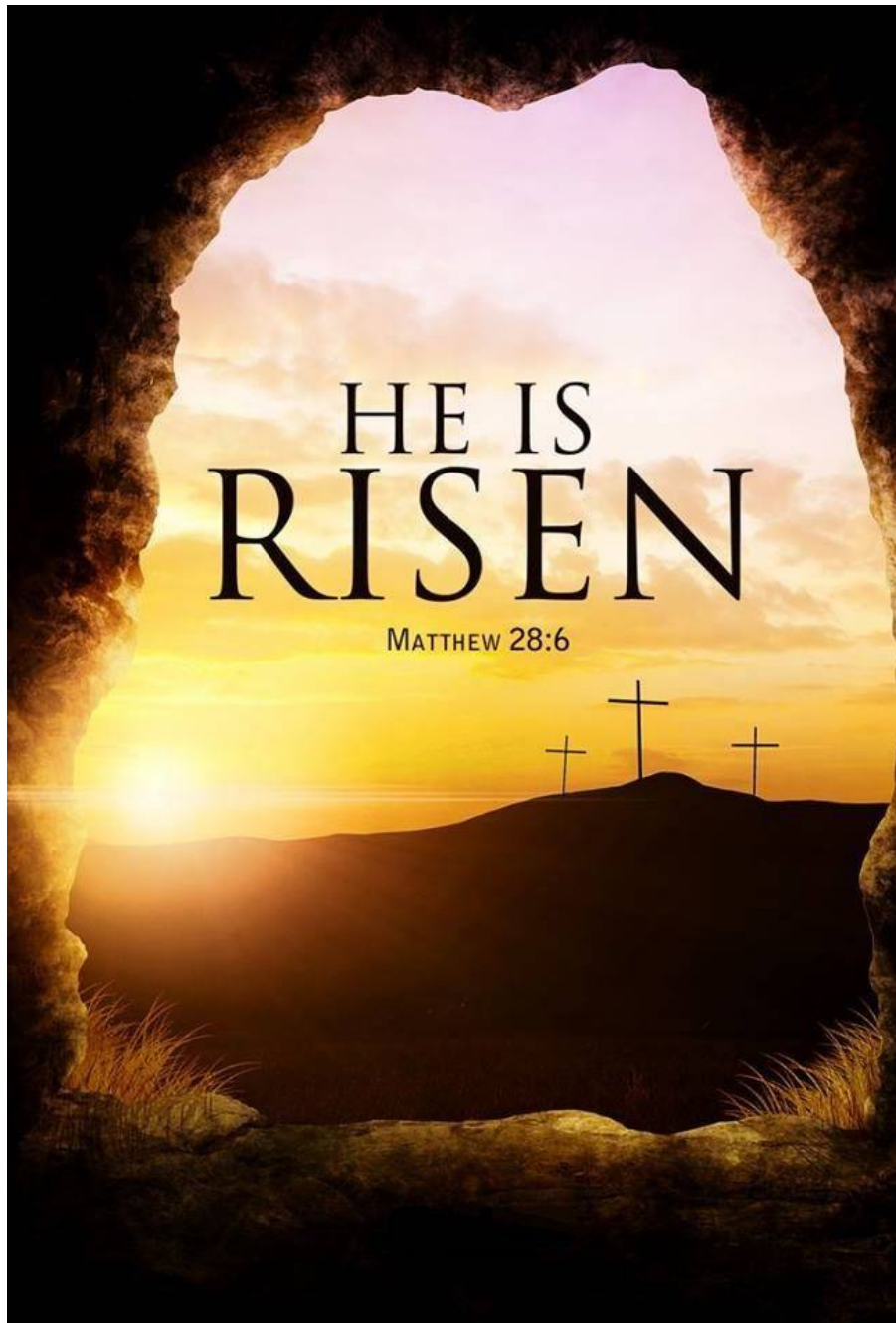


**ROATH AND CATHAYS MINISTRY AREA**  
***News from St Edward's  
& St Margaret's***



***Easter 2022***

*Free but donations always welcome*

## Roath and Cathays Ministry Area (RCMA)

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

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

*Confessions and the Sacrament of Healing by arrangement.*

**Copy date for the next magazine (Summer) is June 20**

# Thoughts for the Day

## A selection of letters from the Reverend Ruth Coombs

### March 6 - Thought for the Day Luke 4: 1-13

We have entered the holy season of Lent. A time for reflection and a focus on repentance, resisting temptation and the passion of Jesus. So this passage of Scripture is a really helpful one for us as we begin our Lenten journey.

I wonder how many of us have given up something for Lent. It's become as much of a tradition as eating pancakes on Shrove Tuesday and maybe more of one than fasting on Ash Wednesday. It's funny isn't it how our minds work. We pledge to stop eating chocolate or cake, or drinking wine, or whatever we determine to do and almost immediately we start to crave it. Even if we don't have that treat very often in ordinary time, the very fact that we "can't" have it makes us want it all the more. These gestures of fasting can help us to understand temptation and what it means to resist it. Luke's gospel reminds us that we cannot do this on our own.

