

The Diocese of Swansea and Brecon



No. 95

Easter 2022



From the Editor: Chancellor Brian H. Jones

Dear Friends

As a variation from the icon that I would normally place on this page I chose this time to put Graham Sutherland's *Noli me Tangere*. The picture was placed as the reredos in the St. Mary Magdalene Chapel in Chichester Cathedral as part of a commission by the then Dean, Dean Hussey, to encourage modern artists to use their art as a means of communicating the Gospel. I notice that currently during Lent two young artists have been in a workshop in the Cathedral involved in a programme entitled *Worship and Art*. One is painting a portrait of St. Dominic and the other a modern representation of the Crucifixion. In this way the Cathedral is continuing the tradition of encouraging and sponsoring young artists which goes back at least to Dean Hussey, and is in the tradition of artists over the centuries being sponsored by the Church.

The painting describes the moment in the Gospel of John (Chapter 20) when Mary Magdalene meets the Risen Lord. She had been to the tomb early in the morning to find the stone rolled away and the body of Jesus having disappeared. When he

appears to her she supposes him to be the gardener— (Sutherland said that was because of the hat) and she asks where has the body been hidden. It was when he calls her by name that she recognises him and reaches out to him hence *do not touch me*.



The picture shows Jesus climbing a staircase from the courtyard to the next level which for Him was a return to his Father whence He came, yet his gaze is fixed on Mary reaching out to Him from below, in the background there is a garden, which is heaven, where the Risen Lord will take his place.

Mary Magdalene is the first mortal to meet the Risen Lord and by implication is the first witness to the Resurrection. The joy that was hers is also ours as we reflect on a modern interpretation of the occasion and the joy of the Resurrection.

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

Brian

FAMILY NEWS

Welcome



- To Bishop John and his family as he begins his ministry amongst us

We send our congratulations and best wishes to:

- Doug and Pat Davies who recently celebrated their 65th wedding anniversary.
- David and Glenys Payne who celebrated their Golden Wedding
- Ron Lloyd and Arthur Howells on the celebration of their 90th birthdays
- Dewi and Heather Roberts on their retirement in April and their new home in Llansamlet.
- Philip and Sian Gwynne on their retirement at Easter and their new home in Ynystawe.

We send our good wishes and prayers to those who are unwell at the moment. We are always glad to have their names to include them on our Intercession lists.

In Memoriam Delyth Rees.

We are saddened to hear that Delyth Rees has died after a long illness. Delyth's husband Ivor has been a faithful member of the Retired Group from its inception and, as with everyone else, we have shared in his family news. Over a long ministry of seventy years Delyth was part of that ministry, and recently celebrated with him his last service in Trinity Chapel which also coincided with his 90th birthday. We extend to Ivor and his family our sympathy and prayers and commend Delyth to care

and mercy of God as she continues her onward journey. *B.H.J.*

Chrism Mass



The Chrism Eucharist will be celebrated in the Cathedral at midday on the Tuesday of Holy Week April 12th.

After a break because of the Pandemic, this annual occasion when clergy renew their Ordination vows is so welcome. It is the one occasion in the year when the Bishop and Clergy of the Diocese come together for worship and fellowship without an agenda.

Clergy are asked to inform the Dean if they intend to robe: alb and white stole or cassock and surplice and white stole.. *Ed.*

The Retired Clergy Group

It is now two years since the Group was last able to meet as the pandemic first lockdown started and we have still not been able to start preparing to begin our activities again.

Our year usually ended in June as the holiday season began so we would not be looking to start meetings until September. There is also an added problem at the moment in that the Eastmoor Resource Centre which has been our meeting place for the last ten years is closed and there is no news as to when, or if, it will reopen.

It would be useful to have people's thoughts on when and where to open. My own opinion is that it is too valuable to discontinue the Group as it is a meeting place for the Retireds to be involved in a fellowship and pastoral situation, whilst listening to a variety of speakers on current thinking in a variety of subjects, not always theological. *Ed.*

Bishop John's Easter Message

Mystery and Victory.

