

Praying at Home

Some prayers and readings for Christmastide

Gweddi yn y Cartref

Gweddïau a darlleniadau ar gyfer Nadolig



Contents

A Simple form of Morning Prayer	pg.3
Night Prayer: A Simple Order.....	pg.6

Readings

Baptism of Christ Jan 10 th	pg.8
Bedydd Crist Ion 10 ^{ed}	pg.9
Epiphany II Jan 17 th	pg.10
Ystwyll II Ion 17 ^{ed}	pg.11
Epiphany III Jan 24 th	pg.12
Ystwyll III Ion 24 ^{ed}	pg.13
Epiphany IV Jan 31 st	pg. 14
Ystwyll IV Ion 31 ^{ain}	pg. 15

Sermons

Baptism of Christ	pg.16
Sermon on Wedding at Cana	pg.19

A Simple form of Morning Prayer

O Lord, open our lips,
**And our mouth shall proclaim your
praise.**

A Song of the Redeemed (Revelation 4:8b, 11; 5:9–10; 15:3–4)

1 Holy, holy, holy is God • the
sovereign / Lord of / all : who was, and
/ is, and / is to / come.

2 You are worthy, O / Lord our / God :
to receive / glory and / honour and /
power;

3 for you cre/ated / all things : and by
your / will they / have their / being.

4 Worthy is the Lamb / who was / slain
: to receive / glory and / honour and /
praise;

5 For by your blood you / bought for /
God : people of every tribe and /
language / nation and / race.

6 You have made them a / kingdom of
/ priests : to stand and / serve be/fore
our / God.

7 Great and wonderful are your deeds
• Lord God / sovereign of / all just and
true are your / ways / King of the /
ages.

8 Who shall not / fear you / Lord : and
do homage to your name? • For / you
a/lone are / holy.

9 All nations shall come and / worship
be/fore you : for your just / dealings
have / been re/vealed.

‡ **To him who sits on the throne
and / to the / Lamb : be praise and
honour, glory and might • for ever
and / ever. / A–men.**

Arglwydd, ago rein gwefusau,
A’n genau a fynega dy foliant.

Cân y Rhai a Brynwyd (Datguddiad 4:8, 11; 5:9–10; 15:3–4)

1 Sanct / Sanct – / Sanct : yw'r Arglwydd /
Dduw – / holla/lluog,

2 Yr hwn oedd / a'r hwn / sydd : a'r / hwn
– / sydd i / ddod!

3 Teilwng wyt ti, ein / Harglwydd • a'n /
Duw : i dderbyn y gogoniant / a'r
an/rhydedd • a'r / gallu;

4 Oherwydd tydi a / greodd • bob / peth : a
thrw dy ewyllys y daethant i / fod • ac y /
crewyd / hwy.

5 Teilwng yw'r / Oen a / laddwyd : i
dderbyn an/rhydedd • go/goniant • a /
mawl.

6 Oherwydd ti a laddwyd • ac a brynaist i /
Dduw â'th / waed : rai o bob llwyth ac /
iaith a / phobl a / chenedl,

7 A gwnaethost hwy yn urdd frenhinol • ac
yn offeiriaid i'n / Duw – / ni : ac fe
deyr/nasant / hwy • ar y / ddaear.

8 Mawr a rhyfeddol yw / dy weith/redoedd
: O / Arglwydd / Dduw • holla/lluog;

9 Cyfiawn a gwir / yw dy / ffyrdd : O /
Frenin / y cen/hedloedd.

10 Pwy nid ofna, Arglwydd, a gogo/neddu
• dy / enw? : oherwydd ty/di yn / unig •
sydd / sanctaidd.

11 Daw'r holl genhedloedd ac addoli / ger
dy / fron : oherwydd y mae dy
farnedigaethau / cyfiawn / wedi • eu
ham/lygu.

**Iddo ef sy'n eistedd ar yr orsedd / ac i'r
/ Oen : y byddo'r moliant a'r gogoniant
a'r gallu • byth / bythoedd. / A–men.**

Glorious God,
 You reveal yourself to the world
 And call us to be a royal priesthood,
 to show forth the praises of Christ
 who has called us out of darkness
 into his marvellous light. May we
 present ourselves as a living sacrifice,
 holy and acceptable to your,
 King of all kings and Lord of all lords.
Blessed be God for ever.

Dduw gogoneddus, yr wyt yn dy
 ddatguddio dy hun i'r byd ac yn ein
 galw ni i fod yn offeiriadaeth frenhinol, i
 foliannu Crist a'n galwodd ni o
 dywyllwch i'w ryfeddol oleuni ef.
 Bydded inni ein hoffrymu ein hunain yn
 aberth byw, sanctaidd a derbyniol i ti,
 Frenin breninoedd, ac Arglwydd
 arglwyddi.
Bendigedig fyddo Duw am byth.

A Bible Reading is read – perhaps using one of the Sunday readings included in this booklet.

Benedictus

1 Blessed be the Lord the / God of / Israel
 : for he has come to his / people and / set
 them / free.

2 The Lord has raised up for us a / mighty
 / Saviour : born of the / house of his /
 servant / David.

3 Through his holy prophets God
 promised of old • to save us / from our /
 enemies : from the / hands of / all who /
 hate us.

4 To show mercy / to our / forebears : and
 to re/member his / holy / covenant.

5 This was the oath God swore to our /
 father / Abraham : to set us free from the /
 hands / of our / enemies,

6 Free to worship him / without / fear : holy
 and righteous before him / all the / days of
 our / life.

7 And you, child, shall be called the
 prophet of the / Most / High : for you will
 go before the / Lord to pre/pare his / way,

8 To give his people knowledge / of sal
 /vation : by the for/giveness / of their /
 sins.

9 In the tender compassion / of our / God :
 the dawn from on / high shall / break
 up/on us,

10 To shine on those who dwell in
 darkness • and the / shadow of / death :
 and to guide our feet / into the / way of /
 peace.

**Glory to the Father, and / to the / Son :
 and / to the / Holy / Spirit; as it was in
 the be/ginning, is / now : and shall be
 for / ever. / A-men.**

1 Bendigedig fyddo / Arglwydd • Dduw /
 Israel : am iddo ymweld â'i / bobl a'u /
 prynu • i / ryddid;

2 Cododd waredigaeth / gadarn • i / ni : yn
 / nhŷ – / Dafydd • ei / was –

3 Fel y llefarodd trwy enau ei bro/ffwydi /
 sanctaidd : yn yr / oesoedd / a – / fu –

4 Gwaredigaeth / rhag • ein ge/lynyon : ac
 o afael / pawb • sydd yn / ein ca/sáu;

5 Fel hyn y cymerodd drugaredd / ar ein •
 hyn/afiaid : a / chofio • ei gy/famod /
 sanctaidd,

6 Y llw a dyngodd wrth / Abraham • ein /
 tad : y rhoddai inni gael ein / hachub • o /
 afael • ge/lynyon,

7 A'i addoli yn ddi-ofn mewn
 sancteiddrwydd / a chyf/iawnder: ger ei
 fron ef / holl – / ddyddiau • ein / bywyd.

8 A thithau, fy mhlentyn, gelwir di yn /
 broffwyd • y Go/ruchaf : oherwydd byddi'n
 cerdded o flaen yr Arglwydd i / bara/toi ei /
 lwybrau,

9 I roi i'w bobl wybodaeth am /
 ware/digaeth : trwy fa/ddeuant / eu
 pe/chodau.

10 Hyn yw trugaredd / calon • ein / Duw :
 fe ddaw â'r wawrddydd / oddi / uchod • i'n
 / plith,

11 I lewyrchu ar y rhai sy'n eistedd yn
 nhywyllwch / cysgod / angau : a chyfeirio
 ein / traed i / ffordd tang/nefedd.

**Gogoniant i'r Tad / ac i'r / Mab : ac / i'r–
 / Ysbryd / Glân; fel yr oedd yn y
 dechrau, • y mae yn awr ac y / bydd yn
 wastad : yn oes oesoedd. Amen.**

Various prayers are offered:

The tasks of the day

The Church

The World

Our local community

The Lord's Prayer is said

The Collect for the week is said, found in the weekly readings

The second collect, for peace.

