



**Taff Wenallt Ministry Area**  
**March 2026 Newsletter**

***' Father forgive them, for they know not what they do '***

*' Forgive us our trespasses, as we forgive those  
who trespass against us.'* ( St Matthew 6, verse 12 )

*' That's how My Heavenly Father will judge you  
unless you each forgive your brother from  
your heart.'* ( St Matthew 18, verse 35 )



*Lead us, heavenly Father, lead us o'er the world's tempestuous sea;  
Guard us, guide us, keep us, feed us — for we have no help but Thee;  
Yet possessing every blessing if our God our Father be.*



*Saviour, breathe forgiveness o'er us: all our weakness Thou dost know;  
Thou didst tread this earth before us, Thou didst feel its keenest woe.  
Lone and dreary, faint and weary, through the desert Thou didst go.*



*Spirit of our God, descending, fill our hearts with heavenly joy,  
Love with every passion blending, pleasure that can never cloy;  
Thus provided, pardoned, guided, nothing can our peace destroy.*



*James Edmeston ( 1791 – 1867 )*

## Transfiguration

( St Matthew 17, verses 1 – 9 )

Current national and international news offer us a constant feed of worry and stress, what with the increase in the cost of living, the fear of possibly irreversible climate change, the war in Ukraine, the humanitarian catastrophe in Gaza . . . the list goes on and on. We have no control over most of these things, but we worry about them all the same. Television and streaming programmes offer little relief, feeding us a diet of films and ‘ soaps ’ filled with countless episodes of gritty and realistic domestic dramas.

Our collective well-being is a real concern. It’s no wonder, with the working population being under immense pressure to increase performance, and one in every four adults displaying intermittent symptoms of mental illness. As a nation, it seems, we have forgotten how to ‘ switch off ’. It may surprise us to find the Bible unlocking the secret of well-being!

Today’s Gospel narrative in Matthew is dramatic: coming at the end of the church’s season of Epiphany, with its sequence of accounts of events focusing on the revelation of Jesus as the Son of God, the promised Messiah, the Transfiguration verifies all that Jesus has done and spoken. Before the eyes of His three closest disciples, Peter, James and John, the divinity of Jesus is revealed.

The geographic location of the Transfiguration is important. It probably took place on Mount Hermon, fourteen miles from Caesarea Philippi, the scene of Peter’s great confession , ‘ *Thou art the Christ* ’: his recognition and acclamation of Jesus as Messiah. Mount Hermon is 9,400 feet high, towering over the Jordan Valley. It can be seen from the Dead Sea. Theologians suggest that the Transfiguration took place, not at its summit, but on its slopes.

What does this event, dramatic though it was, have to do with our individual sense of well-being?

Peter’s confession of Christ, according to the previous chapter of Matthew’s Gospel, happened six days earlier, and ‘ *from that time Jesus began to show His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised.*’ This is the first time that Jesus predicted His death. At the Transfiguration, Jesus was facing the weight of the knowledge of what was inevitably waiting for Him when He fulfilled His destiny by travelling to Jerusalem for the Passover.

We can learn much from the way Jesus coped with stress **throughout** His earthly life. How did He cope with the unimaginable stress He felt, faced with the knowledge of the betrayal, torture and death which He knew awaited Him **now**? He coped by going to Mount Hermon, a place of solitude and silence, and there He prayed.

Is it **that** easy to cope with all that life throws at us? No, but these are the three building blocks we can put in place to help us draw close to God. Lent is a time to take things up, to give something spiritual a try. ‘ Contemplative prayer ’, also known as ‘ centring prayer ’, builds on those three blocks — solitude, silence, prayer.

Try to find somewhere quiet ( *not always easy in this clamorous world!* ); **notice** the silence; choose a prayer word ( *such as 'Jesus', 'maranatha',\* 'God' . . . or whatever brings you close to God* ). Calm your breathing as you focus on the prayer-word, and just 'be still' in God's presence. If ( *when!* ) distractions occur, go back to your slow breathing and concentrate once more on your prayer-word.

