



ARDAL WEINIDOGAETH
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MINISTRY AREA

District of Gelligaer Magazine:

Churches of

St. Catwg's, Gelligaer
St. Margaret's, Gilfach

*A welcoming Christian
community serving the people
of the District of Gelligaer.*



The Season of

LENT

What's in this edition!

Greetings from the Rectory.

Reader Writes.

District News.

Friends of Gilfach.

Book's of the Bible.

For the Children!

and More.....



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Greetings from the Rectory

Dear friends,

**Every blessing from your friend
and Priest,
Fr Gary.**

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“He came to Save others, and not to be made a king himself in the sense in which they understood him.” —**Charles Spurgeon**

Reader Writes.

I wonder how many of us remember any of the songs from the Eurovision Song contests. In 1967, the UK had its first win with Sandie Shaw singing Puppet on a String and in 1974, the winning entry was Sweden's entry from a group called Abba who sang Waterloo.



Apart from Abba, another winning song that has stayed with me is the German entry from 1982 which was sung by Nicole and called A Little Peace. On one hand the verses of the songs speak of feelings of sadness, hopelessness, loneliness and frustration edged with a glimmer of hope. Then on the other hand the chorus speaks of how we all should love and give a little and also have a little patience and understanding as at present these are only a dream for the world in which we live and which if put into practice could create peace for our tomorrows. It also says how sunshine and a sea of gladness could wash away fears of sadness while hoping and praying for peace.

There are times in all our lives when we may not be feeling our best either in body, mind or spirit. We may feel the sadness in the same way as a flower at its season ends, feel the darkness and loneliness of a candle which has been extinguished, feel the frustration of a bird unable to fly or feel helpless like a leaf falling gently in the snow but when we fall we think there is no one to catch or support us but even though we are weighed down with our concerns, we see a glimmer of light.

Through faith we know we are not alone as we know that God will always be there to catch and support us, he will always be a light to take us out of darkness and he will help lighten the load that we bear. Even though God will help us, we also need to help each other through loving, giving - perhaps a helping hand to someone, patience and understanding and in so doing work towards the peace the world badly needs.

Carolyn


Bible Bite

A short story from the Bible

It can be read in the Bible in Matthew 25: 14-30

Jesus told a story to help his disciples to be ready for the end of time. 'A rich man was about to go on a journey...'

He gave his servants money to look after, depending on what they could do.



He gave 5 bags of coins to the first, 2 to the second, and 1 to the third.

As soon as he had gone, the first two servants started to work.



The one with 5 bags of coins used them to earn 5 more,



and the one with 2 bags used them to earn another 2!

The third servant dug a hole and buried his bag.



When the master came back, he called his servants to him...



The first two showed him they had doubled his money, and he was very happy with them.



You are a hard man who expects us to work. I was afraid so I just hid it.

If you knew what I expected, why didn't you do it?



Get out of here!



- On St David's Day, why the leeks?



St David's Day, and it's time for the Welsh to wear proudly wear a leek or daffodil.

Shakespeare refers to the custom In Henry V, Act 5 Sc.1, where Gower berates Pistol for mocking at "an ancient tradition begun upon an honourable respect and worn as a memorable trophy of predeceased valour."

According to some sources, the wearing of leeks may be based on a legend that Welsh archers fought bravely at the Battle of Crecy in a field of leeks and, as a reminder of their bravery and loyalty, the Welsh began to wear a leek in their caps every St David's Day. The legend, true or not, could be a source of the 'honourable respect' which the Welsh had for their valorous archers.^[1]_{SEP}

We do know that David - or Dafydd - of Pembrokeshire was a monk and bishop of the 6th century. In the 12th century he was made patron of Wales, and he has the honour of being the only Welsh saint to be canonised and culted in the Western Church. Tradition has it that he was austere with himself, and generous with others - living on water and vegetables (leeks, perhaps?!) and devoting himself to works of mercy. He was much loved.

In art, St David is usually depicted in Episcopal vestments, standing on a mound with a dove at his shoulder, in memory of his share at an important Synod for the Welsh Church, the Synod of Brevi.

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Mothering Sunday, 4th Sunday in Lent

There is an old Jewish saying: *God could not be everywhere, and therefore He made mothers.*

Mother Church, Mother Earth, Mother of the Gods – our human mothers – all of them have been part of the celebration of 'Mothering Sunday' – as the fourth Sunday in Lent is affectionately known. It has been celebrated in the UK since at least the 16th century.

In Roman times, great festivals were held every Spring to honour Cybele, Mother of all the Gods. Other pagan festivals in honour of Mother Earth were also celebrated. With the arrival of Christianity, the festival became one honouring Mother Church.

During the Middle Ages, young people apprenticed to craftsmen or working as 'live-in' servants were allowed only one holiday a year on which to visit their families – which is how 'Mothering Sunday' got its name. This special day became a day of family rejoicing, and the Lenten fast was broken. In some places the day was called Simnel Day, because of the sweet cakes called simnel cakes traditionally eaten on that day.

In recent years the holiday has changed and in many ways now resembles the American Mother's Day, with families going out to Sunday lunch and generally making a fuss of their mother on the day.

