

The Diocese of Swansea and Brecon



No. 91

Easter 2021



From the Editor: Chancellor Brian H. Jones

My Dear Friends

During February the City of Swansea has been remembering the three nights blitz on the nights of February 19- 21, 1941. The town centre was virtually destroyed including the two churches of St. Mary's and Holy Trinity. My own memories of those nights are the incendiary bombing of our house in Manselton.

By 1954 the city fathers had begun the process of rebuilding the town and the diocese began the rebuilding of St. Mary's. I was in the sixth form in Bishop Gore when it was announced that the Duchess of Gloucester would come to the town to lay the foundation stone for the rebuilding of the parish church. At the time I was thinking about ordination and Dr. Ellis Lloyd the Headmaster of Bishop Gore School suggested that I went with him for the laying of the foundation stone.

In the pouring rain we stood in the shell of the church for a short service led by Bishop Glyn Simon and the Vicar of Swansea Jack Thomas who would succeed Bishop Simon as bishop of the diocese in time for the reconsecration of the church in 1959. This was the beginning of the rebuilding process that Harry Williams, later Vicar of St. Mary's, would call 'the Phoenix rising from the

ashes.'

Those of us who lived through that period have had similar feelings during the pandemic. In *The Newsletter* for Easter last year I wrote that there was hope that we would be able to celebrate Easter in church, which in the event was not the case. There is the same hope for Easter this year. But during the period of lockdown the ministry to God's people has continued through the ministry of faithful parish priests who in a variety of ways, including onstream worship, have led their people through what has been a very difficult period in all our lives.

Hopefully this year at Easter the worshipping communities will be able to come together to celebrate the joy of the Resurrection and, in thanksgiving for the progress that has been made in the rollout of the vaccine and the care that so many people have received in the ministry of those who work in the NHS.

***Wishing you all the Joy and Peace of
Easter
Brian.***



Family News

We send our congratulations and best wishes to:

- Archbishop John on his retirement, wishing him and Jo every happiness in their new home,
- Ann and Peter Jackson who celebrate their Diamond Wedding on March 18th.



- Glyn James on receiving the British Empire Medal in the New Year's Honours for service to the Police Force as officer and chaplain



- Philip Morgan on his appointment as 'Interim Priest' at St. Paul's Episcopal Church in Hudson Wisconsin.



We send our good wishes and prayers to those who have not been well:

- Betty Evans who has recently had surgery:
Lionel Hopkins who is having continuous treatment:
- ***Please continue to hold in your prayers all those who are lonely and separated from their families because of current restrictions.***

In Memoriam Jean Oliver



Jean who died recently was the daughter of a Scottish father and a Welsh mother, her mother from Alltwen. She was able to trace her family tree back to the thirteenth century to Black Adder, the then Archbishop of Aberdeen, and she pointed out to Ryland that she was more of a Celt than he is!

She trained as a teacher in Barry Training College for girls and specialised in mathematics. From there she went to Trinity College Carmarthen for a special course in mathematics, and it was then that she met Ryland who was curate at St. Peter's. After they married they made their first home in Morryston where Ryland had his second curacy.

Later after a period in the diocese of Bangor they returned to the diocese when Ryland was appointed vicar of Llangyfelach. In all the places in which they served Jean continued her work as a teacher. During their time in Llangyfelach she served for some years on the Diocesan Board of Finance where she was able to apply to good effect her specialist mathematics.

In her parish work, wherever they were, she was a great support to Ryland and a huge supporter of the Mothers' Union in the parish, and on a diocesan and Provincial level. This work continued during their retirement, again on a diocesan and provincial level.

When the National Botanic Gardens opened both she and Ryland became volunteers, Jean was particularly active as a Guide in both languages. She also was fascinated by the Butterfly Glass House and developed such a knowledge that she was in touch with people from all over the world on the subject. Her life before and after retirement was one of intense activity and interests.

