

THE HADLEIGH MESSENGER

September 2021



The Magazine of the
United Reformed Church, Hadleigh, Essex

SUNDAY SERVICES

Morning service starts at 10.30am

For more information about services,
please phone 01702 557678

From the Archives

The Authorised Version (The King James Bible)

2011 marks the 400th anniversary of the publication of the Authorised Version, known in other parts of the English-speaking world as The King James Bible.

It was Martin Luther who championed the conviction that the Bible ought to be able to be read in the language that people speak, in addition to the Bibles that were available in Latin (and Greek and Hebrew). He began the trend with his translation into High German, and his translation is revered in a similar way to the reverence shown in English speaking countries to the Authorised Version.

In 1534, William Tyndale had produced his own translation of the Bible into English. (He was martyred in 1536 in Flanders.) Many of his

phrases and entire sentences were subsequently incorporated into the Authorised Version.

He contributed to the English language in other ways for instance by putting two existing words into one, coining a new word, or by making use of a hyphen. Examples include 'scapegoat' and 'broken-hearted'. Words he thus coined were subsequently adopted by the translators who produced the Authorised Version.

The Authorised Bible has roughly half the number of words in all of Shakespeare's plays, yet proportionally more words, phrases and sentences have passed into usage in the English language from the Authorised Bible, compared to the plays of Shakespeare (David Crystal, *The Stories of English*, p. 276).

Here are some examples from the Authorised Version of familiar phrases or sentences.

Some examples from Matthew's Gospel:

- ❖ Man shall not live by bread alone (4:4) (quoting *Deuteronomy* 8:3)
- ❖ Blessed are the peacemakers (5:9)
- ❖ the light of the world (5:14)
- ❖ let your light...shine (5:16)
- ❖ an eye for an eye and a tooth for a tooth (5:38) (quoting *Exodus* 21:24)
- ❖ Turn the other cheek. (5:39)
- ❖ Let not thy left hand know what thy right hand doeth. (6:3)
- ❖ our daily bread (6:11)
- ❖ treasures in heaven (6:20)
- ❖ No one can serve two masters. (6:24)

...and a few examples from elsewhere in the Authorised Version:

- ❖ They go from strength to strength. – *Psalms* 84:7
- ❖ Pride goeth before destruction, and an haughty spirit before a fall. – *Proverbs* 16:18
- ❖ We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye – *1 Corinthians* 15:51-52 (the first part of which – we shall not all sleep but we shall all be changed – was said once to have hung on the wall of a church's crèche!)
- ❖ Let there be light. – *Genesis* 1:3
- ❖ the powers that be – *Romans* 13:1

Examples of double words:

- ❖ broken-hearted – *Luke* 4:18
- ❖ fellow-soldier – *Philippians* 2:25
- ❖ house-top – *Matthew* 24:17 and elsewhere

...and some new words first used by Tyndale and adopted by the Authorised Version:

- ❖ busybody – *2 Thessalonians* 3:11, *1 Timothy* 5:13, *1 Peter* 4:15
- ❖ castaway – *1 Corinthians* 9:27,
- ❖ childishness – *childish*, *1 Corinthians* 13:11

All things bright and beautiful

All things bright and beautiful is one of the best known hymns in the English speaking world (and there is a Welsh translation too!). When I ministered in the Rhondda in south Wales, it was sung at baptisms, weddings and funerals alike, so often that familiarity could easily breed contempt. I guess that's why the editors of Rejoice & Sing left it out.

It's also often regarded as old fashioned, especially perhaps because of the verse that runs:

*The tall trees in the greenwood, the meadows
where we play,
the rushes by the water we gather every day:*

The hymnbook editors' response has been to cut out the verse, if not the whole hymn. But the tragedy is not the loss of the verse, but the loss of the greenwoods, the meadows and the rushes. I think we should sing this verse much more often – and then commit to doing something to recreate that lost biodiverse world described so well by Cecil Frances Alexander in her hymn.

And why have these things been lost? Partly at least because we have failed to listen to the words of the letter of James – “You want things, but you cannot have them, so you are ready to kill; you strongly desire things, but you cannot get them, so you quarrel and fight.” So indeed we have killed – we have sprayed weedkiller over the meadows and turned them into green monocultures, or simply built houses and factories all over them; we have polluted the watercourses and drained the ponds where the rushes used to grow; we have chopped down many of the tall trees in the greenwood, and air pollution and climate change have caused ash dieback and other diseases. We have done this to get what we want, to store up riches for ourselves, and as Jesus says in the Sermon on the Mount, “your heart will always be where your riches are” – so we don't sing that verse because it's old fashioned, not talking about the riches we care about.

But without God's riches our life is not really any richer – we are in fact much poorer. According to Genesis and evolutionary biology alike, homo sapiens was created last, not because we are the best, but because we need all the rest of creation in order for us to survive and thrive as God and nature intend. That is why James tells us to ask God for the things we need – the things we need, not just “things to use for your own pleasure”.

