleagues. It's not just worth recording this for your family, it's worth recording it for social history. You may be the only person who holds those memories. I realised if I did not write the history of the brickworks in Devon, no one would, because apart from my sister and I, there was no one left to remember or record it.

If you have an idea for a story, then have a go. It helps to begin with a framework so you know what your plot is and how you want the story to start and conclude. I always find that is the easy part and filling in the middle takes more thought. You then need to create your characters, settings and timeframe, real or imaginary. Researching for a novel can be fascinating, rewarding and time consuming. I have found myself researching anything and everything from building dry stone walls to what theatre productions took place at the Minnack theatre in Cornwall, to what people ate in C18 Italy. I am now quite an expert in brick production too.

If a novel, biography or history do not interest you then try poetry. You don't have to write about facts or memories or personal or social history. Poetry allows you to write about ideas and the abstract and rhythms and patterns and love and loss and spirituality. Reading a few poems first from different poets from across different centuries from George Herbert to Caroline Duffy, may help inspire you

Good luck.

*Diana Baker*

# **St Bridget**

Numerically, after St Mary and St Mary Magdalen, amongst the most regularly occurring women saints is **St Bridget**. There is depth of commitment to the veneration of this saint, as with many others, but Mary Anderson in her **History and Imagery in British Churches** [1971] warns that it may have mythological origins. Her belief was that Brigantian settlers took their tribal goddess, the Dea Brigantes, with them to Waterford in Ireland where there already existed the worship of a local Celtic goddess named Bridget, who was the patroness of poetry and wisdom, and that locally Irish peasants appear to have merged two traditional beliefs into a celebration of St Bridget. Subsequently Irish missionaries in the 10<sup>th</sup> Century to north-west England brought with them the veneration of St Bridget or St Bride, in effect bringing it back to the land of the Brigantes. Anderson saw this conceptual evolution, in much the same way as in Gaul the god Mercury had become St Michael, part of a wider trend through which earlier pagan venerations were converted into Christian spiritual direction.

The role that this veneration plays in the saintly landscape is quite clear: people believed in this story and adopted it as the focus of their Christianity. It does not diminish how we might view their faithfulness but it does warn us of the historical tendency of Christianity to subsume facets of other faiths. In the topographical sense of a saintly landscape, this draws together self-evident venerations of St Bridget in place

names such as Bridekirk and KIrkbride but also in Cornwall's Virginstow, which is a reference to St Bridget, and, in a locational sense, the still as yet not fully interpreted St Bride's Farm near Melbourne in Derbyshire.

*Trevor James [This is an extract from a forthcoming book on 'Saintly Landscapes']*

# ST JOHN KNITTING GROUP



The Knitting Group are still working on charity projects. The project that Chris is currently working on is for Age UK. Innocent Smoothies have asked for knitted items to put on top of their Innocent Health drinks. They will contribute 25p per knitted item to Age UK. The patterns and all the instructions on how to join in and the address to post them to are available at [www.thebigknit.co.uk/](http://www.thebigknit.co.uk/)



Knitting little hats to raise money to help keep older people warm in winter.

[www.thebigknit.co.uk](http://www.thebigknit.co.uk)

Perhaps you could join in too!



# WALL NEWS

## Journeys

I usually write '**Ramblings**' for the Parish magazine: this enables me to 'ramble' on about some topic which has caught my attention. This month the topic of 'Journeys' has come to mind and won't go away.... At the beginning of the year many of us were planning journeys: journeys to exotic places, journeys to visit family, journeys to Conferences...all sorts and varieties of journeys. Yet now we seem to be on a different sort of journey – one which we had not anticipated. Instead of travelling, we are staying at home. Instead of a family gathering, many of us are home alone. Within a few short days and weeks our lives have been turned upside down. We don't know what will happen in the future, we don't know what lies ahead for us and those whom we love. We may be scared and frightened about what may happen and how we shall cope. We are on a new and totally unexpected journey and we do not know what the outcome will be.

I have been walking in the local park for my daily exercise. I have been walking there for the last 15 years, with or without my much loved dog. And yet, in these last days I have discovered new paths, I have found a carpet of wild violets under the trees and rejoiced in the first of the cowslips flowering in the field. I have heard the song of the birds and even the baaing of lambs instead of the constant noise of the traffic.

This new journey which we are travelling is not easy. We can no longer meet together in church to worship together and yet God is still with us on our journey. We can enjoy new opportunities which time at home can give us, time to read books we have been meaning to read for years, time together with our children. We don't know where the unexpected paths may take us but we do know that in our joys and in our sorrows, God is with us and He loves us through it all. I do not apologise for going back once again to the poem with which I started the year....

