



THE HATCH HERALD



JUNE 2018



Chingford Hatch Day

Saturday 30th June 2018

There will be various stalls and events taking place in and around St Anne's church centre and gardens. As before, there will be a mix of arts and crafts, performances, local community groups, children's activities, refreshments and more.

A number of old friends from previous years will join us again – including the Ukele Band from CH Day 2016, back by popular request!

So please put the date in your diary. And if you'd like to help, or have an idea for a special attraction, do have a word with Anthony Sullivan, Val Woodward or Heather Gwynn.



The Monthly Magazine for Members and Friends of
St. Anne's Church Larkshall Road Chingford
(CHURCH OF ENGLAND)

SERVICES AT ST ANNE'S		
DATE	TIME	SERVICE
Sunday 3rd June Friday 8th June	10:00 10:00	Parish Eucharist Holy Communion
Sunday 10th June Friday 15th June	10:00 10:00	Parish Eucharist Holy Communion
Sunday 17th June Friday 22nd June	10:00 10:00	Informal Eucharist Holy Communion
Sunday 24th June Friday 29th June	10:00 17:30 10:00	Parish Eucharist Informal Service Holy Communion
Sunday 1st July Friday 6th July	10:00 10:00	Parish Eucharist Holy Communion
Sunday 8th July Friday 13th July	10:00 10:00	Parish Eucharist Holy Communion
Sunday 15th July Friday 20th July	10:00 10:00	Informal Eucharist Holy Communion
Sunday 22nd July Friday 27th July	10:00 17:30 10:00	Parish Eucharist Informal Service Holy Communion
Sunday 29th July	10:00	Parish Eucharist



Diary dates for June

Saturday 2nd
10-12 Mini Market in aid of the Margaret Centre

Monday 4th
8pm MLT

Monday 11th
8pm Plant Committee

Wednesday 20th
8pm Pastoral Committee

Monday 25th
8pm Projects & Events Committee

Saturday 30th June

Chingford Hatch Day in and around St. Anne's

Regular Events at St Anne's

Wednesday study/prayer groups—please see your weekly newssheet or speak to Jenny Howland

4th Sunday in the Month—12:30 simple Lunch
(see Jenny Miller for details)

If you have any news or articles you would like to share for the July issue of the Hatch Herald, please submit by 17th June preferably by EMAIL TO: janicegar@talktalk.net

I look forward to hearing from you if you have any comments to make regarding the Hatch Herald or would like to share any news,, tips, recipes etc

COFFEE ROTA



The coffee rota is available at the back of the church

Please sign up if you are able.

All are welcome to join us in the hall for a cup of tea or coffee after the service

SPIRITUAL DEVELOPMENT AND PRACTICE SERVICE

Chingford Old Church, 121 Old Church Rd,
London E4 6ST

The first Saturday of the month at 5.30pm

ALL ARE WELCOME

News from the Vicarage



I tend to think of years in the academic terms of September to August rather than the more seasonal Winter to Winter. This year has seen the loss of some of the most significant pillars of our community: Ken Howland, John Wood and Joan Pinder. The story of our community could not be told without those names coming to mind. And we grieve their loss. Reflecting on the contribution they collectively made to St. Anne's it would be next to impossible to know either where to begin or where to stop, because all they did lives on in all we are. We also said goodbye to Cyril Ives whose gentle, consistent presence, embodied Christian living. Our community is that much the poorer by their absence.

When facing the congregation from the sanctuary the ministers see not only the spaces left by them and all those who contributed so much and are now with God but also new and younger faces taking their place and we are reminded that the movement Christ brought into being is not stuck in any particular era or age. We are on a pilgrimage through time, charged by the Lord to live out the gospel in changing times. And this is our mission. This is what we must do. We honour those who have gone before us by building on the past and working for a future in which that mission is lived out to the best of our all too frail human abilities.

