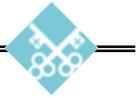


HUTTON PARISH LINK



All Saints

St. Peter



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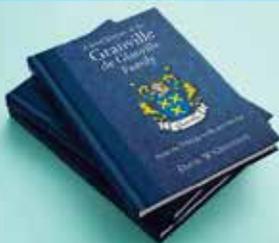
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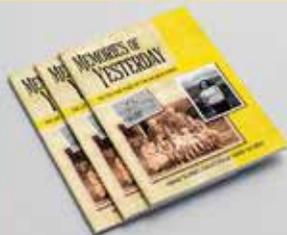
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From the Editor..

As you read this, we will have enjoyed two weeks of partial easing of Covid-inspired restrictions, and will be looking forward to what we all hope will be the complete (and final) lifting of the remaining constraints towards the end of June. Whether it means that the nightmare of the past eighteen months is well and truly behind us, or whether the virus comes back to bite us again, causing yet more lockdowns and attendant misery, remains to be seen, but if most of us have had two jabs of one of the approved vaccines, then hopefully any further outbreak of Covid will be less severe and affect fewer people.

Of course, none of us has ever experienced such a situation as we have endured since January of last year. I find myself frequently talking about something I did back in 2019 and referring to it instinctively as "last year", as if 2020 just didn't exist. Almost as if, like Rip van Winkle, I'd just gone to sleep and woken up a year later. Has anybody else had a similar experience, or am I alone in my denial?

Certainly, I imagine it's hard for any of us to look back on last year and the first half of this with any great affection. And yet if you take a few quiet moments of reflection you will be able to recall some 'high spots' during the period. The friendliness of strangers during our exercise walks; the care and concern that we have shown to one another; the relative quietness and lack of pollution with fewer cars, trains and aeroplanes around, giving us a chance to hear birds singing and smell spring blossoms and summer flowers. And the opportunity to spend quality time thinking about all those things that we'd like to think about but never quite have the time to do so.

And then, bit by bit, things improving: St Peters re-opening for services, followed by All Saints; shops, hairdressers and pubs and restaurants coming back to life; slightly larger gatherings being allowed for funerals, weddings and eventually sporting events. All things that we had always taken for granted – until they were taken away from us. Perhaps we won't take them for granted in the future. Perhaps some of the more agreeable things that have occurred during the pandemic will be maintained. Perhaps, as my youngest granddaughter insists, this has been God's way of showing us that we don't have a divine right to anything: all that we have is God's gift and it's His to give or take away as he pleases. And perhaps the world will be a better place when all this is over than it was before.

As you will know, we are now producing this magazine in print form as well as the online version. We hope that it will soon be available from a number of outlets as well as from the two churches and thereby reach a larger readership. One benefit of that is that it will be an attractive vehicle for businesses or organisations to advertise in. If you would like to discuss taking advertising space, or know of an individual or company who might be interested, please get in touch with me.

We hope too that by the time the next edition comes out in August, most if not all of the erstwhile church activities will have been able to restart, and it is our intention to carry articles about all of them and how they are getting on. If you could volunteer to write such an article about an activity with which you are involved, please do so. It doesn't have to be very long: it's just to keep everyone up-to-date with what's happening.

As usual, all the articles and information are supplied in good faith by individuals who are best suited to provide them. Should you find anything that is incorrect, personal or otherwise, please contact the person who supplied the article. Any views expressed are those of the author and not necessarily those of the Church or the magazine editor, and no responsibility for errors or omissions is accepted by the Ministry team, the PCC or the magazine editor.

Malcolm Webb
Editor

From the Rector..

A very warm welcome to the early summer edition of Hutton Parish Link. I write to you on the eve of our first family holiday in sometime, eagerly anticipating the joys of the Norfolk coastline!

The worshipping life of the parish has returned to a regular pattern since the Easter weekend, and it has been a great joy to worship with so many of you over this time. I realise, though, that we are not “out of the woods” just yet, and that caution still has to be our watchword

as we tentatively await the potential lifting of restrictions later in June.



We recently held our Annual Parochial Church Meeting (APCM) for 2020, an opportunity to look back on this most significant of years, as well as looking forward to what the next few years as a worshipping community here in Hutton might look like. As we gathered in person and on Zoom for that Sunday morning meeting, I picked up again our Parish Vision statement from late 2019.

Little did we know at the time that we would be given the chance to live it out in very challenging circumstances. The statement reads:

“Be with Jesus. Be like Jesus. Do what Jesus Did.”

I still believe these simple lines will give us direction in this next year and beyond, continuing to develop and grow in each of them for the sake of the Gospel here in Hutton.

In last year’s APCM report some detail was added to these statements, highlighting key strategies and values that the PCC agreed would help us achieve these aims. These were:

- | | |
|---------------------------|--|
| Be with Jesus: | Devotional prayer, Bible study, praise and worship, the presence of the Holy Spirit. |
| Be like Jesus: | Loving/serving one another, sharing faith stories, generosity to all, welcoming all. |
| Do what Jesus did: | Hospitality, compassion, stepping out with courage, prayer and healing. |

It’s fair to say our mission and outreach capabilities (**Do what Jesus did**) were really tested with the sudden need for a coordinated Food Hub in the area. As we already had The Daily Bread Café, we were best placed locally to respond to the

Covid crisis as it unfolded and have continued to do so in such challenging times.

However, I would like us to focus now also on some of the other areas of the vision statement to help build up the life of the church and its members. In the four years I have been in Hutton we have achieved so much in terms of sorting out the parish finances, developing the Sunday services and tidying up the buildings. Many of these things have taken shape around St Peter's for obvious logistical reasons.

I think it is now time to focus on All Saints Church and the congregation and community centred there. We have seen a steady demand for funerals and baptisms over the years and amazing growth in weddings more recently. But All Saints was built for so much more than these "occasional offices". It is a beautiful worship space, spanning years of history and capturing the beauty and mystery of our God, but in a society where the average age of our church attenders is ever increasing, we need to take deliberate and strategic steps to grow younger.

To that end, we are looking for people to pray about whether God might be calling them to commit more fully to the congregation at All Saints. As we welcome couples whose banns are being read and who are preparing for marriage, could you come alongside them and offer support, friendship and a welcome, connecting them to the wider parish? Could you commit to being part of our ongoing development of sung worship through the choir or other musical accompaniment? We are seeking to enhance our provision of children's activities and ensuring that the space enables families to be able to participate more fully on a Sunday morning. Could you be part of a team that begins to pray, develop and enable this to take shape?

