

Grapevine

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comprising the parishes of Clydau, Llanglydwen,
Llanfyrnach, Llanwinio and Mynachlog-ddu

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Note from the Editor

We are in danger of having to reduce the number of pages, mainly because we have unfortunately lost some of our contributors and also some of our advertisers. The current pandemic is even affecting the Grapevine! Hopefully things will start to improve once our churches are open again and there are events to report on.

A big thank you to everyone who contributes to this little magazine and please, please continue to send me your photos, poems and articles so that we can carry on.

Many thanks, Kathie

EDITORIAL

Dear friends, Without doubt the internet has changed many people's lives.

One current example is the application of technology in providing religious services through Zoom and thereby attempting to meet a pastoral need. The worldwide web, as it is also called, has likewise had the merit of connecting people who are separated by great distances. Latterly news has arrived of another use of technology. In a few months time there will be a significant change in the way in which the record keeping of church marriages will be handled. These changes will affect the clergy and also the couple concerned. In effect the new regulations, which recently received the Royal Assent after their approval by the Westminster Parliament, will mark the biggest change in procedure since civil or secular marriages were permitted in the 1830s. (Before that time marriages had to be celebrated in the Church of England with but few

exceptions eg. for the Jews). No longer will the clergy issue the marriage certificate at the conclusion of the service in church, nor will they be required to make the quarterly returns, that is supply to the local registry office the details of each and every marriage held during the previous three months in the church (es) for which they are responsible. The existing marriage registers will be closed. True, a printed register in a new format will from henceforth be kept in the church, but the register that counts will be the one held centrally on a computer, it seems. In addition a groom or bride will not necessarily have to indicate who their biological father is. They may instead supply details of their mother or of another specified relative such as a step-father. A larger role appears to be given then to the State official, the Registrar. The clergy will soon be required to attend training sessions so as to be familiar with the new regulations and, like Brexit, there will be a transitional period to allow time to implement the changes. We are assured that the new methods will be simpler too.

Like much else nowadays these rules assume access to the internet and the ability to use it. Likewise children nowadays are skilled in the use of such devices from an early age and the prominence of social media is well known in the lives of many people. Who has not heard of Facebook and Twitter? These media enable the frank exchange of views. What is clear is that the younger generation (as ever?) is open to change and radical questioning of inherited ideas and institutions and is adept at circulating their opinions via the internet. There is a clear difference, for example, between the various age-groups in their attitudes towards devolution in the United Kingdom and to Brexit. Those aged over sixty five are more sceptical about the benefits of the former, whilst more

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favourable to the latter. Those under fifty show a completely different approach. The same applies to religious belief and practice. Gone are the days of the crowded Sunday Schools, and in many parishes no such schools exist anymore. The absence of young people in the average congregation is well attested—although there are worthy exceptions. It will be interesting too to note the results of the census to be held this year. How many people will declare that they follow a particular religion? What percentage of the population will declare themselves to be Christians?

Whatever the results of such investigation there can be no doubt that the Festival of Easter, which falls early in April, this year emphasises and celebrates the resurrection of Christ. The belief in this has always characterised Christian proclamation and worship from the days of the apostles onwards. Such a remarkable belief has, however, never been unchallenged. It was thus in apostolic times and it remains so nowadays. Thus a recent contribution on a Twitter thread declared, “where knowledge ends, religion begins”.

This remark suggests that Christian belief in the resurrection is based not on knowledge but on make-believe. It is certainly true that the ancient Greeks

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Right:

Picture - Mercy's smile is back after her second operation on 1st March! She's looking forward to her new legs.



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populated their version of heaven with all manner of deities, some of them of highly dubious character. By contrast the Jews believed that there was, and is, but one God and the earliest Christians shared this belief. They also asserted that Jesus had been raised in a glorified body and had left his tomb empty. The critics of Christianity may have a point in their assertion of the primacy of knowledge. After all there was no camera in the tomb to record what happened, and no eye witness either as the tomb was sealed. However those who dismiss the resurrection need somehow or other to explain how, and why, this extraordinary belief arose. They may suggest that the belief was a solace to those facing death. Centuries later Freud argued that religion functions as a prop to those who fear death and acts as a consolation with its promise of life after this life. However this, in its way, is speculation about motives. We simply do not know what the apostles were thinking apart from what the New Testament tells us. We do know that every page of the New Testament is suffused with the resurrection hope, and that each Sunday Christians have celebrated the Eucharist believing that in that common gathering and action they encounter the risen but invisible Lord Jesus.

