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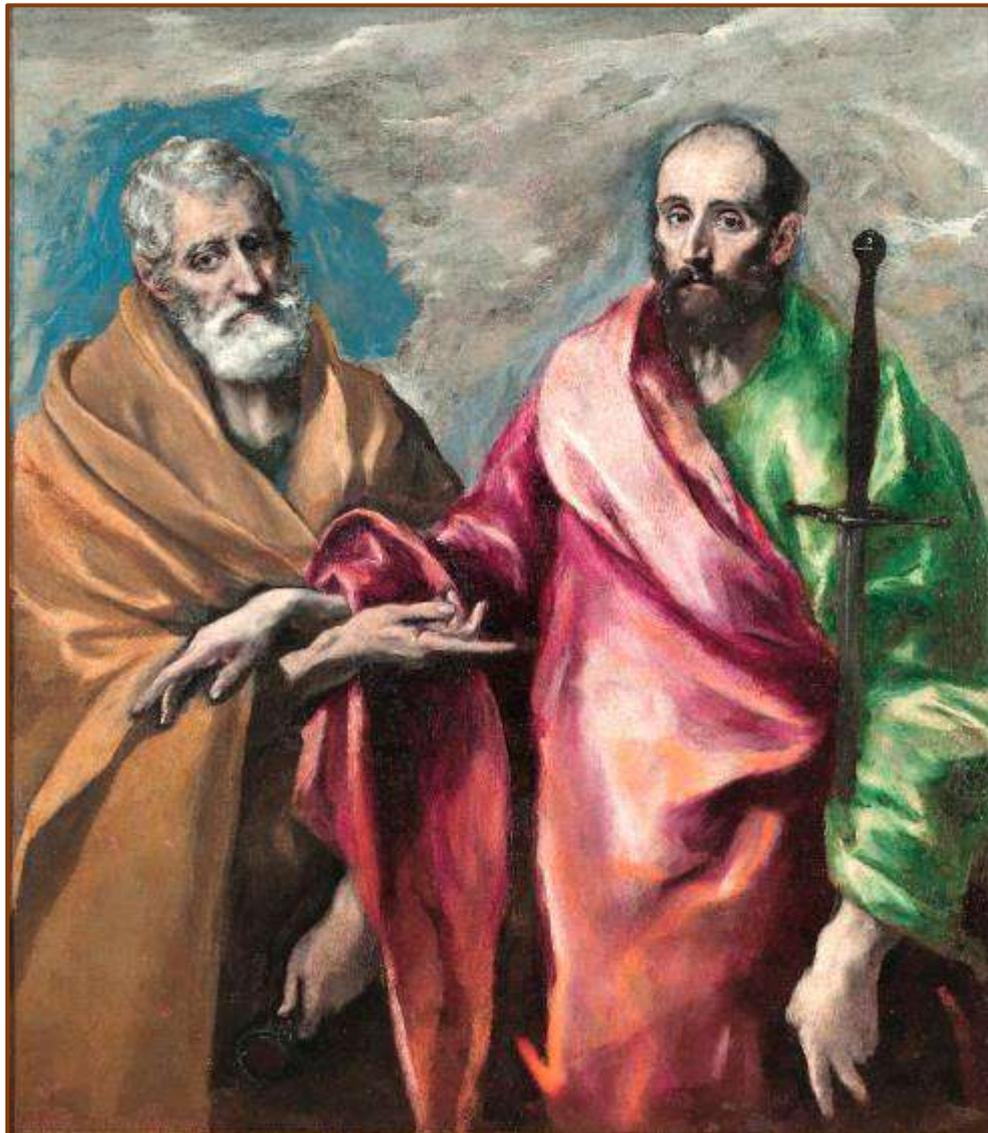
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THE LINK

Your Parish Magazine

June

2021



St Peter and St Paul: remembered on 29th June

PARISH OF PENARTH AND LLANDOUGH
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Mr Huw Williams	Huw.Williams133@outlook.com	20708554
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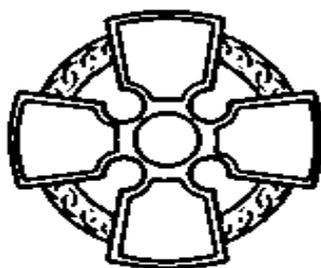
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FATHER MARK WRITES ...



Some interesting points about: the Gospels ...

Trying to distil everything that is known about the Gospels into a short article is impossible, and in any case, the background knowledge of the readership varies tremendously. So here are just a few things which I find interesting - I hope that you find some of it interesting too!

