

## What's on across the Carlford Benefice

**Jan 3<sup>rd</sup>** Coffee Morning 10.30-11.30 **Ashbocking** see detail elsewhere

**Jan 4<sup>th</sup>** Coffee Morning 10.30am 12.00 noon  
**Grundisburgh Parish Room** see detail elsewhere

**Jan 8<sup>th</sup>** SWAPSHOP 10.15-11.30am **Grundisburgh Parish Room**

**Jan 9<sup>th</sup>** 10.00-12.00 noon Coffee Morning in **Otley**- see detail elsewhere

**Jan 9<sup>th</sup>** 2.30pm "Tiddlywinks" Toddler and Carer Group meet in **Grundisburgh Church**

**Jan 9<sup>th</sup>** 7.30pm 2<sup>nd</sup> Monday House Group. All welcome Contact Robert Fletcher 01473 735 775

**Jan 14<sup>th</sup>** 2.00pm Boulge PCC

**Jan 14<sup>th</sup>** 7.30pm Grundisburgh, Burgh and Hasketon PCCs meet in **Grundisburgh School Hall**

**Jan 15<sup>th</sup>** 10.00am Clopton Community Coffee see detail elsewhere

**Jan 15<sup>th</sup>** 5.30pm Funsters return for Spring Term  
**Grundisburgh Parish Room**

**Jan 21<sup>st</sup>** 10.00am Find out more about Christian Aid – a visit from Simon Snell- Area Organiser- **Portland House Grundisburgh**

**Jan 23<sup>rd</sup>** 2.30pm "Tiddlywinks" Toddler and Carer Group meet in **Grundisburgh Church**

**Jan 30<sup>th</sup>** 7.30pm Clopton, Otley, Ashbocking and Swilland PCCs meet at **Clopton Village Hall**

### « Anyone for Coffee »

We have opportunities at

**Ashbocking** – January 3<sup>rd</sup>  
at the home of Linda and John Pollard,  
Hawthorns, Ashley Grange, Ashbocking

**Grundisburgh** – January 4<sup>th</sup> –  
at the Parish Rooms, Grundisburgh

**Otley** – January 9<sup>th</sup>  
at the home of Peter & Rose Rogerson,  
Church House, Church Road, Otley

**Clopton** – January 15<sup>th</sup>  
at the Village Hall



## **The Grapevine News for the parishes of the Carlford Benefice**

**JANUARY 2014**

### **New beginnings guided by God**

How many of you, I wonder have decided to take up a new hobby in 2014 or are hoping for a fresh start perhaps with a new job or new home? In the language of metaphor, "what will be your guiding light to help you decide which way to travel, and how to live your life?"

In the Christian calendar, January is the season of Epiphany, when we hear scriptures proclaiming the glory of Jesus Christ revealed to the world.

He is visited by the Wise men from the East, who represent the nations of the world. We hear of his baptism and how the Holy Spirit comes upon Jesus. We hear how Jesus fulfils the prophecies of Israel, and how the miracle of the water turned into wine reveals the power and compassion of Jesus.

All these speak about 'relationship' – the unique bond between Jesus and God and Jesus with humanity – and that when Jesus is present and accepted into our lives, things can change. It is as if there is new light and a new hope, even in the darkest of days or gloomiest of situations.

I have often pondered the text of Matthew 2:11-12. It says that the wise men – or maybe wise men and women! – after discovering Jesus, and being warned in a dream not to go back to Herod, 'went home by another route'.

In other words they resumed life, differently. For all their great knowledge and wisdom, when setting out on a mysterious journey, when they met the baby Jesus in close relationship, they too discovered someone that profoundly changed their lives. 'They returned by another way'. Life for them, like us, would continue, but be marked with a new and indelible relationship that re-shaped their actions.

To be guided by a star is hardly the exact way of navigation – no satnav in those days, offering directions, in either male or female voice! Their journey, however, called for courage and determination and the will not to give up.

Many might have said 'why bother?' But the Wise men kept traveling, until they came to the place where they knelt in worship before the Christ child and offered him their gifts and their lives. The wise men knew there was more to life than comfort and security, more to life than possessions or even wisdom. The wise men were searching for a relationship with God. Theirs was a journey of faith and an encouragement to us all, to 'keep searching'. Let us never forget that we are also seeking because our God is calling us. He wants us to come before him and to rejoice in his presence.

So, who will be your guiding light, this January? And please remember, do not give up, even 'though your journey may be long and arduous.

**Wendy Gourlay**



**Grundisburgh Parish Rooms**

**Swap Shop 8<sup>th</sup> January 10.15 – 11.30**

**Over a drink of tea or coffee**

an opportunity to swap stories, news, toys, veg, fruit, flowers, books, recipes, cakes etc.

