

**Y DDOLEN**

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**THE LINK**

*Your Parish Magazine*

*April*

**2021**



*Christ Risen* by Olga Bakhtina

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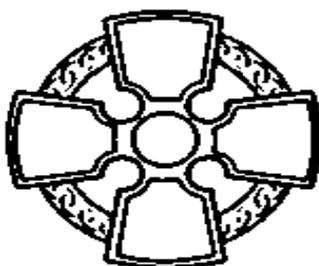
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## **FATHER MARK WRITES ...**

### **Important Information: Annual Vestry Meetings, Representation and the formation of the new Ministry Area.**

*I want to take some time in this article, which quite deliberately, is the last before our scheduled Annual Vestry Meeting on 18<sup>th</sup> April, to let you know about governance changes in the run-up to becoming the Penarth Ministry Area, and afterwards.*

*At the time of writing, the following plan has been backed by the Ministry Area Planning Group and the All Saints' PCC, and is due to go before our PCC shortly. I'll try and be as brief as possible, but it is important you have all the facts fresh in your mind when voting.*

### **Legally Setting up the Penarth Ministry Area**

<p><b>Date for Establishment of the new Ministry Area: 1<sup>st</sup> January 2022</b></p>
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- Each current parish will elect PCC members in the usual way in April 2021 (i.e. 18<sup>th</sup> April for Penarth & Llandough, 20<sup>th</sup> April for All Saints Parish).
- The PCC members elected in April 2021 will serve 'up until the bongos' on New Year's Eve.
- On 1<sup>st</sup> January 2022, the two current PCCs will dissolve, and the new Ministry Area Council (the PCC for the Penarth Ministry Area) will automatically take over from those PCCs, by Bishop's Decree.
- Members of the Ministry Area Council (the new PCC) will serve until the next (joint) Annual Vestry Meeting.
- Clearly every PCC member elected in April cannot sit on the 'new PCC', or it would be an enormous talking shop!
- So, at the **April 2021** elections, individuals will be elected to PCCs as usual (to serve between April 2021 and 31<sup>st</sup> Dec 2021),
- At the **April 2021** elections, electoral roll members for a given parish will **also** elect Ministry Area Council members (to serve from 1<sup>st</sup> January 2022

until the joint Annual Vestry Meeting of 2022), according to a formula agreed by the PCCs for fair representation between the parishes.

- This means that as well as PCC members to serve from Apr-Dec 2021, 4 people will be elected from each current parish *to stay on* as Ministry Area Council members from Jan 2022 until the Annual Vestry Meeting of 2022.

## **Representation on the Ministry Area Council (“the PCC from January onwards”)**

- The 8 directly-elected Ministry Area Council members (4 from each) from both parishes will join with 4 other lay ex officio office holders (the Lay Chair, 2 Ministry Area Wardens and the Ministry Area Treasurer), and the 3 clergy, to form the 15-strong Ministry Area Council (“the new PCC”).
- The MAC Secretary will be able to take part in discussions, but as it is likely that this person is a paid employee of the Council, will be unable to vote.
- Each church, regardless of size, will have at least one representative on the MAC, to ensure that all communities are fully represented.
- All Saints’ Parish-specific: The Lay Chair (Mel Griffin), Treasurer (Chris Salisbury) and one Warden (to be elected) will come from All Saints Parish, and the other 4 seats for that parish on the MAC will be directly elected, with one person representing St Peter’s, and three others representing All Saints’ church itself.
- Penarth & Llandough Parish-specific: One Warden will be elected from the Parish of Penarth and Llandough to the MAC (who can be from any church of the group, as per the Constitution of the Church in Wales). The other 4 directly elected positions to the M
- AC will be filled according to the formula: 2 for St Augustine’s, 1 from St Dochdwy’s, 1 from Holy Nativity.

## **How the MAC will operate**

- The Constitutional requirement for MAC meetings is a minimum of four per year, as it is really a posh name for a PCC, but it is expected that there will be approximately six per year - roughly every 2 months - as per the pattern now in existence for both PCCs.