Thomas Merton wrote a great deal about contemplation. In his book *Thoughts in Solitude*, he wrote: ' *As soon as you are really alone, you are with God.*' Whenever Jesus felt overwhelmed, or if the pressure of the crowds who pursued Him wherever He went became too much, He sought God's presence in solitude, silence, and prayer. This is a lesson the Transfiguration teaches, a valuable one for us as we enter the season of Lent.

**[ Sermon preached by Rev'd Andrew Highway in All Saints' Llandaff North on 19th February, 2023. ]**

\* ' *maranatha* ' is an Aramaic word meaning ' *Come, Lord!* ' or ' *Our Lord, come!* ' used by early Christians as a prayer and a rallying cry for the return of Jesus Christ, expressing hope, endurance, and longing for the Second Coming. The word appears in 1 Corinthians 16, verse 22.



**' My Lord has Come ' ( Words and music by Will Todd )**

Shepherds, called by angels, called by love and angels; no place for them but a stable.  
*My Lord has come.*

Sages, searching for stars, searching for love in heaven; no place for them but a stable.  
*My Lord has come.*

His love will hold me, His love will cherish me, love will cradle me.

Lead me, lead me to see Him, sages and shepherds and angels; no place for me but a stable.

*My Lord has come.*

\* \* \* \* \*

*[ If I need an excuse for including these words of Will Todd's Christmas/Epiphany anthem in the **March** Newsletter, it is that we are still, as I write, at the beginning of February and thus in the liturgical season of Epiphany! The connection is Rev'd Andrew's use of the word **maranatha**: ' Our Lord, come! ' and it stirred memories of singing ' My Lord has come ' . I have always loved this anthem, and I'm singing it now [ silently! ] in my head as I type. It evokes such feelings of the awe, wonder, and exultation at the incarnation of Christ and the hope He brings to this tormented world. Editor. ]*

**Will Todd** is an English composer and pianist. Born in Durham in 1970, he wrote the words and music of ' My Lord has Come! ' in 2010. According to the RSCM [ *Royal School of Church Music* ]: ' *Its lush harmonies, moments of dynamic intensity, and an overriding sense of awe, would make it an ideal centrepiece for a Christmas or Epiphany concert or service.*'

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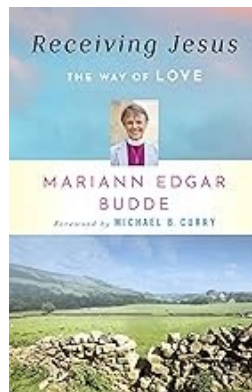
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## Holy Women of Influence

O	J	X	H	W	E	B	G	E	U	A	Z	L	O	I	S	A	A	X	P	E	A
O	P	O	N	A	M	F	R	E	B	E	K	A	H	D	N	T	N	C	D	T	F
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**Abigail**

**Anna**

**Bathsheba**

**Deborah**

**Dinah**

**Dorcas**

**Elizabeth**

**Esther**

**Eve**

**Hagar**

**Hannah**

**Jael**

**Jezebel**

**Jezreel**

**Judith**

**Leah**

**Lydia**

**Martha**

**Mary**

**Michal**

**Miriam**

**Naomi**

**Phoebe**

**Priscilla**

**Rahab**

**Rebekah**

**Ruth**

**Sarah**

**Shunammite**

**Susanna**

**Tamar**

**Vashti**

## Motherhood

In Biblical times society was patriarchal. The story of Isaac's twin sons Esau and Jacob demonstrates just how inflexible was the principle of primogeniture: the birthright and his aged father's blessing **automatically** belonged to Esau, the elder twin. All his life Esau had known he would inherit the family fortune — in this case the flocks and herds which constituted wealth in this nomadic, pastoralist society. He didn't question **why** this should be so. He knew, if he thought about it at all, that he was not required to **do** anything to **deserve** his good fortune — it **belonged** to him simply because he was the firstborn son. That was the way things were.

