



# Grapevine

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# Grapevine is published monthly by: Cylch y Frenni Circle of Churches



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

[www.frennichurches.org.uk](http://www.frennichurches.org.uk)

LMA Dean: The Revd Kingsley Taylor, BD MA, 01994 240494 [rev@frennichurches.org.uk](mailto:rev@frennichurches.org.uk)

## Focal Ministers

**Clydau:** Mrs Elizabeth Law 01239 698607 [clydaufm@frennichurches.org.uk](mailto:clydaufm@frennichurches.org.uk)  
**Llanfyrnach:** Mrs Eunice Batchelor JP 01239 831556 [llanfyrnachfm@frennichurches.org.uk](mailto:llanfyrnachfm@frennichurches.org.uk)  
**Llanwinio:** Mr Philip Higginson 01994 484498 [llanwiniosec@frennichurches.org.uk](mailto:llanwiniosec@frennichurches.org.uk)  
Mrs Judy Webb 01239 698405 [llanwiniofm@frennichurches.org.uk](mailto:llanwiniofm@frennichurches.org.uk)  
**Mynachlog-ddu:** [mynachlogddufm@frennichurches.org.uk](mailto:mynachlogddufm@frennichurches.org.uk)

## Pastoral Eucharistic Assistants

### The Focal Ministers

Mr David Carter 01239 831103 [llanfyrnachwardens@frennichurches.org.uk](mailto:llanfyrnachwardens@frennichurches.org.uk)

## PCC Secretaries

**Clydau:** Mrs Elizabeth Law  
**Llanfyrnach:** Mrs Hazel Jones 01239 831595 [llanfyrnachsecretary@frennichurches.org.uk](mailto:llanfyrnachsecretary@frennichurches.org.uk)  
**Llanglydwen:** [llanglydwensec@frennichurches.org.uk](mailto:llanglydwensec@frennichurches.org.uk)  
**Llanwinio:** Mr. Hugh Phillips 07971 54772 [llanwiniosec@frennichurches.org.uk](mailto:llanwiniosec@frennichurches.org.uk)  
**Mynachlog-ddu:** Mr Alex Velky 01994 419849 [mynachlogddusec@frennichurches.org.uk](mailto:mynachlogddusec@frennichurches.org.uk)

## Publicity Officer

Mrs Sharon Edge 01437 532 681 [publicity@frennichurches.org.uk](mailto:publicity@frennichurches.org.uk)

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Editor: Ms Kathie Dubben, Myrtle Hill, Gellywen, SA33 6DS [editorgrapevine@frennichurches.org.uk](mailto:editorgrapevine@frennichurches.org.uk)  
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**Front cover: Roses at Bowood House by Kathie Dubben**

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## EDITORIAL

Dear friends,

**W**hatever the state of the Christian church in this land at present it remains true that the Bible and also the Book of Common Prayer have left their mark on the Welsh and English languages alike. I was reminded of this recently when contributing to the St David's Day programme of Dechrau Canu, Dechrau Canmol from St Davids cathedral. Mr Huw Edwards, who plays the organ at Sunday services in a Welsh chapel in London as well as presenting the news at 10pm on the television, mentioned that a Presbyterian minister had taken a service in his chapel some months previously and had used the old Welsh Prayer Book of 1664. Mr Edwards was able to quote some of the phrases he had heard on that occasion. Likewise, those of us who were brought up on the 1662 Book in English, will recognise such words as:

*"Ye that do truly and earnestly repent you of your sins and are in love and charity with your neighbours..."*

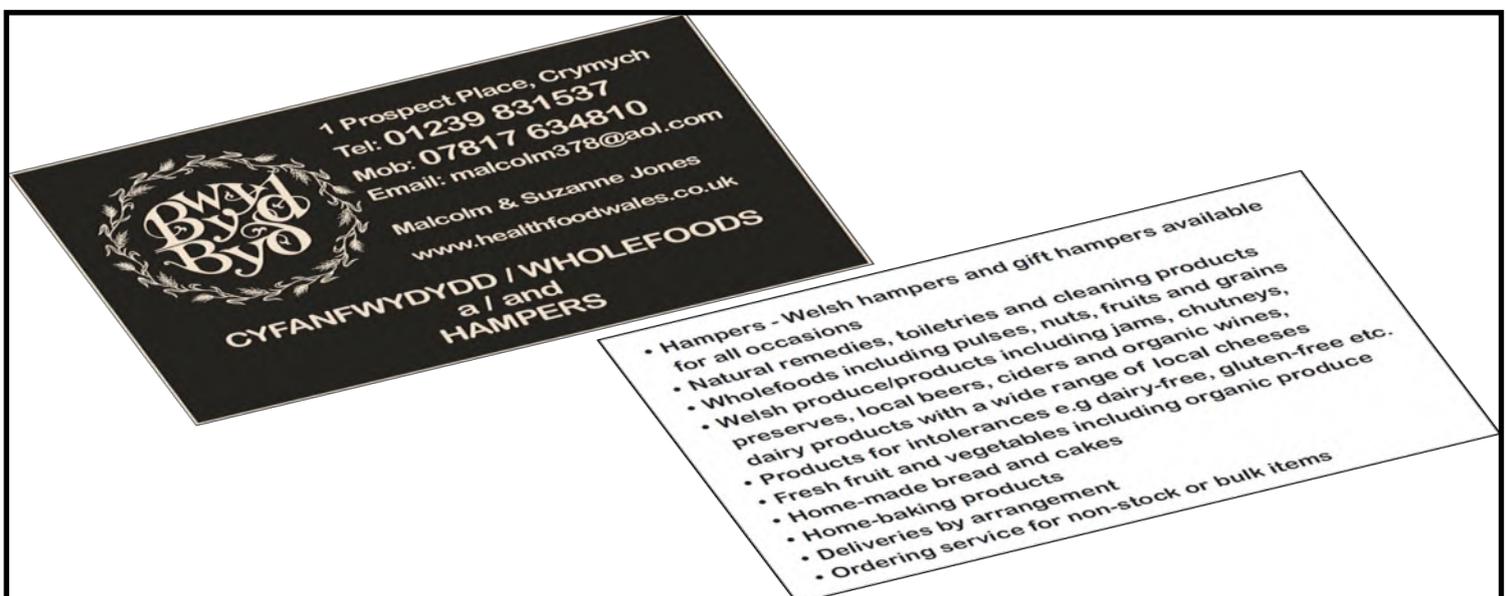
Or again,

*"Hear what comfortable words our Saviour Christ saith unto all that truly turn to him..."*

The hearing of such sonorous phrases week by week has entered into the mind, experience and speech of many, even if speakers of Welsh or English may not always realise the origin of the particular turn of phrase that is on their lips. Some of these phrases are taken from the collects, those ancient prayers which express the Church's teaching and emphasise the theme of the Sunday celebration. They collect, as it were, the themes of the Sunday and are read out immediately before the public reading from the inspired Holy Scriptures. The collects too use many memorable phrases which have left their mark on our speech.

