

Esgobaeth  
Bangor  
The Diocese  
of Bangor

GRŴP CADFAN  
03/2020

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# AGENDA

## DYDD MAWRTH 10 MAWRTH

- 12.30 Cyrraedd a chinio
- 13.30  **Addoliad agoriadol  
William Morgan ym Mro Gwydyr**  
Myfyrdod / Stuart Elliott
- Sesiwn 1**  
14.15 **Ymgynghoriad ar feithrin disgyblion**  
Y sesiwn gyntaf i gefnogi ein gwaith i ddatblygu strategaeth esgobaethol ar gyfer ein canolbwynt o feithrin disgyblion
- 15.30 Paned
- Sesiwn 2**  
16.00 **Ymgynghoriad ar feithrin disgyblion**  
Ail sesiwn yr ymgynghoriad
- 17.30  **Addoliad hwyrol  
Mary Jones ym Mro Ystumanner**  
Reflection / Ruth Hansford
- 19.00 Swper

## TUESDAY 10 MARCH

- Arrival and lunch
-  **Opening worship  
William Morgan in Bro Gwydyr**  
Reflection / Stuart Elliott
- Sesiwn 1**  
**A consultation on nurturing disciples**  
The first session to support our work to develop a diocesan strategy for our priority of nurturing disciples
- Tea
- Session 2**  
**A consultation on nurturing disciples**  
The second session of the consultation
-  **Evening worship  
Mary Jones in Bro Ystumanner**  
Reflection / Ruth Hansford
- Dinner

## DYDD MERCHER 11 MAWRTH

- 08.00 Brecwast
- 09.15  **Cymun Bendigaid  
Penmon ym Mro Seiriol**  
Myfyrdod / Robert Townsend
- Sesiwn 3**  
10.00 **Ein Fframwaith Datblygiad Gweinidogol esgobaethol**  
Sesiwn ar y cyd
- 11.00 Paned
- Sesiwn 4**  
11.30 **Ein Fframwaith Datblygiad Gweinidogol esgobaethol**  
Trafodaeth mewn grwpiau archddiaconiaethol
- 12.30 Cinio ac ymadael

## WEDNESDAY 11 MARCH

- Breakfast
-  **Holy Eucharist  
Penmon in Bro Seiriol**  
Reflection / Robert Townsend
- Session 3**  
**Our diocesan Ministerial Development Framework**  
Plenary session
- Coffee
- Session 4**  
**Our diocesan Ministerial Development Framework**  
Discussion in archidiaconal groups
- Lunch and departure

## EIN FFRAMWAITH DATBLYGIAD GWEINIDOGOL ESGOBAETHOL

### AMLINELLIAD O'R FFRAMWAITH DATBLYGIAD GWEINIDOGOL AR GYFER ARWEINWYR ARDALOEDD GWEINIDOGAETH

**Cyfarfodydd un i un** gyda'r Archddiacon \*. Cyfarfodydd rheolaidd yw'r rhain i ddal i fyny, myfyrio a chynllunio. Gall rheoleiddra'r cyfarfodydd hyn amrywio yn dibynnu ar anghenion ac amgylchiadau unigol. Yn ddelfrydol, mae'r cyfarfodydd hyn o leiaf unwaith y chwarter (gan gynnwys y cyfarfod Adolygiad Datblygiad Gweindigol); mewn rhai amgylchiadau bydd y cyfarfodydd hyn yn sylweddol amlach. Mae gan y ddwy ochr gyfle i gyfrannu at yr agenda ymlaen llaw, a chaiff gweithredoedd cytunedig eu nodi gan y ddau barti a'u hadolygu mewn cyfarfodydd dilynol.

Cyfarfod **Adolygiad Datblygiad Gweindigol** ffurfiol, blynyddol gyda'r Archddiacon\*. Mae paratoi ar gyfer y cyfarfod hwn yn golygu bod Arweinydd yr Ardal Weinidogaeth yn derbyn copi o'r ffurflen Adolygiad Datblygiad Gweindigol fis cyn eu cyfarfod Adolygu. Mae angen i Arweinydd yr Ardal Weinidogaeth ddychwelyd ei ffurflen wedi'i chwblhau i'r adolygydd cyn y cyfarfod. Yn y cyfarfod Adolygu: ysgrifennir crynodeb o'r drafodaeth yn ogystal â nodau penodol ar gyfer y flwyddyn i ddod. Mae copi o'r ffurflen Adolygu yn cael ei chadw ar ffeil gan yr Archddiacon. Bydd nodyn bod yr Adolygiad Datblygiad Gweindigol wedi digwydd yn cael ei gadw ar ffeil y cleric gan yr Esgob. Anfonir copi diennw o grynoded o'r sgwrs a'r nodau a'r anghenion hyfforddi at Padarn Sant, sy'n monitro Adolygiad Datblygiad Gweindigol ledled y Dalaith ac yn nodi unrhyw anghenion hyfforddi ledled y Dalaith.

### Y FFRAMWAITH DATBLYGIAD GWEINIDOGOL AR GYFER CYDWEITHWYR ERAILL

Rhagwelir y bydd Arweinwyr Ardaloedd Gweindogaeth yn dilyn patrwm tebyg o Adolygiadau Datblygiad Gweindigol gydag aelodau priodol o Dimau yr Ardal Weinidogaeth, gan eu galluogi i gynnal patrymau cyfathrebu, adolygu a chynllunio da. Mewn achosion lle nad Arweinydd yr Ardal Weinidogaeth yw'r adolygydd mwyaf priodol ar gyfer aelod penodol o'r tîm, gall yr Archddiacon gynorthwyo i ddod o hyd i adolygydd priodol arall. Mae Adolygiad Datblygiad Gweindigol wedi'i fwriadu ar gyfer clericion trwyddedig

## OUR DIOCESAN MINISTERIAL DEVELOPMENT FRAMEWORK

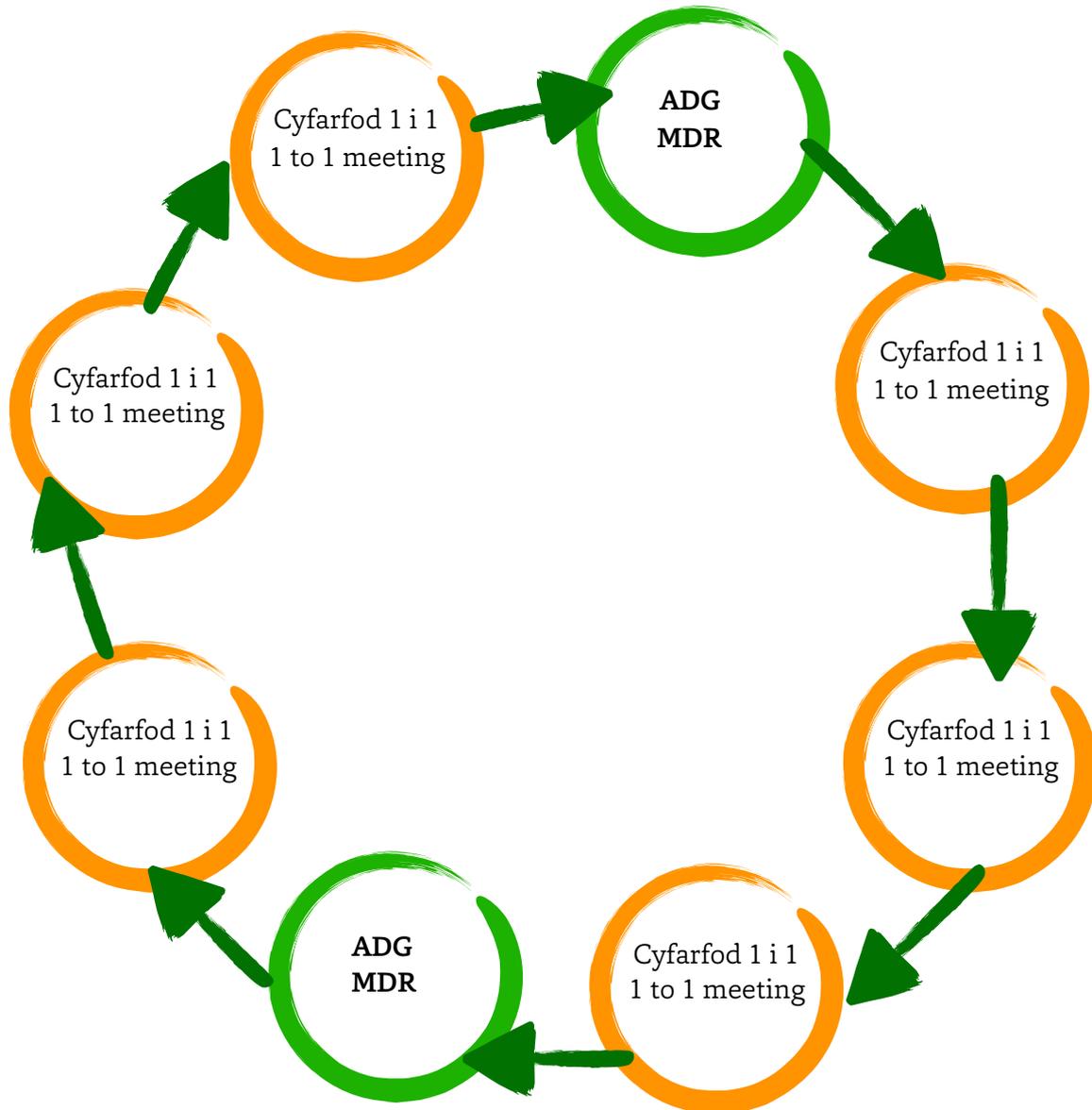
### AN OUTLINE OF THE MINISTERIAL DEVELOPMENT FRAMEWORK FOR MINISTRY AREA LEADERS

**One to one meetings** with the Archdeacon\*. These are regular catchup, reflection and planning meetings. The regularity of these meetings may vary depending upon individual needs and circumstances. Ideally these meetings are at least once a quarter (including the Ministerial Development Review meeting); in some circumstances these meetings will be significantly more frequent. Both parties have an opportunity to contribute to the agenda in advance, and agreed actions are noted by both parties and reviewed at subsequent meetings.

An annual, formal **Ministerial Development Review** meeting with the Archdeacon\*. Preparation for this meeting involves the Ministry Area Leader receiving a copy of the Ministerial Development Review form one month in advance of their Review meeting. The Ministry Area Leader needs to return their completed form to their reviewer in advance of the meeting. At the Review meeting: a summary of the discussion is written up as well as specific goals for the coming year. A copy of the Review form is held on file by the Archdeacon. A note that the Ministerial Development Review has happened will be kept on the cleric's file by the Bishop. An anonymised copy of the conversation summary and the goals and training needs will be sent to St Padarn's, who are monitoring Ministerial Development Review across the Province and noting any Provincewide training needs.

