



Taff Wenallt Ministry Area

July 2026 Newsletter

**‘ Holy, holy, holy! Lord God Almighty!
God in three Persons, blessed Trinity! ’**



Holy, holy, holy! Though the darkness hide Thee,
Though our sinful human eyes Thy glory may not see:
Only Thou art holy, there is none beside Thee,
Perfect in power, in love, and purity.

Holy, holy, holy! All the saints adore Thee,
Casting down their golden crowns around the crystal sea;
Cherubim and seraphim falling down before Thee
Which wert, and art, and evermore shalt be.

Holy, holy, holy! Lord God Almighty!
All Thy works shall praise Thy name in earth, and sky, and sea;
Holy, holy, holy! Merciful and mighty!
God in three Persons, blessed Trinity! ’

‘ In the year that King Uzziah died, I saw also the Lord, high and lifted up, and His train filled the temple. Above it stood the seraphim: each had six wings — with twain he covered his face, and with twain he covered his feet, and with twain he flew. And one cried unto another and said: ‘ Holy, holy, holy is the Lord God of Hosts! Heaven and earth are full of His glory! ’ Then said I: ‘ Woe is me, for I am undone: because I am a man of unclean lips . . . for mine eyes have seen the King, the Lord of Hosts!’ Then flew one of the seraphim unto me, having a live coal in his hand, . . . and he laid it upon my mouth, and said: ‘ Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ Also I heard the voice of the Lord, saying: ‘ Whom shall I send, and who will go for us? ’

Then said I: ‘ Here am I; send me. ’

[Isaiah, chapter 6]

‘The harvest is plentiful, but the labourers are few . . .’

(MAL Rev’d Theresa, Sunday 14th June, Trinity 2)

[Gospel for the 2nd Sunday after Trinity: St Matthew 9, v.35 — 10, v.8]

[Epistle: Romans 5, verses 1 – 8]

I was a curate in Weybridge, an affluent town in Surrey. We had a church school, and on Advent Sunday each year we held a Christingle Service. The children from the school were given Children’s Society collection boxes early in November, and they brought them back to the church during the Christingle Service on Advent Sunday. As you can imagine, it was a joyful, well-attended event.

When I started as Vicar in my next church there was no tradition of celebrating Christingle, so I decided to follow the pattern of Weybridge and hold Christingle on Advent Sunday. I assumed we would have lots of people attending the service — as they had in Weybridge. A group of volunteers got together on the Saturday to make over a hundred Christingles ready for the service.

You’ve been in churches long enough to guess the next part! About twenty people came to the service. Fortunately, one member of the congregation had cajoled her children to bring the grandchildren, so the church was not entirely empty, but it wasn’t exactly what we had hoped for. Luckily someone volunteered to take the remaining oranges home to make marmalade . . . and we all licked our wounds.

How important it is to me to hear Jesus’s words in this morning’s gospel reading:

‘The harvest is plentiful, but the labourers are few.’ I don’t know about you, but that is how I often feel myself. I see pupils from Glantaf walking along Station Road, Llandaff North, and children from Whitchurch High School on Penlline Road, on their way to and from school; I look at Merthyr Road on a sunny Saturday, buzzing with people of all ages; I see families visiting play parks or playing rugby. I know that this Ministry Area is highly populated with people of all ages. The harvest is indeed plentiful. And yet, on a Sunday morning, it is also fair to say that it can feel as though the labourers are few.

So the first thing I want to say this morning, and it is so important for us all to hear it, is ‘be encouraged’ — the situation that we face in our churches today in the 21st Century is not one that is new. Of course, I realise that there are nuances to that. People from each of the four Ministry Area churches have described to me times when the churches were full, and compared with various times in the history of each church these times can feel like challenging years. But these are the times that live in; these are the people that we live alongside. Perhaps the words of St Paul in today’s Epistle help us most in this regard.

I am always a little cautious with the way that Paul’s words can sound when he says *‘We boast in our sufferings.’* I do not believe that God wishes us to suffer; nor do I believe that all suffering needs to be accepted and endured without question. When we think about the challenges we face as churches, however, perhaps it is worth reflecting on those words.

