



LLANDUDNO

Cylchgrawn Plwyf Parish Magazine

50p

October 2012

Services

Holy Trinity Church, Mostyn Street

Sundays

- 8.00 am Holy Eucharist
- 10.30 am Sung Eucharist (1st, 3rd, 4th
& 5th Sundays)
- Matins followed by
shortened Eucharist (2nd
Sunday)
- 5.00 pm Evening Prayer
- 6.00 pm Exploring Worship - in
Church Hall (2nd Sunday
unless notified otherwise)

Weekdays

- 8.30 am Morning Prayer (Tue, Wed
Thurs & Fri)
- 9.00 am Holy Eucharist (Wed)
- 11.00 am Holy Eucharist (Thurs &
major saints' days)
- Holy Eucharist in Welsh
(Sat)
- 5.00 pm Evening Prayer (Tue, Wed,
Thurs & Fri)

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The Rector is in Holy Trinity church on most Saturday mornings from 11.30 - 12.00 to see parishioners on any matter – for confessions, spiritual guidance, the booking of baptisms or weddings etc.

St. Tudno's Church, Great Orme

- 9.00 am Morning Prayer (Sat)
- 11.00 am Open Air Service (Sun
from end of May to end of
September)
- On the first Sunday of
each month, the service is
followed by a shortened
Eucharist in the church.

The pattern of Sunday and Weekday services sometimes changes. Please check the calendar in each month's magazine and the weekly bulletin.



Plwyf Llandudno
Parish of Llandudno

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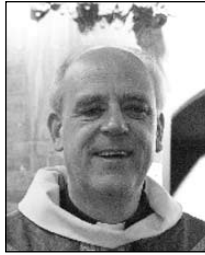
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

Copy may be on disk, printed or handwritten.

From the Rectory

Almost everybody reading this letter will by now have heard about the review of the life of the Church in Wales carried out by a group chaired by Lord Harries, the former Bishop of Oxford. The group produced its report recently and it has now been presented to the Governing Body of the Church in Wales for its consideration.



The review is very wide-ranging and it makes many recommendations for change in the life of our Church. If only half of the recommendations are accepted and implemented the Church in Wales will look very different indeed in a few years' time and no part of the church will be untouched by the changes – including the parish of Llandudno.

Perhaps some of you will have been at the Diocesan meeting which took place in the Cathedral last month – still to come at the time of writing. At that meeting you will have learnt much about the report's recommendations and may indeed have taken part in the discussion.

It is impossible here to list all the recommendations of the report in this letter. I'm just going to mention one – the creation of large Mission Areas in place of the traditional parish system. There is widespread recognition that the tradi-

tional parish structure which has served the church well in the past is no longer fit for purpose in the 21st century. Larger areas enable the sharing of scarce resources. They provide the opportunity to build ministry teams of clergy and lay people in which the talents of the many can be pooled. Furthermore these areas might be able to afford to employ specialists such as Youth



...or, to put it more simply, perhaps we should see Him as the eschatological manifestation of the ground of our being; the ontological foundation of the context of our very selfhood revealed...

Workers or Community Workers etc. Individual churches will continue to have a certain degree of autonomy (their own bank accounts etc.) but they will be part of large groups. Not every church will have the same pattern of worship. Probably there will be main or 'Minster' churches with a full range of Sunday services and smaller, or 'satellite' churches which may have services at less frequent intervals, or perhaps on weekdays only.

I mention this particular recommendation because whatever the reaction of the Governing Body to the report, the creation of these Mission Areas is already happening. Several of them have already been created in our own diocese and it is part of our Diocese's

strategy to gradually bring them into being when conditions are suitable.

Of course it will take many years to implement this change throughout the church and it will probably be some time before it affects our parish directly. But the day for change will come and we should start to prepare for it now. Should we fear this change? The answer must surely be a resounding 'No'. We must surely seek the most effective way of being God's faithful people in the years ahead, and all parishes, even the stronger ones need to be part of larger supportive communities. It will bring many benefits. The Lord is offering us a new and exciting future and we should embrace it in faith.

Fr John

News and Notices

Children & Families Group

The Children and Families Group, recently set up by the PCC to co-ordinate and develop our work with young people and young families has had its first meeting under the guidance of Sandra Davies. However, to make it a more effective and innovative body this group needs more members. To be part of the group you don't need to be an expert in work with children and young people, nor will you necessarily be expected to actually work with them yourself. What we are looking for is people who long for more chil-

dren, young people and families to be involved in the life of our parish and to be brought into a living relationship with Christ and would like to be part of our planning in this area. If you think you might be able to join us please have a word with Sandra or myself.

Winter at St. Tudno's

At this time of year, when the Sunday outdoor services have ended, some of those involved in the life of St. Tudno wonder why we don't use this wonderful building more often 'out of season'.

