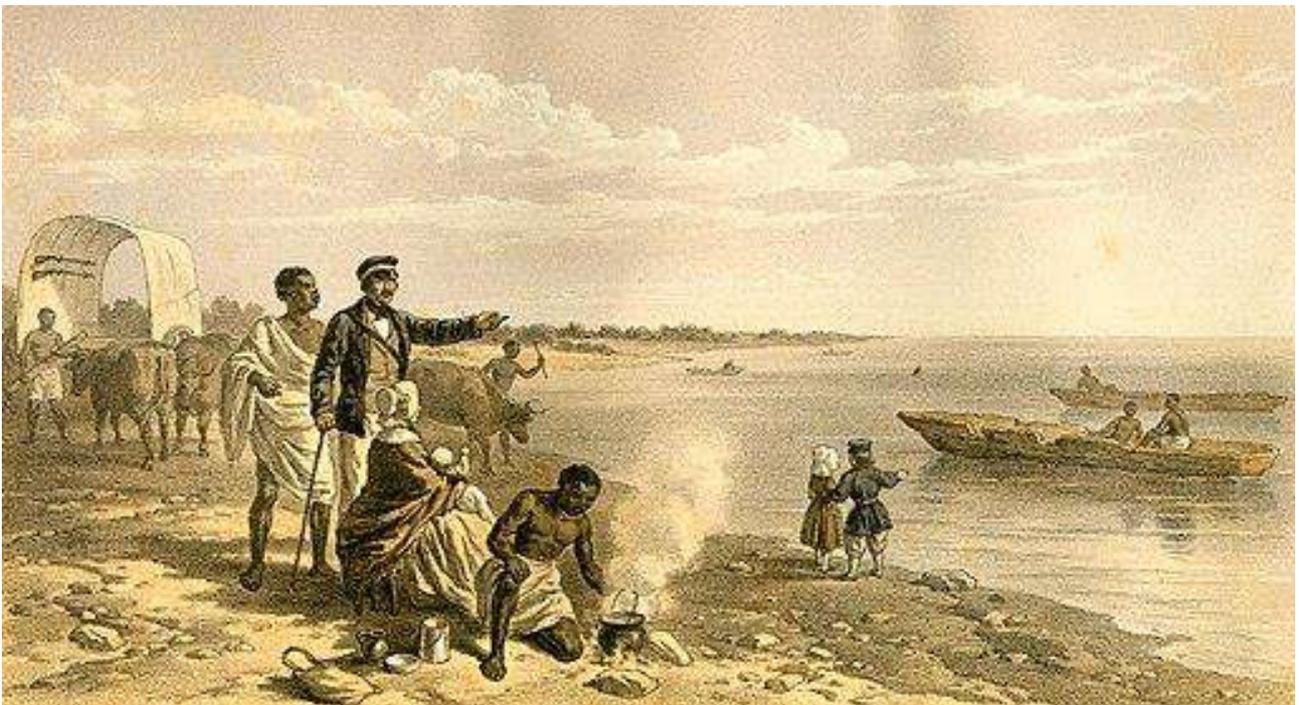


*Mai*

**2021**

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# Fr. Mark Writes

## **AN HISTORICAL BACKGROUND TO THE NEW TESTAMENT**

After April's very important and necessary explanation of how the local church will adapt and change over the next year or so, I can turn to something more theological this month, with some thoughts about the New Testament.

The 27 books (written in 1<sup>st</sup> century AD Greek) which form the New Testament are arranged by theme, not according to when or where they were written. The first four books, the Gospels, talk about the life, death, resurrection and teachings of Jesus. Acts comes next, and describes the birth of the church and the spread of Christianity. Next are the letters of the apostles which contain theological reflections and teaching, showing how Jesus is the culmination of God's plan for salvation, and which also offer ethical and practical advice to believers and churches with problems. Revelation is what is described as apocalyptic literature, and offers a glimpse of the world to come!