Reflecting on both the transience and eternal nature of our pilgrimage, later this month the E4 churches will be travelling by coach to join in the celebrations of the first martyr of this Island: St. Alban. If last year was anything to go by – a brilliant day out, complete with pilgrimage procession and wonderful services with first class speakers at St. Alban's Cathedral. Thinking about how much has changed over the 1700 years or so since his martyrdom on June 22nd one cannot help but be struck by also how much has stayed the same. The faith and the Lord he died for is still here, still alive, still flourishing. Times have changed, the church has changed way beyond anything Alban would recognize, and yet the Eucharist is still the center of our worshipping lives and celebrated faithfully and daily on the very spot Alban lost his life. The Gospel is still proclaimed and Christians everywhere work for social justice and try to live lives characterized by love and friendship. Alban took the place of his friend Amphibalus, a Christian priest, so that the gospel could be furthered. Alban is also the patron of converts, refugees and torture victims. We do not have to look far to realize that those under his patronage still suffer the indignity of having to flee everything they have known, hoping to be welcomed elsewhere. We do not have to look far to find brutality meted out to those who fall foul of odious regimes. We only have to look to our neighbour to realize just how important and Godly friendship is.

To those we owe so much on this journey of faith – may they rest in peace and rise in glory. And may the Lord they served so faithfully be at the center of our lives that we may find new ways of proclaiming His love to the generations yet to come.

Blessings

Jude

Last words and the community of the beloved disciple

History has collected a number of famous last words. From George V's less than enthusiastic appraisal of Bognor Regis to Oscar Wilde's **'My wallpaper and I are fighting a duel to the death. One or the other of us has to go'**. Some are apocryphal, others - like Oscar's - are usually held to have been terminally verbatim.

When we think of Jesus' last words we normally refer to the sayings on the cross as his earthly life seeped away. However, in John's Gospel this is not so. Jesus' last words comprise nearly 20% of the entire Gospel and they have been known since the time of Clement of Alexandria – as the Priestly discourse and prayer of Jesus, which runs from chapters 13 to 17. Chapter 18 begins with the journey across the Kedron Valley to the Garden where he is arrested.

The first part of these last words, the discourse, begins with the washing of the disciples' feet, it contains the 'I am the true vine', the 'I am the way, the truth and the life', sayings and it also contains that most Joanine – meaning from John – of Jesus' teaching; **'Love one another as I have loved you, there is no greater love than this, to give one's life for one's friends.'** This discourse also contains the promise of the Spirit. Chapter 17 is the prayer of Jesus for his disciples, and this is the last thing he does as a free man. So, what we have in the priestly discourse and prayer is the summary of the Christian faith understood by the community – sometimes called the Community of the beloved disciple – which put together the 4th gospel. And this community had a very different take on what it meant to be Christian, which is why the Joanine writings are so different from the other Gospels and the Pauline epistles.

There are a number of key themes John explores in the discourse and prayer. I am going to focus on 3: Eternal life, the primacy of love being the characteristic of the community which belongs to Christ and the contrast between the world and that community.

Eternal life

We tend to think of eternal life as what kicks in when we lose Oscar Wilde's battle with the wallpaper. But this is not only what is meant by the phrase in either the letters of John or in the priestly discourse. In verse 3 of Chapter 17, the priestly prayer, Jesus says: **'For this is eternal life: to know you, the only true God and One you sent, Jesus Christ.'** The word eternal does not mean for ever and ever – the word 'aiwnious' which is translated as 'eternal' generally meant 'timeless' and not 'everlasting'. A way of being, perhaps, which is simply untouched and unchanged by the transience of all things. If we talk of values being eternal, it means they are always true, always the case regardless of the circumstances and the time in which they occur.

The solitary Dane; Soren Kierkegaard wrote extensively of living life under the auspices of eternity: judging the changes of life by the unchanging eternity of God. Notice the phrasing: 'And this is eternal life.' Not this will be eternal life. The knowing of God, the father, the knowing of God the Son is eternal life. This does not mean that when we die everything becomes unchanged and unchangeable. It means that within this life of endless change there is a 'that' which does not change. The presence of what is called in contemporary Judaism – The Eternal One. Of course, the eternal God is present in all life, in all being: but to know that, to have God consciously in your life is to know that you have eternity at the heart of your being. By abiding in Christ, and allowing Christ to abide in us, no matter what happens, no matter what changes, at the end of the day the only thing which really does matter is the presence of the eternal God.

