

# LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine

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17  
19



*Advent Sunday –  
Barbara lights the  
first Advent Candle.*

50p

January 2017



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# Services

## Holy Trinity Church

### Sundays

- 8.00 am Holy Eucharist
- 10.30 am Sung Eucharist (1<sup>st</sup>, 3<sup>rd</sup> & 4<sup>th</sup> Sundays)
- Matins followed by shortened Eucharist (2<sup>nd</sup> Sunday)
- Family Worship (5<sup>th</sup> Sunday when applicable – Eucharist included in service or follows it)
- 5.00 pm Evening Prayer
- 6.00 pm Exploring Worship – in Church Hall (2<sup>nd</sup> Sunday unless notified otherwise)

### Weekdays

- 8.30 am ~~Morning Prayer (Tue, Wed, Thurs & Fri)~~ Canceled TFN
- 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)

Parish of Llandudno  
Plwyf Llandudno

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## 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.

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.

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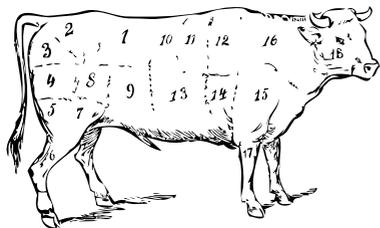
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The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

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# Clergy & Officers

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## From the Rectory

The beginning of a new year is a time to look forward to new challenges and opportunities. 2017 presents our parish with a specific challenge and opportunity. Last September the Bishops of the Church in Wales issued a pastoral letter to all the members of the Church in Wales declaring that from Advent Sunday 2016 anyone baptised with water in the name of the Holy Trinity is welcome to receive Communion. The Bishops' letter is printed in this magazine for you to read and as it deals with the reasons behind the change I won't repeat them here. If you want further information on the matter you can also download material from the Doctrinal Commission on the Church in Wales website. Our challenge and opportunity is to respond to the Bishops' call to invite all the baptised to receive Our Lord in the Sacrament of the Eucharist.

This is a major change in the practice of our Church. Up to now the normal pattern has been: Baptism (usually in infancy), followed by Confirmation (usually at puberty) leading to First Communion. Most people reading this letter will have experienced this pattern in their own lives. Communion has normally been restricted to those who have been Confirmed. It's true that in recent years the Church in Wales has



modified this pattern to the extent that parishes could opt-in to a scheme by which children of junior age could be prepared for First Communion, with Confirmation following at a later age. But now the Bishops have simply decreed that **anyone** who is

baptised will be able to receive Communion.

Although the official date for this change was Advent Sunday 2016, it is recognised that it will take some time for Parishes and Ministry Areas to fully implement this new policy. The matter was brought to our Parochial Church Council in November but I decided to leave it until the hectic period of Advent and Christmas was over to begin to plan how we should implement the policy in the parish of Llandudno. I must stress that it will not be a matter of **whether** we implement it or not as this is now the official teaching of the Church in Wales. Our task will be to discuss **how** we deal with it in our parish.

It is especially with respect to children that this change of practice will require a great deal of thought. Baptised children, even of quite a young age, will be able to receive Communion, though those under 5 will have to receive in one kind only because the law forbids

the giving of alcohol to them. For older children parental consent will be needed before they receive the sacramental wine. The children themselves will of course need to be prepared for the first occasion when they will be offered the Sacrament. We will also need to decide how we are to explain the new practice to adults who haven't been Confirmed but are regular or occasional worshippers – how to encourage them to receive Communion and to prepare them for this.

Confirmation will, of course, no longer be the gateway to Communion, nor a 'rite of passage' for adolescent young people as it has been in the past. It is envisaged that it will be seen as the sacrament in which a Christian will be commissioned for their adult discipleship of Christ, a kind of 'lay ordination' if you like. We'll need to discuss how we encourage the continuing use of this sacrament.

So there will be a lot to think about and plan for as we prepare for this change. The first stage of this preparation will be for me to begin discussions with the Children & Families Group, the Sunday School, and Ysgol San Sior. This will be followed by an open meeting for all parishioners to be held directly after the Sung Eucharist on Sunday 15th January at which any questions or worries people have can be discussed. Finally the PCC will be asked to approve the final plan and hopefully we will implement it on Mothering Sunday – 26th March. That will be the day on which

in our parish Holy Communion will be officially open to all the baptised.

Many of you may have misgivings about this change. It is certainly a major departure from what we are used to. Do come along to the meeting on Sunday .....or come and have a chat with me if there are questions you wish to ask or things you want to discuss. You might well be asking 'What does Fr. John think about it'. Well this is what I think – I wholeheartedly agree with our Bishops that it is indeed Baptism which makes us a Christian and therefore that, in theory at least, any baptised person should be able to receive Communion – it should not depend upon going through hoops like having to be Confirmed, or being able to 'understand' what it's all about. Who does really understand this mystery anyway? It's a matter of God's grace and nobody is 'worthy' to receive Communion. I have no doubts that children should be able to do so, or adults who are not regular attenders at church. However I think I would have preferred it if the Bishops had included a requirement for a least a short course of preparation for those wishing to receive Communion for the first time, just to help them appreciate the importance of this action in their lives.

There's a lot to think and pray about in the weeks ahead! It certainly presents a challenge to us but surely also an opportunity – the opportunity to deepen our relationship with Christ in the Eucharist and to help others,

both children and adults to want to encounter him there.

*Fr. John*



## **A Pastoral Letter from the Bishops of the Church in Wales to all the faithful concerning Admission to Holy Communion**

The Church, as the Body of Christ, has both Word and Sacrament to nourish and sustain its members. Down through the centuries, the Church has been called to the faithful preaching of the Word and the administration of the Sacraments as part of God's mission and witness to his Kingdom.

From about the fifth century, it became common in the western Church to separate the Sacrament of Baptism (in which a person is joined to the Body of Christ, and sacramentally with Christ's death and resurrection) from the ceremony of Confirmation, when the bishop, as chief pastor, welcomes the newly baptised, and lays hands upon them praying for the strengthening of the Holy Spirit. From the thirteenth century, it became customary also not to admit anyone to the Sacrament of Holy Communion unless or until they had received the sacramental act of Confirmation.

Thus three ceremonies which the early Church had held together were separated, and the pattern was established with which Anglicans are familiar (of Baptism in infancy, of Confirmation at puberty, and Communion thereafter). These developments seemed expedient at the time that they were implemented, but in so doing, a great truth was obscured: the Sacrament of Baptism, commanded by Our Lord, is in fact the whole ceremony, entire and complete in itself, by which a person is incorporated into Christ, and recognised as a Christian.

In the Church today, there are many who believe that the witness of the Church to Jesus Christ, and the process of nurturing children and young people in the Christian faith, would be immeasurably strengthened by recovering this earliest symbolism. Baptism alone should be seen as the gateway into participation in the life of the Church, including admission to

the Sacrament of Holy Communion.

In conjunction with advice from the Doctrinal Commission of the Church in Wales, and from the Governing Body, the Bench of Bishops wishes now to re-adopt the practice of the early Church with respect to admission to Holy Communion. It is our conviction that all the baptised, by virtue of their Baptism alone, are full members of the Body of Christ and qualified to receive Holy Communion.

