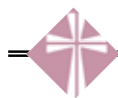


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All Saints

St. Peter



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# From the Editor..

When we decided to re-launch the Church magazine in April, 2020, we were in the early throes of a pandemic called Covid-19. The seriousness of it was just beginning to register. People were catching it by the thousand; so many were in hospital that the NHS was stretched almost beyond its limit; people were dying.

In an effort to limit the spread of the virus the Government introduced a number of restrictive measures which had a dramatic effect on our daily lives. Many shops were closed; mask-wearing was compulsory in the few shops that did remain open; going out other than for walking in one's neighbourhood for exercise wasn't allowed, nor was car travel of any distance (unless you were Dominic Cummings), and people were urged to work from home – and educate their children at the same time. It was rare to see an airplane, and if you did espy a train or bus the chances were that it was empty.

Now, sixteen months later, vaccines have been produced and made available to every adult, and as a result those restrictions have at last been revoked – although caution is still advised. And even for the vast majority of us who have been "double-jabbed" it is still hard to break the habits of wearing masks in shops, socially distancing from people in the street, and smothering our hands (and shopping trolley handles) with sanitiser when we do venture out.

In short, I perceive a high level of apprehension still, particularly amongst those of us "of a certain age" and I wonder how long it will be – if ever – before we feel confident enough to throw off the shackles and live what we used to regard as a 'normal' life.

This is where the Church can help. For some time now we have been able to cautiously go to Church on a Sunday morning, albeit in our masks, sitting in isolated splendour, and being unable to sing. But it's been better than not being able to attend. And now, one by one, the traditional Church activities are beginning to re-start. Hopefully, we shall all realise quickly that the Church is a safe place where we can mingle with our friends and enjoy any of the many activities that are on offer without compromising our health. One more step towards a return to the "good old days", and maybe a collective resolution not to take such things as our health and freedom of movement for granted ever again.

As the Church's clubs and societies re-open, so shall we be carrying articles about them and their activities. Inside this edition you will find information about Little Fishes, Community Garden, Job Club, and of course Daily Bread Café and forthcoming weddings, with other activities being added to the list next time.

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..

## ***Dear Church Family,***

On Sunday 25th July, I was, after 4 years, inducted as Rector of the parish. Archdeacon Elizabeth came to All Saints Church to oversee the “swearing in” as well as preaching and concelebrating the Eucharist with me. This may seem like a

strange thing to have happened but when I began the job, I was given the role of “Priest-in-Charge”. In reality, not much has changed between the two roles, but I am now very much legally responsible for the buildings and church yards – if I wasn’t already! It has also been a wonderful opportunity for us all to give thanks to God for where He has led us, and how He has kept us together, particularly during the last 18 months or so.



The last four years have been for me one of the greatest honours of my life. I began my ordination training ten years ago this September and my exploration around Christian vocation had been going on for many years before that. That journey led me from Northumberland and North Yorkshire to Essex, to a life Alice and I couldn’t ever have imagined when we married in 2002. We have been brought to a place we are thankful to call home and are blessed to have made friends and see our children settle and grow here. I used an icon of St Cedd on the front of the service book for my induction; partly as he made a similar journey, long before I did – from north to south – in order to live out his Christian calling. I would never seek to view myself as anything like St Cedd but I am inspired by what he did for the Lord and by the places he chose to live! St Cedd is an inspiration to me, and I can only pray that I might grow to have even a fraction of his holiness and dedication. The saints are always there to inspire and strengthen us – St Cedd: pray for us!

Being your Priest-in-Charge has been a time of great joy, new vision, a lot of challenges and a few “bumps in the road.” Being made Rector may seem strange to some of you, as nothing much will change in how you (or indeed I) see the role I am here to fulfil. I am your priest, and it will always be my duty to love and serve this parish and its people, to equip our congregations to share the Gospel with our neighbours, to teach the faith, administer the



sacraments, and to help us all reach out to the poor and marginalised across our communities. Serving alongside you all has been a blessing and we all hope and pray this next season (as Rector!) will be another of blessing, grace and growth. There will be challenges and difficulties and I am grateful that I will be sharing them with you all.

At this time of change and new direction I encourage you to spend some time with the prayer printed below. It is "The Methodist Covenant Prayer" and something I use regularly to help remind me of the commitments and covenants I have made with the Lord. The words are not easy, but they are appropriate for a season like this. Be careful though – they are dangerous words if you mean them!

With every blessing in Christ,

Andy +

## THE METHODIST COVENANT PRAYER

I AM NO LONGER MY OWN BUT YOURS.  
PUT ME TO WHAT YOU WILL,  
RANK ME WITH WHOM YOU WILL;  
PUT ME TO DOING,  
PUT ME TO SUFFERING;  
LET ME BE EMPLOYED FOR YOU,  
OR LAID ASIDE FOR YOU,  
EXALTED FOR YOU,  
OR BROUGHT LOW FOR YOU;  
LET ME BE FULL,  
LET ME BE EMPTY,  
LET ME HAVE ALL THINGS,  
LET ME HAVE NOTHING:  
I FREELY AND WHOLEHEARTEDLY YIELD ALL THINGS  
TO YOUR PLEASURE AND DISPOSAL.  
AND NOW, GLORIOUS AND BLESSED GOD,  
FATHER, SON AND HOLY SPIRIT,  
YOU ARE MINE AND I AM YOURS. SO BE IT.  
AND THE COVENANT NOW MADE ON EARTH, LET IT BE RATIFIED IN HEAVEN.



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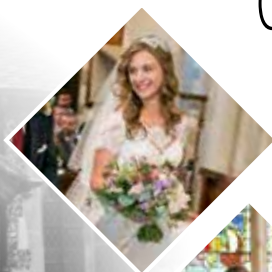
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## WEDDINGS RETURN TO OUR CHURCHES!

All Saints Church celebrated the wedding of Charlotte and Johnathan of this parish, as we eased out of lockdown at the beginning of July. The couple was determined to go ahead with their wedding, as they had already had to postpone twice.

Everybody involved tried their best to make it as close to a traditional wedding as possible. Adrian Thompson was amazing on the organ, adapting the music to suit the couple and the restrictions on singing and Dawn White made a lovely English flower arrangement.

