

HUTTON PARISH LINK



All Saints

St. Peter



FREE EDITION

APRIL / MAY 2021



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From the Editor..

At last, at long, long last, it really does seem that we might just be on the verge of a tentative return to the sort of life that we enjoyed before March 2020. And if that statement sounds overly cautious, then I believe it is a true reflection of how most sensible people will react to the gradual easing of Covid-inspired restrictions.

Yes, it will be wonderful to once again be free to mix with family and friends from mid-summer, in each others' houses; in gardens round a barbeque; in pubs and restaurants and theatres and sporting venues; at the seaside, and anywhere else that we have enjoyed historically – except, it seems, abroad. I just wonder how many of us, especially those of “a certain age” will be more than a little circumspect about throwing off the shackles at the first opportunity and diving straight back in to “normal” life. Will we have got so used to the rules and regulations that have governed our lives for a whole year that we'll find it difficult, or unwise, to switch back into gregarious and relaxed mode?

As it happens, whether by coincidence or judgement, the Government has chosen the best time of the year to start lifting the restrictions from a Christian perspective.

April, as well as being the traditional start of spring, with nature coming to life again with all its beauty and reminders of how things used to be and how they will be again, invariably incorporates Easter – the most important festival in the Church calendar. And so it is this year. So it is great news that churches will be able once again to allow congregations in to celebrate together, albeit in limited, socially-distanced, numbers, with compulsory face masks and no communal singing. But at least we'll be in church. And that, more than pubs re-opening, etc., etc., will, I suspect, signal a return to “normality” for most of us.

I for one can't wait for Easter Day to arrive. Just to be back in church amongst friends and fellow parishioners. I'm sure I'm not alone in anticipating that Easter this year will be even more special than usual.

I hope you enjoy this edition of our magazine. We have now been publishing it for exactly a year, and for the first time we have been able to produce ‘hard’ copies as well as the online version, so we hope that it will reach an even wider readership.

As usual, 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..

I hope I might be the first to wish you a very Happy Easter! I for one am so glad that the churches are not going to be closed for a second consecutive Easter weekend. I am looking forward to welcoming many of you back to the church buildings for services from Maundy Thursday through to Easter Sunday evening. And of course, we hope to remain open as the vaccinations continue to be rolled out and new public health advice is given and adhered to.



The thought of being able to worship together after such a long and isolated winter really does amplify the message of resurrection and new life of Easter. The last 12 months have been a difficult time and have led many of us to reflect on what is important to us in many aspects of our lives. Being forced to simplify or reorder our lives can lead to some positive outcomes – this has certainly been the case for me in the last year. I have developed new skills (video editing and online prayer services!) but have also learnt to appreciate simpler forms of worship and time alone. One thing I have really enjoyed over the last year is reconnecting with the spirituality I have inherited from my upbringing in the North-East of England. The Celtic saints of Lindisfarne and Iona have always held a special place in our shared Anglican traditions but to spend time rediscovering the mission and ministry of Aiden, Hilda, Cedd and Chad has been something which has brought me great comfort. Not least because the stories of the Northumbrian missionaries are a reminder that the church has seen difficult times before and developed into something new and vibrant.

It has also helped me root myself once again in a bigger story – that of a church handed down to us from generations past, that we must pass on to the next generation so they might find their place in the story and family of God through Jesus Christ. As we read about the Passion of Christ once again this Holy Week and Easter, I pray we all rediscover the Gospel from the point of view of the disciples – those telling us the story. The whole fifty-day season of Easter sees the church journey into the New Testament book of Acts, which chronicles the life of the early church and its missionary zeal. That is something I pray we might get excited about as we reopen our churches and consider once again how we share the Gospel amongst the people of Hutton.

A story that has inspired me from the Northumbrian saints recently is that of St Aidan – the man you might think of if you know Holy Island, where he became its first bishop. Aidan died on the 31st August 651: he was so tireless a missionary that one day, preaching at a church in his diocese, he leant against a wall to have a little rest and eventually someone noticed he had actually died!

Aidan was an Irish monk from the monastery St. Columba had founded on the island of Iona. He was one of a group of monks invited to come and preach the Gospel to the people of Northumbria by King Oswald. Aidan arrived with 12 other monks and chose to settle on the island of Lindisfarne. Aidan humbly went on foot on his many long journeys in the north of England. He would not come in royal splendour, riding on his high horse; he simply met the people where they lived, both geographically and spiritually, and would walk the weary miles to meet them in their homes as an equal, a friend bringing the Good News of Jesus.

Aidan lived a life rooted in the Scriptures, and he encouraged those travelling with him to spend their time reading the Bible and committing the Psalms to memory. One secret of Aidan's success was the humble love and compassion he had for all people. He refused to acquire wealth but gave away all that he could. If someone gave money to him or his monks, they used only what they needed for their necessities, and gave away the rest to the poor or used it to free slaves. He once sold a horse given to him by the king in order to bless a beggar – something the king was not too happy about! Aidan's heart belonged to the poor and the needy.

Aidan also knew that Christianity is a relationship not a religion. He knew it is about knowing more of Jesus Christ each day in order to become more like him. The best way to get to know someone is to spend quality time with them. The word disciple means "learner." To be a disciple of Jesus is to learn from him - to follow in his footsteps. Men like Aidan did just that if you look at their lives and their legacy. Aidan was Bishop for just 16 years and yet the community on Lindesfarne still exists today. Those whom he raised up were responsible for the re-evangelising of Britain.

That is quite a legacy but it's hopefully one from which we can be inspired. This Eastertide, please read the book of Acts with a new perspective. Let the accounts of real, ordinary men and women who were changed by Jesus Christ become examples and inspiration of what we as a community could do in order to faithfully share the Good News of Jesus in the coming months and years.

May God bless you all this Easter!

Andy +



Hutton Daily Bread

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

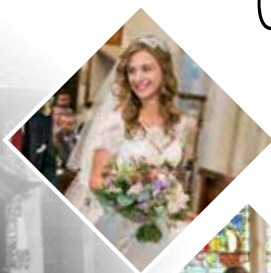
The Daily Bread Cafe has provided food to hundreds of families during lockdown. Please help us to continue our work by making a donation through JustGiving using the QR code above. By doing so, you will be helping us support hundreds more during this difficult time and beyond.

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details are the same each week



zoom

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AND THE REVOLUTIONARY POWER OF FRIENDSHIP

Throughout lockdown 3 – stretching from the disappointment of Christmas, through the dark nights of January and February and into the beginnings of spring in March – Rooted Community has continued with a number of established patterns in our life together.