I tell you this, brothers: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable. Behold! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed. For this perishable body must put on the imperishable, and this mortal body must put on immortality. When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written:

"Death is swallowed up in victory."

"O death, where is your victory?"

O death, where is your sting?"

The sting of death is sin, and the power of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ.

Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain.

Dear Friends,

The number 40, so often used in the bible and in our wider church liturgies to signify a time of trial. There is 40 years in the desert for the people of Israel, 40 days of temptation in the wilderness at the beginning of Jesus' ministry, and 40 days of Lent as we journey towards the cross and beyond, to name a few.

We ought, however, to remember that these events were not only a time of trial, they were also a time of reflection, of teaching, of adjustment, of transformation, all bound with the purpose of movement from one state of relationship with God to another deeper relationship.

I noticed, as I am sure some of you did, that Easter eggs went on sale very shortly after Christmas. Shops desperate after a very difficult couple of years have been trying their best to make a sale and get the tills ringing again. It is hard to blame them, after all they have been through, with staffing and premises and a thousand bills to pay to want to jump the gun a little and look to the celebration and skip the "40" days.

However, Paul's wonderful proclamation of mystery and victory, balances perfectly the need for the penitential season of Lent to fully understand the meaning of the victory of Easter Day and the risen Christ. It is only in wrestling with death, with betrayal, with hatred and bitterness and in taking that final walk towards the cross with Christ, that we can find us a true appreciation of what His sacrifice means for us all.

Particularly in this penitential season, we seem to be surrounded by evil. The tragedy of Ukraine, of Yemen and many other places and circumstances, that pour out their agony, in real time through our televisions and radios. The world is a dark place this Lenten-tide, and though it hurts I think we know and suspect that little has changed in this respect over the years. Though there is real pain and real darkness of death, as Christians we believe this can only be fully understood in the light of life, in the light of a risen Christ. Paul's proclamation that death is swallowed up in victory, death's sting removed, is a powerful message to bring to the world today.

We who have faith, through a life experience of reflection and teaching and adjustment and transformation, all bound with the purpose of movement from one state of relationship with God to a deeper relationship, need to remember more than ever that we have a message, a mystery to proclaim, of victory over death, of a God who does not shirk the time of trial, the "40", but who instead chooses to walk it with us step by step, encouraging and whispering to us that Easter shall come and death shall have no dominion over this world.

As we walk this path together may you continue to grow in strength, so that you may arise to a most blessed and fruitful Easter

+**John**



NO MEAN AMBASSADOR FOR CHRIST

of the young princess. Her life was to be of service to her people. " Now your time of preparation is completed. You go out onto the field of action. Wherever you are, whatever you do, always remember who and what you represent!"

These words come not from an address to the graduates at Sandhurst, or to some elite finishing school for young ladies in Switzerland, but from an instruction manual

for door to door sales personnel issued in the 1950s. Many of us look back on the seventy years of the Queen's reign with mixed emotions. The society in which the Queen came to the throne was one which paid high regard to discipline, self control and devotion to duty. This was perfectly in tune with the Queen's own personality and upbringing. Queen Mary, the redoubtable consort of George the fifth, had a formative influence on the upbringing. Her own desires and interests were to be subservient to the duties her office imposed, even to the extent of curtailing her involvement in the upbringing of her two eldest children. Her one rebellion was to choose the husband she wanted, and not the alternatives family and courtiers recommended.

In her nineties the Queen continues her attitude to her role and her intense devotion to duty exactly as she began seventy years ago, Central to it all has been her faith, a stolid devotion to the Anglican church and its traditional liturgy. Wherever she has been on her many tours of the Commonwealth, Sunday worship has been non negotiable. Her faith has impelled her to hold the Commonwealth together, and its continuance to the present day owes much to her work behind the scenes. Few will forget her pitch perfect state visit to the Republic of Ireland in 2011, when so many ghosts of bitter conflict were laid to rest. As the years have gone by, she has been more explicit about her faith in her Christmas broadcasts.

