



Tirwedd yr Adfent

Myfyrdodau Adfent yr Esgobaeth 2016

Advent Landscape

Diocesan Advent Reflections 2016



Esgobaeth
Bangor
The Diocese
of Bangor



**Esgobaeth
Bangor**
The Diocese
of Bangor

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Tirwedd yr Adfent

Cyflwyniad

Yr Adfent yw'r adeg pan fyddwn yn disgwyl geni Mab Duw. I'r Eglwys, mae Sul yr Adfent yn ddechrau blwyddyn newydd – ac adrodd o'r newydd hanes y Geni am ddyfodiad Duw i'r byd. Baban bach a bregus oedd, yn union fel pob baban newyddanedig arall, ond gyda'i ddyfodiad, byddai holl dirwedd y byd yn newid i'r sawl â llygaid, clustiau a chalonnau i weld, clywed a theimlo'r cariad a oedd yn ymarllwys drwy gnawd dynol Iesu Grist.

Mae'r Adfent hefyd yn gyfle i edrych ymlaen at ailddyfodiad Crist. Cawn ein hatgoffa nad rhywbeth sefydlog mo'r dirwedd o'n cwmpas. Yn hytrach, mae'n newid yn barhaus wrth i Dduw roi ei gynlluniau ar waith yn ein plith, hyd yr adeg honno y daw Crist drachefn, mewn gogoniant.

Ystyr 'Adfent' yw 'dyfodiad' ac mae 'tirwedd' yn golygu popeth a welwn o'n cwmpas – lliwiau, siapiau a gwedd ein cartrefi a'n gerddi, y môr a'r mynyddoedd, trefi a phentrefi. Nid sôn yr ydym ond am erddi wedi'u dylunio'n ofalus o gwmpas plastai, ond rhywbeth llawer mwy. Gall tirwedd fod yn esmwyth a thangnefeddus, gall ysgogi arswyd neu ryfeddod, neu gall greu ansicrwydd a gofid.

Gall y dirwedd, felly, gyffwrdd â'n teimladau ac effeithio ar hanes yr hyn ydym, yr hyn a wnawn, y lle rydym yn byw â'r cyfan a gredwn.

Bydd yr Adfent hwn yn cynnig i ni gyfle i edrych tuag at i mewn, ar dirwedd ein ffydd, a anwyd drwy'r plentyn a enir o Fair – a thuag at allan, ar y cyd-destun ac i'r lle 'yr ydym yn byw ac yn symud ac yn bod' (Actau 17:28).

Mae wythnosau'r Adfent yn aml yn brysur iawn, ac os na fyddwn yn ofalus, gall y dirwedd o'n cwmpas yn hawdd gael ei chuddio â niwl sŵn, tyrfaedd o bobl a phrysurdeb paratoi. Gallwn wedyn golli golwg ar brydferthwch tirwedd y greadigaeth – holl waith dwylo pobl a'r tir, y môr a'r awyr.

Ar gyfer pob wythnos o'n taith drwy'r Adfent, ceir ffotograff o dirwedd arbennig a threfn addoliad fer – Gweddi Ddyddiol – yn seiliedig ar un darn o'r Ysgrythur. Bwriedir y Weddi Ddyddiol i'w defnyddio drwy'r wythnos. Ceir myfyrdod yn ymateb i'r darn o'r Ysgrythur, a fwriedir yn bennaf ar gyfer y Sul, ac yn dilyn hwnnw mae cyfres o fyfyrdodau gweddigar, un ar gyfer pob diwrnod o'r wythnos. Gellir defnyddio'r holl ddeunydd ar gyfer cynulleidfa gyfan, mewn grwpiau llai, neu'n unigol.

Ar ddechrau'r Adfent, sut olwg sydd ar 'dirwedd' yr wythnosau sydd i ddod i chi?

Pe gallech chi lunio'r 'dirwedd' honno, beth fydddech chi'n ei gynnwys ynddi?

Advent Landscape

Introduction

Advent is the time when we await the birth of God's Son. For the Church, Advent Sunday marks the beginning of a new year – a new unfolding of the Nativity story of the coming of God into the world. He was small and vulnerable, as all newborn babies are, but in this coming the whole landscape of the world would be changed for those with eyes, ears and hearts to see, hear and feel the outpouring of love in the human flesh of Jesus Christ.

Advent is also a time when we await Christ's second coming. We are reminded that our landscape is not fixed; rather, it continues to change as God's purpose is worked out in our midst, until that time when Christ comes again, in glory.

Advent means 'coming', and landscape is all that we see around us – the colours, shapes and textures of our homes and gardens, sea and mountains, towns and villages. The word 'landscape' may bring to mind well-laid-out gardens in country houses, yet it means so much more. Landscape can be gentle and peaceful; it can offer a sense of awe and wonder, or it may bring about uncertainty and despair.

In this way, landscape touches our feelings and affects the story of who we are, what we do, where we live and all we believe.

This Advent will offer us the opportunity to look both inwardly – to the landscape of our faith, brought to birth through the child to be born of Mary – and outwardly – to the context and place in which 'we live and move and have our being' (Acts 17:28).

The weeks of Advent are often very busy, and if we are not careful the landscape around us can easily become a blur of noise, crowds and busy preparation. We may then miss the beauty of creation's landscape – of all that is made by human hands, and of the land, the sea and the sky.

For each week of our journey through Advent, there is a photograph of a different landscape and a short act of worship – Daily Prayer – which is centred on one biblical passage and is intended for use throughout the week. There is a reflection in response to the biblical passage, mainly intended for use on the Sunday, and this is followed by a series of prayerful meditations, one for each day of the week. All the material can be used in church gatherings, in smaller groups, or individually.

At the beginning of Advent, what does the 'landscape' of the coming weeks look like to you?

If you could design the 'landscape', what would you include within it?

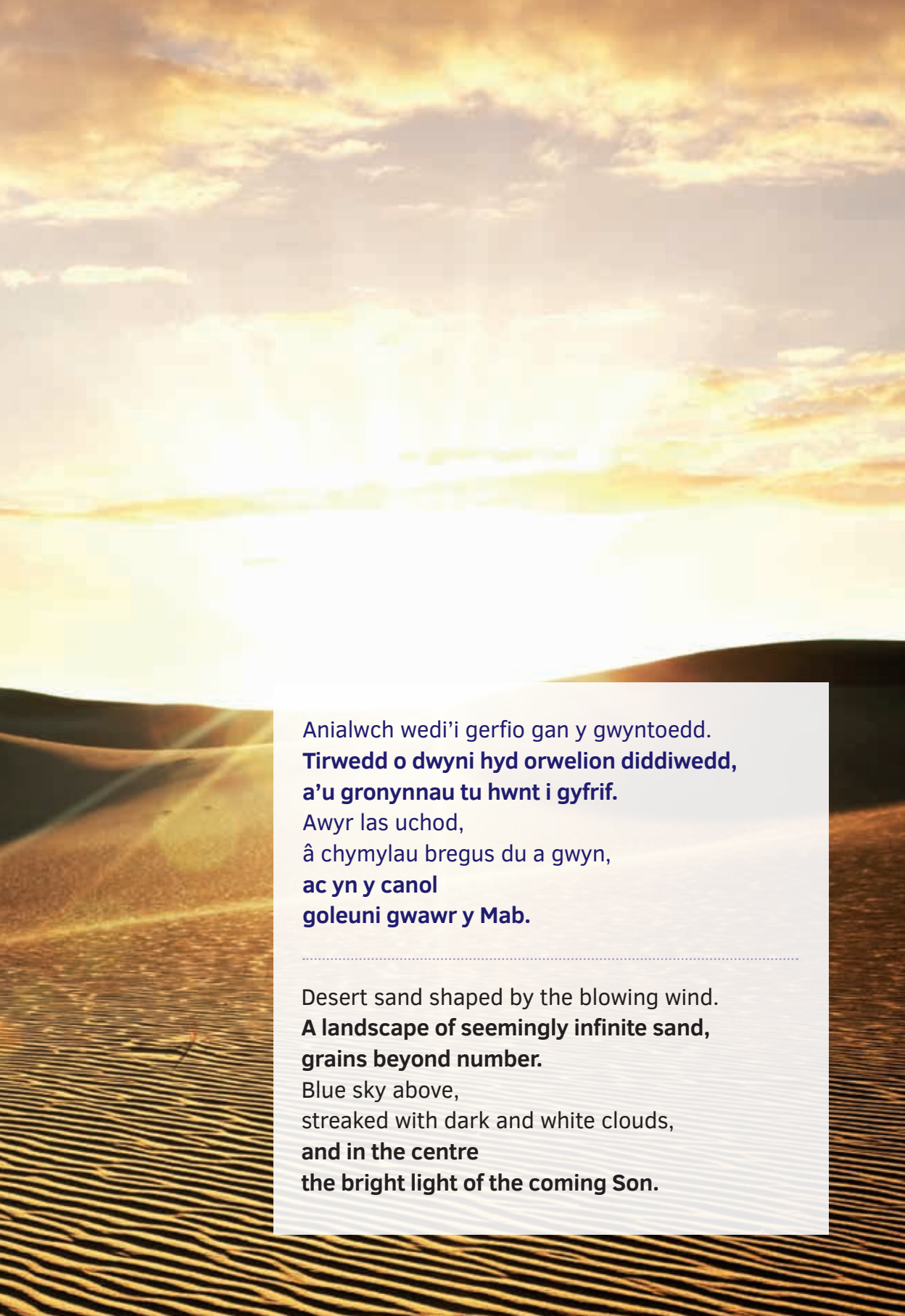
Sul yr Adfent
27 Tachwedd

Yr Anialwch Mair ac Elisabeth

Advent Sunday
27 November

The Desert Mary and Elizabeth





Anialwch wedi'i gerfio gan y gwyntoedd.
**Tirwedd o dwyni hyd orwelion diddiwedd,
a'u gronynnau tu hwnt i gyfrif.**
Awyr las uchod,
â chymylau bregus du a gwyn,
**ac yn y canol
goleuni gwawr y Mab.**

Desert sand shaped by the blowing wind.
**A landscape of seemingly infinite sand,
grains beyond number.**
Blue sky above,
streaked with dark and white clouds,
**and in the centre
the bright light of the coming Son.**

Gweddi Ddyddiol ar gyfer Wythnos Gyntaf yr Adfent

Daily Prayer for the First Week of Advent

Gweddi agoriadol

O Dduw cariad a thrugaredd, Dyluniwr
Tirwedd yr holl greadigaeth,

**sy'n hau hadau bywyd a lliw yn yr
anifeiliaid, yr adar a'r pysgod,**

**yn y bryniau uchel a'r dyffrynnoedd
islaw, mewn caeau, strydoedd ac
afonydd yn llifo ymhell –**

gan hau hadau amrywiaeth gyfoethog,
doniau amhrisiadwy a chariad mewn
bodau dynol –

**a'm creu innau i adlewyrchu dy ddelw di
a'm gosod yn y dirwedd hon,**

caniata i minnau fod yn llais a dwylo i ti
mewn lleoedd sych ac anial,

**gan ddyfrhau'r tir a meithrin dy
Bresenoldeb yma**

ar gyfer dyfodiad dy Fab.

Amen.

Ceisio maddeuant

O Dduw cariad a thrugaredd, Dyluniwr
Tirwedd yr ardd ryfeddol hon,

gwrando fy nghyffes a rho i mi faddeuant;
cynorthwya fi i ymryddhau oddi
wrth chwyn drygioni, esgeulustod a
themtasiwn.

Saib i fyfyrto a gweddio mewn tawelwch.

**Gan edifarhau mewn gonestrwydd
a gwirionedd,**

gwn dy fod yn fy ngalw'n fendigedig.

**Cynorthwya fi i fyw heddiw fel plentyn
dy gariad.**

Amen.

Opening prayer

Loving and merciful God, Landscape
Gardener of all creation,

**sowing the seeds of life and colour
in animals, birds and fish,**

**in high hills and low valleys, in fields,
streets and long flowing rivers –**

sowing the seeds of rich diversity,
multiple gifts and love in human beings –

**creating me to reflect your image and
setting me in this landscape,**

allow me to be your voice and hands
in dry and arid places,

**to water and nurture your Presence,
for the coming of your Son.**

Amen.

Seeking forgiveness

Loving and merciful God, Landscape
Gardener,

hear my confession and grant me
forgiveness;

help me to free myself from the weeds
of wrongdoing, neglect and temptation.

A time of silent reflection and prayer.

**Repenting in honesty and truth,
I know that you call me blessed.**

**Help me to live this day as your
beloved child.**

Amen.

Darlleniad

Ar hynny cychwynnodd Mair ac aeth ar frys i'r mynydd-dir, i un o drefi Jwda; aeth i dŷ Sachareias a chyfarch Elisabeth. Pan glywodd hi gyfarchiad Mair, llamodd y plentyn yn ei chroth a llanwyd Elisabeth â'r Ysbryd Glân; a llefodd â llais uchel, 'Bendigedig wyt ti ymhlith gwragedd, a bendigedig yw ffrwyth dy groth. Sut y daeth i'm rhan i fod mam fy Arglwydd yn dod ataf? Pan glywais dy lais yn fy nghyfarch, dyma'r plentyn yn fy nghroth yn llamu o orfoledd. Gwyn ei byd yr hon a gredodd y cyflawnid yr hyn a lefarwyd wrthi gan yr Arglwydd.'

Luc 1:39-45

Reading

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and greeted Elizabeth. When Elizabeth heard Mary's greeting, the child leapt in her womb. And Elizabeth was filled with the Holy Spirit and exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb. And why has this happened to me, that the mother of my Lord comes to me? For as soon as I heard the sound of your greeting, the child in my womb leapt for joy. And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord.'

Luke 1:39-45

Ymbiliau

Gweddiwn dros yr Eglwys, y byd, y gymuned leol a phawb sydd mewn angen.

Gweddiwn yn arbennig

dros bawb sy'n teimlo eu bod yn byw mewn lle sych ac anial;

dros bawb sy'n teimlo'n anobeithiol;

dros bawb sy'n teimlo newid yn eu 'tirwedd';

dros bawb sy'n llawenhau ac yn teimlo bod Duw yn eu bendithio.

Gweddi i gloi

Boed i'm camau ddilyn dy lwybr dithau heddiw.

Boed i'm llygaid weld dy brydferthwch heddiw.

Boed i'm calon gael ei thrawsnewid gan dy gariad heddiw.

Boed i'r cyfan ohonof gyhoeddi heddiw ddyfodiad dy Fab.

Amen.

Intercessions

We pray for the Church, the world, the local community and all who are in need.

We pray especially

for all who feel they are living in a dry and arid place;

for all who feel despair;

for all who are experiencing a change in their 'landscape';

for all who are rejoicing and feeling blessed by God.

Closing prayer

May my steps trace your path this day.

May my eyes see your beauty this day.

May my heart be transformed by your love this day.

May my whole being proclaim this day the coming of your Son.

Amen.

Myfyrdod

Reflection

Ymson Mair...

'Beth alla i wneud? Beth ddylwn i wneud? At bwy alla i droi?'

Elisabeth! Bydd hithau'n fy helpu. Bydd hithau'n gwrando arna i. Bydd hi'n gadael i mi barablu 'mlaen wrth i mi adrodd fy stori ryfedd a dryslyd, a fydd hi ddim yn fy marnu fel y gwnaeth rhai yn y pentref. Diolch i ti, Dduw, am Joseff!

Pan ddaeth yr angel â'r neges yna oddi wrth Dduw, roedd rhan ohono i am ddweud na. Pam ar y ddaear ac yn y nefoedd y penderfynodd Duw fy newis i? Dydw i'n neb arbennig. Dydw i ddim yn byw yn unlle arbennig. Dydw i ddim yn barod am blentyn. Ond pan edrychais i wyneb yr angel, fedrwn i ond ateb 'mi wna i'.

Mae Elisabeth hefyd yn feichiog. Bydd yn dda siarad â hi, i ofyn a ydy hithau wedi bod yn sâl yn y bore hefyd! Dwi'n gallu ymddiried ynddi hi a dwi'n gwybod y bydd hi'n rhoi cyngor a help i mi. Ond beth fydd hi'n feddwl am yr angel yn ymweld â fi? Dwi mor falch bod Joseff yn y diwedd wedi dod i gredu pob dim ddweddes i wrtho.'

Mary ponders...

'What can I do? What should I do? Who can I turn to?'

Elizabeth! She will help me. She will listen to me. She will let me prattle on as I tell my confused and amazing tale, and she will not judge me as some in the village did. Thank you, God, for Joseph!

When the angel came with that message from God, part of me wanted to say no. Why on earth and in heaven did God decide on me? I'm no-one special. I don't live anywhere special. I'm not ready to have a child. But when I looked at the angel, I could only answer yes.

Elizabeth is also pregnant. It will be good to talk to her, to ask if she too has suffered from morning sickness! I trust her and know she will guide me and support me. But what will she think of the angel visiting me? I'm so pleased that Joseph came to believe all I'd told him.'

Mae'r darlleniad o'r Beibl yn adrodd hanes ymweliad Mair â'i chynifer Elisabeth. Gadawodd Mair ei chartref i deithio i'r mynydd-dir. Sut oedd hi'n teimlo wrth i'r dirwedd o'i chwmpas newid? Byddai wedi gorfod teithio drwy feysydd agored cefn gwlad. Efallai fod y daith wedi rhoi cyfle iddi fyfyrion ddyfnach mewn tawelwch ynghylch y plentyn yn ei chroth. Efallai ei bod yn gobeithio y byddai Elisabeth yn ei chalonogi, yn ei chysuro ac yn rhannu rhywbeth am ei phrofiad hithau o fod yn disgwyl plentyn.

Erbyn hynny, byddai Elisabeth yn amlwg yn feichiog, ond nid felly Mair. Roedd ei phlentyn hithau eto i ddod i'r amlwg. Ar yr olwg gyntaf, mae'r anialwch yn ymddangos yn sych a diffaith, ond o edrych yn agosach, gwelir ei fod yn llawn bywyd cuddiedig – yn llechu yn y tywod, yn chwythu heibio ar y gwynt, ac mewn llecynnau lle mae tyfiant gwyrdd a ffynhonnau o ddŵr bywiol. Nid yw pethau fel y maent yn ymddangos ar yr olwg gyntaf.

Wrth i ni edrych ar y llun ar gyfer yr wythnos, gwelwn y modd y mae'r gwynt wedi ysgubo dros y tywod, gan ddod â chysgod a ffurf i'r hyn a ymddangosai yn wag. Yn y pellter, mae'r haul yn codi, gan gyhoeddi diwrnod newydd a phosibiliadau newydd. Mae tirwedd yr anialwch yn un sy'n newid yn ddi-baid.

Mae tirwedd bywyd Mair yn newid hefyd. Mae'r ferch ifanc o bentref gwledig ar fin dod yn fam â chyfrifoldeb dros ei phlentyn ei hun. Bydd tirwedd ei fywyd yntau yn newid Mair ymhellach ac yn newid bywydau pawb a fydd yn dilyn llwybr Duw, a ddatguddir drwyddo.

The bible reading tells us the story of Mary's visit to her cousin Elizabeth. Mary left the comfort of her home to travel into the hill country. What did she feel as the landscape around her changed? The journey took her to the open spaces of the country. Maybe this journey gave her the quiet space to ponder more deeply the child within her. Maybe she hoped that Elizabeth would reassure her, comfort her and share something of her own experience of being pregnant.

By that time, Elizabeth would have been visibly pregnant, but it was less obvious in Mary's case. Her child was still to be fully revealed. At first glance, the desert appears arid and barren, but closer observation reveals that it is teeming with hidden life – hiding in the sand, blowing across on the wind, found in places of green growth and oases of life-giving water. Nothing is quite what it seems.

As we look at the image for this week, we see how the wind has swept over the sand, bringing shade and contour to the apparent emptiness. In the distance the sun is rising, heralding a new day and new possibilities. The landscape of the desert is an ever-changing one.

The landscape of Mary's life is changing too. The young girl of the village is soon to become a mother with responsibility for her own child. The landscape of his life will further change Mary's and will go on to change the lives of all who come to follow the path of God as revealed in him.



Yn y byd o'n cwmpas, mae yna rai, fel Elisabeth, sy'n dyheu am blentyn ond na allant feichiogi. Yn ei dyddiau hi, roedd cywilydd o fod yn 'amhlantadwy'. Yn ffodus, rydym yn byw mewn cyfnod mwy goleuedig, ond gall gwrando ar stori'r Geni fod yn anodd i bobl sy'n dyheu am blentyn, neu sydd wedi colli plentyn.

Mae yna eraill sy'n wynebu anawsterau tebyg i rai Mair: merched yn eu harddegau sy'n methu meddwl at bwy i droi pan fyddant yn canfod eu bod yn feichiog; merched sy'n ceisio'u gorau i guddio'u beichiogrwydd fel y gallant barhau i weithio; ffoaduriaid beichiog, ymhell oddi cartref, sydd angen cymorth a lle i aros. Maent yn teithio drwy dirwedd nad oeddent yn ei cheisio, tirwedd sy'n ansicr ac efallai'n codi ofn arnynt.

In the world around us, there are those who, like Elizabeth, long for a child but are unable to conceive. In her day, it was a disgrace to be 'barren'. Fortunately, we live in more enlightened times, but listening to the Nativity story can be difficult for those who long for a child, or whose child has died.

There are also those who face similar struggles to Mary: teenagers wondering who to turn too when they discover they are pregnant; women struggling to keep pregnancy secret so that they can carry on working; pregnant refugees, far from home, in need of assistance and a place to stay. They enter a landscape not of their making, a landscape of uncertainty, maybe of fear.

Gweddï

Sut allai'r hanes am Fair yn mynd i geisio cwmni Elisabeth ddod â gobaith i'n byd ni heddiw?

Pan ydych chi thau mewn angen – beth bynnag fo'r angen hwnnw – at bwy ydych chi'n troi?

Treuliwch ychydig amser yn edrych ar y llun o'r anialwch. Pa feddyliau, teimladau a gweddïau mewnol mae'n ei ysgogi?

A ydych chi erioed wedi teimlo eich bod 'yn yr anialwch', mewn gweddï neu mewn bywyd? Sut deimlad oedd hynny? Pam oeddech chi'n teimlo felly? Sut wnaeth y dirwedd honno newid i fod yn dirwedd o dwf a phrydferthwch?

Prayer

How might this story of Mary seeking out Elizabeth bring hope to the world of today?

In times of need – whatever that need may be – who do you turn to?

Take some time looking at the picture of the desert. What thoughts, feelings and inner prayers does it evoke?

Have you ever felt a sense of being 'in the desert', in prayer or in life? What did that feel like? What caused it? How did that landscape change into a place of growth and beauty?



Dydd Llun 28 Tachwedd

Lletygarwch

Ar hynny cychwynnodd Mair ac aeth ar frys i'r mynydd-dir, i un o drefi Jwda; aeth i dŷ Sachareias a chyfarfarch Elisabeth. Luc 1:39-40

Mae'r adnodau hyn yn mynd â ni yn ôl i'r darlleniad yn y litwrgi ar gyfer ddoe. Wrth i ni ddechrau ar yr wythnos gyntaf hon o'r Adfent, gallwn deimlo bod prysurdeb paratodau'r Nadolig yn parhau ymhell i ffwrdd – ynteu a ydy hynny'n gobeithio gormod? Dyma adeg pan fyddwn yn cynnig ac yn derbyn lletygarwch, boed hynny mewn cyngerdd carolau, neu pan fo'r eglwys yn trefnu i fynd allan am bryd, neu wrth gyfarfod cyfeillion neu aelodau'r teulu.

