

Ambassador

July 2019



Parish magazine of the Roughton Benefice - comprising Roughton, Bessingham, Felbrigg, Sustead, Metton and Hanworth with Gunton

Rector, Reverend Janet Frymann

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www.roughtonbenefice.uk

45p

Who's Who in our Benefice

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Will we ever live in a plastic free world?



I don't know! Short and sweet answer. I think the issue of how much plastic*, we as a society

use has been in the forefront of our minds for a while. Scientists became aware there was problem in the 1960/70's and was referred to as "plastic pollution". This was at the time when I was a young girl living in a town in South Yorkshire. It was our custom, when going shopping, to take our own shopping bags to the market to buy goods. If we didn't take enough bags then carrying the shopping home became tricky! It was also a time of milk being delivered to the door in glass bottles, "pop" deliveries, the bakery and the fish man all calling round on their various set days. I don't remember if we had any names for the people who

delivered the goods. They became the item.

However, once plastic bags became more popular these customs almost disappeared. One can understand this in a way. On one hand plastic is easily manufactured at a relatively low cost, impervious to water and it is a versatile product. On the other hand, because the items made are durable they degrade very slowly. One article I read put the timescale to be centuries, or even longer. Micro plastics were found to be in the food chain in the 1960's but a report in 2009 (Wikipedia sited: Thompson RC, Swan SH, Moore CJ, vom Saal FS (July 2009). "Our plastic age". Philos. Trans. R. Soc. Lond. B Biol. Sci. 364 (1526): 1973–76) said that the long term effects of plastics are poorly understood and single use plastics are a massive contributor to the problem.

Why do I mention all of this? I watched the programme the **War on Plastics**, shown on BBC 1. I was appalled at the report that Hugh and Anita made. They were documenting how much single use plastic (sup) the UK is using. They had a street of households volunteering their consumption/usage and then calculated an average for the UK. The streets use of "sup" was categorised into:

Kitchen, Bathroom & Other (garden, pets, garage). The figures were alarming. This is any item that is used just once and then discarded.

Kitchen:	7,145
Bathroom	5,241
Other	3,388
Total	15,774 Single use items for one street.

Hugh & Anita reported that there are approx 27 million households in the UK. Using the figure, from this street, they calculated the total items of single use plastic at one given period of time to: **19.5 billion**. That figure to me was astounding. I was completely shocked. The programme was a wake-up call for me on many fronts. What do I consume and contribute to the devastating effects that “sup” have on our world?

We, at home and in church, have been conscious of our use of “sup” for a while now and have been watching how we shop for items and how we dispose of them. If you pop into St Mary’s Church Roughton, St Margaret’s Felbrigg or most of the other churches in our Benefice you may see one initiative we are signed up to. It is hard not to buy goods that are not encased or packaged in “sup” but we can all do a little bit to combat the destruction and devastation we are causing to our planet, our food chain and to people’s lives.

The Bible says: “God saw everything that he had made, and indeed, it was very good” (Gen 1:31), “Out of the ground the Lord God made to grow every tree that is pleasant to the sight and good for food” (Gen 2:9). Psalm 19 describes that the “heavens are telling the glory of God.”

Whether you agree that there is a Creator or believe the universe happened by chance we can all play our part. We can demonstrate respect for our world by caring for and protecting it. We are custodians of a wonderful world, think of that great programme “The Blue Planet” and remind yourself of the wonder of the world and all of creation. Lobby the MP’s, supermarkets, reuse, recycle and reduce your consumption of single use plastics.

It will take time and effort (to say nothing of a little more money) but if we don't consider the planet what are we leaving for future generations?

with my continued prayers Revd Janet

Time for Prayer

Tuesday July 9th 7.30 @ The Owls, Holt Road, Cromer led by Helen.

Tuesday July 24rd 7.30 @ The Rectory, Roughton, led by Janet.

* * * * *

MOTHERS' UNION

The meeting in July is a Picnic on **17th July**.

* * * * *

Things to Come

Felbrigg Flower Festival - 20th, 21st and 22nd July. The theme will be The Saints.

