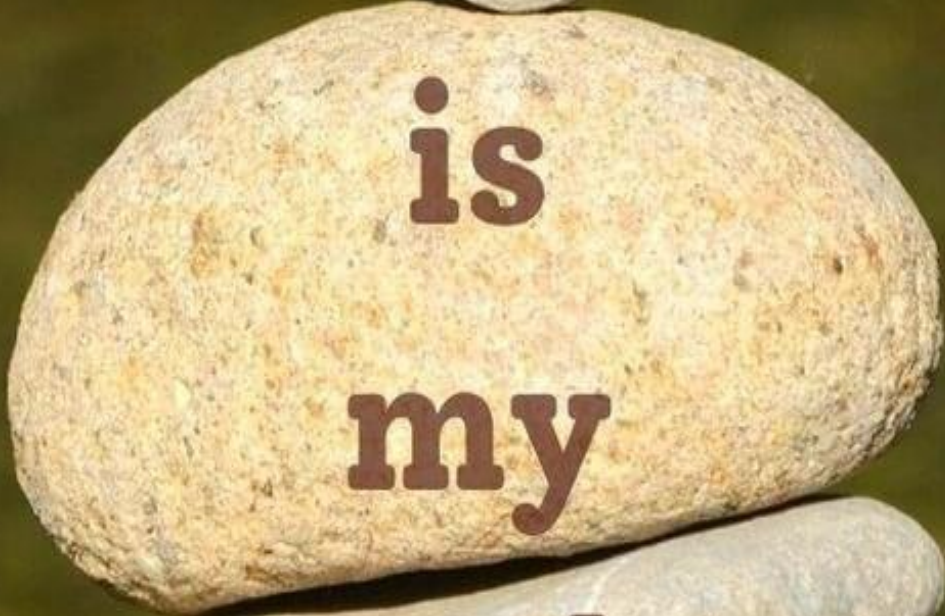


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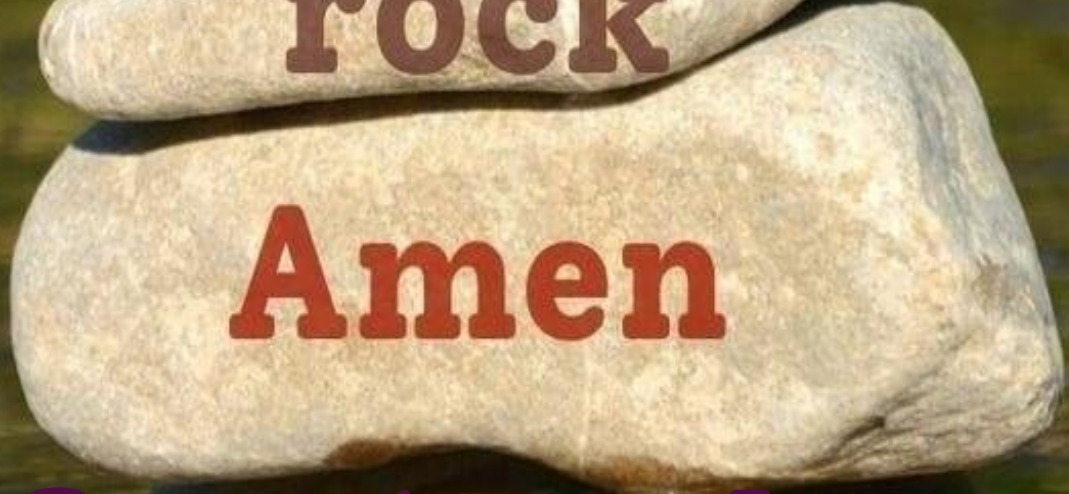
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**September**

**Mis Medi**



# 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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# Cylch y Frenni Circle of Churches

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

### Services for September 2023

#### 3<sup>rd</sup> September – Thirteenth Sunday after Trinity (green)

PLACE	TIME	SERVICE	
Llanglydwen	10.30	Holy Eucharist	Paul Mackness

**6<sup>th</sup> September - Holy Eucharist Bro Preseli 10.30 (everyone welcome)**

#### 10<sup>th</sup> September – The Fourteenth Sunday after Trinity (green)

Llanwinio	9.30	Holy Eucharist	CC/PH
Clydau	11.15	Holy Eucharist	CC/EL
Llanfyrnach	11.15	Morning Prayer	EB/HJ/JW

#### 17<sup>th</sup> September – The Fifteenth Sunday after Trinity (green)

Llanwinio	9.30	Boreol Weddi	PH
Mynachlogddu	10.00	Holy Eucharist	CC (EL/JW)

**21st September– Holy Eucharist – Llanfyrnach 10.30– St Matthew (red)**

#### 24<sup>th</sup> September – The Sixteenth Sunday after Trinity (green)

Llanwinio	9.30	Holy Eucharist	CC/PH
Clydau	11.15	Morning Prayer	EL
Llanfyrnach	11.15	Holy Eucharist	CC/EB

Annwyl Ffrindiau,



As I now retire early as your Bishop, on account of my ill health, I wish you every blessing for the future. It has been a great privilege to be the 129th Bishop after Dewi Sant and a joy to have spent time with parishioners and clergy.

As I leave the See, I commit you with confidence into the hands of our Lord and Saviour, who said to His disciples, as recorded by St. Luke (12:32), "Fear not little flock for it is the Father's good pleasure to give you the Kingdom." I am reminded of Jesus' words to Martha, "you are anxious and worried about many things, but one thing is necessary" (Lk 10v41b42a). That one thing for Jesus our Lord, for Martha, for myself and Adrian as we step into this next chapter of our lives, and to you all in this Diocese of St Davids, is that we "seek first the kingdom of God and His righteousness" (Mt 6:33) knowing that as we do, all else that is needful, "will be added to us".

May you live, day by day, in His love, peace and joy, a phob bendith a fo atoch chwi oll.

You will remain always in my heart and in my prayers.

Every Blessing,

Yours sincerely,

A handwritten signature in black ink that reads "Joanna Tyddewi". The signature is written in a cursive style with a small cross at the beginning.

Rt Revd Dr Joanna Penberthy Bishop of St Davids

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## THE MINISTRY OF MEMORY

Memory is one of the most amazing and precious gifts that God has given to us. It enables us to relive and enjoy past events, yet able to subdue, even to forget, sufferings and disappointments. Because we are not computers, we are able to be selective in what we remember, so that those memories that can bless and encourage us are brought to the surface of memory.

