



THE SIBYLS

Christian Spirituality Group for Transgendered People

BM Sibyls, London WC1N 3XX

www.sibyls.co.uk E-mail: info@sibyls.co.uk

Newsletter No. 54 – Summer 2010

Those acts which offend God may not outrage us, yet those things which offend us may not outrage God. Remembering that God loves us unconditionally, let us hold in God's presence those who are, or who feel that they are, outcasts from society because it doesn't approve of their actions or their being.

~ O ~

Thank you to all who are prepared to receive their Newsletter by e-mail. Please let both Rosie and me know (rosie@sibyls.co.uk and Susie@crewesue.com) if you can help in this way, and don't already do so. Don't worry; we're happy to send your newsletter on paper if you don't have the necessary electronics.

Thank you very much to Sandra Moore, Jay and Rosie for the items this time.

Please send me articles and other contributions; please also let me have up-to-date information about events.

Very many thanks to those who do write or send me items for publication.

A few lines or enough to fill a few pages, I shall be grateful for anything you send.

Please send items to:
Mrs Susan Withers
97 Bedford Street
Crewe
Cheshire
CW2 6JB

Tel: 01270-250207

E-mail: susie@crewesue.com

Views expressed in this newsletter are not necessarily those of the editor or Sibyls in general.

OUR MISSION

The Sibyls is a UK-based confidential Christian spirituality group for transgender people, and their supporters, offering companionship along the journey, and information/advocacy to churches. Sibyls pray, eat, and talk together, and seek to fulfil Christ's command to love one another.

PLEASE HOLD IN YOUR PRAYERS

Please pray for David in ongoing illness, Ruby in hospital, all who are contemplating or recovering from surgery, all those who cannot for whatever reason take the course of action their heart desires, and for all those known to us who are in need, and those with disabilities or who are in pain.

LISTENERS

People prepared to listen to others are worth their weight in gold. We are happy to listen to you, and if you can catch me at home, you are welcome to call. If you would like to join the list, please let me know. Do remember that we are not trained to give advice – but a problem shared in confidence often seems less of a burden. If you need someone to talk to, choose one and give them a ring: -

Jenny Bond 01623-836662

Jane Bowles 01492-660147

Carol Moore 01625-858487

Jenny-Anne Bishop 01745-337144

Helen Mather 0115-922-6450

Jay Walmsley 020-8763-0146

The listening system works. There are a number of Sibyls who use this service. If you want someone with whom to talk it over, why not give it a try?

DATES FOR YOUR DIARY

LONDON usually the second Thursday of every second month at 5.30 - Service at St Anne's, Dean Street, Soho, followed by a meal together - Thursday August 12, October 14 and December 9.

MANCHESTER; Jenny-Anne and Elen organise events in the North-West and North Wales. There is a regular monthly meeting of TransForum (Manchester Trans Discussion & Support group), 3:30 pm Fourth Saturday, at the Metropolitan Community Church in Manchester (MCCM) – **please see below**.

MCC is a friendly, welcoming, inclusive church. JennyAnne can be contacted on 01745-337144, mobile 07500-741955 or e-mail jennyannebuk@yahoo.co.uk

The TransForum group web page is www.mccmanchester.co.uk/trans.htm, there are also directions to the group venue on this website.

You are also most welcome to attend our Sunday communion service at 4:00 pm every Sunday at Metropolitan Community Church, Manchester (MCCM). see www.mccmanchester.co.uk

NOTE: Please do check the website, or with Jenny-Anne, as arrangements for MCC and the TransForum may have changed.

JAY'S GARDEN PARTY - SATURDAY JULY 3

Firstly my apologies for the cancellation of the January get together. All the arrangements were in hand but the weather defeated us. My little lane was well and truly iced up and was extremely dangerous, indeed I couldn't get my car out for six days. It would have been highly dangerous to hold the party and whilst I apologise to all who were looking forward to it, it was the right decision.