- Given the potentially large amount of business to be transacted for such a large organisation, much greater use of committees/sub-committees will be essential.
- Clergy and the Lay Chair are ex-officio members of all committees.
- Committees/Sub-committees make recommendations to the MAC: as with PCCs, the MAC is sovereign, and determines overall policy.
- It is expected that each church will set up local Church Councils to deal with internal practical matters that do not involve policy.
- Further information on the formation of local Church Councils will come out in future months.

## **Wardens and Sub-wardens**

- ***Getting 4 Wardens Down to Two***

If both parishes were to submit their full complement of wardens, we would have four Wardens- but we are only allowed two, as is the case for all parishes in the worldwide Anglican Communion. My solution to this is that both Incumbents (parish priests) give up their right to appoint a Warden for each parish in 2021.

- ***The Incumbent's Warden in subsequent years***

In 2022 and 2023 I propose that one of the Wardens (either current or newly elected that year) is adopted as my Warden (i.e. the Ministry Area Leader's/Incumbent's Warden).

- ***Staggering of Wardens' Terms of Office:***

Ministry Area Wardens are either re-appointed or re-elected, each year, up to a maximum of 6 years, as with Church Wardens currently.

Although not binding, if the Incumbent's Warden in this Transitional Arrangement works on the premise that they will not normally be reappointed to a fourth year of service, this would create a natural staggering of terms of office in the future, so that we would not have both Wardens stepping down at the same time, as was the case for All Saints in 2020 and will occur in April 2021 for Penarth & Llandough - following 6 years of great service for all 4 Wardens concerned.

It also creates a system where a veteran Warden can mentor a new Warden as they go along: the initial 'recipient Warden' will mentor a new warden after they have developed some years' of experience.

- ***Whole Ministry Area Role for Wardens***

Wardens who take up post in April 2021 should engage with parishioners to free themselves up of as many routine duties relating to a particular church as possible, and forge enough free time to engage in Ministry Area-wide activities, and to be known, and approachable to people in all five churches of the Ministry Area.

- ***The Term 'Sub-Warden'***

The term 'Sub-Warden' (and its associated automatic position on the equivalent PCCs) will cease from 1<sup>st</sup> January 2022. It is, of course, the case that each and every church will have at least one member on the MAC.

## **Future Developments**

Each current parish's PCC, once formed-up for the last time in April 2021, will at some suitable PCC meeting in 2021 vote on an identical *resolution* to the effect that they have received the Bishop's instruction to form a Ministry Area, by the uniting of the two parishes, and will take steps to put that into operation. Technically, the wording will be that a new Rectorial Benefice of Penarth be formed from the current parishes, but it is important to remember that the Church in Wales wishes to refer to the entity as the (Penarth) Ministry Area in all normal usage.

At the April AVMs, the identical resolution in each case will be to the effect that the meeting notes the Bishop's instruction to her PCCs to form the Ministry Area (as above), and to encourage steps to make this happen.

I know that the above is a lot to take in at once, but hopefully it is fairly clear, and will answer some of the questions you may have.

God bless you.

*Revd. Mark Jones*

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## EDITORIAL

We are sure that you will be pleased to have had the opportunity to read an explanation of the new Ministry Area systems and structures of governance (and the ways that the Parish is preparing for them) that you have encountered just before getting to this editorial.



The other thing you will have seen before getting this far is our cover illustration. The painting of *Christ Risen* is by Olga Bakhtina who kindly gave permission for us to reproduce her wonderful image in the form of a cover for the Easter edition. What could better express the meaning of Easter than Olga's painting, full of vibrant energy flying outwards into every corner of the world from the still, central figure of Christ?

Olga was born and grew up in Syktyvkar, Russia, and is now settled in Australia. You can see more of Olga's work on her website ([www.olgabakhtina.com](http://www.olgabakhtina.com)) and find out about her aims, her painting techniques, painters that have influenced her and how her work is commissioned.

We have special contributions this month from Revd. Jimmy Young, who we shall soon all have met during his work in the new Ministry Area, from Chris Williams, who reflects on worship during the closure of our churches, and from Andy Davison who continues his series on the many interesting Victorians interred in St Augustine's churchyard.

Happy Easter!