James knows that we are so poor at sharing because we are so good at taking for ourselves. “Where there is jealousy and selfishness, there is also disorder and every kind of evil.” He calls on us to seek “the wisdom from above” which “is pure first of all; it is also peaceful, gentle and friendly; it is full of compassion and produces a harvest of good deeds; it is free from prejudice and hypocrisy. And goodness is the harvest that is produced from the seeds the peacemakers plant in peace.”

But there are things we can do. This is the right time of year to clear a bit of ground, or if you're energetic to scarify your lawn and throw a bee bomb into it. These are balls of mixed wild flower seeds, which you can buy in many local eco shops or gardening stores, or you can go online. Make sure you buy one with only native wild flowers – and next year you should have your own meadow (as long as you remember not to keep tidying it all up!). And if what you've got is a window box or a planter, you can plant your bee bomb in that instead – the bees and pollinators will be so grateful.

You see, as James says, we weren't made to try to improve on God's handiwork. We were made to enjoy God's creation, to be part of it, as the Psalmist says, like trees planted by the waters. If we stay rooted in God's creation like a tree planted by a river, it will look after us – it will go on producing the food and medicines and everything else we need to sustain life.

It's when we interfere and try to take over, when we exploit the earth for profit, that's when things go wrong, and the evil find they are on the way to their doom, because our selfishness will destroy us all – because in our generation God's creation can no longer pollinate our food or grow the material for our clothes as it should. So don't sow jealousy and selfishness, sow a bee bomb instead, be rooted in God's creation like a tree planted by the waters. And remember:

*All things bright and beautiful, all creatures great
and small,
all things wise and wonderful the Lord God made
them all.*

Thanks be to God for his amazing creation and his endless generosity.

Amen.

Rev. Gethin Rhys

From the Editor

Welcome to the September edition of the *Hadleigh Messenger*.

It is embarrassingly late for which I apologise. This is partly due to my involvement with the Hadleigh & Thundersley Community Archive, which celebrated its tenth anniversary on 12th September by holding a Heritage Open Day event at Hadleigh Old Fire Station (see article). I have also been busy drafting various documents for the Elders' Meeting, including a new hire agreement for outside organisations.

The September edition would normally be the 'harvest' edition but I have switched it to October this year as we are not holding our harvest festival service until the first Sunday in October.

With few contributions submitted, I have used the opportunity to include a long article on the URC General Assembly that took place in July. Some of it makes for sobering reading.

Following the latest Elders' Meeting, life at church will gradually return to something like normal over coming weeks. We will soon start having refreshments after the Sunday service and the Thursday morning coffee morning will restart on 14th October. Outside organisations will be able to use the church premises again from Monday 18th October.

Many churches and other organisations have restarted meetings of different kinds and, for those who are able to get out, life does feel a bit more normal. However, until the prevalence of COVID-19 falls to the low levels we saw a few months ago, we need to continue to take extra care when. Ventilation is one of the key factors so in due course we may need to wear our coats in church on Sunday mornings – a small price to pay for the privilege of worshipping together in the Lord's house.

Malcolm Brown



Sunday worship

The start of September saw Adrian Tinning preach for the first time since we re-opened at Pentecost. It was good to see Adrian again, preaching on Ephesians. He will continue the story when he returns on 10th October. We welcome back Macrina Ejaz for the first time on 19th September.

John Amos has been very kind in our hour of need. John's diary is already almost full for 2022 such is the demand for his services (literally). John came to us on 22nd August for the first time since we re-opened and is returning on 26th September and again on 14th November, for the Remembrance Sunday service. Although John is a member at Christ Church Rayleigh, he is not often seen there on Sundays!

Date	Preacher
September 5 th	Mr Adrian Tinning
September 12 th	Mrs Heather Brown
September 19 th	Mrs Macrina Ejaz
September 26 th	Mr John Amos
October 3 rd	Mrs Heather Brown (Harvest Festival)
October 10 th	Mr Adrian Tinning
October 17 th	Rev. Dr Jim Tarrant (with Holy Communion)

COVID-19 precautions

At our Sunday worship, we are still maintaining a register for Track and Trace purposes, hand sanitisation and social distancing measures. Masks should be worn whilst moving around the church premises but it has been agreed by the congregation and Elders that masks may be removed once people are seated. However, masks should be worn whilst singing because of the increased risk from that activity.

Malcolm Brown

URC General Assembly 2021

General Assembly, the key-decision making body of the United Reformed Church (URC), was held online from Thursday 9th to Sunday 12th July.

These are selected extracts from detailed daily reports available on the URC website:

Day One – The General Assembly began with the Constitution of Assembly in prayer by the Moderator of Assembly, Peter Pay. Opening worship was led by the Chaplain to the Moderators, Rev. Helen Everard.

Moderator – General Assembly gave its final approval to the proposal that the role of Moderator of the General Assembly change to one person serving for one year, the model used until 2008. (This is instead of one ordained person and one lay person serving jointly for two years.)

Assembly Executive – To avoid confusion with the Mission Committee, General Assembly gave final approval to the proposal that the name of the Mission Council be changed to Assembly Executive. This body will meet each November, to continue the work of the General Assembly and approve the following year's budgets.

