



# Fremington Parish Council



The Beechfield Centre, Beechfield Road, Fremington, EX31 3DD  
Telephone: 01271 321063  
E-mail: [admin@fremingtonparishcouncil.gov.uk](mailto:admin@fremingtonparishcouncil.gov.uk)  
[www.fremingtonparishcouncil.gov.uk](http://www.fremingtonparishcouncil.gov.uk)

To: Members of the Environment & Community Committee: Cllrs J Bell, J Cann, D Dixon, S Haywood, S Kingdom, A Rennles (Vice Chairman), H Walker (Chairman)  
cc: All Members of the Parish Council

You are hereby summoned to attend a meeting of Fremington Parish Council **Environment & Community Committee** which will be held on **Thursday 27<sup>th</sup> April 2023** at **11.00am** in the **Beechfield Centre, Beechfield Road, Fremington** for the purpose of transacting the following business.

In accordance with The Public Bodies (Admissions to Meetings) Act 1960 members of the public are welcome to attend.

**Mrs Victoria Woodhouse**  
Executive Officer

Date of issue: 21<sup>st</sup> April 2023

## AGENDA

- 1 Apologies for Absence** (Please make any apologies known to the Clerk)
- 2 Declarations of Interest**  
Members are reminded that all Interests must be declared at the beginning of the meeting and prior to the item being discussed
- 3 Public Participation Period**  
Members of the public are permitted to make representations, ask questions and give evidence in respect of any item of business relating to the Parish Council. The period of time which is designated for public participation shall not exceed 15 minutes. Each member of the public is entitled to speak once only in respect of business and shall not speak for more than 3 minutes. A question asked by a member of the public during this period shall not require a response or debate at the meeting
- 4 Minutes**  
To approve and sign the minutes of the Environment and Community Committee held on the Thursday 30<sup>th</sup> March 2023 ([Links to Minutes](#))
- 5 Flagpoles**  
To note update on the replacement of the flag poles.
- 6 Climate Emergency Action Plan**  
To review the Action Plan (attached).