Until fairly recently, St Tudno's was literally shut-up for the winter. Gradually we have started to use it more – 'Carols by Candlelight' for example, is now very well established – and the church is open for visitors at weekends and on Wednesdays and Bank Holidays throughout the autumn, winter and spring. Now we are planning to go a step further and hold Sunday worship at – roughly – monthly intervals. The first of these services will be 'All Saint-side Worship' at 11.00 am on Sunday 4th November. If you are planning to come, please remember to wrap up well because there is of course, no heating.

'Healing Sunday'

Since the founding of the Llandudno branch of the Guild of St Raphael we have done our best to keep the healing ministry of Christ to the forefront of the life of our parish. Last year, as part of this process, we offered the ministry of the Laying on of Hands during the 10.30 Eucharist on the Sunday nearest St Raphael's Day. This went very well, and so we propose to do the same this year on Sunday 21st October.

Summer Organ Recitals

During August we had a very successful season of Wednesday lunchtime organ concerts. These were very well supported and after the deduction of expenses £734.68 was credited to

the organ fund. We are very grateful to Charles Jones for organising these concerts. We are extremely blessed to have such a wonderful instrument and it is most important to make sure that it can be properly maintained.

Eileen Joyce

Congratulations to Eileen Joyce who celebrated her 90th birthday last month. Eileen is one of the most long-standing members of our parish having been a worshipper at Holy Trinity from her youth. She was organist of St. George's Church for over thirty-five years and started a choir there, firstly for adults and later for children too. Eileen was especially devoted to young people, taking a particular interest in the children from the Dr Barnado home in Llandudno, many of whom joined the choir.

Eileen also came into contact with many young people in her working life as a piano teacher and continues to take an interest in how her former pupils are getting on. Former choir members and pupils hold her in great affection.

After her retirement as organist and choir mistress she regularly played the organ at St. Tudno's. Sadly her failing sight and mobility have prevented her from attending church for a number of years now but she receives Communion regularly at home and looks forward to reading the bulletin each week both to keep up with what is go-



Eileen Joyce.

ing on in the parish and to follow the prayers and readings used in church.

We send our love and best wishes to Eileen and thank her for the wonderful contribution she has made to our parish and to the lives of many former choristers.

Fr. John

A Tribute to Barbara Scott

Barbara's enormous contribution to our parish life goes back many years, to when she was a member of the Young Wives' at the Church of Our Saviour and helped start the play group there.

Following the death of her husband Fred, Barbara devoted a large amount of her time to parish life.

She was a long time member of the Mothers' Union acting as secretary for many years. Her administrative work with the Mustard Seed Shop was invaluable. During the summer months Barbara and Joyce would be in attendance at the Trinity Players and the Sunday Male Voice Choirs concerts.

Barbara's culinary skills were often in evidence, her soup for Winter Warmers and *bara brith* for numerous fund raising events were always best sellers. I was greatly indebted to her for all the help and support she gave me at the

refreshment fund raising events and at the extravaganza. As I am sure are the Winter Warmers' teams and the Carers' group.

In June this year Barbara retired as sub-warden at Holy Trinity, a post she held for 13 years. The support she gave the Clergy, wardens and sub-wardens she worked with during this time has certainly been appreciated.

I was privileged to be a member of an Exploring Worship team along with Eileen Box, Barbara and the late Margot. Barbara's ability to write special prayers made her the obvious choice to write the prayers for our team. Barbara loved the modern songs as was shown by the Hymns we sang at her funeral chosen from a list of her favourite hymns.

May she rest in peace and rise in glory.

Judith Williams

St. Tudno's News

On Sunday 12th August, everyone arrived in raincoats, ending the mini heatwave we had enjoyed for a few days. Surprisingly, a lot of people braved the weather and a congregation of 48 nearly filled St. Tudno's. Revd Derek Simpson led the service, accompanied by Pauline Bigby playing the organ. The reading and address were on the theme of Christ being the bread of life.

On Sunday 19th August the morning began to appear fine and the sound

equipment for outside began to be set up. However, the rain started and the equipment was quickly brought back inside. The service was led by Revd Peter Plunkett, accompanied by Denis Cartwright playing the organ. The reading and address were on the theme of wisdom.

On Sunday 26 August we were outside in wonderful weather for the bank holiday weekend. There was a congregation of over 40. Revd David Jenkins preached on our freedom of choice in following Christ. Pauline Bigby played the keyboard. The sound system stayed outside throughout the afternoon, ready for the Songs of Praise service at 4.00 pm. A few of the Friends of St. Tudno's stayed at the church all day with a picnic and were able to chat to visitors. The Books of Sponsors stayed available to view. A few of the visitors came back to join in the Songs of Praise. We had a very enjoyable service led by Fr. John and accompanied by Denis Cartwright on the key board. A number of us introduced favourite hymns, which everyone then sang enthusiastically.

There was a heavy mist over the Great Orme in the early morning of Sunday 2nd September. It started to clear but everywhere was very wet, so the service was held inside. Revd Derek Simpson led the service, accompanied by Denis Cartwright playing the organ. The reading and address were on the theme of holiness.