Love as the characteristic of the community which belongs to Christ

God is also relational. Which is really the meaning of the Trinity. There is a sense in which the eternal God is constantly changing, because that

is what happens in relationship. It is thanks to the Joanine writings that we have the one and only definition of God in the New Testament: God is love – that phrase is repeated twice in chapter 4 of the first letter of John: In particular: ***“God is love, the one who lives in love lives in God and God lives in them.”***

And this is the paradox: Love is eternal, yet it is also a verb. It is a way of being, in which life can be lived out. The eternal un-changing character of God is to be love forever outpouring. The Greek word for it is **Agape**. Now Agape is not the kind of love which requires anything in return, it is not romantic, nor even familial type love. And yet it is the reason why anything exists at all. The unchanging nature of God is the endless activity of love. That which is unchanging lived out in the transience of everyday life.

The contrast between the world and Christ’s community

This is why there is the contrast between God and the World. The author does not mean God is somehow separate from the natural order of things or understands the world to mean the earth. Far from it. How could that possibly be if God is omnipresent? There cannot be somewhere, where God is not. Which is why belief in a literal hell is incoherent. Nor is heaven – which is only mentioned to mean the sky – being compared to life on earth. What is being contrasted is the way the human world works, with all its pettiness, cruelty, greed and violence and the way the Eternal One is and therefore the way those who abide in Jesus should be and should live. After all, the priestly prayer of Jesus, is not just about the disciples who lived all those years ago, it is as much about us as it is about them.

Putting the 3 themes together

A few years ago, in 1989 to be exact, a remarkably interesting contemporary theologian, Stanley Hauerwas published a book with the snappy title of **‘Resident Aliens: Life in the Christian Colony’**. In it he argued with his co-author William Willimon that the Christian community is called to a way of life, a way that only makes sense if it is seen fundamentally as relational, equal and communal. For Hauerwas the church exists not

to tell the world that it has got it wrong and try to reform secular culture. Instead the church exists as the community trying to conform itself to the Gospel. A people bound together by love, living under the auspices of eternity. As such it will always be counter-cultural and yet stand as a spirit filled and spirit driven witness to the eternal love of God revealed in Jesus Christ. Hauerwas makes much of the idea outlined in Paul’s writings of the Church as the body of Christ on earth. The body called to live in the world as Christ lived in the world. This is a tremendous insight. The Characteristic of the Christian is not what he or she believes, but the community in which the individual comes to life. A such Hauerwas rejects the idea that faith is all about individual salvation. For him, following the Joanine writings, salvation is a communal activity and event. The Christian colony or movement as such is in contrast with the secular world, not by what it says but by how it lives, with its ethics grounded in the life, death and resurrection of Jesus. To quote Resident Aliens:

“We would like a church that again asserts that God, not nations, rules the world, that the boundaries of God’s kingdom transcend those of Caesar, and that the main political task of the church is the formation of people who see clearly the cost of discipleship and are willing to pay the price.”

I can’t help but think that Hauerwas is making a point which leaps out of the pages of the priestly discourse and prayer of Jesus in John’s gospel. Just as Jesus was in the world but not of the world, so should the church be. A community fully in the world, not a separated off sect of the likeminded but a community fully engaged, fully struggling for justice and the intrinsic value of the human and standing alongside the marginalized, poor and oppressed: Working with all people of good will and willing, as one of Hauerwas’s heroes Dietrich Bonhoeffer did, to pay the price of the cost of discipleship. And yet a community set apart whose fundamental task is not trying to conform the world to the gospel but to conform itself to the gospel and by doing so shining as a beacon of light in a world of darkness: Witnesses to the way of the new person in Christ.

I would like to finish with three quotes, three thoughts we can take from Hauerwas to ponder and to pray about which sums up far better anything I can say in unfolding the vision of the Christian community outlined by John:

“The most creative social strategy we have to offer is the church. Here we show the world a manner of life the world can never achieve through social coercion or governmental action. We serve the world by showing it something that it is not, namely, a place where God is forming a family out of strangers.”