Our Rooted Hellos, usually live at 4pm, Monday-Friday on Facebook, have provided an opportunity for a face-to-face chat with various women of the community, as they have shared their lives, their thoughts and their reflections. Some have been funny, others deeply poignant and we've learnt about each other through the random questions, the encouraging comments and wealth of ideas shared.

The Deeper Rooted weekly online gathering has joined with the Parish-wide Lent Course for the last 6 weeks and a number of Rooted women have taken part in reading and reflecting on "Living His Story" by Hannah Steele.

Pods have continued to enable small groups to keep in touch and as lockdown restrictions begin to ease, Pods are able to plan to meet in gardens and outdoors, as groups of six, to get to know each other better beyond online messaging.

The consistency of rhythms and patterns that are predictable and comforting has been important for us all – whatever our experience of lockdown this time. Whether it is weekly family zooms or daily walks, home schooling or working, online morning prayer or quiz shows, our routines have been sustaining in surprising ways. And now, as we emerge from lockdown, again, whether we're still isolating or vaccinated, anxious or bored, excited or fed-up, these key touchpoints, the ones we choose and the ones which just happen will continue to give shape and flavour to our lives.

As I write, the Government restrictions on meeting outside in larger groups have been lifted. It is good to be able to make some small plans, to lift our heads and look ahead and see what life might be like on the horizon. As someone who likes a plan and wants to tie down arrangements, it would be easy for me to rush ahead and get very excited....but I have learnt over the



last year to hold things lightly, wait and see, listening carefully to the advice and the caution.

Recently I read an article by Sarah Bessey – a writer I often turn to when I need to make sense of difficulty and complexity – and she names the tension in this space we now inhabit. We want to get ‘back to normal’ whatever that is but we are also deeply unsettled; our lives have been upended and a small change to the rule of six and a shift in the weather doesn’t immediately minimise the impact of the last year. Sarah describes a walk with her husband around Lillooet Lake in Canada while on a weekend away. This had been a lake known for its exquisite turquoise colour, reflecting the colour of the rock floor glaciers which feed the lake from the mountains that surround. But back in 2010, the largest landslide in modern history hit just up the river and ever since, Lillooet Lake has been a shade of muddy, murky brown.

Ten years later, this lake is only just beginning to recover its colour from the effects of this devastating landslide. Depending on the weather and the angle that you approach it, there are glimpses of the turquoise of before returning. But in other places, the vibrancy is replaced by a silvery hue, a layer of debris and muck which is hanging around beyond its time.

We’ve all been in a landslide this year, buried under the shocking and life altering effects of a global pandemic and many of us have had previous landslides to navigate alongside that – illness, family difficulties, unemployment, poor mental health. We’re living in the aftermath of a landslide and the dust doesn’t settle immediately. But we really want it to, don’t we! Sarah’s encouragement in this article is to hold fast, to wait, to let the dust settle and allow clarity to come when we can eventually see a little more of what is under all that churned up silt of the last year and the landslides of before.

Holding fast to what we know means returning to some of the familiar patterns of our days and our lives before rushing into anything new. In April, Rooted Community’s patterns of meeting and connecting will restart tentatively, continuing with our online spaces but also starting to meet in person, in small groups and in the Daily Bread Café as that reopens. Within it all, we must hold fast to God, waiting on him and his pattern for our lives, however tempting it might be to rush through the silt.

Isaiah 43: 18-19 Forget the former things, do not dwell on the past. See, I am doing a new thing! Now it springs up, do you not perceive it? I am making a way in the wilderness and streams in the wasteland.

Alice Smith

A BRIEF HISTORY OF ALL SAINTS CHURCH

In the previous article we traced the early days of the church in Hutton from its beginnings as, probably, a pagan shrine, up to the reign of King Alfred who encouraged Lords of the Manor to build chapels on their land for the local community to practice their Christian faith with the help of travelling priests. It is quite likely that the Lord of Hutton Hall did just that sometime in the 10th century – on the site of the present All Saints church.



Then, in January, 1066 the old – and childless king – Edward the Confessor died, and despite having some years earlier promised the throne to William, changed his mind on his deathbed and granted the Kingdom to Harold. William was a bit miffed at this, and so were two other individuals: King Harald of Norway, and the new King Harold's brother, Tostig.

King Harold expected William to invade England from the south and promptly marshalled his forces in anticipation. But in the event, Harald was the first to make his move, joining forces with Tostig and invading from Scotland. King Harold was forced to leave the south coast and march his army 'up north' where he met and defeated (and killed) Harald and Tostig at the battle of Stamford Bridge. That's the one in Yorkshire, not the one where Chelsea play football. Three days later William and his troops landed at Pevensey, near Eastbourne, made the short journey to Hastings and waited for King Harold to arrive from Yorkshire. Understandably, Harold and his men were exhausted and after just one day's battle were defeated and Harold killed – shot through the eye with an arrow according to legend. William marched on London; the city nobles shrugged and let him get on with his conquering, and on Christmas Day 1066 he was crowned king of England in Westminster Abbey, thereby starting the Norman Conquest ("Norman" because William and his men came from Normandy in Northern France).

In actual fact the Normans didn't rule England for very long compared to previous invaders. William the Conqueror died in 1087 and was succeeded by his second son, William II, otherwise known as William Rufus. (His first son and heir, Robert, became Duke of Normandy, which was apparently regarded as the better prize). William II died in 1100 and was succeeded by his younger brother, Henry I. By the time he died in 1135, however, the Normans were getting a bit bored, it seems, and decided, like the Romans before them, that they had spread themselves a bit too thin and just wanted to go back to Normandy.

But in the 70-odd years that they ruled us they achieved a lot, particularly in the advancement of Christianity.

Early in his reign, William I set up a huge building programme at both monastic and parish level, and literally hundreds of new, stone, churches were constructed where previously

the small wooden chapels had stood. The stone ones were slightly bigger than their wooden predecessors because they doubled up as schools, markets and the earliest form of community halls. Without doubt, this would have included the chapel on the land of the Lord of Hutton Hall.

We know that the ownership of Hutton Hall at that time was in the hands of a chap named Got – this is recorded in the Domesday Book, commissioned by William 1. Got had lived at Hutton Hall since the reign of Edward the Confessor, but he was, it seems, an opponent of William and it is likely that he was slain at the Battle of Hastings. We can make this presumption because after the battle, ownership of the hall and its land passed from Got to the endowment of a new Benedictine Abbey near Hastings, founded to commemorate William's victory. The land was in turn let to various tenants of the Abbey and probably then sub-let to the local villagers who farmed it, grazed their animals on it and built small cottages for them and their families to live in.

