

THE HADLEIGH MESSENGER

May 2020



The Magazine of the
United Reformed Church, Hadleigh, Essex

SUNDAY SERVICES - SUSPENDED

10.30am every Sunday
with Holy Communion on 3rd Sunday of the month

6.30pm on 1st Sunday only
with Holy Communion

Thy Kingdom Come (21st – 31st May 2020)

Thy Kingdom Come is a global prayer movement that invites Christians around the world to pray for more people to come to know Jesus. What started in 2016 as an invitation from the Archbishops of Canterbury and York to the Church of England has grown into an international and ecumenical call to prayer. In 2019, Christians from 172 countries took part in praying 'Come Holy Spirit', so that friends and family, neighbours and colleagues might come to faith in Jesus Christ.

This praying together has been across our diversity and differences as every person, household and church are encouraged to pray in their own way. Whilst an astonishing 92% of people said they were praying for family and friends to come to faith in Jesus, and 40% of those taking part in 2019 did so for the first time, we recognise there is much more we can do together to help Thy Kingdom Come be fully in the lifeblood of the Church.

During the 11 days of Thy Kingdom Come, it is hoped that everyone who takes part will:

- Deepen their own relationship with Jesus Christ
- Pray for 5 friends or family to come to faith in Jesus
- Pray for the empowerment of the Spirit that we would be effective in our witness

After the very first Ascension Day the disciples gathered with Mary, constantly devoting themselves to prayer while they waited for the outpouring of the Holy Spirit at Pentecost. Like them, our reliance on the gift of the Holy Spirit is total – on our own we can do nothing.

Through the centuries Christians have gathered at that time to pray for the coming of the Holy Spirit. Thy Kingdom Come picks up this tradition. Whether you have joined in Thy Kingdom Come before or not, you are invited to take part this year.

Prayer and Care

For the first time, Christians are not only encouraged to pray for others to know the love of Christ, but to also practically demonstrate their love and care through action during the 11 days, an initiative called 'Prayer and Care'.

Here are 5 ideas on how to care for and love those we know, even when we are socially distanced:

1. Keep up contact. Make a phone call, send an email, letter or card saying that you are praying for them at this time.
2. Keep an eye out for the anniversaries of life events. Make that phone call to let people know you care.
3. Send a small gift or book purchased on line, maybe insert life words etc.
4. Serve where you can in delivering groceries or medications.
5. Make sure the people you pray for know how much you value them by whatever means you can find.

A message from the Archbishop of Canterbury

Archbishop Justin Welby reflects on this year's changes due to COVID-19 with these words:

"It seems we are having to reinvent everything this year. Thy Kingdom Come, which is normally a time of gathering and of being together, is now to be done at home. Well, praise God. That's where the church began – in people's homes, in people's houses and where in many parts of the world it still happens. Let us regain our confidence as we pray between Ascension and Pentecost this year, praying for the coming of the Spirit that all may know that Jesus Christ is risen, that Jesus Christ is Lord, And in His life and love, there is hope and peace, and call and purpose. May God bless you in your times of prayer, may you know His living presence in your home. Amen."

**Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.**

Edwin Hatch (1835–1889)

Letter from Adrian

Dear friends,

As I sat down to start this letter I was struck by these opening words 'Dear friends'. What in fact do they mean? Is it simply a usual form of address which just rolls off the pen with no real meaning, a way to start the letter or is there more to it than that? It has a very apostolic ring to it as you find it on the lips of Peter, Paul, John and Jude as they reach out to the churches to whom they wrote.

As we read their letters today, you can feel the warmth of their greeting and the sincerity of their message as they seek to inspire and to love their flock into the ways of the kingdom. I did a search on this concept and was immediately struck by the various contexts in the New Testament in which this idea occurs.

With Paul it tends to be the prelude to a call to Holy living. There is no weakness here in fact it is almost a call to the most difficult aspects of the Christian life. He comes alongside and with his hand on their shoulder and points them to a purified life. He urges them to be strong and work out their salvation with fear and trembling as they stand firm in the Lord. It is in the hard places of the Christian life that we most need to be conscious of those who would come alongside us to bring the warmth of their friendship.

Peter uses it as he comes alongside those who are under attack. Yes, you may feel alienated from those around you and you are going through painful trials but, dear friends, this is what Jesus told us to expect, it's not extraordinary, it's living in Him. As he comforts them in their distress there is no sympathetic weakness, but he points them to their ultimate security in Christ. In ourselves we can only bring sympathy but as friends in Christ we can point the way to the ultimate fellowship and undergird their hope.

In general, with John it is in the context of the love of God that he picks up the refrain. It's almost as if they need to be convinced of God's love for them. It would seem as if John is using his own

real love for them to mimic the love of God for his children. Then he calls them to unite with him in reaching out to each other with the love of the Lord. We too are called to this ministry of love to each other and expressing the love of God so that the world may believe.

In Jude's letter he urges his dear friends to contend for the faith of which we are the inheritors from the apostles. With him it is a prelude to a battle cry. He wants to identify himself with their struggle and to build them up in their most holy faith so that in the sharing of their mutual love, their strength may be renewed, and they will experience a sense of unity in their victory in the Lord. So dear friends, as we also face a hostile world through our friendship, we can build each other up as we reach out to them with the love of the Lord.

'Dear friends', then, expresses all the vitality of the power of the kingdom of God, of which, our friendship in this world, is the most potent visual example. But how can we demonstrate this unity, this fellowship, this love, when the normal channels have all been closed off; when the church can no longer meet; when we are confined to our homes; when the prospect of Covid-19 hovers around like Marley's ghost.

Unlike Peter, Paul, John and Jude, we have much more opportunity to express this fellowship. We can make contact by phone or by electronic means such as email, WhatsApp and Skype. Or, like the apostles, we can write a letter. So, if you feel cut off and isolated, and many others may feel the same, don't wait for them to make the first move – give them a ring, have a chat, be the church for each other. As we come along side one another, let us not take it for granted but rather exalt in the love we share and find real strength in each other.