The first thing to say is that the Gospels are a loose-knit narrative on the life and teachings of Jesus of Nazareth. Each Gospel is different, although the first three (Matthew, Mark and Luke, "the Synoptic Gospels") are more similar to one another than they are to John's Gospel. They are all anonymous - their names, a sort of short-hand, were given them in the 2nd Century. They may have been written between 66 and 110AD - but drew heavily on eyewitness testimony. Mark's Gospel is the oldest, and Matthew and Luke draw heavily on his material - although both draw on at least one other source, known to theologians traditionally as the Q writings, as well as having small sections unique to themselves. John draws upon other, unknown, sources.

Other Gospel accounts do exist, for example to do with the infancy of Jesus, but are *not* regarded as official sources for the church to base teachings upon.

Mark's Gospel, being the oldest (66-70AD), was seen by some in the early church as the memoirs of the Apostle Peter, but written for a Latin or Gentile audience - and was of particular appeal to the large numbers of servants in cities such as Rome. It strongly makes the case for Jesus being the Messiah, but was written before the worldwide Christian community had finally accepted that Jesus and the Father are as one, and have been as one, from before time began. The original ending of St Mark's Gospel is the figure in the tomb saying that Jesus is risen and that the disciples will be encountering him in a post-resurrection appearance in Galilee. The longer ending, which may have been added later, talks of the encounter between the post-resurrection Jesus and Mary Magdalene, and ends with the appearance of Jesus to the Eleven, as promised earlier.

Matthew's Gospel, being written at a later time (85-90AD) - in which there was greater understanding of Jesus' true divine nature - emphasises Jesus' divinity throughout, and there is no hedging around whether Jesus was an emissary of God, or God himself. The figure in the tomb, for example, is now definitely recorded as being an angel. Jesus' ancestry and links with the Davidic line and with Abraham are recorded. This was originally a Gospel written for Jewish people - converts or enquirers. The term "Kingdom of Heaven" is everywhere in Matthew, and Jesus' fulfilment of Messianic prophecy is demonstrated time and time again.

Luke's Gospel was written at around the same time as Matthew's - but for Gentiles. He has to explain Jewish cultural terms and references, as he's writing for non-Jews, and so he collects and organises his material thematically - and validates the information as he goes along. The dedication to Theophilus at the start (which means 'lover of God') might be an individual's name, or to any seeker after truth. The dedication certainly links the author with that of the Acts of the Apostles, and due to the clue in Acts 16, we believe the author of both to be Luke. Luke was not an eyewitness to the events involving Jesus himself, but he knew many who had been, and may have spent the two years whilst his friend Paul was in prison interviewing witnesses and collecting information - it was becoming important to record accurately what they had seen and heard before they died.

Finally, we have John's Gospel. The final form appears to be in circulation between 90-110AD, although an earlier form may have been around from 70AD. It is very different to all the other Gospels: it is simple, yet profound, and touches everyone who reads it. In John's Gospel, we are able to see some of the character of Lazarus, Mary and Martha; of Nicodemus, the disciples at the Last Supper, and Peter. Whilst personal at times, John's Gospel is not biography, although the descriptions are so vivid they must have come from a first-hand source. The Gospel is thematically-selected from a wide range of available material to convince the reader of Jesus' Sonship, and in it Jesus' public miracles (called '*signs*') and teachings (called '*discourses*') are gathered to prove this point. John's Gospel is perhaps one of four sources published by the so-called Johannine Community, alongside the three epistles with John in the title, and the Book of Revelation.

A whistle-stop tour that I hope you found interesting!

Fr Mark

EDITORIAL



We hope you'll agree that we have an interesting set of contributions in this edition of the *Link*. Father Mark provides an introduction to the gospels that helps us to understand the character of each gospel and the general aims of each gospel writer. Having got off to that good start, the June edition then includes a Welsh dimension in the article submitted by Margaret Knight, a history written by Huw Williams of the heating technology that made churches more comfortable during the industrial period, and a lucid account by Rachel Elder of the changes to the new marriage registration procedures that are currently being introduced.

As all readers will certainly know, the *Link* has benefited from a whole series of excellent contributions from clergy, readers and parishioners over the past years. Well, that's not really putting it strongly enough. In fact, where the magazine has value, it arises from those contributions and the sharing of experiences, feelings, understandings and ideas that the articles embody. The value of the magazine, such as it is, depends entirely on the excellent and often memorable writing done by people from right across our parish.

