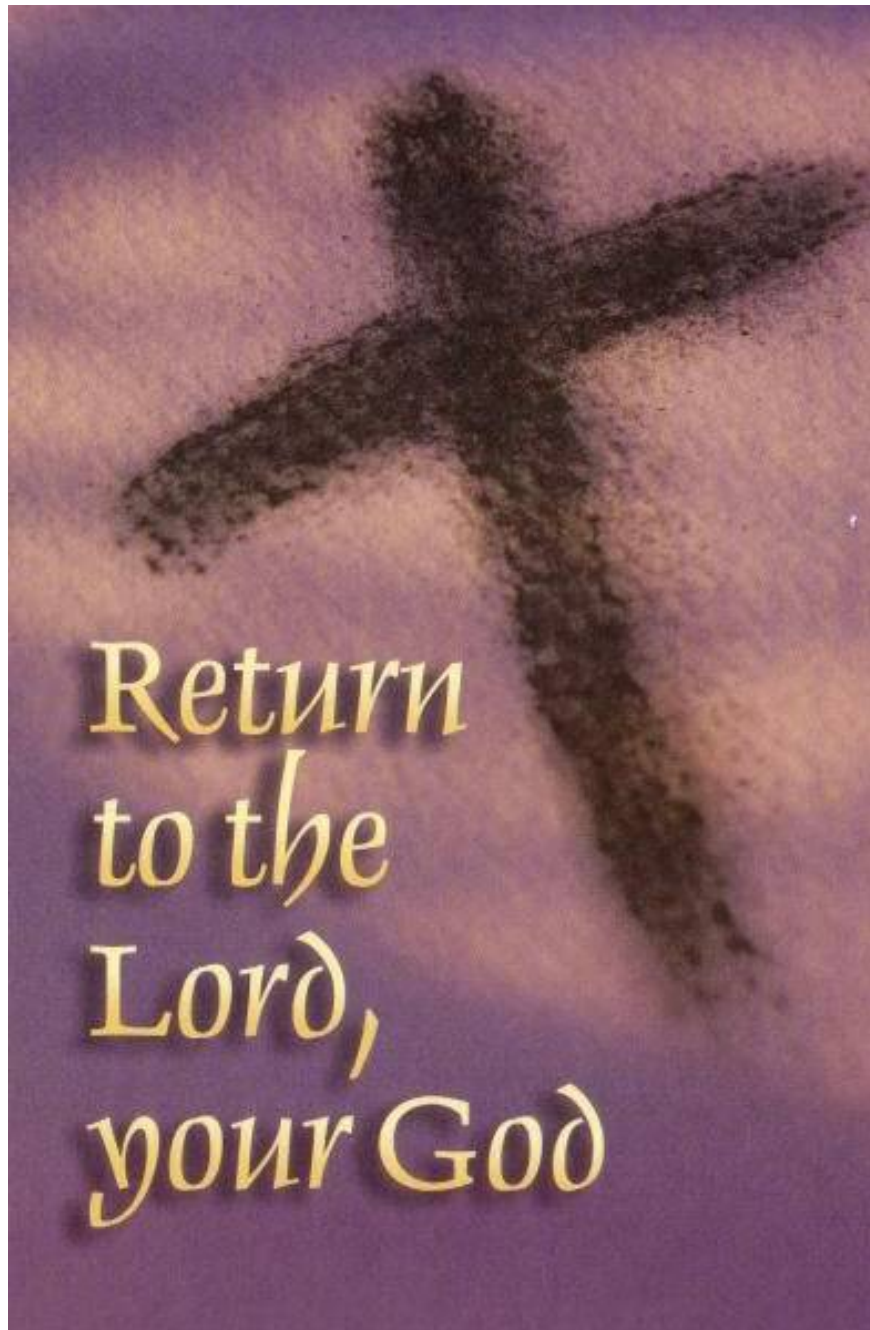


ROATH AND CATHAYS MINISTRY AREA
***News from St Edward's
& St Margaret's***



LENT 2022

Free but donations always welcome

Roath and Cathays Ministry Area (RCMA)

Ministry Area Leader:	Canon Stewart Lisk Tel: 20487854; 07794157604 email: stewartlisk@live.co.uk
Vicar	The Reverend Caroline Downs
Vicar	The Reverend Irving Hamer
NSM Assistant Curate	Reverend Ruth Coombs
Reader:	Mr Geoff Smith Tel: 20499498.
Ministry Area Wardens:	Dr Heather Doe Mr Peter Lovitt
Ministry Area Treasurer:	Mr Jim Bendon Tel: 20482082
Ministry Area Secretary	Mrs Angela Parry MBE
Roath Church House bookings	RCH Booking Secretary Mrs Anna Mason Tel: 07720641653
Website:	www.roath.org.uk

The Clergy are always available to minister to the sick and dying. Please inform the clergy of sickness. Holy Communion may be received at home by those who are unable to come to church.

Confessions and the Sacrament of Healing by arrangement.

Copy date for the next magazine (Easter) is April 4

Roath and Cathays Ministry Area (RCMA)

The following pages give details of the setting up of the Roath and Cathays Ministry Area, its Decree, Inauguration Ceremony, and Governance

Decree

1st January 2022

Decree forming the Rectorial Benefice of Roath and Cathays to be known as the Ministry Area of Roath and Cathays.

JUNE by Divine Providence Bishop of Llandaff

TO ALL Christian people to whom these presents shall come or may in anyway concern

GREETING

WHEREAS WE are desirous of ensuring better and more efficient spiritual provision and care for the parishioners of the Parishes of Cathays, Roath, Cardiff St German and Roath St Martin, in Our Diocese of Llandaff.

AND WHEREAS by section 2 of Chapter IVD of the Constitution of the Church in Wales (“the Constitution”) it is provided that any Diocesan Bishop with the consent of his or her Diocesan Conference may make such change in the existing territorial arrangements of his or her Diocese as he or she may think fit.

AND WHEREAS by section 3 (j) of Chapter IVD of the Constitution it is provided that the Diocesan Conference or its Standing Committee if so empowered by the Conference shall, subject to section 2 of Chapter IVD, co-operate with the Bishop in forming any area (whether one or more Parishes or part thereof) into a parish or Rectorial Benefice (which shall be known as a Ministry Area) or in rearranging, altering or dissolving a Ministry Area.

AND WHEREAS the Conference has so empowered its Standing Committee by virtue of the provisions on the Constitution of the Llandaff Diocesan Conference, which was approved by the Conference and has come into effect on the third March 2014.

AND WHEREAS by section 4 of Chapter IVD of the Constitution it is provided that any change in the existing territorial arrangements of the Diocese shall be carried out by Decree signed by the Bishop and deposited in the Diocesan Registry.

AND WHEREAS by section 4 of Chapter IVD of the Constitution it is directed that a Diocesan Decree shall make provision for certain matters therein specified and contain directions and that in default of such provisions and directions, the Decree shall not be valid.

AND WHEREAS it appears to Us to be expedient that the Rectorial Benefice of Roath and Cathays to be known as the Ministry Area of Roath and Cathays should be created.

AND WHEREAS the Standing Committee of the Llandaff Diocesan Conference at its meeting on 26th May 2021 has agreed to co-operate with Us in this matter and gave consent and approval to the formation of the Rectorial Benefice to be known as the Ministry Area of Roath and Cathays.

AND WHEREAS it is agreed that the Parochial Church Council of the Ecclesiastical Parish of Roath is a registered charity under the Charities Act 2011 and has been given charity number 1131605 (“Charity 1”), and that the Parochial Church Council of St German’s Church Cardiff is a registered charity under the Charities Act 2011 and has been given charity number 1190975 (“Charity 2”).

AND WHEREAS it is agreed that the Parishes of Cathays and Roath St Martin are unregistered charities under s30 (2) (b) of Charities Act 2011 (“the Unregistered Charities”), as it is permanently or temporarily excepted by order of the Charity Commission and complies with any conditions of that exception and does not have an income exceeding £100,000

NOW THEREFORE WE JUNE by Divine Providence Bishop of Llandaff in pursuance of the powers vested in Us DO HEREBY ORDER AND DECREE that from and after 1st January 2022:

1. The Parishes of Cathays, Roath and Roath St Martin, Cardiff St German will merge and be united into a Rectorial Benefice to be known as the Ministry Area of Roath and Cathays;
2. The persons resident in the Ministry Area shall in all respects, including for all ecclesiastical purposes, be parishioners of the Ministry Area;
3. The Ministry Area shall be served by all of the Churches within the Ministry Area as its Parish Churches;
4. The right to baptisms, the calling of banns, the solemnisation of marriages and burials shall continue for parishioners within the boundaries of the Ministry Area;
5. All of the Churches currently licensed within the Ministry Area, shall continue to be churches licensed for the publication of banns and solemnisation of marriages.
6. In anticipation of the coming into force of this decree an Electoral Roll for the Ministry Area shall be prepared under the direction of the Parochial Church Councils of the parishes of Roath, Cathays, Cardiff St German and Roath St Martin.
7. As soon as possible after the coming into force of this Decree, a Vestry Meeting of the Ministry Area shall be held for the purposes of carrying out the business of the Annual Vestry Meeting as required by the Constitution. Two Churchwardens, and a Parochial Church Council (to be known as a Ministry Area Council) for the

Ministry Area shall be elected and constituted in accordance with the provisions of the Constitution. Until the Vestry Meeting has been held and a Ministry Area Council has been appointed, a temporary Ministry Area Council shall be constituted.

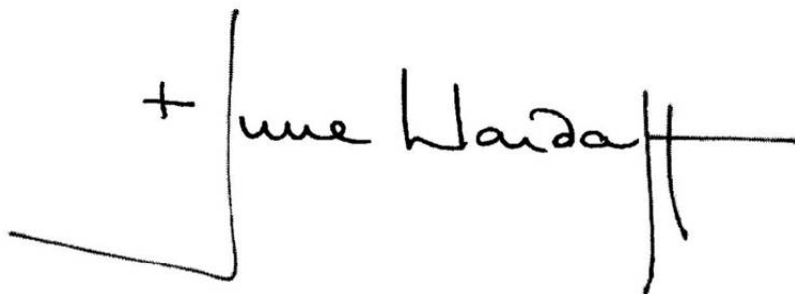
8. The elected members of the Ministry Area Council shall comprise members of the Ministry Area [as follows...] or [with no pre-designated number of the membership of either of the previous parishes being allocated as having to be represented].
9. Such other persons may be co-opted to the Ministry Area Council, in accordance with the Constitution, including the Secretary and Treasurer or Deputy Treasurer, and the Lay Chair, if not already ex-officio or elected members.
10. The holding of the Vestry Meeting referred to at paragraph 8 above, shall constitute the holding of the Annual Vestry Meeting for 2022 for the Ministry Area for the purpose of section 1 of Chapter IVC of the Constitution;
11. The lay representatives, if any, for the Deanery Conference shall be elected as set out in the Constitution chapter IV B regulations section 2, and for the Diocesan Conference under the provisions of the Diocesan Constitution. For the avoidance of doubt the lay representatives for the Ministry Area, if any, will be elected at the Vestry meeting referred to in paragraph 8 above;
12. The Parsonage of the Ministry Area shall be the parsonage at Roath Vicarage, Waterloo Road, Roath, Cardiff CF23 5AD;
13. The Bishop will, from time to time, appoint a Ministry Area Leader.
14. The Ministry Area Leader is to be licensed by the Bishop of the Diocese as having the powers and obligations of an incumbent from time to time as set out in paragraph 15 below;
15. The authority of and the offices, duties and services to be performed by the Ministry Area Leader, Vicars and assistant Curates in the Ministry Area shall be as agreed in the Ministry Area.
16. Meetings of the Ministry Area Leader, Vicars and Curates respectively will be arranged as required by the Ministry Area.
17. There is to be no Easter offering in the Ministry Area.
18. The Parish share of the Ministry Area shall be determined by the Diocesan Board of Finance.
19. The assets and liabilities of the Unregistered Charities and [Charity 2] (including all accounts) are by this decree are transferred to [Charity 1], the Ministry Area.
20. Subject to the provisions of this Decree, the Ministry Area and the Clergy thereof shall, for all ecclesiastical purposes, possess the same rights and privileges and be subject to the same liabilities as are incidental to or belong to a Rectorial Benefice.

21. The Bishop; in consultation with the Ministry Area Leader, will from time to time appoint a lay person to become the lay chair of the Ministry Area Council.
22. This decree is to be treated as a per merger vesting declaration under s310 of the Charities Act 2011.
23. Any employees of the Parishes will cease to be employed by the trustees of the Parishes automatically on completion of this decree and will transfer to be employed by the trustees of the Ministry Area by virtue of the Transfer of Undertakings (Protection of Employment) Regulations 2006 and the trustees of the Parishes shall not take any steps to terminate the contracts of employment in respect of the employees.

WE DIRECT THAT this decree shall be deposited on the Registry of the Diocese of Llandaff.

Nothing contained herein shall prevent Us or Our successors, in exercise of Our or Their powers, from making any other decree or Order relating to the matters contained in this decree.

GIVEN under my hand and Seal this first day of January in the year of Our Lord Two Thousand and twenty two and in the fifth year of Our Consecration.

A handwritten signature in black ink, appearing to read "Bishop Llandaff", with a large cross symbol to the left of the text.

Roath & Cathays



Governance

Revised Draft discussion document for Ministry Area Council (MAC) and Church Committees 6/10/21

Composition of MAC, recommended no more than 30 members.

The MAC will replace the existing PCCs in the new Ministry Area.

1. Lay Chair (MALC) Mr Mike Payne
2. Ministry Area Leader (MAL), Canon Stewart Lisk
3. Ministry Area Vicars (MAV), Father Irving Hamer, the Reverend Caroline Downs (and any other stipendiary and non stipendiary clergy appointed to the MA).
4. Assistant Curate, Self Supported Ministry, the Reverend Ruth Coombs.
5. Two Ministry Area Wardens (MAW), one appointed by the MAL, the other elected by the Annual Vestry.
6. Ministry Area Treasurer
7. Ministry Area Secretary
8. Ministry Area Safeguarding Coordinator
9. Ministry Area Gift Aid Coordinator
10. Fifteen elected lay representatives, three from each of the five churches chosen by the individual congregations/ churches. (These could be the Individual church 'Warden' or 'Wardens' or others , to be decided by the individual churches).
11. Deputy Chair, chosen from the above members to act in the absence of the Lay Chair.
12. Up to four possible co-opted members, possibly with a particular brief or task.

Numbers 1. to 9. These should be ex-officio and could form an executive or leadership team who may meet more frequently than the full MAC which is expected to meet at least four times a year. All Lay appointed and elected members and officers to be ratified by MA Annual Vestry.

Composition of individual Church Committees

These would be created for St Edward's St German's, St Margaret's, St Martin's and St Michael's chosen by Congregational Meetings and ratified by the Ministry Area Annual Vestry. The Diocesan MA glossary of roles says that Sub Wardens should not be appointed. The Diocesan MA Legal and Governance guide however says they can be appointed. The MA glossary of roles says the equivalent should be called Vergers. In our area this could be

confusing as several of our churches have Vergers who do very different duties from Wardens. It is suggested that we have two 'Wardens' for each church not called Church Warden or Sub Warden but simply 'Warden' with the church designation attached, e.g. 'St Michael's Warden' to distinguish them from the MA Church Wardens.

Composition of Church Committee Membership.

1. Chair, Designated ordained cleric or possibly a Lay Chair
2. Two individual 'Wardens'
3. Treasurer
4. Secretary
5. Safeguarding Officer
6. Gift Aid Secretary
7. A minimum of three further lay members, individual churches could decide this composition.
8. Co-opted members could be appointed for particular tasks or roles as needed.

The MALC and MAL should be ex-officio on each church committee to enable a coordinated approach and communication between the church committees and the MAC leadership team. It should be emphasised that these individual church committees will oversee the day to day activities of all the churches as the current PCCs and current Church Committees do . Each church may continue to manage its own bank account for its specific activities including raising its proportion of Fairer Share. The MA account will deal with whole MA responsibilities. These matters will be dealt with in detail by the MA Treasurer in consultation with individual church Treasurers following the new Diocesan scheme.

RCMA is a large and diverse community of more than 70,000 people. Our churches have activities already run and organised alongside the existing church structures. For example Roath Church House has its own management committee which is a sub-committee of the PCC. Roath has a separate Charitable Trust, Margaret Evans Charity with its own management structure. Roath St German has the Friends of St Germans, a charity supporting the church with its own committee. St Martin's has a Music Foundation supporting its Choral Scholars. St Edwards is known as a Centre for Music and the Arts supporting groups and individuals in various ways. These and other successful and important aspects are recognised in the establishment of our MA.