We have taken note of the existing rubrics and the teaching found in the Catechism of the Book of Common Prayer of the Church in Wales. We have also taken advice also from the Legal Sub-Committee of the Governing Body and have been given the assurance that such a step does not require any change in the present Canon Law or Constitution of the Church in Wales. We have also received advice from them of civil law implications in taking this step.

With all this in mind, as of the First Sunday of Advent this year, 27th November 2016, we are giving permission for all those who are baptised in water and in the name of the Holy Trinity, to receive Holy Communion at the Celebration of the Holy Eucharist within our dioceses and jurisdictions. None is required so to receive, but no barrier should be erected to prevent all the baptised from making

their Communion, other than that which is required by civil law.

Of course, this decision raises important questions for the life of the Church. We have asked for assistance in preparing materials which can be used in our parishes and Ministry and Mission Areas to instruct the faithful on the meaning and significance of this change.

Since we remain, as a Church, committed to the Baptism of Infants, even the youngest of children would be entitled to receive Holy Communion under these provisions. However, while this will be permitted by the theology of the Church, it will not always be appropriate to administer Communion in both kinds. The civil law does not permit the administration of alcohol to children under the age of five, and even thereafter parental permission is required before a child may receive Communion from the chalice. It will be important for parishes and clergy to establish good practice by ensuring that clear records are kept of what permissions are given, and Communion in all other cases would have to be in the one kind (the bread).

In lifting the customary barriers to Communion, we are mindful that this opens out as well a new and strengthened understanding of the Rite of Confirmation. It will be no longer the gateway to Communion, but take its

proper place in the sacramental acts of the Church as a channel of God's grace, affirming disciples of their place in the fellowship of the Church and commissioning them for service in the Church and world. We have asked the Standing Liturgical Advisory Commission to prepare work on a new Rite of Confirmation that will reflect more clearly this understanding.

We entrust the Church in Wales to God's good care and grace, and pray that, as we acknowledge the place of all the baptised at the Eucharist, he may renew our life in him and the commission we receive to his service, so that we might all grow in grace, and bear witness to his love in the world.

*The Bench of Bishops  
September 2016*

## News and Notices

### Parish Fellowship

We have just finished our Autumn Programme which commenced on 18 October with our new Leader, Mrs. Vicky Ford, in charge. The first meeting began with Father John leading us in a Eucharist in the Memorial Chapel. We were fortunate to also have Ray Stythe-Jones as organist. At the subsequent meeting in the Hall, members were given a brief review of the forthcoming programme. We also welcomed two new members, Eira Jones and Joan Walsh.

The following Tuesday our Parish Magazine Editor, Andy Leitch, gave a presentation of the images filmed during Holy Trinity's 150th. Celebration in 2015. This is a very polished, professional account which thrilled the members. Finding themselves on screen was a shock to some, none were embar-

assed in any way.

The first Tuesday in November, Megan Taylor-Rose from Age Connect, came along to advise members on entitlements, utility checks, energy efficiency, help in applying for funds to improve homes etc. One or two members were able to take advantage of the assistance offered.

On 8 November, Mrs Joan Critchett, who has retired from running a "Hedgehog Hospital" at her home, told us about the injured and young baby hedgehogs she and her husband cared for over many years. The most common injury result's from the use of garden strimmers.

Our next meeting saw the return of Mrs. Barbara Lawson-Reay, local historian and Historical Society Committee member. Her subject this time was

“1866 and all that”. This was a fascinating insight into how Llandudno was developing in the middle of the 19th Century during the Victorian period. Then came a revelation that surprised all. In 1865 and 1866 Llandudno hosted the second and third Olympic Games. The first Modern Olympics is recorded as being held in Athens in 1896 but Olympic Games had been held in various venues in GB since 1862. They were held in Liverpool that year and moved to Llandudno for 1865 and 1866. They took place on the North Shore beach and on undeveloped land between where Venue Cymru now stands and Bodafon Fields. The closing ceremony consisted of concerts, magic shows and some sort of circus!

On 22 November another of our regular speakers came out of retire-

ment to show us images of church choir stalls, capitals and corbels. Mrs. Frances Martin from Bangor and her husband have travelled extensively in Germany, France, Spain and Eastern European countries capturing many of these objects on camera. Some of them are almost unidentifiable and it became a sort of quiz to find ones that had the same meaning as that formed by the speaker.

The last Tuesday in November brought us to the beginning of Advent. We had the pleasure of welcoming back Mr. Colin Price from Bangor University who presented “Six perspectives on the Christmas Story” The speaker conveyed to his audience what the story of the birth of Christ was like to those there at the time. What did Joseph make of it all? How did the shepherds



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feel? The Astronomers or Wise Men? Herod, he was no doubt worried! The Innkeeper how did he manage? Mary, how did she feel? Each story told from different points in the Church Hall, each story accompanied by a poem written by Mr. Price and incidental music by Handel, Rutter, Cornelius, Gounod and Berlioz.

We closed the Autumn Programme with a short service followed by a Christmas Party. With Michael Thomas at the piano we finished by singing some of our favourite Carols.

Our 2017 Spring Programme begins on Tuesday 24th. January at 2.00 pm with a Eucharist followed by the AGM.

**Vernon Morris**

## **Mothers' Union Report**

From September to December 2016, Llandudno Mothers' Union has been active in prayer and in service across a range of activities. In early September, members attended a Eucharist service after which they made plans for their monthly programme in 2017. Also in September, three members joined others from across the diocese in a Quiet Day at Nodfa Spirituality Centre.

In October, a coffee morning raised £200 for the MU Harvest Appeal and three members attended an all members service and meeting at Eglwys-y-Groes, Bangor. Two members visited the local Women's Refuge taking donations

of toiletries and clothing while at the Monday afternoon meeting, members enjoyed a talk about a refugee childhood in WW2.

In November, two members attended a service of Hymns and Psalms with the blessing of a new banner to celebrate 140 years of Mothers' Union in the Bangor Diocese. The service was held in Holy Trinity Church, Penrhyndeudraeth where Archdeacon Paul (a MU Member) presided. The banner consists of pockets which contain details about all the branches and include members' favourite hymns and prayers; it will be kept in Bangor Cathedral, but is expected to travel around the diocese to



*Karen and the "pocket" banner.*

be used at MU special events.

At the November meeting the manager of the Women's Refuge led a question and answer session and members generously donated more clothing and toiletries. The Mothers' Union annual 'Wave of Prayer' was included in the service for the first Sunday of Advent where we prayed for the people and countries in our link diocese. Also in Advent, two special services were held, one in the afternoon and another in the evening to prepare for the wondrous events of Christmas.

Llandudno Branch is very fortunate in having members who are gifted in sewing/knitting, banner making, flower

arranging and other crafts, this year they have sent balaclavas to the Seaman's Mission and baby bonnets to the premature baby unit at Glan Clwyd Hospital.

On 16 January 2017, the new year will start with a Holy Eucharist at 11am followed by the annual AGM and a celebration lunch. If anyone would like to find out more about Mothers' Union, please come along to any of the meetings, details of meetings are displayed on the notice board in the church hall and on the weekly bulletin.