### THE MINISTERIAL DEVELOPMENT FRAMEWORK FOR OTHER COLLEAGUES

It is envisaged that Ministry Area Leaders will follow a similar pattern of one to ones and Ministerial Development Reviews with appropriate members of their Ministry Area Teams, enabling them to maintain good patterns of communication, review and planning. In cases where a Ministry Area Leader is not the most appropriate reviewer for a particular team member the Archdeacon may assist in finding another, appropriate reviewer. Ministerial Development Review is intended for licenced clergy and licenced lay workers. All active



### CYLCH DWY FLYNEDD A TWO-YEAR CYCLE

a gweithwyr lleyg trwyddedig. Disgwylir i bob clerig gweithredol ac eithrio curadiaid gymryd rhan yn yr Adolygiad Datblygiad Gweinidogol. Gall cydweithwyr lleyg a chlerigion wedi ymddeol gymryd rhan. Efallai y byddai fersiwn o'r Adolygiad Datblygiad Gweinidogol a addaswyd yn lleol yn briodol ar gyfer cydweithwyr lleyg a gomisiynwyd.

Bydd staff yn Nhîm Deiniol ac yn Nhîm yr Eglwys Gadeiriol yn dilyn model tebyg o gyfarfodydd ac Adolygiadau Datblygiad Gweinidogol wedi'i arwain a'i drefnu fel sy'n briodol gan eu harweinwyr tîm.

clergy except curates are expected to participate in Ministerial Development Review. Lay colleagues and retired clergy may participate. A locally modified version of Ministerial Development Review might be appropriate for commissioned lay colleagues.

Staff in Tîm Deiniol and in the Cathedral Team will follow a similar model of meetings and Ministerial Development Review led and organised as appropriate by their team leaders.

## Y FFRAMWAITH DATBLYGIAD GWEINIDOGOL AR GYFER CLERIGION AR Y CYD, CYNORTHWYOL A DROS DRO A CHYDWEITHWYR LLEYG TRWYDDEDIG

Mae **cyfarfodydd un i un** yn gyfarfodydd dal i fyny, myfyrio a chynllunio rheolaidd. Gall rheoleiddra'r cyfarfodydd hyn amrywio yn dibynnu ar anghenion ac amgylchiadau unigol. Yn ddelfrydol, mae'r cyfarfodydd hyn yn digwydd yn rheolaidd unwaith yr wythnos / pythefnos / mis gydag Arweinydd yr Ardal Weinidogaeth.

Bydd yr Archddiacon hefyd yn trefnu **cyfarfodydd un i un** yn ôl yr angen.

Bydd **Adolygiadau Datblygiad Gweinidogol** ar gyfer clerigion ar y Cyd, Cynorthwyol a dros dro a chydweithwyr lleyg trwyddedig eraill yn cael eu trefnu bob blwyddyn gan Arweinydd yr Ardal Weinidogaeth mewn ymgynghoriad â'r Archddiacon gan ddilyn y patrwm a ddisgrifir uchod.

## Y FFRAMWAITH DATBLYGIAD GWEINIDOGOL AR GYFER CURADIAID

Bydd **cyfarfodydd un i un** yn cael eu cynnal gyda'r periglor hyfforddi.

Bydd yr Archddiacon hefyd yn cwrdd â churadiaid o leiaf ddwywaith y flwyddyn.

Nid yw curadiaid yn cymryd rhan yn yr **Adolygiad Datblygiad Gweinidogol** gan fod asesiadau Padarn Sant yn ymdrin â thir tebyg.

## Y FFRAMWAITH DATBLYGIAD GWEINIDOGOL AR GYFER Y DEON, ARCHDDIACONIAID AC YSGRIFENNYDD YR ESGOBAETH

Caiff **cyfarfodydd un i un** eu cynnal gyda'r Esgob\*.

Mae **Adolygiadau Datblygiad Gweinidogol** yn digwydd yn flynyddol ac yn cael eu cynnal gan yr Esgob, ac eithrio'r blynyddoedd y cynhelir Adolygiad Crwn.

## THE MINISTERIAL DEVELOPMENT FRAMEWORK FOR ASSOCIATE, ASSISTANT AND INTERIM CLERGY AND LICENCED LAY COLLEAGUES

**One to one meetings** are regular catchup, reflection and planning meetings. The regularity of these meetings may vary depending upon individual needs and circumstances. Ideally these meetings happen regularly once a week / fortnight / month with the Ministry Area Leader.

The Archdeacon will also arrange **one to one meetings** as necessary.

**Ministerial Development Reviews** for Associate, Assistant and interim clergy and other licenced lay colleagues will be arranged annually by the Ministry Area Leader in consultation with the Archdeacon following the pattern described above.

## THE MINISTERIAL DEVELOPMENT FRAMEWORK FOR CURATES

**One to one meetings** will be held with the training incumbent.

The Archdeacon will also meet with curates at least twice a year.

Curates do not participate in **Ministerial Development Review** as the St Padarn's assessments cover similar ground.

## THE MINISTERIAL DEVELOPMENT FRAMEWORK FOR THE DEAN, ARCHDEACONS AND DIOCESAN SECRETARY

**One to one meetings** will be held with the Bishop\*.

**Ministerial Development Reviews** happen annually and are conducted by the Bishop, excepting the years in which a 360 Degree Review is conducted.

\* neu, os yw'n briodol, gan berson arall a enwebwyd mewn ymgynghoriad â'r Esgob | or, if appropriate, by another person nominated in consultation with the Bishop

# ADOLYGIAD DATBLYGIAD GWEINIDOGOL

Caiff cynnwys o'r ffurflen daleithiol ei atgynhyrchu yma.

## PROSES YR ADOLYGIAD AR DDATBLYGIAD GWEINIDOGION

### Cam 1

#### Paratoi ar gyfer y Cyfarfod Adolygu

Dylid rhoi'r Ffurflen Adolygu i'r Clerig mis cyn dyddiad y Cyfarfod Adolygu yn cael ei gynnal. Dylai'r Clerig fyfyrion ar y cwestiynau a ofynnir yn Adran 1 ac ysgrifennu nodiadau yn y lleoedd gwag a ddarperir.

Dylid dychwelyd y Ffurflen Adolygu gyda'r atebion i Adran 1 wedi'i chwblhau, at yr Adolygwr o fewn 10 diwrnod i ddyddiad y Cyfarfod Adolygu i ganiatáu digon o amser i'r Adolygwr i baratoi.

### Cam 2

#### Yn ystod y Cyfarfod Adolygu

Bydd crynodeb o'r Cyfarfod Adolygu yn cael ei hysgrifennu yn Adran 2, gyda'r Clerig a'r Adolygwr yn cytuno i beth ddylid cael ei nodi. Nid oes angen nodi pob pwnc a drafodwyd ond mi ddylai fod yn gofnod cywir o'r drafodaeth.

Disgwylir i'r Cyfarfod Adolygu bara rhwng 60 a 90 munud.

Dylid nodi unrhyw nodau ac amcanion a gytunir yn Adran 3, ac mi ddylai'r Adolygwr a'r Clerig lofnodi a dyddio'r Ffurflen Adolygu yn Adran 4 y ffurflen cyn dod a'r cyfarfod i ben. Os yn bosib, dylid rhoi copi o'r ffurflen wedi ei lofnodi i'r Clerig yn ystod y cyfarfod, neu lai nag wythnos wedi hynny.

### Cam 3

#### Yn dilyn y Cyfarfod Adolygu

Mi fydd copi o'r Ffurflen Adolygu yn cael ei chadw gan yr esgobaeth fel rhan o ffeil Esgobaeth yr Clerigwr. Gellir cadw'r ffurflen ar ffurf copi papur neu electronig.

Bydd Adran 2 a 3 yn cael ei ddanfon at Athrofa Padarn Sant sydd â chyfrifoldeb dros fonitro'r broses Adolygu Gweinidogaethol ar draws y dalaith. Bydd hefyd o gymorth i ganfod unrhyw anghenion hyfforddi tebyg a chyffredin.

# MINISTERIAL DEVELOPMENT REVIEW

Content from the provincial form is reproduced here.

## THE MINISTERIAL DEVELOPMENT REVIEW PROCESS

### Step 1

#### Preparation for the Review Meeting

This Review Form should be made available to the Cleric a month before the Review Meeting is due to take place. The Cleric should then reflect upon the questions in Section 1 and write notes where space has been left to do so.

The Review Form, with answers to Section 1 completed, should be returned to the Reviewer no less than 10 days before the date of the Review Meeting to allow the Reviewer adequate time for preparation.

### Step 2

#### At the Review Meeting

A brief summary of the Review Meeting is written in Section 2, with both the Cleric and Reviewer having agreed what should be recorded. It need not cover every topic that has been discussed, but should be an accurate reflection of the conversation.

It is anticipated that the Review Meeting should last between 60 and 90 minutes.

Any specific goals or objectives which are agreed should be noted in Section 3, and both the Cleric and Reviewer should sign and date Section 4 of Review Form before the meeting is brought to an end. If possible, a copy of the signed form should be given to the Cleric at the time of the meeting or, failing that, no less than 1 week later.

### Step 3

#### Following the Review Meeting

A copy of the Review Form will be held by the diocese as part of the Cleric's Diocesan file. This copy may be held in either paper or electronic form.

Sections 2 and 3 will be forwarded to St Padarn's who are responsible for monitoring the Ministerial Review process across the province. This will also help identify any common and recurring training needs.

## ADRAN 1

### BYWYD GWEDDI

- (i) Oes gennych batrwm neu rythm i'ch bywyd gweddi? Eglurwch sut mae'n gweithio?
- (ii) Pa strwythurau, pobl neu adnoddau sy'n helpu i feithrin eich bywyd gweddi?
- (iii) Beth fyddai'n eich helpu i ddyfnhau eich perthynas â Duw drwy weddi, yn ystod y flwyddyn sydd i ddod?

### YSGRYTHUR, ASTUDIAETHAU A DYSGU

- (i) Ydych chi'n dilyn patrwm penodol ar gyfer astudio'r ysgrythur? Ym mha ffordd y mae hynny'n eich helpu?
- (ii) Ydych chi'n neilltuo amser ar gyfer astudio a dysgu? Pa astudiaethau Beiblaidd neu Ddiwinyddol sydd wedi bod yn gyffrous i chi yn ystod y flwyddyn ddiwethaf?
- (iii) Ydych chi wedi mynychu unrhyw gyrsiau hyfforddi yn ystod y flwyddyn ddiwethaf? Os ydych, ym mha ffordd y mae e / nhw wedi gwneud gwahaniaeth i'ch gweinidogaeth?

### LLES A GOFAL

- (i) Sut ydych chi'n sicrhau cydbwysedd bywyd gwaith / bywyd personol iach? Sut gellir gwella hyn?
- (ii) Ydych chi wedi gallu mynd ar encil yn ystod y flwyddyn ddiwethaf? Os nad ydych, paham?
- (iii) Oes gennych chi gyfarwyddwr ysbrydol? Os oes gennych, faint ydych chi'n gwerthfawrogi hynny? Os nad oes gennych, sut ydych chi'n gyfrifol am eich bywyd ysbrydol a'ch datblygiad?

### GALWEDIGAETH YN YR EGLWYS

- (i) Ym mha ffordd ydych chi'n meddwl bod eich gweinidogaeth wedi ffynnu a datblygu yn y flwyddyn ddiwethaf? Os nad ydyw, beth sydd wedi rhwystro hynny?
- (ii) Ym mha ffordd hoffech chi weld eich gweinidogaeth yn datblygu yn y flwyddyn neu flynyddoedd sydd i ddod? Beth fyddai'n eich annog chi yn hynny? Pa gamau fedrwch chi eu gwneud er mwyn eich galluogi eich hun wrth baratoi am hynny?

