

The background is a vibrant, abstract composition of thick, expressive brushstrokes in shades of red, blue, yellow, and purple. Overlaid on this are numerous black, wavy lines, each filled with a regular pattern of small yellow dots, creating a complex, layered visual effect.

#gweinidogaeth2020

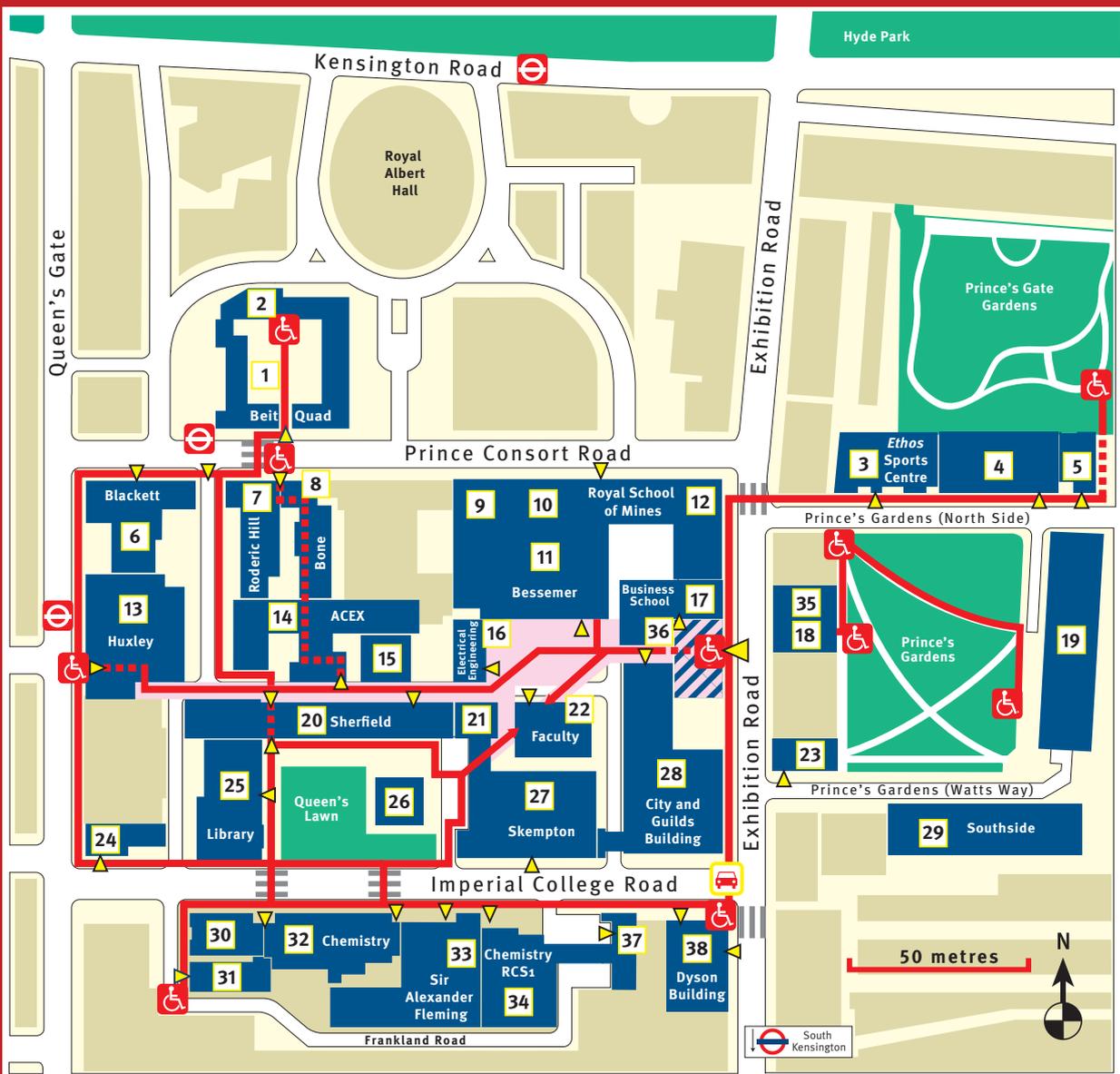
#ministry2020

Rhaglen
Programme

Ordained ministry – like the whole of the Church in our time – is changing. Over three days, we, as Bangor’s priests, deacons and ordinands, will reflect on where we’ve come from, on what ministry’s like now, and on what the future of ordained ministry looks like for our diocese.

