

HUTTON PARISH LINK



FREE EDITION

FEBRUARY / MARCH 2021



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From the Editor..

In the last issue of "Hutton Parish Link" I referred to Lockdown2 being about to end, restrictions being eased, and the re-opening of Churches, amongst other things.

Now, just two months later, we are in the throes of Lockdown3, there is little expectation of any easing of restrictions until the middle of February at the earliest and maybe not until after Easter, and Churches are once more closed for any form of congregation-drawing services.

Yet at the same time many of us (certainly those of "a certain age") have either received their first of two vaccinations or are very close to having it, with the expectation of the follow-up jab before the end of April, and three weeks after that being in the wonderful position of having immunity against the dreadful Covid. So, once again, we do have something to look forward to.

And it is this belief that things will get better that keeps us going, isn't it?

There are times, I'm sure, when we all despair of things ever getting back to normal. We all know people who have had Covid: perhaps people who have been hospitalised because of it, or maybe even died as a result of it. It surrounds us all to some extent – it's impossible to pick up a newspaper or turn on the television without reading or hearing yet more (frequently bad) news about it. But we WILL beat it. Plagues, earthquakes, wars – all at one time or another have resulted in greater death tolls than Covid-19, and the world has recovered. And be sure that our faith in God will ensure that we overcome this challenge too. In the meantime, consider the good things that have come out of the pandemic (yes – there are some!): less pollution in the atmosphere – carbon and noise – due to fewer airplanes and motor vehicles, so we can breathe cleaner air and hear birds sing. More connection with nature – how many of us have discovered local footpaths that we never knew existed? The pleasure of exchanging "hellos" and smiles with strangers who thoughtfully give us 'social distancing' during our daily exercise walks. And a significant reduction in the number of wars and civil disturbances across the world as everyone's attention is occupied by Covid. Just think what a better place the world would be if these subtle changes became part of "normal life" after Covid was finally wiped out. And then pray that they might be.

If you would like to share your own thoughts on how the pandemic has affected you, for good or bad, please jot them down and let me have them, and we'll put them in the next edition.

In the meantime, and as always, all the articles and information contained in the magazine 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

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From the Rector..

Dear sisters and brothers,

This edition of Hutton Link can most certainly be described as our “Lent Edition”. From Ash Wednesday on the 17th February, through to the end of March and the beginning of Holy Week, our Lenten journey this year will feel different and even more challenging than in previous years.



Most of us have been forced to “give up” so much already in the last year. Instead of it being the usual chocolate, caffeine, cake, chips and cheese, we have been asked to give up on seeing family and friends. We’ve been forced to keep our distance from one another, we’ve been asked not to come to church and instead are being asked to take up the discipline of staying indoors as much as is possible. Rather than looking to Lent as a positive time to reflect and grow in our faith, I think many of us are weary and heavy-laden as we enter this great season of fasting and discipline. Therefore, I’d like to propose something slightly different this year.

February 2nd is always the Feast of Candlemas – otherwise known as the Presentation of Christ in the Temple. This celebration marks the end of another 40-day period – Christmas and Epiphany. There’s plenty to reflect on with Candlemas too:

- Anna and Simeon waiting patiently for God to send His Messiah to Israel and then recognising Him when he arrives.
- The prophecy given to Mary about what will happen to her precious baby boy, and how this will affect her.
- Seeing God use the poor and lowly to receive His son, reminding us that our identity comes from Christ and not from anything that society might deem to be important.

I encourage you to read the whole account in Luke 2: 22-40.

Normally Candlemas acts as our departure from Christmas. My suggestion for the coming months is to use Candlemas as our arrival into Lent. You might now be thinking, “What on earth does he mean by this?” Let me explain...

Ash Wednesday marks the beginning of Lent – a day of repentance and fasting where we remind ourselves that we are simply creatures made of dust by marking our foreheads with a cross made of ash. It’s a reminder that we need the Lord for our very survival and that we are lost without Him. Lent invites us to adopt an inward

facing posture, where we look at ourselves and invite the Holy Spirit to minister to us. As I've already mentioned, we have had a lot of opportunity for introspection over the last year – and we will be invited to do this again when Ash Wednesday comes around on the 17th February.

However, if we take the story of Candlemas as our frame of reference then we can approach Lent with an open and outward facing posture. Christmas is all about "Emmanuel", which means "God with us". It is a reminder that God has always wanted to live alongside his people. In the book of Genesis, the Lord walks with the people in the Garden of Eden – a picture of how things were created to be. Candlemas builds on this story by bringing the Lord back into the Temple – which was the place God's presence was said to dwell with the people of Israel. It is a reminder that God is not just with us, it declares that He is our Lord and King. When the Lord comes back into his temple it is the reminder that He has promised to make all things new. And that is a message that I think we need to hear in these Covid-19 days.

I invite you to look outwards this Lent – to remember the stories of God with us and then remember your place in that story. How has the Lord transformed your life? What great things has he done for you? How might you share this great story with others? People need to be lifted at this time – they need to hear stories of hope and redemption. That's a posture I think we can adopt over the next 2 months.

Our Lent Course this year has been chosen to help us do just this. We will be reading the Archbishop of Canterbury's Lent Book for 2021 - "Living His Story" written by Reverend Dr Hannah Steele, Director of St Mellitus College London. As we journey through the book, we will unpack liberating and practical ways of sharing the gospel story afresh. Through the course we will consider how we can live Jesus' story in our own lives simply by being the people God made us to be and allowing people to be drawn to him through our natural gifts. The book has been divided into 6 weekly sessions with discussion questions and accompanying videos.

We would like anyone who wants to join the course to be able to do so without cost. **Therefore, the church will be offering the book to you completely free of charge** – although you can make a donation of up to £8 to cover the cost if you'd like to. Please contact the church office to book your place on the course, so we can order the correct number of books.

The course will begin on **Wednesday 24th February at 7.30pm** using our **Zoom** platform, and will run for **6 consecutive weeks**, concluding on the Wednesday of Holy Week, the 31st March. I look forward to joining with you and hearing your stories!

May God bless you this Lent.

Andy +



Hutton Daily Bread

We provide food, support & friendship to those in our community.