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There is, in any event, one fact that all of us know and it cannot be dismissed as fairy tale stuff. It is that immediately after the execution of Jesus Christ a movement of his followers arose; these followers claimed that Jesus was alive and that some had even seen him at various times and places. They had seen not an inert corpse but a transformed Lord whom they worshipped. Those who deny the resurrection are left with a mighty effect - the start and growth of the Christian Church - but struggle to account for it. By contrast, the apostles knew exactly what happens to the human body after death: it decomposes, or as we still say, "dust to dust, earth to earth". Yet they insisted that in the instance of Jesus of Nazareth there was an exception to this. If they knew in their hearts that this was not so, why did they make such an astounding claim? The deniers of the resurrection are left to devise ingenious explanations for the apostles' motivation, but in truth they do not know. All we know is that those same apostles were emboldened to risk martyrdom, to face death with fortitude. What caused the change in their character if it was not the resurrection?

Once again on Easter Day, April 4, around the world Christians will gather in one place to rejoice in the presence of the Risen Christ. We may be appreciative for the temporary consolation of a Zoom service in the period of the pandemic. However the essential element of knowledge is not that of fact or of involved argument but of the person of Jesus Christ whom we meet in the Holy Communion. A joyful Eastertide to you all!

Jeffrey Gainer

Cylch y Frenni Circle of Churches

Clydau, Llanglydwen, Llanfyrnach, Llanwinio and Mynachlog-ddu

SERVICES IN APRIL 2021

4th	Easter Day		
Clydey	11.15am		Holy Eucharist

11th The Second Sunday of Easter

Llanwinio 09.30am Holy Eucharist

18th The Third Sunday of Easter

Mynachlog-ddu 11.15am Holy Eucharist

25th The Fourth Sunday of Easter

Llanfyrnach 11.15am Holy Eucharist

2nd May The Fifth Sunday of Easter

Llanglydwen 09.15am Holy Eucharist

Please be aware that social distancing measures are in place in all the churches which means places may be limited. Please contact the relevant Focal Minister or Church Warden if you wish to attend.

Many thanks Cylch y Frenni Ministry Team.

Clydey: Mrs Elizabeth Law 01239 698607

Llanfyrnach: Mrs Eunice Batchelor 01239 831556

Llanglydwen: Mrs Jane Legg 01994 419856

Llanwinio: Mrs Judy Webb 01239 698405

Mynachlog-ddu: Mrs Sharon Edge 01437 532681

Llanwinio

I've been coming here on Sundays (submitted by Judy Webb)

I've been coming here on Sundays for seventy year or so.
'Twas here that I was Christened and 'tis here I'll want to go.
Now I know you all gets vexed about changes in belief.
Well frills on top don't matter if you're comfy underneath.
I never lets it bother if I'm High or Low or what,
While I've got me Ten Commandments
I shan't go wrong a lot.

Now, I likes old-fashioned prayer book
And they like ASB,
And they can have what pleases them
And I'll read what suits me.
And half the hymns we sing these days
I've never heard before,
But I can stand and listen and perhaps I'll learn some more.

All these guitars and instruments -
It's no more than they had
Afore they put the organ in,
When my granddad was a lad,
And I don't suppose God'll worry,
He wouldn't make a fuss,
As long as all the singing's meant for Him and not for us.

We've had clergy coming straight from college,
Full of summat new,
From incense on the altar to posters in the pew.
And I lets 'em all get on with it,
'cos all these fashions pass,
And you'll still do the flowers, me dear,
and I'll still clean the brass.

I get this seat I always have, no draughts and nice and near,
So I can hear the organ and see the Vicar clear,
And I tells God what's been happening,
And what a week I've had,
And I thanks Him for the good times,
And He helps me through the bad.
'Cos all that really matters, as far as I can see,
Is that I, down here, remembers Him,
And He remembers me

Barbara Robinson

Mercy Appeal – AN UPDATE

When I wrote the piece that appeared in last month's Grapevine telling you about our appeal to raise funds to provide Mercy in Uganda with a new pair of

Right: Sue Jones's granddaughter Gracie, proudly displaying the posies she made for her Mummy, Emily, on Mothering Sunday.



Left: Eunice's American quilt which took three weeks to complete. She had to cut out 140 squares and triangles before she could start sewing, but it used up her lockdown time!

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prosthetic legs, we didn't know the whole story. When the medics started taking measurements they found the Mercy's other stump was painful, though the one that had just been through surgery had healed well. Investigation proved that the other stump's legbones were close to breaking through the skin. So on 1st March she underwent her second surgery in a few weeks, to cut back the bones and reform the stump.

