



Esgobaeth
Bangor
The Diocese
of Bangor

GRŴP CADFAN 11/2021

CLUST I LUC

LISTENING TO LUKE

ODDI WRTH YR ESGOB

Ar ôl ein sesiwn gyntaf, bydd gweddill ein cyfarfod yn cael ei arwain gan y Parchg Athro Jeremy Duff. Wrth inni baratoi i ddechrau Blwyddyn Llithiadur Luc a Blwyddyn Llythrennedd Feiblaidd yr Eglwys ym Nghymru, rwyf wedi gofyn i Jeremy ein harwain trwy gyfnod o fyfyrion defosiynol a diwinyddol ar Efengyl Luc. Fy ngobaith yw y bydd hwn yn gyfnod o faeth ysbrydol yn ogystal ag ymgysylltu deallusol.

FROM THE BISHOP

After our first session, the remainder of our meeting will be led by the Revd Prof Jeremy Duff. As we prepare to begin the Lectionary Year of Luke and the Church in Wales's Year of Biblical Literacy, I have asked Jeremy to lead us through a time of devotional and theological reflection on Luke's Gospel. My hope is that this will be a time of spiritual refreshment as well as intellectual engagement.



1. GWRANDO LISTENING

2. NODWEDDION LUC CHARACTERISTICS OF LUKE

1. Half of Luke-Acts

Acts 1.1 “In the first book, Theophilus, I wrote about everything which Jesus began to do and teach”

Luke – what Jesus in person did and taught

Acts – what Jesus through his followers did and taught.

2. Claim to be carefully researched

Literary predecessors (1.1), Eyewitness testimony (1.2), Own research (1.3).
Scholars would say using Mark as a frame, incorporating much more material.

3. Less obviously structured

(than Mark or Matthew), harder to find stuff. Long ‘travel narrative’ 9.51 – 18.58
– parables and teaching slotted into Jesus’ journey, not gathered as in Matthew.

4. Well known unique material

Birth and infancy, Nazareth Speech, Good Samaritan, Prodigal Son, Trial before Herod, Emmaus Road

5. Salvation for all

3.1-6 (set in wider world, ‘all flesh’), flow into Acts.

6. Focus on the outsiders

The lost, sinners, women, gentiles, shepherds not wise men, parables of the lost, gender pairs.

7. Positive place given to women

Woman as supporters and financial backers (8.1-3), Mary, key stories focused on women.

8. Poverty and riches

Mary’s Song (Magnificat), Nazareth Speech, Beatitudes/Woes

9. Holy Spirit

Particular prominence in Acts, but also e.g. a lot in Ch.1-2; 4.18.

10. Prayer

Prominent in Acts, but also e.g. 5.16, 6.12, 9.28, 18.1

11. Continuity with OT

E.g. Luke starts in the temple and ends in it, no sense of clash with Judaism (as in Matthew/John); fulfilment of prophecy, e.g. in ch1-2, Nazareth.

12. Different sense of eschatology


Less imminent end, more demand for decision. Still urgency ('last days') but existential for individuals not eschatological. Acts downplays immediate return of Jesus (1.6-8) instead there is a period of announcing the good news (still going on at the end of Acts, 28.31).

3. ESCHATOLEG LUC – YMATEB I'R AMSERAU – NAWR YW'R AWR LUKE'S ESCHATOLOGY – RESPOND TO THE TIMES – TODAY IS THE DAY!

(a) Respond to the times!

