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2021

July

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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

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Grapevine copy deadline is 23:59 hrs on the 10th of the preceding month

Editor: Ms Kathie Dubben, Myrtle Hill, Gellywen, SA33 6DS editorgrapevine@frennichurches.org.uk
01994 484404

£135 per full page ad

£75 per half page ad

£45 per quarter page ad

Treasurer: Position Vacant gvtreas@frennichurches.org.uk
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Front cover: St. Swithun, Bishop of Winchester 852—863, whose feast day is the 15th of July

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EDITORIAL

Dear All

Having been writing a daily email every day since Palm Sunday last year, and still writing them, you would think I have run out of things to say, but an Editorial in the Grapevine is a different beast. Rather than a short encouraging message this is a chance to expound on something.

Life through a screen. For a long time I have hardly watched television and I never watch soaps, if you live in a community the things that go on are more interesting than stories written by writers and spoken by actors. I do not do social media because I am not in the slightest interested in what other people have had for dinner or where they went the other day so why should I think anyone would be interested in the small doings of my life? When we went into lockdown it was useful to keep in touch through the wonders of technology but I could not live-stream services from my kitchen nor record them for the following reasons: I am not very technically minded; I cannot perform (if that is the right word) in front of a camera that gives no response nor laugh at the silly things I say, and when I watch a zoom service it leaves me absolutely flat. Other people may gain something from it and that is good for them, but I don't, so I avoid it. I do not like meetings at the best of times but Zoom

meetings I hate—to sit passively looking at a screen full of faces. I freely admit I have a short attention span and my mind wanders dreadfully when listening to people go on in these Zoom meetings. My apologies to anyone I have been on a Zoom meeting with!

The world is out there. I have often referred to the world, and indeed the universe, as a place of endless wonder (I did challenge people to find where I quote this from, no one has found it yet, what do Pella, Macedonia; Alexandria, Egypt; Rome, Italy; Budapest, Hungary; Constantinople, Turkey; Haryharalayah, Cambodia; Karakorum, Mongolia; Berlin, Germany; Constantinople, Turkey (Again); Agria, India; Moscow, Russia; London, England; Univille, South Dakota, USA all have in common). Many of us have been more aware of the nature around us during this time, the changing seasons, the wild flowers, the birds, the sights and sounds and scents all around us. We have been able to meet together in limited numbers but I am sure we will all enjoy being able to go into each other's homes for a coffee or tea and a proper chat when the time comes. God has poured his very self into all his creation, this is a visible sign of his love, and he has given us as part of his nature within us the ability to appreciate all there is. The balance of galaxies, stars and planets to the delicate snowdrop and the sparkling diamond of dew on the spiders web.

For all the usefulness of technology particularly during this pandemic let us turn off our devices when they are needed no longer and live in the world.

Kingsley

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Cylch y Frenni Circle of Churches

Clydau, Llanglydwen, Llanfyrnach, Llanwinio and Mynachlog-ddu

SERVICES IN JULY 2021

4th	Fifth Sunday after Trinity	
Llanwinio	09.30 am	Boreol Weddi
Llanfyrnach	11.15 am	Holy Eucharist
11th	Sixth Sunday after Trinity	
Llanglydwen	09.30 am	Holy Eucharist
Llanwinio	09.30 am	Boreol Weddi
18th	Seventh Sunday after Trinity	
Llanwinio	10.00 am	Holy Eucharist
25th	James, Apostle	
Clydey	11.15 am	Holy Eucharist
1st Aug	Ninth Sunday after Trinity	
Mynachlog-ddu	11.15 am	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

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Llanglydwen:	Mrs Jane Legg	01994 419856
Llanwinio:	Mrs Judy Webb	01239 698405
Mynachlog-ddu:	Mrs Sharon Edge	01437 532681

As you now know we all have to 'book a seat' for a church service as each Church has only a limited number of spaces owing to social distancing.

We would ask that, if you have booked a seat but are then unable to attend, you let the organiser know about this. There have been occasions recently when there have



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***Left and below:
Auntie Doreen takes a class***



***Left: Mercy, at home with baby brother
Kelvin who they call Kelly***

been empty seats and a waiting list which is a great shame. Obviously problems arise at very short notice when there just isn't time to make a call – but if at all possible, please do make that call. Thank you.

Llanglydwen

ELEANOR MARY PARRY

On 27th May, the maximum number of people allowed gathered at Parc Gwyn to say goodbye to, and celebrate the life of, Eleanor Parry. She was born in the Midlands in 1943; she met her husband John in 1966 and they married in 1969. Clare arrived on the scene in 1973 and Victoria followed on in 1975.

They bought their first touring caravan in 1976 and became passionate caravanners until they moved to Glandwr in February 1984, taking over the village shop. But the caravanning was resumed with vigour when they retired, taking their total of countries visited to an impressive 22. She became a member of Llanglydwen Church, at one time filling the role of Treasurer.