We extend our great sympathy and prayers to Ryland and the family, and commend Jean to the care and mercy of God as she continues her onward journey,

Brian Jones

Archbishop John Retires



It is significant that one of the titles used for a Bishop is “Pontifex” which means bridge builder, reminding us that it is this task of linking the life of Faith with the life of the World that is so important, uniting the life of the Church and the life of each community. Archbishop John has always desired to fulfil that calling and his unique gifts, experience and witness have proved more than able to accomplish that task. He has been a bridge builder in every sense, fostering new opportunities for the Church, being open to changing times and ready to forge new links and partnerships for the task. As a guardian of the Faith and a faithful Minister of Word and Sacrament John has exercised his calling as a shepherd of the flock, may his example inspire in all those who follow Christ the same Spirit of Love, hope and Joy

Robert Williams

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Archbishop John Davies has served the Church in Wales faithfully as priest, Dean, Bishop and Archbishop, and in each task he could always be relied upon for dedication, good humour, hard work and untiring effort whatever issues confronted the Church. He will always be remembered in this Diocese as one who has faced the heavy burdens of office with vision, courage and patience in times of great challenge and change. He has worked to make the Church more open and welcoming, never failing to affirm the gifts and talents of all God’s people, ordained and lay alike, as he sought to renew the Church in every aspect of its Mission and Ministry.



As Dean and Bishop John accomplished significant changes to the Diocese, adapting it for new mission opportunities whilst recognising the importance of Lay Ministry and new mission structures for the better resourcing of the tasks we faced. He has a special concern for the poor and the most vulnerable in society often engaging publicly in a wide range of social issues, especially matters of Social Justice through his work with Christian Aid and encouraging Interfaith dialogue in the life of the Province and far beyond through his role as a Primate of the Anglican Communion.

HIS PASSION---HIS MINISTRY

MY PASSION---MY MINISTRY

His wisdom and leadership have been greatly valued both in the life of the Church and the wider community, where his presence has been greatly appreciated by many outside the church family.

For the retired cleric, Holy Week brings vivid memories of an intense, crowded week, when the normal pressures of parish ministry were intensified by the desire to give of ones very best in leading the people of God in the poignant pilgrimage through the Cross to the glory of the Resurrection. The following points for meditation connect our ministry past and present, with the Lords ministry and passion during Holy Week

In all his demands of Ministry John has been constantly supported and encouraged by the love and devotion of his family, Jo, Kate, Christopher and Hannah with new new grandson James. They have opened their home in warm hospitality to all our Clergy families each year and opened their hearts to share the same affection and concern for all the people of Diocese and Province alike. We wish them a long and happy retirement and every blessing as they begin this new stage in life’s journey.

PALM SUNDAY--The Problem of Popularity.

We have all reflected that the Entry into Jerusalem on this day was the summit of our Lords earthly success and fame. The whole city went out to greet Him. The apostles were delighted and looked forward to earthly rewards .Christ alone saw beyond the outward enthusiasm to the fickleness of the crowd and the opposition of the authorities.

Reflecting on our own years of ministry, there have been times and places when we could do no wrong, and other times and places when we could do no right. The true test is never the verdict of the crowd, but our faithfulness in season and out of season to the calling we are given.

HOLY MONDAY---The Support of Loved Ones

Today Jesus rested with His friends in Bethany, in the house of Mary, Martha and Lazarus. Here He was certain of unconditional support and understanding. Here He could be relieved of the pressures of ministry and enjoy their company. We can reflect here on all those near and dear to us who have been our emotional backbone. We can never overestimate the vital difference made to our lives and work by the unfailing support of those who really understand and value us. Our thanksgiving for them must often be mixed with our penitence for taking them for granted.

HOLY TUESDAY---The Snares of Controversy

Today we picture Jesus teaching in the Temple, the still centre of a storm of controversy whirling around Him. Jesus attempts to use the savage questioning of His enemies to speak about the love of God and the judgement on those who deliberately ignore the truth.

Our own approach to controversy over the years will depend so much on our personality. Some clergy are never happier than being quoted at length in a local newspaper about a controversial issue. Others will flee from controversy, opening themselves to the criticism of being too bland. Our essential task is to be servants of the Truth. Our duty is to Him, and the teaching He gives.

HOLY WEDNESDAY---Betrayal

Today we confront the reality of Judas and his betrayal of Christ and elements of betrayal in our own ministry. Judas began as one of the most enthusiastic followers of Christ, but fell into disillusionment and sought the easy way out. Our own reflection on our years of ministry may contrast our original vision of what we are called to be and do with times of weariness and dissatisfaction. Our original vision can become faint and distant. We can find ourselves becoming over influenced by the society around us, by the demands of our local community and by emotional and financial pressures. No one but ourselves can know where and how we may have let our Lord down. What is important is that unlike Judas, we did not despair, but following Peter's example we were ready to hear the voice of the Lord and enter into His peace. The bond with our

Lord may grow thin, but it can never be severed. We are called to bear fruit, fruit that will last.