As you'll know from earlier editorials, Tom and I have been talking with Mel Griffin of *All Saints* about the best way to merge the magazines of the two parishes so that we have a single Ministry Area publication. These talks have gone well and we are getting towards the end of the planning. In the November magazine, I'll write a summary of the outcome of the discussions so that everyone knows what to expect when (all being well) we start the new magazine in January 2002. So now there are six more editions of the *Link* to go.

Both Tom and I will be involved in the monthly production of the Mission Area magazine. We both do really hope that the willingness and openness of contributors that has characterised the *Link* at its best will carry forward into the new magazine.

JK

ADMIN CORNER



The days are gradually becoming busier again as life starts to return to some normality. I've begun to make bookings for children's baptisms again, many of which will have been postponed for the last year. Midweek services are re-starting, so I have to get to grips with the rotas again, especially now we don't have a curate to take services. A huge thank you must go to Rev Margaret Stark for helping us with this as well as Sunday services.

The Hall was re-opened from 4th May, a couple of weeks earlier than had been expected and our groups have started up again. There are still social-distancing rules at present, so there are size limits, but it's good that they have been able to re-start.

We only have one wedding booked in our parish this year (Brian and Jan Toye's daughter), but I hope we will start to see a pick-up in bookings for future years as planning becomes easier.

Rachel Elder



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FEATURES

A Warm Welcome - Thanks to Musgrave & Co

Huw Williams considers the Victorian technology of hot air production and its contribution to the warmth of Holy Nativity.

We hope that Holy Nativity has a reputation for being a warm church and it was in this spirit we welcomed Fr Jimmy Young for the first time on Sunday 16th May and we look forward to seeing him regularly in future as we become a local ministry area.



In his sermon Fr Jimmy discussed the period of waiting by the Apostles in the ten days between Ascension and Pentecost. Of course, if one is waiting, it helps to be both warm and dry and modern congregations benefitting from central heating tend to forget that for centuries attending church in the cold and damp could be a test of physical stamina as well as spiritual commitment!

Unless you were the local squire or patron and could contrive a grate in your box pew in church, matters did not begin to improve until the 1830's with the advent of slow-burning stoves. One of these was designed by an Essex

ironmonger, John Portway. His stoves were renowned for their energy efficiency and the fuel burned so slowly that they were nicknamed 'tortoise stoves'. Portway proudly adopted the tortoise brand, embellishing his stoves with a cast-iron tortoise and a motto inspired by Aesop's beloved fable: 'Slow but Sure'.

As the century progressed, British engineers led the world in inventing increasingly sophisticated ways to heat churches and other large buildings, utilising steam, hot water, and hot air. When Holy Nativity was consecrated on January 30th 1894 the *Western Mail* gave a detailed description of the design, including a "heating-chamber with Musgrave's apparatus (hot air)".

The system would soon have had to prove its worth as the following winter of 1894-5 was to be one of the coldest recorded with twelve weeks of frost and reports of ice floes in the Severn.

While the below ground brick vaulted heating-chamber remains and houses the modern gas boiler all other traces of the hot air system have disappeared, probably as a result of the laying of a new concrete floor during the restoration of Holy Nativity after the bomb damage sustained in 1941.

The Belfast firm of Musgrave & Co flourished from around 1850 before falling into bankruptcy in 1965 and was synonymous with manufacture of slow - burning stoves in both UK and on the Continent. In the last decade of the nineteenth century the Company began to manufacture fans for the ventilation, in conjunction with their stoves and steam boilers, of Churches and other large buildings.

Musgrave's maintained an office at 24 Queen St., Cardiff during South Wales's industrial heyday before the First World War. This may account for the choice of a "state of the art" Musgrave system for Holy Nativity to provide a warm welcome for worshipers.

Wales and its Language: Emma Williams' Grave

Margaret Knight discovers that following a trail of facts and clues from one of the Welsh language headstones in St. Augustine's churchyard provides us with a valuable insight into Welsh life in the 19th century.

There are only two Welsh language headstones in St. Augustine's churchyard and I am intrigued by the history of the people buried in these graves. One Welsh headstone is dedicated to Emma Williams. The English translation of the inscription is: *In fond memory of Emma Williams, dear wife of the Reverend W.G. Williams, Tregwynedd, Penarth. She died on 24th January, 1892 at 60 years of age.*

The Welsh quotation in couplet form on the headstone is:

"Cledd I'r byw fu cloddio'r bedd"
'I wraig anwyl Tregwynedd'

