



# CREDO 60p

Volume 24 Issue 2

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



## Sunday Evening Lent Talks 2017

Faith in a Nutshell - Sundays at 6.00 pm

5th March at **Christ Church**, Roath Park:  
**Who was Jesus?** (Revd Dr Trystan Hughes)

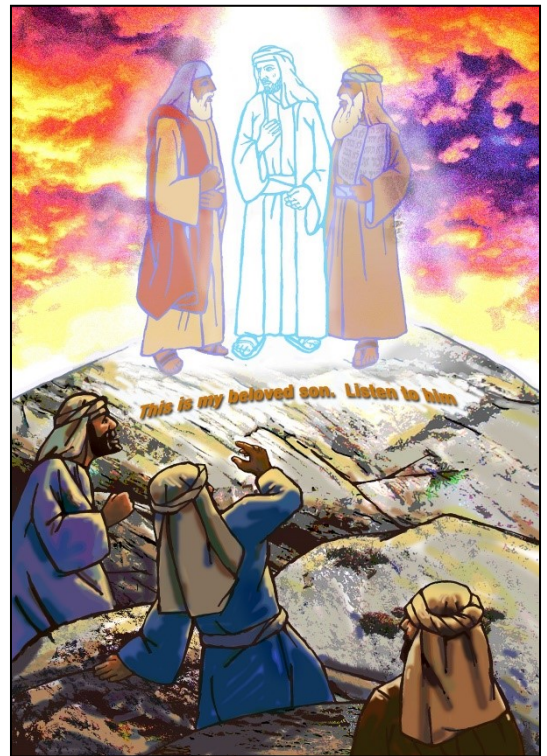
12th March at **St Denys**, Lisvane:  
**How does Jesus save?** (Revd Dr Jordan Hillebert)

19th March at **Christ Church**, Roath Park:  
**How does God want me to live?** (Revd Chris Burr)

27th March at **St Denys**, Lisvane:  
**Father, Son, and Holy Spirit – Making sense of the Trinity?**  
(Revd Dr Jordan Hillebert)

2nd April at **Christ Church**, Roath Park:  
**What happens in the end?** (Revd Chris Burr)

March 2017



Holy Week at Christ Church  
See page 5

The April edition of Credo will not be available until Sunday 9th April at the earliest. However please submit articles as usual to John by 20th March or by email to Claire by the end of March . . . . Thank you



See page 9 for latest news of the altar Kneelers project



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)

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### Annual subscriptions for 2017

£6.00 in envelope marked Credo with your name and address on back of the envelope - to Molly Hughes

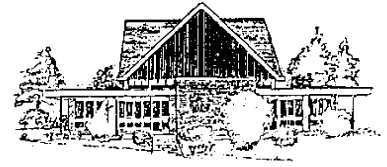
Articles for the April 2017 edition of Credo by 20th March Handwritten, or on memory stick with a printed copy to Church letterbox or Editor, or email [ced45@btinternet.com](mailto:ced45@btinternet.com)



## MARCH DIARY



Wednesday 1<sup>st</sup> 10.00 am - 12.00 noon **Church open for PRAYER**



**Wednesday 1st March - ASH WEDNESDAY**  
7.00 pm Holy Eucharist and Imposition of Ashes

Thursday 2<sup>nd</sup> 9.30 am Holy Eucharist (*tea & coffee to follow*)

**Sunday 5<sup>th</sup>**  
**LENT 1**  
8.00 am Holy Eucharist  
10.00 am **FAMILY SERVICE**  
6.00 pm **Christ Church:**  
*Who was Jesus? (Revd Dr Trystan Hughes)*

**Sunday 12<sup>th</sup>**  
**LENT 2**  
8.00 am Holy Eucharist  
10.00 am **Parish Eucharist & Funky Church**  
6.00 pm **St Denys, Lisvane:**  
*How does Jesus save? (Revd Dr Jordan Hillebert)*

Thursday 16<sup>th</sup> 9.30 am Holy Eucharist (*tea & coffee to follow*)

**Sunday 19<sup>th</sup>**  
**LENT 3 - CONFIRMATION at Christ Church**  
8.00 am **no service**  
10.00 am **Parish Eucharist and Confirmation**  
6.00 pm **Christ Church:**  
*How does God want me to live? (Revd Chris Burr)*

**Sunday 26<sup>th</sup>**  
**MOTHERING SUNDAY**  
8.00 am Holy Eucharist  
10.00 am **Parish Eucharist & Funky Church**  
6.00 pm **St Denys: Father, Son, and Holy Spirit -**  
*Making sense of the Trinity? (Revd Dr Jordan Hillebert)*

## APRIL

**Sunday 2<sup>nd</sup> April** **PASSION SUNDAY**  
8.00 am Holy Eucharist  
10.00 am **FAMILY SERVICE**  
6.00 pm **Christ Church:**  
*What happens in the end? (Revd Chris Burr)*

Wednesday 5<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*)

**Prayers for Healing 10.00 am every Wednesday in Church**  
*The meetings involve prayers for individuals and for our local community - all are welcome*

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

## Thought for the Month

### PRAYING HANDS

*Created by two friends - both artists.  
Albrecht Durer (1471–1528) and  
Franz Knighstein*

As students, both worked as part-time labourers, to try and earn enough money to carry on their studies. In the economic climate of the time, there was no way that either could both study and have time to earn enough with casual part-time jobs to survive in this way. They drew lots to decide which of them should find full-time employment, and support them both, while the winner would devote all his energies to his studies. Albrecht won, and agreed when his studies were complete, he would return and finance his friend's studies.