MAUNDY THURSDAY With Christ In Gethsemane

The starkness of the lone figure of Christ wrestling in prayer in the garden has a deep resonance for the priest. Like the Lord, we had a privileged view of the situation in the communities we served. We often saw the whole picture in a way that others could not. Despite all the teaching we might have given, even our most committed people might have remained unaware of deep underlying problems and realities. So the Lord in the garden is utterly alone as He bends His human will to follow the Father's plan. The sleeping disciples remain unaware of the horror about to engulf them. Today we remember the times when spiritual leadership was lonely, and we remember all who carry that burden in the midst of a pandemic.

GOOD FRIDAY Our Cross

Our preaching of the Cross has real impact when we ourselves have shared the Cross in some searching way. A whole new dimension is opened up for us, making the message of the Cross real and accessible. Father Andrew, the well known spiritual writer of the early twentieth century, outlined four ways in which we can experience the Cross. First, there is the exterior Cross, the natural trials of life which come our way---illness, bereavement, disappointments, failures. All of us are called to bear an exterior Cross. Then there is the interior Cross--the trials and temptations which are part of our makeup and only we know about. Third there comes the Cross of necessity, the burden daily duty demands of us, the many ways in which we have dedicated our gifts and talents to the Lord in fulfilling our ministry. Lastly, there is the Cross of love. Few take this upon themselves. It is when we feel ourselves called by our own deliberate act to give up some good thing as an act of sacrifice and love for God. Today, the memory of so many Good Fridays spent in alerting our people to the reality of the Cross will bring us to the foot of the Cross in penitence and praise.

HOLY SATURDAY The light of humility

On this day it is a challenge to enter into the experience of the first disciples on this day. Following Eastern custom, some of Christ's followers might have visited Mary, the mother of the Lord, to express their condolences. Astonishingly, they found that they were being comforted by the mother of the Lord., and left her presence consoled.

This is an experience all of us have had in ministry---the saintly home communicant who we feel should give us a blessing, not the other way round, The couple who have lost an only child and face the tragedy with deep faith, those whose commitment and faith shame our own. We leave them feeling we have received a blessing. And indeed we have, for the Giver of all good gifts has been working through them to console and inspire us, Give thanks today for all who have consoled us in this vale of tears, and on whose faces the light of the Resurrection is already shining.

EASTER DAY The Joy of the Servant

Americans call them the bit players---the actors in any drama who seem to have little to do or say but without whom the drama could not be completed. In Holy Week, we can think of the maidservants at the Last Supper, the man whose donkey Christ borrowed, the soldiers who gambled for His robe. Without them, the story would not be complete. Christ's story, the drama of His work of grace in our lifetime, could not be complete for the people we served, without the faithful ministration of the Word and Sacraments which Christ provided through clergy like you and me. The joy of Easter is the realisation that we are part of Christ's story, in fact we are not bit players at all, but through the work of our hands in the Sacraments, and the words on our lips in our teaching, the Risen Lord has appeared in our midst and blessed His people.

That is the wonder and the glory we celebrate this Holy Week and Easter. That is indeed the joy of the servant

George Bennett.

Becket- The writing of an icon



Canterbury Cathedral, and Thomas Becket have long had associations for me, having been a cathedral guide during student days. Parties of schoolchildren were always fascinated to be shown 'Becket's ghost' on a pillar in the crypt, as well as the site of the martyrdom itself. In those days a small pink tile marked the alleged spot where Becket's brains were spilled out and audio headsets lined the martyrdom walls to enable visitors to listen to a dramatic re-enactment of the death of Becket by his assailants.

The Pope's visit in 1982 saw the martyrdom more tastefully refurbished with visitors instead having to content themselves with tangible signs of Becket in the 'miracle' windows as they made their way up the worn 'Pilgrim steps' to the Choir on their own particular pilgrimages. The steps had been worn down by countless pilgrims over the years going to the site of the opulent shrine which stood in the eastern end of the church until Henry VIII destroyed it. As a student I too had made a pilgrimage to the Cathedral. Along with others we walked part of the traditional Pilgrim's Way from Guildford to Canterbury during one Holy Week, arriving in Canterbury to be met by the Dean early on Easter morning. That memory was no doubt the motivation for wanting to join another such pilgrimage, walking from Southwark to Canterbury this May, originally part of a year of Becket commemorative events coinciding with the 850th anniversary of the martyrdom. Southwark, mentioned in Chaucer's 'Canterbury Tales' was one of the starting points for Canterbury pilgrims. However, Covid restrictions as well as unexpected health issues meant it was not to be. As I let go of my plans, and as most of the commemorative events were also cancelled, the strong sense came that I needed to paint Becket instead. The next few months became a different kind of pilgrimage, of personal prayer and prayer for the needs of our country in this difficult season.

