



# CREDO

60p

Volume 23 Issue 8

The Parish Magazine of Christ Church, Roath Park  
Lake Road North, CARDIFF CF 23 5QN

## Prayer at the Blessing of our New Banner on Sunday 11th September 2016

O God, the source of all that is holy, all that is true, all that is life; we dedicate this banner to your glory and we ask you to bless it, that it may be a beacon of peace, a source of inspiration and a sign of welcome to all who enter Christ Church, Roath Park.

We thank you for the lives of all those lost over the past few years from our Christ Church community, those whom we loved and who loved us in return – this banner is for them also, young and old, and will help keep their memory alive.

We especially remember Louise Lucas, whom we still miss greatly at this church, and we express gratitude for the contribution that donations in her memory made to this beautiful banner.

Finally, may our new banner be a sign, visible to all who come to this building, of our church community's commitment to live by your wisdom that is pure, peaceful, gentle, friendly, compassionate, good, free from prejudice and hypocrisy, and produces a harvest of good deeds.

So, we also dedicate ourselves, as individuals and as a church, to follow in your footsteps – to offer to our local community the promise and hope of the rainbow, the radiance and safety of the lighthouse, the peace and comfort of the dove, and the love and healing of the cross. We ask this in the name of the Father and of the Son and of the Holy Spirit. *Amen.*



Christ Church - the  
Church by the Lake  
where everyone is  
welcome.

Visit our new informative and updated website  
let your friends and family know too!  
[www.christchurchcardiff.co.uk](http://www.christchurchcardiff.co.uk)



**Saturday 8th October**  
Parish visit to St Mary's Priory,  
Abergavenny,  
with its wonderful history  
and welcome café.

Articles for the November edition of Credo  
**NO LATER than 18th October 2016**  
Handwritten, or on memory stick with a printed copy to Church  
letterbox or Editor, or email [ced45@btinternet.com](mailto:ced45@btinternet.com)

October 2016



The promise & hope of the Rainbow  
The light & safety of the Lighthouse  
The peace & comfort of the Dove  
The love and healing of the Cross

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## OCTOBER DIARY



**Saturday 1<sup>st</sup>** 10.00 - 11.00 Prayer Link - Churches Together  
10.30 am - 1.00 pm Messy HARVEST

**Sunday 2<sup>nd</sup>** HARVEST THANKSGIVING

8.00 am Holy Eucharist  
10.00 am FAMILY SERVICE  
6.00 pm Service of Light



**Tuesday 4<sup>th</sup>** 10.00 am - 12.00 noon Church open for PRAYER

**Thursday 6<sup>th</sup>** 9.30 am Holy Eucharist (tea & coffee to follow)

**Sunday 9<sup>th</sup>** TRINITY 20

8.00 am Holy Eucharist  
10.00 am Parish Eucharist & Funky Church  
6.00 pm Taize Worship

**Sunday 16<sup>th</sup>** TRINITY 21

8.00 am Holy Eucharist  
10.00 am Parish Eucharist, Funky Church  
and J Walkers Youth group  
6.00 pm Social Justice Evening Service

**Thursday 20<sup>th</sup>** 9.30 am Holy Eucharist (tea & coffee to follow)

**Sunday 23<sup>rd</sup>** BIBLE SUNDAY

8.00 am Holy Eucharist  
10.00 am Parish Eucharist, Funky Church  
and J Walkers Youth group  
6.00 pm Celtic Night Prayer

**Sunday 30<sup>th</sup>** FIRST SUNDAY OF THE KINGDOM

8.00 am Holy Eucharist  
10.00 am Parish Eucharist & Funky Church  
6.00 pm Evensong

**Prayers for Healing 10.00 am every Wednesday in Parish Office**

**Other services & activities as announced in the newsletter**



**The children and young people of Christ Church are enjoying a variety of activities during October.**

**Harvest Messy Church Sat. 1<sup>st</sup> October, 10.30am to 1pm.**

**Funky Church** for babies, toddlers and primary aged children during the **10am service on Sundays 9<sup>th</sup>, 16<sup>th</sup>, 23<sup>rd</sup> and 30<sup>th</sup> October** with sessions focusing on stories from Genesis.

**J Walkers** for young people in secondary schools **during the 10am service October 16<sup>th</sup> and 23<sup>rd</sup>.**

**and in the church hall 7.00pm to 8.30pm 2<sup>nd</sup>, 9<sup>th</sup> and 16<sup>th</sup> October**

**J-Walkers who are 15 years old and older**

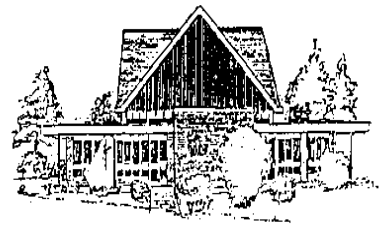
will meet at Revd Jordan and Krisi's house for their evening session **(7.00 pm - 8.30pm) on the 4th Sunday of every month.**

At Ty'r Capel, St Michael's College, 54 Cardiff Road, Cardiff, CF5 2YJ.

For more information, please see Jordan, Krisi, Sandra or Linda.

Future dates for all events and evening sessions will be announced soon.

*Val Jones*



## Thought for the Month

### New Every Morning

Every day is a fresh beginning,  
Listen my soul to the glad refrain  
And, spite of old Demons  
And old sinning,  
Troubles forecasted  
And possible pain,  
Take heart with the day  
and begin again.

*Susan Coleridge  
(Jan 29<sup>th</sup> 1835 – April 9<sup>th</sup> 1905)*

*sent in by V. Moverley.*

### The Word of God

*(Heb 4:12, Isa 55:11, Jn16:33)*

Changes,  
so many changes  
in a world fragmenting  
and frightening,  
where hatred and prejudice destroy  
and shock even the unshockable.

Only the Word of God is constant;  
living, active  
and powerful in proclamation.  
Still able to accomplish  
everything God desires.