Fortunately for Jacob, the twins' mother Rebekka didn't see it that way! Jacob was her favourite, and the two of them schemed and plotted to ensure that it was Jacob who inherited both birthright and blessing . . . which Esau didn't really value, anyway, until he discovered, too late, that he had forfeited them both on separate occasions because his preoccupation with hunting to provide food for an insatiable appetite were his immediate priorities. **Then**, when Esau realised just what he had lost by his self-indulgent pursuit of pleasure and his twin's treachery . . . **then**, his determination for revenge was such that Jacob had to flee north to Uncle Laban to escape his twin's murderous rage.

In this nomadic tribal society, the assumption was that property would pass down from father to ( eldest ) son. Hand in hand with this went an absolute expectation that a wife would produce a son as soon as possible to carry on the family name and blood line. If she didn't bear a son, she was a failure, with inevitable and automatic loss of familial status in favour of other wives who **were** able to do so. In a tribal society based on animal husbandry, and in which, moreover, 'length of days' could not be guaranteed, the more sons a woman could produce the better, to share the physical labour involved in shepherding and herdsmanship.

So for a woman the inability to conceive was a disaster! Sarai/Sarah, Abraham's wife, was beautiful. King Abimelech wanted her for his wife. Abraham pretended that Sarah was his **sister** because he was afraid that, if the king knew that Sarah was his **wife**, the king would kill him and claim Sarah for himself! But beautiful though she was, throughout the normal child-bearing years Sarah could not conceive, despite God's promise to make Abraham the father of a great nation '*more numerous than the stars in heaven and the grains of sand on the seashore.*'

In the account in Genesis chapter 16, Sarah, in desperation, persuaded Abraham to father a son, Ishmael, with Hagar, her serving woman. That plan had only limited success! True, Abraham now had a son. The trouble was that Hagar's status, as the mother of Abraham's son, increased **enormously** despite her position as Sarah's maid; and Sarah's status declined **dramatically**, despite **her** position as Abraham's wife. What made it worse was that Hagar boasted and 'gave herself airs', and Sarah couldn't bear it! She now behaved very badly [*in my opinion!*] haranguing Abraham with demands that Hagar and Ishmael be banished. Abraham didn't come out of the matter creditably, either! He washed his hands of the whole business. 'Hagar's your slave,' he said. 'It's up to you what you do with her!'

Sarah's demands became even more insistent when she finally gave birth to her own son, Isaac, because she feared that what she considered to be Isaac's inheritance would be shared with Ishmael. So Hagar and her young son were sent out into the desert to fend for themselves. When their water bottle ran out, they found a shrub, lay down in its shade, and waited for death to come. But God intervened, showed Hagar the location of a nearby well, and promised her that Ishmael, also, would be the progenitor of a great nation.

Like Rebekkah in Genesis, **Jochebed**, a Hebrew slave in Egypt in the time of the Pharaohs, was a rebel, too! [ *Exodus, chapter 2* ]. A new Pharaoh ' *who knew not Joseph* ' suddenly realised how many Hebrews, Jacob's offspring, there were in Egypt. God was fulfilling His promise, and Abraham's descendants were indeed becoming ' *as numerous as the stars in the sky and as the sand on the seashore.* ' The Egyptians were scared! Their taskmasters ' *made the people of Israel [ aka/ Jacob ] serve with rigour, and made their lives bitter with hard service in mortar and brick and in all kinds of work in the field.* ' But the Hebrew slaves continued to flourish and multiply! So Pharaoh ordered midwives to kill all male Hebrew babies at birth or throw them in the Nile.

**Jochebed** rebelled. When she gave birth to Moses, she managed to hide his existence for three months. Then she and her daughter Miriam hatched a plot between them: they fashioned a basket [ *a 'Moses' basket!* ] out of bulrushes growing beside the Nile and waterproofed it with bitumen and pitch. Then they put baby Moses in it, and set it afloat amongst the reeds. Miriam hid amongst the reeds and kept watch. Pharaoh's daughter and her attendants came to the river to bathe. Seeing the floating basket and hearing the baby's cries, they brought basket and baby ashore. The rest is history! Miriam emerged from hiding, offered to find a wet-nurse for the baby amongst the Hebrew slaves, and ran home to fetch her own, and Moses's, mother! Pharaoh's daughter, merciful but unsuspecting, was duped into **paying** Jochebed for nursing her own offspring!