Dyweddod wrth ei ddisgyblion hefyd, "Yr oedd dyn cyfoethog a chanddo oruchwylwr. Achwynwyd wrth ei feistr fod hwn yn gwastraffu ei eiddo ef. Galwodd ef ato a dweud wrtho, 'Beth yw'r hanes hwn amdanat? Dyro imi gyfrifon dy oruchwyliaeth, oherwydd ni elli gadw dy swydd bellach.' Yna meddai'r goruchwylwr wrtho'i hun, 'Beth a wnaif fi? Y mae fy meistr yn cymryd fy swydd oddi arnaf. Nid oes gennyf mo'r nerth i labro, ac y mae arnaf gywilydd cardota. Fe wn i beth a wnaif i gael croeso i gartrefi pobl pan ddiswyddir fi.' Galwodd ato bob un o ddyledwyr ei feistr, ac meddai wrth y cyntaf, 'Faint sydd arnat i'm meistr?' Atebodd yntau, 'Mil o fesurau o olew olewydd.' 'Cymer dy gyfrif,' meddai ef, 'eistedd i lawr, ac ysgrifenna ar unwaith "bum cant."' Yna meddai wrth un arall, 'A thithau, faint sydd arnat ti?' Atebodd yntau, 'Mil o fesurau o rawn.' 'Cymer dy gyfrif,' meddai ef, 'ac ysgrifenna "wyth gant."' Cymeradwyodd y meistr y goruchwylwr anonest am iddo weithredu yn gall; oherwydd y mae plant y byd hwn yn gallach na phlant y goleuni yn eu hymwneud â'u tebyg. Ac rwyf fi'n dweud wrthy ch, gwnewch gyfeillion i chwi eich hunain o'r Mamon anonest, er mwyn i chwi gael croeso i'r tragwyddol bebyll pan ddaw dydd Mamon i ben.

He said (to his disciples as well): 'There was a rich man who had a manager who was denounced to him for squandering his possessions. So he summoned him and said to him, 'What is this that I hear about you? Hand over your management records, for you cannot be my manager any longer.' The manager said to himself, 'what am I going to do, now as my master is taking the management away from me? I don't



have the strength to dig, and I'm ashamed to beg. I know what I will do so that when I have been dismissed as manager people will welcome me into their homes.' So, summoning each one of his master's creditors he said to the first, 'how much do you owe my master?' He replied, 'a hundred drums of olive oil'. He said to him, 'Take your contract, quickly sit down and make it fifty'. Then he said to another man, 'How much do you owe?' He replied, 'a hundred bags of wheat'. He told him, 'Take your contract, and make it eighty'. And the master praised the dishonest manager because he had acted sensibly; for the worldly are more sensible than the godly in responding to their moment in history. I tell you, use your dishonest wealth to make friends for yourselves, so that when it is gone, you will be welcomed into eternal homes.

16.1-9

Seize the moment – you know it makes sense.

(b) **Something new**

Y Gyfraith a'r proffwydi oedd mewn grym hyd at Ioan; oddi ar hynny, y mae'r newydd da am deyrnas Dduw yn cael ei gyhoeddi, a phawb yn ceisio mynediad iddi trwy drais. Ond byddai'n haws i'r nef a'r ddaear ddarfod nag i fanylyn lleiaf y Gyfraith golli ei rym.

Until John it was the law and the prophets; since then the good news of the kingdom of God is being proclaimed and all are forcing their way in...

16.16-17

Everything is different after John.

“Â phwy gan hynny y cymharaf bobl y genhedlaeth hon? I bwy y maent yn debyg? Y maent yn debyg i'r plant sy'n eistedd yn y farchnad ac yn galw ar ei gilydd fel hyn: “ ‘Canasom fflwt i chwi, ac ni ddawnsiasoch; canasom alarnad, ac nid wylasoch.’ “Oherwydd y mae Ioan Fedyddiwr wedi dod, un nad yw'n bwyta bara nac yn yfed gwin, ac yr ydych yn dweud, ‘Y mae cythraul ynddo.’ Y mae Mab y Dyn wedi dod, un sy'n bwyta ac yn yfed, ac yr ydych yn dweud, ‘Dyma feddwyn glwth, cyfaill i gasglwyr trethi a phechaduriaid.’ Ac eto profir gan bawb o'i phlant fod doethineb Duw yn gywir.”