**Angela**



*After the Mothers' Union Wave of Prayer.*



*The Christingle service.*

### **Christingle Service**

During the service on Sunday 4 December the aisles were lined by everyone holding their lit Christingles, most of the light were turned off and *Away in a manger* was sung in the candle-lit church.

### **Christmas lights**

The Holy Trinity outdoor Christmas tree once again looked lovely and more lights had been added to the trees in the church grounds.

Thanks to Terry Dewar for his work with the town Lighting Committee to bring light to the darkness of the church grounds during December.



*The 2016 Christmas tree.*

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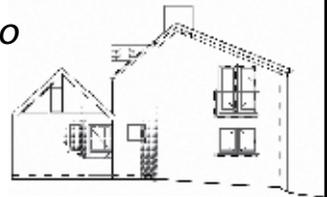
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### 150 Club Report

The November draw was held after the morning service on 18 November 2016 by Father John as I was unable to be in church the previous Wednesday.

The prize fund stood at £150 and the following three winning numbers were drawn:

- |   |                        |     |
|---|------------------------|-----|
| 1 | No 108                 |     |
|   | Mrs Peggy Jones        | £90 |
| 2 | No 90                  |     |
|   | Chris & Iris Fosbury   | £40 |
| 3 | No 44                  |     |
|   | Andy and Maggie Leitch | £20 |

Congratulations to all the winners.



“The rector’s hoping providing a really strong mobile signal will attract more young folk to the church.”

An updated list of all the winners is displayed on the notice boards in the Church hall and inside the main Church entrance.

Since this Club was started back in November 2013 we have paid out £5320 in prize money.

You could be one of our lucky winners. It is not too late to join the 150 Club. Forms are available at the back of the Church. The more people involved will mean that we will have bigger prizes and maybe more of them.

Do you know someone who would like to join in this great adventure? (Must be 16 years of age or over.) Maybe you have a friend or relative who may be interested.

May I again thank everyone for your continuing support in this project and wish you all the best of luck in future draws.

**Terry Dewar (Promoter)**

## Attendance Figures for November 2016

November 2nd	9.00 am	Requiem Eucharist	16 + 2
All Souls’ Day	7.30 pm	Requiem Eucharist	32
		Other Weekday Eucharists	25
November 6th	8.00 am	Holy Eucharist	11
2nd Sunday of The Kingdom	10.30 am	Sung Eucharist attended by members of the Far East Prisoners of War Association	160
	5.00 pm	Evening Prayer	2
		Other Weekday Eucharists	31 + 1
November 13th	8.00 am	Holy Eucharist	12
Remembrance	9.45 am	Remembrance Service	c 496
Sunday	10.55 am	Act of Remembrance & Holy Eucharist	33
3rd Sunday of The Kingdom	6.00 pm	Exploring Worship	17

November 17th	10.00 am	Eucharist at Ysgol San Sior	25
		Other Weekday Eucharists	13
November 20th	8.00 am	Holy Eucharist	11
Christ the King	10.00 am	Family Eucharist	83
4th Sunday of The Kingdom	5.00 pm	Evening Prayer	6 + 1
		Other Weekday Eucharists	25
November 27th	8.00 am	Holy Eucharist	9
Advent I	10.30 am	Sung Eucharist	85
	5.00 pm	Evening Prayer	2
		Other Weekday Eucharists	8

## Calendar for January 2017

<b>Sun 1st</b>	<b>The Naming of Jesus – New Year’s Day</b>	Morning services as usual for the 1st Sunday No 5.00 pm Evening Prayer
<i>Tues 3rd</i>	<i>10.00 am</i>	<i>Julian Meditation Group at Stella Maris</i>
<i>Wed 4th</i>	10.00 - 12.00 noon	Wednesday Coffee Mornings resume
<b>Fri 6th</b>	<b>The Epiphany of Our Lord</b>	11.00 am Holy Eucharist 7.30 pm Holy Eucharist
<b>Sun 8th</b>	<b>The Baptism of Christ</b>	Services at usual times for the 2nd Sunday The Blessing of Water will take place at Choral Matins
<i>Wed 11th</i>	<i>7.30 pm</i>	<i>Good Friday Passion Play meeting at St. David’s Methodist Church</i>
<b>Thurs 12th</b>	10.00 am 11.00 am 7.30 pm	Guild of Health & St. Raphael meeting Eucharist with Ministry of Healing Standing Committee
<b>Sun 15th</b>	<b>2nd Sunday of Epiphany</b>	Services as usual for the 3rd Sunday A meeting for parishioners will be held after the 10.30 am Sung Eucharist to discuss the new

## Week of prayer for Christian Unity 18th - 25th

Wed 18th	10.30 am	Unity Week Service at the Coptic Church, Trinity Avenue
Thurs 19th	10.30 am	Unity Week Service with Gloddaeth United Church - at Lighthouse Community (Church of Our Saviour)
Fri 20th	10.30 am	Unity Week Service at Seilo Welsh Chapel
Sat 21st	10.30 am	Unity Week Eucharist St. Paul's Church, Craig y Don

### Sun 22nd 3rd Sunday of Epiphany Morning Services as usual

	6.00 pm	Cytun President's Service at St. David's Church, Penrhyn Bay No 5.00 Evening Prayer at Holy Trinity
Mon 23rd	10.30 am	Unity Week Service at St. John's Methodist Church
Tues 24th	10.30 am	Unity Week Service at the Lighthouse Community (Church of Our Saviour)
Wed 25th	10.30 am	Unity Week Service at Our Lady Star of the Sea

Thurs 26th 7.30 pm PCC Meeting

Sun 29th **4th Sunday of Epiphany**  
Services as usual for the 5th Sunday plus:  
11.00 am Candlemass Eucharist at St. Tudno's  
(Candlemass will be celebrated at Holy Trinity on  
Sunday 5th February)

## Sunday Rota

### Sunday 1 January

Reader	Angela Pritchard
Sidespersons	Marion Heald Linda Blundell Doug Pritchard Vernon Morris
Eucharistic Ministers	Cath Lloyd John Riddler

### Sunday 8 January

Readers	Ray Stythe-Jones Gaye Stythe-Jones
Sidespersons	Wendy C-Stewart Joyce Crosby Ron Illidge Barbara Yates
E' Minster	Marion Heald

**Sunday 15 January**

Reader	Joy Hedley
Sidespersons	Annabel Jones Cath Lloyd Doug Pritchard Pat Riddler
Eucharistic Ministers	Angela Pritchard Stan Whittaker

**Sunday 29 January**

Reader	Christine Jones
Sidespersons	Linda Blundell Ron Illidge Wendy C-Stewart Barbara Yates
Eucharistic Ministers	Marion Heald Stan Whittaker

**Sunday 22 January**

Reader	Marion Heald
Sidespersons	Marion Heald William Maidlow Angela Pritchard Vernon Morris
Eucharistic Ministers	Cath Lloyd John Riddler

**Sunday 5 February**

Reader	Vernon Morris
Sidespersons	Joyce Crosby Annabel Jones Pat Riddler Doug Pritchard
Eucharistic Ministers	Cath Lloyd Angela Pritchard

## *PARISH REGISTER*

### *Holy Baptism*

*December 4th: Lewis Rhys Jones*

## **Cathedrals and Churches in Norway**

During November I took a trip along the coast of Norway on one of the Hurtigruten Coastal Express ships, sailing from Bergen north to Kirkenes and back. Times in port (which could vary from 15 minutes to 4 hours) and excursions gave me an opportunity to visit some lovely cathedrals and churches. These are not necessarily typical of Norway but are the ones which I saw. I have listed them geographically, from south to north.