The English marriage laws were amended in May 2021 to reflect modern Britain, where both parents' names and occupations are recorded on the marriage certificate. Step-parents are also recognised if they are married, to reflect the family's relationships.

We also held our marriage preparation session with other couples, discussing why they want to marry in a church and walking through the order of service. It was lovely meeting our couples and swapping pandemic stories. We have another session coming up in September for our Autumn and Winter weddings.

We are looking forward to the forthcoming weddings with all the bells ringing and glorious hymns.

If you need any information about getting married in our churches, please contact me. My details can be found on the "Useful Contacts" page later in this magazine.

**Annie Bayley**  
Weddings Co-ordinator

# MY FAITH JOURNEY -Reflection by John Patterson

*Thank you to everyone for your good wishes and kind words after my decision to retire as a Licensed Lay Minister. I have been thinking about this for a while now and after 25 years as a Reader/Licensed Lay Minister, plus fast approaching my 75th birthday, I feel it is time for me to step down and make way for the younger people in our congregation to move on in their faith journey. As Father Andy has mentioned, I will not be leaving St. Peter's and All Saints' and will always be available if needed as an Emeritus Licensed Lay Minister.*

*Looking back over my faith journey it all started when I was eight years old and attended Sunday School. The foundation of attending Sunday School set me on my path towards being a committed Christian. There were two occasions in my young life in 1963 and 1989 when I was close to death and on both of those occasions God was present with me.*

*In 1977, when our twins were born, we wanted them to be christened and we were told by the priest at our local church in Great Horkesley, Colchester, that because neither Theresa nor I were confirmed and none of the Godparents were confirmed, our twins could not be christened. I promised the Priest that I would attend church and bring our sons up in the christen faith if he christened them. So I started to attend church and the twins were christened.*

*In 1979 we decided to move to Brentwood, onto the new Thriffwood development. One day there was a knock on the front door and the Vicar of St Stephen's, Rev. Peter Collins, was standing there. He told us that Rev. Philip Price from Great Horkesley had been in touch with him and he came to welcome us and asked that we attend St. Stephen's Church, Ingrave. This we did and in 1982 both Theresa and I were confirmed at St. Mary's Church, Shenfield.*

*We attended St. Stephen's Church on a regular basis. Theresa would have coffee mornings in our house because, being a new estate, there were plenty of young mums with small children, and Rev. Peter Collins used to come to the coffee mornings on a regular basis and mix with all the new mums. Because St. Stephen's Church didn't have a school in its Parish, this was a good way for our Priest to get to know the new families arriving in his Parish.*

*Joyce, Rev. Peter Collins' wife, started up the Sunday school, with Theresa helping out and all the young children started to attend and so St. Stephen's Church started to grow.*

*In 1985 Rev. Peter Collins moved to Royston in Hertfordshire and we had a new priest, the Rev. John Ryeland, who was very involved in the Healing Ministry. As I also became involved in the Healing Ministry, I attended conferences run by John Wimber and Billy Graham and*



went on Christian holidays in various parts of the country. Rev. John Ryeland is now Head of the Christian Healing Mission at Chorleywood.

I was instrumental, with the Rev. John Ryeland and others, in setting up one of the first Alpha Courses, other than where it all started at Holy Trinity, West Brompton. Both Theresa and I ran Confirmation Classes from our home and we were privileged to see some rather wayward teenagers turn their lives around and come to the Lord.

We also had a Home Group which ran for seven years and had an attendance of up to 20-odd people every Monday evening in our house. Our sons would often be woken up by the laughter and banter we had together.

We helped start up the Youth Club every Friday evening and Theresa started up a Monday afternoon drop-in for anyone to come and have a cup of tea, cake and a chat, plus doing various activities.

Then in 1992 I decided to apply for selection to become a Reader, after completing the Christian Study Course, which was a very new thing at the time. I finished all the studies to become a Reader over a period of three and a half years whilst working full-time in London. In 1996 I received my License in Chelmsford Cathedral on Saturday June 15th. The title we were given then was the office of a Reader.

In 1997, because we had moved house, Theresa and I started to attend St. Peter's and All Saints' and have been here ever since.

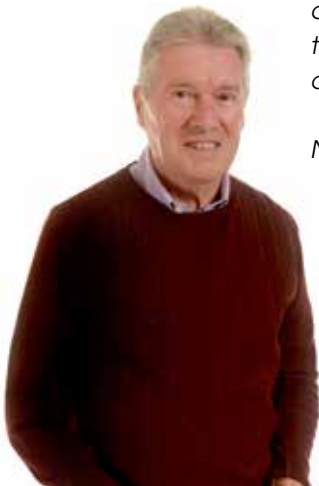
Apart from helping out at the various services, I was the Chaplain at Hutton Village Nursing Home for seven years and also took the Healing Service each month with a small team assisting me. During the 22 months when we found ourselves in the Interregnum period, Father Tony, Chris Thomas and I shared and led the services with help from visiting priests.

Now, under the Leadership of Father Andy, St. Peter's and All Saints' are moving into a new phase and there are many able and willing people to take it forward.

I look forward to sitting back, enjoying the worship, and listening to the new talent that God has brought to us in Hutton.

**God Bless you all,**

*John Patterson*



So much has been happening recently at Daily Bread. The food hub still in operation Monday to Saturday, 10am to 12 noon, plus its satellite branch at St Georges Church, Brentwood, on Saturday morning. If you need help to feed your family just turn up and there is fresh, frozen and tinned food on offer. If you are able to help then volunteers are always needed (contact [sarahdailybread@gmail.com](mailto:sarahdailybread@gmail.com)) and donations are welcome.



Our amazing team of volunteers were celebrated during Volunteers Week at the beginning of June, with everyone receiving a 'thank you' certificate. Their commitment, hard work, generosity and compassion enables us to run the food hub 6 days a day week and now the cafe 4 days a week. Whether you collect or distribute food, serve tea, clean tables, take away cardboard and crates, any task big or small, the Daily Bread couldn't do it without you! You are all worth your weight in gold!

The cafe is now back in earnest from Tuesday to Friday each week. Hooray - and so much is going on. Every day there is fairly priced food and drink supplied by Sarah and her team in the kitchen, and a chance for a sit down and a chat, but day by day there are special activities and sessions too. Full marks to Sarah & co for getting their 5 stars in their food standards inspection!