The story at the beginning of chapter 4 of the gospel is set in the wilderness and in Jerusalem. Jesus has just been baptised and filled with the Holy Spirit and it is the Spirit that leads him into the wilderness. This is the same wilderness where God met the Jewish people at Sinai after rescuing them from Egypt. In the wilderness God shaped them into God's covenant people cared for and led by God with cloud and fire.

Geographically the wilderness is an arid region between the fertile land by the Mediterranean Sea and the interior desert. It isn't completely devoid of life but can only provide grazing when there has been significant amounts of rain. So it has a hostile environment that people wouldn't tend to choose. In contrast Jerusalem, the setting for the final temptation, is the city of David. It is the hub of Jewish power, identity, and worship. The second temple has been renovated and made bigger, and is the centre of worship for all the Jewish people.

The story is very familiar and is also told in the gospels according to Matthew and Mark, but the accounts are different so it's important to read Luke's gospel carefully.

Here Jesus is tempted three times and it's easy to think of it as one story in three parts, but really it's two stories, the story of Jesus and the story of the devil. It is the first time the devil features in Luke and we can see that he is bold, cunning, clever, and powerful. It is the devil who tempts, and the devil who ends the temptation and departs from Jesus.

The devil's storyline is one of self-indulgence - make yourself bread from stones, self-grandeur - all the nations of the world will be yours, and self-serving religious identity - If you are the Son of God throw yourself down from the top of the temple. Jesus responds with quotations drawn from the Old Testament that show awareness of the true source of life and identity - he knows that life is more than food, his reliance on God - the one worthy of true worship and service, and his understanding of God's character -not one to be tested. Jesus' storyline is that he is dependent on God rather than self for life, glory, and identity.

The story captures the last three temptations. From the way the gospel is written it indicates that temptations have been going on throughout the forty days Jesus has been fasting in the wilderness.

Jesus would be hungry from fasting and very likely weary and worn down by this point.

The devil uses this to his advantage and goads Jesus twice, "***If*** you are the Son of God..." then do something miraculous - turn stones into bread, be uplifted from falling by an angel. We can all identify with that tone. It often brings a lashing response as it cuts to the heart of our identity. In the time of Jesus' earthly ministry this was even more pronounced than it is today because an adult son was often understood as the father's representative and the father and the son would work together to accomplish the family goals. The son's identity, honour, and status is rooted in his family's honour and status. Jesus does not rise to the devil's temptation. His identity as the Son of God has already been confirmed by Mary, Elizabeth, Simeon, Anna and John the Baptist. He doesn't need to confirm it, or prove it, by acting in a self-serving way. Indeed, being self-serving in this way would undermine his identity as the Son who relies on the good gifts of the Father.

They both use scripture in their arguments; the devil quotes from Psalm 91 and in his responses Jesus quotes from Deuteronomy. This tells us that simply knowing Scripture is not enough. Scripture must be read in the right way, in the light of God's nature and the life he envisions for his people. We must read Scripture in this way too. We must realise that as Christians we need to put our trust God. To put him in the driving seat, to rely on him instead of ourselves, to aspire to be more like him rather than become grand, and to serve him and one another, just as Jesus came to serve, not to be served. As we journey through Lent we can use the time to practice reading the Bible in the right way, and then try to live our lives in the right way as a result.

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## March 13 - Thought for the Day Lent 2: Luke 13: 31 -35

How many of you use Satnav to help find your way around these days? Satnav has taken over from the humble roadmap to such an extent homes seldom have road atlas of Wales anymore. Satnav systems, once the possession of the rich are within the price range of many. Newer cars have them built in and we have become reliant on them.

Recently I had to go somewhere I had never been before, so I fished out the Satnav and programmed in the postcode, checked it and input the full postal address and hit send. I was taken along dual carriageways, motorway, main roads, then lanes and literally all around the houses. I turned into one last road and heard that lovely voice, "you have reached your destination". But, it didn't feel right. A quick phone call revealed I hadn't reached my destination at all, the Satnav had taken me to the completely wrong place. Not having a clue where I was, I reprogrammed the device and began following it's directions until it tried to take me down a lane that was narrower than the car, somewhere called Vicarage Lane. A wry smile and some reversing later I decided to use my instincts for a bit, got on a better road and some time later eventually arrived where I was supposed to be, my stomach knotted with the stress of it.

In our gospel reading for the second Sunday of Lent, Jesus hasn't yet reached his destination. The context is that he is going, "through one town and village after another, teaching as he made his way to Jerusalem" (Luke 13:22).

Jerusalem is significant because that is where he will, "undergo great suffering and be rejected by the elders, chief priests, and scribes, and be killed, and on the third day be raised" (Luke 9:22). Jerusalem is his destination because that is where his cross is to be found, he is journeying towards the cross.

The opening verse of this passage is a difficult one to understand.