Rectory Garden Party - Saturday 3rd August. Details to follow.

* * * * *

Craft Workshop

This has been meeting 1st, 3rd & 4th Monday from 10.0am - 12.30pm at Roughton Village Hall.

The group is now taking a well-earned break over the summer.

For further information please contact Simone on 01263 711346

* * * * *

Roughton & District WI

Roughton & District WI meets in Roughton Village Hall on the second Wednesday of the month, 7 pm for 7.30 pm. Visitors are welcome.

Sustead Church Coffee Morning Saturday 8 June 2019

The elements were somewhat unkind and we had to retreat indoors...the first time this has happened at any of our venues over the years. However everyone was very supportive and it was well attended.

Particular thanks to those who brought cakes and produce, bric a brac, books, games and manned the stalls.

More thanks to those who fetched and carried from here to there and back again!

* * * * *

REMINDER

Norfolk Churches Trust

The Annual Bike ride is taking place on Saturday the 14th of September. Further details will be available in July.

The Bike Ride has raised over £2,800,000 in the last 32 years. The 2018 Bike Ride raised £91,047.

It is worth remembering that half of any money you give to any of our participants comes straight to their church, and that we as a benefice, have benefited from grants made possible by this annual event

Our Craft Group

This meets twice a month at Rough-ton Village Hall. We welcome WI members and visitors. Tea, coffee and biscuits are provided. Our mem-bers also belong to Norfolk Knitters and Stitchers and knit and stitch rugs, shawls, garments etc as and when needed for their various charities and hospitals.

Second Monday of the month 10am to 12 noon (£2) A wide range of crafts are pursued by members: e.g. knitting, crochet, embroidery, patch-work, quilting etc.

Last Tuesday of the Month: 10am. to 2pm. (£1 per hour - stay for as long as you like and bring a packed lunch.) Because we have more time we tend to focus on quilting and patchwork, but all crafts are encouraged and wel-comed.

NOTE FOR YOUR DIARY:

For more information contact:

Angela Newton (01263 514476)
angelamcnewton@gmail.com

Village Hall Bookings

Felbrigg - Julia Bayle
01263 513103

Hanworth - Jeanette Ayling
01263 768875 (580070)

Roughton - Chloe Bennett
01263 5168

The Ambassador

The cost of the **Ambassador** is 45p per copy or £4.00 per year

This is just a reminder that we have a dedicated e-mail address just for **the Ambassador**, namely **roughton.ambassador@gmail.com**.

Please note that copy for future issues will need to be emailed to **roughton.ambassador@gmail.com**.

Editors are: Peter Raynor, Peter Frymann & Richard Harbord.

Deadline for the August issue is Friday 19th July.

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Unravelling of the Book of Judith

The book of Judith is found in the Apocrypha, a section in the Bible found between the Old Testament and New Testament, where included. Different Christian denominations reject some writings from inclusion in the Old Testament of the Bible and instead place them in a separate book with this name. In Hebrew it means 'hidden works'. None of them appear in the Hebrew Bible which provides the basis for the later Christian Old Testament. They were written after the completion of the Hebrew Bible and in the two centuries before the life of Christ so Christians cannot rely on Judaism to validate them. Judaism does not regard them as divinely inspired. When the Latin Bible was written in the 4thc AD, the editor did not know what to make of them even though they were widely read in the church. He decided that as a compromise he would record them in a separate book - the Apocrypha.