O God, the author of peace and lover of concord, to know you is eternal life, to serve you is perfect freedom: defend us in all assaults of our enemies, that we, surely trusting in your protection, may not fear the power of any adversaries; through Jesus Christ our Lord. **Amen.**

The third collect, for grace.

O Lord and heavenly Father, almighty and everlasting God, we thank you for bringing us safely to the beginning of this new day: defend us by your mighty power that we may be kept free from all sin and safe from every danger; and enable us in everything to do only what is right in your eyes; through Jesus Christ our Lord. **Amen.**

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all, evermore. **Amen.**

Yr ail golect, am dangnefedd.

O Dduw, awdur tangnefedd a charwr cytundeb, y mae dy adnabod di yn fywyd tragwyddol, a'th wasanaethu yn rhyddid perffaith: amddiffyn ni rhag holl ymosodiadau ein gelynion, fel, a ninnau'n llwyr ymddiried yn dy nodded, nad ofnwn allu neb o'n gwrthwynebwyr; trwy Iesu Grist ein Harglwydd. **Amen.**

Y trydydd colect, am ras.

O Arglwydd a nefol Dad, Dduw hollalluog a thragwyddol, diolchwn iti am ein dwyn yn ddiogel i ddechrau'r dydd newydd hwn: amddiffyn ni â'th gadarn allu fel y'n cedwir ni yn rhydd rhag pob pechod ac yn ddiogel rhag pob perygl; a galluoga ni ym mhob peth i wneud yn unig yr hyn sydd iawn yn dy olwg di; trwy Iesu Grist ein Harglwydd. **Amen.**

Gras ein Harglwydd Iesu Grist, a chariad Duw, a chymdeithas yr Ysbryd Glân fyddo gyda ni oll byth bythoedd. **Amen.**

The Lord almighty grant us a quiet night
and a perfect end.

**Glory to the Father, and to the Son,
and to the Holy Spirit;
as it was in the beginning, is now,
and shall be for ever. Amen.**

Silent prayer/reflection on the past day.

I will bless the Lord who gives me
counsel.
My heart teaches me, night after night.
Lord, have mercy.
Lord, have mercy.

We have waited in silence on your loving
kindness, God,
in the midst of your temple.
Christ, have mercy.
Christ, have mercy.

I lie down in peace, at once I fall asleep,
for only you, Lord, make me dwell in
safety.
Lord, have mercy.
Lord, have mercy.

The Psalm The Reading

A time of silent reflection may follow the reading.

The Gospel Canticle: Nunc Dimittis

1 Lord, now you have set your / servant / free
: to go in / peace as / you have / promised.

2 For these eyes of mine have / seen • your
sal/vation : which you have prepared for / all
the / world to / see;

3 A light to re/veal you • to the / nations : and
to give / glory • to your / people / Israel.

**Glory to the Father, and / to the / Son :
and / to the / Holy / Spirit; as it was in
the be/ginning, is / now : and shall be for
/ ever. / A-/men.**

Night Prayer: A Simple Order

Rhodded yr Arglwydd hollalluog inni
noson heddychlon,
a diwedd perffaith.

**Gogoniant i'r Tad, ac i'r Mab, ac i'r
Ysbryd Glân; fel yr oedd yn y
dechrau y mae yn awr, ac y bydd yn
wastad, yn oes oesoedd. Amen.**

Gweddi ddistaw/myfyrdod ar y diwrnod a fu.

Bendithiaf yr Arglwydd, sy'n rhoi imi
gyngor. Y mae fy nghalon yn fy nysgu, nos
ar ôl nos. Arglwydd, trugarha.
Arglwydd, trugarha.

Disgwylasom yn ddistaw am dy
drugaredd, O Dduw, yng nghanol dy deml.
Crist, trugarha.
Crist, trugarha.

Gorweddaif mewn tangnefedd, a chysgu ar
unwaith, canys ti yn unig, Arglwydd, a wna
imi breswyllo mewn diogelwch.
Arglwydd, trugarha.
Arglwydd, trugarha.

Cantigl o'r Efengyl: Nunc Dimittis

1 Yn awr yr wyt yn gollwng dy was yn / rhydd,
O / Arglwydd : mewn tang/nefedd • yn / unol •
â'th / air;

2 Oherwydd y mae fy llygaid wedi gweld dy /
iachaw/dwriaeth : a ddarperaist yng / ngŵydd
yr / holl- / bobloedd:

3 Goleuni i fod yn ddatguddiad / i'r
Cen/hedloedd : ac yn o/goniant i'th / bobl /
Israel.

**Gogoniant i'r Tad / ac i'r / Mab : ac / i'r-
/ Ysbryd / Glân; fel yr oedd yn y dechrau,
• y mae yn awr ac y / bydd yn / wastad :
yn oes / oesoedd. / A-/men.**

Into your hands, Lord,
I commend my spirit,
**for you have redeemed me,
Lord God of truth.**

Keep me as the apple of your eye.
**Hide me under the shadow of your
wings.**

The Lord is here.
His Spirit is with us.

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who trespass
against us.
And lead us not into temptation;
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever. Amen.**

Visit this place, Lord, we pray,
drive far from it all the snares of the
enemy;
may your holy angels dwell with us
and guard us in peace
and may your blessing be always upon us;
through Jesus Christ our Lord. **Amen.**

**Save us, Lord, while waking,
and guard us, while sleeping;
that, awake, we may watch with
Christ
and, asleep, we may rest in peace.
Amen.**

I'th ddwylo di, O Arglwydd, y cyflwynaf fy
ysbryd,
**oherwydd ti a'm prynaist, Arglwydd
Dduw'r gwirionedd.**

Cadw fi fel kannwyll dy lygad,
Cuddia fi o dan gysgod dy adenydd.

Y mae'r Arglwydd yma.
Y mae ei Ysbryd gyda ni.

**Ein Tad, yr hwn wyt yn y nefoedd,
sancteiddier dy enw; deled dy
deyrnas; gwneier dy ewyllys; megis
yn y nef, felly ar y ddaear hefyd.
Dyro i ni heddiw ein bara
beunyddiol. A maddau i ni ein
dyledion, fel y maddeuwn ninnau i'n
dyledwyr. Ac nac arwain ni i
brofedigaeth; eithr gwared ni rhag
drwg. Oherwydd eiddot ti yw'r
deyrnas, a'r gallu a'r gogoniant, yn
oes oesoedd. Amen.**

Ymwêl â'r tŷ hwn, gweddiwn, O
Arglwydd, gyr ymaith ymhell ohono holl
faglau'r gelyn; arhosed dy angylion
sanctaid gyda ni i'n gwarchod mewn
tangnefedd, a bydded dy fendith bob
amser arnom; trwy Iesu Grist ein
Harglwydd. **Amen.**

**Gwared ni, Arglwydd, pan fyddom
yn effro, gwylia drosom pan fyddom
yn cysgu; fel, pan fyddom yn effro, y
cawn wyllo gyda Christ, a phan
fyddom ynghwsg, y cawn orffwys
mewn tangnefedd. Amen.**

	Psalm
<i>Sunday</i>	91
<i>Monday</i>	86
<i>Tuesday</i>	143:1-11
<i>Wednesday</i>	31:1-5, 130
<i>Thursday</i>	16
<i>Friday</i>	88
<i>Saturday</i>	4, 134

Reading
Revelation 22:4-5
I Thessalonians 5:9-10
I Peter 5:8-9
Ephesians 4:26-27
I Thessalonians 5:23
Jeremiah 14:9
Revelation 22:4-5

THE BAPTISM OF CHRIST 10th JANUARY

COLLECT

Eternal Father, at the baptism of Jesus you revealed him to be your Son, anointing him with the Holy Spirit: grant to us, who are born again by water and the Spirit, that we may be faithful to our calling as your adopted children; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

A READING FROM GENESIS (1.1-5)

In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, 'Let there be light'; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day.

