

**Y DDOLEN**

*Cylchgrawn Plwyf*

**Chewefror**

**2021**

**THE LINK**

*Your Parish Magazine*

**February**



*The Presentation of Christ in the Temple (c.1450-2) by Fra Angelico.*

*The Presentation is celebrated on February 2<sup>nd</sup>.*

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(Information will be on the weekly bulletin)

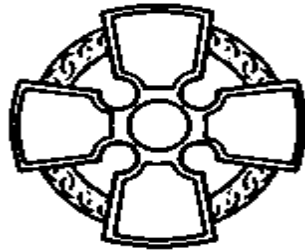
Sessions:

- The Environment
- Global Warming and Climate Change
- The Age of Humans
- Coming Out of Denial and Facing Crisis
- Faith, Hope and Love

The human race is facing its greatest challenge: global warming, leading to climate change. We will have to make radical changes if we want to stop this.

We can sometimes be quite pessimistic about this, but that's where faith in God should make a difference.

A hope based on faith in God should enable us to open our eyes and see what is actually happening to our planet today and still believe there is much we can do.



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

### **Reflections on Life under Lockdown**

What is life, under lockdown, like in your home? The answer, as always, is that it is different for everyone.

During the first lockdown, I was immobilised, after an operation, having got the very last slot before elective surgery ended at Llandough Hospital - so when I was finally able to walk about without too much discomfort, the weather was a bit warmer, and I 'went for it', with gusto, taking a walk, even in the pouring rain, once a day, pushing myself to get better. This time, this lockdown is different. The weather's not as good (let's hope that it has improved by the time you get to read this, and wonder what on Earth I'm talking about!), but I'm more 'housebound': it is far more risky to be out of the house now, even for essential reasons, than last year, and my main reason for leaving the house nowadays is for fairly frequent trips to the crematorium, or the occasional call-out to the Hospice - but in lockdown, that's only for the right-at-the-end kind of spiritual care.

It's strange working, and doing things, remotely. As a clergy person, you don't often get to see your clerical work colleagues anyway (although this has changed a great deal over the years), and supervision mornings for Ali have recently gone to long telephone discussions once again. Zoom and email are the norm for group meetings with all sorts of people. But perhaps the strangest thing in this lockdown is that I don't normally get to see the families of those who have passed away until the actual day of the funeral - as everything is now done by phone. Indeed, even the date of funerals is more variable than in the last lockdown: it is often the case that the person who has died will be Covid positive (even if that wasn't the cause of death), and it is almost inevitable that one member after another in a family will test positive in turn; so isolation demands that funeral dates are far more moveable than ever before.

It's nice to be able to put a name to a face, when you finally do get to meet the family at a funeral, though. Things are slightly more business-like, when arranging things over the phone - as you can't see the families, or their expressions, face-to-face. You can't sit in the house where the person who died used to live, or see the photographs of that person - doing all the things that they loved to do, in pictures, with the people they loved: not knowing it at the time, but making memories that will continue long after they have gone. I hate having my photo taken - but as I get older, when I do funeral visits, I am more and more understanding of the point of these photos, not just at the time of taking, but more importantly, their far greater purpose and significance later, when one of the people in them has died. Quite often in a funeral visit, the photos in someone's home will become a talking point, which will get people reminiscing, and for those whose grieving process is blocked, this can be useful; for others, it can be a source of hilarious anecdotes and (sometimes) tall stories! I am often surprised at how often a funeral visit starts

with professional courtesy and seriousness, and yet, at the end, after all the necessary thinking and detail-taking has been done, they so often end with laughter.

Life at home is also different during lockdown. The life of the parish continues from home, with many emails, phone calls and meetings, as usual, albeit by Zoom. Office Admin meetings with Rachel now continue over the phone, but I'm also conversing far more frequently now with Alicia at All Saints Parish Office, with Andrew the Area Dean (who is the person in charge of All Saints at the moment), and with our legal and financial advisors, especially, in the run-up to the time when we become effectively one parish, one Ministry Area. I'm also in reasonably frequent contact with Jimmy too, helping to get things ready for his arrival and Licensing.

But the strangest thing about our house during lockdown is that all 3 of us are in the house, virtually all day, every day – yet, strangely, we're all in different rooms, getting on with our own work: we see each other in passing, but still only gather, properly, for meal times!

My wife is working in the living room, with the door closed whenever she is dealing with data to do with the antibiotic study in babies she is pulling together. If the work requires dealing with patient data, she has to go into the Heath Hospital directly, as sensitive data cannot leave the site. It's a bit like working for MI5!