Like so many older people, many aspects of modern society must seem puzzling or repellent to her, especially the obsession with expressing intimate feelings in public. Her own method of operation has been to attend to her duties, the foremost being her following of Christ. She has been the chief representative of Britain and the Commonwealth for seventy years. Yet above all she has borne the responsibility of being an ambassador for Christ. No doubt she has embodied the meaning of those words--- "Wherever you are, whatever you do, always remember who and what you represent"

George Bennett

Ely Tower



Since the formation of our diocese in 1923 the official residence of the Bishop of Swansea & Brecon has been Ely Tower, a large property in the grounds of Brecon Castle. Our diocese has taken the sensible precaution of confining its bishops securely behind the high walls of this imposing residence, just as in 1482 John Morton then bishop of Ely (and after whom the house is named) was held prisoner here by King Richard III under the control of the Duke of Buckingham. Buckingham was later executed for treason, and it may be that it was the bishop who persuaded him to join the conspirators. The bishop was more fortunate, later becoming Archbishop of Canterbury under King Henry VII. Despite this precedence none of our modern bishops has been released from his Brecon confinement and elevated to Canterbury - but the time may now be right for such a move!

The ruins of the tower in which the Bishop of Ely was held stand in the grounds of the present house and from their summit a large cannon points out over the town. A recent theory suggests that its alignment is intended to ensure that the Vicar of St Mary's Church is kept under tight Episcopal control! But, whatever the truth of that, Ely Tower and its grounds now provides a most attractive location for our bishop,

The present house was built on the foundations of an earlier building, which was demolished in about 1970. Many will have memories of the earlier Victorian mansion. Its ground floor provided elegant accommodation for the bishop and his family, a large sitting room, dining room, study, offices and a small chapel, and on the first floor there were large family bedrooms. On the second floor and attic there was sleeping accommodation for staff, and the kitchens, pantries, store-rooms and servants' sitting rooms were in the basement.

My personal memories of this house date from 1953-54 when Bishop Edward Williamson kindly provided weekday accommodation for me as I completed my education at Brecon Boys' Grammar School. In 1953 my father, who had been Rector of Llandefalle and Llyswen, was appointed Vicar of St Thomas in Swansea, and as it would have been difficult for me to move school in my last year, the bishop offered to provide accommodation while I prepared for my 'A' level examinations. For over six months I lived in Ely Tower as his guest. My knowledge of the household is limited to the evening and early morning routine and I have little recollection of the daytime activities when, in addition to the domestic staff, the bishop was attended by a male secretary and his domestic chaplain- known as the Bishop's Messenger. These arrived in the house each morning just as I was leaving for school and I know that much of the bishop's daytime work was conducted from his study and in the chapel to which clergy and church officials were summoned,

The bishop's household staff consisted of a housekeeper and maid, who lived on the premises, a gardener,

chauffeur, secretary and chaplain who came in each day. When I arrived home from School a light tea was brought to me in my upstairs study and at 6.30 p.m. the dinner gong brought me to wait in the hall and then follow the bishop in to the dining room for dinner. The large, dark dining room contained a long table, the bishop sitting at one end and I at the other. Food was sent up from the kitchen by lift and served by the maid who stood silently in the room while we ate, My clearest memory is of making a list of subjects I could introduce into the conversation as the bishop would often eat in silence unless I spoke first. The interests of a 17-year-old schoolboy were as different to those of an elderly bachelor bishop as they will be today and I also found that if I talked about my schoolwork - Latin, Greek, History and English literature - the Bishop, who was a Classics scholar and an authority on English poetry, would blind me with his knowledge!