Come to the garden party in July, Saturday the 3rd. Usual mixture, gather about 3.30 for tea and buns and chat, the communion service late in the afternoon, and the buffet, wine and chat into the evening. Martin Kelly will take our communion service and I look forward to seeing as many of you as possible. Please phone me, 020 8763 0146, so that I can try to get the catering in line.

ROSIE'S MEETING - DORSET

Every four months between 12 Noon and 4 o'clock at Rosie's house. Please ring to confirm the date of the next meeting and also to let her know that you plan to attend (necessary for catering). Please also ring for directions. **01425-270540**. No charge, thank you Rosie, but donations to Sibyls (if you wish) would be greatly appreciated.

WEEKENDS

2010 Friday 17 to Sunday 19 September - St Columba's, Woking

2011 Friday 20 to Sunday 22 May - Whaley Hall, Derbyshire

2011 Friday 16th to Sunday 18 September – Holland House

2012 Friday 18th to Sunday 20th May – Windermere

In view of the cost of the Woking weekend, Rosie has included items in this newsletter regarding the future of weekends.

Help can sometimes be made available if you would like to go to a weekend but have financial constraints; please talk to Jay in confidence (0208-763-0146).

WINDERMERE WEEKEND – MAY 2010

We were blessed by excellent weather; very appropriate for Southern Europe, let alone the English Lake District. It brought to Jay's mind these ancient words of wisdom:

“When Sibyls do be wi’ ‘ee, the weather it be summery.

When Sibyls fly home, the wind it make moan.”

OTHER INCLUSIVE CHURCHES

City United Reform Church, Windsor Place, Cardiff, CF10 2BZ, 029 2022 5190. You'll find its website at www.cityurc.org.uk. Revd. Monica Mills has written to tell us that this church welcomes all to their Sunday service at 1030am.

Dorset Gardens Methodist Church, Dorset Gardens, BRIGHTON BN2 1RL 01273-605502 (www.dgmc.org.uk) . All are welcomed regardless of age, gender, race or sexual orientation.

There are a number of other churches who welcome trans-people. The Metropolitan Community Church embraces diversity. I've been to East London, Manchester and Bournemouth and was welcomed like the prodigal. If you have access to the Internet, a church's mission statement should give you a clue. You could try calling the pastor to ask about their attitude. Let me know of others and I'll include details in the Newsletter.

LONDON EVENING MEETINGS

These are always good evenings to which all Sibyls are welcome with no need to book. These are gentle lovely meetings with a service which is always thoughtful, peaceful and healing, followed by a good meal in a peaceful restaurant with a nice atmosphere. Nourishment for mind, body and spirit. The Rector at St Anne's, the Rev'd David Gilmore, makes us very welcome and takes the service. December was

a record with an astonishing nine people attending; we haven't managed more than six before!

We have decided to choose the restaurant when we meet and so we will wait at the church until about 6.15 and then go to the restaurant of our choice. That creates a problem if you are late. I will switch on my mobile 07719 726933 and you can ring and get directions. Don't ring at any other time on that number; at other times, it is permanently switched off.

Details: 5.30 service at St Anne's, 55 Dean Street, Soho W1D 6AF, 40 yards up on the left from Shaftesbury Avenue (it doesn't look like a church but it says so and it is), and from about 6.15 a meal at a local restaurant. Next meetings - Thursday August 12, October 14 and December 9. Every two months, on the second Thursday - except when it isn't. No need to book - just come.

~ O ~

SEXUALITY AND HUMAN FLOURISHING

Sandra Moore

LGBT CONFERENCE - CHURCH OF THE ASCENSION, STIRCHLEY

BIRMINGHAM FEB 6TH 2010}

"Yes", said the tall lady who had been worrying about the soup. "but I feel so angry. In my younger day, the Book of Common Prayer told us that, 'Marriage was for those who could not attain continence!' I ask you!!! We were made to feel so *second rate* for being *sexual*! But look at today's youth!"

Angry at today's 'liberated young people'? No; at the church of the 1950/60s.

"You see," said a round -faced jovial man in his 60s, "I don't want to be called a GAY Christian, I am just a CHRISTIAN."

