

St Anne's Record

Issue 5

5th July 2026

We continue to get articles to fill a growing newsheet. Thanks to those who have provided items for this issue. Keep them coming in to keep the flow of news going. We do seem to get most of our contributions from a few contributors; how about some input from more of the congregation?

ST ANNE'S ANNUAL PAROCHIAL CHURCH - 31ST MARCH 2026



Revd Mick Scotchmer, getting ready for the Meeting.

From left to right, our Churchwardens Anthony Sullivan and Marcia Hall, Heather Gwynn, PCC Secretary, and acting Chairman of the meeting Revd Mick Scotchmer.





The new PCC for the forthcoming year – from left to right – Caroline Acton, Heather Gwynn, Lee Wood, Julie Adesina, Bill Gloyn, Erika Gloyn, Lisa Markham, David Sendall, Anthony Sullivan, Joy Ventour, Lindsey Archer, Marcia Hall, Andy Crawford, Revd Mick Scotchmer.



Many PCC members have more than one role.

Anthony, Lindsey and Heather, apart from their official roles, for instance, are also the ones who get St Anne's fundraising. There are many helpers, but as the saying goes 'many hands make light work'. So if you can, your help will make a difference.

Erika Gloyn

COMING HOME TO PREACH AT ST ANNE'S

When Elizabeth was 4 years old, she started to attend St Anne's Nursery and also St Anne's Sunday School. She became involved in church life as a chorister, musician and server. When she was very young, the Bishop once came to St Anne's for a confirmation service. He brought an amphora with him to enrich his sermon about the vine of the grape. Holding up the amphora, the Bishop asked, looking at the choir, amongst whom was Elizabeth as a young choir girl, whether anybody knew what it was. Elizabeth was quick of the mark with amphora. The Bishop obviously didn't listen properly and said,



Mick Scotchmer and Liz Gloyn, both inspired by previous incumbents of St Anne's



Bill, Elizabeth (Liz), Rufus, Erika and Geoff

'No my dear, it is not a vase, it is an amphora.' He was told in no uncertain terms that this was exactly what she had said.

Her professional life is in academia and her aim is to support students and staff through chaplaincy work. She is certainly on the way and has recently won the student-nominated 2026 Royal Holloway Education Excellence Award for Outstanding Personal Tutor.

Having an academic career and being a part time curate at St John's in Epping, I sometimes wonder, as her mother, where she gets the time and energy from, but then I see her smiling face and I know that she is doing something she really loves.

Erika Gloyen



Bill accompanying Rufus on the Recorder

SERMON 14TH JUNE 2026

It has been suggested that from time to time I include the text of a sermon in the Record. This one from 14th June was recommended.

Our Old Testament reading today comes at the point in the Exodus story when the children of Israel have come from Rephidim to the foot of Mount Sinai. Rephidim was the place where the Israelites, suffering from a lack of water, questioned both God and Moses, and the place where they received a divine response to those questions. At Rephidim the people wondered if God knew what God was doing and if they could trust the leadership of Moses. At Rephidim God provided water for an easily disgruntled congregation.

The body of this morning's reading on the face of it deals with the subject of election. The children of Israel are told that they are God's chosen people and have a special designation from God. This suggestion of predestination is a subject which has always provoked theological controversy. Today, any suggestion that a particular group has a special designation from God and as a result can expect special privileges quite rightly unsettles those who are working to create tolerance and mutual understanding; as indeed it should. But we must remember that the Old Testament was written many thousands of years ago and for a very

different cultural situation. If we do this and then look at the underlying message of the text it, possibly surprisingly, carries a message which is relevant to informing our present situation.

Rephidim was a place of both pain and provision. The people were called to move beyond both the memory of the pain and the security of the provision. They were to move on to new experiences, new challenges and new revelation. They were to move forward carrying with them the lessons of history, the lessons of Rephidim. In their life as the people of God they would be asked to remember these lessons. So today we should ask ourselves is there a Rephidim in our story? Have we the opportunity to apply these lessons to new situations?