She's now back home and healing well, and hopefully will be ready for her new legs in a month or so. But, of course, this second operation was an unexpected expense – approx. another £1,000 we would have to find on top of the £1,000 for her legs.

But thanks to people's generosity which has truly amazed us (crowd funding, on our Facebook pages etc.) we're within about £500 of our goal! There's more to come in from y Badell Ffrio's special Mercy offer – see elsewhere in Grapevine (bang goes my diet!) and possibly some other donations. We had one absolutely overwhelming gift from someone who would like to remain anonymous – we will be forever grateful to you all.

Of course Mercy's needs will continue and we hope she doesn't have too many more growth spurts. We were desperately worried as to how we would cope with this 'emergency' – but there you were. THANK YOU!

With our love, Cheryl, Keith, Hazel, Val and Judy



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Y Badell Ffrio, Crymych has a wonderful offer at the moment, which will continue for as long as the stock lasts. BUY A SMALL COD AND CHIPS FOR £5.30, and a £1 donation will go to our fund to pay for surgery and provide new prosthetic legs for Mercy in Uganda. The chips are not essential! – buy fish only and the pound will still go to the fund.

Y Badell Ffrio (to be found on the corner of the Fairfield and Newport Road, SA41 3RN) is currently open Monday to Saturday, 5.00 pm till 8.00 pm. Elizabeth suggests that you 'phone your order through in advance of collection to make it easier for everyone. 01239 831755.

Thank you, Elizabeth. You and your customers are stars!!

Judy Webb

Llanglydwen

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It's a sign we're making progress;

That changes could be near.

We see the signs of Spring around,

We feel it must be near.

We know we're moving forward,

But there still is much to fear.

We have a glimmer of hope;

Maybe we can start to believe,

That life will one day be normal,

With all that we want to retrieve.

We have been so stoic and patient;

Now we embrace the joy of the jab.

The way to the freedom we long for.

Oh gosh won't it be fab?!

Jane Legg

Clydey

The lessons appointed for reading at church services are on a three-year cycle; a repetition of years A, B and C. The church year starts on Advent Sunday and last Advent (in 2020) we moved from year A to year B. Looking at the gospel readings for last year (A), Matthew was the main reference – forty-three readings. John featured fifteen times and Luke three: Mark, not at all. The change of year brings a change of lessons. This year (B), Mark is our Gospel thirty-two times: John, twenty-four, Luke, six and Matthew once. There's a reason for that. Mark is the shortest Gospel and contains the least detail. Academics regard Mark's work as the oldest and known to both Matthew and Luke, whose Gospels are regarded as building on Mark's shoulders.

The problem with academics is two-fold. The first is they prefer later dates for the Gospels – so that they were written down after the prophecies contained in them had come to pass. That causes the second problem; which is the huge gap it opens up between the events the Gospel writers tell of and the dates academia likes for the texts.

The academic solution was to introduce 'Quelle'; a document/documents/oral traditions/bedtime stories which no longer exist in their original form - whatever that was - but which were edited into Matthew and Luke's Gospels, building, literally, on Mark's shoulders; as 637 of Mark's 661 verses appear word for word, sort of, in Matthew and Luke. These two also share a further 200 verses taken from another source or sources, such as 'Quelle' or the Apostles themselves or Jesus' family. And then they add their own touches, which could be their own research – if you like the idea of early dates for the Gospels – or copied from other sources since lost.

There are other reasons for liking late dates. The absence of early copies being one and another is that early Christian writers aren't quoting from the Gospels as authoritative scriptures. There could be a number of reasons for that, not least of which is all documents prior to the Middle Ages were handwritten. Luke dedicates his Gospel to Theophilus. Stylistically, it reads the way one might address a letter or report *to the person who commissioned it*. Luke would have sent Theo the one original and it would be up to him to have additional copies made if he wanted to circulate it to his friends.

Writing to the Corinthians in the first century and possibly before the fall of Jerusalem in AD70, Clement (a Bishop of Rome in the last decade of the century

and said to have been anointed by Peter the Apostle) is familiar with and quotes from St Paul's Epistles, while his references to sentiments found nowadays in the Gospels demonstrate familiarity with the Gospel message but are not written out as direct quotes from any of the Gospels we know.

In the same sense, if everyone likely to read this is familiar with 'electricity', there's no need for me to spell it out, explain it or cite a source when mentioning it. Clement regards St Paul's writings as authoritative and what Jesus said as instructive. That may reflect his first century mindset about other peoples' writings.