This focus on All Saints in the coming year is tied to our Vision to **Be Like Jesus**, and so we are sure that as we love and serve our community, welcome those who are seeking Christian marriage and show care and provide for all ages, we will see God's Kingdom grow in Hutton.

There will be more information about this development in the coming months. In the meanwhile, I will leave you with a verse from the book of Isaiah which I felt was pertinent for the coming year or so:

*See, I am doing a new thing! Now it springs up; do you not perceive it?
I am making a way in the wilderness and streams in the wasteland.*

Isaiah 43:19 (NIV)

What a wonderful and hope-filled promise! Have a wonderful summer...

With every blessing,

Andy ✝

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A BRIEF HISTORY OF ALL SAINTS CHURCH

In the previous edition of the Hutton Parish Link we reached the early part of the 14th Century and the end of the reign of King Edward II.

Edward had been a rather odd ruler: a bit of a non-conformist in many ways (not all of them within the bounds of the prevailing laws of the land, if you believe the gossip writers of the time). He, like his immediate predecessors, was obsessed with conquering Scotland (why??!) and it was that obsession that eventually caused his downfall, disastrously and humiliatingly defeated by Robert the Bruce at the Battle of Bannockburn. He struggled on for a few more years, but his wife didn't like him; the influential lords and barons in the country didn't like him; the Church didn't like him, and not many of the ordinary men and women in the street liked him (they blamed him for several years of famine caused by incessant bad weather and poor harvests post-Bannockburn). Trouble seemed to follow him around – military skirmishes, mini invasions, small-scale wars – until eventually he got the message and allowed himself to be deposed: the first monarch in the history of Britain to abdicate, on 21st January (my birthday! – Ed) 1327. So what, I hear you ask, was happening in the world of All Saints and the Church of England in general?

All Saints was still, broadly speaking, under the control of the Abbey at Battle. The Lord of the Manor was almost certainly appointed by the hierarchy of Battle Abbey and answered to them in most aspects of his life. For instance, his children couldn't marry without the Abbey's consent, and although his wealth came from charging the villagers rent for the land they leased from him, he could also commandeer their labour to manage his own fields of crops or livestock, without payment and generally for one day a week – usually a Monday, hence the workers being known as "Monday Men". And when he died, his best animal was presented to the Abbey, and his second-best to the local priest!

By the start of the 13th Century most villages the size of Hutton (roughly thirty families) had their own resident priest rather than the original travelling clergymen. The development and upkeep of the local church was most definitely the responsibility of the priest and it is likely that he too received some form of rental income from the locals whose land bordered the grounds of All Saints. He would have been appointed by the Dean and Chapter of St Paul's Cathedral rather than by the Abbey (although no-one knows why).

How many resident priests were attached to All Saints and how long they all lasted is unknown, until the arrival of Thomas de Kellendon in 1325. His is the first name recorded on the list of Vicars and Rectors on the North Wall of the church, and that is generally regarded as the official opening date of All Saints Church. It would seem that one of the first tasks that he set himself was to oversee the "modernisation" of the building, although he probably didn't get very far with that ambition since he only remained as Vicar until 1327. Thereafter there were two incumbents until 1362, Richard de Pourdesour, and "William", and without doubt the renovations would have been completed during the course of their ministries.



The walls were made from flint and the roof from rudimentary tiles. Inside, the design was simple, in keeping with most other village churches of the time and one that to this day is familiar to

all of us as being archetypal of Churches of England dating back through the centuries. It consisted of a nave, a chancel, and two parallel side aisles. The nave was the main aisle which ran west – east to the chancel, the area occupied by the clergy and the choir and which is traditionally at the east end of a church before the altar. The nave was flanked on either side by the two aisles. It is probable that there were two entrances: one in exactly the same place as it is today, on the north side of the church, and one directly opposite on the south wall.

In the early 1300's it would have been the second largest building in the village. Only Hutton Hall would have been larger. To the local residents in their small cottages it would have appeared massive: the focal point of the village. But of course, in those times virtually all the community would have attended church on a Sunday, and All Saints would have been built on that premise and with enough space to allow for a growing population.

We have no record of how long it would have taken to be rebuilt. Doubtless a number of materials from the original church would have been incorporated into the project, whilst others, such as the timber beams, could have come from the many oak trees in the surrounding forests – the vast woodland belt to which I referred in the previous article – or some may have had to have been sourced from the nearest ports when trading ships arrived back into England, barely seaworthy and ready to be broken up and the timbers sold. But what is certain is that it would have taken a good number of years to complete the task.

Meanwhile, England was about to experience some very trying times. In 1337 the “100-Years War” started with France. It actually lasted for 116 years, on and off, and is probably best known for the Battle of Agincourt, one of the most famous English victories over the French of all time. Meanwhile, in 1348 the Black Death pandemic arrived in the country, and in the two years that it was prevalent it killed in the region of half the population. As a result, the country's workforce (“the peasants”) was severely reduced meaning that those who were left could hold out for higher wages from their masters. The Government wasn't having that sort of impudence, so a law was passed introducing a maximum wage – considerably lower than many of the peasants had negotiated with their masters. Matters simmered for a while until, in 1381, the Government, still short of money because of the financing of the 100-Years War, introduced a Poll Tax. This went down like a lead balloon, and the mood of the working classes wasn't improved when a Government official, John Bampton, tried to collect unpaid poll taxes in Brentwood. It triggered a people's rebellion which became the Peasants' Revolt, otherwise known as the “Wat Tyler Rebellion”. The King – Richard II (only 14 at the time, poor lad) had to step in to try to restore order, but it took a month and some 1,500 rebel deaths as the fighting spread across Essex and East London and even into East Anglia before things calmed down and the leaders, predictably, were executed.

Yet despite all this and the proximity of the outbreak of the rebellion to Hutton, there were still enough workers around to embark on further improvements to All Saints, of which more in the next edition.

Malcolm Webb

Much of my research for this and subsequent continuation articles has involved a number of sources, not least of all old church magazines, various writings of the late Mary Kenyon, M.A., and information gleaned from the website of Hutton Preservation Society, all of which I freely and publicly acknowledge and express my gratitude.

After supporting around 15,000 families over the last year through its food hub, the Daily Bread Café has been able to reopen again.

The MP for Brentwood and Ongar, Alex Burghart, and the Mayor of Brentwood, Councillor Olivia Sanders, attended the official reopening of the café on the 21st May. We can now

welcome people for lunch four days a week, and will still be running the food hub that has been a “lifeline” for so many families in the neighbourhood for the past year.

Lisa Whymark said: “It’s been nice to see people we haven’t seen for a while and have lots of conversations, being able to support people and connect with the café and chatting, rather than just giving a bag of food outside.”