“Another hallmark of Christianity is that salvation is not individualistic-it's not something one person receives for himself or herself. Salvation is the reign of God. It is a political alternative to the way the world is constituted. That's a very important part of the story that has been lost to accounts of salvation that are centered in the individual. But without an understanding that salvation is the reign of God, the need for the church to mediate salvation makes no sense at all.”

“Christianity is not a set of beliefs or doctrines one believes in order to be a Christian, but rather Christianity is to have one's body shaped, one's habits determined, in such a way that the worship of God is unavoidable.”

Amen to that.

Report from May's PCC Meeting

At this month's PCC meeting we elected and appointed those to hold positions during the coming year, the MLT and those who had agreed to serve on the three sub-committees. Also noted were forthcoming dates and provisional dates for PCC sub committee meetings.

Two matters arising from the March minutes, the Resource Conference for PCC members and the Data Protection changes which affect church matters were discussed.

Andy Crawford updated the meeting on the Freewill Offering and Centre income and discussion took place on the funding of 'Skylarks'. Under correspondence we discussed themes for discussion on 'Serving with Accountability' – 2018, also possible dates in September/October for a meeting.

Val Woodward gave the Churchwardens' report on the various jobs that had been done or needed doing around the Church and centre. We now had CCTV coverage around the premises. The sewage pipe from the centre needed repairing and this would hopefully be done during half term.

Jude reported that Lent and Easter had gone well but would like to see the Easter Vigil service better supported. Red Balloon, 'Skylarks' had taken off although numbers were small at present. David Bonnett had looked at the cross above the porch and would be sending ideas for the updating for consideration by the MLT and PCC.

The MLT and PCC would review Christian Aid. Peter had felt the organ needed some maintenance, we would consult Bill.

A few quotes with summer marriages in mind....

One plus one equals one may not be an accurate mathematical concept, but it is an accurate description of God's intention for the marriage relationship. *Wayne Mack.*

A happy marriage is a union of two good forgivers. *Robert Quillen*
Though conversing face to face, their hearts have a thousand miles between them. *Chinese proverb*

A family is a mobile strung together with invisible threats – delicate, easily broken at first, growing stronger through the years, in danger of being worn thin at times, but strengthened again with special care.... continuity! *Edith Schaeffer*



This article shows the difficulties for Christians living in China today, who need our prayers and support

Coming storm for Chinese Christians under 'Emperor' XI

A leading campaigner has warned of a gathering storm for persecuted Christians in China. Release International partner, Bob Fu, says the persecution of Christians has worsened dramatically under President Xi Jinping, and is set to get worse now Xi has been declared president for life.

Bob Fu said: 'Churches have been totally destroyed under President Xi's rule. There is a new spiritual storm coming to the Chinese Church. It may even be worse than during the Cultural Revolution.' President Xi has imposed tough new restrictions on religious freedom, which came into force on 1st February. These are already beginning to bite.

The latest crackdown has been in Luoning County, where the authorities have banned preaching and gathering for worship and have been arresting Christians. Officials have smashed windows, torn religious murals from homes, removed crosses from churches, cut off electricity and confiscated property. They have even stationed security guards in private homes to prevent family prayers. 'It feels like another Cultural Revolution,' one Chinese Christian remarked.

'Since February, even organising a prayer meeting in your home is totally forbidden,' said Bob Fu. 'If you disobey, your home will be subject to destruction. According to the new regulations you cannot share religious messages with anyone under 18. And students, young people and Communist party members have been forbidden from entering churches.'

Persecution is likely to increase in the coming months and years, believes Fu, who has advised presidents Clinton and Obama on US relations with China. The signs are that the Communist party is tightening its grip on the nation under President Xi Jinping, who was proclaimed president for life in March by the National People's Congress.

'Expect to see more control. The word is Sinicisation, [this is the process of making more Chinese in character or form] which aims to bring the churches under the absolute control of the Communist party. Even registered churches are being forced to install face-recognition cameras and provide office space for Communist party members to monitor the church.'

