



# Dirnad uchder dy fwriad

Cynhadledd Glerigol Esgobaeth Bangor 2019

*Trwy dy air adnewyddda ni  
i gael dirnad uchder dy fwriad;  
d'eiriau gwir ers cyn bod y byd,  
fydd yn atsain drwy dragwyddoldeb.  
Credu wnawn, drwy ras, d'addewidion di;  
law yn llaw, drwy ffydd cerddwn gyda thi.  
D'Eglwys cod, O llefara, Iôr,  
llenwa'r ddaear oll â'th ogoniant.*

# Grasping the heights of your plans

2019 Diocese of Bangor Clergy Conference

*Speak, O Lord, and renew our minds;  
help us grasp the heights of your plans for us.  
Truths unchanged from the dawn of time,  
that will echo down through eternity.  
And by grace we'll stand on your promises;  
and by faith we'll walk as you walk with us.  
Speak, O Lord, 'til your Church is built  
and the earth is filled with your glory.*

# Rhaglen *Programme*

The background of the entire page is a close-up photograph of blue water with gentle ripples and small waves. The lighting is soft, creating a range of blue tones from deep navy to a lighter, shimmering blue where the water catches the light.

# Dydd Llun 23 Medi

12 hanner dydd

**Cyrraedd a chofrestru**

12.30pm

**Cinio**

1.15pm

**Addoliad agoriadol**

2pm

*Dirnad ein bywyd  
ar y cyd fel esgobaeth*

3.15pm

**Paned**

3.45pm

*Dirnad tystiolaeth  
Gristnogol yn ein anhrefn  
gwleidyddol presennol*

gyda'r Esgob, Miranda Threlfall-Holmes,  
Mary Stallard a Kevin Ellis

5pm

**Ymddiddan grŵp a *lectio divina***

7.15pm

**Cwrdd cyn swper**

7.45pm

**Swper**

# Monday 23 September

12 noon

**Arrival and registration**

12.30pm

**Lunch**

1.15pm

**Opening worship**

2pm

*Discerning our common life  
as a diocese*

3.15pm

**Tea**

3.45pm

*Discerning Christian  
witness in our present  
political chaos*

with the Bishop, Miranda Threlfall-Holmes,  
Mary Stallard & Kevin Ellis

5pm

**Group discussion and *lectio divina***

7.15pm

**Drinks**

7.45pm

**Dinner**

# Dydd Mawrth 24 Medi

8am

**Brecwast**

9am

**Addoliad boreol**

9.20am, a phaned am 10.45am

*Dirnad aweinyddiaeth*

gyda Peter Shaw

12.30pm

**Lunch**

2pm

*Dirnad gweledigaeth  
esgobaethol*

gydag Esgob Lerpwl

3.15pm

Paned

3.45pm

*Dirnad llwybr newydd:  
prosiect Transforming  
Wigan*

gyda Philip Anderson

5pm

**Ymddiddan grŵp a *lectio divina***

7.15pm

**Cwrdd cyn swper**

7.45pm

**Swper**

# Tuesday 24 September

8am

**Breakfast**

9am

**Morning worship**

9.20am, with coffee at 10.45am

*Discerning leadership*

with Peter Shaw

12.30pm

**Lunch**

2pm

*Discerning a  
diocesan vision*

with the Bishop of Liverpool

3.15pm

**Tea**

3.45pm

*Discerning a new  
way forward: the  
Transforming Wigan project*

with Philip Anderson

5pm

**Group discussion and *lectio divina***

7.15pm

**Drinks**

7.45pm

**Dinner**

# Dydd Mercher 25 Medi

8am

**Brecwast**

9am

**Ymddiddan grŵp a *lectio divina***

9.45am

***Dirnad doethineb***

gyda Claire Clancy

10.45am

**Paned**

11.15am

**Ymddiddan grŵp ac adborth ar y cyd**

12 hanner dydd

**Addoliad cloi**

12.30pm

**Cinio ac ymadael**

# Wednesday 25 September

8am

**Breakfast**

9am

**Group discussion and *lectio divina***

9.45am

***Discerning judgement***

with Claire Clancy

10.45am

**Coffee**

11.15am

**Group discussion and plenary feedback**

12 noon

**Closing worship**

12.30pm