This state of affairs was typical of very many settlements, or villages, throughout the country at that time. Much of England was either cultivated land for farming or else woodland. Indeed, we know that the village of Hutton grew up in a huge woodland belt that stretched from Ongar to Thorndon. There would have been a few other similar communities along the way too, all looking much the same – an imposing hall for the Lord of the Manor; perhaps a villa or two for other landed gentry or noblemen, and a cluster of one-room wooden cottages for the workers and their families. And of course a chapel. All the villages were self-contained, and it seemed to be a time of peace and tranquillity in rural England that lasted for nearly two centuries after the Normans left. Christianity was by now firmly embedded as the main religion in the country, and All Saints church would have become, like many other small village churches, a focal point of the community.

After the death of Henry 1 there was a lot of squabbling about who should rule England – the period known as The Anarchy – until, in 1154, the House of Plantagenet, which comprised the house of Angevin (from Anjou in France) and the houses of York and Lancaster, took the throne, initially under the reign of Henry 11. Henry 11 is largely remembered for trying to reform the Church, which ultimately led to the murder of Thomas Becket in Canterbury Cathedral.

Whilst rural England might have remained pretty dreamy, the monarchy was busily engaged in trying to expand its empire, through Richard 1 (The Lionheart) and his crusades; Henry 111 and Edward 1 ("Longshanks") and their conquest of Wales, and Edward 1 and Edward 11 and their attempts to take control of Scotland. And right at the end of Edward 11's reign came the next major development in the life of All Saints, and the one that left the greatest legacy to us today. More of that in the next instalment.

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.

DAILY BREAD CAFÉ



Now that the Daily Bread Café is well into its third year we thought it would be interesting to look back at how it began and its early days.

The Daily Bread café was started in September 2018 by a group of volunteers from Hutton.

It came about after a series of successful 'drop in'

days organised by St Peter's church during the school closures in late 2017 and beginning of 2018 with food from the local school, and bread and cake items came from local supermarkets. The days were really popular with local families so when an opportunity came up to receive surplus food from the local Marks & Spencer store on a daily basis, the food ministry was born and so was the Daily Bread pop-up café!

We were working towards becoming a community café, then Covid-19 arrived, lockdown followed and with people struggling to access food it became clear that we needed to act quickly. Supermarket collections were ramped up and with the help of an army of willing volunteers, the assistance of FareShare and the backing of the local council, we became a food hub.

Since the middle of March 2020 we have been open 6 days a week for 2 hours a day to the general public, and Sundays by special appointment to support other individuals or organisations.

When lockdown was lifted we were briefly able to open the café and people could come and collect food from the food hub and also get a hot meal and have someone to chat to. We were starting to get some of the organisations back in to support people but then found ourselves in lockdown again.

Demand increased and we discovered there were people in the area who struggled to get to us so a satellite site was opened at Sawyers Church in Brentwood to better serve the community there. We are now also looking at opening another site at St George's church in Pilgrims Hatch to keep this support going when Sawyers Church is renovated.

Those calling at the hub are assured of bags of fruit and vegetables, bread and pastries, and chilled food plus store-cupboard goods and frozen meals. They also find a friendly face and the offer of items that give their families a treat - maybe a birthday cake, some toiletries, or bags of crisps and sausage rolls for those hungry teenagers.

Our main mission is to support those in our community who are on the fringes of society regardless of race, religion, gender, age or sexual identity. Since the lockdown in March 2020, we have supported in excess of 1,200 families with food and we will continue to do this. Our group of volunteers – over a hundred strong – continue to collect food every night from more than a dozen supermarkets, sort and pack away the food at the hall then pack up bags for collection in the morning.

We are looking forward to the day that we can reopen the doors to our café, and we hope to be able to do this 5 days a week. Our vision is to work with the agencies that attended the cafe before, along with new ones to provide holistic support to our community. We want to provide help for people looking to get back into work, those who need debt advice, and support people with mental health issues, and be a place where we can reduce social isolation for young and old.

Our band of volunteers is ready.

Watch this space!



SAINTS FOR APRIL & MAY

In the last edition I wrote about the patron saints whose feast days fell in March, St David and St Patrick, so in the interests of continuity and fairness I now offer you something about the patron saint of England, St George, whose feast day is in April. (watch out for St Andrew in November!)

However whilst both David and Patrick were saints native to their countries we have to understand that St George was not English. In fact, his very existence as an historical figure is open to question and only based on rituals which sprang up around his grave in Lydda in Palestine where it was thought he was beheaded at the beginning of the 4th century but who we remember on April 23rd. Indeed in the Eastern Orthodox Church St George is known as George of Lydda.

Whilst his cult has no precise historical references it is thought that he was a either a tribune or an army officer under the Emperor Diocletian, whose persecutions started in about 303. George suffered continuous and various martyrdoms for over 7 years, undergoing many ordeals and performing miracles until his final beheading.

We are all probably most familiar with the legend of Saint George killing the dragon, saving the princess and freeing the city which is how he is portrayed in icons and in art in the west.

All these tales, including the episode with the dragon, appear in the Golden Legend of Jacobus de Voragine, mostly written in 1260. In the story of the dragon, already considered apocryphal by the 6th century, a dragon was demanding human victims from a city. Selected by drawing lots, one day the lot fell to the daughter of the king. She was brought to the lake where the dragon lived but she was rescued by George, a knight from Cappadocia. He led the dragon into the city, bound with the girdle of the princess. George declared that he had come to win over the dragon to Christ so that the inhabitants would convert.

His cult had started quite early around the 4th century tomb said to be his in Lydda, and his veneration was approved by Pope Gelsius in 494.AD and was attested by pilgrims to the Holy Land in the 7th and 8th centuries. From there churches and monasteries dedicated to him began to spring up in the east and in Russia.

He was known in Britain and Ireland before the Norman Conquest of 1066 but it was probably his miraculous appearance (together with Demetrius) to the crusading armies at the siege of Antioch in 1098 which led them both to be adopted as the "martyr knights". The crusader King Richard I (1189-99) also brought tales of St George back to England.

(The various Crusades to the Holy Land were not perhaps the finest hours in the history of the church, although some good things came from them.)

But it was in the 14th century that "St George for England" was introduced as battle cry during the Hundred Years War and his feast was made a national day after the Battle of Agincourt in 1415 with the famous "Cry England, Harry and St George". He became



patron of the Order of the Garter which bears his name under Edward III in 1348. He is also named as 'One of the Fourteen Helpers' a group of saints which includes amongst others St Christopher, St Barbara, St Giles and St Margaret of Antioch, whose aid can be invoked. They share a day on August 8th.