Church Life Review – Rev. Dr John Bradbury, URC General Secretary, addressed General Assembly about the Church Life Review, initiated at Mission Council in March. John began with a synopsis on why the review is taking place; the pandemic has highlighted strengths and weaknesses that the church has, pension discussions have revealed the complexities of the URC's financial resources, more than 500 necessary vacancies are needed on the URC's various committees and groups and they are increasingly hard to fill.

This has all led the URC to grasp the opportunity to take a step back and seriously review various aspects of the life of the denomination. At March's Mission Council, it was proposed that a review group present a remit and timescale for work to General Assembly. However, John explained that there has been little time between Mission Council and General Assembly and the group has only met once during that period for two hours via Zoom. However, he shared the group's initial thinking and delivered this through a detailed PowerPoint presentation.

John began the presentation by "reminding ourselves that we were here" and referred to the Basis of Union – to adore God and worship

through Christ, to receive and express the Holy Spirit, to be a proclaiming people to declare the reconciling and saving power of the life, death and resurrection of Jesus Christ, and to have a prophetic edge as we bear witness to Christ's rule over the nations and the life of the world".

John went on to say that this points to a significant set of questions that need answering: "Are we one church, 13 churches or 1300 churches? – and do we need one vision for the United Reformed Church or 1300 visions? Since District Councils ceased to be, part of our reality has been that 13 different Synods have developed 13, sometimes very different, ways of working."

In the PowerPoint presentation, which is available on the URC General Assembly papers website, John highlighted statistics regarding the numerical decline since 1972. The stats presented accurate figures from 2008 then projected those figures forward on the same basis.

The statistics showed that by 2031: the URC will probably be a Church of around 25,000 members gathered in about 1,100 congregations, stipendiary ministers would number around 150, the average number of congregations per stipendiary minister would be 6+, and that the decline in serving and non-serving Elders is faster than the decline in the number of churches, leaving fewer local leaders to become overloaded and overwhelmed.

John went onto show the various committees, advisory groups and departments that made up the structure of the URC, advising that a picture is painted of "a rather large and complex organisation, for a fairly small church".

Financial resources showed – through accounts submitted to the Charity Commission – that annually, the central church spends around £19.7m and Synods spend £14.6m on the actual work of the synod, not manses or large capital items.

Stipendiary ministry of Word and Sacrament and Church-Related Community Workers (CRCWs) and the related on-costs of National Insurance and Pensions are paid by the General Assembly from the M&M giving of local churches. Annually this expenditure amounts to nearly £14m.

In relation to Synod assets, John went onto show that as more and more congregations close and buildings sold, the net assets and investments held by Synods is increasing but the disparity in

property values between Synods means that what one receives when a building closes varies hugely.

John also explained that as a whole the URC was worth £204m in 2019, up from £177m in 2018. He added: “As the family of the URC, we need some serious conversations about how we handle our rapidly increasing wealth, in the context of a church declining in terms of people.”

In conclusion, John advised that the review group needed more information and understanding on who the URC is, where it currently is and what it is doing, and what the hopes, visions and dreams of its congregations are. John said this is a journey barely begun, but the group plans to have informed conversations and two residentials hoped to be arranged in the autumn to begin.

Election of Moderator of General Assembly 2022-2023 – Rev. Nigel Uden, former Moderator of General Assembly, chaired the election of the next Assembly Moderator. The results of voting were announced on Sunday morning.

Day Two – The second day of General Assembly began with worship led by the Chaplain to the Moderators, Rev. Helen Everard.

URC 50th Jubilee – Francis Brien, URC Deputy General Secretary (Mission), and Andy Jackson, URC Head of Communications, updated General Assembly on the plans to celebrate the URC’s 50th anniversary.

The apprehension that some people may have putting on a celebration when the world is not yet post-pandemic was acknowledged, but the anniversary was called an opportunity for local churches and the denomination as a whole to look to the future and celebrate the URC’s strong ecumenical vision that began in 1972 which still exists today. Three main opportunities for the denomination to take part in the celebrations were then highlighted. These were:

A pack for local churches to help plan their celebrations will be made available in digital and printed form and digitally.

A Service of Thanksgiving will be held at Westminster Methodist Central Hall in London on 1 October 2022. It will also be livestreamed so people across the URC can take part in it too.

Budding or established hymn/songwriters, poets and rappers in the URC are invited to submit an entry to the URC’s worship resources competition. Winning entries will be performed at the Assembly in 2022.

Day Three - The third day of the United Reformed Church General Assembly began with prayer led by the Chaplain to the Moderators, Rev. Helen Everard.

Announcement of the Election of General Assembly Moderator 2022-2023 – The result of the vote for Moderator of General Assembly was announced by Rev. Adrian Bulley, Convenor Business Committee: 208 votes were cast and Rev. Fiona Bennett, Minister of Augustine United Church, Edinburgh, was elected as Moderator.