After dinner I usually went to my study and worked until the gong sounded again at 10 p.m. for evening prayers. The housekeeper, maid and I assembled in the hall and then followed the bishop into the chapel. We read a psalm together and the bishop read a lesson and led the prayers. One of his favourite readings - and one he used often - was from John 16 '... a little while and you see me no more...' with the repetition of that phrase 'a little while'. At the time I thought this a strange passage but I have since learned to appreciate his choice. After prayers we left the chapel before the bishop and stood in line in the hall until he walked past us wishing each of us 'goodnight' in turn. A similar routine was observed each morning when, after breakfast, we again stood in line in the hall as the bishop left for his morning walk at exactly 8.30. He greeted me wishing me 'good morning' and was then given his hat by the housekeeper and stick by the maid (both making a curtsy) before leaving. By the time he returned I had left for school.

On those evenings when the bishop was not at home I joined the staff for our evening meal in the basement. I can remember on the first occasion when the bishop was away that I was horrified to find that the staff had laid out my meal in the dining room intending that I would dine alone. Even in the basement I was served first and I suppose was treated as a senior butler might be. If the bishop was called away during the day, I would find a note left for me in the hall (addressed GMH Hughes Esq.) to inform me that he would not be at home. A similar note might invite me to join him for drinks with other guests before dinner or join him at teatime to help entertain visitors -often senior clergy. Among his dinner guests during that period were a high ranking politician, the head of an Oxford college and a very well known poet. On these occasions I was able to let others lead the conversation!

On one or two evenings I was asked to deputise for the chauffeur and drive the bishop to a local Church Confirmation Service. I felt a great sense of importance

as I drove the car to the parking place clearly marked for the bishop and then carried his case as he walked in to the vestry. Bishops were then received almost like royalty and I suppose the bishop's staff shared something of this dignity. More than one clergyman spoke to me most kindly knowing that I had 'the bishop's ear'! At that time most clergy met their bishop only on such occasions and all other communication was by letter. One of the secrets I held was knowing the bishop's telephone number - 208 (the same as the frequency for Radio Luxembourg, which always seemed incongruous) - but no Vicar would then have considered speaking to the bishop directly by phone. The phone was always answered by a servant - I sometimes took on this task- and, if an archdeacon or senior cleric did presume to ring the bishop, his message was conveyed to him by the person answering the phone.

Less than two years later Bishop Edward Williamson died suddenly while attending the meetings of the Governing Body in Llandrindod Wells. After the funeral I was shown some of the bishop's papers by his housekeeper and among these was his book of daily prayers. To my great delight I found that the bishop had prayed for me - and for each member of his staff - by name every day. These are memories that link us to a way of life and ministry that is so different from our own day and which has now gone for ever.

Geraint Hughes.

Walsingham Centenary



When Jesus arrived in Jerusalem for the last time, his companions were quite overwhelmed when they saw the Temple - 'Master, look at the size of those stones! Look at the size of those buildings!'. It's a bit like that at Walsingham. We have been transported back to the glory days of Anglo-Catholic triumphalism in the 1930s. Look at those candles, look at those altars, look at all those statues! And what card-carrying Anglican Catholic doesn't thrill to the sight of a baroque chasuble?

This year celebrates the 100th anniversary of the restoration of the Anglican shrine of Our Lady of

Walsingham. It was on 6 July 1922 that Fr Alfred Hope Patten, the vicar of Little Walsingham, erected a statue of Mary in the parish church and encouraged the faithful to renew the medieval pilgrimage. The present shrine church came later after the then bishop of Norwich had instructed Hope Patten to remove the statue. His response was to build a dedicated home for the image on private land (and so outside the bishop's jurisdiction). The Holy House and its enclosing chapel were completed in 1931; the shrine church as we now know it followed in 1938 with further extensions in the 1960s.