A wyddai Elisabeth fod Mair am alw? A wyddai y byddai'n aros am fwy nag ychydig ddyddiau? Arhosodd Mair am dri mis, ac mae'n siŵr iddi fod o gymorth mawr i Elisabeth yn ystod y cyfnod hwnnw. Pa hyd fydd ein hymweliadau ninnau ag eraill? Am ba hyd fydd ein hymwelwyr ninnau'n aros? Gall diddanu a chadw'r heddwch fod yn straen, fel y gall cynllunio pryddau a threfnu lle y bydd pawb yn cysgu.

Ond mae hynny'n codi'r cwestiwn, Beth yw lletygarwch? Beth mae'n ei olygu i fod yn lletygar tuag at eraill?

Yn yr Efengylau, gallwn ddarllen llawer o hanesion am Iesu'n derbyn ac yn cynnig lletygarwch. I nodi ond ychydig ohonynt, cafodd ei groesawu i gartref Mair a Martha (Luc 10:38-42; Ioan 12:1-8) ac i gartref Simon Pedr, lle bu mam-yng-nghyfraith Pedr yn gweini arno (Luc 4:38-9); bu'n pregethu wrth y tyrfaoedd a ddaeth i wrando arno ac yn eu dysgu a'u bwydo (Marc 6:30-44; Marc 8:1-9), a darparwyd ystafell ar ei gyfer lle gallai ddathlu'r Pasg gyda'i ddisgyblion (Mathew 26:18-30).

Mae lletygarwch yn golygu croesawu a derbyn eraill. Mae'n golygu peidio â barnu. Mae'n gofyn i ni fod yn barod i fod yn gefn i eraill pan fyddant mewn angen.

Mewn byd lle mae llawer o bobl ymhell o'u cartrefi, boed hynny o ddewis neu o raid, mae lletygarwch yn rhan bwysig o'n gwaith fel disgyblion Iesu.

Sut allem ninnau gynnig lletygarwch heddiw?

Sut allai'r eglwysi o fewn ein Hardaloedd Gweinidogaethol gynnig lletygarwch Cristnogol?

Cynorthwya fi, O Dduw,
i fod yn lletygar ac yn groesawgar i'r bobl y byddaf yn eu cyfarfod heddiw.

**Cynorthwya fi i fod yn agored wrth wrando,
gan geisio'n barhaus ffyrdd o rannu a throsglwyddo dy gariad.
Amen.**

Monday 28 November

Hospitality

In those days Mary set out and went with haste to a Judean town in the hill country, where she entered the house of Zechariah and Elizabeth. Luke 1:39-40

These verses take us back to the reading in the liturgy of yesterday. As we begin this first week of Advent, it may feel as though the busyness is still far ahead of us – or is that a hopeful dream? This is a time of offering and receiving hospitality. Hospitality may be found at a carol concert, a church meal out, or in meeting with friends or family.

Did Elizabeth know that Mary was going to visit her? Did she know that it wasn't going to be for just a few days? Mary stayed for three months and, no doubt, was a great help to Elizabeth during that time. How long will our visits to others last? How long will our visitors stay? Entertaining and keeping the peace can be stressful, as can planning meals and arranging where everyone will sleep.

Yet this calls us to ask the question, What is hospitality? What does it mean to be hospitable towards others?

In the Gospels we find many stories of the hospitality that Jesus received and offered. To name only a few, he was welcomed into the home of Mary and Martha (Luke 10:38-42; John 12:1-8) and into the home of Simon Peter, where he was served by Peter's mother-in-law (Luke 4:38-9); he taught and preached and fed the multitudes who came to hear him (Mark 6:30-44; Mark 8:1-9), and a room was provided for him where he could celebrate the Passover with his disciples (Matthew 26:18-30).

Hospitality is about welcoming and accepting others. It is about being non-judgemental. It is about our being willing to support others in their times of need.

In a world where many are far from home, whether by choice or necessity, hospitality is an important part of our work as disciples of Jesus.

How might we offer hospitality this day?

How might the churches within our Ministry Areas show Christian hospitality?

Help me O God,
to be hospitable and welcoming to those I meet this day.

**Help me to be open in my listening,
constantly seeking ways of sharing and passing on your love.**

Amen.

Dydd Mawrth 29 Tachwedd

Ffydd

**Meddai Hanna: 'Yr wyf finnau'n ei fenthyg i'r Arglwydd am ei oes.
Un wedi ei fenthyg i'r Arglwydd yw.'** 1 Samuel 1:28 – (Meddai Hanna)

Gall lletygarwch olygu rhoi ein hunain a'n hamser i eraill. Mae'r darlleniad heddiw'n cynnwys derbyn a rhoi. Mae Hanna wedi gweld Duw yn ateb ei gweddiâu yng ngenedigaeth ei baban, Samuel. Mae hi wedi addo y bydd ei phlentyn cyntafanedig yn cael ei gysegru i Dduw. Ganrifoedd lawer yn ddiweddarach, bydd mab Elisabeth hefyd yn cael ei gysegru i Dduw, a bydd mab Mair yn Fab Duw. Fe wnaethant oll dderbyn, ac fe wnaethant oll roi.

Rhaid na fu'n hawdd i Hanna adael ei mab yng ngofal Eli, eto ni fynnai dorri'r addewid a wnaeth. Rhaid bod ei ffydd a'i hymddiriedaeth yn Nuw yn ddwfn iawn. Efallai na chawsom ninnau ein galw i roi i Dduw yn yr union yr un ffordd ag y gwnaeth Hanna, ond pa mor hawdd neu ba mor anodd fyddai hi i ninnau roi'r hyn sy'n fwyaf gwerthfawr i ni i Dduw?

Pa mor hawdd yw hi i 'ollwng gafael' a gadael i blant bach fod yn rhydd i archwilio, a chaniatáu'r rhyddid i oedolion ifanc fyw eu bywydau eu hunain neu i berthnasau hŷn fod yn annibynnol?

Golyga hynny wyllo o bell, nid yw'n golygu bod yn ddi-hid. Bu'n rhaid i Hanna a Mair ddysgu'r wers anodd honno mewn bywyd.

Cyflawnodd Hanna ei haddewid i Dduw a rhoi iddo cyn iddi hithau dderbyn drwy ei ras. Dywedodd Mair 'Ie' heb ddeall mewn gwirionedd yr hyn y byddai hynny'n ei olygu iddi. Roedd gan y ddwy y ffydd i roi, ac wrth roi bu i'r ddwy dderbyn. Ar ddechrau tymor yr Adfent rydym ninnau hefyd yn cael ein galw i ddyfnhau ein ffydd, i fyfyrion ynghylch popeth rydym wedi ei dderbyn gan Dduw a chan eraill ac i ystyried y cyfan y gallwn ninnau ei roi.

Beth mae Duw wedi ei roi i chi?

Beth allwch chi ei roi i Dduw?

Beth ydych chi wedi gorfod gollwng gafael ynddo?

O Dduw,
rwyf wedi fy mendithio
ac wedi tywallt dy gariad graslon arnaf;
**cynorthwya fi i fod yn ddiolchgar am bopeth sydd gennyf
ac i gofio heddiw
bawb nad oes ganddynt angenrheidiau bywyd beunyddiol.
Amen.**

Tuesday 29 November

Faith

Hannah says: 'Therefore I have left him to the Lord, as long as he lives, he is given to God.' 1 Samuel 1:28

Hospitality can ask us to give of ourselves, of our time, to others. The passage today embraces both the receiving and the giving. Hannah has had her prayers answered by God in the birth of her baby Samuel. She has promised that her firstborn will be dedicated to God. Many centuries later, Elizabeth's son will also be dedicated to God, and Mary's will be the Son of God. They all received, and they all gave.

It can't have been easy for Hannah to leave her son in the hands and care of Eli, yet she would not go back on the promise she had made. Her faith and trust in God must have been very deep. We may not be called upon to give to God in quite the way Hannah did, but how easy or difficult would it be for us to give what we find most precious to God?

How easy is it to 'let go' and give toddlers freedom to explore, young adults freedom to live their own lives or elderly relatives freedom to be independent? To do so is to watch from afar. It doesn't mean that we do not care. Both Hannah and Mary had to learn this difficult fact of life.

Hannah promised and gave to God before she had received by the grace of God. Mary said her 'yes' without truly understanding what that 'yes' would ask of her. Both had the faith to give, and in giving both received. As Advent begins we too are called to deepen our faith, to reflect upon all that we have received from God and from others, and to look at all that we can give.

What has God given you?

What can you give to God?

What have you had to let go of?

O God,
 you have blessed me
 and poured upon me your gracious love;
**help me to be grateful for all that I have
 and to remember this day
 all who go without the necessities of daily living.
 Amen.**

Dydd Mercher 30 Tachwedd

Gŵyl Sant Andreas • Dilyn Iesu

Nid oes dim gwahaniaeth rhwng Iddewon a Groegiaid. Yr un Arglwydd sydd i bawb, sy'n rhoi o'i gyfoeth i bawb sy'n galw arno. Rhufeiniaid 10:12

Ni wyddwn lawer am Andreas. Ynghyd â'i frawd, Simon Pedr, fe'i galwyd i adael popeth ac i ddilyn Iesu heb wybod i ble. A oeddent wedi cyfarfod Iesu o'r blaen neu wedi ei glywed yn annerch?

Clywsant ei lais a'i ddilyn. Ni fyddent eto'n bwrw eu rhwydi dros ochrau eu cychod, gan mai eu cenhadaeth bellach, wrth ddilyn Iesu, fyddai pysgota am ddisgyblion a lledaenu'r neges bod Duw gyda hwy. Wrth ddilyn Iesu, roeddent yn derbyn cariad a lletygarwch Duw i'w cynnal drwy gydol eu bywydau.

Sut ydych chi'n cael eich cynnal o ddydd i ddydd, a chan bwyl?

Beth, neu bwyl, sydd yn gymorth i'ch cynnal ar daith eich ffydd?

Daeth yn amlwg yn fuan bod galwad Duw yn ymestyn ymhell y tu hwnt i'r genedl Iddewig. Gelwid pawb, o ba gefndir bynnag, i ddilyn llwybr Iesu. Byddai pawb a glywai'r alwad i'w ddilyn yn cael eu croesawu ac yn cael cynnig lletygarwch Duw.

Sut wnaeth Duw eich galw chi i gredu?

Beth a allai Duw fod yn ei ofyn oddi wrthy ch yr Adfent hwn?

Perthynas agos i letygarwch yw haelioni, ac ar hynny mae lletygarwch yn dibynnu. Cysylltir haelioni'n aml â rhoi arian, ond i'r rhai sy'n gallu fforddio gwneud hynny gall rhoi arian yn hawdd gymryd lle gwir haelioni. Mae gwir haelioni'n adlewyrchu'r cariad mae Duw yn ei arllwys arnom bob dydd o'n bywydau. Yng nghyd-destun ffydd, mae lletygarwch a haelioni'n ffyrdd o gyflwyno'n hunain, a'n hamser, i Dduw mewn llawenydd.

Beth mae bod yn hael yn ei olygu i chi?

Lle a sut allech chi fod yn cael eich galw i gynnis croeso a haelioni Duw yr Adfent a'r Nadolig hwn?

Lle mae'r angen mwyaf am groeso a haelioni Duw yn y byd?

O Dduw hael,
cynorthwya fi i ddilyn yn ôl traed Andreas
a rhodio mewn ffydd mewn ymateb i'th alwad dithau heddiw;
**i fod yn groesawgar i bawb y byddaf yn eu cyfarfod
ac yn lletygar wrth ddiwallu anghenion eraill.
Amen.**

Wednesday 30 November

St Andrew's Day • Following Jesus

There is no distinction between Jew and Greek; the same Lord is Lord of all and is generous to all who call on him. Romans 10:12

Little is known about Andrew. Together with his brother, Simon Peter, he was called to follow Jesus, to leave everything behind and to step into the unknown. Had they met Jesus before, or heard him speak?

They heard his voice and followed. No longer would they cast their nets over the sides of their boats, for their mission now in following was to cast the net of discipleship and to spread the message that God was with them. In following Jesus, they received the love and hospitality of God to sustain them throughout their lives.

How are you sustained day by day, and by whom?

What, or who, helps to sustain you on your journey of faith?

It soon became clear that God's call went far beyond the Jewish nation. All people, regardless of their origins, would be called to follow the way of Jesus. All people hearing the call to follow would be welcomed and offered the hospitality of God.

How did God call you to faith?

What may God be asking of you this Advent?

Closely related to hospitality is generosity, upon which hospitality depends. Generosity is often associated with the giving of money, but for those who can afford it the giving of money can easily take the place of true generosity. True generosity reflects the love that God pours out on us every day of our lives. In faith, hospitality and generosity are the joyful offering of ourselves, and of our time.

What does being generous mean to you?

Where and how might you be called upon to offer God's welcome and generosity of spirit this Advent and Christmas time?

Where are God's welcome and generosity most needed in the world?

Generous God,
 help me to follow in the steps of Andrew
 and walk in faith in response to your call this day;
**to be welcoming to those I meet,
 and hospitable in meeting the needs of others.**
Amen.

Dydd Iau 1 Rhagfyr

Diwrnod AIDS y Byd

***Dywedodd yntau wrthi hi, 'Ferch, y mae dy ffydd wedi dy iacháu di. Dos mewn tangnefedd, a bydd iach o'th glwyf.'* Marc 5:34**

Ar y dydd rydym yn cofio pawb a ddiweddefodd oherwydd AIDS, cawn ein hatgoffa am y ffordd, cyn gynted ag y canfyddir dulliau i drin neu i iacháu un afiechyd, y daw afiechydon a heintiau 'newydd' i'n rhan, gyda'r angen am ragor o ymchwil a rhagor o feddyginiaethau.

Mae'n ddiddorol, wrth ddarllen yr Efengylau, sylwi ar faint o bobl a iachawyd gan Iesu. Yn aml, pobl oeddent a oedd yn wrthun i weddill cymdeithas, pobl na fyddai neb am fynd yn agos atynt. Rydym oll angen iachâd ar gyfer tirwedd fewnol ein bod – hyd yn oed os ydym mewn iechyd corfforol da – yn union fel y mae angen iachâd ar y dirwedd allanol rhag canlyniadau camddefnyddio adnoddau'r greadigaeth.

Pan fyddwn yn sâl, gall ein ffydd gael ei phrofi hyd yr eithaf, ond gall ffydd hefyd fod o gymorth i gynnal y sawl sy'n sâl a'r rhai sy'n gofalu am gleifion. Gellir weithiau adfer iechyd da drwy dderbyn y sefyllfa a phrofi tangnefedd mewnol yn hytrach na thrwy wellhad llwyr.

Mae hynny'n codi'r cwestiwn, Beth yw iacháu? Nid yw popeth sydd angen ei iacháu bob amser yn weladwy. Mae'r 'creithiau' sy'n achosi poen i ni heddiw yn aml yn ddwfn o'n mewn. Ymddengys fod problemau iechyd meddwl megis straen ac iselder ar gynydd yn y byd modern. Beth mae hynny'n ei ddweud wrthym am y byd heddiw ac am y bobl sy'n byw ynddo?

Drwy'r Ymgawdoliad – geni Duw mewn cnawd dynol, y digwyddiad mae'r Adfent yn ein paratoi ar ei gyfer – gallwn, drwy ffydd, ailganfod sicrwydd o allu Duw i iacháu, waeth pa mor dda fo'n iechyd corfforol. Gan ein bod oll angen iachâd, fe'n gelwir oll i rannu cariad a lletygarwch haelionus Duw ag eraill ac i fod yn gyfryngau iachâd a gobaith.

Sut allech chi fod yn gyfrwng iachâd a gobaith i eraill?

O Dduw trugarog,
 agor fy llygaid i'r iachâd sydd ei angen yn y byd hwn;
 agor fy nghalon tuag at bawb sy'n dioddef;
 agor fy nwylo i gynorthwyo'r rhai sy'n gofalu am y cleifion;
agor y cyfan ohonof
fel y gallaf ganfod ffyrdd o gynnig iachâd a gobaith heddiw.
Amen.

Thursday 1 December

World AIDS Day

Jesus said to her, 'Daughter, your faith has made you well; go in peace, and be healed of your disease.' Mark 5:34

On this day when all who have fallen victim to AIDS are remembered, we are reminded that as fast as remedies and cures are found to heal one disease, other diseases and 'new' infections come to us, requiring more research, more medication.

It is interesting, when reading the Gospels, to see how many people Jesus healed. These were often people whom the rest of society shunned and would not go near. We are all in need of healing in the inner landscape of who we are – even when we are in good physical health – just as the outer landscape needs healing from the misuse of creation's resources.

In times of ill health, our faith can be tested to the limits, but it can also help to sustain both those who are ill and those who care for them. A return to good health is sometimes brought about by acceptance and inner peace rather than by a full cure. This raises the question, What is healing?

Everything that is in need of healing may not always be visible. The 'scars' that cause our pain today are often deep within. It seems that in the modern world mental health problems such as stress and depression are increasing. What does this tell us about the world today, and the people who live in it?

Through the Incarnation – the birth of God in human flesh, the event for which Advent prepares us – we can, through faith, find re-assurance of God's healing power no matter how good our physical health is. Because we are all in need of healing, we are all called to share God's generous love and hospitality with others and to be a source of healing and hope.

How might you be a source of healing and hope to others?

God of compassion,
 open my eyes to the healing needed in this world;
 open my heart to all who suffer;
 open my hands to support those who care for the sick;
open my whole being
so that I may find ways of healing and giving hope this day.
Amen.

Dydd Gwener 2 Rhagfyr

Gŵyl Nicholas Ferrar

Yr oedd y lliaws credinwyr o un galon ac enaid, ac ni fyddai neb yn dweud am ddim o'i feddiannau mai ei eiddo ef ei hun ydoedd, ond yr oedd ganddynt bopeth yn gyffredin. Actau 4:32

Cafodd Nicholas Ferrar ei ordeinio'n ddiakon ym 1626, ar ôl sefydlu gyda'i deulu gymuned gweddi yn Little Gidding yn Swydd Huntingdon y flwyddyn flaenorol. Yma yn Esgobaeth Bangor mae i ni hanes hir o bobl a geisiodd fywyd o weddi: Deiniol, Cadfan, Beuno, Dwynwen a llawer un arall.

Mae'r ffydd Gristnogol yn galw arnom i fod yn rhan o gymuned yr Eglwys. Efallai na fyddwn yn rhoi ein holl eiddo i'r Eglwys, ond fe'n gelwir i roi yn hael. Fe'n gelwir hefyd i fyw bywyd o weddi – gweddi dros eraill a gweddi sydd â'r prif nod o ddyfnhau ein perthynas ni ein hunain â Duw.

Yn ystod prysurdeb dyddiau'r Adfent gall fod yn hawdd hepgor amser penodol bob dydd ar gyfer gweddi, ond nid oes raid i'n gweddiâu fod yn hir neu'n llawn geiriau. Gall gweddi olygu bod yn dawel ymwybodol bod Duw gyda ni, ymbil byr, gweddi am arweiniad neu ond dweud 'diolch' o fewn ambell eiliad sbâr yn ystod hyd yn oed y diwrnod prysuraf.

Beth yw patrwm eich gweddi beunyddiol?

Waeth pwy ydym, waeth pa mor abl neu anabl ydym, gallwn oll weddi. Rhodd gan Dduw yw gweddi, ond mae hefyd yn alwad oddi wrth Dduw – galwad i dderbyn lletygarwch y Drindod ac uno mewn gweddi ag eraill sydd hefyd yn gweddi bob dydd, a phawb a wnaeth hynny yn y gorffennol.

Dros bwy fyddwch chi'n gweddi heddiw?

Beth yw eich gweddi drosoch chi'ch hun heddiw?

O Dduw'r holl oesoedd,
boed i weddiâu fy nghalon gofleidio'r byd,
boed iddynt gynyddu fy ffydd ynot a'm dealltwriaeth ohonot,
a boed iddynt arwain fi'n ddyfnach i gymuned yr Eglwys.
Amen.

Friday 2 December

Nicholas Ferrar's Day

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. Acts 4:32

Nicholas Ferrar was ordained deacon in 1626, having established with his family a community of prayer at Little Gidding in Huntingdonshire the previous year. Here in the Diocese of Bangor we have a long history of those who have sought a life of prayerfulness: Deiniol, Cadfan, Beuno, Dwywnwen and many others.

The Christian faith calls us to be a part of the community of the church. We may not give all of our possessions to the church, but we are called to give generously. We are also called to a life of prayer – prayer for others, and prayer whose main purpose is to deepen our own relationship with God.

During the busyness of the Advent days, it can be very easy to miss out a time of daily prayer, but our prayer does not always have to be long or full of words. A quiet awareness that God is with us, a short prayer of intercession, a prayer seeking guidance or an offering of thanksgiving can easily be slotted into the odd spare moment in the busiest of schedules.

What is the pattern of your daily prayer?

No matter who we are and regardless of our ability or mobility, we can all pray. Prayer is a gift from God, but it is also a positive call from God – a call to enter the hospitality of the Trinity and join in prayer with others who also pray each day, and all who have gone before.

Who will you pray for today?

What is your prayer for yourself today?

God of all ages,
 may the prayers of my heart embrace this world,
 increase my faith and understanding of you,
and lead me more deeply into the community of the Church.
Amen.

Dydd Sadwrn 3 Rhagfyr

Bod yn ddawnus

Gwyn ei byd yr hon a gredodd y cyflawnid yr hyn a lefarwyd wrthi gan yr Arglwydd. Luc 1:45

Mae'r adnod hon yn ein harwain unwaith eto at y darlleniad ar gyfer Sul cyntaf yr Adfent. Elisabeth sy'n dweud hyn wrth Fair wrth ryfeddu at yr hyn oll a deimlai ac a wyddai yn ei chalon. Roedd plentyn Elisabeth wedi llamu o lawenydd ac roedd hithau'n credu yn y wyrth a oedd i ddod: Emaniwel, Duw gyda ni.

Yn yr Hen Destament, mae proffwydi fel Eseia'n addo dyfodiad y Meseia (Eseia 9) – y plentyn a oedd i'w eni. Y baban a oedd yn tyfu yng nghroth Mair fyddai cyflawniad y broffwydoliaeth honno.

Pa mor ddwfn yw eich cred yn Nuw? Mae llawer o athrawiaethau'r ffydd Gristnogol yn anodd eu deall, ac os byddwn yn amau weithiau, nid ydym ar ein pen ein hunain. Roedd Thomas yn ei chael yn anodd credu bod Iesu wedi codi o farw'n fyw heb weld y prawf â'i lygaid ei hun (Ioan 20:24-29), ond, fel y darganfu Thomas, gall ffydd ddyfnach a pherthynas agosach o lawer â Duw ddeillio o'n hamheuron.

A fu adegau pan fu i chithau amau a chwestiynu? Sut oedd hynny'n teimlo a sut wnaeth hynny effeithio ar daith eich ffydd gyda Duw?

Yn achos pob un ohonom, mae Duw yn disgwyl ein gweld yn cyrraedd cyflawnder yr hyn ydym a'r hyn y gallwn fod, beth bynnag fo'n hoedran. Mae doniau rhyfeddol gan bawb ohonom – sgiliau a galluoedd a roddodd Duw i ni – ac fe'n gelwir i wneud y defnydd gorau ohonynt yn ystod ein hoes.

Beth yw eich doniau chi?

Gall heddiw, a hithau'n ddydd Sadwrn, fod yn llawn o siopa neu waith neu bobî. Beth ydych chi'n ei ddisgwyl o'r diwrnod? Beth bynnag rydych wedi'i gynllunio, cofiwch mai yfory yw'r diwrnod pan gawn ein gwahodd unwaith eto i dderbyn lletygarwch Duw mewn addoliad ac yn y bara a'r gwin.

