

Pobl Dewî

Am ddim
Free



William MacNamara and Archdeacon John Holdsworth inspect the ruined church of Newton North which is set to be the centre-piece of a new holiday development

Bluestone project has Church at its centre

THE CONTROVERSIAL Bluestone project may breathe new life into a mediaeval church. The multi-million pound project has now had outline planning consent, and detailed consent is expected in the Summer, enabling work to start later in the year, according to William McNamara, whose vision has been driving the project for the last six years.

It was revealed last week that the plans for the Holiday Village, situated adjacent to Oakwood Park near Haverford-west, will include the restoration of the mediaeval church of Newton North. This church is documented from at least the twelfth century, and elements may survive from this time.

At one time it was owned by St Dogmael's Abbey before becoming part of the parish of Slebech and Minwear in 1844. When the new parish church at Slebech was opened, Newton North closed and fell into disrepair.

Spiritual heart

It is hoped that the church will form a spiritual heart for the new development, along the lines of similar churches in Center Parcs villages, where they have been proved to play a valuable role. Mr MacNamara hopes there will be regular weekly services and pastoral cover for holiday makers and

workers at the Village. Visiting the site this week, Archdeacon John Holdsworth said that he could see a valuable partnership in prospect. "There is a real irony that this church may come back to life, whilst the one which led to its closure is redundant," he said. A large curtilage area in front of the church will form a 'Village Green' whilst water from what is marked on ancient maps as a Holy Well, will run through the Village.

When the development is complete it will provide accommodation in 340 timber bungalows. The battle to achieve planning consent has been long. Mr MacNamara believes that local people are very much behind it, as it will promote local produce and attract more business to the area. The aim is to give guests a holistic experience of Pembrokeshire, including the spiritual dimension.

See *Body and Spirit* page 3

Gearing Up, not Winding Down!

SENIOR STAFF ENCOURAGE HOPEFUL APPROACH

AS THE SENIOR TEAM prepare to launch the new Diocesan initiative Diocesan spokesmen this week were at pains to point out that the Diocese is planning for growth, not decline. "We are gearing up, not winding down," said Bishop Carl.

The Archdeacon of St David's was said to be "disappointed" by Press reports about the new developments in ministry in Castlemartin Deanery, which seemed to suggest that the only reason for them was a fall in clergy numbers. "This is an exciting project" he said this week. It is just one example of new initiatives in

ministry throughout the Diocese which are designed to enable growth." Elsewhere, rumours that clergy numbers are to be reduced provincially were described as "misleading" by a member of the senior staff. He said "I believe decisions about staffing and deployment ought to be made at Diocesan level, and whilst we must

be realistic we believe that our clergy are important resources for mission. Figures being considered by the Church in Wales are said to show that more people attend church in St David's Diocese than in any other Diocese in Wales, including those with vastly greater populations. The Bishop is said to be keen that the Final Rowe Beddoe Report, expected later this year, take full account of the real situation in the Diocese and does not put achievements to date in jeopardy.

Prifathro yn feirniadol o gynlluniau cyllido Llafur Newydd

Derec Llwyd Morgan, Prifathro Coleg Primsgol Cymru, Aberystwyth

MESUR YN YMWNEUD â phrifysgolion Lloegr yw'r Mesur Addysg Uwch y bu cymaint o sôn amdano'n ddiweddar. Yn ddo rhoddir grym i'r Cynulliad Cenedlaethol drefnu fel y mynn ar gyfer prifysgolion Cymru. Bob tro y gofynnir i weinidog Addysg Llywodraeth y Cynulliad beth a ddigwydd yma, yr ateb a rydd yw ei bod yn mynd i sefydlu Gweithgor i edrych ar holl fater myfyrwr a'u cynhaliaeth.

Ac na chaniateir inni godi ffioedd tan o leiaf 2007.

Ond nodir tri pheth:

(i) Gan fod prifysgolion Cymru yn cystadlu â phrifysgolion eraill y Deyrnas Unedig am fyfyrwyr, staff a grantiau ymchwil, ni allwn ni fforddio bod yn dlotach na nhw.

(ii) Os codir ffioedd – fel y disgwylir – yn Lloegr yn 2006, rhaid digolledu sefydliadau Cymru hyd at tua £40 miliwn. O ble y daw'r arian?

(iii) Y mae llawer o fyfyrwyr

Cymru yn astudio yn Lloegr a llawer o Saeson yn astudio yng Nghymru. Os bydd amodau ariannol astudio yn y ddwy wlad yn wahanol i'w gilydd, a gaiff Saeson ddod yma am ddim? Ac a fydd y Cynulliad yn noddî Cymru i fynd dros y ffin?

Gallwn nodi rhagor o bethau. Ond dywedais ddigon i ddangos mor gymhleth yw'r pwn hwn y mae Llywodraeth Llafur Newydd yn ei drin mor gafalîr. – *More on page 2*

Forget "Planet Church", Readers told

AT A MEETING which was the first of its kind, last month, Readers and their Incumbents were urged to have a more imaginative and inclusive view of ministry. In the keynote address, Bishop Carl encouraged a view of Reader ministry which gets away from a service-orientated, Sundays-only understanding; and begins to see it as more integrated with the whole ministry of the church.

Pointing out that Readers are already licensed to preach, teach, lead prayer and, in some circumstances, pastor; the bishop foresaw a ministry which included, for example, leading mid-week prayer and study groups, work with young people, confirmation preparation and social involvement.

Child of God

The meeting at Trinity College Carmarthen was attended by over a hundred people. They heard the bishop say that all Christians are called to ministry. Anyone who understands themselves to be a child of God, a baptised believer, a disciple of Jesus and a member of Christ will inevitably be thinking about what they are called by God to be and do. It was no part of diocesan vision that church people should live on "planet church" but rather that their understanding of vocation should

be related to ministry in the world which everyone else inhabits.

The purpose of the meeting was to explore how agreements could be established which would set out exactly what expectations there were for each Reader-Incumbent relationship. A lively feedback session highlighted the need to work at the diocesan strategy for a change of culture with regard to ministry. Questions were raised about the limits of Reader ministry as well as its opportunities; about Child Protection policy with regard to Readers, and about training and development. The organiser of the event, Revd Jo Penberthy, Warden of Readers, was well satisfied with the event. She said, "It really was encouraging to see so many people here and to sense their excitement about developments in ministry. This gives us a great base on which to build."

Vice-Chancellor Slams top-up fees

DURING the two months leading up to Christmas 2003 and for the first four weeks of the New Year, British universities were rarely out of the news.

The general subject was – and is – university funding. Universities in the UK lack funds. Everyone recognizes their need. But because the New Labour government avoids raising direct taxes like it avoids the plague, it proposed instead to raise money by allowing universities to charge their students variable fees of up to £3000 per annum which would be repaid by them in later life. Students are also expected to repay the loans taken out for living and other university expenses.

The furore created by this proposal in the ranks of Labour MPs was such that the Government announced several caveats in the Bill: students from impoverished parts of society would receive government grants and bursaries (paid for by the universities from their new fees); moreover, a new regulatory agency, the Office of Fair Access (OFFA), would try and secure adequate places in the very best universities for – again – students from disenfranchised families.

Bill opposed

I opposed the Bill from the outset. The Government should have tackled the question of university funding in 1997 when it received the Dearing Report, or in 2003-04, or should have conducted a comprehensive review of funding possibilities, instead of satisfying itself with one-stream extra funding which hits graduates only. Now that



Derec Llwyd Morgan,
Vice-Chancellor, University of Wales, Aberystwyth

this Government has promised its principled and unprincipled rebels that it will not discuss raising fees again until 2010, another six years will go by before parliament again discusses seriously university funding. If they raise the maximum fees for all courses, the universities will secure no more than a fifth of their recognized requirement.

That will be reduced further by the legal obligation to create bur-

saries. Although I applaud the intention to help support impoverished students, I abhor the intention to turn part of the university system into an instrument of social engineering.

Bill passed

The Bill passed by five famous votes on the 27th January makes none of us any favours. It is a dog's dinner.

Tourism and Leisure Body and Spirit

by Philip Johnes, Rural Life Advisor

FOR CENTURIES agriculture was the main employer of our diocese. This is now longer the case. Tourism and leisure is now the largest employer. However most of the employers in this field employ fewer than six people. *These establishments range from the village pub offering food on a small scale, to farmers who have turned redundant farm buildings into holiday accommodation.*

There are very few major tourism employers in the diocese. The small scale ones like the farmer most likely uses family labour to clean and service the accommodation, or perhaps a couple of youngsters to help out on change over days. *Youngsters also help out in the restaurants and pubs in the evenings.* Most of the people who are employed in tourism and leisure are working, when the rest of us, are relaxing. If people are still clearing up at 1 am after a nights work in a restaurant do they really feel like getting up to go the church later that morning, especially if they have to be back at work at around 11 am to start over again serving people. In village churches teenagers are often lost at morning worship simply, because they have been working the night before. *Many others are not there because they have been out as well, as customers of the leisure trade, but that is another story.*

Sunday worshippers

So how do we as a church minister to those who work, when the rest of us are at play? If the church is to be of any reality to those outside the usual Sunday worshippers, we must find ways of reaching them. That can be very difficult in every day situations, let alone tourism and leisure. A small pub would not take too kindly if the staff spent time talking instead of working. The cooks will not have spare time to talk as they work, and anyway kitchens are dangerous places, and

visitors are usually not welcome there. *So how do we connect with them?*

The major employers will of course have proper rest areas for their staff. These allow people a chance to sit down and talk to the others in their break time, but if it is a small establishment, the chance of having someone else there at the same time is slim. So for a teenager or indeed for many other people being seen talking to a dog collar in such a public place hardly gives them street credibility.