One such phrase from the Prayer Book mentions “the changes and chances” of this transitory life. Recently the newspapers have drawn our attention to such changes and chances - the passing of the Duke of Edinburgh just a few weeks before what would have been his hundredth birthday; the success of the various candidates in the elections for the Senedd in Cardiff; for the Scottish Parliament and the office of mayor in the larger English cities. Overseas we have heard about, and hopefully responded to, the suffering of the Indian population as the pandemic wreaks its misery on the vast population of that sub-continent. It has been encouraging to learn of the practical assistance given from many lands to the government, health services and people of India in their need. Less positive has been the renewed violence between Israeli and Palestinian in the Holy land where unholy deeds as well as the pandemic are causing death and misery.

In the midst of such changes and chances, Christian people have sought strength and consolation from gathering with their fellows at the altar and have perhaps too readily taken for granted the familiar presence of priest and open parish church or of chapel, minister and pulpit. But the changes and chances have brought home to some of late that we can no longer assume that these people and places will remain in easy reach. Before even the advent of the pandemic the Church in Wales was setting about implementing the formation of the Local Ministry areas. We were told that financial pressures, including the need to safeguard the pension funds for the benefit of the retired clergy, necessitated the putting together of large numbers of parishes under the direction of a leader and team. The truth however is that changes in Western society have led to a situation where many congregations are small, getting smaller, and elderly. It is not unknown for grandparents to regret their failure to pass on the Faith to their children and grandchildren. It is no easy task to pass on the Faith in the present circumstances with the distinct possibility that public worship in our communities will be much less frequent than hitherto. A friend of



mine, a retired clergyman, is sad that his older son has rejected Christian belief. He is not on his own.

Perhaps such disconsolate thoughts may be relieved by the awareness that our heavenly Father too may feel the same sadness for, although almighty, He does not coerce us into believing in Him. Such is not the way of Divine Love and mercy. God our heavenly Father invites us to love, serve and obey Him just as the priest invites us to receive of the Holy Communion of our own free will. God does not force us to love Him. Sometimes, then, we respond to God and sometimes we do not. Moreover some people pass their whole lives oblivious, it seems, to God's presence whilst others, the quiet saints in our midst, show forth God's presence in their lives. At the heart of all authentic religion is the inward response of trust, love, and loyalty, and these too are God's gifts to us. We confide in him because He first confides in us.

Sometimes the changes of life elicit a different response. Some adversity, the loss of someone close to us, through death or broken relationship, may shatter faith or, to the contrary, deepen it. People differ. That is why it is wise to hold fast to the familiar, not out of nostalgia but out of a conviction that we follow in the footsteps of countless other Christians who have prayed the same prayers as we do but sometimes many centuries before us and in a different language. The parish church,

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***Blue plaque awarded to Rodney in recognition of everything he has done for the residents of Llanboidy, especially during the Covid pandemic.***



***Some of the flower arrangements Katharine Lee created for National Flower Arranging Day on the 7th May.***

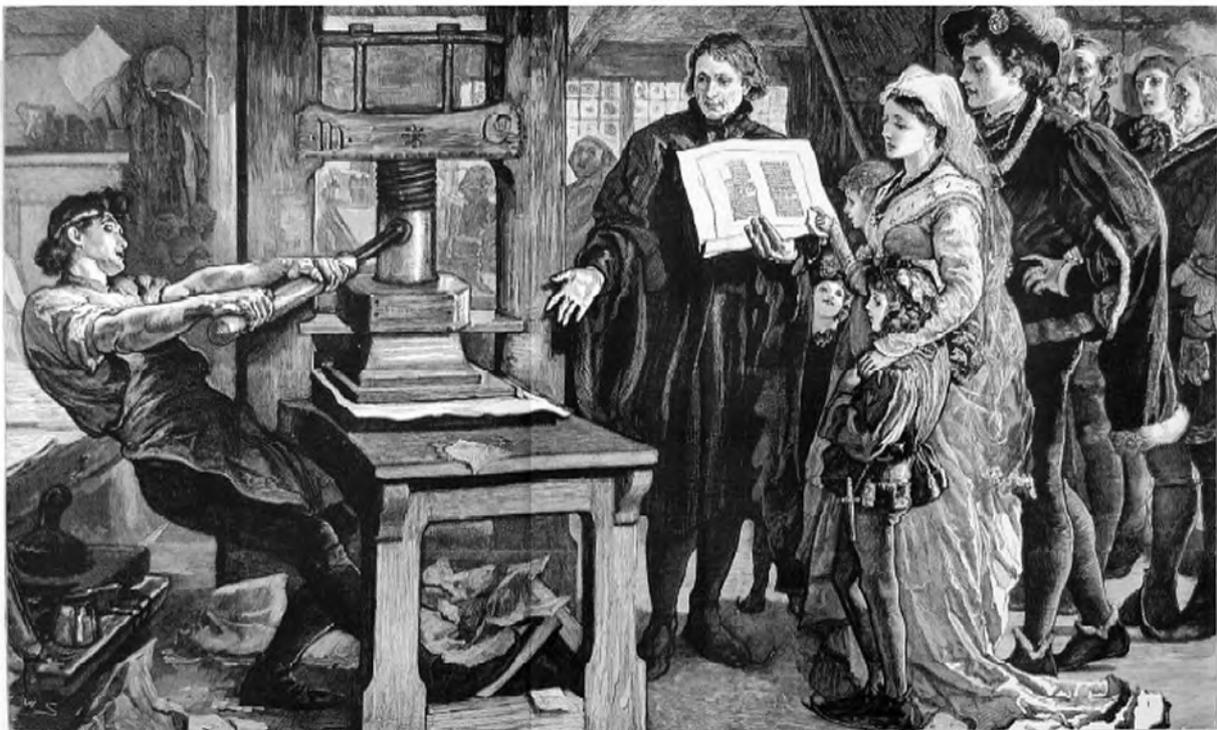
***Below: decorations on the Church gates and left, a 'contemporary' design on the post box at Pistyll Gwyn.***



set sometimes in the middle of a village, as in Llanboidy, or at some distance from the population as at Llangynin, is a silent witness to the Faith which motivated our forefathers and a reminder of those who have gone before us and passed on the Faith.

How many churches and chapels will reopen after the pandemic remains to be seen. It is quite possible that one of the consequences will be the permanent closure of some, even many, houses of prayer. This in itself may remind us that this has happened before in Europe for when the pagan hordes swept into the moribund Roman Empire they destroyed Christian churches. But buildings are not all important even if we identify with some such buildings because of family associations and sense the Divine within their hallowed walls. After all the earliest Christians did not have especial buildings wherein to worship the Trinity and worshipped in their homes, partly we may suspect in order to avoid the unwanted attentions of their persecutors. Circumstances altered, social and state approval came, and with these changes came the proliferation of church buildings such as the basilicas built by Emperors and nobility. But in those many lands where Christians still face persecution nowadays, many may choose to worship in secret and not in a public building at all. This after all was the experience of Christians in China after the Communist regime triumphed in 1949. Christianity, dismissed by many Orientals as a

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foreign religion, appeared to have vanished but in fact went underground only to reappear as a more vigorous force still despite decades of hostility. So in the Dark Ages in Europe Christianity survived in the monastic communities founded by St Benedict and his followers. Perhaps the same will happen here in Wales, even if some of us do not live to see it. Whatever the changes and chances that await this land of St David with its ancient Christian traditions and culture, we may rest assured that God will not leave the world without some to witness to His Son. The question is, will we in our generation bear faithful and fruitful witness here in Wales, in our families and in our communities?

