



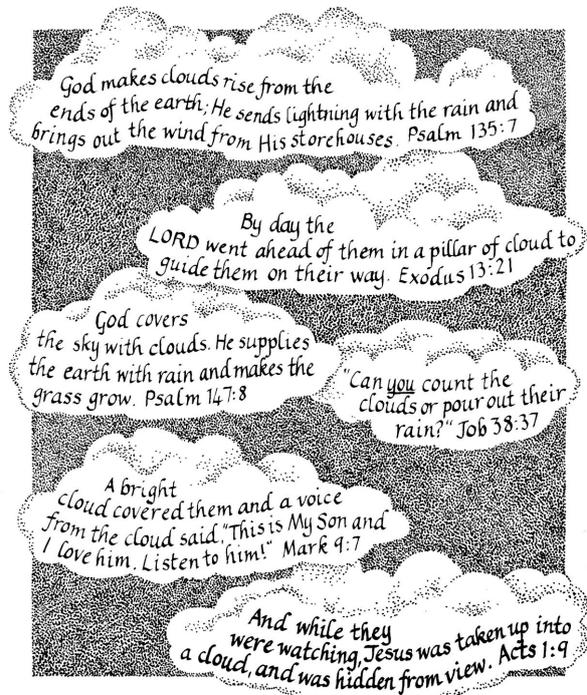
THE HATCH HERALD



MAY 2018

Inside this Month

- *This month we remember John Wood a long term member of St Anne's and co-editor of the Hatch Herald. (p.8)*
- *We also have an article by Jude on Muscular Christianity? (p.4)*
- *And as if we needed an excuse to eat doughnuts, the 12th-19th is National Doughnut Week—raising money for the Children's Trust (p.10)*
- *We also have an article on a relatively new venture- which provides vending machines for the homeless (p.7)*



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 29th April Friday 4th May	10:00 10:00	Parish Eucharist Holy Communion
Sunday 6th May Thursday 10th May Friday 11th May	10:00 20:00 10:00	Parish Eucharist Sung Eucharist Holy Communion
Sunday 13th May Friday 18th May	10:00 10:00	Parish Eucharist Holy Communion
Sunday 20th May Friday 25th May	10:00 10:00	Informal Service Holy Communion
Sunday 27th May Friday 1st June	10:00 17:30 10:00	Parish Eucharist Informal Service Holy Communion
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

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 June issue of the Hatch Herald, please submit by 20th May 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



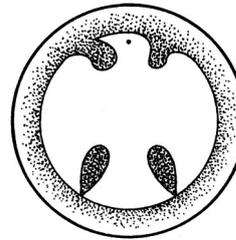
Diary dates

Saturday 2nd June

10-12 Mini Market in aid of the Margaret Centre

Saturday 30th June

Chingford Hatch Day in and around St. Anne's



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



Last week I was on the receiving end of a new experience. I have somehow managed in 40 or so years of driving to have never been in an accident – more by luck, I would have thought, than design or my driving ability. However last Wednesday, listening to the dulcet tones of John Brunning on Classic FM and waiting patiently at the traffic lights ready to hang a right onto the A10, the car behind, a Bentley of all things, smashed right into the back of the trusty Ford Galaxy and jettisoned me into the car in front containing a young mum and her two children. Absolutely mortified and so relieved they were ok. My Galaxy has turned out to be an insurance ‘right off’ – or ‘totaled’ in text-speak. No one was hurt – that was the important thing, though I was far more shaken than I think I first realized. The Bentley Driver had pressed the accelerator instead of the brake and the Bentley, being a Bentley, did 0 – 60 very quickly until stopped by my Galaxy.

Reflecting – when I had calmed down – on this new experience, not only was I hugely grateful no one was hurt, but also couldn’t help but think just how fragile life is. All is going swimmingly well and then in an instance it all changes and for so many, terminally. In our normal everyday life our minds are either occupied by recent events or what we are going to do. Too often we are so preoccupied with everything else that as the poet William Henry Davies once put it...

‘What is this life if, full of care, we have no time to stand and stare.’

As a priest I have the immense privilege of being with people at the highs and lows of life. Moments of great happiness and joy – baptisms and marriages. Moments of gut wrenching sadness – death, tragedy and loss. Also, life changing moments – guilt and deep sorrow, repentance and making amends. The one thing each of those experiences share is that we have to stop and stare. What has been and what is to be, fades into the background and the here and now, the present, becomes all too present.