*I said to the man who stood at the gate of the year:  
"Give me a light that I may tread safely into the  
unknown."*

*And he replied:*

*"Go out into the darkness and put your hand into  
the Hand of God.*

*That shall be to you better than light and safer than  
a known way."*

As we move forward into the unknown, let us put our hand into the hand of God and put our trust in Him.

*Christine Higgs*

# Bible Readings

**Sunday 7th June**

**Trinity Sunday**

**[Gold / White]**

2 Corinthians 13.11-end

Matthew 28.16-20

**Sunday 14th June**

**1st Sunday after Trinity**

**[Green]**

Romans 5.1-8

Matthew 9.35—10.8 [9-23]

**Sunday 21st June**

**Birth of John the Baptist**

**[White]**

Acts 13.14b-26

Luke 1.57-66,80

**Sunday 28th June**

**3rd Sunday after Trinity**

**[Green]**

Romans 6.12-end

Matthew 10.40-end

**EVENING READINGS**

1 Samuel 28.3-19

Luke 17.20-end

**Sunday 5th July**

**4th Sunday after Trinity**

**[Green]**

Romans 7.15-25a

Matthew 11.16-19, 25-end

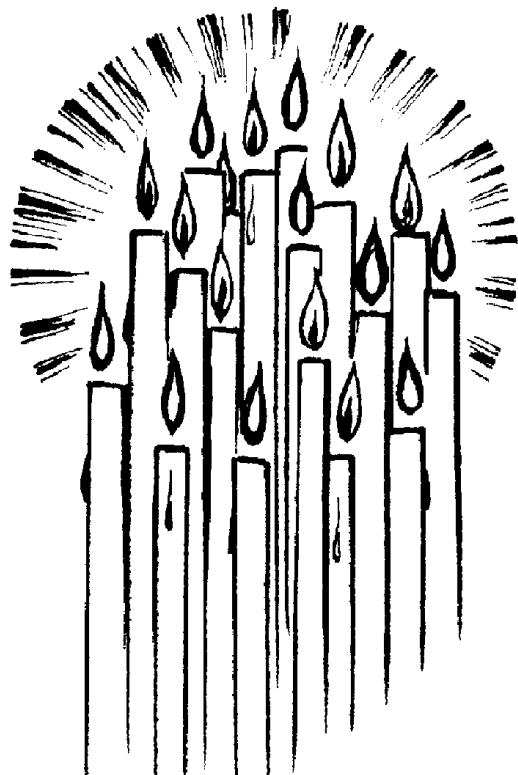
**Sunday 12th July**

**5th Sunday after Trinity**

**[Green]**

Romans 8.1-11

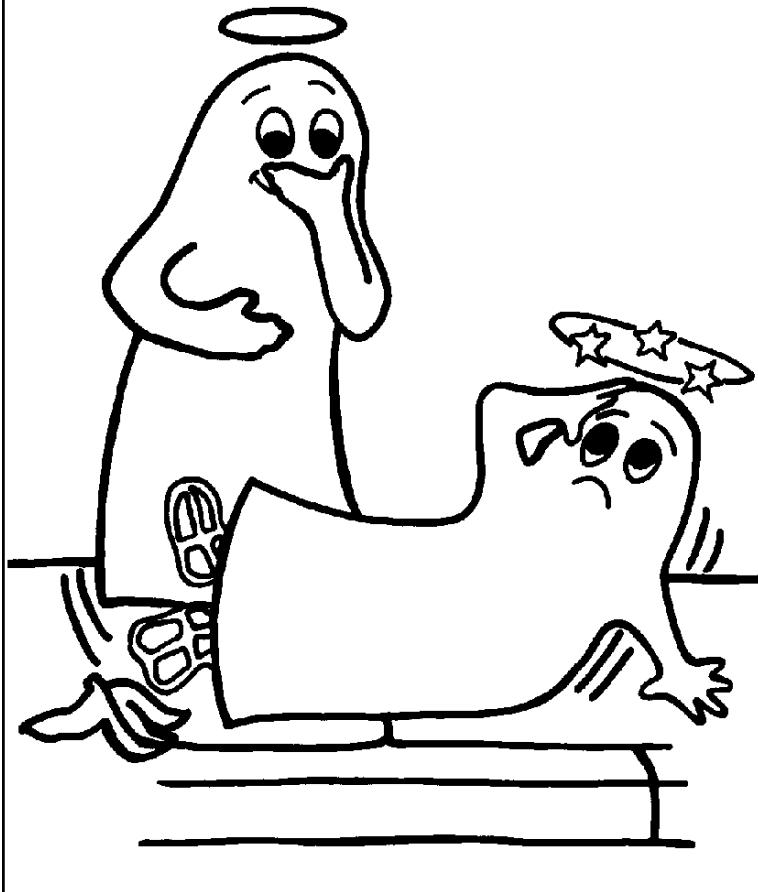
Matthew 13.1-9, 18-23



## GIVING

**We are grateful to everyone who gives to St Michael's church and helps us cover our costs.** At the moment we cannot supplement our donations by standing order with collections made in church. If you give through the envelope scheme please consider changing to a bank order, hold on to your envelopes or write out a cheque and put it in the church mailbox. In order to make one off or regular donations easier we now have a **JUST GIVING** page for St Michael's. please visit: <https://www.justgiving.com/fundraising/stmichaellichfield>

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# Who's Who

<p><b>St Michaels PCC</b></p> <p><b>Churchwardens:</b> <i>Lyn Shiel 320437 Sue Jones 415242</i></p> <p><b>Assistant Wardens:</b> <i>June Frayn 264920 Liz Clarke 268862 David Easton 255308 Brenda Liptrot 251863</i></p> <p><b>Treasurer:</b> <i>Viv Oliver 258054</i></p> <p><b>PCC Secretary:</b> <i>Phil Clayton 682141</i></p> <p><b>Stewardship Recorder:</b> <i>Sandy Baker 