Mission Council Report – John Bradbury presented the report from the Mission Council, which is now known as the Assembly Executive. Mission Council oversees, prepares and sifts business between meetings of the General Assembly. It tries to keep a proper focus on the Church’s main concerns, so that all its work will further the mission of the gospel. It also carries delegated power to deal on Assembly’s behalf with matters that require prompt attention of business at Assembly may enable Assembly ‘to take a more comprehensive view of the activity and policy of the Church’. The report was accepted by the General Assembly.

Day Four - General Assembly’s worship on Sunday morning was led by Rev. Helen Everard, Chaplain to the Moderators. She was accompanied by Paddington Bear, who, she explained, has been making a pilgrimage across Wessex Synod.

Liminal times – the Synod Moderators’ Report – Rev. Ruth Whitehead, Moderator of the South Western Synod, opened the report from the Synod Moderators with a welcome to new members and thanks to those who have moved on.

The Moderators asked: ‘where are we?’

“We are in decline as a denomination and we know we are not alone in that sense that our numbers are falling and our structures are creaking,” Ruth said.

“We are still in the midst of a global pandemic which has brought even more rapid change to so many aspects of life and has brought havoc and tragedy to many people. So as the traditional funeral service words say: ‘in the midst of life we are in death’.” These are liminal times – between times.

Ms Whitehead shared Richard Rohr’s description of liminal space: “...a unique position where human beings hate to be but where the biblical God is always leading them ... It is when you are

between your old comfort zone and any possible new answer. If you are not trained in how to entrust and wait, you will run...anything to flee this terrible cloud of unknowing.”

Liminal times are like a threshold, as the Church moves from one state to another, it recognises the change and pauses in the space. Or we can describe liminal times as like being in the fog – we can't see clearly where to go.

In liminal times, we need to be prepared to wait; to deepen our communal discernment; shape our institutional memory; clarify our purpose; see the way forward emerge; and how do we do each of these things?

We need to listen for God together in the Bible, prayer and in one another, to tell our story and remember who we were, who we are, and what our deepest guiding values are; to ask who God wants God's church to be now, as an expression of God's love for the world.

The URC needs to look for signs of green shoots of new life and new ways, emerging from the chaos. In the Book of Reports there are examples of people engaging in each of these phases. The Synod Moderators hope local churches and others will explore your own response to liminal times together, perhaps using the questions to help you.

Ruth Whitehead returned to the funeral service and words from Deuteronomy: “The eternal God is your dwelling place and underneath are the everlasting arms”.

Rev. Dr Catherine Ball welcomed the report and signs of hope mentioned in the report, as did Rev. Naomi Young-Rodas (from Christ Church Rayleigh) who asked the church to stop talking about decline and start focussing on the green shoots.

Eastern Synod Moderator - General Assembly appointed Rev. Lythan Nevard, a URC minister currently serving at the Cornerstone ecumenical project in Cranbrook, Exeter, and previously a minister in Hartlepool, Romford, Brixham and Babbacombe, to serve as the next Moderator of Eastern Synod until 2028. The appointment follows the move by Rev. Paul Whittle to serve as Moderator of the URC National Synod of Scotland.



Rev. Lythan Nevard

Lythan was a member of the URC's Ginger Group in the 1980s, a group of young people that visited churches around the country, leading a variety of church related projects, based at Yardley Hastings. Lythan grew up in the United Reformed Church – her father is Rev. Ivor Rees, a URC minister who served at Clapham, Ewell, Swansea and Bamford. Her husband, Rev. Phil Nevard, is a URC Minister currently serving Kingsteignton and the South Western Synod who has accepted a call to serve three churches in the Eastern Synod – Castle Camps, Whittlesford and Sawston. Lythan and Phil met while serving together on the Ginger Group.

Closing worship - General Assembly concluded with worship led by Rev. Helen Everard.

God the father

A young woman brought her fiancé home to meet her parents. After dinner, her father asked the young man into his study for a chat.

“So, what are your plans?” the father said. “I'm a theology scholar,” the young man replied.

“Admirable,” the father said, “but what will you do to provide a nice home for my daughter?”

“I will study and God will provide,” the young man explained.

“And how will you afford to raise children?” the father asked. “God will provide,” said the young man.

The men left the study and the mother asked her husband, “How did it go?”

“Very well; I like him” replied the husband. “He has no money or employment plans but on the other hand, he thinks I'm God.”

Family News

Jim Webb

Jim, a former member of our church, sadly passed away in Southend Hospital at 1.00am on Saturday 11th September. He had been suffering from kidney failure for some years but decided not to have dialysis in the hope of enjoying a better quality of life in the time left to him. In fact, he outlived doctors' projections by well over a year and it was only in recent weeks that fluid build-up in his legs and lower abdomen forced him into hospital. He did go home briefly but was readmitted. Irene has been well supported throughout this worrying and tiring time by Jim's son, Lee, and her own son, David.

Jim and Irene were introduced to each other by Keith Gargrave when Irene came to the church after moving to Hadleigh. Keith was best man at their wedding in October 2011.



Jim & Irene with Jim's sister and Keith & June

Jim's funeral has not yet been arranged but will be held at Pitsea Crematorium.