The Word of God;  
everlasting lamp for our feet  
and a light for our path  
that darkness can never dim.

The Word of God;  
unchanging, unchangeable,  
revealing and revealed  
in Jesus, who has overcome  
the world.

Take heart!

*By Daphne Kitching.*



**Collection:** If you prefer to give a weekly cash contribution during the various services and you are a UK taxpayer there are envelopes in the pews to enable us to reclaim the tax - **an extra 25p for each £1**



## Our new banner

**Dear friends,**

Christ Church has a wonderful new banner, situated on the wall behind the altar. All of us are going to view this new banner in different ways and all of us are going to interpret the symbolism in it in different ways – it will speak to you in your unique way and all those ways are valid and important. For me, this banner is a banner of hope. It’s a banner that announces that we offer peace to our local community and peace-of-heart to individuals and that is what the doves represent; it’s a banner that says we offer love and healing to our local community and that’s what the cross represents; it’s a banner that says we offer light and safety to our community and that’s what the Roath Park lighthouse represents. But central to this all is that we offer promise and hope to our community, and that is what the rainbow is about – ever since the story of Noah the rainbow speaks to us of promise and hope for humanity.

I read a story recently about a good woman who realised that there was too much hatred, injustice, and prejudice in her community, so she decided to try to change the people there. Night and day, she would walk around the streets, protesting against greed, indifference, and selfishness. At first, people listened for a while but then they simply walked on. Eventually, the people just stopped listening. But the woman continued protesting for years. Then, one day, a small child felt sorry for her. “You poor woman”, he said, “you shout and scream, but can’t you see that it’s all hopeless”. “Yes, I can see it seems hopeless”, replied the woman. “So why are you still doing it?” said the child. “Well,” replied the woman, “in the beginning I thought I could change people, but now I’m just determined not to let people change me”.

The banner is a sign that we will not be changed, that we in Christ Church will continue to offer what our community, our society, our world needs – love, peace, compas-

sion, and of course, hope. It reminds us that we need to continue to reach outside of our four walls, and shine God’s light, like a lighthouse, into the lives of the community around us.

Over the past three years since I’ve been here we’ve lost so many members of our congregation, including Louise Lucas, whose memorial fund contributed to this wonderful banner. The banner reminds us of everything the people we have lost lived for and of everything they brought to Roath Park and the surrounding area. When I think of these people, whatever their age, the word “hope” comes to me. Our church and our faith is about hope – hope for all people, whatever their background, race, or age.

Some of you were around in the 1960s when this church was built, and some of you paid for this church brick-by-brick. Just cast your minds back to then – what your hopes and your dreams were for this community. I’m quite sure that it wasn’t that the church would become comfortable and rich, and you’d all grow old gracefully and everything would remain exactly the same as it was in the year it was built. No, it was that this community would become a shining beacon of hope in the community, that it would reach out to those who feel lost and without hope and without a future, that it would be a place where everyone was welcome regardless of background, race, gender, or age, that it would contribute to the schools and children’s groups in the area, that it would be involved in whatever social issues the country would face, that it would, in the words of one theologian, com-

fort the afflicted and afflict the comfortable.

So, I’m going to finish with the words adapted from the social activist Harvey Milk. He was one of the first openly gay people to be elected to public office in the United States, and his message was a message of hope, for all people, especially for those who felt they had no voice, who felt they had little hope for the future. There are people today in our own community who feel that way, because of their social background, their age, their sexuality, their race, because of the labels that are put on them. Our call as Christians is to give them hope. Within a year of Harvey Milk giving his famous hope speeches, he was gunned down and killed. And it’s not always going to be easy for us either – our faith, after all, means sacrifice – it is the religion of the cross. But let’s not forget that our faith is also the religion of the rainbow, the religion of the dove, the religion of God’s light, the religion of life-giving water, the religion of hope:

*“You have to give them hope.  
Hope for a better world,  
hope for a better tomorrow,  
hope for a better place to come to if  
the pressures at home are too great.  
Hope that all will be all right.*

*Without hope the “us’s”  
the poor, the unemployed,  
the gays, the blacks, the Asians,  
the disabled, the seniors –  
without hope the “us’s” just give up*

*I know that you can’t live on hope  
alone, but without it, life is not worth  
living.*

*So you, and you, and you, have got  
to give them hope.”*  
(Harvey Milk)

**Yours in Christ,  
Trystan**

## “GRILL-THE-VICARS”

An opportunity to  
ask Revd Trystan and  
Revd Jordan any  
burning theological  
or ethical questions  
you have!  
Christ Church,  
Roath Park

Thursday 17<sup>th</sup> November 7.30pm



From our curate - Revd Jordan Hillebert

## Why do we pray?



### There is a two-way street between our theology and our prayers.

Our beliefs about God naturally inform 'why' and 'how' we pray. On the other hand, the way we pray influences our view of God. Faith flourishes at this intersection of prayer and belief, but such two-way traffic also results in the occasional head-on collision. Bad theology misdirects our prayers, occasionally even discouraging us from praying altogether. On the other hand, unexamined assumptions governing the way we pray often distort our view of God, leading us however unwillingly to pray to a god of our own making.

In considering the question

#### *'Whether it is right to pray?'*

the great medieval theologian St. Thomas Aquinas (1225-74) alerts us to three pitfalls at the intersection of prayer and theology that the Church must be especially careful to avoid.

First, some hold that God's providence does not influence human affairs, in which case it would be useless to pray. According to this view, God is like a skilled artisan who steps back, leaving his handiwork to its own natural processes. According to St. Thomas, such a view fails to do justice to God's active commitment to the flourishing of his creation. God does not abandon his creation. God governs for the good of his creatures, leading and sustaining all things along their voyage back to God.

At the other extreme, some hold that all things happen of necessity — God is the puppet master pulling *all* the strings. Once again, such a state of affairs would seem to make prayer redundant: fatalism makes a mockery of intercession. But Aquinas insists

that providence is not a hindrance to our freedom. God lovingly bestows upon his creatures what Thomas refers to as 'the dignity of causality.' God freely ordains the exercise of our freedom.