The Daily Bread Cafe has provided food to hundreds of families during lockdown. Please help us to continue our work by making a donation through JustGiving using the QR code above. By doing so, you will be helping us support hundreds more during this difficult time and beyond.

A Blessing

Whilst we continue to have to live with the COVID pandemic virulent in our society, and the many and various restrictions that are placed on our lives every day, it may help you to read the following blessing from time to time. It is originally attributed to The Rev. Dr. Blair Monie, a former Presbyterian Church leader in Pennsylvania, USA.



As you continue your journey,
may the Living Lord go with you;
May He go behind you, to encourage you,
beside you, to befriend you,
above you, to watch over you,
beneath you, to lift you from your sorrows,
within you, to give you the gifts of faith, hope, and love,
and always before you, to show you the way.
May the Lord bless you.

Amen

After Church Zoom Coffee

Join us after the Sunday Morning Livestream
(usually around 10.30am) for coffee, a chat, and fellowship.

Anyone can join the Zoom meeting and the
details are the same each week



Meeting ID: 838 5492 4560

Passcode: nicecuppa



*Downing Street has announced that **the Right Reverend Dr Guli Francis-Dehqani** will be the next Bishop of Chelmsford, succeeding the Most Reverend Stephen Cottrell, who became Archbishop of York earlier this year.*

Bishop Guli has most recently been Bishop of Loughborough in the Diocese of Leicester, a post she has occupied since late 2017.

Speaking about her appointment, Bishop Guli said “It is a great privilege to be appointed as the next Bishop of Chelmsford. I know there are many challenges ahead both in the church and wider society, not least as a result of the pandemic. However, I am hopeful about the future.

As Christian communities, I believe our task is to be faithful; to share the good news of Jesus Christ and to continue serving the world; to work well together and in partnership with others. In doing this, we’ll discover the extent of God’s love”.

Bishop Guli will be introduced to the diocese through a series of videos, online meetings and online worship.

Commenting on the plans for her announcement, Bishop Guli said “This has been the first selection process for a diocesan bishop that has taken place entirely on Zoom and I will continue to be using Zoom today as I am introduced to people across the diocese. However, I’m very much looking forward to visiting Essex and East London, to meeting people face to face and discussing how we build on the outstanding work that our churches have done to support their communities during the pandemic.”

Bishop Guli’s predecessor as Bishop of Chelmsford, Archbishop Stephen Cottrell said

“It is with great joy that I welcome the appointment of Guli Francis-Dehqani as the next Bishop of Chelmsford. Guli will bring to the exciting diversity of the Chelmsford diocese her breadth of vision, her international experience, her love of the gospel, her pastoral heart, and her passion for justice. East London and Essex have an exciting new bishop.”

Bishop Guli became the first Bishop of Loughborough, in the Diocese of Leicester, in late 2017.

As well as assisting the Bishop of Leicester in all geographical areas across the Diocese of Leicester, her specific responsibilities included overseeing and supporting the vocations of those called to lay and ordained ministries. Bishop Guli is currently Vice-President of the Conference of European Churches, Vice Chair of the Board of the Church Army and a contributor to BBC Radio 4s Thought for the Day.

Before she became Bishop of Loughborough, Bishop Guli led Curate Training in the Diocese of Peterborough.

Born in Iran, Guli’s family left the country in the wake of the Iranian Revolution in 1980, when she was 13 years old, and to date she has been unable to return.

She is married to Lee, also a priest and they have three children.



ROOTED COMMUNITY

AND THE REVOLUTIONARY POWER OF FRIENDSHIP

(The Rooted Community gathers women from the Parish and the wider community into shared life together, with an inclusive welcome and a deeper purpose. Our key gathering place is on Facebook where we have a vibrant group and daily videos and connections. We currently meet online on a Wednesday evening for discussion, prayer and support and through our network of small groups called Pods. All women are welcome – do contact us for more information. Details at the end.)

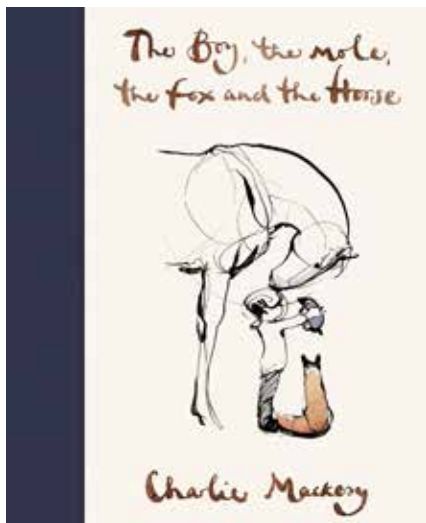
One of the unexpected success stories of 2020 has been a rather unusual but beautiful book by Charlie Mackesy, called '**The Boy, The Mole, the Fox and the Horse**'. It is mostly illustrations – Charlie is both the writer and illustrator – with epithets and smatterings of dialogue alongside beautiful, simple but evocative drawings as we are invited into the world of these four wonderful characters.

If you haven't yet seen any of the drawings from the book, on social media or elsewhere, do take a look at Charlie's website:

<https://www.charliemackesy.com/#the-book>

More of the story of the book's inspiration and journey can be found on this website:

<https://www.penguin.co.uk/articles/2020/feb/the-boy-the-mole-the-fox-and-the-horse-saved-my-life.html>.



One of the core themes of this book is that of **friendship**. These are four very distinctive characters, different in size, in perspective and in life experience and yet they come together and in simple, normal activities of the day to day are pictured as speaking and encouraging one another, listening and inspiring and strengthening one another as they go through life. Even though the book seems to centre around a young boy as its main character, along with a cake loving mole, a rather wily fox and a strong and kind horse, there are timeless truths and reminders expressed within that we can all relate to, whatever our age. "What's the bravest thing you have ever said?" asked the boy. "Help." said the horse.'

"So, you know all of me?" asked the boy. "Yes" said the horse. "And you still love me?" "We love you all the more."

Within the Rooted Community, this book came to our attention early in 2020, when Elspeth Morten read from it during one of our Daily Hello videos in our Facebook group in lockdown number 1. It seemed to capture the overall mood of 2020 even at that point - we, like the rest of the world, all needed and appreciated its soothing, comforting and realistic message to help us to keep going.