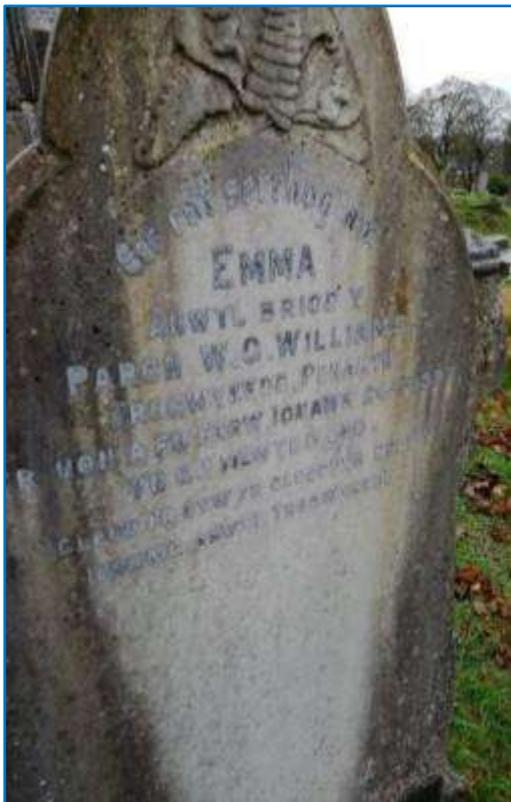
I found this difficult to translate especially since the first letter could be a G rather than C due to the state of the lead lettering used on the grave.

A friend enlisted the help of Mary Jones of Cardigan, a retired translator of the Welsh language, who had also sung with the choir at St. Augustine's church when she lived in the Cardiff area. She believes that the first line of the couplet might be from a poem, by Robert ap Gwilym Ddu (1766-1850), who had composed a long poem at the death of his young daughter. She wrote: "A couplet is two rhyming lines of cynghanedd, a familiar feature on gravestones with Welsh inscriptions. The rules dictate that the first word has to be 'Cledd'. In this kind of cynghanedd, the pattern of the alliteration is to have some of the consonants in the first 'half' of the line repeated in the second 'half'. So here we would expect:

Cledd i'R Byw | fu Cloddio'R Bedd
I wRaiG aNwyl | tReGwyNedd

The literal meaning is 'A sword to the core was burying the dear lady of Tregwynedd', that is, 'Burying the dear lady of Tregwynedd was like a stab to the heart'."

These rules of cynghanedd were new to me! To write a poem is difficult enough but to have the added constraints of rules of consonant usage in



every line made me even more appreciative of the skills of the Welsh bards. Emma died on 24th January 1892 at the age of 60 as recorded on the gravestone. I found the family in the 1891 census and they were living in what must have been a newly built house at 24, Hickman Road. William G. Williams was a Minister of the Gospel and they had both been born in Denbighshire, William in Llanrwst and Emma in Llansanffriad. They had two children, a daughter called Elizabeth (22) born at Llanrwst and a son John (17), who was born in Monmouthshire.

I found the Ancestry.co website's census information useful for this article and, according to the 1881 census, the Williams family were living in 20, Church St, Bedwellty and the father was the Independent minister at Sion Chapel. Elizabeth was 13 and John was 7 years of age. The father's full name was William Gwyndud Williams. In

1871, William Williams (unmarried) was a boarder with the Vaughan family living in Llansannan, Denbighshire. He was a Calvinistic Methodist Preacher. I have not researched Emma's maiden name so have no information about her in 1871 but the daughter, Elizabeth, would have been aged 3 in 1871 so William might have been Emma's second husband.

In 1861, I discovered a William Williams (19), a Draper's assistant living with his parents Ishmael and Elinor in Llanrwst and in the 1901 census, I did find a William J Williams, aged 58, widowed, living with his brother Robert in Llanrwst and working as a draper's assistant. William might have moved back there after Emma's death and this could explain why he is not buried with her. The middle initial of his name had changed to J from G but there are often small errors like this in the Census details.

In the 1891 census, Emma and William were documented as having Welsh as their first language, so I wondered if he had been a minister at Bethel Welsh Independent Chapel in Plassey Street or maybe at Bethania Calvinist Methodist Welsh chapel on Hickman Road which held Welsh services from the 1890s to 1972. The latter chapel has since been demolished. The Penarth cemetery was opened in 1903 and until then, residents were buried at St. Augustine's regardless of denomination as this was the only burial ground in Penarth.