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Palm Sunday & Holy Week

The events of Easter took place over a week, traditionally called Passion Week.

It began on Palm Sunday. After all His teaching and healing, Jesus had built a following.

On the Sunday before He was to die, Jesus and His followers arrived at Jerusalem. The city was crowded. Jewish people were arriving from to celebrate Passover. This commemorates how they had escaped from slavery in Egypt nearly 1,500 year earlier.

Jesus rode into the city on a young donkey. He was greeted like a conquering hero. Cheering crowds waved palm branches in tribute. He was hailed as the Messiah who had come to re-establish a Jewish kingdom.

The next day they returned to Jerusalem. Jesus went to the temple, the epicentre of the Jewish faith, and confronted the money-changers and merchants who were ripping off the people. He overturned their tables and accused them of being thieves. The religious authorities were alarmed and feared how He was stirring up the crowds.

On the Tuesday, they challenged Jesus, questioning His authority. He answered by challenging and condemning their hypocrisy. Later that day Jesus spoke to His disciples about future times. He warned them about fake religious leaders; the coming destruction of Jerusalem; wars, earthquakes and famines; and how His followers would face persecution.

By midweek the Jewish religious leaders and elders were so angry with Jesus that they began plotting to arrest and kill Him. One of Jesus' disciples, Judas, went to the chief priests and agreed to betray Him to them.

Jesus and the 12 disciples gathered on the Thursday evening to celebrate the Passover meal. This is known as the Last Supper. During the evening, Jesus initiated a ritual still marked by Christians – Holy Communion – which commemorates His death. Jesus broke bread and shared it and a cup of wine with His disciples.

Judas then left to meet the other plotters. Jesus continued to teach the others and then went outside into an olive grove to pray. He even prayed for all future believers. He agonised over what was to come but chose the way of obedience. The Bible book, Luke, records Him praying, 'Father if you are willing, take this cup from me; yet not my will but yours be done'. Minutes later Judas arrived with soldiers and the chief priests and Jesus was arrested.

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: **Lady Day or The Annunciation**

This beautiful event (Luke 1:26-38) took place in Nazareth, when Mary is already betrothed to Joseph. The Archangel Gabriel comes to Mary, greets her as highly favoured, tells her not to be afraid, that she will bear a son Jesus, and that her elderly cousin Elizabeth is already pregnant (with John the Baptist).



The church calendar is never quite as neat as some would like it. To celebrate the Annunciation on 25th March does indeed place the conception of Jesus exactly nine months from His birth on 25th December, but the latter part of March almost inevitably falls during Lent. But the birth and death of Jesus are intrinsically linked - He was born to die, and thus fulfil God's purposes.

The Annunciation is a significant date in the Christian calendar - it is one of the most frequent depicted in Christian art. Gabriel's gracious strength and Mary's humble dignity have inspired many artists. Certainly, Mary's response to the angel has for centuries been an example of good faith in practice - humility, enquiry of God, and trusting acceptance in His will for her life.

Services and Holy Days

Celebrations of the Holy Eucharist will be held twice weekly in both our Churches:

*St. Margaret's each Sunday at 9.30am and each Wednesday at 10.00am.
St. Catwg's each Sunday at 11.00am and each Thursday at 10.00am.*

<i>Date.</i>	<i>Services and Holy Days</i>
<i>1st March</i>	THE SECOND SUNDAY of LENT
<i>2nd March</i>	*David, Bishop of St Davids, Patron Saint of Wales (Moved from 1 March)
<i>8th March</i>	THE THIRD SUNDAY of LENT
<i>15th March</i>	THE FOURTH SUNDAY of LENT / LENT 4 as MOTHERING SUNDAY
<i>22nd March</i>	THE FIFTH SUNDAY of LENT: PASSION SUNDAY
<i>25th March</i>	*The Annunciation of Our Lord to the Blessed Virgin Mary
<i>29th March</i>	<i>See following table</i>

Readings for Palm Sunday & Holy Week

(March 29th to April 5th)

Sunday, 29th March - Sixth Sunday of Lent: Palm Sunday

Liturgy of the Palms:

*Matthew 21. 1-11 Psalm 118. [1, 2,] 19-29
Philippians 2. 5-11 Matthew 26.14 – 27.66*

Liturgy of the Passion:

*Isaiah 50. 4-9a Psalm 31. 9-16, [17, 18]
Philippians 2. 5-11 Matthew 26.14 – 27.66*

Monday, 30th March - Monday in Holy Week

Readings:

Isaiah 42. 1-9 Psalm 36. 5-11 Hebrews 9. 11-15 John 12. 1-11

Tuesday, 31st March - Tuesday in Holy Week

Readings:

*Isaiah 49. 1-7, Psalm 71. 1-8, or 1-14, 1 Corinthians 1. 18-31,
John 12. 20-36*

Wednesday 1st April - Wednesday in Holy week

Readings:

Isaiah 50. 4-9a, Psalm 70, Hebrews 12. 1-3, John 13. 21-32

Thursday, 2nd April - Maundy Thursday

Readings:

*Exodus 12. 1-4, [5-10,] 11-14, Psalm 116. 1-2, 12-19 or 116. 12-19,
1 Corinthians 11. 23-26, John 13. 1-17, 31b-35*

Friday, 3rd April - Good Friday

Readings:

*Isaiah 52.13 – 53.12 Psalm 22. or 22. 1-11 or 22. 1-21
Hebrews 10. 16-25 or 4. 14-16; 5. 7-9. John 18.1 – 19.42*

Saturday 4th April - Easter Eve

Readings:

*Job 14. 1-14 or Lamentations 3.1-9, 19-24
Psalm 31. 1-4, 15-16 or 31.1-5
1 Peter 4. 1-8 Matthew 27. 57-66 or John 19. 38-42*

Sunday 5th April - Easter Day

Readings:

*Acts 10. 34-43 or Jeremiah 31. 1-6 Psalm 118. [1, 2,] 14-24
Colossians 3. 1-4 or Acts 10. 34-43 John 20. 1-18 or Matthew 28. 1-10*



God in the Arts

Editor: Have you ever thought how an actual church building might provide a series of visual aids to spiritual meditation? This month the Revd Michael Burgess considers the font. (There is a photograph to go with this article, showing St George's Church, Anstey, in Hertfordshire).

'He gave us eyes to see them' - railings and kneelers



This month we visit St Nicholas' Church, Compton in Surrey. It is a very fine building with an unusual double sanctuary on two floors at the east end. Our eyes look up to see a gallery and an altar, and then at ground level is another altar surrounded by a glorious Norman arch with Jacobean railings and kneelers. As we enter this church, we realise with T S Eliot in *Little Gidding* that we are here 'to kneel where prayer has been valid.'

With the liturgical reform of the last century, it is customary in many churches to stand to receive Holy Communion. Sitting and standing seem the norms now for worship, in spite of all the beautifully embroidered kneelers that many churches boast. But open the *Book of Common Prayer*, and there is a multitude of rubrics on kneeling, whenever people gather for services. It is a posture that takes us back to those vivid images of Jesus praying on His knees in *St Luke's Gospel*, Peter kneeling to pray in *Lydda*, and the people kneeling on the beach with Paul in *Acts 21*.

The Psalmist invites us to kneel before the Lord our Maker, and Paul wrote to the *Philippians*, 'At the name of Jesus every knee should bend.' As we kneel at the Jacobean railings of St Nicholas, Compton or in our own churches, we are heirs to that tradition.

Cranmer in the *Prayer Book* said that kneeling was a sign of gratitude for benefits received. But it is more than that. Buildings like Compton church bring us to our knees quite naturally as we gaze and wonder at the beauty and majesty of the building. Kneeling is a sign of reverence and adoration of the God who inspired such architecture of old and who feeds us now in the sacraments.

*(The photograph to go with this article is credited to:
Colin Smith / St Nicholas, Compton / Wikimedia Commons)*

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God in the Sciences

This series is written by Dr Ruth M Bancewicz, who is Church Engagement Director at The Faraday Institute for Science and Religion in Cambridge. Ruth writes on the positive relationship between Science and Christian faith.

A Bucket of Tadpoles: Springtime, Curiosity, and the Theology of Science

When I was nearly three, I knocked a bucket of tadpoles all over the patio. Those unfortunate creatures must have been collected to educate my brother and I on where frogs came from, but a toddler can't just stand by and watch. Can I see up close? Or maybe I was 'helpfully' moving it to another place. I just remember doing something I shouldn't have done, and tadpoles on the ground. I was sad that I wouldn't get to see those creatures grow up.



I might have been great at destroying things when I was a child (my family would probably say I still am), but I absolutely love watching living things up close. The more I learn, the more my sense of wonder grows. For a tadpole to become a frog, large sections of its gut, salivary glands and muscles must die, as well as the gills. The cells in those tissues are programmed to curl up and disintegrate, and are then swallowed up by a specialised kind of white blood cell. Legs grow from small sacs of cells on the tadpole's body, and one of my textbooks says that 'The nervous system is also remodelled' - which I suspect is a bit of an understatement.

This knowledge removes a little of the mystery of how a tadpole turns into a frog, but there is plenty more to discover. These few details also reveal the cleverness of the process. Metamorphosis is surprisingly common in the animal kingdom. How is that an efficient way to grow up, or is efficiency not the most important thing for an animal?

Scientists are essentially grown-ups who are still very much in touch with their inner two-year-old. They refuse to stop asking questions, even when finding an answer becomes decidedly more awkward than opening a textbook.

Many scientists are people of faith, and this also drives their questioning. They believe that God created a world that was very good, that the purpose of all Creation is to praise Him, that we are made in God's image, and that we are tasked with looking after Creation. So Christians, of all people, should be enjoying and investigating our surroundings. These are the bones of a theology of science which serves some of us very well, and keeps us looking into things like buckets of frogs – that is, until a two-year-old comes and knocks them over

Remembering the Hindenburg

Ninety years ago, on 4th March 1936, the German airship Hindenburg made its first flight. It was the largest airship ever constructed, and when it was destroyed in a fire in May 1937, it ended the era of airship travel.