On Tuesdays, there is the Job Club providing internet access and help with job searches, experienced people on hand to advise on how to improve your CV, make a job application or handle an interview and important tips on how to manage your social media presence. Specialist agencies such as Peabody, Job

Centre Plus and the DWP will be coming in for sessions to give you back up on how your job applications can be handled and how your earnings might affect your financial situation. If you're a student looking for a summer job or some valuable work experience, or someone who has been made redundant and not had to search for work for many years, then the job club can help. Look out for details on social media (see below) or contact Karalyn Stevens on [KaralynDailyBread@gmail.com](mailto:KaralynDailyBread@gmail.com).



On Wednesday and Friday, the Community Garden Project is in action creating a new community garden at the church. This is being run along side Chat 1st - 'your community wellbeing programme'. Lots of progress has been made already but the garden needs regular attention - if this is your thing, do come along. It's a great way to improve your wellbeing, and provide a community space for all to enjoy.

A regular feature of the cafe is also an Arts and Crafts spot - from painting to découpage, just come along and see what's happening or bring your own craft project, maybe some knitting or crochet, you'll be bound to find some like-minded people to sit, craft and chat with.



Have you got little ones? How about joining the Little Fishes babies and pre-school group on Thursdays 10 to 11am. Come along to meet other parents or carers for a cuppa and a chat while the children play. For those with older children, Daily Bread is working to supply free meals to combat holiday hunger - look out for more information as the end of term approaches.

To keep in touch, the best way is to follow Daily Bread Serving Our Community on Facebook (<https://www.facebook.com/dailybreadservingourcommunity>) or via Instagram. Regular posts are made to keep everyone abreast of what is going on.

# ST BERNARD OF CLAIRVAUX

Bernard of Clairvaux, who lived from 1090 to 1153, was one of five pious sons of the noble family headed by the Lord of Fontaines-les-Dijon in France.

After his secular studies he went with 31 others including his brothers and his father, all of whom were knightly warriors, into the gates of Cîteaux to be professed as monks.

Cîteaux was the new monastery established there by monks of the Benedictine order. Benedict is considered to be the founding father of western monasticism. But anything which has man's imprint on it often goes stale and certain monks wished to reform an order which they felt had lost its way and set up in Cîteaux a monastery to work afresh and with a new approach. They became known as the Cistercians – the 'white monks' because of the colour of their habits. The most famous Cistercian houses in this country were probably Fountains and Rievaulx.

Bernard is always known as Bernard of Clairvaux because he was asked to take a few monks with him and open another house in France at Clairvaux, and there he lived as their loved abbot until he died. Here he followed the rule, the life of balance between work and study, prayer and leisure which are the hallmarks of the Benedictine life – but now reformed with some austerity by him, in a building which manifested the subdued and bare art and architecture of the Cistercians. They had a pronounced spirituality of place – but all the time "attending to the ear of the heart" in the *Lectio Divina*. (A method of reading and rereading the scriptures prayerfully and meditatively)

Like many good preachers, teachers and administrators, he was a brilliant communicator in both the spoken and the written word, and he was called out into the world at times. This tension between the active and the contemplative life, with which many struggle, was his too and he taught and wrote on this subject.

His many writings including his Letters, *De Amore Dei* (On the Love of God) and his Sermons expressed the contemplative side of his spirit. But much of his writings and his spirituality had a new flavour, a new emphasis – which some find a little strange. Perhaps the most widely known and read pieces of writing in the late Middle Ages were his sermons on **The Song of Songs** – that love poem in the Old Testament attributed to Solomon and containing some of the most beautiful but also erotic poetic verse found in the scriptures. (I urge you to read it)

Early in his life Bernard, having made himself ill through overwork, spent some time convalescing in a hut in the monastery garden, together with his friend William of St. Thierry. Here they discussed the Song, and its themes were always in his mind as he wrote and preached.

In 1135 he began a series of Sermons on the Song which continued until his death in 1153. He found in it a rich seam for reflection on current affairs, on his own personal experiences, and on human life and the love of God.

One constant in Bernard's spirituality is his emphasis on the likeness between our self-knowledge and the knowledge of God which we can have. This idea that God, the transcendent, the unknowable, and yet the God who is 'closer to us than breathing' the one in the innermost core of our being, was not unusual in spiritual writings both before and after Bernard. He preached on our value in God's eyes, but saw that value as lying in God himself, in that union with God for which we strive. Self knowledge is worthwhile but only as it consists in being consumed within the knowledge and love of God, in so far as we become 'like' God.

For Bernard **the Song of Songs** was the book which shows us a way in which can lead to this ultimate union, this likeness with God.



Beginning with the opening words of the Song ***“Let him kiss me with the kisses of his mouth”*** he wrote a total of 84 sermons.

He speaks of three different kisses. The first he talks about is the kiss of the feet of the Lord in conversion and repentance, bringing with it the knowledge of God’s mercy and justice. This first stage is imaged by the kiss of the feet and the pungent odour of the ointment of contrition. We have perhaps examples of this in the gospels with the woman who anointed the feet of Jesus and in the publican who dared not raise his eyes to heaven but merely said “God be merciful to me a sinner.” Bernard writes, ***“Prostrate yourself like this blessed penitent, embrace his feet, plead with kisses, water them with tears and then you will hear him say ‘Your sins are forgiven’”***. We are forgiven yes, but then we are told to go “and sin no more”.

So secondly Bernard talks about how we may progress, through long suffering, good works and humility, to rise a little and kiss the hands of the Lord in gratitude. And Bernard says ***“the hand first touched you and now lifts you up”*** and gives you grace to live a life of holiness.

After much prayer and many tears we may perhaps raise our eyes to the mouth of the Lord, not just to look but to ask, in fear and trembling, for the kisses which come from it. Growing in grace and love we seek a fuller union with God, with the indwelling of the Holy Spirit He writes ***“When we are joined with him in a holy kiss, we are one in him in spirit through his kindness”***.

If some of you are feeling uncomfortable with this physicality, rest assured that Bernard knew his flock might be too - and in his second sermon explains more fully what he means. We may think of the physicality of Christ, the beloved of the song, because of the Incarnation, but Bernard says that ***“I do not presume to think that I shall be kissed by his mouth”***. Rather he says the song says ***“kiss me with the kisses of his mouth”***.