Strangely, Paul's body of work is the oldest set of writings! There were written decades before the orally-transmitted Gospels were transcribed to ensure they were transmitted accurately to new groups of peoples around the world. Mark was written first, but as Matthew provides a better link between Old and New Testaments (because of its Jewish emphasis) it was placed first amongst the Gospels.

The Jewish culture was not the only one to be found in the Holy Land. The Roman province of Palestine was also awash with Greek and Roman culture. The New Testament, after all, was written in the commonly-used Greek of those times: a legacy of Alexander the Great's extensive conquests on his way out towards the East. When the Seleucids took over in 198 BC, there was an outlawing of Jewish practices such as Sabbath, circumcision and the bans on eating pork, and much persecution of those upholding Jewish rather than Greek practices. This led to the Maccabean revolt and the eventual decree of Antiochus V that Jews could indeed live by their religious laws. The Hasmoneans (the family name for the Maccabean kings of the area) continued up until the takeover by the Roman army of Pompey the Great in 63BC. One of the effects of Hasmonean rule was that monotheism, a belief in one God, was maintained whilst the rest of the world was, or became, polytheistic. This may, however, have isolated these lands from others, and increased anti-Semitic feelings. In reaction, zeal for correctly-interpreting the Jewish law led to many extreme factions developing - who accused moderates of being unfit interpreters in the eyes of God. Some things never change! For all their zeal, they could not, however, hold back foreign influence. In 63BC, Pompey's army entered Jerusalem and in 40BC Herod the Great, whose family were not from Israel,

became client king under the Romans. “The Great” refers to his many enormous building projects, designed to curry favour with the people he came to rule. One of these projects was the reconstruction of the Temple in Jerusalem. His three sons were each given a part of Herod’s kingdom to rule after his death, and then territories were eventually confiscated from the family to direct Roman rule. Herod ‘the Great’ was the insecure psychopath mentioned in the birth narratives of Jesus; his son, Herod Antipas was the ruler of Galilee for most of Jesus’ life, and Pontius Pilate was the Roman in charge of Jerusalem at the end of it, as control had passed more fully to the Romans. One other member of Herod’s family line, Herod Agrippa, executed St James before the Passover of 44AD, as part of a wave of persecutions of Christians.

66 AD marked the beginning of a revolt against Nero, and Vespasian was sent to crush the uprising. Jerusalem fell in 70AD and the Temple was ransacked and destroyed, as predicted by Jesus and others. The mass suicide and fall of the Masada fortress in 74AD marked the end of the revolt, and with it, resistance to Roman rule.

The above is all perhaps well-known. There are lots of nuggets of historical information that are useful though in understanding the New Testament.

Something you may not know is that Galilee, where Jesus lived and ministered, was a multi-cultural melting pot. Galilee was only added to Judea by military adventurism of the Hasmoneans - there is some evidence to support the idea that many Galileans were converted to Judaism only when their lands was taken over. They were mostly Gentiles before then, and there may even have been a resettlement of the lands by people from Judea (perhaps in a similar way to the ‘planting’ of Ireland by families from this side of the Irish Sea?). But by the time of Jesus, the Galileans were mostly culturally-Jewish - although being on significant trade routes meant they were not a cultural backwater at all –it just seemed that way to people in the capital. Some things don’t change! The society in which Jesus ministered was highly stratified, and many of those who lived in the countryside were the poor who had lost out under Herodian rule: it was to these that Jesus spoke most often, spending significantly less time in towns.

The Samaritans –inhabitants of a region between Galilee and Judea – had a distinct ethnic and social background from the Jews, but who still worshipped one God, lived by Mosaic rule and observed Sabbath, circumcision and other codes –but worshipped at Shechem, not the Temple of Jerusalem. Jesus did not avoid them, as his fellow Jews did. They were looking for a prophet, along the lines of Moses. He found them!

Another little-known fact is that the 'province' of Judea was actually at first just a satellite of the Province of Syria. (Remember Quirinius, Governor of Syria from Christmas Eve, who ordered the census of Syria and the Holy Land?). Judea was actually governed from 6AD by Roman Prefects (military men, not of the very highest ranking), who resided on the coast at Caesarea maritima - which was the actual capital - not Jerusalem. The Prefect however maintained significant forces in the Antonia Fortress in Jerusalem, where most of the population was. These prefects, such as Pontius Pilate, the 5<sup>th</sup> Prefect, only visited Jerusalem for festivals and significant occasions.