## SECTION 1

### PRAYER LIFE

- (i) Do you have an established pattern of prayer or rhythm to your prayer life? What does that look like?
- (ii) What structures, people or re-sources help nurture your prayer life?
- (iii) What would help to deepen your relationship with God through prayer over the coming year?

### SCRIPTURE, STUDY & LEARNING

- (i) Do you follow a particular pattern of studying scripture? In what ways is that helpful?
- (ii) Do you set time aside for study and learning? What Biblical or theological study has excited you in the past year?
- (iii) Have you attended any training courses over the past year? If so, in what ways did it/they impact on your ministry?

### WELFARE & WELLBEING

- (i) How do you maintain a healthy work/life balance? How could this be improved?
- (ii) Were you able to take a retreat over the past year? If not, why not?
- (iii) Do you have a spiritual director? If so, what do you value about that? Or if not, how are you accountable for your spiritual life and development?

### VOCATION IN THE CHURCH

- (i) In what ways would you say that your ministry has flourished over the past year? If not, what has prevented that?
- (ii) In what ways would you like to see your ministry develop in the coming year(s)? What would encourage you in that? What steps could you take towards better equipping yourself in preparation?

## GWEINIDOGAETH YR EGLWYS (CYD-DESTUN A CHYDWEITHIO)

### Addoli Duw

Beth sy'n dda ac yn rhoi bywyd yn yr addoliad rydych chi'n ymgymryd ag ef yn eich Ardal Weinidogaeth ac yn yr Esgobaeth? Sut y gellir gwella hyn?

Beth yw'r camau allweddol, creadigol, cyraeddadwy y gallech eu cymryd a fydd yn gwneud gwahaniaeth?

### Tyfu'r Eglwys

Ystyriwch nifer y bobl sy'n ymwneud â bywyd yr Eglwys ar draws eich Ardal Weinidogaeth.

Ble ydych chi'n gweld arwyddion gobaith a gras ar draws Ardal y Weinyddiaeth?

Ble mae presenoldeb ac egni'r Ysbryd Glân yn fwyaf gweladwy?

Ym mha ffyrdd y mae eich gweinido-gaeth yn galluogi twf yr eglwys?

### Caru'r byd

Meddylwch am weithgareddau a phrosiectau sy'n estyn allan i'r gymuned leol mewn cariad a gwasanaeth ac sy'n gwneud yr Efengyl yn ddiriaethol y tu hwnt i furiau'r eglwys.

Ble mae'r cyfleoedd ar gyfer efengylu doeth?

Beth ddylid ei roi o'r neilltu i ganiatáu egni ar gyfer pethau newydd, a beth sy'n aeddfed i'w ddatblygu?

## ADRAN 2

### CRYNODEB O'R CYFARFOD ADOLYGU

## ADRAN 3

### NODAU AC AMCANION

Dylid cofnodi unrhyw nodau ac amcanion a nodir yn y Cyfarfod Adolygu ar gyfer y flwyddyn / blynyddoedd sydd i ddod.

## MINISTRY IN THE CHURCH (CONTEXT AND COLLABORATION)

### Worshipping God

What is good and life-giving in the worship you engage in in your Ministry Area and in the Diocese? How can this be enhanced?

What are the key, creative, achievable steps that you could take that will make a difference?

### Growing the Church

Consider the numbers of people who are involved in the life of the Church across your Ministry Area.

Where do you see the signs of hope and grace across the Ministry Area?

Where is the presence and energy of the Holy Spirit most visible?

In what ways is your ministry enabling the growth of the church?

### Loving the world

Think about activities and projects that reach out into the local community in love and service and that make the Gospel tangible beyond church walls.

Where are the opportunities for wise evangelism?

What could you set aside to allow energy for new things, and what is ripe for development?

## SECTION 2

### REVIEW MEETING SUMMARY

## SECTION 3

### GOALS AND OBJECTIVES

Record any specific goals and objectives arising from the Review Meeting for the coming year.

ADD O  
LIAD

SAIN T

A' R

SAN I C

TA I D

WORSHIP

SHIP

PEOPLE

PLACES

REPLACES



# WILL I AM MOR GAN



Dathlu Canmlwyddiant yr  
Eglwys yng Nghymru yn Esgobaeth Bangor  
Celebrating the Centenary of the  
Church in Wales in the Diocese of Bangor

## Addoliad agoriadol William Morgan ym Mro Gwydyr Opening worship William Morgan in Bro Gwydyr

Ganed William Morgan ym 1545 yn Nhŷ Mawr, Wybrnant, ym mhlwyf Penmachno, ger Betws-y-Coed. Gan fod ei dad yn denant ar ystâd Gwydyr, mae'n debyg iddo gael ei addysg yng Nghastell Gwydyr, ger Llanrwst, ynghyd â phlant teulu Wynn. Yna mynychodd Morgan Goleg Sant Ioan, Caergrawnt, lle roedd yn gyfoeswr i Edmwnd Prys. Ei fywoliaeth glerigol gyntaf oedd plwyf Llanbadarn Fawr, a enillodd ym 1572; yn 1575 symudodd i'r Trallwng, ac yna daeth yn ficer Llanrhaeadr-ym-Mochnant ym 1578. Dechreuodd weithio ar ei gyfieithiad o'r Hen Destament yn gynnar yn y 1580au a chyhoeddodd hwnnw, ynghyd ag adolygiad o Destament Newydd 1567 William Salesbury, yn 1588. Penodwyd William Morgan yn Esgob Llandaf ym 1595 ac yn Esgob Llandelwy ym 1601.

William Morgan was born in 1545 at Tŷ Mawr, Wybrnant, in the parish of Penmachno, near Betws-y-Coed. As his father was a tenant of the Gwydyr estate, he was probably educated at Gwydyr Castle, near Llanrwst, along with the children of the Wynn family. Morgan then attended St John's College, Cambridge, where he was a contemporary of Edmwnd Prys. His first clerical benefice was the parish of Llanbadarn Fawr, which he gained in 1572; in 1575 he moved to Welshpool, and then became vicar of Llanrhaeadr-ym-Mochnant in 1578. He began work on his translation of the Old Testament in the early 1580s and published this, together with a revision of William Salesbury's 1567 New Testament, in 1588. William Morgan was appointed Bishop of Llandaff in 1595 and Bishop of St Asaph in 1601.

### Gweddi ymgynnull | Gathering prayer <sup>1</sup>

<sup>1</sup> Maria Apichella, Psalmody

Before I die I want to roar  
a song that judders  
my neighbour's walls,  
shakes you, my big-  
eared God and stirs  
David from his sleep.

I can't play the sax  
I can't bang a drum  
I can't work the flute  
I can't pick the harp  
But I can respond.

## Caneuon | Songs

### How deep the Father's love for us

How deep the Father's love for us,  
how vast beyond all measure,  
that he should give his only Son  
to make a wretch his treasure.  
How great the pain of searing loss:  
the Father turns his face away,  
as wounds which mar the chosen one  
bring many sons to glory.

Behold the man upon a cross,  
my sin upon his shoulders;  
ashamed I hear my mocking voice  
call out among the scoffers.  
It was my sin that held him there  
until it was accomplished;  
his dying breath has brought me life  
I know that it is finished.

I will not boast in anything,  
no gifts, no power, no wisdom;  
but I will boast in Jesus Christ,  
his death and resurrection.  
Why should I gain from his reward?  
I cannot give an answer,  
but this I know with all my heart,  
his wounds have paid my ransom.

### Mor fawr yw cariad Duw y Tad

Mor fawr yw cariad Duw y Tad,  
ni ellir byth ei fesur;  
fe roddodd ef ei Fab yn iawn  
i achub gwael bechadur.  
Does neb all ddirnad maint ei boen,  
pan guddiodd Duw y Tad ei wedd;  
aeth t'wyllwch dudew drwy y tir  
er mwyn i'n gael tangnefedd.

Mor rhyfedd yw ei weld ar groes,  
yn marw ar Galfaria;  
a chlywed sgrech fy llais fy hun  
yn gwawdio gyda'r dyrfa.  
Fy mhechod oedd y bicell fain  
a'r hoelion dur a'r goron ddrain'  
ond clywais lais maddeuant rhad  
o'i enau glân yn atsain.

Does dim ymffrostiaf ynddo mwy,  
na dawn, na dim drwy'r cread;  
ymffrostio wnaif yn Iesu Grist,  
ei groes a'i atgyfodiad.  
Diolchaf mwy am brofi'i ras –  
pam fi? Ni wn, ond dyma'i rodd;  
ni wneuthum ddim i haeddu hyn –  
ei aberth ef a'm prynodd.

Stuart Townend  
© 1995 Kingsway's Thankyou Music

### King of kings, majesty

King of kings, majesty,  
God of heaven living in me,  
gentle Saviour, closest friend,  
strong deliv'rer,  
beginning and end,  
all within me falls at your throne.

*Your majesty, I can but bow.  
I lay my all before you now.  
In royal robes I don't deserve  
I live to serve your majesty.*

Earth and heav'n worship you,  
Love eternal, faithful and true,  
who bought the nations,  
ransomed souls,  
brought this sinner  
near to your throne;  
all within me cries out in praise.

Jarrold Cooper  
© 1996 Jarrold Cooper

## All heaven declares

All heaven declares  
the glory of the risen Lord.  
Who can compare  
with the beauty of the Lord?  
Forever he will be  
the Lamb upon the throne.  
I gladly bow the knee  
and worship him alone.

I will proclaim  
the glory of the risen Lord.  
Who once was slain  
to reconcile man to God.  
Forever you will be  
the Lamb upon the throne.  
I gladly bow the knee  
and worship you alone.

## Clywch leisiau'r nef

Clywch leisiau'r nef  
yn canu mawl i'n Harglwydd byw.  
Pwy fel efe?  
Hardd a dyrchafedig yw.  
Dewch canwn ninnau glod  
i'r Oen ar orsedd nef,  
ymgrymwn ger ei fron;  
Addolwn neb ond ef.

Cyhoeddi wnawn  
ogoniant Crist ein Harglwydd byw,  
fu ar y groes  
i gymodi dyn a Duw.  
Dewch canwn ninnau glod  
i'r Oen ar orsedd nef;  
ymgrymwn ger ei fron,  
addolwn neb ond ef.

Noel & Tricia Richards  
© Thankyou Music, 1987

## Ceisio maddeuant | Seeking forgiveness

Wash away all my iniquity  
and cleanse me from my sin.  
God, have mercy.

**God, have mercy.**

Against you, you only have I sinned  
and done what is evil in your sight.  
Christ, have mercy.

**Christ, have mercy.**

Create in me a pure heart, O God,  
and renew a steadfast spirit within me.  
God, have mercy.

**God, have mercy.**

Holy God,  
holy and deep,  
holy and immortal.

**Have mercy on us.**

Jesus, our Saviour, in your mercy heal us.

**In your light and tenderness remake us.**

In your compassion bring grace and forgiveness.