Sens cathedral holds a vestment set known to have been owned by Becket which the icon's chasuble is modelled on. Likewise the icon's crozier references one preserved at Canterbury, known to belong to Hubert Walter, a successor of Becket. Surely there was at least a possibility that Becket himself may have used it some two dozen years earlier? The shrine in the icon's top right hand corner references the digital reconstruction by York University indicating what Becket's shrine may have looked like. History records Becket as a handsome man with fair skin, dark hair and aquiline nose. The imposing mosaic from Monreale Cathedral begun soon after Becket's canonisation and marking the links between England and Sicily was the inspiration for Becket's face. This same mosaic, believed to be the earliest known artistic depiction of Becket anywhere is clearly also the inspiration for the icon painted by Peter Murphy, now overlooking the original site of the shrine in the crypt at Canterbury. However, interesting as these details are, the iconographer's focus is not on creating a historical portrait, but to try to show those depicted with

a sense of the eye of the Spirit. Icons aim to indicate something of the transfigured world which is also our destiny. Icons remind that there is a whole company of heaven, who dwelling in the nearer presence of God, pray with us and for us as we journey on. So the experience of painting Becket was not only getting to know about him, but getting to know him personally, his particular qualities and the love of Christ to which he bears witness. In itself this prayerful conversation over the months of painting was such a gift to me personally. It did not matter that at the outset the icon was not 'for' anyone or any place in particular. It came about by a prompt simply to make him known through the icon. Then in the way these things happen, I was asked if I could lend the icon to Southwark Cathedral for a special service being held to commemorate the anniversary of Becket preaching his last sermon there, then the Priory of St Mary Overie, before his final journey on to Canterbury in 1170.

The service was a truly glorious occasion, combining an aural and visual feast of deeply prayerful liturgy. We were welcomed by the Dean and the Bishop of Southwark officiated. The Dean of St George's RC Cathedral, Southwark brought a relic of St Thomas which was placed on the altar in a magnificent Pugin reliquary. The Archbishop of Canterbury preached on the courage and example of Thomas speaking out, concluding "Simplicity, humility and boldness must be our virtues as a Church that is deeply Christian and that comes, as it did with Becket, from a deeply-rooted love for Jesus Christ."



Canterbury with Archbishop Welby

Susan Mobberly

On being an Anglican in Europe

I was going to call this "On being Anglican in Europe", but whatever the political barriers, we are all still Anglican and geographically in Europe. What this really is is some of my experiences on ministering in Europe.

Firstly, did you know there are 4 Anglican jurisdictions in Europe? There's the Diocese in Europe, with it's office just round the corner from Church House in London and their bishop in Brussels, the American

Episcopal Diocese of Europe with their bishop in Geneva, the Spanish Episcopal Church with their bishop in Madrid, and the Lusitanian Church with their bishop in Lisbon. The only direct link between them is that they are all in communion with Canterbury. The most substantial is the Diocese in Europe, with about 200 clergy, the Americans have a couple of dozen, and the Iberian churches about a dozen each. That gives a sense of proportion I think.

The remarkable thing about ministering in Europe is the completely different outlook it gives you on ecumenism, simply because of the added complexity of the Lutherans, and coupled with that, the difficulties of language in any joint service. When our twin towns of Locminé and Pontardawe had their twinning weekends, our services could be in a mixture of English, French and Welsh (alphabetical order). And that was just with the Breton Catholics. There is an organisation called the "Compagnons de S François" who organise week long international pilgrimages. While several hundred people might go on one trip, they are split into small groups of about 20, with a chaplain. While the chaplain could be Roman, Lutheran or Anglican, the mass book was Roman, in French, German and English, so as chaplain, you simply could choose your language but not the liturgy. At the end of one pilgrimage when we all met up at the end for the final mass, I was asked by the organising chaplains to assist in the Mass with the consecration of the chalices. The others were a Belgian curate, and a Dutch Franciscan; different chunks of the consecration were in different languages! Everybody took communion.