With good wishes,

*Jeffrey Gainer*

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# **Cylch y Frenni Circle of Churches**

## **Clydau, Llanglydwen, Llanfyrnach, Llanwinio and Mynachlog-ddu**

### **SERVICES IN JUNE 2021**

#### **6<sup>th</sup> First Sunday after Trinity**

Llanglydwen	09.30am	Holy Eucharist
Llanwinio	09.30 am	Boreol Weddi

#### **13<sup>th</sup> Second Sunday after Trinity**

Llanwinio	10.00am	Holy Eucharist
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#### **20<sup>th</sup> Third Sunday after Trinity**

Mynachlog-ddu	11.15am	Holy Eucharist
Llanwinio	09.30am	Boreol Weddi

#### **27<sup>th</sup> Fourth Sunday after Trinity**

Clydey	11.15am	Morning Prayer
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#### **4<sup>th</sup> July Fifth Sunday after Trinity**

Llanfyrnach	11.15am	Holy Eucharist
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**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, the 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

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## Llanfyrnach

Eve's niece, Pippa, married Tony at St Joseph & St Teresa Catholic Church in Wells on Saturday May 1st. It was a very touching and uplifting service. Henry, Pippa's nephew who is 10 years old, read an Irish blessing - not a dry eye in the church! He and his brother Tom held their Auntie's train to where the photos were being taken. The numbers were limited to 15 but the service was video linked so that those who couldn't be there could watch.

It was a wonderful day. May God bless them. Wishing them a long & happy marriage.

*Auntie Eve*

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## MERCY UPDATE

Today I collected a wonderful cheque from Elizabeth at Badell Ffrio, Crymych, to go into our fund for Mercy, the little Ugandan girl with no feet. Elizabeth has wonderfully donated a pound for every small battered cod sold. A donation was also received from another local catering company, through Elizabeth, and with over £40 from the collecting box in the shop a total of £370 was raised!

### **THANK YOU SO, SO MUCH TO EVERYONE!**

She will still be doing this 'special offer' - from now on, for a while, it will be to raise funds for Crymych Rugby Club.

And I'm crocheting again (it's an addiction!) - nice warm scarves - just right for the cold winds we have at the moment. I so hope that craft fairs will be back - I have several boxes of hats from last year, plus bells, bookmarks, etc.!

*Judy Webb*

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## Llanglydwen

On Sunday 2nd of May we had our first service at LLanglydwen for well over a year. It was a real joy to open the church and see friends return. We were sorry that not everyone who wanted to could attend

because of number restrictions. We hope that next time we may be allowed to increase numbers. The sun shone and there was a true feeling of togetherness. Thank you Paul for your support.

## Terracotta Crosses



Last month we were contacted by Jonathan Gray. He is writing a book on a London Art Potter, Horace Elliot, whose first purchases were from a Ewenny potter called William Doel. In Jonathan's research he found an 1883 newspaper article which states that Doel supplied terracotta crosses for St. Cledwyn's. Jonathan wanted to know if the crosses were still at the church and if he could see them or have photos he could use. The church does have three crosses on the roof. One was damaged when the roof was repaired but it was accurately replaced by local ceramicist Eddie Dunne. We have forwarded photos to Jonathan and he plans to visit in June. So hopefully we will be in his book.

Below is a transcript of the 1883 newspaper article:

### Restoration of Llanglydwen Church

The above church was reopened by the Lord Bishop of the Diocese on Friday last, the 24<sup>th</sup> inst. The work was commenced when Archdeacon Evans was rector, but flagged for some time after his death. A couple of years ago, however, the Squire of Dolwylim, Mr. E. Schaw-Protheroe called in the architect most usually consulted in matters of this kind in the western division of the diocese, and with his able assistance a very satisfactory result has been obtained, looking at the difficulty of taking up and completing a work upon which an architect had unfortunately never been engaged.

The weather on Friday was perfection, and large congregations assembled to hear the Bishop preach in the morning, and Archdeacon James and the Rev T. R. Walters of St David's, Carmarthen. A large number of the surrounding clergy and a fair sprinkling of county gentry accepted the hospitality of the Rector and Mr. Protheroe, and the day will long be remembered in the neighbourhood.

The following is an architectural account of the work executed that we have been favoured with:-

The fabric consists of the nave 36 and a half feet long by 17 and a half feet wide; chancel 18 feet long by 13 and a half feet wide, to which have now been added a

porch and vestry on the south side, the former measuring 5 and a half feet square, and the latter 11ft by 8ft. The ground has been lowered in places round the building, thus developing its proportions, and at the same time rendering the walls drier, and enabling sufficient ventilation to be provided. New windows of Doulling stone frames and tracery have been inserted, two single lights in each of the north and south nave walls, and two light ones in the west and east ends the latter being filled with stained glass by Clayton and Bell in memory the late Mrs. Protheroe, and at the cost of her daughter, Miss Schaw-Protheroe of Goodwick. Red terracotta crosses, manufactured by Doel of Bridgend have been placed on the eastern gables and of nave and chancel, and a stone on the western bell gablet which otherwise has not been altered. The western entrance has been blocked up, its flight of internal steps removed, and the Doulling stone arched doorway provided within the south porch with the outer and inner doors of pitch pine fitted with wrought iron work from Messrs. Brown's celebrated Birmingham Art Metal Works. The whole of the comfortable open seats, chancel stalls, communion table, altar rail, pulpit and lectern are in varnished pitch pine from the architect's special designs, Messrs Brown supplying the handsome wrought iron altar standards. Wooden platforms are placed under the seats, the best of the old slate pavement being laid down the

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***Eve's niece Pippa who married Tony at St Joseph & St Teresa Catholic Church in Wells on Saturday the 1st of May. Looking fab, Eve!!!***

centre of the passages, and bordered with an enceramic tile zigzag provided by Messrs. Webb of Worcester, who also supplied the tile floor in the porch, chancel and Sacarium, the latter being for the most part highly glazed. The old Norman font bowl and stem have been carefully cleaned and set on a new base. The walls throughout have been plastered internally and the nave roof timbers very much improved in character and design. The chancel arch, and its roof woodwork have not been altered, but it is hoped that funds may be found to improve these some day. The fireplace that used to be in the Dolwylim highbacked pew has, like the pew itself, of course been cleared away. None of the walls are the ancient one – in fact there is nothing old but the font and a monumental cross in the churchyard. The builders were Messrs. Evans and Blethyn of Penclipin and the architect, Mr. E. H Lingen Barker of London, Hereford and Tenby.

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## May Moments

There's a little old lady in the mirror.  
I'm sure she wasn't there before.  
She looks just like my mother.  
Her essence there at the core.