Eleanor helped to found Crymych Brownies and stayed as Brown Owl for more than 5 years, then when daughter Clare took over she remained involved in leading

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activities. She was a founder member of Glandwr WI, where she took on duties as Treasurer, President and Group President. She was also a founder member of Hermon and District Gardening Club.

Eleanor and John sold the shop and retired in 2004, and she began working part time in Narberth Post Office. They built their own bungalow in Hermon, moving in in 2006. She described herself as a 'doting and sometimes dotty' gran to Jude, Aaron, Jack and Ffion, all born between 1999 and 2004.

Eleanor was an avid gardener and was out in all weathers and at all hours in either their garden or allotment. She was good with words, too, but claims not to have been such a good cook – she remembered when sausages she put in the Rayburn took 3 days to cook! Grand-daughter Ffion also has memories of Gran cutting up a pizza with scissors. (Why not?!)

All the above information (and much more) was written down by Eleanor herself in her final days. I met her when my stepdaughter and her family moved to Glandwr – 25 years ago when the children took me to meet her (and buy sweets!!) She became an enthusiastic member of our Church Scrabble group, though she had never played before. When she won her first game (4 or 5 of us played on a regular basis) we made her a certificate, signed by all, to prove to her family that she'd won. Those Scrabble afternoons were such fun!

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Eleanor succumbed to her final illness in March 2020, and her myeloma led to plasma cell leukaemia. She left her earthly life on 17th May 2021 having been unconscious and totally out of pain for several days before. I (Judy – the writer of this) had the great privilege of providing pastoral care and taking her communion (allowed at this difficult time under the circumstances) and talking and listening. On one occasion the ambulancemen waited while we finished the short service.

I visited Eleanor when she had been told that she had but a short time to live, and she told me all her plans. She had a rock-solid faith and knew exactly where she was going after leaving this world. She was to be buried in her favourite gardening clothes; attendees were to wear casual clothes ('I hate black clothes') and no flowers ('flowers are wasted on the dead'). Her beloved grandchildren were to be pall bearers and the funeral tea at Caffi Beca should include chips and 'proper' tomato ketchup! There was a lot of laughter in that room and the Spirit was very close.

Eleanor was a much loved lady with very many friends and a very close family. I know she is, and will be sorely missed. But we will meet again! Rest in peace, Eleanor.

Judy Webb

Llanwinio

A warm welcome to Sioned Alys Mai Dyer who was born on the 4th of May, 2021 weighing in at 7lb 6oz., sister to Gwenllian. Huge congratulations go to her parents, Sian and Matthew Dyer. Sian is the daughter of Colin and Eirwen Robinson, Rhyd Caernarfon, and a granddaughter of Peter and Margaret Robinson, Waun Llan.



MERCY UPDATE

Mercy has been able to return to school, along with sister Betty and brother Keith. She was experiencing some pain but a quick trip back to CoRSU hospital sorted out the problem. Not surprisingly Mercy is a little behind with her schoolwork. We have been able to pay for additional tuition to help with this. A very big thank you for your financial support which has made all this possible.

The worsening pandemic situation has prompted the Ugandan Government to again close schools and colleges including Green Circle Primary School and Aunt Doreen's teacher training college. But it doesn't mean that learning has stopped. Two parcels of English reading books have recently arrived from "World of Books" and a blackboard is on order. Education is continuing with Aunt Doreen putting her teacher training into practise a little earlier than expected.

Keith Taylor

Clydey

Services in July

4th July	Llanfyrnach	11.15 am	
11th July	Llanglydwen	09.30 am	
18th July	Llanwinio	09.30 am	
25th July	Clydai	11.15 am	Holy Eucharist

**We haven't had one for two months – book your seat
with Elizabeth on 01239 698607!**

Bwlchygroes

Village Hall

In other news, the Bwlchygroes Village Hall is still a work in progress; the shell is finished with the whole of the inside and the external landscaping still to be done.



Y Badell Ffrio Crymych, having raised over £300 for Mercy's feet appeal, continues to support local charities with £1 from every small fish sold. The Rugby Club's turn is just finishing at the time of writing and the next charity we'll support is the Crymych Community playground for a month and then it's the cricket club. The shop is only open Monday to Saturday 5 - 8pm for takeaways.

The Gospel of St John

I've written in the Grapevine about the three synoptic Gospels; Matthew, Mark and Luke – so that leaves John. The most complex of the four to introduce anyone to and, since our editor brought the deadline for the July edition forwards because of Jonathan's travel arrangements, I'll have to crib from the internet to meet the deadline.

All the Bible is trawled over by every generation of scholars and academics from the 2nd century onwards and the Gospels more so because the four of them cover the same ground, sort of. Alternative versions of most other Hebrew scriptures were drawn together long ago. Variants still exist but are often side by side in the same text – such as the two versions of creation in chapters 1 and 2 of Genesis – but the Gospels stand both alone and together.

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**Be grateful that
no matter how
much chocolate
you eat, your
earrings will
still fit.**

The four are anonymous; the people to whom they are attributed achieved this honour in antiquity, because everything needs a name so that those wishing to talk about it can find the page being talked about. I like early dates for the Gospels, and I attribute the 1st century black hole of sources to the persecution of Christians, which started in AD64 and the destruction of the Jerusalem Temple in AD70.