Airships had been developed from balloons – the first attempt at lighter-than-air travel pioneered in 1783 by the Montgolfier brothers – because they could be steered using rudders and engines. Representing advances in science, engineering and exploration, they fascinated creative minds.

Foremost among them was Ferdinand von Zeppelin, who founded the Zeppelin Company that designed and built the Hindenburg.

The causes of the crash were primarily the fragile nature of airships, their use of highly flammable hydrogen gas and combustible construction material, and in the case of the Hindenburg, the fact that it was attempting to land during a thunderstorm at Lakehurst, New Jersey. Thirteen passengers, 22 crew members and one ground worker died. The horrific fire was caught live on camera. Not surprisingly, it heralded the end of the airship era as far as commercial aviation was concerned.

However, that was also hastened by the destruction of the British-made R101 nearly seven years earlier, when it crash-landed safely in France during its maiden flight – again during bad weather – but immediately burst into flames and incinerated 48 of the 54 people on board.

The Church of The Holy Family and St Michael at Kesgrave in Suffolk was constructed in memory of Squadron Leader Michael Rope and those who died with him in the blaze. He was an early and successful designer of airships who worked on the R101 at Cardington in Bedfordshire.

Airships exist today in advanced and safer form. Their ability to land almost anywhere and carry large payloads makes them useful for observation and providing humanitarian aid in disaster-hit areas.

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April's Magazine 2026

Please can you forward any news, articles etc, to me by Monday
23rd March, for inclusion in the April's edition.

Many Thanks Chris (email: chriscorbin1961@gmail.com)

Friends of Gilfach

Another month passed and hopefully Spring arrived. We continue with our events and they are all still being supported well, for which I am very grateful since I am the one who is often missing - not through choice, just appointments for treatment.

At our meeting at the beginning of this month I asked Rhian if she would tell us about her new job. She doesn't need too much persuasion to talk about something she is passionate about. She firstly told us the last part of her PhD thesis. We had heard about pregnancy and births previously but this talk was on miscarriages. It was fascinating to hear the statistics comparing Roman times to today. There really were no records of miscarriages during Roman times as they were not considered to be important but Rhian's research found that the husbands often recorded their wife's miscarriage. These were usually the wealthy Romans such as high officials or even emperors, and taking these reports into account one can analyse the proportion. It was really interesting.

Rhian then went on to talk about her new role in Cardiff Roman Catholic Sixth Form college in a pastoral role. She finds the job quite soul searching and difficult at times as she is dealing with 17 and 18 year olds whose lives are not like ours. There are so many with difficult home backgrounds and a lot of Muslim students with different outlooks and problems. There are some students that she would like to bring home because of their home life. She seems to have found a rewarding role in helping other young people. She said it has made her realise just how lucky she has been in her home life and what she provides for her two sons who are only a few years older than the ones she is dealing with. Most students seem to have confided in her and thanked her for helping them. It was a thought-provoking talk with discussions at the end and made us all think of our circumstances. I would like to thank her for sharing this with us.

We have invited Steve Wornham from Llamau to talk to us next month and hopefully we will be able to help their unfortunate women (and some men) when escaping domestic abuse. Everyone is welcome to this as well as our coffee mornings and quiz afternoons. Look forward to seeing anyone interested.

God Bless Kath

Remembering Sir Christopher Wren



It was 300 years ago, on 8th March 1723, that English architect Sir Christopher Wren died at the age of 90. Best known for designing St Paul's Cathedral, he was also a ground-breaking anatomist, astronomer and physicist.

A founder of the Royal Society, Wren served as its president from 1680 to 1682 and was highly regarded by such eminent scientists as Isaac Newton and Blaise Pascal. But it is as an architect that he is best known: beside St Paul's, regarded as his masterpiece and completed in 1710, he directed the rebuilding of 52 churches after the Great Fire of London in 1666 – though he did not work alone, heading a team of creative minds that included Nicholas Hawksmoor.

Born at East Knoyle in Wiltshire, Wren was the only surviving son of Christopher Wren the Elder, who became Dean of Windsor. He was a sickly child but lived a long life, despite his family being affected by the Civil Wars that broke out in 1642. He married twice, but both his wives died very early – one of smallpox and the other of tuberculosis. Although Wren lived 90 years, he was married for only nine of them, but had four children.

Two factors may have contributed to Wren's success as an architect: one was basic – his decision to move into that field because of the dearth of architects in the mid-17th century; the other was more dramatic – the Great Fire of London, which necessitated so much rebuilding in the city and gave him the opportunity to shine.

Robert Hooke, the scientist and architect who was a friend of Wren, said: "Since the time of Archimedes there scarce ever met in one man in so great perfection such a mechanical hand and so philosophical a mind."



Books of the Bible.

Editor: Canon Paul Hardingham continues his series on the books of the Bible.