Sophie is revising for GCSEs, or doing her school work on Google Classroom, from 8.30am until the end of the school day - and then doing all the other work that they set (but which is way over the timescale allowed for lesson time), in the school's enthusiasm to have plenty of material to base grade decisions upon. I've never been worried at all about Sophie's exam results, but as a former teacher myself, I can imagine that lockdown has been very difficult for many children (and their parents!). What I can't decide upon is whether most of the teenagers in Penarth, on Google Classroom, are conducting their online sessions with their curtains closed for technical reasons (to do with illumination level), or if all these teenagers are allergic to sunlight!

And so from my semi-darkened house, with everyone in different rooms, staring at screens and keyboards, until the phone inevitably rings again from one of the local Funeral Directors', I bid you farewell, and urge you to take care to look after yourselves and those whom you love.

God bless,

*Fr Mark*



## EDITORIAL



You will, perhaps, before getting this far in February's *Link*, have just read Father Mark's reflections on life under lockdown. Maybe Father Mark's article will have reminded you of our June 2020 collection – or patchwork quilt – of miniature reflections by many of the magazine's readers and contributors on exactly the same subject, and perhaps his writing will stimulate more submissions on our current experience of lockdown from parishioners? If you feel motivated to share something of your personal experience of our present dilemma with others, do send your writing (500-700 words would be about right for our features' section) to Tom Blenkinsop ([BlenkinsopT@cardiff.ac.uk](mailto:BlenkinsopT@cardiff.ac.uk)) in time for the next edition of the *Link*. It's a great way to keep in touch and to maintain a sense of ourselves as a congregation.

The theme of this edition is education. I must say, to be honest, that the theme emerged rather by accident than design and is the result of what you might say is in fact a kind of retrospective planning. However, by whatever means, the main feature articles hang together nicely. Susie Ryall kicks us off with her explanation of the educative symbols and fine craft that is hidden under the altar coverings at St Augustine's - investigative journalism at its best, for sure! Susie's article is followed by two interesting and related contributions on education history in Llandough by Jan Cullen and Rene Grenville; then Andy Davison, in the latest instalment of his series on past parishioners, explains a local family's story of social mobility propelled by the rocket fuel of education and learning. The features conclude with another of Chris Williams' encouraging and reflective book reviews, this time an assessment of an autobiography about failure and self-education.

In the January editorial, Tom asked for any comments that readers have about what elements of the *Link* they think ought to be carried forward into the new merged Mission Area magazine. You might think that articles by congregation members are really important, or you might like more information about Mission Area business, or you might want more general news from the diocese or maybe from the Church in Wales, or whatever. Only two comments have flooded in thus far, so please do send your comments to Tom's email address so that Tom and I can collate and summarise them and take them with us to our conversations with our friends at *All Saints*.

*Jan Knight insidethewhale@btinternet.com*

## ADMIN CORNER



The start of the year has been much quieter than normal, with the Hall closed again. However, it's given me a chance to finish the 'end of year' jobs and bits of filing that there's not much time to do usually.

Fr Mark had a busy time with a number of funerals to do, catching up with those on hold over Christmas. I've once again been contacting wedding couples to see if their plans have changed for the coming year and it currently looks like we'll have three weddings. This will obviously depend on what happens in the next few months.

Our first PCC of the year is due next week and we will be making some further plans for the move towards the Ministry Area. I was hoping to meet with Alicia King-Evans, who is the Administrator for All Saints, so we can start thinking how we will merge our two systems. Sadly we can't do this for a little while and it feels like the restrictions on meeting will make this a lot harder, but we will have to see.  
*Rachel Elder*

### **HH** Bethel House at Hebron Hall

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# FEATURES

## The Reverend H. C. Morton's Memorial

*Susie Ryall unveils the beauty and the meaning of the (usually) hidden St Augustine's carved oak altar frontal.*

I suspect there are a number of 'hidden gems' scattered around our parish churches but this month I'd like to draw your attention to the beautiful carved oak frontal on the high altar in the sanctuary of St. Augustine's.

In normal times the altar sits resplendent, cloaked in liturgically themed colours and we are unaware of what is beneath. The reason for the unveiling is that the focus of our mass has been temporarily shifted to a smaller altar table in the main part of the church in front of the chancel steps (in the interests of safety at this time of pandemic). The silver lining in this case is that the divested altar reveals its secret glory.

Chrystal Tilney in her publication *A History of the Parish of Penarth with Lavernock* (Third edition, revised 1999) explains that the carving was a memorial to one Reverend H. C. Morton, a popular curate who served the parish from the time of his appointment in 1892 until he left for Baglan in 1924-25.