Blessings,

Adrian



From the Bible – John 15:12-15 NIV)

'My command is this: love each other as I have loved you. Greater love has no one than this: to lay down one's life for one's friends. You are my friends if you do what I command. I no longer call you servants, because a servant does not know his master's business. Instead, I have called you friends, for everything that I learned from my Father I have made known to you.'

From the Editor

Welcome to the May 2020 edition of the *Hadleigh Messenger*, which is another non-standard issue during the coronavirus pandemic. I had almost decided not to produce a magazine this month but, after a change of mind, various events, including a few days of being unwell, have resulted in its production being seriously delayed, which is regretted.

In this column in April, I mentioned Allan Webb, who runs the Art Ministry charity. I am very

pleased to report that Allan made a miraculous recovery from Covid-19 after spending 17 days on a ventilator and has returned home. If you listen to Good Morning Sunday on Radio 2 then you may have heard a request for prayer from Allan's wife, Sheila, and a follow-up report of his recovery. Please continue to pray for Allan as he regains strength and fitness.

Stay safe.

Malcolm Brown

Family News

Remind Me

Dear God,
When I am lonely and when I feel despair,
let not my ailing heart forget you, hear my every prayer.
Remind me that no matter what I do or fail to do,
there is still hope for me as long as I have faith in you.
Let not my eyes be blinded by some folly I commit,
but help me to regret my wrong and make up for it.
Inspire me to put my fears upon a hidden shelf
and in the future never to be sorry for myself.
Give me the restful sleep I need before another dawn
And bless me in the morning with the courage to go on.

Amen

Editor's note: This prayer was sent in a letter by Jean Reeve, one of the serving Elders of the church, who lives on her own and is finding life rather lonely at present. Jean is normally a very busy person, undertaking Elder's duties, plus a variety of other jobs at the church. Jean wrote: "I thought this prayer of mine, which has helped me in this lonely period of life, might fill a space for you. I call it 'Remind Me'. It might help someone, somewhere, who is lonely like me." Thank you, Jean. Let us pray that life can change for the better in the near future.

Christian Aid Week 2020



Fundraising for this year's Christian Aid Week was principally done via online donations although some people raised money through sponsored activities. (See the national URC website for some examples.) For obvious reasons, there was no house-to-house collection and there has been no possibility of a church collection. However, it is still possible to donate online and by phone. Perhaps when normal service is resumed we could hold an event to raise some money for the work of Christian Aid.

The following reflection, prayer and blessing are from the worship resources for Christian Aid Week.

Hands

Look at your hands. Have a good look.

However your hands look to you, they are most certainly clean in these days of regular hand washing to prevent spreading the coronavirus. Our hands really are the most remarkable and useful tools, involved in so much of what we do and how we do things, even in these days of social distancing.

The psalmist writes of committing his spirit into God's hands, and at times of being in God's hands. He also describes his desire to be delivered from the hands of his oppressors and from a hidden invisible net that threatens to entangle him.

Our hands have become even more significant in these days of physical distance. We might long to hold the hand of a person we can no longer touch. We pray for the hands of medics to bring healing and comfort. We are grateful for hands stacking shelves and delivering groceries and post. And we are extra wary of everything our hands touch that comes from outside our own home.

This Christian Aid Week we also think of how our hands can be far from idle. Though not handing out envelopes or hosting Big Brekkies or the many things we usually busy ourselves with this week, our hands can still reach out virtually to our neighbours around the world. Neighbours in refugee camps and cramped living conditions, neighbours without adequate hand-washing facilities, neighbours who face the devastating impact of coronavirus with even less of the medical resources we have struggled to access here.

We reach out by clasping our hands together in prayer for our neighbours, and holding our hands open before God as we declare our needs and concerns for their wellbeing and our own.

We also reach out by participating in this digital Christian Aid Week, through making our online donations and sharing the stories from Christian Aid partners, working on the ground to be the hands and feet of love in action. For those without Internet access, phone donations can be made by calling 020 7523 2269.

A prayer of lament

God our refuge,
we come to you with open hands,
some of us with hearts full of questions,
some of us bruised by bereavement,
some of us fearful of what the future holds,
all of us stunned by the events of this year.
Draw close to us now in each of our homes
as we place our honest questions and hopes
into your open, resurrected, yet scarred hands.
God in your mercy, *hear our prayer.*

Blessing

May the presence of the Creator refresh you; may the comfort of the Son renew you; may the inspiration of the Spirit restore you to be love in action, even from a distance, in our neighbourhoods, near and far, this day and forevermore.

Amen

Florence Nightingale

Florence Nightingale, famous for her work as a nurse and social reformer, was born 200 years ago on 12th May 1820. During the Crimean War (1854-1856), Florence improved the sanitary conditions of the British military hospital in Scutari, showing through data collection and analysis that these efforts helped to reduce the death toll. Returning home a hero, she spent the rest of her life driving reforms in nursing and hospital design, writing books, and corresponding on public health, theology and politics.

Florence's early life

Born to wealthy parents in Florence, Italy,



Florence was bought up following the Unitarian religion on her family's estates in Hampshire and Derbyshire. Her birth was registered at Dr William's Library in London, which was used by families who did not want to have their

child baptised into the Anglican Church.

Florence was born during the period of the first industrial revolution, a time when the textile industry and transportation links were developing. It was from industry that her father's wealth derived. An industrialist and lead mine owner, Peter Nightingale left the bulk of his estate to his great nephew, William Edward Shore, Florence's father, who was required to:

"take upon himself...the Surname of Nightingale and by the said Surname of Nightingale only and no other from thenceforth for ever thereafter continue to name stile and write himself...in all Deeds Instruments and Writings".

As a result of the family's high social standing, Florence had a broad education and travelled widely. Her interest in nursing came at a young age and, influenced by her religious convictions, she visited infirmaries at home and abroad. In this period, nursing as a profession was not considered a respectable vocation for the upper-classes. Despite provocations from her family, in 1851 she trained as a sick nurse in Germany. Two years later she secured the position of Superintendent of a hospital in Harley Street, London and nursed cholera patients during the London epidemic.

