

Grapevine

2021

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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

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£135 per full page ad £75 per half page ad £45 per quarter page ad

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Front Cover: Owen and Kitty Robinson on their wedding day at Llanwinio Church

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EDITORIAL

Dear friends,

As this is likely to be the last time that I shall write the editorial for this publication it behoves me to thank most sincerely all those who have been involved in ensuring the monthly appearance of the Grapevine: the worthy editor, the various contributors, those who deliver the copies and of course you who subscribe and read this magazine. In origin the Grapevine brought together the various parishes which formed the now defunct Rural Deanery of St Clears. Latterly it has served to link diverse communities in West Carmarthenshire and elsewhere.

Some might pose the question, Is this magazine still needed? It appears that some at least still value the chance of finding out what is going on in their locality and in other places. Maybe this is surprising since one of the influential developments in recent decades has been the introduction of the internet into many homes. Nowadays many people communicate electronically. Who has not hear of Twitter and Facebook? Why be concerned with the Grapevine then?

Apart from the fact that not everybody has access to the internet or is even comfortable in using such a device, there is the point that there are many different ways in which people still keep in touch with one another: by letter, telegram, and telephone to name but a few. These have not vanished simply because of the advent of social media. There is also another significant means of communication not mentioned hitherto - prayer.

At once we note a difference for prayer is communication not simply between people but between creatures and the Creator, between human beings and the

God in whose image we are made. That, at least, is the Christian understanding of prayer and to it we should add that such communication is of course “through Jesus Christ our Lord”.

But what about all those Christians who have lived and died before the era of the internet? Especially we recall those who are recognised as outstanding examples of Christian virtue, the Saints. As I write, it is the tenth day of August, the feast day of St Laurence, deacon and martyr. In a few days time the Church in Wales will keep the feast of the Blessed Virgin Mary on August 15th. In the three Catholic creeds which the Church in Wales uses in its authorised forms of worship there is the unequivocal assertion of the belief in the communion of saints. But what does such fellowship involve?

Some Christians quite correctly point out that in the New Testament the word “saint” applies to any believer. Unfortunately they then go further and suggest that the Church’s recognition of certain Christians as marked by great sanctity is unnecessary. That deduction contradicts both the judgement of the Church Universal which, as indicated already, keeps certain days in honour of particular saints and also weakens the experience of our fellowship with those who have gone to their heavenly reward.

This is a most serious error, for one of the challenges that faces the Church in secularised Western Europe is the practical denial of the reality of the life with God after this life. For many of our contemporaries the only life with which we need to be concerned is that short span of time between conception and crematorium. A firm and clear belief in the reality of the communion of saints serves to guard against the secular denial of the life everlasting. No Christian who takes seriously the apostolic preaching of the saving death of Our Lord and his resurrection in his glorified body can but acknowledge that Christ’s resurrection has implications for all who by baptism are incorporated into him and who by Holy Communion received in humble trusting faith are renewed in him.

It may be one of the unexpected benefits of the past year and a half, marked as it has been by all manner of restrictions and controls such as confinement to our homes, that for some people at least it has served to emphasise the truth that human beings are not isolated individuals but are intended for personal relationship, first with God and also with others. This basic need, even for those who might think of themselves as loners, is implanted in us by our Maker. In our infancy we are dependent on others. The Lord himself was dependent on his

blessed mother for food and nurture after all. As we grow older we may suppose that we are independent but in truth we are reminded of our need for others throughout life and not least during the infirmities of old age. Much as we may value our independence it remains true that many of the elderly rely on others for care and company.

This aspect of our human nature is also expressed in the reality of the communion of saints. Those closest to Christ in heaven are closest to us in prayer did we but realise it. The ancient custom of the Church (inherited from the synagogue) of praying for the faithful departed is an expression of that solidarity in and with Christ which death cannot destroy. Another ancient practice, followed by most, but not all, Christians is that of asking the saints for their prayers. In this context we do well to ponder what a Russian Christian once wrote to an Anglican layman on this very subject. Khomiakoff wrote; “a doubt about the possibility or reality of a communication between living and dead through Christ and in Christ is too un-Christian to want an answer. To ascribe to the prayers of living Christians a power of intercession which is refused to Christians admitted into heavenly glory would be a glaring absurdity”.

Of course it is true that since the sixteenth century the invocation of saints has not been included in the public worship of the Anglican Church. This was

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***The wedding of Owen
and Kitty Robinson
which took place at
Llanwinio Church on the
31st of July***



doubtless done to avoid some medieval abuses associated with the practice of invoking the saints eg. the asking of saints to grant to us such blessings as God alone can give. Nonetheless that is not the danger now. Rather we have a situation where people are estranged from the institutional church; many have never experienced Christian worship and consequently dismiss the religion that converted our pagan forefathers. Christianity then is a faith about which many are largely ignorant and against which they are increasingly prejudiced. In such a situation it is the role of the local church to be a welcoming spiritual home for all who may yet come to value the truth of mainstream Christianity, a life lived in company with others and not least the whole company of heaven with whom we worship at every offering of the eucharist. Such a life derives its meaning and its joy from the life of Jesus Christ in the Body of Christ.