Elizabeth, Emma's daughter, married an Elementary assistant School teacher called Morris Nicholas and was living in 121, Windsor Road, Llandough with her brother John, a colliery correspondence clerk, according to the 1901 census. I wonder if John stayed in the area and if there are any descendants of the Nicholas family still living in Llandough. Further research by Linda Guilfoyle showed that Elizabeth, Emma's daughter, did stay on in the area and that she and her husband were buried at St. Augustine's church but it has been impossible to locate their graves. Elizabeth lived in her parents' old house, 24, Hickman Road, as a widow in 1911. One of their sons, Leonard G. Nicholas was living, in 1939, at 140 Plassey St with a Charlotte Down whom he subsequently married in 1946.

Emma Williams' grave has provided a fascinating insight into 19th century life in Wales.

Historic Change to Marriage Registration

Rachel Elder explains the changes to marriage registration and exactly what's going to happen from now on to our church records.

Before 1837, as any family historian will tell you, records were kept of baptisms, marriages and funerals by the local church, with copies being sent to the Bishop's office perhaps once a year. There was no national system and many anomalies – children might not be baptised until they were several years old and sometimes not until adulthood if at all; dates of birth didn't have to be noted. Funerals were not always recorded, for example for some babies or for deaths due to suicide, and sometimes just a name is recorded, making identification very difficult. Marriages were required by law to be recorded since 1754, but very minimal information was noted, such as whether they were a bachelor/spinster/widow and which parish they came from.

Civil Registration of births, marriages and deaths began in 1837 in England and Wales, creating a national system. Births and deaths are recorded by the Register Office in a standard format, with a few changes along the way. Marriages were allowed in a Register Office for the first time without a religious ceremony. If the marriage took place in an Anglican Parish church it was registered and certified by the parish priest. Information on age, address, occupation and father's name was included for the first time. Every three months, the priest or parish clerk sent a 'Quarterly Return' to the Register Office, giving an exact copy of what marriages had taken place. This system has carried on until the beginning of May this year.

Page 1.

1837. Marriage solemnized *at the Parish Church* in the *Parish* of *Penarth* in the County of *Glamorgan*

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the Time of Marriage.	Father's Name and Surname.	Rank or Profession of Father.
1	5 September 1837	Elias England	of full age	Bachelor	Laborer	Penarth	James England	Miller
		Hannah Lewis	of full age	Spinster		Llanarth	William Lewis	Labourer

Married in the *Parish Church* according to the Rites and Ceremonies of the *Established Church* after reading me, *John Lewis, Curate*

This Marriage was solemnized between us, *the Rectory of Elias England* } in the Presence of us, *the Rectory of William Lewis*
the Rectory of Hannah Lewis } *the Rectory of*

First marriage at St Augustine's in the new format in 1837 – Elias England and Hannah Lewis. Image © Welsh Archive Services

Background to the change

In August 2014 the Government announced plans to include mothers' names on marriage certificates in England & Wales (in Scotland this happened from the start of Civil Registration). In 2019 a new Act of Parliament was introduced to provide for this and in February 2021 this passed into law and came into force on 4th May 2021.

The new system

With this change, it was decided to update the whole marriage registration system to a digital one, which means that Anglican churches will no longer officially register the marriage. Under the new system, a Marriage Document will be filled out before the wedding and signed at the church when the marriage takes place. The minister conducting the marriage then sends the document to the local Register Office within 21 days. The Register Office must register the marriage within 7 days of receipt of the Marriage Document. Only after that has been done can a marriage certificate be issued.

There is provision for an acknowledgement document to be given to couples on the day, signed by the minister, to say that the marriage has taken place, but it is not an official certificate. This could pose problems for some couples going on honeymoon, but it's too early to tell.

New information

The new Marriage Document allows a couple to include up to 4 parents' names each – birth or adopted parents and step-parents if desired, along with the occupation of each. The dates of birth of the couple will also be included for the first time instead of the age. For family historians of the future, this will be of great help!

What happens next?

The old marriage registers (two for each church) will be officially closed and one of them returned to the local register office. The other will stay in the church for a while, then probably be deposited at the Archives Service. Churches will be provided with new marriage service registers, which will be like the baptism and funeral registers. Anyone needing a marriage certificate, from any time period, will have to apply to the local Register Office or GRO from now on.

Although it will be a digital system from the Register Office's point of view, there is still a lot of scope for human error, delays and things getting lost in the post. We will see over the coming months how well the new system works.