**Lunch and departure**



# Cyfranwyr *Contributors*





## Miranda Threlfall-Holmes

Mae'r Parchg Miranda Threlfall-Holmes yn ficer Eglwys Loegr, ac yn awdur, hanesydd a diwinydd. Yn ddiweddar mae hi wedi symud i Lerpwl i ymgymryd â swydd Rheithor Tîm Sant Luc yn y Ddinas. Mae ei phrofiad blaenorol yn cynnwys bod yn Bennaeth Dros Dro Coleg Ustinov, ac yn Gaplan a Chymrawd Solway Coleg Prifysgol, Prifysgol Durham, yn gweithio mewn eglwysi yn esgobaethau Durham a Newcastle, yn hanesydd, ac yn gweithio mewn ystod o swyddi o linell gynhyrchu brechdanau i Reoli Brand gyda P&G. Mae hi hefyd wedi bod yn aelod blaenllaw o Synod Cyffredinol Eglwys Loegr, lle mae hi wedi bod yn ymwneud yn arbennig â'r dadleuon ynghylch esgobion benywaidd.

The Revd Miranda Threlfall-Holmes is a Church of England vicar, and a writer, historian and theologian. She has recently moved to Liverpool to take up the post of Team Rector of the St Luke in the City Team. Her previous experience includes being Interim Principal of Ustinov College, and Chaplain and Solway Fellow of University College, Durham University, working at churches in Durham and Newcastle dioceses, being a historian and working in a range of jobs from a sandwich production line to Brand Management with P&G. She has also been a prominent member of the Church of England's General Synod, where she has been particularly involved in the debates surrounding women bishops.



## Peter Shaw

In his first career Prof. Peter Shaw held a wide range of Board posts covering finance, personnel, policy, communications and delivery. He worked in five Government Departments (Treasury, Education, Employment, Environment and Transport and held three Director General posts). He delivered major national changes such as radically different pay arrangements for teachers, a huge expansion in nursery education, and major employment initiatives. Peter led the merger of the Departments of Education and Employment and subsequently the creation of the Department for Education and Skills. As Finance Director General he managed a £40 billion budget and introduced radical changes in funding and accountability arrangements. As a Director General he led strategic development and implementation in major policy areas with approaching 1,000 staff in diverse locations. Peter was subsequently a founding partner of Praesta Partners, a specialist coaching organisation. He has coached senior leaders and teams across six continents in the private, public and voluntary sectors. He has written 27 influential leadership books including 'The 4Vs of Leadership: vision, values, value added and vitality', 'Finding your Future: the second time around', 'Making Difficult Decisions', 'Raise Your Game', 'Defining Moments' and 'The Reflective Leader'. He is a Visiting Professor of Leadership Development at Newcastle, De Montfort and Chester Universities and is Professorial Fellow at St John's College, Durham University. Peter is also a Lay Canon at Guildford Cathedral and Chairs the Guildford Cathedral Council.

Yn ei yrfa gyntaf, daliodd yr Athro Peter Shaw ystod eang o swyddi Bwrdd yn ymwneud â chyllid, personél, polisi, cyfathrebu a darparu. Gweithiodd mewn pum Adran Llywodraeth (Trysorlys, Addysg, Cyflogaeth, yr Amgylchedd a Thrafnidiaeth, a daliodd dair swydd Cyfarwyddwr Cyffredinol). Cyflawnodd newidiadau cenedlaethol mawr fel trefniadau cyflog hollol wahanol i athrawon, ehangiad enfawr mewn addysg feithrin, a mentrau cyflogaeth mawr. Arweiniodd Peter uniad yr Adrannau Addysg a Chyflogaeth ac wedi hynny creu'r Adran Addysg a Sgiliau. Fel Cyfarwyddwr Cyffredinol Cyllid, rheolodd gyllideb o £40 biliwn a chyflwynodd newidiadau radical mewn