It is considered that the first attempts to spread Christianity in Norway occurred in the 10th century and many of the first churches were built by powerful men or women. A particular style of wooden churches, the stave churches, developed in north western Europe in the medieval period and the remaining churches are now mainly in Norway but none of the churches which I saw was a stave church.



*Nidaros Cathedral at Trondheim.*



Nidaros Cathedral at Trondheim was built in the 11th century over the Shrine of St. Olav, where pilgrims came from far and wide for healing. The cathedral remains the most northerly major pilgrimage destination as well as the northernmost Gothic cathedral. Olav Haraldsson was born ca. 999

and led a turbulent life which included raiding England and time spent in Normandy where he became a Christian. From 922 – 1026 he ruled as King of Norway and instituted Christianity as a state religion. Olav was then defeated by King Cnut who was trying to regain control of Norway and while Olav in turn was attempting to regain power he was killed at the battle of Strickland in 1030. Olav was buried on the bank of the River Nid and a cult started to build up, with miracles attributed to Olav. Olav was canonised and a wooden church built over his burial place; building of the present cathedral began in 1070 and was completed in the 13th century. The town became the seat of

the archbishop in 1152 and continued to be Norway's ecclesiastical centre until the Reformation in 1533. The massive West Front with its 75 statues had deteriorated badly by the 17th century and was restored during the 20th century. There had been stained glass during the medieval period but new stained glass was installed during the earlier part of the 20th century, including a rose window which has lovely, rosy colours. I visited on a Sunday morning and there was limited access due to preparations for the service. Sailing time did not give the opportunity to attend the service but I was able to enjoy the rehearsal of the fine choir in this peaceful place.

Glimpsed from the coach during an

excursion near Bodø is the little church at Bodin, with its unusual spire. The church dates from about 1240 and was extended in 1784.

Outside Harstad, on one of the Vesteraalen Islands, is the delightful 13th century church at Trondenes. Built on the site of an 11th century wooden church this is north Norway's oldest stone church and throughout the middle ages this was the most important church north of Trondheim. Slightly bigger than St. Tudno's (and with heating!) this whitewashed church overlooks the waters of Vågsfjord and an excellent museum nearby gives information on the church and the history of the area. The visit was part of an excursion and we arrived at the church just as day



*Bodin church with its unusual spire.*



*Trondenes church at daybreak and the “Hurtigruten Choir” in Trondenes Church, with guide Greta (standing).*



was breaking, with freshly fallen snow sparkling on the ground and coating the trees. The guide lit the altar candles and gathered us in the chancel while she told us about the church. The first church was probably built by a local chieftain; the second, a stave church, was built by King Øystein around 1150 and the large font is thought to be from this time. We were told that at one time babies were immersed in the font for baptism, however many babies died of pneumonia as a result of this and the practice was changed. The church is today ecumenical and is

used by different denominations. There is a fine rood screen but, as Advent had started, the late medieval triptychs behind the altar were closed. Before we left the guide handed out hymn sheets with two verses of Praise my soul the king of heaven in a number of languages and most of the group joined in singing together, each in our own language, and for me this was one of the highlights of the whole holiday.

Tromsø is described as the capital of Arctic Norway and is in a strategic position on one of Norway’s many islands, joined to the mainland by an impressive bridge and now a tunnel. The first church here was built King Haakon IV as a royal chapel in 1252 and was described by the Pope as “the church close to the heathens” and there has since been a series of churches on the site. The Domkirke, or cathedral, is a fairly modest but very attractive building in the centre of town. Norway’s only wooden cathedral, this

building was completed in 1861 and a very warm welcome was given there, with the added treat of an organ and trumpet rehearsal in progress.

Tromsø Domkirke is rather overshadowed by Tromsdalen Church, just across the bridge on the mainland. This spectacular church, which was

mostly glass and the sections of the walls / roof (I I aluminium coated concrete panels) are illuminated. Behind the altar a large stained glass window, designed by Victor Sparre, shows the hand of God shining light through three figures: Christ, a man and a woman. At the west end of the church a cross shows prominently in the clear glass



*Outside and inside Tromsø Domkirke.*

designed by architect Jan Inge Hovig and dedicated in 1965, is also known as Ishavskatedralen “the cathedral of the arctic”. With days being short it was already dark when we docked in Tromsø in the early afternoon and reflections of the church showed clearly in the water. The church is probably seen at its best in the dark with all the lights on: the east and west ends of the church are



and the interior of the church is bright and simple. On the return voyage we docked in Tromsø late in the evening and I joined an excursion to attend a

midnight concert at the church. This was a beautiful performance of mainly Norwegian music by an organist / pianist, a cellist and a soprano and showed the excellent acoustics of the church.

In Hammerfest there is another lovely modern church with a similar overall design to Tromsdalen church. This



*Tromsdalen Church, the east window (above right) and reflected in the water.*



one was designed by architect Hans Magnus and was dedicated in 1961, becoming the sixth successive church. The first was built about 1620 and this and the subsequent churches were all destroyed by fire. The fifth church was destroyed during the Nazi withdrawal from Finnmark (the most north easterly county in Norway) in the winter of 1944 / 1945, when the scorched earth policy caused great suffering and devastation throughout the area. The present church has a vibrant east window designed by artist Jardar Lunde. In the main image the cross has been transformed to a “Y”, described as the sign of worship, and Christ, freed from the cross, has risen from the dead.



*Hammerfest church and its east window.*





On a slightly different note, there is a tradition in Norway (and I came across the same in Iceland) of lighting the municipal Christmas tree on Advent Sunday: all the other Christmas decorations in a town may be lit before then but lighting the tree is a special event. In the village of Brønnøysund this happened in the late afternoon. The local band, including many children, started playing, the lights were switched on and the crowd joined hands and circled the tree. Perhaps next year we could make a special event of lighting the outdoor tree at Holy Trinity?

**Christine Jones**

*St. Johannes Chapel at North Cape and lighting the Christmas tree at Brønnøysund.*

Nordkapp (North Cape) plateau on the island of Magerøya is described as the northernmost point of Europe and is a popular tourist destination which I visited on an excursion. The modern visitor centre maintains a low profile, with much of the building below ground. This includes the simple St. Johannes Kapell, which is the world's northernmost ecumenical chapel. Seating perhaps two dozen people, the chapel has stone walls and a ceiling lit in blue with "icicle" lights, which certainly reflected the snow and ice of northern Norway in winter and the chapel provided a quiet space in a busy place.



# News from the Parish Pump

## **Friday Focus 2017 – calling on Christians across the UK to join in**

Churches across the UK are preparing for mission together in 2018 to make Jesus known. A major new initiative, 'Friday Focus 2017' provides the opportunity for us to pray where we are, and unite across our nation on Fridays (whenever possible), supporting all on-going mission across the UK and preparing the way for HOPE 2018.