Perhaps one last surprising thought before closing. In 1<sup>st</sup> century Judaism, although this is a sweeping generalisation, how you did things was more important, to Judaism, at times, than what you believed. In other words, orthopraxy was more important than orthodoxy. Judaism was surprisingly diverse with major groups such as the Essenes, the Pharisees, the Sadducees and what was known as 'the Fourth Movement', i.e. zealots/revolutionaries of one kind or another - but all acknowledging a common core which held them together as Jews. Of course, it is their differences which are usually highlighted, but Jesus interacted with them all. But as always, the unaffiliated were in the majority. One estimate puts the number of Sadducees as a very small number, Essenes at 4,000 and Pharisees at 6,000. If you compare that to the 300,000 who would turn up at Jerusalem for a festival, you'll see that most people may have sympathies, but were not strictly-aligned to one party or another. Most Jews simply wanted to live their life being seen as a good Jew, and not get too involved in anything controversial. At the end of this rapid fly-by of interesting historical facts, perhaps we can say that some things never change, no matter where (or when!) you live!

Fr Mark



# Editorial



Mark's leading article in this issue gives some interesting historical background to the New Testament. If this is welcome, further such articles could be planned for the future.

Thanks to Jan for locating the excerpt of Richard Coles' book for the Faith in the News section. Revd. Coles is a regular broadcaster on the radio, where he seems to be able to recount a relevant anecdote about practically any subject on a Saturday morning. Jan has also provided a fascinating article about paternalism for From the Archives. As he says, it is very relevant to cultural debate today (see also front cover).

The Ministry area Magazine plans are progressing. We are now at the stage of nailing down practical details such as production.

Thanks to all contributors this month:, Rachel Elder, Mark Jones, the Parish Pump.

The Editors

# Admin Corner



As I write, we've just had the last Annual Vestry Meeting as the Parish of Penarth and Llandough. Everyone is now stepping up the work needed to move towards the new merged Ministry Area. Behind the scenes there are planning meetings going on and discussions on how everything is going to be accomplished.

I've met to chat with Alicia King-Evans, who is All Saints Administrator. It will probably take some time to find the best way of working for us both, but if parishioners have suggestions or comments, it would be good to hear them.

It looks like we will be able to open the Hall to groups from 17<sup>th</sup> May, which is good news. This will be limited to groups of 15 but I've already contacted many of our regulars who are looking forward to coming back.

Rachel Elder



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# Faith in the News

## Revd Richard Coles on his journey through Grief

*After the death of his partner, David, Richard Coles reflects on the slow waves of sadness and madness of grief*

SOMEONE sent me an article about the Kubler Ross theory of the stages of grief: a metric I have always found a bit doubtful, if only for the too obvious convenience of its offering something useful to say in the face of brute fate.

In my experience, grief — my own and other people's — does what it wants to do: it is not obedient to psychological patterning, or theological argument, or the opinion of anyone, least of all you. It comes when it comes, and it goes when it goes, and it can snatch you out of relative composure with unpredictable and irresistible force. And it is all yours, and no one else's.

I remember, in the 1980s, when a former lover died of AIDS, someone telling me at the funeral that it was OK to feel what I was feeling, and I thought, Where do you get off giving people permission to feel?

I suppose what lies underneath that is the unquenchable desire to defeat it, in one way or another, through denial, through miraculous reversal, through parallel universes, through spectral existence.

A bit rich coming from you, you may think, but Christianity does not offer you a palliative or an escape from this. On the contrary, it insists on the fact of death: without it, there's no hope of a new life beyond that last horizon.

For some, that means Aunt Phyllis and the family spaniel bounding towards them across the springing meadows of eternity to greet them. For others, me included, it conjures no cast of best-loved characters, no misty shore or flowery field, but something more like geometry.