This is the word of the Lord.

Thanks be to God.

PSALM 29

1 Ascribe to the Lord, you / powers of / heaven: ascribe to the / Lord / glory and / strength.
2 Ascribe to the Lord the honour / due to his / name: worship the / Lord • in the / beauty of / holiness.

3 The voice of the Lord is upon the waters; the God of / glory / thunders: the Lord is up/on the / mighty / waters.

4 The voice of the Lord is mighty in / oper/ation: the voice

of the Lord / is a / glorious / voice.

5 The voice of the Lord / breaks the / cedar trees: the Lord / breaks the / cedars of / Lebanon;

6 He makes Lebanon / skip like a / calf: and Sirion / like a / young wild / ox.

7 The voice of the Lord splits the flash of lightning; the voice of the Lord / shakes the / wilderness: the Lord / shakes the / wilderness of / Kadesh.

8 The voice of the Lord makes the oak trees writhe * and strips the / forests / bare: in his / temple / all cry, / 'Glory!'

9 The Lord sits enthroned a/bove the / water flood: the Lord sits enthroned as / king for / ever/more.

10 The Lord shall give / strength to his / people: the Lord shall give his / people the / blessing of / peace.

A READING FROM ACTS (19.1-7)

While Apollos was in Corinth, Paul passed through the inland regions and came to Ephesus, where he found some disciples. He said to them, 'Did you receive the Holy Spirit when you became believers?' They replied, 'No, we have not even heard that there is a Holy Spirit.' Then he said, 'Into what then were you baptized?' They answered, 'Into John's baptism.' Paul said, 'John baptized with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, in Jesus.' On hearing this, they were baptized in the name of the Lord Jesus. When Paul had laid his hands on them,

the Holy Spirit came upon them, and they spoke in tongues and prophesied – altogether there were about twelve of them.

This is the word of the Lord.

Thanks be to God.

Listen to the Gospel of Christ according to St Mark (4.1-11)

Glory to you, O Lord.

John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, 'The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit.' In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

This is the Gospel of the Lord.

Praise to you, O Christ.

DYDD SUL 10^{FED} IONAWR BEDYDD CRIST

Dad tragwyddol, a ddatguddiaist ym medydd Iesu ei fod yn Fab i ti, gan ei eneinio â'r Ysbryd Glân: caniatâ i ni a anwyd drachefn o ddŵr a'r Ysbryd, lawenhau i gael ein galw yn blant i ti; trwy'r un Iesu Grist dy Fab ein Harglwydd, sy'n fyw ac yn teyrnasu gyda thi, yn undod yr Ysbryd Glân, yn un Duw, yn awr ac am byth. **Amen.**

DARLLENIAD O GENESIS (1.1-5)

Yn y dechreuad creodd Duw y nefoedd a'r ddaear. Yr oedd y ddaear yn afluniaidd a gwag, ac yr oedd tywyllwch ar wyneb y dyfnder, ac ysbryd Duw yn ymsymud ar wyneb y dyfroedd. A dywedodd Duw, "Bydded goleuni." A bu goleuni. Gwelodd Duw fod y goleuni yn dda; a gwahanodd Duw y goleuni oddi wrth y tywyllwch. Galwodd Duw y goleuni yn ddydd a'r tywyllwch yn nos. A bu hwyr a bu bore, y dydd cyntaf.

Dyma air yr Arglwydd.

Diolch a fo i Dduw.

SALM 29

I Rhowch i'r ARGLWYDD, fodau nefol, rhowch i'r Arglwydd ogoniant a nerth.

2 Rhowch i'r ARGLWYDD ogoniant ei enw; ymgrymwch i'r Arglwydd yn ysblander ei sancteiddrwydd.

3 Y mae llais yr ARGLWYDD yn uwch na'r dyfroedd; Duw'r gogoniant sy'n taranu; y mae'r Arglwydd yn uwch na'r dyfroedd cryfion!

4 Y mae llais yr ARGLWYDD yn nerthol, y mae llais yr Arglwydd yn ogoneddus.

5 Y mae llais yr ARGLWYDD yn dryllio cedrwydd; dryllia'r ARGLWYDD gedrwydd Lebanon.

6 Gwna i Lebanon lamu fel llo, a Sirion fel ych ifanc.

7 Y mae llais yr ARGLWYDD yn fflachio'n fflamau tân.

8 Y mae llais yr ARGLWYDD yn gwneud i'r anialwch grynu; gwna'r ARGLWYDD i anialwch Cades grynu.

9 Y mae llais yr ARGLWYDD yn gwneud i'r ewigod lydnu, ac yn prysuro geni'r llwdn; yn ei deml dywed pawb, "Gogoniant."

10 Y mae'r ARGLWYDD wedi ei orseddu uwch y llifeiriant, y mae'r ARGLWYDD wedi ei orseddu'n frenin byth.

11 Rhodded yr ARGLWYDD nerth i'w bobl! Bendithied yr ARGLWYDD ei bobl â heddwch!

DARLLENIAD O ACTAU (19.1-7)

Tra oedd Apolos yng Nghorinth, teithiodd Paul drwy'r parthau uchaf, a daeth i Effesus. Yno daeth o hyd i rai disgyblion, a gofynnodd iddynt, "A dderbyniasoch yr Ysbryd Glân pan gredasoch?" Meddent hwythau wrtho, "Naddo; ni chlywsom hyd yn oed fod yna Ysbryd Glân." Dywedodd yntau, "Â pha fedydd, ynteu, y bedyddiwyd chi?" Atebasant hwythau, "Â bedydd loan." Ac meddai Paul, "Bedydd

edifeirwch oedd bedydd loan, ac fe ddywedodd wrth y bobl am gredu yn yr hwn oedd yn dod ar ei ôl ef, hynny yw, yn Iesu." Pan glywsant hyn, fe'u bedyddiwyd hwy i enw'r Arglwydd Iesu, a phan roddodd Paul ei ddwylo arnynt daeth yr Ysbryd Glân arnynt, a dechreusant lefaru â thafodau a phroffwydo. Yr oedd tua deuddeg ohonynt i gyd.

Dyma air yr Arglwydd.

Diolch a fo i Dduw.

Gwrandewch Efengyl Crist yn ôl Sant Marc (1.4-11)

Gogoniant i ti, O Arglwydd.

Ymddangosodd loan Fedyddiwr yn yr anialwch, yn cyhoeddi bedydd edifeirwch yn foddion maddeuant pechodau. Ac yr oedd holl wlad Jwdea, a holl drigolion Jerwsalem, yn mynd allan ato, ac yn cael eu bedyddio ganddo yn afon lорddonen, gan gyffesu eu pechodau. Yr oedd loan wedi ei wisgo mewn dillad o flew camel a gwregys o groen am ei ganol, a locustiaid a mêl gwyllt oedd ei fwyd. A dyma'i genadwri: "Y mae un cryfach na mi yn dod ar f'ôl i. Nid wyf fi'n deilwng i blygu a datod carrai ei sandalau ef. Â dŵr y bedyddiais i chwi, ond â'r Ysbryd Glân y bydd ef yn eich bedyddio." Yn y dyddiau hynny daeth Iesu o Nasareth Galilea, a bedyddiwyd ef yn afon lорddonen gan loan. Ac yna, wrth iddo godi allan o'r dŵr, gwelodd y nefoedd yn rhwygo'n agored a'r Ysbryd fel colomen yn disgyn arno. A daeth llais o'r nefoedd: "Ti yw fy Mab, yr Anwylyd; ynot ti yr wyf yn ymhyfrydu."

Dyma Efengyl yr Arglwydd.

Moliant i ti, O Grist.