256320</i></p> <p><b>Electoral Roll Officer:</b> <i>Mike Godfrey 264255</i></p>	<p><b>St John's PCC</b></p> <p><b>Churchwardens:</b> <i>Christine Higgs 410351 John Alsop 480240</i></p> <p><b>Assistant Churchwarden:</b> <i>Linda Rubisch 481294</i></p> <p><b>Treasurer:</b> <i>Sheila Irvine 252982</i></p> <p><b>PCC Secretary:</b> <i>Christine Higgs 410351</i></p> <p><b>Assistant Treasurer</b></p> <p><i>Linda Rubisch 481294</i></p> <p><b>PCC Lay Vice Chair:</b> <i>Christine Higgs 410351</i></p> <p><b>Electoral Roll:</b> <i>Angie King 07785988716</i></p>
<p><b>St Michael's Church</b></p> <p><b>Verger:</b> <i>Lynn Rock 252634 or 07765 312411</i></p> <p><b>Sacristan and Head Server:</b> <i>Maggie Easton 255308</i></p> <p><b>Organist and Choirmaster:</b> <i>Peter Hawks-worth 251938 or 07771 986538</i></p> <p><b>Music Group:</b> <i>Richard Brooks 07918 906 350</i></p> <p><b>Transport Rota:</b> <i>Brenda Liptrot 251863</i></p> <p><b>Pastoral Care:</b> <i>Peter Salt 250723</i></p> <p><b>Flowers:</b> <i>Diana Baker 01543 416232</i></p> <p><b>Safeguarding:</b> <i>Maureen Brand 264880</i></p> <p><b>Junior Praise:</b> <i>Viv Oliver 258054</i></p> <p><b>Bell ringers:</b> <i>Gillian Eastwood 480017, Thursdays, 7:30pm to 8:55pm. <a href="mailto:gillieeastwood@gmail.com">gillieeastwood@gmail.com</a></i></p> <p><b>Mothers Union:</b> <i>Elizabeth Allen 304938</i></p> <p><b>Social Team:</b> <i>Contact via the office 262211</i></p>	<p><b>St John's Church, Wall</b></p> <p><b>Verger:</b> <i>Hilary Barker 01543 482027</i></p> <p><b>Pastoral Care:</b></p> <p><i>Christine Gilbert 07821 987999</i></p> <p><b>Safeguarding:</b> <i>Maureen Brand 264880</i></p> <p><b>Magazine Distributer:</b> <i>Eileen Carson 254107</i></p> <p><b>Other Useful Numbers</b></p> <p><b>St Michael's School:</b> 227425</p> <p><b>Parish Magazine</b></p> <p><b>Magazine Distributor:</b></p> <p><i>Barbara Homewood 255909</i></p> <p>E-mail <a href="mailto:brian@britcave.co.uk">brian@britcave.co.uk</a></p> <p><b>Magazine Editor:</b> <i>David Bull 07525 012272</i></p> <p>or email: <a href="mailto:dkbull053@hotmail.co.uk">dkbull053@hotmail.co.uk</a></p>
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