

# Grapevine

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2024

Chwefror  
February



# 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

## Services for February 2024

### 4<sup>th</sup> Feb - The second Sunday before Lent - green

PLACE	TIME	SERVICE	
Llanwinio	9.30am	Boreol Weddi	PH
Llanglydwen	9.30am	Holy Eucharist	CC/JW
Llanfyrnach	11.15am	Holy Eucharist	CC/EB

### 7<sup>th</sup> February 2024 Holy Communion Bro Preseli 10.30 CC/JW/EL

#### Feb - Sunday before Lent – green

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

### 14<sup>th</sup> February – Ash Wednesday – Llanglydwen 10.30 CC/JW/EL

#### 18<sup>th</sup> Feb - The first Sunday of Lent - purple

Llanwinio	9.30am	Boreol Weddi	PH
Mynachlogddu	10.00	Holy Eucharist	CC/JW

#### 25<sup>th</sup> February - The second Sunday of Lent – purple

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

**I** am afraid that this is the last time that I will edit The Grapevine. I have now been doing it for over 10 years and for the most part I have quite enjoyed putting it all together but I am struggling a bit now. It all started in January 2015 when Jonathan Copus decided to take it over from the St. Clears Deanery. At that time we were a team of 4 including myself, Jonathan, Maureen Henneveld and Keith Taylor, but as time went on people either moved (or passed!) away. Richard Law took over the impossible task of Treasurer and he has unfailingly submitted countless photographs and interesting articles, without which The Grapevine would have folded years ago. Of late, Roger Penn, Chris Rees (Bethesda Chapel, Narberth), Paul Jones and Shirley Murphy have gallantly stepped in, and to them I am especially grateful. I and hope that you have enjoyed reading it, and I would like to thank all those people who have helped in any way—especially those of you who have taken the trouble to submit material. Thank you! I am not quite sure what it going to happen next, but please direct any queries to Richard Law on 01239 698607 or richardlaw600@gmail.com. Thank you and goodbye.



*Kathie*

## Editorial

### 2024 Mash-up: Valentine's Day and Ash Wednesday

**M**any people looking at their February calendars are doing a double-take with Ash Wednesday falling on February the 14th, St. Valentine's Day.

Lent is the period of 40 weekdays from Ash Wednesday to Easter, observed variously in Christian churches by fasting and penitence.

The date of Ash Wednesday changes based on the date of Easter. Each year, Easter is the first Sunday after the first full moon following the spring equinox.

Live Wire's research, through [timeanddate.com](http://timeanddate.com), indicates Ash Wednesday and Valentine's Day are sharing the same date for the first time since 1945. It happened two other times in the last century — 1923 and 1934. It will happen again in 2024 and 2029, but that will be it for this century.

Easter is April 1st. Easter will be on April 1st again in 2029 and 2040 in this century. In the 1900s, it happened only in 1923, 1934, 1945 and 1956.

The two days, steeped in tradition, don't have too much in common beyond their religious roots. Valentine's Day, named after St. Valentine, a third-century martyr, is all about romance with its emphasis on cards, candy, flowers, and nice dinners, where Ash Wednesday takes a more sombre tone as the start of 40 days of prayer, fasting and almsgiving of Lent.

Ash Wednesday also is one of two days, along with Good Friday, that are obligatory days of fasting and abstinence for Catholic adults — meaning no eating meat and eating only one full meal and two smaller meals. In other words, not a day for consuming candy hearts, chocolate cakes or fancy steak dinners!

And for those who wonder if Catholic bishops might grant a dispensation from the day's fasting requirements, as they sometimes have with the no meat rule when St. Patrick's Day falls on a Friday in Lent, they should probably think again.





*Left: Bishop  
Dorrien  
Davies with  
his wife,  
Rosie, sons  
Morgan and  
Lewis and  
friend  
Agharad.*

*Below:  
The Bench of  
Bishops*



Bishop Robert J. Baker of Birmingham, Alabama, told Catholics in his diocese in a statement that “some have wondered whether a dispensation for the standard laws of fast and abstinence would be granted” “A dispensation will not be given,” he wrote, stressing that this decision was “out of respect for the importance of Ash Wednesday in the lives of so many, including our non-Catholic brethren, and the way this custom underlines the importance of the Lenten season at its outset.”

He suggested Catholics celebrate Valentine’s Day on another “non-penitential day,” maybe even February 13th — which is Mardi Gras.

“The good Lord, who suffered so much out of love for us, will surely reward our fidelity and sacrifice,” he added.

Researchers at the Centre for Applied Research in the Apostolate, or CARA, based at Georgetown University, point out that the two days will overlap again in 2024 and 2029 and that in 2096, Ash Wednesday will occur on Leap Day — February the 29th for the first time in the Church’s history.

Despite the rarity of this year’s Ash Wednesday date, an article on the CARA website notes that it is unlikely the U.S. bishops would give an Ash Wednesday dispensation as some of them have on St. Patrick’s Day mainly because not much is known about St. Valentine. It points out that he is said to have been killed at the command of Emperor Claudius in the year 278 for marrying Christians at a time when the emperor was trying to recruit single men for the army.