The persecutions would have persuaded interested readers to dispose of Christian literature so as not to be incriminated by possession of it and the Jerusalem Temple would have had a library with a lot of Christian material in it until torched by the Romans. Scholars fill the resultant void with theories about lost primary sources and treat the Gospels as secondary compilations.

I find that unnecessarily complicated. The primary sources are the Apostles themselves and the Jesus family. They would each have spread the word in their own way, developing oral traditions that sooner or later found their way into writing. As a more recent example, not a single line from any play, sonnet or anything else attributed to William Shakespeare exists in his own hand – apart from his signature on his will. Yet all that great body of work in his plays was attributed to him by his publishers and post mortem by his troupe. So we only have secondary sources claiming he wrote them.

I can read Mark as the yarn told by the Big Fisherman Simon Peter. Luke was St Paul's companion and would have met and heard many primary sources when St Paul met up with the leaders of the early church. Matthew reads like an outsider compiling the accounts as they came to him. I imagined him as being in the Jewish diaspora in Egypt, where the large and powerful Jewish community were Temple watchers and Temple critics. Every scrap of information about what Jesus did to discomfort the Temple was music to their ears.

Last month we looked at the chart showing what was unique to each of the synoptic Gospels and the extent to which they shared information. From that one can see Mark as first and as an often-recited oral account readily accessible to Luke and Matthew. They then built on it with the anecdotes and reminiscences of those primary sources – the people who were there or others quoting them – as they came their way.

The Roman Empire in the 1st century was a literate society with written communications being quite common. Reading was a more common skill than writing – St Paul dictated epistles to someone who could – and we're told that Jesus could both read (Luke 4, 16-21) and write (beginning of John 8). But oral communication is key to spreading the Gospel, whether that be the 'author' reciting his work or someone else reciting it or later reading it out. Memorising and then reciting large chunks of text is an ancient skill that is still practiced today. And not

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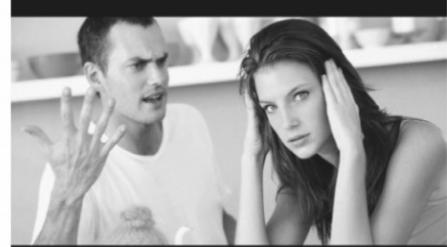
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just by thespians; Iman recite the prayers from memory – I had to memorize a lot as a choirboy for performing while parading at candle-lit services, or in the dark streets when we went carol singing.

John is quite different. The text alludes to its author being the disciple whom Jesus loved, which led ‘new age’ scholarship off into imagining Mary Magdalene wrote it. It’s where scholarship can take a researcher who doesn’t consider all the facts. A key one for recently attributing ‘John’ to ‘the Magdalene’ is the detail that Mary stood near the cross and by the Virgin Mary at the crucifixion, and in the resurrection scene Mary meets, but doesn’t immediately recognize, her risen Lord after Simon Peter has left.

Biblical scholarship points to a later date for its compilation – post AD70 - and its structure points to it having been compiled as a written text by followers of the person described in it as the disciple whom Jesus loved.

Piecing those three bits of information together, these could be people who fled Jerusalem before or during the siege prior to its destruction (without their source documents) assembling everything they knew from memory in the calm of a community setting. An early tradition places St John on the Greek island Patmos while other early sources think that the St John, son of Zebedee and Gospel author isn’t the John of Patmos mentioned in the Book of Revelation, but this isn’t where to discuss that.

John’s ‘highly schematic’ account of the ministry of Jesus contains the ‘seven signs’ of his divinity:

Turning water into wine, (John 2, 1-11)

Healing an official's son, (John 4, 46-54)

Healing at the pool of Bethesda, (Beginning of John 5)

Feeding of the five thousand, (John 6, 1-14: this is the only miracle reported in all four Gospels)

Walking on water, (John 6, 16-21: also reported by Matthew and Luke)

Healing of the man born blind, (John 9, 1-12)

Raising Lazarus from the dead. (John 11, 1-44)

And the seven ‘I am’ statements:

“I am the bread of life” (John 6.35)

“I am the light of the world” (John 8.12)

“I am the door” John 10.9

“I am the good shepherd” (John 10.11)

“I am the resurrection and the life” (John 11.25)

“I am the way, the truth and the life” (John 14.6)

“I am the true vine” (John 15.1)

All of which are unique to John and unlike the other Gospels, it draws to an end with a summary/conclusion, as Jesus reveals himself to his disciples and finally the author concludes, “it is this same student who bears witness to these things and wrote these words, and we know that his testimony is true. There are many other things that Jesus did, such that if they were written down one by one, I don’t think there would be room in the world for all the resulting volumes.” (Unvarnished New Testament translation)

Bold statement: there were a quarter of a million scrolls in the Herculaneum library when Mount Vesuvius buried that community and Pompeii in AD79, but it’s a good catch-all phrase for explaining which accounts from the ministry of Jesus readers might find elsewhere without saying, “other Gospels are available”.