POEM OF THE MONTH



Sympathy (1899) by Paul Lawrence Dunbar (1872-1906)

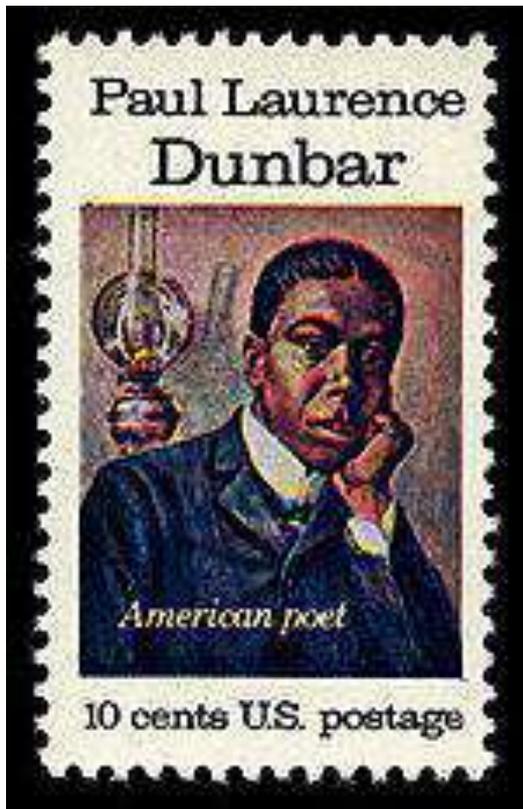
I know what the caged bird feels, alas!
When the sun is bright on the upland slopes,
When the wind stirs soft through the springing grass,
And the river flows like a stream of glass;
When the first bird sings and the first bud opes,
And the faint perfume from its chalice steals –
I know what the caged bird feels!

I know why the caged bird beats his wing
Till its blood is red on the cruel bars;
For he must fly back to his perch and cling
When he fain would be on the bough a-swing;
And a pain still throbs in the old, old scars
And they pulse again with a keener sting -
I know why he beats his wing!

I know why the caged bird sings, ah me,
When his wing is bruised and his bosom sore,
When he beats his bars and he would be free;
It is not a carol of joy or glee,
But a prayer that he sends from his heart's deep core,
But a plea, that upward to Heaven he flings -
I know why the caged bird sings!

Perhaps the refrain of this poem, and particularly the version in the final line, seems a bit familiar?

This might be because it was chosen by Maya Angelou for the title of her autobiography or it might be because the poem itself has always been quite well-known and its author, who wrote novels, short stories, journalism, lyrics and essays as well as poetry, fairly widely celebrated.



1975 USA postage stamp honouring Dunbar

Dunbar has two very distinct styles in his poetry. This poem is in what we might think of as his conventional style: the vocabulary is literary; the traditional stylistic devices of poetry from alliteration

to techniques of versification are used purposefully and the repetition of the refrain, with small but important variations, holds the whole lyric statement together as a single integrated process. It also looks as if Dunbar knew the traditional lyric seven-line 'Ballade' style that poets like Chaucer – and others even further back in time – sometimes used and (as does Dunbar here) adapted. The poem is, therefore, a good example of Dunbar's European style.

His other style used the non-standard English vernacular of the African-Americans of the late nineteenth and early twentieth century. The vocabulary he used for these poems was completely radical and uncompromising in its comprehensive use of dialect. Nowadays, although Dunbar himself, it seems, valued the conventional style more highly, his dialect poetry would probably be particularly valued for the leap forward in poetic technique which it represented. Examples of Dunbar's radical style (*When Malindy Sings*, or *An Ante-Bellum Sermon*, for instance) are easy to find by doing a quick internet search.

The subject of the poem is clear – the distress, anger and frustration, generated by living in a society in

which the speaker of the poem is not free. The distress is presented not in political but in psychological and (by the final verse) in spiritual terms.

The whole thing depends on the extended metaphor of the imprisoned bird: the metaphor starts up in the first line and carries through until the last. But the focus alters progressively as we go from verse to verse.



Drawing of Dunbar by Norman Wood (1897)

In the first verse, the frustration is expressed by the contrast between the living and free world of natural growth and light and what the caged bird 'feels'. In the next verse the focus changes from feeling to action, but it's the self-harming frustration and hopeless

anger that here dominates as Dunbar builds up a quite shockingly detailed account of the physical injuries the bird inflicts on itself as it 'beats' its 'wing' against the cage's hard bars. At this point in the poem's development, the speaker knows 'why (the bird) beats his wing'.

Poets fancifully often write about birds' singing as if it were something to do with self-expression. As we know, this is inaccurate ornithologically and self expression is not at all what their song is for but, never the less, it's this conventional idea that Dunbar is using, and using to good effect.

In the final verse, the final variation in the wording of the refrain says that the speaker realises, now, 'why the caged bird sings', not just what the bird feels or why he beats himself against the hard cage bars. He sings because the song is a heart-born 'prayer' and a 'plea' that he addresses or, his better word, 'flings' upward to Heaven. We are not told exactly what the prayer is for.