We have a God who remembers. In fact, the prophet Malachi tells us that "a book of remembrance was written of those who feared the Lord and thought on His Name." (Malachi 3:16) He cherishes and reserves the good and holy things, and He expresses His approval of them. He remembers and rewards His children. "They shall be Mine, My special possession," He says.

Because memory grows and endures for a lifetime, and because we have a God Who remembers, we ought to be doing our best to build good memories, for they will fill our lives with strength and joy in the days ahead. We need to remember our covenant with God, when we came to have faith in Him and to commit our lives to Him in the Lord Jesus Christ. The constant remembrance of this will keep us from yielding to the temptations and lower impulses of life.

We need also to remember God's blessing to us in the past. When life becomes hard and painful, when our misfortunes engulf us, one of the things that will keep us from despair will be the memory of answered prayers and the good days of the past when God's blessings were poured out on us. Samuel set up a memorial stone at Mizpah to help the people remember that "hitherto the Lord has helped us". Memory can keep us from giving up to adversity.

We also should remember the persons who have blessed us, many of whom have died and gone to be with the Lord. Cherish and be thankful for them. We need also to remember the future the Lord has prepared for us. There will come a time in our lives when our most precious memory will be the words of Jesus: "I go to prepare a place for you, and I will come again and receive you unto Myself, that where I am, there you may be also." (John 14:2-3).

*Chris Rees, Minister, Bethesda Baptist Church, Narberth*

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## Announcement



"The Venerable Paul Mackness, Archdeacon of St Davids, acting as Commissary for the Lord Bishop of St. Davids is pleased to announce the appointment of the Revd. Shirley Murphy as Priest-in-Charge within the United Benefice and Local Ministry Area of East Landsker. She will work alongside the Revd. Kingsley Taylor in the Whitland Pastoral Area, sharing primary pastoral care for the churches of St. Mary Whitland; Cyffig; St. Tysilio, Llandissilo; St. David, Clunderwen and St. Brynach, Llanboidy.

# CARNIVAL

SATURDAY, 5<sup>th</sup> AUGUST - PARC DR. OWEN - 1.15PM



## Whitland Week 2023



Shirley currently serves as Domestic Chaplain to the Bishop of St Davids. She will remain as Clerical Secretary and ADDO at this time as well as Interfaith Officer for the Diocese.

Shirley will be licensed on Thursday 14<sup>th</sup> September at 7.00 pm in St Mary's Church, Whitland. Shirley will continue to reside at the Vicarage, Abergwili, before moving to the Vicarage, Meidrim in early 2024.

Please pray for Shirley in this new ministry, her husband Julian and son Dylan as they prepare to move to their new home and for the people whom she will serve."

## Llanfyrnach



We are very sorry to have to report that Miss Margaret Ware passed away peacefully on the 6th of August, almost exactly one year since the death of her beloved partner, Eve Brennan. Since Eve's death she had been residing at St. Teresa's Rest Home in Fishguard where she was very well looked after. Margaret, or Mags as most people knew her, was a very well-known and well respected member of the community, who practised as a physiotherapist from home for many years, with Eve as her glamorous

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assistant!! She led a very interesting and colourful life prior to settling down with Eve at Ty Newydd in the 70s, and had many and diverse interests outside her professional work and the small-holding, such as country dancing, music, photography, computer skills. There was always a warm welcome and lots of fun to be had at Ty Newydd and she will be greatly missed. Rest in peace, Margaret, reunited with your beloved Eve. The funeral was held at Llanfyrnach Church on Monday the 21st of August.

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### **Clydey**

Following the success of June's summer barbecue at Clydai, we had a quick PCC meeting and decided to do it again in July to use up the beefburgers we didn't cook last time and to correct the mistakes of June's event, like getting Richard to cook and pitching camp on the green west of the church below the tower.

That's a great spot for wedding photos, with the choice of the box trees or the church tower in background – or was until the central heating installation added an oil tank and booster rocket exhaust pipes to that side of the church. The other problem is that it looks flat until one puts picnic tables and chairs on it, and then the slight undulations are magnified into lopsided drinks.

We considered using the churchyard extension which looks flat at the bottom and rises gently to the top where the oldest grave in it stands, but the two problems with that were the recent funeral of 'Ows', buried near the gate to be next to his relatives come the resurrection, and his brother-in-law Tom not being able to the meeting for



us to ask for his views of using that position so soon after the interment.

The selected day was 23<sup>rd</sup> July to follow morning prayer at Clydai, led by Focal Minister Elizabeth Law while the Revd. Carol Court was leading Holy Eucharist at Llanfyrnach. The plan was that we would fire the barbecue up before the service and then start cooking after. Carol would finish her service in Llanfyrnach and then lead the parish over to Clydai in time for the feast.

You might have already spotted one of the two flaws in this plan – holding a barbecue in July - when you all know that summer happened in June and was also over by the end of that month. Nevertheless, the beefburgers still needed cooking, so when we went to the church the day before and found the sky weeping uncontrollably, we did what we used to do in the boy scouts. If it's wet, we move indoors.

We set the picnic tables and chairs up in church, drafted in the electric barbecue and then ran into the second problem: Tom James was uncomfortable about us cooking and eating in church. Venerable churchman that he is, Tom has been described as our parish's conscience; so his opinions are always valued and must be taken seriously.

Reaching back through time, Tom could only remember sweets being smuggled into chapel services. He is not alone in having a chapel background; Carol Court was brought up a Baptist, and Gaynor Evans was hard core Bwlchgyroes chapel until plucked from it to wed our churchwarden Dai Evans. Elizabeth and Richard came from a south London Presbyterian congregation.



Smuggling sweets into church was a done thing by church choirboys – trying to make one pineapple chunk last the whole sermon, but we reminded Tom of the bread and wine, and the tea and biscuits. And he reminded us of previous bun fights for which we moved to Bwlchygroes Community Hall. So we were reminded that those socials were before we got the grant for picnic tables and chairs.

The serious point is where the boundary lies for what may go on in a church. ‘Modern’ – 20<sup>th</sup> century – churches are a dual-purpose space in London in which the sanctuary is behind a heavy curtain. When the curtain is open, it is a church, and when closed, it becomes the church hall. The early Christians met in houses. People cook in houses. Jesus Christ took offence at the goings on of the Jerusalem Temple, overturning the moneychangers’ tables and describing it as a den of thieves. The Gospel does not mention any catering stands but does mention burnt offerings in the Temple.