"Well", said a lady vicar of similar age, "I find people are more embarrassed if I show my dog collar than if I say I've worked in sex-advice forums and clinics."

"Well I'm so sick of the church, I never go," said another young lady.

Discussion groups. Stories of being on the "outside". A priest (heterosexual) who always feels a fraud whatever he does, left the church once in despair, only to return to the priesthood several years later. (With great difficulty).

A girl appears in our group in tears. Escaping a group where....

'It was so awful what he said ' she says.

"Tut-tut" say the sympathetic comforters, and the bishops in synod come in for a roasting too. "They don't REALLY want women bishops," it seems.

"Yes; I've come from London especially for the meeting ", says a vivacious dark-haired girl. She and a counsellor in a doctor's surgery from Stratford-on-Avon are discussing whether the early Church Fathers were maybe as much platonists as Christians.

Two people who, from their exteriors, you would never dream were readers of ancient religious writings.

Message No 1."Dont judge a present by its box."

All this on a cold February morning in Birmingham; and the speaker puts on a thick cardigan. She is a young 44 (she gives this away). At 14 she was in love with a woman teacher. With poems and story she conveys her feelings of the time. Later they had a "relationship". The experience of walking hand in hand in the country, feeling the silently critical eyes of "passers-by"; of "society"; of the 'world': of the very trees even; perhaps of thin air! Marginalised. Outsiders. Some years later... Walking the same path with a *man*. The approval. "now you are one of the silent majority. An *insider*."

(Maybe it's what Constantine did to us all? Maybe we prefer marginalisation?)

"Relationship", she says, "should not be categorised."

She reads her poem and story and questions the "Why are you seeing that person when you are with me?" attitude to life.

Message No.2 "Love knows no categories. True relationship is out of all boxes."

Thus Alison Webster, eloquent, poet, full of soul, sincere, not straight, not gay, not bisexual

NOT a category but a person.

While Nicola Slade, tentative, deeply honest, declines to tell her story. (We have heard four now, carefully controlled and supervised by the chairman (including the gay university chaplain who gets flack from his students for being a chaplain, far more than for being gay! But he has held men dying from AIDS in his arms. Wasn't Christianity supposed to teach us about death and dying, and gay-life about pleasure and comfort? Is this one of destiny's Shakespearian jokes?)

So she talks about love - The 'frisson' which helps give life meaning; the beauty of landscape; the touch of her cats; a song; the sight of a tree through the window on waking. Are such things "orgasmic" in a higher sense?"Do women know this better than men?" she muses. For men the moment when their relationship becomes sexual is more sharply defined than for women. (She thinks possibly).

We are all wondering about our own "orgasms", when our mind was stopped in its tracks by beauty and wonder. (Turner sea-scapes? A baby's smile? First love? Daffodil yellow? Mozart? Ah Mozart!)

Maybe there is more to sex than orgasm and more to orgasm than sex!

Message No.3 Orgasm, sex and love need untwining.

"Don't you think St. Paul was just a repressed homosexual venting his anger on everyone else?" says a questioner (apparently venting his anger!)

"Oh no!" says the mild-mannered speaker, who had overrun his time with his gentle apology for Paul."I think..."

But he was not used to microphone speaking ...(has anyone ever considered the image it presents when people talk down (or up to) a microphone ...as if ...???) . And so his answer got lost.

{St.Paul repressed? How ridiculous! When on the road to Damascus he had an "Orgasm"! Orgasm squared or even cubed!

WHAT!!!?Sex in Damascus?

No; a mind stopping...EXPLOSION!

Is love explosive?

I think Nicola Slade would agree. Being an outsider means not accepting “thought structures from “outside”, even though they rule the world and pay the bills and organise public approval for you. (And consequently public *disapproval*). It means getting flogged and abused for your pains. If, that is, the powers that be cannot manipulate and use your message for their own ends. (Back to Constantine, Henry VIII and co.)

Rather it means following the '*frisson*,' the genuine unsimulated ,authentic *passion*, which is the messenger of our real self ...of LOVE.