What's the Big Idea? - an Introduction to the Books of the Old Testament: Jeremiah



Jeremiah is described as ‘a true, honest, and God-revealing companion for the worst of times.’ (Eugene Peterson). He was a priest from the village of Anathoth, near Jerusalem. His ministry to Judah began in 626 B.C. and continued until after the fall of Jerusalem in 586 B.C.

Jeremiah brought a message of judgment and hope: ‘See, I have set you this day over the nations and over the kingdoms, to root out and to pull down, to destroy and to throw down, to build and to plant.’ (1:10).

During Jeremiah's ministry, Judah had rejected the Lord for idols (2:13). They claimed to be God's people, yet they refused to heed God's word by refusing to be corrected and following false prophets who spoke what the people wanted to hear. Therefore, Jeremiah was the prophet of judgement. He called Judah to repent, but they refused (6:16-17). However, he also brought a message of hope. He preached that they should trust God (9:23-24) and that a faithful remnant would be restored to the land (23:3; 31:7-9).

Jeremiah was a reluctant prophet, who felt compelled to speak God's word (20:9). His life was characterised by sorrow, ‘O my Comforter in sorrow, my heart is faint within me.’ (8: 18). His people continually refused to listen to him, rewarding his labour with rejection and persecution.

Much of Jeremiah's message remains relevant today, because we still fall into idolatry, whether it is wealth, talents or social standing. Sin requires repentance and restoration; obedience brings blessings and joy with it. However, Jeremiah also points to Christ, as the one who makes this possible. He showed great compassion for His people and shed tears for them. He suffered their ingratitude, but still forgave them.

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Sudoku Challenge

2					3	4	1	
	1		8					5
		6		9				
5							6	
	2	4		7		8	3	
	6							2
				8		6		
6					4		2	
	4	1	9					8

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Solution can be found on page 31



Notices!

100 Club Winners!

February 2026

Date	No:	Winner	Church
1st			
8th			
15th			
22nd			



District of Gelligaer Website

Scan the QR code on your smart phone, then open in browser to visit our website or visit us on

<https://www.parishofgelligaer.org.uk>

Below is a list detailing the dates, time and locations for the Welsh Eucharist services, for the coming year (2026).



ARDAL WEINIDOGAETH
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MINISTRY AREA

Y Cymun Bendigaid Holy Eucharist

31st	Ionawr/January	S. Catwg's Church, Gelligaer
7th	Mawrth/March	S. Matthias' Church, Treharris
11th	Ebrill/April	S. Gwladys' Church, Bargoed
2nd	Mai/May	Holy Trinity, Ystrad Mynach
6th	Mehefin/June	S. Margaret's Church, Gilfach
4th	Gorffnaf/July	Llanfabon, Nelson
	Awst/August	Dim Gwasanaeth / No Service
5th	Medi/September	S. Catwg's Church, Gelligaer
3rd	Hydref/October	S. Tyfaelog's Church, Pontlottyn
7th	Tachwedd/November	S. John's Church, Nelson
5th	Rhagfyr/December	TBA

DYDD SADWRN 11.00AM SATURDAY

yn Gymraeg – in Welsh

gyda te, coffi ac amser i gymdeithasu / with tea, coffee and fellowship

Croeso cynnes i bawb / A warm welcome to everyone!

Quotes for 2026

Peace is to the soul what health is to the body: a sign of balance and order. – **Guy Appere**

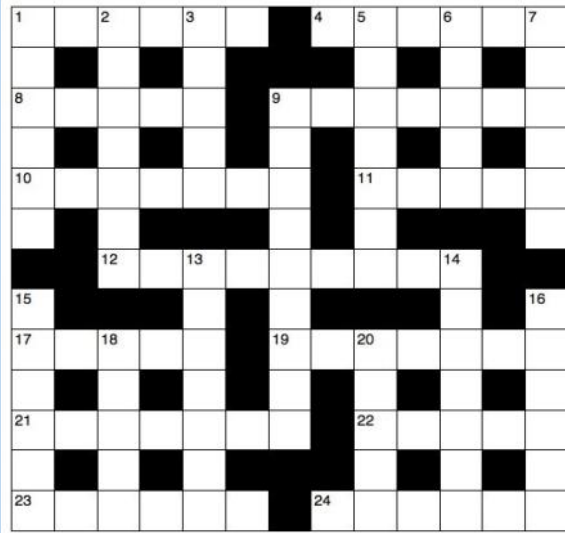
You are today where your thoughts have brought you; you will be tomorrow where your thoughts take you. – **James Allen**

Obedience is the key that unlocks the door to every profound spiritual experience. – **Dorothy Kerin**

The noblest revenge is to forgive. – **Thomas Fuller**

Hope means expectancy when things are otherwise hopeless. – **G K Chesterton**

March's Crossword



Challenge

Across

- 1 Arouse (Song of Songs 2:7) (6)
- 4 Extinguish (Isaiah 1:31) (6)
- 8 ““They — — ,” you will say, “but I’m not hurt!”” (Proverbs 23:35) (3,2)
- 9 Unhappiness (Nehemiah 2:2) (7)
- 10 Jewish (7)
- 11 Dirge (anag.) (5)
- 12 ‘A truthful witness gives honest — , but a false witness tells lies’ (Proverbs 12:17) (9)
- 17 Paul quoted from the second one in his address in the synagogue at Pisidian Antioch (Acts 13:33) (5)
- 19 ‘Do not use your freedom to — the sinful nature’ (Galatians 5:13) (7)
- 21 ‘As you can see, he has done nothing to — death’ (Luke 23:15) (7)
- 22 Name applied by Isaiah to Jerusalem (Isaiah 29:1) (5)