Looking at the four together, the decision at Nicaea to include them in what became the New Testament makes sense, as we can’t do without any of them for the most complete picture. As a parting thought, St John’s Gospel didn’t do much to inspire art. Matthew is the main source for the visual arts, of which the nativity and the crucifixion are the most popular subjects followed by Madonna and child and penitent Magdalens. John doesn’t mention Jesus as a child at all and the penitent Magdalen image is derived from Luke’s Gospel when Pope Gregory I (in an AD591 series of sermons) conflated the Magdalen with the unnamed sinful woman Luke also mentioned.

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The Revelation of John

I ended writing about St John's Gospel with a comment about it not inspiring any art. The book of Revelation is quite the opposite – loads of art is based on it: the four horsemen of the apocalypse (chapter 6) is a popular one and there's beasts, broken seals and all sorts but my personal favourite is from Revelation 3.20, "behold I stand at the door and knock," - known as 'the light of the world' by William Holman Hunt (1827-1910).

I saw the third version he painted of it in St Paul's Cathedral in the 1960s. My vicar pointed out that the door has no handle and thus can only be opened from the inside.

Aside from Hunt's three versions, other artists have followed the theme of Jesus at a closed door and many more have created the fantasy art of the apocalypse and other images described in the book.

Unlike the Gospels, which don't mention their authors, this work is clear in chapter 1 verse 9 that John is the writer and that he's on the island of Patmos; as to whether this John is the son of Zebedee whom Jesus recruited to be a fisher of men, he doesn't say. If he was, he must have been barely a teenager when Jesus recruited him and must have had a university level education in Greek and theology after the ascension to write as well and powerfully as he does.

As you'd expect, his authorship is questioned; maybe it was another John – the presbyter – who was the Greek scholar writing near the end of the 1st century. The common ground is that the work post-dates the fall of Jerusalem, so there's no 'missing sources' arguments clouding the origin of this work. I wondered about that with John's Gospel too. After the fall of Jerusalem in AD70 primary sources about Jesus the man would have been harder to find and that's perhaps why the last Gospel concentrates on Jesus the mission: i.e. the bits John was there for.

Like me, you've probably worked with many adults over the years without learning anything much about their backstories. Jesus himself didn't use references to his own childhood in the recorded sayings and teachings, and probably didn't share anecdotes about his childhood with his disciples. He did push his mother Mary onto John from the cross, so the latter had access to a primary source about Jesus's childhood and didn't use it. Biography wasn't his objective.

John of Patmos uses the number 'seven' a lot. He uses other numbers too; four angels, four horsemen, twenty-four elders, twelve thousand from each tribe of Israel and more. In chapter 1 he's writing it as an epistle to the seven congregations in Turkey and then goes on to his visions, loaded with allegories and symbolism. And he

knew his scriptures. The four horsemen also feature in the books of Zechariah and Ezekiel where they are sword, famine, wild beasts and plague. In Revelation they are conquest, pestilence, famine and death.

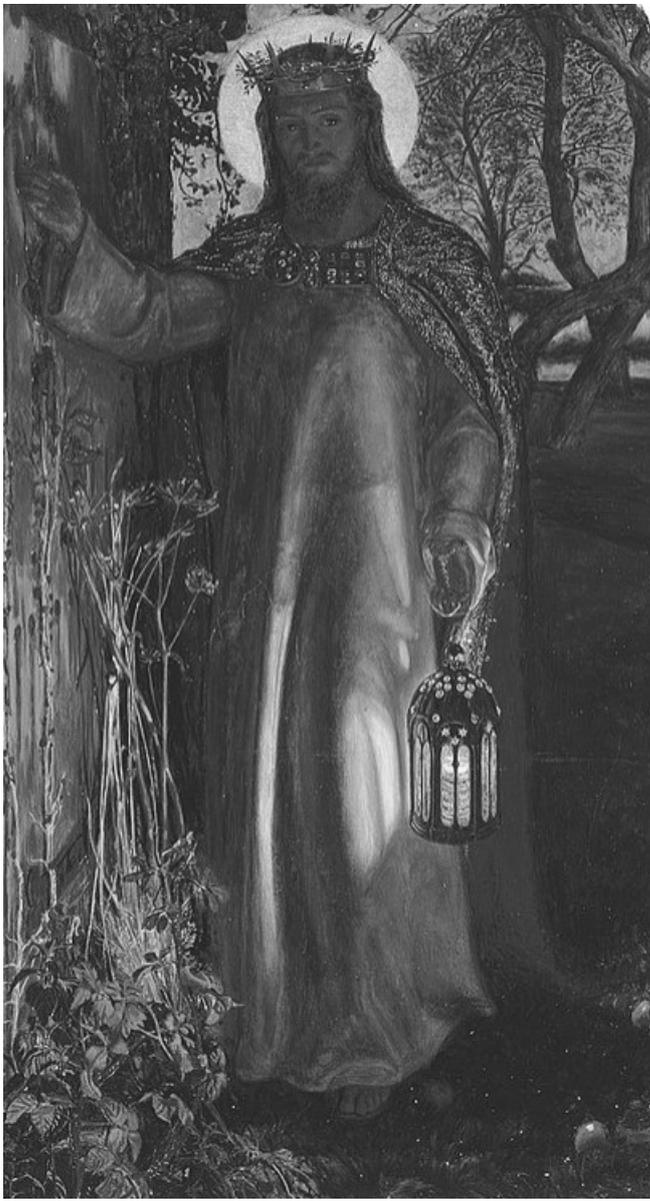
The scholarly question is whether all this symbolism and allegory is prophesying the end of days that is still to come, or is a heavily disguised reference to events in the writer's own time. Either way, he was writing to people of his own time and not for posterity. There are various references by Jesus and St Paul to the end coming within the lifetime of their audience. The end that came was the destruction of Jerusalem.