St Paul suggests that: *‘Suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God’s love has been poured into our hearts by the Holy Spirit that has been given to us.’*

I want to say that, in the past weeks that I have been here in the Ministry Area, I have perceived some of the truth in what St Paul is saying. I can see individuals and groups in each of the churches who feel the pain of smaller congregations, and the challenges of making our accounts balance. And I also see people sticking with it; keeping on trying; continuing to seek positive ways forward. I see signs of that endurance St Paul speaks of, and the character that it brings. And perhaps we need to keep on looking for those signs of hope. If the words of St Paul offer reassurance, the gospel for today perhaps guides us towards finding the way forward.

I want to focus on three things in particular. The first is prayer. At the beginning of the gospel reading, Jesus says: *‘Ask the Lord of the harvest to send out labourers into His harvest.’* I do not doubt that over the years we have been praying for more labourers, but the thing is that we need to keep on praying. It is only through prayer that we can develop that relationship with God that might help us to see things in new ways; that might offer us reassurance when things are tough; that might encourage us to try new things and see new paths. Everything that we do as churches needs to be grounded in prayer because that is the only way that we can really seek God’s guidance and grow in our own lives of faith. In the end, a life of faith will only attract others if they see lives being lived out faithfully.

The next thing I think the gospel reading points to is remembering that each one of us is called and commissioned. I love the way St Matthew ensures that each one of the disciples is named in this reading — he didn’t need to name the twelve, and yet he did so. It was — and is — in the nature of Jesus to call each one of us by name. Our individuality and uniqueness matters. More than that, it is cherished. However hard our discipleship can feel, it is so important to remember that we are called by God just as we are.

The reading from St Paul’s Epistle again helps in this context. The final sentence almost takes my breath away: *‘God proves His love for us in that while we were still sinners, Christ died for us.’* I often think that God is much better at accepting — and forgiving — our sinfulness than we are ourselves. When Jesus called each of the disciples He did not wait until they knew what they were doing, or the path before them that they would need to tread. We watch each of them make mistakes in various ways. And it’s the same for us. Whether we want to acknowledge it or not, we are sinners. Or, to put it another way, we are human. And we are also called. Called to serve; called to love; called to pray; called to hope.

Then the final aspect of this gospel reading that I want to point out is that the disciples are sent: *‘... go, proclaim the good news.’* What is also interesting is the way that Jesus sends the disciples into particular communities. We know that it will become clear later that the gospel is for Jew and Gentile alike; here, though, Jesus sends the disciples to *‘the lost sheep of the house of Israel.’* I wonder whether that is a reminder to us, too, that we are called at different times in our lives to be among particular groups of people. There is little doubt that there is need everywhere, but right now, this is where we are, and these are the

people we are among. And we are called, in whatever way we consider appropriate, to proclaim the good news; to show them what God's love looks like; to help them see that God loves them, too.

When we read headlines about the decline in church-going, it can be so easy to be despondent. But, please, be encouraged. Each generation faces different challenges, and our generation is no different. And, as St Paul reminds us: '*character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.*' This is the truth we proclaim: that God loves us, and that God's love for us can give us hope, no matter what challenges we face. And so, as the gospel says, keep on praying; remember that you are called by name, just as you are; and go, proclaim the good news in whatever way you see fit.

But don't stop there . . . because it's a cycle, so remember to return to God in prayer: to give thanks for the signs of hope; to seek guidance in the challenges you face; and to be reassured, again and again, of God's unending love. **Amen.**



***The Clergy are always available for the Ministry of Reconciliation and Healing
and administering the Sacrament to the sick and housebound.***

TWMA Leader:	Rev'd Theresa Parker	theresalparker@cinw.org.uk	07949 769580
Vicars:	Rev'd Peter Mortimer	petermortimer@cinw.org.uk	02920 650883
	Rev'd Anna Harwood	revdannaharwood@gmail.com	07564 012412
Assistant Curate:	Rev'd Henry Grover	henrygrover@cinw.org.uk	02920 624115

***FAO those of you with internet access,
our website address is
www.twma.church***

***At 10.00am on Sundays and Thursdays
services are streamed live from St Mary's.***

***You can watch them at
www.youtube.com/@TWMA.church/streams***

***For information about the calling of Banns,
Weddings, Baptisms, and Church Hall Bookings, contact:
Barbara Harding, the TWMA Administrator,
by email:
office@twma.church***

***or by telephone:
02920 624115***

***or you can write to
The TWMA Office, The Rectory, 6, Penlline Road, Whitchurch, Cardiff. CF14 2AD***

‘ God in three Persons, blessed Trinity ’



Andrei Rublev (1360 – 1428) is considered the greatest Russian iconographer of the Middle Ages. This icon of the Holy Trinity, Rublev’s most famous work, is the best-known of all Russian icons, and is regarded as one of the highest achievements of Russian art. At the time of Rublev, the Holy Trinity was the embodiment of spiritual unity, peace, harmony, mutual love and humility.