It is also possible that in due course other Committees or Task / Working Groups might be established to help fulfil the Vision. These could be for Children and Young People's Work, Mission and Outreach, Discipleship, or matters of administration such as Finance and Fabric.

This proposed scheme is designed to help us begin our work together as a Ministry Area and can be adapted in due course to fulfil our task.

Esgobaeth Llandaf : Diocese of Llandaff



Sefydlu Ardal Gweinidogaeth y Rhath a Cathays

Inauguration of the Ministry Area of Roath & Cathays



10 Chwefror 2022 – 10 February 2022

7.30 pm

St Margaret's, Roath



Y Dod Ynghyd

Cyfarch a Chroesawu

Esgob: Gras, trugaredd a thangnefedd Duw'r Tad
a'r Arglwydd Iesu Grist a fo gyda chwi.
A hefyd gyda thi.

Bydd yr Esgob yn croesawu'r gynulleidfa.

Esgob: Mae heddiw yn nodi dechrau cyfnod newydd ym mywyd y rhan hon o'r esgobaeth, yr ydym wedi dod ynghyd i adrodd stori lawen y plwyfi a gynrychiolir yma wrth iddynt ddod ynghyd i ffurfio Ardal Gweinidogaeth Rhath a Cathays. Edrychwn ymlaen i wireddu y weledigaeth a rannwn fod ffydd yn cyfrif. Gyda'n gilydd adroddwn stori lawen, tyfwn deyrnas Dduw ac adeiladwn ar ein gallu i wneud daioni.

Gan hynny y mae'n gyfle addas i ni oll gysegru ein hunain o'r newydd, a gofyn am arweiniad Duw a'i nerth i gyflawni ei waith yn y gymuned hon.

Bydd y Deon Bro neu'r Archddiacon yn enwi'r plwyfi hynny sy'n ffurfio yr Ardal Gweinidogaeth hon.

EMYN

**Arglwydd, arwain trwy'r anialwch,
Fi bererin gwael ei wedd,
Nad oes ynof nerth na bywyd,
Fel yn gorwedd yn y bedd:
Hollalluog
Ydyw'r un a'm cwyd i lan.
Ydyw'r un a'm cwyd i lan.**

**Colofn dân rho'r nos i'm harwain,
A rho'r golofn niwl y dydd,
Dal fi pan fwy'n teithio'r manau
Geirwon yn y ffordd y sydd:
Rho im fanna,
Fel na bo im lwfwrhau.**

The Gathering

Greeting and Welcome

Bishop: Grace, mercy and peace from God our Father
and the Lord Jesus Christ be with you.
And also with you.

The Bishop welcomes the congregation.

Bishop: Today marks the beginning of a new stage in the life of this part of the diocese, we have come together to tell the joyful story of the parishes represented here as they come together to form the Ministry Area of Roath & Cathays. We are looking forward to bring to fruition the vision we share that faith matters. Together we tell a joyful story, grow the kingdom of God and build our capacity for good.

It is therefore an appropriate time for us all to dedicate ourselves anew, and ask for God's guidance and strength to accomplish his work in this community.

The Area Dean or Archdeacon gives a roll call of the parishes forming this Ministry Area.

HYMN

**Guide me, O thou great Redeemer,
pilgrim through this barren land;
I am weak, but thou are mighty;
hold me with thy pow'rful hand.
Bread of heaven, bread of heaven,
feed me till I want no more,
feed me till I want no more.**

**Open now the crystal fountain,
whence the healing stream doth flow.
Let the fire and cloudy pillar
lead me all my journey through.
Strong deliv'rer, strong deliv'rer,
be thou still my strength and shield,**

Fel na bo im lwfwrhau.

**Pan fwy'n myned trwy lorrddonen,
Angau creulon yn ei rym,
Aethost trwyddi gynt dy hunan,
Pam yr ofnaf bellach ddim?
Buddugoliaeth!
Gwna im weiddi yn ei llif.
Gwna im weiddi yn ei llif.**

Geiriau: William Williams (1717-1791)

Cerddoriaeth: John Hughes (1873-1932)

Mae'r Esgob yn annerch yr Ardal Gweinidogaeth newydd.

Yn y weithred hon o addoliad y byddwn yn sefydlu ac yn comisiynu y rheiny a benodwyd i ymgymryd â'r cyfrifoldebau am yr Ardal Gweinidogaeth newydd hon. Felly mae'n adeg addas i ni atgoffa ein hunain bod Duw yn ein galw ni oll i fod yn gyd-weithwyr â Christ i dyfu ei deyrnas, ac i ddefnyddio ein doniau a'n talentau i gyhoeddi efengyl ei gariad i adeiladu ar ein gallu i wneud daioni ac i adrodd stori lawen am ein bywyd yng Nghrist. Ac felly, gofynna i chwi oll, a wnewch chwi barhau yn eich gweinidogaeth gyda'ch gilydd yn enw Duw?

Pawb: Yr ydym yn ymrwymo ein hunain i weithio gyda'n gilydd gan ddefnyddio popeth y mae Duw wedi ei roi i ni i gyflawni ein cenhadaeth a'n gweinidogaeth yn y lle hwn.

Ceir cyfnod o weddio mewn distawrwydd, ac yna gweddir gyda'n gilydd:

Pawb: Hollalluog Dduw, trwy dy ras yn unig y gelwir ni i'th wasanaeth; cyfnertha ni trwy dy Ysbryd Glân a gwna ni'n deilwng o'n galwedigaeth; trwy Iesu Grist ein Harglwydd. Amen.

SEFYDLU'R ARDAL GWEINIDOGAETH

EISTEDD

Cyflwynir aelodau Lleyg Cyngor yr Ardal Gweinidogaeth gan y Cadeirydd Lleyg

Cyflwynir y clerigion a darllenwyr gan y Deon Bro neu'r Archddiacon

be thou still my strength and shield.

**When I tread the verge of Jordan,
bid my anxious fears subside.
Death of death, and hell's destruction,
land me safe on Canaan's side.
Songs of praises, songs of praises
I will ever sing to thee,
I will ever sing to thee.**

Words: William Williams (1717-1791)

Trans: Peter Williams (1727-1796) and others

Music: John Hughes (1873-1932)

The Bishop addresses the new Ministry Area.

In this act of worship we will inaugurate and commission those who have been appointed to take responsibility for this new Ministry Area. It is therefore an appropriate time to remind ourselves of God's calling to us all to be co-workers with Christ to grow his Kingdom, and to use all our gifts and talents to proclaim the gospel of his love to build our capacity for good and to tell a joyful story of our life in Christ. And so I ask you all, will you continue your ministry together in God's name?

All: We commit ourselves to work together using all that God has given us, to fulfil our mission and ministry in this place.

A time of silent prayer follows, after which we pray together:

All: Almighty God, by your grace alone we are called to your service; strengthen us by your Holy Spirit and make us worthy of our calling; through Jesus Christ our Lord. Amen.

INSTITUTING THE MINISTRY AREA

SIT

The Lay-chair introduces the lay members of the Ministry Area Council, who stand as their names are called

The Area Dean or Archdeacon introduces the clergy

Saif Cyngor yr Ardal Gweinidogaeth o flaen yr Esgob. Trosglwyddir copi o Ddedfryd yr Esgobaeth i Arweinydd y Ardal Gweinidogaeth a'r Cadeirydd Lleyg.

Esgob: Mike a Stewart, derbyn fy Nedfryd sydd wedi sefydlu Ardal Gweinidogaeth Rhath a Cathays.

Esgob: Gweddïwn.

Dad nefol, eneiniaist dy Fab Iesu Grist â'r Ysbryd Glân ac â nerth i ddwyn i'r byd bendith dy deyrnas: eneinio'r Ardal Weinidogaethol hon â'r un Ysbryd Glân fel y gallwn ni sy'n rhannu yn ei ddioddefiadau ac yn ei fuddugoliaeth ddwyn tystiolaeth i efengyl iachawdwriaeth; trwy Iesu Grist dy Fab ein Harglwydd, sy'n byw ac yn teyrnasu gyda thi, yn undod yr Ysbryd Glân, un Duw, yn awr a byth bythoedd. **Amen.**

Gweinidogaeth y Gair

Darlleniad o'r Hen Destament

Darlleniad o llyfr Eseia

Yn y flwyddyn y bu farw'r Brenin Usseia, gwelais yr ARGLWYDD. Yr oedd yn eistedd ar orsedd uchel, ddyrchafedig, a godre'i wisg yn llenwi'r deml. Uwchlaw yr oedd seraffiaid i weini arno, pob un â chwech adain, dwy i guddio'r wyneb, dwy i guddio'r traed, a dwy i ehedeg. Yr oedd y naill yn datgan wrth y llall, "Sanct, Sanct, Sanct yw ARGLWYDD y Lluoedd; y mae'r holl ddaear yn llawn o'i ogoniant."

Ac fel yr oeddent yn galw, yr oedd sylfeini'r rhiniogau'n ysgwyd, a llanwyd y tŷ gan fwg. Yna dywedais, "Gwae fi! Y mae wedi darfod amdanaf! Dyn a'i wefusau'n aflan ydwyf, ac ymysg pobl a'u gwefusau'n aflan yr wyf yn byw; ac eto, yr wyf â'm llygaid fy hun wedi edrych ar y brenin, ARGLWYDD y Lluoedd." Ond ehedodd un o'r seraffiaid ataf, a dwyn yn ei law farworyn a gymerodd mewn gefel oddi ar yr allor; ac fe'i rhoes i gyffwrdd â'm genau, a dweud, "Wele, y mae hwn wedi cyffwrdd â'th enau; symudwyd dy ddrygioni, a maddeuwyd dy bechod." Yna clywais yr ARGLWYDD yn dweud, "Pwy a anfonaf? Pwy a â drosom ni?" Atebais innau, "Dyma fi, anfon fi." (Eseia 6. 1-8)

Gwrandewch ar yr hyn y mae'r Ysbryd yn ei ddweud wrth yr Eglwys.

Diolch a fo i Dduw.

Ceir ennyd o ddistawrwydd ar ôl y darlleniad

The Ministry Area Council stand before the Bishop. The Bishop delivers a copy of the Diocesan Decree to the Ministry Area Leader and the Lay-chair.

Bishop: Mike & Stewart, receive my Decree which has instituted the Ministry Area of Roath & Cathays.

Bishop: Let us pray.

Heavenly Father, who anointed your Son Jesus Christ with the Holy Spirit and with power to bring to the world the blessings of your kingdom: anoint this Ministry Area with the same Holy Spirit, that we who share in his suffering and his victory may bear witness to the gospel of salvation; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen**

The Liturgy of the Word

An Old Testament Reading

A reading from the book of the prophet Isaiah

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.' The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!' Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!' (*Isaiah 6. 1-8*)

Hear what the Spirit is saying to the Church.

Thanks be to God.

Silence follows the reading

Darlleniad o'r Testament Newydd

Darlleniad o'r efengyl yn ôl Luc

Unwaith pan oedd y dyrfa'n gwasgu ato ac yn gwrando ar air Duw, ac ef ei hun yn sefyll ar lan Llyn Genesaret, gwelodd ddau gwch yn sefyll wrth y lan. Yr oedd y pysgotwyr wedi dod allan ohonynt, ac yr oeddent yn golchi eu rhwydau. Aeth ef i mewn i un o'r cychod, eiddo Simon, a gofyn iddo wthio allan ychydig o'r tir; yna eisteddodd, a dechrau dysgu'r tyrfa oedd o'r cwch. Pan orffennodd lefaru dywedodd wrth Simon, "Dos allan i'r dŵr dwfn, a gollyngwch eich rhwydau am ddalfa." Atebodd Simon, "Meistr, drwy gydol y nos buom yn llafurio heb ddal dim, ond ar dy air di mi ollyngaf y rhwydau." Gwnaethant hyn, a daliasant nifer enfawr o bysgod, nes bod eu rhwydau bron â rhwygo. Amneidiasant ar eu partneriaid yn y cwch arall i ddod i'w cynorthwyo. Daethant hwy, a llwythasant y ddau gwch nes eu bod ar suddo. Pan welodd Simon Pedr hyn syrthiodd wrth liniau Iesu gan ddweud, "Dos ymaith oddi wrthyf, oherwydd dyn pechadurus wyf fi, Arglwydd." Yr oedd ef, a phawb oedd gydag ef, wedi eu syfrdanu o weld y llwyth pysgod yr oeddent wedi eu dal; a'r un modd lango ac loan, meibion Sebedeus, a oedd yn bartneriaid i Simon. Ac meddai Iesu wrth Simon, "Paid ag ofni; o hyn allan dal dynion y byddi di." Yna daethant â'r cychod yn ôl i'r lan, a gadael popeth, a'i ganlyn ef. (*Luc 5.1-11*)

Gwrandewch ar yr hyn y mae'r Ysbryd yn ei ddweud wrth yr Eglwys.
Diolch a fo i Dduw.

Y Bregeth

Arhoswch ar eich eistedd ar gyfer yer emyn

EMYN

**Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light for the world to see.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

A New Testament Reading

A reading from the gospel according to St Luke

Once while Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, 'Put out into the deep water and let down your nets for a catch.' Simon answered, 'Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.' When they had done this, they caught so many fish that their nets were beginning to break. So they signalled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Go away from me, Lord, for I am a sinful man!' . For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, 'Do not be afraid; from now on you will be catching people.' When they had brought their boats to shore, they left everything and followed him. (Luke 5. 1-11)

Hear what the Spirit is saying to the Church.

Thanks be to God.

The Sermon

Please remain seated for the hymn

HYMN

**Longing for light, we wait in darkness.
Longing for truth, we turn to you.
Make us your own, your holy people,
light for the world to see.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

Comisiynu Cyngor yr Ardal Gweinidogaeth

Mae'r Esgob yn annerch aelodau o Gyngor yr Ardal Gweinidogaeth, sydd yn sefyll o'i blaen.

Esgob: Cyfrifoldeb Cyngor y Ardal Gweinidogaeth yw llywio bywyd yr eglwys leol yn y presennol a gosod ei blaenoriaethau ar gyfer y dyfodol. Gofynnwn i'r Cyngor hwn feithrin hunaniaeth cynulleidfaoedd i fod yn llefydd o groeso a Chenhadaeth Gristionogol.

Esgob: A ydych yn credu eich bod wedi eich galw i fod yn aelodau o Gyngor yr Ardal Gweinidogaeth?

GAG: **Ydwyf**

Esgob: A wnewch chi wneud eich gorau i gadw uniondeb yr elusen fel ei ymddiriedolwyr a dirnad gwaith ysbryd Duw yn eich plith?

GAG: **Gyda chymorth Duw, fe wnaif.**

Esgob: Yr wyf yn nawr yn eich comisiynu chwi i fod yn aelodau o Gyngor yr Ardal Gweinidogaeth.

Gweddi dros Gyngor yr Ardal Gweinidogaeth

Esgob: Gweddiwn

Hollalluog Dduw, rho i dy weision hyn hyder, gonestrwydd, uniondeb, callineb, ffyddlondeb, tosturi a chariad wrth iddynt gydweithio i ehangu cenhadaeth yr eglwys yn y lle hwn. Boed iddynt wybod nad yw eu llafur byth yn ofer a bod ei werth yn cael ei fesur gan gariad Crist yn unig. Offrymwn ein gweddi trwy Iesu Grist ein Harglwydd, sy'n byw ac yn teyrnasu gyda thi yn undod yr Ysbryd Glân, un Duw yn awr a byth bythoedd. **Amen.**

Longing for peace, our world is troubled.

Longing for hope, many despair.

Your word alone has power to save us.

Make us your living voice.

Christ be our light! Shine in our hearts. Shine through the darkness.

Christ, be our light! Shine in your church gathered today.

Commissioning of the Ministry Area Council

The Bishop addresses the Ministry Area Council, who stand before her.

Bishop: The Ministry Area Council is responsible for the present management and the future priorities of the local church. We ask this Council to nurture the identity of congregations as places of welcome and of Christian Mission.

Bishop: Do you believe that you have been called to be members of the Ministry Area Council?

MAC: **I do**

Bishop: Will you do your best to uphold the integrity of the charity as its trustees and discern the work of God's spirit amongst you?

MAC: **By the help of God, I will**

Bishop: I now commission you as members of the Ministry Area Council.