St George's feast day was a day of obligation for all Catholics in the 17th and 18th century and Pope Benedict XV recognized him as Protector of England. St George has always been a favourite subject in western art and he was painted by most of the famous artists. They mostly portray the legend of the dragon, although Albrecht Altdorfer showed him in a forest (1510 now in Munich) and Mantegna portrayed him as a very suave knight, full length and standing against a city wall. (1497 in Venice). But one of my favourites with a very stylized princess and dragon can be seen in the National Gallery in London (Paolo Uccello 1460)

In icons and especially in Russia in the principalities of Novgorod and Pskov he appears as a Christian knight, a symbol of grace and beauty triumphing over evil on a white horse against a vivid red background. His green cape symbolizes the power of the Holy Spirit.

(Another famous warrior who shares some of that iconography is Demetrius of Thessaloniki martyred about 306. He also rides a horse but this time a black one and his lance kills not a dragon but the "king of the pagans". They are often seen together and indeed I have an Icon which was one of those presented to me by the parish when I was licensed showing the Virgin and Child surrounded by various saints including both St George and St Demetrius.)



In other versions George appears as a half figure with lance and shield rather like St Michael with whom he can also be portrayed.

St George is patron and protector of England, patron saint of Italian cavalry and all archers and knights and a patron of Venice, Genoa, Portugal, Catalonia and Istanbul. His feast day is April 23rd which is also the birthday (and thought to be the day of death) of our most famous playwright William Shakespeare.

So, keeping to the English for May, I thought I would tell you something about two very English writers – one an anchorite of the 14th century and one a Northumbrian monk from the 7-8th century.

The VENERABLE BEDE - 673-735

Bede is the only Englishman ever to have been declared a Doctor of the Church, a title conferred on him in 1899 by Pope Leo XIII in recognition of his scholarship, especially history. It is from Bede's Ecclesiastical History of the English People that we know most of what was happening in the church in England at the time.

We remember Bede on 25th May.

In about 680 the young boy Bede was taken by his parents to the new monastery of St. Peter at Monkwearmouth and dedicated to the service of God in the community there. At the time this was in the wild border lands of Northumbria which until the coming of Aidan some 50 years before had been mostly heathen. By the 7th and 8th centuries it was full of a rich culture drawn from both Roman and Irish missionaries (we only have to think of the illuminated Gospels of Lindisfarne, and Kells and Durrow).

Bede revered Aidan, a man of great humility, as he did Benedict Biscop, the founder abbot of the monastery, a man of learning and enterprise. Benedict Biscop was also widely travelled, particularly to Rome, from which he brought back many treasures, not least the chief singer from St. Peter's Rome, John the Chanter. He was to give the monks of Wearmouth the best musical training in the world. That meant of course the chanting of the daily offices and the Psalms. The scriptures in general and especially the Psalms informed Bede's thinking and his spirituality.

In 682 a sister house was built, this time on the banks of the Tyne, at Jarrow, dedicated to St. Paul. At the age of nine Bede went there under the monk Ceolfrith (who later became abbot of both monasteries) and lived there until his death.

The two formative influences on Bede as he grew from boy to man in the monastery were the humble holiness of Aiden and the love of learning and culture of both Benedict Biscop and Ceolfrith. The monastery followed the rule of St. Benedict with its balance of work, rest and worship.

Bede then was immersed in this round and rarely missed a service. The great scholar Alcuin who used to visit Wearmouth some years later recalled how Bede had told him, "I know that the angels visit the canonical hours and the assemblies of the brethren. What if they do not find me in the congregation? Would they not say where is Bede? Why has he not come with his brethren to the appointed prayers?"

Bede quickly showed an aptitude for learning and for many years the Latin language was his main area of study, later adding Greek and Hebrew. He was as widely read as any at the time. The monastery had a good library thanks to Biscop and books were also borrowed from other houses. He was familiar with the classical writers and with the writings of the Church Fathers, Ambrose, Jerome, Augustine and Gregory the Great, and had some acquaintance with Anglo-Saxon poetry.



Bede was writing at the time of the great Synod of Whitby 663/4 when the customs of the Roman Church won over those of the Celtic Church. Bede sympathised with the Roman order of services and the dating of Easter, but he was also influenced by the spirituality which had come from Ireland via Iona and Lindisfarne. But the subject which absorbed him above all was the Bible. Following his death his scripture commentaries were widely read especially on the continent where St Boniface asked for them to be sent to Germany.

In his most famous work *The Ecclesiastical History of the English People*, he wrote of himself,

"I gave all my thoughts to meditating upon the Scriptures, and in the intervals of the monastic round and daily care of chanting in the church, my sweetest delight was ever in learning or teaching or writing".



Not all monks took holy orders, but Bede was made both a deacon at the age of nineteen and a priest at thirty receiving his orders from John, Bishop of Hexham. He lived his whole life in this community, barely straying out except for the visits to the holy island of Lindisfarne. He read, he wrote, he taught, he prayed and he sang. During Bede's last illness his companion monk, Cuthbert noted that after teaching his pupils he continued to spend "the rest of the day chanting the Psalter as best he could".

It was those Psalms which informed his life of prayer and spirituality as they have many of the other saints, and often strengthened them as they were dying.

The Psalms have always been used by Christians in three principal ways and Bede placed the psalms at the heart of his life in the daily 'work of God'. They are used primarily in public, corporate recitation. The monks chanted the Psalter through day and night –as prayers of praise and adoration, as prayers of repentance, as prayers of intercession and petition. They are also the subject of scholarly study as poetry and theological and Christological texts.



In Anglo-Saxon spirituality such as we see in Bede the Psalms were highly prized. Spoken by God through David they were held to be illuminated by Christ. They placed the psalms at the heart of their life in Christ – the Christ they called HIGH KING OF HEAVEN. (A name used in my favourite hymn ‘Be Thou my vision’).

The psalms are still prayed, read and chanted in the monastic orders in rotation each month much as the monks did then and of course they are included in our liturgy –sung or said.

But for Bede and the Anglo-Saxons the Psalms were not just formal and corporate prayers; they were Christ-centred texts which were the basis for their own personal devotions and personal meditation. They form part of the long tradition of compunction, the compunctio cordis, the interior aspect of prayer: they were learned by heart so that they became part of the very make-up of the monks, deep in their inner life.

Bede died in Jarrow in 735, working up to the last hour before his death dictating to a young scribe his translation into English of St. John’s Gospel. He spent the last hour singing the Latin psalms and poetry in his native Anglo-Saxon, whilst a pupil held his head and his fellow monks wept around him.