Lisa explained they are aiming for the café to be ‘multi-agency’, with different organisations, such as Samaritans and Peabody, coming in to offer support to those who need it in the community. “Our church wants to be the centre of the community and enable people to have more connections in their community,” Lisa said.



L-R: Lisa Whymark, Alex Burghart MP, Mayor of Brentwood -Cllr Olivia Sanders, and Tracey Jenkins

“Food is part of it all, but it’s about other things as well, the interactions, helping people with their mental health, social relationships, trying to get people back in work, out of debt, all those things that we are hoping to be.”



People who go to the cafe for a drink or lunch can also help support their community through the café’s “Pay It Forward” board, which allows people to prepay for food and drink items for others. “The Pay It Forward board always has items on it paid for by other people,” Lisa said. “People can take a ticket off the board and use that for food if they are ever having a tough week, then when things improve for them they can pay that forward; it’s the community supporting the community.”

When the café had to close last year due to the coronavirus pandemic, it was transformed into a food hub, collecting donations to provide vital supplies to the local community.

“We have grown hugely over the pandemic,” Lisa said. “We were running the hub once a week, now it’s six times a week from St Peter’s and we have opened a satellite site at St George’s church in Brentwood.

“Over the last year, we have helped 15,000 individual families in various different places.

“Some people just come for a small amount of time, some people only come once, some come regularly, different people in different circumstances.

“There are 30 to 40 families every day that come to collect food from us. Some are helping the environment, so not all food is wasted; lots are anxious about going into the supermarket; some have underlying health conditions, but for the vast majority they have found this present time of Covid-19 to be a real struggle financially. The food hub has been a real lifeline for lots of people.

“We have 160 volunteers and everyone does their part, washing up, collecting cardboard, returning carts, serving coffee, everybody has a part to play.”

Lisa explained that Daily Bread has more plans to grow and support people in different ways.

She said they are working with Chat 1st to create a community gardening project and are also hoping to set up a job club after half term to help people improve their CV’s, look for jobs, and practise interviews. They are even looking at starting some creative art classes.

“It’s all about finding the skills our volunteers have and utilising that to help the community connect to each other,” she said.

SAINTS FOR JUNE - ST ALBAN

In the last edition I wrote about two English writers: Bede, and Julian of Norwich and this month I continue that theme with an account of the first British martyr, St Alban, and another English writer and mystic, Evelyn Underhill, who is locally connected because of her involvement at the Diocesan House of Retreat at Pleshey. But first St Alban (and a surprise companion)

ST. ALBAN

St Alban is the first recorded martyr of Britain. The earliest extant account of his death is in the writings of a Welsh abbot Gildas written in about 540 but it is in the Ecclesiastical History (Book 1, Chapters vii & xviii) of the Venerable Bede that we get the most comprehensive account.

Bede dates Alban's martyrdom to c.304 although others give it as early as 250. The story goes that Alban was a pagan, possibly a soldier, who lived near the Roman town of Verulamium, now called St. Albans.

During a persecution of the Christians a cleric, fleeing for his life, sought refuge in Alban's house. Alban took him in and was so impressed by his teaching and example that he "sincerely accepted Christ" and asked for baptism. When the officials of the governor came looking for the fugitive Alban disguised himself as the cleric and gave himself up in his place.

He was summarily brought before the authorities, who threatened him with all the tortures planned for the priest unless he denied his newfound faith. When he refused saying that "I worship and adore the living and true God, who created all things" he was flogged and condemned to death.

On the way to the place appointed for his execution, an arena outside the city walls (and of course that has echoes of another execution) he first stopped the waters of the river so that he and the execution party could reach the place dry-shod, and secondly caused a fountain to spring up on the hill on which he was beheaded—now called Holywell Hill the site of the beautiful Cathedral and Abbey Church where his shrine stands as a place of pilgrimage (I would certainly recommend a visit - only half an hour or so round the M.25 on a good day!).

Both Bede and Gildas, neither of whom would have known the topography of the place, describe it in some accurate detail. "This hill was clad in a gay mantle of many kinds of flowers...a gentle rising slope made smooth by nature" where miraculously "a perennial spring bubbled up at his feet" so it is likely that both were drawing on an earlier, possibly Celtic, source.

The legend reports that his original proposed executioner was converted and the man who struck the fatal blow was blinded - or as Bede records it "he was not permitted to boast of his deed, for as the martyr's head fell, the executioner's eyes dropped out". Legend also tells us that the cleric whom Alban saved, traditionally given the name



St. Amphibalus, was later captured with four companions near the village of Redbourn four miles away, where all were stoned to death. A mistranslation of his name in early documents has meant that this priest is sometimes referred to as "St. Overcoat"!



The shrine of St. Amphibalus has been restored and was reopened to visitors to St Alban's Cathedral on May 17th. It is one of only thirteen pedestal shrines in existence. A new carved face has been added, and in the great tradition of medieval carvers who often added faces of locals or even of themselves, this one has a facemask as tribute to this time of pandemic.

St Alban has been venerated in England since the 5th century and even in France his name was known to Verantius Fortunatus, a writer in Southern Gaul, who commemorates Alban in his "Carmina" "Lo! Fruitful Britain vaunts great Alban's name". He is venerated by the Roman Catholic Church, the Anglican Church and the eastern Orthodox Church.

He is the patron of converts, refugees and the victims of torture.

The feast of St. Alban is kept on 22 June.

In non-Covid times there is usually a festival and pilgrimage, with parades in the streets, with puppets and flags and a great service in the cathedral at about this time which I attended many years ago in the late 1960's when I lived in that Diocese.

When I was training to be a Lay Minister I had to attend at All Saint's Pastoral Centre near St. Albans for the weekend study for the Training Course. In the lovely grounds of this centre is a ruined chapel on a wooded island where it is purported, Alban lived. Whether or not that is true the place is beautifully peaceful and a lovely spot to sit and meditate. It was a privilege to be there.

There are many images of St Alban in different mediums, as wall paintings, as stained glass, as images in manuscript, one of the most beautiful being a set in the Life of St Alban illustrated by Matthew Paris and in Trinity College Dublin and of course in icons.

Many of you will know of my love of Eastern Orthodoxy and the use of icons and I have a small icon which has an image of St Alban and of St Sergius of Radinezeh and in my mind these two are forever linked. My icon was part of the celebrations of commemoration of the 90th anniversary in 2018 of The Fellowship of St Alban and St Sergius to which I belong. This is a fellowship which seeks to promote understanding between the eastern and western churches sadly torn by schism.

SAINTS FOR JUNE - EVELYN UNDERHILL.