Sut fyddwch chi'n paratoi heddiw i gyfarfod ag eraill gerbron Duw yfory?

O Dduw'r holl fyd,
boed i mi ganfod y ffyrdd
y gallaf ddefnyddio'n llawn y doniau y bu i ti fy mendithio â hwy.

Arwain fi drwy heddiw

a chynorthwya fi i fod yn barod i gyfarfod â thi yfory.

Amen.

Saturday 3 December

Being gifted

And blessed is she who believed that there would be a fulfilment of what was spoken to her by the Lord. Luke 1:45

This verse takes us once more to the reading for the first Sunday of Advent. These are words spoken by Elizabeth to Mary in wonderment at all she felt and knew in her heart. Her own child had leapt with joy, and Elizabeth believed in the miracle that was to come: Emmanuel, God with us.

In the Old Testament, prophets such as Isaiah promise the Messiah (Isaiah 9) – the child who would be born. The baby growing in the womb of Mary was to be the fulfilment of that prophecy.

How deep is your belief in God? There are many teachings of the Christian faith which are difficult to understand, and, if we find ourselves in doubt at times, then we are in good company. Thomas found it difficult to believe that Jesus had risen from the dead until he had seen it with his own eyes (John 20:24-29), but, as Thomas himself discovered, out of our doubting and our questioning can come a far deeper faith and a much closer relationship with God.

Are there times when you have doubted or questioned? What did that feel like, and how did it affect your journey of faith with God?

In each of us, God awaits the fulfilment of the person we are and can still become, regardless of our age. All of us have wonderful gifts – skills and abilities granted by God – that we are called upon to make full use of during our life time.

What are your gifts?

Today, being a Saturday, may be filled with shopping, or work, or baking. What does it hold in store for you? Whatever you have planned, remember that tomorrow is the day when we are invited once more to receive the hospitality of God in worship, and in bread and wine.

How will you prepare today to meet with others before God tomorrow?


God of all,
may I find the ways through which
I can bring to fulfilment the gifts you have blessed me with.

**Guide me through this day
and help me to be ready to meet with you tomorrow.
Amen.**

Nodiadau • Gweddïau

Notes • Prayers

A series of horizontal dotted lines for writing, organized into two columns.

A rustic workshop with a stone wall. Various tools are visible, including a large wooden workbench, a wooden bench, and several long-handled tools leaning against the wall. The scene is lit with warm, natural light.

Ail Sul yr Adfent
4 Rhagfyr

Y Gweithdy • Joseff

The Second Sunday of Advent
4 December

The Workshop • Joseph



**Offer gwaith
yng ngweithdy'r saer,**
i gerfio, siapio a newid tirwedd y pren,
a'r cŷn a'r plaen yn adeiladu rhywbeth newydd,
pwysig ar gyfer gwaith bob dydd.
Offer mewn dwylo crefftus,
wedi'u creu'n barod
ar gyfer y tasgau sydd i ddod.

**Tools of the trade
in the carpenter's workshop,**
crafting, shaping, changing the landscape of wood,
chiselled, smoothed, built into something new,
important for daily use.
Tools in skilled hands,
called into being and
ready for the work that lies ahead.

Gweddi Ddyddiol ar gyfer Ail Wythnos yr Adfent

Daily Prayer for the Second Week of Advent

Gweddi agoriadol

O Dduw cariad a thrugaredd,
Creawdwr pob tirwedd sydd,
sy'n cerfio ac yn siapio'r garw a'r llyfn,
gan anwesu'r ceinciau, y staeniau
a'r briwiau, a chroesawu pawb –
**o'r cyffredin, rwyf yn ennyn
prydfferthwch;**
**o fewn y garw, rwyf yn amlygu dyfnder
dy Bresenoldeb.**
Yn dy ddwylo gofalus, boed i mi
gyflawni'r gwaith sydd i'w wneud
heddiw;
**ymddiriedaf i ti'r gwaith
o gerfio'r dirwedd o'm cwmpas,
wrth i mi ddisgwyl dyfodiad dy Fab.
Amen.**

Ceisio maddeuant

O Dduw cariad a thrugaredd, Creawdwr
y dirwedd o'm cwmpas,
gwrando fy nghyffes a rho i mi
faddeuant;
cynorthwya fi i ymryddhau oddi
wrth chwyn drygioni, esgeulustod
a themtasiwn.
Saib i fyfyrto a gweddio mewn tawelwch.
**Gan edifarhau mewn gonestrwydd
a gwirionedd,
gwn dy fod yn fy ngalw'n fendigedig.
Cynorthwya fi i fyw heddiw fel plentyn
dy gariad.
Amen.**

Opening prayer

Loving and merciful God, Landscape
Creator of all that is,
carving and shaping the rough and
the smooth,
caressing the knots, stains and chips,
welcoming all –
**within the ordinary, you reveal beauty;
within the harshness, you reveal the
depth of your Presence.**
In your careful hands may I undertake
the work of this day;
**I place my trust in you
for the crafting of the landscape
around me,
as I await the coming of your Son.
Amen.**

Seeking forgiveness

Loving and merciful God, Landscape
Creator,
hear my confession and grant me
forgiveness,
help me to free myself from the weeds
of wrongdoing, neglect and temptation.
A time of silent reflection and prayer.
**Repenting in honesty and truth,
I know that you call me blessed.
Help me live this day as your
beloved child.
Amen.**

Darlleniad

Fel hyn y bu genedigaeth Iesu Grist.

Pan oedd Mair ei fam wedi ei dyweddïo i Joseff, cyn iddynt ddod at ei gilydd fe gafwyd ei bod hi'n feichiog o'r Ysbryd Glân. A chan ei fod yn ddyn cyfiawn, ond heb ddymuno ei chywilyddio'n gyhoeddus, penderfynodd Joseff, ei gŵr, ei gollwng ymaith yn ddirgel. Ond wedi iddo gynllunio felly, dyma angel yr Arglwydd yn ymddangos iddo mewn breuddwyd, a dweud, 'Joseff fab Dafydd, paid ag ofni cymryd Mair yn wraig i ti, oherwydd y mae'r hyn a genhedlwyd ynnddi yn deillio o'r Ysbryd Glân. Bydd yn esgor ar fab, a gelwi ef Iesu, am mai ef a wareda ei bobl oddi wrth eu pechodau.'

A digwyddodd hyn oll fel y cyflawnid y gair a lefarwyd gan yr Arglwydd trwy'r proffwyd: 'Wele, bydd y wryf yn beichiogi, ac yn esgor ar fab, a gelwir ef Immanuel', hynny yw, o'i gyfieithu, 'Y mae Duw gyda ni'. A phan ddeffrôdd Joseff o'i gwsg, gwnaeth fel yr oedd angel yr Arglwydd wedi gorchymyn, a chymryd Mair yn wraig iddo. Ond ni chafodd gyfathrach â hi hyd nes iddi esgor ar fab; a galwodd ef Iesu.

Mathew 1:18-25

Reading

Now the birth of Jesus the Messiah took place in this way.

When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.'

All this took place to fulfil what had been spoken by the Lord through the prophet: 'Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel', which means, 'God is with us.' When Joseph awoke from sleep, he did as the angel of the Lord commanded him; he took her as his wife, but had no marital relations with her until she had borne a son; and he named him Jesus.

Matthew 1:18-25

Ymbiliau

Gweddiwn dros yr Eglwys, y byd,
y gymuned leol a phawb sydd
mewn angen.

Gweddiwn yn arbennig

**dros y rhai sydd ar ymylon ein
cymdeithas;**

**dros y rhai na allant ymddiried
mewn eraill;**

**dros y rhai sydd mewn gofid ar ôl
derbyn newyddion annymunol.**

Gweddi i gloi

Boed i mi geisio dy wirionedd di heddiw.

**Boed i mi ryfeddu at y prydfferthwch
sydd o'm cwmpas.**

Boed i mi ddeffro i heriau heddiw.

Boed i mi fod yn agored i deimlo dy
gyffyrddiad ac i glywed dy alwad heddiw
ac felly gyhoeddi dyfodiad dy Fab.

Amen.

Intercessions

We pray for the Church, the world, the
local community and all who are in need.

We pray especially

**for those who find themselves
on the edge of society;**

**for those who are unable to
trust others;**

**for those who are struggling
with difficult news.**

Closing prayer

May I seek your truth this day.

May I wonder at the beauty around me.

**May I be awakened to the challenges of
this day.**

May I be open to feel your and hear your
call this day,

and so proclaim the coming of your Son.

Amen.

Myfyrdod Reflection

Ymson Joseff...

‘Beth alla i wneud? Beth ddylwn i wneud? At bwya alla i droi?’

Dwi wedi bod mewn cariad â Mair erioed, ac wedi ymddiried ynddi. Wn i ddim beth mae hithau’n ei weld ynof fi. Dwi’n hŷn na hi. Mae fy nwylo’n arw ar ôl blynyddoedd o weithio â phren. Dyn ymarferol yw i. Dwi’n nabod y gwahanol fathau o bren rwy’n gweithio â nhw a dwi ar fy hapusa’ yn fy ngweithdy. Ond hyn! Dwi ddim yn deall hyn o gwbl.

Pan ddywedodd Mair gyntaf ei bod yn disgwyl, roeddwn wedi cael sioc ac wedi gwylltio. Beth oedd hi wedi’i wneud? Pwy oedd y tad? Fedrwn i ddim edrych arni hi. Yr unig le y gallwn fynd oedd i fy ngweithdy. Mi wnes i dawelu fy hun drwy siafio pren oddi ar ryw hen foncyffion oedd gen i. Doedden nhw o fawr o iws beth bynnag. Allwn i – neu a ddylwn i – aros gyda Mair? A fyddai’n iawn ei gadael ar adeg fel hon? Doedd ‘na neb y gallwn droi atyn nhw am help na chyngor – ddim heb roi Mair mewn perygl o gael ei llabyddio.

Ac yna mi ddigwyddodd y peth rhyfeddaf. Mi ges i freuddwyd – breuddwyd annhebyg i unrhyw freuddwyd a gefais o’r blaen. Teimlwn gyffyrddiad Duw ac mi glywais lais angel yn dweud bod popeth yn iawn. Gwaith Duw oedd hyn a byddai mab Mair hefyd yn Fab Duw. Dydw i ddim wedi cael addysg a dwi ddim yn glyfar, ond dwi’n nabod y gwir pan dwi’n ei glywed, hyd yn oed os ydy’r gwirionedd hwnnw’n dod yng nghanol y nos – mewn breuddwyd!

Joseph ponders...

‘What can I do? What should I do? Who can I turn to?’

I have always loved Mary, and trusted her. What she sees in me I have no idea. I’m older than she is. My hands are rough from years working with wood. I’m a practical man. I know the different woods I work with, and I’m happiest in my workshop. But this! I don’t understand it at all.

When Mary first said she was pregnant I was shocked and angry. What had she done? Who was the father? I couldn’t look at her. The only place I could go to was my workshop. I calmed my anger by shaving wood from some old logs I had. They weren’t much use anyway. Could I – or should I – stay with Mary? Would it be right to desert her at such a time? There was no-one I could turn to for help or advice – not without putting Mary in danger of being stoned to death.

Then the strangest thing happened. I had a dream – a dream like none I’d had before. I felt the touch of God and heard the voice of the angel saying it was all right. This was the work of God, and Mary’s son would also be the Son of God. I’m not educated or clever, but I do know the truth when I hear it, even if that truth comes in the middle of the night – in a dream!

Now I know that my place is with Mary, and always will be. I’ll do my best to provide her with a good home, and look after her and the baby she is carrying.’

Bellach dwi'n gwybod mai gyda Mair dwi i fod, a hynny am byth. Mi wnaif fy ngorau i roi cartref da iddi ac i edrych ar ôl y baban mae'n ei ddisgwyl.'

Ychydig iawn a ddywedir wrthym am Joseff yn hanesion y Geni, ac ar ôl hynny ni sonir amdano o gwbl! Eto mae iddo ran bwysig iawn yn yr hanes. Sut ddyn oedd Joseff? O'r ychydig a ddywedir amdano, gallwn ddyfalu ei fod yn llawn gofal ac yn gweithio'n galed, a bod ei ffydd yn ddofn – ffydd a'i galluogodd i gredu geiriau'r angel ac ymddiried ynddynt, yn union fel y gwnaeth Mair.

Gellir hefyd maentumio mai yng ngweithdy'r saer y byddai fwyaf cartrefol. Byddai gwaith y saer yn gofyn am gymysgedd o nerth a thynerwch. Byddai wedi cymryd blynyddoedd lawer iddo ddatblygu ei sgiliau a'i wybodaeth.

Roedd crefft Joseff yn golygu defnyddio un o'r defnyddiau adeiladu hynaf oll: pren. Ystyr wreiddiol y gair Lladin 'carpentius' yw 'adeiladwr cerbyd'. A oedd Joseff yn adeiladu cerbydau? Mae'n debyg ei fod yn llunio llawer o bethau ar gyfer defnydd bob dydd, gan greu o foncyffion bethau a oedd yn brydferth yn ogystal â defnyddiol.

Yn oes technoleg gyfrifiadurol, pan allwn raglennu peiriannau cymhleth i wneud bron unrhyw beth, gallwn yn hawdd feddwl nad oes angen crefftwyr bellach. Eto, wrth i ni edrych o gwmpas ein heglwysi a mannau eraill o ddiddordeb hanesyddol, gallwn weld bod lle o hyd i grefft seiri coed a seiri maen, ymhlith eraill. Heb eu gwybodaeth a'u parodrwydd i draddodi'r wybodaeth honno o genhedlaeth i genhedlaeth, byddai'r dirwedd adeiledig o'n cwmpas yn dechrau edrych yn wahanol iawn.

We are told very little about Joseph in the Nativity stories, and afterwards he gets no mention at all! Yet his role is very important. What sort of man was he? From the little we read we can assume that he was caring and hard working, and that he had a deep faith – a faith which enabled him to believe and trust in the word of the angel, just as Mary did.

It can also be assumed that he was far more comfortable in his carpenter's workshop. To be a carpenter would have required a mixture of strength and gentleness. It would have taken him many years to develop his skills and knowledge.

Joseph had a trade using one of the oldest of all building materials: wood. The Latin root of the word carpenter, 'carpentius', meant 'builder of a carriage'. Did Joseph build carriages? He probably made many items for day to day use, creating out of tree trunks things of beauty as well as of usefulness.

In our age of computer technology, when advanced machines can be programmed to make almost anything, craftsmen and women can easily seem unnecessary. Yet, as we look around our churches and other places of historic interest, we can see that the skills of carpenters and stone masons, among others, are still needed. Without their knowledge and their willingness to pass it on to future generations, the built landscape around us will begin to look very different. Ancient methods will be replaced by new ones, but new is not always better!

Fe fydd dulliau newydd yn disodli'r rhai hynafol ond nid yw'r newydd bob amser yn well!

Mae creu allan o bren yn boblogaidd heddiw, nid yn unig fel ffordd o ennill bywoliaeth ond hefyd fel hobi. Efallai, fel garddio, ei fod yn dod â ni yn ôl i gysylltiad â'r ddaear a'r greadigaeth. Mae'n cymryd defnyddiau o dirwedd y greadigaeth ac yn trawsnewid yr hyn y gellir ei gyffwrdd a'i siapio i greu rhywbeth newydd, gan amlygu'r cylchoedd, y llinellau a'r ceinciau yn y pren. Mae'r rheini'n dangos llawer mwy nag oedran y goeden: maent yn dangos y draul a fu arni wrth dyfu.

Os edrychwn oddi mewn i'n hunain mi welwn ninnau hefyd olion traul ein magwraeth a'n byw – a'r hyn sydd wedi effeithio arnom drwy wahanol dirweddau ein teithiau drwy fywyd.

Creating out of wood is popular today, not only as a means of earning a living but as a hobby. Maybe, like gardening, it re-connects us to the earth and creation. It takes from creation's landscape and transforms what can be touched and shaped into something new, revealing its rings and lines and knots. These show far more than its age: they reveal the wear and tear that it has weathered throughout its growth.

If we look within our own selves then we too will discover the wear and tear of our growth – all that has weathered us through the changing landscape of our journeys through life.

Gweddi

Pan ydych yn ansicr beth orau i'w wneud, at bwy ydych chi'n troi am gymorth?

Meddyliwch am ychydig am bopeth sydd wedi eich siapio ar eich taith drwy fywyd.

Treuliwch ychydig amser yn edrych ar lun y gweithdy. Pa feddyliau, deimladau neu weddiâu mewnol mae'r llun yn eu hysgogi?

Pa sgiliau sydd gennych? Pwy wnaeth eu dysgu i chi?

Edrychwch o gwmpas adeilad eich eglwys, boed hwnnw'n hen neu newydd, a diolchwch mewn gweddi am yr amryfal sgiliau a gyfrannodd at wneud y safle'n ysbrydoliaeth i addoli.

Prayer

When you are unsure of the best course of action, who do you turn to for help and support?

Spend some time reflecting upon all that has weathered you on your journey through life.

Take some time looking at the picture of the workshop. What thoughts, feelings or inner prayers does it evoke?

What skills do you have? Who taught them to you?

Take time to look around your church building, however old or new, and bring into prayer the different skills that have gone into making it an inspiring place of worship.

Dydd Llun 5 Rhagfyr

Cyfiawnder

A chan ei fod yn ddyn cyfiawn, ond heb ddymuno ei chywilyddio'n gyhoeddus, penderfynodd Joseff, ei gŵr, ei gollwng ymaith yn ddirgel. Mathew 1:19

Dywedir wrthym bod Joseff yn ddyn cyfiawn. Yn yr Hen Destament, roedd Duw yn ystyried Abraham yn gyfiawn (Genesis 15:6), ac o'r herwydd fe'i bendithiwyd â mab a dywedwyd wrtho y byddai ei ddisgynyddion yn fwy niferus na sêr y nefoedd a'r tywod ar lan y môr. Roedd Abraham yn ei chael yn anodd deall grym a mawredd Duw, yn union fel y byddai Joseff. Oherwydd bod Duw yn eu hystyried yn ddynion cyfiawn, disgwylid llawer oddi wrthynt.

Beth mae bod yn gyfiawn yn ei olygu?

Fel bodau dynol a ellir fyth ein hystyried yn gyfiawn, neu'n dda? Mae tirwedd ein bod, y mae Duw'n ei hadnabod, yn cynnwys blodau a chwyn fel ei gilydd. Ein gwaith ni yw dirnad p'run yw p'run!

Gwelir cyfiawnder Joseff yn ei amharoddrwydd i adael Mair i wynebu canlyniadau cael ei diarddel yn gyhoeddus ganddo. Fe welir ei gyfiawnder hefyd yn nyfnder ei ffydd, a'i galluogodd i glywed llais Duw ac i gydnabod y gwirionedd ynghylch y baban roedd Mair yn ei ddisgwyl.

Ar ddiwedd oes Iesu, mae Peilat yn gofyn y cwestiwn, 'Beth yw gwirionedd?' (Ioan 18:38) Gall wynebu'r gwirionedd yn aml olygu trafferthion poenus ar lwybr ffydd yn ogystal ag ar ein taith feunyddiol drwy ein bywyd. Gall chwilio am y gwirionedd mewn ffydd godi mwy o gwestiynau nag atebion i ni wrth i ninnau hefyd ei chael yn anodd – fel y gwnaeth Abraham a Joseff – i ddeall neges Duw yn iawn.

Pa agweddau ar ffydd sydd wedi bod yn anodd i chi?

Pwy fu'n gymorth i chi drwy'r adegau hynny?

Beth, i chi, yw gwir ystyr dyfodiad Duw ar ffurf ddynol?

O Dduw cyfiawnder,
yn dy ddoethineb sanctaidd cynorthwya fi i dderbyn
yr hyn na allaf ei ddeall yn llawn
ond yr wyf yn ei wybod yn fy nghalon,
ac felly amlygu dy gariad a'th wirionedd heddiw.
Amen.

Monday 5 December

Righteousness

Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. Matthew 1:19

We are told that Joseph is a righteous man. In the Old Testament, Abraham was regarded by God as being righteous (Genesis 15:6), and so he was blessed with the birth of a son and told that his descendents would be more numerous than the stars in the sky and the grains of sand on the seashore. Abraham struggled to understand the power and majesty of God, just as Joseph would do. Because they were recognised by God as righteous men, much was asked of them both.

What does it mean to be righteous?

In our humanity, can we ever be seen as righteous, or good? The landscape of our being, known by God, includes both flowers and weeds. It is up to us to discern which are which!

Joseph's righteousness can be recognised in his unwillingness to expose Mary to the consequences of his publically disowning her. It can also be seen in the depth of his faith that enabled him to hear God speak and to recognise the truth concerning the baby that Mary was carrying.

At the end of Jesus' life, Pilate asks the question, 'What is truth?' (John 18:38). Facing up to the truth often presents us with painful difficulties on our journey of faith as well as our day to day journey through life. Searching for truth in faith can confront us with more questions than answers as we too struggle – like Abraham and Joseph – to understand fully the word of God.

What aspects of faith have you struggled with?

Who has helped you through those times?

What, for you, is the true meaning of the coming of God in human form?

God of righteousness,
in your holy wisdom help me to accept
what I cannot fully understand
but know in my heart,
and so reveal your love and truth this day.
Amen.

Dydd Mawrth 6 Rhagfyr

Gŵyl Sant Nicolas

Oherwydd rwyf fi, yr Arglwydd, yn hoffi cyfiawnder, ac yn casáu trais a chamwri; rhof iddynt eu gwobr yn ddi-feth, a gwnaf gyfamod tragwyddol â hwy.

Eseia 61:8

Cysylltir Nicolas, Esgob Myra yn y bedwaredd ganrif, yn agos â'n dathliadau Nadolig ar ffurf Santa Clôs (fersiwn o'r enw Sant Niclas), neu Siôn Corn. Roedd Nicolas yn fawr ei ofal dros bobl a welai eu bod mewn angen: y newynog, y cleifion a'r rhai gorthrymedig. Ymhlith llawer o weithredoedd da y'i cofir amdanynt roedd y gwaddolion a adawodd ar gyfer tair merch i'w hachub rhag bywyd o buteindra.

Wedi'i ysbrydoli gan eiriau Eseia, a adleisir yn yr Efengylau, roedd yn gas gan Nicolas anghyfiawnder a cheisiodd ddadwneud hynny drwy gynorthwyo pobl a oedd mewn angen. Aeth canrifoedd lawer heibio ers cyfnod Nicolas a'r geiriau a'u hysbrydolodd, eto mae'r hyn oll yr oedd yntau'n sefyll drosto'n parhau'n berthnasol i ni heddiw. Mae angen i ninnau hefyd gadw'n llygaid ar agor a gofalu am y tlodion a'r anghenus yn ein byd ninnau. Hyd yn oed heddiw, yn ein gwlad ni, mae llawer o bobl na allant fforddio brynu bwyd i'w fwyta.

Beth yn rhagor allwn ninnau ei wneud?

Pa anghyfiawnderau mae pobl yn eu hwynebu yn y byd heddiw a lle mae'r rheini amlycaf? Gweddiwch amdanynt.

Mae cyfamod cariad Duw ar gyfer pawb. Drwy gariad Duw, gallwn gynnig i eraill y gorau o'n gallu a'n creadigrwydd. Pan fo bywyd yn anodd i ni neu os byddwn mewn dirfawr angen, gall achub ein hunain ddod yn bwysicach na dim i ni. Ar adegau felly, ni fydd ein creadigrwydd a'n holl allu i gynorthwyo eraill yn diflannu'n llwyr ond gallant ddechrau pylu.