She seems to have more aches and pains.  
She's slower and not quite so bright.  
She struggles for words she's forgotten.  
Nothing comes out quite right.

But suddenly things are changing,  
We now can go up a gear.  
So now the old lady must vanish,  
Now there is less to fear.

We're vaccinated and ready to go.  
Let's tidy and get our hair cut.  
Find clothes at the back of the drawer.  
Let's get out of this rut.



*Jane Legg*

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**Congratulations** go to Susie Copus who has just become a granny! The baby boy was born on the 20th of May to Susie's daughter, Beccy and partner Leslie. Florence (7) and Amelia (3) are delighted with their baby bother. So far he is nameless (although Etienne is a possibility) but as he has been called Little Pickle for the past nine months there is a very good chance that this will stick!! We look forward to some photos, Susie!

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# Clydey

## Gospel Writers - St Luke

**O**n the face of it, Luke wrote down over a third of the New Testament. He addressed both his Gospel and his account of the Acts of the Apostles to His Excellency Theophilus and was also the scribe to whom Paul dictated at least some of his Epistles. It's probable that Theophilus didn't receive the Gospel or the Acts of the Apostles quite the way these works have been presented in Bibles since the 4th Century; Acts may have been first, and the Gospel is a compilation of sources.

If we give Theophilus's interest an early date, such as the late 50s or early 60s AD he might have got it in instalments and a later compiler – or Luke himself doing an omnibus edition - put the pieces together.

Luke's writings point to an early date for his Gospel. In both the Gospel and in Acts he is writing about fresh events. I'm still doing that about the 1980s and have no problem with Luke doing the same – writing up events thirty or more years after, having gleaned the information from eyewitnesses.

That said, 'Luke' claims authorship of neither the Gospel nor the Acts of the Apostles in the text. He's figured as a companion of Paul in three Epistles and is lastly mentioned as the only one still with him. Paul's scribe, then; a literate and well-educated man whom tradition suggests had medical training. If he was indeed Paul's Dictaphone, Luke's theology and his 'take' on some events moves on in 'Acts' from Paul's theology, as recorded in the Epistles.

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64AD is a watershed year, when the persecution of Christians started as a response to their supposed part in starting the fire of Rome that Emperor Nero fiddled through. The Jewish revolt boiled up two years later, resulting in Roman forces besieging Jerusalem. They over-ran it and destroyed the Temple in 70AD. Rome viewed the early Christian church as a branch of Judaism, and it was headquartered in Jerusalem. While the Jerusalem Christians are said to have escaped the siege to modern Jordan – i.e., the east bank of the river, which was the Roman border with the Decapolis; it seems to me probable that the bulk of their archive was lost in that turmoil.

That would account for the apparent lack of early source material. Paul's Epistles were sent to the congregations they are known by - Rome; Corinth and Thessalonica in Greece; Ephesus; Ankara (Galatia) and Colossae in Turkey; Philippi in Macedonia and thus the originals weren't in Jerusalem: nor were 'originals' of Matthew, Mark and John. I think 'original' Luke was.

Luke mentions living eyewitnesses in his Gospel. To be 'genuine' Luke would have to have written his share of the New Testament before St Paul's execution during that first phase of the persecutions. It would be much harder to 'ghost write' a century later when Emmaus had disappeared from the map; bulldozed after the fall of Jerusalem to make way for a Roman army retirement village.

Compiling as an editor is a different matter. It was done to the Old Testament after the return from Exile in Babylon, in the time of Nehemiah and Ezra. They grew up with access to the library in Babylon and found old scrolls in the ruined Jerusalem Temple on their return to it. And what they'd got was two versions: the northern and southern kingdom variants and what they did was amalgamate them. They couldn't discard anything, as it was all Holy Scripture. They reorganised it into one narrative. Hence Genesis has two versions of creation – chapter 1 and chapter 2. You can read two separate accounts of the flood in chapters 6-9 in places by reading alternate verses. When I read that something is a later 'addition' to a Biblical text, I like to read that as they found something to knit in, rather than someone made it up.

Pontius Pilate was in Judea 26-36AD, which sets the other watershed on the timeline: the 'before' and 'after' crucifixion vignettes straddle a date in that decade, for which 33AD is favourite. The High Priest Caiaphas held office 18-36AD and Herod Antipas ruled until 39AD. Historically, they were all there at the time.

Theophilus can be loosely translated as 'friend of God' and did get used as a title back in the day, while it's also a name: Luke refers to him by the title 'excellency' and to write to someone giving him two titles and no name is like writing to the late Prince Philip as the Earl of Merioneth and Baron Greenwich.

Nobody knows who Theophilus was and naturally that leaves room for speculation and debate. If you drop 'excellency' it could almost be the opening of an address to the faithful gathered together to hear the word, but if you don't it's just a name.

My first thoughts were that Theophilus commissioned Luke to write the accounts of what Jesus did and what Paul did next. That makes him someone wealthy and politically interested enough to bankroll his chosen author's eating, drinking and travelling habits for as long as it took him to complete the work. Or works: some sources suggest it was all one document once upon a time, or at least the bulk of Acts with what is unique to Luke's Gospel. It was all written in what I'd call good Classical Greek, which has other nicknames and that also suggests a re-writer's hand. To alight on Luke as worthy of one's money for such a project, one would first have to have heard of him, and as a companion of Paul, the options are either someone who knew Luke before he joined Paul and is enquiring what it's all about; or someone who became aware of Luke's abilities as a scribe, hack, investigative journalist, and Apostle's sidekick after Paul stepped into the limelight.

That happened mid 1st Century in the 'Incident at Antioch', which was essentially the first ecumenical council. Unfortunately, we don't have the minutes, but this was Paul's meeting with the Jerusalem church and a key item on the agenda was circumcision. Should Gentiles converting to Christianity, which in the mid 1st Century was a non-conformist branch of Judaism, adopt the various temple-backed observances of traditional Jewry?

Paul was an outsider, having been brought up a Jew in the diaspora – in his case in Turkey. Peter was likewise an outsider, having been brought up in Galilee; as was James, the brother of Jesus, who'd have grown up in Nazareth. That is thirty miles from Capernaum (barely sixteen miles from the nearest sea of Galilee beach), so he went to a different synagogue and was the only Apostle Paul says (in Galatians) that he met besides Peter.

All synagogue men, rather than Temple: the Temple was a hereditary cult of pharisees, priests and scribes, Sadducees and politicians born into Temple families (or donated, like Samuel) to love and serve the Lord, to administer sacrifices and to engage in proto local government duties, while deferring to the Roman administration for some decisions: from the appointment of a new high priest each time one was needed to how to get rid of Jesus.

Jesus was an un-ordained outsider, who had taken his mission to Jerusalem. It seems to me that his mission was the Jerusalem Temple cult. Growing up in Galilee, he was outside Roman jurisdiction in Herod's kingdom. John the Baptist had very public objections to Herod but said nothing against Rome. Jesus said, "render unto Caesar

that which is Caesar's" and threw the moneychangers out of the Temple: an event so significant it's one of the few happenings that features in all four Gospels.