'Already we are seeing Christians labelled as belonging to 'evil cults', simply because they have been found reading books like Pilgrim's Progress and Streams in the Desert,' says Bob Fu. One target of the Communist party is to curb the rapid growth of the Church. When the party took power in 1949 there were around a million Christians in China. By the 1980s, the Church had grown ten-fold, despite attempts to eradicate the faith during the Cultural Revolution. Today, the number of Chinese Christians is estimated at more than 100m. There are now more Christians than members of the Communist party in China, and that figure is set to more than double.

Says Bob Fu: 'Sociologists estimate that by 2030, the number of Chinese Christians will reach at least 224m, even at the slowest projected rate of growth.' This is the real reason for the clamp-down, he believes.

Bell Ringing

A Beginners Ups and Downs



For as long as I can remember I have loved the quintessentially English sound of church bells carried on the breeze calling the faithful to worship, celebrating a wedding or chiming in a New Year, so when we moved here to Bishops Stortford and were looking for a church community to join, I was drawn to St Michael's by the joyfully ringing bells as we walked up the path. We were made very welcome, and the pack of information we were given included a list of interests and activities in which we might like to take part - the ones you might expect - choir, flower arranging, assisting etc - and bell ringing. So I ticked the bellringing box and a couple of weeks later we were introduced to the Tower Captain who took us up the 42 winding stone steps and to a whole new world. I was hooked!

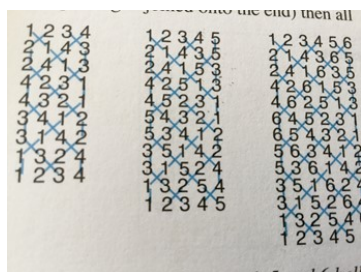
Nearly six years on and I am still hooked, but by turns uplifted and frustrated by the fascinating people I have met and the faltering progress I have made. Most of the ringers I know (and they always use the word "ringer" rather than campanologist!) began to learn when they were in their teens and have therefore had many years of practice, which like any other activity is the key to success. However, it is possible to learn at any age and although it may take more effort for ageing brains to assimilate new information, and I may never reach their level of proficiency, I can attest to the immense satisfaction of ringing with the band for my first Sunday service.

It was a slow process, going to practice every Thursday night and sometimes Saturday morning too. Beginning with an experienced ringer, the first step is *backstroke*, where the learner pulls the tail end of the rope when instructed, after the trainer has pulled the *handstroke* on the sally (the thicker padded section of rope). Then it's reversed, the learner pulls the sally and the trainer the tail. This helps you to get the feel of the bells and how they behave, then you put both strokes together and the fun begins! Your trainer is always with you until he or she feels you are safe to

ring with the band and the first thing you ring is *Rounds*, recognisable as scales going up and down. The next step is a method known as *Called Changes* when the conductor of the band calls out the numbers of the bells he wants to ring in a different order. This is a bit more of a challenge as the speed at which you ring changes slightly with each call; it can result in a very pleasing piece if every-one *strikes* well.

Not all ringers are church members - in fact of the eighteen or so ringers attached to our tower only four or five regularly attend a service and two of those go to the Roman Catholic Church next door! So for most ringers it is a hobby, and they like to challenge themselves by learning ever more complicated methods, ringing peals which can take about three hours from start to finish, and competing in striking competitions with other towers.

Although bells are tuned, the methods can sound musical and the band is led by a conductor, the methods are not tunes written down using standard musical notation. They are learnt using a numbered grid with a *blue line* marked out as in the photo below which shows (from the left) a simple method for 4,5 and six bells, called Plain Hunt, and the more complicated the method, the longer the line. When you factor in as many as ten bells, as in our tower, and up to fourteen or even sixteen at some of our cathedrals, it gets very difficult and only the best ringers ever get to ring there.