Responsibility

It all comes down to the priesthood of all believers. In other words it is not just the clergy who have the responsibility for visiting people. It belongs to every one. Parishes need to make links with the places of leisure in their communities and see what they want from the church. *If it is a farm park how about an animal service there, not necessarily on a Sunday. Middleton (The National Botanical Garden) has held carol services and Christingle services, which were run with the help of the local clergy and Plant Dewi staff.* Hotels can offer all sorts of opportunities for contact points not only with staff but with visitors as well. A parish could give them some custom in the form of a parish lunch on the fifth Sunday in the month. A door has been opened use it for the glory of God.

How to hold your youngsters up

by Rhys Davies

WRITING THIS at the beginning of a New Year provokes reflection over the past twelve months. And for me, one of the most distinct memories of 2003 was the trip to Greenbelt.

For those who are not aware, Greenbelt is a gathering of Christians for three days of fun and worship.

Greenbelt has been active for thirty years, the first event being staged on a farm at Clun, near Craven Arms.

However, when a bunch of teenagers from the Diocesan disembarked from our minibus in the last week in August, we were at Cheltenham racecourse, right in the shadow of the beautiful Cotswolds hills.

There is no accommodation provided at Greenbelt, participants have to pitch tents on the multi-acre racetrack, with the actual venue being held in the grandstand complex. Our group was lucky to get an area reserved for our tents near the Grandstand, but the less fortunate could be up to a mile away!

Each Greenbelt festival has a theme, and the one this year was the injustice present in international trade, where larger, more stable countries unfairly treat less-developed countries. Nowhere was this feeling stronger when on Monday morning the whole Greenbelt population got together for a massive group worship and to campaign for trade justice. A stirring and moving occasion.

Greenbelt makes an excellent effort to cater for all types of people through its varied schedule. Facilities have been provided for everyone, from restaurants to fast food catering in all types of cuisine, musical arenas, an inflatable playground where kids (and big kids!) can burn their energy, even a cinema and cyber-cafe (40p an hour, terminals are limited!).

Another prominent feature was discussions on themes such

as music, literature and the performing arts, interactive events where Green-belters can discover new talents.

Mornings at Greenbelt are likely to be devoted to modern worship, moving into the afternoon lectures and venues, where a number of celebrities are able to speak their views on Christianity and give you the chance to speak your mind.

Entertainment

But it is in the nightlife that Greenbelt really shines. Numerous Christian bands, such as The Tribe, appeared in the evenings to provide entertainment, and there were many nightclubs where you could dance the night away and meet new people.

Greenbelt is a massive event and has a great effect on the world. Representatives from Europe, America and even Africa had turned up to make a contribution.

But don't be afraid to think outside the box. Join in some of

the smaller, less public events, (I spent an evening with some Benedictine monks!), or even start up an event of your own! I'm not kidding. Some of us from the Towry valley sat down on a massive open area as a group, but this gradually got bigger until we had one hundred people in a massive circle, interacting with folks they would never have had a chance to meet otherwise.

Greenbelt is amazing. Its not just a chance to worship God in a new, and exciting way, but an international event where you can learn new things, meet new people and have an amazing amount of fun. I'll be going to the next event in 2004, and I hope many of you will be inspired to join us.

Please contact,

The Rev. Adrian Legg on
01550 777343.

The dates are August 27-31.

Minimum age 14 years.

RSCM
West Wales Area

AREA CHOIRS'
FESTIVAL AND SERVICE

Saturday 8th May
(10.30 a.m. onwards)

Service 5 p.m. at
St. David's Cathedral

Directed by

Dr. David Flood

Organist and
Master of the Music of
Canterbury Cathedral

Open to ALL

Christers (bring your robes).
An invitation is extended to all
church choirs to send
representation

Further details available from

Richard Stephens
(RSCM Area Secretary)

Telephone 01437 760269

E-Mail
rds@keatspriory.fsnet.co.uk

Farewell D.V.L.

AFTER almost twenty years' service Mr Vincent Lloyd retired on 27 February 2004. To many, he is the private man behind the barricades of the Diocesan Office, appearing in public once a year on the platform at the Diocesan Conference. Those who have known and worked with him recognise that there is more to him than that.

Shortly before retiring he was interviewed by Roger Hughes for *Pobl Dewi* and said "The Diocese I leave is so different from that which I joined, and the role of Diocesan Secretary has changed with it". There is no doubt that Vincent Lloyd sees himself in terms of service and ministry. For him, it is not "just a job". He equates this with his activities within his own local parish where he is both a Churchwarden and Church Treasurer.

The Diocesan capital asset base has grown during his period of office from £300k to over £3m, with changes to accompany this growth, "more rapid than in any other 20 year period of the Church in Wales' existence. This brings in its wake huge demands upon all who are part of it."

Mr Lloyd is keen to stress that his role as DBF secretary has been about "more than money" which he agrees is the usual perception. He is a man concerned as much, if not more, with the well being of all those that the Diocesan structure serves and for whom it cares, clergy and laity alike. Not only does Mr Lloyd look back, but he also looks to the future, concerned for the Church at the implications of the Data Protec-

tion Act, Health and Safety legislation, Charities Act etc.

In retirement Mr Lloyd is looking forward to spending more time with his grandchildren, while continuing to be active in his local community, serving his local Church and Parish, as a governor of schools and magistrate. As to whether he will take up once more his drama career remains to be seen. His last appearance on stage saw him having to sit down heavily on a settee well past its sell by date, which had been reinforced by a wooden plank, it gave way

under him, so did the settee through which he descended becoming stuck. The laughter went on for a full five minutes led with gusto by a former Bishop of St. Davids. One might say the rise and fall of D. V. Lloyd.

Bishop Carl said "the Diocese is greatly indebted to Mr Vincent Lloyd for the stewardship of its finances, to which he had contributed so much and for the wisdom and experience which had been so valuable to me and my predecessors as Bishops of St Davids during his period of office. We wish both Mr and Mrs Lloyd every blessing for retirement."

As one era ends, another begins, Mrs Val Hockey comes to us from Monmouth Diocese. We wish Val well and greet her warmly. We look forward to working with her and sharing a cup of coffee! A profile will be included in the next edition of *Pobl Dewi*.



Goodbye Vincent, Hello Val!

Prince's Trust

by Jane James, newly appointed Director, Prince's Trust in Wales

I WAS first licensed as a Reader in the Church in Wales in 1987. The role almost came with an instruction – be a bridge! That's what I believe is the role of the Reader in the life of a parish – a bridge between the liturgy and the working week.

In 1987 I had two small children – they're pretty grown up now! Husband Richard and I were running the family farm and my love of communicating and the liturgy led me to train as a Reader in the parish of Wiston – then part of a bigger grouping of six parishes.

I'd previously been organist and choir mistress and those are all parts of the jigsaw that make up my relationship with worship.

"Reaching the hardest to reach"

We all bring different perspectives to our worship on a Sunday, but for the Reader that is particularly informed by the activity of the week.

Our lifestyle on the farm has changed in line with the changes to traditional farming seen all over Britain. We diversified, setting up an Off Road Drive Training School and I began working in agricultural public relations. We sold our herd of dairy cows in 2000 and Richard concentrated on training drivers whilst I was managing a Food Technology Centre.

We both enjoy this act of communicating our chosen spheres to others and curiously both those

occupations were linked to the primary industry of agriculture which we both love.

It is this desire to communicate and articulate worship which I enjoy in my role in Church as a Reader.

Now in 2004 I've been appointed Director of The Prince's Trust in Wales.

The Christian perspective of "reaching the hardest to reach" is central to the work of The Trust.

"Delivering tailor-made programmes"

Young offenders, unemployed, under-achievers in school and those leaving care are the target groups for The Prince's Trust. I'm leading a team of staff in Wales to deliver tailor-made programmes to these young people.

This role with some of our most disadvantaged young people in Wales will now inform the "bridge" which I bring to the parish worship on a Sunday.

It is also true to say that we are all different styles of bridges in our lives as Christians and that there are many opportunities for Lay Ministry to help build even more.



21st century cloisters will be state of the art!

The Dean the Very Rev. J. Wyn Evans writes . . .

ONE OF THE more congenial aspects of my work as Dean is being able to welcome all of you when you come to St Davids for Diocesan events or Provincial services. It reinforces for me the sense of the cathedral as the Mother Church of the Diocese and indeed as the Mother Church of Wales. It demonstrates the ministry of hospitality which the Cathedral extends to those who visit this centre of pilgrimage.

As a practical extension of this ministry, Chapter has over the past few years decided to upgrade the facilities on offer at the Cathedral; to encourage access and understanding of the site; and enable people to have a better and more long lasting experience of the Cathedral and Close. Thus, in 1999 we launched our Millennium Appeal to rebuild the organ, restore Porth y Tur, add two bells to the ring of eight and reface the West Front and to recover the Cloisters. The first four elements have now been completed, leaving the Cloisters project as the culmination of the campaign.