We give thanks to God for Jim's life and send our love and deepest condolences to Irene and to Jim's family.

Wedding of Sophie Gargrave

June Gargrave had a good excuse for not being at church on Sunday 12th September – she was in Richmond, Surrey, attending the wedding of her granddaughter Sophie. Sophie married Matthew Holdsworth, who is originally from Yorkshire.



Matthew & Sophie surrounded by bubbles

June writes: *Sophie and Matthew were finally able to get married at the 4th attempt when rules were relaxed, since they wanted to have 65 family and friends to their wedding. They were married at 4.00pm on the lawn at Bingham Riverhouse, by the river at Richmond, Surrey.*

The couple received a bubble celebration instead of the usual confetti. The happy service was followed by a good, early evening meal and then dancing (or should I say jogging about) and, finally, indoor fireworks.

Sophie and Matt live in Richmond and work in London. Sophie is the Senior Events Organiser for the University of the Arts. Matt has recently changed his job and is now employed by Apple. Many of the family stayed at the hotel overnight and I had the room at the very top of the hotel, reached by numerous stairs. It was probably the room of the junior kitchen maid in days gone by!"

Family News continued

A round up of other news...

The funeral of **Major Alan Bennett** took place on 19th July at Hadleigh Temple. Malcolm and Heather Brown attended from our church. This was followed by a committal service at Pitsea Crematorium. Major Betty is doing well and is attending worship at the Temple on Sunday mornings, courtesy of her daughter Marion.

Adrian Tinning felt well enough after a recent health problem to preach at our church on 5th September. It was good to see him again. Adrian will also be with us on 10th October.

Ann and Adam Purkiss have recovered from the COVID-19 infection reported in the July/August edition of the magazine. Fortunately, Ann's daughter Nichola did not catch it despite Ann having to continue to care for her. Nichola celebrated her 51st birthday on 9th August.

HOFS Heritage Open Day & H&TCA 10th Anniversary

Some readers will be aware that, outside church, I am heavily involved in the activities of the Hadleigh & Thundersley Community Archive. The Archive was officially launched in September 2011 at an event at Hadleigh Old Fire Station (HOFS). By this date, the fire station had been converted into a community hub after the fire service moved to a new building near Rayleigh Weir. The Archive established a base at HOFS by renting one of the artists' studios for use as an office for meetings and interviews and, later, as a book store.

Despite the current problems with Coronavirus, we felt that we should celebrate the tenth anniversary of our launch with a similar event this September. Someone pointed out that we might be able to open HOFS under the annual National Heritage Open Days scheme which aims to encourage buildings to be opened that are not normally open to the public. ACAVA, the charity that manages the building, were happy for this to happen on Sunday 12th September. We planned to put on some history displays as we have done over the years but we would need a few other attractions. This is where artist David Hurrell came into his own. In a relatively short time he was able to rustle up an interesting variety of people to join us.

The theme of this year's National Heritage Open Days was 'Edible England', which doesn't really fit with an old fire station. However, David came up with the idea of inviting the folk at Salvation Army Hadleigh Temple (which he attends) to mount a Harvest Festival service in HOFS car park. The invitation was accepted and Hadleigh Temple duly switched their morning service to HOFS. Owing to commitments at our church, I was unable to attend but was able to see from photographs that it was well supported and included a representative selection of the Hadleigh Temple Band with a few guest musicians.



Harvest Festival service in progress

A harvest display was built as a backdrop and attendees were invited to bring food for the local food bank that the Salvation Army are involved with. To add to the display I was able to loan the knitted fruit and vegetables that my mum made some years ago, which we now use in our own harvest festival. A larger exhibit was an old Fordson Major tractor named Phyllis II, kindly loaned by Ken Buckley from Daws Heath.



Part of the harvest display with tractor Phyllis

The Harvest Festival service started at 10.15am and was led by Major Marian Fripp although various others, young and older, participated.

After the service, I gather that there was quite a rush for refreshments. Fortunately, the good weather meant people could sit outside to drink and eat. Maureen Brazier plus two helpers worked hard serving and Maureen's husband, Barry, lent a hand with the washing up.

Walking around the Appliance Bay you would have come across: Dennis Carter, with wife Sue, selling woodturning products for charity; the Community Archive table selling books (and bricks from The Crown); a table for the launch of our latest book, *The Harveys*; prints by artist Alan Hockett (a former Hadleigh fireman); a cubicle dubbed 'Not The Kingsway Cinema' showing a slideshow of the history of the Hadleigh fire service and a video entitled 'Echoes & Light' about the fire station; a stall selling home gifts run by Penny Dally; a table with hand-spun yarns run by AJ (Ann Jefferies); a stall selling bric-a-brac for charity run by Jackie Robinson; a display of prehistoric flints found on the Salvation Army farmland in Hadleigh by David Carr and Mark Peterson; a display of black and white photographs of the fire station by Robert Hallmann; a small display of press articles about the birth of the Community Archive and a representative selection of articles submitted to the Archive website from 2011 to 2021.