Finally, some hold that while God is sovereign, he may nevertheless be persuaded by our prayers to change his mind. If the first two errors were errors of theology muddling our prayers, the final error is often the result of our prayers tampering with our theology. When I see rain on the forecast and I pray for sunshine, what I really want is for God to take my weekend plans into consideration, however much I may intone 'Thy will be done.' God may have perfectly good reasons for keeping Cardiff sodden, but the dog needs walking, the garden needs mowing, and I would appreciate a good book on the patio. And so my prayers slowly condition me into thinking that I can win God over to my side, convincing him by the strength of my arguments or the desperation of my pleas to hear me out.

The problem with this way of thinking, Thomas argues, is that God's will is unchanging. Thomas comes to this conclusion by his reading of Scripture: '*For I the Lord do not change*' (Mal. 3:6); with God '*there is no variation or shadow due to change*' (James 1:17). What's more, it is *to our benefit* that God does not change, for in relation to his creatures, God is resolutely committed to their good. God is stubbornly set upon our wellbeing.

So where does this leave us?

Having made the necessary theological calibrations, what sense are we to make of Jesus' instruction to pray without ceasing?

Are we not thrust into those thorny Sunday School questions:

*'If God knows what I want before I ask, why bother asking? If nothing escapes the providence of God, what use are my prayers?'*

Thomas's response is twofold: First, 'We pray, not that we may change God's mind, but that we may obtain by asking what God has determined to be fulfilled by our prayers.'

C.S. Lewis put the matter elegantly:

*'[God] could, if He chose, repair our bodies miraculously without food; or give us food without the aid of farmers, bakers, and butchers; or knowledge without the aid of learned men. ... Instead, He allows soils and weather and animals and the muscles, minds, and wills of men to cooperate in the execution of His will.'*

So it is with our prayers: God allows the petitions of his people to achieve certain effects in the world. In other words, when we pray we exercise the 'dignity of causality.' We discover what it means to be an instrument as well as a recipient of God's providential care.

Second, we pray, not in order to make known to God our needs or desires, but 'that we may recognize in him the Author of our goods.' In prayer, we are schooled in the knowledge of the giftedness of all good things. We learn to see our daily bread, not simply as the fruit of our own labour, but a testament to God's provision. We learn to appreciate a sunny day, not simply as an interlude in Welsh weather, but as an occasion for thanksgiving.

**In sum, in prayer we discover both our dignity and our dependency. God has given us a role to play in carrying out his will, so we pray. God alone is the giver of all good things, so we pray.**

*With love*

*Jordan*



From the Venerable Alun Evans  
*(Vicar 1993-99 at Christ Church)*  
 Gwili Cottage, Glangwili, Carmarthen.

Dear Friends,

Among the many cards and good wishes that Rebecca, Claire and I received following Evelyn's death were a good number from our friends at Christ Church.

We want to thank you for your kindness and prayers at this time – they meant a great deal to us and were a source of strength and encouragement in a dark time. *Thank you.*

I spent yesterday afternoon taking down the cards we received and reading each one again before storing them away. It was a powerful experience to read the messages people had written on the cards as they tried to express in a few words all that Evelyn had meant to them. In doing so, I realised more than ever how proud I am to have been married to such a wonderful woman who had touched so many lives with her joy and friendship, her faith and understanding, with a listening ear and a kindly word. Yes, proud – and humbled.

With our thanks for your prayers and kindness,  
 with God's blessing.

*Alun, Rebecca and Claire.*

**Obituary: Evelyn Evans**

There will be many in Christ Church very sad to hear of Evelyn's passing on 27th June after a long and painful illness, the frustrations of which must have been very hard to endure for someone who was so very active, vibrant and many-talented.

**Evelyn** was, of course, the very first Vicar's wife we had when we became an independent parish. Evelyn wrote a very amusing book describing in general terms some of the things that most difficult of roles required. As far as this parish is concerned, Evelyn certainly met all that could be asked in that most delicate and difficult of functions.

As she carried out all the many things that seem to be considered the right of a parish to expect....*and there are many who think that these demands can be unreasonable....*in a way that will long be remembered with gratitude, especially by those who valued the establishment of the Mother's Union. Evelyn did this at the same time as she was a mum to two talented and lovely girls and held down a job as a teacher of the handicapped children in Mid Glamorgan. In that function she was very highly regarded professionally, having trained as a mature student alongside some others in the Christ Church community.



Evelyn was fun, such wonderful company, such lively wit and good humour. Alun's loss and that of his family must be very hard indeed to bear. It might be of some comfort to them to know how much we were thankful for all that she did for us when she was with us here, and that we commend her soul to God with sincere prayers of gratitude for what we received from her.

**Around the Church Family**

**Our Good Wishes & Prayers to:**

**Nancy Eyre, Molly Hughes and Doug Sanders** - good to see each back in Church again, when possible  
**Richard Hill**, recovering well from his recent operation, and welcome back at services

**Enid Clarke** and **Barry Chiles**, each recovering at home from unfortunate falls

**Our Sympathies and Prayers to:**

**Jonathan Charles** on the death of his mother, Edna Charles, on 29th August, just short of her 99th birthday, and to all the family

**Liz & Chris Langmaid** on the recent death of Liz's brother, David Bond, after a short, sudden illness

**Congratulations and Good wishes to:**

**Bill Mapleson**, 90 on 2nd August with thanks for treating the congregation to a fine little celebration

**Enid & Derek Clarke** who celebrated their Diamond Wedding Anniversary on 25th August

**Posy & James Akande** celebrated their Golden Wedding Anniversary in August

**Howard & Gill Kilvington** who celebrated their Golden Wedding Anniversary with the congregation providing a drink & cake on Sunday 4th September

**Glenys and Ivan Nettleton** their Diamond Wedding Anniversary

**Stephanie Wolff** awarded a First in International Relationships from Bath University and her sister **Elle** a First in International Relationships from Cardiff University. Both Grand-daughters of Nadia and the late Bill Bunston

**Rhys Williams**, Pippa's son, achieved his A levels, and is now at Swansea University studying Economics

**To all the young people** who have started this September at Secondary School and the young children entering Primary school for their first term



**Home Communion** take place once a month, usually on the first Tuesday - if you know anyone who would like to receive Communion at home please inform the Parish office or Gerald.