I love ringing for our Sunday services, parish weddings and Christmas and Easter are pretty special too, but perhaps the most moving occasion is Remembrance Sunday when we ring with the bells half muffled and end with a gradually reduced number of bells until there is only one left - gives me goosebumps every year! I have taken part in three or four striking competitions with the St Michael's B team (for the less experienced) and it's fun going to different towers and socialising with the other band members over tea and cake as we wait for our turn to ring. It's not the winning but the taking part, friendships and shared pleasure that matters - although it does feel good if we do well!

Continued on p.8



Our band after a striking competition.

Veronica Brand Spring 2018

Veronica and husband David are former members of St Anne's Church before moving to Bishops Stortford..

Lunchtime Concert
Saturday, 14th July at 12.30
 At Chingford Old Church
 180 Old Church Rd, London E4 6ST



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Thursday 21 June 10am-4pm

Sing the Proms

Join us for a day of musical delights to evoke the
 spirit of the much-loved Last Night of the Proms:
 national and folk songs, shanties and more...
 Priory Church of St Laurence, Blackmore CM4 0RN

Wednesday 25 July 10am-4pm

Sing the Show: The Gondoliers

Venice comes to Copped Hall for our 2018 summer
 singing day! Sing together in the popular songs and
 choruses from this G&S favourite.

Copped Hall, nr. Epping/Upshire
 (Crownhill Rd entrance CM16 5HR)

Booking in advance is essential for both events

www.arbutusmusic.net
 or call **01708 688 572**

Smile Lines



Be with you

The vicar at a local church experienced some technical problems with the sound system one Sunday. Instead of starting the service as usual with 'The Lord be with you', he said: 'There's something wrong with this microphone.'

Not hearing this, the congregation responded: 'And also with you.'

**

Too late

First friend: 'It took me forty years to discover I had not the gifts for Holy Orders.'

Second friend: 'Goodness, whatever did you do when you found out?'

First friend: 'It was too late to do anything. By then I was a bishop!'

**

Stick

Advice to young clergy on preaching: 'Consider the postage stamp. Its usefulness consists in its ability to stick to one thing until it gets there.'

**

Bishops' comments on curates

If you've ever been exasperated with a priest, spare a thought for bishops, who have to work with hundreds of them. Here are some assessments of clergy, made by bishops whose patience was perhaps wearing thin....

'Mr Smith believes his last parish made him a scapegoat, as did his three previous parishes.'

'Mr Brown would be out of his depth in a church car park puddle.'

'Miss Green has delusions of adequacy.'

'Mr White, having reached rock bottom, has started to dig.'

'His last parish would follow him anywhere – if only out of morbid curiosity.'

All in the month of JUNE

It was:

200 years ago, on 17th June 1818 that Charles Gounod was born. This French composer is best known for the well-loved *Ave Maria* and his operas, notably *Faust*.

175 years ago, on 26th June 1843 that the Treaty of Nanking came into effect following the First Opium War. As part of the treaty, China agreed to make Hong Kong a crown colony and cede it to Britain. (It was returned in July 1997.)

150 years ago, on 7th June 1868 that Charles Rennie Mackintosh, Scottish architect, artist and designer, was born. He was prominent in the Arts and Crafts movement and influenced European design movements such as Art Nouveau and Secessionism.

125 years ago, on 7th June 1893 that Mahatma Gandhi committed his first act of civil disobedience while working as a lawyer in South Africa. He refused to comply with racial segregation rules which prohibited coloured people from travelling first class on trains. He refused to leave a first-class carriage and was thrown off the train in Pietermaritzburg. (After protesting, he was allowed on the following day.)

Also 125 years ago, on 13th June 1893 that Dorothy L Sayers, Christian British mystery novelist, short story writer, playwright, essayist, critic and translator, was born. Best known for her play about Christ, *The Man Born to be King*, and her



Do you shop at the Hatch Co-op?

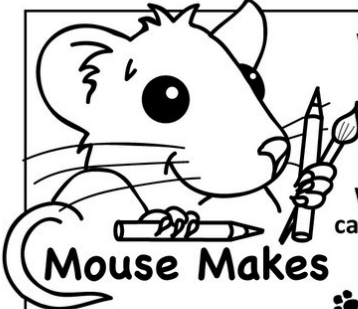
If so please support St Anne's Pre-School ..