*The Editors*

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## ADMIN CORNER

It's lovely that our churches were able to open again on 14<sup>th</sup> March especially as it was Mothering Sunday. All the same precautions have to be in place for quite a while yet, but it's good that some things can be restarted and that Easter services will happen even in a more restricted form.



Thank you to the wonderful team of newsletter distributors that have worked throughout the church closure time to get our bulletins to those not on email. These are Jan Cullen, Linda Guilfoyle, Linda Williams, Cathy Grove, Jenny Arnold, Jane Broad and Sarah & Neil Pugh, plus myself. If you still want a bulletin or magazine delivered now churches are open, please contact me.

The working party at St Augustine's planted lots more bulbs in the churchyard last autumn and now the daffodils are looking lovely. Let's hope for some beautiful Spring weather to enjoy them.

*Rachel Elder*



## **ANNUAL VESTRY MEETING**

### **Sunday 18 April 3pm – online by Zoom**

Due to the restrictions on indoor gatherings, our Annual Vestry Meeting will be on Zoom. We realise that, unfortunately, this will exclude a number of people who cannot access the internet.

We will endeavour to get information out as soon as possible about the possibility of 'postal votes' for this important meeting, so everyone can be included. If you particularly want the information and are not on the email list or cannot collect it from church, please contact Rachel at the Office 02920708722.

**NOMINATIONS** are needed for PCC members and also for people to serve on the Ministry Area Council from January 2022. Lists should be at the back of each church. Nominees must sign to confirm they accept nomination and need a proposer and seconder. Closing date is Sunday 11<sup>th</sup> April.

Link for joining the Zoom Meeting

<https://us02web.zoom.us/j/89605029674?pwd=UkdwMkx6OXAwcFJLWDZZSWRDR2ZLQT09>

Meeting ID: 896 0502 9674

Passcode: 077539

## A MESSAGE FROM REVD. JIMMY YOUNG

Hi everyone

Just wanted to say a quick hello to you all in advance of Debs and I joining you in Penarth shortly. We're really looking forward to joining you all, but as we still have the whole moving process ahead of us, it seems both strangely far off and overwhelmingly imminent!



As we prepare to say our farewells to Crawley, and the amazing people and community that we've been part of here, it's exciting for us to imagine what life will be like with you all - of course for so many reasons who can say what it will actually be like, it seems like the only thing that we can all be certain of is that it will change over time as things progress and as life hopefully returns to pre-pandemic normality.

But actually there are plenty of things that we can continue to be certain of - I'm sure for example that we will be excited to discover the gifts and talents of the amazing people that make up the churches in Penarth; that any community that loves each other and looks out for each other is one that will continue to flourish in any circumstances; and that God's love and presence with each of us will be just as true in Penarth as it has been in Crawley.

There's a whole journey of discovery that lies ahead of us all as we get to know each other, but we're so excited to begin, and to see what God's going to be doing over the next few months.

See you soon!

*Revd. Jimmy Young*

## FEATURES

### The Grave of one of the founding fathers of Penarth Boat Club

*Andy Davison continues his research into the graves at St Augustine's and here considers the fascinating lives of an enterprising father and radical, challenging daughter.*

The book recording the history of Penarth Boat Club, later to be renamed Penarth Yacht Club, written for the club's centenary in 1980 records that Henry James Vellacott was born on a sailing ship as she rounded Cape Horn in 1859. Vellacott is buried just off the path on the north side of the church and there is a stained glass window at the rear of the north aisle dedicated to his memory. Vellacott was one of a number of gentlemen said, by Mike Tarver, the club's historian, to be the prime movers in the formation of Penarth Boat Club in 1880.



Having been born at sea, it was probably inevitable that Vellacott's life would involve the sea and ships and like many wealthy Penarthians of the time he became a ship owner. I haven't been able to ascertain which shipping line with whom he was involved but assume that he had a successful career. He resided at Bradenham Place and raised his family there. When he retired from shipping he became Pier master of Penarth's iconic pier maintaining his connection with the sea.

Vellacott's family were involved in many aspects of the life of the town. His daughter Constance challenged the exclusive male Boat Club by inviting any club member (only males were permitted to become members) to a sculling race. Regrettably and much to Constance's disgust, nobody would accept the invitation and so no race took place. Perhaps that was the incident that inspired her to challenge the male dominated Edwardian world of the time. In 1919 she became the first female of member of Penarth Urban District Council and in 1924 became Council chair.