But it also seemed to capture something of the heart of Rooted Community which seeks to be a place where, with all our varieties of age, experience, faith, background and circumstances, we are able to speak words of blessing and of reassurance, and to walk with people in practical and prayerful ways through the difficulties and the challenges we continue to face into 2021.

Since lockdown number 1, Rooted Community has more than doubled in size as we've connected with more and more women through our online presence, via local connections and recommendation and via the work of the Daily Bread Team. And so, we have found ourselves navigating the uncharted waters of developing connection and friendship between 140 or so women, having not been able to meet in person for the majority of the last 10 months.

We've tried different things but one of the most helpful for many has been our 'Rooted Hello' videos on Facebook which give different members the opportunity to share their lives, the ups and downs and discoveries of each day, sharing an insight with no filter! These simple

introductions, virtual friendships in some form, are what we hope will provide the foundation for our Community to continue to support one another when the time comes to gather again in person. In the meantime, our Pods (small groups) help to deepen these friendships through weekly messages and chat as an imperfect solution during lockdown.

I think that is why this book has such a resonance for our Community and for our current moment. This is a book which doesn't shy away from the realities of suffering or seek to always solve problems with a sugar-coated response. Instead it embraces suffering and lament, encouraging us to look at and listen to our sadnesses again – seeing them as a shared experience in which we are not alone:

“What do we do when our hearts hurt?” asked the boy. “We wrap them in love, with friendship, with shared tears and time, til they wake hopeful and happy again.”

As Father Tony highlighted in his sermon on Sunday 24th January, when we find ourselves in a place of love and acceptance and are able to receive that and share it, we can indeed discover hope to keep going, because we are not alone. This is what we seek to offer in Rooted Community, in our parish church community and more widely as the people of God.

“Along with cake”, said the mole, “friendship is one of the sweetest things.”

If you would like to know more about Rooted Community, please do get in touch with the Core Team by emailing rooted@huttonparish.com or take a look at our weekly newsletter which is published each week to the Parish Facebook page www.facebook.com/huttonparish.

Alice Smith

A BRIEF HISTORY OF ALL SAINTS CHURCH

In this occasional series of articles we shall take a look at the journey of All Saints Church from its beginnings as, probably, a pagan shrine to its position now as a beautiful and traditional example of a typical English church, the like of which is seen so often in portraits of village life in the country, and in this particular case one that has been standing, largely unaltered, for almost 700 years.



We know for a fact that All Saints Church was officially opened in the early part of the 14th century: the first Vicar or Rector listed and named on the board inside the church was appointed in 1325.

Whilst there are a number of churches scattered around Essex that pre-date All Saints and are still in regular use, there is no doubt that All Saints is one of the oldest in this part of the county. Interestingly, the only “near neighbour” that I can find that is older than All Saints is in fact St Mary’s, Shenfield, which dates from 1249.

Nonetheless, it is pretty certain that it has been a place of worship for substantially longer than 700 years. Old records refer to it being “rebuilt” in the 14th century, suggesting that something actually stood on its present site before 1325. Indeed, we know that the area contained a Saxon settlement (mentioned in the Domesday Book) and it is quite likely that before that a Roman pagan shrine was on the land of the current place of worship, since Roman coins have been unearthed near the building and the crossed water course under the nave is indicative of such a construction

What we do know is that when it was first constructed in the basic shape and style that we would recognise today, it was much smaller. Even when it was rebuilt in the 14th century it only consisted of a chancel, nave and north and south aisles. The north porch came a few years later, and the bell turret which gives the building such a distinctive and traditional “church-y” appearance wasn’t added until sometime in the 1400s.



S 1754

HUTTON CHURCH.

But we're jumping ahead of ourselves. Let's go back and explore what might have been on the site of All Saints before it was rebuilt in the early 1300s.

The Anglo-Saxons arrived in Britain in 410. They more or less took over the country from the Romans, who had been here for nearly four hundred years. Over the centuries, the Roman Empire became established in the Mediterranean region, but by 410 it seemed likely that it had started to outgrow its own strength, and with Rome endangered by barbarian forces, armies were withdrawn from many occupied territories – including Britain – and sent back home in order to defend the city. Soon afterwards the Saxons arrived and were here for the next 600 years until the country was again invaded, by William 1 (William The Conqueror) who, whilst he was Duke of Normandy, believed he had a claim to the English throne by virtue of being a distant cousin of the then incumbent, Edward The Confessor, and promptly set about defeating the actual successor, King Harold, at the Battle of Hastings in 1066. So ended the six hundred year reign of the Anglo-Saxons, and so began the reign of the Normans.

In terms of 'religious persuasion' the Romans were pagans when they first arrived on these shores. So were the Saxons, although both of them seemed happy enough to tolerate the small Christian groups that existed in various parts of Britain, even if to begin with the Romans actually banned them. But as more and more people turned towards this hitherto minority faith, Emperor Constantine declared that Britons were free to practice

their religion in peace, and eventually, not long before they left Britain, Christianity became the official Roman religion. Such was the growth of Christianity here that Augustine was encouraged to develop it much further from 597, and for the remainder of the Saxon period Christianity grew steadily, incorporating many Saxons along the way (although they were generally regarded as rather half-hearted Christians, apparently!) .

Many Christian churches were built and established throughout the country, and many were sacked, pillaged and destroyed for various reasons. King Alfred, the Christian King of Wessex was probably the first ruler to seriously defend Christianity in this country against the pagans, and towards the end of the Saxon rule Alfred had begun to establish a system of Christian learning that he hoped would appeal to illiterate country folk and capture the imagination of the ordinary man and woman. Lords were encouraged to build small chapels on their land for local people to practice their faith with the help of a priest. This was the beginning of the Parish system of worship which survives to this day.

It is quite probable that sometime during that period the Lord of Hutton Hall was one who had a chapel constructed on his land. Possibly he knew, either first-hand or by folklore, that a pagan shrine had existed there (maybe it still did) and perhaps he deliberately built the chapel on the same site – in other words on the site that All Saints Church occupies today.