Jerusalem was where his embryonic sect remained based after his ascension and the Jerusalem Temple would be where his brother James would die: thrown off a pinnacle and then battered to death on the ground beneath. The High Priest of the day – Hanan Ben Hanan – got him condemned by a kangaroo court assembled to bring in a guilty verdict in the short gap in between the death of Procurator Porcius Festus and the arrival of his replacement Luceius Albinus – 62-63AD – his crime? Same as that of Jesus.

Paul meeting the two Apostles would not have been like the last supper; thirteen men huddled in a smoke-free upper room. The church was bigger than that and had a lot more voices, many of them women. They are integral to the Gospel story and more prominent in Luke's Gospel than in the others. I imagine that's because it was women to whom Luke was listening.

This, in a society riddled with misogyny. Pharisees, Priests, Sadducees and Scribes were all men. Jesus had 12 male followers; his women manage to shine through nevertheless and Luke had a lot to do with that.

As a follower of Paul, he was there in 50AD (give or take); less than two decades after the crucifixion. I can picture Luke at that first ecumenical council milling around the fringe meetings collecting anecdotes to expand upon what he had from Mark. 35% of Luke's Gospel is unique to him, and that includes various anecdotes told him by women who were there when things happened.

If Theophilus only 'got' the parts of Luke's Gospel that are unique to it, that's the entire infancy narrative from the birth of John the Baptist, to the birth of Jesus, his presentation in temple and his later encounter in the Temple with the teachers of the Law - chapters 1 and 2. The other unique-to-Luke accounts he got were (with my speculation as to his sources):

Miraculous draft of fish (5:1-11) (Simon Peter)

Widow's son at Nain (7:11-17) (A pharisee)

Woman who bathes Jesus' feet with tears (7:36-50) (Simon Peter)

The women who accompany Jesus (8:2-3) (Mary Magdalen)

Sending of the seventy-two (10:1-2) (Any follower)

Martha and Mary (10:38-42) (Mary, Martha's sister)

Healing of a crippled woman on the sabbath (13:10-13) (A pharisee)

Healing of a dropsical man on the sabbath (14:1-6) (A pharisee)

The Samaritan leper (17:11-19) (A pharisee)

Repentance of Zacchaeus (19:1-10) (A pharisee)

Jesus weeps over Jerusalem (19:41-44) (Jesus's brother James)

Jesus before Herod (23:6-16) (Simon Peter)

Meeting with "daughters of Jerusalem" (23:26-32) (Jesus' mother Mary or the Magdalen)

The good and bad thieves (23:39-43) (Jesus' mother Mary or the Magdalen)

Appearance on the road to Emmaus (24:13-35) (Cleopas)

### These parables:

The Good Samaritan (10: 29-37)

The Importunate Friend (11:5-8)

The Rich Man who built bigger barns (12:16-21)

The Prodigal Son (15:11-32)

The Crafty Steward (16:1-9)

The Rich Man and Lazarus (16:19-31)

The Unscrupulous Judge (18:1-8) (A woman's story)

The Publican and the Sinner (18:9-14)

### And these teachings:

Warning about greed (12: 13-15)

Suffering not linked to guilt (13:1-5)

Places of honour at table (14:7-14)

Costs of discipleship (14: 25-35)

Necessity of a purse and a sword (22:35-38)

The rest of Luke's Gospel is 41% re-written from Mark and 23% cribbed from Matthew. This is where and why the scholastic input of academia becomes so important. It's very difficult to imagine how Luke's Gospel got the way it is without looking at a lot of other sources and evaluating what they have to say on the matter.

But not impossible. If Peter's ministry started after the ascension around 33AD he'd been telling his version of the Gospel (as written down by Mark) for over 15 years and Luke could have seen it and copied it (or heard it) at that first ecumenical council. Matthew wasn't there. He was collecting data separately and possibly from Egyptian sources. He also re-wrote much of Mark including elements that Luke didn't – so they went to different renditions of it – (this also happens if you follow Shakespeare's Henry V: nobody puts the whole play on and selected scenes are not used – producers make those decisions) and while nearly a quarter of their Gospel accounts are shared between them, but not with Mark, that leaves 20% of Matthew and 35% of Luke that they didn't share with each other.

Just next to impossible. This is why academia likes later compilers. I still like Luke collecting anecdotes at the ecumenical council and Peter's account – the Gospel of Mark – must have been well-known at the time: why else would Paul want to meet Peter before James, the brother of Jesus?

That leaves a question mark over the identity of Theophilus and there are clues in Luke's text. We all write for our intended readers. In his sermon at Mynachlog-ddu on the 18th of April, the Ven Paul Mackness said that the church plan for next year would be for Bible literacy, so I write for people who believe and trust the Bible, while testing its proofs.

It looks to me as though Luke was collecting his data in large part from women. The Apostles had taken Jesus at his word and fanned out across the empire, leaving a core congregation, including all the women mentioned in the Gospels, behind in the Holy Land.

As to whom he was writing for, popularly he was thought to be writing for Paul's followers: Gentiles outside Judea who had converted to Judaism.

That said, one can also extrapolate from it that he was explaining the Jesus theology to traditional Jewry – Sadducees. His opening account is the story of Zacharias – a Temple priest who had a vision of an angel (Ch1, 5-25). He goes on to mention Mary's ritual purification – the niddah - and the Temple redemption applied to Jesus as a first-born, which marks him as a potential priest (in chapter 2, vs 21-39). He reports the pilgrimage Jesus made to Jerusalem aged 12, when he got into deep conversation with Temple staff. Twelve is the traditional bar mitzvah age. Quite a few of the unique-to-Luke accounts seem to have pharisees as their source. It's the theological and legal arguments that feature in Luke.

He provides a detailed account of Pilate trying Jesus on the charges he was brought before him to answer and sidesteps the issue when told Jesus is from Galilee. He sends him on to Herod Antipas, king of Galilee, who is in town for the Passover. Jesus gives him the same dumb insolence he dished out to Pilate – who in no time at all finds Jesus back in his in-tray.

It's the mob who call for Jesus to be executed. The Temple authorities are in the background and Caiaphas – the third historical character in this narrative - is not mentioned, as though Luke, if not distancing the Temple from what happened to Jesus, isn't rubbing it in.

Luke uniquely reports what was said by the two others crucified with Christ – which feeds my belief in him collecting anecdotes from women two decades later: three women were in earshot at the foot of the cross, while the men were either running or hiding. And who else could have told him about the men from the east bringing gifts, the infant Jesus meeting Simeon at the Temple and his later meeting with the



***This page is dedicated to Eleanor Parry who sadly passed away on the 17th of May. She was a great supporter of the Grapevine and left us far too soon  
We are reliably informed that tulips were her favourite flowers. This bouquet comes, with much love, from all her many friends in the area.***



priests there? (clue: his mum was at all three events.) Not to mention it was the women from the foot of the cross who found the tomb empty.