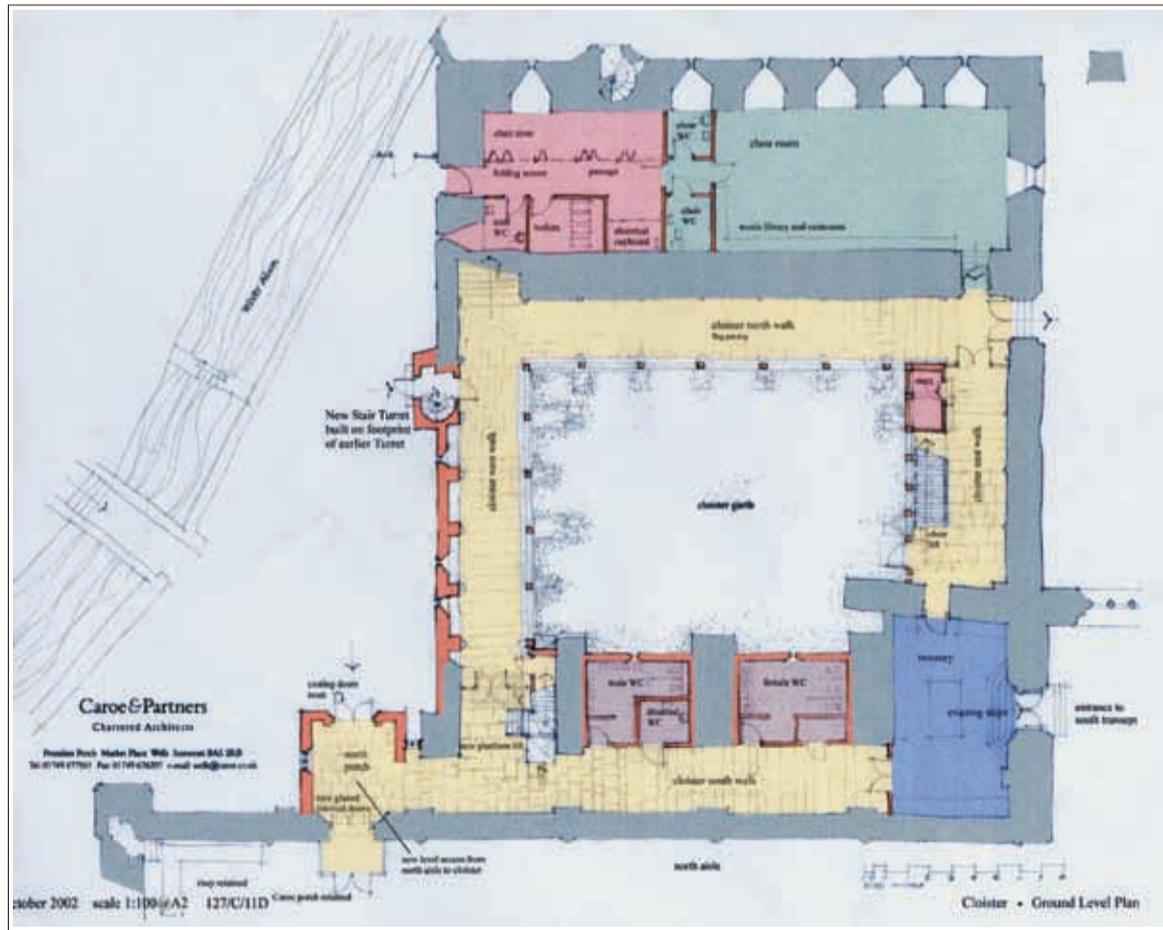
Recreate cloisters

The project aims to recover and recreate the 14th century cloisters, destroyed in the 17th century, which originally connected the Cathedral with what is now St Mary's Hall. This will allow us to provide the Cathedral with sorely needed facilities, for its own mission and ministry as I noted above and also for the 280,000 visitors who come to the Cathedral each year.

The Cloisters themselves will accommodate a Treasury in which the Cathedral's treasures can be

properly conserved and displayed; a meeting room/education resource centre for the use of the many groups, especially from school and parishes who visit the Cathedral; an exhibition area; vestries; and toilets, including facilities for the disabled. In St Mary's Hall, a new mezzanine floor will almost double the usable space. On the main and mezzanine floors there will be a Refectory which will enable us to offer greater hospitality to parish and other groups which come to visit the cathedral; and also furnish display and exhibition space. The undercroft will house a choir room, music library and badly needed storage space. With the Cathedral and St Mary's Hall linked again, circulation will be far easier and we will be able to provide much better access for the less mobile.

The Cloisters Project will cost just over £2.4 million. Our Millennium Appeal, which has already funded the four major restoration and development projects mentioned above at a cost of £1.8 million, has also raised £1.4 million towards the Cloisters Project, including a grant of £590,000 from the Heritage Lottery Fund (HLF). We



Cloister Project, ground level plan

therefore have just under £1 million to find.

We are currently preparing applications to the European Regional Development Fund and the Wales Tourist Board for substantial grants. These bodies, like HLF, require us to provide "partnership" funding, so

every gift to the Cloisters Project is not only valuable in itself, but helps us to obtain major grants. We hope you will wish to contribute to this visionary project which is a practical expression of the cathedral's mission to the church in the diocese, Wales and the world.

Please contact Maggie Hemming our Appeal Secretary (01437 720204) if you would like to play your part in bringing to fruition this most important aspect of the life and work of St Davids Cathedral.

Esgob Saunders yn dewis ymddeol i esgobaeth ei febyd



Esgob a Mrs Davies yn dathlu eu priodas ruddem gyda'r teulu ym mis Rhagfyr 2003

Contemplating Prayer

A day school in Christian Contemplative Prayer (for beginners!) with two talks by Canon Patrick Thomas

Journey into Prayer and Help on the Journey

[Canon Patrick Thomas was trained for the priesthood at the College of the Resurrection, Mirfield, where his tutor in Spirituality was Dr Rowan Williams]

CHRIST CHURCH CARMARTHEN

Saturday March 27 10.30 am-3.30 pm

Bring your own sandwiches – tea/coffee provided.

The day is free but donations towards the St David's Church Restoration Appeal are always welcome.

A second day on Difficulties in Prayer and

Prayer as Lifelong Pilgrimage

will be held later in the year.

Phone 01267-234183 for details



Dr. Patrick Thomas

Bishop Saunders Davies, who was elected Bishop of Bangor in 1999 announced in November that he intended to retire in February. A native of the diocese of St Davids, Bishop Saunders has been in the ordained ministry for forty years and has served in parishes across Wales. His retire-ment led to an electoral college in mid-March in order to elect a successor. The electoral college's membership and meeting arrangements are laid down in the Church in Wales' constitution. The electoral college is made up of both lay and clerical representatives. For this election Bangor diocese had six clerical and six lay members at the college with the five other dioceses of the Church in Wales having three clerical members and three lay members attending the meeting. The Bench of Bishops of the Church in Wales are also members of the electoral college – 47 members in total. At any round of discussion, members can put forward names for consideration. The electoral college has up to three days to choose a bishop-elect who needs to gain two thirds of the votes cast in secret ballot. After that time, the decision becomes one for the Bench of Bishops of the Church in Wales. The Bishop-elect has forty-two days from the date of his election in which to decide whether or not to accept the appointment.

The meeting began on Tuesday 16th March with a celebration of the Holy Eucharist in St Deiniol's Cathedral, Bangor. At the conclusion of that service, which was open to the public, the business of the college began and members were locked into the cathedral so that all discussions could take place in private. Members of the electoral college are also expected to sign an undertaking that the nature and content of all discussions will be kept confidential.

Pererindod Padrig

Parchedig Ganon Dr Patrick Thomas

YN YSTOD Y Canol Oesoedd theidiai pererinion o bob cwr o Dde Cymru i Eglwys Gadeiriol Tyddewi. Ar ddydd Mawrth 17 Chwefror cychwynnodd y Parchedig Ganon Dr Patrick Thomas, Ficer Eglwys Dewi Sant ac Eglwys Crist, Caerfyrddin, ar yr un daith. Cerddodd Canon Thomas 50 milltir i godi arian ar gyfer gwaith atgyweirio i Eglwys Dewi Sant. Ym mis Tachwedd y llwynedd cwmpodd darn sylweddol o dalcen dwyreiniol corff yr eglwys

DDIWEDD mis Tachwedd diwethaf, cyhoeddodd Esgob Saunders Davies, Esgob Bangor ei fwriad i ymddeol ym mis Chwefror gan nodi ei fod yn bwriadu ymddeol i esgobaeth ei febyd – Tyddewi. Wedi deugain mlynedd o weinidogaethu, mae'r Esgob a Mrs Davies wedi penderfynu ymddeol i Aberteifi.

Yn enedigol o Gwm Gwaun yn Sir Benfro, addysgwyd Esgob Saunders yn Ysgol Gynradd Llanychllwydog, Ysgol Ramadeg Abergawun, Coleg Prifysgol Cymru Bangor, Coleg Selwyn Prifysgol Caergrawnt, Coleg Diwinyddol Mihangel Sant, Caerdydd a Phrifysgol Bonn yn yr Almaen. Yn fab i ffermwr mae wedi bod yn bugeilio mewn plwyfi led-led Cymru. Wedi ei ordeinio yn Eglwys Gadeiriol Llandaf ym 1963 cychwynnodd ei weinidogaeth fel curad cynorthwyol ym mhlwyf Caerdybi ar Ynys Môn, cyn symud i fod yn gaplan yn yr Eglwys Gadeiriol ym Mangor (1967-1969). Daeth yn Rheithor plwyf Llanllyfni gyda Phenygroes a Thalysarn ym 1969. Ym 1975 fe 'i penodwyd yn Ganon yn Eglwys Gadeiriol Bangor ac yn Ganon Cenhadwr esgobaeth Bangor. Ymgwymerodd â swydd Ficer Gorseinion ger Abertawe ym 1978 ac ym 1986

daeth yn Ficer Eglwys Dewi Sant yng Nghanol Dinas Caerdydd.