**SUNDAY 17TH JANUARY
THE SECOND SUNDAY
OF EPIPHANY**

COLLECT

Almighty God, in Christ you make all things new: transform the poverty of our nature by the riches of your grace, and in the renewal of our lives make known your heavenly glory; through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

**A READING FROM I
SAMUEL (3.1-10)**

Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread. At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room; the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was. Then the LORD called, 'Samuel! Samuel!' and he said, 'Here I am!' and ran to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call; lie down again.' So he went and lay down. The LORD called again, 'Samuel!' Samuel got up and went to Eli, and said, 'Here I am, for you called me.' But he said, 'I did not call, my son; lie down again.' Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him. The LORD called Samuel again, a third time. And he got up and went to Eli, and said, 'Here I am, for you called me.' Then Eli perceived that the LORD was calling the boy. Therefore Eli

said to Samuel, 'Go, lie down; and if he calls you, you shall say, "Speak, LORD, for your servant is listening."' So Samuel went and lay down in his place. Now the LORD came and stood there, calling as before, 'Samuel! Samuel!' And Samuel said, 'Speak, for your servant is listening.'

This is the word of the Lord.

Thanks be to God.

**A READING FROM
REVELATION (5.1-10)**

Then I saw in the right hand of the one seated on the throne a scroll written on the inside and on the back, sealed with seven seals; and I saw a mighty angel proclaiming with a loud voice, 'Who is worthy to open the scroll and break its seals?' And no one in heaven or on earth or under the earth was able to open the scroll or to look into it. And I began to weep bitterly because no one was found worthy to open the scroll or to look into it. Then one of the elders said to me, 'Do not weep. See, the Lion of the tribe of Judah, the Root of David, has conquered, so that he can open the scroll and its seven seals.' Then I saw between the throne and the four living creatures and among the elders a Lamb standing as if it had been slaughtered, having seven horns and seven eyes, which are the seven spirits of God sent out into all the earth. He went and took the scroll from the right hand of the one who was seated on the throne. When he had taken the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each holding a harp and golden bowls full of incense, which are the prayers of the saints. They

sing a new song: 'You are worthy to take the scroll and to open its seals, for you were slaughtered and by your blood you ransomed for God saints from every tribe and language and people and nation; you have made them to be a kingdom and priests serving our God, and they will reign on earth.'

This is the word of the Lord.

Thanks be to God.

Listen to the Gospel of Christ according to St John (1.43-51)

Glory to you, O Lord.

The next day Jesus decided to go to Galilee. He found Philip and said to him, 'Follow me.' Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, 'We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.' Nathanael said to him, 'Can anything good come out of Nazareth?' Philip said to him, 'Come and see.' When Jesus saw Nathanael coming towards him, he said of him, 'Here is truly an Israelite in whom there is no deceit!' Nathanael asked him, 'Where did you come to know me?' Jesus answered, 'I saw you under the fig tree before Philip called you.' Nathanael replied, 'Rabbi, you are the Son of God! You are the King of Israel!' Jesus answered, 'Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.' And he said to him, 'Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.'

This is the Gospel of the Lord.

Praise to you, O Christ.

DYDD SUL 17^{EG} IONAWR AIL SUL YR YSTWYLL

Hollalluog Dduw, yng Nghrist yr wyt yn gwneud popeth yn newydd: trawsffurfia dlodi ein natur â chyfoeth dy ras, ac yn adnewyddiad ein bywydau gwna'n hysbys dy ogoniant nefol; trwy lesu Grist dy Fab ein Harglwydd sy'n fyw ac yn teyrnasu gyda thi a'r Ysbryd Glân, yn un Duw, yn awr ac am byth. **Amen.**

DARLLENIAD O I SAMUEL (3.1-10)

Yn y dyddiau pan oedd y bachgen Samuel yn gwasanaethu'r ar y cefn, wedi ei selio â saith sêl. A gwlais yn llaw dde yr hwn oedd yn eistedd ar yr orsedd sgrôl a'i hysgrifen ar yr wyneb ac ar y cefn, wedi ei selio â saith sêl. A gwlais angel nerthol yn gair yr ARGLWYDD yn brin, a cyhoeddi â llef uchel, "Pwy sydd gweledigaeth yn anfyndych. Un deilwng i agor y sgrôl ac i ddatod noswaith yr oedd Eli yn gorwedd ei seliau?" Nid oedd neb yn y nef yn ei le, ac yr oedd ei lygaid wedi nac ar y ddaear na than y ddaear dechrau pylu ac yntau'n methu a allai agor y sgrôl nac edrych gweld. Nid oedd lamp Duw wedi arni. Yr oeddwn i'n wyllo'n hidl diffodd eto, ac yr oedd Samuel yn am na chafwyd neb yn deilwng i cysgu yn nhehl yr ARGLWYDD, agor y sgrôl nac i edrych arni. A lle'r oedd arch Duw. Yna dywedodd un o'r henuriaid Gwelodd yr ARGLWYDD ar wrthyf, "Paid ag wyllo; wele, y Samuel. Dywedodd yntau, "Dyma mae'r Llew o lwyth Jwda, "Dyma Israeliad gwerth yr enw, fi." Rhedodd at Eli a dweud, Gwreiddyn Dafydd, wedi heb ddim twyll ynddo." "Dyma fi, roeddit yn galw arnaf." gorchfygu ac ennill yr hawl i agor Atebodd ef, "Nac oeddwn, dos yn y sgrôl a'i saith sêl." Gwelais Oen yr wyt yn f'adnabod i?" Atebodd ôl i orwedd." Aeth yntau a yn sefyll yn y canol, gyda'r pedwar lesu ef: "Gwelais di cyn i Philip alw gorwedd. Yna galwodd yr creadur byw, rhwng yr orsedd a'r arnat, pan oeddit dan y ARGLWYDD eto, "Samuel!" henuriaid. Yr oedd yr Oen fel un ffigysbren." "Rabbi," meddai Cododd Samuel a mynd at Eli a wedi ei ladd, ac yr oedd ganddo Nathanael wrtho, "ti yw Mab dweud, "Dyma fi, roeddit yn fy saith o gyrn a saith o lygaid; y Duw, ti yw Brenin Israel." ngalw." Ond dywedodd ef, "Nac rhain yw saith ysbryd Duw, sydd Atebodd lesu ef: "A wyt yn credu oeddwn, fy machgen, dos yn ôl i wedi eu hanfon i'r holl ddaear. oherwydd i mi ddweud wrthyf fy orwedd." Yr oedd hyn cyn i Daeth yr Oen a chymryd y sgrôl mod wedi dy weld dan y Samuel adnabod yr ARGLWYDD, a o law dde yr hwn oedd yn eistedd ffigysbren? Cei weld pethau mwy chyn bod gair yr ARGLWYDD ar yr orsedd. Ac wedi iddo na hyn." Ac meddai wrtho, "Yn wedi ei ddatguddio iddo. gymryd y sgrôl, syrthiodd y wir, yn wir, rwy'n dweud Galwodd yr ARGLWYDD eto'r pedwar creadur byw a'r pedwar wrthyf, cewch weld y nef wedi drydedd waith, "Samuel!" A phan henuriad ar hugain o flaen yr agor, ac angylion Duw yn esgyn ac gododd a mynd at Eli a dweud, Oen, ac yr oedd gan bob un yn disgyn ar Fab y Dyn." "Dyma fi, roeddit yn galw arnaf," ohonynt delyn, a ffiolau aur yn Dyma Efengyl yr Arglwydd. dealodd Eli mai'r ARGLWYDD llawn o aroglarth; y rhain yw **Moliant i ti, O Grist.** oedd yn galw'r bachgen. Felly gweddïau'r saint. Ac yr oeddent dywedodd Eli wrth Samuel, "Dos yn canu cân newydd fel hyn: i orwedd, ac os gelwir di eto, "Teilwng wyt ti i gymryd y sgrôl

dywed tithau, 'Llefara, ac i agor ei seliau, oherwydd ti a ARGLWYDD, canys y mae dy was laddwyd ac a brynaist i Dduw â'th yn gwrando'." Aeth Samuel a waed rai o bob llwyth ac iaith a gorwedd yn ei le. Yna daeth yr phobl a chenedl, a gwnaethost wyt yn gwneud popeth yn ARGLWYDD a sefyll a galw fel o'r hwy yn urdd frenhinol ac yn newydd: trawsffurfia dlodi ein blaen, "Samuel! Samuel!" A offeiriaid i'n Duw ni; ac fe natur â chyfoeth dy ras, ac yn dywedodd Samuel, "Llefara, canys deyrnasant hwy ar y ddaear."