With these words then I take my leave of you whilst assuring you of my prayers for you all as you continue to bear witness to the historic Gospel which alone can satisfy the deepest needs of the human heart. Thank you too for your prayers for me and the other priests and deacons who serve in this area. Please continue to remember us in prayer as we remember you.

Bydded bendith Duw arnoch I gyd.

Jeffrey Gainer

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Thank you, Diolch yn fawr,

May I, on behalf of the Grapevine team and everyone who subscribes to it, thank Canon Gainer most sincerely for all his editorials and valuable contributions over the past few years. We will miss his input enormously and wish him every happiness as he embarks upon the next stage of his life in the Aberystwyth area. Diolch yn fawr o galon a pob lwc.

Kathie Dubben, Editor

Cylch y Frenni Circle of Churches Clydau, Llanglydwen, Llanfyrnach, Llanwinio and Mynachlog-ddu

SERVICES IN SEPTEMBER 2021

1st	Wednesday		
	Bro Preseli	10.30 am	Home Communion
5th	Fourteenth Sunday after Trinity		
	Llanglydwen	09.30 am	Holy Eucharist
	Llanwinio	09.30 am	Boreol Weddi
	Llanfyrnach	11.15 am	Holy Eucharist
12th	Fifteenth Sunday after Trinity		
	Llanwinio	09.30 am	Holy Eucharist
	Clydey	11.15 am	Holy Eucharist
19th	Sixteenth Sunday after Trinity		
	Llanwinio	09.30 am	Boreol Weddi
	Mynachlog-ddu	11.15 am	Holy Eucharist
26th	Seventeenth Sunday after Trinity		
	Llanwinio	09.30 am	Harvest Eucharist
	Llanfyrnach	11.15 am	Harvest 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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Llanwinio

On the 31st of July the wedding of Kitty, daughter of Mike and Jenny Bray, and Owen Robinson, son of Colin and Eirwen Robinson, Rhyd Caernarfon and grandson of Peter and Margaret Robinson, Waun Llan took place at Llanwinio Church. The ceremony was conducted by Canon Jeffrey Gainer of Meidrim. The wedding should have taken place the previous year but was postponed due to Covid restrictions. The reception was in Broadway Laugharne. We wish the happy couple much happiness at the start of their married life. See page 6.

SEND THREE-AND-FOURPENCE

‘It’s baggy and over-long’ was how film critic Mark Kermode famously described one of the cinematic offerings he reviewed. There were other films, though, which he liked very much. So being a *critic* isn’t necessarily negative: it just means watching with an attentive eye instead of just munching popcorn.

And it’s the same when it comes to reading the New Testament gospels. Yes, you can just breeze your way through them or listen to chunks being read out on a Sunday; but you get so much more out of them if you apply what Hercule Poirot called your ‘leetle grey cells’. When experts do it, the process is known as *Biblical Criticism* – hence the reference to Mr Kermode.

Making judgements about Biblical material is not a new process. Before the second century was out, people had been squabbling about what should be included in the official list, or ‘canon’ of New Testament books. Besides ‘our’

four gospels there are over 30 other ancient books called 'gospel', such as the Secret Gospel of Mark and the Gospels of Thomas, Philip, Peter, Bartholomew and many more. Don't be fooled by the famous names associated with these 'extra-canonical' gospels: at the time they were written it was quite common to pass your book off as the work of some celebrity in order to get it more widely read.

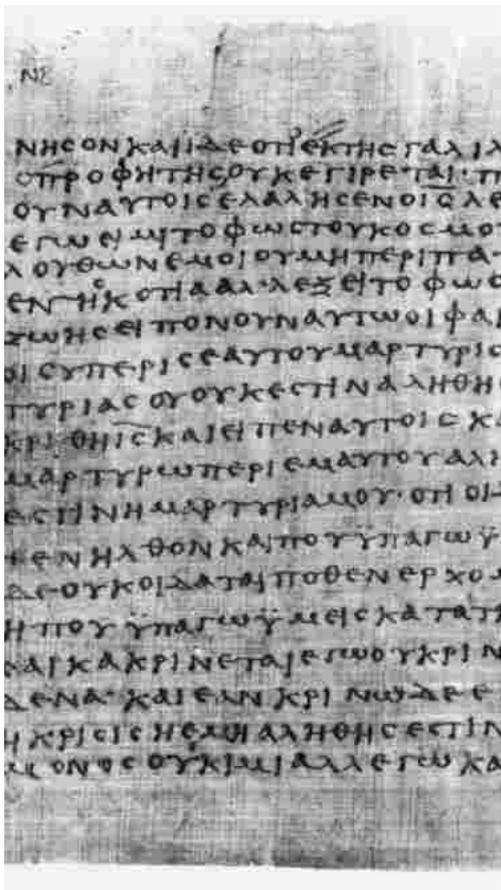
If you read some of these extra-canonical 'gospels' you quickly realise how sensible the authorities were in excluding them from the final catalogue. Some are frankly works of pure fantasy; others are sensationalist, like the *Gospel of Philip*, which says of Mary Magdalene: 'Christ loved her more than the disciples, and used to kiss her on her mouth.' Irenaeus, Bishop of Lyons around 180 AD, denounces the *Gospel of Philip* as 'full of blasphemy', and – referring to a range of similar books – urges his flock to 'avoid such an abyss of madness and of blasphemy against Christ'.