Daeth ei benodiad nesaf ym 1993 pan wnaed yn Archddiacon Meirionnydd a Rheithor Cricieth gyda Threflys, a bu yn y swydd honno nes ei gysegru a'i osod yn Esgob Bangor ym mis Ionawr 2000 yn dilyn trosglwyddiad y Gwir Barchedig Dr Barry Morgan i fod yn Esgob Llandaf. Mae'n awdur *Y Daith Anorfor*, astudiaeth o Efengyl Luc ac yn gyd-olygydd *Euros Bowen Poet-Priest*. Cyhoeddwyd y ddwy gyfrol ym 1993. Yn 2002 fe'i gwnaed yn Gymrawd er Anrhydedd yng Ngholeg Prifysgol Cymru, Bangor.

Diolchgarwch oedd byrdwn sylwadau 'r Esgob pan gyhoeddodd ei ymddeoliad.

"Pan gychwynnais fy ngweinidogaeth ordeiniedig, fy ngobaith didwyll oedd cael yr iechyd i fedru gwasanaethu fel gweinidog am ddeugain mlynedd a rwy'n rhoi diolch i Dduw 'mod i wedi medru gwneud hynny. Rwyf wedi cael y ffrind a'r pleser o wasanaethu fel diacon ac offeiriad mewn plwyfi led-led Cymru ac wedi cael boddhad mawr yn fy ngwaith ar hyd fy ngyrfa. Mae'n ffrind fawr cael gwasanaethu fel bugail gan ei fod yn rhoi'r cyfle i rhywun fedru bod

gyda phobl ar adegau o lawenydd mawr neu dristwch mawr a rhannu'r profiadau hynny gyda nhw. Mae wedi bod yn ffrind fawr hefyd cael pregethu Gair Duw yn wythnosol a rhannu ffresni'r Efengyl gyda'r rhai hynny sydd yn dod ar ei draws neu yn ei archwilio am y tro cyntaf.

Aeth yr Esgob ymlaen i ddweud: "*Mae wedi bod yn achos llawenydd medru rhannu fy ngweinidogaeth gyda chynifer o gyd-weithwyr dros y blynyddoedd. Byddaf yn cofio'n annwyl gynhesrwydd y cyfeillgarwch hwnnw. Roedd yn ffrind cael fy ethol yn Esgob Bangor ym 1999 ac rwyf wedi gwerthfawrogi gweddïau'r clerigion a'r plwyfolion wrth i ni gyd-weithio fel partneriaid mewn gweinidogaeth a chenhadaeth*

"Rwy'n edrych ymlaen yn fawr at rannu fy ymddeoliad gyda'm gwraig annwyl ers deugain mlynedd, Cynthia, ac o weld mwy o'm plant a'r wyrion."

Ganed y diweddaraf o wyrion y ddau ym mis Rhagfyr. Mae gan Daniel frawd o'r enw Tomos, cefnder o'r enw Pwyll, ac mae ganddo yntau chwaer fach o'r enw Mali. Maent i gyd yn 3 mlwydd oed neu'n iau.

Siôn Brynach, Swyddog y Wasg i'r Archesgob.

Hwlffordd a Thyddewi, a daeth sawl clerigwr i fendithio'r cerddwyr wrth iddynt fynd trwy eu plwyfi.

Mae'r traed yn dost ond yr ysbryd yn uchel

Ar y diwrnod cyntaf cerddodd y pererinion mor bell â Hen Dy Gwyn, lle roddwyd croeso arbennig iddynt yng Nghanolfan Hywel Dda. Aethant ymlaen trwy Arberth i Glwb Golff Hwlffordd ar y dydd Mercher. Ar ddechrau trydydd dydd y daith cafwyd derbyniad swyddogol i'r pererinion ym Mharlwr Maer Hwlffordd. Teithiasant i Solfach y diwrnod hwnnw. Daeth y pererindod

i'w derfyn ar y dydd Gwener wrth i'r cerddwyr fynd yn hamddenol yn yr haul ar hyd llwybr yr arfordir o Solfach i Gapel Non. Cynhaliwyd gwasanaeth arbennig i roi diolch am y pererindod yn Eglwys Gadeiriol Tyddewi yn y prynhawn. Gweinyddwyd y Cymun Bendigaid gan y Deon, Y Tra Pharchedig J. Wyn Evans.

"Cawsom gymorth gan lu o bobl wrth baratoi ar gyfer y pererindod," medd Canon Patrick. "Trefnwyd y daith yn ofalus gan Mr Malcolm Jones a Mr Eric Jones, ac rwy'n ddiolchgar dros ben iddynt ac i bob un arall a fu'n helpu. Comisiynodd

i mewn i'r gangell. "Mae'n gwbl wyrthiol na chafodd neb niwed," dywed Canon Patrick, "Er gwaetha'r her sydd o'n blaen ni i adfer yr eglwys, mae gennym lawer i ddiolch i Dduw amdano."

Man cychwyn y pererindod oedd y Clos Mawr, pen dwyreiniol plwyf Dewi Sant. Dymunwyd yn dda i'r Canon a'i gyd-bererinion gan Gadeirydd Cyngor Sir Gaerfyrddin, Y Cyng. Dilwyn Williams, a Maer Tref Caerfyrddin, Y Cyng. Peter Hughes Griffiths. Croesawyd y pererinion yn ystod eu taith gan y meiri yn San Clêr, Hen Dy Gwyn ar Daf, Arberth,

un o aelodau'r eglwys bastwn arbennig gyda wyneb Dewi Sant wedi'i gerfio arno i'm cynorthwyo wrth gerdded. Roedd fy nghyd-gerddwyr yn bobl hyfryd a'r derbyniad ar hyd y ffordd yn ardderchog. Gwerthfawrogaf garedigrwydd pobl Caerfyrddin a'r cylch sydd wedi noddi'r pererindod gyda haelioni neilltuol. Nid yw'r arian i gyd wedi dod mewn eto, ond rydym yn ffyddiog ein bod wedi codi rhai miloedd o bunnoedd at yr atgyweirio.

Bellach mae'r traed yn dost ond yr ysbryd yn uchel a'r galon yn llawen tu hwnt."

Living Churchyards

THE WORD “wildlife” these days, is so often used as a collective noun for the non-domestic animals that surround us – though, I feel, it’s rare that most people include slugs, greenfly or earwigs! But, of course, plants, if they’re living and not cultivated, must be wildlife also. And neither plants nor animals can stand on their own. Even an animal that eats only flesh, is probably taking creatures that have lived by grazing. In the same way, except for plants such as grasses which are wind-pollinated, continuity of the species requires visits from insects such as bees.

However, even if they can’t exist separately, it is possible to write about them separately – so I’ll try to confine myself to plants in the first place and animals later on.

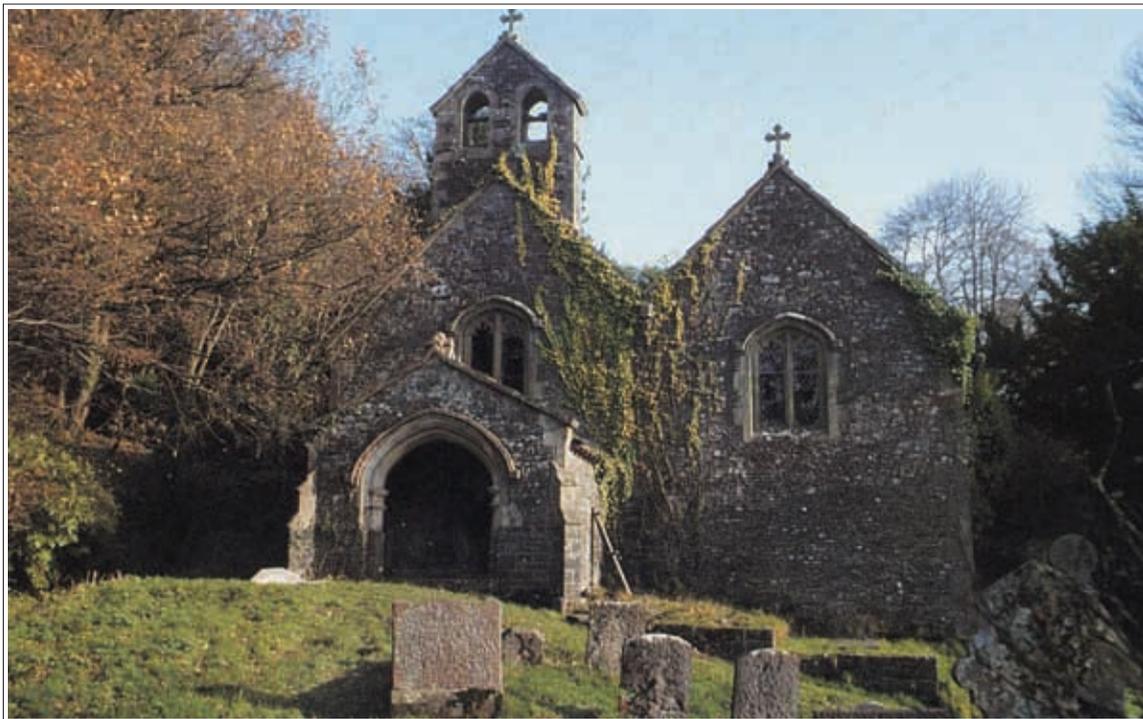
The big dichotomy in churchyard management, is the tidiness required for access to graves together with desire to leave nature to flourish. Even worse, the churchyard where all the grass is mown regularly – such as St. Peter’s, Carmarthen (a special case of course) is so often so much admired, and in the days when strimmers are so widely used, the whole area can be one big lawn. Even in St. Peter’s though, the ubiquitous tiny Meadow Daisy (Llygad-y-dydd) can’t be kept down, nor, better still, can the lovely blue Self Heal, (Craith un nos) which may easily be blooming at a height of two feet or when less two inches. Indeed, so plentifully do they bloom in parts that they show up as sheets of blue.