To the Jewish compilers of the Old Testament, each manuscript was authoritative, hence two versions (Israel and Judah) of the narrative and the Song of Solomon having equal status with Leviticus and Jonah. It was the later Greeks who came up with the concept of separate categories for books; which would have made Leviticus a moral law book, Jonah into fiction and the Song of Solomon as erotic poetry. Another category Jewish writers invented within history was biography. The account of the life of King David from shepherd boy

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to giant slayer to court harpist to fugitive to King to coveting Bathsheba etc. and finally his court trying to restore his mojo by presenting him with Abishag the Shunamite is literature's first biography.

Nobody else seems to have done biography until Gaius Suetonius Tranquillus published his 'lives of the 12 Caesars' in AD 121. Before that *autobiography* was how modest people like Julius Caesar told the world about themselves. So, writing his rambogram to the Corinthians in the AD60s, Clement would have had less confidence in any Gospel as authoritative, as reducing a man's life to third party accounts of it was not familiar enough to be wholeheartedly embraced: what Jesus said matters, but what he did, less so. By the early second century the popularity of the biographical Gospel accounts of the life of Jesus seem to have been enough for Suetonius to have adopted the genre fifty years later.

As an aside, the Nag Hammadi 'Gospel' of Thomas is just what Jesus said without the biography; a format that a lot of first century readers may have been more comfortable with. Back to Mark; tradition has it written in Greek in Rome. As a writer, Mark's Greek is all over the place, unlike Luke's. The latter writes classical Greek, while Mark reads as though he wrote down what the Big Fisherman said.

Tradition places Peter in Rome, and Clement alludes to both Peter and Paul having been executed by the time he wrote to the Corinthians. Peter was an Aramaic-speaking Galilean who would have had knowledge of reading Hebrew from the scriptures. Greek was the eastern Mediterranean's lingua franca and without doubt the language of commerce. If Peter's business activities as the Big Fisherman took him to Rome, he would have found a ready audience wishing to hear what he had to say – and Mark in the crowd jotting it down on commission from someone who wanted to know what was said but couldn't be there in person.

Here's a flavour of Mark's writing style from 'the unvarnished New Testament', translated by Andy Gaus and presented as a literal translation of the Greek text: this is the opening of Mark's last chapter.

And when the Sabbath was over, Mary Magdalen and Mary, James's mother, and Salome brought perfumes so they could go embalm him. And going at the crack of dawn on the first day of the week, they get to the tomb just after sunrise. And they were saying to each other, "Who's going to roll the

stone away from the doorway of the tomb for us?" And then they look again and see that the stone is rolled away and it was a very big stone indeed.

And going into the tomb they saw a young man sitting on their right in a white robe, and they were dumbfounded. And he said to them, "Don't be astonished. You're looking for Jesus of Nazareth, the one who was crucified. He rose up, he isn't here. See? There's the place where they laid him. Now go tell his students and Peter that he's going on ahead of you to Galilee, where you will see him, just as he told you."

There's always the risk of over-reading a text, of interpreting it and much can be lost in translation. St. Jerome said as much to the Pope in the 4th Century when translating ancient Hebrew texts into Latin for what became the Vulgate Bible.

Richard Law

Meidrim and Merthyr

Canon Jeffrey Gainer 01994 231378
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Meidrim

Sunday services

The pattern is: 9.00 am Morning Prayer
9.45 am Holy Eucharist (bilingual)
4.00 pm Evening Prayer

Daily services from Monday to Friday. The usual pattern is that Morning Prayer is said at 10.00 am and Evening Prayer at 4.00 pm

HOLY WEEK

Sunday, March 27. Palm Sunday

9.45am Blessing and distribution of palms. Eucharist.

April 1. Maundy Thursday

7.30pm Eucharist and stripping of the altar

April 2. Good Friday

1.30pm Liturgy of the day

April 3. Holy Saturday

8.00 pm The Easter Vigil

April 4. EASTER DAY

9.45 am Holy Eucharist

Please note that we would be grateful for help in cleaning the church for the Festival and also in decorating the church for the Festival. All coming to church are still required to wear a mask, to observe social distancing and cleanse their hands as hitherto.