Bede was originally buried at Jarrow but even before the monks were transferred to Durham in 1083 Bede’s remains were already there sharing a tomb with St Cuthbert. In 1370 they were moved once more and placed in his own tomb in the Galilee Chapel at the west end of the Cathedral. It is marked by a solid altar of blue marble with a simple Latin inscription calling him The Venerable Bede. There are many who consider him a saint. So in the spirit of Bede I commend the Psalms to you. They are a source of prayer, of challenge, of comfort. They can articulate terror, grief, anger, joy and wonder and trust. Many men, and women, have died with the Psalms as the basis of their prayers.

Augustine in the 4th century had the 7 penitential psalms pinned to the wall so that he might read them continually on his death bed; in the 16th century Teresa of Avila repeated over and over the words from Psalm 51 “a broken and a contrite heart, O God, thou wilt not despise”.

And our Lord himself, in his anguish on the cross, used the words from Psalm 22 “My God, my God why hast thou forsaken me” and the words of trust and surrender from Psalm 30 “Father, into thy hands I commend my spirit”.

Do read them, learn them (or at least some verses by heart), and allow them to be part of your inner life. You will find them a rich resource in your pilgrimage.



40 Woodland Avenue

4 Birkbeck Road

11 Mandeville Walk

5 Kelvedon Close

23 Wash Road

14 Edwards Way

28 Mount Pleasant Ave

274 Rayleigh Road

56 Goodwood Ave

175 Rayleigh Road

1 Queenswood Ave

6 Alpha Road

27 Randals Drive

99 Hutton Drive

23 Tennyson Road

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JULIAN OF NORWICH

and the Revelations of Divine Love.

Two or three years ago I had the great privilege of spending some time in the rebuilt church of St Julian in Norwich and in the reconstructed 'cell' of this 14th century mystic and anchorite.

She is now acknowledged as one of the great English mystics but was only really brought to the prominence, and indeed the popularity which she now has, in the 20th century. Her writings are used by T.S. Eliot in the 'Little Gidding' section of his wonderful poem sequence "The Four Quartets", and it was the Trappist monk Thomas Merton who described her not only as mystic and visionary but as theologian.

We know little about Julian. We don't actually know her real name – Julian is possibly derived from the church of St Julian and St Edward in Conisford, Norwich on the Carrow Road.(football fans will be able to place that) where she lived as an anchorite in her cell. The Church itself belonged to the Benedictine Community at Carrow but whether Julian was ever a professed nun is not known. She may even have been married at one time. But she was referred to as Mother or Dame Julian.

What we do know comes from three main sources: her writings; evidence from various wills; and the Book of Margery Kempe, another 'mystic' who was known to have visited Julian for spiritual guidance.

She was probably born in 1342 because she tells us in her writings that at the age of 30½ on 8th May 1373 she had a series of extraordinary revelations or 'showings' as she called them following a severe illness from which she nearly died. She probably did not die until 1416 at the age of 73 –this date being the last of three wills in which she is named as beneficiary.

She received her visions or 'showings' then in May 1373, when she had fallen ill to the point of death and received the last rites, the priest leaving her with a crucifix to hold before her dying eyes.

In some way this was an answer to what may seem strange to us, but probably less so to the medieval mind, a youthful prayer when she had asked for three graces: to 'have mind' of the passion of Christ; to be given a bodily sickness; and to be granted the three wounds of contrition, compassion, and the longing for God. These conventional expressions of piety were the fruit of both Benedictine spirituality and of continental women visionaries such as the Beguines.



We cannot be sure whether she was already an anchoress when she had her revelations, although most scholars think not because as we learn from her account, her mother, other companions, a priest and a child were there with her.

In the midst of her suffering she was given a vision of the Crucified Christ. She wrote; ***“I saw the red blood trickling down from under the crown, all hot, flowing freely and copiously, a living stream...as the crown of thorns was thrust down upon his blessed head. Just so did he, God and man, suffer for me.”***

But her meditations and the writings, the account of her 16 showings – **The Revelations of Divine Love** – as they are called, both the short and the long versions, were written over the next 20 years when she was an anchoress.

An anchoress was typically a lay person who lived in a cell – indeed was walled into it using a service like the burial of the dead – committed to a life of prayer. However they usually had a servant to deliver food etc through one small window; the anchoress was able to join in the mass and receive the host through an aperture which gave her a view of the priest at the altar in the church, and there was a window to the outside world through which visitors could receive spiritual counsel. Rather charmingly it is believed Julian also had a cat.

Julian may have had a window onto the world, and the location of the church would have meant it was quite noisy at times being situated by the road and quite close to the river Wensum, a main harbour at the time for this very important bustling city of 6000 souls.

She may have heard – and indeed smelt – what was going on and had news from visitors but in her writings she tells us nothing of the political, social and religious turmoil of the time; nothing of the Hundred Years War; nothing of the bad harvests or of the Black Death which ravaged the country and resulted in the Peasants Revolt of 1369; nothing of the persecution of the Lollards – or the smell of their burning flesh from the ‘Lollard pits’ not too far from her cell.

Her accounts were solely of her ‘showings’ and her meditations on them. They were in the vernacular – the first woman to write anything in English. In a short piece of writing like this I cannot even begin to do justice to the spirituality and

JULIAN OF NORWICH

continued...

mysticism of Julian. But there are some important themes running through her writing. The themes of love, the love of God for all creation and mankind and her belief in universal salvation; the love of God as both father and mother and what she called the 'homeliness' of God and his incarnational concern for us all.

Perhaps the most well known of all Julian's sayings is the one about the hazelnut.

She wrote: ***'And he showed me more, a little thing, the size of a hazelnut, on the palm of my hand, round like a ball. I looked at it thoughtfully and wondered, "What is this?" And the answer came "It is all that is made". I marvelled that it continued to exist and did not suddenly disintegrate; it was so small. And again my mind supplied the answer, "It exists, both now and for ever, because God loves it". In this little thing I saw three truths. The first is that God made it; the second is that God loves it; and the third is that God sustains it'.***

She goes on later to show that it is in human beings created in God's image where the goodness and immanence of God is fully realised. And it is the love which God shows for humans, especially in the passion of Christ, which is the unifying motif in the revelations.