I have always liked Botticelli's illustrations for *The Divine Comedy*, which begin busily in Inferno, thronged and detailed, hell being so much easier to imagine than its alternatives, then moves to purgatory, which is less busy, and more strange, and ends in heaven, with the pilgrim floating around concentric circles.

We cannot know God. We can look in that direction, if we are not blinded by its light, a strobe flashes to illuminate for a split second the darkness of this world, something from deep in memory fires up with a significance we did not see at

the time, but, to paraphrase St Thomas Aquinas, we do not know what we are talking about; so whatever we say is a shadow of a shadow.

I know that my redeemer liveth, and that at the latter day I will, too, but it will be in a form that we can only imagine, and when we press that, the detail falls away until all we are left with is light, and line, and  $\pi r^2$ .

Also, Christians, like everyone else, need to grieve when they lose the ones they love. I have never been of the school that thinks our priesthood obliges us to offer business as usual, and bury our mothers and our husbands and our children dry-eyed and level-voiced in the sure and certain hope.

Some do, and good luck to them, but I could not, would not. I have no doubt in the mercy and generosity of God, nor in the promise of more to come, and wonderfully, but I needed other people to do the honours so that I could honour David with my grief.

Our narrowboat is moored on a bend in the River Nene, next to the village where I grew up. The Nene Valley is at its best in the stretch between Wellingborough and Oundle, and the plan was to have somewhere to get away to within 15 minutes of the vicarage.

David turned its renovation and makeover into a major project. He completely redid the interior and made it beautiful: another example of his irresistible and restless habit of making a Festival of Booths wherever he went. Next to the boat he built a boathouse named *Cul na Shee*, Scots Gaelic for Nook of Peace, the name of the house we rent every year in Kintyre.

Both the boat, when it was done, and the boathouse were presented to me for my delight, and they were beautiful, but they were also uninhabitable. This was partly because David's relentless accumulation of dogs made it impractical to spend any time there; not even the most resilient bargee would keep five dachshunds on a 42-foot narrowboat.

It was also partly because I could not bear the smell of cigarette smoke, and David smoked with such extraordinary commitment I sometimes felt he did so to fumigate me; and because — the most important reason — it looked to me like his space, and the friends he made down there his friends.

I think he needed this, but that need was in tension with his desire to please me, and to create a space where we could be together as we were when we were in Scotland.

IT IS a hot summer's day, six months since he died, and the river is at its loveliest when the swallows are on the wing, and the ducks and coots and moorhen and paddleboarders glide past. It is time to see what it feels like to be there.

Since David's death, it has been looked after by a friend on the boat opposite, and another friend has lived in it during lockdown after she returned from

Guatemala, an epic story of repatriation, with nowhere to go thanks to rules about who got to household — a new verb I have just invented — with whom.

It is good, at first, to step on board, into something that is so him, from the stained glass he commissioned for its windows, in the owl motifs that had become his sigil, to the *Homes and Gardens* fittings in the bathroom and the galley.

It is also smoke-free, no phantom fag smell to perturb me, and tidy.

I make a cup of tea, then play the accordion, “Ye banks and braes of bonnie Doon”: one of the tunes we used to play together, David on fiddle.

That is good, too; it feels positive, a reminder of an addition rather than subtraction; but then I lie on the sofa looking up into the sky, watching the swallows criss-cross in flight, and a puffy white cloud sails very slowly by.

Radio 3 is on and it plays the violin and piano piece *Spiegel im Spiegel* by Arvo Pärt, a simple and beautiful piece that we used to play, too. Sadness takes me, not the piercing loss that the early days of grief brings, but a slow, building wave.

I ache for him, and that is bad, but it also invites in regret and guilt — the handmaidens of a death like David’s — and I feel in that moment, full force, that I should have been kinder, loved him more strongly, made him happier; I could have done, but I did not, because I was too self-absorbed, and there is nothing I can do about it now.

