



## Alde Sandlings Benefice

Aldeburgh, St Peter & St Paul's Parish Church,  
Aldringham, St Andrew's Parish Church,  
Friston, St Mary's Parish Church  
Knodishall, St Lawrence's Parish Church

Priest in charge: The Revd Sarah du Boulay

Email: [revd.sarah@btinternet.com](mailto:revd.sarah@btinternet.com)

Tel: 01728 582213

The Revd James Marston

Email: [marstonjames@hotmail.com](mailto:marstonjames@hotmail.com)

Tel: 01728 688451

The Revd Johanna Mabey

Email: [rev.johannamabey@gmail.com](mailto:rev.johannamabey@gmail.com)

The Revd Nichola Winter

Email: [njwinter@whd.co.uk](mailto:njwinter@whd.co.uk)

## Sunday 4<sup>th</sup> September Twelfth Sunday after Trinity

### Services this Sunday (4<sup>th</sup>) for The Alde Sandlings Benefice

Aldeburgh	8.00am	Holy Communion
	10.30am	Service of the Word
Aldringham	11.00am	Holy Communion
Knodishall	9.00am	Holy Communion

### Services for Sunday 11<sup>th</sup> September – Thirteenth Sunday after Trinity

Aldeburgh	10.30am	Holy Communion
Aldringham	11.00am	Service of the Word
Friston	9.00am	Holy Communion
Knodishall	9.00am	Morning Prayer

## **Collect**

Almighty and everlasting God,  
you are always more ready to hear than we to pray  
and to give more than either we desire or deserve:  
pour down upon us the abundance of your mercy,  
forgiving us those things of which our conscience is afraid  
and giving us those good things which we are not worthy to ask  
but through the merits and mediation  
of Jesus Christ your Son our Lord,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

## **First Reading**

### **Deuteronomy 30.15-end**

See, I have set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by loving the Lord your God, walking in his ways, and observing his commandments, decrees, and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land that you are entering to possess. But if your heart turns away and you do not hear, but are led astray to bow down to other gods and serve them, I declare to you today that you shall perish; you shall not live long in the land that you are crossing the Jordan to enter and possess. I call heaven and earth to witness against you today that I have set before you life and death, blessings and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days, so that you may live in the land that the Lord swore to give to your ancestors, to Abraham, to Isaac, and to Jacob.

## **Second Reading**

### **Philemon 1-21**

Paul, a prisoner of Christ Jesus, and Timothy our brother, To Philemon our dear friend and co-worker, to Apphia our sister, to Archippus our fellow-soldier, and to the church in your house: Grace to you and peace from God our Father and the Lord Jesus Christ. When I remember you in my prayers, I always thank my God because I hear of your love for all the saints and your faith towards the Lord Jesus. I pray that the sharing of your faith may become effective when you perceive all the good that

we may do for Christ. I have indeed received much joy and encouragement from your love, because the hearts of the saints have been refreshed through you, my brother. For this reason, though I am bold enough in Christ to command you to do your duty, yet I would rather appeal to you on the basis of love—and I, Paul, do this as an old man, and now also as a prisoner of Christ Jesus. I am appealing to you for my child, Onesimus, whose father I have become during my imprisonment. Formerly he was useless to you, but now he is indeed useful both to you and to me. I am sending him, that is, my own heart, back to you. I wanted to keep him with me, so that he might be of service to me in your place during my imprisonment for the gospel; but I preferred to do nothing without your consent, in order that your good deed might be voluntary and not something forced. Perhaps this is the reason he was separated from you for a while, so that you might have him back for ever, no longer as a slave but as more than a slave, a beloved brother—especially to me but how much more to you, both in the flesh and in the Lord. So if you consider me your partner, welcome him as you would welcome me. If he has wronged you in any way, or owes you anything, charge that to my account. I, Paul, am writing this with my own hand: I will repay it. I say nothing about your owing me even your own self. Yes, brother, let me have this benefit from you in the Lord! Refresh my heart in Christ. Confident of your obedience, I am writing to you, knowing that you will do even more than I say.