"I believe in God and I think it better to love and help poor people around me than to go on saying I love an abstract spirit whom I have never seen".

Not at first sight the words of either a theologian or a mystic but of a practical Christian. Yet many think of Evelyn Underhill as one of the most significant thinkers of the 20th century. She was certainly a prolific author, writing something like 390 items including 40 books devoted to religious themes. She was most noted for her investigation of the religious experience known as mysticism. She wrote, in her seminal book *The Mystics of the Church*, *"the history of mysticism in the church is the history of the reaction of many different temperaments to one Reality...it is not one particular kind of experience or one uniform type of perfection... they are children of their own time immersed in the stream of human history"*.

Mysticism – coming from the Greek *mysterion* – meaning something secret, closed, inaccessible to outsiders and the mystical experience – that form of human perception which the individual interprets as an encounter with the reality of God would seem to be highly individualistic, something which no-one can share, or indeed either prove or discount. But in their writings many visionaries, mystics, call them what you will, have, even as children of their own time, expressed their experience in writing, in an attempt to share with their contemporaries, what Julian of Norwich called 'even Christians', something of their walk through the dark night, through the cloud of unknowing to assist others in their own search for reality, for God.

So who was Evelyn Underhill?

She was born on 6th December 1875 in Wolverhampton, the only child of her parents. Her father was a barrister whose practice was in London. Although she was baptised and confirmed into the Church of England they were not, on her own account, a particularly 'religious' family, but by 1921 Evelyn was allied with the Church of England having briefly 'flirted' as many of us do with Catholicism (when she stayed at the Convent of St. Mary and the Angels in Southampton, but when the Pope condemned 'modernism' she was convinced Catholicism was not for her).

She was privately educated and had a rather lonely childhood, but had two dear friends in Jeff and Stuart Moore. Stuart became her husband in 1907.





She enrolled in the Ladies Department of Kings College, London where she studied languages, history and botany. She was not able to take a degree of course but pursued both her studies and her travels with commitment.

But that visit to the convent whilst it did not result in her conversion to Catholicism, did fire her interest in mysticism and she set about serious study on the subject. Three books were the immediate result of this study:-Mysticism in 1911; the Mystic Way in 1913; and Practical Mysticism 1914. This last title may sound like a contradiction in terms but if I tell you that the sub-title is A Little Book for Normal People, it will, I think, give you a flavour of Underhill's thinking.

Because although she defines mysticism as "the expression of the innate tendency of the human spirit towards complete harmony with the transcendent order", what she saw as an intense form of religious experience and the highest achievement that a human can realise in life, it was not an experience which she regarded as just for the few. What she described as "the science of union with the absolute" was always tied up with the active and the practical – it had to be a way of living –if it was authentic.

It was at one and the same time an intense experience of human love and an encounter with God as understood as Love. (remember Julian)

She describes **steps in the development of the mystical consciousness** towards union with God (Similar to The Ladder of Divine Ascent of John Climacus & The Ladder of Perfection of John Hilton).

They are conversion; purification; illumination - by which she means living in the presence of God but not yet in union; darkness – the 'dark night of the soul', a feeling of solitude and emptiness, such as we see in St. John of the Cross; and then union in the love of God, in the symbol of marriage, the rather erotic symbolism we see in Bernard of Clairvaux.

And we do this in three ways:

By praying regularly, by visiting the poor, and by engaging in mundane activity.

For all our Lord's injunction to Martha that Mary had 'chosen the better part', Underhill seems to have found a spirituality which combines the Martha & Mary in us all.

She spent the later years of her life until her death in 1941 writing more and more on mysticism and spirituality, of which prayer, contemplation and worship are components. She became a loved and respected spiritual director and led many, many retreats. Her name is linked of course with our Diocesan Retreat House at Pleshey, where there are a great number of her books as well as a feeling of her spirit in the place.

EVELYN UNDERHILL. (continued)

She started to avoid using the word 'God', seeing God as the absolute spirit which is both transcendent and yet which has a history in the world. Spirituality she defined as the human activity of seeking to discern this transcendent being in the world. The human activity – not just the Christian activity. Although Underhill's spiritual exploring steeped her in the writings of the major medieval mystical writers, it took her beyond those horizons. She delighted in both the mysticism of the Eastern Church and the non-Christian mystic traditions, especially of Islamic or Hindu religion. That is another reason perhaps why she speaks to us today in our multi-cultural society.

She became one of the foremost authorities on spirituality and mysticism in Great Britain, but she was traumatised by war, which caused a rupture between her and the Christian Church. Like Thomas Merton she felt that it was incumbent on her to be a pacifist.

She posited above all that it was impossible to separate your religious life from the rest of your life. And that it was not possible to speak of loving God without loving people.

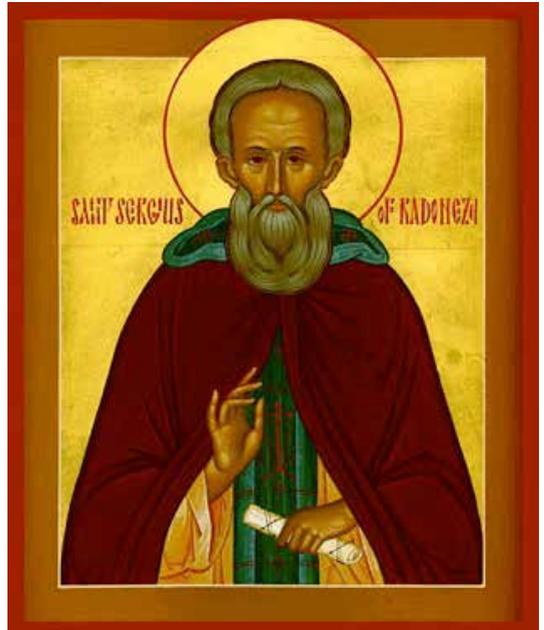
Mysticism she said is "a loving intuitive knowledge of self, God, others, and the world, based on personal religious experience". Spirituality/mysticism was for her the commandments –to "Love the Lord your God with all your heart and to love your neighbour as yourself."

Evelyn Underhill died on 15th June 1941 so this year - 80 years on - there is a celebration of her life and work being held at The Diocesan Retreat House in Pleshey between the 14th and 18th June. You can find details on their website.

SAINTS FOR JUNE - ST SERGIUS

St Sergius is one of Russia's most popular and beloved saints, often known as the St Francis of the Russian people.

He was born early in the 14th century in Radonezh near Moscow. It was a time of great poverty and hardship but also of great spiritual awakening. When he was about twenty years old he and his brother Stephan began to live as hermits in the forests and in time other monks began to come to him for spiritual direction and built cells there for themselves. Gradually the idea of a monastery took shape and after some original dispute Sergius became abbot. He declined other appointments offered by the Patriarch of Constantinople. Sergius was at heart a simple monk, humble and gentle in nature and his life became increasingly mystical.