At the end of chapter 13, we come to the number of the beast – 666 – which has been equated to the Emperor Nero, who committed suicide in AD68. He was the eleventh of the twelve Caesars and the one who started persecuting Christians. John's 'exile' on Patmos is attributed to Nero's successor Domitian continuing the persecution trend. The 60s AD were a traumatic time for the Roman Empire. Six of the twelve Caesars fit into that decade: Claudius (poisoned), Nero (suicide), Galba (assassinated), Otho (suicide), Vitellius (assassinated) and Vespasian. The last four mentioned all had the job through AD69 and apart from Claudius were all on the throne during the Jewish revolt. Vespasian commanded the forces besieging Jerusalem until he went to Rome to become emperor, leaving his son Titus in charge of finishing the job.

It doesn't seem to matter much to whom John was writing, and why, to our church either way. Across the three years of lessons appointed, we only read fifty-seven of the four hundred and four verses. We read five of them twice – chapter 21, verses 1-6 in year B on All Saints Day and in year C on the Fifth Sunday after Easter – the vision of a new Jerusalem – and there are no readings from Revelation in year A at all: under 15% of this book guides us through our three-year cycle, which leaves plenty of scope for more Bible studies.

William Holman Hunt (1827-1910) was a founder of the pre-Raphaelite Brotherhood – a loose band of (initially) seven artists who sought to use the abundant detail, intense colours and complex compositions of Raphael and his contemporaries in Italian art. Hunt completed 'the light of the world' in 1853 and exhibited it at the Royal Academy in 1854 and was acquired by a pre-Raphaelite patron, Mr Thomas Combe, printer to the University of Oxford.

In 1873, his widow Martha donated it to Keble College Oxford to be displayed in the Chapel, construction of which was started the following year and completed in 1876. The building's architect made no provision for it to hang in his design, so it found a place in the college library when that opened in 1878 and hung there until a side chapel was added to house it in 1892. This period (1876-8) was also when St Clydai was being remodelled.



He painted a second and smaller version for a private commission, which he started in 1851 and completed in 1856. This one is now known as the Manchester version, because the Manchester City Art Gallery bought it in 1912. He must have had these two side by side for at least some of the time he was working on them. Apart from being smaller, the Manchester version is slightly different in the direction of Christ's gaze.

Once Keble College had got the painting hung and available for viewing, they charged the visiting public for the privilege and that fact persuaded Hunt to start on a third version – the life-size one - in about 1900. He completed that in 1904 and sold it to social reformer Charles Booth who arranged for it to hang in St Paul's Cathedral, where it was dedicated in 1908 after a world tour. They say 80% of Australia's (white) population saw it exhibited down under.

And you can see it today in St Paul's, which is also where Holman Hunt quietly awaits the trumpet call, but not for free. Last time I went there it was £20 to get in!

Richard Law



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Services in July

Meidrim

4 th	Fifth Sunday after Trinity.	9.45 am	Holy Eucharist
11 th	Sixth Sunday after Trinity	9.45 am	Holy Eucharist
18 th	Seventh Sunday after Trinity	11.15 am	Boreol Weddi
		4.00 pm	Evensong
22 nd	St Mary Magdalen	10.30 am	Holy Eucharist
25 th	St James the apostle	11.15 am	Holy Eucharist
		4.00 pm	Hwylol Weddi

Please note that the celebrations of the Eucharist are bilingual.