He writes, ***“His living and effective word is a kiss; not a meeting of lips, which can sometimes be deceptive about the state of the heart, but a full infusion of joys, a revelation of secrets, a wonderful and inseparable mingling of the light from above and the mind on which it is shed, which, when it is joined with God, is one spirit with him”***.

So perhaps we might reflect and think about the kiss of the feet as we seek to meet the Beloved in word and sacrament asking for forgiveness of our sins; we may also dare to rise a little and ask for the kiss of the hands as we express our love and gratitude. Perhaps one day we may raise our faces and look for the ‘kisses of his mouth’ as we receive the word in spirit and in truth.

Bernard died in 1153. He is usually portrayed in art in the white robe of the Cistercians holding the pastoral staff of the abbot. His bishop’s hat is usually placed at his feet, a symbol of his refusal of that role, but he does hold a book as Doctor of the Church. He is the patron saint of beekeepers and candlemakers and is sometimes pictured with a beehive to reflect his ‘nickname’ Mellifluous Doctor. He was venerated even before his death and we remember St Bernard on August 20th.







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## AND THE REVOLUTIONARY POWER OF FRIENDSHIP

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**What is Rooted?** We are for women - a Christian community, a congregation, an extended family. We gather each week on Wednesdays and Fridays around food, prayer and faith, aiming to support and build friendship, sharing life together, thereby strengthening families and the local community.

Rooted Community spans a wide group of women, from all walks of life, ages and stages, gathering in person as well as more widely online each week.

Our original Friday gatherings began in 2012, rotating around different local homes as we share our highs and lows together. Wednesday mornings were added in 2018 as 'Deeper Rooted' (which now meets online on an evening) where we more actively explore the Christian faith as we read the Bible, pray and reflect together.

At other times we may gather to walk and talk or to go out for curry. We make the most of our connections with people at the school gate, in our work places or neighbourhood, to show love and kindness in the name of Jesus. Some of us serve and support the Daily Bread Café at St Peter's Church or are on team for Little Fishes mid week baby and toddler group. Others are working during the day and evenings feel pressured, so we seek to understand the different challenges we all face and walk through them together.

We keep connected online and in-person where possible through the rest of the week. If you'd like to know more, find us on Facebook (search Rooted Community) or email [\*\*rooted@huttonparish.com\*\*](mailto:rooted@huttonparish.com)

We're part of St Peter's and All Saints Parish, Hutton, as a missional community but we welcome anyone, from any church or none! [\*\*www.huttonparish.com\*\*](http://www.huttonparish.com). We're supported by the Leadership Team, Rev Andy Smith and the PCC for accountability. We have a Core Team who are commissioned to lead and oversee Rooted Community (me, Lisa Whymark, Tracey Jenkins, Linda Haslam and Heidi Alderdice).

*Alice Smith*

# SUMMER UPDATE

Rooted Community gathered on 21st July for a Garden Party at the Rectory. After nearly a term of hybrid meetings, both in person on a Friday at the Café and on a Wednesday evening online, this was a wonderful opportunity to widen our numbers and reconnect over refreshments and nibbles.



As a community, many members of Rooted came together to make the evening happen, sharing roles in hosting, food preparation and setting up the garden furniture and decorations for what turned out to be a gloriously warm evening.

There were a number of highlights: celebrating birthdays, births and impending weddings with beautiful gift bags from our Gift Bank; the breadth represented across the small group conversations as people mingled, met new people and reconnected with old friends; and the formal launch of our new



monthly evening gathering **Rooted Recharge**, which will start in September.



Rooted is now on a break for the summer. Wednesday Deeper Rooted gathering online begins again on 1st September and our Friday gatherings recommence on 3rd September.

Have a wonderful summer!'

# ST MICHAEL AND ALL ANGELS

*In the Church September 29th is the Liturgical feast of St Michael and All Angels, a day which used to be kept with high solemnity but probably goes by unnoticed by many.*

*Some years ago I led the Advent Monday evenings in the parish thinking about the four Archangels who we know by name, St Michael, St Gabriel, St Raphael and St Uriel and used as illustrations the beautiful stained glass windows by the pre-Raphaelite artist Burne-Jones which are in Birmingham Cathedral. The first two names will probably be familiar to you, the last two possibly less so.*

*What are angels and do we believe in them? Do they have any part in our prayer life or spirituality? As Christopher Howse once wrote in an article on them, there was an awful lot of speculative thought and writings about them - ranging from the sheer numbers of them - Moses Maimonides the 12th century Jewish thinker estimated about 70 million - to medieval scholars on how many angels could balance on the head of a pin!*

*But angels have figured in belief from early times and they are not confined to Judeo-Christian thinking. They can be found in most of the major world religions. The English word angel means a 'messenger' a 'bringer of tidings' and we will look at some of those.*

*The angelic host is in tradition, established by Pseudo-Dionysius the Areopagite, divided into three tiers of hierarchies and our angels and archangels are in the bottom tier!*

*In the top tier are Seraphim, Cherubim and Thrones. Seraphim are continually around the throne of God were those who were in the Temple when Isaiah had his vision of the Lord. They were described as having six wings "with two they covered their faces; with two they covered their feet; and with two they did fly" and were the ones who touched his lips with the hot coals. In art they are painted red whereas the cherubim are blue.*

*In the second tier are Dominations, Virtues and Powers and are those who govern the stars and the elements.*

*It is the third tier Princedoms, Archangels and Angels who maintain the contact between the heavenly sphere and the created universe and mankind. They are also the 'messengers' as we shall see.*

*Included in the 'job description' of all tiers is as the angelic host- the choristers of heaven.*

## **Angels in Scripture.**

*In the Old Testament in the book of Genesis after Adam and Eve are cast out of the Garden of Eden cherubim guard the Tree of Life with flaming sword. (The subject of a wonderful picture by Masaccio in Florence and a poetic description by John Milton at the end of his epic poem Paradise Lost).*

*Angels appear as the mysterious strangers to Abraham at the oaks of Mamre often seen as a foreshadowing of the Trinity and appearing as such in Orthodox Icons. Jacob famously wrestled with the angel at the ford and saw angels ascending and descending on a ladder to heaven. They are mentioned numerous times in the Psalms. And they figure in the New Testament as either messengers or helpers of some kind. But if you think of angels as 'nice' little cherubs or pseudo fairies you may need to think again. Their first words to humans are usually "Be not afraid"- and why wouldn't you be!*