The date for putting away the benches,

checking wobbling tombstones and tidying up is Saturday 13th October, meeting at St. Tudno's at 10.00 am. Volunteers to help would, as usual, be much appreciated.

St. Tudno's Winter Season

The season of open air services finishes at the end of September but St. Tudno's does not close down then. The church is open every day till the end of October, then weekends, Wednesdays and bank holidays throughout the winter, with Morning Prayer said on Saturdays. This year, in addition to Carols by Candlelight, there will be a series of Sunday services during the winter, as explained in the Rector's Notes, and the St. Tudno's team look forward very much to welcoming you at St. Tudno's to worship in the very special atmos-

phere of our ancient church.

Shirley Georgeson
Stephanie Searle

Friends of St. Tudno's Church

Open Churches Day is organised by the Church Tourism Network Wales (CTNW) for a Saturday in the middle of September and St. Tudno's has taken part for several years, with the Friends of St. Tudno's 'manning' the church. This year, as the church hall was not going to be available for our September fair, we decided to have a few stalls at St. Tudno's. When I tried to register our open day on the CTNW website I discovered that there wasn't an official Open Churches Day this year, as CNTW felt that there was too much of a clash with the European Heritage



Discussing the 'Mountaineer' grave during a churchyard tour.



Watching a slide show of old pictures of St. Tudno's.

Open Doors weekends, but that Open Churches Day may return in the spring 'due to popular demand'. Undeterred, we continued with an independent

Open Church Day on Saturday 15 September.

Preparations started on the Friday



Serving refreshments.



'After the summer we've had, I'm expecting a lot of people to bring fish!'

afternoon with a little 'reordering' of the church, to make room for stalls, refreshments and a slide show (would this have been easier with chairs than with pews?!) and we set out the goods ready for the next day. This transformation gave the Rector a bit of a shock when he arrived to say Morning Prayer on the Saturday but we pointed out that we'd left the chancel undisturbed and gave him a cup of coffee after the service to help him recover!

Helped by a bright day, though there was a cold wind, we had a good stream of people visiting the church and we talked about the history of the church, showed a slide show of old pictures of St. Tudno's, gave churchyard tours and served lots of tea, coffee and cakes. The visitors included a group of young lads from a boys' choir in Preston, on

their annual outing to Llandudno, who sang 'Lord of the Dance' for us. The day was a great success and in addition to welcoming the visitors we made £195, plus sales of the Friends' souvenirs and Christmas cards and donations put in the box.

This year's Friends' Christmas card features the beautiful Nativity set knitted by Barbara Cartwright for St. Tudno's last year. Please contact me, Stephanie or Vernon if you would like to buy some of the cards.

Christine Jones

Mothers' Union

Meetings are recommencing this month (October). For the evening meeting on Tuesday, 9 October, there is a change to the published programme. The speaker who was booked is unable to attend so an evening dinner has been organised at the East restaurant in Augusta Street for 7 pm. All members are welcome to attend. Please let me know as soon as possible if you intend to attend.

The afternoon meeting on Monday, 15 October is going ahead as programmed. The speaker is Mr Emrys Evans and his fascinating subject is 'Smuggling Bibles into Europe'. As before, all members are welcome to attend.

The Christmas lunch is confirmed for 17 December at the Queen's Hotel at 12:30 pm.

You will note elsewhere that the Par-

ish's Christmas Fayre is to be held on Saturday, 17 November. The Mothers' Union has been asked to organise the Cake Stall. I would appreciate any contributions and offers of help. Thank you.

Maggie Leitch

In Lieu of Christmas Cards

As in previous years, this parish magazine is offering to print your Christmas Greetings to other parishioners for a financial consideration. This year the funds raised will go towards the re-decoration of the church hall. There is no limit to the number of words. The suggested minimum contribution is £5 for a short message of three or four lines, and £10 for the more verbose!

Please give your contributions to one of the editors or one of the church wardens. Please do not put cash in the Editor's mailing box. Alternatively, messages can be emailed to the Editor and settled in person later.

Exploring Worship

Exploring Worship services recommence in the church hall on Sunday, 14 October at 6 pm. The theme for this month is 'Hear a just cause, O Lord' (Psalm 17 v1).

An integral part of these evenings is the fellowship after the service when refreshments are served and the con-



The next 'Messy Church' will be on Sunday, November 4 at 2:30 pm. The theme for the activities is 'Darkness into Light'.

gregation can meet and chat together. As people from other churches – both Anglican and from other denominations – attend Exploring Worship services, this opportunity to meet together for worship and fellowship is very important.

Christmas Fayre

The Parish's Christmas Fayre will be on Saturday, 17 November from 10 am to 1 pm. Please see the advertisement on the rear cover for further details.