**Sick Visiting Requests**

Please complete the book, checked weekly and kept on the Lady Chapel altar, if you wish to request a pastoral visit for someone who is sick.



I have learned "That the best classroom is at the feet of an elderly person".

*Sent in by V. Moverley*

## Obituary — Revd Peter Ivor Reid MA Hons Cantab

30.10.1930 - 05.07.2016

Born in Plymouth, Peter remembered the bombing of Plymouth, although his school, Devonport High School, was evacuated to Penzance for most of World War 2. It was there that he began his lifelong love of playing rugby. He read modern languages at Queens College Cambridge and captained the rugby team.

After graduating he moved to the London area and worked in management for a multinational computer company. In 1957 he married Liz who was nursing in London. He played rugby for Saracens in North London during this time.

He, his wife and three children moved to Canada in 1972 where he worked in Toronto and Montreal before coming to Cardiff in 1975. In 1978 he felt called to the Ordained Ministry of the Church in Wales and spent two years at St. Michael's College, Llandaff. He was ordained in 1980 and served as a curate in Llantwit Major. In 1984 he became Vicar of Laleston and Merthyr Mawr before returning to Cardiff in 1988 as Vicar of St Margaret's Church Roath.

Peter enjoyed his vocation and found it very fulfilling. He retired in 1998 but continued to conduct services whenever needed for many years, until ill health prevented him from continuing. Latterly he enjoyed watching and supporting Cardiff Blues.



## Recollection

The recent newspaper article complete with photograph tells us of Peter Reid's rugby playing days in London and I have been asked to write of an event in his early days at Christ Church.

Peter was employed in Canada by an American International Company, which brought him to Wales to take charge of 5 centres in Cardiff, France and England. Liz and Peter found a suitable family house in Cyncoed and also Christ Church, and so it continued for some years.

Then a new movement started which spread throughout Europe to America and further afield. It affected all religious denominations and somehow the barriers between them no longer seemed so important – at least to those caught up in it. Many individual churches kept it at a distance, as it seemed to turn everything upside down, and was it genuine?

In its early days the Fountain Trust International Conference Westminster held a number of 5 day conferences of learning and sharing named **JOY IN THE CITY** which met at the Methodist Central Hall near St. James' Park, London.

***On the evening of the 3<sup>rd</sup> August 1979, which was the final day, there might have been seen four people singing and dancing their way along Victoria St. towards the railway station in a most exuberant manner.***

What people made of this one can only guess! These four people were Liz and Peter Reid and Edith and Bernard Davies. We recollected what happened at that first Christian Pentecost when 120 men and women were each touched by the Holy Spirit. They came out onto the road singing and laughing and no doubt dancing as well. Those who saw them were so scandalised as to call them drunkards.

After 10 years or so the movement gradually died away; not because of failure, but because the Holy Spirit had finished what it had been sent to do. It was not a case of back to the usual for those involved were now a changed people with their eyes opened to the world outside churches, and not as before imprisoned by four walls of orthodoxy.

I have written of this for it led Peter to decide to study for the Priesthood and to adopt a totally different livelihood. At the farewell party, his company held for him, the chairman in proposing a toast to Peter, said that usually when someone left a firm it was to find a position of further responsibility along with a corresponding *increase* in salary. What is not usual is for someone to leave to take up a responsible position with considerably *less* salary! *Bernard Davies.*

## YES, I have NO Religion

Those with No Religion, usually referred to simply as Nones, now outnumber Christians in the UK, according to the latest British Social Attitudes (BSA) survey. That may be true from interviewees for the BSA survey (over 3,300 people, so a substantial number) but the definitions used for both groups need further consideration.

When someone says they have No Religion, this is often interpreted as meaning they have no religious belief, or no belief about God or a life force or similar, but this is not correct. Prof Linda Woodhead did a series of surveys in 2013 exploring religious ideas. She found that most Nones are not atheists; they don't decisively reject God, but what they DO reject is an identification with "religion" or with a particular religion.

One in six, 16%, of them said they believed in God, and a quarter, 23%, say they are influenced by religion. Yet support for the established churches especially is waning, with more older folk dying than new people joining. No Religion therefore has become the new establishment.

The author of an article in The Daily Telegraph, Tim Stanley, was asked if, as a consequence, British Christianity was in terminal decline. He argued that it wasn't, but that it was merely "sleeping". Christianity was like Tesco, he said, it had to advertise to get sales. **"At the centre of the faith is the truth that Jesus died and rose from death ... The power of the Good News is so great that it cannot fail to win converts. Time to share it."** *Peter Brierley, P.Pump*

## Lighten Our Darkness

There are certain images and metaphors that seem to be shared by all the world's cultures and none is more potent than that which uses images of light to indicate what is good. A parallel image is that downwards is the road to wrongdoing..... Christian Hell is usually indicated as being in a downward direction..... the way to virtue and truth is upwards..... Christian Heaven is usually thought of as "ABOVE". These are patterns of imagery that are shared by all the world's religions and cultures

The images of Lightness and Darkness have given us some of the most memorable passages in The Bible, and have permeated the language of prayer and meditation, most memorably, perhaps, in that wonderful final Collect of Evensong whose meanings I always take from church with me as I leave Evening Prayer:

***Lighten our darkness, we beseech Thee, O Lord And by Thy great mercy defend us from all perils and dangers of this night.....***

These words were composed when the night was a time that could really bring violent perils and dangers and became widespread in use in the Saxon Age of the Viking raids. However, these words have a resonance and meaning far beyond the sphere of the physical fears of violent conflict.