Luke is very clear about the physical resurrection and our Lord's ascension into heaven as a realm of spiritual existence, which is not something the Sadducees believed in, but when the facts change, some people can change their position on such matters. If you put it in their face.

Luke also seems to stress Jesus's arguments with the Sadducees on points like the legal grounds for divorce, the existence of angels, spirits, and the afterlife. He may have been trying to give Theophilus an alternative to Sadducean philosophy from one who said he came to fulfil the law, which is quite a lift for an uncircumcised Gentile outsider.

It was maybe with the hope that Theophilus would use his influence to get the Sadducees to cease their persecution of the Christians, highlighted by the quasi-judicial murder of James in 62AD

Theophilus ben Ananus was high Priest from 37-41AD and it's a minority (and recent) theory that he might have been the Theophilus to whom Luke wrote. I don't like him for two reasons; firstly, his dates as High Priest are too close to the events in the Gospels for the leader of the official opposition to Jesus to take such a polite interest

# **G. Williams**

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in matters which he would already have known about first-hand. He'd have been on the Sanhedrin at Jesus's trial before Caiaphas; he'd have known Joseph of Arimathea and what he did with the body.

My other difficulty with him is that it's too early for Luke to have been writing. Great Biblical scholars take the view that Acts was written first and in 41AD most of what that work describes hadn't happened yet.

But I do like the principles behind the theory; that a prominent Jew commissioned the work, and the writer went to considerable lengths not to overtly criticise nor blame the Temple, and to try explaining how Jesus fulfilled the law – to its lawyers.

The 60s AD is a better time frame for someone wanting perspective on events of the past three decades about the Christian Church, how it fits (or not) into Judaism, who the key people are or were and what they're up to.

A turbulent time: historian Josephus lists six High Priests in that office from 62-70AD, straddling the great events of that decade including Mattathias ben Theophilus, who held the post 65-66AD and was thrown out of office by revolutionary forces led by the last High Priest of the Second Temple - Phannias ben Samuel.

He's a plausible candidate because he comes across as one who, like President Joe Biden in the United States, wanted to draw his church together. And if it were he, he would have started his approaches to the Christian church as a Sanhedrin member several years *before* becoming High Priest: possibly in reaction to the death of James.

Reaching out to the Christian wing once in office, three years after its leader was murdered, makes sense – everybody by then was viewing Rome as its common enemy - although it was a short-lived attempt as he was overrun and expelled by the hard core of Jewish fanaticism just a year later. Some Christians bailed out of Jerusalem and regrouped in Jordan. The Temple, with its occupants and library were

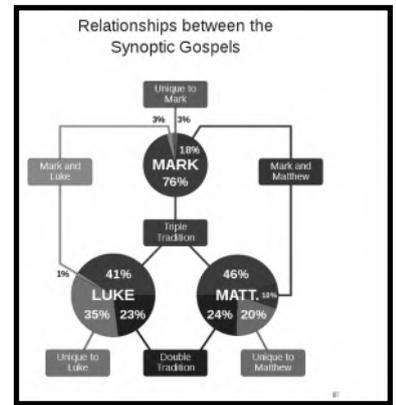


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destroyed and eventually someone had to put all the surviving pieces together.

Cribbed from the internet and reduced to a diagram, the Gospels look thus:



## TEGRYN AND THE FOOD BANK

For the past 5 months, the first Saturday of the month has meant 'Food Bank Day' in Tegryn, organised by the Canolfan Clydau committee and the "Helping Halls" project. A table is made available at the Tegryn Canolfan, ready for offerings left during the morning. These donations are taken to the food banks in Cardigan and Fishguard where there is a real need of help.

Marie du Quesnay says: 'The kindness and generosity of the people in this village is amazing. It's really heart-warming to see the table full, at a time when things are difficult for everyone. The donations really make a difference, and are very much appreciated'.

If you would like to donate, the hall is open for these (socially distanced, of course) donations between 9.00 am and 1.00 pm. on the FIRST SATURDAY of every month.

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# Meidrim and Merthyr

**Canon Jeffrey Gainer 01994 231378**

**sieffremeidrim@googlemail.com**

## Services in June

Because of the change in circumstances with the relaxation of some of the restrictions caused by the pandemic we shall revert to a pattern of services more like that which obtained before the various lockdowns in an attempt to be fair to the congregations of both churches and to provide for a mixture of eucharistic and non-sacramental worship, it being understood that there will be at least one celebration of the Holy Eucharist in the group on each Sunday. In addition Evening Prayer will be held in Meidrim every Sunday at 4.00 pm this month. All services, including the sermon, will be bilingual this month as well.

**June 6<sup>th</sup>**

**First Sunday after Trinity**

Meidrim

9.00am

Morning Prayer

9.45am

Y Cymun Bendigaid

Merthyr

11.15am

Holy Eucharist

**June 13<sup>th</sup>**

**Second Sunday after Trinity**

Meidrim

9.45am

Holy Eucharist

Merthyr

11.15am

Morning Prayer

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**June 20<sup>th</sup>**

**Third Sunday after Trinity**

Merthyr 9.45am Y Cymun Bendigaid  
Meidrim 11.15am Morning Prayer

**June 27<sup>th</sup>**

**Fourth Sunday after Trinity**

Meidrim 9.00am Morning Prayer  
11.15am Holy Eucharist  
Merthyr 9.45am Holy Eucharist

## Meidrim

We extend our good wishes to Mrs Elnora Margaret Davies, commonly known as Nora, who is currently in Glangwili hospital. Nora has been living for some years at Y Garreg Lwyd, Salem Road, St Clears and is the widow of the late Mr Elwyn Davies of Lan, Meidrim.

We are grateful for those individuals who contribute to the sum of money donated by the two churches to the appeal on behalf of the sufferers from Covid 19 in India. On this occasion we decided to support the Disaster Emergency Committee (on which Christian Aid is represented). In all the sum of £650 was sent.

We are grateful to the former Rector of Jeffreyton, The Revd Paul Davies, who has kindly agreed to preside at the Eucharist and preach in the two churches on the first two Sundays in July when the Vicar will be on duty at the Cathedral.

Please note the change in times for the Sunday services. On the third and fourth Sunday in the month the service at Meidrim will be at 11.15am. Diolch.

## Merthyr

At the recent Vestry meeting the two serving churchwardens, Mr Ronald Lewis and Mr Huw Evans, were re-elected to serve in this honourable and ancient office as the

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**Virginia Price Evans, born 29 January 1943, died 16 April 2020.**



***Right: Nia standing guard over Judy's latest creations to raise money for Mercy, the little girl with no feet.***



***Left: Judy Webb receiving a cheque for £370 from Elizabeth Law, Y Badell Ffrio, Crymych, to support Mercy.***

chief lay representatives in the counsels of the local and wider church. In origin the wardens had a particular concern and responsibility for the fabric of the church building. It is good to report that at the Church Council subsequent to the Vestry, one warden drew our attention to a pressing problem, namely the decayed ash trees in the churchyard. As a result it was agreed unanimously to remove eight ash trees which were dead or dying and consequently dangerous. The work was carried out in May. In dealing with this matter our attention was drawn to an indenture dating from about 1920 between the Welsh Church Commissioners and a Mr. Thomas Davies of Rectory Farm. It is a sign of the continuity in a country parish that the present treasurer of Merthyr Church is the daughter-in-law of the same gentleman. Family and personal loyalties count for a great deal in the country parish and are a source of strength for the church and provide of stability. Rectors come and go but families farming the same area of land for generations stay.