However when Albrecht, having become successful in his field, eventually came back to fulfil his promise he discovered that the sacrifice Franz had made was far greater than either had foreseen.

Through hard labour Franz's fingers had become twisted and bent. They could no longer delicately control an artist's brushes, and Franz could never hope to become a great painter. He displayed no bitterness. He was glad to be part of his friend's success.

One day Albrecht found Franz at prayer, and was so struck by his hands, that he sketched them, and later completed of the great masterpieces of the early Renaissance period, that we now know as "The Praying Hands".

*A true story of love, faith, sacrifice and gratitude.*

Sent in by *V. Moverley*

# LENT

## Sunday Evening Lent Talks 2017 - Faith in a Nutshell

### Sundays at 6.00 pm

5th March at **Christ Church**, Roath Park: **Who was Jesus?** (*Revd Dr Trystan Hughes*)

12th March at **St Denys**, Lisvane: **How does Jesus save?** (*Revd Dr Jordan Hillebert*)

19th March at **Christ Church**, Roath Park: **How does God want me to live?** (*Revd Chris Burr*)

27th March at **St Denys**, Lisvane: **Father, Son, and Holy Spirit – Making sense of the Trinity?**

*(Revd Dr Jordan Hillebert)*

2nd April at **Christ Church**, Roath Park: **What happens in the end?** (*Revd Chris Burr*)



*Dear friends,*

Every week we hear gospel readings at our services. Most of the time they describes Jesus speaking to us, teaching us, challenging us, uplifting us. His words and his teaching, though, are not his only gift to us. We are not merely called to listen to his words, but also to live his life, and Jesus, of course, wasn't always talking. Again and again in the gospels we are told, almost in passing, that he withdrew, to be alone, to be with God, to reflect, to pray. Amongst the many brief mentions, we hear that "Jesus got up early in the morning, left the house and went off to a solitary place", that "he withdrew by boat privately to a lonely place", and that "he went up on a mountainside by himself to pray and when evening came, he was there alone". These times of reflection, prayer, and silence need to teach us something just as much as the words and actions that they bookend do.

Recently I was listening to a song entitled *God's blog*, in which God describes his deep sadness at seeing the terrible things that people are doing to each other. He is tempted to, as the song puts it, "shake the Almighty Etch-a-Sketch" and just delete everybody. But then he glances down and sees the first step of a child, a beautiful sunset, the kindness of a stranger, and "the space between the notes".

*"The space between the notes" ...*

That phrase intrigued to me, so I looked it up. The French composer Debussy first uttered it, and there is something quite beautiful about the idea. Most of us connect with beautiful melodies, but what we don't nec-

## Our Vicar Trystan Writes

Silence . . . *"The space between the notes" ...*

essarily appreciate is that the silence, the spaces, between the notes are just as important as the notes themselves. Imagine if the organ was played without any spaces between the notes – we wouldn't have music, we'd just have noise. And that's the same for our lives. Yes, we sometimes need to talk and we certainly need to speak out against injustice and hatred, but we also need times of silence, times of reflection, and prayer – we need space between the notes. Otherwise, we end up with just noise.

Still, silence is all too often relegated in the contemporary world. Everybody wants to be 'heard' these days. We talk, quite rightly, about the importance of 'having a voice' and of 'speaking our mind'. But rarely do we recognise that silence and reflection is just as important.

There's an old Welsh saying that I remember my dad saying:

*'Tawed y doeth, annoeth ni thaw' ('let the wise be silent, for the foolish will not')*

In today's world, our lifestyles and social lives just don't allow us silence. Social media especially contributes to the noise in our lives, as we feel we have to tell the world our innermost thoughts or about what we've just had for tea, or we constantly check on what others are posting. Even certain world leaders don't take time and space to consider and deliberate, but instead take to Twitter to give hasty and hateful responses.

The beauty of stillness and silence is underappreciated. By embracing the space between the notes, we step outside the hustle and bustle of this world, and indeed the hustle and bustle of our own thoughts, so we can recharge our batteries. More

than that, though, we also open ourselves to God's voice in our lives – we hear that "still small voice of calm", as the hymn *Dear Lord and Father* puts it. After all, in the Old Testament, Elijah did not find God in the great and powerful wind, nor in the earthquake nor the fire. God was found in the gentle whisper, the 'still small voice of calm'.

So I want to encourage you to take some time out – just to be still, to be silent, to experience and explore the space between the notes.

When we do this, God is with us and we start to be transformed by his presence. Then, when we do speak, we speak through him. Desmond Tutu describes connecting with God in silence as similar to sitting next to a fire on a cold day; we don't have to do anything; we just feel the warmth, and, by doing this, we somehow become the attributes of the fire – the fire is warm, so we become warm. Likewise, we don't need to do anything when we take time for silence with God; we just need to feel his presence, and, by doing this, we somehow become the attributes of God.

God is love, so we become more like God – more loving, more compassionate, less judgemental, more peaceful, more joyful. Then when we speak, we'll speak out of wisdom, out of compassion, out of love.

So, as Jesus puts it in *The Message's* translation of Mathew 6:6: *"Find a quiet, secluded place... [and] just be there as simply and honestly as you can manage. The focus will shift from you to God, and you will begin to sense his grace"*.

