

I dtreo an tSolais Ag teacht agus ag tabhairt
freagra ar sholas Chríost i saol ár linne

At y Goleuni Cydnabod ac ymateb i oleuni Crist
yn ein cyd-destunau cyfoes

To the Light Encountering and responding
to the light of Christ in our contemporary contexts



Esgobaeth
Bangor
The Diocese
of Bangor



**MEATH &
KILDARE**
DIOCESES

The 2017 Joint Clergy
Conference of the Dioceses of
Bangor and Meath & Kildare
St George's Hotel, Llandudno
20-22 November 2017
**Cynhadledd Glerigol at y Cyd
2017 Esgobaethau Bangor a
Míth a Chil Dara**
Gwesty San Siôr, Llandudno
20-22 Tachwedd 2017

God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.

John 3:16, 21

Carodd Duw y byd gymaint nes iddo roi ei unig Fab, er mwyn i bob un sy'n credu ynddo ef beidio â mynd i ddistryw ond cael bywyd tragwyddol. Y mae'r sawl sy'n gwneud y gwirionedd yn dod at y goleuni, fel yr amlygir mai yn Nuw y mae ei weithredoedd wedi eu cyflawni.

Ioan 3:16, 21

To the Light

Encountering and responding to the light of Christ in our contemporary contexts

Welcome to this introduction the 2017 Joint Clergy Conference of the Dioceses of Bangor and Meath & Kildare.

This conference is a very exciting venture for our two dioceses, as we grow to know one another and to learn from one another.

The themes of our conference grow out of our shared emphasis on nurturing discipleship. Over these three days, we will explore ways of forming missional communities – communities where people from all backgrounds can encounter and respond to the light of Christ. A keynote address and a series of workshops will allow us to explore different types of missional communities and different ways of enabling that precious encounter with the divine light.

As we learn, worship, eat and relax together, there will also be an opportunity to deepen the link between our two dioceses, and to reflect on where God is at work in our midst in Ireland and in Wales.

This booklet includes information about our dioceses, a conference programme, information about contributors, readings for reflection, and some practical information. We hope that it is a helpful introduction to our time together, and an encouragement to hold our time together in prayer, that Spirit of God might guide and bless our learning and our growing friendship.

At y Goleuni Cydnabod ac ymateb i oleuni Crist yn ein cyd-destunau cyfoes

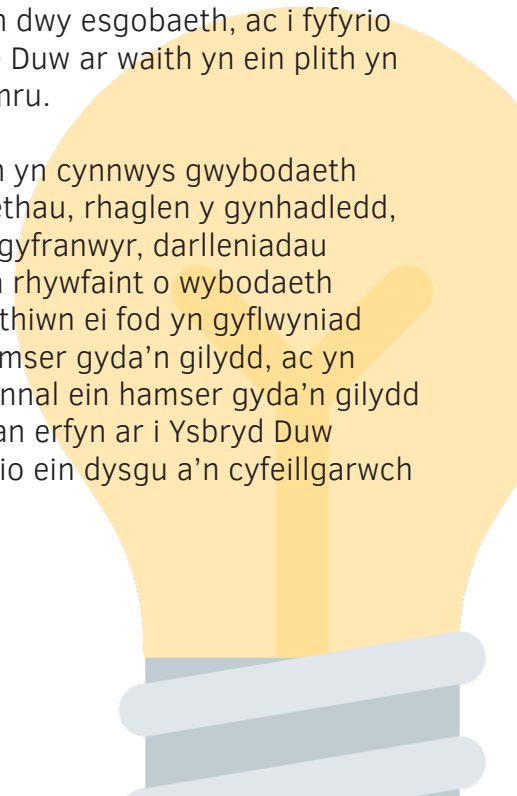
Croeso i'r cyflwyniad hwn i Gynhadledd Glerigol at y Cyd 2017 Esgobaethau Bangor a Míth a Chil Dara.

Mae'r gynhadledd hon yn fenter gyffrous iawn i'n dwy esgobaeth, wrth i ni dyfu i adnabod ein gilydd ac i ddysgu oddi wrth ein gilydd.