It begins with Pharisees warning Jesus about Herod's plan to kill him. This is quite tricky. It's difficult to understand their motives. Jesus has not had a good relationship with Pharisees during his ministry. They are antagonistic towards him and he has called out their faults. Why then would they want to warn him? Are they being sincere or do they have another motive? Do they simply want Jesus out of their hair? We don't know. We do know that some Pharisees invite Jesus into their homes,

but that doesn't go particularly well. We also hear in Acts that some actually converted to Christianity.

The other difficulty here is that the Pharisees don't appear to be accurate. We know Herod killed babies when Jesus fled to Egypt, but there is no evidence that Herod wants to kill Jesus now; and later in the Passion account Herod refuses to condemn Jesus when given the chance. However there is no

evidence either at this point that Herod doesn't want to kill Jesus, and he has imprisoned and killed John the Baptist.

Perhaps it doesn't really matter, because Jesus uses these threats to clarify the nature of his forthcoming death. He will not die because of Herod threats. His death is the completion of his current ministry, a ministry of casting out demons and performing cures. These things he says he will do today and tomorrow, that is regardless of Herod. Casting out demons is part of Jesus' battle against the devil and therefore a part of his establishment of the kingdom of God. Performing cures is also a part of the establishment of God's kingdom as it is a fundamental characteristic of his mission.

He then confuses us a bit more by referencing the third day as the day he finishes his work. Most of us will think this refers to the resurrection, but why talk of resurrection when he is so focussed on his death? We know that his death is the important factor here because he continues, "Yet today, tomorrow and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem (Luke 13:33). He berates Jerusalem and then in a mixture of indictment and compassion he both wants to help the children of Israel and yet foretells punishment, with the houses left desolate. Probably a reference to the destruction of Jerusalem and the temple in 70 AD.

The passage concludes with the recognition that Jerusalem will acknowledge Jesus, a reference to his triumphant entry into the city on Palm Sunday.

Jesus knows exactly where he is going, what he will find when he arrives and how he is going to get there. His journey doesn't have the twists and turns, the blind alleys or too small lanes blocking his way.

The obstructions for him are the voices of authority and power, but even they cannot sway him. They are of no consequence. He will complete his journey despite them, not because of them. As we journey through Lent we are preparing ourselves to experience Jesus' cross. We must ask ourselves whether our lives are leading appropriately to that cross. Are we being diverted, led down the wrong path, or can we make sense of our role in being a part of the establishment of God's kingdom in our world? This Lent especially how do we respond to being part of Jesus' mission in caring for the refugee, the displaced, the homeless, those fleeing Ukraine and other war torn parts of our world today?

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### **April 3 - Thought for the Day John 12: 1-8 Passion Sunday**

Passion Sunday marks the beginning of Passiontide, the two week period at the end of Lent. In many churches crucifixes and images are covered with

veils. Crosses are covered until after the passion on Good Friday, with images covered until the beginning of the Easter Vigil. The practice has been associated with one of the Gospel readings for Passion Sunday, John 8: 46-59 when Jesus hides himself away from the people.

So, it can be difficult to understand the Gospel reading for this Passion Sunday which seems to be full of extravagance, exuberance and effusion. Not things we usually associate with Lent.

This account is set soon after Jesus raises Lazarus from the dead. Passover is near as is Jesus' 'hour'. Jesus spends time with Lazarus and his sisters. We know from other accounts that Jesus and Lazarus are close. Some scholars think that Lazarus is a bit of a mentor for Jesus. We know that Jesus was affected by Lazarus's death, not simply touched by Mary and Martha's pleas to do something, but because Lazarus is important to him too.

We see here the repetition of the busyness of Martha, the practical one who serves the meal and Mary, who sits and watches and listens. This is not the only contrast. We have the contrast between Mary's generosity and Judas's stinginess.

Mary's gift of nard would have cost a labourer's wages for a year.

A huge act of generosity, or extravagance. Judas objects to this asking why it wasn't sold and the money given to the poor. But the twist is that Jesus identifies Judas as a self-serving thief. This questions his intentions, does he really want the money to go to the poor, or does he want some of it for himself?

Maybe his objections go deeper than that. The washing of Jesus' feet and wiping of them with her hair is a very intimate act of personal care. How would we feel now if someone was to act in a similar way? Would we feel uncomfortable, perhaps a bit worried. Would it trigger a concern? At the time of Jesus' earthly ministry it would have been unheard of that a woman would get that close to any man, other than perhaps her husband or father, and even then would do so in private. Mary performed this act in front of Jesus and his disciples. No-one could miss it, even if they couldn't see it they would be able to smell it as the perfume filled the house. How well Mary and Judas, and others there, knew each other is not clarified, but Judas could be objecting that it was outside the social norms and articulating that concern in a way that fitted with his role as the keeper of the common purse. It's behaviour outside the piety laws and rules by which Jews lived at that time. Jesus rebukes Judas, telling him to leave her alone and that the perfume was intended to be kept for the day of his burial.

In saying this Jesus acknowledges his impending death, linking the anointing with death. It is significant that Lazarus is there, indicating that death is not the end. Lazarus was raised from the dead, Jesus will die and will rise again.