Ten years of articles from the H&TCA website

In the centre of the Appliance Bay were tables occupied by Southend author Ian Yearsley with his wife Alison, and Hadleigh author and publisher Andrew Summers with his wife Glenis.



Alison & Ian Yearsley

Ian is quite a prolific author and some readers may have his book *Hadleigh Past* (now out of print) on their bookshelves. I have known Ian for many years as I used to work with him in the IT department of Customs & Excise in the 1990s. Alison celebrated her birthday on the day and, at one point, we all sang 'Happy Birthday' to her.

Ian has recently been involved in the creation of the Rochford District Heritage Tapestry and he was able to bring along one of the panels dedicated to 'Markets & Maritime' for the period 1180-1300.



A panel from the Rochford District Heritage Tapestry

Andrew Summers runs Essex Hundred Publications and the Community Archive is very grateful to him because he sells our books online via his website, which is not something we are geared up to do.

One of the books that Andrew will be selling is our new book *The Harveys*, about a family headed by Stephen Harvey that farmed several farms in Thundersley, Hadleigh and further afield. The author, Vivienne Salmon, lives in Sussex and is a great great granddaughter of Stephen Harvey. She contacted the Community Archive a couple of years ago about her family history research and with the help of David Hurrell and Bob Delderfield this has been turned into a book.



Author Vivienne Salmon signing a copy of *The Harveys*

Outside in the car park there were three gazebos occupied by local councillors, members of Hadleigh Community Group and members of AGES Archaeological & Historical Association. AGES have a lottery-funded project to document all the wells, past and present, in Hadleigh and Thundersley. As part of that project, a panel created using traditional well dressing techniques with natural materials pressed into clay was on display. Next to this was a wishing well made for the occasion by David Hurrell.



Lower part of the AGES AHA well dressing panel

I am glad to report that, helped by the weather, the HOFS Heritage Open Day was a great success. A steady stream of visitors meant that it never got too crowded in the Appliance Bay and it was a good opportunity to meet old friends and make new ones. I look forward to another ten years working with the Community Archive to record the history of Hadleigh and Thundersley and people's memories of life in the two towns.

Malcolm Brown

UK COVID plan: how will the pandemic play out this winter?

Winter is always a challenging time for the NHS. On top of providing routine healthcare, there are the added demands of seasonal illnesses such as flu. There's also a large backlog this year of healthcare delayed by the pandemic.

If COVID-19 hospitalisations spike, then there's once again a possibility that the NHS could be overwhelmed. Because of this, the UK government has outlined plans to keep COVID-19 in check this winter. It has split its tactics into two tiers.

The primary strategy revolves around rolling out more vaccines to key groups. All over-50s, clinically vulnerable people, their carers and frontline medical staff will be offered a third dose this autumn. At the same time, the standard vaccine programme will be widened to cover more schoolchildren.

The test, trace and isolate system will also carry on being used. People are also being advised to minimise the risk of spreading the virus by socialising outdoors where possible, ventilating indoor spaces and wearing masks in crowded places.

If cases and hospitalisations still rise too much, then plan B will be launched. Working from home and mask wearing will return and vaccine passports will be needed to access certain public venues. The government has indicated that a new lockdown would be an absolute last resort.

Does this plan make sense?

So far, the UK's vaccination strategy is working. Vaccines are estimated to have averted more than 24 million infections and 143,600 hospitalisations. But one big uncertainty is how long immunity to COVID-19 lasts. Based on studies of other human coronaviruses, immunity that blocks infection may be short lived.

There's also emerging evidence from the UK, Israel and Qatar (still in preprint, so yet to be reviewed by other scientists) that vaccine-induced immunity to COVID-19 wanes over time, particularly in the elderly.

Given that the risk of severe disease and death from COVID-19 increases with age – and that older people were vaccinated first and therefore are more likely to have had their protection wane – it makes sense for them to be prioritised for a booster. This will raise the protection of those

most at risk of severe disease at a time when indoor mixing (and the risk of transmission) is set to increase. This should reduce hospitalisations.

It's also been decided that 12- to 15-year-olds will be offered COVID-19 vaccines as well. This, though, isn't actually part of the government's winter plan.

Currently, infections are concentrated in teenagers and young people, where vaccine coverage is lower. However, their infections tend to be mild and their risk of severe illness and death is low – meaning the health benefit of vaccinating teenagers is therefore likely to be small. There's also some evidence that children are less likely to transmit the virus to others. As such, vaccinating this age group is unlikely to have a big influence on hospitalisation rates – so why do it?

Well, vaccinating 12- to 15-year-olds can still reduce the chance of them infecting other vulnerable children and adults, some of whom may not be vaccinated. It will also reduce the likelihood of COVID-19 outbreaks in schools and so minimise further disruption to education.

It's well recognised that missing school has consequences, such as harming children's mental wellbeing and educational attainment. Offering more protection to younger people through vaccines also makes sense given that other public health measures for schools – such as face coverings and bubbles – have been relaxed. While not directly beneficial to the NHS, extending vaccine coverage to this group is a good thing to do.