The shrine has now established itself both as a pilgrimage destination and as a tourist attraction. Throughout the summer season there is the programme of various national pilgrimages and a constant succession of parish pilgrimages as well as the many private visitors and the simply curious who find their way to Walsingham day by day for one reason or another. And it is so good to see the cordial and collaborative relations that are now firmly established between the Anglican and the Roman Catholic shrines.

The typical parish pilgrimage will last about three or four days but perhaps that is not quite long enough. We really need longer than that. First of all, take a couple of days to 'look at those stones and those buildings', to binge-watch our whole tv series, as it were, and to eat our big bar of chocolate. Then we need a bit longer to grumble to ourselves that things are not done quite in the way that we think they ought to be done. Then finally, having got all of that out of our system, we can start to accept that Walsingham is what it is, to feel at ease and to listen to what Mary has to say to us.

Walsingham is unashamedly rooted in the Anglican Catholic tradition, and if that is our tradition, then we immediately feel that we have come home when we arrive at the shrine. We feel secure; we are in a place that we understand, where our norms are the accepted norms. How comforting to see everything done *properly*; how reassuring to be surrounded by other Christians who express their faith in the same way as we do. We are no longer a minority within a minority. We are the masters now!

But after a day or two perhaps we start to feel satiated by an over indulgence in religiosity. Is a 20 minute mass really doing much for my spiritual life? Am I actually achieving anything by rattling out the 'Hail Marys' at the evening rosary? Are all these statues and altars just so much religious kitsch? Is not the whole thing really just a make-believe bolt hole for people who distrust the present day and its culture?

I have to admit that misgivings of this nature do occur to me. It is a source of regret that the shrine does not give women priests access to its altars. It does irk me that I am expected to follow a Roman Catholic liturgy for the mass: the differences are slight, but even so, should not an Anglican shrine use an Anglican liturgy?

It makes me wonder whether this sort of thing puts out the message that Walsingham is only for the faithful of one particular school. But should Walsingham restrict itself in this way if it is to be true to its professed vocation to raise an awareness within the whole Anglican tradition of Mary and her role in the process of the Incarnation?

But then we move on and learn not to dwell on our little peeves. They're not really important. Let's get over it and then we can start to approach what is important, the mystery that Walsingham tries to present, the mystery of the Incarnation – not to understand it cerebrally or to worry about what realities the myths are trying to represent for us – Mary tells us that that doesn't really matter. What Walsingham offers us is a place where we can *experience* the mystery of the Incarnation, God's entry into our physical world. And it is through the physical sacraments and sacramentals that we try to find our way into God's world. That is why the shrine, with its images and its altars, its colours and its candles, is such a very physical place – and rightly so.

Paul Reynolds

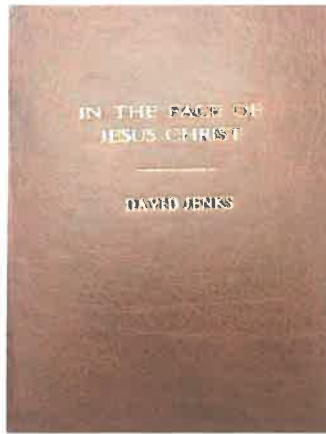
In the Steps of Jesus Christ.

For the final twelve months of my Royal Naval National Service I was on the Staff of of the Commander in Chief Portsmouth in the Education Department. The experience was completely new having spent most of my life up to this point in a classroom, apart from holiday jobs. Church on Sundays was not a problem, the Eucharist was celebrated daily in the Victoria Barracks. In the evening I found my way to St. Luke's Church in Southsea, Parish Evensong a familiar part in what was a completely new life.

