



TEULU ASAPH

CONNECTING OUR DIOCESAN FAMILY

JUNE - AUGUST 2021 | MEHEFIN - AWST 2021



Encouraging Green Fingers
Delightful Discoveries
Praying Everyday

Annog Bysedd Gwyrdd
Darganfyddiadau Hyfryd
Gweddïo Pob Dydd

FREE | AM DDIM



From the Editor

Summer is here (although someone might need to remind the weather) and in this edition of *Teulu Asaph* I'm hoping we can get out and about to enjoy the treasures in our diocese. Many of us will be holidaying at home this year and there is plenty to keep us fascinated, entertained and informed in churches across the diocese.

Why not head to Llanrwst and discover St Grwst's long associations with royalty, the wool trade and the Welsh Bible translators or pack your map and head to Cedewain Mission Area to follow the walking and cycling trails between churches? If you've a head for heights, have you been up one of Wales' Seven Wonders?

This *Teulu Asaph* has plenty to entice you to stay in the diocese this summer. And if your church is seeking to attract visitors, tourists and pilgrims, why not let me know, so it can feature in future editions.

Do keep sending me news of your events, services, projects and activities so I can share your plans with other churches. I look forward to receiving your features and photos for the Autumn edition.



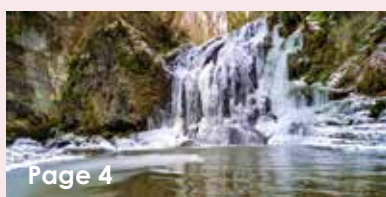
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Cover image: Launching GroWrexham: (front) Sarah Wheat, Sue Williams, (back) Revd Sarah Errington and Gareth Jones at the Tin Can Youth Centre, Wrexham.

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Bishop's Word / Gair gan yr Esgob

Delightful Discoveries

I love words – maybe some think I use too many of them! My very favourite word in the English language is ‘Serendipity’. Not only does it sound marvellous, but it has a great meaning – a delightful discovery made by accident. The word comes from an ancient name for Sri Lanka – the Isle of Serendib – but this name was used in an Italian romance of the sixteenth century, *The Three Princes of Serendip*, and finally turned into the word with its present meaning by Horace Warpole, the son of the first Prime Minister, in the eighteenth century.

Serendipity is, in my opinion, one of the great joys in life. A sudden beautiful view chanced upon, a moving new work of art or literature or music or cinema, a surprise meeting with old friends – all of these are examples of serendipity.

There is serendipity in our faith as well – God’s face shines upon us at unexpected moments, in blessing, in quiet, in life. Indeed, a lively faith will see God cropping up all over the place.

Lockdown has actually been the occasion of serendipity as well. New skills have been uncovered, new joy in service has been experienced, new alliances formed. Indeed, one of the upsides of lockdown has been the necessity to move out of our comfort zone and try new things in a new way. Truly terrible though the cost of Covid is: thanks be to God, there have been unexpected blessings as well.

Darganfyddiadau Hyfryd

Rwyf wrth fy modd gyda geiriau – efallai bod rhai’n meddwl fy mod yn defnyddio gormod ohonyn nhw! Fy hoff un yn Saesneg yw “Serendippedd”. Nid yn unig mae’n swnio’n rhagorol, ond mae ganddo ystyr gwych – darganfyddiad hyfryd a wnaed ar ddamwain. Daw’r gair o enw hynafol am Sri Lanka – Ynys Serendib – ond defnyddiwyd yr enw mewn llyfr rhamantus yn yr Eidal yn yr unfed ganrif ar bymtheg, Y Tri Thywysog o Serendip, ac, yn y pendraw, cafodd ei droi’n air gyda’i ystyr presennol gan Horace Warpole, mab y Prif Weinidog cyntaf yn y deunawfed ganrif.

Serendippedd yn fy mam i, mae’n un o bleseirau pennaf bywyd. Taro ar olygfa hardd ar hap, darn newydd o gelf neu lenyddiaeth neu gerddoriaeth neu sinema sy’n cyffwrdd, cyfarfod annisgwyl gyda hen ffrindiau – mae pob un o’r rhain yn enghreifftiau o serendippedd.

Mae serendippedd yn ein ffydd hefyd – mae wyneb Duw’n disgleirio arnom ar adegau annisgwyl, mewn bendith, yn y distawrwydd, mewn bywyd. Yn wir, bydd ffydd fywiog yn gweld Duw yn ymddangos ym mhob man.

Mae’r cyfnod clo wedi bod yn achlysur o serendippedd hefyd. Mae sgiliau newydd wedi’u darganfod, llawenydd newydd mewn gwasanaethu wedi’i ddarganfod, cynghreiriau newydd wedi’u ffurfio. Yn wir, un o agweddau positif y cyfnod clo oedd bod yn rhaid i ni symud o’n blanced gysur a chael blas ar bethau newydd mewn ffordd newydd. Er mor wirioneddol ofnadwy yw cost Covid: Diolch i Dduw, bu rhai bendithion annisgwyl hefyd.