Many of the regular congregation will recall with affection and respect the Revd. Richard David Reed (1932-2021) who moved back to his native Cornwall at the beginning of January. Sadly he was not granted a long time in his new home at Camelford for his health continued to deteriorate, he was admitted to Truro hospital and on the evening of March 10 died of heart failure in the presence of his cousin, Mrs Gina Anderson, who read prayers in his ward and was with him as he slipped quietly away. David was a courteous, unassuming man who held to his traditional Anglican beliefs charitably and firmly. He was ordained in this diocese by the Rt Revd George Noakes and after a curacy at Dale where he worked with the Revd Malcolm Beynon (now of St. Clears) he served as the incumbent of two parishes on Bodmin Moor where he was very happy until his retirement from a parochial cure some twenty years ago. His

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*Photos to
accompany Sue
Jones 'Ethiopia
Notes, page 32'*



funeral will be held on March 30 in St. Breward parish church where he was once the incumbent. Like his grandfather, who was also a priest, David's was a late vocation for after National Service in the early 1950s he trained to be a teacher at Winchester and retired from a headmastership of a junior school when he was 56 before being trained for the Sacred Ministry in this diocese. We at Meidrim and Merthyr have reason to be grateful for his willingness to assist in taking services and thereby enabling the Vicar to have a holiday. He was a "good man, full of the Holy Spirit". May he rest in peace.

The Annual Vestry Meeting is supposed to be held before the end of April in order to comply with the Constitution of the Church in Wales and also the legal requirements of the Charity Commissioners. Accordingly details about this event will be announced shortly. The Vestry meets to elect churchwardens and the Church Council members as well as receiving the annual accounts. Details about the arrangements will be announced in due course.

Miss Sophie Jones has now returned to the rehabilitation centre near Denbigh, North Wales, to which she had been moved after months in a similar

G. Williams

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establishment near Crewe. However she had to be treated in Bodelwyddan Hospital almost as soon as she arrived in Denbigh. She remains in our thoughts and prayers as she is a young woman who in varying ways has had to cope with a great deal these past few years.

We also remember at this time the family of the late Miss Rhian Bennett whose, parents Mr Frank and Mrs Barbara Bennett, live at Croeso, Meidrim, not very far from their son Huw who also lives in the village. Rhian's mortal remains were interred in the churchyard recently when the Vicar officiated at the service. It should be noted that there is a school in Ghana named after Rhian as she had given most generously to the cost of its foundation in order to benefit young children there, a cause dear to her heart. In fact Rhian had dedicated herself to the cause of education in her career as a lecturer in South East Wales. Rest eternal grant unto her, O Lord.

Merthyr

April 4. Easter Day

11.15 am Holy Eucharist

April 18. Second Sunday after Easter

11.15 am Holy Eucharist

Please note: we shall need to clean and decorate St. Martin's church in preparation for the Easter festival whilst at the same time taking all due precautions to ensure compliance with regulations designed to keep us all safe

in the face of the Covid pandemic. If you can help, please contact the churchwarden, Mr Huw Evans, so that he may coordinate our efforts in this regard. Those attending the Eucharist on Easter morning, April 4, the greatest of our Christian festivals, will need to wear a face covering, maintain social distance, sanitise their hands, and on that occasion remain in the pews to receive the Holy Communion. Thank you.

The Constitution of the Church in Wales, as well as the Charity Commissioners, requires us to hold the Annual Vestry before the end of April. Hopefully therefore we shall be able to carry out the elections of churchwardens and other matters on Sunday, April 18. So please book the date! We shall also need to discuss the service arrangements for the next few months i.e. to the end of September. Once again we are mindful that any decisions made are subject to the public health situation and the Welsh government's response to it. Whilst there are instances of Christians pointing out that the State's laws are not above God's law, including the command to gather for worship on the Lord's Day, and just now a legal case in Scotland is being argued on that very point, nonetheless there is a Biblical presumption that lawfully constituted authorities are entitled to legislate for the common good, safety and order. Accordingly It is hoped to hold a baptism service on Whitsunday, May 23rd, but once again numbers may be restricted somewhat on that occasion.

The pandemic has caused much disruption in family and holiday arrangements. In this parish the solemnisation of Holy Matrimony between Mr Andrew Washbourne and his fiancée, Miss Gemma Louise Thomas, has been deferred for a year until August 6, 2022. Andrew's mother, Mrs Margaret Washbourne ,of Cwmcoch, has had to stay in Glangwili hospital recently but we are glad to note

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that she hopes to be back home shortly. We wish her well and assure her of our prayers for better health.

We also send our best wishes and the assurance of prayer to Mrs Jennifer Lewis of Merthyr Fach who likewise received medical care at our local hospital recently. Brysiwch wella!

We extend our sympathy to Mrs Jennifer Evans, formerly of this parish, and to all her family on the loss of Jennifer's mother, Mrs Mary Thomas, formerly of Carmarthen and latterly of Towy Castle. Mrs Thomas' funeral took place on Friday, March 5. Gorffwysed mewn heddd.