These points remind us that the Church is the people and a church is a building, which is to be respected and not defiled, but it is there to be used by the people in a dignified way. We’ll have to take competent advice about doing it again; but in coming together for an indoor barbecue and using the church to shelter us from the sunshine, we solved the other problem, which was gathering the flock. Carol picked some people up in Crymych on her way, while we packed Richard off to collect Judy Webb from Tegryn.

“Can I do anything to help?” enquired Janet Jackson – who was promptly put in charge of the indoor barbecue, on which she got everything cooked before Richard got back. By 3.00 pm, it was over and all packed away, leaving just a slight smell of cooking, which we dealt with by traditional means. By 5.00 pm, the only trace of the barbecue was the unemptied donations box, and we thank all who contributed to the £40 raised.



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Undeterred, Carol decided that we should do it again; the next one being after her Holy Eucharist service in Clydai on the 13<sup>th</sup> of August. The day before was quite pleasant November weather so we again opted to set up inside the church to avoid the consequences of being outside.

In a lively conversation before the service, Tom held to his position as Clydai's conscience by reminding us that he had raised the question about eating in church, but he agreed that he had stayed to share in the indoor barbecue and would do the same again this time. Richard pointed to the Biblical authority for burnt offerings as reasonable grounds for him doing the cooking this time. Judy arrived in time for the service and Janet didn't make it at all, so that was it.

Sixteen-ish people sheltered from the wind and the weak sunshine for the second Clydai indoor barbecue and donated £50 for the pleasure. Photographs might have implied being outside was nice, but the reality of our early autumn weather is that indoors was pleasant while outdoors was less so.

The church didn't have long to get over being a barbecue venue before its next use, as we were back two days later, on the 15<sup>th</sup> of August for a Holy Eucharist, this being the Saint's day of Mary, mother of Jesus. It is a much bigger event in France – a public holiday for the assumption of Mary – celebrating her being taken into heaven after her death. The French take their days off on the day, while in Britain they tend to be tacked onto weekends.

Eight partakers of the Eucharist with the traditional, and to Tom, more acceptable tea and buns afterwards. Of the barbecue, not a trace, except one of the rubbish bags left over from it might have been nibbled at, so we have stashed an automatic wildlife camera in church to see if we have real mice as well as the wooden ones.



**Barbecue Time at Clydau Church, Summer 2023**



THE ONLY SERVICE IN THE GROUP on 3<sup>rd</sup> SEPTEMBER  
**CYLCH Y FRENNI JOINT SERVICE**  
**@ LLANGLYDWEN**



**HOLY EUCHARIST**  
**13<sup>th</sup> SUNDAY of TRINITY**  
**3<sup>rd</sup> September 10.30 am**  
**Arch Deacon The Venerable**  
**Paul Mackness officiating**  
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### **Biblical Literacy – not**

All eyes turned to me during a family quiz when the question was to name the prophet mentioned in the Book of Samuel as having given King David three options; none of us knew the answer, as it was not Nathan. My first thought was that I should have paid more attention in Sunday School but as I looked for the answer – by reading Samuel instead of googling the question – I was reminded of a sermon by the Venerable Paul Mackness about Biblical literacy during his 6-month/3-year sojourn as our priest. What he said was that the lessons appointed in the lectionary

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for our services leave large parts of the Bible never getting read in church. And to that we might add that we miss more than three quarters of the appointed lessons, in Clydai at least, by only having a service once a fortnight and never having evensong.

Our 'Old Testament' is what was written down by the Hebrew priesthood in the centuries before Alexander the Great swept through the region in 332BC. Jerusalem is said to have capitulated to Alexander, unsurprisingly since word of his seven-month siege of the Phoenician city of Tyre and what he did to the people there when he conquered them would have reached Jerusalem before Alexander did.

The Macedonian army was engaged in a six-year campaign to become the major regional power by taking over all the lands held by the Persians, whose King Nebuchadnezzar II had added Judah to his empire in 597BC. He took the nineteenth Hebrew King Jeconiah into captivity and installed Jeconiah's uncle Zedekiah (2 Kings 24.17) as the twentieth and last King of Judah. Zedekiah's revolt ten years later resulted in the books of Jeremiah and Lamentations, the destruction of Jerusalem and the Temple of Solomon. Judah became the Yehud Province of Persia for 250 years of peace until Alexander arrived. Then it changed hands and rubbed along for another 150 years until the Maccabean revolt.

In the carve up after Alexander's death, Ptolemy became King of Egypt, with Palestine and its surroundings under his control. He founded the library in Alexandria and commissioned the Jerusalem Temple authorities to provide to it their sacred writings in Greek. The Greeks invented the way books are these days classified – history, poetry, fiction, etc. while to the Hebrews their writings were just that, hence the Biblical mix of allegory, biography, genealogy, history, law, poetry, prophecy and theology. Nobody else really did biography before the Hebrews. Kings had their own deeds written down while in Judah the priests chronicled their kings independently, recording their strengths and weaknesses and besides the two books of Samuel, David also features in Chronicles and Kings.

The future King David first appears in 1 Samuel 16 as the shepherd boy son of Jesse, sought out and anointed by Samuel to succeed Saul as king. Eventually. His adventures on the way include defeating Goliath, being a harpist at King Saul's court, fleeing said court once Saul started to suspect him of ambition and the episode during Saul's hunt for David in which David is hiding in a cave that Saul chooses to take a nap in. While he sleeps, David cuts a piece of Saul's clothing off.

David's first wife Michal was a younger daughter of King Saul whom David 'bought' with a hundred Philistine foreskins. We can assume he wasn't converting them to Judaism to get them.

As King, and while living at Hebron, 2 Samuel 3 2-5, which is not in the Lectionary, says he had six wives, each of whom bore him a son. Michal is not one of those named unless she is also 'Eglah'. Rabbinic academia suggests that a King could have eighteen wives and that another of them might have been Michal's older sister. 2 Samuel is not clear about this, as it took place in Hebron, out of sight of the Jerusalem Temple priests.

Some years later and after succeeding Saul as king, David was called out by Nathan over his arranging for Uriah the Hittite to be slain in battle, thus leaving the widow Bathsheba available for his royal pleasure but I don't remember Nathan giving David three options. I mainly remember this episode from a movie in which Gregory Peck played King David and the Nathan's arrival at court is announced by a guard with a thick Bronx accent as "Nayttan, Da Proffitt".

This account – 2 Samuel 12, vss 1-25 – does feature in this year's lectionary in the week after 12<sup>th</sup> Sunday after Trinity – specifically, it's appointed to be read at evening prayer on Tuesday 29<sup>th</sup> of August.

David's union with Bathsheba echoes down to the New Testament as a son of this union – also called Nathan – features in St Luke's genealogy of Jesus.