The book about Judith described two episodes in Jewish history but in the account she conflated them into a single account which has confused most commentators. Initially it talks about the Assyrians of Nineveh who invaded the northern provinces of Palestine in **721** BC. This took place after the death of King Solomon when the ten northern tribes split from the two southern tribes based in Judea. The hostility between the two camps continued into the time of Jesus. The invasion actually followed an invitation to the Assyrians by a King of Judea who was still hostile to the northern provinces. The result was that the north was subdued and its people were deported east to Syria. There, many of them intermarried with the local tribes; accepted their culture and lost their Jewish identity. In Jerusalem they became known as the 'Ten Lost Tribes of Israel' even though many were not deported and others managed to return home. Judith's book also mentions King Nebuchadnezzar but he ruled an empire based in Babylon which had destroyed Assyria. He invaded westwards and reduced Judea to a vassal state. When it refused to pay him tribute he deported the two southern tribes to captivity in Babylon in three waves from **597** BC onwards — 125 years after the earlier invasion. This became known as 'The Exile' of the Jews. They claimed that the difference between them and the earlier deportations was that those who went to Babylon were the elite from Jerusalem who were able to hold onto their cultural identity up to the time when they were allowed to return home and rebuild the Temple. The account of Judith seems to want to bridge that difference by claiming that her people were just as pious in the service of the one God. Judith lived in the lost town of Bethulia which was somewhere in the hills south of the Esdraelon Plain. Its strategic importance was that it guarded one of the key passes connecting the coastal plain and the Jordan valley. The invading army was led by a General Holofernes. It had marched south along the Mediterranean coast. Then it turned east in an attempt to find a short-cut to Jerusalem. The walled town of Bethulia blocked their way so the enemy threatened to destroy it and everyone in it.

The governors of the town decided that if God did not come to their rescue within five days, they would submit to Holofernes's army. Judith protested. Her credentials are set out in a long lineage and she was the chaste widow of a local land-owner. The pious Judith replied – *'do not put God to a test. He has put us to a test. We cannot know His ways or what He thinks so we should thank Him for it'. If we rest our faith in Him, He will show us the way. If we call on Him, He will hear our voice'* (8.16). Holofernes was getting similar advice from his allies – the Ammonites who came from the country now called Jordan. Their leader, Achior told the general that those pious hill-people in Bethulia would be defended by their God so it was best to retreat. Holofernes was appalled at this advice and his army demanded that Achior be arrested. He was humiliated; put in chains and dispatched to Jerusalem but there he was welcomed and celebrated.

Though still young and attractive, Judith wore sack-cloth most days. On this occasion she dressed up to impress and went with her companion to the enemy camp. General Holofernes was feasting with his officers and wanted female company. He ordered his eunuch Bagons to invite her to join them for drinks. She stayed in the enemy's camp for three days waiting her moment to be alone with the general. Eventually he invited her into his tent but soon the general fell into a drunken slumber. She decapitated him with a *'fauchion'* – a short sword shaped like a sickle and escaped into the night back to the town with his head in a sack.

That gruesome scene has been celebrated by the romantic painters from the Renaissance into modern times which has helped to make Judith an heroic legend. The drama was also a favourite topic for Victorian choral works. Hubert Parry's 'Oratorio' was recently revived in a performance at the London Festival Hall (see the review in the 'Church Times' on 26th April, pp21).

The invaders had become leaderless and dismayed. In Bethulia (meaning in Hebrew, 'The Virgin') their heroine was celebrated for three days. She had shown that the mighty Babylonians were not invincible and it lifted the fear amongst all of Israel. Judith became a celebrity but never remarried. She died at the age of 105 and was buried with her husband in a stone vault. Her passing was lamented for seven days by her family and many friends. Was this only a pious romance? In this age when the barbarism of beheading is still prevalent in the Middle East, such stories carry little to recommend them in terms of female heroism - or is this a double standard? Did not King David as a youth save Israel from the Philistines when he killed their champion, Goliath, in mortal combat and then cut off his head? Some regard Judith as immoral but then did not King David also commit adultery yet he is still regarded as the greatest hero-king? His story remains acceptable to all the parties mentioned above and it is in the Old Testament of the King James Bible yet Judith's book is consigned to the Apocrypha. We don't give it a second thought whether it should remain there or return to be part of the Old Testament. Perhaps it's time to think again about Judith's story?

Richard in Gunton.