Editor

PARISH REGISTER

Holy Baptism

August 26th: Olivia Langstreth

August 26th: Paige Tennahill

September 2nd: Vicky Ann Byrne

September 2nd: Maddison Sarah Orme

Holy Matrimony

*September 12th: Patrick Jonathan Leacock and
Rosanagh Noelle Catleugh*

The Departed

*September 11th: Margaret Owen aged 76
Service at Holy Trinity Church followed by
cremation at Colwyn Bay*

*September 18th: Terrence James Gamble
aged 76
Service at Holy Trinity Church followed by
cremation at Colwyn Bay*

*September 20th: Anthony Dickinson White
aged 74
Service at Holy Trinity Church followed by
cremation at Colwyn Bay*

Sunday Rota

October 7

Reader Anne Rimmer
 Sidespersons Dorothy Trent
 Stan Whittaker
 Doug Pritchard
 Annabel Jones
 Eucharistic Lynn Farraday
 Ministers Angela Pritchard

Annabel Jones
 Cath Lloyd
 Stan Whittaker
 John Ridler

Eucharistic
 Ministers

28 October

Reader Lynn Farraday
 Sidespersons Pat Ridler
 Cynthia Poyser
 Ron Illidge
 Angela Pritchard
 Eucharistic Marion Heald
 Ministers Cath Lloyd

October 14

Readers: Ray and Gaynor
 Stythe-Jones
 Sidepersons William Maidlow
 Judith Williams
 Pat Ridler
 Joyce Crosby
 E Minister John Ridler

4 November

Reader Eileen Box
 Sidespersons Wendy C-Stewart
 Eira Jones
 William Maidlow
 Marion Heald
 Eucharistic Maggie Leitch
 Ministers Angela Pritchard

21 October

Reader Stephanie Searle
 Sidespersons Sandra Davies
 Barbara Yates

Calendar for September

All events are held in Holy Trinity or Holy Trinity church hall unless indicated otherwise.

Tues 2nd 10.00 am *'Julian' meditation group at Stella Maris*
 Sat 6th *Diocesan Conference in Dolgellau*

Sun 7th Trinity 18/Harvest Festival

Services at usual times for the 1st Sunday. The 10.30 am service will be a Harvest Family Eucharist

Tues 9th 7.30 pm Mothers' Union evening
 Sat 13th 10.00 am Autumn Working Party at St. Tudno's

Sun 14th	Trinity 19	Services as usual for the 2nd Sunday
Mon 15th	2.30 pm	Mothers' Union afternoon meetings recommence
Tues 16th	2.30 pm	Eucharist for the Parish Fellowship
Thurs 18th	Luke, Evangelist	
	11.00 am	Holy Eucharist
Sun 21st	Trinity 20	Services at usual times for the 3rd Sunday. At the 10.30 am Sung Eucharist the Ministry of Healing will be available
Weds 24th	Raphael, Archangel	
	9.00 am	Eucharist
Sun 28th	SS Simon & Jude/Trinity 21	Services as usual for the 4th Sunday

Attendance Figures

Holy Trinity Church

		Eucharists to August 4th	26
August 5th	8.00 am	Holy Eucharist	17
Trinity 9	10.30 am	Holy Eucharist	85
	5.00 pm	Evening Prayer	5 + 2
		Other weekday Eucharists	29
August 12th	8.00 am	Holy Eucharist	16
Trinity 10	10.30 am	Holy Eucharist	68
	5.00 pm	Evening Prayer	9
		Other weekday Eucharists	35
August 19th	8.00 am	Holy Eucharist	18
Trinity 11	10.30 am	Holy Eucharist	76
	5.00 pm	Evening Prayer	8 + 2
		Other weekday Eucharists	33
August 26th	8.00 am	Holy Eucharist	12
Trinity 12	10.30 am	Holy Eucharist	62
		Other weekday Eucharists	23

St. Tudno's Church

Sunday 5 August	11.00 am	Morning Service	40
	11.45 am	Shortened Eucharist	24
Sunday 12 August	11.00 am	Morning Service	48
Tuesday 14 August	11.00 am	Compline	14
Sunday 17 August	11.00 am	Morning Service	27
Sunday 26 August	11.00 am	Morning Service	40
	4.00 pm	Songs of Praise	28

Reordering and Seating (Views from the Pews)

For the sake of simplicity, I'm combining the previous topics of Sustainability, Pews versus Chairs, and Reordering etc.

The summer is generally held to be a slow time in journalism so it is interesting that this year we have been able to fill the pages of this magazine with what has become the largest topic of conversation or controversy in the few years that I have been editing this magazine.

Letters in Response to Previous Articles

(This first letter should have appeared in the previous edition and I apologise for its late inclusion.)

Who am I at my age to express what type of furnishing would help bring people into our churches? But, I do remember the chairs – I believe they had woodworm – and feel the pews made the church much more like a place of worship than previously.

As my husband and I sponsored one, I would be very sad to see the pews be removed and would regard it as an unnecessary expense.