Many Christian denominations, agencies and churches are already part of HOPE 2018 ([www.hopetogether.org.uk](http://www.hopetogether.org.uk)) There are many local and national initiatives being planned to make Jesus known to people in our villages, towns and cities during 2018. The aim is to see the entire church mobilised to work together for a year of mission, so that the good news of Jesus Christ is shared in words and action. The dream is to see 10 per cent church growth in these next two years. Without prayer and seeking the empowering of the Holy Spirit, our work will not be as fruitful.

Each week Friday Focus will be taking a different theme: supporting national initiatives of prayer and mission; key seasons in the church's calendar; the different people groups highlighted in the Talking Jesus report ([www.talkingjesus.org](http://www.talkingjesus.org)); the people we know and meet; the communities we are part of,

and the places where we live.

Leaders from denominations, mission and prayer organisations and networks are writing the reflections based on a Bible passage, and there will also be a written prayer to accompany each theme. Use Prayer Focus for private prayer or in church services and prayer meetings.

Colossians 4 verses 2-3 sums up what Friday Focus longs to see from this year of praying together. We want to see every individual and church devoting itself to prayer – being watchful and thankful. We want everyone to be asking God to open the doors for mission opportunities, and asking for clarity as we talk about Jesus. We want to encourage each other to make the most of every opportunity, to give the reason for the hope we have, with gentleness and respect (1 Peter 3:15).

Do join in – and be part of the answer! Download the prayers from [www.hopetogether.org.uk/prayer](http://www.hopetogether.org.uk/prayer)

## **Changes at the BBC**

The former Labour minister James Purnell, who is the BBC's head of radio and education, is to take on responsibility for its religious affairs programming. BBC Director General Tony Hall said that the decision meant the BBC was

taking “one of the big issues of our times” seriously.

The BBC seems set to diversify its religious programming, with increased multi-faith coverage, to better reflect the “role of religion in modern Britain”. Director General Tony Hall, Lord Hall of Birkenhead, has said he will soon invite religious leaders to a round table to discuss how the broadcaster can improve on its existing output. A senior executive will also be appointed to design new programme concepts alongside what is currently delivered, such as Songs of Praise and Thought for the Day.

More details at: <http://www.independent.co.uk/news/uk/home-news/bbc-christian-bias-plans-diversify-faith-programming-a7416141.html>

## **Operation Mobilisation turns 60**

OM has a lot to celebrate. From its beginnings with a handful of college students, to today’s fellowship of 3,400 workers from over 100 nations in over 115 countries and a ship, OM remains an evangelistic movement at heart, describing itself as ‘a family more impressed with the greatness of God than the size of the task.’

OM says that over the past 60 years, it has attracted ‘hundreds of thousands of workers, who in turn have reached hundreds of millions of people with the gospel. Hundreds of other missions

were birthed as a result, and vast sums released to transform lives and communities.’

But OM also stresses that ‘the real story is about very ordinary people with a small faith in a big God. A core OM message is that God will use anybody seeking to put Him first, and we are living proof.’

## **Not passing it on**

It seems that almost a quarter (23%) of religious parents are not passing on their faith to their children, for fear they will be alienated at school, according to a recent survey. The ComRes research for Theos think tank also found that the greatest concern parents had was about social media, with 34% saying they felt it would have ‘more of an impact on my children’s beliefs than my input.’

## **When parents misbehave**

A recent report has found that more than half of the 1,188 head teachers who replied to a survey by the schools management service, The Key, say that parents’ online social media behaviour is a problem. And 15% say they have themselves suffered from negative behaviour. The NASUWT teachers’ union says the online bullying of teachers by pupils and parents is a growing trend. More at: <http://www.bbc.co.uk/news/education-37940465>

# The Great War – July 1917

## **Robert Walmsley**

*L11078, Gunner, 149th Brigade Royal Field Artillery*

*Killed in action, 18 July 1917, aged 31*

*Buried at Reninghelst New Military Cemetery, Belgium*

Robert Walmsley, born in Chorley, Lancashire in 1886, was the son of Thomas Walmsley, a labourer, and his wife Fanny Walmsley (née Whittle). Thomas Walmsley died in 1890 and the Census for England the following year records his widow and five children living in Chorley: Robert (4) being described as a scholar; his siblings were William (12), Helen (10), Margaret (8), Alice (6) and Thomas (3). Fanny Walmsley died in 1892 and the Census for 1901 records Robert as the adopted son of Ellen Johnson and employed as a coal miner (above ground). In 1909, Robert married Kate Hobson (b 1889, Llandudno), the marriage being registered at Chorley. The Census for 1911 records the couple living with Robert's sisters, Margaret and Alice, at Chorley; Robert was described as a collier/coal hewer. Daughters Ann and Grace were born in 1912 and 1914 respectively.

Robert Walmsley enlisted into the Royal Field Artillery at Preston in March 1915. Little is known of his subsequent service except that he

was killed in action on 18 July 1917 aged 31. He was then in "D" Battery, 149th Brigade, RFA which was in the Ypres Salient. He was buried with ten others of his battery at Reninghelst New Military Cemetery.

It would appear that Kate had returned to Llandudno for her son, Harold Walmsley was born there in 1917. In 1919, she married Ellis Jones and both were resident in Llandudno in 1939.

*Known memorials:*

- *Llandudno Roll of Honour*
- *Llandudno War Memorial*
- *Memorial Chapel, Holy Trinity Church, Llandudno*

## **John James Griffiths**

*19087, Private, 14th Royal Welsh Fusiliers*

*Killed in action, 23 July 1917, aged 23*

*Buried at Bard Cottage Cemetery, Ypres, Belgium*

John James Griffiths, the son of William and Mary Ann Griffiths was born at Dinas, Glamorganshire in 1893. The Census of Wales for 1901 records the family living at the intriguing address of 3 Concrete Houses, Ystradyfodwg; William Griffiths worked at a colliery and four children were recorded: Mary Ellen (9), John James (8), Martha Jane

(6) and Emrys (2). Ten years later, the family was living at 37 New Century Street, Trealaw, Rhondda. John James Griffiths was employed as an engine boy (below ground).

In December 1914, John James Griffiths enlisted at Tonypany into the Royal Welsh Fusiliers. He joined the 16th (Service) Battalion which had formed at Llandudno in November 1914. After initial training, the battalion moved to Winchester and disembarked in France in December 1915. Unfortunately, John James Griffiths' service record no longer exists though some reasonable deductions about his army experience can be made from the scraps of evidence available.

John was clearly on home leave when on 25 March 1917, he married Emily Roberts of Penrhynside at the register office at Conway. He gave his address as that of his home in Trealaw. The couple's child Emrysen Joan James Griffiths was born on 27 October 1917 which suggests that John had been at home since the end of 1916, probably earlier. Perhaps he had been injured in July 1916 when the 38th (Welsh) Division suffered heavy losses at Mametz Wood during the Battle of the Somme.