Prayer for the Ministry Area Council

Bishop: Let us pray

Almighty God, give to these your servants confidence, honesty, integrity, shrewdness, faithfulness, compassion and love as they work together to further the mission of the church in this place. May they know that nothing they do in your service is ever wasted and that its value is measured only by the love of Christ. We make our prayer through Jesus Christ our Lord, who lives and reigns with you in the unity of the Holy Spirit, one God now and forever. **Amen**

Longing for peace, our world is troubled.

Longing for hope, many despair.

Your word alone has power to save us.

Make us your living voice.

Christ be our light! Shine in our hearts. Shine through the darkness.

Christ, be our light! Shine in your church gathered today.

Comisiynu Cadeirydd Lleyg yr Ardal Gweinidogaeth

Saif Cadeirydd Lleyg yr Ardal Gweinidogaeth o flaen yr Esgob

Esgob: Ffrwyth yr Ysbryd yw cariad, llawenydd, tangnefedd, goddefgarwch, caredigrwydd, daioni, ffyddlondeb, addfwynder a hunanddisgyblaeth. Mike, yr wyt wedi dy alw i weithio gyda Stewart i wasanaethu yng nghenhadaeth a gweinidogaeth yr Ardal Gweinidogaeth hon, i sicrhau bod yr elusen yn cael ei gweinyddu'n gywir ac i adnabod, cynorthwyo a grymuso arweinwyr o blith aelodau'r cynulleidfa i ymgymryd â swyddi i gynorthwyo yng nghenhadaeth a gweinidogaeth yr eglwys yn y lle hwn. Felly gofynnaf i chi:

A wyt yn credu dy fod wedi dy alw i swydd Cadeirydd Lleyg Ardal Gweinidogaeth?

CLIAG: Ydwyf

Esgob: Mike, yr wyf yn awr yn dy gomisiynu i swydd Cadeirydd Lleyg Ardal weinidogaeth.

Gweddi dros Gadeirydd Lleyg Ardal Gweinidogaeth

Esgob: Gweddiwn:

Dad nefol, dyro dy fendith ar Mike wrth iddo ymgymryd â'r cyfrifoldeb o fod yn Gadeirydd Lleyg yr Ardal Gweinidogaeth hon. Dyro iddo ddoethineb, amynedd, dealltwriaeth a thynernwch yn ei arweiniaeth o Gyngor yr Ardal Gweinidogaeth hon. Boed iddo dyfu yng ngwasanaeth Crist, ac iddo adnabod ei ras a'i nerth wrth Mike gynorthwyo i lywio cenhadaeth a gweinidogaeth yn y gymuned hon. Trwy Iesu Grist ein Harglwydd. **Amen.**

**Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

Commissioning of the Ministry Area Lay-chair

The Ministry Area Lay-chair stands before the Bishop

Bishop: The fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Mike, you have been called to work with Stewart in furthering the mission and ministry of this Ministry Area, to ensure that the charity is run properly and to identify, support and empower leaders from among the congregation to take on roles to support the mission and ministry of the church in this place. I therefore ask you:

Do you believe that you are called to the role of Ministry Area Lay-Chair?

MALC: I do

Bishop: Mike, I now commission you to the role of Lay-Chair in this Ministry Area.

Prayer for the Ministry Area Lay-chair

Bishop: Let us pray:

Heavenly Father, grant your blessing upon Mike as he takes on the responsibility of Lay-chair in this Ministry Area. Give him wisdom, patience, understanding and gentleness in his leadership of the Ministry Area Council. May they grow in the service of Christ, and know your grace and strength as Mike helps to guide the mission and ministry in this community. Through Jesus Christ our Lord. **Amen.**

**Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

Trwyddedu Darllenwyr a Clerigion

Saif Clerigion yr Ardal Gweinidogaeth a'r darllenwyr o flaen yr Esgob

Esgob: Yr ydym yn awr yn ailddatgan gweinidogaeth y darllenwyr a clerigion yr Ardal Gweinidogaeth hon.

Mae'r Esgob yn annerch darllenwyr

Esgob: Geoff, Liz, Matt & Edwina wnewch chi barhau i arfer eich gweinidogaeth fel Darllenwyr (ychwanegir unrhyw weinidogion achrededig eraill) oddi mewn i'r Ardal Gweinidogaeth?

Darllenwyr: Gwnaf.

Mae'r Esgob yn annerch y Clerigion

Esgob: Stewart, Caroline, Irving & Ruth a ydych yn credu eich bod wedi'ch galw gan Dduw i ofal bugeiliol ac ysbrydol pobl yr Ardal Gweinidogaeth hon?

Clerigion: Ydwyf.

Mae'r Esgob yn annerch y Darllenwyr a Clerigion

Esgob: A wnewch chi ymrwymo eich hunain i gydweithio â'ch gilydd, y Cyngor yr Ardal Gweinidogaeth, a holl bobl yr Ardal Gweinidogaeth hon i wasanaethu Teyrnas Dduw yn y lle hwn?

Darllenwyr a

Clerigion: Gwnaf.

Esgob: A wnewch chi ymdrechu i annog pawb yn yr alwad a'r weinidogaeth a dderbyniasant yn eu bedydd?

Darllenwyr a

Clerigion: Gwnaf.

Mae'r Esgob yn annerch y Darllenwyr/ gweinidogion achrededig

Esgob: Garedigion, dysgai'r Apostol Paul i ni fod yr Ysbryd yn cael ei amlygu ymhob un ohonom mewn ffyrdd penodol, ar gyfer rhyw ddiben defnyddiol. I chwi y rhoddwyd y fraint oruchaf yn y weinidogaeth, sef adeiladu Corff Crist. Eich nod, trwy gyd-weithio â'r rhai a osodwyd yn ben arnoch, fydd i ddarllen ac esbonio gair Duw, i weinidogaethu i'r cynulleidfa, ac felly i gyflawni y dyletswyddau bugeiliol ac addysgol hynny

The Licensing of the Readers & Clergy

The Ministry Area Clergy stand before the Bishop

Bishop: We now reaffirm the ministry of the readers & clergy in this Ministry Area

The Bishop addresses the readers

Bishop: Geoff, Liz, Matt & Edwina will you continue to exercise your ministry as Readers (*add in any other accredited ministers*) within this Ministry Area?

Readers: I will.

The bishop addresses the clergy

Bishop: Stewart, Caroline, Irving & Ruth, do you believe you are called by God to the pastoral and spiritual care of the people of this Ministry Area?

Clergy: I do.

The Bishop addresses the Readers & Clergy

Bishop: Will you commit yourselves to working with each other, the Ministry Area Council, and all the people of this Ministry Area in the furthering of God's kingdom in this place?

Readers &

Clergy: I will.

Bishop: Will you endeavour to encourage everyone in the vocation and ministry they have received at their baptism?

Readers &

Clergy: I will.

The Bishop addresses the Readers

Bishop: Beloved, the Apostle Paul has taught us that in each one of us the Spirit is manifested in particular ways, for some useful purpose. To you is given the high privilege of a ministry for the building up of the Body of Christ. It will be your aim, in faithful co-operation with those set over you, so to read and expound the word of God, so to minister to the congregation, and so to fulfil such pastoral and educational

fel y'u rhoddir i chwi er mwyn i Dduw gael ei ogoneddu. Gadewch i ni weddio'n wylaidd ar Dduw, Rhoddwr pob dawn daionus, y bydd iddo roi i chwi hefyd y gallu i'w defnyddio yn ei wasanaeth.

Trwyddedir y Darllenwyr a'r gweinidogion achrededig gan yr Esgob

Esgob: Croeso i chwi yn eich gweinidogaeth estynedig yn yr Ardal Gweinidogaeth hon. Boed i'r Arglwydd eich bendithio yn eich gwaith fel gweinidog yn ein plith. Yn enw'r Tad a'r Mab a'r Ysbryd Glân. Amen.

Gweddi dros Darllenwyr.

Esgob: Gweddiwn:
Dduw, a ddysgaist galonnau dy bobl ffyddloniaid trwy anfon iddynt oleuni dy Ysbryd Glân: dyro i'th weision, trwy yr un Ysbryd i feddu barn gywir ymhob peth, a llawenychu byth yn ei ddiddanwch gwynfydedig; trwy haeddiannau Crist Iesu ein Hiachawdwr, sy'n byw ac yn teyrnasu gyda thi, yn undod yr un Ysbryd, yn un Duw, yn oes oesoedd. **Amen.**

Eisteddir y Darllenwyr/ gweinidogion achrededig

Mae'r Esgob yn annerch y Clerigion

Esgob: Mae'r Eglwys yng Nghymru yn rhan o'r Un Eglwys Lân, Gatholig ac Apostolig sy'n addoli'r un gwir Dduw, Tad, Mab ac Ysbryd Glân. Mae'n arddel y Ffydd a ddatguddir yn unigryw yn yr Ysgrythur Lân ac a draethir yn y Credoau Catholig; hon yw'r Ffydd y gelwir ar yr Eglwys i'w chyhoeddi ym mhob cenhedlaeth. Dan arweiniad yr Ysbryd Glân, mae wedi tystiolaethu i'r gwirionedd Cristnogol a'i ffurfiaduron hanesyddol, y Deugain Erthygl Crefydd namyn Un, Y Llyfr Gweddi Gyffredin a Threfn Ordeinio Esgobion, Offeiriaid a Diaconiaid. Mae Stewart, Caroline, Irving & Ruth eisoes wedi gwneud eu datganiadau ac wedi cadarnhau eu teyrngarwch i'r etifeddiaeth Ffydd fel eu hysbrydoliaeth a'u harweiniad o dan Dduw wrth ddwyn gras a gwirionedd Crist i'r genhedlaeth hon, a'i wneud yn hysbys i bawb o dan eu gofal.

Rhoddir i'r glerigion eu trwyddedau gan yr Esgob, gan ddywed:

Derbyn fy nhrwydded i wasanaethu yn Ardal Gweinidogaeth Rhath a Cathays, ac i weinyddu gofal bugeiliol ac ysbrydol ynddi. Yn enw'r Tad a'r Mad a'r Ysbryd Glân. **Amen.**

duties as may be committed to you, that God may be glorified. Let us therefore humbly pray that God, the Giver of all good gifts, may grant you also the power to use them in His service.

The Bishop licenses the Readers

Bishop: Welcome to your extended ministry in this Ministry Area. May the Lord bless you in your work as ministers among us. In the name of the Father and of the Son and of the Holy Spirit. Amen.

Prayer for the Readers

Bishop: Let us pray:
God, who did teach the hearts of your faithful people by sending to them the light of you Holy Spirit; grant to your servants, by the same spirit a right judgement in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour who lives and reigns with you, in the unity of the same Spirit, one God, world without end. **Amen.**

The Readers/accredited ministers take their seats

The bishop addresses the clergy

Bishop: The Church in Wales is part of the one, Holy Catholic and Apostolic Church worshipping the one true God, Father, Son and Holy Spirit. It professes the Faith uniquely revealed in the Holy Scriptures and set forth in the Catholic Creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, the Book of Common Prayer and the Ordering of Bishops, Priests and Deacons. Stewart, Caroline, Irving & Ruth have already made their declarations and affirmed their loyalty to this inheritance of Faith as their inspiration and guidance under God in bringing the grace and truth of Christ to this generation, and making Him known to those in their care.

The Bishop gives her licence to the clergy, saying:

Receive my licence to minister in this Ministry Area of Roath & Cathays, and to exercise pastoral and spiritual care within it. In the name of the Father and of the Son and of the Holy Spirit. **Amen**

Gweddi dros y Clerigion:

Esgob: Gweddiwn

Hollalluog Dduw dyro i'th weision ras i gyflawni eu gweinidogaethau yma. Dyro iddynt barch wrth weinyddu'r sacramentau, ffyddlondeb wrth gyhoeddi dy air, gofal mewn gwaith bugeiliol, tynerwch mewn cysuro, grym wrth iacháu clwyfau pobl Dduw a gostyngeiddrwydd, hunan-aberth a gwroldeb ymhob peth. A bendith Duw Hollalluog, y Tad, y Mab a'r Ysbryd Glân a fo gyda chwi ac aros gyda chwi yn awr a hyd byth.
Amen.

**Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
walls made of living stone.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

Comisiynu Arweinydd yr Ardal Gweinidogaeth

Esgob: Stewart yr wyt wedi clywed pobl Dduw yn yr Ardal Gweinidogaeth hon yn ailgyflwyno eu hunain i genhadaeth a gweinidogaeth yr eglwys yn yr esgobaeth a'r gymuned leol hon. A wnei di arwain dy gydweithwyr mewn undod a phwrrpas a chyflawniad o'u galwad Cristionogol, gan annog bob un o'r cynulleidfaoedd hyn i wneud popeth a fydd yn cyflwyno ffydd yn Iesu Grist.

AAG: **Trwy gymorth Duw, fe wnaif.**

Gweddi dros Arweinydd yr Ardal Gweinidogaeth

Esgob: Gweddiwn

Hollalluog Dduw, dyro i'th was Stewart ffyddlondeb yn y weinidogaeth hon a ymddiriedwyd iddo. Boed i'th Ysbryd Glân fe arwain yn fe arweinyddiaeth wrth iddo geisio ddwyn undod o ran pwrrpas a gwireddu'r weledigaeth yn y lle hwn. Trwy Iesu Grist ein Harglwydd.
Amen.

Mae'r Esgob yn annerch y clerigion, gweinidogion achrededig a'r AAG gyda'i gilydd:

Prayer for the Clergy:

Bishop: Let us pray,

Almighty God give your servants grace to fulfil *their* ministry here. Give *them* reverence in celebrating the sacraments, faithfulness in proclaiming your word, diligence in pastoral care, tenderness in comforting, power in healing the wounds of God's people and humility, self-sacrifice and courage in all things. And the blessing of God Almighty, the Father, the Son and the Holy Spirit, be upon you and remain with you always. **Amen**

**Longing for shelter, many are homeless.
Longing for warmth, many are cold.
Make us your building, sheltering others,
walls made of living stone.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

Commissioning of Ministry Area Leader

Bishop: Stewart you have heard the people of God in this Ministry Area recommit themselves to the mission and ministry of the church in the diocese and this local community. Will you lead your colleagues into unity of purpose and fulfilment of their christian vocation, encouraging each of these congregations to do all that will commend faith in Jesus Christ.

MAL: **By the help of God, I will**

Prayer for the Ministry Area Leader

Bishop: Let us pray,

Almighty God, grant to your servant Stewart faithfulness in the ministry that is now entrusted to him. May your Holy Spirit guide him in his leadership as he seeks to bring about unity of purpose and fulfilment of the vision in this place. Through Jesus Christ our Lord. **Amen.**

The bishop addresses the clergy, accredited ministers and MAC together:

Esgob: A wnewch chwi gynorthwyo a chynnal eich gilydd yn y weinidogaeth hon a'r arweinyddiaeth yr ydych yn eu rhannu gyda'ch gilydd yn yr Ardal Gweinidogaeth hon?
Gwnawn, trwy gymorth Duw.

Mae'r Esgob yn bendithio'r Tîm Gweinidogaeth, y Gadair Lleyg a'r AAG:

Bydded i gariad Duw eich cofleidio, doethineb y Mab eich goleuo, tân yr Ysbryd eich tanio; a bendith Duw Hollalluog, y Tad a'r Mab a'r Ysbryd Glân a fo gyda chwi o'r awr hon a hyd byth. **Amen.**

**Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

Geiriau a Cherddoriaeth: Bernadette Farrell

Mae'r Esgob yn annerch y Bobl:

Esgob: A wnewch chwi ymrwymo eich hunain i adrodd stori lawen ffydd yn yr Ardal Gweinidogaeth hon, trwy addoli a gweithio gyda'ch gilydd i gyhoeddi'r Efengyl?
Gwnawn

Esgob: A wnewch chwi ymrwymo eich hunain i ddyfnhau eich deall o'ch galwad a gweinidogaeth fel Eglwys Crist, gan ddefnyddio eich doniau a thalentau i dyfu ei deyrnas?
Gwnawn

Esgob: A wnewch chi osod lles eich cymunedau yn nod yn eich cynllunio a gweddio, a chynyddu ynoch eich gallu i wneud daioni?
Gwnawn

Esgob: Gweddïwn
Hollalluog Dduw, yng Nghrist yr wyt yn gwneud popeth yn newydd:
gweddnewidia dlodi ein natur trwy gyfoeth dy ras, ac yn adnewyddiad ein bywydau gwna'n hysbys dy ogoniant nefol; trwy Iesu Grist ein

Bishop: Will you support and uphold one another in your shared ministry and leadership in this Ministry Area?

We will, by the help of God.