Because we have been *shown* by all that has gone before, probably, we don't, by this point, need to be told.

FROM THE ARCHIVES

The Church Times: June 25th, 1971



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

Weekends and the Church

When you take a minute to think about it, it's obvious that one of the most basic ways we structure the personal time that passes during our lives, especially if we are working, is around the idea of the weekend and its opposite, the weekday. The fourth commandment tells us to 'Remember the Sabbath day' and Sunday is, of course, the foundation upon which the idea of the weekend was built.

The idea of the weekend is one that developed in industrial and commercial economies and which was brought into sharper focus step by step during Victorian times as a result of the factory and office legislation which gradually gave ordinary people more time to use outside the workplace: the *1850 Factory Act*, for example, reduced Saturday working time by stipulating that employees should not work beyond 2 o'clock on that day (thus creating one of the conditions that led to Saturday afternoon football matches, a timing convention that is only now breaking down).

By 1971, if we are to take the *Church Times* as reliable evidence, Anglicans were thinking about ways to engage with people during the *whole* of the weekend, not just the Sunday. The article here is an interesting part of that thinking. The writer considers the view that the whole pleasure-seeking culture of the weekend works *against* Sunday church attendance but then goes on to wonder about ways in which the weekend might offer a bigger

opportunity for Christian engagement than one might at first suspect; we pick up the article at just that point in the writer's reasoning.

Traces of an older social structure and timetable linger round the way the parochial clergy of the Church of England go about their ordinary tasks. But, for the majority of their parishioners, Christian as well as non-Christian, time is divided rather differently and rather more radically. Except for those employed permanently on Saturdays and Sundays, their lives are divided between what they do during the week and what they do during the weekend. Their employment is associated with the former and their leisure activities with the latter ...

Some Christians see the development of the weekend as a threat to the Church's way of life. The clergy in particular are apt to blame the weekend and all that goes with it for the fall in church attendances and the secularisation of the Lord's Day.

Others, however, see in the weekend new opportunities for the Church. The increase in the amount of leisure that people enjoy means that local congregations can spend more time both in being together and in engaging in their ministry. Formerly the Church only manifested itself as a community in the hour or so that its members spent together on a Sunday at

worship, (slow, on occasions, the local Christian community can spend whole weekends together, aided by modern facilities for transport and residence in our dioceses. Far from breaking up the Christian community in a parish, the weekend can be used to strengthen its corporate life and witness in valuable ways ...

One congregation organised what was called a "parish weekend." Enrolment forms were distributed, booking fees collected, and on the Friday evening the congregation came to the church hall for a buffet supper and for an opening address and filmstrip on the subject chosen for the weekend, "The Christian use of Leisure." The evening ended with prayers. On the Saturday afternoon they reassembled for discussion groups and a role play. Tea followed, and then in the evening coaches took them to the theatre. The coaches returned at nine-thirty on the Sunday morning to take the congregation to the coast. On the way they stopped at a country church (not in use at that hour) and their vicar celebrated the Eucharist with them, a group providing the music with guitars and a piano. At the seaside they commandeered a stretch of the beach and basked in the sun for the

rest of the day. Games, bathing-parties and rambles were organised. On the way home they stopped at another church for brief evening prayers ...

It is true that one or two people found the challenge of a closer commitment to the local Christian community too much for them, and gradually dropped out of Church life entirely as a result of what they experienced during the weekends. But, for the majority, the weekends were occasions for deepening their understanding of the Christian faith and their involvement in the Church and its mission.

Churchgoers who had only been nodding acquaintances as they went through the porch on Sunday mornings became good friends. Frozen Christians were thawed in that they became more active in their lay ministry. The spiritual impact of the weekends on some was dramatic. Since projects like these are becoming a more common feature in our parishes (and no doubt many readers of this paper have been involved in similar activities), the weekend is beginning to take on a new significance in our Christian reflection and teaching.

FAITH IN THE NEWS

China cracks down on digital Christian presence



CHINESE authorities removed online Bible apps and Christian chat forums over the weekend, Open Doors reports. Fr Francis Liu of the Chinese Christian Fellowship of Righteousness, an evangelistic charity based in California, which seeks to raise awareness of the persecution of Chinese Christians, reported on Twitter that users of Christian chat sites on the Chinese platform *We Chat* were greeted with the message “[We] received report that [this account] violates the ‘Internet User Public Account Information Services Management Provisions’ and its account has been blocked and suspended.” The director of research at Open Doors International, Dr Ron Boyd-Macmillan, said that the Chinese government was aware of who had downloaded Bible apps and that “owning and continuing to use a Bible app could disadvantage or compromise you”.