trefniadau cyllido ac atebolrwydd. Fel Cyfarwyddwr Cyffredinol arweiniodd ddatblygiad strategol a gweithredu mewn prif feysydd polisi gan fynd at 1,000 o staff mewn lleoliadau amrywiol. Yn dilyn hynny, roedd Peter yn bartner sefydlu Praesta Partners, sefydliad hyfforddi arbenigol. Mae wedi hyfforddi uwch arweinwyr a thimau ar draws chwe chyfandir yn y sectorau preifat, cyhoeddus a gwirfoddol. Mae wedi ysgrifennu 27 o lyfrau arweinyddiaeth dylanwadol gan gynnwys 'The 4Vs of Leadership: vision, values, value added and vitality', 'Finding your Future: the second time around', 'Making Difficult Decisions', 'Raise Your Game', 'Defining Moments' a 'The Reflective Leader'.. Mae'n Athro Gwadd mewn Datblygu Arweinyddiaeth ym Mhrifysgolion Newcastle, De Montfort a Chaer ac mae'n Gymrawd Athro yng Ngholeg Sant Ioan, Prifysgol Durham. Mae Peter hefyd yn Ganon Lleyg yn Eglwys Gadeiriol Guildford ac yn Gadeirydd Cyngor y Gadeirlan.



## Paul Bayes

**Ganed y Gwir Barchedig Paul Bayes yn Bradford, ac astudiodd ddrama ym Mhrifysgol Birmingham cyn astudio ar gyfer yr offeiriadaeth yng Ngholeg y Frenhines, Edgbaston. Cafodd Paul ei ddiaconio ym 1979 yn Eglwys Gadeiriol Newcastle, ac roedd yn gurad cynorthwyol yn Eglwys St Paul, Bae Whitley cyn dod yn gaplan prifysgol yng ngorllewin Llundain. Yn dilyn hynny roedd yn offeiriad plwyf yn High Wycombe a Totton, cyn ymuno â thîm staff Cyngor yr Archesgobion fel Cynghorydd Cenedlaethol Cenhadaeth ac Efengylu. Yn 2010 olynodd Christopher Foster fel Esgob Hertford, ac yn 2014 daeth yn wythfed Esgob Lerpwl. Ef yw awdur, yn fwyaf diweddar, 'The Table', gweledigaeth newydd radical o'r Eglwys fel bwrdd, a adeiladwyd gan Iesu'r saer ac sy'n ymestyn i lawr pob stryd ac i mewn i bob cartref.**

The Rt Revd Paul Bayes was born in Bradford, and studied drama at the University of Birmingham before studying for ordination at Queen's College, Edgbaston. Paul was deaconed in 1979 at Newcastle Cathedral, and was an assistant curate at St Paul's Church, Whitley Bay before becoming a university chaplain in west London. He was subsequently a parish priest in High Wycombe and Totton, before joining the Archbishops' Council staff team as National Mission and Evangelism Adviser. In 2010 he succeeded Christopher Foster as Bishop of Hertford, and in 2014 became the eighth Bishop of Liverpool. He is the author, most recently, of 'The Table', a radical new vision of the Church as a table, built by Jesus the carpenter and stretching down every street and into every home.



## Philip Anderson

**Y Canon Philip Anderson yw Ficer Pemberton a Deon Ardal Wigan. Magwyd Philip ger y Merswy yn Aigburth, ac astudiodd yng Ngholeg Keble, Rhydychen cyn hyfforddi ar gyfer yr offeiriadaeth yng Nghuddesdon ac yn Ne Affrica. Fe'i hordeiniwyd yn Lerpwl yn 2005. Gwasanaethodd guradiaeth ym Mhrescot cyn dod yn Gaplan i Brifysgol Liverpool Hope. Yn 2012 cafodd ei drwyddedu i wasanaethu Plwyf Pemberton.**

Canon Philip Anderson is Vicar of Pemberton and Area Dean of Wigan. Philip grew up near the Mersey in the Liverpoolian suburb of Aigburth, and studied at Keble College, Oxford before training for the priesthood at Cuddesdon and in South Africa. He was ordained in Liverpool in 2005. He served his curacy in Prescott before becoming Chaplain to Liverpool Hope University. In 2012 he was licensed to serve the Parish of Pemberton.