Florence 'Called Up'

The Crimean War, a military conflict between Russia on one side and Britain, France, Turkey and Sardinia on the other, was fought over a period of

18 months between 1853 and 1855. New technologies, like the steam-powered rotary press and railways, made print cheaper and easier to distribute than ever before, allowing for the conditions of the war to be reported to wider audiences.

Following some scathing reports about the state of hospitals and lack of nurses in the East, the Secretary of State for War, Sidney Herbert, appointed 34-year-old Florence Nightingale to take a party of 38 women over to the military hospital in Scutari, including professional nurses, upper-class ladies, and woman from religious nursing orders. With the support of the War Office, Nightingale left England on 21st October 1854 to travel to the war zone. Evidence of the journey can be found in the passport registers held at The National Archives. The register, dated 20th October, shows that 'Miss F Nightingale' was given "gratis" passage to Constantinople. The government covered the nurse's cost of passage, and the ongoing cost of house rent and subsistence as well as up to two months sick leave.

Florence in the Crimea

Arriving at the Barrack Hospital in Scutari on 4th November, Florence and her party of nurses, nuns and ladies were met with wounded and sick soldiers being cared for on insufficient diets, many inflicted with scurvy. It was found that soldiers were succumbing to infection due to their unsanitary, overcrowded surroundings rather than enemy action.

Florence set about improving the living conditions of the soldiers; frustrated with bureaucracy, she sent for her own supplies and equipment, butting heads with Dr John Hall, the official medical officer. It was noted in the 'Report upon the state of the hospitals of the British army in the Crimea and Scutari', written after the war, that 'shortly after her arrival at Scutari' Nightingale 'commenced to supply the hospital with articles of furniture, clothing, and medical comforts. Her store, it will be seen, was supplied partly from the public, but chiefly from private sources...'.

In a letter to the Secretary of the War Office in May 1855, Florence used her authority to caution about the recruitment of unsuitable women, remarking that women ‘living closely packed in narrow quarters under new discipline & in a barrack’ and ‘whose tempers & habits are unknown present great obstacles to management’. She urged that ‘those who send them should well consider what are the circumstances and what the cost and hardships of sending women home who may not suit the work and what the consequent result of working with bad tools’.

Nurses of the Crimea War

Carrying out medical care for soldiers on the front was hard work. The nurses’ duties consisted of: *‘in surgical cases, in washing, and preparing for the morning visits of the medical officer, such wounds as they are directed by that officer to treat in this way; to attend upon him in dressing the wounds; and to receive, and take to Miss Nightingale, his directions as to diet, drink, and medical comforts. In surgical cases, a corridor and two wards are generally assigned to four nurses. In medical cases, their duties consist in dressing bed-sores, seeing that the food of the patients is properly cooked and properly administered, and that cleanliness, both of the wards and of the person, is attended to’.*

Despite the difficult conditions, the War Office was inundated with letters from women offering to enlist as nurses, probably due to the conflict’s media coverage. To prepare new recruits for work in the Crimea, a four-page booklet, ‘Rules and Regulations for the Nurses Attached to the Military Hospitals in the East’, was issued, outlining the uniform provided by the government, the clothes to bring, and the duties of the nurse.

After the Crimea War

Following her return to England, Florence endeavoured to reform military nursing and improve hospitals. In 1858 she compiled a meticulous report ‘presented by request to the Secretary of State for War’ entitled ‘Notes on matters affecting the health, efficiency, and hospital administration of the British Army: founded chiefly on the experience of the late war’. She noted the high sickness rates of the army even during peacetime, and observed that the mortality of army pensioners was even higher if figures included those who died within twelve months of being pensioned. Her statistical

analysis was well-respected and she became the first female member of the Royal Statistical Society in 1858.

Florence’s interest in reforming nursing was not just focused on the military. In 1859 her book ‘Notes on Nursing’, a general advice book aimed at women from all walks of life, was published. Reprinted throughout her lifetime, the book noted that ‘every woman is a nurse’ as ‘every woman must, at some time or other of her life, become a nurse, i.e. have charge of somebody’s health.’

In 1860, Florence established the first secular nursing school at St Thomas’s Hospital in London, set up from public donations. She spent the rest of her life promoting nursing as a profession and undertaking work on hospital design.

Florence Nightingale’s legacy

On St George’s Day 1883, Queen Victoria introduced the Royal Red Cross Medal to recognise exceptional service by military nurses. It was given ‘upon any ladies, whether subjects or foreign persons, who may be recommended by Our Secretary of State for War for special exertions in providing for the nursing of sick and wounded soldiers and sailors of Our Army and Navy’. The first recipient of the medal was Florence Nightingale.

Renowned for her pioneering work in her own time, Florence’s influence has continued to be recognised after her death in 1910. Nursing decorations have been named after her and International Nurses Day falls on her birthday.

A statue of Florence by Arthur George Walker



was erected in 1915, and is a subsidiary part of the Guards Crimean War Memorial in Westminster, London. More recently, the temporary hospitals constructed across the country as a result of the 2020 coronavirus

pandemic have been named after Florence Nightingale, the woman widely acknowledged to be the founder of modern nursing.

Article based on two posts on the National Archives blog – see <https://blog.nationalarchives.gov.uk>.

Making a face mask

Last week our daughter-in-law Claire had to take Daisy for her immunisation injections at the doctor's surgery. She was told the day before that both she and Daisy should wear face masks. So Claire spent the evening rummaging through her sewing box for suitable fabrics and looking online for information before adapting one of the designs that she found. As it seems we might need a face mask in the next few months, particularly if travelling on public transport, I have drafted the following instructions on how to make a face mask, which are based on Claire's research and my own research.

Choosing your fabric

The best fabric to choose is a tightly woven cotton fabric, as used in pillow cases or sheets, or patchwork fabric. Make sure that it is 100% cotton. You can check the weave by holding the fabric to the light when a loose weave will be easily seen. A knitted t-shirt fabric would also be suitable but check that it is finely knitted using the light test.