Jesus also says that they will always have the poor with them, but they won't always have him. His reference to the poor in this way echoes Deuteronomy which commands generosity to the poor, "since there will never cease to be some in need on the earth." (15:11). In this way his words don't diminish the plight of the poor, but reinforce the need for us to continue to support them.

Mary's act is that of a disciple, obedient and caring. It is an act of true grace and love, an act of unselfishness. She doesn't stop to think how she could enjoy this beautiful and costly perfume for herself. She doesn't worry what those who see her will think of her. She recognises Jesus and what he must do and responds to it with devotion. She knows Jesus is going to his death and this makes what she does fitting and appropriate.

It gives us permission to be extravagant for Jesus, and it reminds us not to confuse discipline with discipleship. It reassures us that we can have affection as part of our devotion to Christ. It reminds us that discipleship is costly. It costs the whole of us to be true disciples. A gift beyond money or measure.

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## **Lenten Reflection-Miriam's Story- Hidden in plain sight**

### **Dr Heather Payne Churchwarden, Rectorial Benefice of Roath and Cathays Ministry Area**

All the clues were there, although Miriam didn't see them to begin with.

An ordinary woman, she could be any of us, concerned with daily tasks, keeping the household and the family running, aware of the political realities but not really feeling any power to change anything. The news full of taxes, soldiers, invasion, anger, making her wish it would all go away - that somebody could just stop the fighting. It's hard to believe that two thousand years later, it feels like we're in the same situation

Miriam held on tight to her family traditions and customs- the soothing, relaxing routines of dancing with friends, singing psalms, and the annual holiday outing pilgrimage to Jerusalem. How exciting that would feel, compared with the normal limitations on travelling - then as now. The unaccustomed chance to catch up with wider family and friends as everyone travelled together. Discussing everyone's family problems- those 2 brothers who left their dad's fishing business in the lurch to follow some preacher, the church leaders who didn't seem too impressed with this new guy who was questioning their authority. Miriam and her friends were happy to have a good chat and put the world to rights as they travelled.

But the quiet doubts and questions that lurked in Miriam's heart hadn't gone away. Was this life as good as it gets? Yes, there were lots of things to be grateful for, but why did so many bad things happen? She tried to be a good neighbour, she was happy to roll her sleeves up and help anyone who was hungry or needed a hand, but just doing her best didn't seem to answer those nagging questions. That pilgrimage wasn't just a holiday, it was a mystery quest for her.

Miriam wasn't even sure what she was looking for. She knew she wanted more



complete answers to life's problems than she was getting, and she felt something was missing. She had a strong sense of wanting to reach for something real, permanent, reliable, comforting, to be present here and now, in the world, not just a promise of something in the future. Those lovely words of the psalm 'steadfast love' - where would she find it?

But when she saw the answer, a real living person who embodied everything she was seeking, she wasn't quite ready to trust her instinct to recognise Jesus as her journey's end. Could this person be that steadfast love she knew she was looking for, to help her interpret life's mysteries? Could it be as simple as that- just add Jesus?

It's not surprising that Miriam was unsure - we're all accustomed to interpreting the world through our own experiences, our familiar understanding of who we should trust and listen to. We follow paths along which our families and friends have helped and supported us to grow, flourish and eventually give back. It's difficult to lay aside or challenge the expectations of our community, to take another path, swim against the tide, and risk rejection or loss.

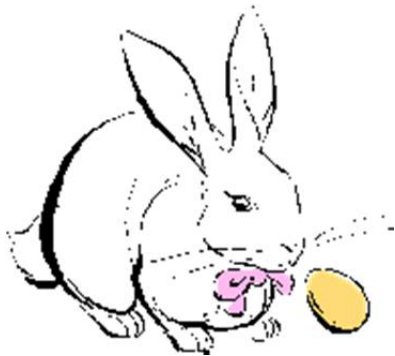
Miriam was at the start, not the end of her mystery. The clues were coming together and she was beginning to understand how to see things a different way, to find the solution to things that had worried her. It was slowly dawning that 'adding Jesus' turned things the other way up. Leaving home to do God's work could be a gain, not a loss; power could reside in gentleness and humility.

We might view our problems as incomplete circles, where we have only seen our side, so that adding Jesus, and his love for us all, gives a God view rather than a human view. The ancient Mappa Mundi, the medieval map of the world that can be seen in Hereford Cathedral, shows Jerusalem, the Holy City, as the centre of the world, with everything measured relative to it. Miriam's presence in that Jerusalem crowd where she saw Jesus, allowed her to recognise what was vital, central to her questions and worries about life. Just add Jesus, and it all makes sense.

Miriam set out on her quest thinking that she would find God in wealth, privilege, power and majesty, not hidden in plain sight every day, in humility, poverty, need and sacrifice. Seeing Jesus meant letting go of some assumptions, to be able to recognise truth when she saw it. She had a sense the future wasn't going to be all plain sailing. But she knew that she would never be alone on the journey, because 'just adding Jesus' would help her answer conflict, loss or pain with the trust and hope of steadfast love.