While trawling the lectionary, a lot of 1 and 2 Samuel are appointed to weeknight evensongs from the fifth Sunday after Trinity to the thirteenth. The important bits feature more than once – the conception of Samuel is in twice, while Samuel anointing the shepherd boy David appears three times.

'The last words of David', 2 Samuel 23, vss 1-7 appear four times - on saints' days 13<sup>th</sup> and 26<sup>th</sup> October, and on weekdays after the 6<sup>th</sup> and 7<sup>th</sup> Sundays of Easter. At this point, I noticed that this lesson is missing from Moffatt's translation. Moffatt jumps from chapter 21. v14 to chapter 24.v1 thus leaving out (NIV subheadings) 'Wars against the Philistines', 'David's song of praise', 'the last words of David' and 'David's mighty men'. He also misses 1 Samuel 28 3-19 in which Saul gets the witch of Endor to raise Samuel from the dead to ask his advice. Samuel tells him that the Lord is his enemy. Moffatt jumps from Chapter 28 v2 to the beginning of chapter 29.

Looking at his preface, he says that ***"the traditional or Masoretic text is often desperately corrupt. At a number of places it is broken or defective, though our English version usually conceals this. At other points it is in such disrepair that no conjecture can heal it."*** Where the choice was between a guess and a gap, he either guessed or put three dots. He does not explain the missing chunks, so I assume those passages were not available to him in the Hebrew texts he translated from.

The answer to the question – which prophet gave David three options – is to be found in 2 Samuel chapter 24, which is the very last lesson appointed to be read from



Samuel – at evening prayer on Saturday 9<sup>th</sup> of September and it's a complicated story. God tells David to number Israel and Judah - a census – and is then offended at the result, because David is using it to measure his success as king, while his kingdom's success against the enemies surrounding them was from the hand of God. King Henry V was careful not to claim the credit for victory at Agincourt from God who gave it to him – so he knew his Bible.

The prophet Gad tells King David to choose his punishment – the three options: three years of famine, three months being chased by his enemies or three days of pestilence over the land. David chose the pestilence, ***“let us fall into the hands of the Eternal (for his mercies are many), not into the hands of men.”*** The pestilence launches a plague among the people, which is halted when David beseeches the Lord, ***“let thy hand be against me and against my father's house.”*** The Lord tells David to erect an altar at the threshing floor of Araunah the Jebusite, which was where the angel of death was when directed to stop.

When David turns up and tells the owner what his mission is, Araunah gifts him the floor, animals and wood for the sacrifice, which David refuses, as he will not offer God a burnt offering that will cost him nothing. He pays Araunah and then makes the sacrifice; ***“the Eternal was propitiated over the land, and the plague was averted from Israel.”***

Tradition has it that the site of the threshing floor is the place where Abraham offered Isaac and was the place where David's son Solomon built the temple. That places a threshing floor on top of a hill above Jerusalem, where the traditional site of Abraham's offering of Isaac to God is a rock within the Moslem Dome of the Rock shrine. To be fair to tradition, the hills around Jerusalem were the Jebusite lands before Joshua crossed the River Jordan.

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Moffatt follows chapter 24 with chapter 23, beginning at verse 8. We'll need a proper Bible scholar to explain this.

James Moffatt (1870-1944) was a Scottish theologian and translator. His first volume – Genesis to Esther – was published in 1924: so before the Dead Sea Scrolls were discovered. Whatever name or title is given to God in the texts, he transliterates it as 'The Eternal', which makes him as much of a nuisance as Young's

Literal Translation in which the thirty or so names and titles used for God in original texts are replaced with the made-up name 'Jehovah'.

*Richard Law*

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## Glandwr WI

A fundraising event was held at Canolfan Hermon on the 12th of August.



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## Righteousness

But now the righteousness of God apart from the law is revealed being witnessed by the law and the Prophets, even the righteousness of God which is through faith in Jesus Christ to all and on all who believe. For there is no difference. Romans 3.21-22

The Apostle Paul makes it plain from the Scriptures that no matter who we are Jew of Gentile we are none righteous no not one. There is none who understands; There is none who seeks after God. They have all turned aside; They have become unprofitable; There is no one that does good, no, not one'.

All have sinned and fallen short of God's glory. Romans 3. 23.

We thank God that by His great love and His plan of salvation we can be declared right with God, being justified freely by His grace through the redemption that is in Christ Jesus.

*Lyn Bettinson, English Congregational Whitland*

---

## Harvest Home

(for my dad who died in September, 2004)

Fitting that you went in the time  
when the plump bronzed cobs  
slip easily from feathered husks  
as if dropping their paper hats  
after the party.

Fitting that you quietly slipped away  
in the mushroom-gathering dusk -  
who'd often fumbled in the fading light  
to forage fresh from foetid, fatal from food,  
carefully trugging earthy pallid globes,  
testing their unearthly weightlessness,  
checking they smelt good.

Fitting that you should slip away  
as if hand-plucked and counted in with the first fruits -  
not scooped-up windfalls, over-ripe or bruised,  
but gold and madder, scarlet, mandarin -  
wholesome grain cheerfully to be used  
with all the yield that's safely gathered in.

**JJ**

# Whitland, Cyffig, Llanboidy

## Llandysilio, Clunderwen

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### Services in September

#### Sunday 3<sup>rd</sup>

9.00 am	Holy Communion	St David	KT
10.30 am	Holy Communion	St Tysilio	SE
11.00 am	Holy Communion	St Mary	KT
11.00 am	Holy Communion	St Brynach	JP

#### Trinity 13

#### Sunday 10<sup>th</sup>

11.00 am	Holy Communion	St Mary	KT
11.00 am	Matins	St David	NJ
2.30 pm	Holy Communion	Cyffig	KT

#### Trinity 14

#### Thursday 14<sup>th</sup>

7.00 pm Licensing of Rev. Shirley Murphy

#### Sunday 17<sup>th</sup>

9.00 am	Holy Communion	St Tysilio	KT
11.00 am	Matins	St Mary	KT
11.00 am	Morning Prayer	St David	NJ
4.00 pm	Holy Communion	St Brynach	KT

#### Trinity 15

#### Sunday 24<sup>th</sup>

11.00 am	Holy Communion	St Mary	KT
11.00 am	Holy Communion	St David	SE
2.30 pm	Evensong	Cyffig	KT

#### Trinity 16

## **Like Buses**

Clergy are like buses, you can wait for ages without seeing one then they all come at once. Before the lockdown we were promised a third Cleric to come with the 15 churches, now we have 18 churches and six Clerics! Who can fathom the Church in Wales? So, let us welcome Shirley to the LMA on 14<sup>th</sup> September. If you are coming can you bring a few sandwiches or cakes so we can have a bun fight afterwards in the Church, thanks.