*In the beginning of the salvation story in the gospels the angel Gabriel brings salutations to Zechariah – who if you remember is struck dumb because he fails to believe what is told him about the birth of a son (John the Baptist). It is the angel Gabriel who appears to Mary who has indeed ‘found favour with God’ but it must have been a fearful experience for a young girl – never mind the overwhelming message given to her.*

*Angels sometimes appear in dreams as they did to Joseph, first to reassure him that the baby who Mary was to bear was indeed of God and to be named Jesus, and then twice to give him instructions about moving his family to Egypt to escape Herod and then to tell him when it was safe to return.*

*It was angels, a great host of them who announced to the shepherds that a child had been born in Bethlehem – and we are told that they stood with the ‘glory of the Lord’ shining around them and that the shepherds were terrified.*

*In Mark’s gospel Jesus was waited on by angels after the great temptation in the wilderness and after his other trial in the garden of Gethsemane Luke tells us that “an angel appeared to him and gave him strength”. Not strictly scriptural but artists have often portrayed weeping angels flying around the cross.*

*What is scriptural is the angels at the tomb on the morning of the resurrection. The women had come to the tomb and suddenly “two men in dazzling clothes stood beside them”. It goes on that they were “terrified and bowed their faces to the ground”.*

*They certainly seem to be terrifying creatures and I must say there was a sculpture of an angel at Barnards Farm in West Horndon where the parish has often had its Quiet Day, and whenever I saw that I wanted to fall to my knees in fear – so what I would do if I saw a real one I dread to think!*

### **There are four Archangels mentioned in Scripture.**

**St Gabriel** is the one most familiar to us. His name means ‘God is my strength’ and is seen as the angel of redemption and the chief messenger of God. It is Gabriel who figures most in Christian tradition (see above) and the one we are most familiar with in art, where there are some truly beautiful but some terrifying portrayals.

**St Raphael** whose name means ‘the Medicine of God’ may be less familiar unless you know the story of his friendship and guardianship of Tobias in a book in the Apocrypha called Tobit. This is a lovely story of filial love for a blind father involving a long journey and a risky wooing of a woman called Sarah, and the message of healing brought by the angel Raphael. It is worth reading. It is the subject of a very striking picture in the National Gallery of Tobias and the Angel by Andrea del Verrocchio (and by the way the subject of a charming and moving book called Miss Garnett’s Angel by Salley Vickers.)

**St Uriel** is less well known than any of the others. His name means something like “the light of God” and he is mentioned in the Book of Enoch and in Esdras II. He was popular in medieval Jewish mystical tradition as the angel who helped to bury Adam and Eve and checked the doors for the lambs blood at Passover. He is often associated with wisdom and poetry, and usually holds a scroll.

# ST MICHAEL AND ALL ANGELS (continued)

He appears in some art and literature and is one of the three angelic narrators, together with Gabriel and Raphael, in Hayden's Oratorio Creation. In Milton's Paradise Lost he is the angel who when sent to look for Satan after his fall from heaven and finds him "squat like a toad, at the ear of Eve" doing his worst.

**St Michael.** His name means "like unto God" and he is the Captain- General of the hosts of heaven and protector of the Church Militant. He is also cited in the Book of Daniel as the first of princes and guardian of the people of Israel. There is a legend that after the death of Adam the Archangel Michael instructed Eve to plant a branch of the Tree of Knowledge on Adam's grave. This was later moved by Solomon into the garden of the Temple and then discarded in the Pool of Bethesda. It was from this wood that the Cross was said to have been fashioned—linking the old Adam with the new Adam in Christ.

But St Michael is most famous as the Archangel who led the cohorts of God against the rebellious angels led by Lucifer (Satan) in the battle in heaven. This is described in the Book of Revelation Chapter 13-beginning "and there was war in heaven..." This episode, much expanded, is the subject of Books 1&2 of John Milton's Paradise Lost.

According to prophecy it will be Michael who leads the troops in the final showdown at the end of time when he will face Satan as Christ's standard-bearer on Mount Olivet. It will be St Michael who will sound the Last Trumpet to herald the general Resurrection (described in 1 Corinthians 15). It is also Michael who, according to the Book of Daniel Chapter 5, will receive the immortal spirits as they are released from death and weigh them in the balances. He is often portrayed in art in this capacity, especially in English medieval wall-paintings (called the Doom) and wall paintings in Italy—the one in the Arena Chapel in Padua by Giotto and the one in the Cathedral on the island of Torcello in the Venetian archipelago being striking examples.

Other representations in art show him as a warrior in full and usually splendid armour defeating the dragon (Satan) with his sword. He has the dragon or serpent under foot as a sign of his victory over the power of darkness. A most powerful sculpture by Jacob Epstein of this can be seen on the wall of Coventry Cathedral.

There are many stories of alleged apparitions of St Michael (in the Golden Legend) the most famous of which comes from Rome. In 950 Pope Gregory who was saying the Great Litany in procession during a time of plague had a vision of the Archangel wiping clean a bloody sword and returning it to its sheath in the sky above the Tomb of Hadrian. When the plague then ended Gregory built a church there in honour of the angel—it is still called the Castel san Angelo and is surmounted by a golden angel.

St Michael, whose feast day falls on 29th September is revered as a protector of the Church, is the patron saint of the Order named after him and of pharmacists, makers of weighing scales, bankers, soldiers, the dying and those seeking a good death, and of churchyards.

(His feast includes All Angels and for those with an interest there is a very comprehensive description of the duties of angels under St Michael in Volume 2 of the Golden Legend!)



# A BRIEF HISTORY OF ALL SAINTS CHURCH

We've now moved along through the ages towards the end of the 14th century. Hutton and the surrounding areas had been heavily involved in the Peasants' Revolt of 1381 which culminated in a battle in Norsey Woods and ultimately the execution of the leader, Wat Tyler, and his acolytes.

But a lot of unrest persisted in the country, and in Essex and London in particular. The peasants believed that the young king Richard II had reneged on his promise to Wat Tyler that he would grant the workers the social reforms they sought – an end to serfdom, and increased liberty amongst them – and although they drew the line at wholesale rebellion, uprisings and skirmishes were commonplace. In Hutton, as in many small rural hamlets in the south-east in particular, there was extreme hardship which probably didn't do anything to improve the mood of the workers and in the end Battle Abbey had to send some of its abbots along to introduce punitive measures such as the installation of a ducking stool and a pillory.