The point is that focusing critical faculties on 'gospel' material is as old as the material itself. However, the process intensified and accelerated during the *Enlightenment*, a period from the late 17th to the late 18th century when Western culture underwent a seismic shift, including a movement away from just accepting authoritarian dogma to an approach closer to the modern scientific method and subjecting everything in sight to objective reasoning. The science of theology was not immune to these pressures, which in its case had been building slowly since the start of the Reformation in Germany.

As far as the gospels are concerned, we ought to remember that while the Gospel in the sense of the Good News of Our Lord Jesus Christ remains firm and unchanging, the gospels as written documents are fair game for the sort of critical study applied to any other historical record.

This critical study takes a variety of forms, often lumped together under the umbrella term *Historical Criticism* but divisible into *Textual Criticism*, *Form Criticism*, *Redaction Criticism* and *Literary Criticism*.

The daddy of all these has got to be *Textual Criticism*, establishing first of all what the original author actually wrote. This may sound a strange concept in the twenty-first century, when a book is a book as printed and your Tweets may come back from cyberspace to haunt you years later, having been set in cyber-stone. But we can't access St Luke's Twitter account, and all we have of his two-part work (the Gospel bearing his name and the book known as 'Acts') – like all



Part of Papyrus 66, one of the oldest well-preserved New Testament manuscripts, dating from around 200 AD and written in Greek capital letters. Note the absence of spaces between words: this page starts in the middle of a word in John 7.57. Most surviving papyri are mere fragments.

the other material in the New Testament – is hand-written copies of hand-written copies of hand-written copies – over 25,000 of them in 8 ancient languages. The earliest copy we have of any of it is fragments of St John’s Gospel written on papyrus (a forerunner of paper, made from reeds) dating from between 125 and 250 AD. Sets of papyri were sometimes bound into a *codex*, much like a modern book. Codices often used other materials such as animal skin, termed *vellum* or *parchment*.

These early manuscripts had no punctuation and not even spaces between words – and certainly no chapter and verse numbers.

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Above: Rt. Revd. George Katwesigye of Uganda. He is flanked by the then Church Wardens of Llanfyrnach Church, Mrs. Doreen Phillips and Mrs. Joan Davies.

Below: The Ven. Paul Mackness wearing red for the Sunday service at St Clydai on 25th July; the occasion being the feast of St James, Apostle. Red is the church colour for Apostles' days and Martyrs' days.



We've all played Chinese Whispers, and we all know the story of the war-time commander who passed a whispered message down the line: 'Send reinforcements – we're going to advance,' which arrived at the other end as: 'Send three-and-fourpence – we're going to a dance.' Something like that (in written form) happened to the New Testament gospels. When you spend 48 hours a week just copying, copying, you're bound to make mistakes – or notice the mistakes of your predecessors, or *assume* they've made a mistake – and the resulting deviations from the work of another scribe writing somewhere else leads to differences in the text known as *variant readings*. Scholars use these variations to trace 'family trees' of manuscripts in large or small groups. The so-called 'Western tradition' is an example of one large family grouping.

If you read a copy of the New Testament in Greek, you'll see at the bottom of each page a mass of small type forming what's called the *apparatus criticus* or critical apparatus, giving details of the variant readings in various manuscripts.

ἐπιστάσα δὲ εἶπεν, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνη με κατέλειπεν διακονεῖν; εἰπὼν αὐτῇ ἵνα μοι συναντιλάβηται· ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Κύριος, Μάρθα 41 Μάρθα, μεριμνᾷς καὶ θορυβάζῃ περὶ πολλά, | ὀλίγων δὲ ἔστιν χρεία ἢ ἑνός· Μαριαμὲ γὰρ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἧτις οὐκ ἀφαιρεθήσεται αὐτῆς.
 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τῷπρῳ τῶν 11 προσευχόμενον, ὡς ἐπαύσατο, εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς, Ὅταν προσεύ- 2 χησθε, λέγετε,
 Πάτερ, ἀγαπηθῆτω τὸ ὄνομά σου·

A page from a present-day Greek New Testament, showing the end of Luke 10 and the start of Luke 11. The chunk of small type at the bottom is called the 'critical apparatus' and contains details of variant readings. The symbols stand for different manuscripts.

For instance, I'm looking now at the part of St Luke's Gospel where his version of the Lord's Prayer starts: there are 20 lines of Greek text with twelve-and-a-bit lines of variations in small type underneath.

So how do you decide which 'reading' is the original? Two particularly interesting methods are worth mentioning. First, it's a notable characteristic of the 'Western' family of texts that they're always inserting or interpolating extra bits. So when you come across something which is in another text but *not* in the Western text, it looks as though the Western text might well be closer to the original (because any omission would go against its normal trend).