Many people will be seeking rest and recreation closer to home this year as we continue to emerge from the Coronavirus pandemic. If you are planning local holidays or days out, why not visit some of our own churches? There are some hidden gems on our doorstep as three local 'ambassadors' explain.



Images of St Giles: Paul Wynn



Hidden Gems: Delightful Discoveries

A Wonder of Wales: St Giles, Wrexham

St Giles' Church, Wrexham is the largest and maybe finest medieval Parish Church in Wales, writes Paul Whitham, the church's volunteer visitor/tourism officer.

St Giles is architecturally rich inside and out: its legendary and iconic Tower is one of the 'Seven Wonders of Wales'. And inside, the church is a treasure-trove, containing amongst other things, a 14th century Doom Painting, and a spectacular medieval roof which is decorated with gilded musical angels (and one cheeky Wrexham devil). It boasts some of the finest Baroque sculptures in the UK, some exceptional Victorian stained glass, and a host of green men peeping out from the stonework.

For those wanting a different view of Wrexham, our legendary and iconic Tower can be explored by booking a Tower Tour. It offers stunning views across the town and beyond. The Tower Climbs are seasonal and are now included as part of Explore Churches

'Experiences'. Visit www.explorechurches.org/experiences for full details and booking.

St Giles is also working with three other Wrexham 'attractions' – the Museum, Ty Pawb and Xplore! offering a half or full day visitor offer. These are bookable via the Wrexham Visitor Information Centre: tourism@wrexham.gov.uk / tel 01978 292015.

Our mission is "to be a Visible and Active Christian Witness at the Heart of Wrexham", serving those who live, work, study and shop in, as well as visit, the town. In 2019 – our last full year pre-pandemic – we welcomed 30,000 visitors: they were local as well as coming from all parts of Wales, the UK and across the world.

Most importantly, St Giles' is open, warm and lit every day, with groups and tours welcomed. There is always a friendly welcome.

For more information visit stgilesparishchurchwrexham.org.uk or facebook.com/stgileschurch.wrexham.

Walking or Cycling in Mid-Wales



Cedewain Mission Area is blessed with some of the most beautiful landscape in Mid Wales, with rolling hills, the wide Severn Valley, woods and picturesque villages,

says Mission Area Leader, Suzanne Wardell. It is no wonder it is an attractive area for tourists to visit.

There are nine churches in the Mission Area (MA), many described as 'little gems'! To maximise the potential of these buildings as visitor attractions, we are keen to promote the established walking and cycling routes that pass near some of our churches. Our plan is to publicise our parking and toilet facilities and to use the churches as bases for walks or rides. It is hoped that we can encourage people to visit the churches and share in the beauty, history, the peace and glory of the churches, sat as they are in stunning surroundings.





A King of Wales: St Grwst's Church, Llanrwst



Llewelyn the Great, was a King of Gwynedd and eventual ruler of all Wales in the twelfth century. His stone coffin forms part of a new display at St Grwst's Church in Llanrwst. The Grade 1 listed church in the Aberconwy Mission Area has undergone a £1m restoration and reordering project and the church has now reopened. Jon Richmond, the Church's Business Development Officer, describes what you will find.

St Grwst's is open on Mondays and Thursdays for visiting and guided tours. Booking is essential and can be done via the church's website: www.stgrwstchurch.co.uk. The tour includes a visit to the historic rood loft, considered one of the finest in Wales. A new interpretation area has also been created at the back of the church's north

aisle showing a timeline of the fascinating history of St Grwst's and telling the stories of some of the people who have been associated with the church, and the town of Llanrwst.

In the adjacent Gwydir Chapel, the memorials to the Wynne family have been restored and further new interpretation is available telling the story of the members of the family.

The new community facilities at St Grwst's include toilets and a kitchen at the back of the church, together with a mezzanine gallery overlooking the nave and suitable for small meetings. New stone flooring has been laid in the nave, and the building is now kept comfortably warm due to the new underfloor heating.

As well as the regular Sunday services at 9.45am, St Grwst's Church is planning to utilise the new kitchen facilities to hold regular weekly coffee mornings and other events in the church. One of these is the annual Festival of Flowers which (subject to Welsh Government rules) will be held from Friday 2 to Sunday 4 July.

Further information is available from www.stgrwstchurch.co.uk or on www.facebook.com/stgrwstchurch.



Mochdre is a small rural village just three miles west of Newtown and is on National Cycle Route 81 (from Aberystwyth to Shrewsbury). Over the last year, there has been a huge increase in walking

and cycling in the area, and the church of All Saints is ideally placed to offer parking and a toilet for visitors. There has been a place of worship here since the 12th century, with the current 19th century building, retaining its 15th century roof.