He was a worshipper of the mystery of the Trinity and his vision of this was translated into the form and colour of the Trinity Icon of the great Rublev. This was painted at the Lavra (Monastery) a few years after his death which is seen as a spiritual synthesis of his teachings.

He also helped to spread the Hesychast doctrine associated with Gregory Palamas (which emphasises silence and quiet; distinguishes the essence of God which is unknowable from that which can be known and the repetition of the 'Jesus Prayer').

Sergius was also the first Russian saint to have been granted a vision of the Mother of God and although icons usually depict Sergius wearing a brown monastic robe and holding his abbot's staff there are icons showing him standing before a seated Theotokos and Child.

(He is remembered on September 25th- the day of his death.)

And now for another mystic – but this time an English writer from the 20th century.



WHO AM I ?

Match these Bible stories with the Old Testament characters.

1. ----- He was sold into slavery in Egypt.
2. ----- He was Esau's twin brother.
3. ----- He was tricked by Delilah.
4. ----- She married the King of Persia.
5. ----- He was thrown to the lions.
6. ----- He built a temple in Jerusalem.
7. ----- She married a man named Isaac.
8. ----- He led the Israelites out of Egypt.
9. ----- He spent three days and nights inside a big mammal.
10. ----- He built an enormous boat.

- | | |
|---|---------|
| A | Daniel |
| B | Jonah |
| C | Esther |
| D | Moses |
| E | Solomon |
| F | Samson |
| G | Noah |
| H | Joseph |
| I | Rebekah |
| J | Jacob |

USEFUL CONTACTS

A	A	Z	E	C	E	T	T	E	N	A	E	J	Q	X
L	S	F	R	Z	M	M	C	T	I	N	H	O	K	N
E	C	I	L	A	M	I	L	V	J	E	U	H	I	C
Y	I	V	L	I	A	A	C	O	G	Z	M	N	Y	J
H	D	N	K	H	R	Q	T	H	C	L	A	R	E	S
C	F	N	N	K	G	Q	X	J	E	L	U	V	B	V
O	S	L	A	A	A	X	T	A	A	L	A	T	L	X
J	Y	D	W	R	R	R	E	S	A	L	L	M	I	P
O	L	R	A	W	E	C	T	O	A	Q	E	E	M	J
S	V	C	K	W	T	H	Y	N	X	R	D	X	N	G
J	I	A	E	Y	N	O	T	R	E	H	T	A	F	H
O	A	R	Q	N	V	F	O	A	R	I	L	K	G	W
O	K	O	H	G	E	J	W	Y	F	E	R	K	U	W
R	V	L	T	C	Y	I	M	I	L	W	T	I	N	O
R	B	S	S	X	L	V	L	O	B	W	F	W	L	O

All the names below have two things in common: they all appear in the list of “Useful Contacts” on the back page of this magazine, and they are all hidden in the grid above. They might be spelt forwards, backwards or diagonally. Goodluck finding them!

ALEX
ALICE
ANNIE
CAROL
CHRIS
CLARE
DAWN

FATHERANDY
FATHERTONY
JASON
JEANETTE
JOHN
LISA
MALCOLM

MARGARET
MICHELLE
NEIL
SYLVIA
TERRY
TINO

ST JAMES THE GREATER

According to the Gospels of St Matthew & St Mark, James, together with his brother John, were the sons of Zebedee, a fisherman, and his wife Salome.

In Mark's gospel 3 v17 the brothers are referred to as the Boanerges, "the sons of thunder", perhaps reflecting their own temperament, a fiery and severe temper, or that of their father or the Galileans in general. It was by the Sea of Galilee, whilst they were following their usual occupation, that James, his brother John and their partners Simon and Andrew were called by our Lord to "be fishers of men". (Matthew 4v 12). (According to some readings of John 19 v.25 Salome was the sister of the Blessed Virgin making John (the beloved disciple to whom our Lord gave the care of His mother) and James the Greater first cousins of Jesus. This might explain the ambition and her request that her sons might be given first place in the new kingdom (Mark 10 v37 & Matthew 20 v 21))

But Peter and James and John did become part of the inner circle who were present at some of the most seminal moments of Christ's life and ministry - described in all three Synoptic Gospels - the raising of Jairus's daughter, the Transfiguration, and the Agony in the Garden.

James was the first of the Apostles to be martyred in about A.D. 42/44 under King Herod Agrippa 1 who at the Passover that year visited the new church with great cruelty to appease the Jews.(Acts 12 v 1-2) killing James "with the sword". According to Clement and Eusebius, James's accuser was so moved by James's confession of faith that he was converted and was beheaded with him. We assume that James was buried in Jerusalem but what happened to his body subsequently now becomes the stuff of legend and tradition and the process by which St James became the patron saint of Spain and of pilgrims.

According to the Golden Legend, before his martyrdom James had been preaching in Judea and Samaria and may even have travelled as far as Spain and preached the Gospel there, although the first mention of this is not found until the 9th century.

The legends tell that his disciples brought his body in a boat to Galicia in Spain where they buried it in a forest. In the 9th century this tomb was discovered and around it grew the place of devotion which we know today as Compostela. "Santiago de Compostela" means "St James of the Field of Stars" the name deriving from the story of shepherds being led to discover his bones by the stars shining there. The site became one of the most important places of medieval pilgrimage and the Knights of Compostela were founded in the 12th century. After Jerusalem and Rome, it is still the next in importance as a pilgrimage and many people make the journey from Paris, although only a few walk the whole way!!



St. James is now the patron saint of Spain, and is said to have helped to liberate the country from the Moors at the Battle of Clavijo in 844 AD. He is also the patron saint of hospitals and hospices, orphans and pilgrims.

In Spanish art he is often portrayed on horseback, carrying a banner. More usually, especially in Italian art and elsewhere he appears as a Pilgrim with his staff and scallop shell— itself a symbol of Christian baptism, and the special attribute of a pilgrim to Compostela. Many pilgrims walk a little further to Finistere to collect a shell from the beach to show they have finished the pilgrimage.



There is a poem written by Sir Walter Raleigh called **THE PASSIONATE MAN'S PILGRIMAGE**, which begins,

Give me my scallop-shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage ;
And thus I'll take my pilgrimage.