Merthyr

4 th	11.15 am	Holy Eucharist
11 th	11.15 am	Holy Eucharist
18 th	9.45 am	Y Cymun Bendigaid
25 th	9.45 am	Morning Prayer

Meidrim

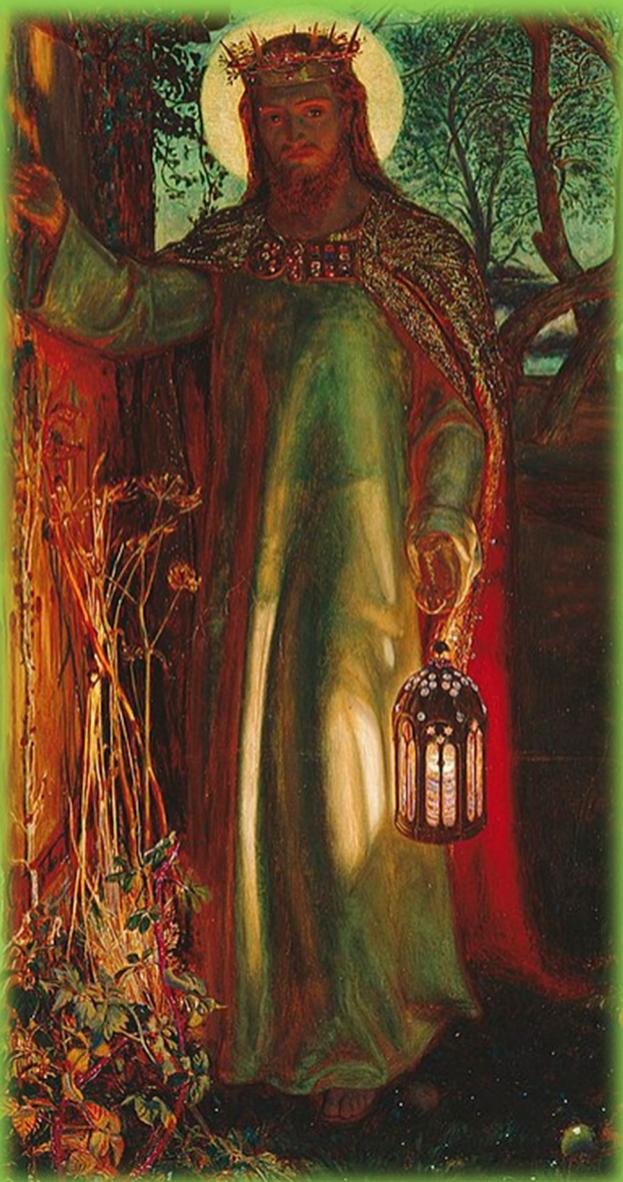
The late Mrs Margaret Elnora Davies was commonly known as Nora and was brought up near Llanboidy. She had vivid memories of her school days there under the direction of the late Mr Goodwin for whom she had a firm respect as a headmaster who expected high standards of work and discipline. She married the late Mr Richard Elwyn Davies, who predeceased her in 2004. They had two daughters, Eiryl and Isobel. Eiryl lives near Rhydargaeau whilst Isobel emigrated to Canada over twenty years ago with her husband, Trevor Morris, and their two daughters. Nora was a woman who disliked fuss and it was characteristic that her funeral should be



Above: Eleanor and John Parry

Left: Full colour version of Holman Hunt's *The Light of the World* (Manchester version)

Below: Max says "it's too hot to go out but I can watch from here"



held in a simple manner in the burial ground of Gibeon chapel near Bron y gaer farm with which Nora's family have many connections. The Vicar read the funeral office in Welsh and the Revd Adam Bruce read the lesson in English. Nora was a lady who proved herself to be an excellent and kind neighbour and friend as well as being a faithful Christian. Her last few years were spent at Y Garreg Lwyd home in Salem road, St Clears. May she rest in peace. We extend our sympathy to all her family, including her sister, Mrs Sally James, formerly of Sarnau, Meidrim, and her brothers Billy and Elfyn.

Because of the disruption caused by the pandemic, the Annual Vestry meeting was delayed until June 27th when the Treasurer presented the accounts, and the newly elected Church Council considered the best way to maintain the churchyard in good order. We are grateful to all who have contributed in various ways to the life and witness of the parish church over the last year and especially at this time to Mrs Lilian Rees and Mr Glyn James who will be retiring from the office of churchwarden at the end of September. They have given years of steady service to this parish. Diolch i chwi am bopeth.

Please remember in your prayers Owain Rees Fisher and his fiancée, Asher Elizabeth Jenkins, who are preparing to enter into the holy estate of Matrimony on September 15 in Meidrim Parish church at 11.00 am. Like so many other couples they have had to postpone their nuptials twice because of the problems caused by Covid but are looking forward to welcoming family and friends to their wedding here.

We are sorry to hear the sad news of the demise of Mrs Margaret Harris of Llangynin who once lived in Meidrim at Ffynonne. She started life as a Miss Davies from Carmarthen and married Ken more than half a century ago. Ken was brought up in Llangynin and still lives there. They had five children, one of whom still lives in Meidrim. Margaret's funeral was held at Parc Gwyn crematorium on Thursday, June 17, when Canon Gainer officiated. We remember her, her family and all who mourn her in our prayers at this time. Margaret showed courage after having a stroke in 2008 and kindness to others in her care of children and relatives over many years.

It has been good to see in church recently the Revd Paul Davies. This priest was once the Rector of Jeffreyton and will be presiding at the eucharist on the first two Sundays in July, the Vicar being on duty then at the cathedral for the last time before his retirement from the 6th curial canonry at the end of September. We extend a warm welcome to Fr Paul and his wife Pam and also to the Revd Godfrey Broster and his wife Valerie who will be having a short holiday at the Vicarage in early July. They have recently moved from the Rectory at Plumpton Green, Sussex, to their retirement home at Hassocks and always enjoy spending some time in beautiful West Wales.