The Rev’d Anna, in her Trinity Sunday sermon in All Saints’ Llandaff North, drew our attention to the fact that the faces of the three figures are identical. Orthodox Christians throughout the ages, she said, have speculated about which of the figures represents each Person of the Trinity.

Their clothing differs. Is this an attempt by the artist, perhaps, to show different aspects of the same Godhead: God, the Creator; God, the Son, the Redeemer; and God the Holy Spirit, the indwelling Comforter and sustainer whom Jesus promised would remain with us forever? [*St John 14, verse 16*]

This icon is alternatively known as *The Hospitality of Abraham*. The biblical account [*Genesis 18, vv 1–8*] depicts Abraham at the Oak of Mamre sitting at the door of his tent in the heat of the day. Looking up, he sees three men, later revealed as angels, standing in front of him. In observance of the customs of hospitality in biblical times, Abraham orders a servant-boy to prepare a ‘ choice calf ’. Then he sets curds, milk and veal before his guests, and waits on them as they eat in the shade of the tree.

One of the angels tells Abraham that Sarah will soon give birth to a son. Sarah, sitting inside the tent, overhears this, and, knowing that she is well over the age of childbearing, laughs — for which she is later scolded: ‘ *Is anything too wonderful for the Lord?* ’

The icon depicts the three angels sitting at a table on which is a cup containing the head of a calf. In the background, Rublev painted a house (*supposedly Abraham's house*), the Oak of Mamre, and a mountain (*Mount Moriah*). The figures of the angels are so arranged that the lines of their bodies form a full circle. The middle angel and the one on the left bless the cup with a hand gesture. There is no action or movement in the painting: the figures gaze into eternity in a state of motionless contemplation.

Little is known about the icon's history, and art historians' suggestions are based on only a few known facts. It was commissioned to honour Saint Sergius of Radonezh of the Trinity Lavra of St. Sergius Monastery in the town of Sergiyev Posad near Moscow — the spiritual centre of the Russian Orthodox Church. In 1929 the icon was moved to the Tretyakov Gallery. In 2022, the Russian government then directed that the icon be moved back to the Trinity Lavra of St. Sergius. A year later, it was transferred to the custody of the Russian Orthodox Church and put on display at the in Moscow — only to be moved back to the old Katholikon of the Trinity Lavra in Sergiyev Posad in 2024.

(*Wikipedia: Rublev Trinity: Main historical source.*)



Barbecue

Sunday 28th June 2026

3.00pm – 5.00pm

All Saints' Church Llandaff North

in conjunction with

Copleston Road Methodist Church

ALL WELCOME!

CHILDREN MUST BE ACCOMPANIED BY AN ADULT

Word Search

Epistle of Saint Paul to the Galatians, chapter 5, verses 22-23.

King James Version

*‘ But the fruit of the Spirit is love, joy, peace, longsuffering,
gentleness, goodness, faith, meekness, temperance:
against such there is no law. ’*

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

‘ Jesus, the Good Shepherd. ’ [John Evans, TSSF,]

Today, the Fourth Sunday of Easter, is often known as Good Shepherd Sunday because the Gospel reading, from St John chapter 10, is part of the passage in which Jesus talks about Himself as the Good Shepherd.

These days, being a shepherd is not particularly popular as a profession. I wonder how many people here have ever tried their hand at it? Very few, I expect . . . at least, not many who would own up to it!

I come partly from farming stock, and I once tried to shepherd real sheep. It is not easy! A long time ago, I was visiting my uncle. He ran a farm in Breconshire, with wonderful views of Pen-y-Fan, and he invited me to take a little flock of sheep along a lane which led from the sheep pen near his house to a field a few hundred yards away. I did not see how it could be simpler — the lane had fences on either side which were much too high for sheep to jump . . .