## **Gospel Reading**

### **Luke 14.25-33**

Now large crowds were travelling with him; and he turned and said to them, ‘Whoever comes to me and does not hate father and mother, wife and children, brothers and sisters, yes, and even life itself, cannot be my disciple. Whoever does not carry the cross and follow me cannot be my disciple. For which of you, intending to build a tower, does not first sit down and estimate the cost, to see whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it will begin to ridicule him, saying, “This fellow began to build and was not able to finish.” Or what king, going out to wage war against another king, will not sit down first and consider whether he is able with ten thousand to oppose the one who comes against him with twenty thousand? If he cannot, then, while the other is still far away, he sends a delegation and asks for the terms of peace. So therefore, none of you can become my disciple if you do not give up all your possessions.

## **Sermon preached by The Very Rev'd Christopher Lewis at Aldeburgh on the 28<sup>th</sup> August**

'Once upon a time' - that's how you start stories, and you tell them dead pan so that people get the story's moral. So here we go. 'There was once a man who went to his neighbour and asked for the loan of a rope, which he knew the person had. The neighbour said NO... he could not have the rope. So, the man tried elsewhere and there were no ropes. But he knew his neighbour had a rope. So back to his neighbour he went. 'Will you please lend me your rope?' NO, he would not lend his rope. So, at last the man asked his neighbour why it was that he would not lend his rope. 'Ah' said the neighbour 'it is because I am tying sand with the rope'. 'Tying sand with the rope!'.... said the man.... 'but you can't tie sand with a rope.' The neighbour said 'I tell you - you can do anything with a rope, if you don't want to lend it.'

That story came out of a poverty-stricken African country. It was told by the Anglican Church observer at the United Nations and was, in that case, applied to the treatment of poor countries by rich ones in the West. We need a story. Remember the story! It is best also if we can remember its significance/its moral, but at least remember the story. After all, it may gain another meaning even if you cannot remember the first one. All those stories told in Ireland and in pubs. All those imaginative explanations about why things are as they are or aren't as they should be.

St Luke's Gospel, as we heard just now, tells the story about the dinner where Jesus noticed how people chose the grandest best seats (there must have been local customs about seating). He says that people should not put on airs and be grand, but go and sit in a humble place at the table. And, what is more, they should show hospitality to those in need: the crippled, the lame and the blind.

Then straightaway Jesus tells his own story - a parable - for some reason not in today's Gospel reading. A grand person invited all sorts of important guests to dinner, but they made very well-prepared excuses of one sort or another (bought 5 oxen/ married a wife), so the grand man told his servant to ask/ to invite all kinds of poor and needy instead. They are to be put under pressure ('impelled' to come in), because otherwise they might not accept the invitation. Who are our equivalents of those who should be cared for?....many poor and needy, and many Afghans and Ukrainians. Those flooded out in Pakistan.

Stories. Once upon a time. It is sometimes said that the Christian faith is about acceptance of an invitation and then about being accepted by God, whoever we are...and about accepting each other whoever we are. So it is refreshingly different to have stories which are much more specific: not just general kindness, but exact. And the parable includes a criticism of those who had cluttered up their lives with all sorts of important things and therefore turned down the invitation which, in the parable, was plainly an invitation from God. It is those who know their need; THEY are able to accept and be accepted. In bringing in the Kingdom of God, there are reversals of the expected order of things. Jesus' parable is an improbable story – maybe absurd to those who heard it... and all the more memorable for that. The story signifies judgement: acceptance of some and rejection of others. The first lot are left out with all their commitments: the complacent, the respectable, clean-living ones (in the parable maybe Jesus had the Pharisees in mind) were so cluttered up with their concerns that they never saw the point of Jesus.