Dyma air yr Arglwydd.

Diolch a fo i Dduw.

Gwrandewch Efengyl Crist yn ôl Sant Ioan (1.43-51)

O Gogoniant i ti, O Arglwydd.

Trannoeth, penderfynodd lesu ymadael a mynd i Galilea. Cafodd hyd i Philip, ac meddai wrtho, "Canlyn fi." Gŵr o Bethsaida, tref Andreas a Pedr, oedd Philip. Cafodd Philip hyd i Nathanael a dweud wrtho, "Yr ydym wedi darganfod y gŵr yr ysgrifennodd Moses yn y Gyfraith amdano, a'r proffwydi hefyd, lesu fab Joseff o Nasareth." Dywedodd Nathanael wrtho, "A all dim da ddod o Nasareth?"

"Tyrd i weld," ebe Philip wrtho. Gwelodd lesu Nathanael yn dod tuag ato, ac meddai amdano, "Dyma Israeliad gwerth yr enw, fi." Rhedodd at Eli a dweud, Gwreiddyn Dafydd, wedi heb ddim twyll ynddo." Gofynnodd Nathanael iddo, "Sut yr wyt yn f'adnabod i?" Atebodd lesu ef: "Gwelais di cyn i Philip alw arnat, pan oeddit dan y ffigysbren." "Rabbi," meddai Nathanael wrtho, "ti yw Mab Duw, ti yw Brenin Israel." Atebodd lesu ef: "A wyt yn credu oherwydd i mi ddweud wrthyf fy mod wedi dy weld dan y ffigysbren? Cei weld pethau mwy na hyn." Ac meddai wrtho, "Yn wir, yn wir, rwy'n dweud wrthyf, cewch weld y nef wedi agor, ac angylion Duw yn esgyn ac yn disgyn ar Fab y Dyn."

Dyma Efengyl yr Arglwydd.

Moliant i ti, O Grist.

**24TH JANUARY THE
THIRD SUNDAY OF
EPIPHANY**

COLLECT

Almighty God, your Son
revealed in signs and miracles
the wonder of your saving
presence: renew your people
with your heavenly grace, and
in all our weakness sustain us
by your mighty power;
through Jesus Christ your Son
our Lord, who is alive and
reigns with you, in the unity of
the Holy Spirit, one God, now
and for ever. **Amen.**

**A READING FROM
GENESIS (14.17-20)**

After his return from the
defeat of Chedorlaomer and
the kings who were with him,
the king of Sodom went out to
meet him at the Valley of many
waters (that is, the King's
Valley). And King Melchizedek
of Salem brought out bread
and wine; he was priest of God
Most High. He blessed him and
said, 'Blessed be Abram by God
Most High, maker of heaven
and earth; and blessed be God
Most High, who has delivered
your enemies into your hand!'
And Abram gave him one-tenth
of everything.

PSALM 128

1 Blessed are all those who /
fear the / Lord: and / walk /
in his / ways.

2 You shall eat the fruit of the
/ toil • of your / hands: it shall
go well with you, and / happy
/ shall you / be.

3 Your wife within your
house shall be like a / fruitful /

vine: your children round
your table, like / fresh / olive /
branches.

4 Thus / shall the / one be /
blest: who / fears – / the /
Lord.

5 The Lord from out of /
Zion / bless you: that you
may see Jerusalem in
prosperity * / all the / days of
your / life.

6 May you see your /
children's / children: and may
there be / peace / upon /
Israel.

**A READING FROM
REVELATION (19.6-10)**

Then I heard what seemed to
be the voice of a great
multitude, like the sound of
many waters and like the
sound of mighty thunder-
peals, crying out, 'Hallelujah!
For the Lord our God the
Almighty reigns. Let us rejoice
and exult and give him the
glory, for the marriage of the
Lamb has come, and his bride
has made herself ready; to her
it has been granted to be
clothed with fine linen, bright
and pure' – for the fine linen
is the righteous deeds of the
saints. And the angel said to
me, 'Write this: Blessed are
those who are invited to the
marriage supper of the Lamb.'
And he said to me, 'These are
the true words of God.' Then
I fell down at his feet to
worship him, but he said to
me, 'You must not do that!
I am a fellow-servant with
you and your comrades who
hold the testimony of Jesus.
Worship

God! For the testimony of
Jesus is the spirit of prophecy.'

*Listen to the Gospel of Christ
according to St John (2.1-11)*

Glorify to you, O Lord.

On the third day there was a
wedding in Cana of Galilee,
and the mother of Jesus was
there. Jesus and his disciples
had also been invited to the
wedding. When the wine gave
out, the mother of Jesus said
to him, 'They have no wine.'
And Jesus said to her,
'Woman, what concern is that
to you and to me? My hour has
not yet come.' His mother
said to the servants, 'Do
whatever he tells you.' Now
standing there were six stone
water-jars for the Jewish rites
of purification, each holding
twenty or thirty gallons. Jesus
said to them, 'Fill the jars with
water.' And they filled them up
to the brim. He said to them,
'Now draw some out, and take
it to the chief steward.' So
they took it. When the
steward tasted the water that
had become wine, and did not
know where it came from
(though the servants who had
drawn the water knew), the
steward called the bridegroom
and said to him, 'Everyone
serves the good wine first, and
then the inferior wine after the
guests have become drunk.
But you have kept the good
wine until now.' Jesus did this,
the first of his signs, in Cana of
Galilee, and revealed his glory;
his disciples believed in him.
This is the Gospel of the Lord.

Praise to you, O Christ.

**24AIN IONAWR
TRYDYDD SUL YR
YSTWYLL**

Hollalluog Dduw, y datguddiodd dy Fab mewn arwyddion a gwyrthiau ryfeddod dy bresenoldeb achubol, adnewyddu dy bobl â'th ras nefol, ac yn ein holl wendid, cynnal ni â'th allu nerthol; trwy Iesu Grist dy Fab ein Harglwydd, sy'n fyw ac yn teyrnasu gyda thi, yn undod yr Ysbryd Glân, yn un Duw, yn awr ac am byth. **Amen.**

**DARLLENIAD O
GENESIS (14.17-20)**

Wedi i Abram ddychwelyd o daro Cedorlaomer a'r brenhinoedd oedd gydag ef, aeth brenin Sodom allan i'w gyfarfod i ddyffryn Safe, sef Dyffryn y Brenin. A daeth Melchisedec brenin Salem â bara a gwin iddo; yr oedd ef yn offeiriad i'r Duw Goruchaf, a bendithiodd ef a dweud: "Bendigedig fyddo Abram gan y Duw Goruchaf, perchen nef a daear; a bendigedig fyddo'r Duw Goruchaf, a roes dy elynion yn dy law." A rhoddodd Abram iddo ddegwm o'r cwbl.

SALM 128

I Gwyn ei fyd pob un sy'n ofni'r ARGLWYDD ac yn rhodio yn ei ffyrdd.

2 Cei fwyta o ffrwyth dy lafur; byddi'n hapus ac yn wyn dy fyd.

3 Bydd dy wraig yng nghanol dy dŷ fel gwinwydden ffrwythlon, a'th blant o

amgylch dy fwrdd fel blagur olewydd.

4 Wele, fel hyn y bendithir y sawl sy'n ofni'r ARGLWYDD.

5 Bydded i'r ARGLWYDD dy fendithio o Seion, iti gael gweld llwyddiant Jerwsalem holl ddyddiau dy fywyd,

6 ac iti gael gweld plant dy blant. Bydded heddwch ar Israel!