Joyce Crosby

With reference to the August and September issues of the Church Magazine, I just cannot believe that I read of the ludicrous suggestion that the pews in Holy Trinity Church should be replaced by chairs. I sat on the chairs in our church for over 50 years and can think of dozens of reasons against even contemplating such a retrograde step by removing the pews – besides, is our church so wealthy that it can even contemplate indulging such a whim? I think not. So an emphatic no.

I thoroughly enjoy reading the magazine each month, but, please no more shocks.

Gwen Robinson

As the Editor said last month, he seems to have stirred up a hornets' nest with a mention of chairs in Holy Trinity instead of pews. I would hope that it could be understood that a change of seating is not a backwards step to uncomfortable chairs, like those in the Memorial Chapel, but could be a step forwards to improved worship.

Modern church chairs are upholstered, attractive and comfortable and offer the flexibility to rearrange the church. I have visited various churches which have been reordered successfully, with the altar and choir brought into the nave and giving more 'inclusive' worship. These churches are still beautiful and peaceful but also appear inviting and forward looking.

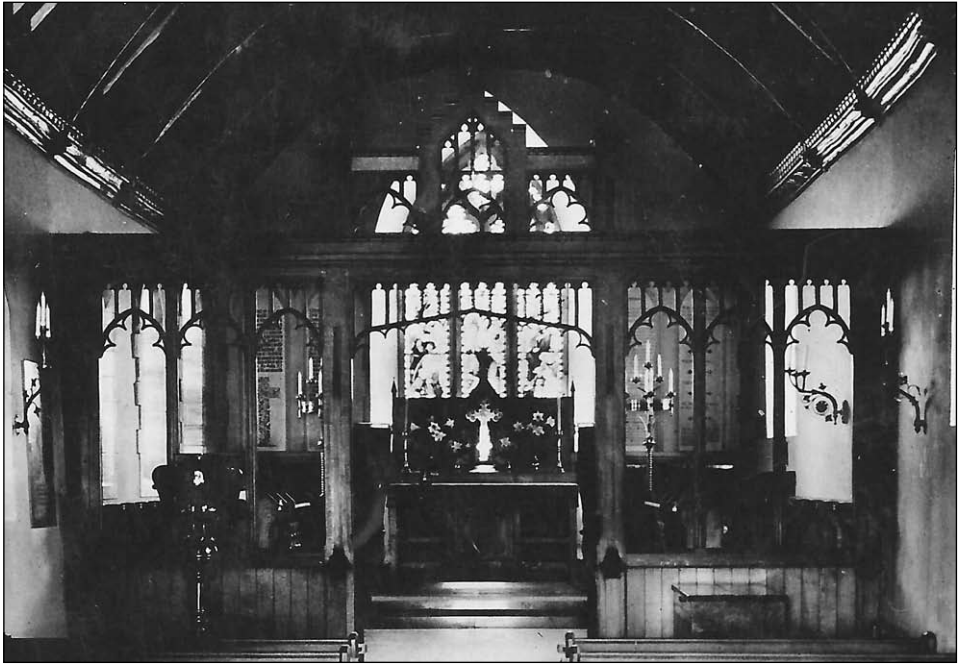
We should surely not get too attached to furniture and objects, after all it's not so long since the parish took the much more dramatic step of disposing of two whole churches and their contents – some of which will have been given in memory of previous parishioners, such as the pulpit in St. George's Church. Is the church to be a memorial or somewhere where we gather together to worship God?

My previous parish, in Lincolnshire, was faced with the problem of what to do with objects which had been given in memory of people but which had become worn out or which no longer served a purpose. The solution was to list all the objects given and the people remembered in an archive quality book,

similar to a Book of Remembrance. It was also agreed that all future donations would be recorded in the book rather than on the objects themselves and this seemed to meet with general approval. The Books of Sponsors for Sponsor-a-Slate at St. Tudno's have similarly proved a popular record of donors.

While we're talking about reordering let's not forget St. Tudno's, which like any other church has been altered over the years. The last major alterations were in 1906 when the rood screen, choir stalls and wood panelling were installed in the chancel and sanctuary. The alterations at this time included lowering the floor in the nave to its original level, so some sort of protection would have been required to stop people falling from the chancel into the nave and this will still be necessary.

However, why does such a small church need to be divided? St. Tudno's would have had a medieval rood screen – there is a fragment mounted above the west door – but these days we do not consider that the chancel is for the clergy only. The present screen is obstructive as well as divisive: the clergy has to peer around the screen while taking services, the view of the east window is obscured and the cross, or rood, on top of the screen doesn't even show up against the roof beams. Beyond the screen one comes to the choir stalls: these and the wood panelling were 'designed after oak carving in Henry VII's Chapel at Westminster



The interior of St. Tudno's Church after its reordering of 1906.

Abbey', according to St. Tudno's guide book. The choir stalls do not even fit in physically and end so close to the altar step that it can be difficult for people to kneel there to receive Communion.