## **A Short History of St. Mary's, Whitland**

Ten thousand years ago the ice receded and left a lake in the valley, much later the lake broke through at a point near Forest Farm and uncovered a place which the people who settled there used as a place of worship. I prefer pre-Christian to Pagan. It was a slightly raised place by the river that didn't flood, they dug a ditch and built a bank round it and it became what we would call now a henge. Through the ages it was a place of gathering, celebrating yearly festivals, joining men and women together, giving thanks for births and committing loved ones to the otherworld (rather like we do today).

The Romans probably used it as a temple because they took on local deities. Then with the arrival of Christianity it became a church.

Hywel Dda found it a convenient place to build his White House where he formulated the laws.

In time Cistercians from France formed an Abbey somewhere near Haverfordwest, but finding a convenient stone house moved here a short while later. After a year they found it too small so took it apart and moved it away from Whitland, building a simple chapel here instead (this is why the dedication is St. Mary). Here pilgrims would stay the night on their way to St Davids. After the dissolution of the Abbey (and local farmers taking the stones to build houses and sheds) the little chapel here remained.

About 1850 the Yelvertons had the church rebuilt and very much enlarged as it is today.

*Kingsley*

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## **Faithful People Needed**

Rita has given St. Mary's Church outstanding service since 2013, washing and ironing altar linen and polishing the brasses to a standard that has made many members remark on the high standards she has maintained. The time has now come when Rita can no longer continue her service. It is time for new people to help.

We need people who can polish brass to a high standard. Experience is helpful though not essential.

We also need people who can wash and iron altar linen. If you have needlework experience and can cut material to size and/or use a sewing machine that would be helpful too though not essential.

This is an opportunity to serve the Lord through service to St. Mary's, Whitland. You can make a real contribution to the smooth running of services. You will get meaning and purpose in serving the Lord through your service; bringing you closer to God and bringing Him closer to you.

There is only one qualification: faithfulness. Jesus was faithful in carrying out His mission to reconcile us to God. God is faithful in forgiving us when we confess our sins. The Holy Spirit is faithful in answering our calls for help and support. Faithfulness is a property of God. Faithfulness means being on time, keeping our promises, thinking ahead so that we don't run out of supplies, ensuring that sufficient altar linen is available, keeping going when the going is tough; in short being dependable. I shall show you how to polish the brasses and how to iron the altar linen. My help and support will be available at all times.

# *W. J. Kenneth Davies & Sons*

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**Is He calling you?**

**Gwyn Price Evans, SACRISTAN**

## Sue Jones from Llanboidy writes:

**Birthday Greetings to Val Dixon** who recently celebrated her 80th birthday at the July meeting of Llanboidy WI. Everyone sang 'Happy Birthday' to Val and enjoyed a piece of the delicious cake made by Mair.

Val is the current treasurer for Llanboidy WI club and has done many years of service with Carmarthenshire federation WI. She is also a lifelong member of Afon Taf Gardening Club to whom she is also Treasurer

**Llanboidy WI meet on the 2nd Thursday of the month** - the September meeting being a trip to the Botanic Gardens and the October 12th one being held in Llanboidy Market Hall at 2.30 pm - all are welcome to drop in and see what the Ladies get up to.



### CLWB CINIO CLYDAU LUNCH CLUB 2023

Please join us in Canolfan Clydau in Tegryn, on the  
**4<sup>th</sup> Tuesday every month**  
at 12.30.

The cost will be £6 for a home cooked lunch, pudding and tea  
or coffee.

Everyone is welcome, but **please phone beforehand** so we know  
how many people to expect.

Please phone Diana on 01239 612614 or Marie on 01239 698003.  
**VOLUNTEERS ALSO WELCOME!!**

Ionawr 24 January 2023

Chwefror 28 February

Mawrth 28 March

Ebrill 25 April

Mai 23 May

Mehefin 27 June

Gorffennaf 25 July

Medi 25 September

Hydref 24 October

Tachwedd 28 November



**£2**

### Te am 2 Tea at 2 - 2023

2il Dydd Sadwrn bob mis 2.00 pm  
2nd Saturday every month 2.00 pm  
**Canolfan Clydau, Tegryn**

Ionawr 14 January

Chwefror 11 February

Mawrth 11 March

Ebrill 8 April

Mai 13 May

Mehefin 10 June

Gorffennaf 8 July

Awst 12 August

Medi 9 September

Hydref 14 October

Tachwedd 11 November

Rhagfyr 9 December

**CROESO CYNNES I BAWB**

**ALL WELCOME**

Tel. Diana 01239 612614 or Marie 01239 698003

**Sadly Johnie Chorley of Cilgynydd Farm, Llanboidy, died recently.**

Johnie is the brother of the late Ted Chorley and dear brother-in-law to Mary and a very dear friend of Ifan.

Johnnie was a real character and well known in the local and the farming community - he was a strong village supporter enjoying the carnivals and Llanboidy Market Hall events with their teas and various activities.

Also, he loved going to local markets and agricultural shows such as St. Clears and Nevern with Ted, Mary and Ifan.

He was a good stockman making sure the cattle always had plenty of silage in the Winter, and he took great joy in driving the quad bike around to check the livestock in the fields with his beloved dog, Puppy, following him everywhere.

He was also a keen gardener learning from his late brother, Ted, and making sure the house always had lots of vegetables.

One of his pleasures in the Autumn was picking blackberries from the hedgerows to give to folks, and, particularly for a local lady who always gave him a couple of bottles of her homemade blackberry wine.

Johnie's funeral service was conducted by The Reverend Dr. Jeni Parsons at Parc Gwyn Crematorium on the 2nd of August 2023

**Fashion Show in Llanboidy Market Hall** - on Friday September 8th at 7.00 pm

Mrs Margaret Hughes is hosting a showing of her amazing collection of vintage fashion outfits over the past 40 odd years with our own local models wearing them.

Tickets are £20 from Rodney's Spa Shop in Llanboidy or members of the Hall committee - tickets include a buffet supper and a glass of wine - tables are available if you wish to take a group of friends

(further info from Delyth at - [delythbebb@gmail.com](mailto:delythbebb@gmail.com))

This is going to be a really fun evening so get your tickets and join in - at the same time support the Cancer Services.