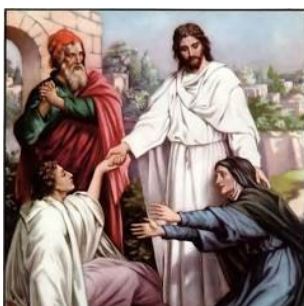
The ability to bear children wasn't purely a matter of social status and self-validation. In 1 Samuel chapter 1 we read the story of Hannah, wife of Elkanah, a devout man who journeyed every year from Ramah to the temple in Shiloh to worship God and offer sacrifices. He had two wives, Hannah and Peninnah. On the day Elkanah made the sacrifice, we are told: ' *he would give portions to Peninnah, his wife, and to all her sons and daughters; and, although he loved Hannah, he would give her only one portion, because the Lord had closed her womb.* ' Hannah, it seemed, merited only 'starvation rations' because she was childless! And once again, we read how the child-bearing wife made the life of the child-less one unbearable by her continual taunts. The value-judgements of society at that time made this outcome virtually inevitable.

Once the sacrificial meal was over, Hannah fled to the temple seeking refuge. Eli, the High Priest, was sitting at the door, but it is not clear whether Hannah, overcome by emotion as she was, was even aware of his presence. We are told that Hannah ' *deeply distressed and weeping bitterly* ' prayed to the Lord, making a solemn vow that if God would only give her a son, she would dedicate him to God and bring him up as a Nazirite. She was beside herself, and her prayer was probably rendered incoherent through her sobbing.

Eli saw only her distraught state and assumed she was drunk! But once he understood Hannah's true situation, he blessed her and asked God to grant her petition.

The family returned to Ramah, and Hannah conceived and named her son Samuel. When he was weaned, Hannah returned to Shiloh and gave him back to God in fulfilment of her vow. [ One can only marvel at her self-sacrifice! ] After that, she saw her son Samuel only once a year on the family's annual pilgrimage to Shiloh, when she took him a little linen ephod which she had stitched for him in the intervening months. Subsequently we are told that she gave birth to three more sons and two daughters. When God gives, He gives abundantly! In the words of the Collect for the Twelfth Sunday after Trinity: *Almighty and everlasting God, You are always more ready to hear than we to pray, and to give more than we either desire or deserve: pour down upon us the **abundance** of Your mercy . . .*

Hannah **didn't** use this Collect, as far as we know!!! Instead, in her exultation, she composed words [ *1 Samuel 2, vv.1 – 10* ] which prefigured the Virgin Mary's song of praise [ *St Luke 1, vv.46 – 55* ] when Gabriel brought news that she had been chosen by God to be the bearer of His Son.



*Jesus and the Widow of Nain  
[ St Luke chapter 17 ]*

That Jesus was acutely aware of the implications for widows of the lack of status society accorded them is demonstrated by St Luke's account of the miracle He performed for the widow of Nain. He knew that the death of her only son, coming on top of the loss of her husband, left her completely alone, and with neither status nor material support. By raising her son to life again, Jesus rescued her from a life of penury and social alienation.



Even as He hung tortured and dying in agony on the Cross, Jesus still took thought for what His own mother's plight would be after her eldest Son's death ( *St John 19:36* ) and in His compassion, entrusted her to the care of the ' beloved disciple ', traditionally assumed to be St John. John proved himself worthy of that trust: his Gospel tells us that: ' *From that hour, the disciple took her into his own home.*'



*[ Nicholas Ashton's Wordsearch on Biblical women of influence, and the fact that Mothering Sunday ( Lent 4 ) occurs in March, were the stimuli for this article. Editor ]*

## WORD-ASSOCIATION QUIZ QUESTIONS

( All answers contain the element **OO** )