The Vicar was very welcoming and was retiring in about eighteen months. He very kindly gave me a lot of books which, like all books of retiring clergy, were a bit dated. But amongst them was *In the Steps of Jesus Christ* which originated in the Society of the Sacred Mission, Kelham. The college had been founded in 1893 by Fr. Herbert Kelly to train uneducated boys for the Priesthood in the Church of England. The pattern of education included the Daily Offices, the Eucharist and the period of Meditation daily. When Kelly retired Fr. David Jenks became the new Principal. He created the book of meditations *In the Steps of Jesus Christ* first published on New Year's day 1914, my copy is the fourth edition published in 1923.

The pattern of daily life in the College is shown clearly by Bishop Richard Holloway, himself a student at Kelham in his biography *Out of Alexandria*. In the Preface Fr. Jenks explains the origin of the book. '*Ten years ago the practice was begun of supplying week by week the outline of a meditation for the use of*

students in the Home of the Sacred Mission. It was hoped that each meditation might provide them with some thought for several meditations and suggest reflections that might not occur to their minds. What Fr. Jenks then did was to compile a volume of generations of meditations, collected in the College over the years, and put them together in the book



sub-titled *A Course of Meditations for the Christian Year*, for every day of the year following the Calendar of the Book of Common Prayer. Fr Jenks describes the meditations 'as an attempt to bring home to the devout servant of Christ the revelation of God as it has been made in the person of his Son, who is always ready to unfold it through the experience of daily life to those who make a practice of personal communion with him in the fellowship of an active response to grace'

The book has been on my bookshelf for the last sixty years, until a month ago when it fell apart and was heading for the shredder. But having thought of its origin and how it came to me, I decided to have it rebound. The photograph shows the new cover, with the content preserved. I am grateful for the gift so many years ago and for the insight that I have gained from it. The cost of rebinding was the best £70 I have spent for a long time.

Brian Jones

GOWER PILGRIMAGE WAY



For many months during 2020 and 2021, in common with the rest of the country, the doors of the Gower churches remained closed to all but the clergy, and our

ancient buildings were left empty and silent. Congregations met virtually on Zoom and, though attendance was good, this was not the same as meeting together in person to worship and to declare and share our faith.

As we came towards the end of the most severe restrictions, there was agreement in our parish that we needed to look at ways to reinvigorate our congregations and also to reach out in a new way to our local communities, and we met regularly online over a few months to discuss possible new ventures.

I have always enjoyed walking, an interest that I have been able to develop more in retirement, and especially during lockdown, when it was one of the few outdoor activities that was allowed and even encouraged. I was certainly not alone in this, as recent years have seen an incredible growth in interest in walking in general, and pilgrimage routes in particular. The route to Santiago de Compostela was attracting around 300,000 pilgrims every year until Covid struck, and there are now more than 100 pilgrimage routes established across the United Kingdom, with entire television series devoted to the topic. There are probably many reasons for this surge in interest, but one is surely that people are looking for some sort of spirituality in their lives, something beyond their material existence. So the idea emerged of developing a Gower Pilgrimage Way, a walking and cycling route linking all of the seventeen historic churches across Gower and also chapels and other sacred Christian sites. This would give us, as Christians in Gower, a unique and natural opportunity to meet with visitors and for them to learn about the historic faith of the Gower churches and the faith that leads people to worship there today.

This built on an initiative from around twenty years ago, 'In the Steps of the Saints', which similarly encouraged visits to the Gower churches by modern day pilgrims, with explanatory leaflets and information boards in the churchyards.

We realised that the route would probably attract three types of visitor: those wishing to undertake a genuine Christian pilgrimage, those interested in exploring spirituality, and those looking to complete a challenging walk in beautiful surroundings with a 'pilgrimage' theme. All would be welcome, and all might make spiritual discoveries!

The initiative would also be a way to promote sustainable tourism, with its emphasis on walking and cycling, and the use of public transport where feasible. It would also hopefully provide a boost to local businesses, particularly in the hospitality sector, which has suffered so badly in recent times.