*Sue Jones*

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## **Cyffig**

Our Harvest Festival Service will be on Sunday 24th Sept. at 2.30 pm. Everyone welcome. Here's a nice poem I found on line:

### **Walk the Line**

Here's to the ones  
Who play the part  
With a smiling face  
But an aching heart





**Left:**  
**William Davies,**  
**Stag, Llanboidy**  
**who celebrated**  
**his 90th**  
**birthday**  
**recently**  
**Photo courtesy**  
**of Guto**  
**Llewellyn**



**Right:**  
**Valerie Dixon who**  
**celebrated her**  
**80th birthday on**  
**the 16th of July**

Who ride the wave  
But all the while  
They hide the pain  
Behind a smile

This is to those  
Who face the rain  
When the tide is high  
And the days are gray

Who walk the line  
To pave the way  
To a better life  
And brighter days

by Psychic Micky Vermooch

*Lynn Werrett*

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**A** couple of months ago there was an article in which David Jenkins, former Bishop of Durham, was mentioned (accompanied unfortunately by a photo in which he appeared somewhat diabolical!) As remarked, he was a controversial figure. Whilst there was no direct attack on him but only a sideways reference, it stirred a memory of a meeting I attended in which he was

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guest speaker sometime in the eighties. He was asked to address a roomful of mainly young candidates for ministry, not Anglicans, or certainly not solely such.

I am not easily impressed, being apparently incapable of the thrall and fandom common to many, especially in their youth (and, I'm told, even incapable of being hypnotised!) However, I recall being deeply moved and unusually impressed by David Jenkins. He sat among us talking very personally and openly about his faith. Rarely have I met a more dedicated and sincere seeker after truth, nor one whose faith meant so much to him. It made him at times weep, not out of weakness but out of sincerity, a deep love of the essence of the Christian faith, and fellow feeling. There was absolutely no pomp or 'show' about him, and he addressed us all sitting down from a seated position as we sat around him: he seemed to epitomise the word 'grace'. When he eventually finished opening his heart to us, he clearly neither wanted nor relished applause.

As it happened, at the lunch afterwards I sat near the exit and he slid into the seat next to me. We exchanged a few words but I did not aim a barrage of questions at him because I could see he was emotionally drained after his talk. He confided that he hoped to leave as soon as he politely could. He ate modestly – indeed his whole demeanour was modest and understated – and then half-rose, looked at me conspiratorially, sort of pleading that if necessary, I might cover for him, and then slipped away unnoticed. I got the strong impression that he hated enforced formality but also didn't want to be impolite or hurt anyone's feelings.

There are different degrees of spiritual awareness and belief. We can only speak authentically from our own experience which for some is difficult to put into words and for others is painful. In part to counteract this, different denominations have developed various unifying rituals and techniques within their worship. At the heart of it all, though, there is surely the simple shared message about what we are meant to *do*: "Love God with all your heart and with all your soul and with all your mind". (**Matt** 22 vs 37-39; OT version, **Deut** 6v 10 gives 'might'.) And how do you show *this*? "Love your neighbour *as yourself*". (**John** 15 v12, **Romans** 13 v8) And how do you show *that*? "Forgive us our trespasses *as we forgive those who trespass against us*." (**Matt** 6 v12-14 and most of the parables...) Indeed, 'an hard saying' amongst other similar sayings of Jesus. 'Love' in the Bible is nothing like weak tea (though that's a start!) It is an extremely hard active verb. Whatever else he did or did not believe, I believe David Jenkins fully espoused these commandments and tried – which is all any of us can do - to practise them.

Despite the ubiquitous appearance of 'love' in the Bible I prefer the word 'mercy' myself: you know where you are with that. These days, without wearing a t-shirt emblazoned with scholarly references, the word may be misunderstood. It has been

somewhat debased and is frequently – and possibly harmlessly - seen on mantelpieces and cushions these days. (Beware! If I should visit your house and you have those wooden letters up arranged as 'LOVE' I will change them to 'VOLE' as soon as your back's turned...) Of course, as we get older, become parents or not, grandparents or not, hold high office or not, inevitably take on more responsibilities for self and others, suffer life's inevitable losses, we realise more and more that love is not a flowery noun but a most demanding verb. Sometimes it is hard to discern amongst other four letter words such as pain, work, will, loss, want, need, goal....I take comfort in the well-known fate of Abou Ben Adhem (may his tribe increase...)

**JJ**

## **WELSH LESSONS**

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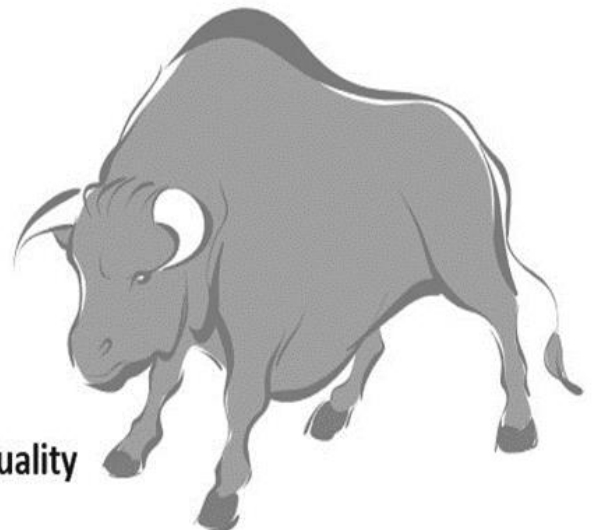
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## THE WISE PERSON'S HEART

The Bible exalts wisdom and praises persons who seek and gain Wisdom. The writer of Ecclesiastes says that he tried everything known to the human race as he searched for the meaning and purpose of life, but he found only frustration. Finally, he concluded that the chief good in life is a wise heart that knows how to spend the precious time of life and to trust God for the time to come.

He wrote: "A wise man's heart discerns both time and judgment." (Ecclesiastes 8:5) In other words, "The wise heart will know the proper time and procedure." Many persons go through life without ever developing this wisdom. They become the slaves of time, and many waste or misuse time, which is the measure of life.

Some years ago Leslie Weatherhead, a Methodist minister, warned of some fallacies with respect to time, and his warning is still relevant. He said that the idea some persons have that "time will heal," or that "everything will turn out in time," is simply not true. Time will turn a young fool into an old fool, and a young sinner into an old sinner, but it cannot improve character.

Another fallacy is the idea that time is a part of the final structure of reality, but this is not so. The timeless and changeless God is the One and only Master of time. It is

# G. Williams

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only in a proper relationship to Him that any of us can become the masters of our time and use it in the best way possible.