And so we set off up the lane. With a few encouraging noises, I got the little flock in motion and drove them in front of me up the lane. After a while I began to get bored — the pace was too slow for a townie like me! So I decided to encourage them to get a move on by pretending to bark like a sheepdog. I’m ashamed to confess that I may even have given the more reluctant ones a poke or two with my shepherd’s crook. It worked to the extent that they began to move faster . . . but I could see that they were beginning to get agitated. They just weren’t happy or at ease with me.

And then it all went wrong! One of the lead sheep, a stropky animal with a mind of her own (*she probably fancied herself as an influencer!*) found a small gap in the fence. She was through it in a flash — and her followers did what followers do, they all followed her, one by one, through the gap, until only one sheep was left with me in the lane. (*There’s always one, I suppose!*) It felt like the Parable of the Lost Sheep . . . in reverse.

In St Luke’s Gospel, Jesus asks His audience what they would do if they had a flock of a hundred sheep and one ewe was lost. Of course, they would leave the ninety-nine in safety and go to look for the one that was lost. But in **my** case, nearly the entire flock was lost!

I expect my uncle found them quite easily — I hope so, anyway — I’m ashamed to say I left it up to him!



Reflecting on this, I thought how very different my shepherding style was from that portrayed in today’s reading in which Jesus explains that He does not **drive** His sheep from **behind**: no, He goes ahead and asks us to **follow** Him — and He does not ask us to go anywhere He has not been Himself. When His sheep are led into the safety of the sheep-pen, Jesus acts as the gate. Good shepherds lie down close to their sheep across the opening of the sheepfold and stay there to protect them. Jesus always protects us.

Middle Eastern shepherd **leading** his flock.

Jesus explains that His sheep follow **Him** because they recognise His voice, but they will not follow the unfamiliar voice of a stranger. When they listen to Jesus's voice, they know that He will lead them into plentiful pasture beside still waters, into life in all its fullness.



European shepherd helped by a sheepdog.

What is this abundant life **like**? Psalm 23 gives us some of the answers.

Our **necessities** are supplied, because God provides for our deepest needs. In Psalm 37 we read:

' Delight yourself in the LORD, and He will give you the desires of your heart '. He heals our souls, giving us peace

in the depths of our hearts. The Good Shepherd is there to help us when we are anxious and afraid, even in our darkest times of deepest need. sheepdog. He guides us with His rod and staff. God will lavish His goodness on us so that, even if our enemies do not disappear, we are assured that they will not overcome us because we are surrounded by the love of God. Some people have compared God's goodness and mercy [*Psalm 23, v.6*] to sheepdogs following us, guiding us in God's way if we stray from His path! God promises that we will live in God's house for ever. The great mediæval saint, Mother Julian of Norwich, wrote that in God's House, *' the greatest abundance of joy which we shall have is the wonderful courtesy and familiarity of our Father, who is our Creator, and with our Lord Jesus Christ, our Brother and our Saviour. '*

That is all very good indeed. But one question we might well ask is this:

*How do we learn to **hear** the voice of the Shepherd, so that we can follow Him into this abundant life? How do we go about **that**?* There are an awful lot of voices in the world today – many assuring us, rather loudly, that they have The Truth!

And let's face it, we often have our internal voices, too, some of which may not be totally helpful — telling us that we are far from God, that we are not **worthy** to be loved, or that we **need** some things that we know will not do us much good at all!



New Zealand(?) farmer on horseback **driving** the sheep.

So how do we recognise the voice of God, the Good Shepherd, leading us into the fullness of life? How can we hear God's voice leading us into things that give us real life? Leading us into greater **confidence** in life . . . call it faith . . . if you like. Into greater **hope** for the future in

spite of the darkness around us? Into greater **compassion** for ourselves and for other people? Into deeper **joy** and gladness? What is God's voice **like**?

Sometimes God's voice can be loud — one thinks of St Paul on the road to Damascus — but most of the time, God's voice is an intimate, quiet voice. Some people have described it as a soft, encouraging voice that never argues; others have said that it is a voice that tells us that we are loved; a voice that comes from a very deep place within us, where we are truly ourselves; a voice that brings us into truth. Some people hear God's voice as a special kind of silence.



Modern shepherding by quadbike, **driving** the sheep on ahead.

How do we learn to **listen** to this voice?