Throughout her life Constance had been greatly concerned about the child mortality rate and with a number of other women created a “Maternity and Child Welfare Club” whose aim was to improve the health of poorer families of the town. Eventually the headquarters of the organisation were established at “Beecroft”, a house on Stanwell Road which was gifted to the town when the family of Capt. James Jenkins who owned the property moved to Cardiff in 1925. During the 1926 general strike she set up a soup kitchen to help feed those in need.

Constance Vellacott married Jo Maillard who was the Classics and Languages master at Penarth Grammar School; she lived to the ripe old age of 103 and in her 100<sup>th</sup> year she presented the “Constance Maillard Challenge Plate” for competition by female crews at the annual Penarth Rowing Club Regatta. Thwarted in her ambition to compete in a rowing race herself, her challenge plate ensures an annual competition by exclusively female crews.



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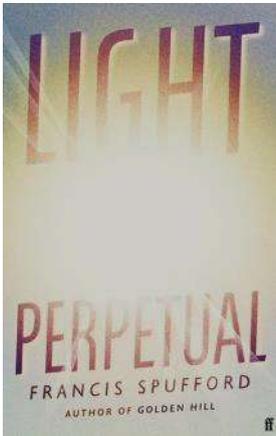
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## BOOK REVIEW

### *Light Perpetual* by Francis Spufford



THIS is such an intoxicating piece of writing that I had to take it in small doses until I got two-thirds of the way through, when I gave up and raced to the end — and then pondered the end, again and again. It is a novel, a story of London, and a set of human stories. It is also a profound and teasing meditation on time and chance and the presence in our lives of an elusive reality greater than ourselves. It works as both a novel, and as a hymn at life that begins in disaster and ends in doxology.

The interwoven stories are of five south-London children ... They were among those who were pulverised in a V2 rocket attack in November 1944. But supposing time had played a trick and the bomb had not gone off, or had exploded harmlessly elsewhere? We begin with the paradox of lives that might or might not have been.

Here they are real. Our five children emerge into the aspirations of the post-war years. They witness the explosion of the pop-music industry, the arrival of Commonwealth immigrants, the conflicts of unions and bosses of the 1970s, the Thatcher era, and the emergence of New Labour. London is always the background and, perhaps, in its way, the central character. Its bombed-out shell is rebuilt in concrete, bought, sold, balkanised, partially gentrified. The lives of the five connect and disconnect as they strive and struggle, find love and suffer violence, split up and start again, break down and heal. Francis Spufford has an unfailing ear for the speech of London's different tribes, a nose for the very specific smells of poverty and affluence, and a sympathy for the ordinary excitements and miseries of the human condition. If we have anything universal about us, he reminds us, it is because we are grounded in the actual and specific.

The teasing premiss — these children died in the bombing, and yet they might not have done — hovers over the story like a pregnant cloud. This is a history that never happened. And yet that seems to be the point. The light breaks in, “light perpetual”, not through what is determined, but through accident. There is no such thing as fate. I loved this book and cried at the end.

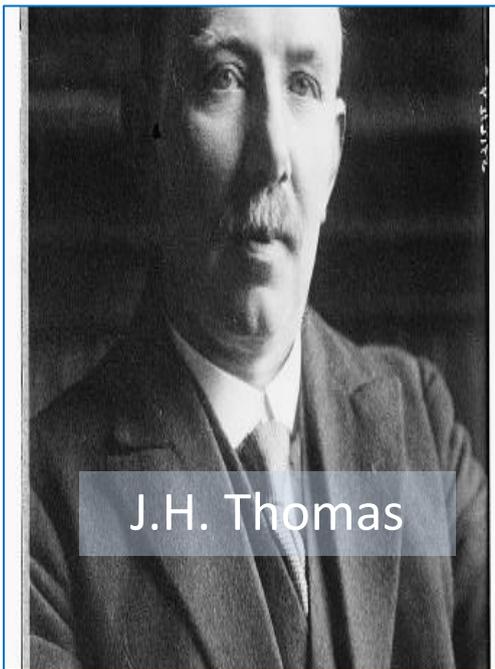
*Revd Angela Tilby, Canon Emeritus of Christ Church, Oxford. (originally published in the Church Times)*

## FROM THE ARCHIVES

### Black Friday: 15<sup>th</sup> April 1921

The editorial aim of *Church Times* as the country approached the economic depression of the 1920s that led eventually to the General Strike of 1926 seems to have been to try to find a balance between the claims of trade unions and of industrialists. As you'd probably expect, the paper seems to value internal social and economic peace in the same way that, as a Christian newspaper, it valued military peace in foreign relations.