Secondly, there's the principle of *lectio difficilior*, or more 'difficult' reading. For example, when Jesus heals a leper in Mark 1.40-45, most manuscripts say he felt *compassion*. But just five manuscripts say he felt *anger*. The experts think that *anger* is the original word, on the grounds that a scribe copying out this passage might well think: '*Anger?* Surely not. Must be a mistake. Should be *compassion*, surely.' The possibility of *compassion* being altered to *anger* is virtually nil, and *anger* is therefore the more 'difficult' reading: so scholars think

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it must be the original one. (The anger was against the disease, of course, not the sufferer.)

Those are just two examples of the way textual critics work. Next time, we'll be looking at other forms of Biblical criticism as applied to the New Testament.

Jonathan Copus

Llanfyrnach

Here is a screenshot of the top 15 supporters of Frenni Churches using Easy Fundraising:

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Eunice Batchelor

Upon looking for something else in a drawer recently I found a photograph of the Rt. Revd. George Katwesigye of Uganda. He is flanked by the then

Church Wardens of Llanfyrnach Church, Mrs. Doreen Phillips and Mrs. Joan Davies.

Revd. George came to Wales to study for his master's degree in Cardiff at the beginning of the 1990s. During college breaks he would be invited to stay with fellow students from all over the country, and so it was that during the summer break of 1991 he came to stay with the Rev. Phillip Johnes and his family in Hermon. As we did not have a rector at the time, he volunteered to officiate at the morning services in Llanglydwen Church. Llanfyrnach Church services were in the afternoon and Rev. Clive Lawes, Pendine, officiated there. There was a strong connection between Llanglydwen Church and Glandwr C. P. School, so he was often found there taking a keen interest in the life and the work of the school, his wife Laura being a teacher.

Like many all over the country who had met him, the pupils at Glandwr also wanted to contribute towards 'Peter's Fund', and held many fund-raisers including growing plants and vegetables throughout the summer to sell (in school time and in holidays).

The last of these 'sales' took place following the school harvest service and the proceeds were presented to Bishop George, guest speaker at that service, to enable his son Peter, who is deaf, to attend a school nearer to his home.

He visited Wales many times after that, but never left without visiting the school to report on Peter's progress.

Joyce Williams

The Liturgical Colours – red

The Venerable Paul Mackness wore red for the Sunday service at St Clydai on 25th July; the occasion being the feast of St James, Apostle. Red is the church colour for Apostles' days, Martyrs' days – nearly all the Apostles were both – and some other occasions too.

It's complicated by variations. Paul said red (rather than green) for the Kingdom Season - the four Sundays prior to Advent that culminate with Christ the King. It's the colour of Good Friday – although then black is also an option, as might be nothing at all.

The 'stripping of the altars' is recognised in **Common Worship** to the extent that it says 'hangings removed' next to the collect for Holy Saturday. Next year's

lectionary says nothing at all in the space where colours are referred to. Red is used at confirmation and ordination services, and thus features at least once in every month of the year as well as at special services.

Richard Law

Bwlchygroes Community Hall

The word went out in July for a meeting at the hall to see what could be done by the community to make progress toward it opening. Just being told to be there by 2.00pm to open the premises and not seeing the actual email meant Elizabeth and I went straight from church. The email said 'bring a paintbrush', which I hadn't, so Huw kindly lent me his and held the steps he'd brought while I, resplendent in my Italian linen suit, brushed some of the 75 litres of decking oil he'd picked up from the contractors onto the wooden planking that now adorns the hall's exterior.

I wasn't the only one, as the photos show. The mystery we worked on before making free with the oil was that of footprints on the walls. Spatters of cement I can understand, and we eased them off the wood with a paint scraper. The spatter tells us that the panelling went up before the concrete veranda base went down, but the footprints must have gotten onto the woodwork before they got put up as wall coverings and it seems ignorant to (a) stand on the product instead of stepping over it and (b) putting it up footprints outwards when the 'back' of the plank would have been clean and ready for painting.

We tried flash with wire wool and brake cleaner. We'll play 'spot the footprint' after the hall is officially open to see if they really do notice.

And while we were on our way there, Sarah telephoned to say that her dad, Victor, had died.

Victor Chambers

11th August 1948 - 25th July 2021

Our small parish includes the villages of Bwlchygroes, Llwyndrain, Star and Tegryn, and Victor lived in Llwyndrain, just about longer than anyone else. He and his wife Helena – who was the subpostmistress of Llwyndrain Post Office (until closed down by the



corporation) – went out in their car on Sunday 25th July when the things of earth grew strangely dim for Victor and he became unresponsive.

Helena stopped and, with the assistance of another motorist, tried to bring Victor back, but he had passed on quite peacefully and probably before they got him out of the car.

Vic was well known in this small area, A Community Councillor, he manned the Post Office when Helena was out, and delivered gas cylinders—he had worked on various farms and was an all-round handyman. The sort of person who was always there – until that day when he wasn't. He and Helena had four children; Tony and Marie, and later Sarah and Steven.

The Book of Jude

The Venerable Paul Mackness mentioned, in a sermon about next year's quest for Biblical literacy, that large parts of the Bible do not feature in our public readings in church. St Jude is one such: his epistle is barely two pages long, (half the length of this essay). It sits before the Book of Revelation in the New Testament and addresses his one concern – that of false teachers.