---

*This is an edited extract from The Madness of Grief: A memoir of love and loss by the Revd Richard Coles, published by W&N in [hardback](#) at £16.99 (Church Times Bookshop £14.99), It was printed in the Church Times originally.*



# From the Archives

*From the CHURCH TIMES of May 21<sup>st</sup> 1971*



*Dr David Livingstone*

## Paternalism

The article here is from a regular opinion feature in the *Church Times* of the 1960s and 1970s called 'As I see it'. The writer, in this case Margaret Duggan, aimed in these features to think openly and freely about a problem of the time. Here, the difficult topic (at the time, and even more so now, probably) is paternalism, the fatherly (some would prefer the adjective 'patronising' - a more critical synonym with the same etymological root) approach to the spreading of Christianity. The feature writer provides a review of the ways that she sees attitudes to mission had changed between Georgian and Victorian times, on the one hand, and her own contemporary 1970s Britain.

As we in turn look back on her writing, we can see that she has provided a milestone that helps us measure for ourselves the distance travelled in changing attitudes not just between the span of time between the 1970s and Victorian Britain, but also between the 1970s and now, fifty years later. Margaret Duggan can discuss the positive virtues of paternalism and indicate the benefits, as she sees them, of paternal missionary work, even though she is aware that she is offering this analysis at a time when the social authority, deference and trust that made paternalism possible were already in decline as formative influences on British culture.

The distance travelled in terms of attitudes to paternalism between the composition of this article and our world now is probably clear to all of us.

*It is fashionable now in the world of overseas Christian missions to think more of the harm than of the good done by those gallant Georgians and Victorians with their sun helmets and tropical kit, their bibles and quinine.*

*Paternalism has become the dirtiest word in the whole vocabulary of international relationships, and yet the early missionaries were proud to be fathers and mothers to their native converts. In the context of their time it was a wholly worthy concept, and it was shared by those who supported them at home. Paternalism was what was best in the English social structure. The good landowner, the good employer, the parson, the teacher and the doctor were all as a father to their people, and it was quite natural that the missionary should feel himself a father to his "simple" natives. The same paternalism was strong in the English vicar who proposed that destitute native children should be adopted by English parishes, be given the name of their adoptive parishes, and be supported and educated by the pennies of the faithful.*

*With what anxious joy, he said, would the English congregation watch for "signs of character" in the child, in the hope that they might be fostering an early vocation to the indigenous priesthood. His intentions were wholly charitable in the best way then conceived, and those of his poor parishioners who contributed their pennies each week to help an unknown child even poorer than themselves were surely blessed. By the fruits of such paternalistic fervour many children of other lands had an opportunity for education — even for survival — that they could otherwise never have hoped for. And the education they received was firmly grounded in the Christian faith, turning some of them into Christians of a stature to rival any of the saints of Europe's two thousand years of Christian history.*

*From these Christians educated by the old-fashioned paternalistic missionaries have come not only some of the great Church leaders, of our present day but also some of the outstanding national leaders of the emergent countries. Since those days of the pith helmet and Bible stories under a banyan tree we have come through a long intermediate period of ecclesiastical institutionalisation and the social gospel. The medical and educational systems of half the countries of the world are directly owed to the Christian missions. Even now millions of people in the Third World depend for their medical care on the Christian vocation of European and American doctors and nurses.*

*Meanwhile most of the major Churches, including the Anglican Church, have spread their institutional network across all six continents and gradually in principle, if not always in fact, white leadership has been giving way to an indigenous episcopate. To take the Anglican Communion as an example, all would seem to be going as it should do, with black, brown and yellow bishops growing in numbers in proper demographical proportion until they outnumber the white bishops as the white are outnumbered by the coloured. Twenty years ago we would have felt humbly content. The Christian concern and goodwill has been genuine. We were fortunate in being entrusted with the gospel long, long ago, but now — admittedly rather late in the day — we have given it with the best of our ability, and have shown our black brothers how to grow up in Christ.*