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Not only are there few details of the saint, but there are also mixed accounts of possibly three different martyrs named Valentine that share a February 14th feast day. The confusion and lack of details led the church to remove the liturgical feast of St. Valentine from the general church calendar in the late 1960s.

Instead, Saints. Cyril and Methodius, brothers known as the “Apostles of the Slavs” for their work in spreading the Gospel throughout Eastern Europe in the ninth century, have the February 14th feast day spot on the church calendar, although this year their day is superseded by Ash Wednesday.

These brothers — on who developed an alphabet and translated the bible and other works in a Slavic language — have just as much to say about love on a day when that is celebrated because of their emphasis on communication, which is so key to relationships, said Father Leo Patalinghug, who has a cooking show on the Eternal Word Television Network called “Savouring our Faith.”

The priest, who knows a thing or two about making a good Lenten meal, and also writes and talks about couples keeping their relationships strong by celebrating with good meals once a month, sees no conflict in the Ash Wednesday, Valentine’s Day overlap. Instead, he views it as a great teaching moment.

“Love is not just sweets and chocolates,” said the priest who wrote the 2012 cookbook: “Spicing Up Married Life” which includes recipes, prayers, and conversation topics. “You can have chocolate cake anytime,” he added. As he sees it, the bigger lesson is to think about “going without and where that will lead you.” “So often people treat love like fast food when love — and all things of God — take time,” he added.

He said this Valentine’s Day couples have the “perfect day to start Lent and to have that discussion of what love means.” And, they can also have a modest meal that is delicious.

Overall, it’s “absolutely a win-win,” he noted because couples can have a “Lent appropriate menu” essentially infused with the day’s reminder “to know humbly we are from dust.”



The Valentine's Day-Ash Wednesday mashup will not be the only quirk of the 2024 holy season. Easter Sunday falls on the first of April. No fooling.

*Revd. Shirley Murphy*

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**T**he story is told, and I believe it is true, that there was a doctor in Scotland, long before the National Health Service was set up, who was conscientious and very hard working. He went out at all times of day and night to attend to patients where many of them were very poor and could barely make a living. No one was ignored or excluded. His kindness was legendary and he always found time for everyone. He sent the invoices to the patients but so often those bills were unpaid. Time and again as he went through his invoice book he would write in clear red ink the one word, 'Forgiven'. He knew that some of the people were too poor to pay for treatment and his kind heart went out to them. It is said that this was such a frequent occurrence that the case book was full of such red writing.

Eventually the good doctor died and as the executors of his will were looking at his effects they came across the case book. They looked at all the entries where the word 'Forgiven' was found and as they added up the sums which he had not collected over the years they came to a considerable amount of money. They went around to see his poor patients requesting payment but found it impossible to realise any further funds even though they threatened legal action. It must have induced some concern amongst those people at the very thought of the possibility of conviction in a court of law where they could find themselves confined to a prison cell.

The case went to court when legal proceedings were initiated. The judge was presented with the case book as evidence of outstanding, unpaid invoices. He saw, as the executors had, the word in red, 'Forgiven' and his verdict was that "There is no tribunal in the land that could enforce payment of these accounts marked, 'Forgiven'." He dismissed the case absolutely. We can imagine the relief felt by the people who had been the doctor's patients.

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Ai hyn yw chi?

- Ydi chi'n cefnogi aelod o'r teulu?
- Rhedeg o gwmpas ar gyfer amryw apwyntiadau ysbyty a meddygol?
- Ydi'r dydd yn diflannu heb munud i chi'ch hunan?
- Bydde'r ddau ohonoch yn dwli cwrdd â phobl leol?

**Ein Gwasanaeth**  
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Ymlacio a thrio rhywbeth newydd  
Cinio Bwffe  
Newid o'r arfer dyddiol.

AM DDIM a trafniadaeth ar gael os y dymunir

**Mwy o Wybodaeth**

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Cysylltwch i drafod eich anghenion penodol a sicrhau lle. .  
Jo Hobson Swyddog Datblygu GofalPreseli  
joanne.hobson@pavs.org.uk  
**07977358711**  
Dechreuwch gyda sgwrs anffurfiol!




Jesus spoke to a number of people during His earthly ministry with the words, "Your sins are forgiven". That would have been a great relief for those who heard Him. Also the very essence of His ministry was to bring forgiveness to all who would trust Him and receive Him into their lives. Such forgiveness is the greatest wonder that anyone can experience. It means that the 'slate' of our lives is wiped clean. The indelible marks caused by our unpleasant behaviour, our thoughtless words, our mean motives and lustful thoughts are cleansed away as the Lord forgives us. He says, 'their sins and iniquities I will remember no more' or 'as far as the east is from the west, so far shall He remove our transgressions from us.'

When we receive Christ as Lord and Saviour, then His work on the cross becomes effective in our lives. He paid the price for our salvation and through Him we can experience the wonder and relief of forgiveness. The greatest need we have is spiritual and it is that our sins are wiped away and never to be recalled or remembered by God ever again. That will only apply when we trust Christ with all sincerity and then our past, present and future sins are all forgiven. A wonderful blessing.