I have thought for many years that we who are shaped by the Christian tradition have much to learn from the other great faiths which illumine our world. Not least of all from Buddhism. I mention Buddhism because part of the 8-fold path – the spiritual journey – is the idea of ‘right mindfulness.’ And what that means is the practice of living in the present – or being awake to the present moment, which by the way is what meditation is primarily about. Every so often we are called, usually by circumstances beyond our control to be fully aware of the present moment. Our day-dreaming ceases. We are no longer rehearsing in our minds what we should have done, wished we had done, reliving that which has gone; nor are we wondering about what to cook for dinner or planning the next thing. We just are – in the moment.

I would suggest that it is a very good practice for Christians to adopt. For all its faults, failings and tragedies – this world is remarkably beautiful, yet so much of its beauty we ignore in the rush to get to the next thing. For all the evil people inflict upon each other, there is far greater reservoir of goodness, which goes unnoticed. Maybe in this ‘life full of care’ we should take the time just ‘to stand and stare.’

Pax et Bonum

Jude

Muscular Christianity – no thanks!

Christian history is full of highly significant dates. Moments of time which have absolutely changed the course of subsequent events in ways which would have been unimaginable before. For example: 31st October 1517, which was the date Martin Luther is supposed to have nailed his 95 theses to the church door in Wittenberg. An act which is usually held to be the spark which lit the reformation, not only transforming western Christianity, but also politically transformed Europe. After the earthly life-span of Jesus and the writing of the Gospels and the formation of the New Testament, there has been much debate as to what has been the most significant date in Christian History. Personally, I would suggest it was 312. That was the year that at the battle of Milvian Bridge Constantine the Great defeated, against the odds, Maxentius and became emperor of Rome.

Originally Constantine had been a monotheistic pagan, worshipping 'Sol Invictus', or the unconquered Sun, whose birthday, interestingly was the 25th December. tradition holds that before the battle Constantine had a vision of the cross and heard the words 'under this sign you shall conquer.' That story might not be historically accurate. What is accurate is from the moment he was emperor, he vigorously promoted the Christian faith. Christianity was legitimized by the edict of Milan in 313. In 323 The birthday of Sol Invictus became the birthday of Jesus of Nazareth. Christian priests and officials were promoted to offices of state. The formal dress of a bishop – the mitre, ring and crozier was in origin the apparel of a Roman Judge. By the time Constantine died in 337 Christianity was the predominant religion of the Roman empire. A position it has

held ever since.

In the space of a few centuries following Constantine's death Christianity did not just merely become the predominant religion, its high officials – in particular the Pope – became the most powerful people on the face of the planet. A power which only began to wane in the years after the reformation and the birth of the enlightenment.

Now you may think that the ascent of what had begun as a sect within Judaism to the dizzy heights of the most powerful institution on earth was a rather good thing. After all the Gospel could now be heard loud and clear by all who would listen. Laws could be shaped according to Christian ethical beliefs. And beyond any doubt the extraordinary advances in education, science and medicine during the latter part of the second millennium owed much to the universities which right up until University College London were church foundations or Christian Royal foundations. And likewise, the development of democracy and human rights owed much to the Christian ethos. And although Christians at one point quite happily went along with slavery, Christians were also responsible for its abolition. However, there is another narrative – another way of thinking about the events of the 4th century which gave birth to 'Christendom.'

The Christianity we have inherited was born not out of the early church but from a theology of power. What happened in 313 was that a movement which for much of the time had been underground and persecuted, became almost overnight public and powerful. To get on in the world you had to be Christian, to exercise any power,

you had to be Christian, to be anyone of any importance you had to be Christian. For the first two and half centuries of Christianity, the exact opposite had been true. In the first few centuries of the Christian faith the Gospel had been spread by love and example. It did not take long following the death of Constantine for the Gospel to be spread by force, power and coercion. The subversive Jesus, friend of the marginalized who had been executed for treason against the state, came to be seen the divine emperor par excellence. To obey and follow Jesus was to obey and follow the organs of state. Constantine, not one to shy away from self-importance, considered himself to be the 13th Apostle.

What really happened was that a Gospel of weakness became a Gospel of power and strength. The new way of living, of being, in the world, characterized by communal living and a sense of equality, gave way to being model citizens of which ever tyrant happened to be in charge at the time. Feminist theologians have uncovered significant evidence to suggest that Christianity was not in origin patriarchal, there may even have been women bishops as far back as the 3rd century! All that gave way to the patriarchy inherent in the Roman Empire. Not everyone thinks that Christianity becoming a state religion was a good idea.