- 23 ‘All the people — — one man, saying, “None of us will go home”’ (Judges 20:8) (4,2)
- 24 Lazarus, who was carried by angels to Abraham’s side when he died, was one (Luke 16:20) (6)

Down

- 1 Appalled (Job 26:11) (6)
- 2 ‘In an — to escape from the ship, the sailors let the life boat down into the sea’ (Acts 27:30) (7)
- 3 Expel (Acts 18:16) (5)
- 5 ‘But I have a baptism to — , and how distressed I am until it is completed!’ (Luke 12:50) (7)
- 6 ‘Of the increase of his government and peace there will be — — ’ (Isaiah 9:7) (2,3)
- 7 Hurry (Psalm 119:60) (6)
- 9 ‘For I desire mercy, not — , and acknowledgement of God rather than burnt offerings’ (Hosea 6:6) (9)
- 13 One of its towns was Sychar, where Jesus met a woman at Jacob’s well (John 4:5) (7)
- 14 Shouting (Acts 7:57) (7)
- 15 Arachnid (Isaiah 59:5) (6)
- 16 One of Paul’s first converts in Philippi was Lydia, a — in purple cloth (Acts 16:14) (6)
- 18 Donkeys (5)
- 20 Raked (anag.) (5)

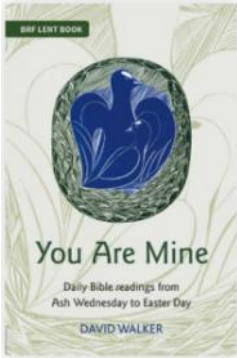
Crossword solution - Page 31

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Book Reviews for 2026.

You Are Mine: Daily Bible Readings from Ash Wednesday to Easter Day

By David Walker, BRF, £8.99



How do we belong to God and with Jesus? This book explores different aspects of human belonging through the medium of Scripture and story, in order to help us recognise the different ways in which we are God's beloved.

And we come to recognise ourselves and our own lives in the narrative of God's engagement with humanity and His creation.

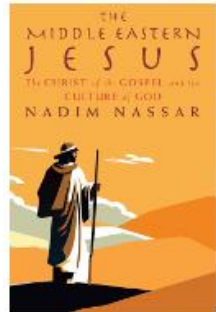
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Middle Eastern Jesus – the Christ of the Gospel and the Culture of God

By Nadim Nassar, Canterbury Press, £16.99

Every culture shapes its image of God and interprets Scripture through its own assumptions – often missing the richness of the text. Nadim Nassar invites readers to step into Jesus' world and see the Gospels through Middle Eastern eyes.

Drawing on his heritage and deep knowledge of Middle Eastern culture, language, and Scripture, Nadim Nassar invites readers to encounter Jesus not only as a figure of faith but as a living presence within a region marked today by profound human suffering.



In a time when the Levant is torn by political instability and religious tensions, this book explores how the peace revealed in Christ confronts cycles of hatred and opens a path toward reconciliation, healing, and restorative justice.

Church Reading / Cleaning Rotas

If anyone wishes to be on either the readers rota for either church, please do not hesitate to contact the relevant church wardens.

St. Catwg's Readers Rota

February 2026

March 2026

April 2026

1st	Paul Thomas	1st	Paul Thomas	5th	Janeve Manca
8th	Cheryl Pugh	8th	Cheryl Pugh	12th	Christine Harvey
15th	Janeve Manca	15th	Janeve Manca	19th	Pat Davies
22nd	Pat Davies	22nd	Christine Harvey	26th	Paul Thomas
		29th	Pat Davies		

St. Margaret's Readers Rota

February 2026

March 2026

April 2026

1st	Kath Llewellyn	1st	June Phillips	5th	Kath Llewellyn
8th	Enid Mayne	8th	Linda Bartlett	12th	Alex Ball
15th	Jenn East	15th	Lynne Thomas	19th	Christine Thorpe
22nd	Jennette Jones	22nd	Neil Hazell	26th	Chris Ball
		29th	Mark Jones		

Should you wish to be on the St. Margaret's cleaning rota please contact the relevant Church Wardens.

St. Margaret's Cleaning Rota

February 2026

March 2026

April 2026

1	Lynda Bartlett	Sue	1	Lynda Bartlett	Sue	5	Jennette	Audrey
8	Lynda Trollope	Enid	8	Lynda Trollope	Enid	12	Kath	June
15	Jennette	Audrey	15	Jennette	Audrey	19	Lynda Bartlett	Sue
22	Kath	June	22	Kath	June	26	Lynda Trollope	Enid
			29	Lynda Trollope	Enid			



Gone yet not forgotten,
Although we are apart,
Your spirit lives within me,
Forever in my heart.
Until we meet again,
May God hold you in the palm of His hand.