*Yours in Christ,*

*Trystan*

### Diocese of Llandaff Lent discussion is hosted by St Isan Church, Llanishen this year.

Over 5 weeks entitled '**Upping Our Game**' it starts at 7.30 pm on Wednesdays led by Bishop David Wilbourne. **Five tools to help us fish for Christ: 8 March** Worthy worship **15 March** Weeping with those who weep **22 March** Ambassadors for resurrection **29 March** Cherishing God's people **5 April** 'I do know the man!'

*Form of service - 7.30 pm Welcome and hymn 7.35 pm Reading and Prayers 7.45 pm Hymn 7.50 pm Talk by Bishop David 8.15 pm Hymn 8.20 pm Refreshments 8.40 pm Questions and discussion with Bishop David*



## From our Reader

A reflection based on 1 John 1 v1-5 and Isaiah 9 v1-7.

It has been a colossally shaking year in political terms. With the news dominated by political events at home in the States, with the previous order slipping away I have not known what to think nor have I known how to offer wisdom or comfort to my children, both adults now. My previous experience seems irrelevant. And so I have been, in turn, appalled and shaken and deeply doubtful.

In 1 John chapter one we have a soft echo of the famous passage from the opening of John's Gospel. From where we are stood we can hear the echo of the Word's waves beating upon the shore. 'In the beginning was the Word'. 'The Word became flesh and dwelt amongst us.'

1 John 1 picks up on this eternal rhythm of wave on beach, of tide on sand as it ebbs and then flows, always returning. The Incarnation means God made human and humanity changed forever. This cosmically significant event happened under humanity's very nose and it is the very 'in-this-worldness', being-hereness, present-nowness of God that offers us hope.

Our Isaiah passage places us before exile, before the collapse, when those around Isaiah could not see what he could see: that the world would change, that what seemed fixed and permanent would change and that the mountains would slip and fall into the sea.

Isaiah was a far seeing sort of chap. He could see beyond utter collapse, beyond exile, beyond the time of return, beyond the time of rebuilding towards the time of Rome, to the time of the Incarnation. Rome was the

great power of the time to which Isaiah had directed his attention, to when people would feel lost and directionless. When they would feel in the dark about their own future and about what God was doing, if he was doing anything at all that is.

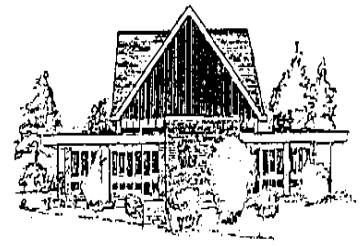
And it was into this time and to this place, when God appeared to be an irrelevance and the power of Rome was, like Daniel suggests, a boasting voice, a giant monologue that permitted space for no other voice, a voice of threatening power: it was into this dark time that Jesus would come, the Son of God, the Son of Adam, the human being. And his coming, Isaiah saw, would bring the profoundest of changes: for the power of Rome would pass, its dominance would fade, others would take its place.

**But in the space between the powers, in the 'in-between' spaces, in the 'out-of-the-way' stable kind of places, the highways and byways kind of places, in that space - the Kingdom of God would come and grow all unseen until it had grown into a tree in the field in which all the birds of the air could sit.**

**And on the branches of that tree you and I are perching, sheltered by tree of life, together in company, watching and waiting and praying.**

And if we listen carefully we can hear the beating of the waves of the mighty power of God that neither gives up nor goes way but patiently, committedly, doggedly keeps working.

*'For unto us a child is born, unto us a Son is given and the government will be upon his shoulders'. 'Of the increase of his government and peace there will be no end.'*



### 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

**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



### LOOK TO THIS DAY

For it is life: the very life of life,  
In its brief course lie all the varieties and  
realities of your existence,

The bliss of growth, the glory of action, the splendour of beauty,  
For **yesterday** is but a dream and **tomorrow** is only a vision,  
But **today** well-lived makes every **yesterday** a dream of happiness  
And every **tomorrow** a vision of hope.  
Look well therefore to this day.

*Sent in by V. Moverley*



## Holy Week at Christ Church

### Palm Sunday 9 April

8am Eucharist

10am Holy Communion – assemble in hall before service  
6pm Evening service followed by Annual Vestry Meeting

### Mon 10, Tues 11, and Wed 12 April

7.30pm Compline

### Maundy Thursday 13 April

7.30pm Eucharist of the Last Supper

8.30pm-12am Watch of the Passion

### Good Friday 14 April

10.30am-1pm Messy Church

2pm Good Friday liturgy

### Holy Saturday 15 April

7.30pm Easter Vigil and First Eucharist of Easter

### Easter Sunday 16 April

10am Easter Communion

## Lake Road North, Roath Park 'The Church by the Lake'

On 19<sup>th</sup> February 2017,  
Keira Elizabeth Hillebert

was welcomed into the household of God through the sacrament of baptism. It was a joyous occasion, and Krisi and I are immensely grateful for all of your prayers, gifts, and words of encouragement. Love and thanks as always to the Christ Church community!