The Co-op in Hatch Lane has chosen St Anne's pre-school as one of their Local Community Fund Projects, and card holders will be able to nominate them as their chosen charity.

Just for Kids



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Mouse Makes

Which animal did Noah let out of the ark first?

Genesis 8:7

What plague of animals came out of the River Nile?

Exodus 8:6

What insects did John eat in the wilderness?

Matthew 3:4

Which animal can we learn from?

Proverbs 6:6


Which bird did the Holy Spirit appear as?

Luke 3:22

Which animal did Jesus ride on?


Matthew 21:7

DID YOU KNOW?



Four of the miracles Jesus performed were to do with fish.

1. Feeding of the 5000
Matthew 14:15-21
2. The coin in the fish's mouth
Matthew 17:24-27
3. When Jesus called His first disciples
Luke 5:4-11
4. At the Sea of Galilee after Jesus' resurrection
John 21:4-11



Which animal goes with which bible character?

LAMB	HOLY SPIRIT
LIONS	BALAAM
LOCUSTS	JESUS
DOVE	JONAH
RAVENS	PAUL
BIG FISH	SOLOMON
DONKEY	DANIEL
BEEES	ELIJAH
SNAKE	JOHN
PEACOCK	SAMSON

DID YOU KNOW?

There are four animals that are small but the Bible says are extremely wise... the **ANT**, the **HYRAX**, the **LOCUST** and the **LIZARD**.

Look up **Proverbs 30:24-28** to find out why.

Find the animals in the word search

SHEEP • GOAT • LION • LAMB
DONKEY • RAVEN
SNAKE • DOVE
LOCUST • QUAIL • HYRAX
CAMEL • DEER • FISH • FROG
GNAT • PEACOCK
ANT • OX • LIZARD
DOG • PIG • BULL

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

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Eight days based in Jerusalem & Galilee With Ms Jan Hawkins (the Old Church)

30th October– 6th November 2018

Taking in the sites where the most important events in Our Lords life and ministry took place in Jerusalem and Surrounding area and further north in Galilee

'Pilgrimage to the Holy Land, 30th Oct-6th Nov, led by Jan Hawkins from the Old Church. Some of the group are from the Old Church and already four from St Anne's, so you would know people. We will all share the readings and prayers so we can all fully participate in the spiritual experiences along the way.

If you are interested in coming along, please do contact Jan at jan@janhawkins.co.uk or 0208 531 9760 for a full brochure'

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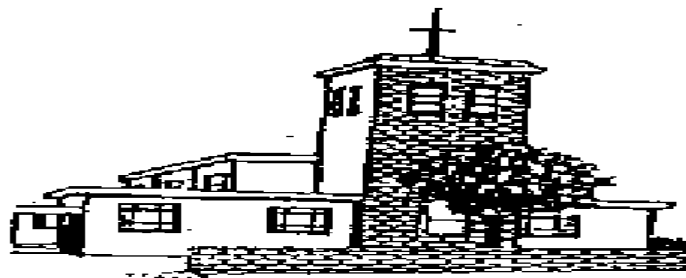
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Hall Bookings: 07963 248384