Over recent years the “Road to Santiago” has been restored with funds from the European Community and attracts thousands of pilgrims each year. One of the great moments on completing the pilgrimage at the cathedral is to see the botafumeiro the six-foot-high censer (used originally to drown the stench of pilgrims!) swung across and brushing the floor of the transepts on the saint’s feast day which we celebrate on **July 25th**.

St James (or at least his attributes of pilgrim’s staff, water bottle and scallop shell) is one of the saints included in the etched windows leading to the choir vestry in **All Saints Church** worked in commemoration of the life of Patricia Harries. He is included to honour both Patricia’s love of travel and her pilgrimage to Compostela and the many pilgrimages undertaken by this parish to Greece, Egypt, Russia, Italy and to Jordan and of course the Holy Land.

ST BENEDICT

St Benedict, who we remember on July 11th, is considered the founder of Western monasticism, a new form of monastic life based on liturgical prayer and manual labour – the *ora et labora*.

Most of what we know about St Benedict comes from the biography written about 40 years after his death called “The Dialogues of Gregory the Great”, based on the memories of actual witnesses. That said it is a hagiography so may not be entirely reliable!

Benedict was born in Nursia in Umbria in Italy in around A.D. 480 into a comfortable family background. He completed his study of the liberal arts at the University in Rome and could have been swept up into a risky life of the corrupt youth there.

However he retreated into silence and prayer in the forests around the River Aniene between Lazio and Abruzzo. Even that was not enough for him and he began life as a hermit in a cave near Subiaco in the Apennines. He lived there in solitude for some years ‘holding himself before the gaze of God’, a time of reflection, listening and self-knowledge. There a group of disciples attached themselves to him and a few small communities sprang up. This destroyed his solitude in the valley. Jealousy and suspicion amongst other friars meant that many rebelled against what they saw as the more rigid rules and according to the Golden Legend there was even an attempt on his life as poison was put in his chalice. The attempt failed and resulted in the chastisement of the perpetrators.

Benedict later moved to Monte Cassino and founded his famous monastery there. It was this monastery which was heavily bombarded as the Allies fought their way up Italy during World War II - now happily restored.

The men who joined Benedict came from many different social and ethnic backgrounds, all living and working together, studying the Scriptures but above all making prayer the heart of the community and their lives. The outside world at the time of Benedict was one of chaos and disorder, when the Empire had been overrun by the Goths and Vandals and life and culture was threatened on all sides.

Benedict’s greatest legacy was The Rule of St Benedict which he wrote in around A.D. 500. It is based on earlier rules notably that of St Pachomius and an anonymous text called the Rule of the Master. These rules which were considered to be harsh were replaced by Benedict’s more gentle rule and after the 7th century the Benedictine Rule was the one all monks followed.(From the 12th century there were numerous reforms)

Benedict stressed the wisdom of the Desert Fathers with their insistence on obedience and stability. The balance which he sought in the ‘*ora et labora*’ found its source in the early desert monks and in the writings of John Cassian in his *Conferences* and *Institutes*. Benedict wrote his Rule to guide his community in a life of balance of body, mind and spirit; to be able to live in love and harmony with each other, and to listen with the ear of the heart to God.

The very first word of the Rule is LISTEN. “Listen carefully, my son, to the master’s instructions, and attend to them with the ear of your heart”. That sentence could sum up all of Benedict’s teaching. Listening for and to God’s voice is the whole of life for Benedict.



The vows which Benedictine monks make were and are not poverty, chastity and obedience as some might suppose, but rather the older vows of stability, conversion of life, and obedience.

Obedience comes from the Latin *obaudire* which means to listen intently and is not the judicial observance of rules but the active response to the voice of God in our hearts; conversion of life is about a continual personal change and growth; and paradoxically stability (which is unique to Benedict) is the work done to produce a firm, strong and patient interior - and loyalty to one community and abbot-staying power if you like - working with and loving each other with patience and forbearance.

Above all the Rule was one of balance and a way of living the life of the Gospel; to see Christ in all people and in all things. It is Christ in whose image we are made; it is as Christ that the monk must appear to all, and it is Christ we must see in all.

He had a simple theology of prayer - that the divine presence is everywhere. Benedict had a reverence and sacramentality which spilled over into everything, whether it was the prayer life of chapel - the *Opus Dei* and the contemplation of scripture in the slow, deep reading of *Lectio Divina*; the work done in field and garden and kitchen (where the tools there are to be considered as sacred as those of the altar) and infirmary; the work of intellect in scriptorium and library; the work of the hospitality shown to guests. For that reason the Rule says very little about prayer as such because for Benedict it was not an art or state but the whole life lived in the presence of God.

But the chapel was the place the monks all gathered seven times a day to say the Office prayers, chanting the psalms and the liturgy, confessing sins and interceding for the world in a constant round of prayer and praise. This for Benedict is the *Opus Dei* - the Work of God.

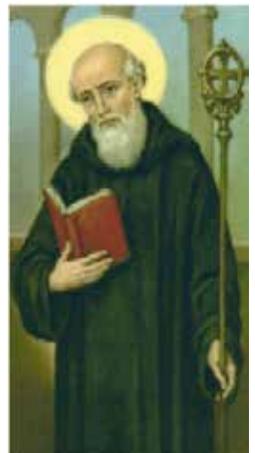
At the end of the Rule Benedict talks about how with God's assistance we will arrive at our heavenly home, of which the liturgy is part as we join in the worship of heaven, and the rule of life admits an opening for us to hear the loving call of God.

St. Benedict died on March 21st 547 leaving behind his monastery and his Rule. A further legacy was a female branch of the monastic order founded, after his famous conversation with her a month before his death, by his sister Scholastica. They are buried together in Monte Cassino.

He is usually portrayed in the black robe of an abbot, sometimes with a white cowl, holding the book of the Rule which he wrote and a crozier. His name derives from the Latin word 'to bless' and means 'he who is blessed'.

Blessed Benedict indeed. Solitude within community: work with prayer: silence, and above all in that silence to listen.

(I came across the observation recently that LISTEN is an anagram of SILENT!)



Bible Study

We have now reached chapter 4 of Paul's letter to the Ephesians. With this chapter, the second part of the letter begins. In the first 3 chapters, Paul has dealt with the great and eternal truths of the Christian faith, and with the function of the Church in the plan of God. Now he begins to sketch what each member of the Church must be if the Church is to carry out its part in that plan.

Before we begin this chapter, let us again remind ourselves that the central thought of the letter is that Jesus has brought to a disunited world the way to unity. This way is through faith in Christ, and it is the Church's task to proclaim this message to all the world. Now Paul turns to the character that Christians should have if the Church is to fulfil the great task of being Christ's instrument of spreading the Good News to the world.