He illustrates his point with Old Testament imagery to highlight the dangers of not heeding his warning. Aside from being to the point, the epistle contains little else. He doesn't name names or specify what's false about their teachings but we can make an educated guess.

Jude identifies himself in verse 1 as a servant of Jesus, an anointed one and the brother of James – and James was a brother, or at least a half brother of Jesus. Matthew tells us (13.55) that Jesus's brothers were James and Judas. Jude's name got shortened so as to leave Judas Iscariot as the only Judas in the New Testament narrative.

Luke mentions (possibly) another Jude – the son of James (6.16) as one of the Apostles and since the author of Jude describes himself as anointed it could be either the Apostle or the brother of Jesus writing in good Greek that doesn't sacrifice any of its powerful symbolism to brevity. The writer knows his scriptures and that opens the authorship of this short work to academic doubts about who wrote it and when.

The 'who wrote it' question is rather bound up with the 'when' question, but starts with the apparent fact that Jesus's relatives - and earliest disciples - were Aramaic-speaking fishermen and not theological academics. There's a clue as to who did the actual writing in the Gospels; they repeatedly mention 'scribes' as a class of Jewish officials - people who could write - and when Jude had something important enough to have it put in writing, he'd have gone to a professional scribe to help him to do so.

That St. Paul dictated his epistles is not a secret, but the other 'authors' could well have collaborated with wordsmiths to get what they wanted to say into the concise and powerful language we encounter in many places in the Bible.

It's a bit tricky in translation, but reading the book of Jude, I think it was written, rather than dictated. The trouble with Bible translations is that the people who worked on them crafted their texts with a view to the result being read out loud in church. The written style of English changes somewhat according to its intended use. Writing a speech for someone else to read out, or dialogue for actors, is not the same style as writing a letter or a report.

I'm not qualified to comment on Welsh Bibles, but I have read adverse comments about William Morgan's 1588 translation which suggest that readers

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were uncomfortable about some of his language. As I understand it, there's a greater divide between written and oral Welsh, and what William Morgan did in his translation was use the oral form of words and phrases in a written work. He did that because, while it's on the page it's in writing, but when read out in church it's oral.

The earliest English Bibles were intended to be read out loud; King Henry VIII had a copy of his Great Bible chained to the reading desk of every church. It was followed into churches by Queen Elizabeth's 'Bishop's Bible' and then by the King James version – all intended to be read aloud—whereas the contemporary 'Geneva' Bible was intended for personal use. There's sure to be an article about that soon.

Jude was writing to someone or somewhere, from where he doesn't say: he could have been in Jerusalem messaging Apostles in Rome, or he might have been somewhere else picking up a rumour of goings on in the community to whom he was writing. Either way, in making his missive suitably vague, it couldn't have drawn the authorities down upon anybody but its author.

I tend to accept early dates for New Testament writings for these three reasons:

- that the lives of the persons to whom authorship of New Testament works is attributed overlap that of Jesus himself; and they'd all have been dead before the 1st Century ended.
- that the Jerusalem Temple was central to the early Christians – most of whom were Jews and faithful to the Temple of God as well as to the new message - and

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- Jewish writings after the destruction of the Temple in AD70 – eventually compiled as the Talmud – are obviously post that apocalypse, whereas New Testament Christian writings *belong* in the Second Temple period and not to the subsequent diaspora.

To flesh that out a little, Jesus's crucifixion was in the period when Pontius Pilate commanded the Roman garrison in Judea: that's AD 26-36 and is usually placed in AD 33. If you set his birthday in the reign of Herod the Great— 4BC or a bit earlier - Jesus, the man ,was in sight of the big 40 when he was crucified.

It's reasonable, but not a certainty, to assume that his earliest followers were all younger than he, so when the siege of Jerusalem began his Galilean entourage would have been in their fifties and sixties. Their written works hadn't had the circulation time that the Old Testament had; synagogues throughout the Diaspora had copies of those scrolls, whereas the ink was still wet on the writings of St Paul, St Luke et al.

The first Jewish revolt started in AD 66, with Jerusalem becoming a sort of 'Free Derry'. The siege started shortly before the AD 70 Passover, trapping devout Jews from all over the Middle East in the city they'd come to for that holy week. Eusebius tells us that ***"the people of the Church in Jerusalem were commanded by an oracle given by revelation before the war to those in the city who were worthy of it to depart and dwell in one of the cities of Perea which they called Pella."*** This being in the Greek-speaking Decapolis – ten cities on the eastern fringe of the Roman Empire in the Levant – modern Jordan.



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S. G. F. Brandon suggested in 1951 that they didn't; they'd have stayed in Jerusalem to side with the Zealots and that makes me wonder if St Jude was urging those loyal to Jesus not to side with the revolt. If he was outside Judea at the time, he'd have had a better perspective on what was bearing down on Jerusalem than the people who were there and they'd have understood what he was telling them.

One other lesson I take from St Jude is that despite being short, vague, and lacking any context, it was preserved. The Bible contains numerous bits that don't seem essential – that's part of Paul's point when we look at how much of the Bible is discarded as irrelevant when we consider how much/little we use in regular worship.