**Grant, Lord God,** to all who have been baptized into the death and resurrection of your Son Jesus Christ, that, as we have put away the old life of sin,

so we may be renewed in the spirit of our minds, and live in righteousness and true holiness; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, One God, now and for ever. *Amen.*



## Around the Church Family

### Our Good Wishes & Prayers to:

**Elvet Lewis**, at home in the staunch care & support of Margaret, Sally, Matthew & NHS

**Bill Mapleson**, at Penylan Residential Home, 82 Penylan Rd. usually at 10 am Sunday service

**Nancy Eyre, Margaret Beechey & George Cable** each back in own home after family visits away

**Marion Le Beau, Kay Dugdale & Barry Chiles** Good to see back in church, when possible

**Rhiannon Davies** former member in Retford, hopefully recovering from fractures in legs

**Canon Bob Capper**, Vicar of Gabalfa and our Area Dean, due for hip op. 1st March

### Congratulations & Good wishes to:

Our curate Rev'd Dr Jordan and Mrs Krisi Hillebert upon Jordan's christening at our 19th Feb. Eucharist of their daughter Keira Elizabeth, which they kindly invited all to celebrate with cake & bubbly afterwards

### Home Visits & Home Communions



Home visits and, if wished, Communions are available for parishioners including the house-bound and anyone unable to attend church due to ill-health or an accident. Communions are brought usually monthly at mutually convenient dates and times. If you, or anyone you know, would like one of our pastoral visitors to call with Communion or for prayer or a chat, please inform Gerald Bradnum (tel. 20751177) or enter your name upon the request slip in your weekly News-sheet and hand to any service welcomer or clergy or into the office.

### Mary Kaveney

It is with great sadness we write of the death of Mary Kaveney who was a member of Christchurch between 1971 and 2012. Mary died peacefully on the 26<sup>th</sup> January in Leeds after developing pneumonia.

Mary lived happily at Primrose Court in Guiseley after moving from Cardiff to be near her family. She enjoyed the activities at the home and her friends will not be surprised to hear that one of our chief duties was to keep her supplied with knitting wool!

Living close by, Mum was delighted to get to know her great grandson Jack and to meet his new-born baby brother George before she became ill.

Mary loved her time worshipping at Christ Church, attending Good Companions and taking part in drama and music events.

Thank you to everyone for giving Mum so many happy years of support and companionship.

*Jane McCarthy, (Mary's daughter)*



## CHANGES IN ATTITUDE

At a recent interview with the Western Mail Archbishop Barry mentioned that when he studied for the Priesthood it was not regarded at all that odd that the Church was an all male institution. **Well hadn't it always been so?** Looking back he wondered how the Church could have been so blinkered. On becoming Bishop of Llandaff one of his aims was to make room for a couple of days with each of his parishes, so that he would have a greater understanding of each of the various parishes.

A number of us remember this time at Christ Church particularly when he gathered us around for an informal sharing of ideas – mainly his. It proved to be astonishing for it opened up an extremely new conception of the Church. At that time it was accepted that the Church be organised by a hierarchy of ordained clergy from Archbishop down to parish Vicars.

The laity had little part to play and was generally seen as a congregation to be taught scripture, and with a Parochial Church Council mainly to meet with things of a practical nature. Some were used to carry out the necessary mundane tasks.

The Clergy came from those of an academic turn of mind who would leave school to enter a Church College to

study for the ministry leaving them with very little experience of our world outside Church life. So with much excitement it was learnt that this ministry as lived by Christ Jesus would require all baptised followers to share in this task with the Vicar as a leader amongst equals.

It was not long before it became apparent that the contribution made by people immersed in the world business would be a tremendous asset. No wonder that this new experience was so exciting.

**Of course it did not happen all at once. It has been a slow and long journey that has brought us to the Church we have today, and it does not stop here. As Jesus showed he gave of himself to the very end and beyond.**

Some weeks after his ascension, 120 men and women who had been requested to gather in that upper room were touched by God's Holy Spirit. We were given a church in its infancy, one that soon spread quickly abroad taking in country after country. (Acts: 1. 1-14)

**Change can be for good or ill so it's not for us to stand still now.**

*Bernard Davies.*



Hymn: 'Let all mortal flesh keep Silence'.

Many come to me lamenting the lack of 'traditional' hymns in services. Those we sang heartily in our school years last century seem to have been all but forgotten. It was a revelation on Sunday 17<sup>th</sup> February to sing the above French carol *Picardy*, named after the Department in Northern France, set to a French folk melody arranged by Gerard Moultrie (1829 – 1885). Educated in Rugby School and Exeter College, Oxford he progressed as a Victorian schoolmaster and Anglican hymnographer in Shrewsbury School. He translated the text from the Byzantine Greek Liturgy of St James in the mid 19<sup>th</sup> century. Set in four parts, the A&M arrangement is scored for unison singing with the inner verses sung in harmony, composed by Ralph Vaughan Williams. Its meter is 87.87.87, a little unusual for choristers.

Verses can seem 'romantic' today. eg

*Let all mortal flesh keep silence  
And with fear and trembling stand;  
Ponder nothing earthly minded,  
For with blessing in His hand,  
Christ our God to earth descending  
Comes our homage to demand.*

The tune makes for expressive singing. The mix on Sundays of old and new hymns supports the liturgy bringing choral 'colour' to our services.

Ref: Wikipedia

*Adrian Wilson*

## Christ Church Society Report: THE DISCOVERY OF INSULIN

*Since the dawn of time, mankind has been searching for ways of alleviating the suffering caused by disease.*

We had a very interesting talk on 25<sup>th</sup> January about Insulin given by Dr. Howell Lloyd who, until his retirement worked in the Heath Hospital. He concentrated his talk on Type 2 Diabetes, which is far more common than Type 1. Type 2 Diabetes is increasing alarmingly in the western world, in part due to lack of exercise and our unsuitable diet and there is often a familial element involved.

Centuries ago, it was realised that the urine of a diabetic patient was sweet, hence it was called diabetes mellitus, but it wasn't until 1921 that Fredrick Banting and his assistant Charles Best in Toronto were able to study the pancreatic function of dogs and were able to identify Insulin. This was a monu-

mental discovery, which was called 'A Gift to the World'. Prior to this, life expectancy for sufferers was short. Patients were put on very low calorie diets, sometimes as low as 450 calories/day.