Because of this love she will have nothing to do with the idea of the 'wrath of God' - the atmosphere of sin, suffering and death which so permeated 14th century religion. Julian was an optimist in a world of pessimism and anxiety. She was an optimist about the tremendous love which God has for humanity, shown overwhelmingly in the sufferings of Christ. And she was optimistic about salvation. She verged on a doctrine of 'universalism' - that all ultimately will be saved - through some action of God to be revealed at the end of time. She is convinced that God wills all to be saved and indeed looks on the sinner not with wrath and disapproval but with compassion and pity.

But she, like many before and after, puzzled over the paradox of why God seemed to allow sin into the world. She is comforted by her revelation that sin, which she defines as 'all that is not good', 'makes us know ourselves and ask for mercy'. It makes us recognise our dependence on God and his love for us. She refused to blame God for her sin since she felt that God did not blame her for it. She writes that on the contrary when we sin God our Father holds on to us ***'so tenderly' and 'our failure does not stop him loving us'***. The act of repentance means we are met with a ***'friendly welcome'***. Our sins are seen not as wounds but as 'honourable scars'. ***"God loves us endlessly and we sin constantly"***. And so she wrote that ***"All shall be well and all manner of things shall be well"*** and she

asked herself and us,

“You would know our Lord’s meaning?” “Love was the meaning”.

Homeliness and courtesy are the terms she used to describe our love for God and his for us. And for Julian, God is our mother, as well as father and lord. The ‘motherhood of God’ has biblical precedents both in the psalms and in the words of Jesus himself as he wept over Jerusalem just before his passion, and it was a theme written about by the church fathers such as Clement of Alexandria, Augustine, Ambrose and Anselm. Julian engaged with this idea which has been widely seized upon in our time. We can be familiar with God, as we would be with a mother, but that familiarity has been won at a price, and the price was the cross, the spear, the nails, the crown of thorns.

So for Julian prayer can be easy as we sit at the feet of Christ but she knew it could also be hard; but in one showing she received this assurance from God. ***“Pray earnestly even though you do not feel like praying, for it is helping you, even if you do not feel it doing you good...for in dryness and barrenness then your prayers give me great pleasure.”***

Julian reduced all human desires to one - to experience and love God, that God she referred to as the very ‘ground of our being’. All other desires she came to see only leave us wanting more. A true encounter with God is the only thing that satisfies and seems worthwhile: ***“only in you do I have all”*** she wrote, echoing St Augustine whose writings she knew well and who had said, if you remember, “You have made us for yourself, and our heart is restless until it rests in you”.

I leave you with this prayer of Julian’s.

***“God, of your goodness, give me yourself;
For you are sufficient for me.
I cannot properly ask anything less, to be worthy of you.
If I were to ask less, I should always be in want.
In you alone do I have all.”***

I would recommend a longer and closer reading of Julian but I hope this has given a little taste of her writing.

We remember Julian on May 8th, the day of her ‘showings’.



— SPRING —

Lovely long days and signs of new growth

When we think about past seasons, the memorable ones are often recalled because of some extreme weather event, 'Wettest Summer', 'Heaviest snow fall for a decade', 'The great storm of 1987'. This past winter (20/21), however, will most likely be associated not with weather but rather lockdown and vaccines! So, how all the more wonderful this year that as we enter the season of Spring with lovely light mornings and late sunsets we can be thankful for not only the promise of warmer weather and signs of new growth but to be able to get out more and enjoy it!

***The good Lord didn't create anything without a purpose,
But mosquitoes come close.***

Now if like me every time you expose any small part of your skin to the elements you invite gnats to a feast, I am sure you will appreciate the above statement! But this year I really don't care about gnat bites I just want to get out in the sunshine and meet with other human beings - Spring has sprung!

The famous Victorian poet Christina Rossetti, born in London in 1830, of Italian parents, is best known for her ballads and her mystic religious lyrics. Her poetry is marked by symbolism and intense feeling. This is an extract from her poem '**Spring**':

*There is no time like Spring,
When life's alive in everything,
Before new nestlings sing,
Before cleft swallows speed their journey back
Along the trackless track –
God guides their wing,
He spreads their table that they nothing lack, –
Before the daisy grows a common flower
Before the sun has power
To scorch the world up in his noontide hour.*



Spring then ushers in lovely long days, signs of new growth, but most importantly it reminds us that amidst the worries and fears of our current times the promise of new life is all around us.

In the Old Testament, in the book The Song of Solomon (also known as the Song of Songs), you will discover some of the most beautiful verses in the Bible. Titled Springtime Rhapsody - it is a song of love. Here are two versions of Song of Solomon 2 Verses 10 - 14. The first from a not so well known translation - The Passion Translation (TPT) and the second from the New Revised Standard Version (NRSV) - this is the version we use most often in Church.

(Song of Solomon 2:10-14 TPT)

*"For now is the time, my beautiful one.
The season has changed,
the bondage of your barren winter has ended,
and the season of hiding is over and gone.
The rains have soaked the earth
and left it bright with blossoming flowers.*

*The season for singing and pruning the vines has arrived.
I hear the cooing of doves in our land,
filling the air with songs to awaken you
and guide you forth.*

*Can you not discern this new day of destiny
breaking forth around you?*

*The early signs of my purposes and plans
are bursting forth.*

*The budding vines of new life
are now blooming everywhere.*

*The fragrance of their flowers whispers,
"There is change in the air....."*

For now is the time to arise and come away with me.

For you are my dove, hidden in the split-open rock.

*It was I who took you and hid you up high
in the secret stairway of the sky.*

Let me see your radiant face and hear your sweet voice.

*How beautiful your eyes of worship
and lovely your voice in prayer."*

(Song of Solomon 2:10-14 NRSV)

10 My beloved speaks and says to me:

"Arise, my love, my fair one,
and come away;

11 for now the winter is past,
the rain is over and gone.

12 The flowers appear on the earth;
the time of singing has come,
and the voice of the turtledove
is heard in our land.

13 The fig tree puts forth its figs,
and the vines are in blossom;
they give forth fragrance.

Arise, my love, my fair one,
and come away

14 O my dove, in the clefts of the rock,
in the covert of the cliff,

let me see your face,
let me hear your voice;
for your voice is sweet,

Rev. Tony Baxter



Why do we have Easter bunnies?

Rabbits usually give birth to a large litter of babies, called kittens, often in the spring around Easter time. So they become a symbol of new life.

What about Easter egg hunts?

Legend has it that the bunnies lay, decorate and hide eggs which are also symbols of new life. And children are encouraged to seek out these eggs to help them to celebrate this new life as part of the Easter message.



Do all countries follow the legend of the Easter bunny?

No! In Germany, Easter eggs are delivered to children by a fox, and in Switzerland they are also delivered – by a cuckoo!