**PAUL YOUNG, Bethesda Baptist Church Narberth**

# Whitland, Cyffig, Llanboidy, Llandysilio, Clunderwen

**LMA Dean - Reverend Kingsley G Taylor**

**Priest in Charge - Reverend Shirley Murphy**

**Assistant Curate - Reverend Sharon Edge**

**Lay Worship Leader - Mr. Nathan Jenkins**

## Services in February

### Sunday 4<sup>th</sup>

#### Sexagesima

10.30 am	Holy Communion	St Tysilio	SE
11.00 am	Matins	St David	NJ
11.00 am	Holy Communion	St Mary	KT
11.00 am	Holy Communion	St Brynach	SM

### Sunday 11<sup>th</sup>

#### Quinquagesima

9.00 am	Holy Communion	St Mary	SM
11.00 am	Matins	St Mary	KT
11.00 am	Holy Communion	St David	SE
2.00 pm	Holy Communion	Cyffig	KT

### Sunday 18<sup>th</sup>

#### Lent 1

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

### Sunday 25<sup>th</sup>

#### Lent 2

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

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## Lent

So soon we are into Lent. With all the troubles in the world perhaps we should be using this period to pray for our world, pray for the people caught up in conflict, pray for peace, understanding and justice. Lent is a time when we should be examining our standing with God, so perhaps we can try to draw closer to him that our prayers can be heard.

*Kingsley*


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## Why go to Church on Sundays? - Author Unknown

A church goer wrote a letter to the editor of a newspaper and complained that it made no sense to go to church every Sunday. 'I've gone for 30 years now,' he wrote, 'and in that time I have heard something like 3,000 sermons. But for the life of me, I can't remember a single one of them.

So, I think I'm wasting my time, and the pastors are wasting theirs by giving sermons at all.' This started a real controversy in the 'Letters to the Editor' column, much to the delight of the editor.

It went on for weeks until someone wrote this clincher:



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'I've been married for 30 years now. In that time my wife has cooked some 32,000 meals. But, for the life of me, I cannot recall the entire menu for a single one of those meals. But I do know this.

They all nourished me and gave me the strength I needed to do my work. If my wife had not given me these meals, I would be physically dead today. Likewise, if I had not gone to church for nourishment, I would be spiritually dead today!'

When you are DOWN to nothing.... God is UP to something!

Faith sees the invisible, believes the incredible and receives the impossible!

Thank God for our physical AND our spiritual nourishment!

IF YOU CANNOT SEE GOD IN ALL, YOU CANNOT SEE GOD AT ALL !

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*Submitted by Revd. Shirley Murphy*

# **G. Williams**

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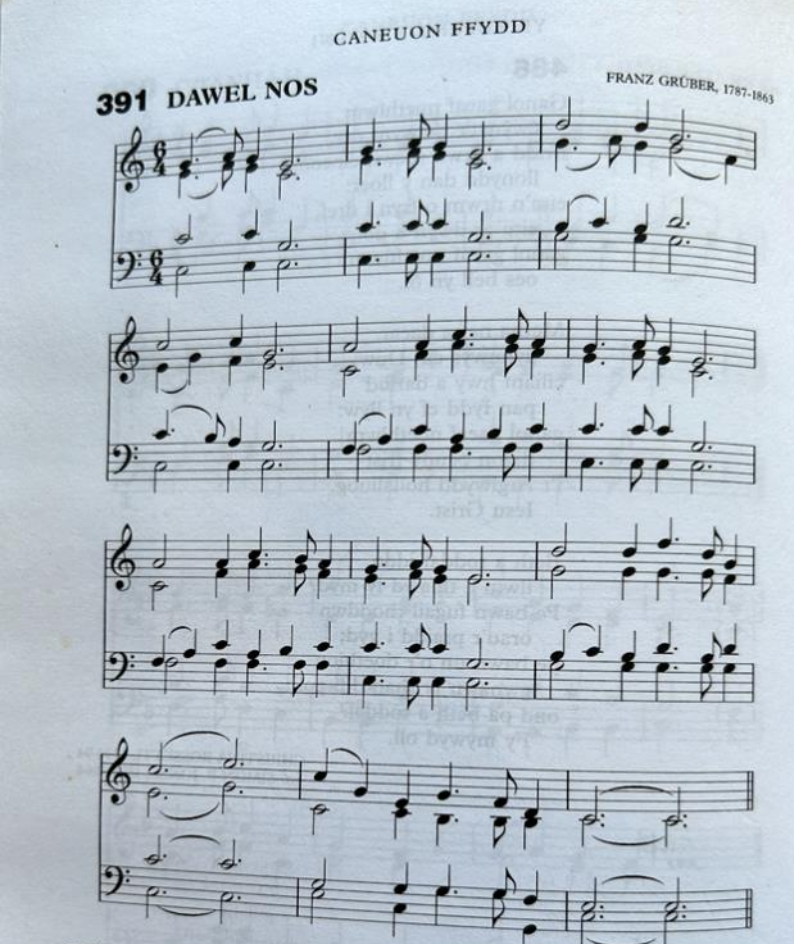
# Clydau

## Ramblings from Clydau

When we hosted a community carol service in Bwlchgyroes Hall last December, we replaced the traditional lessons with an account of the origin of each carol before we sang it. I passed those 'lessons' on to our editor Kathie, who published them in the January issue of Grapevine. But there's more:

CANEUON FFYDD

**391 DAWEL NOS** FRANZ GRÜBER, 1787-1863



**467**

Dawel nos, sanctaidd yw'r nos,  
cwsg a gerdd waun a rhos,  
eto'n effro mae Joseff a Mair;  
faban annwyl ynghwsg yn y gwair,  
cwsg mewn gwynfyd a hedd,  
cwsg mewn gwynfyd a hedd.