Yn yr Ymgawdoliad, gwelwn gariad creadigol Duw ar waith – cariad nad yw'n pylu. Sut allwn ni sicrhau nad ydym yn colli golwg ar gariad Duw wrth i ni deithio tuag at y Nadolig?

O Dduw cyfiawnder a heddwch,
cofiaf ger dy fron yr holl bobl sy'n byw mewn mannau
lle mae cyfiawnder a heddwch wedi pylu.

Cofiaf hefyd bawb sydd mewn angen yn y lle rwyf finnau'n byw.

**Agor fy nghalon i weld yr holl bethau y gallaf eu gwneud
a'r cyfan y gallaf ei roi yn dy enw di.**

Amen.

Tuesday 6 December

St Nicholas's Day

For I the Lord love justice, I hate robbery and wrongdoing; I will faithfully give them their recompense, and I will make an everlasting covenant with them.

Isaiah 61:8

The fourth-century Bishop of Myra, Nicholas, is closely bound up with our celebrations of Christmas in the person of Santa Claus (a version of St Nicholas), or Father Christmas. Nicholas reached out to those he saw in need: the hungry, the sick, and the oppressed. Among the many deeds he is remembered for are the dowries he left for three girls to save them from a life of prostitution.

Inspired by the words of Isaiah that are reflected in the Gospels, he hated injustice and sought to make recompense by helping those in need. Many centuries have passed since the life of Nicholas and the writing that inspired him, yet all that he stood for still resonates with us today. We still need to keep our eyes open and reach out to the poor and needy in our world. Even now, in our own country, there are many who have no means of buying food to eat.

What more can we do?

What are the injustices that people face in the world today, and where are they most keenly felt? Bring them into prayer.

God's covenant of love is for everyone. Through God's love, we can offer to others our full potential and creativity. At times when we struggle, or find ourselves in desperate need, our own survival can easily become the driving force. At such times, our creativity and full potential for helping others will not completely disappear but may begin to fade from view.

The Incarnation is an act of creative love – a love that does not fade. How can we ensure that this love of God does not fade from our view as we journey towards Christmas?

God of justice and peace,
I hold before you all the peoples in the places
where justice and peace have faded from view.
I also hold before you those who are in need where I live.

**Open my heart to all that I can do
and offer in your name.**

Amen.

Dydd Mercher 7 Rhagfyr

Gŵyl Sant Emrys

Fy ngwas wyt ti; rwyf wedi dy ddewis ac nid dy wrthod. Paid ag ofni, yr wyf fi gyda thi; paid â dychryn, myfi yw dy Dduw. Eseia 41:9b-10a

Ganed Emrys, a fu farw yn y flwyddyn 397, yn yr Eidal. Er nad oedd wedi cael ei fedyddio, fe'i hanogwyd i ddod yn esgob. Fe'i cofir am ei waith yn dod â heddwch i'r gymuned Gristnogol, a oedd yn parhau'n waith angenrheidiol er nad oedd Cristnogion yn cael eu herlid yn agored bellach. Cofir hefyd am ei waith yn addysgu a phregethu.

Mae'r angen am heddwch yn rhywbeth sy'n gyfarwydd i ni oll heddiw. Wrth i ni agosáu at y Nadolig, fe'n gelwir i gofio nad yw'n ddiogel mewn llawer rhan o'r byd i Gristnogion gydaddoli'n agored. Gelwir arnom hefyd i gofio'r rhai sy'n addoli mewn gwrsylloedd ffoaduriaid, ymhell o'u cartrefi. Rydym yn ffodus, yn y lle rydym ninnau'n byw, ein bod yn gallu dod ynghyd yn ein heglwysi heb ofni.

Mae erledigaeth yn parhau, ac mae'n effeithio ar bobl o bob crefydd. Mae Duw, lle bynnag a sut bynnag mae pobl yn ei ddirnad ac yn ei addoli, bob amser yn Dduw cariada heddwch. Unigolion unigryw yw bodau dynol y bwriedir iddynt gyd-fyw mewn cymuned.

Nid tirwedd unlliw mo pobl y byd; fe'n peintwyd â llawer o liwiau. Mor ddiflas fyddai hi pe byddai raid i bawb ohonom feddwl, ymddwyn ac addoli yn yr union yr un ffordd!

Mae'n aml yn ymddangos fel petai'r ddynoliaeth wedi anghofio sut i fwynhau gwahaniaeth ac amrywiaeth. Na foed i ni byth anghofio ein bod wedi'n galw i garu'n cymdogion, waeth pa mor wahanol ydynt i ni, ac i gofio bod Duw wedi dewis pob un ohonom i fod fel Crist i eraill.

Mae angen heddwch yn aml wrth i deuluoedd ddechrau dod ynghyd ar gyfer y Nadolig. Weithiau mae arnom angen yr heddwch sy'n dod â thangnefedd mewnol i ni, ond mae arnom hefyd angen yr heddwch a ddaw o gynnis cyfeillgarwch a chroeso i'n hymwelwyr.

Lle mae angen heddwch yn y byd, yn ein cymuned, yn yr Eglwys ac yn ein cartrefi?

Sut allech chi fod yn dangnefeddwr yr Adfent a'r Nadolig hwn?

O Dduw pawb,
rwyf yn dymuno heddwch drwy dirwedd dy greadigaeth.

**Agor fy llygaid i weld gwahaniaethau a llawenhau;
agor fy nghalon i groesawu safbwyntiau pobl eraill,
a chynorthwya fi i fod yn gyfrwng heddwch heddiw.
Amen.**

Wednesday 7 December

St Ambrose's Day

I have chosen you and not cast you off; do not fear for I am with you, do not be afraid, for I am your God. Isaiah 41:9b-10a

Ambrose, who died in 397, was born in Italy, and although he was not baptised he was urged to accept the role of bishop. He is known for his work of bringing peace to the Christian community, which was still necessary even though Christians were no longer being actively persecuted. He is also remembered for his teaching and preaching.

The need for peace is something that we can all relate to today. As we approach Christmas, we are called to remember that in many parts of the world it is not safe for Christians to gather for worship openly. We are also called to remember those whose worship will take place within refugee camps, far from home. Living where we do, we are fortunate that we can gather in our churches without fear.

Persecution continues, and it affects people of all religious faiths. God, wherever and however he is understood and worshipped, is always a God of love and peace. Human beings are unique individuals called to live together in community.

The landscape that is the people of the world is not monochrome; we are painted with many colours. How dull it would be if we all had to think, behave and worship in the same way!

It often seems that humanity has forgotten how to enjoy difference and diversity. Let us never forget that we are called to love our neighbours, however different from us they may be, and to know that God has chosen each one of us to be as Christ to others.

Peace is often needed as families begin to gather together for Christmas. Sometimes we need the peace that brings us inner quietness, but we also need the peace that comes from offering friendship and welcome to our visitors.

Where is peace needed in the world, in our local community, in the church and in our homes?

How might you be a peacemaker this Advent and Christmas?

God of all,
you desire peace within the landscape of your creation.

**Open my eyes to behold difference and rejoice;
open my heart to welcome the views of others,
and help me to be a channel of peace today.**

Amen.

Dydd Iau 8 Rhagfyr

Gŵyl Sant Cynidr

A difwynwyd yn llaw'r crochenydd y llestr pridd yr oedd yn ei lunio, a gwnaeth ef yr eildro yn llestr gwahanol, fel y gwelai'n dda. Jeremeia 18:4

Ychydig iawn a wyddwn am Gynidr na phryd yn union y daeth yn esgob, ond rydym yn gwybod mai yn ystod y chweched ganrif yr oedd yn gwasanaethu a'i fod wedi treulio peth amser yn Sir Frycheiniog a hefyd wedi byw fel meudwy ar ynys yn Afon Gwy. Yr hyn yr ydym yn sicr ohono yw ei fod yn dilyn Iesu – ei fod yn llestr a luniwyd ac a gerfiwyd gan Dduw i gyhoeddi cariad Duw.

Mae gweithio â chlai ar olwyn y crochenydd yn gofyn crefft arbennig. Mae hefyd yn gofyn y gallu i ganolbwyntio a chydlynu'r dwylo a'r traed. Unwaith y bydd y clai wedi meddalu gellir ei siapio i greu amrywiaeth fawr o eitemau, un ai i'w defnyddio o ddydd i ddydd neu fel addurniadau i'w harddangos. Mae'n hawdd iawn gorweithio'r clai nes mae'n mynd yn rhy fregus. Pan ddigwydd hynny, mae angen ei adfer i'w ffurf hylifol wreiddiol a'i ailweithio. Pan fo'r crochenydd yn fodlon ar y siapio, gall y gwaith manwl olaf hefyd fod yn

hollbwysig i benderfynu a fydd y gwaith yn dderbyniol ai peidio.

Llestri a grëwyd gan Dduw ydym ninnau hefyd. A fu adegau yn ystod eich bywyd chi pan oeddech chi'n teimlo eich bod yn cael eich ailffurfio – pan wnaethoch ddarganfod rhywbeth newydd amdanoch eich hun, neu pan gawsoch eich herio yn y fath fodd fel bod rhaid newid eich bywyd mewn ffordd sylfaenol?

Amser i ail-greu yw'r Adfent wrth i Dduw baratoi i ddod i'r byd, gan wisgo cnawd dynol. Yn y dechreuad, fel y darllenwn ym mhennod gyntaf Genesis, cyhoeddodd Duw fod popeth yn dda. Rydym yn aml yn meddwl am y pethau nad ydynt yn dda yn hytrach na'r pethau da, ond hyd yn oed pan ydym yn teimlo'n anobeithiol, yn ofidus neu'n unig, mae yna agweddau ar ein bywydau sy'n hynod dda ac yn gwneud i ni ryfeddu. Diolchwn i Dduw am y rheini.

Beth sy'n dda yn eich bywyd chi ar hyn o bryd?

O Dduw cariad a thrugaredd,
troellwr olwyn y crochenydd,
crea fi a'm hadnewyddu ar dy ddelw dy hun.

**Cynorthwya fi i chwilio am yr hyn sy'n dda heddiw,
yr hyn sy'n dda ynof finnau ac yn y byd,
ac i ddiolch i ti
am lawenydd dy greadigaeth.**

Amen.

Thursday 8 December

St Cynidr's Day

The vessel he was making of clay was spoiled in the potter's hand, and he reworked it into another vessel, as seemed good to him. Jeremiah 18:4

Very little is known about Cynidr or precisely when he became bishop, but we do know that he was active during the sixth century, spent some time in Breconshire and also lived as a hermit on an island in the river Wye. What we are sure of is that he was a follower of Jesus – a vessel shaped and crafted by God to proclaim the love of God.

Working with clay on a potter's wheel requires great skill. It also demands concentration and hand- and-foot co-ordination. Once the clay becomes pliable it is shaped into a wide variety of items, either for daily use or for show and decoration. It is very easy to overwork the clay so that it becomes too brittle. At such times, it needs to be restored to its original fluid state and reworked. When the shaping is completed to the potter's satisfaction, the finishing touches can also make or break the end product.

We, too, are vessels created by God. Have there been times in your life when you felt that you were being re-shaped – when you discovered something new about yourself, perhaps, or when you were challenged in such a way that life-changes had to be made?

Advent is a time of re-creating as God prepares to come into the world, clothing himself in human flesh. In the beginning, as we read in the first chapter of Genesis, God declared that everything was good. We often find ourselves thinking about the things that are not good rather than those that are, but even when we feel despair, anguish or loneliness there are aspects of our lives that are overwhelmingly good and fill us with wonder. Let us thank God for those.

What is good within your life at this time?

Loving and merciful God,
spinner of the potter's wheel,
create and renew me in your image.

**Help me to look for the good today,
the good in me and in the world,
and to give you thanks
for the joy of your creation.**

Amen.

Dydd Gwener 9 Rhagfyr

Adfer

Yn y dydd hwnnw, codaf furddun dadfeiliedig Dafydd; trwsiaf ei fylchau a chodaf ei adfeilion, a'i ailadeiladu fel yn y dyddiau gynt. Amos 9:11

Mae Amos yn proffwydo adfer ac ailadeiladu popeth. Daw rhywbeth neu rywun newydd o'r adfeilion i iacháu'r rhwygiadau a ddaeth rhwng Duw a'r bobl. Mae cytundeb y cyfamod wedi'i dorri ac felly fe sefydlir un newydd. Daw adeiladydd y cyfamod newydd hwnnw'n o linach syrthiedig Dafydd.

Sonia Amos am ailadeiladu pethau fel yr oeddent yn y dyddiau fu. A all hynny ddigwydd mewn difrif? Mae'n bywyd yn newid fel y mae'n profiadau'n newid – o eiliad i eiliad, o ddydd i ddydd, o flwyddyn i flwyddyn. Bydd y ffordd y byddwn yn treulio'r Adfent hwn yn wahanol i'r llynedd a bydd Adfent y flwyddyn nesaf yn wahanol eto. Mae popeth sydd wedi digwydd i ninnau ac i'n byd wedi effeithio arnom mewn rhyw ffordd neu'i gilydd ac adlewyrchir hynny yn y ffordd rydym yn ymwneud ag eraill – ac â Duw.

Paradocs hynny yw ein bod yn aros yr un hyd yn oed wrth i ni newid. Yr un yw Joseff ag yr ydoedd cyn i Fair feichiogi, ond bydd ei agwedd at fywyd bellach yn newid am byth. Mae'r un peth yn wir am Fair. Fodd bynnag, bydd geni'r plentyn hwn yn golygu dechrau newydd, nid dim ond i Fair a Joseff, ond ar gyfer yr holl greadigaeth.

Mae dysgu oddi wrth bopeth rydym yn ei brofi yn ein galw ar adegau i ailosod y llwybr, i ailbalmantu ein taith drwy dirwedd bywyd, gan adfer ein cysylltiadau a'n perthynas ag eraill.

Beth sydd angen ei ailosod neu ei adfer yn eich bywyd chi?

Beth sydd angen ei ailosod neu ei adfer i gynyddu arwyddocâd yr Adfent eleni i chi ac i'ch taith mewn ffydd?

O Dduw pawb,
cynorthwya fi i edrych yn ddwfn o'm mewn
a chanfod popeth sydd angen ei ailosod,
ei atgyfnerthu a'i adfer yn fy mywyd innau.

**Boed i'm gweddi heddiw fod am adfer
y berthynas rhwng cenhedloedd mewn heddwch
ac am ddechrau newydd mewn undod a chariad.
Amen.**

Friday 9 December

Restoring

On that day I will raise up the booth of David that is fallen, and repair its breaches, and raise up its ruins, and rebuild it as in the days of old. Amos 9:11

Amos brings us words of prophecy that all will be restored and rebuilt. Out of the ruins something or someone new will come to repair the breaches that have come between God and the people. The contract of the covenant has been broken, and so a new one will be made. The builder of this new covenant will come from the fallen line of David.

Amos speaks of a rebuilding that will be as in the day of old. Can that actually be? Life changes as our experiences change – from moment to moment, from day to day, from year to year. The way in which we approach this Advent will be different from last year, and next year's will be different again. All that has happened to us and to our world has affected us in some way, and this is reflected in the way we relate to others – and to God.

The paradox of this is that we remain the same person even as we change. Joseph is the same person as he was before Mary became pregnant, yet his approach to life will now be changed forever. The same is true of Mary. However, the birth of this child will mean a new beginning, not just for Mary and Joseph, but for all creation.

Learning from all that we experience calls us at times to re-lay the path, the paving stones of our journey through life's landscape, restoring connections and relationships.

What needs re-laying or restoring in your life?

What needs re-laying or restoring to increase the significance of this Advent to you and your journey of faith?

God of all,
help me to look deep within
and seek out all that needs to be re-layed,
strengthened and restored in my life.

**May my prayer this day be for peaceful repairs
between the nations
and a new beginning in unity and love.
Amen.**

Dydd Sadwrn 10 Rhagfyr

Maddeuant

Bydd yn esgor ar fab, a gelwi ef Iesu, am mai ef a wareda ei bobl oddi wrth eu pechodau. Mathew 1:21

Mae'n hawdd anghofio mai tymor edifeiriol yw'r Adfent, megis y Grawys. Y lliw litwrgaidd yw porffor, i'n hatgoffa i geisio maddeuant. Mae'r Grawys yn ein tywys ar daith tuag at y groes, tra bo'r Adfent yn ein harwain at enedigaeth, ac felly mae naws wahanol iawn i'r wythnosau hyn. Mae'r groes a'r preseb fel ei gilydd yn allweddol bwysig.

Nid yn unig mae baban Mair yn Fab Duw ond mae Joseff yn darganfod hefyd mai'r baban fydd yr un i'n hachub oddi wrth ein pechodau. Mae tirwedd popeth a wyddwn ac a ddeallwn ar fin newid. Credai'r bobl mai ond Duw a allai faddau unrhyw bechodau a gyflawnt. Nid oes syndod ei bod yn anodd iddynt ddeall pwy yw Iesu pan maent yn ei glywed yn dweud 'Maddeuwyd dy bechodau'.

Rydym oll yn gwneud y pethau y gwyddom na ddylwn eu gwneud ac yn aml yn esgeuluso'r pethau y dylem eu gwneud. Mae'n rhan o fod yn fodau dynol. Drwy ffydd, gwyddom hefyd fod angen i ni geisio maddeuant, a chynnig maddeuant i eraill. Pa mor hawdd ydy hi i ddod gerbron Duw – neu berson arall – a cheisio maddeuant? Pa mor hawdd ydy hi i ni faddau i ni ein hunain hyd yn oed?

Rhaid i'n 'sori' ddod o'r galon. Rhaid iddo fod o ddifrif. Pan fo hynny'n wir, bydd y cymylau sy'n dod â thywyllwch i'r dirwedd o'n cwmpas yn diflannu. Geilw Iesu ar bawb sydd wedi'u llethu gan bwysau beichiau trymion i'w gadael gydag ef (Mathew 11:28). Pan wnawn hynny, cawn ein rhyddhau. Cawn y rhyddid drwy faddeuant i ddechrau o'r newydd.

O Dduw cariad a thrugaredd,
boed i mi geisio dy faddeuant mewn ffordd onest a chywir.

Cynorthwya fi i faddau i eraill
a dangos i mi'r holl ddaioni y gallaf ei wneud heddiw.

**Boed i heddiw fy mharatoi ar gyfer yfory
ac ar gyfer yr addoliad a offrymaf yn dy enw.**

Amen.

Saturday 10 December

Forgiveness

She will bear a son, and you are to name him Jesus, for he will save his people from their sins. Matthew 1:21

It is easy to forget that the season of Advent is a penitential season, like Lent. The liturgical colour is purple, to remind us to seek forgiveness. Lent takes us on a journey to the cross, whilst Advent takes us to a birth, and so these weeks have a very different feel to them. Both the cross and the crib are vitally important.

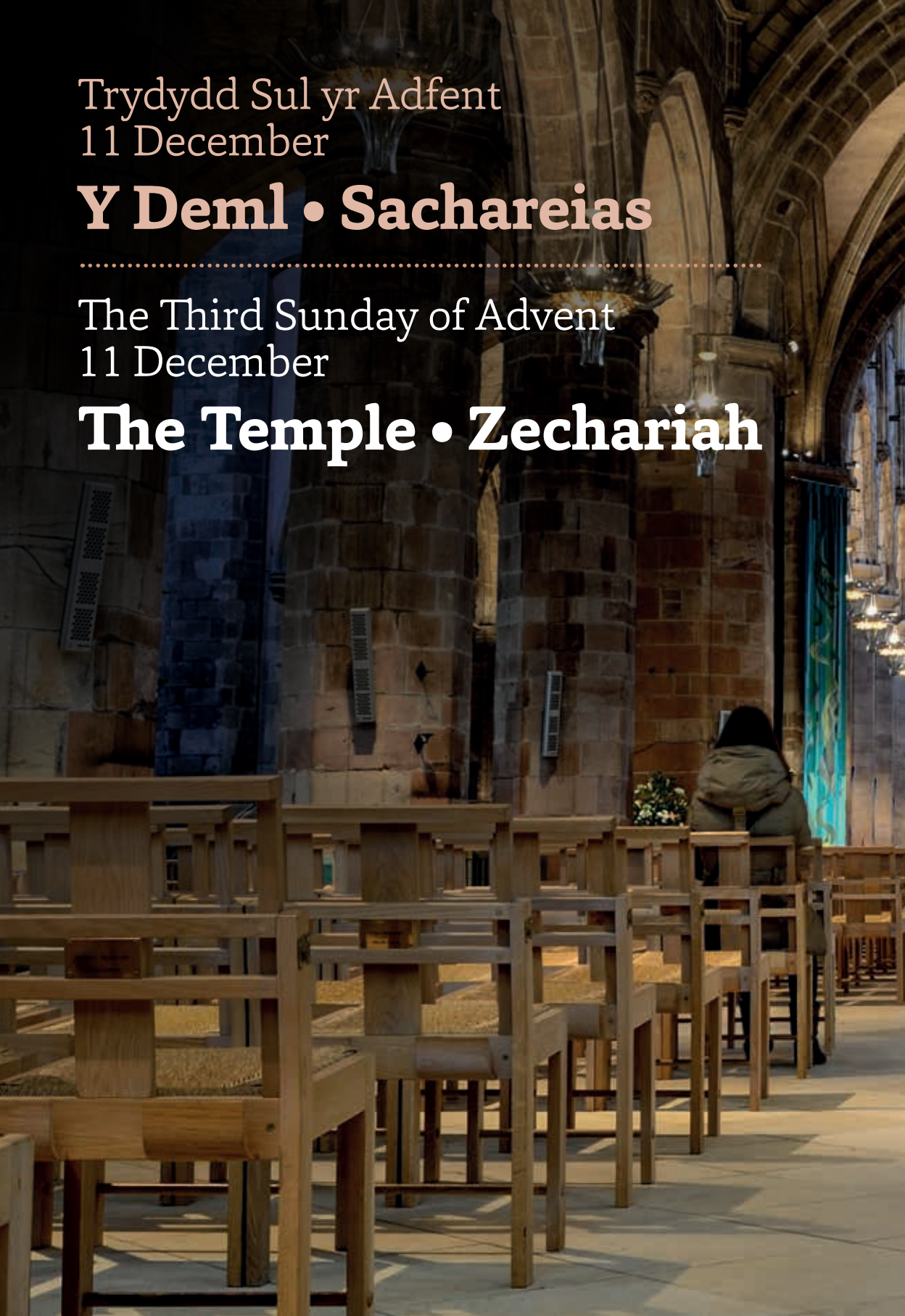
Not only is Mary's baby the Son of God but Joseph discovers that this baby will also be the one to save us from our sins. The landscape of all that is known and understood is about to change. The people believed that only God could forgive any sins committed. No wonder they have problems understanding who Jesus is when they hear him say, 'Your sins are forgiven.'

We all do things that we know we shouldn't, and often neglect to do the things we should. It is a part of our being human. Through faith we also know of our need to ask for forgiveness, and to offer forgiveness to others. Yet how easy is it to come before God – or another person – and ask for forgiveness? How easy is it for us even to forgive ourselves?

Our 'sorry' has to come from the heart. It has to be meant. When it is, the clouds that bring darkness to the landscape in which we live disappear. Jesus calls on all who are 'weary' and 'carrying heavy burdens' to leave them with him (Matthew 11:28). When we do, we are set free. We are given the freedom to begin again through forgiveness.

O God of love,
may the forgiveness I seek be honest and true.
Help me to be forgiving of others,
and show me all the good I can do this day.