The readings for the 4th Sunday of Easter – talk of Jesus in two distinct but related ways. In the readings from Acts He is talked of as the ‘stone which the builders rejected becoming the cornerstone.’ And in the reading from John’s Gospel we have one of the ‘I am’ sayings: ‘I am the good shepherd.’ At first sight it is not easy to see where the connection is. However, there is one and it hinges on the word ‘rejection.’

The flawed cornerstone would be rejected for any building work, it would be too weak to support the structure. Peter telling the leaders of the people that Jesus was the stone they reject-

ed is another way of telling them that they had rejected him because they thought he was too weak. The man who refused to fight, the friend of the friendless and marginalized, the one who proclaimed that the weak and vulnerable were just as important as anyone else was simply not up to the job of being the Messiah.

In the Gospel Jesus refers to himself as the ‘good shepherd willing to lay down his life for the sheep.’ The symbolism of a shepherd at the time of Jesus was rather peculiar and paradoxical. On the one hand there are places in the Old Testament – which was of course the only testament there was at the time of Jesus - which identified God as the Shepherd of Israel. Not least of all the 23rd psalm. But at the time of Jesus, the actual job of a shepherd was quite often held by people who were quite literally ‘outlaws’. People who for whatever reason had either placed themselves or been placed by others outside of the community. It was the only job they could have because it involved living outside of the towns and villages. The Gospel writer is not only identifying Jesus with the Lord of the 23rd Psalm, he is also identifying Jesus with those who would have been contemporary shepherds at the time Jesus lived. The powerless and the outsiders. It is no accident that in Luke’s Gospel the first witnesses to the birth of the homeless messiah are those who were the marginalized outsiders – the rejected.

I have never been a great fan of ‘muscular Christianity’. In fact, I think it is nonsense. The Gospel has nothing whatsoever to do with power, might and clout. It is just the opposite. Which is why the first letter of John makes love and love alone the characteristic of the Christian. ‘And this is his commandment, that we should believe in the name of his son Jesus Christ and love one another.’ There can be no force, no coercion, no violence of any kind in the realm in which Jesus is king. The power of love it its absence of force. And more to the point – everyone is equal. The

problem with power is that it creates hierarchies where some are more important than others and where some believe themselves to have a greater value than those they lord it over. The problem with power is that it necessitates a distinction between the powerful and the powerless. And of course, this is exactly what happened to the church after Constantine. The community of equals became divided between the rulers and the ruled. By the early middle ages, Bishops etc. tended to come from noble, landowning families. The wealthy, privileged, few running both state and church and not really seeing much distinction between the two. Such a far cry from the raggle taggle crowd, Jesus hung out with and indeed from Jesus himself.

But that other narrative – the narrative of the powerless – never went away and has resurfaced in all sorts of ways in the years following Constantine, from the Franciscan movement all the way through to Martin Luther King. This other narrative has also spawned some hugely influential movements which have rethought what it means to be a Christian in the world. Not least of all Liberation theology.

In Latin America during the 60's and 70's a movement began at the grassroots of the Church. Grassroots, which had become disenchanted by a church hierarchy which seemed to back the military and neo-fascist governments which kept them in poverty and was more interested in people going to church and doing as they were told rather than challenging the injustices which oppressed them. The movement was called Liberation theology and it proclaimed, 'a fundamental

option for the poor.' The movement was characterized by a return to the Scriptures and a reading of Jesus's situation in their own. Many theologians and clergy and quite a few bishops enthusiastically embraced liberation theology. Base communities were formed away from the formal structures of the church where people tried to live in community, just like the early church, sharing what little they had and living out the Gospel of radical equality and non-violence. One of the Bishops identified with the liberation movement and severely criticized by Rome for it, was Dom Helder Camara, the Bishop of Recife in Brazil, who once famously said: 'When I feed the poor you call me a saint, when I ask why there are poor – you call me a communist.' One of the key insights which developed in Liberation theology was its analysis of power, whether it be economic, political or indeed religious. The problem of power, they argued, is not solved by empowering the powerless, but by disempowering the powerful.

Now, in these post-Christian days, when the challenge is secularism and not heresy and where the power the churches once had has all but evaporated, perhaps we are in a Spirit filled moment when we can retrieve and re-discover that original simplicity and weakness which was the Gospel of early Christianity. The faith is now spread not but by the force of law and coercion, but by witness and example. In the 60's Pope Paul, addressing the United Nations, prophetically said: 'Modern man (person) no longer listens to teachers, (s)he listens to witnesses. And if (s) he does listen to teachers it is because they are witnesses as well.' Amen to that!