Mae gweinidogaeth
ordeiniedig – fel
yr Eglwys drwyddi
draw yn ein dyddiau
ni – yn newid. Dros
dridiau, byddwn ni fel
offeiriaid, diaconiaid
ac ymgeiswyr o Fangor
yn myfyrio ar yr hyn
a fu, ar weinidogaeth
heddiw, ac ar ddyfodol
gweinidogaeth
ordeiniedig yn yr
esgobaeth.

Amserlen Timetable



Dydd Sul 16 Medi Sunday 16 September

0 / from 6pm

Cyrraedd

Check-in

Southside

29 ar y map / on the map

Cynefino y Ne Kensington

Familiarizing ourselves with South Kensington



Tafarn gyfagos y Queen's Arms
The nearby Queen's Arms pub

Ni weinir swper ar y campws gyda'r nos heno, ac fe'n anogir i ddarganfod yr ardal leol ac i swpera yno. Mae'n rhwydd cyrraedd bwyta yn yr ardal i gerddwyr i'r gogledd o orsaf tiwb De Kensington, ar waelod Exhibition Road. Mewn cyfeiriad arall, mae'r Queen's Arms yn dafarn gyfleus sydd hefyd yn gweini bwyd – ei lleoliad yw 30 Queen's Gate Mews, Llundain SW7 5QL. Ymhellach i ffwrdd mae Anglesea Arms, sydd hefyd yn gweini bwyd – ei lleoliad yw 15 Selwood Terrace, Llundain SW7 3QG. Mae lwfans o £25 o gyllideb y gynhadledd ar gael i bawb am fwyd ar nos Sul. I dderbyn y lwfans, anfonwch e-bost at Caryl Owen, gan gynnwys rhif eich cyfrif a'ch côd didoli ar gyfer taliad uniongyrchol; nid oes angen unrhyw dderbynebaw.

Dinner is not served on campus this evening, and we are encouraged to explore the local area and to dine out. The most easily accessible restaurants are to be found in the pedestrianised area north of South Kensington tube station, at the bottom of Exhibition Road. In another direction, the Queen's Arms is a convenient pub which also serves food – its location is 30 Queen's Gate Mews, London SW7 5QL. Further away is the Anglesea Arms, which also serves food – its location is 15 Selwood Terrace, London SW7 3QG. An allowance of £25 from the conference budget is made available to each attendee for food on Sunday evening. To receive the allowance, please email Caryl Owen, including your account number and sort code for a direct payment; no receipts are necessary.



Yr Anglesea Arms – chydig yn bellach i ffwrdd
The Anglesea Arms – a bit further away

Dydd Llun 17 Medi Monday 17 September

7.30am-8.30am

Brecwast

Breakfast

Sherfield

20 ar y map / on the map

Ennyd i ymestyn

Time to stretch

10am

Addoliad

Worship

Skempton

27 ar y map / on the map

10.30am

Cyflwyniad i'r gynhadledd

Introduction to the conference

Skempton

10.45am

Anerchiad

Address

Alan Billings

Skempton

11.35am

Egwyl

Break

Skempton

Yn ystod y gynhadledd mae na ofod ddwywaith y dydd i ni orffwys, cerdded, anadlu, ymarfer y corff a chwrdd â'n gilydd. Rydym yn eich gwahodd i ddefnyddio'r amser rhwng brecwast a dechrau pob diwrnod yn fwriadol; ac i wneud y mwyaf o'r amser ar ôl cinio i gronni ynni ar gyfer dechrau sesiwn y prynhawn.