**FEBRUARY 2<sup>ND</sup>**

**is the feast of Candlemas**

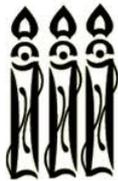
**Grundisburgh Celebrate their Christingle Service at 11.00am**

Please put the date in your diary  
Envelopes for donations to the Childrens' Society will be available

**“Light & Life” is at 6.30pm  
At Grundisburgh Church**

A service for young people – designed and led by young people in Grundisburgh Church

Guest speaker- singer/songwriter  
John Finlayson performs and speaks about his work in prisons – having once served “time”



**FUNSTERS**

The Funsters will meet in Grundisburgh Parish Rooms on Wednesdays (5.30-6.30pm) from **September 2013 to July 2014**

**SUNDAY CLUB-**

for 4 plus yr olds in Grundisburgh Parish Rooms on **2nd and 4th Sundays-** meet at 10.45am- join parents in church at 11.45pm- for the end of the service. Art- craft- stories- and more.  
For Info- contact Jenny Sewell 01473 735329



**WWW**

**WORSHIP IN WARMTH THIS WINTER**



2<sup>nd</sup> Sunday Holy Communion at Clopton at 9.30am will be held in the home of Doris Main, Thamaniya, Shop Road, Clopton, 01473 737602

4<sup>th</sup> Sunday Morning Prayer at Burgh at 9.30am will be held in Burgh School Room

4<sup>th</sup> Sunday Evening Prayer at Otley at 4.00pm at the home of Nigel and Pauline Crowley, The Pines, 10 Spring Park, Otley 01473 890546.

In Feb at the home of David and Tess Papworth, Lavender House, Otley 01473 890091

**MESSAGE FROM CLARE AS RECTOR**

**A VERY HAPPY NEW YEAR**

After much deliberation about magazines and communications across our 8 parishes, we have decided to experiment with producing “Grapevine” as an inset for the Church Times in Clopton, Otley, Ashbocking, Swilland; in the village magazine in Hasketon and as a separate publication in its own right in Grundisburgh, Burgh and Boulge.

The content will be the same throughout. By doing this we achieve a uniformity of church information across our 8 parishes, reduce the workload of production, and hopefully build a sense of belonging together as The Carlford Benefice. The magazine content (apart from the Grapevine inset) in the area served by the Church Times and in Hasketon will continue to be their individual church, community and village news.

We won't necessarily get it all right straightaway and welcome suggestions for improvement.

The cut-off date each month for material to be included will be the 8<sup>th</sup> of the month and material should be sent by email only to both me at [revclaresanders@tiscali.co.uk](mailto:revclaresanders@tiscali.co.uk) and Amy at [bakergirl174@gmail.com](mailto:bakergirl174@gmail.com) please.

## Services across the Carlford Benefice

### January 5<sup>th</sup>

#### Epiphany Is 60:1-6; Ephs 3:1-12; Mt 2:1-12

8.00am Holy Communion	Grundisburgh CS
9.30am Holy Communion	Burgh CS
9.30am Family Service	Hasketon WG
9.30am Holy Communion	Swilland JaneH
11.00am Holy Communion	Boulge CS
11.00am Family Service	Grundisburgh WG
11.00am Family Service	Otley CB

### January 12<sup>th</sup>

#### The Baptism of Jesus Is 42:19; Acts 10:34-43; Mt 3:13-17 Ps29

8.00am Holy Communion	Grundisburgh CS
9.30am Holy Communion	Clopton CS
	(Thamaniya, Shop Road)
9.30am Holy Communion	
Par Euch	Hasketon JW
11.00am Plough Sunday	Ashbocking CB
11.00am Morning Prayer	Boulge Layled
11.00am Holy Communion	
Par Euch	Grundisburgh MS
11.00am Morning Praise	
	("based on baptism of Jesus") Otley CS

### January 19<sup>th</sup>

#### 2<sup>nd</sup> Sun of Epiphany Is 49:1-7; 1 Cor 1 :1-9; Jn 1 :29-42, Ps 40:1-11

8.00am Holy Communion	Grundisburgh JW
9.30am Family Holy Communion	Burgh WG
9.30am Morning Prayer	Hasketon layled
9.30am Holy Communion	Otley MS
11.00am Holy Communion	Boulge WG
11.00am Morning Prayer	Grundisburgh BH
11.00am Family Service	Swilland JaneH