*So why have so many of our modern missionaries now got this almost neurotic sensitivity and confusion of purpose? Why isn't it simple anymore? There are still places where the good news of Jesus has hardly penetrated. In many places of the world there is still a need for primary evangelism. The social gospel about loving and caring for your neighbour has still to be preached in every continent; and there are many places in which the Church, even though long established, has not yet learned or had the means to stand on its own feet. The needs are there for men, means and money; and amazingly, even in this age when overseas missions (except in the form of Oxfam and Christian Aid) have become so unfashionable, the generous response is still there. The British nation in particular, with its history of imperial responsibility, has always shown a magnanimity towards those who are so much worse off in other lands.*

*Mayo* 

# Econews

## The critical need to reconcile economics and nature

The February 2021 Dasgupta report highlights the terrible blind spot in economics where nature is both under-valued or ignored altogether. This year not only sees the critical COP26 Summit in Glasgow, but also the equally important COP – of Conference of Parties – to the Convention on Biological Diversity in China in May, where the future of economic modelling and nature will be debated.

Dasgupta headlines the shocking link between our insatiable appetite for goods against the decline in natural capital (ecosystems and species). Since 1992 and the UN Rio Summit produced (manufactured) capital has doubled, whilst natural capital has shrunk by at least 40%. In 2021 we need 1.6 Planet Earth's worth of natural stock to cover the demand for new manufactured goods. That is clearly impossible to sustain.

### Many species and habitats are teetering on the verge of annihilation.

Against this data, the report calls for a new and imaginative economics. The report uses the example of the terrible hurricane a few years ago in the Bahamas. The storms created not just economic damage to buildings and business, but also untold damage to forest and grassland ecosystems. The buildings have been replaced and repaired and the new builds and new jobs from rebuilding have led to an actual increase in GDP; but who has accounted for the loss to nature? Rebuilding an office may be fast and good for GDP; but replanting a forest and yielding benefits from that forest is much slower but must be accounted for.

Dasgupta puts forward three urgent proposals to address the issues:

1. **Systems must be put in place to ensure demands on nature do not exceed ability to supply.** This includes less reliance on meat-based diets, more upcycling etc.
2. **There must be new metrics in place to measure economic success that ensure the value of nature is fully accounted for.** The UN 2020 Ecosystem Accounting proposal is a good starting point.
3. **There must be a transformation of institutions and systems that enable rapid change to happen.** This must include what we teach, how we teach, how and what we finance.

David Attenborough concludes that Dasgupta has at last provided a “moral compass that we so most urgently need”. It's a moral compass that Christians,

believing in a Creator God and a God of justice – including towards future generations – should support.

What happens next is critically important. The decisions made at the Convention on Biological Diversity in China and later at COP26 will have profound and lasting impacts on the direction of travel for nature and indeed for the very survival of many species and habitats.

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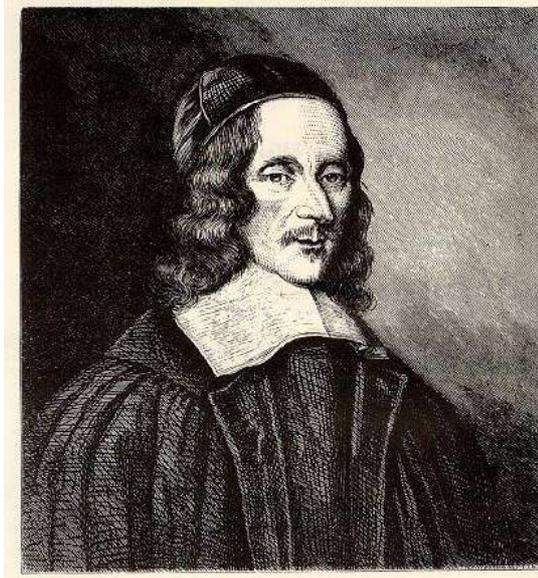
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# Poem of the Month



## ***Denial* by George Herbert (1633)**

When my devotions could not pierce 1  
  Thy silent eares;  
Then was my heart broken, as was my verse;  
                  My breast was full of fears  
  And disorder:

My best thoughts, like a brittle bow, 6  
  Did flie asunder:  
Each took his way; some would to pleasure go,  
                  Some to the warres and thunder  
  Of alarms.