Dawel nos, sanctaidd yw'r nos,  
wele fry seren dlos;  
daw'r bugeiliaid a'r doethion i'r drws;  
faban annwyl, yr wyt ti mor dlws,  
cwsg mewn gwynfyd a hedd,  
cwsg mewn gwynfyd a hedd.

JOSEPH MOHR, 1792-1848  
ed. T. H. PARRY-WILLIAMS, 1887-1975

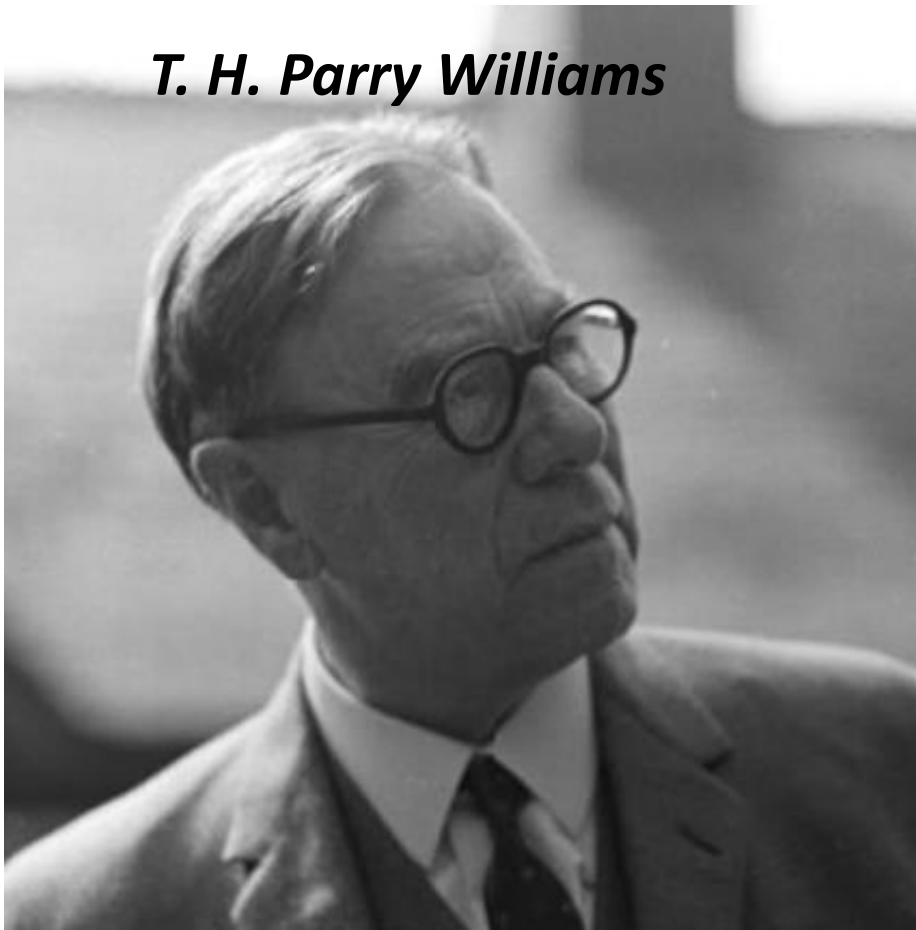
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'Silent Night' was written in German - 'Stille Nacht' – by a former choirboy who grew up into an ordained minister. The tune was written by his organist on Christmas Eve 1818 and the pair of them performed it as a duet that Christmas. It's nice to have such detail for the way this charming carol





## ***T. H. Parry Williams***



came together. What we could not find out by looking online was the name of the person who translated it into Welsh.

Llanfyrnach's organist Joyce found the answer for us in her copy of *Caneuon Ffydd* (2001) of which the *Canterbury Dictionary of Hymnology* says -

***“In 1993 the five major denominations in Wales (Anglican, Baptist, Congregationalist,***

***Methodist, Presbyterian) appointed a joint committee to produce a hymnbook for the use of all the Welsh-speaking churches. A hope that such a book might be produced had been expressed in 1927, but never realized. The book, Caneuon Ffydd ('Songs of Faith') appeared in 2001 with 873 Welsh texts and 704 tunes, and, in addition, 86 English texts without tunes, and 33 Psalms and Canticles."***

Interesting layout in the edition she lent us – the tunes and words have different numbers; Franz Gruber's tune is number 391 and Joseph Mohr's words are number 467 – but printed on the same page. Presumably that gives choirmasters and organists the option, when it fits, of using other words to any tune.

The answer to the translation question is also made clear – as Joyce suspected when we first discussed this – it was T. H. Parry-Williams (1887-1975), Professor of Welsh at the University of Aberystwyth from 1920 until 1952. A conscientious objector during the Great War, he faced so much opposition to his getting that chair because of his pacifism that he enrolled on a medical course at the university in 1919 and had started his second year at Barts in London before the university belatedly asked him to take the position.