Author Unknown

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Prayers for the Bereaved

*May the love of God and the peace of our Lord Jesus Christ
console you and gently wipe away every tear from your eyes.
May Almighty God bless you, and look after you at this
difficult time. **Amen.***

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*Lord, in our time of grief we turn to you. God of love
hear our cries. Listen to our prayers for whom
you have called out of this world. Lead them to
your kingdom of light and peace. **Amen.***

For the Younger Generation.

The Tale of the TWO BUILDERS



JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ONE WAS ABOUT TWO MEN WHO BUILT THEIR OWN HOUSES



THE FIRST BUILDER SEARCHED HIGH AND LOW FOR A GOOD SOLID ROCK ON WHICH TO BUILD HIS HIS HOME.

AT LONG, LONG LAST HE FOUND THE IDEAL SPOT.



SO HE BEGAN TO BUILD.



THE OTHER BUILDER DIDN'T CARE WHERE HE BUILT HIS HOUSE

HE THOUGHT SOME NICE FLAT SAND WOULD BE AN EASY PLACE TO BUILD.



BUT ONE DAY THE STORM CAME....

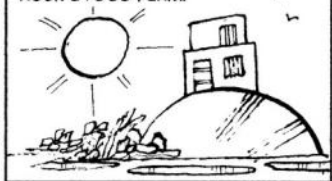


...AND THE WIND BLEW....AND THE RAIN FELL....



...AND THE HOUSE ON THE SAND COLLAPSED!

BUT THE HOUSE ON THE ROCK STOOD FIRM.



JESUS EXPLAINED - IT'S IMPORTANT OUR LIVES HAVE A FIRM FOUNDATION!



The Bible has many stories of mothers who had great faith in God. With their love, care, encouragement and prayers their children grew up to be great people of God.



Who saved her baby by putting him in a basket in the river?

Exodus 2:1-3 and 6:20

Who was 90 years old when she had her son Isaac?
Genesis 17:19



Whose prayers for a child were answered by God?
1 Samuel 1:20

Who had two sons called Cain and Abel?
Genesis 4:1-2

Across

- 3. **Obed's** mother
Matthew 1:5
- 4. **John's** mother
Luke 1:57-60
- 7. **Reuben's** mother
Genesis 29:32
- 8. **Joseph's** mother
Genesis 30:22-24
- 9. **Jesus' mother**
Acts 1:14

Down

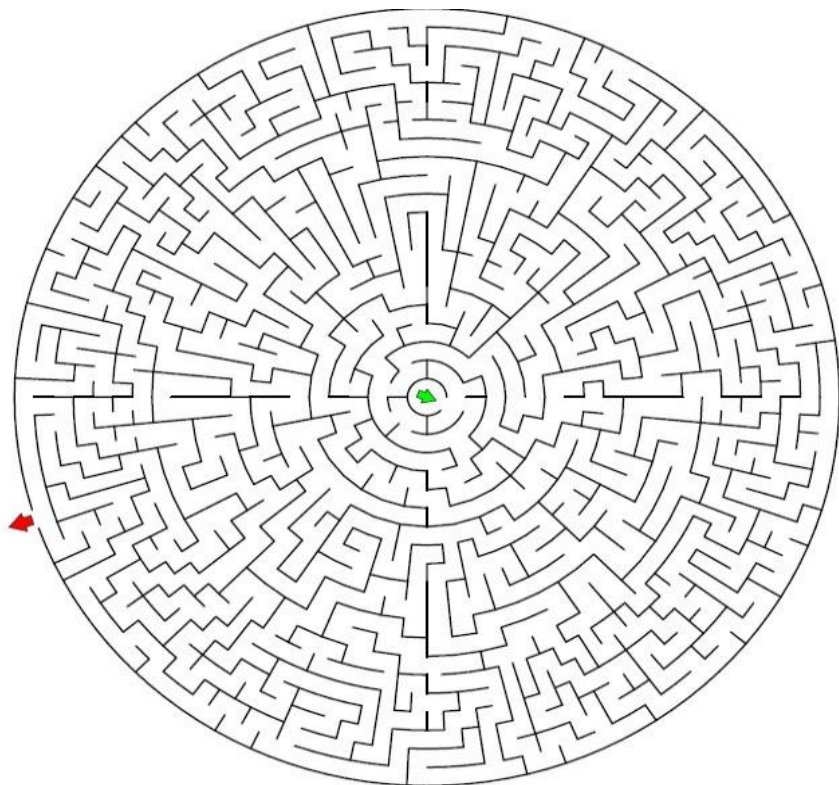
- 1. **Boaz's** mother
Matthew 1:5
- 2. **Solomon's** mother
1 Kings 1:11
- 4. **Timothy's** mother
2 Timothy 1:5
- 5. **Ishmael's** mother
Genesis 16:15
- 6. **Jacob and Esau's** mother
Genesis 25:21-26