1	They're difficult to throw away permanently! ( 10 )	
2	Sponge. ( 6 )	
3	Maritime location of Venice. ( 6 )	
4	e.g. Bing Crosby. ( 8 )	
5	Water-bird, popularly, but inaccurately, said to be hairless! ( 4 )	
6	Jazz-based 1920s piano music. ( 6-6 )	
7	Grain sheaves stood on end to facilitate drying. ( 5 )	
8	Pairing technology & Viking King Harald 1. ( 9 )	
9	J. Edgar's cleaner? ( 6 )	
10	Secombe, Sellars, Milligan & Co. ( 3,4,4 )	
11	Cigar. ( 7 )	
12	Rocket range. ( 7 )	
13	Hang with garlands. ( 7 )	
14	Baggy trousers with elasticated ankles. ( 10 )	
15	Salivate. ( 5 )	
16	Fagotto. ( 7 )	
17	Scottish seaside town with golf course. ( 5 )	
18	Belonging to the Unification Church. ( 6 )	
19	Anglo-Saxon judicial assembly. ( 4 )	
20	Heavily-armed cavalry regiments. ( 7,6 )	
21	Rumpus. ( 10 )	
22	Bobbin. ( 5 )	
23	Victorian lingerie. ( 8 )	
24	Disney dog. ( 5 )	
25	Share, body of water, pub game. ( 4 )	
26	Sail away and abandon, dark red. ( 6 )	
27	Butt of comedian's jokes. ( 6 )	
28	Tetanus, Diphtheria, + ? Vaccine for babies at 8 weeks. ( 8,5 )	
29	Ghost. ( 5 )	
30	' Oxford of the East ' — city in Maharashtra, India. ( 5 )	
31	A clown who does silly things to make people laugh. ( 7 )	
32	Elk. ( 5 )	
33	He lived under the name of Sanders! ( 6,3,4 )	
34	Crushing blow / blushing crow. ( 10 )	
35	Archaic request for royal favour. ( 4 )	
36	Historic New South Wales village. ( 9 )	
37	Beach Boys' song. ( 5,4,1 )	
38	Archaic word for 'coward'. ( 8 )	
39	Fairground game. ( 6 )	
40	Edible fungus. ( 8 )	

**‘ Written in March ’  
(1798)**

*The cock is crowing,  
The stream is flowing,  
The small birds twitter,  
The lake doth glitter,  
The green field sleeps in the sun;  
The oldest and youngest  
Are at work with the strongest;  
The cattle are grazing,  
Their heads never raising;  
There are forty feeding like one!  
Like an army defeated  
The snow hath retreated,  
And now doth fare ill  
On the top of the bare hill;  
The Ploughboy is whooping – anon – anon:  
There’s joy in the mountains;  
There’s life in the fountains;  
Small clouds are sailing,  
Blue sky prevailing;  
The rain is over and gone!*



**William Wordsworth**

1770 - 1850

I love the exuberance of this poem! It races along, as if trying to catch up with the resurgence of life as the earth and its creatures shake off their winter slumber and spring(!) into action again.

I love the way the poem plays with rhythm! The first four lines scamper along, full of triplet movement . . . until the poet slams the brakes on in line 5 with three consecutive stressed syllables of ‘ *green field sleeps,*’ the words exploiting the slowing effect of onomatopoeically long ‘ee’ sounds. Then off we go again! Old and young alike are busy in the fields, the cattle snatch hungrily at the spring grass. The pace slackens in line 10 with ‘ *there are forty feeding like one* ’. The rhythm quickens once more, but is brought up short by the two stressed syllables in lines 13 & 14 ‘ *fare ill / bare hill*’, and again in 17 & 18 ‘ *small clouds / blue sky.*’ The ploughboy’s ‘ whooping ’ always reminds me of the sound of a hunting horn ( *abhorrent as that thought is to me!* ). The final triumphant rejoicing ‘ *The rain is over and gone!* ’ will probably elicit a heartfelt response of ‘ I **wish!** ’ after the rainfall in January and February this year has broken all records!