East Landsker Ministry Area

Whitland, Cyffig, Llanboidy, Llandysulio, Clunderwen

The Reverend Kingsley G Taylor, BD MA

01994 240494 ktaylor559@aol.com

Assistant Priest Dr Canon Jeni Parsons

Lay Worship Leader Mr. Nathan Jenkins

eastlandsker.com

Service in April (hopefully)

Monday 29th	March Monday in Holy Week		
2.30 pm	Short Meditation	St Brynach	KT
Tuesday 30th	March Tuesday in Holy Week		
2.30 pm	Short Meditation	St David	KT
Thursday 1st	Maundy Thursday		
2.30 pm	Holy Communion	Cyffig	KT
Friday 2nd	Good Friday		
11.00 am	Meditation	St Tysilio	KT

Sunday 4th	Easter Day		
10.30 am	Morning Service	St Tysilio	PM?
10.30 am	Holy Communion	St Brynach	JP
11.00 am	Holy Communion	St Mary	KT
11.00 am	Morning Prayer	St David	NJ?
Sunday 11th	The Second Sunday of Easter		
11.00 am	Morning Prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
2.30 pm	Evening Prayer	Cyffig	KT
Sunday 18th	The Third Sunday of Easter		
11.00 am	Morning Service	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
Sunday 25th	The Fourth Sunday of Easter		
11.00 am	Morning Service	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
2.30 pm	Evening Prayer	Cyffig	KT

Of course as most of the Churches have been closed since January I don't know which ones will be open by then. St Mary's and Cyffig have remained open throughout, and the services of Holy Week will take place.

Easter

Easter is a time of new hope, new life, new birth. We lost last Easter because we were suddenly thrown into lockdown. We are still mostly in lockdown now but we have not lost Easter this year, so let us rejoice. Let us look forward with renewed hope.

Cathedral

I had planned to have a Pilgrim Service in St David's Cathedral on 10th April but since there are still travel restrictions and we still need to be very cautious this has been postponed. Look out for announcements.

Kingsley

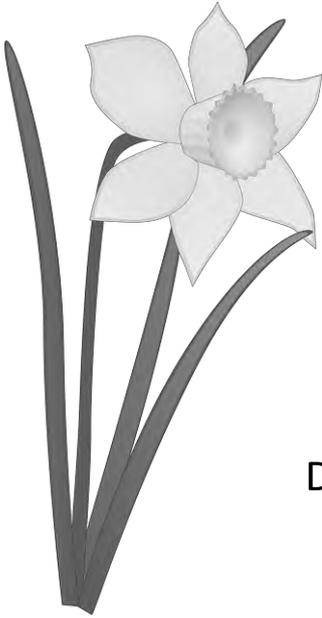


A couple of blasts from the past:

*Above is a snap from the Italian evening at Hermon organised by Llanfyrnach Church in June 2013
Can't remember what the one below was all about—even though I can see that I was there!!!*



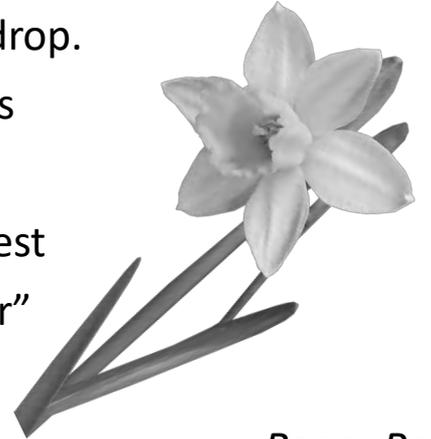
The Day of the Daffodils



Beneath buds of bulging blossoms
 Aside glades of garden wall
 Are shoots of little daffodils
 Alert to Spring's first call.
"Awake, young bulbs beneath the ground
 Good night to winter storms
Draw forth all heads through earthen mounds
 For you a season's born!"
"Forget the wicked winter blight
 Of crispy ice and snow
 Come bathe aloft in fresh sunlight
Make haste, young guns, 'tis time to grow!"
"Though shoots of ripening green, peep
 O'er hill, crest and dales,
They're but a blur till thee, from sleep,
 Awake and climb the scales."
 O gems emerging at our feet
 Swathed in beauty to embrace;
The pick of Heaven's ephemeral treats
 Fed by nature's portent grace
Softened eyes viewing stems inclined
And pollen cups of buttery shades,
 Will no prettier picture find
 Nor kinder dream cascades.
"Take heed in 'glory' – slender, tall
 Chirpy petals nodding free
Leaves entwined to break a fall –
 Yet honey pot for bumble bee."
"As daylight lengthens eventide



I pray you'll stay a little while
That so when furrowing at your side
Thy fluttering faces charm my smile."
Before the toll of solstice bells,
When aging heads wilt and flop,
Sodden napkins drip sad farewells
But rewards are rich beyond the drop.
"So lie, as one, in peacefulness
Oblivious to the hour
When God awakens you from rest
And invites thee forth to flower"



Roger Penn

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CIFFIG

What a shame, the weather is back to doing it's worst. After a few days of Sunshine, a bit cold but so lovely. We're now suffering another Storm "somebody or other" they're so frequent, they don't get a name any more!