Ychydig funudau i'r gogledd o'r campws, fe welwch ehangder Gerddi Kensington a Hyde Park – beth am gymryd ennyd i gerdded yn y parc, neu ymweld â phafiliwn dros-dro Frida Escobedo yn yr Orielau Serpentine? I'r de o'r campws, ar hyd Exhibition Road, ceir y V&A – prif amgueddfa gelf a dylunio'r byd, yn ogystal â'r Natural History Museum a'r Science Museum – ymweliad sydyn ar ôl cinio? Hefyd, o fewn ychydig funudau ar droed mae dwy eglwys enwog – Holy Trinity Brompton a'r London Oratory. Mae'r Brompton Café & Bookshop yn HTB (SW7 1JA) ar agor bob bore o 8am.

During the conference we have left space twice a day for us to rest, walk, breathe, exercise and meet up. We invite you to use the time between breakfast and the start of each day intentionally, and the time after lunch to gather energy for the start of the afternoon session.

A few minutes' walk north of the campus, you will find the expanse of Kensington Gardens and Hyde Park – why not take a moment to walk in the park, or to visit Frida Escobedo's temporary pavilion at the Serpentine Galleries? South of the campus, along Exhibition Road, is the the V&A – the world's leading museum of art and design, as well as the Natural History Museum and the Science Museum – worth a quick visit after lunch? Also within a few minutes' walk are two famous churches – Holy Trinity Brompton and the London Oratory. HTB's Brompton Café & Bookshop (SW7 1JA) is open each morning from 8am.



Y pafiliwn yn yr Orielau Serpentine
The pavilion at the Serpentine Galleries



HTB

11.55am
Cyfarfod grŵp bach
Small group meeting
Skempton

12.45am
Cinio
Lunch
Skempton

Ennyd i ymestyn
Time to stretch

2.30pm
Anerchiad
Address
Barry Morgan
Skempton

3.20pm
Cyfarfod grŵp bach
Small group meeting
Skempton

4pm
Egwyl
Break
Skempton

4.10pm
Llinell amser fyfyrïol
Reflective timeline
Skempton

5.20pm
Cymun y Gynhadledd
Conference Eucharist
Skempton

7.15pm
Derbyniad
Drinks reception
170 Queen's Gate
24 ar y map / on the map

7.45pm
Swper y Gynhadledd
Conference dinner
170 Queen's Gate

Grŵp Midian
The Midian Group

Dylan Williams
Andy John
Jen Evans
Tony Hodges
Griff Jones
Jon Price
Naomi Starkey
Emlyn Williams

Grŵp Anialwch Sin
The Wilderness of Sin Group

Lloyd Jones
Roland Barnes
Huw Bryant
Alison Gwalchmai
Tracy Jones
Llew Moules-Jones
David Parry
Eric Roberts

Grŵp Sinai
The Sinai Group

Angela Williams
Lynda Cowan
Simon Freeman
Nathan Jarvis
Andrew Jones
Dominic McClean
Neil Ridings
Robert Townsend

Grŵp Elim
The Elim Group

Richard Wood
Jane Bailey
Janice Brown
Lindsay Ford
John Matthews
Eryl Parry
Steve Rollins
Allan Wilcox

Grŵp Reffadim
The Rephadim Group

Ruth Hansford
Susan Blagden
Kevin Ellis
Kathy Jones
Steve Leyland
Martin Pritchard
Mary Stallard
Nick Webb

Grŵp Canaan
The Canaan Group

Stuart Elliott
Philip Barratt
Nick Golding
Andy Herrick
Vince Morris
Andrew Sully
Sara Roberts
Kim Williams