Nevertheless, and despite the unruly troublemakers, there must have been sufficient workers in the area to undertake a major rebuild of All Saints Church. Or maybe some of the early ministers – possibly the Rev. John Lucas, "Rev Richard" and the Rev. William Marcowe – displayed an early form of persuasion in getting their parishioners to lend a hand: a trend that has continued through to modern incumbents! Either way, it seems that All Saints underwent pretty much a complete re-build at the turn of the century.

The nave was improved by the addition of a chancel arch which added supporting strength to the roof, and similar arches were installed along the two side aisles. The roof itself was then re-constructed using more beams than before, probably to spread its weight over what was most certainly a higher structure, and the roof was re-tiled, again utilising as many as possible of the original tiles. Shortly after, the north porch was added, much as it looks now: a timber construction on a low stone wall, and an arched doorway.

As you can imagine, all this work took a very long time to complete, and the final task, which wasn't undertaken until the early part of the 15th century, was the addition of the bell turret to the west end of the nave. To begin with, it would have housed only one bell, but we know that two more were added in the 1600s, and a further two in more recent times to bring it up to a full complement of five.

The turret was erected on six oak posts and without doubt would have been visible from a considerable distance away, proudly standing erect on top of what would have been a very modern – indeed, 'state of the art' – construction.

It was to serve the community for the next 450+ years.

*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.*





# BIBLICAL NUMBERS

The answers to the following quiz questions are all numbers. When you have answered all the questions, add up the numbers. You should get a total of **6,183**. If you didn't get that number, or if you need some help, the answers can be found later in the magazine.

1. How old was Methuselah thought to be when he died?
2. Which number book of the Old Testament is Leviticus?
3. How many words does the shortest verse in the Bible contain?
4. For how many days and nights did Jesus fast in the desert?
5. How many pieces of silver did Judas Iscariot betray Jesus for?
6. According to the book of Deuteronomy, how old was Moses when he died?
7. How many days did Jonah spend in the stomach of a whale-like fish?
8. How many books make up the Gospels?
9. How many people did Jesus feed with five loaves and two fishes?
10. How many tribes of Israel are descended from the sons of Jacob?



# THE LORD'S PRAYER

This wordsearch contains some of the key words or phrases found in the Lord's Prayer. The words are highlighted in the prayer printed below. Can you find them all?

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

Our Father who art in Heaven,  
Hallowed be Thy name.  
Thy kingdom come,  
Thy will be done,  
On Earth as it is in Heaven  
Give us this day our daily bread.  
And forgive us our trespasses  
As we forgive those who trespass against us.  
Lead us not into temptation  
But deliver us from evil.  
For Thine is the kingdom, the power and the glory  
For ever and ever,  
Amen

# OUT OF THE MOUTHS

Hopefully during this summer many of us will have the opportunity to once again visit family and friends and witness the miracle that is children at play - oh the things children say!!

Those of us who have grandchildren will once again be amazed at how quickly they learn and change, just as Maureen and I were astonished to see how 'Little Ivy' as we used to call her is already preparing to start school in September! Where did the last four and a half years go?

Now I mention this because I have been reading a lovely book 'Little Gems' by Gervase Phinn who is a best-selling author and former school inspector in the Yorkshire Dales. He has compiled witty, even hilarious, and some poignant accounts of the things children have said and written. Chapter titles include **'That's no lady, that's my grandma', 'Mummy what does God stand on?' and 'I know the difference between girls and boys'.**

The book has made me laugh and cry - sometimes at the same time! This is one of my favorites extracts:

*There was a young boy in primary school who spent much time drawing.*

*His teacher asked him about one particular sketch.*

*'Who is this?' she enquired.*

*'God' he replied,*

*'No-one knows what God looks like,' she informed him.*

*'Well they will when they see this,' he replied!*

As I read the book I thought 'Out of the mouths of Babies!', as you may do when a child says something perceptive, surprising or just very funny! And then I did a little research and found how, when Jesus used the phrase in the gospel according to Mathew chapter 21, it meant something quite different, or did it? Here is the extract leading up to the quote:

## **Jesus Cleanses the Temple**

*12 Then Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves. 13 He said to them, "It is written,*

*'My house shall be called a house of prayer'; but you are making it a den of robbers."*

*14 The blind and the lame came to him in the temple, and he cured them. 15 But when the chief priests and the scribes saw the amazing things that he did, and heard the children crying out in the temple, "Hosanna to the Son of David," they became angry 16 and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes; have you never read,*

*'Out of the mouths of infants and nursing babies you have prepared praise for yourself'?"*

Now different versions of the bible use differing translations of words but 'babes' is the equivalent of the above. So what is Jesus quoting and what does he mean? Well, the phrase "out of the mouths of babes," comes from Psalm 8, attributed to David who wrote, "Out of the mouth of babies and infants, you have established strength because of your foes". And so Jesus is quoting this verse because the chief priests and scribes criticized the children for calling out praise to Jesus in the temple. The children were a nuisance to these leaders. By quoting this Scripture, Jesus showed that God took seriously the praise of these children. They did what the leaders were unwilling to do: give glory to the longed-for Messiah.

It is worth remembering that Jesus often referred to children in the bible especially when making a point to adults (the so called 'wise') that God asks us to be open and honest in our lives not calculating and deceitful.

### **Jesus Thanks His Father - From Matthew 11:25**

*25 At that time Jesus said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants."*

As you ponder this mini Bible Study let me finish with one more 'Out of the mouths of Babes!' moments from Gervase Phinn's book 'Little Gems':

A very young and enthusiastic curate read the parable of 'The Good Samaritan' to the children from a large crimson-covered children's Bible, and explained to his young audience how the story taught us all how to lead better lives. He could see by the fidgeting and turning of heads that it was not having a massive impact, so he decided to finish. But not before posing one final question.

'And what would you say to Jesus', he asked, holding high the big red book like some preacher of old, 'if He were to walk into the hall this morning?'

The boy on the front row thought for a moment, then raised his hand and said loudly, 'I'd give 'im that there book, vicar, and I'd say "Jesus Christ - This is your life."