On returning to France, John was posted to the 14th Battalion Royal Welsh Fusiliers. The 14th RWF was also a component of the 38th (Welsh) Division which, after the attack on Mametz Wood, had been deployed to the Ypres Salient where it spent

its time rebuilding and consolidating the position. In June 1917, the division was withdrawn to conduct training for the forthcoming Ypres offensive (Passchendaele). On 20 July 1917, the division returned to the front line near Ypres and became subject to heavy German artillery fire of both high explosive and mustard gas shells. John James Griffiths was killed in action on 23 July 1917 aged 23. The battalion's war diary of the day reports some casualties due to incoming shellfire. John James Griffiths was buried at Bard Cottage Cemetery.

The Commonwealth War Graves Commission after the war recorded Emily's address as 30 Clifton Road, Llandudno.

*Known memorials:*

- *Llandudno Roll of Honour*
- *Llandudno War Memorial*
- *Memorial Chapel, Holy Trinity Church, Llandudno*
- *Penrhynside War Memorial*

## **Hugh Jones**

*37234, Private, 1st Royal Welsh Fusiliers*

*Killed in action, 23 July 1917, aged 26*

*No known grave*

Hugh Jones was the son of a farm carter, Owen Jones and his wife Ellen. Hugh was born at Llechylched near Bryngwran on Anglesey in 1893. The Census Wales of 1901 records the family living at "Gorsgoch", Llechylched.

Hugh (7) was described as at school and he had a younger sister Lizzie. On 22 November 1915, Hugh married Jane Hughes at Christ Church, Llandudno.

A week later on 29 November 1915, Hugh Jones joined the Royal Welsh Fusiliers at Llandudno. He gave his Anglesey address though his wife's address was given as 15 Alexandra Road, Llandudno. He reported to the 20th (Reserve) Battalion at Conway the following day. His infantry training was carried out at Kinmel Bay and he embarked for France on 19 April 1916 at Folkestone, reporting to 38 Infantry Base Depot at Étapes the following day. He joined the 10th (Service) Battalion on 13 May 1916. On 26 June 1916, Hugh Jones' son Glyn Kitchener Jones was born in Llandudno. Hugh was initially reported missing during an attack on Delville Wood on 20 July 1916 and admitted to hospital three days later at Rouen with shell shock.

Once declared fit, he joined the 14th (Service) Battalion at Poperinge on 7 August 1916 – one of many reinforcements to replace men lost at Mametz Wood. On 31 October 1916, Hugh received either a gunshot wound or a shell wound to the right arm and shoulder (the war diary relates some casualties due to an incoming shell) near Ypres. He was evacuated by 129 Field Ambulance, 46 Casualty Clearing Station (Mendinghem), 32 Base Hospital (Wimeraux) and HMHS St. David to Queen Mary's Military Hospital at Whalley, near Clitheroe,

Lancashire where he was admitted on 12 November 1916 – the same day as he was officially posted to the RWF depot.

Hugh was discharged from hospital on 29 December 1916 and posted to the 3rd (Reserve) Battalion on 9 January 1917. Though the 3rd RWF was based at Litherland, near Liverpool, it would appear he was attached to one of the other Reserve Battalions at Kinmel Bay – possibly on compassionate grounds. Once judged fit for action, Hugh was posted to the 2nd Battalion, arriving in France on 16 June 1917. However, his orders were changed and after spending some days at 5 Infantry Base Depot, he was posted to the 1st Battalion which he joined on 8 July.

Hugh Jones was killed in action on 23 July 1917 whilst the battalion was holding the line just to the south-east of Arras. He was aged 26. He has no known grave but is remembered on the Arras Memorial.

Hugh's widow Jane later married William Owen.

*Known memorials:*

- *Arras Memorial*
- *Llandudno Roll of Honour*
- *Llandudno War Memorial*
- *Memorial Chapel, Holy Trinity Church, Llandudno*
- *Llanrhos Parish War Memorial, All Saints' Church, Deganwy*
- *Bryngwran War Memorial*

## **Alfred Arnold Overton**

*400720, Private, 2/7th Manchester Regiment*

*Died of wounds, 23 July 1917, aged 33*

*Buried at Coxyde Military Cemetery, Koksidge, Belgium*

Alfred Arnold Overton was born in Aston Manor, Warwickshire in 1883. He was the youngest son of William Overton, a brass founder, and his wife (Athaliah) Ann Overton (née Peakman). The Census for 1891 records the family still living at Aston but ten years later, it was living at 2 Trefriw Terrace, Trefriw, Caernarfonshire – William Overton being described as a house painter and Alfred (17) described as a postman. On 13 November 1907, Alfred married Margaret Mary Jones of Llanrwst at the Llandudno Presbyterian Church. The Census of Wales for 1911 records Alfred, Margaret and their son William Hugh Overton living at “Craig-y-nos”, Grove Terrace, Llandudno. Alfred was still employed as a postman.

Alfred Overton's service record no longer exists though Soldiers Died in the Great War gives his regimental numbers as 5734 Royal Welsh Fusiliers and 400720 Manchester Regiment. The regimental number 5734 was used several times by the RWF but a possible scenario is that because Alfred Overton enlisted at Llandudno, on this occasion it was issued by the 6th (Caernarvonshire and Anglesey) Battalion of the Territorial Force,

specifically the 2/6th at the end of October 1916. Later, Alfred Overton was transferred to the Manchester Regiment. His regimental number of 400720 was issued by 28th Battalion (Territorial Force) though this probably replaced an earlier number. Alfred Overton was then posted to the 2/7th Battalion (TF). This battalion had formed in Manchester in 1914 as a second-line unit and it landed at Boulogne on 6 March 1917.

On a date presently unknown, Alfred Overton was wounded in action and he died of those wounds aged 33 on 23 July 1917. He was buried in Coxyde Military Cemetery. On the day he died, the 2/7th MR was at Oostduinkerke, only a mile or two from where he was buried which suggests that he died before being evacuated. The war diary for 23 July records that nine men were killed that day, three by poison gas.

*Known memorials:*

- *Llandudno Roll of Honour*
- *Llandudno War Memorial*
- *Memorial Chapel, Holy Trinity Church, Llandudno*
- *English Presbyterian Church, Llandudno (his address on the memorial as Winllan Avenue)*
- *Llanrhos Parish War Memorial, All Saints' Church, Deganwy*
- *Parents' headstone, Llanrwst*

*Note:*

*Soldiers Died in the Great War* lists Alfred Overton as being in the 1/9th Manchester Regiment. Other records

(medal rolls, effects' record, CWGC) recorded him being in the 2/7th. A check of the war diaries of both battalions indicates that at the time, the 1/9th was training at Courcelles-le-Compte, a few miles south of Arras whereas the 2/7th was holding the line on the Belgian coast. It is conceivable that Alfred had been posted to the 1/9th and was attached to the 2/7th but he was certainly fighting with the 2/7th when he was wounded.

### **Robert Edward Davies**

*33291, Private, 16th Royal Welsh Fusiliers*

*Killed in action, 31 July 1917, aged 19*

*Buried at Dragoon Camp Cemetery, West-Vlaanderen, Belgium*

Robert Edward Davies was born on 11 February 1898 in Llandudno. He was the son of a limestone quarryman Robert Davies and his wife Alice Ann Davies (née Owen). The Census for Wales of 1901 records the family living at 11 Craig-y-Don Parade. Ten years later, the family lived at "Spring Field", Conway Road, Llandudno – Robert (senior) worked as a dustman for the Llandudno Urban District Council and Robert Edward Davies was at school.