'Black Friday' was the name that trade unions and their sympathisers gave to the decision of the union partners not to support the miners in their opposition to wage reductions. The *Church Times* article concentrates on the miners' demand for a uniform national industrial wage as a way to protect themselves from the proposed reductions.



The government had put the coal mines back into private ownership after a period of central control by Lloyd George's coalition government during the 1<sup>st</sup> World War. Following the war, there was a slump in coal exports (the amount of coal being exported from Cardiff Docks was starting a permanent decline at this time) and a consequent depression in the British industry; the mine owners therefore wanted to curtail wage costs. To defend themselves, the Miners' Federation made a 'Triple Alliance' with the transport and the railway unions - a powerful partnership in an industrial economy - and this arrangement had broken.

The dramatis personae referred to in the article are interesting. J. R. Clynes was a trade unionist and eventual leader of the Labour Party (1921-22); A. Henderson served three terms as Labour leader and J.H. Thomas was a Welsh railways trade unionist (born in Newport) who in 1913 had played a part in creating the National Union of Railwaymen. W. H. Mallocks was a conservative theorist and writer.

The article mentions Lloyd George's view that one way to solve the problem would be to create a minimum wage below which a wage could not drop (now, of course,

a common practice here and in other countries) rather than a national wage that would be the same everywhere for workers despite differences in employments and local costs of living.

*If, as seems likely, the country is to be engaged in the greatest industrial struggle in its history, it is as well to take stock, calmly of the issues. That is more difficult just now for the ordinary newspaper reader, for on Wednesday morning he found the 'Times', in a brilliant leading article, standing up for the miners, and the 'Daily News' championing the owners.*

*The big unions and whoever may care to join them are striking to enforce the recognition of the principle of a national wage, that is, a uniform wage throughout the various industries. Apart altogether from the objections to such a principle which turn on its ill results, as, for example, the standardizing of mediocrity, there is the much more important objection implied in Mr. Mallock's recent essay on 'The Limits of a Pure Democracy'. In a small community, a uniform wage in the various industries might, even if it were not desirable, be a possible thing. But in so large a community as ours, the adoption of a uniform wage would in fact mean an inequality in real wages for the workers. Not only does the cost of living vary from one district to another, but other factors also come into operation. To us it seems that a possible solution lies along the lines suggested by Mr. Asquith in the House of Commons the other night, when he advocated that the national unions should agree upon a minimum wage that should be the bedrock for the industry, and that in every district the employers and employed should agree concerning the extent to which the minimum should be augmented in that particular district.*

*Another point that must not be overlooked is that the enormous power of the Trade Unions has been built up for purely defensive purposes. That can never be an entirely satisfactory state of affairs, and it is greatly to be hoped that one issue of the present conflict may be that the Unions will concern themselves more with constructive and positive considerations than they have done hitherto.*

*At the moment of going to press, the last flicker of hope that the great strike may be averted has not been extinguished. If, however, to-morrow sees our nation embarked upon a conflict, we greatly hope that the even temper which has been so notable during the abortive negotiations may be maintained. Our duty clearly is to strengthen the hands of constitutionalists like Mr. Clynes, Mr. Thomas, and Mr. Henderson, and to refrain from that sort of bitter and exaggerated talk which, at a time when feeling runs high, can be so easily provocative, not only of serious misunderstanding, but of lasting harm.*

## SAINT OF THE MONTH

**Isabella Gilmore** (1842–1923)



Isabella Gilmore was an English churchwoman who oversaw the revival of the Deaconess Order in the Anglican Communion. This was a significant contribution to the history of the church and an important step in the development of the formal role of women in the Church of England. Isabella also served in the poorest parishes in South London for almost two decades and, because of this combination of developmental work for women and daily practical, charitable service, she is remembered with a commemoration in the Calendar of saints on 16 April each year.