**Question for reflection:**

Which of the psalms has a special meaning for you? How do these words and phrases help you in your daily life? Do you sometimes find new meanings in familiar words?



## NEWS FROM THE LYCHGATE



Hi everyone, Pam Hall here,

Thank goodness, Services are really getting back to normal. The one way system has stopped and although we are still only receiving Communion in one kind, Stewart is no longer coming to us in our pews. However we are still 'waving' to each for the Peace!

Ladies Circle met in March for Secret Santa and games, postponed from December. It was nice to get back together for a chat. We now meet in Roath Church House between 1.30pm and 3pm on the third Tuesday of the month. The meeting dates this year are 19 April, 17 May, 21 June, 19 July, 16 August, 20 September, 18 October, 15 November and 13 December. Annual subs are £12, with £1 for the raffle every meeting.

On St David's Day, the Lord Mayor held his Civic Service in our Church. There were many lovely comments about the surroundings, many mentioning that they had been married here, etc. The other main comment was re the heating which everybody enjoyed, we've just got to wait for the heating bill now!

The collection for Ukraine/Christian Aid raised £325, thank you all. If you haven't already done so, could you please return your (full!) Lent boxes by the end of April?

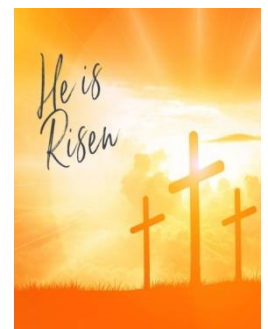
The Scout Group joined us for Mothering Sunday, the first time in over two years. They led us in Prayer.

During the last two years, we have not had any fund-raising and our Bank Balance could now do with a bit of help! To this end, we are holding our Spring Fayre on Saturday 21 May in Roath Church House and would really like your support. We held a very successful open meeting at the beginning of April, details elsewhere in the magazine.

Now. over to Sally.... My husband Stephen and several other church attendees attended the J4 and City Sirens evening of music from The Beatles on Saturday 02<sup>nd</sup> April 2022 at St



Margaret's Church. It was a very enjoyable evening and money was raised for charity. Well done to all participants.



**May the Lord shower his blessings  
on you, on Lent and Always**

Pam & Sally

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## **ST EDWARDS NOTES – Easter 2022**

For the first time since 2019 we at St Edward's are preparing to sing a Good Friday Devotional service, and how wonderful that is. Without our orchestra unfortunately, although we are blessed with enough tenors and basses to sing Stainers Crucifixion as written, possibly a first for our choir, and we have been singing it since I was a teenager. Ironically several of the choir have been suffering from Covid in the last months, and we're rehearsing 'lightly' and with a reserve accompanist. We'll do our best, as always.

Sue Mansell

## OBITUARIES

**Arthur Teifion Griffiths** was born in Gilfach Goch on Friday 11<sup>th</sup> March 1938. He was the only son of Arthur and Lily-May and they were incredibly proud of him. Their sense of family, Christian values and a love of music within a Welsh mining community were key drivers in nurturing and influencing him from an early age.

As many will know, his way of introducing himself very much went along the lines of... 'Hello, my name is Teifion Griffiths, allow me to put you in the picture!'

He was never one to stand back and was able to offer advice, guidance, and comment on most things.

Teifion's early years were spent living in Kenry Street in Evanstown, Gilfach Goch. The house where they lived was so close to his school that he would often wait until the school bell was rung before leaving the house and getting into school for registration. He never wore a watch, never carried a wallet in the conventional sense and never learnt to drive. In many ways these echo habits that are enjoyed by royalty. He was loyally chauffeured around Cardiff for many years by Nigel Trigg who was a much loved friend.

He did once mention that he had done some driving whilst on national service and was not that impressed. This was because his only driving experience was in trucks.

Teifion moved on to Tonyrefail Grammar school aged 10 where he got actively involved in sport, especially rugby – much to his mother's concern. At the school, the sixth form pupils directed and produced the school plays and he recalled on one occasion being in a play directed by Cliff Morgan, the former BBC broadcaster and international rugby player.

Throughout Teifion's life he developed and maintained long-term friendships with a wide group of friends. Mum once said that if he went into a pub anywhere in the country, he would know at least one person. He maintained these friendships with regular phone calls, and at home he had two landline phones constantly on the go, which were answered somewhat like a gunslinger, as he briefed and updated callers on the day's events and issues.

Throughout his life Teifion had a strong interest and love of sport. He was an accomplished rugby player and spent his school days playing for the Saracens club. He later played at Ford's in Dagenham and went on to play for and captain Woodford rugby club in the late 1960s. Whilst there he represented Essex and Eastern counties and became a team selector. It is worth noting that he did much of this in the great Griffiths tradition of never making a tackle. On the Saturday after he died, Woodford rugby club held a minutes silence

before their first XV home game against Chelmsford with Woodford winning 37 points to 12.