**For the beauty of heaven may your love prepare us.**

## Cyd-destun | Context

### Un o gyfoedion William Morgan | One of William Morgan's contemporaries <sup>2</sup>

Er mwyn prynu hwn rhag trais,  
dos, gwerth dy bais, y Cymro.

### Un o haneswyr heddiw | One of today's historians <sup>3</sup>

The Bible had been completed in the summer of 1587, and William Morgan had spent virtually the following year in London overseeing its publication. The result was 1,222 folio pages in black print on fine French paper along with an ornate and beautiful title page. It had been produced by Christopher Barker, the Queen's printer, and handsomely bound in leather. A thousand copies were produced to be sold at a pound each. The product would prove remarkable. Like's Salesbury's New Testament, its scholarship was impeccable. Morgan had worked with the 1524-5 Venice edition of the Hebrew text complemented by the Antwerp edition of 1572, completing the task single handed in a remote country rectory far from Oxford colleges or Cambridge libraries. Not only that, but he had 'revised the New Testament, purging it of its inaccuracies, of which there were many' as he had explained in the introduction to his work. In short, he provided the whole of the Bible in the most exquisite, noble yet accessible Welsh prose. A magisterial expertise in Hebrew and Greek and an encyclopaedic knowledge of the ancient bardic tradition were blended with sensitivity to the rhythms of pure, spoken Welsh to create a masterpiece. [As Glanmor Williams writes,] "at a fateful junction for the language, when the bards, hitherto the guardians and exponents of its classical strengths and purity, had entered into a period of irreversible and accelerating decline, Morgan embodied in his translation all that was best and finest in that tradition." ...

On 22 September 1588, the Privy Council, directed by Whitgift [the Archbishop of Canterbury], ordered that the bishops of Hereford and Wales be informed "that the translation of the Bible, into the Welsh or British tongue, which by act of parliament should long since have been done, is now performed by a Doctor Morgan and set forth in print." A copy was to be purchased by every Welsh-speaking parish and used in worship forthwith.

The significance of having the Bible in virile, readable Welsh cannot be overemphasized. Although the pace of reform would be slow, it would help secure the acceptance of the Protestant Reformation in a conservatively inclined, formerly steadfastly Catholic part of the realm... For Protestantism to be embraced rather than resented and despised, Elizabeth's ecclesiastical policies needed to win the people over. The appointment of pastorally effective, native-born bishops who would be resident in their sees had been essential, while Richard Davies' brilliant coup in convincing Welsh Christians that the new establishment was in continuity with the ancient Celtic Church... assisted in securing those gains. Now having the Bible in Welsh, and by 1599 Morgan's revised translation of the Book of Common Prayer in equally impressive prose, instituted a biblicalized faith which, in the fullness of time, won the allegiance of the people. The foundation had been laid for a Protestant culture which would become even more influential following the education exertions of Griffith Jones in the early eighteenth century and the ensuing Evangelical Revival, while by the nineteenth century, Protestant Nonconformity with its biblical norms would seem to

<sup>2</sup> Thomas Jones, ficer Llandeilo Bertholau, mewn cerdd yn 1588 am gyfieithiad William Morgan o'r Beibl | Thomas Jones, vicar of Llandeilo Bertholau, in a poem of 1588 about William Morgan's translation of the Bible

**Translation |** In order to buy this and be free of oppression, go, sell thy shirt, thou Welshman.

<sup>3</sup> D. Densil Morgan yn ei | in his **Theologia Cambrensis: Protestant Religion and Theology in Wales, Volume 1: From Reformation to Revival 1588-1760**

embody the identity of the Welsh nation. Not only would Welsh be preserved as a viable language, even into the present century, but for three centuries theological discourse would be a mainstay of the nation's intellectual life.

#### Llais arall o'r cyfnod | Another voice from the period <sup>4</sup>

Mae'r Beibl Bach yn awr yn gyson  
yn iaith dy fam, i'w gael er coron;  
gwerth dy grys cyn bod heb hwnnw,  
mae'n well na thref dy dad i'th gadw

Gwell nag aur a gwell nag arian,  
gwell na'r badell fawr na'r crochan;  
gwell dodrefnyn yn dy lety  
yw'r Beibl Bach na dim a feddi.

### Gair | Word

#### Salm 1, yng nghyfieithiad William Morgan | Psalm 1, in William Morgan's translation

Gwyn ei fyd y gŵr ni rodia yng nghyngor yr annuwiolion, ac ni saif yn ffordd pechaduriaid, ac nid eistedd yn eisteddfa gwatwarwyr.

**Ond sydd â'i ewyllys yng nghyfraith yr Arglwydd; ac yn myfyrio yn ei gyfraith ef ddydd a nos.**

Ac efe a fydd fel pren wedi ei blannu ar lan afonydd dyfroedd, yr hwn a rydd ei ffrwyth yn ei bryd; a'i ddalen ni wywa; a pha beth bynnag a wnêl, efe a lwydda.

**Nid felly y bydd yr annuwiol; ond fel mân us yr hwn a chwâl y gwynt ymaith.**

Am hynny yr annuwiolion ni safant yn y farn, na phechaduriaid yng nghynulleidfa y rhai cyfiawn.

**Canys yr Arglwydd a edwyn ffordd y rhai cyfiawn: ond ffordd yr annuwiolion a ddifethir.**

#### Un arall o haneswyr heddiw | Another of today's historians <sup>5</sup>

Morgan's handling of the Welsh language bore all the hallmarks of a superb writer as well as an erudite scholar. He had the instinctive sureness and intuitive grasp of a man to whom his native tongue was an heirloom to treasure as well as a tool to use.

#### Salm 23, yng nghyfieithiad William Morgan | Psalm 23, in William Morgan's translation

Yr Arglwydd yw fy Mugail; ni bydd eisiau arnaf.

**Efe a wna i mi orwedd mewn porfeydd gwelltog: efe a'm tywys gerllaw y dyfroedd tawel.**

Efe a ddychwel fy enaid: efe a'm harwain ar hyd llwybrau cyfiawnder er mwyn ei enw.

**Ie, pe rhodiwn ar hyd glyn cysgod angau, nid ofnaf niwed: canys yr wyt ti gyda mi; dy wialen a'th ffon a'm cysurant.**

Ti a arlwyi ford ger fy mron yng ngŵydd fy ngwrthwynebwy: iraiſt fy mhen ag olew; fy ffiol sydd lawn.

**Daioni a thrugaredd yn ddiau a'm canlynant holl ddyddiau fy mywyd: a phreswyliaf yn nhŷ yr Arglwydd yn dragywydd.**

<sup>4</sup> Rhys Pritchard, ficer Llanymddyfri, am "Feibl Bach" 1630, y fersiwn gyntaf am bris rhesymol o'r cyfieithiad Cymraeg o'r Beibl | " Rhys Pritchard, vicar of Llanymddyfri, on "The Little Bible" of 1630, the first affordably-priced version of the Welsh-language translation of the Bible

**Translation |** The Little Bible is now to be had in your mother tongue for a crown; sell your shirt rather than being without a copy, it's far more valuable than even a father's inheritance. Better than gold, better than silver, better than a cauldron pot; your home will never have a better fixture than the Little Bible for you to cherish.

**Translation of Psalm 1 |** Happy are those who do not follow the advice of the wicked, or take the path that sinners tread, or sit in the seat of scoffers; but their delight is in the law of the Lord, and on his law they meditate day and night. They are like trees planted by streams of water, which yield their fruit in its season, and their leaves do not wither. In all that they do, they prosper. The wicked are not so, but are like chaff that the wind drives away. Therefore the wicked will not stand in the judgement, nor sinners in the congregation of the righteous; for the Lord watches over the way of the righteous, but the way of the wicked will perish.

<sup>5</sup> Glanmor Williams, **Wales and the Reformation**

**Translation of Psalm 23 |** The Lord is my shepherd, I shall not want. He makes me lie down in green pastures; he leads me beside still waters; he restores my soul. He leads me in right paths for his name's sake. Even though I walk through the darkest valley, I fear no evil; for you

## Yn hanesydd, eto | The historian, again <sup>6</sup>

Morgan often appears at his best in the more prophetic and poetic passages of the Bible, having an unmatched certainty of instinctive feeling for sonority, rhythm and balance in his writing. The fine biblical scholar, C. H. Dodd, went so far as to describe Morgan as “a Hebrew poet of genius.”

### Salm 100, yng nghyfieithiad William Morgan | Psalm 100, in William Morgan's translation

Canwch yn llafar i'r Arglwydd, yr holl ddaear.

**Gwasanaethwch yr Arglwydd mewn llawenydd: deuwch o'i flaen ef â chân.**

Gwybyddwch mai yr Arglwydd sydd Dduw: efe a'n gwnaeth, ac nid ni ein hunain: ei bobl ef ydym, a defaid ei borfa.

**Ewch i mewn i'w byrth ef â diolch, ac i'w gynteddau â mawl: diolchwch iddo, a bendithiwch ei enw.**

Canys da yw yr Arglwydd: ei drugaredd sydd yn dragywydd; a'i wirionedd hyd genhedlaeth a chenhedlaeth.

are with me; your rod and your staff – they comfort me. You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord my whole life long.

<sup>6</sup> Glanmor Williams, *Wales and the Reformation*

**Translation of Psalm 100 |** Make a joyful noise to the Lord, all the earth. Worship the Lord with gladness; come into his presence with singing. Know that the Lord is God. It is he that made us, and we are his; we are his people, and the sheep of his pasture. Enter his gates with thanksgiving, and his courts with praise. Give thanks to him, bless his name. For the Lord is good; his steadfast love endures for ever, and his faithfulness to all generations.

## Ioan | John 5:31, 36-47

A reading from the Gospel of John.

Jesus said to the Jews, “If I testify about myself, my testimony is not true. The works that the Father has given me to complete, the very works that I am doing, testify on my behalf that the Father has sent me. And the Father who sent me has himself testified on my behalf. You have never heard his voice or seen his form, and you do not have his word abiding in you, because you do not believe him whom he has sent. You search the scriptures because you think that in them you have eternal life; and it is they that testify on my behalf. Yet you refuse to come to me to have life. I do not accept glory from human beings. But I know that you do not have the love of God in you. I have come in my Father's name, and you do not accept me; if another comes in his own name, you will accept him. How can you believe when you accept glory from one another and do not seek the glory that comes from the one who alone is God? Do not think that I will accuse you before the Father; your accuser is Moses, on whom you have set your hope. If you believed Moses, you would believe me, for he wrote about me. But if you do not believe what he wrote, how will you believe what I say?”

Hear what the Spirit is saying to the Church.

**Thanks be to God.**

## Myfyrdod | Reflection

Stuart Elliott

## Ymbiliau | Prayers of intercession

Let us pray to the Father.

For the unity of the Church in witness and proclamation of the Gospel... We pray to you, our Father.

**God, have mercy.**

For the peace and stability of all peoples, and for the leaders of the nations... We pray to you, our Father.

**God, have mercy.**

For the sick and suffering, and all who minister to their needs... We pray to you, our Father.

**God, have mercy.**

For a blessing on our homes; for our relations and friends and all whom we love... We pray to you, our Father.

**God, have mercy.**

Let us commend ourselves, and all for whom we pray, to the mercy and protection of God.