In our text God uses the imagery of the eagle, telling Moses “I bore you on eagles’ wings and brought you unto myself”. The image of God as an eagle carrying us is a stirring image. It suggests that it is God’s initiative that is all important; that God having chosen us as his people is all important. That message surely is still relevant to us today. As Christians we have our redemption only through God’s freely given grace of which we are unworthy. To use the words of John’s gospel “You did not choose me, but I chose you.” The text then goes on to say, “And I appointed you to go and bear fruit, fruit that will last” and “I am giving you these commands so that you may love one another”. As Christians it is our duty to work for the development of God’s kingdom here on earth.

To pick up on the words of this text surely it is a meaningful exercise for us to reflect on our history and to consider how God bearing us on eagle’s wings can propel us forward.

And so, to look at this morning’s gospel reading.

Jesus makes it look easy. He goes to all the cities, preaches in all the synagogues, and cures every single ailment. No distance is too great, no audience too sceptical, no disease too severe. Jesus gets it done. When he commissions his disciples to carry out his ministry, things get much more difficult. For anyone setting off on a new task, or coming to terms with a new reality, these verses offer a sobering assessment of what lies ahead

for those of us who follow in Jesus' footsteps. The divine mission Christ gives is to be applied to this world, with its political reality, its social divisions, and its systemic disorder. Despite the challenges, despite the questionable likelihood of success, despite our inevitable difficulty in accomplishing what he could do far more easily than we, Christ confidently sends us out. This text forces us therefore to acknowledge the gap between the ideal and the reality, and then to take a major leap of faith in our own discipleship.

Just as the disciples were sent out in Israel, the followers of Jesus to this day continue to be challenged to take little more than faith out into this world and get Christ's work done. It is a world that requires much faith, and many of us may wonder if we have enough to accomplish what is required. As Jesus makes the distinction between Gentiles and those in the house of Israel, we are reminded of the ongoing political divisions and cultural rifts in our world, in our nation, even within the church.

However, we must acknowledge that throughout history, amazing things—seemingly impossible things—have been done and continue to be done through ordinary members of the church. Jesus' words have encouraged and motivated far more than the twelve disciples listed in these verses. Due in part to the efforts made by faithful Christians, diseases thought to be incurable have been eradicated, unjust laws have been overturned, and individuals who thought some doors would never open have seen them swing wide. It is Christ who enables us to do what we could not do on our own. This passage leaves as a mystery why Christ includes us in his mission and how exactly we meet success through him, but the faithful do achieve miraculous things. Perhaps it is because Jesus continues to have compassion on shepherdless sheep.

In the world in which we live today carrying Christ's mission forward, is a challenging and daunting task. Today's world is still far from Christ's ideal. Through climate change humanity continues to work hard to destroy the world God has created, by constantly and selfishly doing what is for the benefit of the individual and not for the community or the planet. God is the creator of all things and since creation has entrusted nature to the

care of humankind. Surely, we cannot therefore be carrying Christ's mission forward, as we are called to do, if we persist in damaging that creation and fail to speak out against those who are destroying it and seek ways to make the changes which are needed happen.

At the individual level many communities, including some in this country, are still beset by racism and other forms of discrimination. We have all been appalled this year by the increase in attacks against the Jewish community in this country. The impacts of this on the day-to-day life of all the Jewish community was graphically described by Rabbi Richard when he spoke to us last month and we must continue to develop our links with the ELELS as we did in our quiz last night to show our solidarity with them. It is a small step but it is something we can do. In the last week appalling racist violence has again been seen in Belfast reminding us of the simmering tensions in our society. In the press we get a constant stream of reports of politics becoming beset by racism and other forms of discrimination. Whilst there will always be a tendency for the press to sensationalise such issues there can be no doubt that such racism does still exist. Racism is abhorrent and clearly cannot in any way be tolerated. It is also clearly not in accord with the command in the gospels to "Go and make disciples of all nations." This is something on which we as Christians are called to make a firm and determined stand, to which we should be unwavering in our commitment. It is also a problem which we as individuals can directly do something about, we cannot offer the excuse that it is too great a problem for us to have an effect. In a wider context we must also remember that discrimination in any form, be it by race, gender ethnicity, sexual orientation or any other means is equally abhorrent and cannot in any way be tolerated by us as Christians.

Humanity can also still seek to get what it wants in the most brutal way in warfare, something which continues to be displayed graphically and horrifically in Iran, Lebanon, Gaza, the Ukraine, Sudan and other areas of conflict in the world.