So they were judged or one could say that they brought judgement on themselves. Not so much judged by God's anger: that is the picture of judgement that people often seem to have when God's judgement is mentioned, as if God is going to strike them with a bolt from the blue. That is not the God we see revealed in the person of Jesus. Rather, the people were judged by their response to an invitation, an invitation to join in bringing in the Kingdom of God: a risky business.

Of course, we do not know what God's judgement is like. We can only speculate that it is like being with a supremely great and holy person. To be with someone really great and holy and so to have complacency shattered. Parts of the stories are therefore about rejection: the first are last.

The stories are also about acceptance. Some respond to the invitation and make it to the feast. They are the ones who know their need. I once learned about someone who felt totally despairing and who said 'I have come to the end of myself'. It was a turning point in his life because, at that time, he responded to God's invitation to treat people as people, each loved by God. He had arrived at a state where he knew his need and had little pride.

It was a great shock in his time, that Jesus mixed not only with respectable people but also with the people who knew their need of God. The strange reversals of the Christian faith shocked people then and always will. The mentally handicapped, those in trouble, the refugee... and

no doubt many other groups of people to whom the world gives little attention... they are the first in line for the Kingdom of God.

We might go on with a more specific list, but that would obscure the point. The point is that we cannot respond to God if we feel that we are really doing very well without him: well set up, with our act completely together. For then we will have no spiritual longing, no wish to respond to God's invitation, no need for pilgrimage, no longing to pray. We will have too many pressing engagements. When we think that we are among the first, then we will be last and will bring judgement on ourselves.

Once upon a time.... Some of us go round and round, like the people of Israel round the walls of Jericho. We need to be conscious of God's invitation to join his party which is not at all like a political party, more like an enjoyable party. The party is the supremely fulfilling one of joining with him and with many others in prayer and action, following in the footsteps of Jesus. Oh, and remember the absurd story about the rope! God asks us to respond to him with love.

### **Post Communion**

God of all mercy,  
in this eucharist you have set aside our sins  
and given us your healing:  
grant that we who are made whole in Christ  
may bring that healing to this broken world,  
in the name of Jesus Christ our Lord.

## **Readings for Sunday 11<sup>th</sup> September – Thirteenth Sunday after Trinity**

### **Collect**

Almighty God,  
who called your Church to bear witness  
that you were in Christ reconciling the world to yourself:  
help us to proclaim the good news of your love,  
that all who hear it may be drawn to you;  
through him who was lifted up on the cross,  
and reigns with you in the unity of the Holy Spirit,  
one God, now and for ever.

## **First Reading**

### **Exodus 32.7-14**

The Lord said to Moses, 'Go down at once! Your people, whom you brought up out of the land of Egypt, have acted perversely; they have been quick to turn aside from the way that I commanded them; they have cast for themselves an image of a calf, and have worshipped it and sacrificed to it, and said, "These are your gods, O Israel, who brought you up out of the land of Egypt!" ' The Lord said to Moses, 'I have seen this people, how stiff-necked they are. Now let me alone, so that my wrath may burn hot against them and I may consume them; and of you I will make a great nation.' But Moses implored the Lord his God, and said, 'O Lord, why does your wrath burn hot against your people, whom you brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, "It was with evil intent that he brought them out to kill them in the mountains, and to consume them from the face of the earth"? Turn from your fierce wrath; change your mind and do not bring disaster on your people. Remember Abraham, Isaac, and Israel, your servants, how you swore to them by your own self, saying to them, "I will multiply your descendants like the stars of heaven, and all this land that I have promised I will give to your descendants, and they shall inherit it for ever." 'And the Lord changed his mind about the disaster that he planned to bring on his people.