Isabella was also one of the sisters of the Victorian writer, designer, craftsman, business man and socialist, William Morris. She was born on 17 July 1842 when the Morris family lived at Woodford Hall in what was then Essex but is now part of the London Borough of Redbridge in east London.

Her life was, in some ways, rather typical of many lives in mid-Victorian England. She was born into a large family; she lost a parent (and thus faced a sudden change of fortune) when only a small child and she lost her husband and her happy marriage when she was only forty years old. She was the eighth of ten children. Her father, William Morris senior (1797–1847), was a partner in the firm of Sanderson & Co., bill brokers in the City of London. Her mother was Emma Morris (*née* Shelton) who was a daughter of Joseph Shelton, a teacher of music in Worcester. She was familiarly known in the family as 'Issy' and was not the only member of the family to have religious leanings. One of her sisters, Emma, married a former curate from nearby Walthamstow, and another, Henrietta, was converted to Catholicism in about 1870.

Like many young Victorian girls, Isabella was in her youngest years educated at home by a governess. She was then sent to a private school in Brighton and a finishing school in Clifton, now a part of Bristol, and married Lieutenant Arthur Hamilton Gilmore of the Royal Navy in 1860. While they were living in Lyme Regis, her life took a blow when she was widowed at the age of 40. Childless, she began training as a nurse at Guy's Hospital in London. The death of her husband did not end her own life or her sense of purpose; it began the part of her life which included those contributions to the church and society for which she is still remembered today.

Then in 1886 the hospital matron recommended her to Anthony Thorold, Bishop of Rochester, as a suitable person to found a deaconess order in his diocese. To begin with, she was reluctant. She felt unqualified because she had received no theological training and she did not know much about the role of the Deaconess Order. At the end of October 1886, she felt she received a calling during Morning Prayer. She later wrote that, "it was just as if God's voice had called me, and the intense rest and joy were beyond words."

Gilmore and the Bishop of Rochester proceeded to plan for an Order of Deaconesses for the Church of England. In 1887, she was ordained a deaconess and a training house for other women was put in place, later to be named Gilmore House in her honour. Isabella served actively in the poorest parishes in South London until her retirement in 1906.

By that year, forty-five other women had been ordained. The fact that in the early Church Deaconesses were ordained and had a definite and special place in the Church's ministry was important to her. Her aims were outward-looking: she strove to make the parish, rather than the sisterhood of Deaconesses, the focus of their work and attention. To that end the recruits were taught a variety of skills, from book-keeping to nursing.

In her nearly 20 years of service, she re-established the female diaconate in the Anglican Communion. She had personally trained at least seven other head deaconesses for other dioceses before she died in 1923. At her memorial service, Randall Davidson, the Archbishop of Canterbury, said: "Someday, those who know best will be able to trace much of the origin and root of the revival of the Deaconess Order to the life, work, example and words of Isabella Gilmore. For this let us give thanks: I feel sure it is most meet and right so to do."

## POEM OF THE MONTH



***Good Friday 1613, Riding Westward*** by John Donne (1572-1631)

Let man's Soul be a Spheare, and then in this,  
The intelligence that moves, devotion is,  
And as the other Spheares, by being growne  
Subject to foreign motion, lose their owne,  
And being by others hurried every day,  
Scarce in a yeare their natural forme obey:  
Pleasure or businesse, so, our Soules admit  
For their first mover, and are whirld by it.  
Hence is't, that I am carried towards the West  
This day, when my Soules forme bends towards the East.  
There I should see a Sunne, by rising set,  
And by that settling endlesse day beget;  
But that Christ on this Crosse, did rise and fall,  
Sinne had eternally benighted all.  
Yet dare I almost be glad, I do not see  
That spectacle of too much weight for mee.  
Who sees Gods face, that is selfe life, must dye;  
What a death were it then to see God dye?  
It made his owne Lieutenant Nature shrink,  
It made his footstool crack, and the Sunne winke.  
Could I behold those hands which span the Poles,  
And tune all spheares at once peirc'd with those holes?  
Could I behold that endlesse height which is  
Zenith to us, and our Antipodes,  
Humbled below us? Or that blood which is  
The seat of all our Soules, if not his,  
Made durt of dust, or that flesh which was worne  
By God for his apparel, rag'd and torn?