The Bishop blesses the Ministry Team, Lay-chair and MAC:

May the love of the Father enfold you, the wisdom of the Son enlighten you, the fire of the Spirit inflame you; and the blessing of God Almighty the Father, and the Son, and the Holy Spirit be with you now and remain with you always. **Amen.**

**Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.**

**Christ be our light! Shine in our hearts. Shine through the darkness.
Christ, be our light! Shine in your church gathered today.**

Words & Music: Bernadette Farrell

The Bishop addresses the People:

Bishop: Will you commit yourselves to telling a joyful story of faith in this Ministry Area, worshipping and working together in the proclamation of the Gospel?
We will.

Bishop: Will you commit yourselves to deepening your understanding of your vocation and ministry as Christ's Church, using your gifts and talents for the growing of his kingdom?
We will.

Bishop: Will you make the common good of your communities a goal in all your planning and praying, and build your capacity for good?
We will.

Bishop: Let us pray.
Almighty God, in Christ you make all things new: transform the poverty of our nature by the riches of your grace, and in the renewal of our lives make known your heavenly glory; through Jesus Christ

Harglwydd, sy'n fyw ac yn teyrnasu gyda thi a'r Ysbryd Glân, yn un Duw, yn awr ac am byth. **Amen.**

Nefol Dad Cariadus gelwaist ni i dyfu dy Deyrnas. Cynorthwya ni i adrodd stori lawen ac i adeiladu dy ddaioni yn ein byd, trwy Iesu Grist ein Harglwydd. Amen.

Esgob: Gyfeillion, dathlwn yn llawen greadigaeth Ardal Gweinidogaeth Rhath a Cathays a'i thîm arweinyddiaeth newydd.
Llawenhawn yn naioni'r Arglwydd.

Y Tangnefedd

STAND

Cyflwynir y Tangnefedd gan AAG:

Ni yw corff Crist. Mewn un Ysbryd y cawsom i gyd ein bedyddio i un Corff. Gadewch inni, felly, geisio'r pethau sy'n arwain i heddwch, ac sy'n nerthu ein bywyd fel cymuned.
Tangnefedd yr Arglwydd a fo gyda chwi.
A hefyd gyda thi.

Cyfnewidir arwydd tangnefedd ymhlith aelodau'r gynulleidfa

Yr Ymbiliau

PENLINIO NEU EISTEDD

Gwahoddir y bobl i weddio gan y AAG. Dilynr gweddïau o ymbil.

Terfynir y Gweddïau gyda Gweddi'r Arglwydd.

**Ein Tad, yr hwn wyt yn y nefoedd,
sancteiddier dy enw;
deled dy deyrnas;
gwneled dy ewyllys;
megis yn y nef, felly ar y ddaear hefyd.
Dyro i ni heddiw ein bara beunyddiol.
A maddau i ni ein dyledion,
fel y maddeuwn ninnau i'n dyledwyr.
Ac nac arwain ni i brofedigaeth;
eithr gwared ni rhag drwg. Canys eiddot ti yw'r deyrnas,
a'r gallu a'r gogoniant, yn oes oesoedd. Amen.**

our Lord, who lives and reigns with you and the Holy Spirit, one God,
for ever and ever. **Amen**

**Loving Heavenly Father, you call us to grow your
Kingdom. Help us to tell a joyful story and to build your
goodness in our world, through Jesus Christ our Lord.
Amen.**

Bishop: Friends, we joyfully celebrate this new Ministry Area of Roath & Cathays
and its new leadership team.

We rejoice in the goodness of the Lord.

The Peace

STAND

The MAL introduces the Peace:

We are the body of Christ. In the one Spirit we were all baptised into
one body. Let us pursue all that makes for peace and strengthens our
common life.

The Peace of the Lord be with you always.

And also with you.

A sign of peace is exchanged among the congregation

The Intercessions

SIT OR KNEEL

The MAL invites the people to pray. Prayers of intercession follow.

The Prayers conclude with the Lord's Prayer.

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil. For thine is the kingdom,
the power and the glory, for ever and ever. **Amen****

Mae'r Côr yn canu'r Anthem

Gweir y cyhoeddiadau gan yr AAG a'r Cadeirydd Lleyg

Y Fendith a'r Anfon Allan

SEFYLL

Esgob: Yr Arglwydd a fo gyda chwi.
A hefyd gyda thi.

Esgob: Hollalluog Dduw, sydd ar gyfer iachawdwriaeth y byd yn rhoi i'w bobl amryw ddoniau a gweinidogaethau er mwyn hyrwyddo ei ogoniant, ennyn ynoch chwi ddoniau ei ras a chynnal pob un ohonoch yn eich gweinidogaeth eich hunain; a bendith Duw Hollalluog, y Tad, y Mab a'r Ysbryd Glân, a fo yn eich plith ac a drigo gyda chwi yn wastad.
Amen.

Esgob: Ewch mewn tangnefedd i garu a gwasanaethu'r Arglwydd.
Yn enw Crist. Amen.

EMYN

**Un cam bach ar hyd y byd yr af,
Ar y daith o hyd dy gwmni gaf;
A thrwy bob yfory ddaw,
Gad i minnau afael yn dy law.
Ac wrth fynd o ddoe i'r 'fory newydd draw,
Gad i minnau afael yn dy law.**

**Troi o gylch corneli'r byd yr wy',
Am y byd cael dysgu mwy a mwy;
Pob peth newydd welaf i,
Caf ei weled drwy dy lygaid di.
Ac wrth fynd o ddoe i'r 'fory newydd draw,
Gad i minnau afael yn dy law.**

**Wrth im gerdded heibio i'r gwyd a'r gwael
Dangos imi fod ffordd dda i'w chael;
Ac os caf fy rhwystro'n llwyr
Rho im ffordd nad oes ond ti a'i gŵyr.
Ac wrth fynd o ddoe i'r 'fory newydd draw,
Gad i minnau afael yn dy law.**

The Choir sings the Anthem

The MAL and Lay-chair make announcements

The Blessing and Dismissal

STAND

Bishop: The Lord be with you.
And also with you

Bishop: Almighty God, who for the salvation of the world gives to his people many gifts and ministries for the advancement of his glory, stir up among you the gifts of his grace, and sustain each one of you in your own ministry; and the blessing of God Almighty, the Father, the Son and the Holy Spirit, be amongst you and remain with you always.
Amen.

Bishop: Go in peace to love and serve the Lord.
In the name of Christ. Amen.

HYMN

**One more step along the world I go
One more step along the world I go
From the old things to the new
Keep me traveling along with you
And it's from the old I travel to the new
Keep me traveling along with you**

**'Round the corners of the world I turn
More and more about the world I learn
And the new things that I see
You'll be looking at along with me
And it's from the old I travel to the new
Keep me traveling along with you**

**As I travel through the bad and good
Keep me traveling the way I should
Where I see no way to go
You'll be telling me the way, I know
And it's from the old I travel to the new
Keep me traveling along with you**

**Dysg im garu pan fo'r byd yn gas,
Pan fo'r byd yn greulon rho im ras;
Boed y daith yn gân i gyd,
Cadw fi'n dy gwmni di o hyd.
*Ac wrth fynd o ddoe i'r 'fory newydd draw,
Gad i minnau afael yn dy law.***

**Hŷn wyt, Arglwydd, na'r hen fyd mawr crwn,
lau wyt hefyd na'r diwrnod hwn;
Hen a newydd wyt ynghyd,
Rhodiad yn dy gwmni di o hyd.
*Ac wrth fynd o ddoe i'r 'fory newydd draw,
Gad i minnau afael yn dy law.***

*Geiriau a Cherddoriaeth: Sydney Carter (1915-2004)
Cyf. John Gwilym Jones*

**Give me courage when the world is rough
Keep me loving though the world is tough
Leap and sing in all I do
Keep me traveling along with you
*And it's from the old I travel to the new
Keep me traveling along with you***

**You are older than the world can be
You are younger than the life in me
Ever old and ever new
Keep me traveling along with you
*And it's from the old I travel to the new
Keep me traveling along with you***

Words & Music: Sydney Carter (1915-2004)



**LLE MAE FFYDD
YN CYFRIF**

**WHERE FAITH
MATTERS**

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A selection of Letters sent by email from the RCMA Leader, the Reverend Canon Stewart Lisk during the Coronavirus lockdown

Christmas Newsletter 25/12/21

My dear Friends,

One of the most familiar readings from scripture for Christmas is the Gospel of St Luke Chapter 2 which we shall read on Christmas morning. It begins telling of the Decree which came out from Caesar Augustus ordering that all the world should be registered. The ordinary folk of the world obeyed meekly this command from the all powerful emperor to go to their place of birth to fulfil his orders. A few words from an omnipotent leader made a huge difference to countless millions of people with no regard to the inconvenience it might cause to their circumstances. They had to travel at expense and ill effect to their livelihoods and wellbeing. However it suited the purposes of the dictatorship of Rome and its iron rule over many races and nations.

Sadly history has seen many tyrants and despots exercise similar rule in their time. Still today there are places where such power is lorded over people for the benefit of those in authority. In the difficult circumstances we all find ourselves today we are asked to follow regulations and restrictions however by the government in Wales and in the U.K. which are for the safety of us as individuals and our families, and for the preservation of a working National Health Service. Although we may tire of these rules, which at the time of writing are being reinstated for Alert Level 2 in Wales, all reasonable people know that we must abide by them for the common good and our own health. Short term deprivations we hope and pray will lead to a long term better future.

Our leaders have recently been reminded by many of the cost that these Covid 19 restrictions have brought to families over the last two years. Mary and Joseph did not have the opportunity to respond to the difficulties they had undergone and would have lived in fear of their Roman and Judaeans rulers. The squalor of a stable to bring a child into the world is hardly ever represented in the Old Master or Contemporary paintings of the Nativity! This was nothing however compared to the threat that came from Herod when he learned of the arrival of the Infant Saviour from the wise men. His reaction was to murder all baby boys under two to destroy any potential rival to his throne. Fortunately the Holy Family followed the message which came to Joseph and escaped to Egypt as refugees thus avoiding the massacre of the infants.

It was into these inauspicious surroundings that the Baby Jesus was born. Mary and Joseph had the natural joy and delight of new parents, greeted by

poor shepherds and wealthy magi alike. It was not long however before they were struggling with a stable for a nursery and threatened with death from those in power. Nevertheless they put their trust in God who through the message and protection of the Angels who had announced to them the birth of Jesus, also brought them through to safety and eventually a return to their home at Nazareth. I do hope that through these dark and distressing times you will all feel and know something of the joy of Christmas and be inspired by the loving care of Mary, the dutiful obedience of Joseph and above all the miracles of the Infant Saviour born into a troubled world to bring against great odds a message of love and peace. May His blessings be with you and your loved ones at this holy time.

Best wishes and prayers

Stewart

Newsletter 2nd January 2022

My dear Friends,

It is only a few days since we have all been saying or writing 'Happy Christmas' and now our greetings change to 'Happy New Year'. It is of course a sincere wish that we want happiness for our friends and families, as well as for ourselves. We may say it casually and without too much thought but nevertheless it is something that we all hope for in the coming year.

"Lasting happiness in a Changing World" was the subtitle of a book written by the Dalai Lama jointly with his longstanding friend, Archbishop Desmond Tutu. We were all saddened to learn of Archbishop Tutu's passing a few days ago. He was a man who personally exuded happiness and said that to be happy was to see others' happiness. He was famous as the church leader in South Africa in the struggle against apartheid who kept the hope of a resolution to that injustice during the imprisonment of Nelson Mandela and other campaigners.

I was privileged to meet Archbishop Tutu when he came to Wales to receive the Freedom of the Borough of Merthyr Tydfil in 1992. I was there as Chaplain to the then County of South Glamorgan. A large assembly of religious and political leaders gathered on a wet, windy day in Dowlais and we were all delighted with the inspirational and entertaining words that he gave us bringing the sunshine of South Africa to Wales. Some years later the Lord Mayor of Cardiff hosted a dinner for Archbishop Tutu at the Mansion House. It was a comparatively small occasion but amongst the other guests were the Archbishop of Canterbury, Dr Rowan Williams and the Archbishop of Wales, Dr Barry Morgan. I was very nervous as in such august company I, in my role as Chaplain, had to say Grace. I need not have worried as our distinguished

guest of honour put us at our ease and was both affable and amusing. Following the dinner we adjourned to the City Hall where our guest addressed 500 people and spoke without notes holding the audience in the palm of his hand. We all felt we were in the presence of greatness but from a man who showed humanity, humility and love.

The seemingly effortless words and actions of Archbishop Tutu were borne out of years of struggle and dedication sometimes against what seemed impossible odds. Opposition and violence were encountered over the years and the role he held Chairing the Truth and Reconciliation Commission saw him holding to account all involved in the years past. The happiness and joy that resulted were won at great cost and could not be taken for granted. He continued to work for justice in South Africa and in other troubled parts of the world where persecution and oppression went against the message of love and peace that inspired his ministry and public life. He made it clear that these gifts had to be worked for and maintained and needed the participation and consent of everyone to succeed.

It is perhaps appropriate that his passing came as we mark Christmas and Epiphany, a time when we celebrate with joy the coming of our Lord Jesus Christ into the world with his message of peace and love. The Epiphany refers to the manifestation of Jesus, or his showing forth to the world. Desmond Tutu was a priest and bishop who sought in his life and ministry to do his part in showing the love of Jesus and happiness that he can bring in gathering together all people of different backgrounds, cultures and races in the human family and in the family of the Church. Let us all work together to do our part in making 2022 a truly happy year for all.

Best wishes and prayers

Stewart

Newsletter Sunday 9th January 2022

My dear Friends,

It was only a short while ago in these pages I wrote to you in Advent as we read and thought about the ministry of John the Baptist. He was preparing the way for the Messiah to come, calling the people to repentance and renewal of life. In our world and time we were getting ready for Christmas with all its excitement and joy, even if it was still in the shadow of the ongoing pandemic. I do hope that you enjoyed something of that time with family, friends or loved ones even if it was curtailed or 'virtual' thanks to the benefit of modern communications.

Now in our reading this Sunday from St Luke's Gospel Chapter 3, v15-17, 21, 22, we encounter what followed John's proclamation. John told the people he

was not the Messiah but the one who would follow him was to be the Saviour, the thong of his sandals he was unworthy to untie. In those times and even today in the Middle East dealing with footwear and feet was the lowliest of tasks. Men are today discouraged from sitting with one leg crossed over the other as it exposes the sole of their shoe which is regarded as insulting. When the statue of Saddam Hussein of Iraq was toppled you could see people beating it with training shoes to show their hatred of him. John is saying he is in a much more lowly position than his cousin Jesus. Describing himself in this way prepares us for what follows.

John has been baptising with water in the Jordan as we read before, but he tells them that Jesus will baptise with the Holy Spirit and with fire. The Holy Spirit being God's presence and fire demonstrating his judgement. It is in this context that we see Jesus coming out of the water after his baptism, he is praying and then amazing things happen. The heavens open and the Holy Spirit appears as a dove. It is not a symbol of the Spirit but it is the Holy Spirit made visible in this form. Not only that but a voice is heard to say, addressing Jesus, "You are my Son, the Beloved; with you I am well pleased." These visions and words seen and heard by the people and witnessed by the Gospel writers show clearly that Jesus is being introduced and acknowledged by God, his Father and God, the Holy Spirit as Son and Saviour. Our Lord is shown to have authority and power.

However the subsequent earthly ministry of Jesus that we shall recall in the scriptures as the weeks and months of the Church year unfold, reveals a new kind of Messiah. He is not to rule in an overbearing or dominant fashion. Instead he comes alongside people where they are with love, compassion and healing. He brings peace and acceptance to those who are struggling and outcast. He eventually at the Last Supper demeans himself, in the custom of the time by doing the lowliest task of washing the disciples' feet. In the light of what I wrote above you see that the model of Messiah Jesus holds is one of service and loving care. As we again celebrate this Epiphany season as Jesus is shown forth to the world let us rejoice that we seek to be followers of the Servant King and pray that we can follow that example of service and love.

Best wishes and prayers, Stewart

Newsletter Sunday 16th January 2022

My dear Friends,

Christmas and New Year is a popular time for couples to become engaged to be married. I know that because in 33 years of ordained ministry I have had many calls and messages from excited people in this period of the year wanting to book weddings. One memorable occasion was on Christmas Day night several years ago when we were at Glan Ely parish. It was 10.30pm and

there was a loud, insistent knock at the door. A couple of mature years were there demanding urgently to see the Vicar. I feared that there might have been a bereavement. They came in and it transpired that even though they had been together many years, he had popped the question that day and she was anxious to get the wedding booked immediately! Their persistence made me reluctantly take details. I should say they had both obviously enjoyed a fair amount of Christmas cheer before arriving at our door.....I never saw nor heard sight or sound of them again!