Other churchyards may never know any form of cutting at all. Then can then form the last repository of who knows what plant life, a marvellous home for mice, moles, shrews, snails, spiders and insects galore. Few of us, though are happy, I feel, to have to contend with an assault course to tend the graves of our loved ones. So probably the ideal churchyard management is to trim regularly beside the main paths to the church and the access ways to the graves. There is absolutely no reason at all though, so far as I can see, for any attention to be paid to parts which are clear of graves except for the one cut at the end of the summer months when everything’s

had a chance to drop their seed.

However, even this ideal must be compromised if the beautiful, bright yellow flowers of the Common Ragwort (Creulys Iago) show themselves. Up until recently, the exhortation to remove all of these plants which pose such hazards to domesticated grazing animals, especially horses, has tended to fall on deaf ears when we see it blooming freely beside our highways. I spent a whole afternoon some years ago in Llangathen churchyard, pulling up, roots and all as best I could, every Ragwort that presented itself. But seeing it unmolested along the roads was no encouragement. Now however, things have changed. Public bodies are now charged with its removal – under penalty I presume. Oh yes, I’ve seen it blooming freely in a churchyard only recently, right beside the boundary walls in full view of all the town folk. I trust this won’t happen in future years.

But, thankfully, many of our churchyards are, in part, quite good wildflower meadows. Taliaris churchyard is praised by many botanists for its wildflower display, especially in spring when Cowslips (Briallu Mair) are blooming. I hope it’s still the same, and, if so, long may it continue. And in Llanfynydd, those Cowslips appear in many shades of combinations of red and orange as well as the basic yellow. Others are well-known for Orchids (Tegeiriannau) – usually the pinkish-mauve Common Spotted, but the lovely white Butterfly Orchid in at least one I’m told. And I can’t see any reason why the earliest flowering, the Early Purple Orchid



Llandyfeisant church near Llandeilo – let to the Dyfed Wildlife Trust

(Tegeirian Coch) shouldn’t be at home in same as well. It blooms as freely, after all, along so many hedge-banks.

The wildflower I’ve always associated with graveyards – church or chapel – however is the Orange Hawkweed. Known to me usually as Fox and Cubs, because of its habit of a central floret coming out before its surrounding family of buds, another fanciful name is Grim the Collier, from the black hairs clothing the stem. (I can’t give the Welsh name. My wretched book which I’ve always praised till now has let me down. The Latin though is Hieracium aurantiacum). Why this should be seen so often in these situations I can’t say. It also shares much of the boundary of the churchyard with that Ragwort. One day, hopefully, it will have the space to itself.

Then, of course, if you keep the grass down to lawn-level you don’t enjoy the range of grasses there are. I can remember finding twelve different species with a class of children in one country churchyard in Mid Wales – and you don’t get much more than a dozen different species in one situation anywhere. So many are so beautiful when you look at them singly – and so easy to tell apart.

In any churchyard there’ll be Mosses of course, both hidden in the grass as well as more prominently on the gravestones – as well, sadly – most unwelcome on the paths. There’ll be Ferns as well, but most noticeable are likely to be the Lichens. Growing on trunks of older trees, it’s on church walls and gravestones that they stand out. In many different patterns and shades of green grey and yellow, the Lichen (Cen y cerrig) proves such decoration. An Alga and a Fungus living in harmony, Lichens pose no threat to trees or stone.

I don’t suppose many of the trees in our churchyards have arrived there of their own volition like the flowers have – except for the Elder (Ysgawen) of course which can even sprout out from the base of the church wall itself. The Yew (Ywen) is found so often of course. It is said that it was cherished for making the longbow in a churchyard because of the wall keeping stock out – it being so poisonous. Nevertheless, you often see little yew seedlings springing up where the red berries have rooted – though how many of these have a chance to grow tall themselves is questionable. And, of course, they’re always ‘ancient’.

Whether many are as old as they’re made out to be is doubtful in my mind. Certainly measuring their girth and consulting the table has made me wonder. The only reliable way of determining their age is to take a core-sample – and that may not do the tree any good.

But I’ve not mentioned Ivy (Iorwg). Yes, we’ve all torn it away from the walls of gutters and uncovered the gravestones – but it really has its uses in nature. The flowers, which bloom so late, are a welcome source of nectar to many insects and the berries come in useful to many birds when there’s little else to be had. And they make such wonderful nesting sites to so many little birds also.

I can’t finish though without thinking of the Daffodil (Cen-hinen Bedr). How glorious some churchyards are when they’re ablaze with gold in the spring. Most have probably been planted but our true native species may well have there itself. (Always small, always nodding, always with very pale outer petals). How they “lift the spirit”!

Sadly, we rarely see these days a meadow such as Samuel Pepys described, “the most flowery spot the sun even beheld”. We can work on it though – it’s up to us.

‘Meet the Archbishop’

IF YOUR CHILDREN would like to meet the Archbishop of Wales then you might like to put a mark down in your diary for the 22nd May.

The Archbishop, the Most Reverend Doctor Barry Morgan, will be visiting the Royal Welsh Showground in Builth Wells for a Children’s Fun Day.



The Archbishop, The Most Rev. Dr. Barry Morgan

Photo: Siôn Brynach © RG Church in Wales

This is the first event of its kind since he was inaugurated in July last year.

Children and Families Officer Rev. Kay Warrington said, ‘As well as meeting the Archbishop, families will be able to enjoy all sorts of activities like face painting, badge making, parachute games and so on. Rev. Roly Bain, the award winning clown priest, will also be coming along to keep everybody entertained with his various antics’. The Archbishop, the Most Reverend Doctor Barry Morgan said, ‘I am really looking forward to the Children’s Fun Day and to meeting families and children from across Wales’.

The day will begin at 11 am and end at 4 pm following a short act of worship. A video and photographic record will be made during the day for promotional purposes.

Bywyd gwyllt mewn Mynwentydd

YN SICR mae ystyr y gair “bywyd gwyllt” yn cynnwys teyrnas y planhigyn a theyrnas yr anifail. O reidrwydd, mae un yn dibynnu ar y llall. Er dweud hynny, mae’n bosib i ganolbwyntio ar un yn unig.

Yn nheyrnas planhigion ein cenedl, gall mynwentydd ardaloedd trefol fod yn “oasis” ac yn fwrllwm o fywyd naturiol. Gall hyn hefyd weithredu mewn ardaloedd gwledig – er gwaethaf ymdrechion modern a dwys ffermio tir â’r lle ni chaniateir

unrhyw chwynyn bach i dyfu a hadu. Ond yn anffodus, oherwydd ein obsesiwn am gymhennu a thacluso, gall fynwent y plwyf fynd yn dirwedd aniddorol, anffrwythlon – megis lawnt fowlio i gerrig beddau gloyw glan.

Wrth rheswm, nid oes neb eisiau torri llwybr trwy ddiffeithwch i ymweld â beddau chyndeidiau. Serch hynny, fe allau adrannau gael eu gadael tan ddiwedd haf i dyfu’n wyllt gan roi siawns i’r planhigion a’r blodau i

egnio, blaguro, blodeuo a hadu.

Mae rhai mynwentydd yn enwog am eu Tegeiriannau (Orchid) Cennin Pedr, Briallu Mair ac ati. Ond oni fyddai tamaid o dir yn garped o Lygaid y Dydd a Blodau Menyn yn llawn mor hardd? Dwedwch yn wir, oes rhaid torri’r cloddiau mor gynnar y flwyddyn fel y gwneud yn Swbrwbia? A beth am y Rhosynnu gwyllt a’r Mwyar duon. Oes rhaid diwreiddio Iorwg? Mae’r blodau yn rhoi neithdor i’r pryfetach ac aeron i’r adar yn nhymor y gaeaf.

Ymddiriedolaeth Natur De a Gorllewin Cymru sydd yn cynnal a chadw mynwent Eglwys Llandyfeisant yng ngwarchodfa Coed y Castell ger Llandeilo. Tu hwnt i’r beddau – mae mynediad iddynt – mae natur yn gorwedd mewn heddwch.

Denys Smith, Stella Hughes (Llangathen)

BBC SUNDAY WORSHIP Sunday April 18 – Radio 4 8.07 am

At the invitation of Philip Billson, producer of BBC Religion and Ethics, “Sunday Worship” on 18 April will be transmitted from the cliffs of Pembrokeshire, in fact from the Hookses, Dale.

This popular forty minute programme will be produced by Philip Billson and introduced by Nick Page. John Stott will lead it, assisted by Francis Whitehead and Matthew Smith (his secretary and study assistant respectively) and by Dennis Wight, the vicar of Dale and Rector of St Brides with Marloes.