But when William The Conqueror arrived, the Christian movement really started to take off, as I shall attempt to describe in the next article...

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.

THE STORY CONTINUES...



Before Christmas life at the Daily Bread Food Hub was completely manic! We had so much food, both from collections and from very generous donations from the local area such as Shenfield Cricket Club and tins from the school. Barclays Bank in Shenfield agreed to become a drop-off point for individuals who

wanted to give something – and they continue to help us in this way now.

We were really busy with our hamper campaign, which demonstrated how much the local community cared about people whose Christmas was going to be difficult this year. Over 200 hampers were distributed from church. And the Food Hub are immensely grateful to The Lions Club of Brentwood for donating £2,500 for the purchase of turkeys to make each hamper complete. These were bought through wholesaler Traymoor Quality Meats, who thoughtfully also provided a cook-in tray.

Since the beginning of the year the format of the working space has changed so we can be sure our volunteers are operating in a Covid-safe environment. Not only are we open as usual from 10am to 12 noon, Monday to Saturday but we now have a satellite organisation at Sawyers Church in Brentwood, open each Saturday 10am to 12 noon. We are working with local schools to top up their supplies to families who are in need of shopping and we provide fruit for kids who are in school, of which there are many. We try not to turn any request down as we believe our calling is to be there as a Christian witness to any who need to ask for support.

We were concerned that our supplies were going to drop off after Christmas and indeed we had less in from the supermarkets, but we have been blessed with grants and financial donations which mean we can now buy extra food from FareShare and other wholesale outlets where we get very good value for money. So our prayers were answered.



Talking of prayers, from the end of January the management team are commencing a weekly prayer group to which all volunteers are welcome, especially to pray for the work of the Hub and for resolution of any problems that arise. We are handing out a new slip to those who come to collect and asking them if they have particular prayer requests which will be taken to the prayer meeting.

We continue to hear sad stories from the people we meet. If you know anyone who could do with a bit of help providing for their family for whatever reason - due to finances, trying to avoid crowded stores, reducing the spread of COVID or reducing the impact in the environment - then please suggest they come to see us. Or maybe come yourself. You will be assured of a warm welcome and a cheery smile!

Beth Johnson

SAINTS FOR FEBRUARY

Usually at this time of the year the shops are full of red roses, pink balloons and a large number of hearts and flowers because on February 14th the world celebrates St. Valentine. And whilst many celebrate with the one they love many are still searching for their true Valentine, their true love.

So **ST VALENTINE**. Who was he and why has he become the patron saint of all lovers?

There has always been some confusion in identifying him and it seems that two saints, one a priest and the other a bishop were both remembered in the Roman Martyrology, and so in art he is sometimes represented with either a pastoral staff or the palm of a martyr.



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The Roman priest Valentine was beheaded in about 268 AD on the orders of Claudius the Goth. This was because the prefect Asterius and his whole family became Christians after Valentine had cured his daughter Lucilla who had been blind since the age of two. This story is told in the book of stories and legends of the saints which I have mentioned before, "The Golden Legend", written by



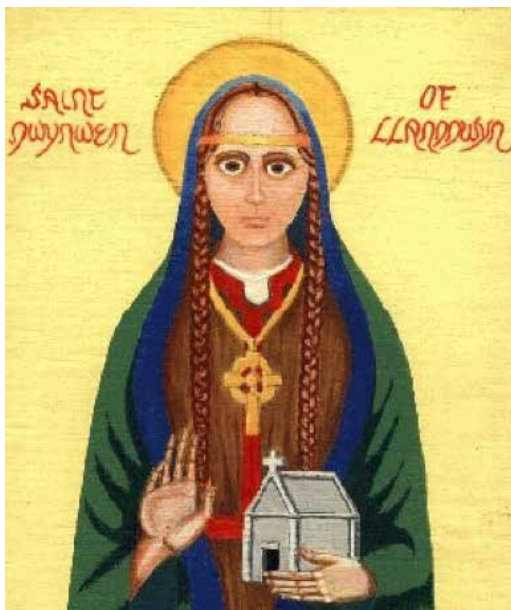
Jacobus de Voragine in the 13th century and a 'must-have' read for anyone interested in art. This Valentine was buried along the Via Flamina in Rome where Pope Julius 1 built a basilica in his honour.

The other Valentine was a bishop who was beheaded in 273 AD during the persecutions of Emperor Aurelian. He had been invited to Rome by the philosopher Craton on account of his ability to work miracles. The bishop agreed to heal the philosopher's son – possibly an epileptic – on condition that the family converted. Valentine was subsequently arrested, forced to offer sacrifices to the Roman gods, and executed. He too was taken by his followers to be buried on the Via Flamina so it is these coincidences which probably led to the confusion of identity. Whichever of the Valentine's you choose he came to be venerated in the Middle Ages in Italy and France and there was widespread devotion to him in Germany where imagery of the saint began. Neither seem obvious choices for the patron saint of lovers.

But his special protection for lovers began at the same time – the story being that the birds begin to nest on February 14th hence I suppose the expression 'love birds'.

Whilst I was writing this I came across an item about the Welsh patron saint of lovers St Dwynwen celebrated by many Welsh speakers on January 25th. She was a 4-5th century princess, daughter of King Brychan Brycheiniog, and lived in what is now the Brecon Beacons National Park. She was unlucky in love and retired to a monastery on Llanddwyn Island in Anglesey to pray for all true lovers.

I don't suppose she will make a take over bid but I found this quite interesting especially as for March I shall be looking at the patron saint of Wales, St David. But to return to February, on the same day as "Valentine's Day", the Church celebrates two perhaps less familiar saints – St. Cyril and St. Methodius – so we have three for the price of one for 14th February!





ST CYRIL and METHODIUS.

They are primarily saints of the eastern church but they were declared saints of all Europe in 1980 by Pope John Paul II in recognition of their work.

So they are patron saints of the Slavs and of all Europe and are revered as forerunners of the links between the Eastern and Western Churches.