The Great War, his opposition to it and the opposition to his position was all very traumatic and made him into the somewhat reclusive person he preferred to be, becoming the most influential Welsh writer of the inter-

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war period. He had spent time in Germany before the Great war at Freiburg University and translated other material from German into Welsh.

No real clue there as to when his translation of this carol dates from is contained in the 2001 hymn book. He may well have heard it in German in 1913 but probably didn't publish his version until the 1930s. What leapt off the page at me was 'Dawel Nos' instead of the 'Tawel Nos' version we used in the carol service. It's fair to say that consonants do that in Welsh according to context and when leaping the north/south divide and it is also the case that practically every carol we sang has wording variations – 'Away in a manger' has more than one version of every line – but the first letter of the first line being different, may be what threw us off the scent in the first place. After all, in an index of first lines 'Tawel Nos' will be in T, and 'Dawel Nos' will be in the chord of D. We should have asked Joyce earlier!



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Mai 11 May	Rhagfyr 14 December
Mehefin 8 June	

I finished my homework – reading St Luke a chapter a day through December to finish with chapter 24 on Christmas Eve. I thought I detected a change of tone after chapter three. The first three chapters contain information that could have been copied from Temple library records – back in the days when Jerusalem had a temple and it had a library – while the rest of Luke’s Gospel reads like a compilation of newspaper reports. It is written factually with impact in every line and sticks to the Gospel message from the nativity, through the ministry, to the crucifixion and ascension and includes nothing that might hint at it being written decades after the events. On the contrary, the detail is such that it reminded me of newspaper reports, which are always near contemporaneous.

The difference in writing style between a reporter and a historian is not easy to explain, so I’ll trawl around it with examples. Luke first; if scholars are right that ‘Acts’ was written before the Gospel, neither book predates AD61, so Luke is compiling his Gospel from written records and/or eyewitness anecdotes ballpark thirty years after they happened.

Last year I did an in-depth study of the Great War aviators who received recognition for their gallantry in the form of a Victoria Cross. Two of them William Bishop and James McCudden – wrote books about their experiences, both published in 1918.

McCudden’s book is his account of five years in the Royal Flying Corps, from his joining as a fitter and on through. He handed the manuscript to C. G Grey just before returning to France and the fatal accident that befell him. Books written by young men in their twenties, which have that freshness of their youth. Another fighter pilot of the era was Willie Fry. He too wrote a memoir, but decades later in the 1970s. Willie comes across as the nicest of the three, but one to whom you should never lend money. He gives vivid accounts of events that he was a part of more than fifty years before, while also tempering his writing with the perspective of passing time and with information that had recently come to light. With a little editing, one could remove the material that gives away the book’s 1970s date and be left with a third aviator’s account; except that Willie Fry’s work



would still bear the mark of his maturity that James McCudden's does not. Bishop is a little harder to fit into this discussion and I do suspect that his book may have been – at least in part - ghost-written by a professional hack. Nevertheless, whoever wrote it was getting the detail from the horse's mouth.

Re-writing or editing material as always been going on. If you read Enid Blyton's 'Famous Five' in your youth – by which I mean when they were first published – you would be shocked, on re-reading them today, with the way they have been 'updated'. Strange goings on are no longer 'queer', for example.

The difference with Biblical texts is that editors did not remove anything. They went to great lengths to preserve the written word as sacred, so we can be confident that nothing has been deliberately lost. The problem with the New Testament was editors adding bits. Luke's Gospel, at 19,500 ish words is half the length of a Famous Five novel and in a modern translation, a good read. I have to wonder, thinking back, how much of the struggle to understand Bible readings in Sunday School was with the language of the King James edition obscuring the meaning of the text.

*Richard Law*

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**T**here is an interesting story, which was probably a parable rather than a true incident. There was a king who decided one day to place a rather large stone in the middle of a fairly busy road. It was a large obstacle which would make it difficult for travellers to get around it. The king then hid so that he could watch what people would do with the stone. He was interested to see if anyone would remove the stone and enable all travellers to move freely along the highway.

Over time many travellers moved along that road and they varied in the wealth they possessed. Some were extremely rich and others far from having any abundance of money. They each found it difficult but managed in some form or other to work their way around the obstacle. Some complained very loudly and accused the king of not keeping the highway clear of such rocks. No one seemed to think that it was their duty to clear

the obstacle and everyone dodged any sort of responsibility for the road or any consideration for their fellow travellers.

Eventually, as the king watched, a poor peasant man came along the road and he was carrying a large basket of vegetables. When he came to the rock he looked at it and contemplated what to do. Eventually he laid down his basket of food and pushed the great rock into the gutter at the side of the road. From now on any traveller would find the going much easier and though it had cost him a great deal of effort the peasant felt he had done his duty. Then to his amazement he saw that where the rock had been was a purse. It had been hidden under the great stone. As he picked it up and opened it he found that it was full of gold pieces and there was a note from the king which read, "The contents of this purse belong to the person who removes this stone from the road." The peasant was no longer poor but a rich man and it was the result of doing his best to help other people.