Treasured by the earliest recipients, it was copied on, handed on and handed down *as written*. Nobody edited it or embellished it. And that's how and why it is in the canon of the New Testament.

Richard Law

Meidrim and Merthyr

Canon Jeffrey Gainer 01994 231378

sieffremeidrim@googlemail.com

Services in September

5th

Fourteenth Sunday after Trinity

Meidrim 9.45 am Holy Eucharist (entirely in English)

Merthyr 11.15 am Holy Eucharist

12th

Fifteenth Sunday after Trinity

Meidrim 9.00 am Morning Prayer

9.45 am Y Cymun Bendigaid (entirely in Welsh)

4.00 pm Hwylol Weddi

19th

Sixteenth Sunday after Trinity

Merthyr 10.30 am Holy Eucharist for the Thanksgiving for the Harvest
(*Canon Gainer's final service as Rector of Merthyr*)

Meidrim 9.00 am Morning Prayer

4.00 pm Evening Prayer

26th

Seventeenth Sunday after Trinity

Meidrim	9.00 am	Morning Prayer
	9.45 am	Holy Eucharist for the Thanksgiving for the harvest (bilingual)
	4.00 pm	Evensong—bilingual.

(Canon Gainer's final service as Vicar of Meidrim)

Please note:

The services on September 5th will be taken by Canon Michael Lewis and we thank him in anticipation of his assistance. It is hoped to include the service details for October after consultation with those responsible for these parishes after Canon Gainer's retirement.

Merthyr

A social evening is to be held in the community hall in Merthyr on Wednesday evening, September 22nd.

Thanks are due to Mrs Sylvia Evans of Ffynnon saint for cleaning the church and providing the altar flowers in June and to Mrs Marilyn Davies for doing likewise in July, the flowers being given in memory of her son, Andrew.

All who can are encouraged to decorate their church for the Harvest Thanksgiving and the parishioners of both churches are also encouraged to support the services in the other church on the dates shown above. In addition a social event is planned to be held in the church hall at Meidrim after Canon Gainer's last service on Sunday, September 26th.

Meidrim

We thank the Mothers Union for the generous gift of a sick communion set in memory of past members. This gift will be duly dedicated for use in this parish at a service prior to the Vicar's departure.

The recent fête held at Y Berllan was very well attended by people of all ages and showed that people still enjoy socialising despite all that has happened over the last year and a half. Well over three thousand pounds were raised for local funds.

Despite the relaxation in the Welsh government rules concerning Covid, we deem it prudent to encourage worshippers to continue to wear face coverings

for the time being and likewise to receive only in one kind at the eucharist as hitherto.

Our best wishes go to Owain Rees Fisher and Asher Jenkins for their impending marriage at Meidrim Church on September 15 when it is hoped that a reasonable number of guests will be able to support the couple on this very significant day in their lives.

Jeffrey Gainer

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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 September

Sunday 5th	Trinity XIV		
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 12th	Trinity XV		
11.00 am	Morning Prayer	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
2.30 pm	Evening Prayer	Cyffig	KT

**Right:
Hywel Thomas,
Brynderwen ,
holding his
great grandson
Ieuan**



**Below:
Some of the many Thursday morning
crafts and activities at
Llanboidy Market Hall**



Sunday 19th

Trinity XVI

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

Sunday 26th

Trinity XVII

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

Alert Level Zero

What does this mean to the church? Not a lot. We still have to abide with our risk assessments, mask wearing, track-and-trace. We have the option of increasing the number of people we can accommodate but we have to have good reason and send in an addition to our risk assessment to the Archdeacon.

My second book 'Reflecting: Continuing emails from a Country Vicar During the Pandemic' is out, available from Waterstones, Amazon and me, price £13.99. Archdeacon Paul Mackness has said this is better than my first!

Harvest

It has suddenly come round to that time of year again, we all need to think about what we are doing about harvest, something I need to get on with straight away!



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In Memoriam

Our sympathy to the friends and family of Barrie Procter who passed away on Saturday, 24th July. The funeral was in St Mary's followed by Parc Gwyn on Friday 13th August. Barrie was as presence in Whitland, everyone knew him and he is greatly missed.

News from Llanboidy September 2021

We are delighted to have photo of Hywel Thomas, Brynderwen holding his great grandson, Ieuan, at 4 months of age. Ieuan spent his first two months critically ill at Birmingham Children's Hospital, but has now been home for 2 months and is doing really well.

We were all saddened to hear of the death of **Mr. John Gibbin MBE**. During his years as County Councillor John was a great friend to St. Brynach's and he will be greatly missed.

We were also upset to learn of the death of **Mr. Wyn Owens**, (Wyn Bach) who was a first class carpenter and had worked on the Church during different renovations over the years.

We send our heartfelt sympathy to both families.

Our best wishes go to **Philip Morgan** on his retirement from the Market Hall Veterinary Practice in St. Clears. Philip has been a stalwart supporter of St Brynach's over the years and a prominent figure in our farming community. He tells me his future plans are still in the embryonic stage, but cycling, walking, golf and a little running - plus home improvements—will all figure.