Dydd Mawrth 18 Medi

Tuesday 18 September

7.30am-8.30am

Brecwast
Breakfast
Sherfield

Ennyd i ymestyn
Time to stretch

9.30am

Coffi ar gael
Coffee available
Skempton

10am

Addoliad
Worship
Skempton

10.30am

Cyflwyniad i'r ail ddiwrnod
Introduction to the second day
Skempton

10.45am

Gweithdy cyntaf
First workshop session
Skempton

11.40am

Egwyl
Break
Skempton

11.45am

Ail weithdy
Second workshop
Skempton

12.45pm

Cinio
Lunch
Skempton

Ennyd i ymestyn
Time to stretch

2.30pm

Trydydd gweithdy
Third workshop
Skempton

Grŵp Midian
The Midian Group

Gweithdy cyntaf
First workshop session

a

Ail weithdy
Second workshop

b

Trydydd gweithdy
Third workshop

c

Grŵp Elim
The Elim Group

Gweithdy cyntaf
First workshop session

d

Ail weithdy
Second workshop

e

Trydydd gweithdy
Third workshop

f

Grŵp Anialwch Sin
The Wilderness of Sin Group

Gweithdy cyntaf
First workshop session

c

Ail weithdy
Second workshop

a

Trydydd gweithdy
Third workshop

b

Grŵp Reffadim
The Rephadim Group

Gweithdy cyntaf
First workshop session

f

Ail weithdy
Second workshop

d

Trydydd gweithdy
Third workshop

e

Grŵp Sinai
The Sinai Group

Gweithdy cyntaf
First workshop session

b

Ail weithdy
Second workshop

c

Trydydd gweithdy
Third workshop

a

Grŵp Canaan
The Canaan Group

Gweithdy cyntaf
First workshop session

e

Ail weithdy
Second workshop

f

Trydydd gweithdy
Third workshop

d

3.30pm
Egwyl
Break
Skempton

3.50pm
Adborth
Feedback
Skempton

4.20pm
Cyfarfod grŵp bach
Small group meeting
Skempton

5.20pm
Addoliad
Worship
Skempton

7pm
Swper
Dinner
Sherfield

Dydd Mercher 19 Medi Wednesday 19 September

7.30am-8.30am
Brecwast
Breakfast
Sherfield

Codi'n pac
Check-out

Ennyd i ymestyn
Time to stretch

9am
Coffi ar gael
Coffee available
Skempton

9.30am
Addoliad
Worship
Skempton

10am
Cyflwyniad i'r diwrnod olaf
Introduction to the final day
Skempton

10.15am
Cyfarfod grŵp bach
Small group meeting
Skempton

11.15am
Egwyl
Break
Skempton

11.20am
Cyfarfod olaf ar y cyd
Concluding plenary session
Skempton

12.15pm
Addoliad
Worship
Skempton

12.45pm
Cinio
Lunch
Skempton

Cyfranwyr *Contributors*



Alan Billings

Ganed Alan Billings yng Nghaerlŷr, ac astudiodd Ddiwinyddiaeth, Athroniaeth ac Addysg yng Ngholeg Emmanuel, Caergrawnt, Prifysgol Bryste, Prifysgol Caerlŷr a Seminar Diwinyddol Efrog Newydd. Hyfforddodd ar gyfer yr offeiriadaeth yng Ngholeg Diwinyddol Lincoln, ac mae wedi gwasanaethu fel offeiriad plwyf yn Sheffield a Kendal. Bu hefyd yn Is-Bennaeth Coleg Ripon, Cuddesdon, Rhydychen, a Phrifathro Cwrs Hyfforddi Gweinidogol Gorllewin Canolbarth Lloegr. Tra'n offeiriad plwyf yn Sheffield, roedd yn aelod o Gyngor Dinas Sheffield, gan ddod yn Ddirprwy Arweinydd pan oedd David Blunkett yn Arweinydd; bu hefyd yn aelod o Gomisiwn yr Archesgobion ar Ardaloedd Blaenoriaeth Trefol a luniodd yr adroddiad *Faith in the City*. Ers 2014 bu'n Gomisiynydd Heddlu a Throsedd yn Ne Swydd Efrog, ac yn ystod y cyfnod hwn, mae wedi goruchwyllo canlyniadau Adroddiadau'r Athro Alexis Jay a Louise Casey i gamdrin plant yn Rotherham a chasgliad y cwest Hillsborough i farwolaeth 96 o ddynion, merched a phlant yng Nghlwb Pêl-droed Sheffield Wednesday ym 1989. Ymysg ei lyfrau mwyaf y mae *Making God Possible: The task of ordained ministry present and future* (2010), *Lost Church: Why we must find it again* (2013), a *The Dove, the Fig Leaf and the Sword: Why Christianity changes its mind about war* (2014).