People of my generation find the present worries over the way in which our urban civilization obscures for us the wonders of the night sky because of the high levels of illumination in our cities rather ironic. Ours was a generation that lived for nearly six years with awful

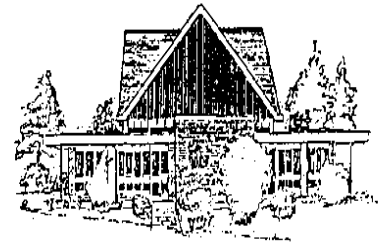
deprivation of street lighting because of air-raid precautions. It all seems a bit of a joke now as in "Dad's Army" "Bill Pertwee wages continuous warfare with Capt. Mainwaring with cries of "Put that light out!" For us who actually lived through those years it was often hard to find the humour in the situation. Absence of street lighting and severe restrictions on the level of light permitted from road vehicles produced horrendous road casualty levels, and few of us escaped from those years without some scars caused by night-time mishaps. My grandchildren simply cannot believe the almost hysterical joy that we experienced in 1945 when the lights came back on. I can distinctly recall sitting on the wall outside my home and simply gazing in wonderment and delight at the street lamp lit at long last after those dark years.

And I suppose that there can be for many that same sense of almost bewildered joy when in one of those often all too rare moments in life we are given the joy of seeing, often after prolonged darkness, a sense of the unconquerable nature of the light of Divine Love. "The Light shined in the Darkness, and the Darkness was not able to swallow it up" Not the translation most of you will recognise but that is the truth of its meaning.

**Goethe's last words were said to be "More light".**

Whether he was asking for it, or saying that he perceived it can never be known. My hope is that at the last we can be granted that greatest of divine revelation.

*John Walrond*



### WHO'S WHO at Christ Church Lake Road North Cardiff CF23 5QN

**Priest in charge:**  
**Rev. Trystan Owain Hughes**  
Tel: 20758588

**Curate:**  
**Rev. Jordan Hillebert**  
Tel: 07936 288330

**Parish Secretary**  
Denise Searle: at Parish Office

**Parish Office/Hall Enquiries**  
Tel: 20763151

**Email:**  
info@christchurchcardiff.co.uk  
**Web site:**  
www.christchurchcardiff.co.uk

**Church Wardens**  
Haydn Hopkins Tel: 20621280  
Colin Francis Tel: 20751773

**Reader**  
Dominic de Saulles

**P CC Secretary**  
Judith Hill Tel: 20758080

**Treasurer**  
John Hodgson Tel: 20764485

**Gift Aid Secretary**  
Gerald Bradnum Tel: 20751177

**Electoral Roll Officer**  
David Alexander Tel: 20759704

**Magazine Editor**  
John Griffiths Tel: 20754370

**Sacristan**  
Len Bowker Tel: 20758493  
*Assistant:* Haydn Hopkins  
Tel: 20621280

**Organist /Choir**  
Julie Waller Tel: 20615007

**Funky Church**  
Karen Payne Tel: 20765428  
Sandra Tel: 20758588

**Flower Rota Organiser**  
Sylvia Dowell Tel: 20408265

**Churches Together**  
Julie Waller Tel: 20615007

### Smile Lines from Parish Pump

**Wear out** Three little boys were bragging about how tough they were. "I'm so tough," said the first boy, "that I can wear out a pair of shoes in a week." "Well," said the second little boy, "I'm so tough, I can wear out a pair of jeans in a day."

"That's nothing," said the third boy. "When my parents take me to see my grandma and grandpa, I can wear them out in just one hour."

**Not any more** Two young tourists went into a Quaker Guest house in Lakeland. As they were strangers, the warden approached them and asked; 'Are you Friends?' The answer came back politely, 'Oh no, not now, we are married.'

# Coming Events



**Harvest Supper**  
Friday 14th October  
7.30 pm

Christ Church Hall  
Add your name on the  
list in the Porch

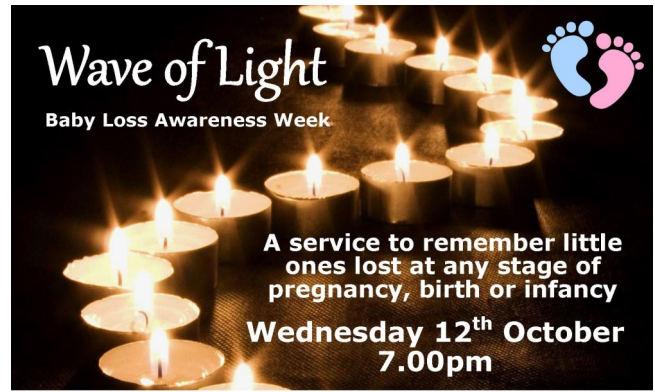


**J WALKERS**  
Youth Group 11-16 yr olds  
Come and join this group  
every third & fourth Sunday  
each month at the 10 am service  
16th & 23rd October

**Plus NEW from this October:**

Sundays, 2nd, 9th & 16th  
7.00 pm - 8.30 pm in the Church Hall

Older members 15 years & older  
Meet **4th Sunday each month** at Revd. Jordan  
& Chrisi's house 7.00 pm - 8.30 pm



**Wave of Light**

Baby Loss Awareness Week

A service to remember little  
ones lost at any stage of  
pregnancy, birth or infancy

**Wednesday 12<sup>th</sup> October**  
7.00pm

At Christ Church Roath Park, Lake Road North, Cardiff CF23 5QN



**Prayer Link 2016**

Churches Together in Llanishen & District  
**Saturdays 10.00 am - 11.00 am**

1st October

Christ Church, Roath Park (Anglican)  
Lake Road North

**5th November Llanishen Baptist**  
Fidlas Rd - Village end

**ALL WELCOME**



## CHATTERBOX

Babies and toddlers with parents/  
grandparents  
Thursdays 1.30 pm - 3.00 pm  
in Christ Church Hall during term time  
Contact Gill Barker - 20747464  
Ann Francis - 20751773



**Having a tidy out???**

Contact Eric Howell  
029 20470057 or speak to  
Eric in Church.

if you have any unwanted

"HAND TOOLS" for the  
charity, Tools with a Mission



**Any spare Wool?**

Contact Val Jones 20747021

Or leave in a labelled bag in the church porch

Also used postage stamps can be passed or left in  
marked envelope/bag in the porch for Val Jones



**Christmas / Birthday**

**& other OCCASION CARDS**

Many of you know and often buy the beau-  
tifully produced cards that Norma Ash  
makes to raise funds that have supported  
the Ghana Fund for many, many years.