The Cedewain churches each have their own individual characters – from the hilltop St Gwyddelan's in Llanwyddelan with its sweeping views of the Rhiew valley, to the ancient church of St Michael's in Kerry, with its impressive tower, in which there is planned a Fair Trade coffee shop to refresh both visitors and locals.

So, put on your walking boots, or pile the bikes on the car and come and explore the hidden corners and beauty of Cedewain Mission Area and its little church 'gems' – you won't be disappointed!

For further information, email Suzanne at suzanneWARD@cinw.org.uk



Two Ordination Services



Two ordinations services will take place this summer as the Diocese seeks to ordain nine new priests and six new deacons. The services will take place at St Asaph Cathedral, but congregation numbers are likely to be severely limited due to ongoing Coronavirus restrictions. The service will be broadcast via video link with details to follow.

Those being ordained as priests on Saturday 26 June are: George Bearwood (Alyn Mission Area), Luke Bristowe (Hope Street), Helen Dawson (Borderlands), Toby Jones (Pool), Gregor Lachlann-Waddell (Bryn a Môr), Jo Mackrell (Wrexham), Ben Lines (Aberconwy), Jim Thompson (Pool), and Gail Woodward (Borderlands).

On Saturday, 3 July, God willing, the following will be ordained Deacon: Stephen Hayes (to serve in Tanat Vyrnwy Mission Area), Adrian Johnson (Mold Mission Area), Christopher Lawton (Aber Morfa), Natasha Quinn Thomas (Dyffryn Clwyd), Patrick Williams (Mold) and Michael Winwood (Maelor).

Archbishop Rice-Jones Trust to close



The Archbishop Rice-Jones Charitable Trust, which helps schools to buy stimulating resources for Religious Education and Collective Worship, is to close. The fund was set up in 2008 in memory of the former Archbishop of Wales and Bishop of St Asaph, Alwyn Rice-Jones. Since

then, more than 100 grants have been awarded to schools across the diocese. Money left in the trust will be managed directly by the Diocesan Board of Finance and ring-fenced to support future projects with similar aims. The final project to receive funding was the Translators' Service for Schools, which is available to watch at <https://dioceseofstasaph.org.uk/coronavirus/resources-for-young-people/online-schools-services/>

Second Centre of Mission

A second Centre of Mission, in partnership with the Church Army, is to open along the north Wales coast. The new centre will be based at Canolfan Dewi Sant in Pensarn in

the Aled Mission Area and will serve communities stretching from Colwyn Bay to Towyn (part of the Aber-Morfa Mission Area). Two new Evangelists will be recruited in time to start later in

Climate Emergency and new Climate Champion



A Climate Emergency was declared at the Church in Wales' most recent Governing Body meeting. Members also voted to plan for the whole Church to have net zero carbon emissions, ideally by 2030, and to divest funds from fossil fuels. It comes as the Church in Wales appoints a new Climate Change Champion. Dr Julia Edwards spent eight years researching and advising on climate change in the Pacific, working with communities directly affected by global warming in both Fiji and Papua New Guinea. In her new role as Climate Change Champion, Julia will help the Church in Wales progress its climate change agenda, working towards net zero carbon emissions. She will develop an action plan to help all parts of the Church create a framework for action.





GroWrexham: Encouraging Green Fingers

A new project has been launched by churches in Wrexham to encourage people to grow their own fruit and vegetables. GroWrexham is the idea of the Revd Sarah Errington from St James' Church in Rhosddu and St John's Church in Rhosnesni. As Sarah Wheat, the Diocesan Engagement Officer explains, the project is another way that churches are reaching out to their local community.

Last year during the first lockdown we saw a surge in people accessing food banks and food clubs, like that set up at St Peter's Church in Holywell. It became obvious that the economic impact of the Coronavirus pandemic was going to be long and far-reaching. At that point, Sarah Errington came to me to see how churches could help people to grow their own food and that's how GroWrexham was born.



Launching GroWrexham

Almost a year in the planning, the project was launched in May, with 200 gardening sets distributed to people across Wrexham. The team was keen that the sets were eco-friendly in their make-up, so we tried to source items locally, ensure they were made from recycled material (where possible) and offered peat-free compost.

On the launch day itself, those who had registered for GroWrexham were invited to collect their equipment from the Tin Can Youth Centre in Wrexham. Stalls and displays were set up outside and gardening experts, courtesy of *Incredible Edible* (Wrexham) were on-hand to offer tips and advice. Due to Covid restrictions people were given a time slot to arrive and social distancing was maintained throughout. None of the restrictions could prevent a buzz of excitement emerging as young families gathered to begin their gardening journey.



Churchyard Gardens

In other parts of Wrexham, churches are working with local community groups to distribute the gardening sets. Approximately 100 have been given out by the Plas Madoc Community Group, *We are Plas Madoc*, and another 30 by *Friends of Ruabon*. The Vicar of Ruabon and Rhos y Medre, Revd Canon Kate Tiltman has also identified an area in one of her churchyards which could house temporary raised beds for a community garden project. Expert advice, funding and community support is being sought to ensure the churchyard project is sustainable and meets the needs of the local area.