That said, school has already restarted after the summer break. Had vaccinating 12- to 15-year-olds started earlier, more infections over the coming months could potentially have been avoided.

What about the rest of plans A and B?

The other big uncertainty is whether the control measures suggested (mask wearing in some situations, socialising outdoors and – if things take a turn for the worse – mandatory masks and working from home) are going to be enough alongside the vaccine booster programme.

While vaccines are highly effective, they don't provide total protection. There will be more breakthrough infections over time, even among

the double vaccinated. Even if the risks of infection are reduced by vaccination, if a lot of people are infected, this will lead to hospitalisations.

We're already seeing this happen. Cases are high and hospitalisations are rising. As winter arrives and we spend more time indoors, it's reasonable to assume there will be more infections. Some public health measures will therefore probably be needed in order to prevent further waves of infections, hospitalisations and deaths from COVID-19. The government is right not to rely just on vaccines.

The prime minister has signalled that he is dead set against lockdowns. They are unpopular with the public and will be increasingly difficult to enforce. But whether they will be needed will depend on how things unfold. Should a dangerous new variant emerge that is more infectious or able to evade vaccine immunity, robust containment measures could be needed.

The government has to be flexible and not wholly rule out possibly going back into lockdown.

On the plus side, ongoing genomic surveillance of viral variants, which is key to detecting this sort of threat, is being increased under the winter plan.

The next few months will be a period of uncertainty as people return to school and workplaces. Pressures on the NHS will rise. For now, more contentious measures such as vaccine passports, mandatory face coverings and work-from-home orders have not been deployed. But they are likely to be needed to avoid using even more disruptive measures in future should the situation take a turn for the worse. It is a good idea to prepare the public for their return.

Andrew Lee

Reader in Global Public Health, University of Sheffield

Published on The Conversation website (www.theconversation.com) on 16 September 2021.



Prayer Reflection

Count your Blessings

In this season of Harvest let us 'count our blessings' so that we can be truly thankful.

Contemplate where we live. The area is relatively safe so we can go where we want without fear. In this country we have the freedom to protest against what we see as wrong decisions. We can worship freely, have free health care and our shops are full of reasonably priced food that we can afford to purchase. Those in need are helped both by the state and a variety of charities. Thank God for placing us here and ask for the grace to be good witnesses for Christ where he has placed us. Pray for those not so fortunate who live in fear and famine. Thank God for his provision for us all.

Consider our families and friends. They rejoice with us in our celebrations and support us in our difficulties and disappointments. Thank God for them and ask that we might be faithful in our support of them. Pray for those separated from support and suffer alone. Ask that God's people reach out with help and support whatever the difficulties.

Confess how often we concentrate on what is wrong rather than counting our blessings. Pray for the grace and hope we need to be more positive and patient. Ask for the right attitude and perspective so that all we say and do honours God and we are recognised as his people by the good we do. As we begin to realise all the good in our lives, may we be more aware of those suffering from all manner of misfortunes. May they discover Jesus through the help we provide.

Prayer

Thank you Lord for all your generous provision for us. May we be truly grateful and share well all you have given us. Thank you Lord.

Amen.

Beryl Hunt

The world as we know it

The weather has always been a subject for conversation that we all felt was safe. The one thing that we all seemed to agree on was that we had to accept it because there was nothing we could do about it. This, we are told now, is no longer the case.

Environmentalists tell us that each time we get into the car or turn on a light we are helping to change the weather patterns for the worse. In fact, some of them would go even further and claim that if we continue to “abuse” the planet in this way then, ultimately, we will destroy it.

As Christians what is our theology of the environment? How should we respond to the discussion, which is focused on the world in which we live?

In looking at this issue, we start from a different perspective to the majority of people, in that we see the Earth as the home God created for us and we acknowledge that the world only continues to exist because He wills it. He is not an absentee landlord but one who is intimately bound up with His creation.

Therefore, we could argue that, as God is ultimately in control of the universe, do we need to be unduly bothered by the prophets of doom who say that we are already beginning to see the results of this abuse in the droughts, forest fires, famines and the unusual rainfall and floods. They point to the various natural disasters all over the world and say ‘we told you so’.

There are things happening in our own country, which are unusual but not unique. We talk about not having seen this or that happen for fifty or a hundred years. The claim is that this is only the start and that things will get worse.

God is sovereign and He is allowing these changes. The world God made was perfect so the changes that are occurring are the result of our misuse of the planet. As the world was made perfect, any problems must be caused by our sin.

In this world of ours there is no need for anybody to go hungry. The planet can easily sustain the current population. The problem is that we are not willing to share what God has given to us. If this is the result of changes brought on by our lifestyle, then the problem is sin, the sin of selfishness. We need to be asking ourselves how much are we prepared to change so that the world’s population may have what it needs.

God has given man free will and expects him to be loving in the way in which he exercises that free will. It is therefore our problem. As people of His kingdom, we need to be vocal in the support of the world’s victims and be willing to lower our standard of living so that all may share in the goodness of the Lord. This may be in the provision of relief to the hungry, the provision of clean water to the thirsty, or the welcoming into our country of the refugee.