Merciful Father,

**accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ. Amen.**

## **Eryn | Hymn**

**Speak, I pray thee, gentle Jesus,  
O, how passing sweet thy words,  
breathing o'er my troubled spirit,  
peace which never earth affords,  
all the world's distracting voices,  
all th' enticing tones of ill,  
at thy accents, mild, melodious  
are subdued, and all is still.**

**Dwed dy fod yn eiddo imi,  
mewn llythrennau eglur, clir;  
tor amheuaeth sych, digysur,  
tywyll, dyrys, cyn bo hir;  
'rwy'n hiraethu am gael clywed  
un o eiriau pur y ne',  
nes bod ofon du a thristwch  
yn tragwyddol golli eu lle.**

Geiriau | Words: William  
Williams, Pantycelyn  
Tôn | Tune: **Hyfrydol**, Rowland  
Pritchard

**Translation** | Say thou art as  
possessor to me, / in plain,  
clear letters; / break dry,  
dreary doubt, / dark and  
obstructive, before long; / I  
am longing to be able to hear  
/ one of the pure words of  
heaven, / until black fear and  
sadness / eternally lose their  
place.

## **Gweddi gloi | Closing prayer**

O Iesu da,  
Gair y Tad, a llewyrch ei ogoniant:  
dysg imi wneud dy ewyllys,  
fel, dan arweiniad dy Ysbryd,  
y delwyf i a'r holl greadigaeth  
i wybodaeth a goleuni diderfyn dy deyrnas,  
lle yr wyt ti yn byw gyda'r Tad a'r Ysbryd Glân,  
yn awr ac am byth.

**Amen.**

**Translation** | O good Jesus,  
Word of the Father and  
brightness of his glory: teach  
me to do your will, that,  
guided by your Spirit, I may  
come with the whole creation  
to the knowledge and eternal  
light of your kingdom, where  
you live with the Father and  
the Holy Spirit, world without  
end. Amen.

# MARY JONES

Apocrypha. PEN. XV. Apocrypha.

ar ddeg o'r deuddegfed mis, yr hwn a ewyllystais; ond os yn llefsg ac yn annochu, elwir yn iath y Swiaid Adar, y dydd o hynny yw'r hyn a allwn ei ddwyn i ben. 39 Canys megis ag y mae yn ddrwg yfed  
 \*Eithor 9. 17, 29. 37 Am hynny gan ddgwyddo fel hyn i gwin o'r neilldu, ac felly drachefn ddwfr; ac megis y mae gwin wedi ei gymmyffu â dwfr, yn hysryd ac yn flafus: felly  
 Nicanor, a meddiannu o'r Hebreaid y ddi- nas er yr amfer hynny, minnau hysyd a ddiwedda yma. 38 Ac os ddi y gwneuthum, ac megis y gweddai i'r rffori, hynny yw i' peul a yma y bydd diwedd.

Mary Jones was  
 born <sup>th</sup> 16 of December 1800

I Bought this in the 16 year  
 of my age I am Daughter  
 of Jacob Jones and Mary Jones

DIWEDD YR APOCRYPHA.

This wife the Lord may  
 give me grace Amen

Mary Jones This the True  
 Owner of this Bible  
 Bought in the Year  
 1800 Aged, 16



Dathlu Canmlwyddiant yr  
 Eglwys yng Nghymru yn Esgobaeth Bangor  
 Celebrating the Centenary of the  
 Church in Wales in the Diocese of Bangor

## Addoliad agoriadol Mary Jones ym Mro Ystumanner Opening worship Mary Jones in Bro Ystumanner

Magwyd Mary Jones, a aned yn 1784, yn Llanfihangel-y-Pennant, ger Abergynolwyn, wrth droed Cader Idris. Roedd ei rhieni'n dlawd; daethant hefyd yn Fethodistiaid Calфинаidd pybr, fel y gwnaeth Mary. Ar ôl dysgu darllen yn yr ysgolion cylchynol a drefnwyd gan Thomas Charles, gweinidog amlwg y Methodistiaid Calфинаidd ac addysgwr nodedig, deisfyf Mary feddu ar Feibl ei hun. Roedd y copi agosaf ar fferm ddwy filltir i ffwrdd o'i chartref, ac nid oedd copi ar werth yn agosach na'r Bala, 26 milltir i ffwrdd. I Bala, a thŷ Thomas Charles, y cerddodd Mary, ar ôl cynilo am chwe mlynedd. Yn ôl y traddodiad, ei hymroddiad a ysbrydolodd Thomas Charles i sefydlu'r hyn sydd bellach yn Gymdeithas y Beibl i ddarparu Beiblau i bobl Cymru.

Mary Jones, born in 1784, lived at Llanfihangel-y-Pennant, near Abergynolwyn, at the foot of Cader Idris. Her parents were poor; they also became devout Calvinistic Methodists, as did Mary. Having learned to read in the circulating schools organised by Thomas Charles, the prominent Calvinistic Methodist minister and educationalist, it became Mary's burning desire to possess a Bible of her own. The nearest copy was at a farm two miles from her home, and there was no copy on sale nearer than Bala, 26 miles away. It was to Bala, and the house of Thomas Charles, that Mary walked, having saved for six years. According to tradition, it was her dedication that inspired Thomas Charles to propose the establishment of what is now the Bible Society to provide Bibles for the people of Wales.

### Gweddi ymgynnull | Gathering prayer <sup>7</sup>

Diderfyn a doeth yw Duw  
Y Duw nad yw'n datgelu  
Dirgelion ei drychfilod bychain,  
A'i greadigaethau lleiaf  
Nas gwêl ein llygaid ni.

Doeth a diderfyn yw'r Duw  
Nad yw'n datgelu  
Dirgelion ei fydoedd a'i gysawdau,  
A'i greadigaethau mwyaf  
Nas dirnad ein dychymyg ni.

Ac am na welwn,  
Am na ddeallwn,  
Am na allwn amgyffred  
Ei holl ddirgeledigaethau,  
Nid oes i ni ond synnu,  
A phensynnu,  
A phlygu'n wylaidd i'w addoli Ef.

<sup>7</sup> W. Leslie Richards, cyf. | trans. Cynthia a |  
and Saunders Davies

#### Translation

Infinite and wise is God,  
The God who does now reveal  
The mysteries of his little insects,  
And his minutest creations  
That our eyes cannot see.

Wise and infinite is the God  
Who does not reveal  
The mysteries of his worlds and  
constellations,  
And his greatest creations  
That our imaginations cannot grasp.

And because we cannot see,  
Because we cannot understand,  
Because we cannot grasp  
All his mysteries,  
We can but marvel,  
And muse,  
And humbly bow to worship Him.

## Caneuon | Songs

### Faithful One, so unchanging

Faithful One, so unchanging,  
ageless One, You're my rock of peace.  
Lord of all I depend on you,  
I call out to you again and again.  
I call out to you again and again.

You are my rock in times of trouble.  
You lift me up when I fall down.  
All through the storm  
your love is the anchor,  
my hope is in you alone.

### Who, O Lord, could save themselves?

Who, O Lord, could save themselves,  
their own soul could heal?  
Our shame was deeper than the sea  
your grace is deeper still.

*You alone can rescue,  
you alone can save,  
you alone can lift us from the grave,  
you came down to find us,  
led us out of death;  
to you alone belongs the highest praise.*

You, O Lord, have made a way,  
the great divide you healed;  
for when our hearts were far away  
your love went further still,  
yes, your love goes further still.

We lift up our eyes, lift up our eyes  
you're the Giver of Life.

### Ffyddlon Un, digyfnewid

Ffyddlon Un, digyfnewid  
oesol Un, ti yw craig fy hedd.  
Arnat ti rwy'n dibynnu,  
galwaf arnat ti drachefn a thrachefn,  
galwaf arnat ti drachefn a thrachefn.

Ti yw fy nghraigpan ddaw trafferthion,  
fe'm deli'n dynn pan lithraf fi;  
gydol y storm  
dy gariad yw'r angor,  
mae 'ngobaith ynot ti yn llwyr.

Brian Doerksen  
© Mercy/Vineyard Publishing, 1989

### Pwy, O Arglwydd, allai byth achub nhw eu hun?

Pwy, O Arglwydd, allai byth  
achub nhw eu hun?  
Ein c'wilydd oedd fel dyfnder môr  
dy ras oedd ddyfnach fyth.

*Dim ond ti all achub,  
ti yw'r unig un,  
dim ond ti all'n codi ni o'r bed,  
daethost lawr i'n harwain  
o'r tywyllwch du,  
dim ond ti sy'n haeddu'r clod i gyd.*

Do, agoraist ffordd i ni,  
iacháu'r gagendor mawr.  
ac er i'n cl'onnau'n grwydro'n bell  
dy gariad aeth tu draw,  
ie, dy gariad aeth tu draw.

Edrychwn arnat ti, edrych arnat ti,  
rhoddaist fywyd i ni.

Matt Redman  
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SHOUT! Publishing

## Strength will rise as we wait upon the Lord

Strength will rise as we wait upon the Lord,  
we will wait upon the Lord,  
we will wait upon the Lord

Our God, you reign for ever.  
Our Hope, our strong deliv'rer.

*You are the everlasting God,  
the everlasting God.  
You do not faint,  
you won't grow weary.*

*You're the defender of the weak,  
you comfort those in need,  
you lift us up on wings like eagles.*

## Nerth a gawn wrth ddisgwyl wrth ein Duw

Nerth a gawn wrth ddisgwyl wrth ein Duw,  
rym am ddisgwyl wrth ein Duw,  
rym am ddisgwyl wrth ein Duw.

Ein Duw, ti sy'n teyrnasu.  
Ein craig, ti sy'n ein hachub

*Ti Arglwydd yw'r tragwyddol Dduw,  
yr un tragwyddol Dduw,  
Dwyt byth yn blino  
na llewygu.*

*Ti sy'n amddiffyn y rhai gwan,  
cysuro'r rhai sy'n dlawd,  
A'n codi ar adenydd eryr.*

Brenton Brown & Ken Riley  
© 2005 Thankyou Music

## Ceisio maddeuant | Seeking forgiveness

By your Passion and death on the Cross,  
God, have mercy.

**God, have mercy.**

By your burial and rest in the tomb,  
Christ, have mercy.

**Christ, have mercy.**

By your glorious Resurrection,  
God, have mercy.

**God, have mercy.**

Holy God,  
holy and deep,  
holy and immortal.

**Have mercy on us.**

Jesus, our Saviour, in your mercy heal us.

**In your light and tenderness remake us.**

In your compassion bring grace and forgiveness.

**For the beauty of heaven may your love prepare us.**

## Llais Mary Jones | Mary Jones's voice

### Yn ysgrifennu yn ei Beibl | Writing in her Bible <sup>8</sup>

Mary Jones was born 16th of December 1784. I Bought this in the 16th year of my age. I am Daughter of Jacob Jones and Mary Jones His wife. the Lord may give me grace. Amen. Mary Jones His The True Onour of this Bible.