*Rev.  
Tony Baxter*





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# RECEPTION CLASS CAFE MORNINGS

<b>All Saints'</b>	5 <sup>th</sup> August 09:00 - 10:30
<b>Willowbrook</b>	12 <sup>th</sup> August 09:00 - 10:30
<b>Long Ridings</b>	19 <sup>th</sup> August 09:00 - 10:30
<b>St Josephs</b>	26 <sup>th</sup> August 09:00 - 10:30

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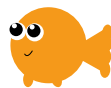
**JENNY, JAN, ANNIE & SHERYL**



Little Fishes babies and pre-school group reopened on 10th June to welcome back our young families in the community.

It was so lovely to see all the little faces in church and connect with parents and carers. We offer a relaxing and welcoming safe space for play and chat over a cup of tea. Our volunteers are trained and have all completed safeguarding training. Risk and Covid assessments were made prior to reopening, and all toys are cleaned between sessions, so we are satisfied that we are operating in the safest possible environment.

We had about twenty children in our last session before we closed for the summer holiday. Many young families have said "This is so nice", and "This is the first time our little one has been able to play with other children since the pandemic". It is wonderful to be able to open our church again and welcome back everyone.



Little Fishes is open on Thursdays from 10.00 to 11.00 during term time. We will be open again after the summer holidays on Thursday 9th September.



# Bible Study

In this edition we shall examine chapter 5 of Paul's letter to the Ephesians by looking at the key passages of that chapter. In the main they deal with marriage and the relationship between man and woman; husband and wife. Rather fitting, I thought, in view of the fact that restrictions on weddings has at last ended and we are able once again to look forward to couples getting married in our churches.

**(5:1-8)** Paul sets before his Christian people the highest standard in all the world: he tells them they must be imitators of God. They must try to imitate the love and the forgiveness of God.

Paul gives several examples of Christian behaviour. He shows how our Christian beliefs become Christian actions. Each evil thing we stop doing can be replaced by something good which pleases God.

**(5:9-14)** Paul saw the non-Christian life as life in the dark, and the Christian life as life in the light. So vividly does he wish to put this that he does not say that those who are not Christians are children of the dark and the Christians children of the light. He has certain things to say about the light which Jesus Christ brings to us: -

1) The light produces good fruit. It produces benevolence, righteousness and truth. The light which Christ brings makes us useful citizens of this world: it makes us men and women who never fail in duty, human or divine: it makes us strong to do what we know is true.

2) The light enables us to discriminate between what is well-pleasing and what is not pleasing to God. It is in the light of Christ that all motives and all actions must be tested.

3) The light exposes whatever is evil. The best way to rid the world of any evil is to drag it into the light.



4) Finally, Paul says: "Everything which is illuminated becomes light." What he seems to mean is that light has in itself a cleansing quality. In our own time, we know that many diseases have been conquered simply by letting the sunlight in. The light of Christ is like that. We must never think of the light of Christ as only condemnatory: it is a healing thing too.

We must wake up from the sleep of sin and death. Paul quotes a Christian hymn. We must wake up to the life and light of Christ. We have come from darkness to light and from death to life.

**(5:15-21)** Instead of getting drunk on wine, we must be filled with the Holy Spirit. Wine makes us lose our self-control and behave like animals. The Holy Spirit gives us self-control, making us fully human – like Jesus. When Christians meet together for worship, our talking and singing must be for one another and the Lord, full of thankfulness and praise to God.

**(5:22-33)** Wives are to submit to their husbands – honouring them and putting them first. This is something many Jewish, Greek and Roman wives are forced to do anyway. For many women, being a wife is no different from being a slave. But Paul is describing something far more wonderful.

A Christian wife is not submitting to her husband because he owns her, or because she is afraid of him. She is submitting to her husband because he is the head of their relationship. The husband is the head of a marriage just as Christ is the head of the church.

Paul's teaching is not that husbands should dominate their wives. He is saying that husbands are responsible for the well-being, security and happiness of their wives. Christ's headship of his church is shown by being her Saviour, not her tyrant.

And husbands are to love their wives. They are to love their wives, not because they are attractive or useful. They are to love their wives, because they are to be to them like Christ.

A husband is to love, care for and serve his wife. Just as Christ brings his church to purity, perfection and glory – so a husband is to give himself so that his wife may know that she is accepted, liberated and fulfilled.

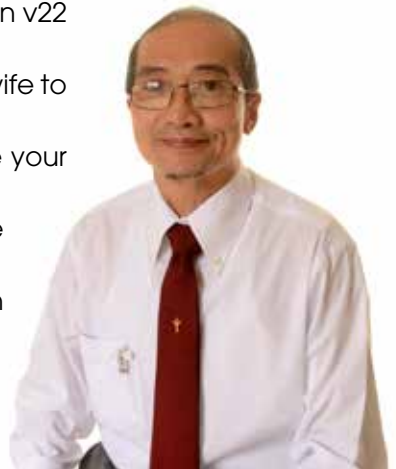
Being practical, Paul says that if a husband loves his wife as much as he loves

himself he will do well. After all, this is the great commandment: to love your neighbour as you love yourself. And who is a closer neighbour than a wife? A husband and wife are 'one flesh' or 'one self' – so a husband, in caring for his wife, is caring for himself.

Paul is showing how all relationships are mended and integrated in Christ. Jews and Gentiles have become 'one new humanity' (2:15). Husbands and wives are 'one self'. And both these transformed relationships give a glimpse of the unity between Christ and his people.

## Questions

- 1) On a scale of 1-10, how much were you affected by peer pressure as a teenager?
- 2) What three standards does Paul set for Christian living in verses 1, 2 and 8?
- 3) What should characterise the lives of those living "as children of light"?
- 4) Aside from avoiding "deeds of darkness" (v11) what else are we supposed to do about them? What does this accomplish?
- 5) From verses 18-21, what qualities should be exhibited in the Spirit-filled life?
- 6) If you were to make one phrase or verse from this passage your slogan for this coming week, what would it be?
- 7) As you look over your life since becoming a Christian, what positive changes have you seen in your motives and desires?
- 8) As you compare the life you lived before believing in Christ to the life you live today, where have you seen the greatest change? Your desires? Your values? The way you treat your spouse and your children?
- 9) From this passage, of what other relationship is marriage symbolic? In what ways?
- 10) Men: How do you feel about the standard for husbands in v25 and v28?  
Women: How about the standard for wives in v22 and v23?
- 11) In practical terms, what does it mean for a wife to submit to her husband?
- 12) What implication does v25 "Husbands, love your wives...." Have?
- 13) How does the modern-day view of marriage compare to this passage?
- 14) In your own words, how would you explain the main goal of a Christian marriage?