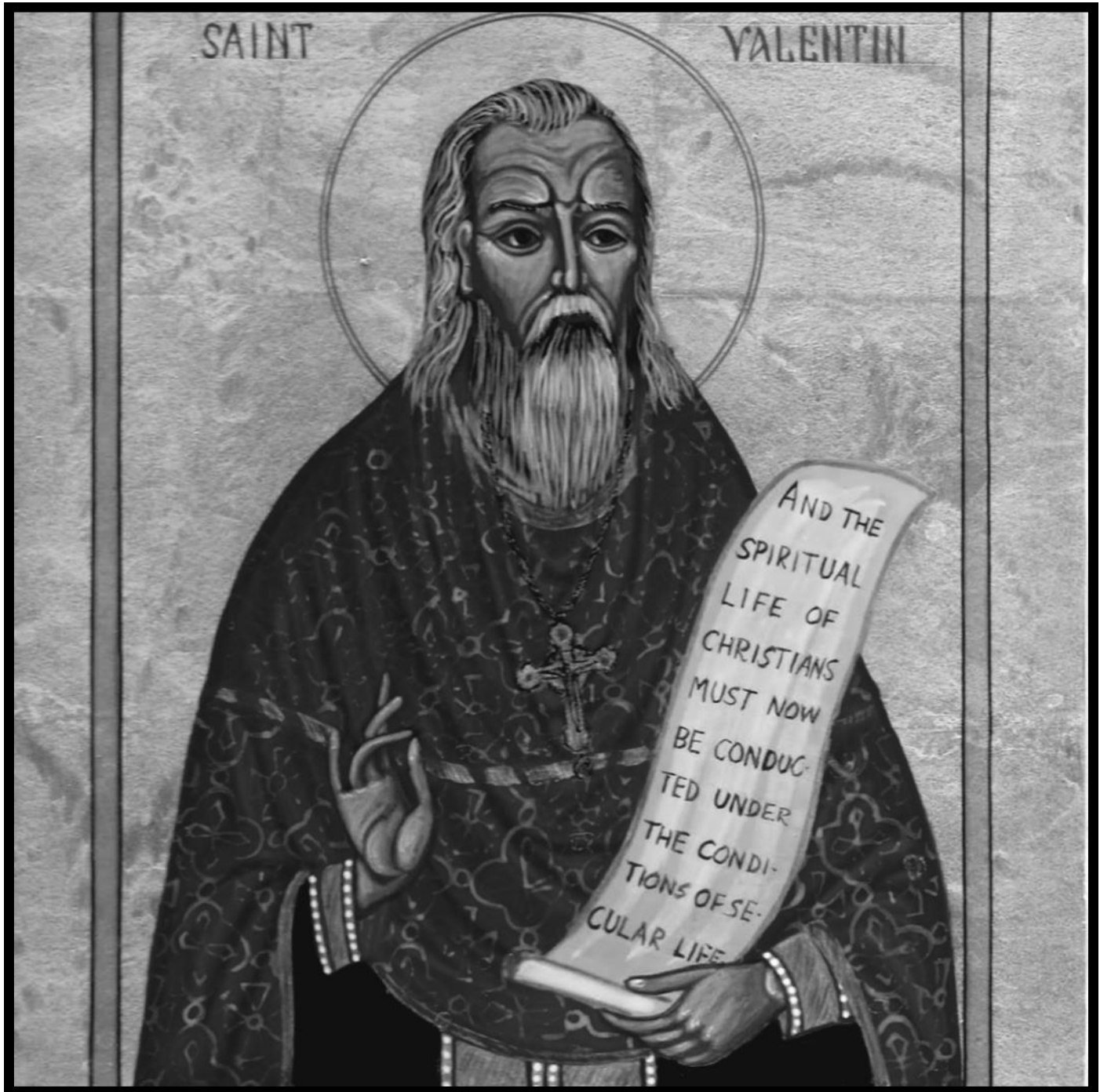
We all face obstacles and difficulties in our lives and we will find that they can be the means of a wonderful blessing if we face them and with the help of the Lord overcome them. The greatest obstacle to belief is often the idea of the cross. Jesus did not turn His back on the cross of Calvary and through it He opened a way, a highway to Heaven. As we face our crosses and problems the Lord is watching us as the king was watching those on his highway. The Lord never lets us be tested above what we are able to bear and will always reveal a blessing behind every difficulty if we will trust Him.

We will remember that in the New Testament the narrative tells us of Lazarus who had died and his body was in the tomb. Jesus said, "Take away the stone" and as they obeyed Jesus the most wonderful miracle took place as Lazarus was restored to life and full health. Let us take away the obstacles to God's blessing in our lives as we deal with bad habits, vile thoughts, jealousy, bitterness, pride and immorality. Let us allow Jesus to be our Saviour and to guide us along the pathway of life into the eternal home He has prepared for us in Heaven.

***PAUL YOUNG, Bethesda Baptist Church Narberth.***

“Be the kind of person who isn’t afraid to ask someone if they are okay twice if they say they are, but look like they aren’t. Be the kind of person who smiles at people even if they don’t smile back. Be the kind of person you wished for when no one was there for you. Be the kind of person who is brave enough to stand alone in a crowd for what is right. Be that person because we need more people like that in the world. Be that person because people like that are rarer than the rarest diamonds and gold.”