Some observations on our walk with God

Life can become once more a grand adventure if we will surrender it to God.... He brings one adventure to an end, only to open another to us. ...with Him we must be ready for anything. *Paul Tournier*

Humility is the beginning of true intelligence. *John Calvin*



Chingford Hatch Day

Saturday 30th June 2018

Plans are developing fast for our 3rd Chingford Hatch day on Saturday 30th June, 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.



Vending machines for the homeless

Vending machines that can provide essentials such as water, sandwiches, and warm socks to rough-sleepers 24 hours a day, are to be installed in several cities in the UK.



The first machine was installed in Nottingham at the beginning of the year, and already Action Hunger, the charity behind it, has had requests from charities and shelters wanting to set ones up in Manchester, London and Brighton.

The machines are accessible only by a key card, which is handed out to known homeless people in the community. There is a limit on each card of three items a day. The machines are regularly stocked by volunteers, and many of the items are given by organisations that seek to redistribute unwanted foods and reduce food waste.

The vending machines dispense water, fruit, energy bars, crisps, chocolate, sandwiches, sanitary and hygiene products, socks and books. They are accessible 24 hours a day. Would this be an initiative that we as a church would want to consider, along with our local shelters/charities, in time for the coming winter?

More details at: <https://www.actionhunger.org/>

John Wood

8th September 1928—27th March 2018



I was 16 when I moved to Chingford with my parents and we found ourselves involved in a garden party at St. Anne's church. Being a scout I was invited to join in a game of handball where I met John Wood and the rest of the troop, and was later enrolled. That day I discovered what I call the spirit of St. Anne's which has remained with me to this day. The church of corrugated iron known as the tabernacle had an altar at one end which could be shuttered off leaving a hall with a stage at the other end where the scouts produced their annual show 'Hatched out' I have a photograph somewhere with about 6 hefty scouts dressed as ballerinas including myself and John complete with his moustache!

At the same time John and I joined the Chingford youth fellowship (CYF) which met in the parish hall in the Ridgeway where we met our future wives' Penny and Ruth, great friends from the old church. Later in 1953 John married Ruth and Penny and I married a year later.

At CYF we were soon involved in plays, revues and eventually annual pantomimes which became very popular and which Penny produced and John and I took part. As our families grew we didn't meet quite so often and John became church warden a post he held for 16 years – incredible.

Together with John's daughter Anne and my wife Penny, John and I were part of the team that travelled to Scargill in Yorkshire to plan the first Parish holiday and helped organise all the parish holidays that followed. John became heavily involved in the country dancing scene helping to run clubs in Chingford and Winchmore Hill.

When Ruth sadly died about 30 years ago John plunged more heavily into the country dancing scene travelling abroad with his hobby often with three of his dance partners with him. He was still calling for his dance club into his 80's.

Meanwhile John continued serving at St. Anne's, administering the chalice at communion, leading prayers, reading lessons and helping with the production and distribution of his beloved Hatch Herald.

In writing this I realise that I have been friends with John for over 70 years!
I shall miss him and so will St. Anne's

David Rolf

The First Epistle of Bildad

Many of you won't have heard of Bildad, unless you were a member of St Anne's from July 1992, or are a studious Bible reader and have come across Bildad, one of the three principal comforters of Job, in the Old Testament (Job 2:11).

In the month of July 1992, the second edition of The Hatch Herald, of which I was the founding editor, was published and therein was printed The First Epistle of Bildad. From then on Bildad's Epistles appeared in the Hatch Herald until October 1993. Bildad said farewell in the 17th edition of The Hatch Herald.

I always looked forward to his Epistles. Admittedly Bildad was not always a comfortable companion; his language was purposely archaic, he made us think, perhaps even caused us to do a bit of soul-searching. With something of a twinkle in his eye, he sometimes strayed away from the path of political correctness. As somebody put it, 'he was certainly never dull.'

Nobody knew who Bildad was and speculation was rife for months following his farewell. In the end the author of Bildad's Epistles was revealed – John Wood.

He remained a contributor to The Hatch Herald until shortly before he passed away.

John was always quietly enthusiastic and encouraging; I am truly thankful for his deep commitment to the The Hatch Herald and St Anne's Church. We have lost a very good friend.

Farewell Bildad, again.

Erika Gloyn

I have only known John for about 10 years since joining the congregation of St Anne's, but was very gratefully for his support, when I took over as editor of the Hatch Herald in 2007.