All the churches are keeping in touch with the new gardeners via a Facebook page. A series of short films is offering tips on growing the seeds, planting them out and keeping the seedlings safe. A plant swap is planned for later in the summer so everyone can show-off and share their seedlings or pick up alternative plants if germination failed. Later in the year, the churches are hoping to bring everyone together for a Harvest Festival service and maybe a Harvest Supper using some of the food being grown.

This is such a simple way for churches to share their resources (like land) and their expertise (many congregations include keen gardeners) to reach outside the walls of the building and engage with local communities.

To find out more, visit www.facebook.com/GroWrexham or email Sarah Wheat: sarahwheat@cinw.org.uk





Praying the Hours in Everyday

Many of us struggle to give enough time to prayer but we know that connecting with God is essential. To help with this, Elizabeth Day, from the diocesan Spirituality Group has adapted the daily monastic cycle of prayer, known as 'Offices', to fit into modern life.

I was first introduced to Anglicans living in a religious community when I lived in Llandudno, as there used to be a Franciscan house (Ty'r Brodyr) in Craig-y-Don. In particular, I remember Father Silyn, Brothers Raphael and Nathaniel and Sister Gabriel as they worked in the local area as an outreach team, giving support to local communities. Visits to the house were always a refreshing experience as it was such a peaceful, prayer filled place and Sr Gabriel's scones were delicious!

There are still several Anglican religious communities in the UK including the Community of the Resurrection at Mirfield (<https://mirfield.org.uk/>) and the Society of the Sacred Cross, here in Wales (<https://www.tymawrconvent.org/>).

The monastic day

The monastic day is divided into periods of prayer and worship, work, study, recreation and rest. Prayer time is

spread throughout the day and divided into eight services, known as 'Offices' or 'Hours', so that those in the community remain mindful of God's presence with them in their daily lives. As I was reflecting on this, I realised that this might be something I could adapt for my own life. However, I realised that this would have to be realistic and achievable, considering my own circumstances.

I decided that each prayer time should last about five minutes – I can still take time out to pray, even if I'm super busy that day. I adapted the monastic timings to fit the usual pattern of my day and found short prayers which seemed to be appropriate for the time of day. I also decided to use the monastic names for each prayer-time as it reminds me of all those both here in Wales and in the world who are also praying throughout the day, so I'm not alone.

I have used this for a while now and although I still forget sometimes, I have found it very helpful to keep me more focused on God's continuing presence in my daily life. It also encourages me to have more 'conversations' with God as the day progresses.

You could adapt this to your own lifestyle and use your own prayers – use whatever enables you to spend time with God.

The Prayers

Lauds (on waking up)

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and

grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. Amen.



Prime (after breakfast)

Loving God, I offer myself to you:
my mind – to imagine the possibilities of your kingdom;
my eyes – to see the needs of others;
my ears – to hear the cries of the world;
my voice – to share your Good News;
my hands – to work in your service;
my feet – to walk the path set before me;
my heart – to love you above all things.
Be within me to strengthen me,
without me to preserve,
over me to shelter,
beneath to support,
before me to direct,
behind me to bring back,
round about me to fortify.

Lancelot Andrewes (16th Century)

None (mid-afternoon)

Let nothing disturb you. Let nothing frighten you. All things pass.
God does not change. Patience achieves everything.
Whoever has God lacks nothing.
God alone suffices.

St Teresa of Avila (14th Century)

Vespers (supper time)

O God, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

Terce (mid-morning)

Thanks be to thee, my Lord Jesus Christ, for all the benefits you have given me,
for all the pains and insults you have borne for me.
O most merciful redeemer, friend and brother,
may I know you more clearly,
love you more dearly,
and follow you more nearly, day by day.

Saint Richard of Chichester (11th Century)

Compline (at the end of the day before sleep)

Lighten our darkness, we beseech thee, O Lord;
and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

Sext (lunchtime)

Gracious and Holy Father, give us:
wisdom to discover You,
intelligence to understand You,
diligence to seek after You,
patience to wait for You,
ears to hear you;
eyes to see you;
a heart to meditate upon You,
and a way of life to proclaim You,
through the power of the Spirit of Jesus our Lord and saviour,
Amen.

St Benedict (5th Century)

Vigils (if I wake in the night)

Watch, O Lord, with those who wake, or watch, or weep tonight,
and give Your Angels and Saints charge over those who sleep.
Tend Your sick ones, O Lord Christ.
Rest Your weary ones.
Bless Your dying ones.
Soothe Your suffering ones.
Pity Your afflicted ones.
Shield Your joyous ones.
And all for Your love's sake.
Amen.