### Yn edrych nôl ar ei hanes | Looking back at her story

One stormy Monday morning I was walking to a farmhouse about two miles from my home. A gentleman riding on a white horse and wearing a cloth cape came to meet me and asked me where I was going through such wind and rain. I said I was going to a farmhouse where there was a Bible, that there wasn't one nearer my home, and that the mistress of the farm said that I could see the Bible, which she kept on a table in the parlour so long as I took my clogs off. I told him that I was saving up every halfpenny this long time to get a Bible but that I did not know where to get one. The gentleman was 'Charles of Bala'. He told me to come to Bala at a certain time, that he was expecting some from London and that I should have one from him. When the time came my mother put the money and a little bread and cheese in one end of the 'wallet' and my clogs in the other, and I set off for Bala on a fine morning, resting where there was a stream of clear water, to eat the bread and cheese. I came to Bala trembling and knocked at the door of Mr Charles's house. I asked for Mr Charles and was told that he was in his study at the back of the house. I was allowed to go to him and he told me that the Bibles had not arrived. I started to cry because I did not know where to stay. He sent me to stay with an old servant of his who had a house at the bottom of his garden, until the Bibles came. When they came Mr Charles gave me three for the price of one. I set off home with my precious burden, I ran a great part of the way, I was so glad of my Bible.

<sup>8</sup> Geiriau a ysgrifennwyd gan Mary Jones (yn Saesneg) ar dudalen olaf yr Apocryffa yn y Beibl a dderbyniodd gan Thomas Charles yn y Bala yn 1800 | Words written by Mary Jones (in English) on the last page of the Apocrypha in the Bible that she obtained from Thomas Charles in Bala in 1800

## Emyn, ar ein heistedd | Hymn, while seated

### Gan un o gyfoedion lleol Mary Jones | Written by a local contemporary of Mary Jones <sup>9</sup>

Dyma Feibl annwyl Iesu,  
Dyma rodd deheulaw Duw;  
Dengys hwn y ffordd i farw,  
Dengys hwn y ffordd i fyw;  
Dengys hwn y codwm erchyll  
Gafwyd draw yn Eden drist;  
Dengys hwn y ffordd i'r bywyd,  
Trwy adnabod Iesu Grist.

<sup>9</sup> Geiriau | Words: Priod. |  
Attrib. Richard Davies, Tywyn

Tôn | Tune: **Converse**, Charles  
C. Converse

## Llais Thomas Charles | Thomas Charles's voice

### Yn addysgu | Teaching <sup>10</sup>

Cwestiwn: Pwy a'ch gwnaeth chi?  
 Ateb: Duw.  
 Cwestiwn: Beth yw Duw?  
 Ateb: "Ysbryd yw Duw" (Ioan iv.24)  
 Cwestiwn: Pwy anfonodd Duw i waredu dyn?  
 Ateb: Iesu Grist.  
 Cwestiwn: At bwy y dylem weddïo?  
 Ateb: At Dduw yn unig.  
 Cwestiwn: Yn enw a thrwy gyfryngdod pwy mae i ni weddïo?  
 Ateb: Yn enw a chyfryngdod Crist.

### Yn annog | Encouraging <sup>11</sup>

The Sunday Schools have occasioned more calls for Bibles within these five years in our poor country, than perhaps ever was known before among our poor people... The possession of a Bible produces a feeling among them which the possession of no one thing in the world besides could produce... I have seen some of them overcome with joy and burst into tears of thankfulness on their obtaining possession of a Bible as their own property and for their free use.

### Yn archwilio | Inspecting <sup>12</sup>

I am just returned from a fortnight's tour through Caernarvonshire... I was most highly delighted with the proficiency which the children and young people had made in reading and catechetical instruction... and a great number, I am happy to inform you, are under very serious impressions. From the age of 5 to 25 or 30, they generally attend Schools, and many old people, grey-headed in ignorance, are stirred up by the young to seek for knowledge in the Bible in their old age. They are emerging out of ignorance *en masse*.

## Emyn, ar ein heistedd | Hymn, while seated

This is Jesu's dear Bible,  
 Precious gift of God's right hand;  
 There we find the rule for living  
 And the path to Canaan's land;  
 There we read our ruin's story,  
 Eden's sad and sorry loss;  
 There we find the way to glory  
 Through my Jesus and his cross.

## 2 Timothy | Timothy 3:14 – 4.5

Glŷn di wrth y pethau a ddysgaist, ac y cefaist dy argyhoeddi ganddynt. Fe wyddost gan bwy y dysgaist hwy, a'th fod er yn blentyn yn gyfarwydd â'r Ysgrythurau sanctaidd, sydd yn abl i'th wneud yn ddoeth a'th ddwyn i iachawdwriaeth trwy ffydd yng Nghrist Iesu. Y mae pob Ysgrythur wedi ei hysbrydoli gan Dduw ac yn fuddiol i hyfforddi, a cheryddu, a chywirow, a disgyblu mewn cyfiawnder. Felly y darperir pob un sy'n perthyn i Dduw â chyflawn

<sup>10</sup> O | From **Catecism Byrrach** (Shorter Catechism) gan | by Thomas Charles

**Translation** | Question: Who made you? Answer: God. Question: What is God? Answer: "God is Spirit" (John iv.24) Question: Who did God send to redeem man? Answer: Jesus Christ. Question: Who should we pray to? Answer: To God only. Question: In whose name and through mediation are we to pray? Answer: In the name and mediation of Christ.

<sup>11</sup> Thomas Charles mewn llythyr yn 1804 at Joseph Tarn | Thomas Charles in a letter of 1804 to Joseph Tarn

<sup>12</sup> O adroddiad gan Thomas Charles yn rhinwedd ei swydd fel goruchwyliwr y Cyngor Ysgolion Sul | From a report by Thomas Charles in his capacity as supervisor for the Sunday School Council

**Translation** | Continue in what you have learned and firmly believed, knowing from whom you learned it, and how from childhood you have known the sacred writings that are able to instruct you

ddarpariaeth ar gyfer pob math o weithredoedd da.

Yng ngŵydd Duw a Christ Iesu, yr hwn sydd i farnu'r byw a'r meirw, yr wyf yn dy rybuddio ar gyfrif ei ymddangosiad a'i deyrnas ef: pregetha'r gair; bydd yn barod bob amser, boed yn gyfleus neu'n anghyfleus; argyhoedda; cerydda; calonoga; a hyn ag amynedd diball wrth hyfforddi. Oherwydd fe ddaw amser pan na fydd pobl yn goddef athrawiaeth iach ond yn dilyn eu chwantau eu hunain, ac yn crynhoi o'u cwmpas liaws o athrawon i oglais eu clustiau, gan droi oddi wrth y gwirionedd i wrando ar chwedlau. Ond yn hyn oll cadw di ddisgyblaeth arnat dy hun: goddef galedi; gwna waith efengylwr; cyflawna holl ofynion dy weinidogaeth.

## Myfyrdod | Reflection

Ruth Hansford

## Ymbiliau | Prayers of intercession

Gweddïwn.

Dyrchafer di, O Dduw, uwch y nefoedd.

**Bydded dy ogoniant dros yr holl ddaear.**

Adnewydd dy Eglwys mewn sancteiddrwydd.

**A dyro i'th bobl fendith tangnefedd.**

Cadw ein cenedl dan dy ofal.

**A thywys ni ar lwybr cyfiawnder a gwirionedd.**

Hysbyser dy ffyrdd ar y ddaear.

**Dy nerth achubol ymhlith yr holl genhedloedd.**

Paid â gadael inni anghofio'r anghenus, O Dduw.

**Na diddymu gobaith y tlawd.**

O Dad, clyw ein gweddi.

**Oherwydd ymddiriedwn ynot ti.**

## Nunc dimittis

Arglwydd, rwyf yn gollwng

nawr dy was y rhydd.

Yn dy fwyn dangenefedd

ciliaf gyda'r dydd.

For my eyes have seen him

promised from of old,

Saviour of all people,

Shepherd of one fold.

Llewyrch i'r cenedloedd,

gobaith yr holl fyd,

fyth yn addweidio

gwawr y trydydd dydd.

Glory to the Father,

glory to the Son,

glory to the Spirit,

while all ages run.

for salvation through faith in Christ Jesus. All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, so that everyone who belongs to God may be proficient, equipped for every good work. In the presence of God and of Christ Jesus, who is to judge the living and the dead, and in view of his appearing and his kingdom, I solemnly urge you: proclaim the message; be persistent whether the time is favourable or unfavourable; convince, rebuke, and encourage, with the utmost patience in teaching. For the time is coming when people will not put up with sound doctrine, but having itching ears, they will accumulate for themselves teachers to suit their own desires, and will turn away from listening to the truth and wander away to myths. As for you, always be sober, endure suffering, do the work of an evangelist, carry out your ministry fully.

Translation of the prayers

| Be exalted, O God, above the heavens. May your glory cover the earth. | Renew your Church in holiness. And give your people the blessing of peace. | Keep our nation under your care. And guide us in justice and truth. | Let your way be known on earth. Your saving power among all nations. | Do not let the needy, O God, be forgotten. Nor the hope of the poor be taken away. | O Father, hear our prayer. For we put our trust in you.

Translation of Nunc dimittis

| Lord, now let your servant / go his way in peace. / Your great love has brought me / joy that will not cease. // Light of revelation / to the gentiles shown; / light of Israel's glory / to the world made known.

## Gweddi gloi | Closing prayer

Aros gyda ni, O Iesu.

**Oherwydd y mae hi'n nosi, a'r dydd yn dirwyn i ben.**

Fel y bydd gwylwyr y nos yn disgwyl am y bore.

**Felly y disgwylwn ninnau amdanat ti, O Grist.**

Tyrd yn ein mysg gyda'r wawr.

**Ac amlyga dy hun inni ar doriad y bara.**

Bendithied Duw ni a chadwed ni;

llewyrched Duw ei wyneb arnom, a bydded yn drugarog wrthym;

edryched Duw yn garedig arnom ac ar bawb y gweddiwn drostynt,  
a rhodded inni gyflawnder tangnefedd.

**Amen.**

**Translation |** Abide with us, O Jesus. For the night is at hand and the day is now past. | As the night watch looks for the morning. So do we look for you, O Christ. | Come with the dawning of the day. And make yourself known in the breaking of bread. | God bless us and watch over us; God's face shine upon us and be gracious to us; God look kindly on us and all for whom we pray; and give us the fullness of peace. Amen.

# PEN MON



Dathlu Canmlwyddiant yr  
Eglwys yng Nghymru yn Esgobaeth Bangor  
Celebrating the Centenary of the  
Church in Wales in the Diocese of Bangor



## Cymun Bendigaidd Penmon ym Mro Seiriol Holy Eucharist Penmon in Bro Seiriol

# Ymroddnnull Gallu

### I Benmon | To Penmon <sup>13</sup>

Onid hoff yw cofio'n taith  
Mewn hoen i Benmon, unwaith?  
Odidog ddiwrnod ydoedd,  
Rhyw Sul uwch na'r Suliau oedd;  
I ni daeth hedd o'r daith hon,  
Praw o ran pererinion.

### Emyn | Hymn

Mi glywais lais yr Iesu'n dweud,  
"Tyrd ataf fi yn awr,  
flinderog un, cei ar fy mron  
roi pwys dy ben i lawr."  
Mi ddeuthum at yr Iesu cu  
yn llwythog, dan fy nghlwyf;  
gorffwysfa gefais ynddo ef  
a dedwydd, dedwydd wyf.