## Claire Clancy

Treuliodd y Fonesig Claire Clancy ei gyrfa mewn gwasanaeth cyhoeddus a bu'n Brif Weithredwr a Chlerc Cynulliad Cenedlaethol Cymru am ddeg mlynedd rhwng 2007 a 2017, pan ymddeolodd. Roedd y swydd yn adlewyrchu pwerau cynyddol y Cynulliad a'i chyfrifoldebau oedd sicrhau bod y Cynulliad, a chwe deg o Aelodau'r Cynulliad, yn cael yr eiddo, y staff a'r gwasanaethau fel bod y Cynulliad yn ysbrydoli hyder a bod yno enw da am ddemocratiaeth hygyrch ac effeithlon. Cyn iddi ymuno â'r Cynulliad, roedd Claire yn Brif Weithredwr Tŷ'r Cwmnïau ac yn Gofrestrydd Cwmnïau - y fenyw gyntaf i ddal y swydd hon mewn dros 150 mlynedd. Ymhlith ei swyddi cynharach yn ei gyrfa roedd yn Gyfarwyddwr Gwasanaethau Corfforaethol yn y Swyddfa Batentau a Phrif Weithredwr Cyngor Hyfforddiant a Menter Powys. Treuliodd ddwy flynedd hefyd ar ynys St Helena tra bod ei diweddar ŵr, Mike, yn Brif Ysgrifennydd ac yn ddiweddarach yn Llywodraethwr; yno bu'n addysgu ac yn gwneud gwaith gwirfoddol arall. Claire yw Uwch Siryf Gwent eleni, a bu'n cadeirio Arolwg Cydnabyddiaeth Glerigol yr Eglwys yng Nghymru.

Dame Claire Clancy spent her career in public service and was Chief Executive and Clerk to the National Assembly for Wales for ten years from 2007 until 2017 when she retired. The post reflected the growing powers of the Assembly and her responsibilities were to ensure that the Assembly, and the sixty Assembly Members, were provided with the property, staff and services so that Assembly inspired confidence and had a reputation for accessible and efficient democracy. Before she joined the Assembly, Claire was Chief Executive of Companies House and Registrar of Companies - the first woman to hold this position in over 150 years. Earlier posts in her career included Director of Corporate Services at the Patent Office and Chief Executive of Powys Training and Enterprise Council. She also spent two years on the island of St Helena while her late husband, Mike, was Chief Secretary and later Governor; here she did some teaching and other voluntary work. This year, she is the High Sheriff of Gwent, and recently chaired the Church in Wales's Clergy Remuneration Review.

The background of the image is a close-up, high-angle shot of blue water with gentle ripples and small waves. The water is a deep, vibrant blue, and the lighting creates highlights and shadows on the surface, giving it a textured appearance. The overall mood is calm and serene.

Ymddiddan  
grŵp  
*Group*  
*discussions*

*Ymateb* Sut oeddwn i'n teimlo? Pa bethau wnaeth argraff arna'i?

*Dysgu* Beth wnes i ei ddysgu y gallwn ei ddefnyddio yn fy nghydestun fy hun? Ar ba bethau penodol y cefais i oleuni pellach?

*Newid* Beth sydd angen ei newid i wneud fy ngweinidogaeth yn fwy pwrpasol a chenhadol?

*Reaction* How did I feel? What struck me in particular?

*Learning* What did I learn that can be applied in my own context? What key insights will I take away with me?

*Change* What needs to change to make my ministry more purposeful and missional?