**May this day prepare me for tomorrow
and the worship I will offer in your name.
Amen.**

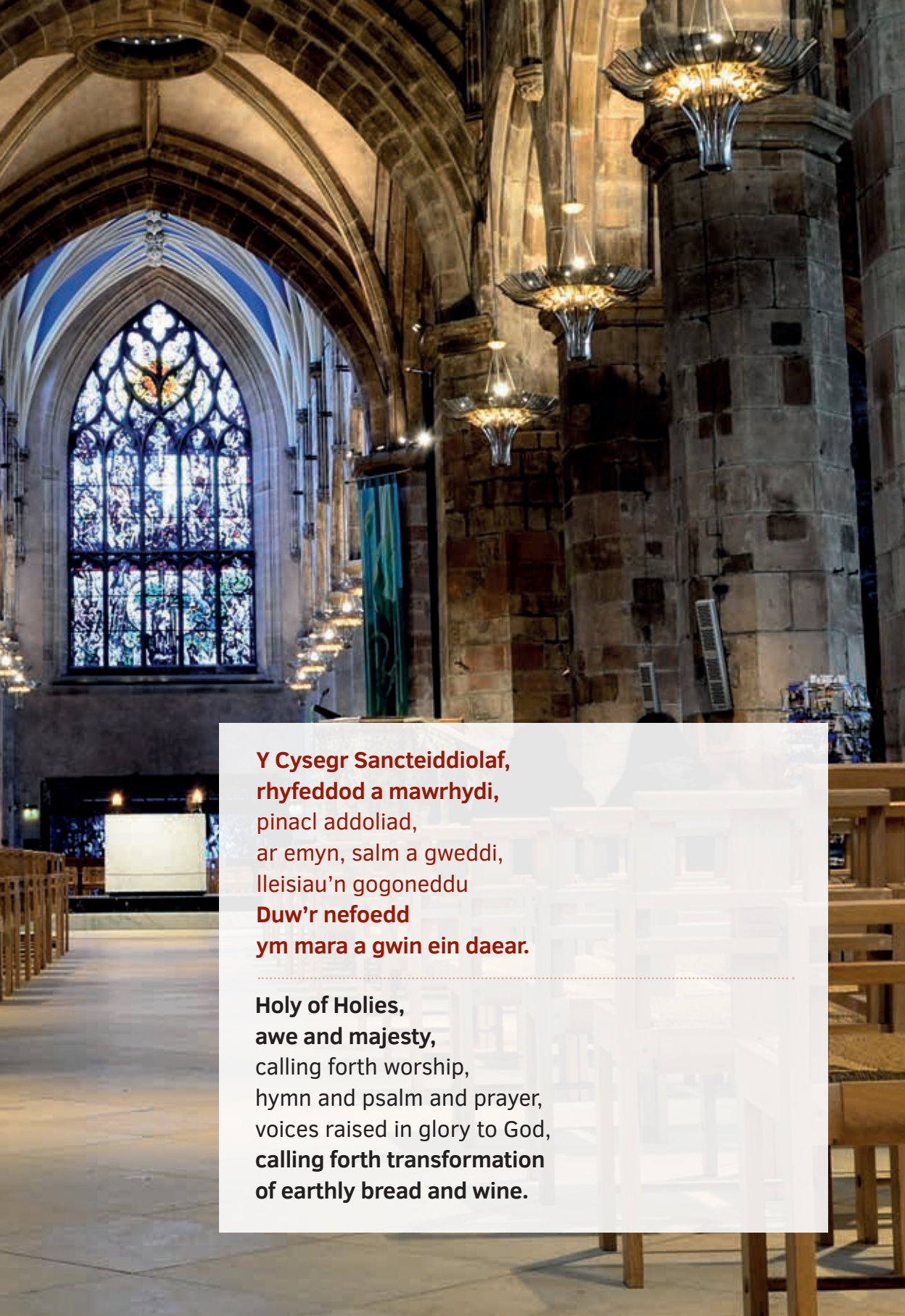
The background of the entire page is a photograph of the interior of a Gothic cathedral. The scene is filled with massive, textured stone pillars that support a high, vaulted ceiling. In the foreground and middle ground, rows of simple wooden pews are arranged, leading towards the altar area. A person wearing a dark hooded jacket is seated in the distance, facing away from the camera. The lighting is warm and dramatic, highlighting the architectural details and creating deep shadows. The overall atmosphere is one of quiet reverence and historical grandeur.

Trydydd Sul yr Adfent
11 December

Y Deml • Sachareias

The Third Sunday of Advent
11 December

The Temple • Zechariah



**Y Cysegr Sancteiddiolaf,
rhyfeddod a mawrhydi,
pinacl addoliad,
ar emyn, salm a gweddi,
lleisiau'n gogoneddu
Duw'r nefoedd
ym mara a gwin ein daear.**

**Holy of Holies,
awe and majesty,
calling forth worship,
hymn and psalm and prayer,
voices raised in glory to God,
calling forth transformation
of earthly bread and wine.**

Gweddi Ddyddiol ar gyfer Trydedd Wythnos yr Adfent

Daily Prayer for the Third Week of Advent

Gweddi agoriadol

O Dduw cariad a thrugaredd, prif gerddor
tirwedd y greadigaeth,

**sy'n cyganeddu nodau popeth byw,
gan ein cysuro drwy grescendo'r
wythnosau hyn.**

Mae'r holl seiniau o'n cwmpas yn gosod
rhythm i'n dyddiau,

ac o'r gitâr neu'r organ, daw miwsig
grymus

i arwain ein haddoliad, gan ddyrchafu'n
seiniau a'n lleisiau ninnau

o'r dyfnderoedd i gyrraedd y nefoedd.

**Rwy't ti wedi fy ngalw innau i fod yn rhan
o gerddorfa ffydd a mawl.**

**Boed i'm llais a'm dwylo ddatgan
dy ogoniant**

wrth i mi ddisgwyl dyfodiad dy Fab.

Amen.

Ceisio maddeuant

O Dduw cariad a thrugaredd, prif gerddor
y dirwedd o'm cwmpas,

gwrando fy nghyffes a rho i mi faddeuant;
cynorthwya fi i ymryddhau oddi
wrth chwyn drygioni, esgeulustod a
themtasiwn.

Saib i fyfyrion a gweddïo mewn tawelwch.

**Gan edifarhau mewn gonestrwydd a
gwirionedd,**

gwn dy fod yn fy ngalw'n fendigedig.

**Cynorthwya fi i fyw heddiw fel plentyn
dy gariad.**

Amen.

Opening prayer

Loving and merciful God, Landscape
Music-Maker of all creation,

**drawing the bow across the strings
of all life,**

**making music to soothe us in the
crescendo of these weeks,**

All the sounds around us provide the
beat to our days,

and from the organ or guitar, evocative
scales and chords

lead our worship, raising our own
sounds and voices

from the depths to the heavenly realm.

**You have called me to play my part in
the orchestra of faith**

**and worship. May my hands and voice
proclaim your glory**

as I await the coming of your Son.

Amen.

Seeking forgiveness

Loving and merciful God, Landscape
Music-Maker,

hear my confession and need of
forgiveness;

help me to free myself from the weeds
of wrongdoing, neglect and temptation.

A time of silent reflection and prayer.

**Repenting in honesty and truth,
I know that you call me blessed.**

**Help me to live this day as your
beloved child.**

Amen.

Darlleniad

Pan oedd Sachareias a'i adran yn gweinyddu fel offeiriaid gerbron Duw, yn ôl arferiad y swydd, daeth i'w ran fynd i mewn i gysegr yr Arglwydd ac offrymu'r aroglarth; ac ar awr yr offrymu yr oedd holl dyrfa'r bobl y tu allan yn gweddïo.

A dyma angel yr Arglwydd yn ymddangos iddo, yn sefyll ar yr ochr dde i allor yr aroglarth; a phan welodd Sachareias ef, fe'i cythryblwyd a daeth ofn arno. Ond dywedodd yr angel wrtho, 'Paid ag ofni, Sachareias, oherwydd y mae dy ddeisyfiad wedi ei wrando; bydd dy wraig Elisabeth yn esgor ar fab i ti, a gelwi ef Ioan. Fe gei lawenydd a gorfoledd, a bydd llawer yn llawenychu o achos ei enedigaeth ef; oherwydd mawr fydd ef gerbron yr Arglwydd, ac nid yf win na diod gadarn byth; llenwir ef â'r Ysbryd Glân, ie, yng nghroth ei fam, ac fe dry lawer o bobl Israel yn ôl at yr Arglwydd eu Duw. Bydd yn cerdded o flaen yr Arglwydd yn ysbryd a nerth Elias, i droi calonnau rhieni at eu plant, ac i droi'r anufudd i feddylfryd y cyfiawn, er mwyn darparu i'r Arglwydd bobl wedi eu paratoi.'

Meddai Sachareias wrth yr angel, 'Sut y caf sicrwydd o hyn? Oherwydd yr wyf fi yn hen, a'm gwraig wedi cyrraedd oedran mawr.' Atebodd yr angel ef, 'Myfi yw Gabriel, sydd yn sefyll gerbron Duw, ac anfonwyd fi i lefaru wrthynt ac i gyhoeddi iti y newydd da hwn; ac wele, byddi'n fud a heb allu llefaru hyd y dydd y digwydd hyn, am iti beidio â chredu fy ngeiriau, geiriau a gyflawnir yn eu hamser priodol.'

Yr oedd y bobl yn disgwyl am Sachareias, ac yn synnu ei fod yn oedi yn y cysegr. A phan ddaeth allan, ni allai lefaru wrthynt, a deallasant iddo gael gweledigaeth yn y cysegr; yr oedd yntau yn amneidio arnynt ac yn parhau yn fud. Pan ddaeth dyddiau ei wasanaeth i ben, dychwelodd adref.

Am Elisabeth, cyflawnwyd yr amser iddi esgor, a ganwyd iddi fab. Galwodd yntau am lechen fach ac ysgrifennodd, 'Ioan yw ei enw.' A synnodd pawb. Ar unwaith rhyddhawyd ei enau a'i dafod, a dechreuodd lefaru a bendithio Duw.

Luc 1:8-23, 57, 63-64

Ymbiliau

Gweddiwn dros yr Eglwys, y byd,
y gymuned leol a phawb sydd
mewn angen.

Gweddiwn yn arbennig

**dros y rhai sy'n arwain addoliad
yn ein heglwysi;**

**dros y rhai sy'n cael eu herlid
o achos eu ffydd ac na allant
addoli'n agored;**

**dros y rhai sydd ar gyrion yr Eglwys,
ar iddynt ddod i adnabod Duw.**

Gweddi i gloi

Boed i mi dy addoli di mewn ffydd
a gwirionedd heddiw.

**Boed i mi synhwyro cyffyrddiad
dy bresenoldeb ynof.**

Boed i mi brofi gweddi ddyfnach.

**Boed i mi deimlo rhythm miwsig
yr Eglwys,**

**a chamu allan i'r byd i gyhoeddi
dyfodiad dy Fab.**

Amen.

Reading

Zechariah was serving as priest before God and was chosen by lot to enter the sanctuary of the Lord and offer incense. The whole assembly of the people was praying outside. There appeared to him an angel of the Lord, standing at the right side of the altar of incense. When Zechariah saw him, he was terrified; and fear overwhelmed him. The angel said, 'Do not be afraid, Zechariah, for your prayer has been heard. Your wife Elizabeth will bear you a son, and you will name him John. You will have joy and gladness, and many will rejoice at his birth, for he will be great in the sight of the Lord. He must never drink wine or strong drink; even before his birth he will be filled with the Holy Spirit. He will turn many of the people of Israel to the Lord their God. With the spirit and power of Elijah he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the Lord.'

Zechariah said to the angel, 'How will I know that this is so? For I am an old man, and my wife is getting on in years.' The angel replied, 'I am Gabriel. I stand in the presence of God, and I have been sent to speak to you and to bring you this good news. But now, because you did not believe my words, which will be fulfilled in their time, you will become mute, unable to speak, until the day these things occur.'

Meanwhile, the people were waiting for Zechariah, and wondered at his delay in the sanctuary. When he came out, he could not speak, and they realized that he had seen a vision. When his time of service was ended, he went to his home.

The time came for Elizabeth to give birth, and she bore a son. Zechariah asked for a writing-tablet and wrote, 'His name is John.' All were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God.

Luke 1:8-23, 57, 63-64 (slightly amended)

Intercessions

We pray for the Church, the world, the local community and all in need.

We pray especially

for those who lead the worship in our churches;

for those who are persecuted for their faith and cannot openly worship;

for those who are on the fringes of the Church, that they may come to know God.

Closing prayer

May I worship you in faith and truth this day.

May I sense the touch of your presence with me.

May I be drawn into deeper prayer.

May I feel the movement of the music of the Church,

and go out proclaiming the coming of your Son.

Amen.

Myfyrdod

Reflection

Ymson Sachareias...

'Am ddiwrnod oedd hwnnw! Doeddwn i ddim yn barod am bopeth a ddigwyddodd! Mi ddechreuodd fel unrhyw ddiwrnod arall.

Ond fel y digwyddodd, byddai'n hollol wahanol. Roeddwn wedi cael fy newis i wasanaethu yn y cysegr o'r blaen, felly mi wyddwn beth i'w wneud.

Roedd yn ymddangos bod Duw wedi gwrandio gweddiâu fy ngwraig ac wedi penderfynu y byddem yn cael plentyn o'r diwedd. A thu hwnt i'r rhyfeddod hwnnw, roedd y modd y daeth Duw i'n bywydau'n sicr yn fwy rhyfeddol fyth!

Pam wnes i amau angel Duw? Dylwn fod wedi gwybod yn well, ond fe wnaeth y syndod, y sioc, yn wir, fy nrysu'n llwyr, a heb feddwl, dyma fi'n gofyn sut yn y byd y gallai Elisabeth feichiogi – dan ni'n llawer rhy hen! Ac eto, yno yng nghanol mwg y thuser a gweddiâu'r seintwar, dylwn fod wedi gwybod yn fy nghalon bod geiriau'r angel yn wir.

Roedd Elisabeth yn wych, yn derbyn ei beichiogrwydd â rhyw lawenydd tawel. Dwi'n meddwl ei bod hefyd wedi mwynhau'r tawelwch o gwmpas y tŷ ar ôl i minnau gael fy nharo'n fud! Pan welais fy mab, mi gefais fy llais yn ôl. Dywedais mai Ioan fyddai ei enw. Fedrwn i ddim ei alw'n ddim arall. Duw oedd wedi rhoi'r enw iddo, a nawr, wrth i mi edrych arno, dwi'n dychmygu sut fywyd fydd yn ei gael.'

Zechariah ponders...

'What a day that was! I wasn't prepared for all that happened! It seemed to be just a normal day.

But it turned out to be anything but normal. I'd been chosen to serve in the sanctuary before, and so knew what to do. It seems that God had heard the prayers of my wife and decided that at last we would have a child. If that wasn't amazing in itself, the way God entered into our lives certainly was more than amazing!

Why did I question the angel of God? I should have known better, but surprise, even shock, overtook me, and before I realised it I was asking how Elizabeth could possibly conceive. We're not youngsters any more! Yet there, amidst the swirling incense and the sanctuary prayers, I should have known in my heart the truth of the angel's words.

Elizabeth was wonderful, embracing her pregnancy with calm joy. I imagine she may also have enjoyed the quietness around the house after I had been struck dumb! When I saw my son, my voice was restored. I gave his name as John. There was no other. God had given his name, and now, as I look at him, I wonder what his life will be like.'

Mae ein ffydd yn ein galw i addoli Duw, i ddod ynghyd yn yr eglwys fel cymuned sy'n dilyn yr Un rydym yn ei ddisgwyl yn ystod yr Adfent. Bydd gan rai ohonom, fel Sachareias, weinidogaeth sy'n cynnwys paratoi'r Eglwys ar gyfer offrymu addoliad.

Daeth Sachareias i bresenoldeb Duw wrth iddo wasanaethu yn y Cysegr Sancteiddiolaf. Bryd hynny, dewisid dynion drwy fwrw coelbren i gael mynd i'r man cysegredig hwnnw. Byddid wedi clymu rhaff o'i gwmpas er mwyn gallu ei dynnu allan pe byddai raid. Ni chaniateid ar unrhyw gyfrif i neb arall fynd i mewn.

Daeth tro ar fyd. Newidiodd tirwedd yr Eglwys ac mae'n parhau i newid. Y cyswllt drwy'r cyfan yw'r Triol Dduw, yn ymblethu drwy'r hen a'r newydd, drwy organau, corau a grwpiau cerddorol.

Heddiw, gelwir gwagedd a gwŷr fel ei gilydd gan Dduw i wasanaethu fel gweinidogion lleig neu ordeiniedig. Nid oes unrhyw fwrw coelbren. Yn hytrach mae pwyllgor a ddewiswyd yn ofalus yn dirnad yn weddigar ymdeimlad yr ymgeisydd o alwad Duw i weinidogaeth benodol. Mae pawb ohonom wedi'n galw gan Dduw i ryw fath o weinidogaeth, ac rydym oll wedi'n galw i offrymu gweddi a mawl. Efallai na fyddwn yn canfod beth yw ein galwad benodol ninnau mewn ffordd mor anarferol â Sachareias, ond, fel yntau, mae angen i ni fod yn agored ac yn barod ar gyfer galwad

In faith we are called to worship God, to gather in church as a community following the One we now await. Some of us, like Zechariah, have a ministry that includes preparing the church for the offering of worship.

Zechariah was brought into the presence of God as he served in the holy of holies. At that time, men were chosen by lot to enter into that sacred space. A rope would have been tied around him to pull him out if necessary. Under no circumstances was anyone else allowed to enter.

Times have changed. The landscape of the church has changed and is changing. The thread of continuity is the Triune God, weaving through the old and the new, through organ, choir and music group.

Today both women and men are called by God to serve as lay or ordained ministers. There is no selection by lot; instead a specially constituted committee prayerfully discerns a candidate's sense of God's calling to a particular ministry. Every person is called by God to a ministry of some kind, and we are all called to offer prayer and worship. We may not discover what our particular calling is in quite such a surprising way as Zechariah, but, like him, we need to be open and ready for God's call to us when it comes. Each one of us has something to offer to the lives of our churches and Ministry Areas.



Duw i ni pan ddaw. Mae gan bob un ohonom rywbeth i'w gynnig i fywydau'n heglwysi a'n Hardaloedd Gweinidogaeth.

Byddai Sachareias wedi treulio amser yn ymbaratoi i fod mewn perthynas gywir â Duw cyn mentro i'r cysegr – ymarfer weddigar y byddai wedi'i hailadrodd bob dydd o'r wythnos.

Sut ydych chi hâu'n ymbaratoi cyn dod i wasanaeth yn yr eglwys?

Sut mae'r amser hwnnw yn yr eglwys o gymorth i chi gerdded gyda Duw weddill yr wythnos?

Zechariah would have taken time to prepare himself and to be in a right relationship with God before entering into the sanctuary – a prayerful practice that he would have repeated each day of the week.

How do you prepare yourself before coming to a service in church?

How does that time in church help you be with God during the rest of the week?

Gweddi

A oes yna rywbeth yn eich bywyd sydd wedi'ch rhyfeddu a'ch synnu? Lle roedd Duw yn hynny?

Sut fydddech chi'n disgrifio eich gweinidogaeth chi fel rhan o gynulleidfa'r ffyddloniaid?

Edrychwch ar y llun o gôr a chysegr yr eglwys. Pa feddyliau, teimladau a gweddïau mewnol mae'n eu hysgogi?

Beth yw eich hoff emynau neu ganeuon a pham?

Treuliwch beth amser yn myfyrio am y newidiadau a welsoch dros y blynyddoedd yn nhirwedd yr eglwys, boed rai cerddorol, geiriol, gweledol neu ysbrydol

Prayer

Is there anything in your life that has amazed and surprised you? Where was God in that?

How would you describe your ministry as a part of the whole congregation of faith?

Take some time looking at the picture of the choir and sanctuary of the church. What thoughts, feelings and inner prayer does it evoke?

What are your favourite hymns or songs, and why?

Reflect upon the changes you have witnessed over the years in the landscape of the church, whether musical, verbal, visual or spiritual.

Dydd Llun 12 Rhagfyr

Gwasanaethu

Pan oedd Sachareias a'i adran, yn eu tro, yn gweinyddu fel offeiriad gerbron Duw, yn ôl arferiad y swydd, daeth i'w ran fynd i mewn i gysegr yr Arglwydd ac offrymu'r aroglarth. Luc 1:8-9

Perthynai Sachareias i urdd offeiriadol Abeia (Luc 1:5), ac felly, mewn ffordd o siarad, daeth i weithio yn y 'ffyrm deuluol' fel offeiriad yn y Deml. Roedd hynny'n rhan o etifeddiaeth a thraddodiad ei deulu. Mae pethau'n wahanol iawn heddiw: dewisir y rhai a elwir i wasanaethu Duw, boed leyg neu ordeiniedig, nid ar sail etifeddiaeth na thrwy fwrw coelbren, ond drwy gydnabod eu ffydd a thrwy ddirnad iddynt gael eu galw gan Dduw.

Mae llawer o wahanol fathau o weinidogaeth o fewn yr Eglwys, a'r offeiriadaeth ond yn un ohonynt. Meddyliwch am yr holl wahanol ffyrdd mae pobl yn gwasanaethu Duw yn yr eglwys rydych chi'n ei mynychu, a meddyliwch y fath wahanuaeth a achosid pe byddent yn esgeuluso'r gweinidogaethau hynny. Rydym yn gwasanaethu Duw drwy lanhau adeilad yr eglwys, drwy dorri'r glaswellt, drwy wneud te a choffi, drwy wneud gwaith atgyweirio a chynnal a chadw, drwy osod blodau, drwy groesawu ymwelwyr, drwy ymweld â'r rhai sy'n sâl neu sy'n

gaeth i'w cartrefi a thrwy ddod â phobl newydd i'r eglwys.

Ffurfiau ar weinidogaeth yw'r rhain i gyd, a beth bynnag fo'n hoedran, mae yna bob amser ryw fath o wasanaeth y gallwn ei gynnig – i'r Eglwys, ac i Dduw.

Mae Duw hefyd yn ein galw i'w wasanaethu mewn gweddi, a'n gweddïau yw'r elfen bwysicaf o'n gwasanaeth i Dduw, gan mai o'n gweddïau y mae ein gweinidogaethau eraill yn llifo. Yn ein gweddïau a thrwyddynt y cawn ein galw i weinidogaethu. Byddai Sachareias yn sicr wedi deall pa mor bwysig oedd gweddi i'w gynnal ac i'w arwain yn ei swyddogaeth offeiriadol yn y Deml.

A ellir ystyried ein gweddïau ninnau 'fel aroglarth' gerbron Duw (Salm 141:2)?

A yw ein gweddi ninnau'n codi o'r galon mewn cariad at Dduw gan ddathlu bod Duw'n ein caru ni?

Beth yw eich gweddi chi ar gyfer y drydedd wythnos hon o'r Adfent?

Gwrando fy ngweddi, O Dduw.

Boed i'm bywyd fod fel gweddi'n codi atat ti fel aroglarth.

Boed i'm gweddi agor y ffordd tuag at ddyfnhau fy ffydd.

Boed i'm gweddi ddefro ynof dy alwad di i wasanaethu.

Yn enw'r Un sydd yn dod, Iesu Grist.

Amen.

Monday 12 December

Serving

When Zechariah was serving as priest before God and his section was on duty, he was chosen by lot, according to the custom of the priesthood, to enter the sanctuary of the Lord and offer incense. Luke 1:8-9

Zechariah belonged to the priestly order of Abijah (Luke 1:5), and so, in a manner of speaking, he entered into the ‘family business’ as a priest at the Temple. It was a part of his family heritage and tradition. Today it is very different: those who are called to serve God, whether lay or ordained, are chosen, not by inheritance or by lot, but in recognition of their faith and by the discernment that they have been called by God.