When you next make it to St. Augustine's, I invite you to study the carving. There are seven images; each one is a representation of part of Christ's passion. Apologies here, for those of you that know your faith inside-out but humour me anyway as I elucidate.

Starting on the left; section one symbolizes the thirty pieces of silver, as paid to Judas Iscariot for his betrayal of Jesus: *"Then one of the twelve, named Judas Iscariot went to the chief priests and said, 'What are you willing to give me to deliver him up to you?' And they weighed out to him thirty pieces of silver."* (Matthew 26:14-15)



The second carving shows us the sponge on a reed, given to Jesus just after he had cried out; *“My God, My God, why hast Thou forsaken Me?”* (Matthew 27:46); *“And immediately one of them ran, and taking a sponge, he filled it with sour wine and put it in a reed and gave him a drink”* (Matthew 27:48)

Also shown is the spear, referring to the spear which was thrust into Jesus' side: *“one of the soldiers pierced His side with a spear”* (John 19:34). I cannot give specific details about the use of the ladder although I could see it being used to administer the sour wine or to place the inscription. (See panel Four.)

On section three, a set of tools are carved: a hammer for driving in the long iron nails, and pincers, presumably for removing the nails post-mortem.

Panel four is an artistic representation of the “crown of thorns” as mentioned in Matthew 27:29: *“And after weaving a crown of thorns, they put it on His head”*. In the centre of this crown, the initials INRI (Jesus Nazarenus, Rex Iudaeorum) meaning Jesus of Nazareth, King of the Jews. John’s gospel tells us, *“And Pilate wrote an inscription also and put it on the cross (19:19)”*

Section five portrays the scourging post and scourges. This indeed was a most dreadful punishment on its own with each multi-thonged whip, capable of inflicting great pain and blood loss: *“Then Pilate therefore took Jesus and scourged Him”* (John 19:1)

Jesus' seamless cloak is shown on the next part, along with the dice: *“The soldiers therefore, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and also the tunic; now the tunic was seamless, woven in one piece. They said therefore to one another, “let us not tear it but cast lots for it, to decide whose it shall be.”* (John 19:23-24)

The final piece on the carving, number seven, illustrates the cockerel that crowed following Peter's third denial of Jesus after the arrest of Jesus: *“And the Lord turned and looked at Peter and Peter remembered the word of the Lord, how He had told him, ‘Before a cock crows today, you will deny me three times.’”* (Luke 22:61)

The altar is a decorative and beautiful work of craftsmanship. (The photo doesn't allow you to see the rather handsome gilding) but it is also a focus for the contemplation of the crucifixion. Allow yourself to ponder deeply and be profoundly humbled. Quite possibly, you may just forget about our current worries, at least for a little while!

*(All bible references are taken from the New American Standard Bible)*

# A Century of Education in Llandough and Cogan

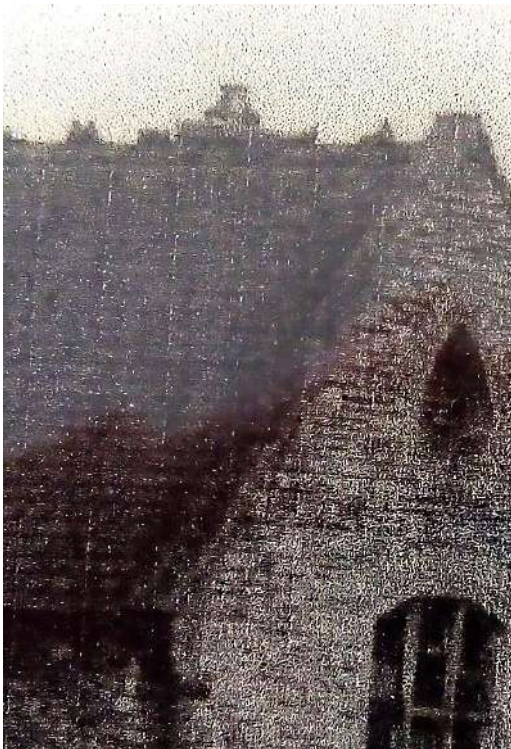
*Jan Cullen finds out how much a single document can tell us about the development of education, about the social structure of the community at the time, and about local population growth.*

A recent posting on the website *Llandough Old and New* reminded me of the document I had found recently, a copy of the transfer of land by the parish of Llandough to the Bishop of Llandaff to build the school which stood where the church car park and Rectory now do.