From Monday 8th January 2018

	TITLE	HALL / CLUBROOM	TIMES	HOURS	WEEKS
Mon	Pre-school	C	0900 – 1500	6.0	36
	Line Dancing	H	1000 – 1200	2.0	40
	Women's F'ship	H	1345 – 1445	1.0	36
	'Footsteps'	H	1600 – 1830	2.5	40
	'Footsteps'	C	1630 – 1730	1.0	40
	Ju-Jitsu Club	C	1930 - 2100	1.5	48
	Yoga	H	1930 – 2045	1.25	48
Tue	Pre-school	C	0900 – 1500	6.0	36
	Weight Watchers	H	0930 – 1215	2.75	48
	Brownies	H	1745 – 1915	1.5	36
	Weight Watchers	C	1900 – 2000	1.0	48
	Bridge Club	H	1930 – 2230	3.0	48
Wed	Pre-school	C	0900 – 1500	6.0	36
	Tai Chi	H	0930 – 1130	2.0	48
	Keep Fit	H	1345 - 1515	1.5	40
	Pilates	C	1930 – 2030	1.0	48
	Beavers	H	1730 – 1830	1.0	36
	Cubs	H	1830 – 2000	1.5	36
	Scouts	H	2000 – 2130	1.5	36
Thurs	Pre-school	C	0900 – 1500	6.0	36
	AA	C	1600 – 1730	1.5	48
	Brownies	H	1815 – 1945	1.5	36
	Rainbows	C	1815 – 1915	1.0	36
	Pilates	C	1930 - 2030	1.0	48
Fri	Pre-school	C	0900 - 1200	3.0	36
	Coffee	H	1030 – 1100	0.5	N/A
	Toddlers	C	1300 – 1400	1.0	36
	Toddlers	H	1400 – 1500	1.0	36
	Badminton	H	2015 – 2145	1.5	40
Sat	Larkswood Ward Surgery	C	1000 – 1100	1.0	(2 nd in the month Jan, Mar, May, July Sept, Nov)
	Mini Market	H	1000 – 1200	2.0	(1st in the month Jan-Oct)
	Royal British Legion	H	1000 - 1200	2.0	(4 th in the month)
	Yoga Workshop	H	1000 - 1200	2.0	(3 rd in the month)
	Karate	H	1700 – 1800	1.0	48
Sun	Scramblers	C	1000 – 1100	1.0	
	Coffee	H	1115 – 1200	0.75	
	Simple Lunch	H	1230 – 1400	1.5	(4 th in the month)

10/3/18

WHO'S WHO AT ST ANNE'S

Our Clergy:

Vicar: Revd Jude Bullock 020 8529 4740
(Day off—Tuesday)

Associate Priest: Revd. Mick Scotchmer 020 8504 7497
(Day off-Saturday)

Licensed Reader: Jenny Howland 020 8504 2348

Our Church Officers:

Churchwardens:

Heather Gwynn 020 8505 1364
Val Woodward 07831335419

Secretary to the Parochial Church Council:

Heather Gwynn 020 8505 1364

Treasurer: Andy Crawford 020 8527 6512

Useful local numbers:

Age Concern - 558 5512
Credit Union - 8520 8740
Chingford Police - 8529 8666
Library, North Chingford - 8496 1070
Longshaw Primary School - 8529 5693
Samaritans - 8520 9191
(24 hour emotional support line)
Waltham Forest Direct - 8496 3000
Whipps Cross Hospital 8539 5522

ORGANISATIONS MEETING IN THE CENTRE

ORGANISATION	CONTACT	TELEPHONE NO
Alcoholics Anonymous		0845 769 7555
Badminton	Susan Turner	8524 4679
Beavers	Barbara Rouse-Booth	07961 316389
Bridge Club	C G Mayhew	8527 4317
Brownies (Tues)	Sarah Harrington	8529 2668
Brownies (Thurs)	Caroline Rouse	8529 3688
Cubs	Alice Robinson	07377 404081
'Footsteps' Dancing School	Caroline Randall	01277 416253
Ju-Jitsu	Richard King	07884 233477
Karate	Dmitriy Emelianov	07789 961674
Keep Fit	Christine Hollington	8508 1590
Line Dancing	Janis Willingale	8502 5582
Pilates Class	Gemma Drake	07399 052084
Pre-School PG	Nicola Thurbon	07941 517751
Rainbows	Debbie Watson	8527 5016
Royal British Legion	Roy Verity	07832 110143
Scouts	Alice Robinson	07377 404081
Taoist Tai Chi Soc	Hazel Boraster	8504 0899
Toddler Group	Beryl Stratton	8524 2655
Weight Watchers (Tues morn)	Terri Reding	07941 159634
Weight Watchers (Tues even)	Terri Reding	07941 159634
Women's Fellowship	Beryl Stratton	8524 2655
Yoga (Monday/Saturday)	Mohini Chatlani	07903 397070

11/3/18

The Hatch Herald Editor:

Janice Gariazzo
janicegar@talktalk.net

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