Answer the questions then put them into the crossword

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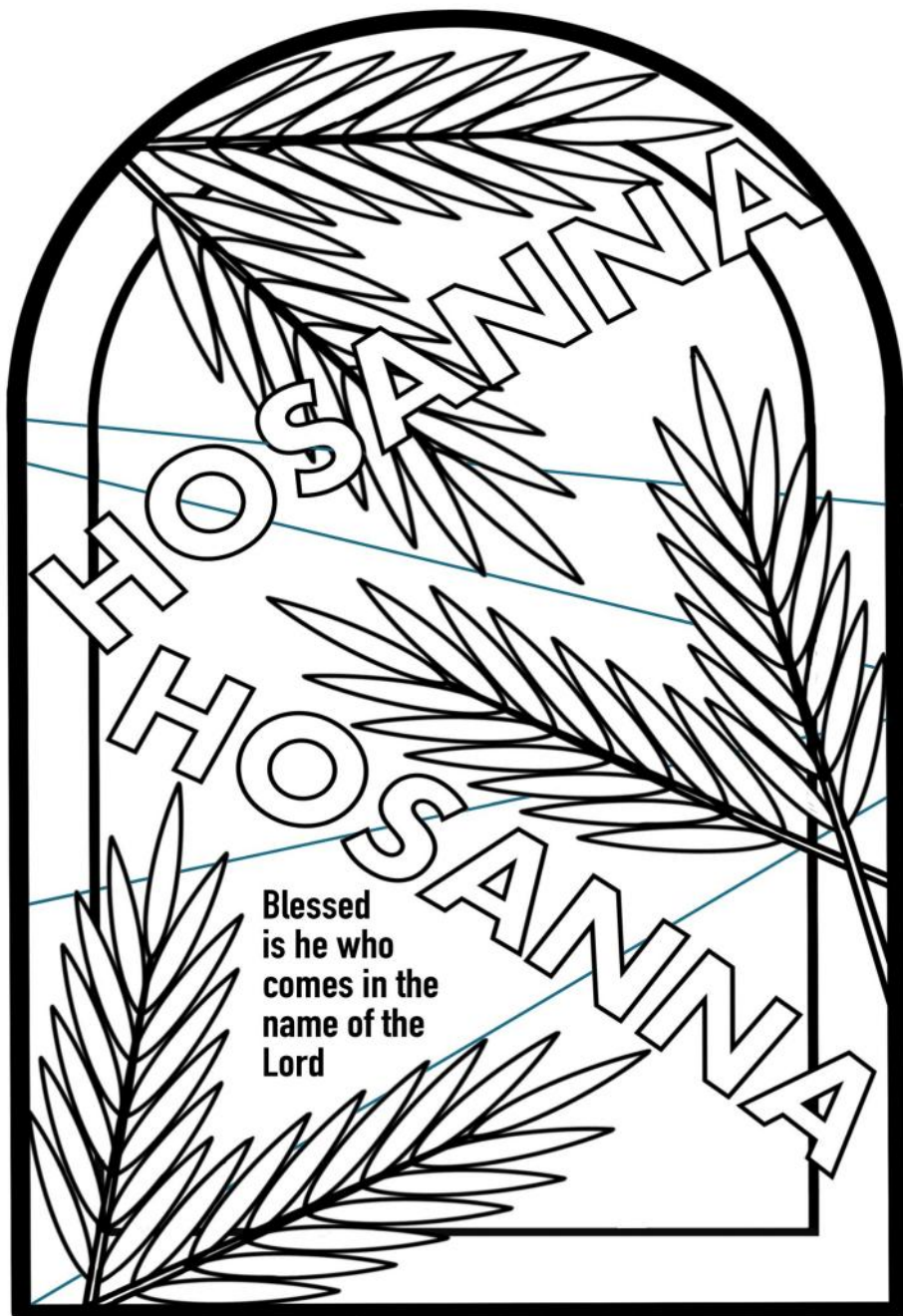
Complete the maze!



Colour in!



Colour in!



Service Times

Celebrations of the Holy Eucharist will be held twice weekly in both our Churches:

*St. Catwg's each Sunday at 11.00am and each Thursday at 10.00am and
St. Margaret's each Sunday at 9.30am and each Wednesday at 10.00am.*

Both of our Churches have a friendly and welcoming atmosphere where you can worship our Lord, Jesus Christ. Everybody is welcome to attend any of our services listed below. If it is your first visit to the Parish and you are new to our Church please do not hesitate to make yourself known to us.

SUNDAY

9.30 am. Sung Eucharist at St. Margaret's Church

1st Sunday of each Month - Family Services

11.00 am. Sung Eucharist at St. Catwg's Church

WEDNESDAY

10.00 am. Holy Eucharist at St. Margaret's Church,
followed by Tea and Coffee

THURSDAY

10.00 am. Holy Eucharist at St. Catwg's Church



General Disclaimer

The appearance of comments, articles, advertisements, hyperlinks, or statements made within our District magazine do not necessarily represent the views of the District of Gelligaer Wardens and Committee. While we aim to include accurate and up-to-date information at the time of publication, we make no warranties or representations as to the accuracy. We therefore assume no liability or responsibility for any error or omission in the content.

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MINISTRY AREA



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