### January 26<sup>th</sup>

#### 3<sup>rd</sup> Sun of Epiphany Is 9:1-4, 1Cor 1:10-18; Mt 4:12-23 Ps 27:1,4-9

8.00am Holy Communion	Grundisburgh CS
9.30am Morning Prayer	Burgh JamesH
	(School Room)
9.30am Family Holy Communion	Hasketon CS
11.00am Family Service	Clopton JaneH
11.00am Family Holy Communion	Grundisburgh CS
4.00pm Evensong	Otley JamesH
	(10 Spring Park)

Key – CS – Clare Sanders, CB – Catherine Beaumont, WG – Wendy Gourlay, FW – Fred Woods, JW – John Waine, SB – Sheila Brechin, BH – Bill Herbert, MS – Mark Sanders, JaneH (Jane Hall), JamesH (James Hall),

## Other Services

January 6th -9.30am **Hasketon** Holy Communion BCP  
 January 8th – 9.30am **Grundisburgh** Holy Communion BCP  
 January 20th – 9.30am **Hasketon** Holy Communion BCP

As a Ministry Team we share the responsibility for pastoral care and the first point of contact is:

**Ashbocking** –Catherine Beaumont- 01473 890264  
**Burgh** –Clare Sanders 01473 735183  
**Boulge** - Clare Sanders 01473 735183  
**Clopton** –Jane Hall 01473 785251  
**Grundisburgh** –Clare Sanders 01473 735183  
**Hasketon** –Wendy Gourlay 01728 685335  
**Otley** - Jane Hall 01473 785251  
**Swilland** –Jane Hall 01473 785251



Fairtrade



## Fairtrade Stalls In Grundisburgh Every Month

1st Saturday Coffee Morning 10.30 Parish Room

1st Sunday & 2nd Sunday in St. Mary's  
 at 12.00 after morning service

*Honey – Cookies – Coffee – Cards*

*Rice – Chocolate – Socks – Gifts*

Come & Buy & Support the Farmers & Workers

For info contact Pat Fletcher 01473 735 775

Thank you for supporting Fairtrade

## FOODBANK

Please do not forget to support this wonderful cause. If you have any tins or packets, please leave at the back of your churches.



## Informal Worship

Do You Enjoy a Good Sing and a Cuppa?  
 We meet on the **3<sup>rd</sup> Sunday**  
 of every month to sing



Contemporary worship songs accompanied  
 by a keyboard. Come and join us at **6.30pm**  
 in the Parish Rooms on the 3<sup>rd</sup> **Sunday**.  
 Any questions call Hilary Hill 735336

## **2<sup>ND</sup> FRIDAYS AT HASKETON VICTORY HALL IN 2014**

You are very welcome to join us on the second  
 Friday of most months for Ploughman's Supper  
 followed by a talk, or some other entertainment.

We start at 7.15pm and entrance is £5 each.  
 Please let **Katherine Smith – 01473 735579**  
 know by the previous Wednesday if you wish to  
 come, but pay on the door.

**9th January** - We enter into the **World of  
 Optical Illusions** with a return visit by **Colini**

**14<sup>th</sup> February** – We'll cast our minds  
 forward to the flowers of late spring as gives **John  
 Dyter** an illustrated talk on **The Mystery and  
 Magic of Chelsea**

## **"An introduction to St Matthew's Gospel our featured Gospel for 2014"**

### **Popular Gospel**

In the first 2 centuries of the Church, Matthew (Mt) was the Gospel most quoted from and commented upon. One reason why Mt was so popular was that people believed it was written by Matthew the tax-collector who became a disciple (Mt 9:9). This would have made Mt an eyewitness account and the earliest Gospel.

The other reason was that Mt seems to have been written with the Church's needs in mind. Only in Mt does Jesus mention 'the Church' (*ekklesia* in Greek), and give instructions about how it should run its life.



Also, Mt has a clear and organised structure. Between the stories of Jesus's birth, and of his death and resurrection, he arranges Jesus's teaching conveniently in 5 sections. Mt made a user-friendly 'textbook' for a young Church trying to establish its identity and pattern of life.

### **Who wrote it and when**

Since the author of Mt seems to have copied most of Mark, most biblical scholars now think he was not Matthew the tax-collector and that Mt was not the first Gospel. Mt was probably written by a Jewish Christian about 80AD in Palestine or Syria, using Mark, and maybe another written collection of Jesus's sayings.

### **Matthew's value**

For us today, Mt is a valuable and much-used source of Jesus's teaching. It is his version of the *Lord's Prayer* (6:9-13) and of the *Beatitudes* (5:3-12) that we know best. Some familiar parables, eg *Unforgiving Servant* (18:23-35), *Foolish Virgins* (25:1-13), *Sheep and Goats* (25:31-46), are unique to Mt. From Mt. come well-known stories such as *The Visit of the Magi* (2:1-12), *The Flight into Egypt* and *Slaughter of the Children* (2:13-23), *The Death of Judas* (27:3-10), *Pilate washing his hands of Jesus* (27:51-53) and finally *The Commission of the Disciples* (28:16-20).