I heard the voice of Jesus say,  
"Behold, I freely give  
the living water; thirsty one,  
stoop down and drink, and live." I  
came to Jesus, and I drank  
of that life-giving stream;  
my thirst was quenched, my soul revived,  
and now I live in him.

I heard the voice of Jesus say,  
"I am this dark world's Light;  
look unto me, your morn shall rise,  
and all your days be bright."  
I looked to Jesus and I found  
in him my Star, my Sun;  
and in that light of life I'll walk,  
'til trav'ling days are done.

### Cyfarchiad | Greeting

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

**Amen.**

Grace and peace be with you.

**And keep you in the love of Christ.**

<sup>13</sup> T. Gwynn Jones, "Penmon" in |  
yn Caniadau

Translation | Fond memories  
of our journey once, /  
full of life, to Penmon. /  
Such a glorious day, / A  
Sunday above all Sundays.  
/ It brought us peace, that  
journey; / proof for pilgrims.

Geiriau | Words: Horatius Bonar  
Cyfieithiad | Translation: Peter  
Williams  
Tôn | Tune: Kingsfold,  
traddodiadol | traditional

Translation | I heard the voice  
of Jesus say, / "Come unto  
me and rest; / lay down, O  
weary one, lay down / your  
head upon my breast." / I  
came to Jesus as I was, /  
weary and worn and sad; / I  
found in him a resting place, /  
and he has made me glad.

## Ceisio maddeuant | Seeking forgiveness

O Christ, we confess we have failed you as did your first disciples.  
We ask for your mercy and your forgiveness.

When we take our ease  
rather than watch with you:  
God, have mercy.

**God, have mercy.**

When we bestow a kiss of peace  
yet nurse enmity in our hearts:  
Christ, have mercy.

**Christ, have mercy.**

When we strike at those who hurt us  
rather than stretch out our hands to bless:  
God, have mercy.

**God, have mercy.**

Holy God,  
holy and deep,  
holy and immortal.

**Have mercy on us.**

Yr Hollalluog Dduw,  
sy'n maddau i bawb sy'n wir edifeiriol,  
a drugarhao wrthych, a'ch rhyddhau o bechod,  
eich cadarnhau mewn daioni  
a'ch cadw yn y bywyd tragwyddol;  
trwy Iesu Grist ein Harglwydd.

**Amen.**

## Colect | Collect

Gweddiwn.

Dduw Goruchaf,  
yn dy Fab Iesu Grist  
daeth y garreg a wrthododd yr adeiladwyr  
yn ben-conglfaen.  
Wrth inni adeiladu dy Eglwys ar y maen hwn,  
clyw weddiau dy bobl ffyddlon  
ac adeilada ni, feini bywiol,  
yn deml sanctaidd er moliant i ti;  
trwy'r un Iesu Grist ein Gwardwr.

**Amen.**

### Translation of the Absolution

| Almighty God, who forgives all who truly repent, have mercy on you and set you free from sin, strengthen you in goodness and keep you in eternal life; through Jesus Christ our Lord. Amen.

### Translation of the Collect |

Let us pray. Sovereign God, in your Son Jesus Christ the very stone which the builders rejected has become the head of the corner. As we build your Church on this corner-stone, hear the prayers of your faithful people and build us, living stones, into a holy temple to your praise through the same Christ our Saviour. Amen.

## Lle sanctaidd | Sacred place

Ysgrifenna'r diwinydd | A theologian writes <sup>14</sup>

Sacred place is not chosen, it chooses. It is a construction of the imagination that affirms the independence of the holy. God chooses to reveal himself only where he wills.

Sacred place is ordinary place, ritually made extraordinary. It becomes

<sup>14</sup> Belden Lance, *Landscapes of the Sacred*

recognised as sacred because of certain ritual acts that are performed there, setting it apart as unique.

Sacred place can be tread upon without being entered. Its recognition is existentially, not ontologically discerned. The identification of sacred places is thus intimately related to states of consciousness.

The impulse of sacred places is both centripetal and centrifugal, local and universal. One is driven to centredness, then driven out from that centre with an awareness that God is never confined to a single locale.

### Genesis 12:1-9

Darlleniad o lyfr Genesis.

Dyweddod yr Arglwydd wrth Abram, “Dos o’th wlad, ac oddi wrth dy dylwyth a’th deulu, i’r wlad a ddangosaf i ti. Gwnaf di yn genedl fawr a bendithiaf di; mawrygaf dy enw a byddi’n fendith. Bendithiaf y rhai sy’n dy fendithio, a mellithiaf y rhai sy’n dy felltithio, ac ynot ti bendithir holl dylwythau’r ddaear.” Aeth Abram fel y dywedodd yr Arglwydd wrtho, ac aeth Lot gydag ef. Saith deg a phump oedd oed Abram pan aeth allan o Haran. A chymerodd Abram ei wraig Sarai, a Lot mab ei frawd, a’r holl feddiannau a gasglwyd ganddynt, a’r tylwyth a gawsant yn Haran, a chychwyn i wlad Canaan. Wedi iddynt ddod i wlad Canaan, tramwyodd Abram trwy’r tir hyd safle Sichem, at dderwen More. Y Canaaneaidd oedd yn y wlad y pryd hwnnw, ond ymddangosodd yr Arglwydd i Abram a dweud, “I’th ddisgynyddion di y rhoddaf y wlad hon.” Adeiladodd yntau allor yno i’r Arglwydd, a oedd wedi ymddangos iddo. Yna symudodd oddi yno i’r mynydd-dir tua’r dwyrain o Fethel a gosod ei babell, gyda Bethel o’i ôl ac Ai o’i flaen; adeiladodd yno allor i’r Arglwydd, a galw ar enw’r Arglwydd. A pharhaodd Abram i symud yn raddol tua’r Negef.

Gwrandewch ar yr hyn y mae’r Ysbryd yn ei ddweud wrth yr Eglwys.

**Diolch a fo i Dduw.**

### Ysgrifenna diwinydd arall | Another theologian writes <sup>15</sup>

Place is space which has historical meanings, where some things have happened which are now remembered and which provide continuity and identity across generations. Place is space in which important words have been spoken which have established identity, defined vocation and envisioned destiny. Place is space in which vows have been exchanged, promises have been made, and demands have been issued.

### Efengyl | Gospel

Hear the the Gospel of Christ according to St Luke.

**Glory to you, O Lord.**

At that time: The disciples brought the colt to Jesus; and after throwing their cloaks on the colt, they set Jesus on it. As he rode along, people kept spreading their cloaks on the road. As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying,

### Translation of the Reading

from Genesis | A reading from the book of Genesis. | Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed.” So Abram went, as the Lord had told him; and Lot went with him. Abram was seventy-five years old when he departed from Haran. Abram took his wife Sarai and his brother’s son Lot, and all the possessions that they had gathered, and the persons whom they had acquired in Haran; and they set forth to go to the land of Canaan. When they had come to the land of Canaan, Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram, and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. From there he moved on to the hill country on the east of Bethel, and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and invoked the name of the Lord. And Abram journeyed on by stages towards the Negeb. | Listen to what the Spirit is saying to the Church. Thanks be to God.

<sup>15</sup> Walter Brueggemann, yn | in Geoffrey R. Lilburne, **Sense of Place**

“Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!” Some of the Pharisees in the crowd said to him, “Teacher, order your disciples to stop.” He answered, “I tell you, if these were silent, the stones would shout out.”

As he came near and saw the city, he wept over it, saying, “If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. Indeed, the days will come upon you, when your enemies will set up ramparts around you and surround you, and hem you in on every side. They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another; because you did not recognize the time of your visitation from God.”

This is the Gospel of the Lord.

**Praise to you, O Christ.**

## Myfyrdod | Reflection

Robert Townsend

## Ymbiliau | Prayers of intercession

Gweddïwn ar Dduw dros yr Eglwys a'r byd.

O Arglwydd, gwarchod a chyfarwydda dy Eglwys ar ffyrdd gwirionedd, undod a moliant. Llanw ni â nerth dy Ysbryd Glân.

Arnat ti, ein Tad, y gweddïwn.

**O Dduw, trugarha.**

Dyfnha ein hymwybyddiaeth o undod y teulu dynol. Caniatâ i ni, ac i'r holl bobl, fyw ynghyd mewn cyfiawnder a heddwch a chydymddiriedaeth.

Arnat ti, ein Tad, y gweddïwn.

**O Dduw, trugarha.**

Glanha ragfarn a hunanoldeb o'n calonnau, ac ysbrydola ni i newynu ac i sychedu am yr hyn sy'n iawn.

Arnat ti, ein Tad, y gweddïwn.

**O Dduw, trugarha.**

Dysg ni i ddefnyddio dy greadigaeth er gogoniant i ti, fel y gall pawb gyfranogi o'r pethau da yr wyt yn eu darparu.

Arnat ti, ein Tad, y gweddïwn.

**O Dduw, trugarha.**

Rhyddha bawb a gaethiwir gan afiechyd, ofn neu anobaith, a nertha'r rhai sy'n rhoi o'u hynni a'u medr i wella'r rhai sy'n glaf o gorff, meddwl neu ysbryd.

Arnat ti, ein Tad, y gweddïwn.

**O Dduw, trugarha.**

**Translation** | Let us pray to God for the Church and the world. | O Lord, guard and direct your Church in the way of truth, unity and praise: fill us with the power of your Holy Spirit. We pray to you, our Father. God, have mercy. | Deepen our awareness of the unity of the human family. Grant that we, and all people, may live together in justice, peace and mutual trust. We pray to you, our Father. God, have mercy. | Cleanse the prejudice and selfishness from our hearts, and inspire us to hunger and thirst for what is right. We pray to you, our Father. God, have mercy. | Teach us to use your creation for your greater glory, that all may share the good things you provide. We pray to you, our Father. God, have mercy. | Set free all who are bound by illness, fear or despair, and strengthen those who give their energy and skill for the healing of those who are sick in body, mind or spirit. We pray to you, our Father. God, have mercy. | Grant a peaceful end and eternal joy to all who are dying, and your comfort to those who mourn. We pray to you, our Father. God, have mercy. | The things, O Fatehr, that we pray for, give us the grace to labour for. We ask this in the name of your Son, Jesus Christ our Redeemer. Amen.

Dyro ddiwedd tangnefeddus a llawenydd tragwyddol i bawb sy'n marw, a'th gysur i'r rhai sy'n galaru.

Arnat ti, ein Tad, y gweddiwn.

**O Dduw, trugarha.**

Y pethau hynny y gweddiwn amdanynt, O Dad, dyro inni'r gras i lafurio amdanynt. Gofynnwn hyn yn enw dy Fab Iesu Grist ein Hiachawdwr.

**Amen.**

Jesus says, Peace I leave with you; my peace I give to you.  
Do not let your hearts be troubled, neither let them be afraid.

The Peace of the Lord be always with you.

**And also with you.**

## **Eryn | Hymn**

In Christ alone my hope is found,  
he is my light, my strength, my song;  
this corner-stone, this solid ground,  
firm through the fiercest drought and storm.  
What heights of love, what depths of peace,  
when fears are stilled, when strivings cease!  
My Comforter, my All in All,  
here in the love of Christ I stand.