Jesus went on to say, “To what, then, can I compare the people of this generation? What are they like? They are like children sitting in the marketplace and calling out to each other: “ ‘We played the pipe for you, and you did not dance; we sang a dirge, and you did not cry.’ For John the Baptist came neither eating bread nor drinking wine, and you say, ‘He has a demon.’ The Son of Man came eating and drinking, and you say, ‘Here is a glutton and a drunkard, a friend of tax collectors and sinners.’ But wisdom is proved right by all her children.”

7.31-35

John and Jesus both part of God's plan but have a different mission/mode of operation.



The new situation is in Jesus' presence

Meddai Iesu wrthynt, "A allwch wneud i westeion priodas ymprydio tra bydd y priodfab gyda hwy? Ond fe ddaw dyddiau pan ddygir y priodfab oddi wrthynt; yna fe ymprydiant yn y dyddiau hynny."

'You cannot make wedding-guests fast while the bridegroom is with them, can you? The days will come when the bridegroom will be taken away from them, and then they will fast in those days.'

5.34-35

(You also see the power of Jesus' presence in the response of his friends when he was taken from them – horrendous grief – and then when he appeared to come back to them – Mary in the Garden grabbing hold of Jesus, and Peter jumping into the sea to swim to him at the shore in John 20-21, and the joy and eagerness of the two from the Emmaus Road in Luke 24)

"Everything is different when Jesus is present" – does that ring true in your experience?

(c) A window of opportunity

"Yr oedd gan rywun ffigysbren wedi ei blannu yn ei winllan. Daeth i chwilio am ffrwyth arno, ac ni chafodd ddim. Ac meddai wrth y gwinllannwr, 'Ers tair blynedd bellach yr wyf wedi bod yn dod i geisio ffrwyth ar y ffigysbren hwn, a heb gael dim. Am hynny tor ef i lawr; pam y caiff dynnu maeth o'r pridd?' Ond atebodd ef, 'Meistr, gad iddo eleni eto, imi balu o'i gwmpas a'i wrteithio. Ac os daw â ffrwyth y flwyddyn nesaf, popeth yn iawn; onid e, cei ei dorri i lawr.' "

'A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. So he said to the gardener, "See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?" He replied, "Sir, let it alone for one more year, until I dig round it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down".'

13.6-9

Judgement is delayed for 'today'. **Now** a season of grace, of God's unexpected and undeserved generosity

'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.'

Luke 4.18-19

'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim re-lease to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour and the day of vengeance of our God.'

Isaiah 61.1-2

Need to respond to the times, see the signs of the times.

Dywedodd wrth y tyrfaeodd hefyd, “Pan welwch gwmwl yn codi yn y gorllewin, yr ydych yn dweud ar unwaith, ‘Daw yn law’, ac felly y bydd; a phan welwch wynt y de yn chwythu, yr ydych yn dweud, ‘Daw yn wres’, a hynny fydd. Chwi ragrithwyr, medrwch ddehongli’r olwg ar y ddaear a’r ffurfafen, ond sut na fedrwch ddehongli’r amser hwn?”

He said to the crowd: “When you see a cloud rising in the west, immediately you say, ‘It’s going to rain,’ and it does. And when the south wind blows, you say, ‘It’s going to be hot,’ and it is. Hypocrites! You know how to interpret the appearance of the earth and the sky. How is it that you don’t know how to interpret this present time?”

12.54-56; see also 17.22-37

(d) The window of opportunity will close

Pan ddaeth yn agos a gweld y ddinas, **wylodd drosti** gan ddweud, “Pe bait tithau, **y dydd hwn**, wedi adnabod ffordd tangnefedd—ond na, fe’i cuddiwyd rhag dy lygaid. Oherwydd daw arnat ddyddiau pan fydd dy elynion yn codi clawdd yn dy erbyn, ac yn dy amgylchynu ac yn gwasgu arnat o bob tu. Fe’th ddymchwelant hyd dy seiliau, ti a’th blant o’th fewn; ni adawant faen ar faen ynot ti, **oherwydd dy fod heb adnabod yr amser pan ymwelwyd â thi.**”

When he draw 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 inspection.**”

19.41-44

But the focus is not on grand schemes but on individuals

- Many in Jerusalem respond even after 19.44. ‘Jerusalem not responding’ is a symbolic collective, doesn’t mean individuals can’t.
- The parables themselves all about individuals and calling them to respond (‘if you have ears to hear then hear!’).
- The stories in Acts always ‘some respond, some don’t’.