# Lectio divina



# Lectio | Dydd Llun | Monday

## Luc 5:1-11

Bryd hynny: Pan oedd y dyrfa'n gwasgu ato ac yn gwranddo ar air Duw, ac ef ei hun yn sefyll ar lan Llyn Genesaret, gwelodd ddau gwch yn sefyll wrth y lan. Yr oedd y pysgotwyr wedi dod allan ohonynt, ac yr oeddent yn golchi eu rhwydau. Aeth ef i mewn i un o'r cychod, eiddo Simon, a gofyn iddo wthio allan ychydig o'r tir; yna eisteddodd, a dechrau dysgu'r tyrfaoedd o'r cwch. Pan orffennodd lefaru dywedodd wrth Simon, 'Dos allan i'r dŵr dwfn, a gollyngwch eich rhwydau am ddalfa.' Atebodd Simon, 'Meistr, drwy gydol y nos buom yn llafurio heb ddal dim, ond ar dy air di mi ollyngaf y rhwydau.' Gwnaethant hyn, a daliasant nifer enfawr o bysgod, nes bod eu rhwydau bron â rhwygo. Amneidiasant ar eu partneriaid yn y cwch arall i ddod i'w cynorthwyo. Daethant hwy, a llwythasant y ddau gwch nes eu bod ar suddo. Pan welodd Simon Pedr hyn syrthiodd wrth liniau Iesu gan ddweud, 'Dos ymaith oddi wrthyf, oherwydd dyn pechadurus wyf fi, Arglwydd.' Yr oedd ef, a phawb oedd gydag ef, wedi eu syfrdanu o weld y llwyth pysgod yr oeddent wedi eu dal; a'r un modd Iago ac Ioan, meibion Sebedeus, a oedd yn bartneriaid i Simon. Ac meddai Iesu wrth Simon, 'Paid ag ofni; o hyn allan dal dynion y byddi di.' Yna daethant â'r cychod yn ôl i'r lan, a gadael popeth, a'i ganlyn ef.

## Luke 5:1-11

At that time: While Jesus was standing beside the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God, he saw two boats there at the shore of the lake; the fishermen had gone out of them and were washing their nets. He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat. When he had finished speaking, he said to Simon, 'Put out into the deep water and let down your nets for a catch.' Simon answered, 'Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.' When they had done this, they caught so many fish that their nets were beginning to break. So they signalled to their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Go away from me, Lord, for I am a sinful man!' For he and all who were with him were amazed at the catch of fish that they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, 'Do not be afraid; from now on you will be catching people.' When they had brought their boats to shore, they left everything and followed him.

# Lectio | Dydd Mawrth | Tuesday

## Ioan 4:1-15

Bryd hynny: Pan ddeallodd Iesu fod y Phariseaid wedi clywed ei fod ef yn ennill ac yn bedyddio mwy o ddisgyblion nag Ioan (er nad Iesu ei hun, ond ei ddisgyblion, fyddai'n bedyddio), gadawodd Jwdea ac aeth yn ôl i Galilea. Ac yr oedd yn rhaid iddo fynd trwy Samaria. Felly daeth i dref yn Samaria o'r enw Sychar, yn agos i'r darn tir a roddodd Jacob i'w fab Joseff. Yno yr oedd ffynnon Jacob, a chan fod Iesu wedi blino ar ôl ei daith eisteddodd i lawr wrth y ffynnon. Yr oedd hi tua hanner dydd.

Dyma wraig o Samaria yn dod yno i dynnu dŵr. Meddai Iesu wrthi, 'Rho i mi beth i'w yfed.' Yr oedd ei ddisgyblion wedi mynd i'r dref i brynu bwyd. A dyma'r wraig o Samaria yn dweud wrtho, 'Sut yr wyt ti, a thithau'n Iddew, yn gofyn am rywbeth i'w yfed gennyf fi, a minnau'n wraig o Samaria?' (Wrth gwrs, ni bydd yr Iddewon yn rhannu'r un llestri â'r Samariaid.) Atebodd Iesu hi, 'Pe bait yn gwybod beth yw rhodd Duw, a phwy sy'n gofyn iti, 'Rho i mi beth i'w yfed', ti fyddai wedi gofyn iddo ef a byddai ef wedi rhoi i ti ddŵr bywiol.' 'Syr,' meddai'r wraig wrtho, 'nid oes gennyf ddim i dynnu dŵr, ac y mae'r pydew'n ddwfn. O ble, felly, y mae gennyf y 'dŵr bywiol' yma? A wyt ti'n fwy na Jacob, ein tad ni, a roddodd y pydew inni, ac a yfodd ohono, ef ei hun a'i feibion a'i anifeiliaid?' Atebodd Iesu hi, 'Bydd pawb sy'n yfed o'r dŵr hwn yn profi syched eto; ond pwy bynnag sy'n yfed o'r dŵr a roddaf fi iddo, ni bydd arno syched byth. Bydd y dŵr a roddaf iddo yn troi yn ffynnon o ddŵr o'i fewn, yn ffrydio i fywyd tragwyddol.' 'Syr,' meddai'r wraig wrtho, 'rho'r dŵr hwn i mi, i'm cadw rhag sychedu a dal i ddod yma i dynnu dŵr.'