Cards can be left for Norma in a marked bag in the  
porch by the stands of cards

**Thanks in advance!**



**Altar Kneeler Project.**

Tuesday and Thursday  
home stitching continues weekly  
contact Posy for details

Next Saturday meetings 10am - 12 noon  
**15th October and 19th November**

Join the stitchers in the Church Hall  
to view the progress,  
put a few stitches in the newest panel  
and have a cup of coffee or tea

**Contact: Posy Akande 07807628212**



**Christ Church  
Roath Park choir**

The choir is participating in a festival service:

**With Sainly Shout and Solemn Jubilee**

**Saturday 15th October 2016**  
**in Llandaff Cathedral.**

Rehearsals are from 2.00 pm with the service,  
open to the public about 5.00 pm



Advent and Christmas music in  
Christ Church.

Particular favourites - please  
contact Julie

[julie.waller@btinternet.com](mailto:julie.waller@btinternet.com)

Adrian 079 09 986 736



## As Halloween approaches...

**Have you ever wondered what a Christian is to make of the unseen world of evil and the occult? Where do evil spirits come from, anyway?**

The Bible takes the unseen world of evil spirits very seriously indeed. It tells us clearly that evil spirits were once part of the created angelic order (Genesis 6). They were not created as evil beings, for all of God's original creation was good (*Genesis 3:1*). The Bible relates how a number of angels, headed by Satan, or Lucifer, rebelled against God's authority and fell. (*Isaiah 14:12-15; Ezekiel 28:11-19*).

Satan, who disguised himself as the serpent in Eden, is leader of the fallen angels, and opposes himself to God. But evil and good are not co-equal! Thus the idea of 'dualism' (belief in the equal and permanent existence of evil alongside the good) has no place in the Bible. Unlike goodness, evil has a beginning and an end. Satan's final destruction is already assured. (*Revelation 12:12; 20:10*).

So what is the world of the occult, then? The word 'occult' comes from the Latin: *occultus*, 'secret', 'hidden', and is our intrusion into the forbidden territory of superstition, fortune telling, magic and spiritism. Its downfall one day is promised us through Jesus. His early ministry established a bridgehead against the evil unseen world: no wonder the hostile, and sometimes violent, reaction of the demons! (*Mark 1:23-27; 32-34*).

But Jesus had no fear of demons, and neither should you, if you are a Christian. Further, it is important not to become obsessed with the unseen world – don't let it intimidate or fascinate you. Occult films can have deeply disturbing after-effects on people. Avoid them. A Christian has better things to think about.

While the occult world is certainly there, we are wise not to imagine, as some do, that every sin we commit, every bad habit, illness or misfortune we meet is due directly to an attack on us by Satan himself, and that therefore we need to be 'exorcised'. Terrible damage has been done in this regard by Christians who mean well but who are uninformed.

The kingdom of spirits is real, but so too is Christ's authority. Before Christ, the spirits shrink and retreat. Magic spells and charms have no power over the true Christian (provided we do not open ourselves to their influence) for "the one who is in you is greater than the one who is in the world." (*1 John 4:4*)

If ever you are frightened by anything occult, remember some sound biblical advice: resist the devil, and he will flee from you. (*James 4:7*). But remember, a Christian has no business dealing in anything occult. All occultism is to be ruthlessly shunned.

(*eg Leviticus 19:31; 20:6; 1 Samuel 28; 1 Chronicles 10:13; Isaiah 8:19,20; Acts 19:18-20*).

Remember: the demonic world is very real, very powerful, but it is also already doomed and defeated. (*Colossian 2:15; Hebrews 2:14,15*). Why? Because the death of Jesus Christ has achieved this victory.

So – be confident in Christ, but not complacent in your everyday life. Satan's kingdom is alive and well in this present world, and it will still not admit its defeat at the Cross. The final destruction of all things occult will not come until the return of Christ.

*Parish Pump*



Is the internet taking over your life?

**Ofcom, the media watchdog, has issued some sombre warnings based on a recent survey of national internet habits:**

- More than half (59%) of all 50 million internet users in the UK say they are addicted to surfing the web. (That includes 45 per cent of the over-65 age group who are using the internet.) - We now spend an average of more than 24 hours each week online.
- Huge numbers of us have neglected housework, been late for work, and even walked into people on the street, because we simply could not put down our digital devices
- The internet is damaging our social and working lives. Around a third of us have avoided friends and family in order to stay online, while a quarter of teenagers are late for school because they are online.
- A third of us have attempted a 'digital detox'. One in six of us has even chosen a holiday destination with no online access.
- Meanwhile, perhaps most awesome - a quarter of adults admit to sending a text or instant messages to someone in the same room as themselves while at home.

Why not just say something?

*Parish Pump*

**Parish Breakfast Sunday 18th September.** We enjoyed excellent food and the opportunity to talk with members of our congregation. A collection of £68 was made for Christian Aid - thanks to all.



**Kneeler Project update.** Over the summer, we have completed the Dove panel, all bar some "darning" on the back which ensures the canvas is strengthened for kneeling purposes. The penultimate panel, 'The Risen Lord' has recently been mounted on a frame. Like the Last Supper, the open tomb is under the Three Arches bridge so more brickwork, stanchions and stone blocks.