(e) The Gospel of ‘today’

But for individuals themselves, there are moments of opportunity.

- “Today this scripture has been fulfilled in your hearing.” (4:21)
- “We have seen strange things today.” (5:26)
- He said to them, “Go and tell that fox for me, ‘Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. (13:32)
- “Zacchaeus, hurry and come down; for I must stay at your house today.”



(19:5)

- Then Jesus said to him, “Today salvation has come to this house, (19:9)
- “Truly I tell you, today you will be with me in Paradise.” (23:43)

Jesus is only ever ‘passing’ through

- Jesus entered Jericho and was passing through it. A man was there named Zacchaeus; he was a chief tax collector and was rich. He was trying to see who Jesus was ... (Luke 9.1-2)

Pastoral and missional observable truth to this.

(f) **Forcing their way in**

Y Gyfraith a'r proffwydi oedd mewn grym hyd at Ioan; oddi ar hynny, y mae'r newydd da am deyrnas Dduw yn cael ei gyhoeddi, a phawb yn ceisio mynediad iddi trwy drais. Ond byddai'n haws i'r nef a'r ddaear ddarfod nag i fanylyn lleiaf y Gyfraith golli ei rym.

Until John it was the law and the prophets; since then the good news of the kingdom of God is being proclaimed and all are forcing their way in. It is easier for heaven and earth to pass away than for the tiniest part to fall from the law.

16.16-17

- Jesus' focus on the arrival of/ entry into the kingdom, not what the kingdom is like / living in the kingdom.
- The stress on 'today' – the moment of response.
- The moment of crisis is not some far off judgement day when Jesus returns, but today when God has come close to us and we have the chance to respond.
- 'The law remains' – moral living of the righteous does matter, but God's focus in on the party, not the morning after.

Do you naturally connect with John's mission of promoting righteousness or Jesus' of welcoming the wicked? What about your church?

What is today the day for, for you?



4. Y TLAWD, YR YMYLOL A'R 'GWYRDROI' THE POOR, THE MARGINALISED AND 'REVERSAL'

a) A key theme in Luke's Gospel

Questions over what is actually the focus

- The materially poor
- The marginalised within society
- The Gentiles
- Reversal and overthrow of the current order


Do all these fit together?

Aspects of this theme appear all over the gospel and Acts, but we can see it particularly in some key passages.

- Mary's Song (the Magnificat, Luke 1.46-55). This is a key moment in the story, where we are told what God is doing and will do through the birth of Jesus. This sets the tone for the book, and only occurs in Luke.
- Nazareth Manifesto. In Mark after being anointed with the spirit as his baptism, Jesus announces in Galilee, "The time has come. The kingdom of God has come near. Repent and believe the good news!" (Mark 1.14-15). In Luke (Luke 4.14-30, esp. 18-19) we are told what he was teaching in Galilee, what this 'good news' was in words – Jesus sets out his 'manifesto'. Again this is unique in Luke.
- Woes and Blessings. In Matthew we have the 'beattitudes' ('blessed are ...', Matthew 5.3-10). In Luke we have blessings and woes ('blessed are you ...' 'woe to you ...', Luke 6.20-26). The difference in emphasis between Matthew and Luke here is striking; Luke seems far more pointed.