**DARLLENIAD O
DDATGUDDIAD (19.6-10)**

A chlywais lais fel sŵn tyrfa fawr a sŵn llawer o ddyfroedd a sŵn taranau mawr yn dweud: "Halelwia! Oherwydd y mae'r Arglwydd ein Duw, yr Hollalluog, wedi dechrau teyrnasu. Llawenhawn a gorfoleddwn, a rhown iddo'r gogoniant, oherwydd daeth dydd priodas yr Oen, ac ymbaratodd ei briodferch ef. Rhoddwyd iddi hi i'w wisgo liain main disglair a glân, oherwydd gweithredoedd cyfiawn y saint yw'r lliain main." Dywedodd yr angel wrthyf, "Ysgrifenna: 'Gwyn eu byd y rhai sydd wedi eu gwahodd i wledd briodas yr Oen.'" Dywedodd wrthyf hefyd, "Dyma wir eiriau Duw." Syrthiais wrth ei draed i'w addoli, ond meddai wrthyf, "Paid! Cydwas â thi wyf fi, ac â'th gymrodyr sy'n glynu wrth dystiolaeth Iesu; addola Dduw. Oherwydd dystiolaeth Iesu sy'n ysbrydoli proffwydoliaeth."

Gwrandewch Efengyl Crist yn ôl Sant Ioan (2.1-11)

Gogoniant i ti, O Arglwydd.

Y trydydd dydd yr oedd priodas yng Nghana Galilea, ac yr oedd mam Iesu yno. Gwahoddwyd Iesu hefyd, a'i ddisgyblion, i'r briodas. Pallodd y gwin, ac meddai mam Iesu wrtho ef, "Nid oes ganddynt win." Dywedodd Iesu wrthi hi, "Wraig, beth sydd a fynni di â mi? Nid yw fawr i wedi dod eto." Dywedodd ei fam wrth y gwas-anaethyddion,

"Gwnewch beth bynnag a ddywed wrthyf." Yr oedd yno chwech o lestri carreg i ddal dŵr, wedi eu gosod ar gyfer defod glanhad yr Iddewon, a phob un yn dal ugain neu ddeg ar hugain o alwyni. Dywedodd Iesu wrthynt, "Llanwch y llestri â dŵr," a llanwasant hwy hyd yr ymyl. Yna meddai wrthynt, "Yn awr tynnwch beth allan ac ewch ag ef i lywydd y wledd." A gwnaethant felly. Profodd llywydd y wledd y dŵr, a oedd bellach yn win, heb wybod o ble'r oedd wedi dod, er bod y gwasanaethyddion a fu'n tynnu'r dŵr yn gwybod. Yna galwodd llywydd y wledd ar y priodfab ac meddai wrtho, "Bydd pawb yn rhoi'r gwin da yn gyntaf, ac yna, pan fydd pobl wedi meddwi, y gwin salach; ond yr wyt ti wedi cadw'r gwin da hyd yn awr." Gwnaeth Iesu hyn, y cyntaf o'i arwyddion, yng Nghana Galilea; amlygodd felly ei ogoniant, a chredodd ei ddisgyblion ynddo.

Dyma Efengyl yr Arglwydd.

Moliant i ti, O Grist.

**31ST JANUARY THE
FOURTH SUNDAY OF
EPIPHANY**

Creator God, in the beginning you commanded the light to shine out of darkness: we pray that the light of the glorious gospel of Christ may dispel the darkness of ignorance and unbelief, shine into the hearts of all your people, and reveal the knowledge of your glory in the face of Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

**A READING FROM
DEUTERONOMY
(18. 15-20)**

The Lord your God will raise up for you a prophet like me from among your own people; you shall heed such a prophet. This is what you requested of the Lord your God at Horeb on the day of the assembly when you said: 'If I hear the voice of the Lord my God any more, or ever again see this great fire, I will die.' Then the Lord replied to me: 'They are right in what they have said. I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of the prophet, who shall speak to them everything that I command. Anyone who does not heed the words that the prophet shall speak in my name, I myself will hold accountable. But any prophet who speaks in the name of other gods, or who presumes to speak in my name a word that I have not commanded the prophet to speak – that prophet shall die.

This is the word of the Lord.

Thanks be to God.

PSALM 111

1 Alleluia. I will give thanks to the Lord with my / whole / heart: in the company of the faithful and / in the / congregation.

2 The works of the / Lord are / great: sought out by / all / who de/light in them.

3 His work is full of / majesty and / honour: and his / righteousness en/dures for / ever.

4 He appointed a memorial for his / marvellous / deeds: the Lord is / gracious and / full of com/passion.

5 He gave food to / those who / feared him: he is ever / mindful / of his / covenant.

6 He showed his people the / power of his / works: in giving them the / heritage / of the / nations.

7 The works of his hands are / truth and / justice: all / his com/mandments are / sure.

8 They stand fast for / ever and / ever: they are / done in / truth and / equity.

9 He sent redemption to his people; he commanded his / covenant for / ever: holy and / awesome / is his / name.

10 The fear of the Lord is the beginning of wisdom; a good understanding have / those who / live by it: his / praise en/dures for / ever.

**A READING FROM
REVELATION (12. 1-5A)**

A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a

crown of twelve stars. She was pregnant and was crying out in birth pangs, in the agony of giving birth. Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. His tail swept down a third of the stars of heaven and threw them to the earth. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born. And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron.

This is the word of the Lord.

Thanks be to God.

Listen to the Gospel of Christ according to St Mark (1.21-28)

Glorify to you, O Lord.

They went to Capernaum; and when the sabbath came, he entered the synagogue and taught. They were astounded at his teaching, for he taught them as one having authority, and not as the scribes. Just then there was in their synagogue a man with an unclean spirit, and he cried out, 'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.' But Jesus rebuked him, saying, 'Be silent, and come out of him!' And the unclean spirit, throwing him into convulsions and crying with a loud voice, came out of him. They were all amazed, and they kept on asking one another, 'What is this? A new teaching – with authority! He commands even the unclean spirits, and they obey him.' At once his fame began to spread throughout the surrounding region of Galilee.

This is the Gospel of the Lord.

Praise to you, O Christ.

DYDD SUL 3^{AIN} IONAWR PEDWERYDD SUL YR YSTWYLL

Dduw y creawdwr, a orchmynnodd yn y dechreuad i'r goleuni ddisgleirio o'r tywyllwch, gweddiwn ar i oleuni efengyl ogoneddus Crist wasgaru tywyllwch anwybodaeth ac anghrediniaeth, disgleirio yng nghalonau dy holl bobl, a datguddio yr adnabyddiaeth o'th ogoniant yn wyneb Iesu Grist dy Fab ein Harglwydd sy'n fyw ac yn teyrnasu gyda thi a'r Ysbryd Glân, yn un Duw, yn awr ac am byth. **Amen.**

Darlleniad Deuteronomium (18. 15-20)

Bydd yr ARGLWYDD dy Dduw yn codi o blith dy gymrodyr broffwyd fel fi, ac arno ef yr wyt i wrando, oherwydd dyna oedd dy ddeisyfiad gan yr ARGLWYDD dy Dduw yn Horeb ar ddydd y cynulliad, pan ddywedaist, "Nid wyf am glywed llais yr ARGLWYDD fy Nuw rhagor, na gweld eto y tân mawr hwn, rhag imi farw." Dywedodd yr ARGLWYDD wrthyf, "Y mae'r hyn a ddywedant yn iawn; codaf iddynt o blith eu cymrodyr broffwyd fel ti, a rhof fy ngair yn ei enau, er mwyn iddo fynegi iddynt y cwbl y byddaf yn ei orchymyn iddo. A phwy bynnag fydd heb wrando ar fy ngeiriau, y bydd y proffwyd wedi eu llefaru yn f'enw, bydd yn atebol i mi am hynny. Ond am y proffwyd fydd yn rhyfygu llefaru yn f'enw air nad wyf fi wedi ei orchymyn, neu sy'n llefaru yn enw duw arall, y mae'r proffwyd hwnnw i farw."