These brothers share the same feast day, as they shared their witness and mission. Cyril was born in Thessalonica in 837 AD and was educated in Constantinople where he became a teacher of philosophy although, like his brother Methodius, he preferred the monastic life. However at the request of the emperor they both travelled to the land of the Khazars, north of the Black Sea where they discovered the relics of Pope Clement I at Cherson. In 862-3 AD they travelled to Moravia to take the gospel of the good news to the Slav people. There they preached the gospel but the Slavs had no

written language so that they were unable to leave new converts with copies of the scriptures. Cyril created a new alphabet of 32 letters and translated the scriptures and other liturgical material for them. This is still known of course as the Cyrillic script. Cyril found a language with which he could feed the minds and spirits of these people.

The brothers were later received in Rome with great honours by Pope Hadrian where they presented the relics of Clement. It was Hadrian who authorised the new alphabet for the use of the Slavs in liturgy. It is this language which is still used in liturgy in the Slav church including the Russian Orthodox Church.

Cyril died in Rome on February 14th 869 AD but his work was continued in Moravia and Pannonia by Methodius until his own death in 885 AD.

In icons representing them they are usually portrayed in episcopal vestments and carrying books and scrolls showing the Cyrillic texts.



Chris Thomas

SAINTS FOR MARCH

SAINT DAVID

Saint David or Dewi Sant in the Welsh language, is the patron saint of Wales who we remember on March 1st. That was the day of his death in 589 AD but he was born, possibly about 462, in Cadfai Bay in Pembrokeshire. His grandfather was Ceredag ap Cunedda, King of Ceredigan. According to the story his mother, known as St Non, gave birth to him on the cliff top in the middle of a storm. To this day one can visit the chapel of St Non where there is a holy well.

Although he was later to be Bishop of Mynyw. David lived a very austere life, almost like a monk, and it was said he lived mainly on water and leeks.

Perhaps this is why one of the symbols of Wales is the leek and on St David's Day it is the custom to cook a chicken and leek pie and to eat welsh rarebit or welsh cakes. The word for leek in Welsh is cennin but the word for the wild Welsh daffodil is cennin pedr so this may be why since the 19th century the daffodil has been adopted as a symbol. I know which one I would rather have as a buttonhole!

David became famous as a great teacher and preacher and for his many miracles. It was said that he cured many, gave sight to the blind and even raised a young boy from the dead. Another legend tells that one day when he was out preaching at Llandewi Breffi some people at the back of the crowd complained that they could neither see nor hear him, but after some time in prayer a great mound or hill rose under his feet so that those at the back could get a better view and hear what he was saying. As this happened a dove was seen to alight on David's shoulder so that in many representations of him the dove is included.

David founded many churches and monasteries in Wales, in Dumnonia and in Brittany. The most famous church is now St David's Cathedral, a monastic site in the Glyn Rhosyn valley on the west Wales coast. It is said that the altar in the church contains a stone which David brought back from Jerusalem when he travelled there.

It was in this cathedral church that David was laid to rest after his death on March 1st.

There are some last words of David, delivered in a sermon a week before he died by which he is remembered.

They are:

Be Joyful.

Keep the Faith.

Do the little things.

This maxim 'gwnwch y pethan bychain mewn bywyd' is still popular in Wales. Perhaps one we can all learn to live by.



Chris Thomas

SAINTS FOR MARCH

St Patrick whose day, March 17th, is kept with great enthusiasm by the Irish people including those whose descendants now live in the USA, is described in the church lectionary as “bishop, missionary and patron of Ireland”. Together with St Brigit of Kildare and Columba he is the most important of the Irish saints.

I guess the two things most of us know, or think we know, about Patrick is that he banished all snakes from the Emerald Isle and that he managed to explain to those to whom he was preaching some of the mystery of the Holy Trinity: Father, Son and Holy Spirit, but One God, by using the analogy of the shamrock, now of course a symbol of Ireland.

But Patrick was not Irish. He was born in about 368 AD of a Romano-Christian family somewhere in Great Britain – in fact some think he was born in Wales! There is evidence that his name was Maewyn Succat which certainly looks like a Welsh name. He was kidnapped as a young man by raiders from Ireland and taken there where he was a slave for six years. He managed to escape having dreamt that he should go back and convert the Irish to Christianity.

He duly returned there in 433 AD and began an exhausting schedule of preaching and founding churches. He did, of course, experience difficulties and the song we call St Patrick’s Breastplate was composed when he was ambushed outside the ancient seat of Irish kings at Tara.

It was from this time of course that we get all the stories of St Patrick. The story of the banishing of the snakes says that he chased them all into the sea after they had attacked him on a hill where he was fasting for 40 days. A more scientific reason given is that there never were any snakes in Ireland as they failed to reach there during an Ice Age. Take your choice!

Some of the stories were recorded by Jacobus de Voragine in the Golden Legend. One of those is the story that, not having good results in his conversion campaign, he prayed that God would give him a sign with which to convince the people. The story goes that he was instructed to draw a circle on the ground which then became a pit or cave. This was revealed to be the gate of Purgatory – and there are some pretty lurid details given by Jacobus.

This circle is still to be seen, and indeed is still walked, as a place of meditation and repentance, as it is now the place of pilgrimage known as Station Island on Lough Derg in Donegal. It became the subject of a fine series of poems called “Station Island” by the renowned Irish poet Seamus Heaney about a pilgrim



By Chris Thomas

going back into the world which formed him and then forward to face the future (published 1984).

It was Patrick's habit to venerate every wayside cross he saw. But there is also a St Patrick's cross called a 'cross pattee' and they can be seen in many parts of Ireland.

There is one on Station Island and at the Rock of Cashel where he baptized the High King of Munster.

St Patrick died in 46/2 AD in a place called Saul where he had built his first church. His body is buried in Down Cathedral in Downpatrick but his main shrine is in Armagh.

I am going to finish by leaving you with one verse from what is known as St Patrick's Breastplate. This is an Old Irish song of protection of the lorica kind which is attributed to the saint. Legend has it that he sang this as he was being ambushed by those trying to prevent him getting to Tara to preach the gospel there.