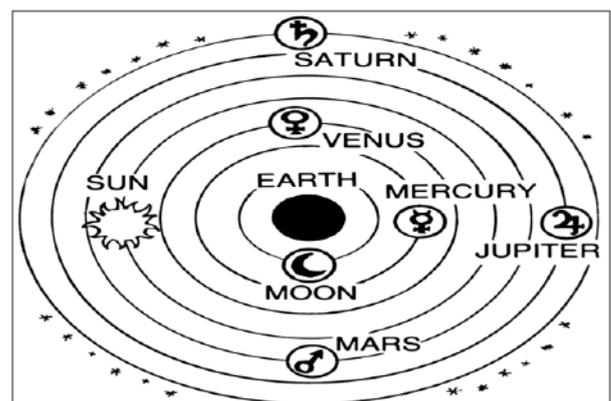
If on these things I dare not looke, durst I  
 Upon his miserable mother cast mine eye,  
 Who was Gods partner here, and furnish'd thus  
 Halfe of that Sacrifice, which ransom'd us?  
 Though these things, as I ride, be from mine eye,  
 They are present yet unto my memory,  
 For that looks towards them; and thou look'st towards mee,  
 O Saviour, as thou hang'st upon the tree;  
 I turne my backe to thee, but to receive  
 Corrections, till thy mercies bid thee leave.  
 O thinke mee worth thine anger, punish mee,  
 Burne off my rusts, and my deformity,  
 Restore thine Image, so much, by thy grace,  
 That thou may'st know mee, and I'll turne my face.

*Who, on a journey, has not realised with a jolt that they're going the wrong way?*

*This simple and common experience is the germ of Donne's famous Easter poem. He is travelling from England westwards to Wales – the home of his ancestors and family. But it is Good Friday so he should not be facing west with worldly objectives of "Pleasure or businesse" (a word that until the 18<sup>th</sup> century meant just being busy with practical, everyday matters); he should be facing and travelling in his mind and soul towards a rising eastern 'Sunne' (or Son), facing the Holy Land in homage to Christ. The poem - which Donne turns into a train of reflections on the opposition between worldly and spiritual goals – grows completely from*

*the shocked insight that, in fact, he's facing the wrong way and pursuing wrong and untimely objectives.*

*He imagines his soul as a sphere - or planet - that is interrupted in its perfect motion and twisted out of its proper path. He has been drawn westward, even on Good Friday, to worldly matters.*



*The long reflection that makes the main substance of the poem then begins with the words "Yet dare I almost be glad ...". As he rides, he thinks and imagines. Through his*

mind pass images of Christ's suffering, of his clothes "rag'd and torn", of Mary's misery and, from those images, arise reminders of their meaning. The numinous terror created by his recollections is unbearable to Donne. The fear they create seem to him to be a correction, or a punishment, for turning his back. What he has not seen with his back turned, though, he is now been forced to confront in his imagination and "memory" so as his body continues westward, his mind turns east.

Earlier in the poem, Donne reminds us that the harmonious movement of the planets in the heavens - what Donne's

contemporaries called 'the music of the spheres' - is the work of God, and this idea of harmonious order is also expressed in the poem in the figure of Christ, who is shown as a cosmic being whose nail-pierced hands hold fast the poles not just of the earth but of the whole, wide cosmos, and "those hands ... tune all spheares" (including the sphere of Donne's soul). Through His grace and Donne's imagination, the movement of his soul is made true..

The process of reflection has been a kind of renewal for him and spiritually he can now re-orientate himself: so, the poem ends: "I'll turne my face".