As Socrates said, "Love is much more thrilling than sex..(which may be its promise but is not its substitute. The menu is very inviting, but it won't feed you!)

The actual taste of real food came to Paul at Damascus, and so he no longer needed to read the menus to people.

Now he was glad to be truly on the outside, because he had found what was INSIDE – himself..!Christ!

"I am the world and the world is me", he might have said."You are the same".

Outside lives authority programmed behaviour and fear of oneself projected onto others in the name of “normality”,(that false tyrannical, oh so invitingly clever , demon.)

Back to Stirchley.

A man who, in his group, let fly at the church for condoning “queers and perverts” and abandoning tradition, (and who drove the weeping girl to our group) is still angry.

Another lady (trained in social work) is soothing him. It seems his father and he were very close, he tells her. Now he is 70 or so, and his treasured past seems to be slipping away. But she is listening.

“No-one can do anything with him,” says a kind lady;” he has such a chip on his shoulder”.

But listening kindness is apparently eroding his defences (the barbs of anger sticking into him.) Someone is looking and listening deeper.

WHAT? Listening to a homophobic bigot?

It seems he is so frightened at the idea of being gay; he would rather KILL himself if he thought he was like that! Like everyone else in the room therefore, or nearly.

So images and fear can actually make us hate ourselves to the point of DEATH???

“Saul, Saul, why doest thou persecute me? It is hard for you to kick against the thorns.”

Thorns of internalised public opinion made to sound like the voice of God.

Most people shun him; the important man ignores him. "He is impossible" it seems.

Wait a minute. What did the prayer book say?

So do gays, lesbians ,trans people and what not get a kindly reception everywhere?
Do they always GIVE one? Or do the categories live on?

Christina Beardsley, 100% woman, tells her story, so familiar to all trans-women. "In those days, when I transitioned, you had to tell psychiatrists you weren't gay", she explains ".But I obviously was ".

Her book "Unutterable love", about F.W.Robertson, a devotee of 19th romanticism and religious renewal, expounds a feminine spirituality,(which in Birmingham had strong resonances with the pre-Raphaelites, NEWMAN and others.)There is a round of applause. (A NEWOMAN?)

So after a day on this theme, have we all *arrived*? Warmly approved? Are we at the end of the struggle? At a place called 'tolerant acceptance'?(.conformity????)

Well, at least in Stirchley, Birmingham this February day we seem to have done so.

It is much warmer in the church now too as we share hugs of farewell.

It's still quite cold outside though.

We still need our coats.

Till we meet again.

~ O ~

SIBYLS WEEKENDS

JAY

As there has been some debate about the weekends and their future, I thought it might help if I outlined their history and how they developed. Of course history does not mean that everything has to continue exactly as in the past but, as they say, you ignore it at your peril.

The original intention of the weekends was to provide a place where transgendered people could, as themselves, meet and worship God in proper and regular church services. It was also to enable them to meet together and, over the length of a weekend, make friends, exchange ideas, and find a way forward.

It was always about finding God, about faith, about a faith life as a transgendered person. It should be remembered that at that time there were no social groups for transsexual people; opportunities to meet others were limited. Transvestite groups were helpful socially but religious discussion was rare, and church services not on the agenda. Besides, we worked closely with the Gender Trust and the Beaumont Society and others, were glad of their help, and had no wish to tread on their toes. Our concern was to help individuals reconcile their transgenderism with God and religion, and find their way in the love of God.

In the short fourteen years since Sibyls was founded the world has moved on a long way. In those early days most of our members came to us because they had been thrown out of their churches and were looking for somewhere to be welcome. Society was then far less understanding. No supportive legislation had been passed; ideas like employment protection, equality legislation, gender recognition certificates, were pipe dreams, no more than that. There were no out transsexual priests in the Church

of England; indeed our early years were dogged by the late Christopher Morgan of The Sunday Times doing his best to discover and out our members. Hence the insistence on the need for confidentiality for all our members, a need which sadly remains for some and is therefore applied for all.