The document is dated 1 January 1872 and this transfer came about because of the 1870 Education Act, commonly known as Forster's Education Act, which set the framework for schooling of all children between the ages of 5 and 12 in England and Wales. This school educated children of the village until it was destroyed by bombing on 2 January 1941, as Rene Grenville's companion article explains, when St Dochdwy's Church was also badly damaged.

The previous Llandough School was a small building on the corner of Penlan Road and Lewis Road which is now a private house; the present school was opened in 1970 to accommodate the children of new families to the village with the building of the estate; this turned Llandough from a small rural village to more or less what it is today.

Between 1941 and 1970 children attended Cogan School for both primary and secondary education, until St Cyres was opened in 1958 taking children from age 11 who did not go on to attend Penarth Grammar School.



The document details the conveyance of glebe land in the parish of Llandough in the county of Glamorgan and Diocese of Llandaff as a site for a school by the Reverend Hely Hutchinson Keating Richards (Rector from 1812 to his death in 1881) to the Right Reverend Alfred Ollivant Lord Bishop of Llandaff (who had also consecrated St Dochdwy's Church in 1866) and the Venerable Archdeacon of Llandaff.

The document declared that the Rector would have "superintendence of religious and moral instruction of all the scholars" and that the school may also be used as a Sunday school. Otherwise the control and hiring and firing was vested in a committee of the Rector, curate and six others named as John Stuart Corbett Esquire of Cogan Pill (now the Baron's Court), Thomas Rees of Llandough,

farmer, Richard Evans Spencer of Llandough, gentleman, Henry Gore Lindsay Esquire of Woodlands, George Grey Rons Esquire of Court (Cwrt) y Alla and Charles Tinker, farmer, of Corner's Well, Cogan, and was open to anyone else contributing 20 shillings or more a year to the school and being a member of the Church of England. Many people will recognise these family names and locations around Llandough and Penarth.

The bell from the school was retrieved from the bombed site and hung as the second bell at St Dochdwy's when it was rebuilt and where it is still rung before every service. You can just make out the bell in the detailed photograph of the school (see previous page).

## **Llandough School and the 1941 German Bombing**

*Rene Grenville reminds us of a terrible night not just for Cardiff and the docks but for Llandough.*



In 1987 I studied for Certificate of Higher Education and my dissertation was titled Education in Llandough from 1825 to 1941. I came across some information about the National School and an old photograph of the school.

On January 5th 1941 Llandough National School, which stood on the site of the present Rectory and car park, was bombed and partially destroyed by a German bomb. The school bell was recovered and is still rung in St. Dochdwy's, but the cross over the school porch was broken by the contractors clearing the building. Cogan School was damaged at the same time and re-opened on January 13th, 1941, with pupils and recoverable books and furniture. The second Llandough National School had been built in 1872 succeeding the original school which had opened in 1825.

In 1884 a bigger and better school was built in nearby Cogan and this over the years slowly made Llandough School redundant. Parents preferred to send their children to a bigger school and at the same time the school suffered from a lack of

funding and good management which allowed the fabric to deteriorate until a German bomb solved the argument over its closure by partially demolishing it - a sad end to more than a century of education in Llandough.

## **The Grave of a Humble Gardener and his Wife whose Grandson became World Famous**

*Andy Davidson tells a Penarth story of a fast progress from family illiteracy to world diplomacy in just two generations.*



On the north side of St Augustine's churchyard lies the grave of Robert and Sophia Jones who were married at St John's Church in Canton, Cardiff on 30th October 1881. Their marriage certificate illustrates that Robert Jones, a gardener, was illiterate and signed the marriage register with a X. Their home was in Sully Terrace, Penarth and they raised seven children - six daughters and one son.

Their daughter Edith married local man Alfred Youde and they raised five sons and one daughter. The youngest son, Edward (b.1924), attended Penarth County Grammar School where he won a scholarship to study Chinese at the School of Oriental and African studies, part of the University of London.

Following university Edward Youde joined the Royal Navy and, after the Japanese surrender, he was sent to Hong Kong, and from there to Nanjing, seat of the Nationalist Chinese Government, as assistant to the Naval Attaché.

After leaving the Navy in 1946 he joined the Foreign Office and was sent back to the British Embassy in Nanjing. In 1949, during the final stages of the Chinese Civil War, the British sloop *HMS Amethyst* was fired on by the communists while sailing up the River Yangtse to make contact with the British Embassy and was forced aground.

Youde was dispatched to cross the Communist lines to try to arrange a ceasefire. A communist patrol apprehended him and escorted him to the local commander who wouldn't commit to a ceasefire so Youde returned to the embassy. Firing on



the Amethyst ceased and eventually she made her successful dash for freedom. The action was made into a film entitled "The Yangtse Incident" although Youde's



role in arranging the ceasefire is not included in the film. For his bravery during the incident he was awarded the MBE.