## Sally's Cranberry, Orange & Almond Fruit Loaf

(Vegetarian)

### Ingredients:

150 gr ( 5 oz ) unsalted butter  
( softened, plus extra for greasing )  
50 gr ( 2 oz ) marzipan ( cubed )  
150 gr ( 5 oz ) self-raising flour  
150 gr ( 5 oz ) golden caster sugar

3 medium eggs ( beaten )  
75 gr ( 3 oz ) ground almonds  
1 orange ( zested )  
½ teaspoonful almond extract

### For the topping ( optional ):

150 gr ( 5 oz ) cranberries  
75 gr ( 3 oz ) caster sugar  
1 vanilla pod

2 tablespoonsful icing sugar  
1 large orange ( juiced, plus extra for  
the icing )

### Method:

1. Preheat the oven to gas mark 4, 180°C, fan 160°C.
2. Grease a 900 gr ( 2lb ) loaf tin, and line it with nonstick baking paper.
3. Combine the cranberries and marzipan with 1 tablespoonful of the flour, and set aside.
4. Put the butter and sugar in a large bowl and beat with an electric whisk until pale and fluffy.
5. Gradually add the egg, beating well between each addition.
6. Fold in the ground almonds, the remaining flour, orange zest, almond extract and the cranberry and marzipan mix. ( See 3 above ).
7. Transfer the mixture to the tin and smooth the top.
8. Bake for 50 minutes, or until a skewer inserted into the middle comes out clean.
9. Remove cake from the oven and rest it in the tin for 10 minutes.
10. Tip the cake out onto a wire rack and allow it to cool completely.

### For the topping:

1. Put the cranberries, sugar, vanilla, and orange juice in a saucepan.
2. Cook on a medium heat for 6 - 8 minutes, stirring all the time, until the mixture is jammy.
3. Set aside to cool and thicken.
4. Meanwhile, mix the icing sugar with enough orange juice to make a smooth, runny icing.
5. Drizzle the icing over the cake and top with the cranberry mixture.



***Cranberries are at their seasonal best from November to December. Choose plump, shiny berries and store in the fridge to keep them fresh.***

***Their naturally tart flavour makes them a winner in both sweet and savoury dishes. Cooking helps to release cranberries' natural sugar and juices.***



***The cranberry loaf takes 1 hour 40 minutes to prepare and bake, and serves 8 people.***



## Dates for your Diaries:

<b>Date:</b>	<b>Time:</b>	<b>Venue:</b>	<b>Event:</b>
<b>Sunday 22.2.26</b>	<b>First Sunday in Lent</b>		
Sunday 22.2.26	8.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 22.2.26	8.00 am	St Mary's	Holy Communion
Sunday 22.2.26	10.00 am	All Saints' LN	Holy Communion
Sunday 22.2.26	10.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 22.2.26	10.00 am	St Mary's	Holy Communion
Sunday 22.2.26	10.00 am	St Thomas's	Holy Communion
<b>Sunday 22.2.26</b>	<b>3.00 pm</b>	<b>Copleston Methodist</b>	<b>Llandaff North Messy Church</b>
Sunday 22.2.26	5.00 pm	St Mary's	Choral Evensong
<b>Sunday 22.2.26</b>	<b>6.00 pm</b>	<b>St Mary's Hall</b>	<b>LENT COURSE BEGINS</b>
Wednesday 25.2.26	10.00 am	All Saints' LN	Eucharist
Wednesday 25.2.26	10.00 am	All Saints' Rhiwbina	Eucharist + Coffee Morning
Thursday 26.2.26	10.00 am	St Mary's	Eucharist + Coffee Morning
Thursday 26.2.26	2.00 pm	All Saints' Rhiwbina	Ladies' Circle
<b>Sunday 1.3.26</b>	<b>Second Sunday in Lent</b>		
Sunday 1.3.26	8.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 1.3.26	8.00 am	St Mary's	Holy Communion
Sunday 1.3.26	10.00 am	All Saints' LN	Holy Communion
Sunday 1.3.26	10.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 1.3.26	10.00 am	St Mary's	Holy Communion
Sunday 1.3.26	10.00 am	St Thomas's	Holy Communion
<b>Sunday 1.3.26</b>	<b>6.00 pm</b>	<b>St Mary's Hall</b>	<b>LENT COURSE</b>
<b>Monday 2.3.26</b>	<b>6.00 pm</b>	<b>All Saints' Rhiwbina</b>	<b>St David's Day Eucharist</b>
Wednesday 4.3.26	8.00 am	All Saints' LN	B. of Ll. School Lent Service
Wednesday 4.3.26	10.00 am	All Saints' LN	Eucharist
Wednesday 4.3.26	10.00 am	All Saints' Rhiwbina	Eucharist & Coffee Morning
Thursday 5.3.26	10.00 am	St Mary's	Eucharist & Coffee Morning
<b>Sunday 8.3.26</b>	<b>Third Sunday in Lent</b>		
Sunday 8.3.26	8.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 8.3.26	8.00 am	St Mary's	Holy Communion
Sunday 8.3.26	10.00 am	All Saints' LN	Holy Communion
Sunday 8.3.26	10.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 8.3.26	10.00 am	St Mary's	Holy Communion
Sunday 8.3.26	10.00 am	St Thomas's	Holy Communion
<b>Sunday 8.3.26</b>	<b>6.00 pm</b>	<b>St Mary's Hall</b>	<b>LENT COURSE</b>
Monday 9.3.26	2.00 pm	St Mary's	Mothers' Union
Tuesday 10.3.26	2.00 pm	St Mary's	Friends of St Mary's
<b>Tuesday 10.3.26</b>	<b>6.00 pm</b>	<b>All Saints' Rhiwbina</b>	<b>Evening Eucharist</b>