St. Augustine of Hippo (3rd Century)

For more inspiration for prayer, visit:

<https://dioceseofstasaph.org.uk/prayer/>



Reflections of a Permanent Deacon

This year for the first time in many years, one candidate is in training for ministry as a Permanent Deacon. The only current Permanent Deacon (PD) in the diocese, Revd Sally Baird (above) introduces herself and offers some words of encouragement to him and others considering this ministry.

I was ordained deacon on 1 July 2006, and at the time there were about seven Permanent Deacons, male and female in the diocese. For many years I have been the only one actively serving, as my colleagues have either retired, died or been priested.

The first thing to say is that I have always felt called to be a Permanent Deacon and not a priest. I don't know why and I am still trying to work that one out! Nevertheless, with experience comes some sort of clarity, even if it is through a glass darkly!

I've always felt that in an ideal world every priest should have a PD working alongside them. The Eucharistic liturgy shows both roles as distinctive in their own right and the merits of good working relationships. Of course it is not always possible for me to be with the priest, and so that has opened the door to be more creative with non-Eucharistic liturgy and the use of the laity in leading worship.

The literature published about PDs often describes them as 'Go Betweens'. One recent article in the *Church Times* described them as the 'missing link'! I would agree with both statements.

In my experience, a PD has a dual role. I serve as a non-stipendiary curate in a Mission Area and as such I can officiate at baptisms, weddings and funerals, but

I also have a role outside of the church, primarily in my chaplaincy role; hence the 'go between'. As a PD you are a link between the church and the world, and that link will look different depending on your own particular gifts and talents. I feel this is one of the blessings of the Permanent Diaconate: the freedom it gives to explore beyond the traditional model. The PD is both missionary and pioneering in nature, but we must never forget that it is the 'Church' that gives it its authority. We minister together as the body of Christ.

Someone once said to me, "Why do you want to be a Permanent Deacon? You won't be able to do anything!" How wrong they were! There is a whole world beyond our institutional borders that needs to be ministered to with the love of God. The PD has a distinctive role in that ministry and when you love the people that you serve, then anything is possible!

I close with the words of Rowan Williams: "Find out what God is doing in the world...then go and join in."





Greetings from Sunny Tanzania

Earlier this year, Hilary and Adrian Murray (above) from Bala returned briefly from Tanzania to receive Covid vaccinations and see their family. As Hilary writes, the community in Milo, in the Diocese of South West Tanganyika, is pleased to see them back again.

We returned to Milo on 20 April along with a Gap Year student from Moreton Hall School who is with us for three months and will start Medical School in October. In Milo, we are moving into the dry season with cold, clear and wonderfully starry nights and often warm sun in the day.

Patients are delighted to see Adrian back and his work is rapidly increasing again. The dirt roads are still very bad from the rains and he returned home exhausted from the first outreach clinic, seeing 30 patients for ultrasound. The three-month ultrasound course in Tanzania has been discontinued so Adrian is having to plan and deliver ultrasound training so that there are people to carry on when we finally leave.

Without notice the Education Department changed the leaving exam in English for Standard VII making it much harder and throwing into disarray all the lesson preparation I had been able to do while in the UK. The mock exam set by our District included incomprehensible English that I could not fathom and all the students failed. This is most disheartening as I have only three months to try to raise them to a pass standard.

On a more positive note – the new President of Tanzania, Samia Suluhu Hassan, is proving calm, measured and is inspiring confidence. She has recognised Covid and set up a professional committee to assess the impact

and protect people. She has also relaxed restrictions on the media while continuing with Magufuli's work on road and rail building. There are no figures for Covid infections in Tanzania but in talking with doctors here, there was an upsurge in infections in February and March with deaths including doctors and nurses but it has now receded even in big towns. Before Magufuli died, there were a further three days of national prayer. Where we are in Milo and even in our nearest town, Njombe, there is no Covid at present.

We have received generous donations for the hospital from people in St Asaph Diocese – more than we hoped for or expected and we are very grateful. We now have sufficient PPE and would like to use the extra amount to replace the two ancient delivery beds in the Maternity ward – one of which is supported on bricks because its castors are broken. We hope people will agree that this is an acceptable way to use the excess. The Bible School is flourishing, and we are considering helping to provide solar electricity from existing funds so that the students can study at night.

A big thank you to all of you who support what we are trying to do here. We really appreciate your prayers and practical assistance.

You can find out more about Hilary and Adrian's work at <https://dioceseofstasaph.org.uk/faith-in-action/>





On the Trail of the Bible Translators



Llanrwst



Llanrhaedr ym Mochnant



Ruthin



Seven out of the eight men who worked on the translation of the Bible into Welsh in the sixteenth century are linked to the Diocese of St Asaph. Having discovered this, the Activities Coordinator for the National Lottery Heritage Fund project at St Asaph Cathedral, Lorna Kernahan (left) is looking at developing a trail linking the lives of the translators across the diocese.