## John 4:1-15

At that time: When Jesus learned that the Pharisees had heard, 'Jesus is making and baptizing more disciples than John' – although it was not Jesus himself but his disciples who baptized – he left Judea and started back to Galilee. But he had to go through Samaria. So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'



# Lectio | Dydd Mercher | Wednesday

## Ioan 13:1-17

Bryd hynny: Ar drothwy gŵyl y Pasg, yr oedd Iesu'n gwybod fod ei awr wedi dod, iddo ymadael â'r byd hwn a mynd at y Tad. Yr oedd wedi caru'r rhai oedd yn eiddo iddo yn y byd, ac fe'u carodd hyd yr eithaf. Yn ystod swper, pan oedd y diafol eisoes wedi gosod yng nghalon Jwdas fab Simon Iscariot y bwriad i'w fradychu ef, dyma Iesu, ac yntau'n gwybod bod y Tad wedi rhoi pob peth yn ei ddwylo ef, a'i fod wedi dod oddi wrth Dduw a'i fod yn mynd at Dduw, yn codi o'r swper ac yn rhoi ei wisg o'r neilltu, yn cymryd tywel ac yn ei glymu am ei ganol. Yna tywalltodd ddŵr i'r badell, a dechreuodd olchi traed y disgyblion, a'u sychu â'r tywel oedd am ei ganol. Daeth at Simon Pedr yn ei dro, ac meddai ef wrtho, 'Arglwydd, a wyt ti am olchi fy nhraed i?' Atebodd Iesu ef: 'Ni wyddost ti ar hyn o bryd beth yr wyf fi am ei wneud, ond fe ddo i wybod ar ôl hyn.' Meddai Pedr wrtho, 'Ni chei di olchi fy nhraed i byth.' Atebodd Iesu ef, 'Os na chaf dy olchi di, nid oes lle iti gyda mi.' 'Arglwydd,' meddai Simon Pedr wrtho, 'nid fy nhraed yn unig, ond golch fy nwylo a'm pen hefyd.' Dywedodd Iesu wrtho, 'Y mae'r sawl sydd wedi ymolchi drosto yn lân i gyd, ac nid oes arno angen golchi dim ond ei draed. Ac yr ydych chi yn lân, ond nid pawb ohonoch.' Oherwydd gwyddai pwy oedd am ei fradychu. Dyna pam y dywedodd, 'Nid yw pawb ohonoch yn lân.'

Wedi iddo olchi eu traed, ac ymwisgo a chymryd ei le unwaith eto, gofynnodd iddynt, 'A ydych yn deall beth yr wyf wedi ei wneud i chi? Yr ydych chi'n fy ngalw i yn 'Athro' ac yn 'Arglwydd', a hynny'n gwbl briodol, oherwydd dyna wyf fi. Os wyf fi, felly, a minnau'n Arglwydd ac yn Athro, wedi golchi eich traed chi, fe ddylech chwithau hefyd olchi traed eich gilydd. Yr wyf wedi rhoi esiampl i chi; yr ydych chi withau i wneud fel yr wyf fi wedi ei wneud i chi. Yn wir, yn wir, rwy'n dweud wrthy, nid yw unrhyw was yn fwy na'i feistr, ac nid yw'r un a anfonir yn fwy na'r un a'i hanfonodd. Os gwyddoch y pethau hyn, gwyn eich byd os gweithredwch arnynt.'