As the picture from an old postcard shows (above), the panelling was completed by a high screen behind the altar, which has since been removed. (This picture appears to date from before the installation of electricity and also shows various candle brackets.) My suggestion, and like Andy's this is just a personal view, would be to open up the chancel by removing the screen, stalls and panelling and perhaps to bring forward the altar. This would lighten a rather dark church and enhance the simplicity which is one of St. Tudno's

attractions.

Christine Jones

How can we save the church we love? Coming to church and being part of it is central to my life. However my joy in church life is tempered by despair. Where is the younger generation? As a congregation, we are dying out. This sounds hard, but it is true. What should we do about the problem?

Consider a young stranger walking into our church. Is the ambience warm and welcoming or is it a very formal? Why do congregants routinely spread themselves out in their preferred pews? Should we all not be sitting together,

demonstrating that we are one Communion and not a group of isolates?

The High Altar where the Eucharist is celebrated is far away from the congregation – the legacy of the Mediaeval Church. Is this necessary nowadays? Could the choir sit closer to the congregation where it could be better heard?

Is it just the physical things that keep people away or is there a much deeper problem? There are so many questions regarding the future – but are there any answers?

Maggie Leitch

I was saddened to read the responses to the Editor's musings about using chairs in the church, in order to facilitate more flexibility in acts of worship.

I have to ask whether the church is here for the benefit of the living or of the dead. Does the fact that something was bought in memory of someone, or using a legacy that someone bequeathed imply that this thing can never be adapted or discarded? Does this rule apply for 100 years, 1000 years ... ?

Why does our thinking so often start with what is and what has been, rather than with what could be or should be? We are told that pews are the correct seating in a church. But this is only because they are the traditional type of seating. If we got rid of all pews and had chairs for 100 years, people would be

saying that chairs are the correct seating for a church. The claim that pews are so comfortable had me chuckling. I've always thought pews were the archetypal uncomfortable seat. (I wonder why theatres don't have pews!)

Surely the correct form of seating for any building is that which serves the activity that goes on in the building. There is an ancient form of Christianity where the initiated performed their rites and muttered around the high altar, while the great unwashed looked on from a safe distance beyond rood screen. Holy Trinity must have retreated nearer to this tradition when the chancel was lengthened, taking the choir into a position where, like all good children, it could be seen but not heard and allowing the 'important' parts of worship to be conducted further away from the proletariat. In more recent times, there has been a move to make worship more inclusive, by celebrating *around* the table. As Christians have come to understand is that worship is something done by the people (the royal priesthood) rather than *through* a priest, so the choreography of services has changed to allow worship to be more meaningful.

The architecture and seating in Holy Trinity is wonderful if we want to fossilise worship in the nineteenth century (or earlier). It is remarkably inflexible in facilitating anything other than a highly traditional service.

The choice for Holy Trinity, I suspect, is

to have the courage to move into the twenty-first century and live, or to stay in the nineteenth and die.

Garth Higginbotham

Last month I opened up the debate by suggesting a possible reordering of Holy Trinity Church. This in itself is far more controversial than my previous suggestion of swapping the pews with chairs (though both subjects are connected). I find it curious that I have received absolutely no negative comments upon the much more radical concept. I would have thought that suggestions to change the way worship is carried out at Holy Trinity and additional uses for the building ought to have invoked much more response.



'It's either an appeal to youth culture or we can't afford to service the boiler for the winter season.'

Churches are primarily places of worship but in today's world, being solely dedicated to a single use is no longer an option. Church buildings increasingly need to cater for various types of worship as well as community use. So why is it that a suggestion to replace the pews is so controversial?

Some of the points made for retaining the pews are very valid: expense; legacy; personal. However, none of the critical responses answer the fundamental question of how our church could be developed to be suitable for modern worship and other community uses.

I reiterate that modern church seating is quite unlike the rickety wormy seats of old. Modern chairs are generously upholstered and clipped together they demonstrate one of the advantages of pews in the fact that they cannot be moved around when in use. I watched a compilation of contributions to 'Songs of Praise' yesterday and noted which churches had pews and which had chairs. This of course is not a scientific survey but it seemed about half and half to me.

So the concept that pews are the 'correct' form of seating for churches is ruled out by both practice and by history. The correct form of seating in any building is surely that which is most appropriate for the building's use and this has to take precedence over personal preference.

Andy Leitch, Editor

What is Sustainable Farming

At the end of his last article William invited readers to suggest Bible passages relating to sustainability and mentioned that Leviticus 25, 2-5 is cited as an instruction about farming sustainability. The passage suggests leaving the land fallow one year in seven and may have been good advice for the farming system at the time but what is sustainable farming today?