Barry Morgan

Yn frodor o Wauncaegurwen, astudiodd Barry Morgan yng Ngoleg Prifysgol Llundain ac, wedyn, ar gyfer yr offeiriadaeth yn Westcott House, Caergrawnt. Ar ôl ei guradaeth, bu'n darlithio yng Ngholeg Mihangel Sant a Phrifysgol Cymru yng Nghaerdydd, cyn symud i Fangor, lle bu'n Warden Hostel yr Eglwys, yn gaplan a darlithydd mewn diwinyddiaeth yn y brifysgol, a Chyfarwyddwr Ymgeiswyr ac, yn dilyn y cyfnod yn Llanelwy fel Rheithor Wrecsam, yn Archddiacon Meirionnydd. Ym 1992 etholwyd ef yn Esgob Bangor, a'i drosglwyddo i Landaff ym 1999; bu hefyd yn Archesgob Cymru o 2003 tan ei ymddediad y llynedd.

Alan Billings was born in Leicester, and studied Theology, Philosophy and Education at Emmanuel College, Cambridge, Bristol University, Leicester University and the New York Theological Seminary. He trained for the priesthood at Lincoln Theological College, and has served as a parish priest in Sheffield and Kendal. He has also served as Vice Principal of Ripon College, Cuddesdon, Oxford, and Principal of the West Midlands Ministerial Training Course. While a parish priest in Sheffield he was also a member of Sheffield City Council, becoming Deputy Leader when David Blunkett was Leader, and was a member of the Archbishops' Commission on Urban Priority Areas which produced the report *Faith in the City*. Since 2014 he has been the Police & Crime Commissioner in South Yorkshire, during which time he has overseen the aftermath of the Professor Alexis Jay and Louise Casey Reports into child exploitation in Rotherham and the conclusion of the Hillsborough inquests into the death of 96 men, women and children at Sheffield Wednesday Football Club in 1989. His most recent books include *Making God Possible: The task of ordained ministry present and future* (2010), *Lost Church: Why we must find it again* (2013), and *The Dove, the Fig Leaf and the Sword: Why Christianity changes its mind about war* (2014).

Barry Morgan was brought up in Gwauncaegurwen, and studied at at University College, London and, subsequently, for the priesthood at Westcott House, Cambridge. After his curacy, he taught at at St Michael's College and the University of Wales in Cardiff, before moving to Bangor, where he served as Warden of the Church Hostel, chaplain and lecturer in theology at the university, Director of Ordinands and, following a period in St Asaph as Rector of Wrexham, Archdeacon of Meirionnydd. In 1992 he was elected Bishop of Bangor, and translated to Llandaff in 1999, becoming Archbishop of Wales in 2003 until his retirement last year.

Alan Gyle

Alan Gyle yw deuddegfed ficer Eglwys Sant Paul, Knightsbridge. Yn enedigol o'r Alban, astudiodd gerddoriaeth yn y brifysgol, cyn astudio diwinyddiaeth yn Rhydychen. Fe'i ordeinwyd yn Eglwys Gadeiriol Sant Paul yn Llundain a, chyn dod i Knightsbridge, bu'n gwasanaethu yn Acton Green fel curad, yng Nghapel San Siôr yn Windsor is Is-Ganon, ac yng Ngholeg Imperial a'r Coleg Celf Brenhinol fel Caplan. Mae hefyd yn Ficer Offeiriadol yn Abaty San Steffan, yn FRSA ac yn hyfforddwr ac ymgynghorydd corfforaethol profiadol.