b) Magnificat – Luke 1.46-55

Ac meddai Mair: "Y mae fy enaid yn mawrygu yr Arglwydd, a gorfoleddodd fy ysbryd yn Nuw, fy Ngwardwr, am iddo ystyried distadledd ei lawforwyn. Oherwydd wele, o hyn allan fe'm gelwir yn wynfydedig gan yr holl genedlaethau, oherwydd gwnaeth yr hwn sydd nerthol bethau mawr i mi, a sanctaidd yw ei enw ef; y mae ei drugaredd o genhedlaeth i genhedlaeth i'r rhai sydd yn ei ofni ef. Gwnaeth rymuster â'i fraich, gwasgarodd y rhai balch eu calon; tynnodd dywysogion oddi ar eu gorseddau, a dyrchafodd y rhai distadl; llwythodd y newynog â rhoddion, ac anfonodd y cyfoethogion ymaith yn waglaw. Cynorthwyodd ef Israel ei was, gan ddwyn i'w gof ei drugaredd – fel y llefarodd wrth ein hynafiaid – ei drugaredd wrth Abraham a'i had yn dragywydd."



And Mary said: “My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, for the Mighty One has done great things for me - holy is his name. His mercy extends to those who fear him, from generation to generation. He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty. He has helped his servant Israel, remembering to be merciful to Abraham and his descendants forever, just as he promised our ancestors.”

- A great reversal?
- Against the powerful and rich, in favour of the poor and hungry?
- Or is the focus on pride and humility?
- Or are the two the same?

c) Nazareth Manifesto – Luke 4.14-21 (and on to 30)

Dychwelodd Iesu yn nerth yr Ysbryd i Galilea. Aeth y sôn amdano ar hyd a lled y gymdogaeth. Yr oedd yn dysgu yn eu synagogau ac yn cael clod gan bawb.

Daeth i Nasareth, lle yr oedd wedi ei fagu. Yn ôl ei arfer aeth i'r synagog ar y dydd Saboth, a chododd i ddarllen. Rhoddwyd iddo lyfr y proffwyd Eseia, ac agorodd y sgrôl a chael y man lle'r oedd yn ysgrifenedig:

“Y mae Ysbryd yr Arglwydd arnaf, oherwydd iddo f'eneinio i bregethu'r newydd da i dlodion. Y mae wedi f'anfon i gyhoeddi rhyddhad i garcharorion, ac adferiad golwg i ddeillion, i beri i'r gorthrymedig gerdded yn rhydd, i gyhoeddi blwyddyn ffafr yr Arglwydd.”

Wedi cau'r sgrôl a'i rhoi'n ôl i'r swyddog, fe eisteddodd; ac yr oedd llygaid pawb yn y synagog yn syllu arno. A'i eiriau cyntaf wrthynt oedd: “Heddiw yn eich clyw chwi y mae'r Ysgrythur hon wedi ei chyflawni.”

Jesus returned to Galilee in the power of the Spirit, and news about him spread through the whole countryside. He was teaching in their synagogues, and everyone praised him.

He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:

“The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor.”

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing.”

(The story continues with people initially liking what Jesus has said, but then when he points to OT stories in which God worked among the Gentiles, they

violently reject him.)

- Very Jewish (key moment is preaching from scriptures in a synagogue on Sabbath) and the topic of 'fulfilment'.
- Jesus as one anointed by the spirit – if we have the spirit too is this what we should be doing too?
- Poor – captives – blind – oppressed – how are these linked?
- Year of Lord's favour – connection to idea of debt relief in the Jubilee (Leviticus 25) and/or the offer of salvation 'today'?
- Note that Jesus stops his quotation of Isaiah 61.1-2 immediately before the line "and the day of vengeance of our God" – is this idea of judgement suppressed or delayed (perhaps until 19.41-44)?
- The initially positive response when it is supporting marginalised like us / whom we feel affection for, but turning negative when it is about the marginalised we dislike / despise / think they only have themselves to blame.
- Speaks into Jesus' clash with the Pharisees. We all like to be on the side of the marginalised we like.

Who are the marginalised or despised you aren't on the side of?

d) Beatitudes

Luke 6

Then he looked up at his disciples and said:

"Blessed are you who are **poor**, for yours is the kingdom of God.