## **Second Reading**

### **I Timothy 1.12-17**

I am grateful to Christ Jesus our Lord, who has strengthened me, because he judged me faithful and appointed me to his service, even though I was formerly a blasphemer, a persecutor, and a man of violence. But I received mercy because I had acted ignorantly in unbelief, and the grace of our Lord overflowed for me with the faith and love that are in Christ Jesus. The saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners—of whom I am the foremost. But for that very reason I received mercy, so that in me, as the foremost, Jesus Christ might display the utmost patience, making me an example to those who would come to believe in him for eternal life. To the King of the ages, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

## **Gospel Reading**

### **Luke 15.1-10**

Now all the tax-collectors and sinners were coming near to listen to him. And the Pharisees and the scribes were grumbling and saying, 'This fellow welcomes sinners and eats with them.' So he told them this parable: 'Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? When he has found it, he lays it on his shoulders and rejoices. And when he comes home, he calls together his friends and neighbours, saying to them, "Rejoice with me, for I have found my sheep that was lost." Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who need no repentance. 'Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it? When she has found it, she calls together her friends and neighbours, saying, "Rejoice with me, for I have found the coin that I had lost." Just so, I tell you, there is joy in the presence of the angels of God over one sinner who repents.'

### **Post Communion**

God our creator,  
you feed your children with the true manna,  
the living bread from heaven:  
let this holy food sustain us through our earthly pilgrimage  
until we come to that place where hunger and thirst are no more;  
through Jesus Christ our Lord.

### **Harvest Festival Services in The Alde Sandlings Benefice**

Aldeburgh Church Hall Harvest Messy Church – 10-12pm 17<sup>th</sup> September

Friston - 9am – September 25<sup>th</sup>

Knodishall - 9am – September 25<sup>th</sup>

Aldeburgh – 10.30am - 2<sup>nd</sup> October

Aldringham I lam – 2<sup>nd</sup> October

**Thank God for the Harvest**



## **Benefice Friday Markets 2022**

Well, the sun certainly shone for both the Friday Markets this year, and the people visited in great numbers. A **huge thank you** to all the market team again this year for their planning, collecting, setting up. Thanks to all the bakers for their delicious goodies, and thanks to those who donated goods. The grand totals this year for church funds are £3112.78.



## **Benefice Picnic at St Andrews Aldringham**

At Revd Sarah's invitation, friends from all the Benefice churches gathered in Aldringham churchyard on Sunday afternoon to share time together and to partake in some refreshment. And while some just enjoyed sitting in the sun and catching up with friends, others were scampering around the churchyard checking out gravestones and finding the answers to a quiz put together by Chris Burrell-Saward. And that was not as easy as it seemed at first. Even our Church Historian was caught out by one of the questions! Well done to our Revd for getting people from all her churches together and a good start for her weeks' holiday.

David Copp – Churchwarden



## Ride and Stride News

### ***Striding for Friston***

Suffolk Historic Churches Trust

40<sup>th</sup> "Ride and Stride" - Saturday 10<sup>th</sup> September



Ian & Mary Shipman are long-standing participants in this event, which raises funds for Suffolk Churches by sponsorship of cyclists and walkers. Last year Ian & Mary raised £1,800, and also raised awareness of the threat of the Energy Projects in this part of Suffolk by cycling around the affected towns and villages.

This year they plan to continue the same theme by walking the footpaths in proximity of Friston, which may be lost to the Energy Projects. The plan is to walk to Snape and from there to Sternfield, where many of the footpaths may be affected by the Nautilus proposals. The walk will continue to Benhall and Saxmundham churches and return to Friston via the Pilgrims Way which is planned to be lost in perpetuity to the Scottish Power projects.

To be clear all is far from lost on the energy projects. SASES is challenging Kwasi Kwarteng's decision through judicial review and its case has been accepted by the High Court. The case is due to be heard in November.

If anybody would like to join us on any leg(s) of the walk, please let Mary know on 01728 688698 or by email to [mary@foreburystate.co.uk](mailto:mary@foreburystate.co.uk). We will be leaving from Friston Church at approximately 9am.

So, this year Ian & Mary will be 'Striding for Friston' rather than riding and please support them with your sponsorship. Ian is already knocking on doors and remember that half of the money raised will be returned directly to Friston Church with the remainder used by Suffolk Historic Churches Trust for grants to churches for repair and restoration costs.