The passage I have chosen is Luke 8, 5-8: 'the parable of the sower and the soil' and I was interested to note the 'and the soil' part in the heading in my New International Bible, as this is often referred to simply as the 'the parable of the sower'. I have chosen Luke rather than one of the other Gospels as this would appear to be the inspiration for the 'sower' window at St. Tudno's with the banner Yr had yw gair Duw ('The seed is the word of God'), v. 11. If we take the story itself, rather than the meaning behind it, Jesus obviously understood about farming. For seed to grow and yield well it needs good soil, water and protection from weeds and predation. Not much has changed but I would also add protection from diseases.

Avoiding soil erosion is an important aspect of sustainable farming but what else is? Some would suggest that organic farming is more sustainable than conventional farming but like any other

farming system organic farming has its good and bad points.

There have in the past been problems with very persistent agrochemicals which remain in the environment and affect non-target organisms. Use of these would obviously not constitute sustainable farming but with increased knowledge and regulations it becomes less likely that similar problems will occur. It might be thought that organic farming is chemical free but this is not necessarily true. There are a number of chemicals which are allowed for crop protection in commercial organic farming because the chemicals are 'natural'. However in some cases these 'natural' chemicals are more harmful than the more specific synthetic chemicals used for a similar purpose in conventional agriculture. Furthermore, plants attacked by pests or diseases can produce their own pesticides, which include some pretty unpleasant chemicals, while some fungi which infect cereals can, if not controlled, produce chemicals which are toxic to people eating the grain products.

Is farming less intensively, whether by organic or conventional methods, more sustainable? There may be some animal welfare benefits from less intensive farming but in arable agriculture farming less intensively may not, for instance, increase biodiversity. In an arable system,

most of the diversity occurs around the field margins and careful management of these can have great benefits to wildlife. There are various environmental schemes to encourage this – look out for these on food labels. If land is managed in a way that produces less food per hectare, is this sustainable? To produce the same amount of food, a larger area would have to be farmed, for example by bringing into production areas currently reserved for wildlife or leisure, or more food would have to be imported, i.e. the problem would be exported. With a growing world population and increasing demand for food, it is ethical to limit the amount of food which can be produced from each hectare farmed?

Eating ethically isn't easy. Supporting farmers' markets and local producers may be good but not all farmers can sell through a farmers' market – who's going to buy thousands of tonnes of grain there? 'Local' produce sold by a supermarket does not necessarily have low 'food miles', as it may have been transported many miles to a central packing and distribution centre and then back again. Some crops grown overseas and transported in refrigerated ships may have a lower carbon footprint than those grown more locally in heated glasshouses. There are some suggestions that, in future, growing crops where there is water may be more important than reducing carbon footprints. In some parts of Africa shortage of water is a result of

poverty limiting water extraction or storage, rather than a lack of water per se. If we buy food which has been imported from a developing country, are we helping to support their economy or producers (e.g. through fair trade goods) or are we helping to encourage production of cash crops to the detriment of local food supplies?

What about GM crops? The label 'genetically modified' includes transgenic crops, for which the concerns are understandable as the genes could never have been introduced by natural means, but also advanced breeding. The latter uses GM techniques to achieve the same ends as conventional plant breeding but more rapidly. This could have the potential to increase crop resistance to pests and diseases (and thus the requirement for pesticides) but there is no distinction between these two applications in legislation or in public perception.

There is plenty of food for thought here, though such a short article does not allow for a deep discussion or for provision of references so do get in touch with me if you would like more details. As we celebrate harvest thanksgiving at our two churches we should, as William suggested, reflect on what we can do to work towards a sustainable future, through our own actions and by the charities which we support.

Christine Jones

From the Parish Pump

How weddings can help to grow a church

You may be married, or you may have helped friends to get married, but even so, you won't know all about weddings until you have read a new book just published by the Church of England.

It is called 'The Church Weddings Handbook: The Seven Pastoral Moments That Matter'. It is the product of the combined knowledge of the highly acclaimed Archbishops' Council Weddings Project to the 44 C of E dioceses. From the start, the project aimed to see how church weddings can make a 'measurable difference' to growing a local church.

The Weddings Project has trained more than 3,500 vicars in 33 dioceses. It has equipped the Church with a miscellany of never-before devised resources, used to great effect. Now collected and published, the 'Church Weddings Handbook' is the definitive reminder of how to make the most of a couple's big day.

The Handbook outlines the seven key opportunities the local church has to build relationships with marrying couples. It begins with the couple's engagement and ends with the first wedding anniversary: The First Call, The First Meeting, Space to Think, Reading the Banns, The Big Day, The Warm Glow,

First Anniversary.

Did you know?-

- the number of Church of England weddings increased by four per cent in 2010;
- 53 per cent think church weddings 'feel more proper';
- only one per cent of couples are closed to further contact from the Church after the wedding;
- if couples feel free to choose elements of the service distinctly personal to them, they are more than three times more likely to want to 'stick' with church after the wedding.
- weddings in the project's two pilot areas, Oxford and Bradford, increased by 10 per cent and 50 per cent respectively.