## John 13:1-17

At that time: Before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. The devil had already put it into the heart of Judas son of Simon Iscariot to betray him. And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. He came to Simon Peter, who said to him, 'Lord, are you going to wash my feet?' Jesus answered, 'You do not know now what I am doing, but later you will understand.' Peter said to him, 'You will never wash my feet.' Jesus answered, 'Unless I wash you, you have no share with me.' Simon Peter said to him, 'Lord, not my feet only but also my hands and my head!' Jesus said to him, 'One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you.' For he knew who was to betray him; for this reason he said, 'Not all of you are clean.'

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, 'Do you know what I have done to you? You call me Teacher and Lord – and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them.'

# Canllaw i broses lectio divina

## Cyflwyniad

Gwnewch ba bynnag baratoadau sydd eu hangen arnoch i droi cefn ar gysgod y byd a chwrdd â than Ysbryd a goleuni Duw. Os ydych wedi dewis ystum gorfforol benodol, mabwysiadwch hi. Ciliwch o'r hyn sy'n tynnu sylw oddi ar y foment hon a'r posibilrwydd o ymyrraeth.

## Gwahodd yr Ysbryd Glân

Rydyn ni'n galw ar yr Ysbryd Glân, a fydd yn siarad â ni ac yn gwrandio ynom ni.

*Yn enw'r Tad,  
a'r Mab,  
a'r Ysbryd Glân,  
Amen.*

Tyrd, Ysbryd Glân, llanw galonnau dy ffyddloniaid a chynnau ynddynt dân dy gariad. Anfon dy Ysbryd, a chânt eu creu. A byddi'n adnewyddu wyneb y ddaear.

## Defod edifeirwch

Trwy gydnabod ein pechadurusrwydd a'n hangen am faddeuant, gofynnwn i Dduw achub y blaen yn y cyfarfod hwn.

*Trugarha wrthym, O Dduw.  
Oherwydd pechasom yn dy erbyn.  
Dangos i ni, O Dduw, dy drugaredd.  
A chaniatâ inni dy iachawdwriaeth.*

Boed i Dduw hollalluog drugarhau wrthym, maddau inni ein pechodau, a'n dwg ni i fywyd tragwyddol. Amen.

## Lectio

## Meditatio

Beth mae'r Ysgrythur yn ei ddweud wrthyf? Rydym yn myfyrio mewn distawrwydd.

Mae Duw wedi fy ewyllysio i fod yma, nawr, heddiw, am reswm. Nawr yw'r amser i fyfyrio, a dod o hyd i'r rheswm hwnnw, a chlywed yr hyn y mae Duw wedi dewis ei ddweud wrthyf.

Beth sydd wedi dal fy sylw neu wedi fy nharo mewn rhyw ffordd? Pam? A oedd yn berson? Gair? Sefyllfa? Ystum? Beth, felly, y mae Duw yn ei ddweud wrthyf trwy'r geiriau hyn, yma ac yn awr, heddiw?

Mae'r "myfi" a'r "fi" yn bwysig. Wrth ddweud "ni" neu "ni", gallwn osgoi'r cyfarfyddiad trwy feddaldu'r ffocws a chuddio y tu ôl i aelodaeth o grŵp. Mae'r cyfarfod â Duw yn yr Ysgrythur wyneb yn wyneb, un i un.

## Yr adlais a rennir

Mae cyfle i bob person rannu'r geiriau sydd wedi cael yr effaith fwyaf arnynt heddiw, neu'r neges sydd wedi'i chyfleu.

Adlais yw'r hyn a'm trawodd i – nid "chi" na "ni". Nid pregeth fach na myfyrdod ddyrchafol wedi'i saernio'n ofalus mohono. Nid oes gan adleisiau eu hadleisiau. Nid trafodaeth sy'n anelu at gasgliad yw rhannu adleisiau a gwrandio ar adleisiau, ond agoriad un galon i'r llall.

Mae'r profiad o rannu adleisiau yn dod â'r grŵp yn agosach at ei gilydd. Dros amser, mae ei bwer yn tyfu.