Another fallacy is the idea that long years of life on earth are a great advantage. The truth is that some persons have lived for 120 years on earth and left nothing worth recording or remembering. Jesus Christ lived only 33 years on earth, and all the libraries and computer banks of the earth cannot hold all that is worth remembering and cherishing of that life.

An obsession with years may spoil our perspective in life. Our obsession ought to be with the quality of life and with a right relationship with God, the Giver of life. The wise person recognizes that we are accountable to God, and will be united with God by faith, so that the years on earth will be filled with eternal significance.

*Chris Rees, Minister, Bethesda Baptist Church, Narberth*

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## **Midway Vintage Show**

David and Hazel Jones enjoyed the Midway Vintage Show in their MG YA, UMG 79. It was very well supported. Lots of vintage and classic cars, motorbikes and tractors etc. A great turnout, well done Midway!



***On the 19th of August Betsan Mair Sion and Rhodri Huw Gravell were married at Llanfyrnach Church. Rev. Carol Court officiated***



## SPECIALIST IN WOMEN AND OTHER DISEASES

That's apparently what it said in a doctor's waiting room in Rome. Meanwhile, a Hong Kong tailor was offering: 'Ladies may have a fit upstairs.' For the gentlemen, a Bangkok dry cleaner's suggested: 'Drop your trousers here for best results.'

Talking of trousers, Bible translations can give rise to a wry smile, too. The 'Geneva Bible' of 1560 is also known as the 'Breeches Bible', because it had Adam and Eve sewing their 'figge tree leaves' into breeches. The King James version of 1611 changed this to the more decorous 'aprons'. As recently as 1961 the New English Bible raised many a quizzical eyebrow with its translation of Hebrews 11.31-32: 'The prostitute Rahab ... had given the spies a kindly welcome. Need I say more?' It's worth remembering that what we call 'The Bible' as divided by Western Christians is really a library of 66 books, some with multiple contributors – three for Isaiah, for example – and multiple editors weaving multiple strands of tradition together (probably four for Genesis alone). These books were written in different languages: mainly Hebrew; the distinct Hebrew dialect called Aramaic (which Jesus and his immediate followers spoke); and Greek. That's fine as long as the readers speak the same language as the writers – and at roughly the same time, because language can change very quickly. So when Hebrew-speaking Jews read books written in roughly contemporary Hebrew there isn't a problem. But what happens as the centuries progress? One particular challenge with Hebrew is that it doesn't have any vowels (apart from a couple of consonants which double as O, U and I occasionally). Just think what that must be like – although you'd be less baffled if you did a lot of texting on your phone. People found it more and more difficult to remember how to pronounce QRN when they were reading the lesson in the synagogue about Moses coming down from the mountain.

Riding to the rescue came the Masoretes, a line of scholars who from about the 5th to the 10th centuries AD more or less curated what we now call the Old Testament. Perhaps their most important contribution was to invent a series of dots and dashes

(collectively called 'pointing') which indicated how to pronounce the classical Hebrew. In other words, they inserted vowels – or rather they indicated them above and below the line, for the most





part, so as not to interfere with the sacred text itself. So when Moses came down from the mountain in Exodus 34 his face shone (QARAN). Unfortunately, the same consonants can be 'pointed' QEREN, which means a horn. And when Jerome translated the Bible into Latin in the 4th Century AD he chose the wrong fork, and described Moses' face as cornutam ('horned') instead of 'shining'. That's why Michaelangelo gave the '10 Commandments' man horns when he sculpted him.

Pointing really comes into its own – or not – when it's applied to the name of God, rendered in the Hebrew text as YHWH (no vowels, remember). This name was considered too holy to be said out loud, except by the High Priest once a year on the Day of Atonement. So in the Synagogue of a Saturday the lesson-reader would substitute Adonai ('my Lord' – actually 'my Lords', because people like kings and queens often say 'we' instead of 'I'). As a reminder, the vowels for Adonai were inserted above and below the consonants YHWH, producing the non-existent word YaHoWaH (or YeHoWaH). That's actually impossible in Hebrew: the 'W' would have to double as a consonant and a vowel at the same time; but that's where the name 'Jehovah' springs from. FYI, the real pronunciation is YaHWeH, with a short 'a' as in 'cat' and a short 'e' as in 'yet'.

As Jews emigrated to foreign parts (a process resulting in the 'diaspora' or 'scattering') they naturally adopted the more-or-less universal language of their time, Greek. So there arose a need for a Greek translation of the Hebrew scriptures. The story goes that King Ptolemy II, the third-century BC Greek ruler of Egypt, commissioned 72 translators (six from each of the Twelve Tribes of Israel) to sit in 72 separate rooms and do their thing. And lo! What emerged was 72 identical translations! Ooh, look – a flying pig.

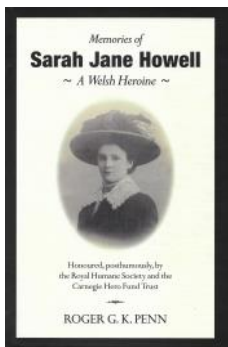
What is real is a Greek version of the Hebrew Bible which was known as the Septuagint, from the Latin septuaginta ('70'). Two of the scholars must have escaped or got sick notes from their mums.

The Septuagint (two hefty, Bible-black volumes on my shelves) is important for Biblical scholarship mainly because of the places where it differs from the Hebrew text we have today (prompting questions of what the 'original' said); and also where Greek-speaking New Testament writers like Saint Luke quote it rather than the original Hebrew – especially when they put the quotation in the mouths of people like Saint Peter when talking to fellow Jews, who would all have spoken Aramaic at home and read the Hebrew Bible in Hebrew. That shows that what Luke is 'reporting' is made up by Luke, rather than being verbatim Peter.

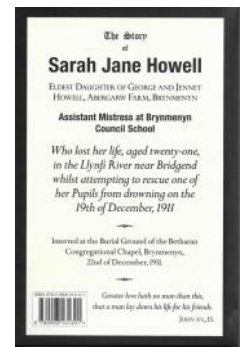
But there's a couple of much more important questions of translation which we'll deal with in our next instalments. Much more important, that is, than the plea

reportedly seen in a Norwegian cocktail lounge: ‘Ladies are requested not to have children in the bar.’