One answer must be come to Church regularly to meet with others who are also seeking to hear God's voice . . . and to pray and read the Bible every day. Nothing can substitute for that.

There are many ways in which we can encourage ourselves to pray and read the Bible – and, of course, we regularly receive encouragement from our shepherds, our clergy, to do that.

I would like to suggest there is also something else we can do, however, to help us hear the voice of God – something which can be a little difficult to begin with, but which many people have found helpful. It involves three activities: finding some quiet time in the evening; looking back at the day we have just lived; and naming some things we are grateful for.

It is good to find times of quiet simply because God's voice is a quiet voice. We need, as far as we can, to find a time when we can put the activities of the day aside [*together with our smartphones!*] and come to a place and time of rest.

It is good to look back at the day's activities because that is how we tend to understand life: obviously we live life forwards, but life makes more sense when we look **back** at what has happened to us.

And it is good to be grateful, because God is good – He gives us life, His voice leads us into more abundant life. So we can begin by naming, and perhaps making a note of, some things we are grateful for. There are usually far more than we realise.

And then we can reflect on occasions where God **was** speaking to us – and **is** speaking to us.

God's word to us does not have to be a **word** – though it can well be a word from the Bible, or from a friend. God's word can also be **beauty** – the beauty of music, or the wonderful beauty of the springtime. I find it so encouraging to see the trees come into flower, and realise that old, gnarled trees bear flowers which are just as fresh and lovely as those on the youngest saplings.

Sometimes God speaks to us in a breath of **silence**. We know God has been with us, and that can be enough.

Sometimes God will, tenderly, tell us where we could have done better — not only by avoiding things that bring harm to us and to other people — but by choosing ways leading to greater life and joy. God is creative and always wants to give us more life.

In conclusion: the idea is to take some time in the evening, perhaps a couple of times a week, to look back with gratitude on the good things that have happened; and, in that spirit of gratitude, to be open to receiving God's word spoken to each of us as the individual, unique people that we all are, realising that the Good Shepherd speaks His word not only to His Church, but to everyone who calls on the name of His Son, Jesus Christ our Lord.



WORD-ASSOCIATION QUIZ
(All answers contain the element TRI)

1	Northern Ireland town and county. (6)	
2	Surveying station used to create accurate OS maps. (13,5)	
3	Neptune. (7)	
4	Is this board game a waste of time? (7,8)	
5	Rossetti's 'Seed of David' in Llandaff Cathedral. (8)	
6	Whoa! Roy Rogers. (7)	
7	Legal tender to Caesar? (7)	
8	Original, plus two carbon copies. (10)	
9	Oldest British ship still afloat. (3,11)	
10	Treat. (5)	
11	Jury ordeal. (5)	
12	Sulphuric acid. (7)	
13	Trinidad. (6)	
14	Hertfordshire town – sounds a bit like a bicycle bell! (5)	
15	Electrical safety device? Alter destination of a day out! (4,6)	
16	Sines, cosines, and tangents. (12)	
17	He saved Paul from the Sadducees and Pharisees. (7)	
18	They came out, washed their robes & made them white. (11)	
19	Made Acclaim. (7)	
20	Beethoven's Archduke. (4)	
21	Unimportant, even though it may contain sherry. (6)	
22	Tracing family descent through the female line. (11)	
23	Historic market town in Trafford, Greater Manchester. (10)	
24	*****- down effect economic theory. (7)	
25	RC Eucharistic liturgy from the Council of Trent. (10,4)	
26	They had their Day, but we've seen the Last of them. (8)	
27	Inaugural First Minister of Northern Ireland. (5,7)	
28	European Union Treaty. (10)	
29	Rubbish! Though said to be delicious stewed with onions! (5)	
30	Penitent. (8)	
31	Roman governing body consisting of three members. (11)	
32	French flag. (9)	
33	Roman nose. (10)	
34	Archie Andrews. (13)	
35	Du Maurier's hat? (6)	
36	Isolde/da Cunha. (7)	
37	Force exploited in a washing machine's spin cycle. (11)	
38	Llandaff pub named after the Bishop's hat! (5)	
39	Golden, Flat-coat, Curly-coated, Labrador . . . (9)	
40	Military hole in the ground – it's the pits! (7)	

Community outreach and fundraising in the Ministry Area



St Thomas's are delighted to announce that their **Flower Festival** on 30th May raised **£1045** for the **Noah's Ark** charity.