## Oratio

Mae Duw wedi siarad â mi. Beth ydw i'n ei ateb?

Mewn tawelwch, mae pob un ohonom yn ymateb i'r hyn y mae Duw wedi'i ddweud wrthym trwy'r Ysgrythur a'r adleisiau rydyn ni wedi'u clywed.

Defnyddir awrwydr i nodi'r amser; fel arall gall "Ydyn ni bron yno eto?" fod yn wrthdyncryd cryf.

## Casgliad

Rydyn ni'n paratoi i ddychwelyd i'n gweithgareddau beunyddiol, gan gario gyda ni'r hyn rydyn ni wedi'i dderbyn yn ein meddyliau a'n calonnau.

Rydyn ni'n dweud Gweddi'r Arglwydd.

*Bydded i Dduw ein bendithio,  
a'n cadw rhag pob drwg,  
a'n dwyn i fywyd tragwyddol.  
Amen.*

# A guide to the process of lectio divina

## Introduction

Make whatever preparations you need to leave the shadow world behind and encounter the fire of the Spirit and the light of God. If you have chosen a specific bodily position, adopt it. Eliminate distractions and the possibility of interruption.

## Invocation of the Holy Spirit

We invoke the Holy Spirit, who will speak to us and listen in us.

*In the name of the Father,  
and of the Son,  
and of the Holy Spirit,  
Amen.*

Come, Holy Spirit, fill the hearts of your faithful and kindle in them the fire of your love. Send forth your Spirit, and they shall be created. And you shall renew the face of the earth.

## Act of contrition

By acknowledging our sinfulness and our need for forgiveness, we ask God to take the initiative in this encounter.

*Have mercy on us, O God.  
For we have sinned against you.  
Show us, O God, your mercy.  
And grant us your salvation.*

May almighty God have mercy on us, forgive us our sins, and bring us to everlasting life. Amen.

## Lectio

## Meditatio

What does the Scripture say to me? We reflect in silence.

God has willed me to be here, now, today, for a reason. Now is the time to reflect, and find that reason, and hear what God has chosen to tell me.

What has drawn my attention or struck me in some way? Why? Was it a person? A word? A situation? A gesture? What, therefore, is God saying to me through these words, here and now, today?

The “I” and the “me” are important. To say “we” or “us” is to evade the encounter by softening the focus and hiding behind membership of a group. The meeting with God in Scripture is face to face, one to one.

## The shared echo

There is the opportunity for each person to share the words that have had the most impact in today’s passage, or the message it has conveyed.

An echo is what struck me – not “you” or “us”. It is not a mini-sermon or a carefully crafted uplifting thought. Echoes do not have echoes. The sharing of echoes and the listening to echoes are not a discussion aiming at a conclusion, but the opening of one heart to another.

The experience of sharing echoes brings the group closer together. Over time, its power grows.

## Oratio

God has spoken to me. What do I reply?

Silently, each of us responds to what God has said to him through the passage we have read and the echoes we have heard.

An hourglass is used to mark the time; otherwise “Are we nearly there yet?” can be a potent distraction.

## Conclusion

We prepare to return to our everyday activities, carrying with us what we have received in our minds and our hearts.

We say the Lord’s Prayer.

*May God bless us,  
and keep us from all evil,  
and bring us to everlasting life.  
Amen.*

Tŷ Deiniol, Clos y Gadeirlan, Bangor,  
Gwynedd LL57 1RL  
01248 354999  
[bangor@eglwysyngnghymru.org.uk](mailto:bangor@eglwysyngnghymru.org.uk)  
[bangor.eglwysyngnghymru.org.uk](http://bangor.eglwysyngnghymru.org.uk)

---

Tŷ Deiniol, Cathedral Close,  
Bangor, Gwynedd LL57 1RL  
01248 354999  
[bangor@churchinwales.org.uk](mailto:bangor@churchinwales.org.uk)  
[bangor.churchinwales.org.uk](http://bangor.churchinwales.org.uk)



**Esgobaeth  
Bangor**  
The Diocese  
of Bangor

Yr Eglwys yng Nghymru  
The Church in Wales