My first idea was to replicate for a weekend the rhythm and routine of the Benedictine monastic tradition. In those days I was still working, and used to take some of my holidays in a Benedictine convent where I found enormous peace and encouragement, as well the space to explore my faith life. Faith moves on, doesn't stay the same, and there are questions of belief and of what to do. Things happen, the world turns, and nothing is quite the same. "Events, dear boy, events" as Harold Macmillan put it. Sooner or later one needs the space to think through. I wanted to share that peace and rhythm but, despite the monastic setting of St Katherine's, that aspect of the Benedictine way didn't translate and the idea was quickly abandoned. However the Benedictine idea that every person coming to the group should be treated as the risen Christ remains part of our ethos.

In the early days we had morning and night offices and two communion services. People who were starved of church needed nourishment. However things moved on and one communion service proved sufficient. What quickly became clear was that our membership came from a vast array of differing church backgrounds or none, and their needs were different. The aim was to help them where they were and to encourage others to explore. Communion services were arranged from a variety of traditions. We have had Church of England, Old Catholic, Ecumenical Catholic, URC, Methodist, Baptist, MCC and probably more, I can't recollect. Not everyone liked everything, why should they? I have been sworn at, shouted at, and snarled at when something didn't go down well.

That approach of offering difference, of offering ideas, became very much a Sibyls way. Our speakers provided wide ranging points of view. We devoted two weekends to Myers-Briggs. Best of all, many of the offices took on a much more exploratory character. This was wonderful with people thinking deeply about what mattered to them and sharing with others. There have been breathtaking and emotional expositions which must have fired the imagination of those listening. This development has been entirely welcome.

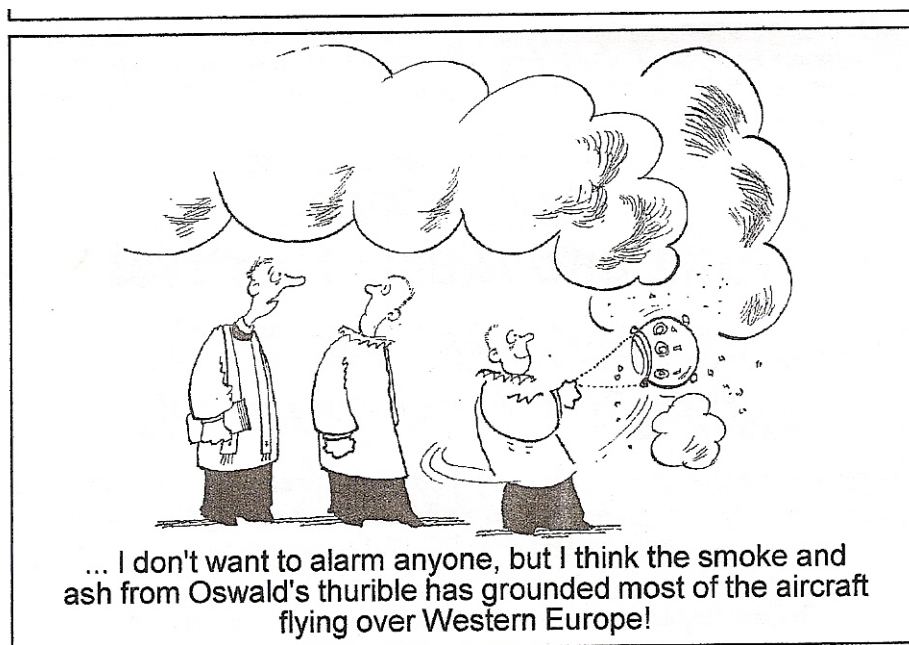
We have always used religious houses, mainly because our purpose is faith, but importantly because the atmosphere is right and there is a chapel. In the early days it was almost impossible to go into chapel without finding someone, often several, lost in prayer and meditation. That space to be alone with God matters, and for many Sibyls, the right place is the chapel.

Silence Together came in at Carol's suggestion as part of that tradition. Things have happened in Silence Together that have changed people's lives. If it's not for you, at least please give others the space.