John and Anna open 'a small window'

by Dennis Wight

JOHN AND ANNA BRASSINGTON recently welcomed me into their home, the White House in Saundersfoot, which is also a Christian Orthodox sanctuary for addiction recovery. A few minutes into the visit and I was sitting in silence with John in the Orthodox Chapel, a large wooden shed in the garden, filled with Greek icons, candles and altar – enough space for 15 people – cosy and ethereal. Regular prayer services are held in the chapel, as well as the occasional Orthodox Divine Liturgy

They have called the centre THURIS which, amongst other things, means a “small window” or “a way through”. This sums up very well in image form John and Anna’s work and why they moved from Worcestershire to set up a sanctuary for those seeking to conquer their addiction or make sense of what is happening to a family member or close friend. Those experiencing addiction know that it cannot be conquered alone and this is borne out by groups like Alcoholics Anonymous. This particular society was begun by Christians who believed that a vital aspect towards recovery was the recognition that spirituality formed the core of the rebuilding process. Whilst this is still the belief of many recovery programmes it seems to have dropped down the list of priorities in favour of rationality.

John, a recovering alcoholic and Anna whose daughter was a heroin addict believe that the care of the human soul can be of enormous help to beginning recovery. This is borne out by a recent survey which re-

vealed that 80% of those with addiction stated that spirituality was the main aid towards recovery. John states: “Addiction and addictive behaviour are a result of unfulfilled spiritual hunger”.

Sanctuary

Those who come to the sanctuary are people who wish more than anything for a life free of addiction. However, Thuris is not a “detox” or “drying out” facility. Rather it is a place where people can begin to get in touch with themselves and become aware again, or perhaps for the first time, that God is with them in their brokenness. Using the tried and tested “12 step recovery plan” within a Biblical framework, Anne and John have developed and set up presentations to help this process. As part of a small retreat group lasting for five days individuals go at their own pace. Once they have become familiar with each other’s stories people seem to find space to be honest about who they are; they are able laugh again and even begin to like them-



Anna Brassington of the Thuris Centre, Saundersfoot

selves once more. John and Anna also have an “open house” policy for addicts or family members just to come along for the day to talk and pray about their problems.

It has been said that there is a close proximity to extreme lowering and extreme lifting. John and Anna have a tolerant pluralism in relation to other religions yet believe and are convinced that the Gospel can meet addicts at their deepest need and Christ’s risen power will help them to recognise that they are valued by him as they are, rather than the desire from within them to be who they

are not; which was probably a cause of them becoming addictive.

The whole project is driven and resourced by John and Anna. The costs are met in part by John’s Computer Network Company and the rest from donations and gifts. They are very willing to give presentations on spirituality and addiction to parishes or groups. To find out more about The Thuris Christian Orthodox Addiction Recovery Sanctuary visit the website on www.thuris.org.uk or phone them on 01834 813766. Meanwhile pray for them and all who suffer the illness of addiction.

FLOWER ARRANGING

by Donald Morgan, Llanrhystud

For this issue of *Pobl Dewi* I decided to go for spring flowers, and have two designs.

Easter Garden

Items needed

- 1 flat oasis tray
- 1 block of oasis
- 6 empty egg shells

Foliage

- Eucalyptus
- Box
- Conifer

Flowers

- 6 bunches of daffodils
- 1 bunch of white tulips
- 3 stems of Mimosa

You could use Gypsophila or Solidago

Method

1. Soak oasis. Place in tray and tape. Cover all oasis with foliage.
2. Place cocktail sticks up the stems of the daffodils and place in oasis.
3. Cut tulips short so they look out of foliage.
4. Place egg shells in the gaps, and fill in with Mimosa or Gypsophila or Solidago.

Now you have created an Easter garden. *Happy flower arranging!*

Spring Garden in Basket

Items needed

- 1 to 1½ blocks of oasis
- 1 bunch of daffodils
- 1 bunch of pink tulips
- 1 bunch of red tulips
- Hyacinths
- Grape hyacinths
- Heather
- Forsythia
- Viburnum tinus
- Arum italicum ‘Pictum’
- Catkins
- Contorted willow
- Conifer

Method

1. Fill basket with soaked oasis
2. Place the willow in the back for movement.
3. Place the catkins and Forsythia to the left side.
4. Place the Arum italicum in front
5. Place the daffodils in front of the willow, and the Grape hyacinths in front of them, then the pink tulips to flow from them.
6. Place the red tulips in line in front, and the heather of your choice to the side of the tulips, and the hyacinths to the right side.

Now you have a nice spring basket for window decoration or welcoming in your church or home.

These designs are only ideas. You can create an arrangement of your own on the same lines using your favourite flowers. Creating is enjoyable; so, happy flower arranging.

Euryl Howells – A man with a mission

by Emma Gait-Carr

HOW WAS the Archbishop of Canterbury appointed? This is just one example of the questions faced by Euryl Howells in his role as chaplain at Glangwili Hospital, a position he has held for the past 3 months.

When I met with him on the 20th January his obvious passion for his new role came across as he spoke of his calling to the ministry and the desire to be ‘alongside people’. This is the first time the chaplaincy has been combined with a parish outside of Carmarthen as Euryl is also parish

priest for Trelech a’r Betws, Abernant and Llanwinio.

In a world ever more aware of health issues, with programmes like Casualty and Holby City becoming increasingly popular, Euryl plays a vital role in making sure people know there is someone they can talk to, even if it takes some time to get to what he calls the ‘nitty gritty’.

Card system

The challenge is one he relishes. He said, “My goal is to get alongside people on a day to day basis so they know I’m there to support them; this includes both staff and patients”. A close working relationship with other denominations is crucial and Euryl is working on fostering stronger links with parish priests to help them extend their ministry through the services he can provide. The introduction of a card system in the hospital chapel will also help ensure no patients slip through the net by allowing people to record the names of individuals who would appreciate a visit.

With around 12 ministers in Euryl’s family history, his current occupation seems somewhat inevitable. His path firstly took him to banking, another popular family occupation, where he worked as an assistant branch manager for a

number of years. Whilst working for the bank he found himself in as many as 8 places in 10 years and in many different situations, even having his lunch delivered by Securicor when undertaking training in Handsworth!

At this time Euryl was involved with the church as a lay reader, though he’d felt a calling to ministry for quite some time. Initially he thought about training as a non-stipendiary minister but decided he “couldn’t serve two masters”. In 1990 he began training at St. Michael’s Theological College in Cardiff. During his training he attended a three week course in Guildford and knew the area of hospital ministry was something he definitely wanted to explore. Euryl points to Norman Autton as a being instrumental in developing his vocation in this area through his enthusiasm.

His observations on the challenges faced by the healthcare service are particularly noteworthy. An increasing lack of time and the need for prioritisation mean staff cannot spend as much time with patients as they perhaps used to. The fear of litigation is another growing problem for health professionals. Euryl also highlights the importance of referral within the NHS as hospitals increasingly have to recognise another hospital may have better skills or facilities. Taking all these issues into account it is possible to see the vital role Euryl plays in supporting and aiding both staff and patients.

It isn’t enough, he notes, to merely be there in the emergencies, “people need to know you are there

all the time”. Having also worked in a rural parish he is quick to highlight the positive aspects of working as part of a team compared to the often isolated experience of rural clerics.

Euryl also has the opportunity to be involved in lecturing at Trinity College. This gives him the incentive to read up on wider subjects affecting the health profession such as palliative care, organ donation and the controversial issue of cloning.

His experience shows people are generally receptive to the work he does. He says, “People are increasingly aware of their mortality and there is a sense in which they are looking for a link to God, I can help provide that link”. His path through banking and previous ministries equips him well to deal with people at all stages of life whilst his vision for the future of his role ensures he won’t let the dust settle.

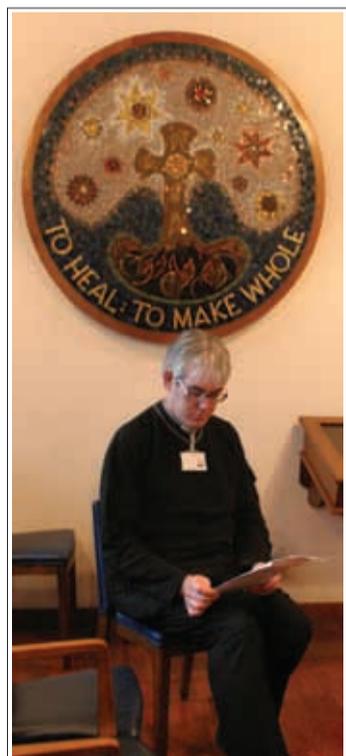


Photo: Siôn Brynach



The introduction of a card system in the hospital chapel will also help ensure no patients slip through the net

Bring your own overalls!

WHAT ON EARTH is a children's workshop you might say, well let me explain. They are great fun for everybody concerned, from the children to the adults who run the different activities for the children. In the parish of Llanegwad with Llanfynydd we have held Good Friday Workshops for the past nine years. Ours last from 9.30 until 12 noon and always end up with a simple act of worship bringing the morning's activities together. A letter (complete with health form and parents' permission) around our two local schools invites the children.

Each child gets to take home three or four things. Our past activities have included making an Easter garden in a seed tray for each child, plate decoration, cross making, card making, badge making, stained glass work, and writing an Easter hymn, the list is endless and only needs imagination or a couple of books on craftwork from the local library. We always try to make

something for each of the churches in our group, last year each church got an Easter Frontal and the children were delighted to see their work on the altars over the Easter period. They have also made a chasuble and a stole from the younger ones with their hand prints on for the Vicar to wear at Easter.