- Nikita Gill, Be That Kind of Person



## Saint Valentine

**S**aint Valentine was a Catholic priest who had also worked as a doctor. He lived in Italy during the third century AD and served as a priest in Rome.

Historians don't know much about Valentine's early life. They pick up Valentine's story after he began working as a priest. Valentine became famous for marrying couples who were in love but couldn't get legally married in Rome during the reign of Emperor Claudius II, who outlawed weddings. Claudius wanted to recruit lots of men to be soldiers in his army





and thought that marriage would be an obstacle to recruiting new soldiers. He also wanted to prevent his existing soldiers from getting married because he thought that marriage would distract them from their work.

When Emperor Claudius discovered that Valentine was performing weddings, he sent Valentine to jail. Valentine used his time in jail to continue to reach out to people with the love that he said Jesus Christ gave him for others.

He befriended his jailer, Asterious, who became so impressed with Valentine's wisdom that he asked Valentine to help his daughter, Julia, with her lessons. Julia was blind and needed someone to read material for her to learn it. Valentine became friends with Julia through his work with her when she came to visit him in jail.

Emperor Claudius also came to like Valentine. He offered to pardon Valentine and set him free if Valentine would renounce his Christian faith and agree to worship the Roman gods. Not only did Valentine refuse to leave his faith, he also encouraged Emperor Claudius to place his trust in Christ. Valentine's faithful choices cost him his life. Emperor Claudius was so enraged at Valentine's response that he sentenced Valentine to die.

### ***The First Valentine***

Before he was killed, Valentine wrote a last note to encourage Julia to stay close to Jesus and to thank her for being his friend. He signed the note: "From your Valentine." That note inspired people to begin writing their own loving messages to people on Valentine's Feast Day, February 14th, which is celebrated on the same day on which Valentine was martyred.

Valentine was beaten, stoned, and beheaded on February 14, 270. People who remembered his loving service to many young couples began celebrating his life, and he came to be regarded as a saint through whom God had worked to help people in miraculous ways. By 496, Pope Gelasius designated February 14th as Valentine's official feast day.

### ***Famous Miracles of Saint Valentine***

The most famous miracle attributed to Saint Valentine involved the farewell note that he sent to Julia. Believers say that God miraculously cured Julia of her blindness so that she could personally read Valentine's note, rather

than just have someone else read it to her.

Throughout the years since Valentine died, people have prayed for him to intercede for them before God about their romantic lives. Numerous couples have reported experiencing miraculous improvements in their relationships with boy friends, girlfriends, and spouses after praying for help from Saint Valentine.

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**T**he new Bishop of St Davids was consecrated at a special service on the 27th of January.

Hundreds of people from across Wales packed into St Deiniol's Cathedral in Bangor and watched online as Bishop Dorrien Davies was anointed and received the symbols of the office of a bishop.



Bishop Dorrien's consecration followed his election in October as the 130th Bishop of St Davids, the diocese which covers the three West Wales counties of Carmarthenshire, Pembrokeshire and Ceredigion.

The service was held in Bangor as that is the seat of the current Archbishop of Wales, Andrew John, who is also the Bishop of Bangor. Bishop Dorrien was anointed with holy oil and presented with the symbols of office: a bishop's episcopal ring, a pectoral cross, a mitre, a Bible and a pastoral staff.

In his address, Archbishop Andrew urged Bishop Dorrien to craft "an extravagant love" for Jesus, for the Church and for the world. He compared the role of bishops and the church to the BBC reality show, *The Traitors*. As that show had gripped the nation, so too should they.

"Our task is to capture the imagination of our church and nation afresh," he said. "Less with dark intrigue, more with exciting curiosity. Less with murky stuff and more with endless possibilities of what life in Christ might offer." He challenged Bishop Dorrien to "live, love and lead in such a way that has us on the edge of our seats".

Bishop Dorrien said, "To be elected the 130th Bishop of St Davids is an honour and a challenge. I look forward to the future, thankful for the prayers, help and support of a great many people. However, the reassurance of God's guiding love and grace is with me, with hope and joy. I ask for people's continual prayer as I begin this new chapter in my ministry."

A new music composition was sung by the choir as the symbols of office were presented to Bishop Dorrien by his fellow Welsh diocesan bishops. Composed by the Cathedral music director, Joe Cooper, it was a setting of a sixteenth century Welsh poem by Dafydd Trefor about the consecration of Deiniol, the first Bishop of Bangor, and his retreat in Pembrokeshire.

Bishops from the other Anglican churches in the UK – the Church of England, the Church of Ireland and the Scottish Episcopal Church – also attended the service.

Next weekend, Bishop Dorrien will be enthroned Bishop of St Davids at St Davids Cathedral. He will be installed in the Bishop's chair and also



welcomed by representatives from across St Davids Diocese. The service takes place on February 3, starting at 2.30 pm and reporters are welcome to attend.

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**C**ongratulations to Dad (John Parry, Parc yr Eos, Hermon) who is turning 80 on February 6th, but he also became a great grandfather (Pops) for the first time on December 14th to Lydia Louise. Clare

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## Ciffig

Happy New Year to anyone I haven't already wished it !