Another interesting feature of the documents mentioned above is that Merthyr Church is not called St Martin's but St Enfail. The latter seems to be the original dedication and is of Celtic origin. Why then the mention of Martin of Tours? One suggestion is that it reflects Norman influence in these parts, for the Normans had their favourite saints such as the Blessed Virgin Mary, Michael and yes, Martin of Tours. Thus the parish church at Laugharne is dedicated to Martin. The Normans were also fond of adding their preferred saint's name to the existing Welsh one. This happened at the cathedral. Whilst we know it as St Davids, its full dedication is St David and St Andrew and the latter was added by a Norman bishop who had connections with the Scottish court.

But what of Enfail, spelt more recently as Enfael? Baring Gould in his work on the British saints was perplexed by this dedication and was reduced to suggesting that this was an example of a corrupt rendering of the name of a better known saint or even an imaginary character. However there was an early Celtic saint bearing the name Enfael and an interesting reference to him is found in Gwyn Griffith's book in Welsh entitled *Crwydro Llydaw* (Touring Brittany), published in 1977. The relevant passage is found on page 224 and I translate it as follows;

"a mile or two to the south of Benac'h (French: Belle isle en terre, near Guingamp) is the village of Lok-Envel with its ancient church. The most interesting features of the church are the panels and screens with their rich woodwork. Nearby the river Guic speeds by over its stony bed yet despite the rush of water the waters are not heard and the reason is that Envel, a saint who came over from Wales in the sixth century, would meet with his sister Juna and converse with her across the river. One day the river was flowing so fast after a downpour that neither could hear the other. So Envel commanded the waters to be quiet and ever afterwards the river flows swiftly

but quietly in this spot.” Is it but mere coincidence that Merthyr Church stands in a beautiful and quiet spot near a stream which likewise is very quiet? *Jeffrey Gainer*

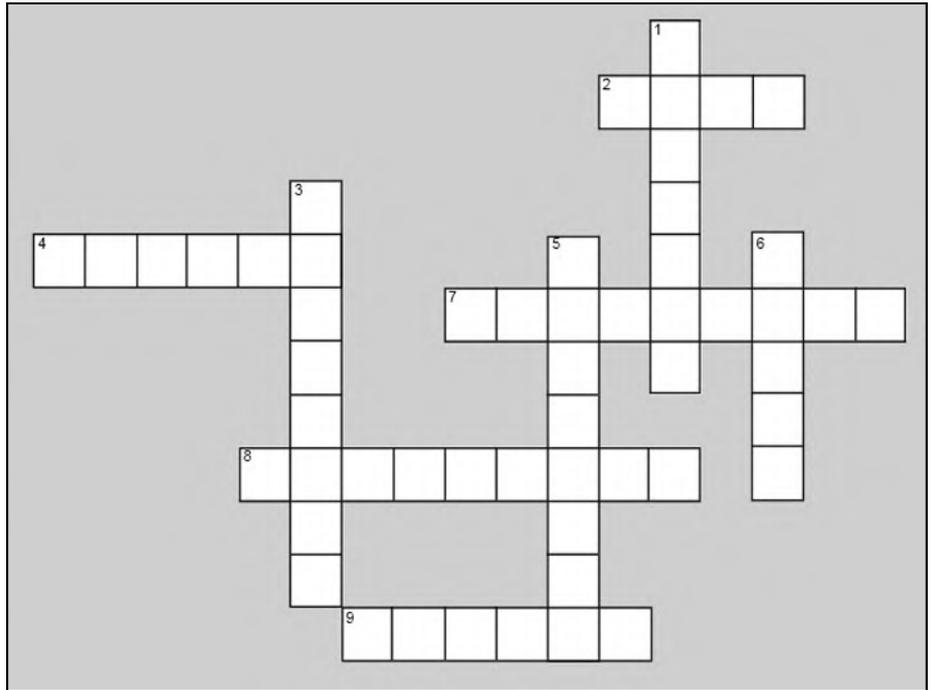
**ACROSS**

2. Mother of Jesus
4. Number greater than eleven
7. Opposite of answers
8. Looking or hunting
9. Place of worship

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**DOWN**

1. Another name for mother and father
3. Those who give knowledge; instructors
5. A celebration
6. Jesus said He was in “My Father’s \_\_\_\_\_.”



Crossword submitted by Glyn Harbour

# 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

## Services in June

**Sunday 6<sup>th</sup> Trinity I**

10.30 am	Morning Prayer	St Tysilio	PM
11.00 am	Morning prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
11.00 am	Holy Communion	St Brynach	JP

## **Sunday 13<sup>th</sup> Trinity II**

11.00 am	Morning Prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
2.30 pm	Evening Prayer	Cyffig	KT

## **Sunday 20<sup>th</sup> Trinity III**

11.00 am	Morning Prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ

## **Sunday 27<sup>th</sup> Trinity IV**

11.00 am	Morning Prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
2.30 pm	Evening Prayer	Cyffig	KT

# **Awakening**

I met with the Wardens of Llanboidy and Jeni Parsons recently and they are opening up again with a monthly Communion Service. I will have done the Risk Assessment for Princes Gate by the time you read this. Slowly the restrictions are being lifted and we are a little freer to do things we haven't done for a long time. There is still some trepidation but we must not give in to it, we must begin to spread our wings. Some churches are considering fund-raising events again with thought and careful preparation. We move on. I still cannot go from church to church on a Sunday, two is all I am allowed, and I still cannot go into people's houses for a cup of tea and a chat, but that will come eventually. I am still writing my daily emails and I hope to arrange a new date for the Pilgrim Service in the Cathedral. Look to the future, it is dawn at last.

My second book has been sent to the publisher and will have the title 'Reflecting' and I will let you know when it is out.

# **In Memoriam**

Our sympathy to the family and friends of David Michael Evans who passed away peacefully on Sunday, 18<sup>th</sup> April, aged 79 years. The funeral took place at St Mary's on Monday, 26<sup>th</sup> April and was led by Rev Kingsley Taylor and Rev Euryl Howells. Although the church was limited to 30 mourners it was good to see people paying their respects outside and the brightly painted tractors were a sight to see. Michael was a loved and respected member of the community and will be greatly missed.

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## Virginia Price Evans of Whitland

**A** loyal friend to many; caring, diligent, perceptive, lover of God's Word. Virginia had a quiet burial at the height of the early lockdown. A Memorial Service is planned when conditions allow.

Virginia Price Evans was assistant-organist to Joyce Williams at St Brynach's Church, Llanfyrnach from the mid-1980s until the family moved to Whitland in 1998. She helped her husband in the family services during the interregnum after the departure of Rev George Ladd and assisted when the S4C programme *Y Byd ar Bedwar* visited the family and church in 1993. At home in a railway carriage in Pentregalar, she held Bible studies with her husband Gwyn. A supporter of Ffald-Y-Brenin Retreat Centre, she attended the monthly meetings there for over 12 years.