This prolonged their life for a few years but some patients died of starvation.

Once the importance of the discovery was realised the laboratory Director, distinguished Physiologist J. J. Macloud devoted his entire laboratory to this research. Progress was remarkable but the rewards were very controversial. In 1923 Banting and Macloud were awarded the Nobel Prize for Medicine, Banting was furious and gave half of his prize money to Best.

Eli Lilly was the first company

involved in the large-scale production of Insulin although the patent belonged to the University of Toronto. Burroughs Wellcome was the first British Company to produce Insulin.

This surely was one of the most important discoveries ever made and has saved the lives of millions of people. Several of the scientists involved were awarded knighthoods so there was enough glory for all.

We thank Howard for arranging the talk. We all enjoyed the excellent buffet provided by Jill and the Bar was manned efficiently by Malcolm and Eric. Our thanks to you all.

*Margaret Griffiths.*





## GETTING THE MESSAGE

In this secular age it is quite rare for that most English of institutions "*Letters to the Editor of The Times*"

to pay much attention to matters of religion and, in particular what skills of communication can be found in church services. Around about Christmas and the New Year, however, there have been many letters about the failure of the clergy to make much sense to a modern congregation either in sermon or services.

This does not surprise me. In another life, I was at one time involved in a minor role in the training of ordinands in the Church in Wales. The first thing I discovered in this task was the very low priority that was given to communication skills in the training of clergy. There was a kind of unspoken assumption that provided those in training could make themselves heard and overcome their stage fright eventually they would "*pick it up as they went along*".

It would need a whole book rather than a short magazine article to explain why this is such a very wrong assumption. I have reason to believe that wiser counsels have prevailed in clergy training at least in Wales, I wonder whether there is yet a need to place communication skills at the heart of clerical formation.

One of The Times letters referred to how the writer reacted to a Christmas sermon at a cathedral given by the bishop that spent the whole 20 minutes explaining the name "Immanuel" in the Christmas readings. The first point to make about this is very simple: the attention span to the unillustrated spoken word by well-educated adults is about 12 to 15 minutes. For children, assuming they have the linguistic skills of an average 10 to 12 year old it is about 8 to 10. Of course, with certain motivations such as a passionate interest in the subject matter or the need to know the information given is to be used for, say, an exam, we can push that

attention span for a few minutes longer. This, however is unlikely to apply to the average child or adult in a church service sitting in the pew.

Secondly, given the cultural milieu in which we live, to concentrate upon a word or words which have ready currency in theology but none at all in popular speech, is a formula for disaster. It is not a matter of trying to "*keep things simple*" but a matter of realising that most of the common-place vocabulary of religion is not part of the inbuilt vocabulary carried in the minds of people today. It is one of the oldest clichés in teacher training that teachers have to start from where the child's world is. Failure to inculcate that principle in ministerial training is very sad.

**What applies to the teaching role of clergy, is not the same as what should apply to the worshipping procedures administered by them.**

We come to the vexed question of the language used in liturgy, the words priest and congregation alike use in worship. We have to begin by thinking just what is meant by that word "**WORSHIP**". The root of that word lies in the concept of "*that which is worthy*". In an act of worship what should be happening is that we are, through the means of words and music trying to reach out and communicate with God and, just as importantly, to put ourselves into a frame of mind and feeling so that we can at least have the possibility that God has something to communicate with us.

In one sense this is something which even on a "good day" is not going to be entirely successful. Our language and our understanding is simply too small, too feeble, to reach the infinity of God. However, those who come to faith eventually come to understand that we are able to reach out to that which is really just beyond us. The technical word for that is "*grace*". For Christians that is the Grace of Our Lord Jesus Christ. It is no doubt a sobering thought though, no doubt also a necessary one, to realise that a phrase like that has no meaning at all for most of our society today.

If that is happening in WORSHIP then the language we use for it must rise above the commonplace and communications of everyday life. The sad thing for me is that many in the Church fail to make the distinction between the kind of language appropriate to telling about Christianity and the language that is appropriate for worship.

**The language of worship should be dignified and quite simply different from that of everyday, trivial activity.**

In this respect the flight from the language of the 1662 Prayer Book and the Authorised Version of the Bible is a simple failure to understand the nature of the "register" of languages.

Other religions and churches have not fallen into this error. Russian of the Russian Orthodox Church is not colloquial Russian; the Greek of the Orthodox Church is not demotic Greek. The Arabic of the mosque is not the language of bazaar and souk or the Hindic of Hindu worship that of every day Hindi.

One of our happiest recollections of worshipping in Christ Church is that over the years and especially of late our worship has been led in a way that maintains the dignity that should accompany the acts of worship and yet has been able to communicate matters of faith in language appropriate to contemporary congregations.

We need to look long and hard at the way we train our ministers in communication skills and look again at the sometimes banal language of some modern liturgies and hymns.

*John Walrond*



### AN IRISH BLESSING.

May the road rise to  
meet you  
May the wind be always at  
your back  
May the sun shine warm upon  
your face  
May the rains fall soft upon  
your fields  
And until we meet again  
May God hold you in the palm  
of His Hand

*Sent in by Len Bowker.*

# Coming Events



## Prayer Link 2017

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

**4th March - Christ the King (RC)**

Newborough Ave., off Templeton Ave. East

**1st April Llanishen Methodist**

Melbourne Rd. off Fidlas Rd (village end)

ALL WELCOME



## Altar Kneeler Project.

Tuesday and Thursday  
 home stitching continues weekly  
 contact Posy for details

Next Saturday meeting 10am - 12 noon  
 25th March

Ring Posy if you would like to help complete  
 these altar kneelers this year.