On the same day, **Jackie Gulliford** of **St Mary's** organised a **Plant Sale** at **St Mary's Lych Gate** which raised **£220** for TWMA funds.

All Saints' Church, Rhiwbina

Summer Fair

Saturday 13th June

10.00 am – 2.00 pm

Refreshments Raffle Cake Stall Plants Garden Accessories

All Saints' Rhiwbina's Summer Fair

made
£1,100 for **TWMA**
funds, and
£200 for the
Clean Water Fund.

All Saints' Rhiwbina 200 Club

Anyone can join! It costs **£15** for **one** number for a year, or **£25** per year for **two** numbers. You can buy as many numbers as you like! The lucky number, drawn after the 10.00 am Morning Service on the **1st Sunday** of each month, means a **£50 prize** for the winner.

You can pay by **cash**, or by **cheque** made payable to the **Taff Wenallt Ministry Area**, or via **BACS** to the **Taff Wenallt Ministry Area Bank Account** [Account No.: **50617663**, Sort Code: **08-90-03**] quoting the **reference ASR200Club**.

If you have any questions, please do not hesitate to call Helen on 07970 970024.

With our sincere thanks to all our existing members for their continued support.

Stocks in the Foodbank warehouse are dwindling in the face of the current cost of living crisis.

Tŷ Bronna, run by the Church Army and Salvation Army, shelters thirteen homeless local teenagers. When they are ready to leave, Tŷ Bronna sets them up with goods and equipment essential for independent living.



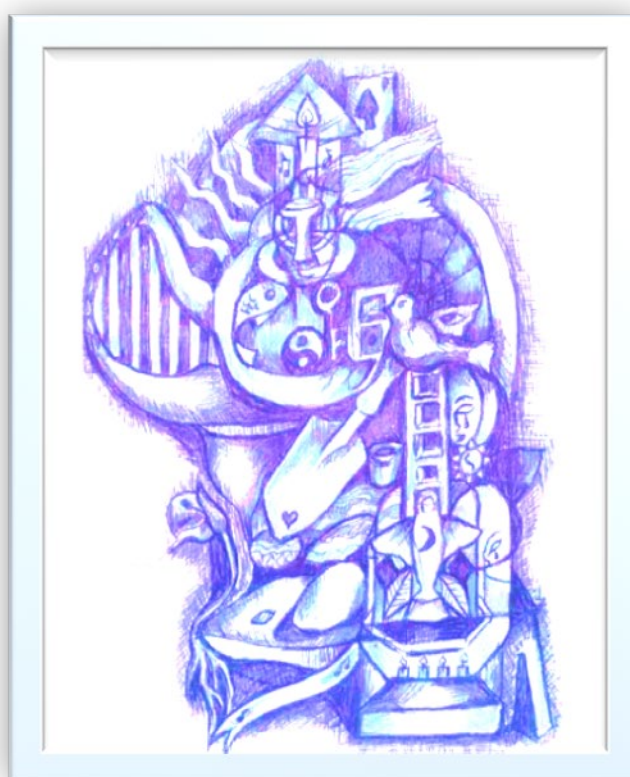
Tŷ Bronna

The staff are always delighted to receive clean 'pre-loved' linen and household goods. Our Harvest donations, including perishable produce, are given to Tŷ Bronna and are always gratefully received.