The First Church in Cyprus

Cyprus was one of the most fruitful seeds in the growing of early Christianity. St. Paul and St. Barnabas, a Cypriot Jew, came to Paphos in Eastern Cyprus in AD45 on the First Missionary Journey. Legend has it that after Paul was arrested and flogged strapped to a pillar, he caused the court astrologer to lose his sight and this action convinced the Roman Governor Sergius Paulus to convert to Christianity. This gave the pair an official base to work from and a Church, the first, was built on the site of Paul's punishment, as up until now Christians, who were a version of the Jewish faith, had met in their homes or in a synagogue. Paul and Barnabas appointed Lazarus, who had to flee from Judea because of plots on his life, to be the first bishop of Kition. He died for the second time some 30 years later and was buried again, at some stage his tomb was moved to nearby Larnaca and a Church was built over his tomb, it was rediscovered after a fire in 1972, his sarcophagus is still to be seen in the crypt

Paul and Barnabas returned to Antioch, they parted there, Paul travelled with Silas to Syria and Silicia and Barnabas returned to Cyprus with John Mark, Barnabas was finally martyred in 61AD at Salamis in Northern Cyprus, there is a tomb near the ruins of Salamis close to present day Famagusta, which is now under Turkish control, which is said to contain some of his bones.

That original Church and a number of Churches and Basilicas that were built in its place were destroyed in various earthquakes leaving behind fallen pillars and mosaic flooring and enough remnants behind to show how the this Church grew in size and importance,

The present church on the site, known as "The Church near St. Paul's pillar", was built circa 1500 to a Byzantine plan, in about 1600 the Turks authorised its use as the Cathedral of Lower Paphos. in 1987 permission was granted for the building to be shared between the Anglican, Roman Catholic and the Cypriot Orthodox Church.

The Evening Easter service, the Roman Catholics having the morning, with the Church bulging at the seams with people, began with the singing of an Introit, "The Call" by Vaughan Williams by a cantor, for this service it was a visitor who was a professional baritone. The rest of the service was similar to the Common Worship regime except that the Psalm of the day was sung by the resident cantor; the Creed, the set prayers and responses were sung, helped with a large choir of some 20 people. After communion the service concluded normally but we remained in our seats whilst the baritone gave us a masterful rendition of Handel's Messiah "We are Saved" and other solo parts supported by the large organ.

Peter Raynor

Ascension Day 2019

On Thursday 30 May 5 representatives of the benefice attended the Deanery Service in Cromer Parish Church to mark Ascension Day. It was a lovely service.

Why is Ascension Day so important to Christians? It reminds us that Jesus, the man, took his seat at the right hand of the Father, signifying that in him, God had done all that was necessary for our salvation and relationship with God. It is now up to us to spread this good news.

One of the opening songs reminded us that

Jesus is Lord - the tomb is gloriously empty.
Not even death could crush this King of love!
The price is paid, the chains are loosed, and we're forgiven,
And we can run into the arms of God.

Then we were reminded of Jesus' great commission in Matthew 28 to us to take the message into all the world with his authority and presence.

Prayer stations had been set up round the church based on the Lord's Prayer.

There was opportunity to:

- think of God as our father
- confess and receive forgiveness
- to pray for the world (that God's kingdom would come).

There was a real sense of the presence of the risen and ascended Lord with us.

The service ended with singing

GO FORTH AND TELL! O Church of God, awake!
God's saving news to all the nations take:
Proclaim Christ Jesus, Saviour, Lord and King,
That all the world His worthy praise may sing

Mary Llewellyn

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Weekly Readings

As a church we follow the lectionary of the Church of England. For the coming month the readings are:

7 July Trinity 3

Reading 1: 2 Kings 5:1-14

Psalm 30

Reading 2: Galatians 6:1-6, 7-18

Gospel: Luke 10:1-11, 16-2

14 July Trinity 4

Reading 1: Amos 7:7-end

Psalm 25:1-10

Reading 2: Colossians 1:1-14

Gospel: Luke 10:25-37

21 July Trinity 5

Reading 1: Amos 8:1-12

Psalm 15

Reading 2: Colossians 1:15-28

Gospel: Luke 10:38 - end

28 July Trinity 6

Reading 1: Genesis 15:1-12, 17-18

Psalm 138

Reading 2: Colossians 2:6-15, (16-19)