As good go any where, they say, 11  
  As to benumme  
Both knees and heart, in crying night and day,  
                  *Come, come, my God, O come,*  
  But no hearing.

O that thou shouldst give dust a tongue 16  
    To crie to thee,  
And then not hear it crying! All day long  
    My heart was in my knee,  
    But no hearing

Therefore my soul lay out of sight, 21  
    Untun'd, unstrung:  
My feeble spirit, unable to look right,  
    Like a nipt blossom, hung  
    Discontented

O cheer and tune my heartless breast, 26  
    Deferre no time;  
That so thy favours granting my request,  
    They and my mind may chime,  
    And mend my rhyme.

---

George Herbert (1593-1633), was an Anglican priest and a consciously Anglican poet. He was also a skilful musician and his work often shows this in its vocabulary, rhythmic vitality and metaphors (21-22); in the case of this dramatic poem, its whole scheme is also musical in that the feeling of resolution and completion at the end is emphasised by a final rhyme (30) after five verses that awkwardly end with a non-rhyming line, rather like a tortuously delayed cadence at the end of a piece of music, perhaps.

His poems often enact difficult processes of faith. The key to unlocking this poem is the cry made in lines 16-18. It summarises the problem: the speaker's devotions cause no perceivable response and may be falling on 'silent eares'. Although we may well guess, it is not really until the third verse that Herbert lets us know he is writing about his relationship with God and not with a lover. The lyric style was commonly used for both courtly and religious poems so Herbert

can exploit this ambiguity to both express impassioned devotion and to keep us, his readers, slightly off-balance (and therefore attentive).

Although the subject is abstract, the vocabulary is often (as elsewhere in Herbert's work) shockingly physical. It's quite interesting to read through collecting the number of words to do with the body, injury, sounds and the senses generally. The stream of physical-life words reach a climax in the strange heart/knee image (9) describing his sustained prayerfulness.

After a summary statement of his anxiety (21-24), the final verse resolves the tension through the harmonious reconciliation suggested by the words 'chime', then through Herbert's request for unity with God, which he will gain when he matches his requests to God's will (or 'favours'), and through that final, delayed rhyme, leaving us with the impression that Herbert's desire for a hearing will be answered.



# Recipe of the Month: Fried courgette and mint salad

## Ingredients

- 450g small courgettes
- 3 tbsp olive oil
- 2 garlic cloves, peeled and sliced
- 1 ½ tbsp red wine vinegar
- small bunch fresh mint leaves, chopped
- salt and pepper

## Method

Prep time: 30 min

Cooking time: 10 min

- **Step 1**

Trim the ends off the courgettes and cut into 5cm lengths. If they are thin, cut pieces in half lengthwise. Fatter courgette pieces should be halved then quartered lengthwise. Arrange in a colander, sprinkle with salt, and leave for 30 minutes to 1 hour. Rinse and pat dry in kitchen roll.

- **Step 2**

Fry briskly in the olive oil with the sliced garlic until browned and tender. As soon as the courgettes are cooked tip them into a shallow dish.

- **Step 3**

Add the wine vinegar and mint, seasoning with salt and pepper, turn, then leave to marinate for several hours before serving.

## NOTES

1. You can add aubergine for additional flavour
2. Adding cooked quinoa or other grains turns this into a meal, especially if served with flatbreads and a dip, e.g. Pitta bread and humus.



# Reports

## Annual vestry meeting report

The Annual Vestry Meeting took place on Sunday 18<sup>th</sup> April by Zoom. Unfortunately this meant a lot of people couldn't attend, so it was a very small meeting, but thank you to those who attended.

Fr Mark opened the meeting with prayer and gave an introduction, saying this had been an extraordinary time through the Coronavirus pandemic; Covid has had a huge effect on services and finances. He thanked all the Wardens and Sub-Wardens, everyone on the PCC and all those who have worked so hard behind the scenes to keep the Parish going and to open the churches when conditions have allowed.

Fr Mark also thanked Andrew Davison and Linda Guilfoyle who have completed their 6 years of service as Churchwardens. He thanked Roger Owen who has kept the Parish on track financially, despite all his personal difficulties.