Dates for your Diaries
June/July 2026

Date:	Time:	Venue:	Event:
Saturday 27.6.26	11.00 am	Llandaff Cathedral	Ordinations to Diaconate
Sunday 28.6.26	Fourth Sunday after Trinity		
Sunday 28.6.26	8.00 am	ASR & St Mary's	Holy Communion
Sunday 28.6.26	10.00 am	All TWMA churches	Holy Communion
Sunday 28.6.26	12.00 noon	All Saints' LN	Baptism
Sunday 28.6.26	3.00 pm	All Saints' LN	LN Messy Church Barbecue
Sunday 28.6.26	5.00 pm	St Mary's	Choral Evensong
Monday 29.6.26	12.30 pm	ASR Hall	Dementia Platform
Monday 29.6.26	7.00 pm	St Mary's	Whitchurch Festival Service
Wednesday 1.7.26	10.00 am	All Saints' LN	Holy Communion
Wednesday 1.7.26	10.00 am	All Saints' Rhiwbina	Holy Communion & Coffee
Wednesday 1.7.26	5.00 pm	St Mary's	Classical Music Concert
Thursday 2.7.26	10.00 am	St Mary's	Holy Communion & Coffee
Thursday 2.7.26	2.00 pm	All Saints' Rhiwbina	Ladies' Circle
Sunday 5.7.26	Fifth Sunday after Trinity		
Sunday 5.7.26	8.00 am	ASR & St Mary's	Holy Communion
Sunday 5.7.26	10.00 am	All TWMA churches	Holy Communion
Wednesday 8.7.26	10.00 am	All Saints' LN	Holy Communion
Wednesday 8.7.26	10.00 am	All Saints' Rhiwbina	Holy Communion & Coffee
Thursday 9.7.26	10.00 am	St Mary's	Holy Communion & Coffee
Saturday 11.7.26	10.00 am	All Saints' Rhiwbina	Working Party
Sunday 12.7.26	Sixth Sunday after Trinity		
Sunday 12.7.26	8.00 am	ASR & St Mary's	Holy Communion
Sunday 12.7.26	10.00 am	All TWMA churches	Holy Communion
Sunday 12.7.26	3.00 pm	All Saints' Rhiwbina	Messy Church
Monday 13.7.26	2.00 pm	St Thomas's	Mothers' Union
Tuesday 14.7.26	2.00 pm	St Mary's	Friends of St Mary's
Tuesday 14.7.26	6.00 pm	All Saints' Rhiwbina	Evening Eucharist
Wednesday 15.7.26	10.00 am	All Saints' LN	Holy Communion
Wednesday 15.7.26	10.00 am	All Saints' Rhiwbina	Holy Communion & Coffee
Thursday 16.7.26	10.00 am	St Mary's	Holy Communion & Coffee
Thursday 16.7.26	2.00 pm	All Saints' Rhiwbina	Ladies' Circle
Sunday 19.7.26	Seventh Sunday after Trinity		
Sunday 19.7.26	8.00 am	ASR & St Mary's	Holy Communion
Sunday 19.7.26	10.00 am	All TWMA churches	Holy Communion
Sunday 19.7.26	6.00 pm	Llandaff Cathedral	Taizé Prayer
Tuesday 21.7.26	2.00 pm	St Mary's Hall	Bingo
Wednesday 22.7.26	10.00 am	All Saints' LN	Holy Communion
Wednesday 22.7.26	10.00 am	All Saints' Rhiwbina	Holy Communion & Coffee
Thursday 23.7.26	10.00 am	St Mary's	Holy Communion & Coffee

Date:	Time:	Venue:	Event:
Sunday 26.7.26	Eighth Sunday after Trinity		
Sunday 26.7.26	8.00 am	ASR & St Mary's	Holy Communion
Sunday 26.7.26	10.00 am	ASR, ASLN, St Thomas's	Holy Communion
Sunday 26.7.26	10.00 am	St Mary's	Mattins
Sunday 26.7.26	5.00 pm	St Mary's	Choral Evensong
Wednesday 29.7.26	10.00 am	All Saints' LN	Holy Communion
Wednesday 29.7.26	10.00 am	All Saints' Rhiwbina	Holy Communion & Coffee
Thursday 30.7.26	10.00 am	St Mary's	Holy Communion & Coffee
Sunday 2.8.26	Ninth Sunday after Trinity		
Sunday 2.8.26	8.00 am	ASR & St Mary's	Holy Communion
Sunday 2.8.26	10.00 am	ASR, St Mary's, St T's	Holy Communion
Sunday 2.8.26	10.00 am	All Saints' LN	Mattins



' Melody in Blue '
by
Nikki Askins of St Mary's

God the Holy Spirit

' Whither shall I go from Thy Spirit? Or where shall I flee from Thy presence? If I ascend into heaven, Thou art there! If I make my bed in Sheol, Thou art there! If I take the wings of the morning and dwell in the uttermost parts of the sea . . . even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, ' Surely the darkness will cover me, and the light about me be night ' — even the darkness hideth not from Thee: the night is as clear as the day, for darkness and light are both alike to Thee. ' When I awake, I am still with Thee and lead me in the way everlasting! ' [From Psalm 139]