Donations can also be made via Just Giving at:  
<https://www.justgiving.com/fundraising/St-Mary-Friston>

## NOTICES

### † Morning Prayer across the Benefice with Revd Sarah †

Revd Sarah will be bringing the benefice together in prayer each morning from 9 -9.30am. People are very welcome to join Sarah, no regular commitment required, just pop along when you wish.

Monday – Friston

Tuesday - Knodishall

Wednesday - Aldringham

Thursday - Aldeburgh

### † Church of England and Diocese Online Worship †

There are many online services you can view from the Church of England and our cathedral. Here are some links below.

Church of England website

<https://www.churchofengland.org/prayer-and-worship/church-online/weekly-online-services>

Church of England Facebook page

<https://www.facebook.com/thechurchofengland/>

Church of England YouTube channel

<https://www.youtube.com/channel/UCLecK8GovYoaYzIgyOEIKZg>

St Edmundsbury Cathedral Facebook Page

<https://www.facebook.com/stedscathedral>

### Food Banks at the East of England Co-op

Foodbanks provide a valuable service to those in need in our communities. The Aldeburgh Co-op and Solar in Leiston are doing a grand job in collecting food donations, which are collected regularly and distributed. So please look out for the various collection baskets.

### Youth Club – We need your help!

The Youth Club is back! 7pm to 9pm on Monday evenings during term time for 10–14-year-olds. We are thankful that the Youth Club is as popular as ever. We **really need** some more volunteers to help on these evenings. There is a rota in the west porch that you can add your name to, if you can help (after the summer holidays) or you can contact Fran Smith at [admin@aldeburghparishchurch.org.uk](mailto:admin@aldeburghparishchurch.org.uk)

### Weekly Benefice Newsletter

If you would like something added to the weekly newsletter that is relevant to the Benefice, please do let Claire know and we will do our best to include it the following week.

**All requests by 4pm on Thursday please**

† **Pilgrims Together on Wednesdays on Zoom** †

The worship starts at 6.30pm (Zoom call opens from 6.10pm) and the call is then left open after the worship time for people to catch up. People are welcome to email [pilgrimstogether473@gmail.com](mailto:pilgrimstogether473@gmail.com) to receive a copy, be added to our mailing list or for the Zoom links.

**This Saturday 3rd September Community Breakfast and Local Ramble starting 9.30 @ The Parrot**

We will be exploring the paths to and across Knodishall Common on our walk this time

As before, a delicious breakfast bap and coffee / tea combo for £6.50 is on offer at the Parrot, before we head out to explore local paths.

Come just for breakfast and a catch-up with folk, come for just the ramble or come and enjoy both. (You don't need to book in advance, you can decide on the morning.) To help with timing, if coming only to ramble then we generally head from The Parrot around 10.30am. Please do invite friends along.

**Saturday Community 15th October Good News Faith Cafe @ The Outside Inn, Parrot Pub 9.30 - 10.30**

A time for conversation, a hot drink and a croissant. A time to share and offer our thoughts and stories. Acts of kindness within the Outside Inn and taken out into the outside world.

**The 2022 Suffolk Historic Churches Ride and Stride  
Saturday 10<sup>th</sup> September 9am-5pm**

The Annual Sponsored Ride and Stride is a national event, and every second Saturday in September cyclists and walkers all round the country are out making money for their local county Churches Trust.

If you would like to take part, you can either walk, cycle or be a recorder on the day, or of course, you might like to sponsor one of the team, please either: Email [admin@aldeburghparishchurch.org.uk](mailto:admin@aldeburghparishchurch.org.uk) and Claire will pass on your details to the team organiser at each church.

Or see the organiser at the church you worship  
(Fran Smith, Aldeburgh, David Copp, Aldringham, Simon Ive, Friston, Ros MacAllister, Knodishall)