At the 723rd Meeting of Llanboidy Women's Institute held on July 8th 2021 in the gardens of Maesgwynne Mansion Llanboidy, President Chris Murrell welcomed Brenda Watt as a guest and Jayne Evans as a new member

It was suggested that support be given to one of the WI campaigns by highlighting, perhaps Food Waste, possibly during an afternoon tea in the village. After a discussion about possible Covid regulations and venue etc. it was decided to think about the idea over the summer and maybe plan something for within a WI meeting.

There will not be a meeting of Llanboidy WI in August. The next meeting will be at 2.30 pm on Thursday 9th September hopefully at Maesgwynne – or in the Market Hall if weather is unsuitable to be outside.

Some members then did 'Show and Tell' - Val gave a short talk and demonstration on Tunisian crochet which she had used to cover a coat hanger and several members had a go – with varying success! Chris showed some of the beautiful jewellery she has made – tiny beads. Gwen brought a watering can she has painted in the 'Barge painting' style which showed incredible detail on the pictures of birds.

Congratulations to Val and Norah who both won prizes in the County show. Val had 2nd for her covered coat hanger and Norah was 3rd with her Brawddeg. Congratulations Both!! And - thanks to Val and Norah - Llanboidy WI has won 3rd place certificate for 'WI with 20-29 members - most points'.

Well done you two ladies !!

Exciting news here about **Whitland Male Choir's** first concert since St David's Day 2020!

YES - OCTOBER 9th 2021 at FOLLY FARM!

Dave writes: we are grateful to Narberth & Whitland Rotary Club for organising this Grand Charity Concert and for inviting us to be part of it.

From May 2020 to May 2021, we kept in touch during lockdown with weekly meetings and learning sessions online via Zoom. It was not ideal but it kept the Choir together and we have reaped the rewards since we started getting together outdoors to rehearse.

And the good news is that the Choir is sounding great!

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The guest artistes are the very talented Richard and Adam and there will be other young soloists as well.

We can assure you that the Choir's music team, Hefina, Owain and Heather, who have put in terrific work during the pandemic, have selected an exciting programme for the Choir – we hope you will enjoy it.

We look forward to seeing you all at Folly Farm on October 9th... and all the choristers are desperately hoping we can still get into our Choir uniforms after 18 months of lockdown!

I called in at the Market Hall, Llanboidy last Thursday to see what Jacqui's Coffee, Craft + Conversation group were up to, and what a scene met my eyes in that beautiful old Hall – Walter Rice Howell Powell, Squire of Maesgwynne, who was responsible for the building of it in 1881, would have been delighted to see this hive of activity and hustle and bustle – some 12 ladies of all ages, multi-tasking, busy at their crafts and chatting and laughing.

The ladies were doing various sorts of knitting and crocheting - making blankets for the premature baby unit at Glangwilli – blue dish cloths also caught my eye, plus needle felting, jewellery making etc. And ... two ladies busy

spinning - the wool they produced was used for knitting cardigans and covers for a pouffé to mention just a couple of the end products.

Jacqui runs this group on Thursdays from 10.00 am to 12 noon – she aims to bring people together to talk and share their craft knowledge and encourages all to bring along their own crafts to do and also have a go at other fun activities, or just have a chat.

Added bonus was a slice of Jacqui's and coffee!!!

Our first Sunday in the month services at St Brynach's are going well, we would be delighted to see more people in the congregation - maybe now with Covid restrictions easing, perhaps a few more will turn out.

Next date: September 5th at 11.00 am for Holy Eucharist. We wish all who have been unwell or in hospital during the last few weeks a speedy recovery, remember, if you would like a visit from the Vicar please get in touch with the Wardens, they do "lift your spirits" you know!

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

CIFFIG

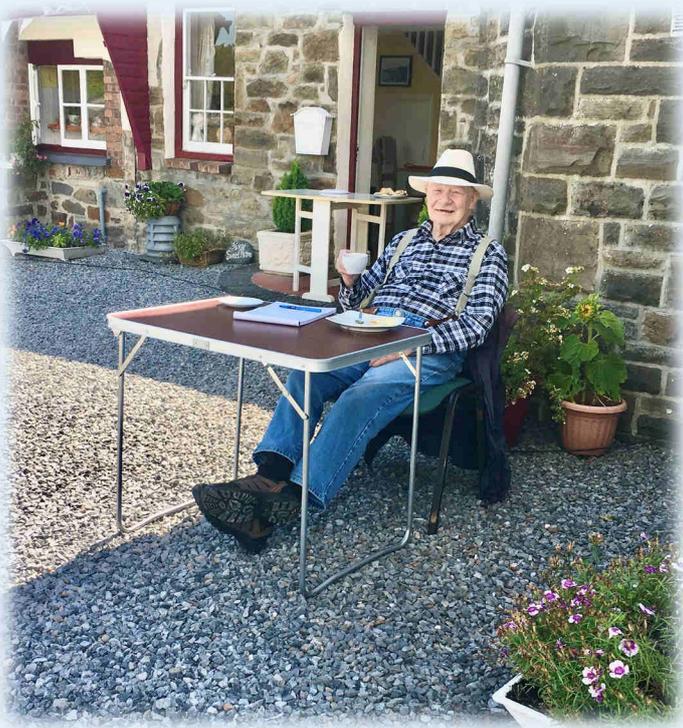
The weather has a distinctly Autumnal feel to it already, and the swallows I was so happy to welcome back to my shed are beginning to line up on the telephone wires. I hope they're not thinking of leaving us quite so soon and that this get together is just an opportunity for the young ones to get acquainted!