Gospel: Luke 11:1-13

If you want to follow the readings as we use them you can find them in the NRSV (The New Revised Standard version) of the Bible. If you do not have this translation to hand you can

find it online at <https://www.biblegateway.com/passage/> or [https://](https://www.biblesociety.org.uk/explore-the-bible/)

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Peter D Frymann

FLOWER FESTIVAL

Plans for the 2019 Flower Festival are well under way. Preliminary meetings have been held and the theme of 'The Saints' has been chosen. Saint John the Evangelist is to be portrayed in the porch, along with Saint Joseph, while Saint Margaret of Antioch – patron saint of Felbrigg church - is being depicted on the font – possibly with dragon. I am looking forward once again to seeing how wonderfully creative all our arrangers can be with their choice of saint – Saint Cecilia and music, Saint Valentine and love and Saint Agnes for gardeners, to name but a few. I am always amazed at the end of the day – having started with a bare church in the morning – to see the imaginative and beautiful arrangements produced by the time we get to the evening. Please do come and see for yourselves. The church will be open on Saturday, Sunday and Monday, 20, 21 and 22 July from 10.00am to 4.00 pm.

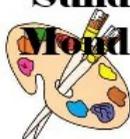
Hilary Kirkland



Saturday 20th July 2019

Sunday 21st July 2019

Monday 22nd July 2019



Felbrigg Church Flower Festival

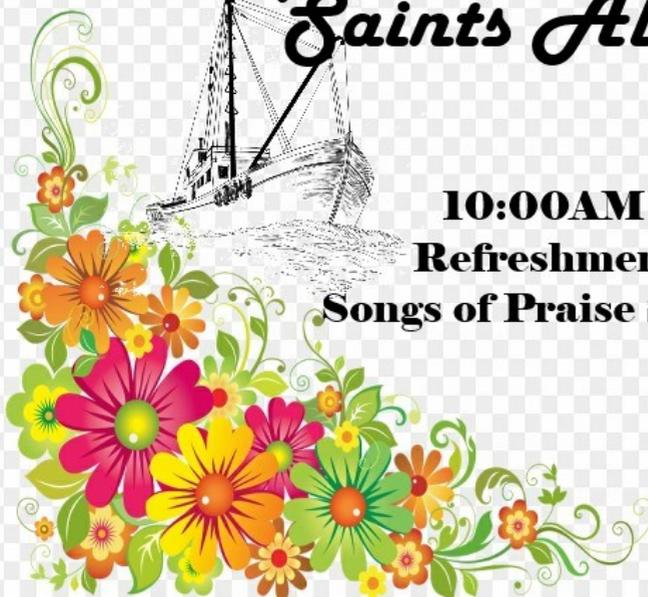
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Refreshments Available

Songs of Praise Sunday 6:30PM



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Snowdrops are native to the Middle East, and following the Crimean War several soldiers returning to Norfolk brought home some snowdrop bulbs and these were planted in various gardens and swapped between interested gardeners. Notably locally is Warham Rectory, from where several distinct forms have been collected, one of the best of these is Diggory with a unique petal shape.

So when we go out for a walk in the Spring we always look carefully at snowdrop clumps, and we noticed a flower in Bessingham churchyard that looked a bit different and asked permission to take a few bulbs to see if it was a permanent or transitory thing caused by the growth conditions. So we have planted it out and now we wait and see!

Many thanks for allowing us to take a sample and should it prove to be different we will let you know.

All best wishes

John Wilson

July 2019

**Morning Prayer every Wednesday at 9.30 am.
St Mary's Church, Bessingham**

7 July Trinity 3

9.30 am	Holy Communion	BCP	Sustead
11.00 am	All Age Worship	CW	Roughton

14 July Trinity 4

11.00 am	Morning Prayer	CW	Felbrigg
3.15 pm	Sing For Joy St. David's Nursing Home		Sheringham

21 July Trinity 5

9.30 am	Morning Prayer	BCP	Sustead
6.30 pm	Songs of Praise	CW	Felbrigg

28 July Trinity 6

9.30 am	Morning Prayer	CW	Hanworth
11.00 am	Holy Communion	CW	Metton
3.15 pm	Sing For Joy St. David's Nursing Home		Sheringham