(4:1-6) According to theologians, the first 3 verses shine like jewels. It has 5 of the great basic words of the Christian faith which are (1) **Humility**, (2) **Gentleness**, (3) **Patience**, (4) **Love**, and (5) **Peace**. Paul thinks these are the qualities Christians should have and how they should live a life which shows their togetherness. It will be a life of united love and holy behaviour. Paul reminds his readers that the 'oneness' in **v5, 6** should characterise the true Church.

(4:7-13) All Christians are saved by God's grace and receive his Holy Spirit. God also gives various spiritual gifts to his people, so that they can contribute to the life and work of the church. To make his point about Christ the giver of gifts, Paul quotes **Psalms 68:18** describing a king's conquering return. He ascends on high; i.e., he climbs the steep road of Mount Zion into the streets of the holy city. He brings in his captive band of prisoners in chains behind him



to demonstrate his conquering power. Now comes the difference. The Psalm speaks next about the conqueror receiving gifts. Paul changes it and says that he gave gifts (**v8**) to his people.

In the Old Testament, the conquering king demanded and received gifts; in the New Testament, the conqueror Christ offers and gives gifts. That is the essential difference between the two Testaments. In the Old Testament, a jealous God insists on tributes being paid; in the New Testament, a loving God pours out his love to men and women. And Paul's train of thought is so often diverted by a word. The word '**ascended**' makes him think of Jesus. And it makes him say a very wonderful thing. Jesus '**descended**' into this world when he entered it as a human, going through all human sufferings and as atonement dying on the Cross to redeem the world. Jesus '**ascended**' from this world when he left it to return to his glory.

Paul lists some gifts that help the church to preach and teach God's Word. '**Apostles**' are sent by God to pioneer church growth in new areas. To be called an apostle one must have seen Jesus as a real person (this has raised arguments when Paul is claiming his own rights, faced by the opposition of Corinth). An apostle must also be a witness of the resurrection and of the risen Lord. That is why nowadays Christians are called disciples and not apostles.

'**Prophets**' speak God's Word in a direct and challenging way for particular situations.

'**Evangelists**' share the Gospel clearly, so that people can understand and come to faith in Christ.

'**Pastors**' and '**Teachers**' are able to care for and teach local congregations. '**Pastor**' is the Latin word for a 'shepherd'.

There are many other kinds of spiritual gifts. There is a different selection in Paul's letter to the Romans (**Romans 12:6-8**). But all spiritual gifts have the same purpose: to build up and strengthen God's people. Every gift is to be used in serving others, both inside and outside the church.

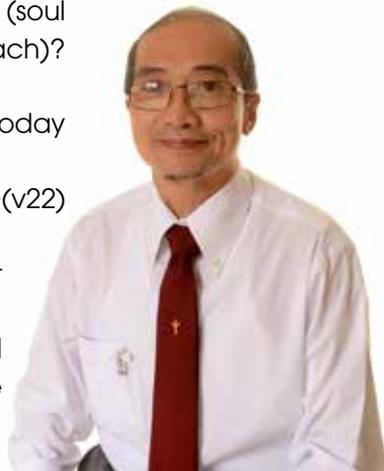
(4:14-16) Paul explains that God wants us to grow up to be '**one new humanity**' – the mature, strong and loving body of Christ. This may take a long time, because it involves every Christian growing and maturing in knowledge and love. We are like a body with Christ as the head. The most important aspect of Christian growth is that we learn and live God's Word which gives us strong and settled convictions and makes us fit for useful service.

(4:17-32) In this passage, Paul appeals to his converts to leave their old way of life and to turn to Christ's. He points out what he considers to be the essential characteristics of the life of non-believers. Their lives are concerned with empty things which do not matter; their minds are darkened because of their ignorance. As a result, they throw themselves into a life of selfish greed and lust. Paul reminds us not to grieve the Holy Spirit of God by abusing the freedom it has given us. This leads to the following chapter, which we shall study next time, of how to live a life that is pleasing to God.

Questions

- 1) What is your favourite team sport?
- 2) Of the qualities listed in verse 2, which did you demonstrate the best today? And the worst?
- 3) What is God's purpose in giving gifts to his people?
- 4) Why is it important that each part of "the body" does its work?
- 5) What does it mean to speak "the truth in love" (v15)? How is this different from just speaking the truth?
- 6) According to this passage, what's the problem with trying to live the Christian life apart from the church? In what ways do you need others?
- 7) on the scale 1-10, how unified is our church?
- 8) How are you managing at fulfilling your call to "keep the unity of the Spirit through the bond of peace" (v3)?
- 9) Are you living up to the "calling you have received" (v1)? In your work? Your home? Your relationship?
- 10) Of the four jobs that Paul describes for a management team, which job would you choose: apostle (pioneer and church planter), prophet (motivator and encourager), evangelist (soul winner) or pastor/teacher (trainer or coach)? How can you develop this gift?
- 11) How would you compare moral standards today with the moral standards in Paul's day?
- 12) What does it mean "to put off your old self" (v22) and "to put on the new self" (v24)?
- 13) How do you usually deal with anger? What do you learn about anger from v26-27?
- 14) How have your attitudes, actions and thoughts changed since turning your life over to God?

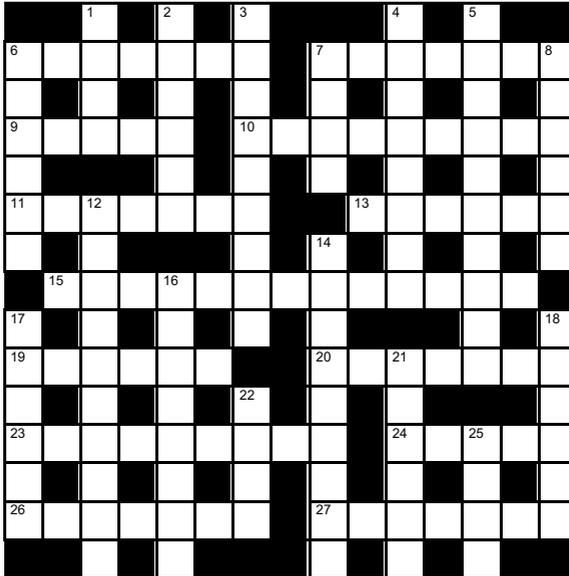
T. Miao xx.