-----0000000000-----

Q. What is Arnold Schwarzenegger famous for saying on Easter Day?

A. "Have to love Easter, baby!"

-----0000000000-----

Seven-year-old Billy and his mum and dad were invited to have lunch on Easter Day with his grandparents. They were all seated at the table and Grandma served up their meals. Billy immediately started eating his. "Billy, wait until we've said grace" said his father. "I don't have to" said Billy. "Of course you do" said his mother, sternly. "We always say a prayer before eating at our house". "That's at our house" replied Billy, "but this is Grandma's house, and she knows how to cook".

SCHOOL WORDSEARCH

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

After so much time away from school because of the Covid regulations, and now, having gone back for a few weeks, finding yourselves on holiday again, you might have forgotten some of the things that you used to associate with school. So see whether you can spot the following twenty things in the wordsearch.....

BAGS	COMPUTER	HEAD TEACHER	PUPILS
BELL	DESK	INSET DAYS	READING
BOOKS	EXAMS	LESSONS	SCHOOL DINNERS
BREAK	FRIENDS	PENCIL CASE	SPORTS DAY
CLASSROOM	HALF TERM	PLAYGROUND	TRIPS

Bible Study

In the previous edition we looked at how Paul, writing to the Gentiles, was trying to heal the rift between them and the Jews, and convince them that they were not outsiders but united in Christ. This theme is expanded in Chapter 3 of his letter to the Ephesians, which is what we are going to study now.

(3:1-13) What is so special about Paul? Why is he writing this letter from prison? Paul explains that he is in prison for the sake of Jesus – and his readers.

Paul believes that God has revealed a mystery to him. A mystery that is something that humans can never discover, but which God makes known.

Both Paul and Peter have had to realise that Jesus is not just for Jews. The Gospel is for Gentiles as well – and they needn't become Jews to receive it. This is a major theme of the book of Acts, as the good news spreads beyond Jewish circles – to Samaritans, an Ethiopian and the household of the Roman centurion Cornelius.

Now Paul is a prisoner because of the work he has been doing. Strict Jews have attacked him for preaching that rituals such as circumcision and sacrifice, and even the temple itself, no longer give access to God.

Paul sees that he has received a double gift. God has revealed a mystery to him, and also given him the task of preaching it. The mystery is that Jews and Gentiles are now united through faith in Jesus Christ. The old Jewish picture of a kingdom of God has been replaced with a vision of an international community of faith. **Faith in Jesus Christ is all that is needed for Salvation.**



Paul has only come to this view through his own great struggle. He himself was the strictest of Jews – a Pharisee – and a persecutor and murderer of Christians. Only when he was converted on the road to Damascus did he realise that in persecuting Christians, he was hurting the risen Christ. Now Paul's mission and ministry are to make known the riches of Christ – forgiveness, blessing, peace, unity and the hope of glory. All this is a wealth to be shared. Even the angels and heavenly powers are only just beginning to discover the full extent of what God is doing through Christ.



(3:14-21) Paul prays earnestly that his readers may be strengthened in their faith. He asks that Jesus Christ may make his home and establish his throne in their hearts. He asks that they may realise the vastness of God's love – reaching the most despicable sinner and reconciling the most hostile enemies. He prays that they may be filled with God himself – to become perfect as God is perfect. Please note that verse 17 is the foundation verse used by our **Rooted Community**. "...and that Christ may dwell in your hearts through faith, as you are being **rooted** and grounded in love."

All this God is able to do. His work in us isn't limited to the things we can ask for or imagine. He works in us to give a continuing growth and transformation: to give us and all his church a glory that will never fade or end.

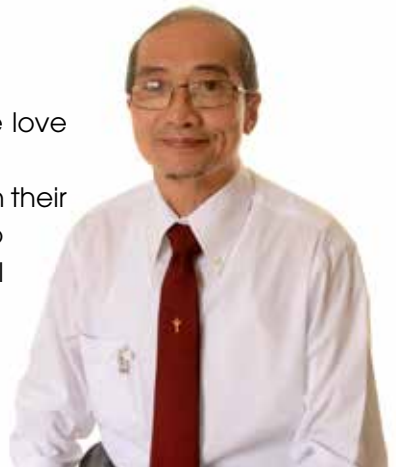
Paul's prayer is to God the Father. It is interesting to note the different things that Paul says in this letter about God as Father, for from them we get a clearer idea of what was in his mind when he spoke of the fatherhood of God. There are 6 points: -

- 1) God is the Father of Jesus. **(1:2-3, 1:17, 6:23)**
- 2) God is the Father to whom we have access. **(2:18, 3:12)**
- 3) God is the Father of glory, the glorious Father. **(1:17)**
- 4) God is the Father of all. **(4:6)**
- 5) God is the Father to whom thanks must be given. **(5:20)**
- 6) God is the pattern of all true fatherhood. That lays a tremendous responsibility on all human fathers.

Paul concludes his prayer with a timeless affirmation of the power of God. God's plans aren't restricted by our half-hearted prayers and limited imagination. His plans are definitely greater than we can ever know. As in **(Isaiah 55:8, 9): "For my thoughts are not your thoughts, nor your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts."** God is at work in our lives with the same power with which he raised Jesus from death. Paul has no doubt that, by God's mighty power, the church will continue to grow and flourish in all the generations to come.

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

- 1) Who is your favourite mystery writer? What is your favourite mystery movie?
- 2) Just as Paul preached to the Gentiles, who reached out to you and encouraged you with the Gospel?
- 3) What mystery that was made known to Paul is revealed in this passage?
- 4) What was Paul's view of the mission God had given to him (v7-10)?
- 5) Why would Paul consider himself "less than the least of all God's people" (v8)?
- 6) What important mission does the church have in God's plan?
- 7) What wonderful benefit of being in Christ is mentioned in verse 12?
- 8) On a scale of 1-10 with how much "freedom and confidence" do you approach God?
- 9) How would you compare Paul's mission to share the mystery of the Gospel with your own passion to share the Gospel?
- 10) How can we share the Good News in such a way that people really hear it?
- 11) How do you picture God?
- 12) What is Paul asking God to do? (v14-17)
- 13) When have you felt overwhelmed by the love of God?
- 14) If a person knew only rejection and pain in their relationships, how can this person come to understand the love of God in a personal way?



Trio xx.