'Teddy' Youde, as he was affectionately known, served a further four times in China, the last, from 1974-1978 as ambassador.

He was posted to the embassy in Washington from 1956-1959 and was a member of the British delegation to the United Nations from 1965-1969. He undertook various roles in this country including a period as private secretary to the then Prime Minister, Harold Wilson.

He was appointed Governor of Hong Kong in 1982 and undertook the start of the delicate negotiations with the Chinese regarding the handing back of the territories when the British lease ran out in 1997.

Teddy Youde became Sir Edward Youde GCMG GCVO MBE in 1984. He died in his

sleep, at the age of only 61, in the British Embassy in Beijing on December 5th 1986, the only Governor of Hong Kong to die in office.

At his state funeral the streets were lined with people paying their respect to the man that they believed had fought in their corner, sometimes taking on both London and Beijing in order to give them a voice in the future of Hong Kong.

David Akers-Jones, the Queen's representative said in his eulogy: "No man could have committed himself with more sense of purpose than Sir Edward Youde to the interests of Hong Kong and in pursuing that commitment no man made a greater sacrifice."

The cremated remains of Sir Edward Youde, who rose to the upper echelons of government from such humble origins, are interred at Canterbury Cathedral.

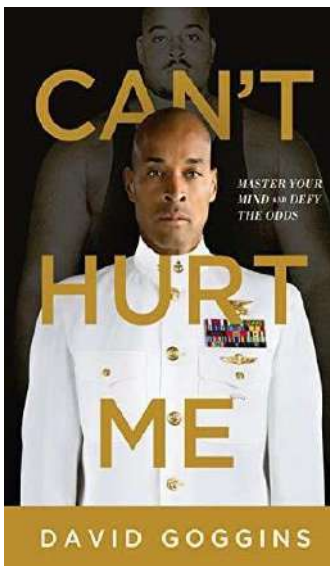


## BOOK REVIEW

*Chris Williams reviews the inspiring autobiography of a man who had no future so had to make one for himself.*

*Can't Hurt Me* by David Goggins is a roller coaster and, at times, a painfully graphic account of the author's life to date.

The author is a phenomenon. A one off. A person of extraordinary achievements, whose start in life was appalling. His father cruelly beat him through his childhood. At school he was racially abused. He did so badly at school that he barely learned to read and write. His self-esteem and self confidence levels were so low, he developed a pronounced stammer. To keep up, he resorted to cheating and copying. He left the education system with virtually no qualifications.



As a young man he found himself working at night, killing cockroaches and catching rats. His marriage was failing, his weight was spiraling upwards and he felt a sense of numb hopelessness about his life. However, everything rapidly changed when he joined the U.S. Navy as a recruit in the elite SEAL unit. During this harshest of military regimes he found he could not just get by but flourish. For the first time in his life, he had found meaning. He realised that he could control his mind and thereby his body, and so break through the normal barriers of pain, suffering and endurance. He thrived on hardship. He even began to welcome it. He determined to be the “uncommon among the uncommon.” He achieved that ambition, and more.

Since his transforming navy SEAL experience, Goggins has never looked back, never stopped. His military record was beyond exemplary. He became an inspirational public speaker. He ran numerous ultra-long distance races. His capacity to break all normal pain barriers was relentless. He became a Guinness World Record holder for completing 4,030 pull ups in seventeen hours.

In this powerful book, Goggins explains how he developed his extraordinary powers of mental discipline and control. He says that most of us are content to remain in our comfort zone, and that most of us tap into only 40% of our potential. Most of us retreat when reaching our limits of tolerance to pain and suffering. Goggins tells us how he learned to break through all such barriers, emerge the other side, and reach a potential beyond imagination. His story, graphically told in this book, is that of a person bereft of a future, who went out and created one.

What a read!

## FROM THE ARCHIVES

The Church Times (*February 1971*)

### **Bobs, Tanners, Quids, Joeys, Ponies and Scores!**



On 14 February 1971, there were 12 pennies (see illustration of one of them above) to the shilling and 20 shillings to the pound. The following day the old currency, its shillings, farthings, halfpennies, florins, half crowns, the product of hundreds of years of evolution, was gone and the pound was suddenly made up of one hundred new pence. Decimalisation had happened during the night.