Also the attitude of the Roman Catholic hierarchy is completely different, and quite the opposite of the Britain and Ireland hierarchy. On the continent we are looked on as, at the worst, wayward cousins, up to "almost the same". The first time I met the current bishop of Tenerife, D Bernardo, we were travelling back from the island of La Palma, He saw me in the departure lounge and came over to see who this unknown cleric was. I explained I was the Anglican chaplain in Tenerife. "Ah", he said, "I have no problem with Anglicans". I suspect that the Spanish interchurch problem is with the Pentecostals who are increasing throughout Iberia and south America. And the very first time I met D Felipe who was bishop when I arrived, it was at the Christian unity service in his cathedral. We were in the vestry and were all lining up to process in, the local Calvinists, Scandinavian and German Lutherans, myself, and the local curates. I felt a hand on my shoulder, D Felipe's; "Come in with me" he said, "You're a proper church". The following service was in Spanish, Swedish, Finnish, German and English. I think the problem in the UK and Ireland is that the Roman hierarchy have felt it essential to ring-fence their congregations, and had proscribed any mixing with Anglicans especially. But we had given them a hard row to hoe. Nowhere else in Europe have they had to face up to another church purporting to

be the same as them if not better. The other reformed churches of Europe have just repudiated all things Roman and have no wish to emulate them. Another fact little known is that the French bishops issued decades ago a blanket invitation that any Anglican in France unable to make their communion in an Anglican church is welcome to take communion in any local church of theirs. And once when I had lent my Anglican church in Tenerife to a priest friend of mine who was celebrating a family mass for some of our neighbours, I set everything up, saw him in, and then went back afterwards to clear up. The next Sunday when I opened the ciborium from the aumbrey, it was full of his spare hosts! Intercommunion is alive and well on the continent.

So is concelebration as well. I have concelebrated in Roman masses in Belgium, France, Germany, Holland, and Spain. There would be no fuss, no bother, just the expectation that as I was there, I would take part. The way the UK Roman hierarchy tie themselves up in knots over this question just astounds me. But as I said, they do feel they have to be on the defensive.

I think that rubs off onto us as well a bit, in that we also seem sometimes to think in terms of ecumenical hard edges and barriers. On the continent things are much more fluid. One of the best examples of this I noticed in Sweden. While in SSF I worked for two summers in a diocesan centre, helping with their confirmation courses. (The Swedes sent their children off for a confirmation course in a summer camp) At the time (1970s) SSF was investigating helping found a Lutheran Franciscan brotherhood. There had been started already a 3rd order, Lutheran of course. The Swedish Lutheran Church is much more like the Anglican, having kept its liturgy and bishops, and the two churches had been in communion for decades. One of the years I got involved in the St Birgitta's day celebrations in Vadstena. There there is convent of enclosed RC Birgittine sisters. Also much in evidence was a flourishing Birgittine 3rd order (Lutheran). And that year the convent was being extended and consecrated, so Lutheran religious from Germany had come. And here comes the anomaly: The Swedes and the Anglicans were in communion; the Swedes and Germans were in communion; but the Anglicans and the Germans were not! I hope God has a sense of the ridiculous.

One little aside. I once said to a parocco (vicar) friend of mine here in Tenerife that I found the hymns sung in the mass absolutely dire. If you think of some of the CSS Sunday school choruses you won't be far off the mark. "Hang on", he retorted, "You've had 400 years to sort out your music; we've only had since the 1960s!" Touché.

David Jenkins.

The Clergy are an Endangered Species



The church Llanfihangel Rhudithon

The readings for the third Sunday in Advent highlight the work of Christian Ministry in helping us to understand and know God. John the Baptist is seen as an example of this ministry as he came - *'to prepare the way of the Lord'* - this is precisely what the clergy are called to do. Three orders of Ministry - Bishops, Priests and Deacons - emerged early in the Church's history and these are still the outline of the Church's ordained ministry.

It is important to remember that the work of ministry is shared by the whole church. Every member is called at baptism to witness to the presence of God in his life but the work of teaching the faith, encouraging the faithful and leading the worship of the Church has tradition ally been assigned to those set apart for this purpose by ordination, this has been the accepted practice in the mainstream Churches for many centuries. The parish priest has been for a long time a figure in society - like the village schoolmaster, policeman, stationmaster, postmaster and others - and like them now endangered and havin g to adapt to today's world.