Also check that the fabric is comfortable to breathe through, particularly if you have breathing difficulties or asthma. The mask will need to be washed after each time you have worn it, and cotton can be washed at 60 degrees if necessary.

The advice from scientists is that three layers of fabric will probably give you the best protection. A piece of kitchen paper or a tissue slipped into a pocket of fabric could act as an extra filter. These extra layers may not be good for people with breathing difficulties so they are advised to use only two layers, which should be sufficient. Remember that these home made masks are used more for the protection of other people than ourselves, but they do offer a small protection and if made with a tightly woven fabric some scientists think that they do give us about 40-60% protection, as long as we use them properly.

There has been a lot of discussion about the use of coffee filters and even HEPA filters but personally, after some research, I do not think that these are suitable.

Making the three fold basic mask

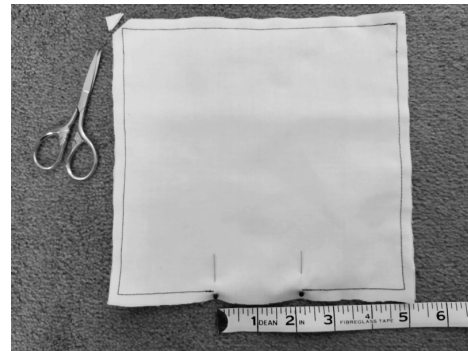
You will need:

a) 2 pieces of tightly woven cotton fabric – 8" x 7½" (20.3cm x 19cm). You can cut a third piece as an interlining if you would prefer three layers.

b) 2 pieces of elastic – 7" (18cm) x ¼" (6mm). The length of the elastic is an average measurement. You may have to experiment to find the length most comfortable for you.

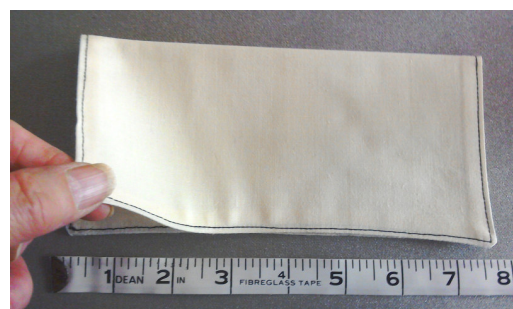
Note: The elastic can be inserted at the first stage of making up the mask, but as this sometimes requires experimentation to find the most comfortable length for each person, I am going to suggest this should be left until the mask is made.

1. Place the two pieces of fabric together, right sides together. If you wish to add a third layer this should be laid on to the wrong side of one of these two pieces and pin the layers together. Stitch a ¼" (6mm) seam either by machine or with small stitches by hand (back stitch is best). Leave a small opening on one of the longest sides about 2" (5cm) long at the centre of the side. (Hint: You can mark the position of this opening by two pins placed at right angles to the edge.) Trim a small triangle of fabric at the corners, above the stitching so the corner will lay flat when it is turned through.



2. Turn the fabric through to the Right Side and press, teasing the corners out at the points with the aid of a pin if necessary. Fold in the seam allowance at the opening and stitch it firmly closed. Top stitch by machine all around the mask ⅛" (3mm) from the edge. (Or, use small running stitches by hand.)

3. To make the pleats on the outside, lay the mask with the longest edge facing you. Fold the mask in half and press along the centre fold



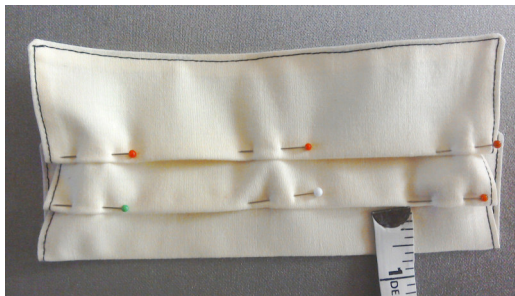
Open out the mask and this will give you the line of the centre fold line for the middle pleat. Using the pressed crease, fold over to make a pleat $\frac{1}{4}$ " (6mm) in depth. Pin the pleat in position at centre and both sides.



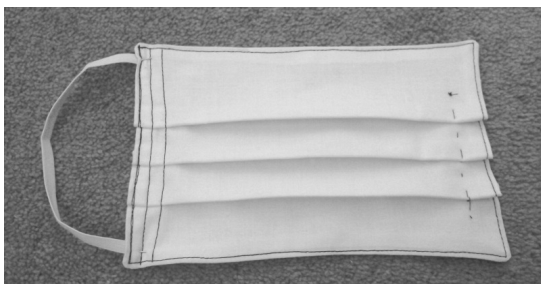
(The next two pleats are formed facing in the same direction as the first, towards the bottom edge of the mask.)

Now form the top fold $1\frac{1}{2}$ " (4cm) above this pleat, press along the fold, and make another pleat also $\frac{1}{4}$ " (6mm) in depth. Pin in position at centre and both sides.

Make the lower pleat, first folding the fabric $\frac{5}{8}$ " (1.6cm) away from the centre pleat, again folding the fabric to make the third pleat $\frac{1}{4}$ " (6mm) in depth. Pin in position at centre and both sides.

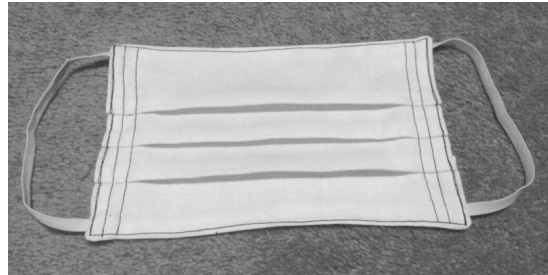


4. Tack the pleats in position $\frac{1}{2}$ " (1.3cm) away from the short side edges. Stitch down both of the short sides to hold these pleats in place, with the machine (or using a firm backstitch by hand). Stitch the first line $\frac{1}{2}$ " (1.3cm) away from the short edge down the whole length of the short sides, then a second row closer to the edge of the short sides $\frac{1}{8}$ " (3mm) away. This will strengthen and hold the pleats.