Above:

Cream Tea at Dolycwrt Whitland

***Left: Gwyn Price-Evans of
St Mary's Church doing his 'Track
and Trace' recording at the Tea***



Right:

All hands to the Deck!

***Volunteers hard at work at Bwlch
Y Groes Community Hall , getting it
ready for the grand opening!***



We must feel thankful that we have a temperate climate, most of the time! Covid restrictions are easing everywhere it seems, except in Church. So we'll live in hope for a bit longer, thanks to Revd. Kingsley for our regular services.

Love and best wishes go to all our members, especially those who aren't feeling so fit as they'd like to be, and hoping they'll feel much better soon.

Here's a seasonal poem by Laurie Lee (1914-1997)

Apples

Behold the apples' rounded worlds:

juice-green of July rain,
the black polestar of flower, the rind
mapped with its crimson stain.



The russet, crab and cottage red
burn to the sun's hot brass,
then drop like sweat from every branch
and bubble in the grass.

They lie as wanton as they fall
and where they fall and break,
the stallion clamps his crunching jaws,
the starling stabs his beak.

In each plump gourd the cidery bite
of boys' teeth tears the skin;
the waltzing wasp consumes his share,
the bent worm enters in.

I, with as easy hunger, take
entire my season's dole;
welcome the ripe, the sweet, the sour,
the hollow and the whole.

When Jesus Comes Knocking, Open Your Door



When was the last time someone knocked on the door of your house? Was it yesterday, the day before yesterday, last week or when someone arrived unannounced, trying to sell you something? No doubt you have childhood memories of friends calling for you to go out and play; of neighbours arriving for a chat or, perhaps, the less welcome knock on the door of an electricity man or woman reading the meter or even a rent collector?

But there is someone far more important knocking on your door if you spare the time to listen to him.

You may well hear the sound more clearly during moments of weakness, illness and uneasiness or when deeply worried and concerned. A middle-aged woman I know well, stated when she became a Christian that from a young age she had known someone was knocking on the door of her “*life,*” but did not know who it was. She had always wanted to know more about the purpose of her own existence and how best to live her days. She also knew that this special person could provide the answers.

It is well worth viewing images of William Holman Hunt's famous painting *The Light of the World*. This depicts Jesus with his nail-pierced hands holding a lamp as He prepares to knock on a door that is firmly closed. The door has no handle from the outside, and serves to remind us that it can only be opened from within. Throughout your life, and in every circumstance, God has stood, and continues to stand, at the door of your heart, and so He does also as you read this message. But only *you* can invite Him inside.

God is knocking; through His only Son Jesus Christ, who He sent into the world to die for our sins before arising again.

So be earnest and repent. I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me

Revelations 3:20

Chris Rees, Minister of Bethesda Chapel, Narberth

For Jesus who came to give and provide
The manna from heaven ,daily bread, do not hide
For the hungry are fed and the thirsty revived
Come and taste and see and be satisfied
There is power in his name
There is cleansing in his blood
There is all sufficient grace
From the Father above
There is joy to behold
The is hope there is peace
In the Saviour Lord Jesus
Who forgives us wrong deeds
Why should he attain this sin and this pain
for he was sinless, perfect and free of all stain ?
Why? He bore it for you and he bore it for me
That in believing in him we'd live eternally
Blessed be our Lord
And the Father above
And the Holy Spirit
Whom is our comfort
In Jesus we come
To the throne of our God
And bow before him
In his precious blood.

Chris Rees, Minister of Bethesda Chapel, Narberth

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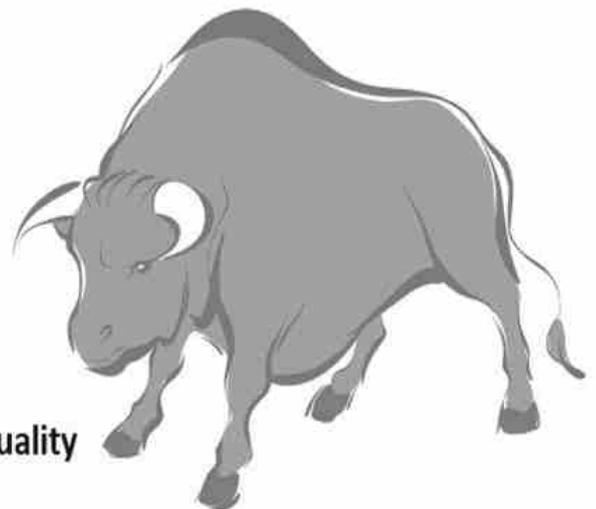
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