*Dyma air yr Arglwydd.
Diolch a fo i Dduw.*

SALM III

1 Molwch yr ARGLWYDD. Diolchaf i'r ARGLWYDD â'm holl galon yng nghwmni'r uniawn, yn y gynulleidfa.

2 Mawr yw gweithredoedd yr ARGLWYDD, fe'u harchwilir gan bawb sy'n ymhyfrydu ynddynt.

3 Llawn anrhydedd a mawredd yw ei waith, a saif ei gyfiawnder am byth.

4 Gwnaeth inni gofio ei ryfeddodau; graslon a thrugarog yw'r ARGLWYDD.

5 Mae'n rhoi bwyd i'r rhai sy'n ei ofni, ac yn cofio ei gyfamod am byth.

6 Dangosodd i'w bobl rym ei weithredoedd trwy roi iddynt etifeddiaeth y cenhedloedd.

7 Y mae gwaith ei ddwylo yn gywir a chyfiawn, a'i holl orchmynion yn ddibynadwy;

8 y maent wedi eu sefydlu hyd byth, ac wedi eu llunio o wirionedd ac uniondeb.

9 Rhoes waredigaeth i'w bobl, a gorchymyn ei gyfamod dros byth. Sanctaidd ac ofnadwy yw ei enw.

10 Dechrau doethineb yw ofn yr ARGLWYDD; y mae deall da gan bawb sy'n ufudd. Y mae ei foliant yn para byth.

DARLLENIAID DATGUDDIAD (12. 1-5A)

Gwelwyd arwydd mawr yn y nef, gwraig wedi ei gwisgo â'r haul, a'r lleuad dan ei thraed a choron o ddeuddeg seren ar ei

phen. Yr oedd yn feichiog, ac yn gweiddi yn ei gwewyr a'i hing am gael esgor. Yna gwelwyd arwydd arall yn y nef, draig fflamgoch fawr, a chanddi saith ben a deg corn, ac ar ei phennau saith diadem. Ysgubodd ei chynffon draean o sêr y nef a'u bwrw i'r ddaear. Safodd y ddraig o flaen y wraig oedd ar fin esgor, er mwyn llyncu ei phlentyn ar ei eni. Esgorodd hi ar blentyn gwryw, hwnnw sydd i lywodraethu'r holl genhedloedd â gwialen haearn.

Dyma air yr Arglwydd.

Diolch a fo i Dduw.

Gwrandewch Efengyl Crist yn ôl Sant Marc (1. 21-28)

Gogoniant i ti, O Arglwydd.

Daethant i Gapernaum, ac yna, ar y Saboth, aeth ef i mewn i'r synagog a dechrau dysgu. Yr oedd y bobl yn synnu at yr hyn yr oedd yn ei ddysgu, oherwydd yr oedd yn eu dysgu fel un ag awdurdod ganddo, ac nid fel yr ysgrifenyddion. Yn eu synagog yr oedd dyn ag ysbryd aflan ynddo. Gwaeddodd hwnnw, gan ddweud, "Beth sydd a fynni di â ni, Iesu o Nasareth? A wyt ti wedi dod i'n difetha ni? Mi wn pwy wyt ti – Sanct Duw." Ceryddodd Iesu ef â'r geiriau: "Taw, a dos allan ohono." A chan ei ysgytian a rhoi bloedd uchel, aeth yr ysbryd aflan allan ohono. Syfrdanwyd pawb, nes troi a holi ei gilydd, "Beth yw hyn? Dyma ddysgeidiaeth newydd ac iddi awdurdod! Y mae hwn yn gorchymyn hyd yn oed yr ysbrydion aflan, a hwythau'n ufuddhau iddo." Ac aeth y sôn amdano ar led ar unwaith trwy holl gymdogaeth Galilea.

Dyma Efengyl yr Arglwydd.

Moliant i ti, O Grist.

Sermon: Durham Cathedral. Sung Eucharist, Baptism of Christ, 13 January 2008 by David Kennedy

I love the Font of this Cathedral Church. Although it is said that it pales in comparison with the medieval original, destroyed in the devastation of the Commonwealth period, nevertheless its elegant simplicity, adorned by the massive and spectacular carved canopy commissioned by Bishop John Cosin and Dean John Sudbury, never fails to impress. Standing near the principal door, it is a constant reminder both of the dignity of Christian baptism as *ca* Gospel Sacrament, and of our entry into the Church through baptism, when first we were received into the congregation of Christ's flock.

And today we consider the baptism of Jesus, baptized as he was by his cousin John in the River Jordan. John's baptism itself is a bit of a puzzle. While there were a number of differing purification rites and ceremonies in Judaism and in sects springing from it, such as the Essenes, it is hard to find a direct precedent. What we do know is that, as the Jews looked forward to the coming of Messiah, there was a sense that the messianic age would come with God's purifying judgment; when promises such as the one in Ezekiel, 'I will sprinkle clean water upon you, and you shall be clean from all your uncleanness' would be fulfilled. And certainly John the Baptist stands in the line of the prophets. Was his baptism therefore an imaginative and evocative example of prophetic symbolism? The messianic age is about to dawn - come and be washed, come and repent, come and be forgiven - prepare your hearts and amend your lives for the Day of God's visitation.

Whatever the case, this action is absolutely daring and radical. John, the prophet in the wilderness, not very far from Jerusalem itself, administers a baptism of repentance for the remission of sins - and so drives a sledge-hammer through the Jerusalem cult - for it was only in the Temple, through priesthood and sacrifice, that atonement could be made. Moreover, to tell those within the covenant that they were dirty and needed washing struck at the root of all that the cult stood for. It was the Gentiles who were dirty; tax collectors and sinners were dirty; but not the people of Temple and Law - they were clean. Not so, says John, as if he knew that a New Temple was about to appear, a temple of flesh and blood, where the divine Presence would be seen and where forgiveness would be mediated: 'Behold, the Lamb of God, who takes away the sins of the world'. This is strong stuff indeed.

But we have to be clear. John's baptism was limited. It was preparatory; it was concerned solely with cleansing and forgiveness. It was pointing forward. It was as if John with Moses had climbed the mountain and had seen the Promised Land from afar - but a fulfillment was still to come.

That is why John's baptism is not Christian baptism. Why in Acts of the Apostles, John's disciples had also to be baptized into the name of Jesus. For even if Jesus' own baptism by John was seen to be a prototype of Christian baptism, note how in the accounts of Jesus' baptism, the concept is broadened. For in the baptism of Jesus - Jesus indeed submits to this baptism of repentance as a sign of his messianic vocation to bring reconciliation between God and humanity, thus identifying himself with us in our sinfulness, in our need, though he himself was without sin - but in addition there is the descent of the Holy Spirit and the voice proclaiming divine Sonship: 'This is my Son, the Beloved, with whom I am well pleased'.

The forgiveness of sins; the gift of the Spirit, the bestowing of a dignity as a beloved Son of God. All of these come to us through Christian baptism. We are washed, we are filled with the Spirit, and God says to each of us - because of my one and only Son - therefore, you also are my beloved son, you also are my beloved daughter. And that's wonderful enough; that's the good news, the gospel for today. But reflection on Christian baptism in the New Testament doesn't stop there; image upon image is associated with it: for example, being born again - a new spiritual birth from above, being brought from darkness into light or being illumined; being clothed with Christ, and even more radically in Paul, being united with Christ in such a mystical way that his death becomes our death, his burial becomes our burial, his rising again becomes our rising again; in other words, Christ's story becomes our story so that we are re-constituted in him, joined by faith and baptism, to those saving events that bring us to salvation.

Now this is strong imagery indeed. Forgiveness, the Holy Spirit, a magnificent dignity as sons and daughters of God, new birth, from darkness to light, and union with Christ's death and resurrection.