Contact: Posy Akande 07807628212



## 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



## Fair Trade Fortnight 2017

27th February - 12th March

Fairtrade stall at Llanishen Baptist Church  
**Wed. 8th March 10.30am - 1.30 pm**

at Open Doors

Cakes made with Fairtrade ingredients.

Also a 'free' chocolate tasting!

Look out for special events elsewhere in  
 Cardiff and products

Please speak with Nick & Penny Goss  
 who need help with our Church monthly stall



## J WALKERS

Youth Group 11-16 yr olds

Come and join this group

every third Sunday each  
 month at the 10 am service

Plus

Sunday evenings during term

time 7.00 pm - 8.30 pm in the Church Hall



## Christ Church Society

**Wednesday 12th April 8.00 pm**

A Talk with John Sheen

"5 boys and a Pasty"

Further details in weekly newsletter



## Messy Church

Good Friday 14th April

10.30 - 1.00 pm



## GOOD COMPANIONS

Can YOU help with  
 occasional transport ??

The current rota is planned on a  
 four-weekly basis with pairs of  
 drivers sharing the giving of lifts from local ad-  
 dresses at 2pm and then home at 4pm.

**We need to replace two of the team who are  
 shortly moving away from Christ Church**

Anyone from Christchurch and the local commu-  
 nity are welcome to join us in the hall on Tuesday  
 afternoons, 2pm-4pm, for conversation, refresh-  
 ments, quizzes and games.

Speak to Julia, Alison or Val  
 or tel. Val Jones 20747021



## Annual Vestry Meeting

Sunday 9th April 6.00 pm

Reports to Denise by 12th March in  
 order to compile this Annual Report.

**Welcomers and coffee/tea makers needed.**

Give it a try . . .

occurs just a few times during the year

Email Denise at the Parish office  
[info@christchurchcardiff.co.uk](mailto:info@christchurchcardiff.co.uk)

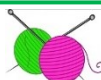


Donations of food are welcome  
 to be placed in the box in the  
 Church Porch. Many thanks.



## Used postage stamps for Goodwill Children's Village, \$ India.

Thank you to those who have left stamps  
 in the Church Porch. I will collect  
 through the year - used UK and Foreign stamps - so  
 keep collecting!  
 Claire Edwards



## Any spare WOOL?

I continue to collect any donations of  
 wool to pass to several charity knitting groups.  
 Please leave in the back of the church labelled  
 with my name, Val Jones. Many thanks



## THE WAY I SEE IT the strange rise of 'Post-Truth'

The strange phrase 'Post-truth' emerged, the media tell us, as 'the Word' of 2016.

**But as Post-truth, put crudely, is the assumption that nothing we read, see or hear is reliably factual, we may presumably take that claim, too, as unproven.**

Thirty years working in the media convinced me, long ago, that quite a lot of what passes for 'news' is in fact either fiction or highly decorated fact. Try looking at the newspaper headlines this morning, and then read the story below them carefully. Very frequently the eye-catching headline (*'Fish and chips postpones dementia'*) is only true in the sense that someone has said it. The full story (*in a responsible paper*) finally sets it in context. It's based on a small piece of research by a group of students in California and professional medical sources have ridiculed the suggestion.

Post-truth takes us further, however. It implies that the 'truth' is less important than the impression. This apparently follows from the dominating influence, certainly with people under 50, of the 'social media' – Facebook, Twitter and so on. A great deal of what people post there, to be read often by a huge number of people, is simply fabrication. It is read and passed on not because people think it is true, but because it is interesting, amusing or shocking. Somehow it then becomes part of the social climate. 'Have you seen the post in Twitter about the lady who sent her dog to school instead of her daughter?'

Post-truth is a menace because it devalues the currency of debate, distorts our decision-making and in the end turns us all into sceptics.

**Whatever happened to the 'honest truth'?**

*Canon David Winter – Parish Pump*

## C of E's law and guidance on marriage

The Church of England's law and guidance on marriage should be interpreted to provide "maximum freedom" for gay and lesbian people without changing the Church's doctrine of marriage itself.

### That is what the House of Bishops is recommending

A recent report from the House of Bishops, which was discussed by the Church's General Synod in February, upholds the teaching, recognised by canon law, that marriage is the life-long union of one man and one woman.

But it also concludes that the current advice on pastoral provision for same-sex couples – which allows clergy to provide informal prayers for those marrying or forming a civil partnership – is not clear enough and should be revisited. It also calls for a "fresh tone and culture of welcome and support" for lesbian and gay people and those attracted to people of the same sex throughout the Church of England.

The paper recommends that bishops prepare a substantial new teaching document on marriage and relationships to replace or expand upon documents drawn up in the 1990s. And it calls for new guidance to be prepared about the kind of questions put to candidates for ordination – irrespective of their sexual orientation - about their lifestyle.

It also speaks of the need for the Church to repent of the homophobic attitudes it has sometimes failed to rebuke and affirm the need to stand against homophobia wherever and whenever it is to be found.

The report from the House of Bishops attempts to sum up the Church's position after a two-year process of shared conversations on the subject of human sexuality, involving clergy and laity. It acknowledges that it represents the consensus of opinion among the bishops rather than a unanimous view, and sets out a process rather than attempting a final resolution.