In Whitland, she was organist from 2000 to 2016 when arthritis made it impossible for her to continue. She ran the non-denominational Ladies' Bible Study at her home from 2015 until November 2019. She also ran a Bible Study from home in the mid-2000s for all who had an interest in the Word of God. Macmillan Cancer Support was another beneficiary of her time and energy.

Educated privately in Herne Bay and Crouch End and subsequently in Paddington and Maida Vale High School in London, she followed her family's love of books in qualifying for the Booksellers' Association Certificate and working in the Islington Library in the London Borough of Brent. She then worked in a succession of book shops in London's West End and Chelsea, mostly in managerial positions. Her watchword in the business was to know her customers.

Her main literary interests were the works of CS Lewis, on whom she became an authority, the canon of English classic literature and, in her later years, a variety of modern authors. Her knowledge of English literature was extensive. She used this knowledge to enter the *Spectator* magazine weekly literary competition, winning it several times. Her love of literature was passed on to the pupils of Ysgol Llys Hywel, Whitland Primary School, where she was a Reading Assistant.

In 1978 she left the bookselling business, starting a new career with the Shaftesbury Society, later named Livability, supporting people with both physical and mental disabilities. It was in 1980 that she met her husband, marrying him the following year.

Jesus entered her life in the early 1960s when she attended All Souls' Langham Place, at that time under the leadership of Rev John Stott. She remarked that knowing Jesus made her life joyful. Other spiritual influences were Peter Moore who ran lunchtime Bible studies in Chelsea and a variety of Spirit-filled Evangelicals.

Her father Henry Lennox-Kay (born Henry Kallenbach) was a successful bookseller in London and Folkestone who, stranded in England at the outbreak of the First World War at the age of 9, remained in Britain for the rest of his life. His family came from Lichterfelde, Berlin and from Lithuania. Her mother, Doris Knott, came from Islington, London and from a Yorkshire family. The Lennox was a dignity bestowed by Charles II. Virginia descends from the illegitimate Lennox sisters.

She is survived by her husband Gwyn, her sons Hywel and Iwan, her brother Ashley and her sister Angela.

Her calmness and measured approach have been a great blessing to many. Her gentle, quiet sincerity is dearly missed by friends and parishioners at St Mary's.

# Grapevine News from Llanboidy June 2021

Woweee ! – with vaccinations well underway and Summer around the corner things are hopefully on the way to recovery and we can get out and about more .

Here we were delighted to see the return of swallows on the farm and the snowdrops giving way to bluebells and pink campions in the woods as the trees come into leaf and blossom – a reminder of the rebirth of life

And, our Broody Hen has successfully hatched 5 baby chicks - don't know who is most excited, adults or grand children - this is proving a great time waster for me as I watch Mum scratching away at the grass and encouraging the chicks to peck at their food !!!

**St Brynach Church Services** - Following a meeting with the Revd. Kingsley, Revd. Jeni, Ann and Vanw, they all came to the conclusion to resume Sunday Services. The Services will be on the first Sunday of every month until further notice, therefore: Sunday, 6th of June, Holy Eucharist at 11.00.am with Revd. Jeni.

**Flowers on Church gate** - Kathy Lee writes:

*'For the past 10 years flower posies have been placed around the village of Llanboidy and in Whitland for people to take home in celebration of National Flower Arranging day. This year, instead of handing out flowers to celebrate the event and to fit in with current guidelines, flower club members around the country will be using their homes, firstly to mark the day but also, more importantly, to give a little cheer and sign of hope. This echoes the Rings of Hope that were hung on front doors last summer in support of the NHS.*



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*You may have seen something floral on a front door, front gate, front fence etc. on Friday 7th May. Distinctive flyers will be attached to the flowers giving details of the Association. I have decorated the Church gates and put a 'contemporary' design on the post box at Pistyll Gwyn and attach some photos of the arrangements I have done for National Flower Arranging Day, the 7th May'.*

**Village Plaque to Rodney** – This must surely be the best kept secret of the century – organising and erecting this plaque without Rodney finding out was a major act of secrecy for a few of us. Many folks have said afterwards they had wished they had known as they would have attended the unveiling, but of course this was not possible with the Covid restrictions – However, WATCH this space because when Covid restrictions allow we are going to have great evening together in the Market Hall with hopefully Whitland Male Voice Choir raising the roof with their fantastic vocal hwyl !!

Huw Jones writes:

*'There are some in our communities that are unsung heroes. In Llanboidy and the locality, Rodney Williams of Llanboidy Shop and Post Office is one of them. Rodney has always been helpful and considerate to his customers, but over the recent pandemic he, and his staff, have been terrific in helping deliver goods to those isolating and keeping the shop well stocked and safe for us to visit! To thank Rodney, the local community council and members of the community decided to commemorate Rodney's help, friendship and service to us all over the years, and particularly during the pandemic, by putting up a plaque outside the shop - this was done without Rodney's knowledge (thank you Eiry!) and it was unveiled, social distancing being observed, by the oldest resident in the village Norah Hezeltine on Saturday 24th April.'*

**Llanboidy WI** are hoping to resume meetings starting with one on 20th May at 2.30 pm, at Maesgwynne and another in June. Two lucky members, Val Dixon and Jan Griffiths, have won prizes in the county 200 club draw - well done!

We are glad to hear that Mrs. Liz Rees, Erwlon is feeling better after a spell of being very unwell. Also Mrs. Margaret Kedward, Mrs. Lynne Kendal and Mrs. Julie Thomas have not enjoyed the best of health of late - we wish them and all who are unwell a speedy recovery.

Keep well and safe everyone and enjoy what we all have which is a beautiful and friendly area in which to live - and remember a problem shared is a problem halved, so please ask for help if you need it, or just want a friendly ear to listen to you and I will certainly try and help you – my contact details :

**email: [sue@llanboidycheese.co.uk](mailto:sue@llanboidycheese.co.uk)**

**Phone: 01994 448303**

**Text: 07530 523813**

And please, please, please let me, *Sue Jones*, have any Llanboidy news for the next edition of Grapevine and I will forward to Kathie our Editor – Thank you.

*Sue Jones*

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## **CIFFIG**

The wind is so fierce and cold it could be March, not the middle of May! But the blossom trees are bravely blooming, just long enough for the wind to scatter the petals all over the ground, and where are the poor bees?!

Thanks to Revd Kingsley, we are having services at Cyffig regularly.

Congratulations, belatedly, to our Treasurer Mrs Margaret James, who celebrated a big birthday recently. We all wish her Many Happy Returns!

Mrs. Ivy Thomas is making good progress since breaking her ankle and we look forward to welcoming her back to Church soon.

Our continued Good wishes, love and encouragement go to Mr. Colin Beynon who is undergoing treatment and we all wish him better health very soon.

*Lynn Werrett*

**Ken Davies A'i Fab**

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