If you are hand sewing, you may want to reinforce the folds of the pleats with extra stitches.

5. Fix the elastic at the top of the mask about $\frac{1}{4}$ " (3mm) below the corner, on the short edge. Then fix in the same manner at the lower edge.



The finished mask

You may want to adjust the length at this stage, before stitching, to see if the mask fits comfortably. I suggest that you use safety pins to hold the elastic if you wish to adjust the length. Make sure you stitch the elastic firmly.

Alternatively you might prefer to use longer ties to hold your mask in place. If so, I would suggest using bias binding rather than ribbon, as it will be less slippery than ribbon and hold in place. Or you could use longer lengths of elastic to fit around the head (rather like surgeons use).

Once you have decided on the length of elastic or ties you prefer to use, make a note of this, so you can make a second mask.

Using the face mask

The pleating on the mask enables it to fit over the nose and the chin comfortably. Once you have found the size it will soon be easy to use and naturally fall in the right place.

Always wash your hands before putting on the mask. Pick it up by the elastic or the ties to put it on. Try not to touch it once in place.

When you arrive home, wash your hands and then take the mask off by using the ties or elastic. Place it in a plastic bag to avoid contamination. Wash the mask in soapy water, or in the washing machine. This is one reason why you may find it helpful to have at least two masks.

Following on from this three fold mask, I have been experimenting with a mask based on the more complicated 'Olson' design. I have now produced a less complicated version and would be happy to share my pattern and instructions. It is best to have a sewing machine for making this type of mask.

I hope this helps someone.

Happy sewing!

Heather Brown

1945 Victory in Europe (VE) Celebrations in Hadleigh

Friday 8th May marked the 75th anniversary of Victory in Europe (VE) Day. The Hadleigh & Thundersley Community Archive group were intending to stage an exhibition in Hadleigh Library to commemorate this anniversary but this was cancelled when the coronavirus lockdown began. Instead, I produced a number of articles for the H&TCA website and the following is based on the main article.

Background

The end of war in Europe in 1945 occurred in the early hours of Monday 7th May when German General Alfred Jodl signed an unconditional surrender document at Reims in France at the headquarters of Supreme Allied Commander General Eisenhower. Prime Minister Winston Churchill received news of the surrender at 7.00am that morning. The surrender was effective from the following day.

Before any official announcement was made, the Home Office issued a circular advising the nation on how they could celebrate: "Bonfires will be allowed, but the government trusts that only material with no salvage value will be used." The Board of Trade did the same: "Until the end of May you may buy cotton bunting without coupons, as long as it is red, white or blue, and does not cost more than one shilling and three pence a square yard."

It was not until 7.40pm in the evening that the Ministry of Information made the official announcement that: "In accordance with arrangements between the three great powers, tomorrow, Tuesday [8th May], will be treated as Victory in Europe Day and will be regarded as a holiday." (The delay in the official announcement was due to Stalin, who had wanted his own signing ceremony and a further surrender document was signed in Berlin the following day by German Field Marshall William Keitel.)

At 1.00pm on VE Day, Winston Churchill went to Buckingham Palace to have a celebratory lunch with George VI. At 3.00pm, Churchill spoke to the nation from the Cabinet Room in 10 Downing Street. He cautioned: 'We may allow ourselves a brief period of rejoicing; but let us not forget for a moment the toil and efforts that lie ahead'. (The eventual surrender of Japan was made on 15th August 1945, now known as VJ Day.)

The last official event of VE Day was a broadcast to the nation by George VI at 9.00pm. Buckingham Palace was lit up by floodlights for the first time since 1939 and two searchlights made a giant 'V' above St. Paul's Cathedral.

On VE Day and in the days following, street parties and other celebrations were held across

the land. Neighbours shared food, some items of which were still rationed, and made bunting to decorate their houses and streets. The Southend Times & Recorder reported that, by the evening of Wednesday 9th May, many of the public houses in Hadleigh had run out of beer owing to the amount consumed on VE Day.

Hadleigh VE street parties

In Hadleigh, at least eighteen VE street parties were held. Some parties were actually held in the street; others were held in gardens and one was held in the grounds of Hadleigh School. Photographs are available of the ones in Ash Road, Beech Road, Castle Road, Chapel Lane, Church Road (3 parties, one with Woodfield Road), Elm Road, Homestead Gardens (2 parties), London Road, Meadow Road, Oak Road, Seymour Road and The Crescent. Photos of these parties together with names of (some) attendees appear in separate articles on the H&TCA website.

The Southend Times & Recorder for 23rd May 1945 carried the following reports:



VE Party in grounds of Hadleigh School

"Through the efforts of Mrs Victor Clark, of 'Oakdene', Church Road, a party was given for the children of the district on Saturday. It took place in the playground of the Hadleigh Council Schools, by kind permission of the Headmaster (Mr Tutt). There were over 60 children present and the refreshments, which included ice-cream, were served by voluntary helpers. Two parcels of food were given by anonymous donators and nearly £8 was collected by the children's parents towards the tea.

A similar event was held on the forecourt of Mrs Foster's shop in London Road on Wednesday, when Mrs Denning and Mrs Foster organised a party for children resident in this part of Hadleigh. Twenty children sat down to the tea, which was provided by local mothers."



VE Party at London Road (Derek Owen wearing cap)



VE Party at Ash Road (Derek Owen front, left)

Other street parties are known to have been held at Arcadian Gardens, Beresford Gardens, Castle Lane and at The Woods (off Scrub Lane).

The following reports are taken from the Southend Times & Recorder of 9th May 1945:

Beresford Gardens VE party – “Among the numerous parties and other events held in Hadleigh during the VE holiday was that at ‘Vycliffe’, Beresford Gardens, where a party of some 30 people spent an evening celebration on the lawn. The occupiers of the property had flood-lit the lawn and had also gaily decorated the surroundings with various coloured flags. The celebration continued until after the hours of darkness.”