In addition, the book offers a simple guide to marriage law and the Marriage Measure, explains wedding fees, provides simple checklists, and a run through of newly available resources, including the popular website www.yourchurchwedding.org

'The Church Weddings Handbook: The Seven Pastoral Moments that Matter' by Gillian Oliver, Church House Publishing, £12.99.

Bible Sunday – 28th October

The theme for this year's Bible Sunday is 'Count on It', taken from Isaiah 55.1-11, which encourages us to rely on God in times of trouble.

Here are some verses which encourage us to 'count on God'....

- 'O Lord Almighty, blessed is the man that trusts in you' (Ps 84:12);
- 'You will keep him in perfect peace whose mind is stayed on you, because he trusts in you' (Is 26:3);
- 'Trust in the Lord with all your heart, and lean not on your own understanding'. (Pro 3:5)



GUARDIAN ANGELS

2nd October is the feast day or celebration of guardian angels. A guardian angel is an angel who protects and guides a person. Angels are mentioned in 34 books of the Bible: they protect people from danger and are a bridge between God and the world.

Acts (chapter 12) tells how Peter was put into prison by King Herod, but the night before his trial an angel appeared to him, and told him to leave. Peter's chains fell off, the prison doors opened of their own accord, and the angel led him out.

Even little children have a guardian angel: Jesus said "See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven." (Matthew, chapter 18).



Guardian angels cannot change what we do but they will lead us, if we wish it, to the Kingdom of Heaven.

WHICH ANGEL?

Write the first letter of the answer to each of these questions in the boxes below. Then rearrange the letters to make the name of an angel who delivered a special message....

1. The first man
2. A book of the Old Testament is named after this queen
3. A giant killed by David
4. He was Ruth's second husband
5. Son of Abraham, father of Jacob and Esau
6. A doctor who wrote the third Gospel and Acts
7. Another book of the Old Testament named after a woman.



**How do you help a donkey?
Give assistance.**

**Where's spaghetti junction?
Just pasta Birmingham.**



**How do pigs make coffee?
With a coffee porkulator.**

- 1.Adam 2.Esther 3.Goliath 4.Boaz
5.Isaac 6.Luke 7.Ruth
Rearranged the letters give you Gabriel.

Strawberry Tree

The strawberry tree (*Arbutus unedo*) is native to the Mediterranean and parts of Ireland but may have had a wider distribution during warmer periods in the past. On the Great Orme there is a healthy, and growing population, of these attractive trees and bushes in the Haulfre Gardens area, presumably originating from specimens planted in the gardens. Some of the trees are quite large and as they are evergreen they are quite easy to pick out at this time of year, with their reddish bark and leathery oval leaves with toothed edges. They flower during late summer and autumn, so you may also be able to see clusters of white, bell shaped flowers and the red fruits which give the tree

its common name. The fruits take a year to develop and ripen and though they are said to be edible their resemblance to strawberries is superficial and they are probably more attractive to birds. The flowers are pollinated by bees and provide a useful food source when there are few other flowers.

The larger trees are in the more sheltered areas of the gardens and woodland while on higher parts of the hillside, where it is more exposed, a number of the bushes appear to be dead. However, a closer examination shows that new shoots are growing from the bases of the trunks and in some cases from tree stumps. On the hillside above

the gardens new seedlings can be found and it is likely that birds have been aiding the distribution.

The strawberry tree is a member of the Ericaceae family, which includes heathers, but unlike many other members of this family it will grow on limestone soils. The trees occur naturally in rocky





Poetry Corner

Seals at Penrhyn Bay

A pair of seals,
Dark and distinguished,
Enjoying the day,
Dipping and diving,
Hovering and hiding,
Embracing the waves,
Throwing back their heads to
the sky,
To laugh with the bubbling
sea.

Shirley Georgeson

sites and are able to withstand summer droughts. The south facing slopes of the Great Orme seem to suit them well and the plants have become naturalised in this area but hopefully their spread will not be so great that they become invasive.

Christine Jones

Coffee Time

Cryptics (*thanks and courtesy Barbara Cartwright*).

All fishy.

1. Two sailors point to fish sauce. (7)
2. Pasta of a romantic sort. (8)
3. Dad's attempt at this may not be flaky (6)
4. This pudding has nothing after the talk back. (4)
5. Food from cottage industry perhaps. (6)
6. Beginning to nibble a lot of pasta. (7)
7. Mid-morning snacks seem to be doubly plural. (9)
8. Pancake a little mediocre perhaps. (5)
9. Fruit of the melon variety. (5)
10. Old man cracked a nut. (6)

Results for last month:

1. Opener
2. Other half
3. Originally
4. Own
5. Offending
6. Osmosis
7. Orations
8. Opal
9. Osier
10. On air

Holy Trinity Church

CHRISTMAS FAYRE

Saturday November 17

10.00 am - 1.00 pm

General Stall Cake Stall

Mustard Seed Shop

Tombola Raffle

Refreshments

Hand Bells