You see, if John's baptism pointed forward to the in-breaking of the kingdom, the messianic age, Christian baptism celebrates our incorporation into the new age, into the new world.

The old age is passing away; it is characterized by death and corruption; it is about all that must die if the Kingdom is to come in righteousness and joy. The new age is about what happens when the Lord is King, when Christ reigns. So in Jesus, the Kingdom comes and the blind receive their sight, and the lame walk, and the lepers are cleansed, and poor have good news brought to them.

The problem is: that we live in a time when the old age that is passing away and the new age which is being brought to birth run in parallel. So baptism for Paul, and the consciousness of being baptized, means that we are provoked - daily - to live as those who belong to the new age - 'Shall we

continue in sin? - No, in baptism you died to sin - so that as Christ was raised from the dead, so you too should walk in newness of life.' Just as, to change the metaphor, Paul also describes the old age as night - a night which is far spent - but nevertheless still is night, darkness; whereas we are called to live as children of the day, confounding the darkness.

The trouble is that the radical call of our baptism is lost and we settle down into complacency.

Which is why I want to return to the Font. Of course, we use the Font regularly both for baptism and the renewal of baptism. So, next Sunday, in the Epiphany Procession, we shall celebrate Christ's baptism and our own baptism, and renew our baptismal commitment and recall our own coming to faith. Very shortly, we shall begin preparing those to be baptized and confirmed by the Bishop at the Easter Vigil. But nearly all of you today and every Sunday, when you come to this service, you come in at the west end and walk past the Font. I would encourage you to make that weekly walk a deliberate act of walking past or around the font, and so part of your regular spirituality. Let it provoke you to walk in newness of life. Let it remind you that you have been given the Spirit of holiness; let it assure you that those words are true, the words once said to Jesus himself on his first 'yes' to the Cross in the River Jordan: 'You are my beloved son, you are my beloved daughter'. And so let it inspire you work and pray for the Kingdom. And let it be a sign, a reminder, a celebration, that in Christ the old age is passing away - the new age, the new world is here - and we were enlisted and commissioned in our baptism to be agents of it, until the Kingdom of God comes in fullness and Christ is all in all.

Sermon on Wedding at Cana by Rev John Hayton. Vicar of St Mary's in the diocese of St Albans

The wedding at Cana, understandably, takes pride of place in Anglican and I guess other Christian wedding liturgies. But to see it only in that light it to see it far too narrowly. It isn't just those who are or have been married to whom this story is addressed. It's everyone.

There are lots of references to wedding feasts in the gospels: The story of wise and foolish virgins; the story of the king who gave a wedding feast and no one came; the story of the guest who turns up but is thrown out for not wearing the proper clothes the story of the master who turns up to find his servants ready, or not; the story of the guests who choose the highest or the lowest place to sit at the wedding feast. Elsewhere, outside the gospels, we have the climax of Revelation as we heard in the New Testament reading where heaven itself is described as a wedding feast of the Lamb and the ultimate union of Christ and his Church.

And in ALL these cases the wedding is a symbol for the kingdom of God. And the wedding at Cana has to be understood in this same symbolic way. As St John says this miracle was the first of what John calls Jesus' *signs*. And the chief focus of this "sign" as in all John's miracle stories is the disclosure of Jesus himself as Messiah. But this story is packed with lots of other subsidiary signs and allusions.

The beginning phrase: *on the third day*, may be a clue in itself that this story has a deeper meaning than just a literary one. The new covenant, the new union between God and his people was to be inaugurated by the resurrection on the third day. The main symbolic action of the story is the changing of water not just into wine but into much better wine than anyone was expecting. In the other gospels new wine stands for the new life of the kingdom. When the Pharisees were getting at Jesus for not fasting, in St Mark [2:19-22] Jesus replied: *Can the wedding guests fast when the bridegroom is still with them?* And then he went on to say: *no one puts new wine into old skins or the wine will burst the skins and the new wine is lost. New skins for new wine!*

What he meant was that the old way of the Pharisees would no longer do as it could not contain the teaching that Jesus brought / namely the Good News of the Kingdom. Note also that we are carefully told that the stone jars were used for Jewish purification rites. THAT is significant. It may even be significant that there were 6 of them: One less than the perfect number 7.

Six symbolised deficiency, falling short. The wine when it came was about 120 gallons-worth. It illustrated the super-abundance of the Spirit on the last day when joy will be unconfined. The Holy Spirit will not be given by measure – will not be carefully doled out. And the new cannot be compared to the past as the steward says when he says: *But you have kept the good wine until now.*

Lets move on to another aspect of the story that puzzles people. It's the way Jesus addresses his poor old Mum. There she is, worrying about the lack of wine, and she receives from Jesus what appears to be a verbal slap: *Woman / what concern is that to you and me?* And it looks all the more stark when it is followed by Mary's reply to the servants: *Do whatever he tells you.* Well; "Woman" as a mode of address isn't as rude in Greek as it sounds in English. But you can't say the same about the rest of the sentence. Much ink has been spilt in trying to excuse this one might say

unchristian language from someone who said elsewhere / *honour thy father and mother*. [Lk 18:20].

It seems that there was a gulf between Jesus and Mary. At best divergence. At worst hostility.

There are several other places in the gospels where there is either lack of understanding or even hostility between Jesus and his family. In Mark's gospel we are told that the family wanted to take him home because they thought he was mad. [Mk 3:21]. In Luke when someone declares: *blessed is the womb that bore you* Jesus snaps back: *blessed rather are those who hear the word of God and obey it*. [Lk 11:27]. Jesus often makes the point that what matters is not family ties of themselves but the restoration of our relationship with God. I think there is a parallel to Jesus' words to Mary in the way he rebukes Peter at Caesarea Philippi: *Get behind me Satan for you are setting your mind not on divine things but on human things*. [Mk 8:33].

The point is that until Jesus completed his work – and that meant the cross – then all humanity including his mum and his best friend were on the “wrong side.” That is why when speaking to Mary Jesus says: *My hour has not yet come*. [Jn 2: 4] For St John the “hour” of Jesus is the hour of the cross when reconciliation between God and man is accomplished and when human relationships are restored and reordered in the light of the new dispensation.

St John shows us this happening at the end of his gospel. Chapter 19 vv 25–27 balance this Cana episode. Mary re-appears with the beloved disciple at the foot of the cross. Once again Jesus refers to her as “woman.” Referring to John he says: *Woman, here is your son*. And to the disciple he says: *Here is your mother*. Like all the words from the cross they are loaded with symbolic meaning for the Church. Just as Peter was established as “the Rock” of the Church here Mary was established as “mother” not only of the physical body of Jesus but as mother of the “beloved disciple” and by extension mother of all Jesus’ “beloved disciples” mother of his risen body – the Church.

What about Jesus' words to his mother at Cana? I think we can draw comfort from the attitude of Christ in the gospels to his family and not least in this sharp encounter. Many, too many Christians, take an uncritical almost an idolatrous view of the family. From personal experience and in my line of business I have come to view the phrase “happy families” almost as an oxymoron. So it is good to be reminded that Jesus' view of family was to say the least ambiguous. Jesus himself clearly had problems or at least “issues” with his own earthly family. It is important to keep in mind his teaching that all human relationships, all human institutions need redeeming including motherhood and apple pie. It is especially important to keep it in mind when we ourselves are experiencing difficulty. The message is that God comes first and everything else needs reordering in the light of our relationship with him. This means that whatever goes wrong even the worst things in our human relationships can still be healed and put right. As Christians we have been born again as God's children. Having been born again we grow up again however old we are and we try to become the people God wants us to be. Part of that growth involves the healing of wounds that have been inflicted by broken relationships or the failure of human love. Those wounds aren't cancelled but they can be transfigured as God's great love for us shapes us into the people he wants us to be in all eternity. And that is a wonderful gift. The gift of hope. AMEN.