Apparently, it took the government only seconds to decide to get rid of the old, idiosyncratic currency. The then Chancellor of the Exchequer (and Cardiff MP), James Callaghan, popped next door to suggest decimalisation to the Prime Minister, Harold Wilson, and the agreement was made on the spot. This way this decision was made (particularly the lack of any consultation with the electorate) is given a waspish mention in the final sentence of the *Church Times* comment article below.

Once the decision had been made, the change required careful planning and was a gradual process. You can see from the text for an advert printed below (see insert box) that the government was serious - if a little patronising for modern tastes - about communicating the details of the change to the population.

The *Decimal Currency Board* (DCB) was created to manage the transition. The project had implications for Wales. To ensure that enough coins could be minted in time for Decimal Day, the productive capacity of the Royal Mint of coins had to be increased: the Royal Mint's premises in Tower Hill, London were too small so the Mint was transferred to Llantrisant. Work began on the new buildings in August 1967. One building was to be used for the making of blank coins, and the other was going to be used for the striking of the coins. In December 1968, Queen Elizabeth II visited the site and turned on the presses.

How prescient the *Church Times* was in its comment that the currency itself was not a problem compared with the looming threat of inflation (a financial plague that we seem to have forgotten about, at least for the time being). In 1971 the inflation rate was 9.4% per annum; four years after this *Church Times* article was

written, it reached 24.2%. Anyone who lived through that time will remember the personal anxiety, economic devastation and social unrest that this economic malaise helped to precipitate.

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*The fifteenth of February this year is likely to have won for itself a footnote at least in the history books of the future. Not that the decimalisation of Britain's coinage at long last, after some three centuries of talking about the idea, was greeted with any violent reaction, either of anger or of joy. The public mood seems to have varied from good humoured banter to apathetic bewilderment at one more addition to life's little difficulties. But so drastic a change in so basic a part of daily living for the entire population certainly does not happen every Monday morning. And presumably the historian will find in this event some significance worthy of commemoration.*

### **Old People and New Money**

On Monday, 15th February 1971, we change officially to decimal currency. Every household in the country is being sent a free copy of 'Your Guide to Decimal Money,' which gives a complete explanation of this simple new system, and the change should go very smoothly. But you may meet people in your community—amongst them elderly people, perhaps, whose ways have become a little set—who find some of the points about decimal currency a bit confusing. So when you get your copy of 'Your Guide to Decimal Money' read it carefully yourself and get your family to do so. And then, please help others by passing your knowledge on.

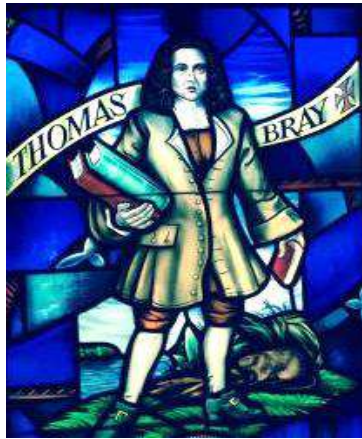
**Church Times public information advert, February 11<sup>th</sup> 1971.**

*Precisely what the significance is may be open to dispute. The most obvious interpretation is that Britain's abandonment of a centuries-old institution signals a further blow to the continuance of traditional insularity and a further step towards the integration of this once fiercely independent island with the other nations of Western Europe. But that is not all that there is to this change in the coinage. Members of the public are reported to have commented unfavourably, in large numbers, on one aspect especially of the new order. They do not like the small size and light weight of the new decimal pence. They do indeed feel trashy, compared with the old penny. But trash — or something uncomfortably like it— is just what even new pence have become in an inflationary age. It is as a*

*monument to inflation and the debasement of the currency that D-Day, 1971, is likely to be remembered. And perhaps for one other reason — the fact that none of the politicians (of either party) ever dreamed of asking the British people whether they wanted the change or not.*

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## SAINT OF THE MONTH



### Thomas Bray (1656-1730)

Bray was an English clergyman and slavery abolitionist who established the Church of England in Maryland, and created both the Society for the Propagation of Christian Knowledge (SPCK) and the Society for the Propagation of the Gospel in Foreign Parts (SPG).

Bray was used to the volatile and uncertain in life. He was born into Oliver Cromwell's Commonwealth just seven years after the murder of the King, Charles 1<sup>st</sup>, and just before the Restoration in 1660 which brought Charles II to the throne. As if that amount of constitutional and religious change was not enough to endure, in his early thirties Bray also lived through the bloodless revolution during which James II (who, as a catholic, had proved rather too much for what had become a protestant country) was replaced by protestants William and Mary who reigned from 1688. Perhaps, though, the period of conflict and change played a part in his search for some kind of permanence, a search that culminated in his concentration on the spreading of the unifying power of the book and the Word.