The whole hymn/song is an invocation to the Trinity for protection and begins:

*"I bind unto myself today
The strong name of the Trinity,
By invocation of the same,
The Three on One, and One in Three."*

It continues by calling on the different powers of God in a rather Celtic manner. It is rather difficult to sing, which is perhaps why it is not heard so much these days, although I have experienced it and indeed sung it in church many times.

One of the verses you may recognize, and I do recommend it as a prayer:

*"Christ be with me, Christ within me,
Christ behind me, Christ before me,
Christ beside me, Christ to win me,
Christ to comfort and restore me;
Christ beneath me, Christ above me,
Christ in quiet, Christ in danger,
Christ in hearts of all that love me,
Christ in mouth of friend and stranger."*

FROM PANCAKES TO EASTER EGGS

WHAT'S THE MISSING INGREDIENT?

Pancakes - YumYum!

Easter Eggs - Mmm!

But what happens in between? Lent - the missing ingredient?

Following Shrove Tuesday, also known as Pancake Day, (which this year falls on 16th February) there is Ash Wednesday (17th February) which is the first day of Lent. But before we leave Pancake Day, why "Shrove"? Shrove Tuesday gets its name from the ritual of shriving which Christians used to undergo. This meant a person confessing their sins to a priest and received absolution (forgiveness) for their sins from God.



Ok, but why pancakes? Well, Shrove Tuesday is a day to celebrate as well as to be penitent ('sorry'), as it is the last day before Lent which is a time of abstinence ('restraint'). Shrove Tuesday is a chance to indulge yourself and to use up, rather than throw away, a lot of the lovely things you might give up eating in Lent. Now, in times past that would include milk, eggs, fat: foods that would not last the 40 days of Lent – all you need to add is flour!



At last we reach Ash Wednesday. The first day of Lent – only another 39 days to go!

Why Ash? Well, although many of the old customs may have died out (covering one's head with ashes, wearing sackcloth, and fasting) the meaning of some of these traditions is even more relevant in these modern times. So instead

of heaping ashes on our heads we now simply mark the sign of the cross using ash (the ash is made from burning last year's Palm Crosses) on our forehead (or at least we did in pre-Covid times).

The Ash Wednesday service may not have the appeal of hot pancakes, sugar and lemon but as they say 'You can't have one without the other!' Now as

crosses have become ever more fashionable, gold ones, silver ones, big and small (and as one customer asked the shop assistant in a jewellers: 'Haven't you got any with the little man on!') even decorative, the Ash Wednesday cross is surely the one cross every Christian would die for?



Lent is a time of abstinence (restraint). This year may well be very different to "normal" times but arguably to mark the season of Lent as a time of preparation for Easter this year may be more significant than at any other time in our lives.

To join with Christians around the world in a mark of solidarity which reminds us that we are created in God's image, loved unconditionally simply because we are human, and equal in the sight of God regardless of who we are, is a vital act of witness and one which we can do wherever we are, alone or with others.

We may be just dust, and to dust we will certainly return, but we are the most precious dust that you will find anywhere in the universe.

Lent last for 40 days, and although Pancakes and Easter Eggs are important there are many more ingredients in life to savour. Make 2021 the year your journey with God takes on a new meaning, a fresh start, a new beginning.

*May the Lord enrich us with his grace
and nourish us with his blessing;
May He defend us in trouble and keep us from all evil;
Lord, accept our prayers, and absolve us from our offences,
for the sake of Jesus Christ, our Saviour.
Amen.*

*Rev.
Tony Baxter*



Generous God Generous Disciples

The Diocese of Chelmsford launched a new stewardship campaign at the beginning of Advent, with plans that it will continue to Easter 2021 and beyond. The Coronavirus pandemic has caused severe financial difficulty for many parishes across the diocese – many of whom were struggling before COVID-19 – with a net result of a £3.5million shortfall in parish share payments to the Diocese last year. The Diocese receives the majority of its income from the payments it receives from parishes, and the consequences of the shortfall mean that around 60 full time clergy posts will need to be cut by the end of this year.

In Brentwood Deanery we had an approximate £230,000 shortfall in parish share payments in 2020 and will be moving from 9 full time clergy to 7 in the coming year or so.

Here in Hutton Parish, I am happy to say that we managed to pay 100% of our parish share payments in 2020 (approx. £76,000) – an astonishing feat given the drop in income from hall lettings and weddings. Perhaps this can be looked upon with greater astonishment, as we had struggled to pay around 50% of our share payments in 2018 and 2019.

One reason for this success is down to the incredible efforts of the Finance Committee and PCC: Lynn Rae, Jason Manning and the team have worked incredibly hard in organising and focusing our financial efforts to make us fiscally reliable. They have committed to meeting every month (instead of every other month) during the pandemic to ensure that we are on top of our finances and decision making.

Another reason for our success has been down to increased giving. I am so grateful for the sacrifice and commitment of our congregations over the last few years – it really has made a difference.

When we understand that giving to the church is in itself **an act of worship**, and when we understand that all we have been blessed with **is a gift from the Lord**, then we are able to steward what we have at our disposal to serve and bless the mission and ministry of Christ's church. We have seen our ministry thrive in new ways in the last year – despite the difficulties the world is facing – as we have seen the work of Daily Bread grow into a full-time food hub. Each week we now provide food to over 200 families and see 185 separate collections from supermarkets to St Peter's hall, with a team of 160 volunteers making this happen.

We have seen God provide for us in so many ways in 2020 and we are in a stronger place because of it.

We mustn't rest on our laurels though – we must continue to support the work the Lord has called us to. The church buildings require a large amount of upkeep; we want to continue to develop new ways of offering accessible worship and communications throughout the pandemic and beyond, and we need to prepare to rebuild the areas of parish life decimated by the lockdowns and restrictions – areas like youth and children's work, regular worship, pastoral visiting, nursing home ministry, small groups, and social events.

As we face another year of difficulties across the country, can I ask that you review your giving once again? If you are not already setup with a Standing Order to the church, would you consider setting one up? It's the easiest way to give to the church, as it happens automatically each month and really helps us to plan financially.

Simply contact your bank and setup a regular amount to the following account:

Payee Name:
The PCC of All Saints w. St Peter (If this is too long use "All Saints PCC")
Account Number: 90512184
Sort Code: 20-12-21

It's as simple as that.