Castle Lane VE party – “Another children’s party was held at the residence of Mrs Mason, Oak House, Castle Lane, Hadleigh, where 26 children and 14 parents sat down to tea on Wednesday evening. The refreshments were provided by residents of Beech Road and Castle Lane, and the children entertained themselves with community singing.”

The Southend Times & Recorder for 16th July 1945 contained this report:

Arcadian Gardens VE party – “One of the last celebrations of Victory in Europe to take place in Hadleigh was that held on Friday at ‘Homehurst’, Arcadian Gardens, when about 13 children from the district were entertained to a combined victory and birthday party. Arrangements coincided with the birthday of Jennifer Bridge, daughter of Mr. and Mrs. P. W. Bridge (occupiers of ‘Homehurst’) and they decided to make it a combined event consequently many local residents gave their valuable assistance, including that from Mrs Herbert.”

VE party for Hadleigh schoolchildren at Hadleigh Castle

The Southend Times & Recorder for 9th May 1945 gave the following account of another party:

One of the largest children’s parties to be held in Hadleigh took place on Thursday when the Benfleet Council arranged a Victory Party for the children of Hadleigh and over 1,000 attended. The event was organised by local councillors, with the co-operation of Mr Tutt, headmaster of Hadleigh Council School, and it was held at the Castle Grounds.



Mr Tutt speaks leads celebrations at Hadleigh Castle

Opening with sports and ice-cream, which was distributed to every child, the afternoon continued with a tea at which milk was given to the babies. The whole afternoon was a most successful one. Amongst others who assisted with refreshments were members of the Salvation Army, Civil Defence, W.V.S and soldiers.

After tea, an entertainment was provided which concluded with the singing of “Land of Hope and Glory” and the National Anthem.”

If you have any memories and/or photos of Hadleigh VE celebrations then I would be pleased to hear from you.

Malcolm Brown



Bernard Thorogood: His reputation, influence and legacy

Rev. Nigel Uden, Moderator of the URC Church General Assembly, reflects on the work, service and reputation of Rev. Dr Bernard Thorogood.

Bernard Thorogood, who has died [in Sydney] aged 92, was General Secretary – first, of what became the Council for World Mission (CWM, from 1970 to 1980), and later, of the United Reformed Church (from 1980 to 1992). Obituaries appear elsewhere. This blog is a reflection that arises from Bernard's reputation.



I met him, but not often. I was ordained while he was at Church House. Shortly afterwards, he was greatly encouraging and supportive when I left for service in Johannesburg with the United Congregational Church of Southern Africa. I valued his moving capacity to be affirming and so respectful of one more than a generation his junior, sharing wisdom from his effective work in the Pacific. I also have the privilege of working alongside Neil, one of his sons, as we collaborate in the life and work of Westminster College. Neil and I often speak of Bernard, and so much I respect in the father comes from those discussions with the son. I cannot say, though, that I knew him well personally.

In a sense, that is what makes my real point. I honour Bernard Thorogood not because of our close association but because of his fine reputation, his far-reaching influence and his lasting legacy. That seems to me to be even more of a tribute than one shaped by the bias of friendship. It certainly emerges in conversation with colleagues in the URC and the global Church. More, however, it emerges from reading Bernard's valuable writings.

I served churches in South Africa during the final years of institutionalised apartheid. The Church, galvanised by the South African Council of Churches, was significant in campaigning for the end of what it described as a doctrine that was

heresy and a practice that was sin. In that country at that time, the prophecy of Amos inspired and challenged me, with its withering critique of those who think keeping quiet is a prudent thing to do (5:13). Bernard Thorogood's *A Guide to the Book of Amos* (SPCK, 1971) – in simple, sometimes stark, language – prodded me to take the prophet to heart: 'Amos was not a prudent man. He could not "keep silent in such a time", but felt compelled to speak.' I still remember wondering whether the six-monthly renewal of my work permit was a lamentable sign that I had been too prudent.

Bernard's work with both CWM and the URC involved leadership during times of change. Profound changes to the Church's thinking about mission bore particular fruit while he was General Secretary of the Congregational Council for World Mission. The change is summed up in Robert Latham's chapter of *Gales of Change: Responding to a changing missionary context* (World Council of Churches, 1994), which Bernard edited: 'Every church had the right and privilege to give to mission, as well as to receive, both in people and money, each according to its ability.' Bernard was among those who saw that this change was essential and timely. So, CWM was born in 1977, singing Caryl Micklem's hymn:

*Thanks be to God, in whom we share
today the mission of his Son;
may all his Church that time prepare
when, like the task, the world is one.*

Similarly, the URC was but a decade old when Bernard Thorogood moved from the General Secretary's office at CWM to the URC's. It was a newly united church, constantly changing.

To these change contexts, he brought far more than administrative, fiscal or management priorities. His roles grew out of skilled theological reflection. In *No Abiding City* (1989, republished by SCM Press in 2012), he writes of the Church as being on a pilgrimage, forever called to take the risk of changing as an expression of its faithfulness.

Risen Today (SCM Press, 1987) shows how he roots that conviction in the confidence that the Easter Christ is contemporary: ‘... the resurrection of Christ is linked to our future because we have to deal with the living Christ in our day.’

It makes Bernard Thorogood deeply relevant for our thinking as the 21st century challenges us irresistibly to unearth new ways of being the Church. Moreover, the current coronavirus pandemic is catapulting us into innovation that many suggest is so radical – to our roots – that we should not, will not, go back to the way things were, even two months ago. In his own concluding chapter to *Gales of Change*, Thorogood says things a quarter of a century ago that I find so prescient of what we need to hear now:

The forms in which mission is most appropriately encouraged and sustained will surely change, just as the emphasis will change as the human condition cries for healing, and we cannot anticipate that the structures now in place will last for a century. They will give way – to the developing unities of church and world. They will project what the family of God is called to be as a sign and foretaste of the kingdom of God. ... The Christian presence in a torn and very unequal world, where affluence leads to complacency and poverty to bitterness, where for very many people life is still brutal and short, but where the longing for human dignity and peace is never stilled, that presence will take its pattern from a cross and an empty tomb. Mission will always be about

suffering which is transformed into healing and joy and renewal. At that point our thankfulness and expectation are one.