Both SPCK and SPG (now known as the United Society Partners in the Gospel, or USPG) still, of course, exist and are thriving organisations, both having the aim of creating knowledge and understanding of the Bible and of the gospel through the written word. The original name of the USPG with its emphasis on the spreading of the gospel into foreign countries marks a major theme in Bray's life: he believed that the British must make as great as possible a contribution to the colonies well-being and believed, as all Christians do, that the common good is improved by knowledge of the Bible; he devoted his time to the spreading of the word, particularly to the American colony of Maryland.

Books were the communication technology of the time, of course. It may seem obvious to us, but Bray saw clearly that the whole system of written communication, including its distribution networks, needed to be managed coherently to get the full benefit so he did not just think about books as items but also about libraries and schools as systematic means of the dissemination of those books.



Bray was, unusually, both visionary and practical. He was also good at getting other people to work with him. His characteristic seeking after order and peaceful collaboration drove him to eschew sectarian attitudes - he'd seen more than enough of that in the public world during his life, as mentioned earlier - so he successfully coaxed otherwise divided people (for examples, High and Low church followers, Whigs and Tories) to work together and with him in the pursuit of his aims.

In 1690, while rector of St Giles' Church in Sheldon, Warwickshire, Bray wrote the first volume of what he intended a four volume set of Catechetical Lectures. The book was popular and the attention it brought to it author led to Bray's employment by the Bishop of London, Henry Compton, in the task of developing the Church of England's presence in the colony of Maryland.



Whatever Bray did, he seemed to be led back to books. In the case of the Maryland project, he realised that clergy willing to accept positions overseas were often among the poorest, unable to bring or obtain religious books, so he conditioned his acceptance of the job in America upon having funds to supply the parishes with books, which educational mission was soon expanded to deaneries in England and Wales as the *Society for Promoting Christian Knowledge*.

In 1699, Bray sailed to Maryland, along with two recruited priests. He had started his library work by establishing seaport libraries at Gravesend, Deal, and Plymouth on his outward journey. By the time Bray left Maryland the following year, he had divided the colony's ten counties into thirty parishes, as well as established seventeen parish libraries there.

He took a great interest in colonial missions, especially among the slaves and the Native Americans, writing and preaching vigorously against slavery and the oppression of these peoples.

He returned to England in 1701 and in that year, Bray published an expanded edition of his *Catechesis* and helped to secure a royal charter for the *Society for the Propagation of the Gospel in Foreign Parts*, still in existence and known as USPG.

His scheme for establishing parish libraries in England and America, succeeded with 80 established in England and Wales during his lifetime and many in America and the other Colonies. His commemoration day is February 15<sup>th</sup>.



## **FAITH IN THE NEWS**

### **The Archbishop of Wales, John Davies, is to retire in May after four years as leader of the Church in Wales.**

Archbishop John, who will shortly celebrate his 68th birthday, has also served as Bishop of Swansea and Brecon for the past 13 years. The 13th Archbishop of Wales, he was also the first Bishop of Swansea and Brecon to be elected as Archbishop. He will retire from both roles on May 2.

During his tenure as Archbishop, John Davies led the Church in Wales as it reached its centenary last year and also as it faced one of its toughest challenges in responding to the coronavirus pandemic. The Archbishop of Canterbury and leader of the Anglican Communion, Justin Welby, paid tribute to his wisdom and skill, describing him as a “valued colleague”. Announcing his retirement, Archbishop John, said, “Leadership is both a privilege and a challenge. During my time as both Bishop and Archbishop I have tried to exercise the first and face the second with vision, courage and patience, always hoping to make the Church better equipped, better understood, less mysterious and more welcoming.”  
*(Church in Wales website)*

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## **REPORTS AND NOTICES**

### **Holy Nativity Report**

#### **Dennis Lush MBE**

Holy Nativity was closed following Eucharist on Sunday 20<sup>th</sup> December due to coronavirus. At the service there was the following announcement:

“The passing of a member of this congregation is always a cause for sadness.

This year we have already lost dear Lou Jones and John Bowers, and we also remember the many empty chairs there will be this Christmas due to the ravages of the COVID virus.

But it is a cause of particular sorrow that this terrible year now closes with the passing of Dennis Lush MBE in his 99th year.

There will be other occasions to mark and recall his long life more fully, but on behalf of the whole congregation here we extend our condolences this morning to his family and especially to Anne.

Dennis served faithfully his country in time of war, this parish as a warden and a moving spirit in the building of the Parish Hall and along with Anne, the Children’s Society as a significant fundraiser and Joint Vice-President. Now he has been called to a higher service on another shore.