Yng Nghrist ei hun! Fe wisgodd gnawd,  
Duwdod yn atgas gan y byd!  
Cyflawnder nefoedd yma'n dlawd  
Cyfiawnder Duw a Chariad drud!  
Fe hoeliwyd holl wrthryfel dyn  
wrth groesbren, yn ei gorff ei hun.  
Yr Iawn dif-fai dros Bechod yw  
yma trwy haeddiant Crist rwy'n byw.

Yng nghroth y bedd claddwyd y Gwir,  
Goleuni'r Byd mewn beddrod du;  
ffrwydrodd o'r bedd, daeth gwawrddydd clir  
ar atgyfodiad Iesu cry.  
A'i Goncwest ef yw nghoncwest i,  
rwy'n eiddo'i Grist, mae'n eiddo i mi;  
nid oes gan angau golyn mwy,  
fe'm prynwyd trwy ei werthfawr waed!

No guilt in life, no fear in death,  
this is the power of Christ in me;  
from life's first cry to final breath,  
Jesus commands my destiny.  
No power of hell, no scheme of man,  
can ever pluck me from his hand;  
till he returns or calls me home,  
here in the power of Christ I'll stand!

Stuart Townend & Keith Getty  
© 2001 Kingsway's Thankyou  
Music

**Translation |** In Christ alone!  
– who took on flesh, / fullness  
of God in helpless babe! / This  
gift of love and righteousness,  
/ scorned by the ones he  
came to save: / till on that  
cross as Jesus died, / the  
wrath of God was satisfied – /  
for every sin on him was laid;  
/ here in the death of Christ  
I live. // There in the ground  
his body lay, / Light of the  
word by darkness slain: / then  
bursting forth in glorious day  
/ up from the grave he rose  
again! / And as he stands in  
victory / sin's curse has lost  
its grip on me, / for I am his  
and he is mine – / bought  
with the precious blood of  
Christ.

# Diolchgarwch Thanksgiving

The Lord be with you.

**And also with you.**

Lift up your hearts.

**We lift them up to the Lord.**

Let us give thanks to the Lord our God.

**It is right to give our thanks and praise.**

True and living God,  
the source of life for all creation,  
you have made us in your own image.  
Always and everywhere we give you thanks  
through Jesus Christ our Lord.

We rejoice that the whole world is your temple,  
called to resound to your name.  
In the beauty of earthly things  
you foreshadow for us  
the mystery of your heavenly city.  
In the midst of life  
you build us to be living stones,  
a temple not made with hands,  
to show forth your glory.

Therefore, with angels and archangels  
and with all the company of heaven  
we praise your glorious name:

**Sanctaidd, sanctaidd, sanctaidd Arglwydd,  
Duw gallu a nerth,  
nef a daear sy'n llawn o'th ogoniant.  
Hosanna yn y goruchaf.  
Bendigedig yw'r hwn sy'n dyfod yn enw'r Arglwydd.  
Hosanna yn y goruchaf.**

Bendigedig wyt ti, Dduw hollalluog,  
am i'r Arglwydd Iesu,  
y nos y bradychwyd ef,  
gymryd bara,  
ac wedi rhoi diolch i ti,  
fe'i torrodd, a'i roi i'w ddisgyblion a dweud,  
Cymerwch, bwyteuach; hwn yw fy nghorff  
a roddir drosoch:  
gwnewch hyn er cof amdanaf.

Yr un modd, ar ôl swper fe gymerodd y cwpan;  
ac wedi rhoi diolch i ti,  
fe'i rhoddodd iddynt a dweud,  
Yfwch hwn, bawb;  
y cwpan hwn yw'r cyfamod newydd yn fy ngwaed i  
a dywelltir drosoch a thros lawer er maddeuant pechodau:  
gwnewch hyn bob tro yr yfwch ef  
er cof amdanaf.

Gadewch inni gyhoeddi dirgelwch y ffydd:

**Bu farw Crist.  
Atgyfododd Crist.  
Daw Crist mewn gogoniant.**

**Translation** | Holy, holy, holy Lord, God of power and might, Heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest. | Blessed are you, almighty God, because on the night he was betrayed the Lord Jesus took bread, and when he had given thanks, he broke it, gave it to his disciples and said, Take, eat; this is my body which is given for you: do this in remembrance of me. In the same way, after supper he took the cup; when he had given you thanks he gave it to them and said: Drink this, all of you; this cup is the new covenant in my blood poured out for you and for many for the forgiveness of sins: do this as often as you drink it in remembrance of me. | Let us proclaim the mystery of faith: Christ has died. Christ is risen. Christ will come in glory.

Felly, Dduw cariadus,  
gan goffáu aberth Crist dy Fab  
unwaith am byth ar y groes  
a buddugoliaeth ei atgyfodiad,  
gofynnwn i ti dderbyn ein haberth hwn o foliant.

Anfon dy Ysbryd Glân arnom ni ac ar y rhoddion hyn  
er mwyn inni gael ein porthi  
â chorff a gwaed dy Fab  
a'n llenwi â'th fywyd a'th ddaioni.

Una ni yng Nghrist a rho inni dy dangnefedd  
er mwyn inni gyfl awni dy waith  
a bod yn gorff iddo ef yn y byd.

Trwyddo ef, gydag ef, ac ynddo ef,  
yn undod yr Ysbryd Glân,  
Dad hollalluog,  
eiddot ti yw'r holl anrhydedd a gogoniant  
yn oes oesoedd.

**Amen.**

**Translation |** Therefore,  
loving God, recalling now  
the sacrifice of Christ your  
Son once for all upon the  
cross and the triumph of his  
resurrection, we ask you to  
accept this our sacrifice of  
praise. Send your Holy Spirit  
on us and on these gifts that  
we may be fed with the body  
and blood of your Son and  
be filled with your life and  
goodness. Unite us in Christ  
and give us your peace that  
we may do your work and  
be his body in the world.  
Through him, with him, in  
him, in the unity of the Holy  
Spirit all honour and glory  
are yours, almighty Father,  
for ever and ever. Amen.

## Gweddi'r Arglwydd | The Lord's Prayer

To God we pray:

**Ein Tad yn y nefoedd,  
sancteiddier dy enw,  
deled dy deyrnas,  
gwneler dy ewyllys,  
ar y ddaear fel yn y nef.  
Dyro inni heddiw ein bara beunyddiol;  
a maddau inni ein troseddau,  
fel yr ym ni wedi maddau  
i'r rhai a droseddodd yn ein herbyn;  
a phaid â'n dwyn i brawf,  
ond gwared ni rhag yr Un drwg.  
Oherwydd eiddot ti yw'r deyrnas  
a'r gallu a'r gogoniant  
am byth.  
Amen.**

We break this bread to share in the body of Christ.

**Though we are many, we are one body  
for we all share in one bread.**

## Cymuno | Making our Communion

Jesus is the Lamb of God  
who takes away the sins of the world.  
Happy are those who are called to his supper.

**Lord, I am not worthy to receive you,  
but only say the word and I shall be healed.**

## Cerdd | Poem

### Sancteiddrwydd ym mhobman | Sacredness everywhere <sup>16</sup>

Fe'i carcharwyd gan Ei gnawd a'i esgyrn Iddewig  
 Y tu mewn i derfynau Ei wlad,  
 Ond fe'u rhoes fel estyll byw i'w morthwyllo,  
 A'u codi o'r beddrod, ar waethaf y gwylio,  
 Yn gorff catholig gan Ei Dad.

A mwy y mae Caerdydd cyn nased â Chalfaria,  
 A Bangor bob modfedd â Bethlehem,  
 Gostegir y storm ym Mae Ceredigion,  
 Ac ar bob stryd fe all y lloerigion  
 Gael iechydwrïaeth wrth odre Ei hem.

Ni chuddiodd Ei Efengyl rhwng cymylau Jwdea,  
 Y tu hwnt i dafod a llygaid gŵr.  
 Ond rhydd y bywyd sydd fyth i bara  
 Mewn llymaid o win a thamaid o fara,  
 A dawn yr Ysbryd mewn diferion dŵr.

<sup>16</sup> Gwenallt, cyf. | trans. Cynthia a | and Saunders Davies

#### Translation

He was imprisoned by his Jewish flesh and bones  
 Within the confines of his country  
 But he gave them as living planks to be nailed  
 And raised from the grave, despite the guarding,  
 A catholic body by his Father.

And now Cardiff is as near as Calvary  
 Bangor every inch as Bethlehem.  
 The storms in Cardigan bay are stilled  
 And on each street the deranged  
 Can obtain salvation at the edge of his hem.

He did not hide his Gospel among the clouds of Judea  
 Beyond the eye and tongue of man.  
 But he gives the life that will last for ever  
 In a drop of wine and a morsel of bread  
 And the Spirit's gift in drops of water.

## Wedi'r Cymun | After Communion

Let us pray.

Almighty God,  
 you fed your people in the wilderness,  
 and guided them by cloud and fire,  
 to lead them from captivity to promise.  
 Fed by your body and inspired by your love,  
 give us eyes to see your purpose,  
 perseverance to follow where you lead,  
 and courage to know the holiness that sets us free;  
 through Christ our Saviour.

**Amen.**

## Bendith | Blessing

Bydded i Dduw,  
 y llywodraethir ac y sancteiddir trwyddo holl gorff yr Eglwys,  
 eich adeiladu, megis meini bywiol,  
 yn deml ysbrydol;  
 a bendith Duw hollalluog,  
 y Tad, y Mab, a'r Ysbryd Glân  
 a fo yn eich plith ac a drigo gyda chwi yn wastad.

**Amen.**

**Translation |** God, by whom  
 the whole body of the Church  
 is governed and sanctified,  
 build you, like living stones,  
 into a spiritual temple; and  
 the blessing of God almighty,  
 the Father, the Son, and the  
 Holy Spirit, be among you  
 and remain with you always.  
**Amen.**

## Ymadael | Dismissal

Go in peace to love and serve the Lord.

**In the name of Christ. Amen.**





Dduw ein holl deithio, fe alwaist dy was Cadfan  
i weddio, cenhadu a thystiolaethu ar lwybr y pererin:  
rho i'th Eglwys heddiw yr un alwedigaeth  
i ddynesu atat mewn addoliad, i ehangu teulu'r ffydd, ac i garu dy holl Greadigaeth,  
fel y gall y byd a'th geisiodd di dros fôr y canrifoedd,  
hyd yn oed yn ein dyddiau ni ganfod yn dy sancteiddrwydd  
ei wir orffwysfan a'i gartref tragwyddol;  
trwy Iesu Grist ein Harglwydd, sy'n fyw ac yn teyrnasu gyda thi a'r Ysbryd Glân,  
yn un Duw, yn awr ac am byth. Amen.

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God of our journeying, you called your servant Cadfan  
to the pilgrim's life of prayer, mission and witness:  
give to your Church today the same commission  
to draw near to you in worship, to broaden the family of faith, and to love all your Creation,  
so that the world that has sought you across a sea of centuries  
may even in our days find in your holiness  
a true resting place and an eternal home;  
through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit,  
one God, now and for ever. Amen.

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Bangor**  
The Diocese  
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Yr Eglwys yng Nghymru  
The Church in Wales