The days are much longer now so that's very encouraging and we're all eagerly and hopefully awaiting what Mr Drakeford will have to say on Friday.

We are dismayed to hear Mr Colin Beynon is still in Glangwili Hospital at the time of writing, we send our very best wishes to him for a speedy return to better health.

Thank you to Mr Philip Mahiques, for collecting and delivering our Grapevines to St Mary's Church each month, I am very grateful.

Lynn Werrett

It's almost April already so here is a poem by Laurie Lee 1914-1997

APRIL RISE

If ever I saw blessing in the air
I see it now in this still early day
Where lemon-green the vaporous morning drips
Wet sunlight on the powder of my eye.



Blown bubble-film of blue, the sky wraps round
Weeds of warm light whose every root and rod
Splutters with soapy green, and all the world
Sweats with the bead of summer in its bud.

Z

If ever I heard a blessing it is there
Where birds in trees that shoals and shadows are
Splash with their hidden wings and drops of sound
Break on my ears their crests of throbbing air.

Pure in the haze the emerald sun dilates,
The lips of sparrows milk the mossy stones,
While white as water by the lake a girl
Swims her green hand among the gathered swans.

Now, as the almond burns its smoking wick,
Dropping small flames to light the candled grass;
Now, as my low blood scales its second chance,
If ever world were blessed, now it is.

Grapevine News from Llanboidy April 2021

Again all very quiet – the Covid vaccinations are being administered at an amazing speed and so many of our locality have had their first jab – hats off to the NHS and our local doctors and nurses and health workers for their tremendous efforts

We are hoping the Easter Church service will go ahead on Sunday , April 4th at 10.30 am with the Revd. Dr. Canon Jeni Parsons taking the Service. Covid restrictions will be in place - please phone Vanw on 01994 448249 to check beforehand in case the situation changes.

I was mentioning to my granddaughter Gracie (nearly 5) about the Mothering Sunday Church services I used to take her Mummy, Emily, to and how the children used to receive posies of flowers to give to their Mummies – she was enthralled and wanted to go to Church and do the same when - ‘covid goes away’ - (interesting how quickly children have accepted restrictions re Covid and what they can do when its gone !!!!!)

Anyway we went into our garden and collected primroses, snowdrops, grape-hyacinth, daffodils, celandines and catkins and rosemary and she made 3 little posies and put them into jars which she made labels for - ‘to Mummy’, covered in kisses and hearts - from herself and her twin brothers, Caleb and Ellis - then another for herself to keep, and a big extra one for Mummy!!!

Also our condolences go to Ronnie and Mair Morgan of Piccadilly Place, Llanboidy on the death of their son in law, Vic Pierce, of Carmarthen.

Take care and please, please, please let me, Sue Jones, have any Llanboidy news for the next edition of Grapevine as I cannot make things up!!

email: sue@llanboidycheese.co.uk

Phone: 01994 448303

Text: 07530 523813

Ethiopia Notes by Sue Jones, Llanboidy

Huw and I were planning holiday in South Africa and Botswana in Nov 2014 and I noticed Ethiopia was in same area !!!!!!! (tongue in cheek) – I had done some work with Farm Africa back in the 1970/80's largely re goats and subsistence farming and crafts, and had especially been interested in Ethiopia for years I always wanted to go there so we grabbed the opportunity to extend our trip. Here are the notes I made:

Easy trip back to airport and 5.5 hr flight to Addis Adaba - took 2 hours to get through visa and immigration with no 'meeters and greeters' this time - our non-speaking English driver looked very dubious with a hoodie and an equally shifty partner. We were a bit concerned but reassured by placard with our names on. Dark now as 11.00 pm. Soon began to be alarmed as we were driven through slums - very poor shanty town areas and no lighting, ending up in derelict yards—eventually reaching the entrance to our hotel on a street you would not venture out on.

Thankfully hotel good with security guard and staff who rustled us up food and drink for us and spoke a little English - I needed that glass of wine!