Fortunately most of the weddings that we arrange have happier outcomes and in the last couple of weeks I have booked several for churches in our Area. Marriage, brides and bridegrooms feature often in Holy Scripture. The Church is sometimes referred to as Christ's Holy Bride. Jesus on several occasions tells parables that occur in and around wedding feasts, about attendants and clothing for marriages. Our Gospel reading this week from St John Chapter 2 is probably the most famous and significant. It tells the story of the Marriage at Cana where Jesus performed his first miracle. You will recall it well.

Mary, the mother of Jesus and our Lord are guests at the wedding. They are accompanied by the disciples. It is obviously a large gathering and a very hospitable occasion as the wine has flowed. So much so that it has run out whilst the party is in full swing. This was a very embarrassing thing to happen to a host and people have become aware of the lack of drink. Mary alerts Jesus to the problem, he is initially it seems hesitant to intervene. Yet Mary puts her trust in him and tells the servants to do as he tells them. Following his instructions they fill six huge jars with water to about 180 gallons. The steward of the Feast is not aware of Jesus involvement but tastes the wine and judges it to be of the finest quality, a strange action to bring out the best last. He says to the bridegroom "You have kept the good wine until now".

The gospel writer tells us that this the first of Jesus signs reveals Jesus' glory and also as a result "his disciples believed in him". As the centuries have gone on theologians and scholars have pondered this miracle and seen greater symbolism and meaning in it than the evangelist describes. Some on a superficial level will think that it is about generosity and hospitality. It is certainly true that Jesus often spent time with friends and acquaintances in parties and gatherings celebrating life events and happy times. It is a good example for us to follow which no doubt we will all want to do when at last restrictions on such occasions are less strict. The idea of the poor wine first and the best wine afterwards implies that it is Jesus' arrival in the world that brings the fulfilment of God's promises. God has been active in history through time but now something occurs that overshadows all that has gone before.

This miracle, the first, also points to a characteristic of Jesus coming earthly ministry where there will be miraculous healings and feeding of thousands. The occasion taking place on "the third day" foretells the glory of the

Resurrection on the third day and the fact that it is a feast anticipates the heavenly banquet when God's will for the world will be fulfilled and his blessings will be known to all invited. Jesus' presence is a sign that his coming is part of that fulfilment. The old wine represents the Jewish law which is inadequate without the new which Jesus brings, a fresh era which is not only better but abundant and available for all who come to him and put their trust in him. The fact that wine is the central element has also been seen as a precursor of the Holy Eucharist when Jesus commands his followers to drink the wine as his blood to remember him. At Cana all this is hidden, Jesus time has not yet come as he tells his mother but we can look back on this incredible day and see revealed in very earthly, material ways the wonder of God's generous love, his desire for our joy and the welcome he offers us to participate in his glory in the heavenly feast yet to come.

Best wishes and prayers

Stewart

Newsletter Sunday 23rd January 2022

My dear Friends,

When I was growing up in Llandaff there were a group of us boys who had gone to Llandaff City School and the Bishop of Llandaff School who were active as choristers and altar servers in Llandaff Cathedral (It was only boys allowed in those days!) When we first learned our role as servers we were assigned a weekday low mass at 7.30am, I did every Wednesday. In addition to assisting at the altar we were expected to read the lesson. For some, this was an ordeal as we had to grapple with some difficult names and complicated passages beyond the usual reading matter of an eleven year old! It was however a good discipline. From that era I know of five boys who have gone on to be ordained priests, two becoming Archdeacons and one a Canon.

It is of course an honour and privilege to be called to such Ministry and a humbling experience to return to the Cathedral in a very different role from singing in the choir and acting as an acolyte. It is also heartwarming to chat to older members there who take delight in telling me that they remember me as a youngster and recall those long gone days. They are very kind and nevertheless listen when I now from time to time preach in the Cathedral.

Our Gospel reading from St Luke Chapter 4 this Sunday recalls Jesus returning to his home town where he was brought up from infancy. At Nazareth in Galilee he was known as Joseph's son. A local carpenter would have been well known and respected and his son might have been expected to follow in that skill and trade. However it is apparent from the Gospel that Jesus was already well known as a teacher of the faith in many synagogues

throughout the country. He had already achieved a reputation as inspiring preacher and was widely praised.

At that time a visiting rabbi might be invited at the main Sabbath service to read from the law and the prophets and give a benediction. The scriptures would be read in Hebrew and then translated into Aramaic, the language of the ordinary folk. Any member of the congregation could give an exposition of the readings but precedence was given to priests and Levites, other officials of the worshipping community. This was the context that Jesus spoke in his home synagogue. He reads a passage from the prophet Isaiah 'The spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.' His listeners would have been familiar with this scripture but they may well have been amazed at Jesus' brief comment, 'Today this scripture has been fulfilled in your hearing'. They would have inferred from this that Jesus who they knew as a local lad was now to be seen as a prophet, to some they may even then thought, could this be the Messiah?

As we look back today on these first steps in our Lord's earthly ministry let us pray that whatever role either lay or ordained we are called to perform in the Church and Community we serve, we may do so in a way that we may be seen to follow in his example of spreading the Good News in words and action.

Best wishes and prayers

Stewart

Holocaust Memorial Day January 27

My dear Friends,

Some personal and family thoughts this week on Holocaust Memorial Day 27th January 2022.

The theme of this year's Holocaust Memorial Day is 'One day in the future with no genocide'. It has been my privilege to help organise and conduct the Wales National Holocaust Memorial Day service since it was first marked 21 years ago. It has usually taken place in Cardiff City Hall and once in our Cathedral at Llandaff. Around 500 people gather from all parts of Wales of all ages and backgrounds, representing many different faith and community groups together with our political and civic leaders. It is always a moving occasion where we have heard survivors and witnesses of the Holocaust give their often harrowing testimonies, but also one of hope where we see how they have sought to rebuild their lives. Our speakers are determined that their voices are

heard so that future generations not only know about the Nazi persecution but also learn that such events should not happen again.

Sadly last year and this January we have not been able to offer our public event owing to the Covid restrictions. So we have recorded our service for people to watch on YouTube. One of the contributors this year is Eva Clarke who has been with us on a number of occasions. Eva was one of only three babies born at Mauthausen concentration camp who survived the Holocaust. Her mother escaped being gassed as the camp ran out of Zyklon B and Mauthausen was destroyed the day before Eva was born on 29th April 1945, as the Nazis retreated. After an appalling ordeal Eva and her mother Anka eventually found refuge here in Cardiff and began their new life. Her inspirational words can be heard in this year's service showing how 'one day' made a difference to her life.

As well as survivors and witnesses every year we seek to involve young people in the service, they sing and play beautiful music to help raise our spirits. They are also integral to the message. Every year the Holocaust Educational Trust sponsor sixth formers to make educational visits to the site of Auschwitz concentration camp. We ask two of them to share their experiences at our service, one in English and one in Welsh. In 2018 my daughter Lydia, a Welsh learner, was selected to speak. Her 'one day' in Auschwitz Birkenau made a huge impact on her and certainly coloured the way she looked at history and the world today. She has subsequently become one of the two Regional Ambassadors of the HET and has organised Holocaust Memorial events in Bristol where she is studying politics and international relations. She is spending Holocaust Memorial Day this year in Budapest remembering the 70,000 Jews who were deported from there by Hungary who were allied with Nazi Germany.

We also remember on Holocaust Memorial Day those other than the six million Jews who were exterminated. The Nazis also killed thousands of the Roma community, Trade Union leaders, faith groups who opposed them, LGBT people, the mentally and physically disabled and other racial groups. All of these are represented at our service in leading the prayers and reflections. We have had speakers who recall recent atrocities such as those in Rwanda and Bosnia over the years. Tragically we do not have to look too far in the world today when we see nations, leaders and groups as well as powerful individuals who practice persecution and oppression that can lead to treating others inhumanely and destroy the joy of living.

Holocaust Memorial Day is not just about remembering past tragic events but is about changing attitudes in the world today. It is good that some of our young people embrace this. However there are youngsters around who have lived lives blighted by abuse, prejudice and hatred for what and who they are. Some of them find refuge and support in our churches and schools. However

some are bullied and harassed and have to withdraw from the community that causes them harm. In charities like the Amelia Trust Farm where my wife Karen is the Managing Director, they have a vision that no one should be excluded from society. 'One day' in that caring and respectful environment can lead to many more where those damaged individuals can heal and be nurtured.

I remember well one speaker some years ago, a survivor of cruel persecution in the camps told us that his persecutors were not monsters but ordinary people who had taken the wrong path and made terrible decisions. He urged us to look at ourselves and our lives to ensure that we eradicate the seeds of prejudice and hatred from inside us as we can all be guilty of tacitly accepting wrong doing. As the Holocaust survivor and author Elie Wiesel said "The opposite of love is not hate, it's indifference". As we mark this 'One day' hoping and praying for an end to genocide and the behaviour that leads to it, let us resolve to do all we can to make our community and churches places of welcome and acceptance where love can flourish.

As you can see the message of Holocaust Memorial makes an impact on our family. We all visited the Holocaust Memorial and museum in Berlin two years ago and following that our now 15 year old daughter Sophie wrote this poem.

An agonising journey took them away.
The cruelty of man stripped their identity.
Each soul had a story
Each soul had a family
Each soul had a personality
Each soul had a voice
Each soul had dreams
Each soul had a home
The cruelty of man stripped them away.
Dehumanised by a number
But every soul, a name known to God.
Best wishes and prayers
Stewart

Newsletter 6 February 2022

My dear Friends,

Our Old Testament lesson this week comes from the Book of the Prophet Isaiah, who lived 800 years before Christ. The book that bears his name tells of the redemption of Israel and its mission in the world. Our passage from Chapter 6 introduces Isaiah's call and vision, it begins "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his

train filled the temple.” The mention of the King’s death places the call firmly in history and in Isaiah’s memory. The description of the vision of the Lord of Hosts sitting on a throne, with a great train and surrounded by worshipping attendants no doubt bore comparison with the people’s understanding and picture of an earthly monarch, like Uzziah, giving status and value to the vision of the prophet.

Some reading these words may recall at this time the death of another King. On the 6th February 1952 the world learned of the sad demise of King George VI. Only a few days previously the King had said farewell to his elder daughter Princess Elizabeth who with the Duke of Edinburgh was going on a tour of the Commonwealth representing her father who unknown to many was suffering with cancer. On the 5th February he had spent the day with friends and staff out on a shoot at his favourite home Sandringham but in the early hours of the next morning he had died in his sleep. He had been a good King with a ‘selfless dedication to duty’ and ‘devoted to his subjects’ who had become ‘wise in kingship’, as contemporary sources observed. His elder daughter received the news from her husband, they were in Tree Tops Hotel in the Aberdare Reserve in Kenya. We do not know how she privately took these devastating tidings, but within the hour her Private Secretary recalled he found her ‘very composed, absolute master of her fate’. At the young age of 25 she had become in the words of her accession proclamation ‘Queen Elizabeth the Second, by the Grace of God Queen of this Realm and of all her other Realms and Territories , Head of the Commonwealth, Defender of the Faith.’

This Sunday we mark the 70th anniversary of the Accession of the Queen to the throne. For her of course it is a sad time as she will be recalling the passing of her beloved father but it is also a day that will remind her of how she has sought throughout her reign to follow this special calling. We might recall her words marking her 21st birthday when she addressed the Commonwealth, ‘I declare that my whole life, whether it be long or short, shall be devoted to your service...’ Our Queen has certainly done her utmost to live a life of duty and service, through difficult and demanding times for our nation and for her family. However she has been unwavering as she responded to that task. At that time the nation remembered her uncle who chose not to take on the mantle of monarchy and they gratefully supported King George who led us throughout the terrible years of war. In the seven decades that have followed his daughter has carried on following her father’s example.

We often in Church speak about calling, as with Isaiah and with the disciples of Jesus. We talk about people being called to the ordained ministry and more often now to lay ministry. The Queen certainly sees her life as one that has been supported by her faith and the life of the Church. We see her often at great services of Thanksgiving at St Paul’s, Westminster Abbey and here in Wales at Llandaff. (As a family we treasure the photo of Lydia and Sophie

presenting the official bouquet at the Diamond Jubilee!). However the Queen is, it seems, as at home in simpler communion services at the church at Sandringham and at private moments of prayer when she, like all of us, turns to God for guidance and inspiration. The title 'Defender of the Faith' has historical implications and might weigh heavily on a sovereign but for Elizabeth the Second her faith has been a source of strength and sustenance. May God continue to bless our gracious Queen.

With prayers and best wishes,
Stewart.

Newsletter February 13

My dear Friends,

Some of you were not able to attend our Roath and Cathays Ministry Area (RCMA) Inauguration service on last Thursday evening. The Bishop of Llandaff, the Archdeacon of Llandaff, the Area Dean of Cardiff and some seventy others were present to witness the occasion. Everyone was asked by the Bishop if we would 'commit ourselves to work together using all that God has given us, to fulfil our Mission and Ministry in this place. The Lay members of the Ministry Area Council were commissioned and prayed for including the Lay Chair, Treasurer, Secretary and Churchwardens. The Readers were licensed not to separate churches or parishes but to the extended ministry of the whole of RCMA. The four clergy were also licensed and told that we are to exercise pastoral and spiritual care throughout the RCMA. All the names of these individuals were recorded and will be displayed in our churches.

This is the formal and legal beginning of our Ministry Area. We will naturally see some changes and developments in our church life together. Already the clergy have been looking at ways we can share our Lenten sacramental and devotional services, study groups and some social activities. Our whole MA council will be meeting on the fifteenth of March. Before that our individual church committees will have met and we can discuss our particular concerns and also decide matters we may want to be looked at a whole MA level.

These are early days in this stage of RCMA so we will all no doubt learn from each other and benefit from sharing the many gifts and talents that God has given us to work for the good of his Kingdom here in RCMA. Please pray for all who are involved both lay and ordained who serve on our church committees, MA council and in so many other ways in the service of the Church and community in which we live and work and have our being.

Best wishes and prayers

Stewart

COVID Regulations as at January 29

My dear Friends,

I do hope you are all well and safe.

I have had a large number of queries over the last day or two regarding the relaxation of regulations brought in yesterday by the Welsh Government. The Church in Wales issued our guidance yesterday evening. Although social distancing at 2m is no longer compulsory it is still regarded as an advisory measure. We are still required to book our places in church and sign in on arrival. Face coverings must still be worn by all except those speaking in services. Coverings must be worn by those singing. Ventilation, hand hygiene and one way systems are still important measures. If you wish to read the guidance in full please go to the Church in Wales guidance on the website.

These rules are likely to still be in place for our Roath and Cathays Ministry Area Inauguration service to be conducted by the Bishop of Llandaff at St Margaret's Church on Thursday 10th February at 7.30pm. The clergy and Readers will be relicensed, the officers and members of the Ministry Area Council will be commissioned. Others may attend now but will all please indicate their attendance to me by email, letter or text 07794157604, or telephone 02920487854.

Please will you make this information as widely known as possible. We wish to make our churches and worship as open and accessible as possible, however we still have a duty and responsibility to keep each other safe. With many thanks to all who are involved with stewarding, cleaning and managing

Best wishes and prayers



The Reverend Canon Stewart Lisk, Ministry Area Leader

**I have spoken to many of you by telephone. If any of you want to
chat please ring**

02920 487854 or 07794 157604

It's good to talk!

Thoughts for the Day

A selection of letters from the Reverend Ruth Coombs

December 25 - Short Reflection on Luke 2: 1-20

Well despite all the restrictions and challenges we have made it to Christmas. So I wonder how Mary and particularly Joseph might have felt on that first Christmas.

In our gospel reading this morning we are told the story from the beginning of the journey. Joseph, an older man, has to travel some considerable way with his young fiancée. How worried and confused he must have been. We are reminded that this is the first time that this order has been made. Everyone must return to their birthplace to be registered.

Joseph is not rich and roads are not safe so travelling at any time would be dangerous. How much more so with a heavily pregnant Mary and hundreds, maybe even thousands of other people milling around, travelling in different directions all worrying what the authorities are doing and why.

Their progress is slow, perhaps they have to keep stopping for Mary to rest. Would they be late, would they get into trouble? We all know that by the time they get to Bethlehem the place is full. It's probably noisy, dirty, crowded and unpleasant. Joseph might feel relieved that they arrive without a major mishap, but he is dealt another blow, there is nowhere for them to stay, not the kind of going home for Christmas with which we identify.