## Dates for your Diaries: ( Cont. )

Date:	Time:	Venue:	Event:
Wednesday 11.3.26	10.00 am	All Saints' LN	Eucharist
Wednesday 11.3.26	10.00 am	All Saints' Rhiwbina	Eucharist & Coffee Morning
Thursday 12.3.26	10.00 am	St Mary's	Eucharist & Coffee Morning
Thursday 12.3.26	2.00 pm	All Saints' Rhiwbina	Ladies' Circle
<b>Sunday 15.3.26</b>	 <b>Fourth Sunday in Lent – Mothering Sunday</b> 		
Sunday 15.3.26	8.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 15.3.26	8.00 am	St Mary's	Holy Communion
Sunday 15.3.26	10.00 am	All Saints' LN	Holy Communion
Sunday 15.3.26	10.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 15.3.26	10.00 am	St Mary's	Holy Communion
Sunday 15.3.26	10.00 am	St Thomas's	Holy Communion
<b>Sunday 15.3.26</b>	<b>6.00 pm</b>	<b>St Mary's Hall</b>	<b>LENT COURSE</b>
Wednesday 18.3.26	10.00 am	All Saints' LN	Eucharist - <b>cancelled</b>
Wednesday 18.3.26	10.00 am	All Saints' Rhiwbina	Eucharist & Coffee Morning
Thursday 19.3.26	10.00 am	St Mary's	Eucharist & Coffee Morning
<b>Sunday 22.3.26</b>	 <b>Fifth Sunday in Lent – Passion Sunday</b> 		
Sunday 22.3.26	8.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 22.3.26	8.00 am	St Mary's	Holy Communion
Sunday 22.3.26	10.00 am	All Saints' LN	Holy Communion
Sunday 22.3.26	10.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 22.3.26	10.00 am	St Mary's	Holy Communion
Sunday 22.3.26	10.00 am	St Thomas's	Holy Communion
<b>Sunday 22.3.26</b>	<b>3.00 pm</b>	<b>All Saints' Rhiwbina</b>	<b>Stations of the Cross</b>
Sunday 22.3.26	5.00 pm	St Mary's	Choral Evensong
<b>Monday 23.3.26</b>	<b>7.00 pm Licensing of Rev'd Theresa Parker as MA Leader:St Mary's</b>		
Wednesday 25.3.26	10.00 am	All Saints' LN	Eucharist
Wednesday 25.3.26	10.00 am	All Saints' Rhiwbina	Eucharist & Coffee Morning
Thursday 26.3.26	10.00 am	St Mary's	Eucharist & Coffee Morning
Thursday 26.3.26	2.30 pm	Whitchurch Golf Club	ASR Ladies' Afternoon Tea
<b>Sunday 29.3.26</b>	 <b>Sixth Sunday in Lent – Palm Sunday</b> 		
Sunday 29.3.26	8.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 29.3.26	8.00 am	St Mary's	Holy Communion
Sunday 29.3.26*	10.00 am	All Saints' LN	Holy Communion
Sunday 29.3.26*	10.00 am	All Saints' Rhiwbina	Holy Communion
Sunday 29.3.26*	10.00 am	St Mary's	Holy Communion
Sunday 29.3.26*	10.00 am	St Thomas's	Holy Communion
<b>Sunday 29.3.26</b>	<b>3.00 pm</b>	<b>All Saints' Rhiwbina</b>	<b>Messy Easter</b>
<b>Sunday 29.3.26</b>	<b>3.00 pm</b>	<b>Copleston Methodist</b>	<b>LN Messy Church</b>