"Blessed are you who are **hungry** now, for you will be filled.

"Blessed are you who weep now, for you will **laugh**.

no parallel

Matthew 5:2-10


Then he began to speak, and taught them, saying:

"Blessed are the **poor in spirit**, for theirs is the kingdom of heaven.

"Blessed are those who mourn, for they will **be comforted**.

"Blessed are the meek, for they will inherit the earth. Blessed are those who **hunger and thirst for righteousness**, for they will be filled.

"Blessed are the merciful, for they will receive mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called children of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.



“Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man. Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.

“Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you.”

“*But woe* to you who are rich, for you have received your consolation. *Woe* to you who are full now, for you will be hungry. *Woe* to you who are laughing now, for you will mourn and weep. *Woe* to you when all speak well of you, for that is what their ancestors did to the false prophets.”

no parallel

- More of a sense of future reversal in Luke’s ‘now ... they will’?
- Difference between ‘poor’ and ‘poor in spirit’, ‘hunger’ and ‘hunger for righteousness’?
- Impact of having the woes?

So, as Clement of Alexandria (a significant 3rd Century A.D. biblical scholar in Egypt) asked – ‘Can a rich man be saved?’

And do we recognise that in world terms we are all ‘the rich’?

5.

CREU'R DYFODOL CREATING THE FUTURE

"You see things as they are,
and ask why.

I see things as they never were,
and ask why not?"

Martin Luther King

"The best way to
predict the future
is to create it."

Physics Nobel Prize Winner,
Dennis Gabor

- Speaking is powerful – the narrative we speak shapes the future
- God creates by speaking in Genesis 1: "And God said ... And it was so."
- James 3:3-5: "3 When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Or take ships as an example. Although they are so large and are driven by strong winds, they are steered by a very small rudder wherever the pilot wants to go. Likewise, the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark."

Thinking about the power of words – of the stories we tell, of 'the narrative'

Can you think of examples of their power?

*What is the narrative in your church/ministry area/
diocese?*

Who sets that narrative, who repeats it?

What is fear?

- The response to the world we see
- The story of the link between situations, actions and consequences.
- The classics: 'I need to' ... fight, flee, freeze.
- What we see, and the story we tell ourselves, is crucial.
- We can tell a different story from the three classics.

If the future is not fixed

What story would you like to tell, to make true?

About your ministry?

About your Ministry Area?

6. ASTUDIO'R AFRADLON PONDERING THE PRODIGAL

Luke 15.11-31

Ac meddai, "Yr oedd dyn a chanddo ddau fab. Dywedodd yr ieuengaf ohonynt wrth ei dad, 'Fy nhad, dyro imi'r gyfran o'th ystad sydd i ddod imi.' A rhannodd yntau ei eiddo rhyngddynt. Ychydig ddyddiau yn ddiweddarach, wedi newid y cwbl am arian, ymfudodd y mab ieuengaf i wlad bell, ac yno gwastraffodd ei eiddo ar fyw'n afradlon.

Jesus continued: 'There was a man who had two sons. The younger one said to his father, "Father, give me my share of the estate." So he divided his property between them. Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living.

What have you given up?

What do you still hanker after?

How have you wasted what God has given you?

Pan oedd wedi gwario'r cyfan, daeth newyn enbyd ar y wlad honno, a dechreuodd yntau fod mewn eisiau. Aeth ac ymlynu wrth un o ddinasyddion y wlad, ac anfonodd hwnnw ef i'w gaeau i ofalu am y moch. Buasai'n falch o wneud pryd o'r plisg yr oedd y moch yn eu bwyta; ond nid oedd neb yn cynnig dim iddo. Yna daeth ato'i hun


After he had spent everything, there was a severe famine in that whole country, and he began to be in need. So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything. When he came to his senses,

What brought you here?

When did you come to your senses?