The General Synod discussed the paper in a "Take Note" debate in February. Such a debate was a neutral motion. It allowed Synod to discuss the content and recommendations contained in the report, but any vote in favour of the motion did not commit the Synod to the acceptance of any matter in the report.

*This paper published recently by the House of Bishops - Parish Pump*



## ALTAR KNEELER PROJECT MARCH 2017

We had a very successful coffee morning 28 January, raising £335 including £25+ on Sunday.

**Could this generosity be because folks were so impressed seeing the completed kneeler of the Last Supper for the first time?**

We ran the competition printed in the last Credo – there were 13 entries, 7 thinking it was to shrink the wool and 6 answers for stretching the canvas. Derek drew the correct answer (*stretching*) out of his posh watering can with Gill Barker winning the prize. A big "thank you" to everyone who generously supported the event and helped providing cakes, jam/marmalades, bric a brac and serving of refreshments.

It is no understatement to say the three panels currently being worked are challenging our skills. We are greatly missing Rhona's presence to show us those tricky stitches. Some of you will know that Rhona is unable to join us through poor health. Derek and I visited her recently with the last panel, the Crown of Thorns, as yet unframed, so that she could advise us on which stitches to use. Rhona sent her love to the stitchers and thanked us for our prayers. Stitching sessions continue on Tuesdays and Thursdays.

**The next Saturday session in the church hall is on 25th March**

*Posy on 07807 628 212 or email [maryroseakande@yahoo.co.uk](mailto:maryroseakande@yahoo.co.uk)*



## MAD MARCH GALES

The month of March has a reputation for a wild and blustery start but usually changes to much milder weather before it ends ... as the old saying goes 'March comes in like a lion and goes out like a lamb'.

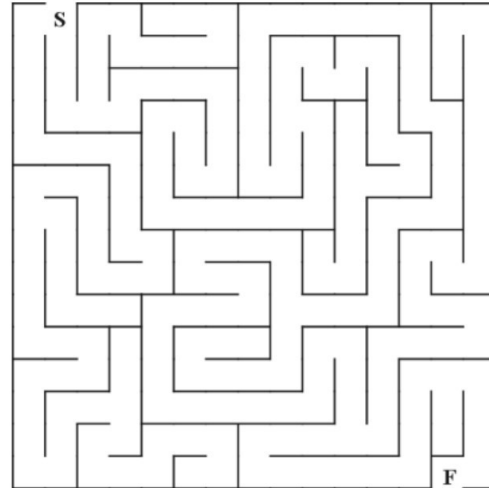
People's homes are flooded or big trees uprooted in high winds. Even if it doesn't happen to us we see the pictures of other people's suffering in the media.

There was a time when Jesus' friends were frightened because a fierce storm blew up while they were fishing. The disciples thought their boat was going to sink and they were very frightened. You can read about it in St Mark's Gospel, chapter 4, verses 35-39.

I get frightened when the wind blows so hard that the trees bend and the lights flicker but then I remember that Jesus is with us all the time. Just as He was with the disciples in the boat, He is with us when we are afraid. Jesus gives us hope, courage and strength.

## SAFELY HOME

Can you find your way home through the maze of streets?



**What did the north wind say to the east wind?**  
Let's play draughts



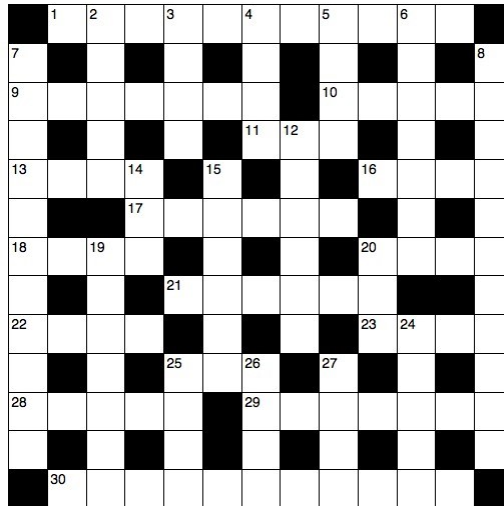
**How easy is it for wind gusts to talk to each other?**  
It is a breeze.

**What does a cloud wear under her raincoat?**  
Thunderwear!



# CROSSWORD PUZZLE

- ACROSS** 1 These letters come between Romans and Galatians (11)  
 9 'You will not — me to the grave' (Psalm 16:10) (7)  
 10 King of Moab to whom the Israelites were subject for 18 years (Judges 3:14) (5)  
 11 Town possessing mineral spring (3)  
 13 Mede (anag.) (4)  
 16 High-fidelity (abbrev.) (4)  
 17 He succeeded his father Rehoboam as king of Judah (1 Kings 14:31) (6)  
 18 A son of Simeon (Genesis 46:10) (4)  
 20 Controversial religious book of the 1970s, The — of God Incarnate (4)  
 21 'He has received from the Father the promised Holy Spirit and has poured out what you — — and hear' (Acts 2:33) (3,3)  
 22 'You — me together in my mother's womb' (Psalm 139:13) (4)  
 23 Edit (anag.) (4)  
 25 'Who has believed our message and to whom has the — of the Lord been revealed?' (Isaiah 53:1) (3)  
 28 Abraham's brother (Genesis 22:23) (5)  
 29 'When Mordecai learned of — that had been —, he tore his clothes' (Esther 4:1)(3,4)  
 30 Sympathetic (Proverbs 11:16) (4-7)



**Across:** 1, Corinthians; 9, Abandon; 10, Eglon; 11, Spa; 13, Deem; 16, Hi-Fi; 17, Abijah; 18, Ohad; 20, Myth; 21, Now see; 22, Knit; 23, Tide; 25, Arm; 28, Nahor; 29, All done; 30, Kind-hearted.