Between school and university Teifion did two years of National Service in the Royal Army Ordnance Corp as a commissioned officer. Like most young men of his age, he was keen to travel the world and ticked the box to enable this. As a result he got as far as Chilwell in Nottingham!

Teifion ended up attending Aberystwyth University to study English Literature after taking his 'O' and 'A' levels a year early. It was here that a young woman from Ludlow was introduced to him by a friend who described him as the 'Welsh poet'. Teifion duly met Julia wearing his pyjamas under his trousers which did not put her off him surprisingly! They developed a close and loving relationship with Aberystwyth very much at the heart of all they did.

It was here that they were married and a place that they would recall and revisit many times in later years to 'kick the bar', and for Teifion to proudly walk the promenade in his red and green 'Aber' scarf.

Most nights Mum and Dad would do crosswords together and watch university challenge on television. Whilst at Aberystwyth Teifion did appear on an early edition of university challenge, although he did say he could remember very little about the event!

Vera, Julia's mother, told her that marrying Teifion was a mistake, and that he was 'dull and boring.' Mum now laughs about this, and as we know Teifion was anything but dull!

Mum and Dad were married for 58 years; a happy and loving relationship.

Throughout Teifion's life the church and Christian care supported and underpinned his working ethos and values. He was a regular church goer in the Roath area attending services at St. Martin's, as well as worshipping and being in the choir here at St. Margaret's.

Teifion's greatest successes were centred around his time as head teacher at St. Teilo's Church in Wales High School, where he was in charge between 1983 and 1999.

He was very proud of the opportunities available to all pupils regardless of background or experience, and the fact that the school embodied comprehensive entitlement for all.

Before this Teifion had worked at McEntee High School, a challenging school in Walthamstow, London, where he took a sabbatical year at Birmingham University studying for a Bachelor's in Philosophy degree, which he obtained with distinction in Maladjustment and Therapeutic education. This of course proved to be very handy in bringing up his five wayward children.

Teifion's attachment to St. Teilo's was absolute, and he was very proud of his work and role there, and the success of the school, its pupils and his colleagues who shared his drive and ambition.

During his tenure he was Chairman of the Anglican Head teachers of England and Wales, as well as President of the Welsh Secondary Schools Association.

We often had to drive Dad to and from St. Teilo's and on one memorable occasion we picked up Dad from school to drive him home. In the rush the file of paperwork Dad was bringing home was left on the car roof. As a result, we boys spent the evening picking up confidential papers up and down Penylan Hill!

As a head teacher he was somewhat eccentric, and could regularly be found wandering around the school closely followed by a pupil who would be carrying an ashtray. This was so that dad did not litter the school with the cigar he was smoking.

Perhaps Teifion's greatest accolade, and one that was mentioned in the South Wales Echo, was the fact that he never excluded any pupils from St. Teilo's, and made every effort to make the school inclusive for all.

Teifion introduced us as a family to the Lake District, a part of the country that would become his second spiritual home. Every summer we brothers would set off in expeditionary style from Victoria coach station for a month of camping and hill walking. Later Mum would join us with Harriet and Maggie as we moved from Langdale to Loughrigg Tarn. These trips would often see our cousins, friends of the family and relatives in attendance. Mum was once asked if we were an orphanage because Dad said grace before meals. We had a lot of fun and were introduced to wild camping and industrious fell walking.

On retiring, Teifion and Julia made regular trips to their static caravan on Low Wray campsite. Here they enjoyed their time together and attended St. Margaret's Church near Hawkshead, where Dad also regularly played the church organ at services.

In November, Mum and Dad made their final trip to the Lake District together. A trip that had been planned for many months, and one that could have easily been postponed for another time. I am so glad that this was not the case and Dad really looked forward to the trip and the planning involved in getting there. We had great days in the Lake District and it was poignant that one of Dad's best Lakeland friends, Les Ford from Bradford died exactly 24 hours before Dad.

Well, we have got this far without the mention of books and Dad's obsession with buying, researching and cataloguing second-hand books. It was all quite mad, and we reckon there are well over 14,000 books still in Ninian Road.

Dad really enjoyed his books as he did playing the piano and singing in choirs. He loved the choir tours to Europe and singing at the Eisteddfods.

Teifion Griffiths was unique as a person. He was larger than life and someone who enjoyed the company of others. He never once sat on the fence and would give as good as he got. Yes, there were times when his strong character and willpower could lead to a clash of personalities or disagreements. However, everyone who knew him knew that Teifion would have your back and would advocate on your behalf. He knew who his friends were. Mum mentioned that in recent years his working mantra was never to fall out with people!

Many of you will recall the large parties and gatherings that Dad enjoyed hosting. They were always fun and somewhat unique events. Here he would be the embodiment of friendship and would ensure everyone was made welcome and that they had an enjoyable time.

Teifion was indeed one of life's great characters. He lived a full and active life and had a significant and beneficial impact on the lives of those he met.

Our friends called him 'bonkers', we called him Dad! God bless you Teifion.