Alan Gyle is the twelfth vicar of St Paul's Church, Knightsbridge. A Scotsman by birth, he studied music in Scotland, later reading theology at Oxford. He was ordained in St Paul's Cathedral in London and before coming to Knightsbridge served variously in Acton Green as a curate, at St George's Chapel Windsor as a Minor Canon, and at Imperial College and the Royal College of Art as Chaplain. He is also a Priest Vicar of Westminster Abbey, an FRSA and an experienced coach and organisational consultant.

Gweithdai *Workshops*

1

2

3

4

Cwestiynau allweddol

Key questions

*Beth sy'n rhyddhaol,
yn egniol ac yn
fuddiol?*

*What's liberating
and good?*

*Am beth yr
hiraethwn?*

*What do we miss
about how things
were?*

*Beth sy'n ein dal ni'n
ôl?*

*What's still holding
us back?*

*Beth fyddai'n
ein rhyddhau i
weinidogaethu fel
hyn yn fwy pwerus,
gweddigar a
ffrwythlon?*

*What would
release us to do this
more powerfully,
prayerfully and
fruitfully?*

Fy ngweinidogaeth gyfoes o air a sacrament

Beth wnawn ni o'n gweinidogaeth gyfoes o air a sacrament - elfennau sylfaenol gweinidogaeth ordeiniedig? Bydd gweithdai eraill yn ein galluogi i feddwl am weinidogaeth ar y cyd, ac am arweinyddiaeth. Yma, ystyriwn ein gweinidogaeth bersonol o air a sacrament yn ein cyd-destun cyfoes. Ystyriwn bregethu, addysgu a meithrin disgyblion; ystyriwn addoli, gweddi, cymodi ac eneinio; ystyriwn fodolau newydd o weinidogaeth fugeiliol; a hyn oll yng nghyd-destun cenhadaeth ac efengylu.

My contemporary ministry of word and sacrament

How do we understand a contemporary ministry of word and sacrament - the basic components of ordained ministry? Other workshops will allow us to think about collaborative ministry, and about a ministry of leadership. We're thinking here about our personal ministry of word and sacrament in our contemporary context. We think about preaching, teaching and nurturing discipleship; about worship, prayer, reconciliation and anointing; about new models of pastoral ministry; and about all of this in the context of mission and evangelism.

a+d

Man cychwyn heriol

Provocative starters-for-ten

When a candidate for ordained ministry would tell me, as vocations director, that they felt “called” to the priesthood, I would ask them to describe for me how they experienced this call. It was not uncommon for a candidate to respond by speaking about a desire for a deeper prayer life, to learn more about theology, to serve others, and to help others come to know Jesus. I remember the first time it struck me that what this candidate was describing was not a call to priesthood but a call to live out their baptismal calling. Everything they described as pointing towards the priesthood was entirely normative of ordinary Christian living. What did I listen to as a sign of the call to priesthood? A burning desire to preach God’s Word, a yearning to minister and celebrate the sacraments, wishing to lead and guide a community of faith.

One day after a weekday Eucharist, I came home and wrote this in my journal: ‘From the back of church today to the vestry, grabbed a dozen times to hear about nephews’ dying dogs and brothers with cancer, illness, sickness. People need to be heard, but is my role to do so? I wasn’t ordained to comfort little old ladies, but to lead people into mission to win the world for Jesus so that every little old lady can have someone to comfort her in the name of Jesus.’

Rheoli a chydweithio ledled gweinidogaethau lluosog

Beth wnawn ni o'n gweinidogaeth fel rheolwyr timau sy'n cwmpasu meysydd dirif. Ystyriwn adnabod a datblygu doniau; ystyriwn reoli perfformiad ac ymroddiad eraill. Ystyriwn hefyd yr angen i alluogi lefelau uchel o atebolrwydd ar yr un pryd â lefelau isel o ddeddfu. Ystyriwn y gwahanol feysydd y mae gweinidogaethu ar cyd yn eu cwmpasu, pan fyddwn yn rhannu ein gweinidogaeth ag eraill: addoli, addysgu, gofal bugeiliol a gweinidogaeth deuluol, ond hefyd efengylu ac arloesoli, a'n gwaith â chyllid ac adeiladau.