**Down:** 2, Of age; 3, ISDN; 4, Tens; 5, Idea; 6, Nullify; 7, Hardworking; 8, Enlightened; 12, Praise; 14, Mad; 15, Vigour; 19, Abishai; 20, Met; 24, Is one; 25, Ard; 26, Male; 27, Slur.

- DOWN** 2 'That was why his parents said, "He is — —; ask him"' (John 9:23) (2,3)  
 3 Integrated Services Digital Network (1,1,1,1) 4  
 4 'Saul has slain his thousands, and David his — of thousands' (1 Samuel 18:7) (4)  
 5 Concept (John 8:14) (4)  
 6 'Do we, then, — the law by this faith? Not at all! Rather, we uphold the law' (Romans 3:31) (7)  
 7 Industrious (2 Timothy 2:6) (11)  
 8 'I pray also that the eyes of your heart may be — in order that you may know the hope to which he has called you (Ephesians 1:18) (11)  
 12 'Out of the same mouth come — and cursing' (James 3:10) (6)  
 14 This was how many of the Jewish leaders described Jesus (John 10:20) (3)  
 15 Vitality (Job 20:11) (6)  
 19 He urged David to kill Saul at Hakilah (1 Samuel 26:8) (7)  
 20 'So for a whole year Barnabas and Saul — with the church and taught great numbers of people' (Acts 11:26) (3)  
 24 'Hear, O Israel: The Lord our God, the Lord — —' (Deuteronomy 6:4) (2,3)  
 25 Parched (Matthew 12:43) (4)  
 26 'In the image of God he created him; — and female he created them' (Genesis 1:27) (4)  
 27 Disparagement (Psalm 15:3) (4)

## GOD IN THE ARTS - Miriam and Moses

One of the first stories that impressed me at Sunday School was about Moses as a baby placed in a basket into the river Nile and rescued by Pharaoh's daughter. Moses grew up to become a great leader of God's people in the Exodus. But there was one person whose courage and ingenuity was vital in his survival as a baby – his sister, Miriam. *She is there with her mother in this tender scene painted by Simeon Solomon, the Pre-Raphaelite artist, in 1860.* Jochabed cradles her son, and Miriam looks on with care and concern as she holds the basket that will keep her brother safe. Birds on the window ledge, a potted plant and a lyre provide a gentle background to the drama that will soon unfold.



Like Noah, whom we looked at last month, the story of Miriam is linked to water: helping to save Moses from the waters of the Nile; with the people as the Red Sea parted; and the spring that came up from the earth to give abundant water after her death. All that is still to come when we look at this painting. Here Miriam is about to take her brother and the basket to the Nile to begin the journey that will eventually take God's people from slavery and oppression to new life in the promised land.

The Exodus is an inspiring pilgrimage of faith and trust, and Miriam played her part in it as a courageous leader of the women. To celebrate, she sang a hymn. 'Then the prophet Miriam took a tambourine in her hand; and all the women went out after her with tambourines and with dancing. And Miriam sang to them, 'Sing to the Lord, for he has triumphed gloriously; horse and rider he has thrown into the sea.' (Exodus 15). It is a story that can inspire us to sing and even dance when we recall this victory at each Easter.

*The Rev Michael Burgess - Parish Pump*



**Why you get road rage.** Do you get road-rage? Do you tend to speed? Well, the good news is that you may be able to blame both bad habits on your parents. It seems that 75% of the drivers who admit to incidents of road rage have parents who also hurled insults and threats at other drivers. 77% of drivers who ignore speed limits say that their parents did likewise. And 72% of motorists, who do not stop even for people trying to cross the road in front of them, admit that their parents never stopped either. *Survey by Ipsos.* Proverbs knew nothing of cars, but it did know human nature. It warns:

**'A man without self-control is like a city broken into and left without walls.'** (Prov 25:28) *Parish Pump*



**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**

**1st & 3rd Thursday 9.30 a.m. The Holy Eucharist**  
 (Saints' Days and Festivals: See Parish Diary)

**PARISH PRAYER GROUP**

in the Lady Chapel for about half an hour  
**Wednesday mornings 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****January 2017 Communicants**

Sundays 1st 58  
 8th 98  
 15th 105  
 22nd 104  
 29th 98

Weekday communicants: 26

Communions of the ill/housebound  
 at 'Cartref' 16  
 at home 1

**February 2017 Communicants:**

Sundays 5th 106  
 12th 92  
 19th 115  
 26th 107

Weekday communicants: 264

Communions of the ill/housebound  
 at 'Cartref' 18  
 at home 3

**Holy Baptism:**

19<sup>th</sup> February Keira Elizabeth Hillebert

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

Tuesdays 2.00 - 4.00 pm  
 Julia Matthews 029 21157213  
 Alison Peters 029 20761277  
 Val Jones 029 20747021

**CHRIST CHURCH SOCIETY**

4-5 times annually  
 Howard Kilvington 20317301

**LADIES KEEP FIT GROUP**

Mondays at 7.30 pm.  
 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  
(11-18 year olds)**

Sunday evening 7.00pm - 8.30pm  
 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 pm  
 Chris Davies 07948399111

**CUBS**

Wednesdays at 6.15 pm  
 Simon Rimell

**SCOUTS**

Wednesdays at 7.30 pm  
 Simon Broadley