The food break is essential for all concerned. Hot cross buns and biscuits plus a hot or cold drink goes down well. 'We don't have a hall to hold a workshop in you might say.' Easy, simply put table tops across the pews and let the youngsters work on them!

Don't fancy a Good Friday one? Too busy, well, why not organise one at Pentecost, Harvest, or Lent? The Cathedral hosts an Ascension Day Workshop for the local schools. Cardigan church once organised a Water day for the whole family, with sessions on making water rockets, water experiments, a talk with samples on pond life, and ending up renewing our baptism vows.



Children participating in a Good Friday Workshop

Mothering Sunday

MOTHERING SUNDAY is the fourth Sunday of Lent. Although it's often called "Mothers Day" it has no connection with the American festival of that name. Traditionally, it was a day when children, mainly daughters, who had gone to work as domestic servants were given a day off to visit their mother and family. Today it is a day when children give presents, flowers, and home made cards to their mothers.

Mothering Sunday: Its origins

Most churchgoers today worship at their nearest parish church. Centuries ago it was considered important for people to return to their home or "mother" church once a year. So each year in the middle of Lent, everyone would visit their "mother" church, or the main church or Cathedral of the area. Inevitably the return to the "mother" church became an occasion for family reunions when children who were working away returned home. (It was quite common in those days for children to leave home for work once they were ten years old.) As they walked along the country lanes, children would pick wild flowers or vio-

lets to take to church or give to their mother as a small gift.

Refreshment Sunday

Mothering Sunday was also known as Refreshment Sunday because the fasting rules for Lent were relaxed that day. Originally both Old and New Testament lessons on this Sunday made a point of food. The Gospel reading in our present Church in Wales Book of Common Prayer tells the story of how Jesus fed five thousand people with only five small barley loaves and two small fish.

Now there was much grass in the place; so the men sat down, in number about five thousand. Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated; so also the fish, as much as they wanted. (John 6:10-12)

The food item associated with Mothering Sunday is the Simnel Cake.

Simnel Cake

A Simnel cake is a fruit cake with two layers of almond paste, one on top and one in the middle. The cake is made with 11 balls of marzipan icing on top representing the 11 disciples. (Judas is not in-

Church Rural Project Training Day at Gelli Aur

THIS ONE YEAR government-funded project, very much a first for the Church in Wales, was launched in September last year. The project was a practical response to the conference *Looking to the Future* in 2002 and aims to assist Church people in their work with people in crisis in our rural communities.

Following the questionnaire sent to all rural clergy last December (if you have not returned yours there is still time) unprecedented evidence of the scope of rural ministry has emerged together with a remarkable consensus on training and information needs to support this role. The project team is now putting together training for clergy and lay people on, for example, stress awareness, team building, listening skills, networking with those providing expert help (e.g. Citizens Advice, Relate, Local Government), agricultural awareness (wellies on!), computer skills and more.

With the assistance of Diocesan Rural Life Adviser Revd Philip Johnes a meeting took place at Coleg Gelli Aur 12 February involving church people from two Deaneries – Llangadog & Llandeilo and Lampeter. Mary Richards, a lecturer at the College and Caroline Davies led the meeting and discussion of the many issues contributing to distress and the practical response. Understandably the focus

was very much on young people given the venue.

Afterwards participants had a visit to the recently installed 'robot milking parlour and learned first hand of the predicament faced by dairy farmers at the moment.

Further training will be organised by the project, with Revd

Johnes in the months ahead.

Useful websites are on the Church in Wales website www.churchinwales.org.uk/ruralproject and please contact Caroline if you have ideas or would like to know more on 01938 810302 or e-mail rural.cmm@churchinwales.org.uk



Rural Ministers meet – Carwyn Jones, Minister for Rural Affairs, greets Rural Life Adviser, the Rev. Philip Johnes at the Royal Welsh Winter Fair

MULDP, The Mothers' Union Literacy Development Programme

HOW FOND we are in this day and age of using initials and jargon Everybody is familiar with CADW, NHS, DEFRA, DVLA, CIA, and DVD to mention a just a few, and some would say, not all of them summarise much achievement. Now take a little time to read what MULDP has done to improve the lives of so many women in some of Africa's poorest communities. It is not just the women themselves, but the whole family and community who benefit.

Women are the main providers of care, earn most of the income and grow and prepare the family food. Yet they are the ones who get very few opportunities for education or other forms of support. These same women recognised that being literate is the most important factor in solving their problems.

The scheme is for adults, so is based on discussion, using the skills and knowledge the learners already possess. In the chosen Diocese a literacy trainer visits and offers the programme. If they accept, locally chosen facilitators are trained, and are then supported by MU workers.

cluded). Traditionally, sugar violets would also be added. The name Simnel probably comes from the Latin word "simila" which means a fine wheat flour usually used for baking a cake.

Mothering Sunday Today

We give thanks today for our mothers and the ministry of our "Mother Church", the cathedral church of St David. Finally, we can enjoy some good food together on this refreshment Sunday remembering to say thank you to God before we eat. Today is a good day to reintroduce the practice of saying grace before all meals!

– Dennis Wight

There are no text books, because most learn in the local languages, but they do need chalk and blackboards, then they build up their understanding and vocabulary by writing it down in their own notebooks. One example of the methods used is for the learner to write down on bits of paper the syllables learnt, and then try putting them together to make new words.

The work has continued for three years now, with necessary small changes made as it progressed. With financial support from enthusiastic members the programme has grown. Last year

Barbara Lawes, MU Overseas Project Officer, met with trainers from all over, and an external evaluator. They brought with them facts and figures, letters and messages which prove beyond doubt how valuable it all is.

It is interesting to note that in the developing world only 13% of adult literacy programmes succeed and are sustainable, but MULDP has reached and passed its targets with 400 circles (they had hoped for 300).

Now the programme is secured for the next five years. The MU still needs to commit major resources of staff time and money.

We know we shall get prayerful and financial help from members in our Diocese as the programme plans to increase the number of circles in existing Dioceses and to expand into others in Burundi and Malawi.

Plant Dewi Focus

PLANT DEWI works to promote positive relationships within the family. Family centres have been established throughout the Diocese that provide low key ongoing support to enable parents to develop positive relationships within their families. In partnership with the Mothers' Union, parenting programmes are facilitated to enhance parenting skills and relationships throughout the family life cycle. Programmes include From Pram to Primary, What Can the Parents of a Teenager Do?, Step Together for

Step Families, Growing in Love.

Our most recent venture has been to license Plant Dewi Project Workers in the delivery of the 'How to drug proof your children' programme. This programme focuses on increasing children's self esteem, confidence and positive relationships with others so that they have choices available to them. For further information please contact Sue Fletcher, Project Manager, Plant Dewi on 01267 221551, email sue@plantdewi.co.uk

Meditation

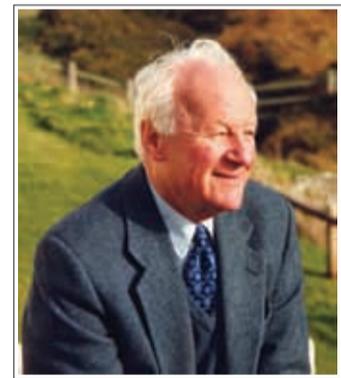
The Cross of Christ

The Revd John Stott, Rector emeritus of All Souls, Langham Place, has had a house at Dale for the last 50 years.

ANYBODY who investigates Christianity for the first time is struck by the extraordinary concentration which his followers put on his death.

When the gospels came to be written, the four gospel-writers devoted a disproportionate amount of space to the last week of his life on earth – in the case of Luke a quarter, of Matthew and Mark about a third, and of John as much as a half.

And the reason for this emphasis is that they had seen it in the mind of Jesus himself. It set him apart from the other religious leaders in history. They died of natural causes in a good old age, having successfully completed their mission. Mohammed was 62, Confucius 72, the Buddha 80, and Moses 120. But Jesus died the horrible death of crucifixion in his early thirties, repudiated by his own people, apparently a complete failure, yet claiming to fulfil his mission by his death. Indeed, during his last few



Rev. John Stott

days on earth, he was still looking forward to the accomplishment of his work.

It is clear then that Jesus' death was central to his own self-understanding. On three separate and solemn occasions he predicted his death, saying 'the Son of man must suffer many things . . . and be killed . . .' (Mark 8:31; 9:31; 10:32-34).

He saw his mission as being completed by his death, and therefore his death as inevitable. It *must* take place, he said. He also referred to his death as the 'hour' for which he had come into the world. At first this 'hour' kept being delayed, but at last he could say 'the hour has come' (John 12:23-24). And finally, during the Thursday evening, while he was taking supper with the Twelve, he deliberately made provision for his own memorial service. They were to take, break and eat bread in memory of his body given for them, and to drink wine in memory of his blood poured out for them. Thus he gave instructions as to how he wished to be remembered; it was for his death.

For death speaks to us from both the elements – the broken bread and the poured out wine. Nothing could indicate more dramatically than this the meaning of the commemoration which Jesus instituted.