The entertainment has been a feature since the beginning. At first performance was compulsory, as otherwise it might not have happened. Quickly people found that they enjoyed it, that it was a safe place, and whether you did well or less so, the audience would always be with you and appreciate what you did. How many have grown in confidence because they discovered that they could perform and entertain?

The end result was 48 hours for people to leave everything behind and to eat, sleep, play and worship with others whose problems were similar. Safety, comfort and good

food were always important considerations. We tend not to use the word but it is a retreat. That space to leave the world behind, to find companionship, and to explore with others has been invaluable and has helped many Sibyls to find and walk their chosen path. While the world may have changed in the last fourteen years, I doubt that people and their needs are much changed.



THE FUTURE OF SIBYLS WEEKENDS

Rosie Martin

A booking form for the weekend planned for St Columba's in September is included at the end of this Newsletter and I hope that you will be able to join us.

As you will see, the cost of the September weekend at St Columba's is more than 10% above that of Windermere and, in fact, the true cost is significantly higher. The main reason for this, apart from generally increased running costs, is that many Retreat Houses now need to look to the more lucrative corporate market for weekday bookings in order to just remain open and, as a result, accommodation is often being upgraded to meet the expectations of that market. The knock-on effect for groups such as Sibyls is that we gain from the much-improved facilities such as en-suite bathrooms but lose through significantly increased charges.

St Columba's normally charge groups such as Sibyls 15% below the commercial rate but I have managed to negotiate a further reduction of 10%. However, even with a 25% discount, the true cost per person is almost £160 for full-board accommodation from Friday evening to Sunday lunchtime. This includes the full and exclusive use of a suitable meeting room and the chapel but does exclude wine, which has historically been included in the price.

Your committee had a long discussion about the weekend at St Columba's and agreed to seek input from the e-group members as a guide to whether we should go ahead or cancel. The response from that survey was split exactly 50-50 so, as organiser of the weekend and with the agreement of Jay as Treasurer, I have taken the decision to go ahead and The Sibyls will subsidise the weekend from funds. We will be using a significant amount of Sibyls funds as a subsidy and therefore hope

that many will want to come and that some may even be able to make a donation towards the true cost.

The cost of this weekend both to those attending and to Sibyls funds gives rise to the question of how to proceed with future weekends. A second question on the e-group survey asked whether we should only have one weekend each year, and I am pleased to say that the response was unanimously in favour of keeping two.

However, this has implications for future planning as I believe that St Columba's have priced themselves out of our budget as did St Katherine's some years ago. Quite simply, if we wish to stay in what is effectively 3-star accommodation, we are going to have to pay much more than we have done in the past.

Your committee would therefore welcome your input to the following questions:

1. What is the maximum you would be prepared to pay for a weekend?
2. Should we maintain the aim of one weekend in the north and one in the south?
3. Can you recommend a retreat house that would suit our purpose?

We have given consideration to the possibility of meeting in a hotel and using a local Church for our Sunday Eucharist. Although we would benefit from reduced costs, we would also lose the ability for our morning and evening offices to be held in a place of worship and, perhaps more importantly, lose that place for individual times of quiet reflection before God. I firmly believe that we need to retain our identity of being first and foremost a Christian Spirituality group, and I fear that we would be in danger of losing the very thing that sets Sibyls apart from any other transgender group, if we were to move away from using retreat houses for our weekends.

There are several criteria that I believe are important to take into account when responding to the above questions:

1. We need to cater for about 24 people.
2. Exclusive use is preferred but not essential.
3. At least one suitably sized meeting room is essential as is a chapel.
4. Retreat houses are booked very early so we need to be thinking about 2012 now!

I hope that you will take this opportunity to help us plan our future weekends even if you think that you will not be coming along.

Please write or email me at: 1 Woodruff Close, Christchurch, Dorset, BH23 4UN or rosie@sibyls.co.uk.

Sibyls Weekend at St Columba's Woking

Friday 17th - Sunday 19th September 2010

Plans are well in hand for our next residential weekend so I hope those of you who hope to attend will get your booking form completed and sent in as soon as possible. A booking form is attached at the back of this Newsletter.