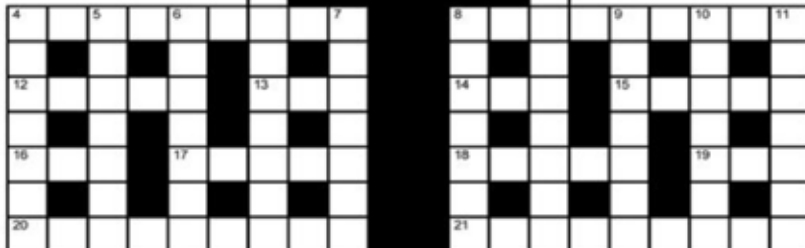


Tea Break

Bible Crossword X

Across

- 1 Donkey (3)
- 2 Jesus' Father (3)
- 4 One of the twelve (9)



- 8 Didn't believe in resurrection (9)
- 12 One of David's warriors (5)
- 13 First word of the Lord's Prayer (3)
- 14 New Testament name for Noah (3)
- 15 Wish harm upon (5)
- 16 Hole in the ground (3)
- 17 Adversary (5)
- 18 Savour (5)
- 19 First woman (3)
- 20 Mother of John the Baptist (9)
- 21 Family of priests (9)
- 22 Third son of Jacob (4)
- 23 Hates (8)
- 26 Assurances (8)
- 30 Endured pain (8)
- 31 Return from the dead (4)
- 32 Intercessor (8)
- 35 Decorating (8)
- 39 Old Testament book of the Bible (4)
- 40 The prince of Rosh, Mesech and Tubal (3)
- 42 A wise insect (3)
- 44 Dwelling place of kings (6)
- 45 Make bigger (8)

Down

- 1 One of God's messengers (5,2,3,4)
- 3 1940s archaeological find (4,3,7)
- 4 Tread down (7)
- 5 Father of Jonah (7)
- 6 Very salty water bordering Israel (4,3)
- 7 Defensive structures (11)
- 8 Refuges (11)
- 9 Dirty (7)
- 10 Devout (7)
- 11 Pieces of money (7)
- 24 Used to listen (3)
- 25 Used to see (3)
- 26 Positions (5)
- 27 Made available (7)
- 28 Snake (7)
- 29 Destroyed along with Gomorrah (5)
- 33 Finish (3)
- 34 Possess (3)
- 35 King of the Amalekites (4)
- 36 Last letter of the Greek alphabet (5)
- 37 Almost sacrificed by Abraham (5)
- 38 Present (4)
- 41 Unfasten (4)
- 43 Fish traps (4)

<http://biblepuzzles.org.uk>

(The answers can be found later on in the magazine)



Tea Break

Why Do We Have Easter Eggs?

As you sit and watch your sons or daughters, or grandchildren, either turning green or becoming increasingly hyper after scoffing more eggs than Paul Newman in "Cool Hand Luke", you might well ask yourself this question – either in despair or perhaps in genuine curiosity.

It may surprise you to learn that the custom started back in the Middle Ages and probably originated in Mesopotamia – the area that covered the modern-day countries of Iraq, Kuwait, Turkey and Syria.

Church leaders at the time forbade the eating of eggs during Holy Week, which was a bit of a blow since the majority of the population in those days kept chickens principally for that purpose. So any eggs that were laid during that week were saved, decorated with paint, and given to the children at the end of the Week as Easter gifts.



This theme was adapted during the Victorian era in this country, perhaps because Victorian ladies were a little reluctant to have much to do with week-old eggs (remember, there were no refrigerators in those days!) So instead they made cardboard eggs covered with satin and filled with small gifts depicting Easter.

The first record of chocolate eggs occurred at much the same time, not in this country but in France and Germany. But they were solid, bitter and rock-hard. It wasn't until chocolate-making techniques were modernised that hollow eggs were 'invented'.

To begin with, that's all they were:- hollow, chocolate eggs. Nowadays of course children (and adults!) expect everything from individual chocolates, to chocolate buttons, jelly beans, and even plastic toys inside their eggs.

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”

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

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

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

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

We hope that this will enable even more of our parishioners and the local community to have access to the magazine. In time we hope it will be possible for you to pick up a copy at a few of the local shops, but in the meantime, if you know of anyone who would like a printed copy but is unable to get out to collect one, perhaps you would consider taking an extra one and delivering it to them.

It goes without saying that the magazine will still be offered free of charge, even though there are obvious costs – paper and ink – in the production of hard copies.

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



ANSWERS

ANSWERS TO "TEA BREAK" CROSSWORD:

Across: 1. Ass; 3. God; 4. Thaddaeus; 8. Sadducees; 12. Adina; 13. Our; 14. Noe; 15. Curse; 16. Pit; 17. Satan; 18. Taste; 19. Eve; 20. Elizabeth; 21. Aaronites; 22. Levi; 23. Despises; 26. Promises; 30. Suffered; 31. Rise; 32. Mediator; 35. Adorning; 39. Ezra; 40. Gog; 42. Ant; 44. Palace; 45. Increase

Down: 1. Angel of the Lord; 3. Dead Sea Scrolls; 4. Trample; 5. Amittai; 6. Dead Sea; 7. Strongholds; 8. Sanctuaries; 9. Unclean; 10. Earnest; 11. Shekels; 24. Ear; 25. Eye; 26. Posts; 27. Offered; 28. Serpent; 29. Sodom; 33. End; 34. Own; 35. Agag; 36. Omega; 37. Isaac; 38. Gift; 41. Open; 43. Nets



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Funerals

1st February	Ivy Secretan
2nd February	Florence Sophia Pack
4th February	Irene Florence Brophay
18th March	Robert Saunders*
30th March	Shirley Blundell

* followed by burial at All Saints

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
Associate Priest	Father Tony Baxter	tonybaxter54@gmail.com	07879 410543
Licensed Lay Ministers	John Patterson Chris Thomas Tino To	john.patterson37@btinternet.com chrisanddon@hotmail.co.uk tinoto@rocketmail.com	01277 210862 07845 943676
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Ordinand & Community Outreach	Lisa Whymark	lisa@huttonparish.com	07795 966453
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Churchwardens (All Saints)	Carol Bradford Dawn White	danddathutton@talktalk.net	01277 225991
Deputy Churchwarden (St Peters)	Michelle Yarwood		07717 844224
PCC Secretary	Alex Underwood		07914 941437
Treasurer	Jason Manning		07793 283301
Stewardship & GiftAid Officer	Clare Stockbridge Bland	freaking@btinternet.com	
Tower Captain	Sylvia Martin		
Weddings	Annie Bayley	weddings@huttonparish.com	07714 322961
Rooted Community & Café	Lisa Whymark	lisa@huttonparish.com	07795 966453
Rooted Community	Alice Smith	rooted@huttonparish.com	07729 399009
Children's Church	Alice Smith	funkydoofamily@gmail.com	07729 399009
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