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## FAITH IN THE NEWS

### New fellowship is linked to island of Lundy



THE island of Lundy, off the north-Devon coast, which is owned by the National Trust and managed by the Landmark Trust, is a focus for the new Fellowship of St Helen's, named after the island's church, which has three services a month. Members follow a Rule of Life, which includes regular church attendance, daily prayer, Bible-reading, study, and visiting Lundy when possible. The Fellowship

was the idea of Chris Kingshott, a Reader in the diocese of Truro, and Nigel Price, a Reader and treasurer of the Hartland Mission Community (which includes Lundy), in the diocese of Exeter. The Team Rector, the Revd Jane Skinner, said: “The fellowship gives people something they can be part of when they are not on the island, which is a great gift. It will help people to flourish.”

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### **Braybrookes win US interfaith award**



THE annual Juliet Hollister Award, which is given by the United States interfaith organisation the Temple of Understanding, has been presented to Mary and the Revd Dr Marcus Braybrooke. Dr Braybrooke, a retired Church of England priest, is joint-president of the World Congress of Faiths, a former director of the Council of Christians and Jews, and a co-founder of the Faith and Belief Forum. Both he and his wife, Mary, a former social worker, have participated in several interfaith peace-initiatives, in Ireland, Israel, and elsewhere.

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### **Join campaign against gambling ads, urges bishop**



THE Bishop of St Albans, Dr Alan Smith, has backed a new campaign — *Stopbettingads.com* — that calls for a complete ban on gambling advertising in sport as part of the Government’s review of the 2005 Gambling Act. Dr Smith, who has long campaigned for such a ban, encouraged Christians across the country to support the campaign. One of the campaign’s co-founders, Andy Frost, director of Share Jesus International, said: “Gambling advertising presents betting as a bit of harmless fun, and yet lives are being destroyed and futures severed.”

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## REPORTS AND NOTICES

### Holy Nativity Report



The church has remained closed except for the funerals of Dennis Lush MBE on 21<sup>st</sup> January and Mrs Moira Acford on the 1<sup>st</sup> March.

Periodical cleansing and brass polishing have been carried out and the Church was prepared for COVID-secure re-opening on Mothering Sunday – 14<sup>th</sup> March at which we were delighted to have 17 communicants on the first morning back and Kath organised chocolates for Mothers' Day instead of the usual flowers.

Repairs and developments of the church and its grounds have made progress, including work to the lighting in the nave and to our trees.

*Huw and Kath Williams*



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## FROM THE REGISTERS

### FUNERALS

- 24 Feb Raymond Ernest CHICK of Llandough age 90 at Vale Crematorium
- 1 Mar Moira Ann ACFORD of Cogan age 82 at Holy Nativity
- 5 Mar Graham Gordon LEWIS of Penarth age 84 at Vale Crematorium
- 12 Mar Norma Ivy Florence MURPHY of Llandough age 82 at Vale Crematorium
- 11 Mar Leslie Michael MARDON of Penarth age 73 at St Augustine's
- 15 Mar Jeannie Patricia CLANCY formerly of Penarth age 74 at St Augustine's

# HOLY WEEK SERVICES



## **Palm Sunday 28th March**

9.30am – St Dochdwy's

10.45am – St Augustine's

## **Monday 29/3: 7pm Holy Mass at St. Augustine's**

Quiet devotional Eucharist with a short address by Rev Jimmy Young

## **Tuesday 30/3: 7pm Eucharist at All Saints**

Gentle celebration of the Eucharist with a short address by Rev Mark Jones

## **Wednesday 31/3 7pm Compline with Reflection**

Online on social media

## **Thursday 1/4 7.30pm Maundy Thursday Service at Holy Nativity**

Commemoration of the Lord's Supper.

(No foot-washing)

The Watch 9.30pm will be online.



## **Friday 2/4: Good Friday**

Stations of the Cross - online

2pm – St Dochdwy's – Good Friday Liturgy



## **Saturday 3/4 8pm at St Augustine's**

Easter Liturgy and Service of Light (shortened)

Easter Eve service of light with the lighting of the Paschal candle.

## **Sunday 4<sup>th</sup> April – Easter Sunday**

9.15am – Holy Nativity

9.30am – St Dochdwy's

10.45am – St Augustine's



Easter Communion services celebrating the Resurrection of Christ Jesus

***ALL WELCOME***

**For services in church, please book your seats in advance  
via the Church wardens/sub-wardens**



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