Jonathan Copus



## Memories of Sarah Jane Howell a Welsh Heroine Chapter 7



### Sarah Jane Returns to her Roots

Sarah Jane’s experiences in Clifton provided the perfect stepping stone for a quantum-leap in life. This favourite village had been a treasure trove but the memories and friendships would continue. Many people had influenced Abergarw’s young scholar, shaping her thoughts and attitude whilst giving her the confidence and skills to move on. Mrs Bradley, a lady of high standing, who lived in the village of Bitton, outside Bristol, was one of these, and the qualities she recognised would one day be revealed to all. Sarah Jane was returning home when women were conquering the world. Queen Victoria’s passing a few years earlier underlined her enterprise and efficiency during an amazing run of success. Florence Nightingale was another: a leader and visionary, strong enough to challenge the authorities and to make her mark. She had opened the door to nursing, and now the country beckoned candidates to walk in. Sarah Jane’s homeland was already rising to the challenge as young ladies having been trained by strict matrons, joined the Bridgend Nursing Association. Moving from one patient to the next on a bicycle or by pony and trap, they provided welcome support for doctors struggling to cope with their calls. But Sarah Jane wanted to teach and little stopped her once she had made up her mind. Reaching for her lesson books and ink pen, preparations began in earnest, whilst qualifications followed further down the line.

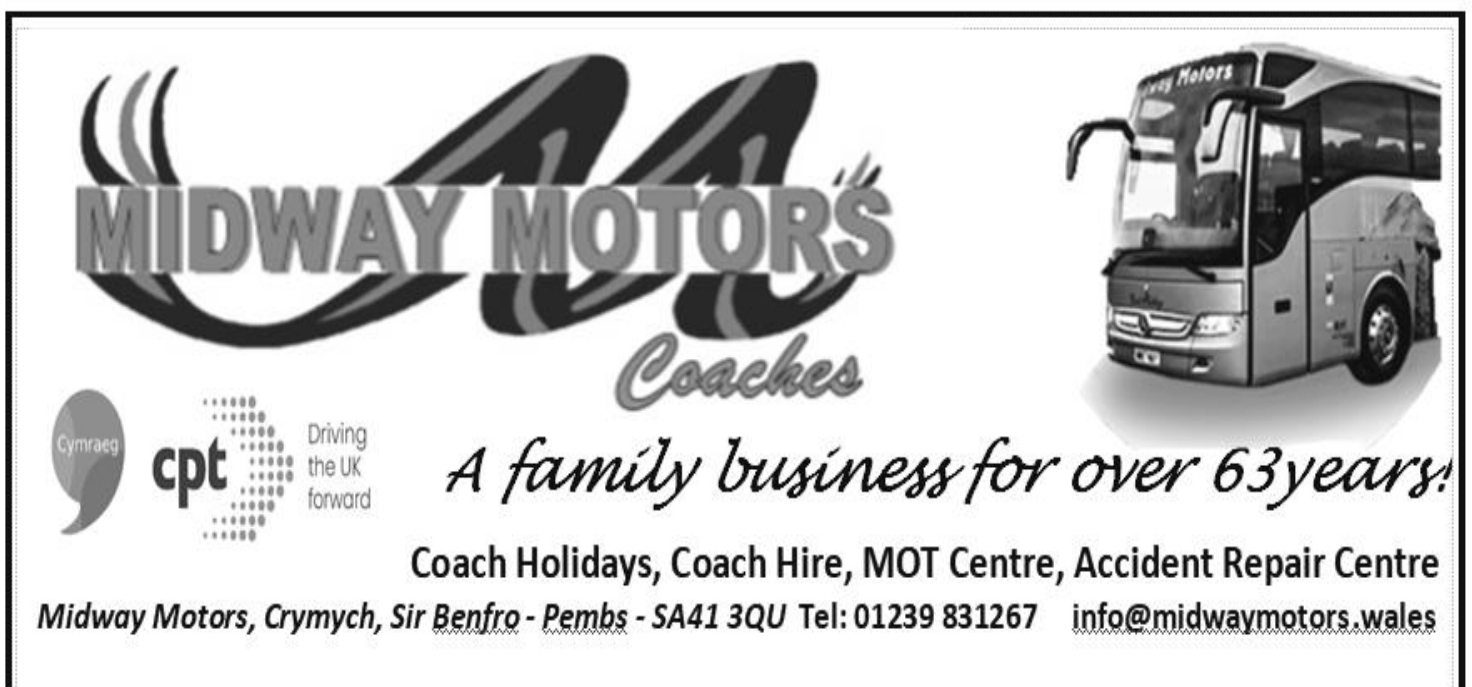
By now Sarah Jane was the eldest of six daughters: Mattie, having been born in 1901, with Marjorie, who followed two years later, now a baby in her cot. Mother, Jennet, had her work cut-out, but was the portly picture of happiness in her full-fronted cooking apron, removing pastries from the oven, and sampling them, of course. Jennet had plenty of helpers, and Katie, Beatrice and Margot all pitched into their allotted tasks after school. George’s terraced houses caught everybody’s eye as he considered his next project which was to replace the adjacent labourer’s cottage,

across the road from the farm, with a brand new dwelling. Evan's presence was sadly missed; his fireside chair would never be the same and the old tales had gone – whilst Jenkin, having assumed his father's voting rights, could be forgiven for widening his gait.


It is hardly surprising that it was another culture shock for Sarah Jane when returning home. Whiteladies Road in Clifton and Abergarw Road in Brynmenyn are worlds apart. It would take more than modern engineering to bridge this gap, and it was inevitable that comparisons would be made. But, in returning, Sarah Jane could enjoy all that Bridgend offered. Sitting in gently-rolling countryside, connected to rivers and waterways, it had developed into a beautiful little town. Besides livestock sales and market hall provisions, open air trade stands appeared on 'The Green,' in amongst small family-run shops. Only a walk away was the wide expanse of Newbridge Fields – surely Bridgend's answer to Clifton Down – where parents and children still while away happy hours, whatever the weather. Across the meadows beyond the river bridges, Merthyr Mawr exudes the post-card image of a quaint thatched-roof hamlet whilst, all around, Bridgend's open fields and countryside frame its bigger picture.

Penybont ar Ogwr (meaning Bridgend on the river Ogmore) had, of course, its own fifteenth-century river bridge, much celebrated too, 'Yr Hen Bont,' (The Old Bridge) complete with kicking stones to prevent cart and carriage wheels from colliding with its walls. The bridge was once a multi-arched work of art, designed to link two earlier settlements. One was **New**castle, where the castle ruins remain today and, the other, **Old**castle, in the Nolton area of town. Once, an essential gateway into Bridgend from Laleston and the west, the bridge is still a fine feature in the town today despite having lost some of its arches in the floods.

**To be continued ...**



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