Since the start of the project in 2012, it is a joy to look at the completed panels knowing we have made new friendships and strengthened relationships in the church community.

Join us on Saturday 15 October, from 10 - 12, in the Church hall to see the progress. Posy - 07807 628 212



## St FRANCIS

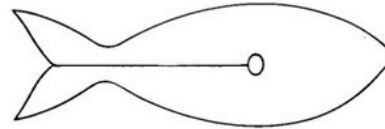
4<sup>th</sup> October is the feast day of St Francis of Assisi. When Francis came to God people thought he had gone mad and even his own father disowned him. But Francis' simple way of life soon attracted others. He and his companions went out to preach two by two. Unlike the preachers and priests that people were used to, they wore sackcloth and went barefoot. They were different in other ways too; they lived a very simple life and celebrated God's creation.

And to Francis all of God's creation was equally important. In one famous story a wolf had been eating people. The town wanted to kill the wolf but Francis talked the wolf into never killing again. And the townspeople made sure that the wolf always had plenty to eat.

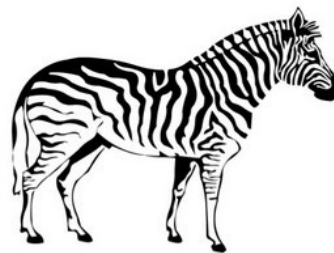
Even blindness did not discourage Francis' spirit when he wrote his beautiful 'Canticle of the Sun' praising God through the miracle of His creation. Francis died aged only 45, worn out with years of poverty and wandering.

## SWIM, FISH, SWIM

How do you make a paper fish swim? Cut a fish shape from a sheet of ordinary writing paper. Make it 10-12cm long, and decorate it making sure that the colours won't run when the fish gets wet. In the centre of the fish's body cut a small circle and then a very narrow slit from the tail to the circle.



Now, keeping its surface dry, gently lay the fish on the surface of a bath or large bowl of water and carefully place a few drops of cooking oil into the central hole. The oil will expand through the slit and drive the fish through the water.



**What's black and white and goes round and round?**

A zebra stuck in a revolving door.

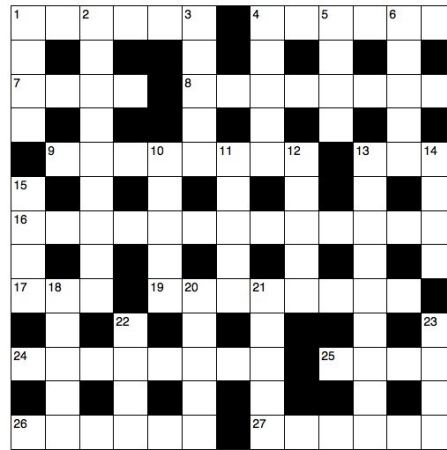
**Why did the homeless turtle cross the road?**

To get to the Shell station.



# CROSSWORD PUZZLE

- ACROSS** 1 He must be 'the husband of but one wife and must manage his children and his household well' (1 Timothy 3:12) (6)
- 4 'For we must all — before the judgement seat of Christ' (2 Corinthians 5:10) (6)
- 7 'They reeled and staggered like drunken men; they were at their — end' (Psalm 107:27) (4)
- 8 See 19 Across
- 9 It concerned who among the disciples would be the greatest (Luke 9:46) (8)
- 13 Formed by the Jews in Thessalonica to root out Paul and Silas (Acts 17:5) (3)
- 16 'He has sent me to bind up the —' (Isaiah 61:1) (6-7)
- 17 Moved rapidly on foot (Matthew 28:8) (3)
- 19 and 8 ' — a great company of the — host appeared with the angel' (Luke 2:13) (8,8)
- 24 Hindrance (Romans 14:13) (8)
- 25 Comes between Luke and Acts (4)
- 26 Empower (Acts 4:29) (6)
- 27 'Get these out of here! How dare you turn my Father's house into a — !' (John 2:16) (6)



**Across:** 1, Deacon; 4, Appear; 7, Wits; 8, Heaven; 9, Argument; 13, Mob; 16, Broken-hearted; 17, Ran; 19, Suddenly; 24, Obstacle; 25, John; 26, Enable; 27, Market

**Down:** 1, Dawn; 2, Afternoon; 3, Nehum; 4, Again; 5, Prey; 6, All to; 10, Users; 11, Ephod; 12, Trace; 13, Metalwork; 14, Body; 15, Eber; 18, Alban; 20, Uncle; 21, Dream; 22, Stab; 23, Gnat



- DOWN** 1 Sunrise (Psalm 119:147) (4)
- 2 The part of the day when Cornelius the Caesarean centurion had avision of an angel of God (Acts 10:3) (9)
- 3 He was one of those who returned with Zerubbabel from exile in Babylon to Jerusalem (Nehemiah 7:7) (5)
- 4 'No one can see the kingdom of God unless he is born —' (John 3:3) (5)
- 5 Animal hunted or killed as food (Ezekiel 22:25) (4)
- 6 'He encouraged them — — remain true to the Lord' (Acts 11:23) (3,2)
- 10 Ruses (anag.) (5)
- 11 Jewish priestly vestment (Exodus 28:6) (5)
- 12 Visible sign of what had been there (Daniel 2:35) (5)
- 13 This was the trade of Alexander, who did Paul 'a great deal of harm' (2 Timothy 4:14) (9)
- 14 'This is my — , which is for you; do this in remembrance of me' (1 Corinthians 11:24) (4)
- 15 One of Noah's great-great-grandsons (Genesis 10:24) (4)
- 18 Traditionally the first British Christian martyr (5)
- 20 Relationship of Ner to Saul (1 Samuel 14:50) (5)
- 21 Jacob had one at a place he named Bethel while on his way to Haran, fleeing from Esau (Genesis 28:12) (5)
- 22 Bats (anag.) (4)
- 23 'You strain out a — but swallow a camel' (Matthew 23:24) (4)

## GOD IN THE ARTS - the Choir Stall

*'Let all the world in ev'ry corner sing My God and King.'*

George Herbert's poem from 'The Temple' tells us that ***'the church with psalms must shout. No door can keep them out.'*** It is a reminder of the rich tradition of music in our worship that reaches back to the people of the Old Testament praising the Lord. 2 Chronicles 5 paints a vivid picture of musicians and singers gathered to welcome the Ark of the Lord to Solomon's Temple.