These are just some of the issues facing society today which must be tackled before the world is as Jesus would wish it to be, or as indeed we

would wish it to be. I am sure we could all identify many more. Faced with such enormous issues it is easy to retreat and decide we can do nothing. But if those twelve ordinary men to whom Jesus sent out to proclaim the good news had done so we would not be here today.

So, our readings today remind us that to advance Christ's kingdom we need God's guidance and that as we do advance it, we will be supported by him. Relying on that guidance and support I am convinced that we both as a church and as individuals can make a real difference in taking a stand against the self-interest which seems all-pervasive in 21st Century society and discrimination in all its forms. As individuals we may only be able to take small steps, but small steps from many people will make a real difference. As Neil Armstrong said over 50 years ago as he stepped onto the moon "One small step for man, one giant leap for mankind."

Mick Scotchmer

WHERE DID YOU SEE ST ANNE?

As this edition of *St. Anne's Record* will be published before we celebrate our Patronal Festival on 26th July it is perhaps appropriate to reflect on that day in advance.

Understandably, we focus on St Anne, being our patron saint. However, in the Church of England it is a shared festival with her husband, St Joachim. They were the parents of Mary and grandparents of Jesus. As such, they obviously had an important role in the foundation of the Christian church; one that they could not have anticipated.

Their story is a fascinating one although it does not appear in the authorised bible but rather in the Gospel of James, estimated to have been written about 170 AD. That is a book, together with many others, which was not accepted as divine scripture when the sixty-six books of the Old and New Testament were chosen at the end of the fourth century. It is therefore considered to be apocryphal – of interest but not genuine.



Joachim appears to have been a devout and wealthy man. He had been married to Anne for many years but they had not been able to have a child. According to legend, he went to the Temple to make an offering but was turned away by the priest because he was childless. As children and the growth of the population was very important, this was considered to be a sign of God's displeasure.

Understandably, this caused Joachim great distress and he decided to go to fast in the desert for forty days while he prayed for God's blessing and studied the scriptures for some consolation. There he found the story of Abraham and Sarah who were also childless until very old age. Their son, Isaac, was born when Abraham was one hundred years old! In answer to his prayers, an angel appeared and promised that he and Anne would have a child. The angel also appeared to Anne to give her the glad tidings and told her to go and meet her husband on his return.

The painting in Room 53 of The National Gallery is by Jean Hey (c.1475-c.1505), now known as the Master of Moulins, an Early Dutch painter working in France for most of his adult life. It shows Anne and Joachim meeting at the Golden Gate in Jerusalem after he had returned from his stay in the desert. In the absence of mobile phones, this was the first chance the couple had to share their good news. They exchange a kiss, quite unusual in paintings of the time – especially religious ones – and



look just a bit apprehensive. Hardly surprising with the news they had to share!

To the right is the Emperor Charlemagne who was a favourite saint of the French royal family of the time. The painting is one of three that were originally behind the altar of the family chapel of the Duchess of Bourbon, Anne de Beaujeu (1461-1522) who had waited a long time before the birth of her daughter, Suzanne.

This subject, the Meeting at the Golden Gate, was popular with artists of the time. There is another famous one by Giotto (c.1267-1337) in the Scrovegni chapel in Padua, Italy. I can't resist including a picture of the happy couple from that version – truly joyful at the prospect of becoming parents. Perhaps I'll get to see that one day but, in the meantime, there are still plenty more treasures to discover in the National Gallery and beyond.

Bill Gloyn

FIVE MONTHS AND COUNTING DOWN

The St Anne's bazaar in November isn't so far away. We are continuing to collect soft toys to boost the stock for the Teddy Tombola, and if you are away on holiday, maybe look out for a souvenir that could add to the Treasure Trove stall? All contributions welcome - thank you.

Heather Gwynn

Forthcoming Events

July to November 2026

	Sat 18 th Jul	African- Caribbean Evening	6.30pm- 10pm
	Sat 3 rd Oct	Jumble Sale	10am- noon
	Sun 18 th Oct	Messy Church	3pm- 5pm
	Thu 26 th & Sat 28 th Nov	Christmas Bazaar Adult Admission: 50p	Thu: 2pm-5pm Sat: 10am-3pm