Merthyr

The late Reverend Anthony Bailey was accustomed to say that one of the advantages of a publication like this was that it not only served to keep people informed about what was going on in their communities but also provided material for thanksgiving and intercessory prayer. Accordingly he would try to remember those who were mentioned in the pages of the Grapevine. This was a laudable aim and one which he strove to fulfil even as he faced weakness and illness himself. It is in the same spirit that we remember his widow, Ilar, who for several years has been resident in a large complex for retired and elderly people in Crymych where she enjoys the company of her contemporaries at various social events and at meal times with the other residents.

We also note here that Mr Clive Bott has been in hospital recently and wish him well now that he is back home. We also remember Mrs Helen Carpenter and her husband Gareth and their two young children. Helen is the daughter of our churchwarden, Mr Huw Evans, who, with others, maintains the strong link between the Ffynnon saint family and Merthyr Church. We assure them all of our prayers at this anxious time.

Our thanks go to all those who cleaned the community hall in preparation for the elections in May. Also we thank Mrs Jennifer Bott for cleaning the church and the ladies of Garthmartin, Adrienne Morgan and Mary Chadwick, for providing the altar flowers in May. Diolch i chwi I gyd.

We have had a letter of thanks from the Disasters Emergency relief fund. The congregation gave a sum of money recently which was intended a contribution to the health services of India struggling to deal with the devastating effects of the pandemic.

On the matter of the pandemic it is good to note that many more people are deciding to stay at home this summer or else take their holidays within the United Kingdom rather than venture further. This is to be commended as the uncertainty concerning the spread of the Delta variant and the need to safeguard ourselves and others suggests that such prudence is the best policy at this time.- even if the countries bordering the Mediterranean generally provide a sunnier climate!

We are grateful to Mr Huw Evans for arranging the cutting of the diseased ash trees in the churchyard as this averts any risk to those attending the church and indeed any who may visit the churchyard. Diolch.

Jeffrey Gainer

Start at the letter listed at the beginning of each line. Then move in the direction shown by each arrow to end up at the correct letter. Write that letter in the blank.

For example, F → → ↓ = Q

1. S ← ← ↑ = _____

2. G ↓ ↓ ← = _____

3. L → ↑ ↑ ↑ = _____

4. O ↑ ↑ → = _____

5. F → → ↑ = _____

6. J → → → = _____

7. V ↓ ↓ ← = _____

8. Z ↑ → ↑ → = _____

9. P ← ← ↑ = _____

10. Q ↓ ← ← = _____

11. M ↓ ↓ → = _____

I	G	E	C	X	D
K	H	P	W	V	Y
H	X	R	Y	M	T
F	L	Z	E	K	C
D	T	Q	H	O	E
N	J	W	S	U	B

Jesus said, "I am _____"
1 2 3

_____ "..."
4 5 6 7 8 9 10 11

Do you know where this verse is located?

Solution:

Puzzle #1 – True Vine, John 15:1

Puzzle submitted by Glyn Harbour



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Lay Worship Leader Mr. Nathan Jenkins

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Services in July

Sunday 4th	Trinity V		
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 11th	Trinity VI		
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	Trinity VII		
11.00 am	Morning Prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
Sunday 25th	James, Apostle		
11.00 am	Morning Prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
2.30 pm	Evening Prayer	Cyffig	KT

Awakening

All 15 churches in the LMA are now open and are holding services and I am grateful to all the laity and the Archdeacon who have made this possible. I hope that by the time you read this we will be further ahead with the easing of restrictions. I hope I

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can visit, I hope we can sing, but as I write this I don't know yet. The Pilgrim Service in St David's Cathedral will have happened by the time you read this and I hope it has gone well. My second book 'Reflecting: Continuing emails from a Country Vicar During the Pandemic' is out, available from Waterstones, Amazon and me, price £13.99.

All in all these are hopeful times and I look forward to catching up with people properly.

In Memoriam

Our sympathy to the family and friends of Christopher Huw Robert John who died tragically on 17th May aged 31, especially to his wife and two girls. Chris was popular and well-loved and will be sorely missed. The funeral took place at Parc Gwyn on Friday 28th May and many people turned out to pay their respects at a distance.

Kingsley

Songs of Praise, St David's Cathedral, July 11th 2019

When Kingsley mentioned one morning during Matins that the *Songs of Praise* team were looking to fill St David's Cathedral for the above-mentioned service of hymn singing, with Katherine Jenkins leading one of the Christian songs, I immediately booked my place. And what a treat it turned out to be. I knew as soon as I walked down towards the cathedral on this beautiful summer's evening that something special lay in store. I had never before seen such a queue of people entering the famous shrine. Inside, the arena was full of participants, all eager to sing their hearts



Now home from boarding school due to the spreading pandemic, Florence takes a writing practise lesson using the new blackboard for Betty Keith and Mercy



out, perhaps as many as, or approaching, one-thousand voices. Understandably, the film crew wanted everything perfect, but likewise they were great fun.