Managing and collaborating across manifold ministries

How do we understand our ministry as managers of teams that cover manifold areas. We think about identifying and developing gifts; about managing others' performance and commitment. We think about the need to maintain high levels of accountability and low levels of control. We think about the different areas that collaborative ministry covers, where we share our ministry with others: worship, teaching, pastoral care and family ministry, but also evangelism and pioneering work, and work on finance and buildings.

b+e

Man cychwyn heriol

Provocative starters-for-ten

The primary task of the cleric is not to do all the work of ministry themselves, but to equip the saints to do the work of ministry. A clerical culture that binds the cleric to the role of the super-Christian will demand that only the cleric does the work of ministry, and many clerics are happy to accept this definition. We see this in parishes that have virtually nothing going on. The few activities that do take place must have the direct oversight of the cleric. No one else is equipped for the ministry of leading others to maturity, let alone leading ministry that goes out to the fringes.

An essential part of leadership in the Church today is for the cleric to be clear in their call to preach God's word, to celebrate the sacraments, and to lead, while calling and allowing the charisms that are spread among the People of God to be exercised.

*Arwain
adnewyddu,
diwygio ac adfywio
gyda gwydnwch*

Ystyriwn heriau llym
heddiw: arwain at
ddiwygio ac adnewyddu
yn ein Hardaloedd
Gweinidogaeth; gweddio
a gweithio dros adfywiad.
Ystyriwn y gwydnwch
personol sy'n ofynnol, a'r
pwysau sy'n ei sgil.

*Leading renewal,
reform and revival
with resilience*

We think about the sharp
challenges of today:
leading reform and renewal
in our Ministry Areas;
praying and working for
revival. We think of the
resilience this demands of
us.

C+f

Man cychwyn heriol

Provocative starters-for-ten

Knowing that the ship is heading for the rocks and feeling powerless to change course is painful. It is the pain of doing palliative care and funerals not just with our parishioners, but for our parishes, that too often are slowly or rapidly dying. It is the pain of wondering what my life was given for and being forced to develop a personal theology that rationalises the lack of fruit, the lack of health and the ongoing decline. What are the options for the person in leadership in such a situation? the first is to quit and stay. This person chooses to let go of every vestige of passion, zeal or idealism. They have given up hope and yet, bound by fear, they remain at their post. The preferred option is to stay and fight, to hold on to the vision, zeal and passion that enticed you to get into it to being with.

If we are truly to recall the lost identity of our Church, to throw off the shackles of an inwardly focused, self-referential maintenance Church, we need leaders. If the Church has to move, and being missionary demands movement, we need leaders. A maintenance Church can do very well by having a manager at the helm, but going from one place to another demands a leader.

**Nodiadau ar gyfer
anerchiad Alan
Billings**

*Notes to accompany
Alan Billings's address*

Modelau o weinidogaeth

Models of ministry

1. Classical, the parson

George Herbert (1593-1633), *Country Parson, His Character and Rule of Life*

- resident priest, parish church not gathered congregation
- established church as chaplain to the nation, to all parishioners
- persona ecclesiae, parson

Modern example: Grenfell Tower

Tendency: potential to dilute part of Christian message, tends towards folk/civil religion

2. Evangelical, the minister

Reaction against rationalist theology: God does not intervene

- God intervenes and speaks directly to all
- Experimental religion (personal experience)
- Making God possible through preaching and expounding the Word which changes lives
- Conversion experiences, the authenticity of 'from the heart'

Tendency – ethics out of line with majority, nudges towards gathered congregations

Most vibrant part of Anglicanism across the world

3. Catholic, the priest

Anglo-catholic movement begins in 1830s, clerical and academic. Model of the slum priests.