I am pleased to say that the Rev Jeremy Marks will be speaking to us on Saturday. Jeremy is Director of Courage UK (www.courage.co.uk), a ministry founded in 1988 that offers support to all who are in need of encouragement and understanding because of their inner conflict between their faith and sexuality or gender variance.

Jeremy is also author a readable book entitled 'Exchanging the truth of God for a lie' (ISBN 978-1-903905-34-0). I have read through it a couple of times and although it is aimed primarily at the lesbian and gay community, I found many resonances with my own struggle with the conflict between my faith and my gender identity.

One particular passage with the heading '*Is this the real you?*' really helped me:

[At] the annual conference of a group in the USA called Evangelicals Concerned ... we heard an incredibly moving song called *Is this the real you?* composed by Marsha Stevens of Balm Ministries. The song was inspired by the story of a gifted young man who had given the best years of his life to service in the church, as a youth leader, worship leader and in many other ways.

Because of his unresolved struggle to overcome his homosexuality, there were times when, whilst serving the church, this man had compromised his ministry with some kind of fall into sin. On confessing to his leaders, he was dismissed from his post as youth worker. Time and time again, he had gone forward for healing prayer at Christian conferences in response to the preacher's call, desperately longing to be freed from his homosexual desires and made whole. He was often overwhelmed with depression and a deep sense of failure. He lost all hope for his life as a Christian.

A concerned friend managed to persuade him to go to yet another conference, when a popular visiting preacher with a healing ministry came to town. As the worship began, he felt the old emotions surface, affirming his longing to serve God and his desire not to let the Lord down again. But when the altar call came, he resisted. '*The big question for me Lord is; will I meet with the real you this time? I cannot stand another disappointment.*' At once, he sensed God speak to him in that still, small voice and with great kindness. '*Son, whenever you have sought me, it has always been the real me. The important question is; will it be the real you this time?*' As he heard God speak to him, he realised that in the past he had always gone for prayer on the basis that he was unacceptable. He had gone forward asking God to make him into someone better. Now it became clear that this was not what God had wanted to do. Previously he had left such meetings disappointed, feeling that God's healing touch had passed him by. Now, for the first time in his life, he realised that God had never wanted him to be any other way – that he was acceptable as he was. Once he realised the truth, he was free to worship and serve God with all his heart – as a gay man.

All I did was to read 'male-to-female transgender person' in place of 'gay man' and I suddenly realised that God accepts me, JUST AS I AM! I hope that you feel similarly encouraged by reading this and will also feel inspired to come to the Woking weekend to hear Jeremy speak. I really look forward to seeing you there!

Rosie Martin

~ O ~

I understand from Rosie that bookings for the Woking weekend are rather slow. If you intend joining us, please return your form and payment as soon as possible.


Thank you.

THE SIBYLS

Christian Spirituality Group for the Transgendered



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BH23 4UN

 01425 270 540
email rosie@sibyls.co.uk

WEEKEND AT ST COLUMBA'S, WOKING

Friday 17th – Sunday 19th September 2010

Name

Required - Single/twin room (delete as appropriate)

Name of other occupant in room

Willing to share with

Address

.....

.....

Phone No.

Email address

Please reserve for me the following number of places:-

Full weekend (Friday night to Sunday lunch) £140.00
(please note: this does not include wine which may be purchased separately)

*If you are not coming for the full weekend please telephone or email Rosie
on the number above to discuss your requirements.*

PLEASE NOTE THIS WEEKEND IS BEING SUBSIDISED FROM SIBYLS FUNDS SO
ANY DONATION TOWARDS THE TRUE COST WOULD BE APPRECIATED.

Cheque payable to “Miss J Walmsley – The Sibyls” enclosed ?

Any special dietary requirements?

Any other special needs?

Do you need help with transport to St Columba's?

Can you offer a lift to someone?

Please send this form with your cheque to Mrs Rosie Martin at the above address