G. Williams

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Katherine made her almost-majestic entrance about halfway through the service – by which time we were all in full swing. She wore a glittering gold knee-length dress and her slow and stately walk to the altar took place as we concluded the previous hymn. She led us into *Dear Lord and Father of Mankind* with a solo of the first verse, supported by humming from the cathedral choir. What a wonderful sound. What lyrics also, surely the embodiment of humility? By the time we sang the third verse, we had been encouraged to raise the volume. Here are the words:

*Drop thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of thy peace;
The beauty of thy peace*

Then the highlight: words that I suspect touched everyone present when supporting a truly international celebrity in magnificent surroundings. I urge readers to take a look at the recording on *You Tube*, lasting about two minutes; it is divine. Strangely, I was reminded at the time of a long plane journey coming to a perfect and safe landing – and it was left to Katherine, singing the last two lines alone, to bring us down.

*Breathe through the heats of our desire
Thy coolness and thy balm;
Let sense be numb, let flesh retire;
Speak through the earthquake, wind and fire,
O Still, small voice of calm;
O still, small voice of calm.*

Roger Penn

Grapevine News from Llanboidy July 2021

Somewhat short on news this month – guess we are all busy in garden and out and about enjoying fine weather days!

Rodney writes that Matthew Rogers of Ty Gwyn Llanboidy has kindly put Weedkiller down on the Church Path and around the church. Rodney asked him initially to help whilst he was spraying elsewhere and to save Rodney himself doing it. When asked "How much?" He said no charge as his donation to the Church .

Many thanks from us all Matthew – your help is much appreciated.

Vanw writes that we had our first new time service on Sunday June 6th and this will be a regular service now so please do make an effort to attend, we do have a lot to be grateful for.

Services now – Holy Eucharist at 11 am on July 4th and August 1st

We send our deepest sympathy to the family of Chris John formerly of Pensarn Farm, Cefnbrafle on his untimely accident.

Also we send our deepest sympathy to Mrs Jean Brown, (Davies) and family formerly of Eastgate, Llanboidy on the untimely death of her granddaughter Yasmin, twin sister of Ania and daughter of Dawn and Mark in Gloucestershire.

We wish a speedy and complete recovery to Huw Davies (Ozzie) Castell Pigyn, who is not enjoying the best of health at the moment. Pob dymuniad da Huw.

Llanboidy WI resumed meetings on 27th May at 2.30, at Maesgwynne - refreshments were available, and everyone enjoyed a chat, agreeing it was good to be able to meet up after such a difficult time. The next meeting will be at lunchtime on Thursday 17th June, at 12.30 with everyone bringing a packed lunch and a mug - drinks will be available. A discussion has been held about continuing with afternoon meetings – even after lockdown, as some members find it difficult to go out in the evenings – others have afternoon commitments with work or family/grandchildren. No decision was made, and more discussion should follow.

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

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

W. J. Kenneth Davies & Sons

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CIFFIG

The time seems to go by faster than ever, here we are almost into July.

Our best wishes go to all Cyffig members, but in particular:

Mr Colin Beynon, we're very thankful that he is making such good progress and continue to send him love and encouragement.

Mrs Mary Richards is home after a few days in hospital, we all wish her a speedy return to better health.

Mrs Ivy Thomas is now driving again after breaking her ankle in April. She has very kindly offered to do Church cleaning and Altar flowers in July.

Thank you to Revd. Kingsley for his daily "food for thought".

This poem is by Thomas Hood 1799-1845

I remember, I remember.
The house where I was born,
The little window where the sun
Came peeping in at morn;
He never came a wink too soon
Nor brought too long a day;
But now, I often wish the night
Had borne my breath away.



I remember, I remember
The roses, red and white,
The violets, and the lily-cups--
Those flowers made of light!
The lilacs where the robin built,
And where my brother set
The laburnum on his birthday,--
The tree is living yet!



I remember, I remember
Where I was used to swing,
And thought the air must rush as fresh
To swallows on the wing;
My spirit flew in feathers then
That is so heavy now,
The summer pools could hardly cool
The fever on my brow.





I remember, I remember
The fir-trees dark and high;
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy.

Poem submitted by Lynn Werret, Cyffig

N°HBC

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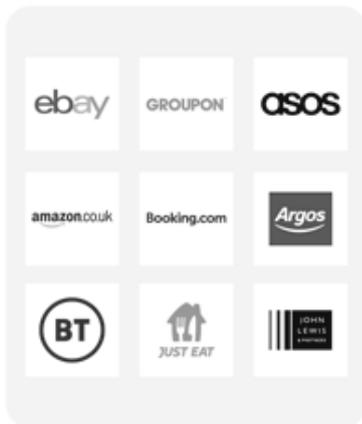


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"After Ted closes with prayer, there will be a brief meeting in the parking lot to determine what, if anything, was actually decided in this meeting."

Ken Davies A'i Fab

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