There are many different ministries within the church, and priesthood is only one of them. Consider the many different ways in which people serve God in the church you go to, and imagine what a difference it would make if these ministries were neglected. We serve God by keeping his church clean, cutting the grass, making tea and coffee, carrying out repairs and maintenance, arranging the flowers, welcoming strangers, visiting those who are ill or housebound and bringing new people into the church.

All of these are ministries, and, regardless of our age, there is always some service we can provide – for the Church, and for God.

God also calls us to serve him in prayer, and our prayers are the most important part of our service of God because it is from them that our other ministries flow. It is in and through our prayers that we are called to ministry. Zechariah would certainly have understood the importance of prayer in sustaining and guiding him in his priestly role in the Temple.

Can our prayer be ‘counted as incense’ before God (Psalm 141:2)?

Does our prayer rise up from our hearts in our love of God and our knowing that we are loved by God?

What is your prayer for this third week of Advent?

Hear my prayer, O God.

May my life be a prayer rising up to you like incense.

May my prayer open the way to a deepening faith.

May my prayer awaken in me your call to serve.

In the name of the One who is coming, Jesus Christ.

Amen.

Dydd Mawrth 13 Rhagfyr

Gŵyl y Santes Lleucu

Cod, llewyrcha, oherwydd daeth dy oleuni; llewyrchodd gogoniant yr Arglwydd arnat. Eseia 60:1

Mae geiriau Eseia'n cyflwyno agwedd arall ar y Meseia hirddisgwyliedig. Bydd yr Un sydd i ddod yn oleuni i ni. Bydd yn dod â goleuni i lewyrchu yn y tywyllwch, a bydd ei oleuni'n adlewyrchu gogoniant Duw.

Heddiw, mae'r Eglwys yn cofio Lleucu, a fradychwyd i'r awdurdodau gan ei dyweddi oherwydd ei bod wedi rhoi ei holl eiddo i'r tlodion. Credai yntau mai ei eiddo ef oedd ei heiddo hi! Daw'r enw Lleucu o'r gair Lladin am oleuni. Gan iddi gael ei merthyru ym mis Rhagfyr, cysylltir Lleucu â'r goleuni sy'n dod i'r byd: Iesu, yr un a fydd yn dileu'r tywyllwch, yn dod â goleuni a gwirionedd Duw.

Pan fyddwn yn y goleuni, gallwn weld yn eglur y dirwedd o'n cwmpas. Gallwn weld y lliwiau a'r cysgodion. Gallwn weld ffurf y dirwedd mewn tri dimensiwn. Yn y nos, mae'r dirwedd yr un, ond mae'n edrych yn wahanol. Yn lle lliwiau'r dydd, gwelwn ond llwydni a duwch; mae'r ffurfiau'n aneglur ac ni allwn ddirnad dyfnder. Mae arnom angen goleuni yn y tywyllwch i ddangos y ffordd ac i'n cadw'n ddiogel.

Mae adegau ym mywydau pawb ohonom pan hoffem guddio – i ddianc rhag prysurdeb a phwysau bywyd bob dydd. Gall fod adegau pan mae popeth yn ymddangos yn aneglur ac yn ddi-liw, adegau pan fyddwn yn teimlo'n isel neu'n unig neu ddim yn perthyn. Gall y cyfnod yn arwain at y Nadolig pan fyddwn ar ein pen ein hunain fod yn dywyll ac yn anodd.

Lle a sut allwn ni ddod â goleuni Crist i bobl sy'n teimlo'u bod mewn tywyllwch o'r fath?

A fu adegau pan ydych chi wedi teimlo fel cuddio rhag Duw – neu rhag pobl eraill?

Beth mae'n ei olygu i gerdded yng ngoleuni Crist?

O Dduw cariad a thrugaredd,
bydd yn oleuni i'm traed wrth i mi gerdded drwy heddiw.
Bydd yn oleuni i'm calon wrth i mi gyfarfod â phobl heddiw.
Bydd yn oleuni i'm meddwl a gwna fi'n drugarog heddiw.
Bydd yn oleuni yn fy mywyd i'm harwain i ffydd ddyfnach.
Amen.

Tuesday 13 December

St Lucy's Day

Arise, shine; for your light has come, and the glory of the Lord has risen upon you. Isaiah 60:1

The words of Isaiah reflect another aspect of the long awaited Messiah. The One who is to come will be our light. He will bring light into the darkness, and his light will reflect the glory of God.

Today, the Church remembers Lucy, who was betrayed to the authorities by her betrothed because she had given all that she had to the poor. He believed her possessions belonged to him! The name Lucy derives from the Latin word for light. Having been martyred in December, Lucy is associated with the light that is coming into the world: Jesus, the banisher of darkness, the bringer of light and the truth of God.

When we are in the light, we can clearly see the landscape around us. We can see its colours and their shades. We can see its shape in three dimensions. At night, the landscape remains the same but we see it differently. The day-time colours and shades fade into the hues of darkness; the shape is blurred, and the depths are hidden.

We need light in the darkness to guide us on our path and keep us safe.

There are times in all our lives when we would like to hide away – to escape from the busyness, the pressures of daily life. There may be times when all that we see is blurred and without colour, times of depression, or the sense of being alone – of not belonging. Approaching Christmas when we are alone can be dark and difficult.

Where and how can we bring the light of Christ to people experiencing this darkness?

Have there been times when you have felt like hiding from God – or from other people?

What does it mean to walk in the light of Christ?

Loving and merciful God,
 be the light at my feet as I walk through this day.
 Be the light in my heart as I meet people this day.
 Be the light in my mind to make me compassionate this day.
Be the light in life to guide me into deeper faith.
Amen.

Dydd Mercher 14 Rhagfyr

Gŵyl Sant Ioan y Groes

Codaf fy llygaid tua'r mynyddoedd; o ble y daw cymorth i mi? Daw fy nghymorth oddi wrth yr Arglwydd, creadwr nefoedd a daear. Salm 121:1-2

Trigai Ioan y Groes yn Sbaen yn yr unfed ganrif ar bymtheg ac ymunodd â'r gymuned Garmelaidd pan nad oedd ond yn un ar hugain oed. Er iddo fynychu ysgol Jeswitaidd ac iddo weithio mewn ysbyty, dymuniad ei galon oedd am fywyd o unigedd a myfyrdod. Bu adegau, fodd bynnag, pan fu gwrthdaro rhyngddo â'r awdurdodau crefyddol o achos ei ffydd, ac arweiniodd hynny at ei garcharu am naw mis ym 1577.

Yn ystod ei amser yn y carchar, dechreuodd ddefnyddio barddoniaeth fel ffordd o fynegi ei deimladau dyfnaf. Ysgrifennai am fod mewn nos dywyll, ond un y câi ei gynnal drwyddi gan oleuni a chariad Duw. Cofir Ioan y Groes yn bennaf am ei gerdd 'Nos Dywyll yr Enaid', sydd yn trafod ei berthynas â Duw. Ysgrifennodd y gerdd yn dilyn ei gyfnod yn y carchar ac mae'n disgrifio symud drwy dirwedd ddieithr – y tywyllwch – i fan lle mae'n deall ac yn profi goleuni presenoldeb Duw.

Mae Ioan yn cymharu taith y Cristion i ddringo mynydd. Wrth i ni ddringo mynydd rydym yn agosáu at y copa ac yn yr un modd mae ein taith ysbrydol, sydd hyd yn oed yn fwy o ymdrech na dringo corfforol, yn dod â ni'n agosach at Dduw. Wrth i ni barhau mewn gweddi, deawn yn fwy a mwy ymwybodol o bresenoldeb Duw gyda ni. Nid oes angen i ni ddringo mynydd yn llythrennol er mwyn dod yn agos at Dduw, ond mae angen i ni ddirnad, mewn enydau o dawelwch, beth yw'r cam nesaf ar ein taith mewn ffydd a fydd yn y pen draw yn ein harwain ato ef.

A oes yna gerdd neu adnod sydd o gymorth i chi fod yn ymwybodol bod Duw gyda chi?

Pa eiriau fyddech chi'n eu defnyddio i fynegi eich perthynas â Duw? A allech chi fynegi'r berthynas honno mewn gweddi neu gerdd?

Beth ydych chi'n feddwl ddylai fod y cam nesaf ar eich taith ymlaen mewn ffydd?

O Dduw'r tywyllwch a'r goleuni,
deuaf atat ti mewn angen ac mewn gobaith.

**Dyfnha ddymuniad fy enaid
i gyfarfod â thi mewn gweddi
ac yn sgil y weddi honno
i rannu dy gariad yn y byd.
Amen.**

Wednesday 14 December

St John of the Cross's Day

I lift up my eyes to the hills – from where will my help come?

My help comes from the Lord, who made heaven and earth. Psalm 121:1-2

John of the Cross lived in Spain in the sixteenth century and entered the Carmelite community when he was only 21 years old. Although he had attended a Jesuit school and had worked in a hospital, his deep desire was for solitude and contemplation. There were times, though, when his faith brought him into conflict with the religious authorities, which in 1577 led to his being imprisoned for nine months.

It was during his time in prison that he began to use poetry as a way of expressing his innermost feelings. He wrote of his experience as a dark night, but one that was always held in the light and the love of God. John of the Cross is best known for his poem 'The Dark Night of the Soul', which expresses his relationship with God. The poem was written after his imprisonment, and describes a moving through the unknown – the darkness – into understanding and the light of God's presence.

John compares the Christian journey to climbing a mountain. Just as, when we climb, we come closer to the summit, so our Christian journey, even more arduous than a physical ascent, draws us ever closer to God. As we continue in prayer, we become more and more aware of God's presence with us. We do not literally need to climb a mountain in order to come close to God, but we do need to seek out, in moments of quietness, the next step in our journey of faith that will ultimately lead us up to him.

Is there a poem or verse that helps you to be aware of God with you?

What words would you use to express your relationship with God? Could you write this down as a prayer or a poem?

What do you see as the next step on your upward journey of faith?

God of the darkness and of the light,
I come to you in need and in hope.

**Deepen the desire of my soul
to meet with you in prayer
and, through that prayer,
to share your love in the world.
Amen.**

Dydd Iau 15 Rhagfyr

Cerddoriaeth

Canwch i'r Arglwydd mewn diolch, canwch fawl i'n Duw â'r delyn.

Salm 147:7

Gellid galw Llyfr y Salmau yn llyfr emynau'r Hen Destament. Efallai nad yw ein hoff emynau, carolau a thonau yno, ond fe fyddwn yn darganfod geiriau, a offrymwyd i Dduw, sy'n cwmpasu pob emosiwn a theimlad sy'n bod.

Nid oedd awduron y salmau'n petruso mynegi mewn geiriau'n union yr hyn roeddent yn ei ddymuno a'i ddisgwyl gan Dduw. Ac eto, er gwaethaf pob cri am ddialedd ac am gosbi eu gelynyon, mae'r salmau bob amser yn cydnabod grym a phresenoldeb Duw uwchlaw'r cyfan. Mae'r emynau a ganwn heddiw'n wahanol iawn eu naws!

Mae rhai emynau gwych ar gyfer yr Adfent, a thrwyddynt fe'n gelwir i gyhoeddi dyfodiad Emaniwel, Mab hirdisgwyliedig Duw. Yn ôl Awstin Sant, Esgob Hippo, mae canu'n golygu gweddïo ddwywaith. Mae geiriau'n hemynau, ein caneuon a'n carolau'n adrodd agweddau ar hanes ein ffydd.

Gallant yn aml fod yn gynhaliaeth i ni ar ein taith drwy fywyd a'n hatgoffa am dreigl tymhorau'r flwyddyn.

Mae natur farddonol emynau'n golygu y gallwn eu defnyddio, ynghyd â chaneuon, wrth weddïo, nid dim ond i'w canu ond hefyd drwy ddarllen y geiriau'n araf gan geisio deall beth maent yn ei ddweud wrthym am Dduw.

Pa un yw eich hoff emyn ar gyfer yr Adfent? Beth mae'n ei ddweud wrthy ch ynglŷn â Duw?

Darllenwch yn ofalus drwy eiriau rhai emynau, neu wrando ar ddarn o gerddoriaeth, gan geisio dealltwriaeth ddyfnach o ystyr geni Iesu.

O Dduw cariad a thrugaredd, Creawdwr popeth sydd a phopeth a fydd eto, cynorthwya fi i sicrhau bod fy ngweddïau a'm bywyd o ddydd i ddydd yn unol â'th alwad di;

**agor fy nghlustiau i'r seiniau o'm cwmpas
wrth i mi deithio drwy heddiw,
gan geisio canfod fy mhrïod le
yng ngherddorfa bywyd.
Amen.**

Thursday 15 December

Music

Sing to the Lord with thanksgiving; make melody to our God on the lyre.

Psalm 147:7

The psalms could be described as the hymn book of the Old Testament. We may not find our favourite hymns, carols and tunes there, but we will discover words, offered to God, that encompass every emotion and feeling possible.

The authors of the psalms were not afraid to put into words exactly what they wanted and expected of God. Yet, for all the cries for vengeance and retribution upon their enemies, the psalms always acknowledge the overriding power and presence of God. The hymns we sing today feel very different!

There are some wonderful Advent hymns, and through these we are called to proclaim the coming of Emmanuel, the long awaited Son of God. St Augustine, the Bishop of Hippo, wrote that to sing is to pray twice. The words of our hymns, songs and carols tell us aspects of the story of our faith.

They can often sustain us on our journey through life and remind us of the changing seasons of the year.

The poetic nature of hymnody means that hymns and songs can be used within our times of prayer, not only through singing them but also by simply reading the words slowly and trying to understand what they tell us about God.

What is your favourite Advent hymn? What does it tell you about God?

Take time to read through the words of some hymns, or to listen to a piece of music, and seek a deeper understanding of the birth of Jesus.

Loving and merciful God, Creator of all that is and will yet be,
 help my prayer and daily living
 to be in tune to your call;
**open my ears to the sounds around me
 as I travel through this day
 and try to find my true place
 in the orchestra of life.**
Amen.

Dydd Gwener 16 Rhagfyr

Tawelwch

Bore trannoeth yn gynnwys iawn, cododd ef ac aeth allan. Aeth ymaith i le unig, ac yno yr oedd yn gweddi. Marc 1:35

Mae i weddi le pwysig yn ein haddoliad ar y Sul. Dylai hefyd fod yn rhan bwysig o'n bywyd beunyddiol, boed yn yr eglwys neu rywle arall. Nid mater o eiriau yn unig yw gweddi. Gall olygu gorffwys yn dawel, yn effro i gyffyrddiad yr Ysbryd ac i lais Duw. Boed wrth gydgyfarfod i weddi fel cymuned yn yr Eglwys neu wrth weddi ar ein pen ein hunain gartref, mae Duw bob amser gyda ni.

Bod yn bobl Dduw yn gweddi ac yn addoli fu thema'r esgobaeth eleni. Y flwyddyn nesaf y thema fydd tyfu yn ein bywyd fel disgyblion. Rhaid i weddi fod yn ganolog ac yn sylfaenol i'n bywydau os ydym i fod yn wir ddisgyblion.

Sut fyddech chi'n disgrifio'r hyn yw gweddi?

Faint o ffyrdd o weddi allwch chi feddwl amdanynt?

Wrth i adeg dathlu geni Iesu agosáu, prysuro mae'n bywydau, ac mae'n bwysig canfod cyfleoedd i fod yn llonydd a thawel. Gall amser o weddi mewn tawelwch ein hadfywio a'n hadnewyddu, a gall hyd yn oed fod yn gyfle i benderfynu ym mha drefn i wneud y tasgau sydd eto i'w cyflawni!

Pan ydym yn brysur, gall cyfleoedd i weddi mewn tawelwch ddiflannu a diwedd y dydd yn dod heb i ni dalu fawr o sylw i Dduw. Pan ddigwydd hynny, gallwn serch hynny dreulio ychydig amser mewn tawelwch cyn cysgu, gan ddal ar y cyfle i ddiolch i Dduw am y diwrnod ac i ofyn am dangnefedd ar gyfer y diwrnod sydd i ddod.

Ar y diwrnodau prysur a swnllyd, O Dduw, rwy'n dy geisio di.

Ceisias dangnefedd a thawelwch hefyd, a gweddi o'r galon.

Pan fo 'ngweddi'n un fer, clyw dithau bopeth na ddwedwyd.

Arwain fi at y fan lle caf fy adfywio

ac adnewyddda fy enaid mewn tangnefedd.

Amen.

Friday 16 December

Quietness

In the morning, while it was still very dark, Jesus got up and went out to a deserted place, and there he prayed. Mark 1:35

Prayer is a part – a big part – of our Sunday worship. It should also be a major part of every day, whether in church or away from church. Prayer is not only words to be spoken; it is also expressed through resting in silence, alert to the touch of the Spirit and the voice of God. Whether we are gathering in church as a community at prayer or praying alone at home, God is always with us.

To be a praying and worshipping people of God has been the theme of the diocese during this year. Next year the theme will be the growing in and deepening of our discipleship. Prayer has to be at the heart and foundation of our lives if we are truly to be disciples.

How would you describe what prayer is?

How many ways of praying can you think of?

As the celebrations of the birth of Jesus draw closer, and our lives become busier, it is important to find some space to be quiet and still. A time of quiet prayer can be refreshing and renewing, and may even provide the space in which to prioritise the jobs that still need to be done!

When we are busy, the quiet times for prayer often disappear; the end of the day arrives, and we haven't given God much thought. When this happens, the time of quiet can still be found in those moments before sleep, and we can seize the opportunity to give thanks to God for the day and to ask for peace in the day to come.

In the busy and noisy days, O God, I seek you.

I seek peace and quietness too, and heartfelt prayer.

When my prayer is fleeting, hear all that is not said.

**Draw me to the places of refreshment,
and renew my soul with peace.**

Amen.

Dydd Sadwrn 17 Rhagfyr

O Sapienta (O Ddoethineb)

Galwodd yntau am lechen fach ac ysgrifennodd, 'Ioan yw ei enw.'
A synnodd pawb. Ar unwaith rhyddhawyd ei enau a'i dafod,
a dechreuodd lefaru a bendithio Duw. Luc 1:63-64

Heddiw, rydym yn dechrau cyfrif y dyddiau tuag at y Nadolig o ddifrif wrth i ni gyrraedd y 'dyddiau O', fel y'u gelwir, gydag ond un wythnos arall cyn dathlu geni Iesu. Yn y gosber bob nos yr wythnos hon, y traddodiad fu ychwanegu antiffon neu fyrdwn gwahanol bob dydd at y Magnificat, bob un yn cychwyn ag 'O'. Heddiw, 'O Ddoethineb' ydyw, yfory 'O Adonai', neu 'O Arglwydd'. Maent yn cyfeirio at yr enwau proffwydol a roddir i Dduw yn y cyhoeddiadau a wneir yn yr Hen Destament am y Meseia sydd i ddod.

Daw doethineb i ni yn aml yn hwyr yn y dydd, fel y gwnaeth i Sachareias! Gallwn fod yn ddoeth iawn yn ein bywydau beunyddiol ond a ydym cyn ddoethed o safbwynt ein ffydd a'n dealltwriaeth o Dduw? Mae ein ffydd, a llawer iawn o'r hyn a ddarllenwn yn y Beibl, yn anodd ei deall yn iawn. Mae'r hanesion a ddarllenwn yno'n syml ac eto'n gymhleth yr un pryd, ond maent hefyd yn llawn o ddoethineb – doethineb sydd yno i'w darganfod.

Dyma ddoethineb y gallwn fod wedi'n galw i'w derbyn hyd yn oed os nad ydym yn ei llawn ddeall. Dyna hanfod ffydd.

Gallwn hefyd ganfod doethineb drwy ein hymwneud â chyfeillion ac aelodau'n teulu.

Pa gyngor doeth mae rhywun wedi'i rannu â chi? A fu hynny o gymorth i chi?

Rhodd gan Dduw yw doethineb i ni ei derbyn a'i thrysori. Pan fyddwn yn cydnabod doethineb fel gwirionedd yn ein calonnau, bydd yn ein hysgogi i ganu fel y gwnaeth Secahreia a bloeddio'n mawl i Dduw.

Pa gyngor doeth a allech chi ei rannu â rhywun heddiw?

Sut fyddwch chi'n moli Duw heddiw?

O Dduw Doethineb,
 Wrth i mi wrando a dysgu drwy bob eiliad,
 gad i mi adnabod fwyfwy dy bresenoldeb gyda mi;
cynorthwya fi i lefaru a rhannu geiriau mawl
ac i blethu drwy rythmau heddiw
obaith a chariad, gan ymlawenhau
wrth ddisgwyl dyfodiad dy Fab.
Amen.

Saturday 17 December

O Sapientia (O Wisdom)

Zechariah asked for a writing tablet and wrote, 'His name is John.' And all of them were amazed. Immediately his mouth was opened and his tongue freed, and he began to speak, praising God. Luke 1:63-64

Today the countdown to Christmas really begins as we come to what are known as the 'O's, and there is only one more week to go until the birth of Jesus. At daily evensong during this week, an antiphon or refrain has traditionally been added each day to the Magnificat, and each one begins with an 'O'. Today it is 'O Wisdom', tomorrow 'O Adonai', or 'O Lord'. They proclaim the prophetic names given to God in the Old Testament announcements of the Messiah who is to come.

Wisdom often comes to us after the event, as it did to Zechariah! We may be very wise in our daily lives, but are we as wise when it comes to our faith and our understanding of God? Our faith, and a great deal of what we read in the bible, is difficult to understand fully. The stories we find there are simple and complex at the same time, but they are also full of wisdom – a wisdom that is waiting to be discovered.

This is a wisdom that we may be called to accept even if we do not fully understand it. That is what faith is about.

Wisdom can also come to us through friends and family members.

What piece of wisdom has been shared with you? Was it helpful?

Wisdom is a gift of God for us to unwrap and treasure. Wisdom, when we recognise it in our hearts as truth, calls us to sing with Zechariah and shout our praises to God.

What piece of wisdom could share with someone today?

How will you praise God today?

God of Wisdom,
as I listen and learn through each moment,
unfold within me the knowledge of your presence;
**help me to speak and share words of praise,
and to bring into the rhythm of this day
hope, and love, and joyful expectation
of the coming of your Son.**
Amen.

A series of horizontal dotted lines for writing, arranged in two columns.


Pedwerydd Sul yr Adfent
18 Rhagfyr

Y Farchnadfa • Mair

The Fourth Sunday of Advent
18 December

The Marketplace • Mary





**Sŵn a phobl
yn llenwi'r llwybrau.
A llenwi'r clustiau.
Dim lle i symud;
Dim lle i aros.
Mae'r farchnadfa'n llawn.
Cynigir stabl.
Cysgod.
Lle arall y genid Mab?
I ble arall yr âi Duw?**

**Noise and people crowd
the pathways and the ears.
No room to move;
no room to stay.
The marketplace is full.
A stall is offered.
A shelter.
Where else would a Son be born?
Where else would God go?**

Gweddi Ddyddiol ar gyfer Pedwaredd Wythnos yr Adfent

Daily Prayer for the Fourth Week of Advent

Gweddi agoriadol

O Dduw cariad a thrugaredd, lluniwr
tirwedd y farchnadfa,
**wrth ochr yr un sy'n ceisio a'r un
sy'n gwerthu,**
ymhlith y cyffredin a'r cyffrous,
yn cysgu yn nrws hen siop wedi cau ac
yn eistedd wrth erchwyn gwely'r claf,
yn agor drysau gobaith mewn trefi
a phentrefi,
ar y môr ac yn y ffatri,
**ysgoga bawb i werthfawrogi
gwaith eraill**
**ac i ddiolch am bopeth a ddaw o'r
farchnad i ddiwallu'n hangen.**
Amen.