So much has changed in recent years. In the Anglican Church alone there were within living memory fifty vicars in Radnorshire and even here in the Ithon valley - at Llanbadarn Fynydd, Llanbister, Llanddewi, Abbey Cwmhir, Llanfihangel Rhydithon, Llandegley and Llanbadarn Fawr - a Rector and two curates in Llandrindod, a vicar in Llanyre, Nantmel and Howey. Today this area is served by just two stipendiary priests and in the whole of Radnorshire the number of stipendiary clergy has fallen from fifty to six. None of those large old vicarages we see in our villages is now occupied by clergy. Until 1997 - just 23 years ago - only men were ordained as priests in Wales. Nearly all the clergy at that time were ordained as young men in n their early twenties after spending about five years in college, about eight as curates and then served twenty years or more often in the same parish. Change has happened so quickly that many of my generation may be forgiven for finding it hard to understand.

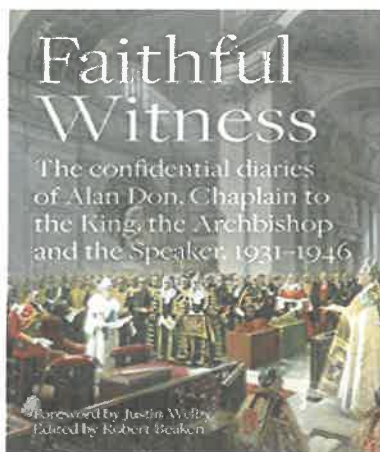
We still have a Bishop, a small number of stipendiary priests, deacons in training and among them (in the order of priests) many who are unpaid and who have

been welcomed in to ministry in later life after retiring from other occupations. With the help of this group of individuals – more in number in Radnorshire than stipendiary clergy – it is hard to see how the Church would survive. There is also a body of retired clergy – again more in number than the present stipendiary clergy – who are called to assist in any way that they can.

We pray for the Clergy of today. They minister to the whole community and not just to the congregation. New ways are being found for the clergy to communicate with their community. But the life-blood of ministry has always been face-to-face contact with people, visiting people in their homes and in their places of work – a task made more difficult by present restrictions. The clergy must continue to be seen and heard. The family of the Church is now small in number and the support that they can give to the clergy is limited. But we may be sure that God will not fail to send prophets, priests, teachers of the faith and people of kindness and courage to minister to his people – to every man and woman whom he has made and whom he loves, and that includes me.

Geraint Hughes.

Book Review



FAITHFUL WITNESS The Confidential Diaries of Alan Don, Chaplain to the King, Archbishop and Speaker, 1931-1946

This was an extremely enjoyable read, a day by day account of a priest's ministry in what a Nazi document described as the Archbishop of Canterbury's Secretariat. The events and personalities of ninety years ago seem extremely distant to the reader in 2021. The Church in the 1930s and 1940s was much nearer the Victorian Church in tone and ethos than the Church of today. No 21st century church leader could get away with being so media adverse as Cosmo Gordon Lang who is the dominant personality in the book. He was the product of an age when the church hierarchy was an upper class monopoly educated in public school and Oxbridge.

Several themes stand out. First, the centrality of the Church of England in the affairs of the nation. The Archbishop was frequently the confidant of the prime minister and senior courtiers of the day, not only during the Abdication Crisis, but as a routine matter of consultation. In 1936 he supported Baldwin in standing firm against the demands of Edward the eighth, hoping that he would be forced to abdicate.

Secondly, the See of Canterbury played a major role in the burgeoning ecumenical movement. Cordial relations were pursued with the Orthodox churches. This process seemed to be advanced in World War Two as the churches of Eastern Europe turned to Canterbury for support. Among the many fascinating cameos is the description of the baptism of the crown prince of Yugoslavia during an Orthodox liturgy at Westminster Abbey. Meanwhile there were hesitant steps towards dialogue with the Free Churches and the Church of Scotland. Interestingly, there is scant mention of the Anglican Communion, though colonial bishops come to call.

Lastly, the Archbishop had a role in international politics. He offered hospitality to the exiled Haile Selassie after the Italians invaded Ethiopia. Some of the Ethiopian crown jewels ended up in the Lambeth Palace safe. There were many meetings with German Christians, rallies and public meetings to express solidarity with oppressed minorities in the Third Reich.

The Diary is a fascinating ringside view of the work of an Archbishop in a tumultuous fifteen years. Never again, perhaps, would an Archbishop be right at the centre of action. The editor, Robert Beaken has made a unique record of an era easily accessible.

George Bennett

Our contributors Once again I am grateful to all our contributors for this issue of *The Newsletter*. I look forward to contributions for the next issue and hopefully by then we may have news of reconvening the Retireds Group. **Ed**

The Retired Clergy Newsletter

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