The translation of the Bible into Welsh during the Tudor period can be seen as a political move by Queen Elizabeth I to unite the country divided between Catholics and Protestants. It is also a monumental achievement on the part of the men involved in the translation and is seen as instrumental in saving the Welsh language and standardising it for all.

My journey to develop a trail began at St Asaph Cathedral, which displays copies of all three of the early Welsh translations: the 1567 William Salesbury New Testament, the 1588 William Morgan Bible and the 1620 revision of his Bible by Bishop Richard Parry and Dr John Davies. Outside the Cathedral is a monument to the Bible translators. It was one of our research volunteers, Linda Jones, who discovered that most of the translators were from North Wales and had either worked or supported churches within our own Diocese today. I therefore set off to visit these churches and find out more.

First stop was St Grwst's Church in Llanrwst which has links to William Salesbury. He worked alongside Bishop Richard Davies (Bishop at St David's and St Asaph) and Thomas Huet, a precentor at St David's Cathedral. It is said William Salesbury hid in Llanrwst during Mary Tudor's Catholic

reign as he was a Protestant. Edmwnd Prys, another of the translators, was born in Llanrwst.

I also visited St Peter's Church, Ruthin where I met with verger, Jayne Greening and discovered this church's association with Gabriel Goodman, Dean of Westminster Abbey. Although not one of the translators he allowed William Morgan to stay with him for a year whilst he was in London for the printing of the Bible. Gabriel Goodman was born in Ruthin and was instrumental in establishing Ruthin school.

I have also met Revd Prebendary Norman Morris from St Dogfan's Church, Llanrhaedr ym Mochnant. This is where Bishop William Morgan spent most of his time translating for the 1588 Bible. In a beautiful location, he is said to have spent a lot of his time on the hill behind the church overlooking the river.

Among the most fascinating points I have uncovered on my research journey so far is that there were very few men at this time who had the skills to be able to undertake this work. Each had to understand Latin, Greek, Hebrew, English and Welsh. It has also been interesting to discover the many links between them. Their stories, families and lives weave together making this slice of our history even more fascinating.

I plan to visit other churches with links to the translators. If your church has a connection or you have any information to share, please email me: lornekernaha@stasaphcathedral.wales

A special online service for schools celebrating the life of the translators is available to watch online at: <https://dioceseofstasaph.org.uk/coronavirus/resources-for-young-people/online-schools-services/>





Continuing our look at some of our own hidden church gems, Debbie Sawyer from the Dyffryn Clwyd Mission Area Pilgrimage Committee explains how they are promoting the ancient beauty of their landscape and churches to create a modern-day pilgrimage.

Wales A land bathed in mysterious legends. A land with Celtic origins of saints and stones. A land where around almost every corner is a snippet of history. The Clwydian Range, traversed by the Offa's Dyke Path, with the sharp outline of Snowdonia's mountains filling the horizon, rise to provide a perfect natural boundary with England. These soft, rounded hills fall sharply into the Vale of Clwyd where ancient villages sit between rivers winding their silvery trails. This beauty is enticing enough, but far below these heathery hills hides many a secret.

It's here, visitors discover the precious gems of our Dyffryn Clwyd Mission Area, each with a story to tell. Those ancient wells carrying saintly names such as St Beuno's and St Dyfnog's, and the smallest of churches whose wooden wheels creak to ring a single bell, calling to the space within.

Ancient Pilgrim Ways are many throughout the world, but these will be new; these will be exciting journeys for the clean, well fed modern pilgrim whose imagination may connect with that weary soul of long ago as he washed away grime and drank waters from our holy wells; where he sheltered from the wind in the stone-cold calm of a tiny church, heart warmed in the comfort of God's protection.

Inviting places of uniqueness

Each well, each church is sacred with origins as early as the 5th century. What are those iron tongs in St Mary's, Cyffylliog, those rounded stones in St Michael's of All Angels, Efenectyd? Why are there steps outside St Saeran's, Llanynys and who painted that St Christopher?

The intricate carpentry of St Meugan's, Llanrhydd demonstrates such affluence in a hamlet of so few; St Garmon's, Llanarmon had pilgrims flocking until Tudor times, where did they all go?

The future of our 12 churches is fragile in terms of Sunday Worship. It's not enough that God waits to receive the faithful few who worship according to tradition. New ways, every day are needed to entice the curious visitor into His space to witness the treasures within, both tangible and spiritual. In some ways this is an exciting 'crisis' giving vigour to our ideas for the future instead of lamentations over a past long lost. We're restoring, enhancing, and focusing on inviting places of uniqueness. Treasures to seek, cottages to sleep, a café or two, we hope. There will be afternoon strolls from well to well, a tour in the car, and a trek for a week enjoying some wonderful Welsh hospitality along the way.

