

GOD BE WITH YOU: Y TAD, Y MAB. A'R YSBRYD GLÂN.

This Week: **MONDAY** Centring Prayer 7 pm. **TUES** Morning Prayer, Llanrhidian 9 am Interfaith Taliesin 10.30 – 3 pm. **WEDS** Interfaith Quadrant 10.30 – 4 . **THURS** Interfaith Bay Campus 10.30 ff, Public Lecture, Bishop Jo St David's, Faith & Science, Singleton campus 6.30 pm, Celtic Eucharist, St David's 7 pm. **SAT** Llanrhidian Village Hall 10.30 **Today: REMEMBRANCE SUNDAY** Civic Service at Penclawdd Green 10.45 am followed by Communion (churches and chapels of the marsh) at Penclawdd Community Centre 11.30.

Marsh Light

The next Marsh Light service will be Saturday November 23rd at Penclawdd Community Centre. As usual, it begins 11.30 am until 1 pm.

In December Marsh Light will join the early evening service at St Gwynour's on Christmas Eve.

Father,
we hold before you
our family in the
Diocese of Swansea
and Brecon
and we open our hearts
and minds to your Spirit:
Bless us as we gather
in your name;
Guide us as we grow
into the likeness of your
Son;
Lead us by your Spirit
to go out and
make disciples of others.
God of our journeying,
be our way
and our truth and our
life;
our beginning and our
end.
We pray through Jesus
our Lord. Amen.

*Diocesan prayer, SwanBrec



People of the Marsh

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Upcoming Dates



Interfaith Week (Nov 10)

Events at Taliesin 12 Nov, Swansea Quadrant 13th and Bay campus 14th. Info: Swansea Interfaith Forum (facebook)

Nov 22nd Centring Prayer, Nicholaston House 10 - 3

Nov 26th MAC, Penmaen 6.30

December 1st St Gwynour's Christmas Lunch

December 7th

*Stable Trail, all day, Reynoldston.

*Ukulele Concert, St Gwynour's (see above)

December 8th Llanrhidian Choir Concert, Llanrhidian Church 6 pm

Llanrhidian Christmas Fair

Saturday 16th November
Llanrhidian Village Hall
10.30 a.m. Stalls with
Seasonal Goods, Raffle...

Yr Eglwys yng Ngogledd Gŵyr

And now?



Eyes closed or
eyes open?

KINGDOM TWO

10th NOV 2019

The Church in North Gower



If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete. (John)

The Aramaic word that most likely lies behind the English translation "commandment" is *puqdana*, similar to the classical or biblical Hebrew פקודה from a root פקד. "Fine", you might say, "but why are you telling me this? The Bible has been translated into my language and that's good, isn't it? It's called *Reformation*. It put the Bible into the people's hands!"

Well this is true in many ways but it is still helpful to remember that Jesus didn't speak English. His words weren't even the ones recorded in the earliest Greek texts of the Gospels. Reading back into Aramaic, we might come across deeper teaching than our usual translations convey.

In John's Gospel, Jesus is not all about giving commands or any dot to dot theology about God or human beings. Jesus teaches spiritual practice and direct experience of the Divine indwelling. Jesus' word *puqdana* means something like *continuous teaching*. Meanwhile "*abide (qawi) in me*" refers also to a *continuing* of an intermingling with creative, cosmic, parenting love (*huba*) through which we are all created. Abiding in the *Abba*, parent of the cosmos, is a state all beings should return to at the end of en fleshed existence, but Jesus' continuous teaching (*words and signs* for the writer of *John*) proposes that his disciples (students) do so consciously before their flesh passes away. In this way they will find the pure *joy (haduta)* that is in him. *Haduta* carries a meaning of *welcoming*, here, of an echo or vibration of our divine origin of which we are all unconsciously already aware. This is why beauty, music, the sound of the sea, art etc sometimes touch us so deeply. They remind us. Jesus' continuous *puqdana*, so inefficiently rendered *commandment*, reminds us ever more deeply of who we really are. Our calling is to contemplate the *puqdana* until the *haduta* joy spills out and reminds others of the divine indwelling in them. And so it continues.