All that said, I do not believe that Bernard faced death comforted by the strategies of a church bureaucrat, less still as a manager of change. He was first and finally a disciple of Jesus Christ. In *No Abiding City*, he says: ‘The eternal gospel is, at its heart, a revealing of the heart of God. It is a showing in the world of that loving, renewing, sustaining purpose which lies behind the whole cosmos, which we recognise in Jesus and which is proclaimed by the followers of Jesus in every age.’ Perhaps that is why, aged 90, he could publish his final volume – *A Basket of Prayer* (Xlibris, 2017); also sold by Amazon – and reflect, as if presciently, upon Christ’s word from the cross (‘It is finished’):

*In the end we shed no tears,
but simply worship as the story ends.
But not the end.*

*That chapter is finished,
another page is opened,
and this Jesus of the cross
is with us, everywhere, for all time.*

*May your presence, Lord Jesus,
complete your work in me.*

Amen. May it be so.

Nigel Uden

Posted 5th May 2020



Reform Magazine

Please note that whilst people are being encouraged to stay indoors, *Reform* magazine will be available free online. You can read the digital edition on tablets, computers and smartphones, including monthly issues going back to the start of 2014. Visit <https://ocean.exacteditions.com/magazines/762/issues>.

URC produces plan for new normal post-Covid-19

Are you ready for the “new normal”? United Reformed Church (URC) Synod Moderators have produced a new booklet to help churches and ministers move forward once the Covid-19 lockdown eases. The booklet, *Ready for the new “normal”: A discussion paper for a pandemic recovery and resumption plan*, aims to help carry the URC past the lockdown and into a healthy future.

The booklet is split into three parts; the first offers a roadmap to start thinking about the journey ahead, the second deals with practical issues and the third provides some wider principles of question. Topics such as what activities must resume, what shouldn’t, and what things churches and ministers might do differently, are discussed.

Read the document at <https://urc.org.uk/new-normal.html>.

From the Archives

Jumble Sales of the apocalypse: The strangest church names

(Reprinted from the June 2014 Hadleigh Messenger)

I once heard of an evangelical organisation looking for a snappy new name for their ministry to students. They were impressed by the kung-fu style name of CICCUCU (the Cambridge Inter-Collegiate Christian Union) and brainstormed ideas for names along those lines. But the meeting ground to a bit of a halt when someone helpfully suggested: “How about the Fellowship of Universities and Colleges’ Christian Unions?”

That story is probably apocryphal; although, stranger things have happened in the Christian world, such as the Nairobi church I discovered the other day bearing this marvellous name: Helicopter of Christ. I couldn’t help quipping about it on Twitter, and someone immediately replied: “Mock all you like, they will just rise above it.”

Church names have got a bit out of hand in recent years. It used to be so simple – you had a saint who once lived locally, or you admired (or thought would help stave off the next bit of Viking pillaging) and you named your church after them. You slapped in a few wall paintings of St Cuthbert or St Dorothy and that was it. Job done.

A book published 100 years ago contains a league table of medieval English church names. St Mary leads the field with 2,335 churches to her name. St Peter comes in second with less than half that number (1,140), while St John the Baptist and St Mary Magdalene lag behind with a mere 500 and 187 churches apiece.

Admittedly, some churches tried to get creative within this saintly system. A London church rejoicing in the name of St Ursula and the 11,000 Virgins once occupied the site where the Gherkin now proudly rears heavenwards. And if that isn’t a sign of the times, I don’t know what is.

The churches I knew when I was growing up in the 60s and 70s had no saints’ names. That’s because I was in South Wales, and the churches were of the Congregationalist, Baptist or Calvinistic Methodist varieties. I got to know them because (tragically for them) I started preaching at 18 and was sent by my Baptist church in Cardiff up the valleys to visit these great and gloomy temples of the Lord on Sunday mornings.

Each church had only a handful of ladies, plus a deacon in Bible black, in the yawning acres of pews. Finishing my sermon and descending from the Mount Sinai of wood which was the pulpit, I would find a deacon’s hand straying into my pocket to deposit an envelope with a fiver inside.

But it was the names of these churches which always impressed me: Forbidding names such as Tabernacle and Ebenezer; mountain names such as Moriah, Hermon and Carmel; names of places where prophets and patriarchs had met God, such as Ararat, Bethel and Zion. The Welsh revivalists who named these chapels were very taken with Old Testament encounters with God and wanted their grand and grumpy buildings to deliver the same experience.

Since those times, church names have risen and fallen with the tides of spiritual fashion. The bearded, sandal-wearing 60s gave us: Vineyard, Mustard Seed, Ichthus, Potter’s House. That’s also when some of churches named after saints went hip and trendy by resorting to nicknames. The Church of Saints Philip and Jacob, in Bristol, took on “Pip n Jay” as its name, while St Andrew the Great, in Cambridge, morphed into “Stag” – names which must test the gag reflex of even the most resilient saint.

Today’s hipster churches of the Western world have determined that pompous is the best way to go when you’re getting your name and logo together. Where once you might have gone to St Paul’s Church, or Salem Chapel, you’ll now find yourself in The Edge, Ikon, The Pursuit, or Empower.

Meanwhile, churches in Nigeria are pushing in the opposite direction with brilliantly tasteless names such as: Guided Missiles Church, Healing Tsunami Ministry and (possibly the best church name of all time and eternity) the Happy Go Lucky Church of Almighty God in Jesus Name Amen.

However you choose to name your church, one trend above all others is definitely worth keeping an eye on. The New Jerusalem Church in Little Bolton changed its name several years ago. It’s now called Bolton Carpet Warehouse.