If you already donate by Standing Order, could I ask that you review the amount you give each month? Perhaps you have extra money at the moment because you aren't commuting into work for example? Maybe things are harder, and you are financially squeezed at this time? If you are able to give a little more this year, then I encourage you to do so. If you need to give less this year, then I strongly request you do so.

Please also ensure that you sign up for Gift Aid if you are a UK taxpayer – this allows us to claim back an extra 25% on top of your donation at no cost to you.

If we all commit to regular giving, then it makes all the difference to our ministry. The Lord has given us so much in recent years and we have seen miraculous provision in a time of difficulty. Let's rejoice in this blessing and seek to give more because we have been moved by the generosity and love of God and his goodness to us. Let's commit to outdoing one another in generosity this year and let's commit to praying that the Lord will use what we give to, and for, His glory.

Thank you.

Andy +





For the past few months, not a day has passed without us hearing or reading about how we shall eventually beat COVID-19 with the assistance of a vaccine.

There are three words in that sentence that all have something in common: "passed", "assistance" and "vaccine". They all include 'double letters' – "ss" in two of them, and "cc" in the other.

Do you know it is possible to find instances of 'double letters' for every letter in the alphabet? There are many examples of words with some double letters, but other 'doubles' are quite rare. Can you answer the following clues, all of which contain double letters from "aa" to "zz", in that order?

1. African animal whose name means "earth pig" (8)
2. What West Ham Utd fans sing when their team is doing well! (7)
3. To point a finger at someone (6)
4. Method used to get a total of more than one number (8)
5. Poor (5)
6. A place of work (6)
7. To be hostile (10)
8. To keep something back (8)
9. Activity you might do on a winter's holiday (6)
10. Someone who has made a pilgrimage to Mecca
11. Someone who goes backpacking (7)
12. To entice by charm (6)
13. Huge (7)
14. Happening every year (6)
15. A popular sport (8)
16. Come into sight (6)
17. A vast former burial ground in Egypt, near Cairo (6)
18. What policemen make when they catch criminals (6)
19. Something that girls wear (5)
20. To entice someone to come to you (7)
21. The correct name for your Mum's Hoover (6)
22. A friendly term for manual labourers (7)
23. A conversation between Red Indians (6)
24. First name of a female character in an Austin Powers movie (5)
25. An Islamic official declaration (6)
25. Light rain (7)

See how many you can get before you look at the answers which are somewhere else in this magazine.

THE BIBLE WORD SEARCH



BiblePuzzles.org.uk

BAPTISM	GOOD NEWS	NAZARETH
BIBLE	HEAVEN	PRAYER
CHRIST	HOLY	RESURRECTION
CREATION	ISRAEL	REVELATION
EARTH	JERUSALEM	SALVATION
FOREVER	KINGDOM	SAVIOUR
GARDEN OF EDEN	LIFE	SIN
GENESIS	MARY	SPIRIT
GLORY	MESSAGE	TEMPTATION
GOD	MOSES	WATER

*Thirty random words that frequently appear in the Bible for you to find.
Happy hunting!*

Bible Study

Regular readers will know that for the past couple of editions we have been examining Paul's letter to the Ephesians, starting with the background to the letter and then studying the first chapter. Now we are going to deal with the second chapter.....

Ephesians - Chapter 2:1-10

Paul explains to his Ephesian readers that they were spiritually dead, unable to respond to God. Not only spiritually dead, but condemned to eternal destruction. God was angry with their sin. All their God-given desires were twisted and exaggerated, so that hunger had become greed and sexual attraction had become lust.

But then came the miracle. God had mercy on the corrupt, captive, helpless human race. Alongside God's wrath is God's love. He has the power to save. He raised Jesus from death and seated him in glory – and now he has done the same for those who trust in Christ. What a difference grace makes!

God has done all this for us because of his great mercy, love and kindness. He has saved us from sin and death and given us victory over the powers of evil. We didn't achieve this by ourselves, and we certainly didn't deserve it. But God has done it for us. We are prize examples of what God can do!

Verse 8 "For it is by grace you have been saved, through faith – and this not from yourselves, it is the gift of God." Salvation is purely a gift from God, we cannot earn it, it reflects a verse from **Romans 6:23, "For the wages of sin is death, but the free gift of God is eternal life through Christ Jesus our Lord."**



Ephesians chapter 2:11-22

Paul is writing to Gentiles who have become Christians. For centuries, Gentiles had been excluded from the special relationship between God and Israel. In the beginning, God made humans in His own image. No one was superior to another. Even when God chose Israel to be His holy people, it was His plan to bless all the nations of the world through their light.



Sadly, the Jews became exclusive. There was a terrible division between Jews and Gentiles. The Jews felt so strongly about their moral and racial purity that they made a point of keeping outsiders away. In Paul's day, a wall formed a barrier to keep Gentiles out of the inner Jewish courtyards of the temple. There are notices warning that trespassers will be executed. Paul calls this 'the dividing wall of hostility' (2:14)

Now Jesus has destroyed this 'wall' and made peace between the Gentiles and Jews – those who were 'far away' (the Gentiles) and those who were 'near' (the Jews). Through Jesus and his reconciling death on the cross, both Jews and Gentiles had access to God the Father.

Jesus broke down the wall of hostility and made peace with God for both Jews and Gentiles. This peace wasn't made by circumcision, special diet or keeping clean. It is peace which was made by Jesus dying for the sins of Jews and Gentiles alike.

The peace of Christ overcomes other divisions as well, such as inequality between men and women or between different social groups. Wherever there is injustice, envy or exploitation, Jesus invites all to make peace with God and with one another. We are no longer divided by our race or sex, our education or status. We are united by faith in Christ.

Paul explains to Gentile Christians that they are no longer outsiders to God's people, they are fellow citizens of God's kingdom, sisters and brothers in God's family and living stones in the true temple of God's Church.

As Paul writes, two famous temples dominate the popular imagination.