\* followed by Congregational Meetings

Date:	Time:	Venue:	Event:
Sunday 29.3.26	6.00 pm	St Mary's Hall	LENT COURSE
<b>Monday 30.3.26</b>	<b>11.00 am</b>	<b>Llandaff Cathedral</b>	<b>Holy Monday Chrism Eucharist</b>
Monday 30.3.26	7.00 pm	St Thomas's	Reflective Service
Tuesday 31.3.26	7.00 pm	St Thomas's	Reflective Service
Wednesday 1.4.26	10.00 am	All Saints' LN	Eucharist
Wednesday 1.4.26	10.00 am	All Saints' Rhiwbina	Eucharist & Coffee Morning
Wednesday 1.4.26	7.00 pm	St Thomas's	Agape Meal
<b>Thursday 2.4.26</b>	 <b>Maundy Thursday</b> 		
Thursday 2.4.26	11.00 am	St Thomas's	<b>Messy Maundy</b>
Thursday 2.4.26	7.00 pm	<b>Eucharist of the Last Supper, Washing of Feet, Stripping of Altar, Compline, and Watch until 9.00pm. St Mary's</b>	
<b>Friday 3.4.26</b>	 <b>Good Friday</b> 		
Friday 3.4.26	9.30 am	St Teilo's RC Church	<b>Whitchurch Walk of Witness</b> <i>starts here</i>
Friday 3.4.26	9.30 am	Bethany Baptist Church	<b>Rhiwbina Walk of Witness</b> <i>starts here</i>
Friday 3.4.26	10.30 am	All Saints' Rhiwbina	<b>Good Friday Service</b>
Friday 3.4.26	2.30 pm	St Mary's	<b>Liturgy of the Cross</b>
<b>Saturday 4.4.26</b>	<b>9.00 pm</b>	<b>St Mary's</b>	<b>Vigil &amp; First Eucharist of Easter</b>
<b>Sunday 5.4.26</b>	 <b>EASTER DAY</b> 		
Sunday 5.4.26	10.00 am	All TWMA churches	<b>Holy Eucharist, Blessing of Easter Garden &amp; Renewal of Baptismal Vows</b>
Sunday 5.4.26	8.00 am	All Saints' Rhiwbina	<b>No 8.00 am Eucharist today</b>
Sunday 5.4.26	5.00 pm	St Mary's	 <b>Festal Evensong</b> 

✝ From 'The Servant King' ✝

There in the garden of tears my heavy load He chose to bear;  
His heart with sorrow was torn, yet 'Not my will, but Yours' He said.  
Come, see His hands and His feet — the scars that speak of sacrifice:  
Hands that flung stars into space to cruel nails surrendered.  
So let us learn how to serve, and in our lives enthrone Him;  
Each other's needs to prefer, for it is Christ we're serving.  
This is our God, The Servant King, He calls us now to follow Him,  
To bring our lives as a daily offering of service to the Servant King.  
[ Graham Kendrick ]