Simon Jenkins

Simon Jenkins is the editor of shipoffools.com. Follow Simon on Twitter: @simonjenk

Computer Corner

YouTube keyboard shortcuts

I hope these keyboard shortcuts may be of use to readers watching more YouTube videos than normal. NB: The window in which the video is playing must be active.

Spacebar = Stop/start video

Home/End – Go to start/end of video

0/1/2/3 etc = Jump to point 0%/10%/20%/30% through video

Right/Left arrow = Jump forwards/backwards 5 seconds

Useful J/L = Jump forwards/backwards 10 seconds

tips M = Mute audio (press M again to unmute)

Up/Down arrow = Increase/Decrease volume by 5% (NB: The video must be 'in focus' otherwise the window will scroll. Click on the video just below the timeline if necessary)

F = Switch to Fullscreen mode (press F again or press Esc to exit Fullscreen mode)

T = Switch to Theatre mode (press T again to return to normal mode)

C = Turn on close closed captions of subtitles (press C again to turn off)

> **or** Shift+. (full stop) = Increase video speed (up to 2x)

< **or** Shift+, (comma) = Decrease video speed (down to 0.25x)

Gresham College YouTube channel

Interesting videos

Gresham College hosts lectures on a wide range of subjects and makes them available on their website and on YouTube. There are two topical lectures by the brilliant Professor Chris Witty, CMO for England, one from 2018 and one from two weeks ago.

URL: <https://www.youtube.com/user/GreshamCollege/videos>

Word Search – Words added to the OED in 2020

C	V	X	N	S	R	E	A	A	N	L	X	M	T	D	R	K	W	P	F	ANECDATA
O	S	E	X	S	P	A	K	O	D	G	D	U	H	K	W	C	H	U	K	AWEDDE
U	V	Z	P	W	N	A	N	C	H	E	X	P	B	B	H	K	L	G	X	BEARDO
L	M	S	E	C	K	O	W	E	L	R	U	L	U	B	V	F	B	G	L	BOKEH
R	C	E	T	S	N	Z	V	H	C	S	C	V	S	E	F	D	Q	L	U	BRINICLE
O	E	R	B	E	Q	P	I	I	O	D	U	R	T	Y	R	I	T	E	D	CHRAIN
P	C	U	I	E	E	I	F	K	C	I	A	C	Y	Y	A	N	N	I	F	COULROPHOBIA
H	I	Q	A	T	T	K	E	J	G	H	H	T	I	Z	A	N	Q	C	D	DELETABLE
O	F	Q	N	E	H	E	K	O	B	Y	O	Y	A	W	P	Q	D	E	I	DELEXICAL
B	T	H	E	A	D	B	L	I	M	U	H	K	L	D	Y	E	M	C	H	DELHIITE
I	H	S	W	B	P	G	T	C	X	V	G	D	M	E	L	Z	C	H	U	FINNA
A	E	K	S	A	O	L	O	P	X	W	C	S	E	E	H	N	V	R	C	HENCH
B	Z	C	T	G	K	S	S	R	L	U	O	G	T	C	A	R	T	A	F	KVETCHY
M	E	R	V	G	A	V	G	O	H	U	E	A	N	F	R	G	Y	I	V	MORACHE
U	O	A	T	E	D	D	E	W	A	Y	B	E	U	W	I	M	P	N	Z	NEWST
Y	K	R	R	R	O	E	K	F	X	L	H	Q	X	T	Q	T	Z	E	B	NOVICHOK
T	J	G	A	D	K	Q	F	G	E	K	B	R	I	N	I	C	L	E	Z	PRONOID
E	F	W	M	C	O	S	L	L	A	C	I	X	E	L	E	D	M	Q	V	PUGGLE
A	V	G	F	T	H	W	D	M	N	W	L	S	X	F	B	E	Q	R	J	STEEK
W	C	J	B	I	F	E	N	A	Q	Z	Q	L	P	R	O	N	O	I	D	TEABAGGER

Words may appear in any direction including diagonally, back to front and upside down.

The old ones are the best...

That's the Spirit!

The tea-total vicar held up two glasses in the pulpit, and explained that one contained water and the other gin. He produced a worm and dropped it in the water, where it wriggled about happily enough. Rescuing the worm, he dropped it in the gin, where it instantly expired.

Turning to the congregation, he asked: 'Well now my friends, what does this teach us?'

A voice came from the back of church. 'If you drink gin you won't get worms!'

Stories

As part of his talk at a banquet the local vicar told some jokes and a few funny stories. Since he planned to use the anecdotes at a function the following day, he asked reporters covering the event not to include them in their articles. Reading the paper the following day he noticed that one well-meaning cub reporter had ended his story about the banquet with the observation, "The vicar told a number of stories that cannot be published."

Moses and the Red Sea

Nine-year old Sam was asked by his mother what he had learned in Sunday School.

"Well mum, our teacher told us how God sent Moses behind enemy lines on a rescue mission to lead the Israelites out of Egypt. When he got to the Red Sea, he had his army build a pontoon bridge and all the people walked across safely. Then he radioed headquarters and asked them to send bombers to blow up the bridge, and all the Israelites were saved.

"Now, Sam, is that really what your teacher taught you?" his mother asked.

"Well, no, Mum, but if I told it the way teacher did, you'd never believe it!"

A bucketful

The minister had spent a long time preparing his sermon and was disappointed to find a congregation of only one elderly farmer. He asked the farmer if he would like to hear the sermon.

"If I took a bucket to the yard and only one hen turned up, I'd still feed her," said the farmer.

So the minister delivered his hour-long address. Afterwards, as the farmer was leaving, he added another comment.

"I said I'd feed her but I'm blowed if I'd give her the whole bucketful."



A tricky crossword submitted by Wilf (John) Tyler

Beware - this crossword is not what it seems. Tip: Start with the clues down.

1	2	3	4
5			
6			
7			

Clues across:

1. A river in Germany (and in southern England)
5. Is in debt
6. Old English measurement (plural)
7. Comfort

Clues down:

1. A small burrowing animal
2. Part of a harbour or a unit of measurement
3. A coloured growth on the skin
4. A character in a famous children's book