Our Dyffryn Clwyd Mission Area 'Pilgrimage Product' will let all our Sacred Places tell their quirky tales of times past through voices of today as they link together in a unique compilation of Pilgrim routes appealing to visitors from far and wide as well those close to home...and just maybe, as these new Pilgrims journey from place to place, their hearts may be touched by His Holy Grace leading them back to those pews of long ago.



Is your church a hidden gem? Do you have plans to entice curious visitors? Teulu Asaph will be featuring these inviting places of uniqueness across the diocese in future editions. Contact the editor to offer your church or Mission Area.

Protestio yn Ysbyty Ifan!



Elan Haf Jones, 10 oed, sy'n ysgrifennu: Ar Dydd Iau, Ebrill 29ain, es i a fy nosbarth hwyliog a llon, sef Dosbarth y Saith Selog, lawr i'r Llan i brotestio gyda bwrdd protestio. Roeddent yn hyfryd, lliwgar a bendigedig gan ddenu sylw'r gymdeithas. Roeddent yn protestio am gynhesu byd eang dan thema gwych, gan Robin Williams, Her yr Hinsawdd. Roeddwn ychydig yn nerfus, ond yn gynhyrfus yr union yr un amser. Roeddwn yn siarad fel melin bupur!!

Ar ôl cyrraedd y pentref eisteddon

lawr wrth y felin segur. Y person cyntaf y gwelson oedd dau aelod o'r Ymddiriedolaeth Genedlaethol. Roeddent yn ein cefnogi ni ac yn meddwl ein bod ni wedi taro'r hoelen ar ei phen. Ar ôl ychydig o funudau cerddon dros y bont gadarn sydd yn cysgodi Afon Conwy. Yna, bloeddion ein barn oedd ar ein bwrdd protetio yn gadarn. Cawsom ni farn Dafydd Llafar y Lli (a jôcs) hefyd! Credai Dafydd Chiltern a Claire mewn newid yr hinsawdd hefyd. Cerddon wedyn at stryd Golygfa'r Eglwys gyda person oedd a barn y byddai stopio bwyta cig yn helpu yr hinsawdd. Yna, bu inni gyfarfod a sgwrsio gyda adeiladwr hawddgar. Fe fu in ni yn sgwrsio am yn hir, a cael lot fawr o wybodaeth.

Cawsom ni lawer o hwyl fawr yn y Llan. Gwelson ni lawer o bobl oedd

yn ein cefnogi ni ac gyda mwy o wybodaeth gwych wedi ei rannu gyda ni. Roedd hi wedi bod yn ddiwrnod hyfryd iawn i brotestio am newid yr hinsawdd. Gobeithio bydd mwy o wybodaeth yn dod i ni dros y tymor nesaf yma. Y peth pwysig ddysga i lawr yn y Llan oedd bod gan bawb ei farn. Hefyd bod gan llawer o bobl feddwl gwahanol i mi!

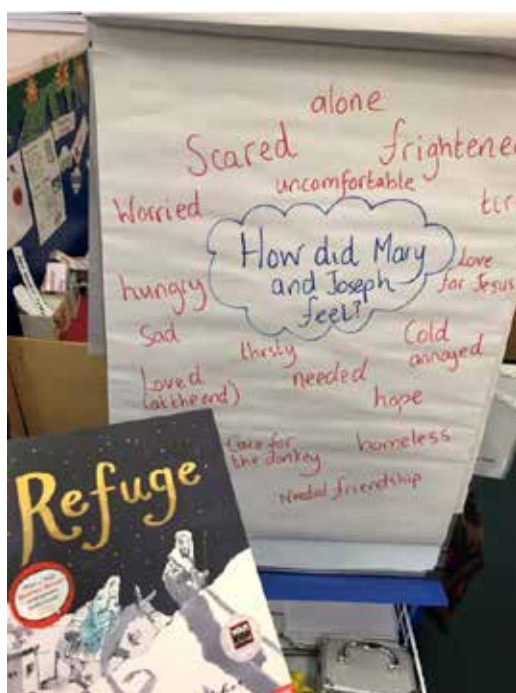


This piece is written by Elan Hedd Jones, aged 10 from Ysgol Ysbyty Ifan explaining how his class staged a Climate Change protest in the village.

Taith Adfent Project

An Advent project developed by the Education teams in St Asaph, Llandaff and Bangor Dioceses is to be made available to schools across Wales.

Taith Adfent is based on the Biblical Christmas story and the book *Refuge* by Anne Booth. It aims to increase children's awareness and understanding of the concept of people seeking sanctuary. The Education team says it shows how the church school ethos supports and enhances children's ability to reflect on the concept of refuge.



Powys Education Transformation Update

Primary School provision in Powys is being reconfigured and rationalised as part of the local authority Strategy for Transforming Education in Powys 2020-2030. The diocese currently looks after ten church schools in Powys. As part of the strategy the council is consulting on closing Castle Caereinion Church in Wales Schools from 31 August 2022. All pupils will be able to transfer to their nearest alternative school. The Council will publish a consultation report later in the year and make a recommendation to the Cabinet.