Got to bed about midnight and had to be up next day at 4.45 am for plane to start our Ethiopian adventure proper - amplified religious chanting from nearby church went on all night as is apparently usual for the 24 hours of Sunday - enjoyed hearing it as it sounded like the muezzin.

Flight fine and in Bar Addar by 9.00 am and raring to go with our driver and guide - weather perfect - town heaving as it was Sunday and everyone coming out of Church - white cloaked women and men in traditional dress with their



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cloaks thrown over their shoulders. Small shack stalls down all roads selling everything imaginable and lots of tiny shacks offering coffee and booze

Bajaj's (motorised rickshaws) precariously vulnerable in the mad dash of traffic - no-one slows down to overtake or miss an animal or person who amble down the roadway - bustling and exciting and colourful.

Down to lake Tana (3rd largest in Africa) to catch our boat (just us with our guide and boatman) for visit to 2 monasteries on the peninsula which seems like an island - saw weekly ferry which is reputed to carry a thousand people but think that nigh impossible unless hanging from roof - but our guide inferred that happened!

Tranquil hour-long trip to monasteries with large numbers of pelicans - amused to see them following fishing boats in hope of titbits.

Alighted to see lots of young 'deacons' dressed in below-knee robes and white throws over their shoulders, carrying long prayer sticks - amazed to see an adult deacon using a mobile!

Fascinating trek up volcanic rock paths past numerous local stall holders, i.e. tables set outside their shacks selling shawls, crosses and iconic paintings while you wait, using natural pigments i.e. local flowers, roots etc.

Amazing churches - round with thatched roofs and huge doors carved out of one piece of fig wood - interior prayer circle at 3 levels - outstanding and

unusual paintings of religious events - many of which are unique to the Coptic church and its own saints - painted on cloth attached to wood and re-touched on regular basis.

Outside were stone gongs on wooden supports which were struck with different stones to give calls to dinner, prayer etc. to monks and locals' refectory ,dormitories etc. scattered in long grass.



Lots of families living in shacks by track with chickens running everywhere - goats and cows in small compounds by them all humming with activity - polite smiling children offering papyrus sailing boats for sale - lots of craft stalls with jewellery, scarves etc. but no pushy selling and lots of smiles.

One hour trip back to lakeside restaurant for lunch - very choppy and could not land as the wind kept pushing us onto rocks or into reed beds - all the diners came to watch and shout advice (did not pay us for the lunchtime entertainment!) so gave up and went back to landing stage and our car met us and took us back again for lunch - local fish and cabbage!!

Off to the Blue Nile Falls down an amazing one hour drive on unmade road which pushed suspension and tyres to its limits with us bouncing up and down like yoyos. Road heaving with activity - men and women in local dress herding huge numbers of cattle mixed with goats and, wandering at pasture and on roads - no working in fields (Sunday).

Wooden poled animal shelters for the night, and same for people but walls have mud and straw added like plaster - roofs largely sheet zinc with some thatch - shape was square or oblong for newer ones and round with pointed thatch roofs - elect poles carrying hydro powered elect from new dam ran behind homes with haphazard connections to the homes used only for lighting and some telescope.

Cooking over wood fires or kerosene cookers

Road was sea of humanity - herders, shoppers, wood-collectors, women with baby strapped to their backs and a load of wood on their heads. Women sitting

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outside gossiping with children at feet- a white poly bag on top of stick denoted a home brewer and drink available!

Walked for 15 minutes on rough track and bought bracelet from lovely young girl with assurances it was wood - buyer beware - on to packed small local ferry to cross Blue Nile in about 5 minutes and then strolled for 15 minutes past black volcanic soils growing onions, garlic, khat and chick peas as well as sugar cane. Lots of lava boulders to trip us up to reach the amazing spectacle of the Blue Nile roaring and falling over the sheer 42 metre chasm to explode into mist before flowing to join the White Nile in Khartoum - spectacular mountain scenery.

The flow is half what it was a few years ago because half of the flow is now diverted to a hydro electric plant.

Kids the same world over— we passed youths playing football on bare lava based land.

Drove back in dark about 6ish with herds of animals going home with their herders, often accompanied with young girl/boy - ignored our vehicle.

Back to hotel for dinner- interesting shower/jacuzzi with instructions in Ethiopian - managed to spray bathroom even when I had my glasses on!

I had Ingera - local flat bread made from fermentation and similar to Potteries oatcakes, served on side plate next to my Ethiopian lamb dish - the Ingera looked like rolled up airline towels and is very bland - staple dish of Ethiopians.

(Photos on page 21)

Sue Jones

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