The first step was to map out a suitable walking route from St Gwynour's Church in Llanernewydd, near Penclawdd, in the north east corner of Gower, around the peninsula, and finishing at St Teilo's Church in Bishopston, in the south east. This proved somewhat of

a challenge, as the route needed to take into account considerations of parking, public transport, toilets and hospitality. Providentially, the route decided on naturally divides up into five sections of around ten miles, each of which can be walked comfortably in a day, and therefore the whole 50 mile walk can be completed over a week. The route also manages to take in a rich cross-section of the wonderful landscapes of Gower, which was the first area of the United Kingdom to be designated an Area of Outstanding Natural Beauty. It includes parts of the Wales Coast Path and the Gower Way, clifftops, downland, pretty villages, wooded valleys and flowing streams.

We then sought support for our plans from local councillors and community organisations, such as the Gower Society. The response was very encouraging, and the local branch of Cycling UK offered to map a cycling route for us, again linking all of the churches.

We realised that we would need a logo for the Pilgrimage Way, that we could use for our waymarkers, indicating the route on the ground, and also for publications, and we are very grateful to Emma Bissonnet, a local Gower artist, for providing us with a wonderful design for this. The central image depicts a stone from the 7-9th century bearing an inscribed cross, which is now located inside St Madoc's Church, Llanmadoc.

We have been successful in obtaining a grant for the project through the Welsh Government Rural Communities - Rural Development Programme 2014-2020, which is funded by the European Agricultural Fund for Rural Development and the Welsh Government and supported by Swansea Rural Development Partnership at Swansea Council.

The Gower Pilgrimage Way will be launched officially in May 2022, but we already have Facebook groups in English and Welsh, 'Gower Pilgrimage Way' and 'Llwybr Pererindod Gwyr'. We also have a website, www.gowerpilgrimageway.org, containing walking and cycling maps and directions. This is currently available in English, but a Welsh translation is being undertaken by staff at University of Wales Trinity Saint David, and a Welsh website, The web pages forms part of the Gower Ministry Area website, which also contains detailed descriptions and historical notes on all of the churches.

Printed guides to the walking and cycling routes are also being developed, and these will be available free of charge from churches and tourist information centres, although we are encouraging the use of the website on mobile phones where possible, in order to reduce waste.

Each church will have an ink stamp with an unique design related to its history or location, and pilgrims will be able to have their 'pilgrim passports' stamped at each church that they visit. These stamps will have been designed by the churches' congregations.

We plan to keep the churches open as much as possible, for private worship and general visits, and some are already open from dawn to dusk all year around. Most have an arrangement in place for obtaining a key, but we are looking into alternative solutions, such as key boxes with a telephone number to call to obtain the access code. Inevitably, though, this will not be possible at all times, and we are planning to install new interpretation panels in the churchyards, displaying information on the history of the churches and their features of special interest.

In addition to visitors being encouraged to walk or cycle the Pilgrimage Way throughout the year, we will be holding a Pilgrimage Festival from 10 – 18 September this year, which will coincide with CADW's Open Doors initiative. This will include guided walks along the route during the day, and special events in the churches in the evening, such as a Celtic-style worship service, a talk on pilgrimage through the ages and a bilingual Cymanfa Ganu. The churches will be open, with stewards to welcome visitors, literature, and activities for children, so there should be something for everyone. This will include the 'Band of Brothers', the Teddy Bear monks that children will be encouraged to look out for in the churches. We would appreciate any offers of help with all of this activity - if you would like to be involved, please contact me at davidanne.pope@gmail.com.

We will have a display stand for the Gower Pilgrimage Way, as part of the Gower Churches' presence, at this year's Gower Show, which will be held in the grounds of Penrice Castle on Sunday 31 July. We would be delighted to see you there!

David Pope Chair – Gower Pilgrimage

Our Contributors Once again I am grateful to our contributors for a variety of offerings for this issue of *The Newsletter*. *Ed.*

The Retired Clergy Newsletter

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Please send suggestions, comments, items of news by June 1st for the Summer issue.

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