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### **David Hanks 07/01/1936 - 25/1/2022**

"...a cool and confident manner and a safe pair of hands. He is never worried in difficult circumstances. Although his tackling is safe, he must learn to appreciate the full value of tackling low instead of going for a player's shirt."

This is a description of David's contribution to his school rugby team from his school magazine of 1951, and it sums him up quite well!

David was born at Snitterfield in Warwickshire, and he spent his childhood at Brickyard Farm with his father, mother and sister Olive. The family had a milk round delivering milk by pony and trap and a motorbike and sidecar. Olive remembers that in the snowy winter of 1947 they had to deliver the milk by sledge.

After David's mother died young, Olive looked after him and kept him on the straight and narrow until he left school.

David was very proud to have been a pupil at the grammar school in Stratford-upon-Avon, the same school as William Shakespeare, but, as he liked to say, "not quite at the same time".

After school, David's Auntie Monica arranged for him to join HMS Worcester, the merchant navy training college. That set him on course to travel the world on cargo ships, achieving the position of First Mate. Many years later, David

and Adrian took a voyage down the Manchester Ship Canal together, to see how it had changed since he was last there in the 1950s.

David met Maureen in the church choir at Snitterfield and they were married in 1957. The family moved to Cardiff after Adrian was born and David decided to leave the high seas and settle down. He had various jobs, passed his accountancy exams and eventually became Company Secretary for a manufacturing company.

David was a committed member of St. Margaret's church in Roath, and later trained to become a Reader in the Church in Wales. He was press ganged into assisting the South East Wales Chaplain for the Deaf, and learnt British Sign Language so that he could communicate more easily with members of the Deaf Club.

David also became Akela of St. Margaret's cubs. He spent many happy holidays climbing mountains in the Lake District and Scotland with Maureen and Adrian.

David and Adrian shared a love of music and sang in the church choir together, and then went on to join several other choirs, including the Cardiff Philharmonic. Despite David claiming not to read music, they both took part in the first Welsh language performance of Walton's Belshazzar's Feast at the 1976 National Eisteddfod.

When he retired, David concentrated on improving his golf handicap and took up wood turning with enthusiasm, and became an indispensable assistant to the parish clergy in Roath.

David and Maureen moved from Cardiff to Penwortham to be nearer to Adrian and Lesley in 2013 and soon became active members of St. Mary's church.

After Maureen died, David was tricked into joining St. Mary's bell ringers and made new friends there and at Preston Minster. His nautical skills came in handy when the bell ropes needed splicing.

David met Kathlyn at the church and they enjoyed happy times together, with David joining Kath in helping out at the Dramatic Society productions.

In 2018 David and Kath were married in front of a large crowd of well wishers at St. Mary's. Although it is not unusual for a groom to ring the bells at his own wedding, David may have been the oldest person ever to have done this!

David and Kath enjoyed trips together and shared a love of the Lake District where they spent several happy visits at the Inn on the Lake in Glenridding. A particularly memorable trip was a QE2 Christmas cruise they enjoyed around the Canary Islands shortly after their marriage.

David was pleased to be welcomed into Kath's family and enjoyed his chats with Colin, Kath's son, and really appreciated the help he and Kath received



from Colin and Liz. It was a whole new experience for him when Kath's son David and Katherine brought their family to stay at Priory Lane, and he enjoyed the company of Kath's grandchildren, Dean, Jacob, Ollie and Thalia.

In everything he did, David launched in with enthusiasm and great good humour and terrible jokes. He made many friends along the way who appreciated his kind heart and generosity, and he was always the first to help where he could.

David packed a lot into his life and will be missed by everyone who came into contact with him.

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## **Gill Armitage's lockdown poem during Covid**

Busy doing nothing, wasting our time away  
Throats and noses poked each day till Covid goes away  
The skies are blue, the sun shines bright  
But stuck in here so long night after night.  
Can we play out today, the garden looks inviting?  
No No ! the loud response we hear, not while Covid's biting  
Results so faint, they've said of me, Joe is clear they say.  
I feel so well and so fed up and really so down hearted  
It's time the flipping Covid bug had long ago departed  
And so we wait, in our four walls, for freedom to come one day  
When the sun shines oh so brightly all day long it seems to me.  
Busy doing nothing wasting our time away

# **St. Margaret's Jubilee Spring Fayre, Saturday 21<sup>st</sup> May, 10am -12.30pm, RCH**

We are looking for help to support our fayre as follows: Good quality items for the bric-a-brac stall, books, toys in good condition, jewellery, red/white/blue items for the colour stall, toiletries, scarves, handbags, CDs, DVDs, cakes, jams, and plants. We are still looking for an additional helper for making the teas/coffees. A few extra helpers for the bric-a-brac. Plus any surplus plants and help for the plant stall.

After a long break we desperately need to start fund raising again so your help would be deeply appreciated.

Pat Hyett

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The Fair is back Whoppee!!!