### **Picture of Jesus**

The beginning of each Gospel is important for setting the scene and creating expectations for what is to follow. Mt's opening chapters are full of echoes of the Hebrew Scriptures. Jesus is a descendant of Abraham and David. Like Israel, he is called God's Son; like Abraham, he brings God's blessing to non-Jewish people; like David, he is called the Christ (Messiah); like Moses, he is saved by God from a destructive ruler. These reminders of the Hebrew Scriptures show that God is with his people, continuing his plan of salvation, as Jesus's name *Emmanuel* suggests (1:23).

Allusions to Scripture are frequent in the rest of Mt. The 5 sections of Jesus's teaching may deliberately echo the 5 books of Moses, and the Sermon on the Mount reminds us of Moses on Mt Sinai. Jesus is a powerful, authoritative figure, God's faithful servant and son. He embodies all that Israel should be, and as head of the Church, continues to enable the People of God to fulfil its calling.

### **The Church and Judaism**

Underlying much of the NT is the question of where Christians stood in relation to the Jewish Law (Hebrew = torah). Christians sometimes assume, quite wrongly, that the Law was about petty legalism. Judaism rejoices in the Law as God's gracious gift - not a burden (eg Psalms 19, 119). In fact, some Jewish and Christian scholars believe that the Pharisees, who worked out how the Law applied in people's everyday lives, had much in common with Jesus. In the Sermon on the Mount (5-7), Jesus explains that he does not reject the Law, but fulfils it, by calling for a more radical obedience: *You therefore must be perfect, as your heavenly Father is perfect* (5:48).



Yet by 100 AD, the Church had split away from Judaism. As Paul's writings show, the admission of Gentiles to the Church was a major factor. In Mt, Jesus marvels at Gentiles' faith (8:5-13; 15:21-28). God judges people by their response to those in need, not by their race (25:31-46). Gentiles will *sit at table....in the kingdom of heaven* (8:11). Salvation is for anyone willing to live by Jesus's teaching: *Go therefore and make disciples of all nations..... teaching them to observe all that I have commanded you* (28:19-20).

Although Mt emphasises Christianity's Jewish roots, he has harsh criticism of Judaism, especially of its leaders (see especially 21-23). We do not know if such bitter words go back to Jesus. They may express the feelings of the author and his community as they struggled to establish their distinct identity in the late 1st. century.

### **Guidance for the Church**

In Mt the Church is a community with authority to decide matters of discipline and doctrine. Mt gives guidance on many aspects of Church life: personal relationships (5:21-48, 7:1-5, 19:1-12, 25:31-46); prayer, almsgiving, fasting (6:1-21); discipline (7:15-23, 18:15-20); mission (10:1-15, 28:16-20), and encouragement for those suffering hostility and persecution (5:11-12, 10:16-23, 24:9-14).

Mt tells how Peter, the Rock, was given a unique position in the Church (16:17-19) - though like the other disciples, Peter fails Jesus at the crucial time (26:30-56). Mt has no illusions about the Church: it is a mixture of wheat and weeds (13:36-43), and can be misled by false prophets (7:15-23).



### **Expecting the End**

Mt writes for a Church preparing for the time when, through God's act of judgement, the Kingdom will finally be established. This sense of living in the time before the End is common to nearly all NT writers. It may be hard for 21<sup>st</sup> century Christians to identify with, but for 1<sup>st</sup> century Christians it seemed the obvious consequence of the death and resurrection of Jesus, God's Son and Messiah. People will be judged, says Mt, by their response to Jesus: not only in his earthly life, but present in the weak, suffering and needy. The parable of the sheep and the goats makes this clear (25:31-46). It comes immediately before the start of the Passion story, where Jesus demonstrates his own complete identification with human suffering. Mt may seem harsh in his picture of judgement, but in line with prophetic tradition he asserts God's active compassion for the weak. Jesus's way of life embodies humility and costly service - a model for his followers.



### **Summary**

We can see why Mt was at first the favourite Gospel: it provided direct help for a Christian community establishing its shape and identity. The concern to present Jesus's teaching in an orderly way makes for less of a sense of narrative in Mt than in other Gospels - though some of the best-known individual stories are unique to Mt.

Mt's special value is that he gives us a window into a tense and significant period in the life of a Church working out its relationship to the Jewish faith which nurtured Jesus and his earliest followers. These are theological issues with which we still need to engage.