Ceisio maddeuant

O Dduw cariad a thrugaredd, lluniwr
tirwedd y farchnadfa,
gwrando fy nghyffes a rho i mi
faddeuant;
cynorthwya fi i ymryddhau oddi
wrth chwyn drygioni, esgeulustod
a themtasiwn.
Saib i fyfyrto a gweddio mewn tawelwch.
**Gan edifarhau mewn gonestrwydd
a gwirionedd,**
gwn dy fod yn fy ngalw'n fendigedig.
**Cynorthwya fi i fyw drwy heddiw fel
plentyn dy gariad.**
Amen.

Opening prayer

Loving and merciful God, Landscape
Worker in the marketplace,
beside the seeker and the earner,
**in amongst the mundane and the
exciting,**
sleeping in the doorway and sitting
at the hospital bed,
opening doorways of potential in towns
and villages,
on the sea and in the factory,
**bring to birth in all people an
appreciation of the work of others
and gratitude for all that the market
provides for our needs.**
Amen.

Seeking forgiveness

Loving and merciful God, Landscape
Worker in the marketplace,
hear my confession and grant me
forgiveness,
**help me to free myself from the weeds
of wrongdoing, neglect and temptation.**
A time of silent reflection and prayer.
Repenting in honesty and truth,
I know that you call me blessed.
**Help me live this day as your
beloved child.**
Amen.

Darlleniad

Yn y dyddiau hynny aeth gorchymyn allan oddi wrth Cesar Awgwstus i gofrestru'r holl Ymerodraeth.

Digwyddodd y cofrestru cyntaf hwn pan oedd Cyrenius yn llywodraethu ar Syria. Aeth pawb felly i'w gofrestru, pob un i'w dref ei hun.

Oherwydd ei fod yn perthyn i dŷ a theulu Dafydd, aeth Joseff i fyny o dref Nasareth yng Ngaleilea i Jwdea, i dref Dafydd a elwir Bethlehem, i ymgofrestru ynghyd â Mair ei ddyweddi; ac yr oedd hi'n feichiog. Pan oeddent yno, cyflawnwyd yr amser iddi esgor, ac esgorodd ar ei mab cyntafanedig; a rhwymodd ef mewn dillad baban a'i osod mewn preseb, am nad oedd lle iddynt yn y gwesty.

Luc 2:1-7

Reading

In those days a decree went out from Emperor Augustus that all the world should be registered. This was the first registration and was taken while Quirinius was governor of Syria. All went to their own towns to be registered.

Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. He went to be registered with Mary, to whom he was engaged and who was expecting a child. While they were there, the time came for her to deliver her child. And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn.

Luke 2:1-7

Ymbiliau

Gweddïwn dros yr Eglwys, y byd,
y gymuned leol a phawb sydd
mewn angen.

Gweddïwn yn arbennig

**dros y rhai nad oes ganddynt
gartref heblaw drws siop neu fainc
yn y parc;**

**dros y rhai sy'n ceisio gwaith,
neu swydd newydd;**

**dros y rhai sy'n byw ymhell oddi
wrth fan eu geni.**

Gweddi i gloi

**Rwyf yn dy geisio di, O Dduw,
yn adegau cyffredin ac anghyffredin
heddiw.**

Yn y sŵn ac yn y tawelwch,
offrymaf mewn cariad waith fy nwylo
a'm mhen,

a'm meddyliau a'm geiriau
**i gyhoeddi dyfodiad dy Fab
i farchnadfa'r byd hwn.**

Amen.

Intercessions

We pray for the Church, the world, the
local community and all in need.

We pray especially

**for those who have no home except
a doorway or a park bench;**

**for those who are seeking work,
or a new job;**

**for those who live far from their
place of birth.**

Closing prayer

**I seek you O God, in the ordinary
and in the extraordinary moments
of this day.**

In the noise and in the quietness

I offer with love the work of my hands
and mind and thoughts and voice,

**to proclaim the coming of your Son
into the marketplace of this world.**

Amen.

Myfyrdod

Reflection

Ymson Mair...

'Dwi mor falch na all Joseff ddarllen fy meddwl. Roedd y daith i Fethlehem yn erchyll, yn waeth na hunllef. Pam rŵan? Byddai ychydig fisoedd ynghynt neu wedyn yn ddigon drwg ond yn llawer gwell na hyn. Sw'n i'n hoffi gweld Joseff ar gefn mul yn fy nghylflwr i! Ond mi wnaeth ei orau.

Fedrwn i ddim dod dros faint o bobol oedd ym Methlehem. Allen nhw erioed i gyd fod o linach Dafydd! Doedden ni erioed wedi meddwl y byddai hi mor brysur fel na fedren ni ddod o hyd i lety dros nos.

Roedd pob llety'n llawn ac roedd sŵn ym mhobman. Pam mae pobol mor swnlyd? Roedd yr ymwelwyr a'r perchnogion siopau'n fel petai'n nhw'n cystadlu i weld pwy allai waeddi uchaf! Y cwbul oeddwn i am ei wneud oedd cael lle i orffwys, gorau oll gyda bydwaig o fewn cyrraedd. Er mai fy mhlentyn cyntaf i oedd hwn, roeddwn yn gwybod bod yr enedigaeth yn agos. Dwi'n meddwl bod hyd yn oed Joseff yn gwybod hynny, oherwydd gallwn weld yr ofn, a'r llawenydd, yn ei lygaid.

Roeddwn i mor hapus pan wnaethon ni ganfod perchennog llety a gymerodd drugaredd arnon ni a'n helpu. Doedd dim ots gen i am yr anifeiliaid gan fod y stabl yna'n gynnes a sych – er ei bod yn drewi dipyn.

Wrth orwedd yno, roeddwn yn meddwl eto am y diwrnod rhyfedd hwnnw pan ddaeth yr angel.

Mary ponders...

'I am so glad that Joseph cannot read my mind. The journey to Bethlehem was horrible; my worst nightmare. Why now? A few months earlier or later would have been bad enough but much better than this. I'd like to have seen Joseph on a donkey in my condition! He did his best though.

I couldn't get over how many people were in Bethlehem. Surely they couldn't all be of David's line! We never thought it would be so busy that we wouldn't be able to find an inn to stay in overnight.

The inns were full, and the noise filled the air around us. Why are people so noisy? Visitors and shopkeepers vied with one another other to make their voices heard. All I wanted was somewhere to rest, preferably with a midwife close by. This may have been my first child, but I knew he was ready to be born. I think even Joseph realised this, as I could see the fear, and the joy, in his eyes.

I was so pleased when we found an innkeeper who took pity on us and helped us. I didn't mind the animals because that stable was warm and dry – if a little smelly.

Lying there, my mind travelled back to that strange day when the angel came. The proof of that visitation was very visible and would soon be here for all the world to see.

Roedd y prawf fod yr ymweliad hwnnw wedi digwydd go iawn yn amlwg iawn – ac yn fuan byddai'r holl fyd yn gallu ei weld.

Dwi mor falch i mi ddod â blanced i lapio fy mab ynnddi. Roeddwn yn gwybod y byddai'n cael ei eni yma ym Methlehem, ac, er bod teithio ar gefn mul mae'n debyg wedi hwyluso pethau, dwi'n credu mai cynllun Duw oedd mai yma y byddai Mab Duw yn cael ei eni.'

I am so glad I packed a blanket to wrap my son in. I knew he would be born here in Bethlehem, and, although riding on the donkey probably helped things along, I believe that it was God's plan that this would be the place for the Son of God to be born.'

Rydym bellach yn agosáu at Ddydd Nadolig, ac mae'n siŵr bod pawb ohonom wedi dechrau canu carolau Nadolig yn yr eglwys. Mae dramâu'r geni, gwasanaethau arbennig mewn ysgolion a gwasanaethau llithoedd a charolau oll yn rhan o'r dathliadau traddodiadol ar gyfer dyfodiad Mab Duw i'r byd. Ac efallai yn lle bod yn brysur – aethom yn brysurach fyth!

Pethau fel siopa am fwyd ac anrhegion ac ymweld â'r teulu a chyfeillion sy'n llyncu'n hamser, ond dylai'n prif bwyslais – yn ein gweddiâu ac yn ein bywyd ysbrydol – fod ar yr Adfent a'r dathlu sydd i ddod, pan fyddwn yn dod ynghyd i osod geni Iesu'n ganolbwynt i'n mawl.

Mae'n gwbl ddealladwy, wrth gwrs, bod ein meddyliau'n crwydro tuag at faterion ymarferol yn ystod yr wythnos ddiwethaf hon cyn Dydd Nadolig. Fel Mair a Joseff, efallai byddwn yn teithio, neu efallai bydd eraill yn teithio i ymweld â ni. Byddwn yn cadw golwg ar ragolygon y tywydd yn y gobaith na fydd eira neu rew yn llesteirio'r teithiau sydd angen eu gwneud.

Hon yw'r wythnos ar gyfer prynu anrhegion munud olaf – neu efallai'n holl anrhegion! Bydd angen lapio a dosbarthu'r anrhegion. Efallai bydd angen rhoi eisin ar gacen a'i haddurno.

We are now close to Christmas Day, and no doubt we have all begun to sing Christmas carols in church. Nativity plays, school services and services of lessons and carols are all a part of the traditional celebration of the coming of God's Son into the world. In a sense, there is a change of pace: from being busy, we become – busier still!

The emphasis is on shopping for food and presents, and visiting family and friends perhaps, but the main emphasis – in our prayers and in our spiritual lives – should still be on Advent and the coming celebrations, in which we will gather to bring the birth of Jesus to the forefront of our worship.

It is, of course, perfectly understandable that our thoughts drift towards the practicalities of this last week before Christmas Day. Like Mary and Joseph, we may be travelling, or others may be travelling to visit us. A watchful eye will be kept upon the weather in the hope that there will be no snow or ice to hinder the journeys that have to be made.

This may be the week when last minute present-buying takes place – or all of the present buying! The presents need to be wrapped and distributed. There may be a cake to ice and decorate.

Gall diwedd tymor yr ysgol ddod â phwysau ychwanegol. Mae'r pethau hyn i gyd yn sicrhau bod yr wythnos hon yn un hynod brysur.

Lle mae Duw?

Gallwn weithiau ofyn i'n hunain 'lle mae Duw?' yn ystod yr wythnos yn arwain at ddathlu geni Iesu. Drwy'r holl brysurdeb, fodd bynnag, mae Duw'n parhau gyda ni. Mae hynny'n rhywbeth mae angen i ni ei gofio, yn enwedig ar yr adegau hynny pan ydym yn teimlo bod gormodedd o bobl o'n cwmpas – pan fyddwn allan yn y farchnadfa, a'r caneuon Nadolig fel petaent wedi bod yn rhygnu 'mlaen ers mis Medi! Hyd yn oed yng nghanol prysurdeb y farchnadfa, gallwn rannu ein ffydd. Gallwn wneud hynny drwy fod yn dawel amyneddgar, neu drwy fynegi mewn geiriau lawenydd yr wythnos hon a geni hirddisgwyliedig Iesu.

Mae Duw gyda ni.

The end of the school term may bring extra pressure. It all adds to a very busy week.

Where is God?

We may wonder at times where God is during the week leading up to the birth of Jesus. In all this busyness, though, God is still with us. This is something we need to remember, especially in those moments when we feel surrounded by people – when we are out in the marketplace, and the Christmas songs still play as they seem to have one since September! Even in the bustle of the marketplace, we can share our faith. We may do so quietly through patience, or we may express in words the joy of this week and the long-awaited time of Jesus' birth.

God is with us.

Prayer

Neilltuwch amser yn ystod yr wythnos hon i chi eich hun ac i Dduw – ennyd i eistedd yn dawel ac i weddïo.

Wrth i chi edrych ar y cardiau Nadolig rydych wedi'u derbyn, gweddiwch dros y bobl a'u hanfonodd.

Myfyriwch ynghylch eich Nadolig chi – y bobl y byddwch yn eu cwmni a'r rhai na fyddwch yn eu gweld. Sut allwch chi wneud y Nadolig hwn yn dymor llawenydd, croeso, cariad a heddwch?

Sut allech chi ddangos i'r bobl o'ch cwmpas eich bod yn un o ddilynwyr yr Un sydd i'w eni?

Yn swm y farchnadfa, lle rydych chi'n canfod distawrwydd a heddwch?

Prayer

Plan some time into this week for yourself and God – some time to sit in quietness and prayer.

As you look at the Christmas cards you have received, lift the people who sent them into prayer.

Reflect upon your Christmas time – the people you will spend it with and those you won't see. How can you make this a Christmas of joy, welcome, love and peace?

How might you reveal to those around you that you are a follower of the One who is to be born?

In the noise of the marketplace, where do you find quietness and peace?

Dydd Llun 19 Rhagfyr

O Flaguryn Jesse

***'Beth i mi yw eich aml aberthau?' medd yr Arglwydd. 'Cefais syrffed ar boethoffrwm o hyrddod a braster anifeiliaid; ni chaf bleser o waed bustych nac o ŵyn na bychod.'* Eseia 11:1**

Yn Efengylau Mathew (1:1-17) a Luc (3:23-38), fe welwn restr hir o enwau sy'n rhoi i ni achau Iesu. Maent yn cael eu cyflwyno mewn ffyrdd gwahanol: mae Luc yn dechrau â Iesu ac yn gweithio tuag at yn ôl i Adda, tra mae Mathew yn dechrau ag Abraham ac yn gorffen â geni Iesu. Fodd bynnag, mae'r ddau'n nodi Jesse'n dad i Ddafydd, y byddai Mab Duw yn dod drwy ei linach. Ŵyr Boas a Ruth oedd Jesse. Nid oedd Ruth am ganiatáu i Naomi deithio i'w mamwlad hebddi, ac felly fe ddaeth yno'n estron a dod yn rhan o linach Iesu.

Ai dyma gychwyn datguddiad Duw i'r holl ghenhedloedd?

Mae hel achau'r teulu'n hobi i lawer ohonom, gan olrhain drwy'r cenedlaethau enwau a hanes y rhai y daethom ninnau i fod drwyddynt. Gallwn ddarganfod bod rhai enwau'n ymddangos droeon a gallwn ddysgu am y pentrefi, trefi neu'r cyfeiriadau lle bu'n hynafiaid yn byw. Gall hanes cymdeithasol annisgwyl ddod i'r amlwg, a gallwn hyd yn oed ddarganfod hanesion y byddai'n well gan y teulu ar y pryd eu hanghofio!

Dyma'r adeg o'r flwyddyn pan fydd teuluoedd yn dod ynghyd, ond pa mor aml ydym yn gofyn i'n perthnasau hŷn rannu eu hanesion â ni cyn iddynt fynd yn angof? A ydynt yn cofio straeon ynghylch eu rheini a'u neiniau a'u teidiau hwythau?

Mae ein hachau'n bwysig achos, ynghyd â'n profiadau heddiw, maent wedi ein siapio i fod yr hyn ydym. Roedd awduron yr Efengylau'n gwybod pa mor bwysig oedd hi i Gristnogion newydd wybod am linach Iesu ac am y modd y rhagfynegodd y proffwydi ei ddyfodiad.

Beth yw stori eich teulu chi? Pa mor bell yn ôl allwch chi olrhain eich llinach?

Ystyriwch holi aelodau hŷn eich teulu am eu hanesion, a chofnodwch y rheini mewn sain neu ysgrifen ar gyfer y cenedlaethau sydd i ddod.

O Dduw ein holl hynafiaid,
 llanwa fi â thangnefedd yn ystod y dyddiau prysur hyn;
 llanwa fi â llawenydd wrth i mi groesawu eraill;
 llanwa fi â rhyfeddod wrth i mi wrando ar hanesion y teulu;
llanwa fi â chariad wrth im ffydd ddyfnhau.

Amen.

Monday 19 December

○ Root of Jesse

A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots. Isaiah 11:1

In the Gospels of Matthew (1:1-17) and Luke (3:23-38), we find the long list of names that make up the genealogy of Jesus. They present it in different ways: Luke begins with Jesus and works backwards to Adam, while Matthew starts with Abraham and concludes with the birth of Jesus. However, both list Jesse as the father of David, through whose line the Son of God would come, Jesse being the grandson of Boaz and Ruth. Ruth would not allow Naomi to journey to her homeland without her, and so she came as a foreigner and became part of the genealogy of Jesus

Is this the beginning of the revelation of God to all nations?

Family history is a hobby for many of us, tracing the generations for the names and stories of those from whom we ourselves have come to be born. It can reveal recurring names, the villages or towns and addresses where our ancestors lived, unexpected social history and even the odd skeleton in the cupboard!

Now is a time when families gather together, but how often do we ask the older members to share their stories with us before they are forgotten? Do they remember stories of their parents and grandparents?

Our ancestry is important because, together with our present-day experience, it has shaped the people we are. The Gospel writers knew how important it was for new Christians to know the lineage of Jesus and his coming, which had been spoken of by the prophets.

What is the story of your family? How far back can you trace your family line?

Consider asking the older members of the family for their stories, and record them in sound or in writing for the use of the generations to come.

God of all our ancestors,
fill me with peace in these busy days;
fill me with joy as I welcome others;
fill me with wonder as I listen to family stories;
fill me with love in an ever deepening faith.
Amen.

Dydd Mawrth 20 Rhagfyr

O Allwedd Dafydd

Oherwydd ei fod yn perthyn i dŷ a theulu Dafydd, aeth Joseff i fyni o dref Nasareth yng Ngallilea i Jwdea, i dref Dafydd a elwir Bethlehem. Luc 2:4

Bu raid Joseff a Mair deithio i Fethlehem i gofrestru, ac felly gyflawni'r broffwydoliaeth ynghylch y fan lle genid Mab Duw. Roedd cymaint o bobl yn teithio fel, yn anffodus, nad oedd llety ar gael iddynt: roedd pobman yn llawn.

Bydd y nifer o bobl a fydd yn teithio mewn awyrennau, trenau a cheir hefyd yn cynyddu wrth i'r wythnos hon fynd rhagddi. Wrth i dymor yr ysgolion ddod i ben bydd llawer yn cymryd gwyliau o'u gwaith am yr wythnos neu fwy. Nid yn unig y mae'r ffyrdd yn dod yn fwy prysur, ond hefyd y siopau. Gall cyrraedd o un lle i'r llall fod yn anodd, a bydd y straen arnom yn cynyddu a chynyddu.

Lle allech chi ganfod rhywle tawel yr wythnos hon?

Hyd yn oed os na fydd angen i ni deithio'n bell, bydd yna leoedd y bydd raid i ni fynd. Efallai byddwn angen ymweld â'r siopau, lle bydd raid i ni weithio'n ffordd yn ddiogel drwy lwythi o bobol. Efallai bydd angen canfod lle i barcio, a chofio beth roeddem am ei brynu! Efallai mai diben y daith fydd mynd ag anrheg Nadolig i rywun.

Pa mor bell fyddwch chithau'n teithio'r wythnos hon? Beth fydd eich taith hiraf?

Efallai y byddwch hefyd yn disgwyl gartref am bobl sy'n teithio i aros gyda chi.

Sut fyddwch chi'n paratoi ar gyfer eu hymweliad? Sut allwch chi sicrhau y bydd ganddynt atgofion braf ac arbennig am eu harhosiad?

Gweddïwch dros y rhai y byddwch yn ymweld â hwy'r wythnos hon a thros y rhai a fydd yn ymweld â chi.

O Dduw cariad a thrugaredd,
erfyniwn am dy ofal dros y rhai sy'n teithio ar yr adeg hon,
ar i ti eu cadw'n ddiogel rhag pob niwed.

**Yng nghanol y prysurdeb,
atgoffa hwy yn eu calonnau
am dy bresenoldeb cariadlon,
y byddwn yn ei ddathlu'n fuan yng ngenedigaeth Iesu.
Amen.**

Tuesday 20 December

O Key of David

Joseph also went from the town of Nazareth in Galilee to Judea, to the city of David called Bethlehem, because he was descended from the house and family of David. Luke 2:4

Joseph and Mary had to make the journey to Bethlehem to be registered, and so to fulfil the prophecy concerning the place where God's Son would be born. So many people were travelling there that, unfortunately, no room could be found for them: all the inns were full.

The number of people travelling by plane, train and car will also be increasing as this week continues. As the school term ends, and many take a holiday from work for the weekend or even longer, it is not only the roads that will be busier, but also the shops. Getting from one place to another can become frustrating, and our stress levels rise higher and higher.

Where might you find a place of quietness this week?

Regardless of whether we are travelling far, there will still be places where we need to go. We may need to visit the shops, where there will be crowds of people to negotiate safely, a parking space to find and the need to remember what it is you came shopping for! Perhaps the purpose of the journey is to deliver or receive a Christmas gift.

How far will you be travelling this week? What is your longest journey?

You may also be waiting at home for those who are travelling to stay with you.

How will you prepare for their visit? How can you make it a happy and special memory for them?

Pray for those whom you will visit this week, and for those who will visit you.

Loving and merciful God, watch over all those who are travelling at this time, and keep them safe from harm.

**May their hearts remember
amidst the busyness
your loving presence,
soon to be brought to birth.
Amen.**

Dydd Mercher 21 Rhagfyr

O Wawrddydd

Y bobl oedd yn rhodio mewn tywyllwch a welodd oleuni mawr; y rhai a fu'n byw mewn gwlad o gaddug dudew a gafodd lewyrch golau. Eseia 9:2

Mae'r Colect, y weddi arbennig ar gyfer heddiw, yn ein hatgoffa i fod yn effro ac yn ffyddlon wrth i ni ddisgwyl dyfodiad Mab Cyfiawnder. Bydd y diwrnod yn dod yn fuan pan fydd gwawr y goleuni newydd – y Wawrddydd o'r uchelder – yn dod i ni yng ngenedigaeth Iesu.

Yn Efengyl Ioan, darllenwn i Iesu ddweud 'Myfi yw goleuni'r byd. Ni bydd neb sy'n fy nghanlyn i byth yn rhodio yn y tywyllwch, ond bydd ganddo oleuni'r bywyd.' (8:12). Ystyriwch yr adnod hon a'r un o Eseia a ddyfynnwyd uchod.

Beth ydych chi'n ei feddwl yw'r 'goleuni' a grybwyllir yn y ddwy?

Mae'r goleuni hwn i'w eni i dywyllwch y byd. Mae diwrnod newydd, llawn bywyd newydd, yn gwawrio ac yn dod â gobaith newydd a chariad i bawb sy'n ei geisio. Dyma oleuni Duw a ddaeth i'r byd gyda geni'r Mab. Dyma hefyd oleuni Duw sy'n aros yn y byd drwy atgyfodiad y Mab a thrwy dywalltiad yr Ysbryd Glân.

Mae goleuni Iesu'n llewyrchu drwy ei eni'n faban bach i orwedd mewn preseb, drwy ei fywyd a'i ddysgeidiaeth sy'n parhau i'n goleuo heddiw, drwy ei farwolaeth ar y groes a thrwy ei atgyfodiad dridiau'n ddiweddarach. Rhair cannwyll wedi'i chynnau yn aml i'r rhai sydd newydd eu bedyddio i'w hatgoffa mai Iesu yw'r goleuni o'n mewn ac yn y byd, i'n harwain i ffydd a gwirionedd, a chariad tuag at ein gilydd.

Yn union fel y genir Duw i deulu Mair a Joseff, felly adeg ein bedyddio cawn ninnau'n croesawu i deulu Duw ac i Eglwys Dduw.

Beth ydych chi'n ei gofio am eich bedydd chithau?