Patta cake Patta cake  
please bake a cake if you can

Contact Julie E Randall 07852246551

Please bring your cakes to church house on the day or the evening before

# ROATH AND CATHAYS MINISTRY AREA

## St Edward's & St Margaret's

### Diary

#### Easter 2022

**Sat 16 Apr 2022.** 11.00am. St Edward's Church. Coffee Concert.

*Pavane Early Music Ensemble. Also streamed live on Facebook.*

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

#### Easter Day 17 April

8am Holy Eucharist St Margaret's  
9.30am Sung Eucharist St Margaret's  
11am Sung Eucharist St Edward's  
11am Solemn Mass St German's  
6.30pm Easter Carol Service St Edward's

#### Regular Events

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

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

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

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

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

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

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

**Monday.** 7.30pm. Zoom. Knitting & Crochet.

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

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

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

**Wednesday.** 9.30am. St Margaret's Church. Holy Eucharist. **NOT April 20**

**Wednesday.** 10.15am. St Edward's Church. Holy Eucharist. **NOT April 20**

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

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

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

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

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

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

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

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

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

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

**Saturday.** 9.00am. Zoom Morning Prayer.

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

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

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

## **SUNDAY AND WEEK-DAY WORSHIP**

### **St Edward's and St Margaret's**

(For Holy Day Celebrations see Weekly Newsletter)

#### **ST. MARGARET'S CHURCH WATERLOO ROAD**

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

#### **ST. EDWARD'S CHURCH BLENHEIM ROAD**

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

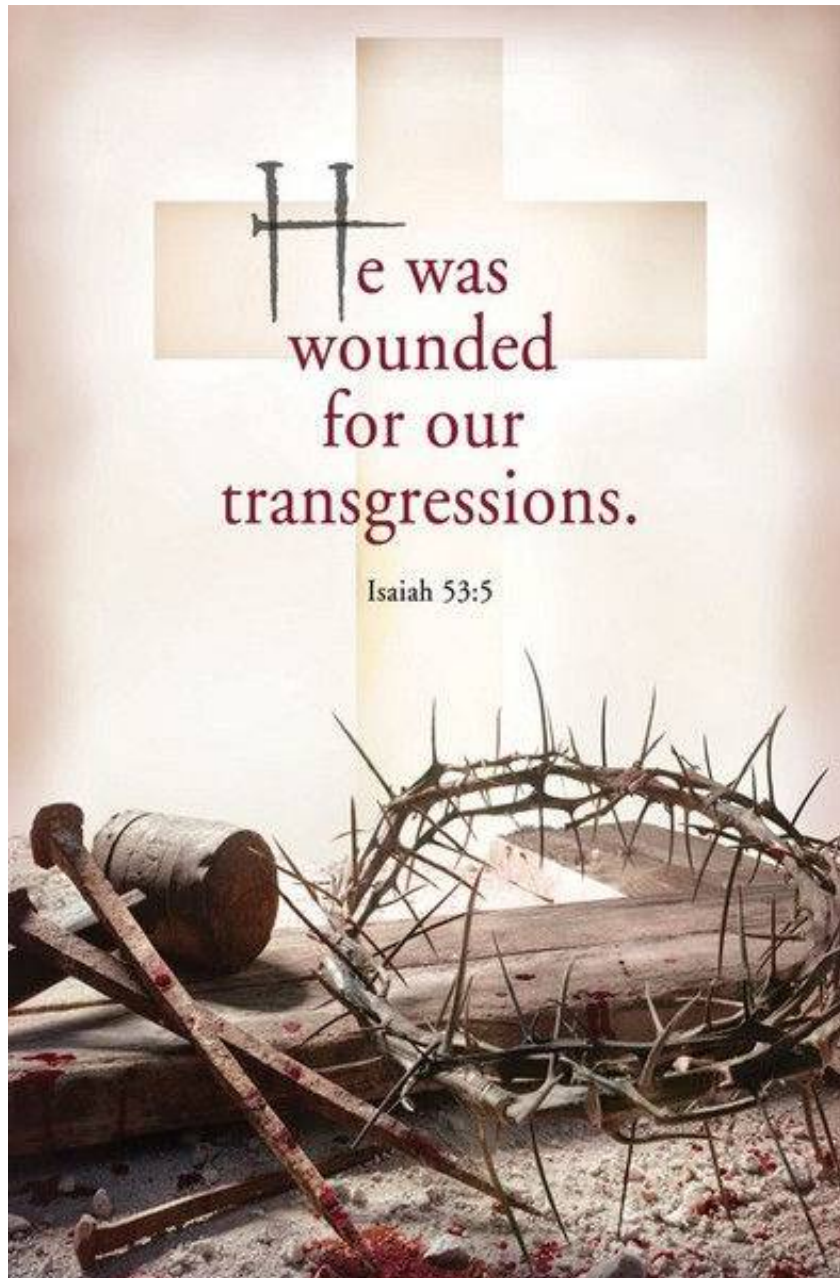
**Check the websites/newsletter for up-to-date  
information on services**

**Copy date for the next magazine (Summer) is June 20**

Please send email contributions to:

Sue Mansell, [smmansell@icloud.com](mailto:smmansell@icloud.com)

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



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