So the church has been right to choose the cross as its symbol for Christianity. It could have chosen the crib in which the baby Jesus was laid

(emblem of the incarnation), or the carpenter's bench (affirming the dignity of manual labour), or the boat from which he taught the people, or the towel with which he washed and wiped the disciples' feet (symbol of humble service), or the tomb from which he rose again, or the throne he occupies today (representing his sovereignty), or the dove or the fire (emblems of the Holy Spirit). Any one of these could have been an appropriate symbol of the Christian faith. But the church passed them all by in favour of the cross, which stands for the necessity and centrality of his death.

Why then this relentless emphasis on the cross? Why did Christ die? Many have no difficulty in giving their answer to these questions. He died, they say, because he was a preacher of subversive doctrines. He was a revolutionary thinker who so disturbed the prejudices of his contemporaries that they had to get rid of him. He died as the victim of small minds, as a martyr to his own greatness. This martyr-theory is true as far as it goes, but it does not go far enough. It ignores the fact (which the narratives make plain) that he went to the cross of his own free will. 'I am the good shepherd,' he said. 'The good shepherd lays down his life for the sheep. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again.' (John 10: 11, 18).

But why did he go voluntarily and deliberately to the cross? Why did he lay down his life for us? Several reasons could be given, for the cross is too rich an event to be given a single explanation. But three stand out.

First, *Christ died for our sins* (1 Corinthians 15:3). Death being the penalty for sin, he endured it in our place. Or, as Peter put it, 'he bore our sins in his own body on the tree' (1 Peter 2:24).

Secondly, *Christ died to reveal the character of God*. In his great letter to the Romans, Paul wrote of the cross as being a 'demonstration' of both the justice and the love of God (Romans 3:25, 26; 5:8). His justice in judging sin and his love in forgiving it were reconciled on the cross.

Thirdly, *Christ died to conquer the powers of evil*. What appeared to be a defeat was in reality a victory. In vivid imagery Paul pictures the powers of evil closing in on Jesus, and Jesus stripping them from him. He made a public spectacle of them, triumphing over them in the cross (Colossians 2:15).

Using only a single word for each explanation of the cross, we may say that it was an atonement, a revelation and a conquest – an atonement for sin, a revelation of God, and a conquest of evil.

God forbid that we should glory in anything except the cross of our Lord Jesus Christ! [Extracted from *Why I am a Christian*, John Stott, IVP, 2003.]

Reviews

Dwelling in a Strange Land

John Holdsworth,
Canterbury Press, £7.99

THERE ARE two basic sorts of Lent Book. One kind is superficial and insubstantial. It is easy to read, but makes no lasting impression. It ends up on the bookstall at church bring-and-buys, unable to attract a purchaser even at the knock-down price of 5p. The other type is more demanding. It informs the reader and makes him or her think. Once Lent is over such a book remains on the bookshelf, to be taken down and referred to again.

John Holdsworth's book belongs to this second category. It is a reflection on the significance of the Exile during which the books of the Old Testament were shaped. Archdeacon John looks at ways in which both the metaphor and the experience of exile can provide patterns, possibilities and inspiration for 21st century churches.

Sections of the book are immensely stimulating – particularly where the author is displaying his outstanding gifts as an erudite and imaginative Old Testament scholar (any friend of Walter Brueggemann is a friend of mine). There are also some flashes of engaging wit. No doubt, as Archdeacon John himself



Ven. John Holdsworth

suggests, you need a highly developed sense of humour to be a life-long Leeds United supporter. It is also encouraging to find that academic circles have finally discovered the importance of 'practical theology' (the sort of theology which you and I have spent most of our lives doing, consciously or unconsciously, in our everyday wrestling with God).

It is highly dangerous for an ordinary parish priest to accuse an Archdeacon of anything less than perfection, but I shall (for once) be brave. The final vision of the church that is offered has, to my mind, a bit too much of the 1960s in it – but then I came to faith in the 1970s and was trained by monks, so my own views are more than a little eccentric. There is also rather a disturbing amount of jargon in places, perhaps the residue of theologian-speak. The 'down-below's' will soon cure their Archdeacon of that.

Nevertheless *Dwelling in a Strange Land* is a considerable achievement. It will be plundered for many sermons, give rise to some interesting arguments, and remain worth reading for many years to come.

Patrick Thomas

For Better for Worse

Ven Elwyn Roberts
Gwasg y Bwthyn, 2003

THE AUTOBIOGRAPHIES of Archdeacons might not be at the top of everyone's reading list but *For Better For Worse* by Ven Elwyn Roberts, a former Arch-deacon of both Meirionnydd and Bangor, is a strong candidate for inclusion on anyone's list.

Some of his portrayals of the more light-hearted episodes of parish life during a long and productive ministry are laugh-out loud moments. One example might be the occasion when he was Chaplain of a hospital in the Bangor area and had left a suitcase containing his cassock and surplice in the matron's office 'for safekeeping'. When he next opened the case some time after leaving the hospital the vestments had been substituted by the nurses and replaced by an array of ladies' underwear! Not something easily explained to your church-warden.

Elwyn's slim volume of 92 pages, is also interesting for its social history as well as its ecclesiastical perspective. He describes growing up in a clerical household in the north-west of Wales during the 1930s and war years – the sound of bombers heading for Liverpool overhead and the presence of evacuees in their midst.

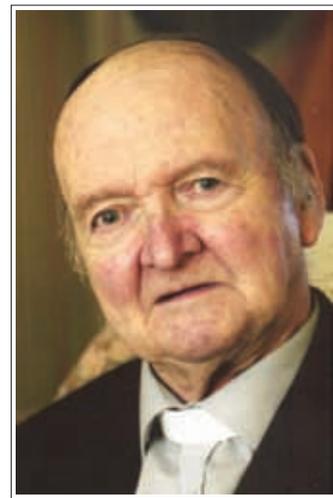
Having decided to follow his father into the ordained ministry within the Church in Wales, Elwyn served in several different capacities within the church – as a curate in Bangor, as a lecturer at St Michael's Theological college in Cardiff and as Rector of Llandudno. It was during his time at Llandudno that he agreed to conduct a funeral service at sea for the local life-boat and made the mistake on the return trip of asking the life-boatmen the fateful question, 'how fast can this boat go?' They were only too happy to demonstrate and returned Elwyn to shore – immediately to go on to a service with the Archbishop of Wales, the

Enlli – Llio Rhydderch, CD + DVD. Fflach

MAE ENLLI – yr ynys sy'n gorwedd oddi ar bwynt mwyaf gorllewinol penrhyn Llŷn - yn gyfarwydd i ni i gyd, gyda'i chwedlau a'i hanesion a'i lle fel cyrchfan pererinion canol oesol a chyfaredd.

Mae'r cyfaredd hwn i'w glywed yn glir ar CD diweddaraf y delynores Llio Rhydderch, a gynrchwyd gan gwmni Fflach yn Aberteifi. Wrth wrando ar rai o'r traciau, ac yn enwedig felly ar 'Enaid Enlli', mae rhywun yn cael ei atgoffa o syniadaeth JR Jones gyda'i bwyslais ar gydymdreiddiad tir ac iaith – er yma wrth gwrs y gerddoriaeth sy'n llefaru.

Gyda 13 o draciau ar y crynoddig, mae 'na wledd o gerddoriaeth yma. Ond yn ogystal â hynny, mae yma hefyd ôl myfyrio dwfn a chymorth i ninnau yn ein tro fyfyrion ar y tragwyddol.



Ven. Elwyn Roberts
Photo courtesy Gwyn Roberts

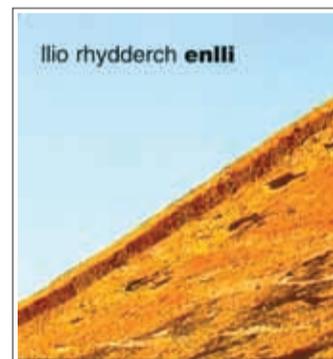
Most Rev G. O. Williams – more closely resembling a drowned rat than a rector!

From the perspective of ministerial developments, Elwyn describes the first tentative steps, strongly encouraged by Archbishop G. O. Williams, towards the establishment of the non-stipendiary ministry and of the fears and hopes which that initial process entailed. His descriptions of the ministry of an archdeacon, as more than just an 'oculus episcopi', are also insightful.

Elwyn makes only passing reference to the Parkinson's disease which he has endured for almost twenty years. But his brief description of the effects of that disease on his ability to fulfil the simplest tasks, provides an insight into the effort required in the writing of this short autobiography – all in long-hand by Elwyn himself – and makes one appreciate too the bravery of the individual concerned.

Priced at £6.50 (with 50p from the sale of each copy being donated to the Eryri Parkinson's disease fund) and available in both English and Welsh, this is an autobiography which is well worth reading and enjoying. Copies are available direct by post (p&p £1) from the Bangor diocesan office, Cathedral Close, Bangor, LL57 1RL, tel: 01248 354999, from the author on 01248 355515, or from all good bookshops.

Siôn Brynach



Dyma ddisg y gellir ei chymeradwyo heb amheuaeth fel cerddoriaeth i'w fwynhau, i fyfyrion arni, ac fel adlewyrchiad o'r gorau o gerddoriaeth gyfoes Cymru sydd er hynny yn rhan o uniongredd gerddorol sy'n mynd yn ôl ganrifoedd.

Gellir cael rhagor o fanylion trwy fynd at <http://www.fflach.co.uk>. Mae'r pecyn yn cynnwys DVD yn ogystal a chryno-ddisg. Ar gael mewn siopau recordiau neu'n uniongyrchol oddi wrth Fflach trwy ffonio 01239 614691.

Siôn Brynach