Tm10 xx.

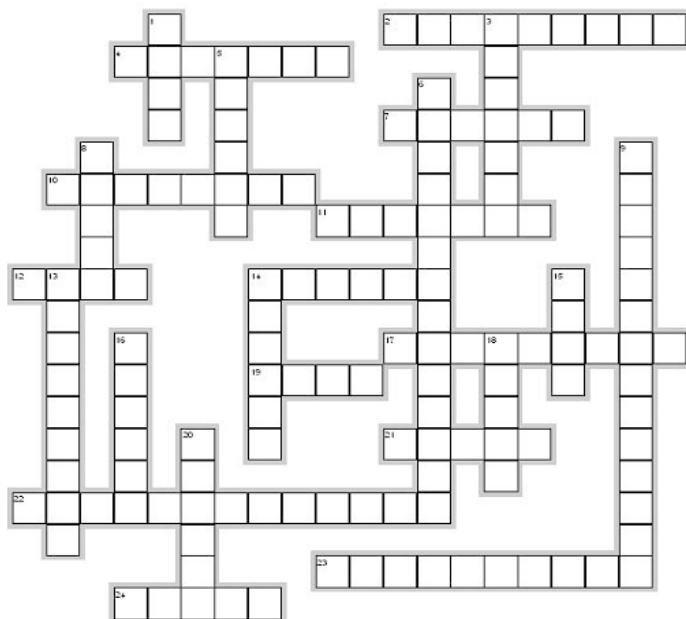


# Tea Break

## CHRISTIAN NAMES CROSSWORD

All the answers are names of prominent characters from the New Testament

*(Answers can be found elsewhere in the magazine)*



### Across:

2. Mother of John the Baptist
4. Man whom Jesus raised from the dead
7. The earthly father of Jesus
10. Short tax collector
11. Tax collector who wrote became a disciple
12. Temple prophetess
14. He found no guilt in Jesus, yet sentenced him to death
17. Father of John the Baptist
19. Doctor and New Testament writer
21. The disciple who was also called Peter
22. Betrayer of Jesus (2 wds)
23. Blind beggar healed by Jesus
24. The Way, the Truth, and the Life

### Down:

1. The mother of Jesus
3. Father of disciples James and John
5. Peter's brother
6. The forerunner of Jesus (3 wds)
8. The tempter
9. Man who issued decree for census (2 wds)
13. He asked, "How can a man be born again?"
14. The disciple who called Nathanael to follow Jesus
15. Writer of the second gospel
16. Mary's very busy sister
18. He had John the Baptist beheaded
20. Official whose daughter was healed by Jesus



# Tea Break

Now that the restrictions that we have been living under for the past eighteen months or so have been lifted many of us can look forward to going to wedding receptions or golf club dinners or any other formal gatherings where we can dress up, enjoy a good meal and a glass or two of wine, and listen to a variety of speeches – some hilarious (hopefully) and some downright boring (quite likely!).

But no matter what the occasion, one formality that still stands the test of time, mostly, is the saying of Grace before the meal. More often than not these days “Please be upstanding for Grace” is met with a ponderous scraping of chairs and a semi-coherent mumbling about what we are about to receive from whoever has been roped in for a chore that he or she invariably finds faintly embarrassing and that nobody is listening to in the first place!

Over the years I have said Grace, invariably at cricket club dinners, more times than I care to remember, and have developed a method that usually ensures that the Grace is at least listened to.

Quite simply, I try to make it amusing without making it irreligious. And it seems to work because I’m now regarded in the circles in which I move as the ‘go-to’ individual to get things started!

Here are a few of my favourites. If you know of any in similar vein, please share them with us. Equally, if you want to more or less guarantee that people will listen to you if you are asked to say Grace, please feel free to use any of them.....

*God of goodness, bless our food;  
And keep us in a pleasant mood.  
Bless the cook and all who serve us,  
And from indigestion, Lord preserve us.*

*For well-filled plate  
and brimming cup,  
and freedom from the washing up.  
We thank you, Lord. Amen*

*Before we raise our knives and forks,  
And listen to the popping corks,  
Help us Lord to think and pray,  
For those who will not eat today. Amen*

*For food and for friends we give you thanks, O Lord.  
Help us to love one and to eat the other and to know the difference.*



# 4 WAYS TO GIVE

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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](http://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 it 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

## CHRISTIAN NAMES CROSSWORD

### Across:

2. ELIZABETH 4. LAZARUS 7. JOSEPH 10. ZACCHEUS 11. MATTHEW 12. ANNA 14. PILATE 17. ZACHARIAS 19. LUKE 21. SIMON 22. JUDAS ISCARIOT  
23. BARTIMAEUS 24. JESUS

### Down:

1. MARY 3. ZEBEDEE 5. ANDREW 6. JOHN THE BAPTIST 8. SATAN 9. CAESAR  
AUGUSTUS 13. NICODEMUS 14. PHILIP 15. MARK 16. MARTHA  
18. HEROD 20. JAIRUS

## BIBLICAL NUMBERS

- 1) 969; 2) 3; 3) 2; 4) 40; 5) 30; 6) 120; 7) 3; 8) 4; 9) 5,000; 10) 12

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# FROM THE CHURCH REGISTERS

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## **Funerals**

16th June

Marilyn Parsall

23rd July

Mary Hirst

## **Weddings**

2nd July

Jonathan Horne and Charlotte Forde

All Saints Church

## **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



Parish Priest	Revd. Andy Smith	andy@huttonparish.com	01277 514896
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Churchwardens (All Saints)	Carol Bradford Dawn White	danddathutton@talktalk.net	01277 225991
Deputy Churchwarden (St Peters)	Michelle Yarwood		07717 844224
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Treasurer	Jason Manning		07793 283301
Stewardship & GiftAid Officer	Clare Stockbridge Bland	freaking@btinternet.com	
Tower Captain	Sylvia Martin		
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