We honour his memory.”

## **Christmas Tree**

Many readers may have read about or listened to discussions around the time of Twelfth Night about the taking down of Christmas Trees and decorations. Several commentators pointed out that the season of Christmas in the Church calendar ends with Candlemass on 2<sup>nd</sup> February and that in earlier centuries Christmas decorations remained in place until then.

That being the case and because the hope symbolised by the lighted tree is of particular poignancy this year, we have decided to keep the tree in place and lit until then.

## **Pumping the Organ - follow up**

We are grateful to Linda Guiloye for information about one of the names carved on the side of the organ case. Sadly, it also responds to the request for information about members of the congregation who perished in the Second World War.

*Arthur Ernest John Dentten* was born in Penarth on the 7th August 1918. His parents were Isaac James Dentten and Beatrice Emily Dentten and in 1939 Arthur lived with his widowed mother, brother William, born in 1915 and one other family member at 138 Plassey Street, which is directly opposite Holy Nativity.

His father, Isaac James Dentten was born in Woolwich 1890. He died young in 1923 at the age of 33.

Arthur's civilian occupation was a shop assistant. With the outbreak of war, he joined the Royal Artillery and served as a Gunner with 9 Coast Regiment. The Regiment formed part of the fixed defences of the Fortress of Singapore and was reinforced from the UK as the threat from Japan grew. Arthur became a prisoner of war in the hands of the Japanese Imperial Forces when Singapore fell on the 15th February 1942. He was held in captivity at Thailand Camp 4 where he died of malaria on 29th June 1943. He now lies buried in Kanchanaburi War Cemetery.

The inscription placed on his grave is "At the going down of the sun and in the morning we will remember".

*Huw Williams*

# The Official Diocesan Response to the St Augustine's Building Development Plans



As some will know, a group of clergy and professional advisors such as architects and historians, collectively called the DAC (Diocesan Advisory Committee) is the body that has the power to approve, or not, building plans put forward for its consideration by a parish.

Readers will recall that we used a questionnaire to get some idea about the kinds of changes that the St Augustine congregation would favour. The summarised results of this consultation were recorded and disseminated in a little pamphlet in November 2019.

The congregation was in favour of the more radical options for development of the building. The most favoured option was a plan to alter the north porch, extending the area to provide new toilets, a kitchen area, and room for Sunday School sessions and other meetings and so four alternatives were drawn up by our architects for consideration.

The DAC did not look favourably on any of these plans. The DAC decided against any form of extension, concluding that improved facilities should be accommodated within the existing footprint of the building.

The committee also recorded the following particular points:

1. The need for some additional WC/catering facilities was agreed.
2. There seems to be a misapprehension that the church is listed only because of the interior and that this cannot be altered. The committee would encourage the congregation to look again at possibilities with your architect as part of an options appraisal which takes into account the overall significance of the building. The DAC emphasised that it is not just the inside of the building that causes it to be listed and protected: the whole external appearance of the building is intrinsic to its special character. The DAC acknowledged that it is not going to be easy to get the advantages of development at the same time as limiting changes to the inside of the church.

3. The views of other interested parties (e.g. Cadw) should be sought. Also, the Victorian Society would have a view about any development though their thoughts might be better asked for once we have carried out an options appraisal for the interior.
4. There were concerns that, in changed economic circumstances after the impact of Covid-19 measures had their effect, plans for an extension may be too ambitious.

This decision means that some more reflection is required. It may be that the way forward is to devise new, more modest proposals to the north porch area that involve less fundamental change to either the interior or exterior of the church building. Perhaps we can think of ways to make useful but less ambitious changes that the DAC will be able to accept.

We will keep *Link* readers in touch and consult the congregation at critical points in the future, as we have done in the past.

*Andy Davison, Warden (St Augustine's) and convenor of the planning group.*

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## **FROM THE REGISTERS**

### **Funerals**

22 Dec 2020	Meryl Charmian BIRD of Treforest (formerly Penarth) age 53 at Vale Crematorium
14 Jan 2021	Kenneth Michael LAND of Penarth age 72 at Vale Crematorium
19 Jan 2021	Michael DERRICK of Kings Worthy, Hants age 77 at St Augustine's
21 Jan 2021	Dennis John LUSH of Penarth age 98 at Holy Nativity
22 Jan 2021	George Sidney BALE of Barry (formerly Llandough) at Vale Crematorium

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## PARISH DIRECTORY

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St Dochdwy's	Contact the Churchwardens	
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**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