Armenian killings were genocide, says Biden



PRESIDENT BIDEN has said that the “Medz Yeghern” — the Great Crime — in which 1.5 million Armenian Christians were killed was genocide. In a statement issued on Armenian Remembrance Day, on Saturday, President Biden said: “The American people honor all those Armenians who perished in the genocide that began 106 years ago today.” The President of Turkey, Recep Tayyip Erdoğan, said that President Biden’s statement opened a “deep wound” in relations between the two countries. President Biden’s statement was welcomed by Christian campaigning groups, including Open Doors and Christian Solidarity Worldwide.

From Church Times

REPORTS AND NOTICES

PLANT & CAKE SALE – THANK YOU!



Saturday 15th May dawned very wet, but having already postponed the sale a week, we were undeterred! By 9am the rain had stopped and it was all hands on deck to get set up for the plant and cake sale at St Augustine’s churchyard. Gazebos were erected, tables set up, cakes arranged and trays of plants all shifted into place, sorted and labelled – we just had to hope for people to come.

Thankfully, we welcomed a great number of people and it was a lovely morning with even a bit of sunshine. As well as searching for plant bargains, many people were able to see friends they had not met for months. One couple said it was their first time to Penarth from Cardiff for over a year as they had been shielding.

We had lots of plant donations, from a silver birch tree to some tiny seedlings of sea holly and the vast majority of things sold, especially the bedding plants. Ann Lush donated 24 of her cakes which all sold, as well as a whole variety of other delicious home-made cakes and people were able to enjoy a coffee and have a chat. Many people commented on how good the churchyard was looking now, thanks to the volunteers' hard work.

We took an amazing £580 for plants and £244 for cakes & refreshments. The total will be split between Parish funds and the churchyard project. We also had 2 donations totalling £220 specifically for the churchyard. Huge thanks go to all who came and bought things, to all who helped out and to all who donated plants or cakes. The rain even held off until just after 12pm when we were packing up – perfect timing!

Rachel Elder

Stamps for the Bone Cancer Appeal



Many thanks to those of you who have been collecting stamps for the Bone Cancer Appeal – the extract below is from a longer letter thanking us. Please keep any stamps etc. (see what are acceptable below) and put them in the box in St Augustine's – it's on the book table.

Now so many people are using emails etc. to communicate, there are fewer stamps around and they are becoming more valuable. Personally, I still love receiving a handwritten letter or card – something very special about recognising a friend's handwriting!

Dear Friends,

Thank you so much for supporting our Stamp Appeal to raise vital funds for the Bone Cancer Research Trust. We are so thankful for your support at this time of uncertainty. We raised an amazing £10,076.12 in 2020, much better than expected at this time. This is an incredible amount, but we still think we can do more in 2021.

That's why we're asking for you to spread the word and speak to everyone you know about supporting our appeal so we can raise even more funds in 2021! Please ask your friends and family to share our appeal details and posters via social media, email and word of mouth.

Every stamp, horizon labels (the square white or gold labels that the post office stick on everything instead of stamps), collections and first day covers sent to us will help raise vital funds for the Bone Cancer Research Trust.

Kind Regards,

Terri

*Volunteer Stamp Appeal Coordinator, Bone Cancer Research Trust,
10 Feast Field, Horsforth, Leeds, LS18 4TJ (tel. 0113 258 5934;
email: terri.volunteer@bcrt.org.uk*

Tricia Griffiths



CHERISHING CHURCHYARDS WEEK

Saturday 5th to Sunday 13th June

We are planning some activities for this special week, such as a family picnic time, plant and wildlife census, volunteers group and children's activities

Watch the bulletin for further details!

FROM THE REGISTERS

Funerals

12/4/21 Peter Michael GOULD of Penarth age 91 at Vale Crematorium

26/4/21 Joan SMITH of Penarth age 82 at Penarth Cemetery



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**PARISH OF PENARTH & LLANDOUGH
SERVICES**

SUNDAY SERVICES		
9.15am Said Mass	Holy Nativity, Penarth	
9.30am Said Mass	St Dochdwy's, Llandough	
10.45am Said Mass	St Augustine's, Penarth	
MIDWEEK SERVICES		
1 st Tuesday of the month	10.30am Said Mass	Holy Nativity
Wednesday	10am Said Mass	St Augustine's
Thursday	10.30am Said Mass	St Dochdwy's