What makes you stop and hear God?

a dweud, 'Faint o weision cyflog sydd gan fy nhad, a phob un ohonynt yn cael mwy na digon o fara, a minnau yma yn marw o newyn? Fe godaf, ac fe af at fy nhad a dweud wrtho, "Fy nhad, pechais yn erbyn y nef ac yn dy erbyn di. Nid wyf mwyach yn haeddu fy ngalw'n fab iti; cymer fi fel un o'th weision cyflog." ' Yna cododd a mynd at ei dad. A phan oedd eto ymhell i ffwrdd, gwelodd ei dad ef. Tosturiodd wrtho, rhedodd ato, a rhoes ei freichiau am ei wddf a'i gusanu. Ac meddai ei fab wrtho, 'Fy nhad, pechais yn erbyn y nef ac yn dy erbyn di. Nid wyf mwyach yn haeddu fy ngalw'n fab iti.' Ond meddai ei dad wrth ei weision, 'Brysiwch! Dewch â gwisg allan, yr orau, a'i gosod amdano. Rhowch fodrwy ar ei fys a sandalau am ei draed. Dewch â'r llo sydd wedi ei besgi, a lladdwch ef.



he said, “How many of my father’s hired servants have food to spare, and here I am starving to death! I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; make me like one of your hired servants.” So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms round him and kissed him. The son said to him, “Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.” But the father said to his servants, “Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. Bring the fattened calf and kill it.

Can you hear God’s celebration over you?

Do you know that God delights in you?

“Yr oedd ei fab hynaf yn y caeau. Pan nesaodd at y tŷ ar ei ffordd adref, clywodd sŵn cerddoriaeth a dawnsio. Galwodd un o’r gweision ato a gofyn beth oedd ystyr hyn. ‘Dy frawd sydd wedi dychwelyd,’ meddai ef wrtho, ‘ac am iddo ei gael yn ôl yn holliach, y mae dy dad wedi lladd y llo oedd wedi ei besgi.’ Digiodd ef, a gwrthod mynd i mewn. Daeth ei dad allan a’i gymell yn daer i’r tŷ, ond atebodd ef, ‘Yr holl flynyddoedd hyn bŵm yn was bach iti, heb anufuddhau erioed i’th orchymyn. Ni roddaist erioed i mi gymaint â myn gafr, imi gael gwledda gyda’r cyfeillion. Let’s have a feast and celebrate. For this son of mine was dead and is alive again; he was lost and is found.” So they began to celebrate.

‘Meanwhile, the elder son was in the field. When he came near the house, he heard music and dancing. So he called one of the servants and asked him what was going on. “Your brother has come,” he replied, “and your father has killed the fattened calf because he has him back safe and sound.” The elder brother became angry and refused to go in. So his father went out and pleaded with him. But he answered his father, “Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends.

Have you experienced that secret resentment feeling you are ‘slaving away’ for the Church?

Does God call you to be his slave? Does God call you to be other people’s slave?

How are you going to stop service becoming slavery?

Ond pan ddychwelodd hwn, dy fab sydd wedi difa dy eiddo gyda phuteiniaid, lleddaist iddo ef y llo oedd wedi ei besgi.’ ‘Fy mhlentyn,’ meddai’r tad wrtho, ‘yr wyt ti bob amser gyda mi, ac y mae’r cwbl sydd gennyf yn eiddo i ti. Yr oedd yn rhaid gwledda a llawenhau, oherwydd yr oedd hwn, dy frawd, wedi marw, a daeth yn fyw; yr oedd ar goll, a chafwyd hyd iddo.’ ”

But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!” “My son,” the father said, “you are always with me, and everything I have is yours. But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.”

A phan oedd eto ymhell i ffwrdd, gwelodd ei dad ef. Tosturiodd wrtho, rhedodd ato, a rhoes ei freichiau am ei wddf a'i gusanu.

But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him.

Can you grasp the role of the father or do you keep sliding to see yourself as the son?

Are you motivated by compassion for the lost, the selfish and the annoying?

How are you going to 'act like his father' in your ministry?

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