The meeting had some discussion about the merger of the Parish with All Saints and then voted to accept a resolution to encourage the PCC to take steps towards the formation of Penarth Ministry Area.

Treasurer Roger Owen told the meeting that we are still well-placed financially. Although income is down, there have been cost savings and if giving is maintained we should be able to manage. Gift Aid Secretary Viv Liles was thanked, as she is stepping down after 17 years in the role. She is handing over to Jane Broad. Viv was pleased to report that 40 people now give through Gift Direct, which makes her work much easier. Fundraising has been very limited due to Covid, but thanks were given to Ann Lush and Rachel Elder in particular, for their invaluable contributions through cake and plant sales.

PCC elections were not needed as the number of candidates did not exceed the number of people required. Representatives are as follows:

Priest's warden: Linda Guilfoyle (for 1 year by special dispensation of the Archdeacon)

St Augustine's: Andrew Davison, Viv Liles, Jan Knight, Robert Court

Holy Nativity: Kath Williams, Huw Williams

St Dochdwy's: Jan Cullen, Keith Watts

(Co-opting of Roger Owen as Treasurer and Rachel Elder as Secretary was done immediately after the meeting by the new PCC)

Linda Guilfoyle gave a speech thanking people and especially Fr Mark for helping to get through such a difficult time. The meeting then closed with the Grace.

*Full minutes are available from the Parish Office.*

# Notices

## BLUEBELL TIME AT ST AUGUSTINE'S

**Saturday 8<sup>th</sup> May 10am-12pm**

Come along on to see the bluebells in bloom, enjoy a cup of coffee and chat to the churchyard volunteers (socially distanced of course).

We will have a PLANT SALE and CAKE SALE at the same time.

Donations of both plants and cakes are very welcome.

Contact Andrew Davison 07704 049053



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## From the Registers

### Funerals

#### Funerals

- |          |  |
|----------|--|
| 25 March | Angela Elizabeth HARRIS of Dinas Powys age 83 at Holy Nativity |
| 8 April  | Adrian Lawrence GULLEY of Penarth age 79 at St Augustine's     |
| 12 April | Peter Michael GOULD of Penarth age 91 at Vale Crematorium      |

## SPRING BLOSSOM



# PARISH DIRECTORY

<b>Priest</b>	Revd Mark Jones revmarkjones@sky.com	029 20709897
<b>Parish Administrator</b>	Mrs Rachel Elder parishcommunityhall@uwclub.net	20708722 (Parish Office)
<b>Treasurer</b>	Mr Roger Owen	20702172
<b>Gift Aid Secretary</b>	Mrs Jane Broad	07769 337969
<b>Organists</b>		
St Augustine's	Mr Robert Court	20619436
Holy Nativity	Contact the Churchwardens	
St Dochdwy's	Contact the Churchwardens	
<b>Mothers' Union</b>	Mrs Delyth Williams	20705898
<b>Friends of St Augustine's</b>	Ms Cathy Grove	07810 108627
<b>Church Wardens</b>		
<b><u>St Augustine's</u></b>		
Mrs Linda Guilfoyle	linda.guilfoyle2019@gmail.com	20706309
<b><u>Holy Nativity</u></b>		
Mrs Kath Williams	huwandkath@hotmail.co.uk	20708554 07964 560365
Mr Huw Williams	Huw.Williams133@outlook.com	20708554
<b><u>St Dochdwy's</u></b>		
Mrs Jan Cullen	jan.cullen@ntlworld.com	20704926

**Parish Hall**, Albert Road, Penarth CF64 1BX - To hire, please contact the Parish Office

**Home Communion, Sick visiting and other pastoral matters:**

Please contact Revd Mark Jones

**Baptisms & Weddings:**

To make initial enquiries, please contact Rachel Elder at the Parish Office.

**Concerts at St Augustine's** – please contact Mr Robert Court

**Parish website:** [www.parishofpenarthandllandough.co.uk](http://www.parishofpenarthandllandough.co.uk)



Facebook: @penllanparish