Mary is tired, emotional, anxious; how can Joseph make it all right. He runs around trying to find somewhere to sleep and they end up in a cattle shed with the animals. In our nativity plays this is almost romantic but would you really want your loved one to give birth in a place full of animals and their faeces. Mary gives birth and they wrap the baby Jesus in swaddling clothes and lay him in the manger, hopefully cleaned up with fresh straw in it. Is Joseph feeling proud, or relieved, or maybe both, maybe worried about how they are going to get home once they have been counted?

And then they receive their first visitors. Not the midwife, or the family, although presumably Joseph has family here. No their first visitors are shepherds who have seen angels in the sky telling them to rejoice and go and visit the Messiah. Is Joseph a bit embarrassed to receive them in such humble conditions, or maybe because they are shepherds used to living for months on end in the fields with their sheep, it doesn't matter.

What does matter is that Joseph has witnessed the most beautiful and awesome thing in his life, the birth of a baby, and a special one at that. This baby is going to change the world, turn it upside down and bring hope to poor,

power to the oppressed, joy to the sorrowful, strength to the weak. This tiny baby changes our lives, turns our lives upside down if we let him into our hearts. Once we do we too can change the world, we too can spread God's message of peace, hope, joy and love. I wish you a joyous Christmas filled with God's blessings. Amen

December 25 - Thought for the Day John 1.1-14

Whenever I read the beginning of the Gospel according to St John, I am drawn to the necessity of light in our lives.

How often do we stop and think about how different our lives would be without light? How many of us grumble in the winter, when despite daylight saving we seem to get up in the dark and come home in the dark? Can some of you remember what it was like in the Second World War when we had Double British Summer Time to help the land girls and others get the harvest in? Or how it felt to be in the Blackout?

Even if we are not living with Seasonal Affective Disorder, we can still get the winter blues. I remember how magical it used to be when I was walking the dog in the snow, very early on a winter's morning and didn't need a torch; and the sharp disappointment after a few days when I needed it again because there was no snow reflecting back the light. I'm not sure how well I would cope living in the parts of the world where it's dark most of time for half the year.

Light is a central part of faith and spiritual life. If we look at other traditions and beliefs, light and the celebration both of and with light is very important. Hindus and Sikhs celebrate Diwali, Jews celebrate Chanukah and many Muslims use lights and lanterns in their celebration of Eid Al-fitr.

Many churches in the Anglican tradition have the service of Light in Advent, Candlemas is marked with a light filled service and often when couples get married churches are full of candlelight. We have Christingle services where the candle represents Jesus as the Light of the World, and of course we have been lighting a candle at the beginning of each service during Advent, the candles of peace, hope, joy and love.

John tells us in his gospel that when we receive Jesus into our lives we become children of God. When we are baptised we receive Jesus' light in the form a candle to keep and light on the anniversary of our Baptism each year, and some people do this until the year of their Confirmation. After communion we may pray together "...we whom the Spirit lights give light to the World". What does that mean for you and for me and for us together as Christians? How can we individually and collectively help to share the light?

The words light and love are often seen as connected, both in our faith and our everyday lives. How love and happiness can "light up" someone's face.

How can we demonstrate outwardly our inner light? How can we show others that we carry the light of Jesus with us? The light of Jesus' love should show on our faces.

You may be asking, "How can I do this", just as I ask myself how can I? On an individual level we can in our busy lives try to make time for others. As life with Covid 19 has continued its noticeable how people and things seem to be slipping back to how they were pre-coronavirus. How many of us have recently stopped to ask a neighbour if they needed help, and has this begun to wane over recent months?

We seem to be very good in our communities when a crisis of any kind hits. My husband remembers the bad snow in the early eighties in Cardiff, when he couldn't go to school. The snow where he lived was so high it had blocked off the central heating vents. He and his friends spent a few happy days digging away the snow from their neighbours' houses.

We don't seem to be so good at sustaining this support and help over long periods of time. Of course there are people who absolutely do this, volunteering in so many different ways, cheerfully spreading God's light through the world, quietly without a fuss; but as a society we have short memories and often slip back into our comfort zones quicker than we step out of them.

Christmas can be a time to stop for a moment and recharge our batteries. As we do that this year let us all try to reflect on the light of Jesus in our lives and through our actions spread the light and make a small difference in someone else's. I wish you all a joyous and light filled Christmas.

Amen

January 9 - Thought for the Day Baptism of Christ, Luke 3:15-17, 21, 22

I don't suppose many of us remember our baptism. I certainly don't as I was only a few months old. I remember seeing a black and white photograph of me being held by my Godmother, who was wearing a warm winter coat. Not surprising because it was 8th December in St. Eleth's, Amlwch on Anglesey.

I particularly remember the picture because we used it to track down evidence of my baptism, needed for ordination. We couldn't find my Baptism Certificate and my father couldn't remember exactly when it had happened. The picture helped us narrow it down to November or December and then the wonderful Church Warden at St Eleth's waded through the register and found it. That was a big relief and we were very pleased.

Baptism is important, it marks the moment when we become part of the family of God and are welcomed into the Church. That's why many fonts are located

near to the entrance of a church, symbolising the beginning of our Christian journey. Indeed in many old European churches there is a separate Baptistry. Customarily, a baptistry was roofed with a dome, the symbol of the heavenly realm towards which the Christian progresses after the first step of baptism.

In some churches the font is very near, or on the same axis as the altar. This is also symbolic as the baptismal font and its location reflect the Christian journey through the waters of baptism to the sacrament of the Eucharist, thus baptism and communion are bound together.

Today we reflect on the baptism of Jesus when Jesus is baptised by John. The Baptism Site “Bethany beyond the Jordan” (Al-Maghtas) is considered by the majority of the Christian Churches to be the location where John the Baptist baptised Jesus. I know some of us have had the privilege to visit this place and renew our baptismal promises.

Jesus’ baptism would have been quite different from our own, not for him the Anglican font, holy oils and sprinkling of water with the sign of the cross. Jesus and those baptised around him were fully immersed in the water to wash away sins, and they would have been adults and young people, not babies. Being fully immersed whilst putting your trust in another human being who guides you under the water is a very powerful experience. It is both humbling and empowering.

In the gospel according to Luke, Jesus’ moment of baptism is not the focus. Luke focusses on the Holy Spirit coming to him through prayer. The heavens open, not when Jesus is baptised but when he is praying afterwards. The heavens opening announces the presence and intervention of God. The Spirit reinforces the message that Jesus is the messiah. The Spirit is the anointing of Jesus, preparing him for his service and all the challenges that lie before him. This sets him apart from the others that have been baptised, he alone is anointed. He is the only one without sin who has been baptised. Through his baptism he accepts the gift that God gives to us all in baptism, and sets an example for his disciples and for us. He accepts the path that lies ahead to his crucifixion and resurrection. No wonder his Father is well pleased.

Our baptism washes away any sins, including original sin, it renews us and makes us whole and clean. Prayer helps us to try to keep ourselves clean. On this day when we remember Jesus being baptised and his prayerful response, let us remember that our own baptism cleansed us; and that in renewing our commitment through prayer we can be clean again and live our lives in such a way that God our Father can say for each one of us, “I am well pleased”. Amen.

January 23 - Thought for the Day Luke 4:14-21

Hometowns can be the most familiar places in the world. They are where a person is remembered well, where relationships go back for generations and where it can be very hard to gain respect. No matter who you have become or what you have done, everyone remembers the time you got your head stuck in the railings when you were three.

Familiarity and contempt can also be a huge barrier to communicating the love of God and gospel of Jesus Christ. There are people who boldly communicate Christian truth everywhere they go but turn speechless when trying to share the gospel with parents, brothers, sisters and other relatives.

This section of Luke's gospel is almost like a newspaper story printed in the local paper under a series of three headlines. In today's reading we have the first headline "Local boy makes good!"

The story begins with Jesus' return to Galilee. Jesus had been gone for months. He was baptized by John in the Jordan and then tempted by Satan in the Judean Wilderness. He returned to the province of Galilee where his fame quickly spread. Galilee is the area where Jesus grew up. It was a bit like the Gwynedd of Palestine, up north. It was a fairly small province (50 miles north to south; 25 miles east to west). The name came from *Galil* which is the Hebrew word for "circle" - probably because Galilee was encircled with non-Jewish nations.

We probably think of Galilee as a rural area with little population and small villages. The reality may have been far different. The Jewish historian Josephus, who was once the governor of Galilee, wrote that there were 204 villages in the province, all of which had a population of at least 15,000. If his numbers are correct, Galilee had a population of more than 3 million people, about that of Wales, in an area not quite as big as Denbighshire, and a little bigger than Anglesey.

It is a fertile agricultural area with lots of water and trees. Major trade routes connected through Galilee so thousands of merchants from different countries and languages passed through. Jesus grew up in a place where people and ideas intersected. Galileans were well known for their courage, independence and openness to change.

Jesus went from village to village, teaching at each of the local synagogues. Synagogues were where people worshipped and learned. Only once in a while did they go to the big temple in Jerusalem, to offer sacrifices and for festivals and other rituals.

Synagogue services were typically divided into three parts, prayer, Scripture reading and teaching. The Scriptures were read from Hebrew but immediately translated into the local Aramaic since most people didn't understand Hebrew.

The teaching wasn't from a paid rabbi but from guest speakers or members of the congregation who were called on or welcomed to teach. After each teaching there was a time for questions and answers. Jesus wowed them at synagogue after synagogue around Galilee. He was a wonderful teacher with amazing insights and a style that appealed to his audiences.

When Jesus came home to Nazareth he attended the synagogue on the Sabbath as he always did. It was the synagogue where he grew up and everyone knew him well. Jesus stood up to read, as a sign of respect for the Scriptures. Then he sat down to preach as was the usual custom. Jesus read from Isaiah 61:

"The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour."

He then sat down and started his teaching with an astonishing statement:

"Today this scripture is fulfilled in your hearing." It was astonishing for two reasons.

Firstly, this was a prediction about the coming of the Messiah. Jesus announced that he fulfilled the prophecy and therefore that he was the Messiah.

Secondly, it was all about good news. Jesus came to give good news for hurting people. Those who are at the bottom of society are the Spirit's chosen recipients of the good news. As the gospel unfolds the poor will be identified as worthy hearers of the good news, as recipients of God's kingdom, as a sign of Jesus' ministry, and as invitees to the kingdom feast.

We know from the next verse in the gospel that the people were amazed at what they heard, and received it positively, after all they knew Jesus, he was one of them and they were fairly poor themselves. Everyone started to pull out their stories and their relationships. "I know Jesus. Yes, he's Joseph's son." Maybe thinking that as they know Jesus that they may be the first in the queue, maybe get a bit of preferential treatment. What we don't hear yet is that later these same people turned to a different story, the one of questioning Jesus, not believing, taunting him and, yes eventually trying to kill him as he escapes town.

There are ways in which we are like Jesus' hometown people. We have known him or at least known about him all our lives. He is so familiar to us that we risk treating him with contempt. We may think that we should be the first to get the results of the good news, that we should be the first to be blessed. Or we may not listen to him or take him seriously. We may be wowed by the message, but just as quickly forget it or turn to other things. We must guard

against all of that, both self-importance and arrogance as both can lead to the loss of Jesus.

What could be worse than failing to hear his good news, or losing him from our lives? How much better to welcome Jesus home to our lives. Listen to what he says. Believe him and in him, living our lives the way he teaches us to do. The good news that Jesus proclaims, and therefore the good news that Christians proclaim, must be good news to the poor, to the economically disadvantaged, and to the marginalised of our society. Amen

January 30 - Thought for the Day Candlemas Luke 2:22-44

Today we consider the passage from Luke when Jesus is taken to the Temple by Mary and Joseph. It is known as the Feast of the Presentation of Jesus Christ, the Feast of the Purification of the Blessed Virgin Mary, or Candlemas.

If we consider the gospel passage it appears that Luke has brought two different important rites together. We don't know if this was deliberate or accidental but it does help to explain the Eastern and Western churches different emphases in the past with the Eastern church focusing on Jesus, and the Western church Mary, prior to a calendar revision in 1969.

The passage begins at the time of purification. This is the purification of a mother following the birth of a child and is only relevant to the mother. This Jewish custom was laid out in Leviticus. The mother is considered unclean for forty days following the birth of a son or eighty days following the birth of a daughter. During that time, she is prohibited from going to the temple or handling holy objects. Purification makes her whole again.

Luke somehow wraps up Mary's purification with the rite of the presentation of the first born son to the Temple. This consecration and redemption of the firstborn, stemming from Exodus signifies that the child is "holy to the Lord". The redemption commemorates the deliverance of the people of Israel through the final plague, the death of the firstborn of Egypt. Luke doesn't mention the redemption of Jesus, because he doesn't need redemption, in a similar way that Jesus was the only person without sin to be baptised.

Both these rituals reinforce the message that Mary and Joseph are devout Jews that follow the Law of Moses. They reinforce that, from the beginning, Jesus is obedient to that Law. They also confirm the status of Mary and Joseph as poor. This can be deduced by the offerings Mary gives. The law states that a lamb and a turtledove or pigeon should be offered. However there is provision for two turtledoves or two pigeons if the woman is poor and cannot afford a lamb. So, Jesus' early life was spent experiencing and being surrounded by those whose cause he will advocate in his ministry.

Luke sets out the context in which Jesus is brought up in a few verses and then turns his attention to Simeon. Simeon is an old man, a devout Jew who has lived his life according to the Law. He is unusual in that he has spent his whole life waiting, waiting for the “consolation of Israel”. The consolation of Israel refers to the promised Messiah. To console is to alleviate grief or to take away a sense of loss or trouble.

The Messiah, the consolation of Israel, was to remove sorrow and comfort the nation. Simeon waited for the coming of the one who would console God’s people. The Spirit comes to Simeon and says he won’t die until he has seen the consolation.

The Spirit guides Simeon to the Temple. Mary and Joseph then arrive with the baby Jesus and give the child to Simeon. After all those years of waiting and praying for the consolation of Israel, God allows Simeon to hold the Messiah in his arms. In this child, Simeon sees the fulfilment of all the hopes and dreams of the Jewish people down through the centuries, and he is overjoyed.

Can you remember holding a baby for the first time and how you felt? To hold a baby is such a privilege and delight. It’s also a big responsibility, they are so tiny and fragile. So imagine how much more wonderful Simeon must have felt knowing he was holding the Messiah.

He knows more than the baby’s parents do about how special this child is and what he will become.

Simeon is so moved that he says those inspirational words, the Song of Simeon, or as many of us know it, the Nunc Dimittis:

*“Master, now you are dismissing your servant in peace,
according to your word;
for my eyes have seen your salvation,
which you have prepared in the presence of all peoples,
a light for revelation to the Gentiles
and for glory to your people Israel.”*

Mary and Joseph are amazed by what Simeon says. He blesses them. This is a bittersweet moment, a moment of joy after years of prayer for Simeon, a moment of delight and a sense of calm. Simeon is now ready to die in peace, his waiting is over, he feels blessed. But there is a sting in the tail.

Simeon tells Mary that her son will be pivotal in the future. That he will do things that will bring some people together, and tear others apart. That some will follow him and others will oppose him. That he will expose the innermost thoughts of others, both good and evil; and that in doing all of this Mary will be hurt.

In these few verses Luke tells us the outline of the ministry of Jesus and points to what will later be explained in gospel and in the Acts of the Apostles.

While Joseph and Mary are trying to process all of this Luke turns our attention to Anna, another devout Jew who, now widowed, never leaves the Temple. She too recognises Jesus as the Messiah and rejoices.

There is so much in this gospel passage we can't cover it all, but we can take away messages of hope and thanksgiving. Hope because Simeon and Anna wait patiently and prayerfully in the hope and expectation of seeing the Messiah, and they do. Thanksgiving because Mary, Joseph, Simeon and Anna have much to be thankful for, the safe arrival of a baby, the guidance of the Spirit, the fulfilment of prayer, the comfort of faith and the pattern of ritual.

In our busy lives, it's all too easy to neglect, or forget the pattern of ritual. As the church, we can help people to observe the passages of life - birth, marriage, illness, death - in ways that acknowledge the Lord. As individuals, we can make space in our lives to express thanksgiving for the blessings we have received, to praise God for his mercies and to ask God for guidance and forgiveness. Amen

February 6 - Thought for the Day, Luke 5.1-11

The themes in this part of the gospel according to St. Luke around trust, call, discipleship, abundance, discouragement, risk, and persistence seem very appropriate for where we are today, as we stand on the threshold of new Ministry Areas.