Rural Mission Sunday 2021

Rural Mission Sunday on 18 July (or a Sunday nearby) will take the theme of pilgrimage this year. It is an initiative from the Arthur Rank Centre ARC (www.arthurrankcentre.org.uk) to encourage rural churches to celebrate faithfully sustaining an effective local Christian presence.

This year, ARC is inviting people 'to walk with God and with your church community, exploring how this ancient practice of pilgrimage might

offer a new depth of life and faith'.

To take part in Rural Mission Sunday, churches are being encouraged to:

- Register for Rural Mission Sunday via the ARC website
- Follow ARC on social media for links to resources and ideas: facebook.com/RuralMissionSunday or twitter.com/RuralMissSunday

There will also be resources provided by the Diocesan Rural Affairs Officer, Revd Hermione Morris by the end of

June. You can find them at <https://dioceseofstasaph.org.uk/rural/>

If your church is taking part in Rural Mission Sunday, please send a short report and photos which can be included on the website or in *Teulu Asaph*.

For help and advice, contact Revd Hermione Morris, Diocesan Rural Affairs Officer: 01691 648306 / hjmorris66@gmail.com



Training Together

St Asaph Diocese is continuing to invest in training those who volunteer or work in our churches. Here are some of the training courses and events taking place over the coming months.

2021 Leading your Church into Youth Work Conference

The conference takes the form of an open seminar with interactive talks, practical exercises, workshops and time and space for personal reflection. It runs from 5pm on Friday 17th September until 2pm on Sunday 19th September at The Hayes

Conference Centre, Swanwick. If you are interested in attending this course, please contact Tim Feak (timfeak@cinw.org.uk) for more details and information on Training Bursaries.

Keeping Gift Aid and GASDS Records and Completing the Schedules

Tuesday 15th June at 7 – 8.30 pm via Zoom. To book email, siancharlesworth@cinw.org.uk.

Cultivating Healthy Volunteer Relationships

Wednesday 13th October 10:30 – 12:30. To book email, siancharlesworth@cinw.org.uk



ESGOBAETH LLANELWY
**DATGLOI EIN
POTENTIAL**
UNLOCKING OUR
POTENTIAL
DIOCESE OF ST ASAPH

Schools Admissions Training Part 1 and Part 2 / Capital Repair and Maintenance of Voluntary Aided Schools

These courses take place according to need. Please email sheridangoodey@cinw.org.uk for information.

The list of available training is updated regularly on StAR, the weekly what's on email bulletin. Sign up to StAR at <https://dioceseofstasaph.org.uk/st-asaph-round-up-newsletter/>



Diocesan Eco-Pilgrimage



Exciting plans are being developed to offer a year-long pilgrimage experience to young people and children across north Wales. The digital Eco-pilgrimage is the idea of the diocesan youth workers and will replace the annual youth pilgrimage expedition which, for the second year running, has been cancelled due to Coronavirus. The Diocesan Under 25s Officer, Tim Feak explains.

The new Eco Pilgrimage will focus on one of the diocese's main strategic priorities: Eco Church and Conservation. This year long project will offer children, young people and their communities the opportunity to interact with digital content, resources and inspiration and later on in the year physical meetings, walks and reflective gatherings. The aim of this year long journey is to inspire and support young people and children to encounter God, to learn what it means to be a Christian and to care for our creation.

The initial idea for the project came from our wonderful youth and children's chaplains Esther Andrews and Jon Andrews. A team from the diocese, including Jennie Downes (Schools Officer), along with Esther, Jon and myself have already started working and creating content for our Diocesan Schools, Churches and other groups. The group is also pleased to be working in partnership with Bangor Diocese on this project.

Together we are creating content looking at pilgrimage, the Christian faith and caring for creation. This is a subject that young people are very passionate about and they will have something to teach the wider church and community. It is important to remember that it is not solely their responsibility to reverse climate change but working with them, our response as an all-age community can be richer, more inclusive and more sustainable.

Among the themes and resources we will include are:

- Community fruit and veg growing / Eco initiatives
- Using our church buildings effectively
- Creation and Majesty – theological perspectives of being stewards of creation
- Themes of life, death, joy and grief in nature and our communities
- How nature / creation inspires us to meet the Eco needs within our community
- Celtic rainforest and Sites of Special Scientific interest (SSSI) – what blessings and beauty we have been given and are at stake if we don't act
- Conservation and Caring for Creation – Eco systems and the vulnerability of nature
- Ecology and History – Standing on the Shoulders of Giants
- Light pollution and the stars – Dark Skies Project
- Pollution in our countryside and sea
- Food distribution, food waste and food poverty
- Farming, agriculture and faith
- Creation and mental health



**To find out more, email Tim
at timfeak@cinw.org.uk**