But what about the planet? First and foremost, Christ died for people not for a habitat. As children of the kingdom our first priority is people and our focus is on the salvation of individuals.

That is not to say that we should misuse the planet. My dad gave me a Roy Rogers pocket watch for Christmas. It was quite expensive. I could therefore have never used it. Dad would not have been pleased because he wanted me to use it. If I had never taken it off then it would have been unlikely to survive the first dip in the sea. Dad would not have been pleased. We need to treat the planet in the same way I treated my watch; use it carefully. It was given to us by someone who loves us.

Ultimately, this world will end and God will create a new heaven and a new earth. (Rev 21:1 – “Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea.”) In essence, it isn’t eternal so we shouldn’t give it the priority that we should give to people.

Adrian Tinning



Remember, Lord

Remember, LORD, your great mercy and love, for they are from of old. Do not remember the sins of my youth and my rebellious ways; according to your love remember me, for you, LORD, are good.

Good and upright is the LORD; therefore he instructs sinners in his ways. He guides the humble in what is right and teaches them his way. All the ways of the LORD are loving and faithful toward those who keep the demands of his covenant. For the sake of your name, LORD, forgive my iniquity, though it is great.

Psalms 25: 6-11 (NIV)

Computer Corner

KeePass password database program

**Useful
free
software**

LastPass, the popular online password manager, recently changed its terms so that its use is now only free on one category of device. If you're looking for an alternative then KeePass, a free, open source password manager, may be of interest. All your passwords are stored in one database, which is locked with a master key. You only have to remember the master key to unlock the database but **DO NOT FORGET THE MASTER KEY** or you will lose access to the database. KeePass doesn't have the synching ability of LastPass but there are ways of using it via the cloud to make it available over multiple devices. The easiest way to use it in this scenario is to update one central database and copy this to other devices.

I recommend downloading Version 2.x as this will run on Windows, Linux and Mac OS.
Download from: <https://keepass.info/>

Southend Timeline

**Interesting
website**

Recently revamped after the death of the original webmaster, Nick Skinner, this website contains a wealth of information about the history of Southend-on-Sea.

URL: <https://www.southendtimeline.co.uk>

How to Convert PDF to JPG on Windows 10

**Useful
article**

This article explains how to use Adobe's Online PDF to JPG Conversion Tool to convert pages in a PDF file to JPG images.

URL: <https://www.howtogeek.com/746935/how-to-convert-pdf-to-jpg-on-windows-10/>

Word Search – Greek alphabet letters

Inspired by the renaming of Coronavirus variants. Let's hope we don't reach Zeta anytime soon!

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

ALPHA
BETA
CHI
DELTA
EPSILON
GAMMA
IOTA
KAPPA
LAMBDA
MU
OMEGA
OMICRON
PI
PSI
RHO
SIGMA
TAU
THETA
UPSILON
ZETA

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

He giveth more grace

He giveth more grace when the burdens grow greater,
He sendeth more strength when the labours increase;
To added afflictions He addeth His mercy,
To multiplied trials, His multiplied peace.

When we have exhausted our store of endurance,
When our strength has failed ere the day is half done,
When we reach the end of our hoarded resources
Our Father's full giving is only begun.

Fear not that your need shall exceed His provision,
Our God ever yearns His resources to share;
Lean hard on the arm everlasting, availing;
The Father, both you and your load will upbear.

His love has no limits, His grace has no measure,
His power no boundary known unto men;
For out of His infinite riches in Jesus
He giveth, and giveth, and giveth again.

Annie Johnson Flint (1866-1932)

And He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. – 2 Corinthians 12:9

Annie Johnson was born on Christmas Eve, 1866, in Vineland, New Jersey. Her mother died at the age of 23 in 1869. A teacher named Susie Flint, who lovingly adopted Annie and her sister, became Aunt Susie to the sisters. Mr. Johnson willingly parted with his daughters because of his own sickness. He died shortly after their adoption.



Annie herself became very sickly, though she was well known for cheerfulness and optimism. She always looked on the bright side of life. Finishing high school, she taught in the same school she had attended as a child in order to be at home with her mother who was failing in health.

In her second year, Annie began feeling the effects of arthritis. Soon it became difficult for her to walk and she had to give up her work.

In her condition, she began to write poems with a pen pushed through her bent fingers resulting from swollen joints. This provided a solace for her in the midst of much suffering.

She began making hand-lettered cards and gift books, decorating them with some of her own verses. A number of magazines and Christian periodicals began publishing her poems and other things she had written. Many notes came to her giving testimony of the blessings received from her work.

There was always a financial burden because of doctors' bills and the need of assistance from a trained nurse. She recognised that though she was crippled, God still had something for her to do and that He had laid her aside for that purpose. More complications developed as the disease became worse but she never wavered in her faith. At all times, she was able to say "Thy will be done."

Annie died on 8th September 1932. Among her collection of poems that remain, "He giveth more grace" stands out as a wonderful statement of her Biblical theology of pain, trial and suffering and of the boundless store of grace that is found in the Lord Jesus Christ.