For the last two years the patterns of our lives have changed. Things are not the same, worship has changed and there are many familiar faces still missing and few new faces to welcome. Covid has taken its toll on everyone, some more deeply than others, but we can all identify with, at least at times, having a feeling of emptiness. For many of us that has been through not being able to see loved ones, not being able to say goodbye properly and for us as Christians the locked church doors, staying at home on Sundays, not being able to pray together and having no sermon to engage with.

This reading from Luke can be heard as an acknowledgment of that emptiness as well as an encouragement for the future and discipleship. The nets are empty and then become full. Unlike Mark and Matthew, Luke sets the call of the disciples in context. Here they don't act immediately. The context is important to Luke. The disciples are called whilst hearing about the teaching of Jesus and witnessing an act of God.

The narrative begins with Jesus being surrounded by a crowd of people eager to hear his teaching. In order to do so he gets into Simon's boat. Simon and his fellow fisherman are cleaning their nets after a pretty disappointing night's work. They are probably exhausted, fed up and maybe a bit cross and

worried. How will they feed their families? Despite all this when Jesus asks Simon to sail a little way from the shore he does so.

We are told that Jesus sits down in the boat and teaches the crowd. Luke doesn't elaborate on what Jesus says, but we know from earlier passages that Jesus is considered a good teacher and people are listening to him. So, it's safe to assume that Simon and his fellow fishermen learn from Jesus, alongside the crowd.

When Jesus has finished speaking he turns his attention to Simon and tells him to go into deeper water and let down his nets for a catch. Simon responds by saying that they have worked all night but caught nothing. However, he doesn't question Jesus he simply agrees to do what Jesus says. When he does this he suddenly has more fish than he can cope with. He calls his partners and they all haul together, bringing in so many fish that both boats are straining under the weight.

This act of God is about abundance and care. The volume of fish indicates stability. It means they can eat now and sell the fish, meaning they can eat in the future. The sheer number of fish posits that God is providing for the wider community too. Food security is important. We know that from the work of foodbanks here in Wales as well as initiatives across the world.

The picture conjured up by Luke's words is a rich and compelling one. I don't know if any of you have watched the online series *The Chosen*. The way this piece of Scripture is depicted in that is wonderful and well worth watching.

If the story was to end there it would be a glorious expression of God's love, grace and abundance, but there is more. After the gift of abundance Jesus tells the men that they are being called. Their call in some ways is similar to their current work, and yet it is different. Instead of fishing for fish, they will now fish for people. They will cast their nets and hopefully haul them in full of people with new hope and joy.

The fishing metaphor is one that is difficult for us to understand. Most of us aren't fisher folk, our lives are very different. So how do we try to understand, how does this call us, weary disciples?

In telling the men to throw their nets out Jesus mentions the "deep water". This implies that there may be unexplored areas of potential beyond perceived limits of resources, knowledge, and energy. This is hugely significant for us today, at a time when we hear about dwindling congregations and closure of churches; at a time when parishes are combining and we are walking into the unknown world of Ministry Areas; worrying about finances and paying our Parish Share.

The interplay between teaching, healing and call set out in Luke's gospel still resonate today, they are words for us as we look to see where God is taking

us in Roath and Cathays and beyond. They can help us shape the questions we need to consider as we move forward.

What are we going to learn about the way God works, in the coming weeks and months? Like the reference to Jesus' teaching this is not a question about content but about faith. It invites us to focus down, to raise our awareness, trusting that God will act. This focus on the nature and actions of God remind us of God's provision and abundance.

It can help us to look differently at ourselves as individuals and our community to identify our next opportunities to minister and serve.

February 13 - Thought for the Day, Racial Justice Sunday: Luke 6: 17-26

This Sunday is Racial Justice Sunday. A time to stop and think about the three 'R's. No not the three 'R's many may recall from early school: reading, writing and 'rithmetic, which formed the building blocks of education. These three 'R's are Remembering, Reflecting and Responding. The theme for this year, what's it got to do with me? Strikes at the heart of what it means to be a Christian.

The murder of George Floyd in May 202 was a catalyst, or Kairos moment for the church and for the wider community. The church wanted to respond, but many felt unable to do so, didn't know what to do, maybe felt that it was for the Black-led churches to respond.

Sadly George Floyd's death was not unique in its circumstances, nor can we say that racially motivated killings only happen in other countries. Stephen Lawrence was eighteen when he was the victim of a racially motivated murder in London in 1993. Thankfully such extreme racist acts are rare, but people experience racism here, in Cardiff on a daily basis, and between 2016 and 2020 the number of racially motivated hate crimes reported in Wales rose by 27%. A friend of mine recounts how as a young person he was at a Cardiff City Football match when he thought it had begun raining. He then realised he was being spat on by the white people behind him. His response was to go on to be a lead campaigner to end racism in Wales.

Racism isn't new. Jesus himself, and his community, experienced racism at the hands of the Romans who occupied and ruled over the land. Jesus told stories that highlighted this discrimination and oppression.

In the gospel according to Luke, Jesus says, "Blessed are you when people hate you, and when they exclude you, defile you, revile you, and defame you on the account of the Son of Man." Here Jesus is talking about people being oppressed on account of their faith. For many people their faith and their expressions of faith are tightly bound to their race or ethnicity, to revile one is

to revile the other. We must counter this, not simply ignore it, or pretend it isn't there.

Racial Justice Sunday is a call for all Christians to engage in the righteous struggle for racial justice because racial justice is everyone's business. The Bible has a lot to say about justice. This echoes God's heart for justice. If we love God and God loves us, then we too should love justice. Racism and racial discrimination are justice issues because they deny basic justice and human dignity to people who are made in the image of God. As Christians we cannot subscribe to racism and racial discrimination because they assume all are not equal before God and are not part of God's family. This is 'Remembering' the importance of racial justice.

Richard Reddie, Director of Justice and Inclusion, Churches Together of Britain and Ireland reminds us that, "...if we read the Bible carefully, we see that God does not have a problem with diversity or difference. If God did, God would have made us all the same. In Genesis 1:27 it says that we are all made in God's image, and as such there is only one race, the human race. We may have different skin colours, but we are one people." This can help us with 'Reflecting' on human diversity and thanking God for it.

In many Christian traditions, including our Anglican Offices, the psalms are recited daily. The psalms are rich songs of praise and lament, with phrases like "The Lord is a refuge for the oppressed" (Psalm 9:9). Not only do they bring comfort to those who are unjustly treated, they give us a daily opportunity to reflect on justice and oppression.

But remembering and reflecting are not enough. The third R 'Responding' by working to end injustice, racism and ignorance through prayer and action clearly tells us that we must **do** something. We must take action. And here is where the church can help us. The Church in Wales has made great strides in tackling injustices against women and against LGBT people. Our Bench of Bishops has three women and three men on it. We have gay clergy, we have transgender clergy, and although limited in number this is a good start. The permission for clergy to bless same sex marriages is the latest step forward here. Maybe now is the time to turn our efforts towards tackling racial justice and inequality, both inside the church and outside it. Making announcements of support for our LGBT friends, neighbours, family members and carrying that through to action makes a big difference. We are members of the Racial Justice Network, working alongside others to try to reduce discrimination, but we don't say very much about race and justice. Those looking into our churches don't see that we have done, what we are doing.

Imagine if the church bodies got together to really make a difference. We've done it before with the 'End Poverty Now' campaign which galvanised millions of people into action and drew poverty to the attention of millions more. What

if we could start an 'End Racism Now' campaign? We have the opportunity here and now, with the Welsh Government's commitment to being an Anti-Racist Wales.

And what can we do here in our own community? One thing we could do is to encourage our young people's schools to sign up to the Show Racism the Red Card Competition that's currently open. We could get our Sunday Schools involved. We could write to all the schools in our Ministry Area.

We can pray that we become brave enough to call out racism and racial injustice when we see it, hear it or read about it. It's not going to be easy and it's not going to be comfortable, but Jesus didn't call us to be comfortable or complacent.

Let us all learn from the three 'R's and use them as building blocks to being a more inclusive, understanding and enabling church and society.



Radio broadcasts by Dr Heather Payne, Consultant Paediatrician

Wednesday Word 5th January 2022

I have a terribly sad job to do later – taking down my Christmas decorations. Tonight is Twelfth night, and I'll be packing away the angels, the baubles, tinsel and the cheerful lights – yes, Christmas is over. But that means that tomorrow is the feast of the Epiphany. That's a bit of a strange word – in the Christian church it's used to mean 'appearing' or 'showing forth', to help people realise that the infant Jesus, born into a Jewish family, was on earth for everyone – every country, race and creed, a Christmas gift from God to us all.

Epiphany has a different emphasis in world traditions- gifts are important – our carol 'We three kings of Orient are' tells of the wise men arriving with gold, frankincense and myrrh, and finding the baby Jesus in humble surroundings, not the royal palace they were expecting. In Spain it's called the feast of the Three Kings, and it's another time of gift giving.

A second aspect of the festival is water –remembering the baptism of Jesus by John, in the Jordan river, in front of crowds of people, who were amazed to hear God speak and say this was his son. In Russia, some Hardy men commemorate this by diving into freezing lakes to retrieve a wooden cross thrown in by the priest. I had a memorable experience of being in Egypt at this time 3 years ago. I was part of a huge procession of Coptic Christians, following a cross out from the church to their nearest river - there, they submerged the cross deep into the water – sanctifying it to flow out on to the fields, so blessing the crops, and in time giving them food and life.

The third theme of Epiphany is wine – Jesus performed his first miracle at a wedding where they'd run out of drink – he astonished the wine waiter by turning stone jars of water into the best vintage, so people could understand he had power as God's son.

These three bible stories show God flabbergasting people back then, just as he does now in this wonderful and ever surprising story of Jesus amongst us. I know that hearing all three together helps me understand the ways that his presence can provide hope and brightness in our lives long after the fairy lights are back in the cupboard. So we can take our pick of gifts, water, or wine to help us through these darker months – just make mine sparkling!

Weekend Word 18 February 2022

We're almost at the end of the Winter Olympics, with the closing ceremony on Sunday- so after that I'll be missing my daily fest of snow and ice sports. I love watching skiing, I'm both incredulous at and terrified by the snowboarding big air tricks, and of course there's the 4 yearly fascination with curling, brushing

and the importance of the hammer. I think we should be extremely proud of our GB team, including our own Laura Deas from Wrexham, the first Welsh woman to win a winter Olympic medal with her skeleton bronze in 2018. But this year's projected overall team haul of 7 medals, sadly, hasn't appeared, and many competitors will feel disappointed. It's tempting for us to measure success only by the expected medal count; to feel like we're missing out, rather than celebrating the massive achievement of performing amongst the best in the world, showing the value of years of dedicated training and sacrifice.

That idea of missing out made me think of the parable Jesus told of the Prodigal son. The well-known part of the story is that of the brother who asked dad for his share of the inheritance, went off to the big city, lost all his money on high living, ended up starving and decided to go home to be a household servant. Instead his father was delighted just to have him back, and threw a feast to celebrate and welcome him home.

But I've always wondered about the other brother's disappointment – he pushed back, saying he had worked hard all this time, never had wild parties, his expectations of having the farm to himself were being trashed and brother or no brother, he'd made his choice. So dad reminds him that his caring, devoted, hard work all that time was recognised and rewarded every day, and that the unexpected bonus was that the hope they shared of being reunited with a loved son and brother was now fulfilled.

So maybe we can learn from both brothers – of course we want to celebrate those landmark moments, and the joy they bring when they come, but we can also recognise every day the lasting value of those underlying qualities – dedication, hard work, and perseverance, that our brilliant sports people show not only at the Olympics but every day of their training. And when we face our challenges, we can do so with hope – a grace which, like snow, falls on everything and makes it all look beautiful.

Sermon by Geoffrey Smith on Sunday February 20 - Luke 8 vv 22 – 25

Well I don't think I would have been much good if I was in the fishing boat in today's gospel reading. I'm bad enough on a calm sea. I well remember the voice of that sales person at Brittany Ferries a few years back when booking a holiday in Spain which involved a car ferry across the Bay of Biscay – oh, our ships have really good stabilisers sir, no need to worry you won't feel a thing. Reality I'm afraid was somewhat different, the sea crossing calm but did I feel ill, hours and hours on the boat wishing somehow that someone could come to my rescue and take me to land, anywhere else but that ship.

As a youngster my maritime experiences had been limited to rides on the Woolwich Ferry so I did once really enjoy a choppy crossing of the English

Channel, standing on a balcony outside the main cabin where everybody else was feeling the uncomfortable effects, not in any danger but soaking up the storm, literally, to my parent's horror when they realised how drenched I was getting – how we change as we grow up.

So in this morning's gospel reading Jesus and His disciples sail across the Sea of Galilee, Jesus, as well as being Son of God, is also a human being falls asleep. But there is a bad storm and the boat starts taking water. Having seen pictures on the television of the seas around Britain in Friday's storms I think we can imagine how terrifying this was. The boat looked like it was being overwhelmed. So the disciples start to think Jesus no longer cares for them, they panic, and wake Jesus up. But He then simply calms the storm. He then goes on to ask them where their faith is, and they among themselves wonder what kind of person Jesus can be.

Just by way of background, the Sea of Galilee is well below normal sea level. The rivers which flow into it have cut deep gorges through the surrounding plateau, and these gorges act like funnels to draw cold winds down from the nearby mountains onto the warm sea, hence the storms. The sea can be calm one minute and violent the next.

I think the main lesson to draw from this story is that if Jesus can calm storms in the sea like this, then He can calm storms in our lives too. What manner of man is this, asked the disciples? Well He is the Son of the God who rules the elements, in this case the sea and wind, He also has power over all the other forces in life which we face. Here He shows lordship over nature but there are great parallel to the storms which occur in all our own lives. Times which are challenging, frightening, dangerous even and where we feel we have no control over what's going on around us, like the disciples in the boat.

The message is that every test and trial, every storm in life which we face whether we enter it deliberately or it just comes upon us gradually, or suddenly like the storm on the sea, wherever He is the storm can become calm if we let it. As in the storm in the reading Jesus is with us in the storms of life.

Some of the disciples in this morning's reading were experienced fishermen and probably thought they knew that sea well, but they still found themselves in trouble on it. Like us doing everyday things that we are familiar with, and then something goes wrong. At sea it's an unpredicted storm, in our lives it could be anything.

But we must also learn to trust in Him even if He leads us into storms – which He sometimes does – in fact the idea to cross to the other side of the sea in this morning's reading was Jesus', let us pass over to the other side He says. Whilst often our own mistakes can lead us into difficulties, there are times when God will lead us into them as well. Jesus does not prevent us from facing all trials and tribulations, the Christian life is certainly not always easy.

Leading us into storms sometimes to discover His power in our lives and to strengthen our faith.

But there's another side to this morning's reading as well. The disciples doubted whether Jesus really cared for them, they didn't just say Jesus we need your help, but we are perishing, already fearing the worst. Where is your faith Jesus asks. They had lost faith in His love for them in this situation. We can hardly blame them really, and we can be so much like them, when storms arise we are tempted to doubt His love, to allow our faith to be diverted from Him.

And it's quite natural for us in dangerous or difficult situations, things which really test us or overwhelm us, we like them would focus our attention on our circumstances rather than on Him, we make the same mistakes as the disciples in the story though usually in less dramatic circumstances. It is easy to focus all our attention on our immediate circumstances when they are challenging. Jesus asks only one thing, implicit trust in Him.

So we ask does He not care for us when we feel we are overwhelmed? Of course He does, the very reason He came into the world at all, was to save it. He cared but they allowed the storm to come between Him and them. How much we can be like them doubting Him and His love for us when storms arise when the going is really hard.

The story of Jesus calming the storm shows how the power of His Father was manifested in real life situations during Jesus' earthly ministry. But we can extend that to the here and now, whatever our own place in this world of His might be, through the actions which demonstrate our faith. We, in a different sense can create something just as powerful for the lives of those around us as Jesus calming the storm was to the disciples. That is the hope our faith can give us and the world around us whatever the storms and wherever in the world we serve him.

And the reason that we can be so sure? Well we can look back on the whole of His ministry, the disciples of course had not seen the whole story at the time of this event, but we have that benefit. We can place our faith in Him based on His miracles, His teachings, above all else His resurrection and defeat of death.

So this calming of storms is not just something for our own lives. We will never be able to do miracles like Jesus did but our Christian faith and witness to that faith can still be something that has a positive impact on others if we are His true followers. Helping to calm the storms in their lives as well as in our own.