On 14 August 1915, Robert Edward volunteered to join Royal Welsh Fusiliers. He gave his address as "House over Wilkes Green's Shop", Mostyn Avenue, Llandudno and his trade as a

tailor. He claimed that he was aged 19 years and one month though he was actually 17 years and six months. The minimum age to join up was 18 though a soldier had to be 19 before being sent overseas. With a regimental number of 33291, he joined at St. Asaph and served initially with the 20th (Reserve) Battalion being posted to the 14th (Service) Battalion on 11 October 1915, then in Winchester. A month later, he was posted back to the 20th RWF, having been discovered as underage but he remained in the army because he was over the age of 17. On 18 April 1916, still aged 18 and underage for overseas service, Robert Edward was posted to France and joined 38 Infantry Base Depot at Étapes two days later. He joined the 16th (Service) Battalion RWF on 7 May 1916. The battalion had formed at Llandudno in November 1914 and landed in France in December 1915. Robert Edward spent a little time in hospital at 37 Field Ambulance in July 1916. He joined 5 Infantry Base Depot at Rouen on 9 September 1916 because the authorities became aware that he was still underage – his actual date of birth was annotated in his service record at the time. He took leave in the UK from 14 to 20 November 1916 and rejoined the 16th RWF on 24 February 1917, 13 days after his 19th birthday.

Robert Edward Davies was killed in action on 31 July 1917 aged 19. This was the day when the 38th (Welsh) Division was engaged in the Battle of Pilckem Ridge, a phase of the Third

Battle of Ypres otherwise known as Passchendaele. He was buried at Dragoon Camp Cemetery, West-Vlaanderen, Belgium.

*Known memorials:*

- *Llandudno Roll of Honour*
- *Llandudno War Memorial*
- *Memorial Chapel, Holy Trinity Church, Llandudno*
- *Llanrhos Parish War Memorial, All Saints' Church, Deganwy*

## **Robert Victor Davies**

*56806, Private, 15th Royal Welsh Fusiliers*

*Killed in action, 31 July 1917, aged 20*

*No known grave*

Robert Victor Davies, the son of Robert Samuel Davies and his wife Mary Grace Davies (née Pritchard), was born in Llandudno on 9 June 1897. The Census of Wales for 1901 records the family living at 10 Clonmel Street – Robert Samuel Davies was a printer's compositor. Robert Victor Davies attended Lloyd Street School and transferred to the new Dyffryn Road School in 1905. Robert Samuel died in 1908 and the Census for 1911 records the family living at 29 Alexandra Road, Llandudno. Robert Victor (13) was described as at school. He left school in June 1911.

Aged 18, Robert Davies enlisted into the Welsh Horse Yeomanry, Territorial Force, in November 1915. He was

given the regimental number of 1466. The regiment had been formed in 1914 and its first line battalion, the 1/1st had sailed for Gallipoli in September 1915, dismounted as infantry. Robert's service record no longer exists but he almost certainly was posted to the 3/1st Battalion at Newtown. The 3/1st Welsh Horse was a training formation but in April 1916, a draft of 160 NCOs and men (including Robert Davies) was sent to Ireland to reinforce the 6th Cavalry Reserve Regiment and help put down the Easter Rising in Dublin.

The Military Service Act of 1916 deemed that soldiers in the second and third line battalions of the Territorial Force as eligible for overseas service. Since the concept of yeomanry cavalry had become archaic by this date, the Welsh Horse was run down and suitable soldiers in its reserve battalions were sent overseas to reinforce infantry regiments. In August 1916, Robert Victor Davies arrived in France still maintaining his Welsh Horse regimental number. He was posted to the 15th (Service) Battalion of the Royal Welsh Fusiliers with a new service number of 56806. The 15th RWF, also known as the 1st London Welsh, had formed in London in October 1914, becoming part of the 38th (Welsh) Division at Llandudno before landing in France in December 1915.

Robert Victor Davies was killed in action on 31 July 1917 aged 20. This was the day when the 38th (Welsh) Division was engaged in the Battle of

Pilckem Ridge, a phase of the Third Battle of Ypres otherwise known as Passchendaele. He has no known grave.

*Known memorials:*

- *Menin Gate Memorial, Ypres, Belgium*
- *Llandudno Roll of Honour*
- *Llandudno War Memorial*
- *Memorial Chapel, Holy Trinity Church, Llandudno*
- *Llanrhos Parish War Memorial, All Saints' Church, Deganwy*

## **Alun Jones**

*36497, Private, 17th Royal Welsh Fusiliers*

*Killed in action, 31 July 1917, aged 24*

*No known grave*

Alun Jones, the son of Robert and Sarah Ellen Jones (née Davies), was born in Llandudno on 24 December 1893. He attended Lloyd Street Council School. The Census of Wales for 1901 records the family of the couple and five sons including Alun (7) and Thomas Ivor (4 – qv) living at “Ringwood House”, Deganwy Street, Llandudno; Robert Jones was a shopkeeper. Alun later attended John Bright County School. In 1911, the family lived at “York Villa”, Clifton Road, Llandudno; Robert Jones described as a grocer and Alun a hosier and outfitter’s apprentice.

Alun Jones’ service record no longer exists. What is known that he enlisted

at Birkenhead into the Royal Welsh Fusiliers. His service number was 36497 which indicates an enlistment date of November 1915. It is not presently known where Alun did his infantry training though on arrival in France he was posted to the 17th (Service) Battalion RWF. The 17th RWF had formed at Llandudno in February 1915 and had been in France as part of the 38th (Welsh) Division since December 1915. The division had received a severe mauling at Mametz Wood in July 1916.

Alun Jones went missing in action on 31 July 1917 aged 24. This was the day when the 38th (Welsh) Division was engaged in the Battle of Pilckem Ridge, the first phase of the Third Battle of Ypres (Passchendaele). Hoping that Alun had been taken as a prisoner of war, enquiries were made to the International Red Cross by Llandudno’s Wesleyan Minister, Mr J Lloyd. The search proved fruitless and Alun Jones is recorded as having been killed in action on 31 July 1917. He has no known grave. He was one of three soldiers from Llandudno killed that day.

*Known memorials:*

- *Menin Gate Memorial, Ypres, Belgium*
- *Llandudno Roll of Honour*
- *Llandudno War Memorial*
- *Memorial Chapel, Holy Trinity Church, Llandudno*
- *Ysgol John Bright Roll of Honour*

# The Churchyards in December

In his poem *The Land* Rudyard Kipling wrote of a time when “the bones of meadows show” (this was during a drought when old drainage lines could be seen). During winter the “bones of trees” can be seen clearly in the bare branches of deciduous trees.