As co-editor John has given me constant support, taking care of the administrative work, as well as providing the monthly bible verse and various articles over the years. But he is probably best known for his quotes for John Wood's library,

Sadly John Wood's library has now closed.

Thank you John

Janice Gariazzo

Editor

Smile Lines



As good as it gets

A shipwrecked man spent five years on a deserted island. One day he was overjoyed to see a ship drop anchor in the bay. A dinghy approached, and a ship's officer handed the sailor The Times, The Financial Times and The Daily Telegraph. "The captain suggests," said the officer, "that you read what's going on in the world before you decide if you wish to be rescued."

Got it all already

'I cannot understand you,' said the young man to his unmarried aunt. 'You seem so happy and contented. I've always thought that unmarried women are lonely and miserable and just longing for the presence of a man about the place.'

'Well,' his aunt responded, smiling, 'I've got a fireplace that smokes, a parrot that swears, a cat that stays out half the night with no explanation, and a dog that leaves muddy footprints all over the house and lies on the couch in front of the telly for hours. What more do I want?'

Some miscellaneous one-liners ...

The best vitamin for a Christian is B1.

The Church: under the same management for over 2000 years.

Lead me not into temptation. I can find it myself.

The things that come to those that wait may be the things left by those who got there first. Always keep your words soft and sweet, just in case you have to eat them.

If you lend someone £20, and never see that person again, it was probably worth it.

Birds of a feather flock together and mess on your car.

Philip, the apostle with common sense

Is there someone in church whom you respect for their spirituality and common sense combined – someone you feel easy about approaching to ask questions? That person's patron saint should be Philip.

Philip came from Bethsaida, and was a disciple of Jesus from early on. He knew how to lead others to Jesus – he brought Nathanael (or Bartholomew) to Him in a calm, kindly way. He knew how to do some financial forecasting: at the feeding of the 5,000 it was he who pointed out that without divine help, even 200 pennyworth of bread wasn't going to feed that crowd. He was the one whom the Greeks approached when they wanted to ask Jesus to show them the Father, but didn't quite have the nerve to approach Jesus directly. People had confidence in Philip's spirituality, common sense and kindness. Such a person is a gift to any church! In art, the Apostle Philip has been represented either with a cross, or with loaves of bread.



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.

The pre-school would like to develop the garden area for sensory activities: with a focus on smell and colour; create an outdoor storyteller circle with teller chair; and create weatherproof visual displays on the fences.

Just for Kids



w	n	v	m	q	s	t	a	f	f	m	l
a	h	i	o	e	g	y	p	t	z	a	v
t	l	i	s	a	a	r	o	n	m	m	f
e	m	o	n	t	h	s	a	m	o	a	n
r	m	d	g	g	r	q	s	i	u	l	s
l	o	h	r	g	e	u	i	k	n	e	i
g	d	e	u	l	p	a	s	t	t	k	n
f	x	l	m	a	h	i	h	u	a	i	a
o	c	p	b	n	i	l	p	f	i	t	i
o	d	e	l	d	d	s	l	x	n	e	j
d	u	d	e	l	i	c	i	o	u	s	e
b	r	e	a	d	m	a	n	n	a	f	v

bread	whinge	land
manna	staff	oasis
water	Egypt	grumble
delicious	mountain	quails
Moses	food	Elim
Sinai	Aaron	months
God	moan	Amalekites
disputes	Rephidim	helped





2 opportunities to take a Pilgrimage to the Holy Lands In October

The 3 Faiths Forum pilgrimage

comprising of Christians Jews and Muslims will visit and pray at the sites significant to all 3 Abraham faiths (see Jude for details)

AND

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

For further information please call Ms Jan Hawkins tel: 0208 531 976 Email jan@janhawkins.co.uk



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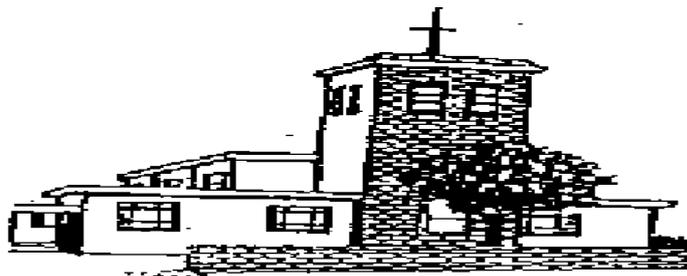
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From Monday 8th January 2018

	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	Sensei Dmitriy	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	Eleonora Spencer	8504 9808
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

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