In Ephesus, the temple of Artemis ('Diana of the Ephesians') is one of the seven wonders of the world. In Jerusalem, the temple of Herod the Great is also mightily impressive. But Paul says that God dwells not in a statue of a goddess, nor in an empty sanctuary, but in the lives of His people. As Paul says in 1 **Corinthians 3:16** ***"Do you not know that you are God's temple and that God's Spirit dwells in you?"***

Here are some questions about this chapter to reflect on or discuss:

- 1) What special gift have you received recently?
- 2) In this passage, Paul divides a Christian's life into two periods. What are they? Who controlled you in the first period? What was the result?
- 3) If we are "dead" because of sin (v1), how are we made alive (v4, 5)?
- 4) What is the relationship between God's grace and good works?
- 5) What has God's grace meant to you in your life?
- 6) What good work do you feel God may have in mind for you?
- 7) From where did your ancestors emigrate? What did their new citizenship mean to them?
- 8) What "dividing wall" in our world would you most like to see come down?
- 9) Before Jesus came, what problems did the Gentiles face (v11, 12)?
- 10) How do you think the practicing Jews felt when these Gentiles started coming to their church, but didn't want to adopt the Jewish custom of circumcision?
- 11) How has Christ destroyed hostility and made peace possible for all people?
- 12) How would a person of a different background be accepted in your church?
- 13) What relationship in your life do you need to let Christ knock down walls and undertake a work of reconciliation?

God bless you all.

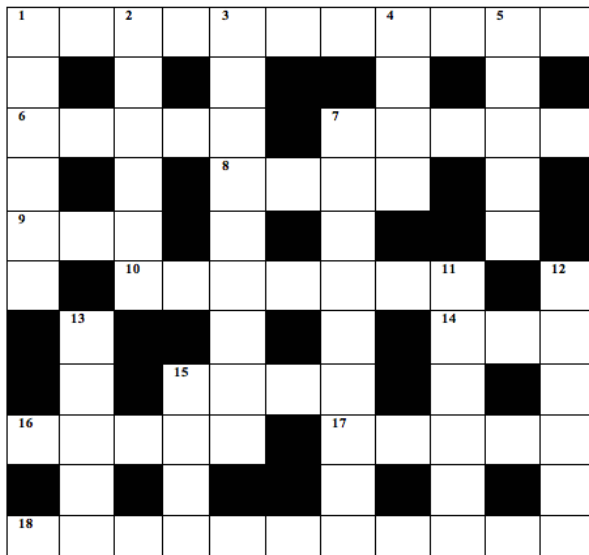
Trio xx.





Tea Break

BIBLE CRYPTIC CROSSWORD



Across

1. Maybe bug in shrubs, eating nothing initially, was not consumable? (7,4)
6. Meat found in Troas thrown away (5)
7. Quiet peer is a jewel (5)
8. King in rough sea they hear? (4)
9. Woman is envied, oddly (3)
10. Bank excluding Italian editor is forced out (7)
14. Lie disturbed old priest (3)
15. Caught seven dropping off five (4)
16. Praise officer after axe is returned (5)
17. Pick out God's chosen (5)
18. Sunday Devil working in a foolish way (11)

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Tea Break

For most of us, the phrase "saved by the bell" is assumed to relate to boxing, when a boxer who is getting pounded is literally "saved" from being knocked out by the bell ringing to signal the end of the round.

But there is another, more interesting, story that has gradually gained popularity over the years.

In 18th England they started running out of places to bury people. Consequently, people would dig up coffins, take the bones to a 'bone-house' and reuse the grave. When reopening these coffins, one out of every 25 or so were found to have scratch marks on the inside and it dawned on burial firms that they had been burying people alive. (It was by no means unheard of for people to become comatose through one nasty disease or another, or even as a result of some dreamed-up "medicament" administered to try to make them better). So the clergy of the time decreed that they should tie a string to the wrist of the corpse, lead it through the coffin and up through the ground and tie the other end to a bell. Someone would have to sit out in the graveyard all night (the 'graveyard shift') to listen for the bell. Thus, someone could be 'saved by the bell'.

The idea is certainly plausible as the fear of being buried alive was - and is - real. Several prominent people expressed this fear when close to death themselves: "All I desire for my own burial is not to be buried alive." - Lord Chesterfield, 1769. "Have me decently buried, but do not let my body be put into a vault in less than two days after I am dead." - deathbed request of George Washington. "Swear to make them cut me open, so that I won't be buried alive."- Frederic Chopin's last words.

Saved By The Bell

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>



DISTRIBUTION OF “HUTTON PARISH LINK”

You are probably reading this edition of our church magazine online. In normal times you would have the option of picking up a ‘hard copy’ from one or other of the churches or a local shop, but of course at the present it is just not possible for us to be able to print the magazine.

We are aware that this may mean that some of our prospective readership are unable to get access to the magazine by their own means.

If you know somebody who falls into that category and who you believe would like a copy, would you be able to print one off for them please and deliver it to their house?



ANSWERS

"DOUBLE LETTERS"

Aardvark; Bubbles; Accuse; Addition; Needy; Office; Aggressive;
Withhold; Skiing; Hajji; Trekker; Allure; Immense; Annual; Football; Appear;
Saqqaq; Arrest; Dress; Attract; Vacuum; Navvies; Powwow; Foxy;
Bayyan; Drizzle

CRYPTIC BIBLE CROSSWORD

Across: 1 Burning Bush; 6 Roast; 7 Pearl; 8 Ears; 9 Eve; 10 Deposed; 14
Eli; 15 Seen; 16 Exalt; 17 Elect; 18 Unadvisedly
Down: 1 Border; 2 Reaped; 3 Interpret; 4 Bees; 5 Syria; 7 Prisoners; 11
Defend; 12 Filthy; 13 Waxen; 15 Slid



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Hutton Parish



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FROM THE CHURCH REGISTERS

Funerals

21st January

Patricia Audrey Best

27th January

Marjorie Florence Dunn *

** Marjorie Dunn passed away at her care home in Brentwood, at the age of 93. She was a prominent member of the Mother's Union here in Hutton and will be sadly missed by many.*

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.

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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Ordinand & Community Outreach	Lisa Whymark	lisa@huttonparish.com	07795 966453
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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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Rooted Community	Alice Smith	rooted@huttonparish.com	07729 399009
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