Gweddïwch dros y rhai yn eich teulu chi sydd wedi cael eu bedyddio a'r rhai nad ydynt.

Gweddïwch dros y rhannau o'r byd sydd angen goleuni cariad a heddwch.

O Dduw'r Goleuni,
cyfarwydda fy nghanau heddiw;
cynnau ynof dân cariad atat ti
fel y byddaf yn effro ac yn ffyddlon,
heddiw a phob dydd sydd i ddod.
Amen.

Wednesday 21 December

○ Dayspring

The people who walked in darkness have seen a great light; those who lived in a land of deep darkness – on them light has shined. Isaiah 9:2

The Collect, the prayer for this day, reminds us be watchful and faithful as we await the coming of the Son of Righteousness. The day will soon spring upon us when the dawn of the new light – the Dayspring from on high – will come to us in the birth of Jesus.

In John's Gospel, we read that Jesus said, 'I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life' (8:12). Consider this verse and the one from Isaiah above.

What do you understand by the 'light' each speaks of?

This light is to be born into the darkness of the world. It is a new day, springing into new life, bringing with it new hope and love for all who seek it. This is the light of God that came into the world at the birth of the Son, and it is also the light of God that remains in the world through the resurrection of the Son and the giving of the Holy Spirit.

The light of Jesus embraces his birth as a new-born baby who lay in a manger, his life and teachings that still enlighten us today, his death on the cross, and his resurrection three days later. A lighted candle is often given to those who have been baptised, a reminder that Jesus is the light within us and the world, to guide us into faith and truthfulness, and love for one another.

As God is born into the family of Mary and Joseph, so at our baptism we are welcomed into the family of God and God's Church.

What do you remember about your baptism?

Pray for those who have – and haven't – been baptised within your family.

Pray for those areas of the world which need the light of love and peace.

God of Light,
guide my steps this day;
**kindle in me the fire of love for you
so that I may be watchful and faithful,
this day and every day.**
Amen.

Dydd Iau 22 Rhagfyr

O Frenin y Cenhedloedd

Yn y dydd hwnnw bydd gwreiddyn Jesse yn sefyll fel baner i'r bobloedd; bydd y cenhedloedd yn ymofyn ag ef, a bydd ei drigfan yn ogoneddus. Eiseia 11:10

Ar ôl ei gydnabod yn oleuni'r byd, yn awr cyhoeddir y bydd yr Un sydd i ddod yn arwydd i'r bobl. Wrth i ni ddarllen drwy'r Efengylau a'r Epistolau, canfyddwn mai Iesu yw'r 'arwydd' ar gyfer pobl o fewn y grefydd Iddewig a thu allan iddi. Bydd Duw yn cael ei ddatguddio i'r holl genhedloedd, 'goleuni i fod yn ddatguddiad i'r Cenhedloedd' ys dywed Simeon ar ôl iddo gyfarfod y baban Iesu yn y Deml (Luc 2:32a). Y Cenhedloedd oedd y bobl nad oeddent yn dilyn llwybr Abraham a phroffwydi'r ffydd Iddewig, ond byddai geni Iesu yn eu goleuo hwythau hefyd.

Ar ddechrau ei weinidogaeth, canolbwyntiai Iesu ar alw ynghyd eneidiau crwydredig Israel. Yr alwad yw iddynt ddod i addoli Duw mewn ffydd a gwirionedd, ac i ddod i wybod bod Duw yn trigo gyda ni.

Gwelir yr alwad i'r holl genhedloedd (gan gynnwys pobl y tu hwnt i'r grefydd Iddewig) yn ymweliad y Doethion â'r bachgen Iesu, yr ydym ninnau'n ei ddathlu ar Wyl yr Ystwyll ar 6 Ionawr.

Yno mae gair Duw yn cychwyn ar ei daith drwy'r holl fyd.

Heddiw, rydym yn gyfarwydd â gair Duw o ganlyniad i genhadaeth y seintiau Celtaidd cynnar. Daethant hwy â neges yr Efengyl i drigolion Cymru a rhoi iddynt hwythau – a ninnau ar eu hôl – arwydd ac arweiniad tuag at Oleuni'r byd.

Lledaenodd Cristnogaeth ledled y byd. Heddiw, ninnau yw'r disgyblion sydd i fod yn arwydd – petai'n arwydd traffig byddai'n olau gwyrdd bob tro – i ledaenu gair Duw drwy bopeth a ddywedwn ac a wnawn.

Ym mha ffyrdd allwch chi rannu neges yr Efengyl ag eraill?

Gweddïwch dros bawb na chaniateir iddynt addoli'n agored.

O Dduw'r holl greadigaeth,
boed i eiriau fy ngenau ddatgan dy gariad;
boed i'm dwylo fod yn agored i groesawu pawb;
boed i'm calon fod yn llawn o drugaredd tuag at y rhai sydd mewn angen;
boed i'm traed geisio dilyn dy lwybr di bob amser;
boed i'm bywyd fod yn arwydd o'm ffydd i eraill.
Amen.

Thursday 22 December

○ King of the Nations

On that day the root of Jesse shall stand as a signal to the peoples; the nations shall inquire of him, and his dwelling shall be glorious. Isaiah 11:10

From being the light of the world, the One to come is now proclaimed a signal to the people. As we move through the Gospels and Epistles, we discover that Jesus is the 'signal' for people within and outside of Judaism. God will be revealed to all the nations, 'a light for revelation to the Gentiles' as Simeon says after meeting the baby Jesus in the Temple (Luke 2:32a). The Gentiles were the people who did not follow the way of Abraham and the prophets of the Jewish faith, but the birth of Jesus would bring enlightenment to them too.

At the beginning of his ministry, the focus for Jesus was to call together the lost souls of Israel. The call is to come and worship God in truth and faith, and to know that God dwells with us.

The call to all the nations (including the Gentiles) is seen in the visit of the Magi to the infant Jesus, which we celebrate as the feast of the Epiphany on 6th January. It is here that the word of God begins its journey across the whole world.

Today, the word of God is known to us through the mission of the early Celtic saints. They brought the Gospel message to the people in Wales and gave them a sign and signal to point them – and us after them – to the Light of the world.

Christianity has spread far and wide across the world. Today, we are the disciples who are to serve as a signal – permanently on green for go – to spread God's word in all that we say and do.

In what ways can you share the Gospel message with others?

Pray for all who are not allowed to worship openly.

God of all creation,
 may the words of my mouth speak of your love;
 may my hands be open in welcome to everyone;
 may my heart be full of compassion for those in need;
 may my feet always seek to follow your way;
may my life be a signal of faith to others.
Amen.

Dydd Gwener 23 Rhagfyr

O Emaniwel

'Wele, bydd y wryf yn beichiogi, ac yn esgor ar fab, a gelwir ef Immanuel,' hynny yw, o'i gyfieithu, 'Y mae Duw gyda ni.' Mathew 1:23

Mae dyddiau'r Adfent yn prysur ddirwyn i ben. Cyn bo hir, bydd Duw gyda ni – Emaniwel. Efallai fod y dathliadau wedi dechrau eisoes gyda phartïon a nosweithiau allan. Bydd mins peis wedi'u bwyta a chaneuon a charolau'r Nadolig wedi'n byddaru. A dim ond un drws sydd ar ôl heb ei agor ar Galendr yr Adfent!

Yn yr adnod ar gyfer heddiw, mae Mathew yn dyfynnu geiriau'r proffwyd Eseia, sy'n dweud wrth Ahas y bydd merch ifanc yn esgor ar fab a enwir Emaniwel (7:14). Gŵyr Mathew fod y rhai sy'n gwrando arno'n gyfarwydd â'r Ysgrythurau Iddewig ac y byddant felly'n gweld y cysylltiad rhwng proffwydoliaeth Eseia a Iesu, sef, yn ôl Mathew, y plentyn y proffwydodd Eseia ei enedigaeth.

Digwyddodd hyn oll mewn oes pan oedd pobl yn gallu gwrando a chofio'n llawer gwell nag y gallwn ninnau heddiw. Ar lafar y byddid yn traddodi hanes pobloedd o genhedlaeth i genhedlaeth – drwy adrodd eu straeon.

O Dduw, Emaniwel, gyda ni, gyda fi, ddoe, heddiw a thrwy bob yfory a welaf, agor fy nghlustiau i wrando, i gofio ac i rannu gwirionedd y Nadolig.

**Boed i'r cariad a ddaeth i'r ddaear
fod gyda mi a phawb rwy'n eu caru,
yn awr ac i dragwyddoldeb.
Amen.**

Heddiw, mae'n gallu i ganolbwyntio'n llawer llai; sawl stori o'r Beibl allwch chi eu dwyn i gof?

Yn ein byd ni heddiw, lle mae llawer o bobl heb gyswllt ag unrhyw draddodiad crefyddol, gall yr adeg hon o'r flwyddyn fod ond yn esgus am ychydig ddyddiau i ffwrdd o'r gwaith. Meddyliwch am y bobl rydych chi'n eu hadnabod sy'n dod at ei gilydd adeg y Nadolig, ond heb weld unrhyw arwyddocâd i eni Iesu.

Sut allwn ni sicrhau bod hanes y Geni'n parhau i gael ei adrodd a'i glywed?

Gallwn oll rannu Newyddion Da'r Nadolig drwy bethau bach, ac os ydym yn teimlo i ni wneud digon o hynny am eleni, dim ond un mis ar ddeg sydd yna tan yr Adfent nesaf!

Beth arall allech chi fod wedi ei wneud i rannu gwir ystyr y Nadolig yn ystod yr Adfent eleni?

Friday 23 December

○ Emmanuel

'Look, the virgin shall conceive and bear a son and they shall name him Emmanuel,' which means, 'God is with us.' Matthew 1:23

The days of Advent are drawing to a close. Soon, God will be with us – Emmanuel. The celebrations may already have begun with parties and outings. Mince pies will have been eaten, and our ears filled to bursting with Christmas songs and carols, and there is only one more door to open on the Advent Calendar!

In the verse for today, Matthew is quoting from the prophet Isaiah, who tells Ahaz that a young woman will give birth to a son whose name will be Emmanuel (7:14). Matthew knows that those who are listening to him are familiar with the Jewish scriptures and so will be able to make the connection between Isaiah's prophesy and Jesus, whom Matthew identifies as the child whose birth Isaiah foretells.

All this took place in an age in which the ability to listen and remember was much better than it is today. The history of the peoples was passed on by word – by the telling of their story.

Today our attention span is much shorter; how many stories from the bible can you bring to mind?

In our world today, where many do not associate themselves with any faith tradition, this time of year may simply be an excuse for a few days' holiday. Think of the people you know who gather together at Christmas but for whom the birth of Jesus has no meaning.

How can we ensure that the Nativity story continues to be told and heard?

In small ways, we can all share in the Christmas Good News, and if we feel that we have done enough this year, it's only eleven months before next Advent!

What more could you have done to share the true meaning of Christmas during this Advent?

God, Emmanuel, with us, with me,
yesterday, today and in all my tomorrows,
open my ears to hear, remember, and share
the truth of Christmas.

**May the love that came to earth
be with me and all whom I love,
now and through all eternity.
Amen.**

Dydd Sadwrn 24 Rhagfyr

Noswyl Nadolig

Ac esgorodd ar ei mab cyntafanedig; a rhwymodd ef mewn dillad baban a'i osod mewn preseb, am nad oedd lle iddynt yn y gwesty. Luc 2:7

Daeth yr amser, ac erbyn diwedd heno, mae'n ddigon posibl mai'r cyfan fydd yn aros i'w wneud fydd paratoi'r twrci a'r llysiau ar gyfer y Cinio Nadolig. Bydd cardiau Nadolig yn addurno'r waliau a'r silffoedd. Bydd y Goeden Nadolig yn ei lle ac, os yw'n goeden go iawn, yn gollwng ei nodwyddau dros bobman, mae'n siŵr! I rai, bydd eto siopa munud olaf i'w wneud. Bydd y plant yn cyffroi, a'r oedolion efallai'n dechrau blino!

Bydd gwasanaethau'r preseb mewn eglwysi'n cyflwyno hanes y Geni a bydd yna edrych ymlaen at wawrio Dydd Nadolig. Bydd dathlu geni Iesu'n dechrau i rai ohonom gyda gwasanaeth liw nos yn ein galw i'r eglwys yn y tywyllwch ac yn ein hanfon allan â goleuni'r baban newyddanedig yn ein calonnau.

Mae tirwedd y byd yn dechrau newid, yn union fel y gwnaeth yr holl ganrifoedd hynny yn ôl pan ddigwyddodd y rhyfeddod mwyaf erioed – pan ddaeth Duw i'r ddaear ar ffurf ddynol. Yn Iesu, nid yn unig y bu i Dduw ddod i'r byd ond daeth hefyd yn rhan o'r byd, i brofi ei ddaioni a hefyd ei gasineb. Mae'r ddeubeth i'w gweld ledled ein byd ninnau heddiw.

Ar yr adeg hon, mae angen gweddi am heddwch a goddefgarwch yn hytrach na chasineb – am lawenydd wrth dathlu popeth sy'n dda. Gall Noswyl y Nadolig fod yn ddiwrnod prysur iawn, ond mae'n dal yn bwysig i ni ganfod cyfle i fod yn ddistaw, i weddio ac i fyfyrto.

Sut fyddwch chi'n treulio – neu sut ydych chi wedi treulio – Noswyl y Nadolig eleni?

Neilltuwch ychydig amser i fyfyrto ar ryfeddod geni Iesu – Duw gyda ni.

O Dduw rhyfeddod a llawenydd,
llanwa fy nghalon â thawelwch;
dyfnha fy nisgwylgarwch am dy ddyfodiad
i'm bywyd ac i'r byd.

**Trawsffurfia dirwedd fy mod
wrth i mi wrando ar hanes y Geni,
ac arwain fi allan wedi f'adnewyddu
yn fy ngwasanaeth i ti yn unol â'th alwad.
Amen.**

Saturday 24 December

Christmas Eve

And she gave birth to her firstborn son and wrapped him in bands of cloth, and laid him in a manger, because there was no place for them in the inn. Luke 2:7

The time has come, and by the end of this evening all that may be left to do is to prepare the turkey and the vegetables for the Christmas Dinner. Christmas cards will decorate walls and shelves. The Christmas tree will be up and, if it's a real one, no doubt shedding pine needles everywhere! For some, there will still be last-minute shopping to do. Children will be getting excited, and adults probably becoming tired!

Crib services in churches will explore the nativity story, and the anticipation rises for the dawning of Christmas Day. The celebration of Jesus' birth may begin with a late night service calling us to church in the darkness and sending us out with the light of the new born babe in our hearts.

The landscape of the world begins to change, just as it did as all those centuries ago when the greatest wonder of all took place – when God came to earth in human form. In Jesus, God not only entered the world but became a part of it, to experience both its goodness and its hatred. Both of these can be seen across the world of today.

At this time, prayer is needed for peace and acceptance instead of hatred – for joy in celebrating all that is good. Christmas Eve can be a very busy day, but it is still important to find a time to be quiet, to pray and to reflect.

How will you spend – or how have you spent – this Christmas Eve?

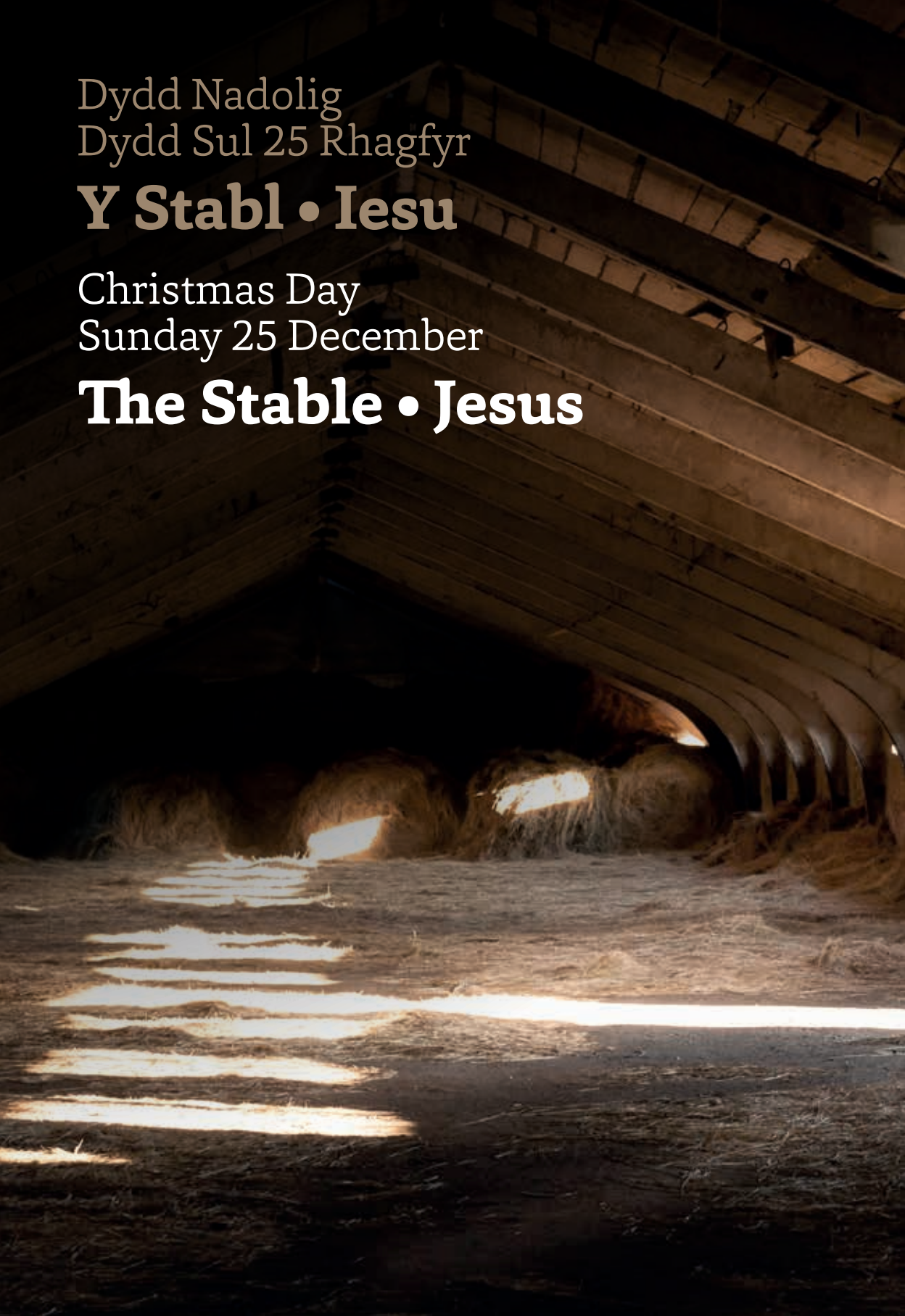
Take a little time to ponder the wonder of the birth of Jesus – God with us.

God of wonder and joy,
fill my heart with quietness;
deepen the anticipation of your coming
into my life and the world.

**Transform the landscape of my being
as I listen to the Nativity story,
and send me out renewed
to serve you as you call.**

Amen.

A series of horizontal dotted lines for writing, arranged in two columns.

A photograph of a stable interior. The roof is made of dark wooden beams, creating a series of triangular arches. The floor is covered in straw and hay. In the background, there are several large, round hay bales. Light streams in from an opening on the right, casting long, warm shadows across the floor.

Dydd Nadolig
Dydd Sul 25 Rhagfyr

Y Stabl • Iesu

Christmas Day
Sunday 25 December

The Stable • Jesus



Mae'r dirwedd yn newid.

Mae Duw yn symud o 'fan'cw' i 'fyma'.

Mae gwres y stabl

yn croesawu'r baban newydd ei eni

ac yn lapio o gwmpas y fam newydd.

Mae Joseff yn sefyll yn falch i'w gwarchod.

**Mae cri'r Plentyn yn cofleidio bywyd yn
llenwi'r llea thu hwnt.**

Mae cariad yn gorlifo i'r byd.

The landscape changes.

God moves from 'there' to 'here'.

Stable warmth greets the new born babe
and surrounds the new mother.

Joseph proudly stands as protector.

**The Child's birth-cry of life fills the space
and is heard beyond.**

Love is sent out into the world.

Dydd Sul 25 Rhagfyr

Dydd Nadolig

Yn y dechreuad yr oedd y Gair; yr oedd y Gair gyda Duw, a Duw oedd y Gair.

Ioan 1:1

Gweddi agoriadol

Wrth i'r clychau ganu
ac wrth i'r lleisiau ddyrchafu
nodau llawenydd a mawl,

deuaf atat ti, O Iesu.

Fel y canai'r angylion
wrth fugeiliaid y maes
a glywodd dy alwad a dod i'th foli,

deuaf atat ti, O Iesu.

Fel y bu i Fair a Joseff
weld Mab Duw,
a gofalu amdano mewn cariad,

deuaf atat ti, O Iesu.

Wrth i ryfeddod heddiw
ein denu ar y preseb
ac at faban bregus newydd ei eni,

deuaf atat ti, O Iesu.

Byddaf yn dathlu heddiw
yn fy nghalon, ar fy mhen fy hun a
chydag eraill,

gan dy fod tithau, O Dduw, wedi dy eni
yn ein cnawd ni –

deuaf atat ti, O Iesu

Myfyrdod

Rydym wedi cyrraedd y stabl. Fe'n
gelwir i ddod a phenlinio wrth y
crud. Fe'n gelwir mewn ffydd i dystio
i ddyfodiad Duw i'r ddaear mewn
cnawd dynol.

Dyma ddydd i ddathlu ar gyfer pob
Cristion – yr holl rai sy'n ceisio gwneud
eu gorau a bod yn ddisgyblion i Iesu.
Nid yw'r Duw sy'n sail i'n ffydd ymhell
oddi wrth ein byd a'r problemau sy'n
effeithio arnom o ddydd i ddydd.
Credwn ein bod yn dilyn y Duw a
ddaeth i brofi'r hyn sy'n dda a'r hyn
nad yw gystal yn y bywyd dynol.

Diolchwch i Dduw am y diwrnod rhyfeddol hwn.

Gofynnwch i Dduw fod gyda chi drwy gydol heddiw.
Llawenhewch ynghylch eich teulu a'ch cyfeillion ac
ynghylch popeth a gafodd ei roi a'i dderbyn heddiw.
Cofiwch bawb y mae heddiw'n golygu ond tristwch
ac unigrwydd iddynt.

Amen.

Sunday 25 December

Christmas Day

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

Opening prayer

As the bells ring out,
and voices join in,
singing songs of joy and praise,

I come to you, O Jesus.

As the angels sang
to shepherds in a field
who heard your call and came,

I come to you, O Jesus.

As Mary and Joseph
beheld the Son of God,
and watched over him with love,

I come to you, O Jesus.

As the wonder of this day
draws us to the crib
and a vulnerable new-born babe,

I come to you, O Jesus.

I will celebrate this day
in my heart, alone and with others,
for you, O God, are born in our flesh –

I come to you, O Jesus.

Reflection

We have arrived at the stable. We are called to come and kneel at the crib. We are called in faith to be witnesses of God's coming to earth in human flesh.

This is a day of celebration for all Christian people – for all who seek to do their best and be disciples of Jesus. The God upon whom our faith is founded is not distant from our world and the problems that affect us day by day. We believe and follow the God who came to experience the good and the not-so-good of all that it means to be human.

Give thanks to God for this wonderful day.

Ask God to be with you throughout this day.

Rejoice in your family and friends, and in all that has been given and received this day.

Remember all those for whom this day is a time of sorrow and of being alone.

Amen.

A series of horizontal dotted lines for writing, organized into two columns.

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