- Emphasises spiritual authority of priests
- Aims to create a holy and disciplined people
- Eucharist central

Tendency: clericalism, hostility to women

Collapsed from the 1980s

4. Utility, social activist/counsellor

20th Century collapse of church attendance and loss of social value

- social activist
- counsellor/therapist

Evangelicals turned attention to congregation building: Church growth and raising the bar

Y newid ym mhatrwm Prydain gyfoes

The changing shape of religion in modern Britain

1. Normalising of 'no religion'

Table 1: No religion as % of population

British Social Attitudes Survey

2013	51
2003	44
1993	37
1983	31

Table 2: No religion and Christian as % of different age cohorts

YouGov 2015

Age group	No religion %	Christian %
18-24	60	27
25-39	55	32
40-59	45	46
60+	34	60

2. Spirituality opposed to religion

3. Raising the Christian bar and un-churching a nation

Table 3: CoE and CoD compared

	CoE (2013)	CoD (2014)	
Baptisms	12	64	% live births
Weddings	20	34	% all
weddings			
Funerals	33	83	% all funerals
Sunday	1.5	2	% of population

4. Church moves away from general population: moral issues

Ffordd ymlaen?

A way forward?

1.

In Reason's ear they (the stars) all rejoice,
And utter forth a glorious voice;
For ever singing as they shine,
'The hand that made us is divine.'

Joseph Addison (1672-1719)

2.

Long my imprisoned spirit lay
fast bound in sin and nature's night;
thine eye diffused a quick'ning ray.
I woke, the dungeon flamed with light;
my chains fell off, my heart was free;
I rose, went forth, and followed thee.

3.

When there are children to be baptized, the
Parents shall give knowledge thereof overnight,
or in the morning before the beginning of Morning
Prayer, to the Curate.

Rubric from the BCP, 1662

4.

All for Jesus! at thine altar
thou dost give us sweet content;
there, dear Saviour, we receive thee
in thy holy sacrament.

W.Sparrow-Simpson (1859-1952)

5.

And now, O Father, mindful of the love
That bought us once for all on Calvary's tree,
And having with us him that pleads above,
We here present, we here spread forth to thee
That only offering perfect in thine eyes.
The one, true, pure immortal sacrifice.

William Bright (1824-1901)

6.

Too much religion makes me go pop.

Rosalind Runcie, wife of the archbishop

7.

I love being a Catholic. I love the exoticism and the familiarity of it: the cold clack-clack of footsteps on a church floor; the fluttering candles keeping alive the prayers of strangers; the tiny scrunched-up old ladies who can still be found, in the very highest churches, wearing black lace veils and murmuring along to the mysterious poetry of the Latin mass.

Jemima Lewis, *Sunday Telegraph* columnist and non-believer

8.

Moreover, some people at least, though they do not believe in a personal God watching over them, nevertheless sometimes need to behave as if there were such a being; their emotion may be a sense of a generalised gratitude, a generalised remorse, a generalised sense of pity and sorrow for the sufferings of others. For many such people, of whom I am one, the rituals and the metaphorical language of religion, their traditional religion, are the most accessible and the most fitting expression.

Mary Warnock, *Dishonest to God*, moral philosopher and non-believer

9.

I am a committed – but I have to say vaguely practising – Church of England Christian who will stand up for the values and principles of my faith.

David Cameron, Prime Minister

10.

The world is awash with formless religiosity, much of it flowing through non-traditional channels.

John Gray, academic

11.

I come to this church because you're not trying to grab my soul. I can bring my jumbled thoughts and just live with them, knowing that no one will try to convert me. You see, it's the ritual of going to church that's important for me – something to hang on to. I feel I need that especially when my life is anarchic and chaotic, and I hope that, maybe, by practising the ritual I'll find my faith growing.

Mary Zacaroli, St Mary, Oxford

12.

The prayers, the songs, the release of doves and the conscription of the colour green to the cause all mark a different kind of politics, one conducted on the basis of emotion and a knowledge of injustice. The spine of this kind of resistance was religious.... The families of Grenfell seem to have trusted their religious representatives far more than they trusted their political ones – and who can blame them?

Guardian editorial reflecting on the Grenfell Tower fire

13.

The moral is not that catastrophes bring people back to church, but that catastrophes bring people into churches that have spent 11 years growing roots into the community.

Andrew Brown reflecting on the Grenfell Tower fire in the *Church Times*

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