This year is spinning by, and Christmas seems just a lovely memory.

Almost wrecked for me by the arrival of Covid earlier in December. I had managed to dodge the wretched virus for three years, so was not amused when I eventually succumbed.

However, we have now had a couple of days of brilliant Sunshine, although very cold, it does wonders for ones mental attitude.

Cyffig now enters another year, we wonder what that will bring. Disappointingly we failed to have a service in Cyffig on Christmas Eve.

We wish the best of health and happiness to all members and friends.

Here's a poem by **Thomas Hardy (1840--1928)** Snow in the Suburbs. We haven't had heavy snow since 2010, so who knows, better stock up!!

*Every branch big with it,*

*Bent every twig with it;*

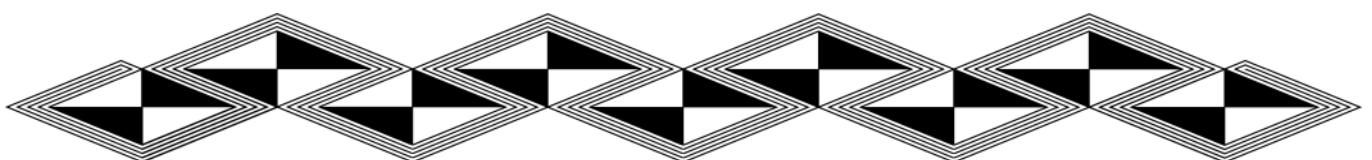
*Every fork like a white web-foot;*

*Every street and pavement mute;*

*Some flakes have lost their way, and grope back upward, when  
Meeting those meandering down they turn and descend again.*

*The palings are glued together like a wall,  
And there is no waft of wind with the fleecy fall.*

*A sparrow enters the tree,  
Whereon immediately  
A snow-lump thrice his own slight size  
Descends on him and showers his head and eyes,  
And overturns him,  
And near injures him,  
And lights on a nether twig, when its brush  
Starts off a volley of other lodging lumps with a rush.  
The steps are a blanched slope,  
Up which, with feeble hope,  
A black cat comes, wide-eyed and thin;  
And we take him in.*





***Lydia***

***Louise***

***John Parry,  
Parc yr Eos,  
Hermon***



There is something  
**uniquely beautiful**

about a person that grows from his or  
her struggles and uses the lessons from  
their experiences to spread wisdom.  
It doesn't matter what you've done or how  
far you fell. Be the example that shows  
others that they can overcome  
that mountain, too.

Morgan Richard Olivier

# *W. J. Kenneth Davies & Sons*

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## **No place for God in the Girl Guides**

*A sad but predictable sign of the times reported in recent editions of the Daily Telegraph. The initial report below was soon followed by the Scouts' announcement, and then a regular columnist provided this entertaining commentary.*

The Girl Guides are to drop references to 'God' and 'country' from their traditional pledge but are to retain an expression of allegiance to the Queen.

In one of the biggest changes in the organisation's 103-year history, the promise to 'love my God' is to be replaced by a more individualistic pledge to 'be true to myself' and to 'develop my beliefs'.

In a consultation which attracted almost 44,000 responses, Guides made it clear that they wanted to retain a public expression of allegiance to the Queen, who is also their patron.

The rethink followed the appointment of a new chief executive, Julie Bentley, former head of the Family Planning Association, who described the Guides as 'the ultimate feminist organisation'.

Gill Slocombe, the Chief Guide, said the changes would make the promise 'less confusing' and easier for the 55,000 members to take with sincerity.

Stephen Evans, of the National Secular Society, said the Guides had grasped the opportunity to become 'truly inclusive'.

Andrea Williams of Christian Concern said the pledge sounded like jargon from a self-help manual and was at odds with the ethos of the organisation.

## **Scouts to Accept Atheist Members**

The Scout Association is to follow the example of the Girl Guides and allow members to join without promising to do their duty to God. The movement has bowed to pressure from atheist and will offer an alternative pledge for those joining without a religious faith.

Currently, all Scouts are expected to 'do my duty to God' – with alternative wording for Muslims, Hindus and people of other faiths. Those who cannot do so as a matter of conscience are able to join only as associate members.

Following a consultation of 15,000 people, the movement plans to allow atheists to become full members, offering them a promise with a form of words that does not include a reference to God.



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## Trains of Thought

The line to heaven by Christ was made  
With heavenly truth the Rails are laid.  
From Earth to Heaven the Line extends  
To Life Eternal where it ends.  
Repentance is the Station then  
Where passengers are taken in  
No Fee for them is there to pay  
For Jesus is himself the way.  
God's Word is the first Engineer  
It points the way to Heaven so clear  
Through tunnels dark and dreary here  
It does the way to Glory steer.  
God's Love the Fire, his Truth the Steam,  
Which drives the Engine and the Train.  
All you who would to Glory ride  
Must come to Christ, in him abide,  
In First, and Second, and Third Class  
Repentance, Faith and Holiness,  
You must the way to Glory gain  
Or you with Christ will not remain.  
Come then poor sinners, now's the time  
At any Station on the Line,  
If you repent and turn from sin,  
The train will stop and take you in.

*Inscribed upon a memorial at Ely Cathedral*

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