*Choir stall, Lancaster Priory*

Because music is such an important part of worship, churches have set aside places for the singers to offer praise and petition. Some of the most wonderful choir stalls in the land can be found in Lancaster Priory, the parish church of St Mary. They are 14 in total, the third oldest choir stalls in England dating back to the 14th century. John Ruskin called them the finest in the country. The canopies are richly decorated with foliage and carved heads, and they enclose tapestries from the 1970s that depict saints and shields. Beneath are the seats: misericords with carvings that have survived the vandalism of the Civil War.

We can imagine the medieval monks gathered in these stalls to sing the offices. Today the stalls are a resplendent, harmonious blend of the old and the new – a work of beauty for the eye, just as the music offered there is a work of beauty for the ear. The word 'choir' means a dance to God, and the Priory has a fine choir whose chants and hymns dance from side to side of the chancel and resound in the air. But the music sung there is not just for our enjoyment: its focus is God. Herbert tells us that the songs we create here in our churches on earth have no other destination but the courts of heaven.

*The Rev Michael Burgess - Parish Pump*

## Campanology - (Bell Ringing)



Saturday 24th September 2016 saw the annual All Wales Competitions for the Jack Pryor Trophy (6 Bell) at Dolgellau, this year hosted by the North Wales Association.

In the 6-Bell Competition the band from Llandaff Cathedral, under Bob Woodward's leadership, were awarded the Jack Pryor Trophy on account of some "sparking" (*judges words!*) ringing.

Congratulations to the team. Interested in bell ringing? *Ask Claire Edwards for information*

**WORSHIP AT CHRIST CHURCH****Sunday**

**8.00 a.m. The Holy Eucharist**  
**10.00 a.m. The Parish Eucharist**  
**6.00 p.m. Evening Service**

**Weekdays**

**Thursday 9.30 a.m. The Holy Eucharist**  
 (Saints' Days and Festivals: See Parish Diary)

**PARISH PRAYER GROUP**

in the Lady Chapel  
 Wednesday, 10.00 am

Eucharist for healing  
 with anointing and the laying on of hands as announced.

Holy Communion is taken to the sick and housebound,  
 and anointing as requested.

Please inform the Vicar in cases of sickness, bereavement or distress.

**OTHER SERVICES**

Please arrange with the Vicar  
 for baptism, confirmation, marriage and funerals.

The Vicar is happy to arrange times for the  
 Sacrament of Reconciliation (Confession) or for counsel.

**From the Registers****July 2016 Communicants**

Sundays	3rd	85	10th	118
	17th	101	24th	106
	31st	76		

Weekday communicants 29  
 Communion of the ill  
 & housebound  
 at home, 3: at 'Cartref' 18

**Holy Baptisms**

17<sup>th</sup> Maggie Isabel Birch  
 17<sup>th</sup> Frederick Andrew Bowers  
 24<sup>th</sup> Joshua John Evans

**Holy Matrimony**

9<sup>th</sup> Rhys Hill & Rebecca Newbury  
 15<sup>th</sup> Stephanie Barker & Kelvin Snell

**Funeral Service**

14<sup>th</sup> Revd Peter Ivor Reid

**Interment of Ashes**

16<sup>th</sup> Revd Peter Ivor Reid

**August 2016 Communicants**

Sundays	7 <sup>th</sup>	88
	14 <sup>th</sup>	104
	21 <sup>st</sup>	92
	28 <sup>th</sup>	85

Weekdays communicants 26  
 Communion of ill & housebound  
 At home 2, at 'Cartref' 14

**Holy Baptism**

14<sup>th</sup> George Joshua Morgan Powell

**FELLOWSHIP AT CHRIST CHURCH****GOOD COMPANIONS**

Tuesdays at 2.00 p.m.  
 Norma Ash 20754835

**CHRIST CHURCH SOCIETY**

4-5 times annually  
 Howard Kilvington 20317301

**LADIES KEEP FIT GROUP**

Mondays at 7.30 p.m.  
 Jill Kilvington 20317301

**FELLOWSHIP & BIBLE  
STUDY GROUPS**

(see newsletter for details)  
 Haydn Hopkins 20621280  
 Linda Alexander 20759704

**SERVERS' GUILD**

Sunday morning and as announced  
 Gerald Bradnum 20751177

**CHATTERBOX**

Thursday 1.30 - 3.00 pm  
 during Term time  
 Gill Barker 20747464  
 Ann Francis - 20751773

**FUNKY CHURCH**

Karen Payne 20765428  
 Sandra 20758588

**YOUTH GROUP  
(11-16 year olds)**

Meet monthly  
 Rev. Trystan Hughes 20758588

**CHOIR**

Thursdays at 6.30 pm  
 Julie Waller  
 Tel: 20615007

**RAINBOWS**

Tuesdays at 5.00 p.m.  
 Emma Lane 07975505863

**BROWNIES**

Mondays at 6.00 pm.

**84th SCOUT GROUP**

Group Scout Leader  
 vacant

Group Committee Chairman  
 Geoff Payne 20756577  
 Enquiries to Caryl Roach 20754463

**BEAVERS**

Thursdays at 5.30 p.m.  
 Stephanie Barker 07962012910

**CUBS**

Wednesdays 6.15 p.m.  
 Simon Rimell

**SCOUTS**

Wednesdays 7.30 p.m.  
 Simon Broadley