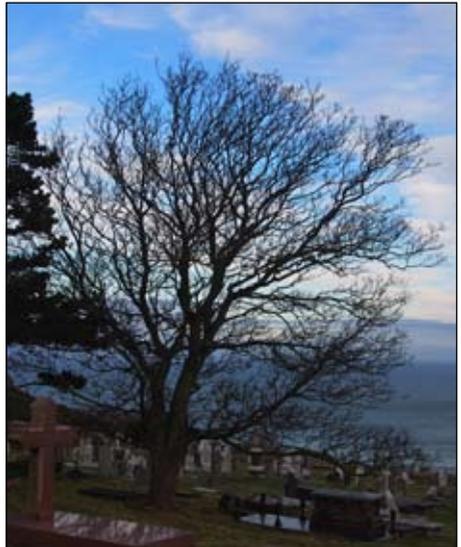
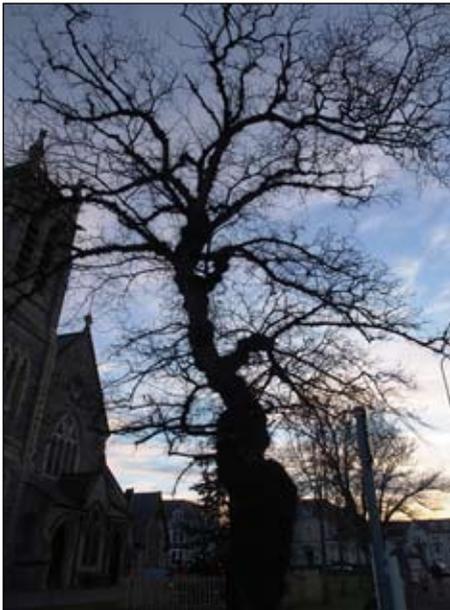
Each species of tree has a particular architecture in the arrangement of its branches which gives it its distinctive shape. As a tree grows from a sapling to maturity its architecture may appear to change but the “rules” which regulate the production of branches remain the same.

The photographs show the “bones” of a tree from each of our churchyards: the elm at Holy Trinity (below), an oak at



St. George's (above) and the sycamore at St. Tudno's (below).

**Christine Jones**





## St PAUL

St Paul's day is the 25<sup>th</sup> January and we remember him because he was one of the Church's greatest teachers. Called Saul by his parents, he was brought up a Pharisee and became a tent-maker. He was completely against the early Christians and was there when Stephen, the first Christian martyr was stoned to death. He searched out many Christians and handed them over the prison and death.

So why did he change? Like many people since, although few so dramatically, Saul changed because Jesus came into his life. You can read all about it in Acts, chapter 9. Everything changed for Saul but he had a hard time persuading people that it wasn't a trick. Even his name changed, and as Paul he travelled teaching and founding churches. To encourage these growing communities he wrote the 13 letters (or Epistles) we can still read today. These letters are the earliest parts of the New Testament to be written, some only 20 years after Jesus.

## P.S.

These names have all the letters S and P missing. Can you fit in the missing letters to make the names of some people or places in the Bible?

1. Both the Pharaoh and Joseph knew - OTI - HAR.
2. THEO - HILU - was Luke's friend.
3. St John wrote his Revelation on the island of - ATMO - .
4. MO - E - led the Israelites out of Egypt.
5. E - THER was a queen and a book of the Old Testament is named for her.
6. Paul was imprisoned in the town of - HILLI - - I.
7. Paul's friend - RI - CILLA was the wife of Aquila.
8. A town in Sicily, - YRACU - E, Paul stayed here on his way to Rome.

**What do you call a camel that's got three humps?**

Humphrey.

**Who rides a camel and carries a lamp?**

Florence of Arabia.



- 1.Potiphar 2.Theophilus 3 Patmos
- 4.Moses 5.Esther 6.Phillippi 7.Priscilla
- 10.Syracuse.

# Lasting Power of Attorney



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## Advertisement

Few of us want to think that we might lose our mental capacity or how we would cope with our financial affairs if we did. Yet, given the statistics – there are around 850,000 people with dementia in the UK, of whom 40,000 are under 65, with this number forecast to exceed one million by 2025, according to the Alzheimer’s Society – it is worth considering, especially as there is a way to plan ahead and ease the potential burden on your relatives should it happen to you.

One answer is to create a lasting power of attorney (LPA), a legal tool which gives someone you trust the legal authority to make decisions on your behalf about your financial affairs (or health and welfare) should you lose the mental capacity to do so.

The crucial thing is to set up an LPA while you are still mentally capable, well before you need it. If you become mentally incapacitated later in life and don’t have an LPA in place, your relatives can face long, distressing delays and expense in applying to the court to take control. And don’t assume that because you have set up an LPA, you have lost control. You can choose whether it can be used either before, or only when, you lose mental capacity.

We want people to view LPAs as an important part of planning for their family’s future

LPAs should be encouraged for younger people in their 20s and 30s particularly if they play contact sports or go on adventure holidays.

There are two types of LPA. One, known as a property and financial affairs LPA, is used to appoint

someone you trust as your attorney to take decisions on your behalf about money matters. They would be empowered, for example, to make decisions on buying and selling your property, running your bank accounts, dealing with your bills and state benefits and investing your money.

The other, a health and welfare LPA, allows your chosen attorney to make decisions about your care, including where you live, what you eat and what you wear, for example.

A key difference is that a property and financial affairs LPA can be used while someone still has capacity if they so choose, while a health and welfare LPA can only be used once they have lost that capacity.

Another option that does not involve an LPA is to set up a joint bank account. The Alzheimer’s Society says: “Some people find that joint bank accounts can be helpful in the short term. They allow both the person and another account holder to access and manage the account. A joint bank account can give a person with dementia peace of mind that someone else is supporting them with organising bills and payments. It can also help people with mobility problems, as the second account holder can go to the branch if needed.”

But the society warns that a bank might freeze the account if it discovers that the person has dementia and is unable to manage it.

For further information or advice, please do not hesitate to contact Shaun Hughes of Swayne Johnson Solicitors on 01492 876271.

Shaun provides a bilingual service and is more than happy to answer any of your queries.



INVESTOR IN PEOPLE

## **The Bishop's Ministry Fund contribution for 2016 is £75000**

This sum of money or "quotia" (formerly the "Parish Share") is paid by the parish contributing to the costs of clergy stipends across the diocese.

If you have not already and are a payer of income tax or capital gains tax, please consider revising your method of regular giving so the Parish can more-easily pay its dues in the following way: please declare regular giving and donations as 'Gift Aid' so HM Customs and Revenue might refund to us the tax you paid on earning your gift.

If you make a donation of £10, the Parish receives an extra £2.50 at no cost to you.

Please contact Stan Whittaker, the Gift Aid Secretary. (Tel: 596796)



## **Coffee Time**

### **Cryptics (thanks and courtesy Barbara Cartwright).**

All begin with the letter "P".

1. A tip for the diner. (5)
2. Beat the plant. (5)
3. Belt back with the bits. (5)
4. Just a little bit, but a triple 100 oddly enough. (8)
5. Drive forward with a strong fibre in the middle. (6)
6. Carry out according to a favourite tax? (10)
7. A dog goes back to Dad, very oriental. (6)
8. Vegetables with insects were the mainstay of the manor (8)
9. Divide into twos when the couple cancelled. (4,3)
10. Overseer's instrument. (9)

Results for December

1. Santa
2. Noel
3. Stable
4. Reindeer
5. Angel
6. Carols
7. Crib
8. Mistletoe
9. Sherry
10. Carpenter



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