Tea Break

Cryptic Bible Crossword



Across

6. Rejoice briefly with hot mysterious city
7. Harp found in backing music for Syrian river
9. Destroy a stew!
10. Pay for course prints
11. Goes through experiences
13. Prevents poor harvest with Hosea's leader exiled
15. Sacrifice of a ring finger is messy (5,8)
19. Improve church after ire returned around noon
20. Some weekend lessons can be like God's kingdom
23. Write note estimating expenditure for festival
24. Jewish teacher provides endless prattle
26. Doctor bearing Sunday School education is ready to go
27. Remove zirconium from potential biohazard for prophet

Down

1. Weapons harm Samaritan prisoners
2. Saint against them losing time within Church strategy
3. A merger of convicts seen at Babel!
4. Disregard festival
5. Look for pear in novel canapé
6. In Paris, I desire to be like Mark or John
7. Return to record plan
8. Take again without second protest
12. Up front messenger like John the Baptist
14. Fondness for very loud Egyptian leader in action
16. Comfort after wearing crown is swell
17. Gathered red mushy pea inside
18. Book one has returned with first class content
21. Cord woven by a small seamstress
22. Sounds like praise for God
25. Balm or injection? Leg initially becomes sore



Tea Break

YOU HEARD IT HERE FIRST.....

Not a day goes by without all of us, at some time or another, bringing into a conversation a well-known phrase which we all know isn't meant to be taken literally but rather is used to express a situation or an incident in a way that everyone will understand. These phrases are otherwise known as **"idioms"**.

We all use them, but I wonder if you know where they originated from? You might be surprised to learn that many of them have their roots in the Bible.

A few examples are reproduced here; if space allows I'll add to the list in the next edition. Equally, if you have any examples of biblical idioms, please email them to me.....

At Your Wits End: *"My neighbour's dog barks all day long. It's driving me mad. I'm at my wits end". This comes from Psalm 107 in which sailors and seafarers ("they that go down to the sea in ships") are described as being caught in a storm at sea so that "..... they reel to and fro, and stagger like a drunken man, and are at their wit's end." (107: 23-27).*

The Blind Leading the Blind: *"He's supposed to be in charge of the group, but he's got no idea. It's like the blind leading the blind". This idiom is found in Matthew's gospel (15: 14). "Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."*

To Fall by the Wayside: The phrase applies to something that fails to be seen through to completion, or is abandoned in favour of something else. The idiom comes from the Parable of the Sower, as told in Luke's gospel (8: 5), where the sower *".....went out to sow his seeds, and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it."*

A Fly in the Ointment: Used these days to mean a hitch or a minor irritation that spoils an event, for example, it is paraphrased from the Book of Ecclesiastes (10: 1) *"Dead flies cause the ointment of the apothecary to send forth a stinking savour,"*

There is Nothing New Under the Sun: This expression, which today implies world-weariness or tiredness at a lack of new ideas, also has its origins in the Book of Ecclesiastes, which states that *" that which is done is that which shall be done, and there is no new thing under the Sun" (1: 9).*

4 WAYS TO GIVE

We are working hard to support our community during the COVID-19 pandemic, providing over 360 bags of free food to residents each week. If you would like to help support us by making a donation Please visit us in person or go to our website:

<https://www.huttonparish.com/donate>



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DISTRIBUTION OF “HUTTON PARISH LINK”

For the past year you have probably been reading each edition of our church magazine online. Perhaps you have routinely downloaded every copy and printed it off.

But now you have the choice of reading or browsing through your favourite magazine without having to sit in your office or precariously perch a laptop on your knee.

From now on we are producing printed copies as well as the online version.

You will of course still be able to view, download and print the magazine via the church’s website www.huttonparish.com but you will also have the opportunity to pick up a copy from the foyers of St Peters and All Saints (while stocks last).

We hope that this will enable even more of our parishioners and the local community to have access to the magazine. In time we hope it will be possible for you to pick up a copy at a few of the local shops, but in the meantime, if you know of anyone who would like a printed copy but is unable to get out to collect one, perhaps you would consider taking an extra one and delivering it to them. It goes without saying that the magazine will still be offered free of charge, even though there are obvious costs – paper and ink – in the production of hard copies.

The aim is to cover those costs by selling a small amount of advertising space in the magazine, so if you have your own business or know of someone who does, please could you think about advertising in future editions? Our rates are incredibly cheap, and think about the exposure you will get..... Anyone who would like more information in this connection should contact the Editor, Malcolm Webb.



ANSWERS

WHO AM I ?

1 - H; 2 - J; 3 - F; 4 - C; 5 - A; 6 - E; 7 - I; 8 - D; 9 - B; 10 - G

CRYPTIC CROSSWORD

Across: 6 Jericho, 7 Pharpar, 9 Waste, 10 Footsteps, 11 Suffers, 13 Averts, 15 Grain Offering, 19 Enrich, 20 Endless, 23 Pentecost, 24 Rabbi, 26 Dressed, 27 Obadiah.

Down: 1 Arms, 2 Scheme, 3 Confusion, 4 Passover, 5 Appearance, 6 Jewish, 7 Plot, 8 Resist, 12 Forerunner, 14 Affection, 16 Increase, 17 Reaped, 18 Isaiah, 21 Dorcas, 22 Lord, 25 Boil.



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FOOD
ALWAYS
NEEDED**

FROM THE CHURCH REGISTERS

Funerals

7th May
20th May

Graham Sarfas
Rosina Bennett

Funeral Arrangements

Should you need to book a funeral for someone, please contact a member of the Ministry Team in the first instance, and they will arrange for you to be talked through what needs to be dealt with. In normal circumstances this would include funeral arrangements, pastoral care, a visit from a member of the Bereavement Visiting Team, if appropriate, and information about interment of ashes, plaques on the Memorial Wall, Book of Remembrance, and anything else that you would like to know.

Baptisms

When life returns to normal again, we shall be able to resume conducting baptisms (or Christenings, as they are often called) at both All Saints and St Peter's Church, during an appropriate Sunday service. Any child or adult who lives in the Parish may be baptised in our churches.

In the first instance please contact the Parish Office. The Parish Administrator will liaise with the Clergy to establish a date suitable to all parties and you will be sent an application form and information leaflets about the baptism itself and the other facilities available for you and/or your child to become involved with, all of which are mentioned elsewhere in this magazine.

Weddings

We are delighted to announce that we shall shortly be allowed to resume holding wedding ceremonies at our churches, following Government guidelines. At the time of going to press we have several couples whose banns have been (or are about to be) read.

Any couples wanting to get married in church should contact the Wedding Co-ordinator, Annie Bayley.

Contact details for all the people mentioned above can be found on the "Useful Contacts" page at the back of the magazine.



USEFUL CONTACTS



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Deputy Churchwarden (St Peters)	Michelle Yarwood		07717 844224
PCC Secretary	Alex Underwood		07914 941437
Treasurer	Jason Manning		07793 283301
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Tower Captain	Sylvia Martin		
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