So when Jesus asks His disciples, where is your faith? He asks that of us today. When storms arise faith in Jesus' saving power will be rewarded by all who put their trust in Him. However arbitrary the events in those storms may appear, He is after all the Son of God and the Master of all creation. Tell Him how big your storms are, but tell the storms how great He is.

DAVID HANKS 1936 - 2022 RIP

It is with great sadness that we report the passing to a higher service of Mr David Hanks, on Tuesday 25 January 2022, peacefully in his sleep aged 86.

Many of you will remember David with great fondness and with memories of a truly lovely man, a husband of Maureen and father of Adrian.

For many years, David was a Reader (and preacher) here in the Parish of Roath and not content with that, he learned British Sign Language and became a Chaplain to the Deaf Community in Cardiff.

David and Maureen moved north to Preston in 2013 to set up home to be nearer their son Adrian and Lesley but sadly within a year of living there Maureen had died.

He then met Kath through church at St Mary's in Penwortham, Preston, initially through joining the bell ringers, and they were married there in July 2018.

We received many journal updates from there for our 'Roath News', as soon as he got involved in the life of his new parish in Preston.

David was a Christian gentleman, a retired Master Mariner, a good friend of many and we mourn his loss.

We send our sincere condolence to his widow, Kath and his son Adrian and his wife Lesley.

Rest in Peace, David

(REH)

From Jean Gough, (a while ago)

Happy Birthday to you,
with friends loyal and true
may Gods love go with you
Happy Birthday to you

Merry Coviding

Received from Down Under

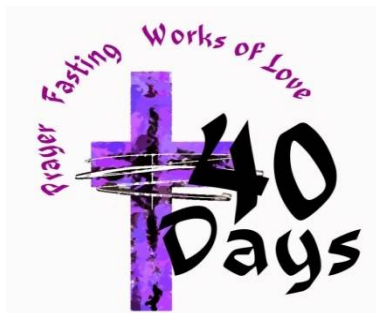
Friends please put on a mask. It saves lives. Yesterday a friend of mine went out with his girlfriend and on the way passed by his wife and she did not recognize him. The mask really saved his life

This will be the first year we're not going to Hawaii because of Covid-19.

Normally we don't go because we can't afford it.



Department of health is looking to hire couples married for 7 years or more to educate people on social distancing.



NEWS FROM THE LYCHGATE



Christmas services were a bit more normal this year despite there being further restrictions which meant that our Sunday School was unable to perform their Nativity in church. All our Services were as usual and were well attended. Thanks to Gary and the choir for their beautiful singing – hopefully by the time this is published, there will be no face masks! Hymn books and Orders of Service are now back in use and social distancing is no longer required.

News from Mal regarding the Huggard Christmas Collection – thanks to all in St Margaret's who contributed to the Huggard Appeal, we collected £458.

Lent and Easter Services: Our usual services will take place where possible. Some may be combined with other churches in the MA or taken by other clergy.

I'm sure everyone has noticed how warm it is in church these days! Many thanks go to Bob Hyett who has supervised the installation of the new boiler. Bob has also managed to claim back the VAT of £3000+ which was paid.

In 2000, Floodlighting of our Church was done to celebrate the Millennium. Every year since then members of our congregation have sponsored the lighting. Sadly this was restricted in 2020 and did not take place in 2021 but thanks to Pat Hyett, the sponsorship calendar is now back in the porch. Anyone wishing to remember loved ones, anniversaries, birthdays, etc, are invited to add their names to the new Sponsorship Calendar. Donations of £3 per week are suggested and the collection box can be found near the font in church. Your support is very much appreciated.

We are now well into our second month as a Ministry Area, having joined with St Edward's, St Martin's, St Michael's and St German's

to become Roath and Cathays Ministry Area. Each church is now represented on the Ministry Area Council (which replaces the PCC) by 3 members. At the recent St Margaret's Committee meeting, John Tattersall, Rachel Kilby and Chris Billsden were elected to represent us and their appointments were ratified recently by the MAC. Thanks to them for accepting, also to Jim Bendon who has taken on the task of MAC Treasurer.

Now that the Church Rotas are now back in place, could I please may a plea for more help with Sidesman duties? Are you able to help? All that's needed at present is a cheery face welcoming people into church and giving them the hymn books, etc. When things are completely back to normal, we should hopefully be resuming the collection and also stopping the one way system. This would mean collecting books, etc from everyone as they leave through the porch door.

Ladies Circle hopes to resume meeting shortly, watch the St Margaret's Newsletter for information.

A date for your diary – St Margaret's Spring Fayre – Saturday 21 May – Roath Church House.

Sally would like to report that Paul and Jacs Rothwell who are members of our St Margaret's Choir recently shared their joy that they have had a beautiful Baby Girl born 2/2/22 at 17:11 weighing 7lb 1oz which they have called Beatrix Ann Rothwell, We would like to send many congratulations to them for their little princess from everyone at St Margaret's.

Lastly the sad news of dear friends who have left us recently. We mourn the passing of Magdalene (Maggie) Griffiths, Allan Frampton, Dorothy Daniels, Teifion Griffiths and David Hanks. They will be missed, may they Rest in Peace and Rise in Glory.



**May the Lord shower his blessings on you
on Lent and Always**
Pam & Sally



ST EDWARDS NOTES – Lent/Easter 2022

We are beginning to return to something a little more like 'normal' as some restrictions are lifted, the congregation are once more allowed to sing, and the choir is resuming its pre Covid seating arrangements.

More groups are making a welcome return to rehearse and continue where they left off (several times) during the stop/start of the last two years, and it's a joy to see the Spring flowers in the grounds, especially as there will be no flowers in church until Easter.

Forget me nots had a St David's Day get together on 1st March, including daffodils and a harpist, and much fun was had by all.

HANNAH (from our Choir) is running the Cardiff half marathon on 27 March, for ANGELMANUK which is a charity that has been a huge help and provided support to Bella and her family. Angelman syndrome is a rare genetic condition caused by missing information within chromosome 15. Most individuals experience developmental delays, learning difficulties, seizures and challenges with mobility and balance. Please donate what you can and share! You can either donate via the just giving page or see Hannah or Sue Mansell for cash donations. <https://www.justgiving.com/fundraising/HanWay>

A wonderful fundraising event was held in aid of ANGELMANUK and FASTUK on Sat 5th March, and Gary Mullins and friends, entertained while many people enjoyed the cake stall, teas and coffees, raffle and relaxing piano music! These charities provide help and support to families who have received a diagnosis of Angelman Syndrome. More than £1800 was raised on the day, including contributions for Ukraine

The Justgiving page for the AngelmanUK Charity:

<https://www.justgiving.com/fundraising/Bellahosgood>

FROM JEAN GOUGH: "To all my friends, thank you so very much for all your prayers and support, they were a constant help and comfort to me at the time of my accident and long stay in isolation in Llandough hospital. Words just cannot express the wonderful help I received from the dedicated staff in the isolation ward. They treated us with dignity, amazing love, care and fun. At all times they were putting themselves and families in danger; they were also very short-staffed. I am so pleased that our Heavenly Father directed me to attend St Edward's caring family thank you for making me so welcome. Jean Gough"

PRAY FOR UKRAINE. Bishop June invites the Diocese of Llandaff to light a candle at 8pm each evening to pray for a peaceful resolution to the Ukraine-Russia crisis. A candle will shine in St Edward's daily. <https://www.youtube.com/watch?v=FIEHrqf63II>

As we begin a new phase of our church life, in the Ministry Area of Roath and Cathays, please give the clergy and church officers your support.

ROATH AND CATHAYS MINISTRY AREA

St Edward's & St Margaret's

Diary

Lent to Easter 2022

- Wed 2 Mar 2022.** 7.25pm. St Edward's Community Room. Cardiff Recorded Music Society: *"Less well-known jazz saxophonists" by Martin Healey.*
- Sat 5 Mar 2022.** 10.00am. St Edward's Church. Angelman Charity Concert. *Cake stall, teas and coffees, raffle and relaxing piano music by Gary Mullins and friends. Entrance £3.*
- Sun 6 Mar 2022.** 4.30pm. St Edward's Church. St Edward's Committee.
- Wed 9 Mar 2022.** 7.00pm. St Edward's Church. Roath Local History Society: *"Pengam Airport" by Mario Greening.*
- Wed 9 Mar 2022.** 7.25pm. St Edward's Community Room. Cardiff Recorded Music Society. *"Spring Time" by Gwyn Parry-Jones*
- Sat 12 Mar 2022.** 11.00am. St Edward's Church. Jazz Concert: The Stompers. *Straight ahead jazz standards and a few songs to ease you into your weekend. Also streamed live on Facebook.*
- Mon 14 Mar 2022** 7.00pm. St Margaret's Church. St Margaret's Committee
- Tue 15 Mar 2022.** 7.30pm. Ministry Area Council in St Martin's preceded by Mass at 6.30pm and coffee.
- Wed 16 Mar 2022.** 7.25pm. St Edward's Community Room. Cardiff Recorded Music Society: *"Composers having fun" by Lynne Plummer.*
- Sat 19 Mar 2022.** 11.00am. St Edward's Church. Jazz Concert. *Second concert for our Jazz Month: Reverend James and the Swingtown Cowboys. Also streamed live on Facebook.*
- Sun 20 Mar 2022.** 2.00pm. St Edward's Church. Cardiff Friendly Strings. *For adults grade 1-5. £3 per session (please bring string instrument & music stand).*
- Wed 23 Mar 2022.** 7.25pm. St Edward's Community Room. Cardiff Recorded Music Society: *"Teachers and Pupils" by Geraint Lewis.*
- Fri 25 Mar 2022.** 7.00pm. St Edward's Church. Opera Gala Concert. *Joelene Griffiths (Soprano), Aleksandra Kenenova (Mezzo Soprano), Ceri Davies (Tenor), William Stevens (Bass Baritone). Accompanied by Aeron Preston. Tickets £10 on the door.*
- Sat 26 Mar 2022.** 11.00am. St Edward's Church. Jazz Concert. *Third concert for our Jazz Month: Julian Martin and James Chadwick - Piano and Guitar Duo. Also streamed live on Facebook.*
- Wed 30 Mar 2022.** 7.25pm. St Edward's Community Room. Cardiff Recorded Music Society: *"A la francaise" by Colin Heath.*
- Sat 2 Apr 2022.** 11.00am. St Edward's Church. Jazz Concert. *Final concert for our Jazz Month: James Chadwick and Debs Hancock - Guitar and Vocal Duo. Also streamed live on Facebook.*

Sun 3 Apr 2022. 2.00pm. St Edward's Church. Cardiff Friendly Strings.
For adults grade 1-5. £3 per session (please bring string instrument & music stand).

Wed 13 Apr 2022. 7.00pm. St Edward's Church. Roath Local History Society:
"Ruperra Castle" by Pat Jones-Jenkins.

Wed 13 Apr 2022. 7.25pm. St Edward's Community Room. Cardiff Recorded Music Society: *"Forgotten Treasures rediscovered" by our President.*

Sat 16 Apr 2022. 11.00am. St Edward's Church. Coffee Concert.
Pavane Early Music Ensemble. Also streamed live on Facebook.

Sun 17 Apr 2022. 6.30pm. St Edward's Church. Service of Easter Readings & Music.

Lent Offerings

Sundays 3pm Taff Wenauilt Ministry Area: Join us on a prayerful journey through the Way of the Cross, led by the Lay Liturgical Team. Alternating St Thomas Birchgrove and All Saints Rhiwbina. Prayerful reflections on each station will be available online: <https://www.facebook.com/Rector/>

Mondays 6.30pm Stations of the Cross and 7pm Mass at St German's.

Mondays 7pm Brecon Cathedral Online Lent Study group on Anglican spirituality, led by The Revd Canon Dr Mark Clavier. Register at <https://bit.ly/35dN8Sq>

Tuesdays 6.30pm Mass and Lenten address at St Martin's.

Wednesdays 7.30-8.45pm for the first four weeks of Lent: Journeying with Jesus, evenings of reflection, artwork, poetry, prayer and discussion at St Michael's (9th, 16th, 23rd, 30th March).

Fridays in Lent at St Germans 12 noon Midday Prayers and meditation in Church, followed by Lenten Soup, Bread and Cheese lunch in Hall. Proceeds to Christian Aid work with Ukraine. All welcome.

Lent Course. Starting Ash Wednesday, each week Revd Dr Trystan Owain Hughes will offer a short video introducing the themes he explores in his book "Opening Our Lives". <https://bit.ly/3HpFotV>

Holy Week Services

Mon 11 April 7pm Mass St Germans

Tue 12 April 10am Mass St German's
 7pm Holy Eucharist St Edward's

Wed 13 April 9.30am Holy Eucharist St Margaret's
 10.15am Holy Eucharist St Edward's
 7pm Holy Eucharist St Margaret's

Maundy Thursday 14 April Holy Eucharist & Stripping of the altar
 6pm St Edward's
 7pm St Margaret's
 8pm St German's

Good Friday 15 April

09.30am Liturgy of the Day St Edward's

10.30am Stations of the Cross St German's

2pm until 3pm Devotional Service St Margaret's

A performance of Stainer's Crucifixion at St Edward's in the evening (time TBC, see Newsletter or website)

Easter Day 17 April

8am Holy Eucharist St Margaret's

9.30am Sung Eucharist St Margaret's

11am Sung Eucharist St Edward's

11am Solemn Mass St German's

6.30pm Easter Carol Service St Edward's

Regular Events

Sunday. 8.00am. St Margaret's Church. Holy Eucharist.

Sunday. 9.30am. St Margaret's Church. Holy Eucharist.

Sunday. 11.00am. St Edward's Church. Holy Eucharist.

Sunday. 2.00pm. St Edward's Church. Cardiff Friendly Strings.

Sunday. 6.30pm. St Edward's Church. Choral Evensong.

Monday. 11.00am-5pm. St Edward's Church. WIAV Teaching Session.

Monday. 7.00pm. St Edward's Church. Jazz Workshop (Julian Martin).

Monday. 7.30pm. Zoom. Knitting & Crochet.

Tuesday. 9.30am-1pm. St Edward's Church. WIAV Teaching Session.

Tuesday. 2.00pm. St Edward's Church and Zoom. Forget Me Not Cafe.

Day Club for people with memory problems and their carers. Meets weekly.

Wednesday. 9.30am. St Margaret's Church. Holy Eucharist.

Wednesday. 10.15am. St Edward's Church. Holy Eucharist.

Wednesday. 2.00pm. St Edward's Church. U3A Recorders.

Wednesday. 2.00pm. St Edward's Community Room. WI Penylan Craft Group.

Wednesday. 7.00pm. St Edward's Church. Roath Local History Society.

Wednesday. 7.00pm. St Edward's Church. South Wales Clarinet Choir.

Wednesday. 7.25pm. St Edward's Community Room. Cardiff Recorded Music Society.

Thursday. 1.30pm. St Edward's Church. Penylan Singers Community Choir.

Thursday. 8.00pm. St Edward's Church. Church Choir Practice.

Friday. 10.30am. St Edward's Community Room. Creative Writing: Claire Syder.

Friday. 1.00pm-5pm. St Edward's Church. WIAV Teaching Session.

Friday. 7.15pm. St Edward's Community Room. Roath Park District Rangers.

Saturday. 9.00am. Zoom. Zoom Morning Prayer.

Saturday. 11.00am. St Edward's Church. Coffee Concert.

Saturday. 12.30pm. St Edward's Church. Pavane Early Music Consort.

Check the websites/newsletter for up-to-date information on services and events

SUNDAY AND WEEK-DAY WORSHIP

St Edward's and St Margaret's

(For Holy Day Celebrations see Weekly Newsletter)

ST. MARGARET'S CHURCH WATERLOO ROAD

Sun: 8.00 am Holy Eucharist
9.30 am Sung Eucharist
9.30 am Sunday School R.C. House
(every Sunday during school terms)
Wed: 9.30 am Holy Eucharist

ST. EDWARD'S CHURCH BLENHEIM ROAD

Sun: 11.00 am Sung Eucharist & Sunday
School
6.30 pm Choral Evensong
Wed: 10.15 am Holy Eucharist

**Check the websites/newsletter for up-to-date
information on services**

Copy date for the next magazine (Easter) is April 4

Please send email contributions to:

Sue Mansell, smmansell@icloud.com

or Gwynn Ellis, rgellis@ntlworld.com, (preferably using Arial font 12)



For the latest information on Covid Guidance and Church services please visit our Website <http://www.roath.org.uk/>
Articles in this magazine reflect the views of their authors, and not necessarily the official teachings of the Church.