Mae themâu ein cynhadledd yn deillio o'n pwyslais cyffredin ar feithrin disgyblion. Dros y tri diwrnod hwn, byddwn yn archwilio ffyrdd o ffurfio cymunedau cenhadol – cymunedau lle gall pobl o bob cefndir gydnabod ac ymateb i oleuni Crist. Bydd anerchiad a chyfres o weithdai yn ein galluogi i archwilio gwahanol fathau o gymunedau cenhadol a gwahanol ffyrdd o alluogi cydnabyddiaeth o'r goleuni dwyfol yn ein mysg.

Wrth i ni ddysgu, addoli, bwyta ac ymlacio gyda'n gilydd, bydd cyfle hefyd i ddyfnhau'r ddolen rhwng ein dwy esgobaeth, ac i fyfyrion ar y ffyrdd y mae Duw ar waith yn ein plith yn Iwerddon a Chymru.

Mae'r llyfryn hwn yn cynnwys gwybodaeth am ein hesgobaethau, rhaglen y gynhadledd, gwybodaeth am gyfranwyr, darlleniadau i fyfyrion arnynt, a rhywfaint o wybodaeth ymarferol. Gobeithiwn ei fod yn gyflwyniad defnyddiol i'n hamser gyda'n gilydd, ac yn anogaeth inni gynnal ein hamser gyda'n gilydd mewn gweddi, gan erfyn ar i Ysbryd Duw arwain a bendithio ein dysgu a'n cyfeillgarwch cynyddol.



Our link and
our dioceses
Ein dolen a'n
hesgobaethau

The link so far

The link between our dioceses was launched in special services at Bangor Cathedral on Sunday 7 June 2015. Addressing the Cathedral's Welsh congregation, Bishop



Pat told the story of her journey to ordination, and then to the Diocese of Meath and Kildare. Bishop Pat then preached at the Cathedral's Choral Eucharist. To inaugurate the new link between the dioceses, Bishop Andy presented Bishop Pat with a Pastoral Staff which had been specially made in the Diocese of Bangor, and Bishop Pat presented a gift of a pottery chalice and paten to Bishop Andy.



Since then there have been several other exchanges involving members of both dioceses, and the link reaches its most advanced level in the form of this conference.

Our dioceses share many demographic similarities, with both being largely rural, with some large towns. We also share the experience of the rest of the Anglican Communion on these islands, in having to respond to the changing place of the Church in society.

It is hoped that both dioceses will be able to learn from each other in a time of change, as both dioceses seek to prosper and grow.

Y ddolen hyd yma

Mewn gwasanaethau arbennig yng Nghadeirlan Bangor ar Ddydd Sul 7 Mehefin 2015, bu inni lansio'r ddolen rhwng ein dwy esgobaeth. Wrth annerch cynulleidfâ Gymreig y Gadeirlan, adroddodd Esgob Pat ei hanes a'i thaith i ordinasiwn, ac yna i'r Esgobaeth Míth a Chil Dara. Yna, pregethodd Esgob Pat yng ngwasanaeth Cymun Corawl y Gadeirlan. Wrth ddechrau'r ddolen newydd rhwng yr esgobaethau, cyflwynodd Esgob Andy Ffon Fugeiliol i Esgob Pat a oedd wedi'i wneud yn



arbennig yn Esgobaeth Bangor, a chyflwynodd Esgob Pat rodd o blât a chwpan Cymun i Esgob Andy.

Ers hynny bu sawl ymweliad arall gan aelodau o'r ddwy esgobaeth; a phenllanw'r ddolen hyd yma fydd y gynhadledd hon.

Mae ein hesgobaethau'n bur debyg yn ddemograffig, gan fod wledig i raddau helaeth, gyda rhai trefi mawr.



Rydyn ni hefyd yn rhannu profiad gweddill y Cymuned Anglicanaidd ar yr ynysydd hyn, wrth orfod ymateb i le newidiol yr Eglwys mewn cymdeithas.

Y gobaith yw bydd y ddwy esgobaeth yn gallu dysgu oddi wrth ei gilydd mewn cyfnod o newid, wrth i ni oll geisio twf a chynnydd yn ein cenhadaeth.

A glimpse at the Diocese of Meath & Kildare

In 1976, the Dioceses of Meath and Kildare were united (Kildare Diocese having for the previous century and a quarter been united with the neighbouring Dioceses of Dublin and Glendalough), but Meath and Kildare each



have impressive histories stretching back to the early centuries of Christianity. Made up a number of the oldest dioceses in the early Irish Church including Kells, Clonard and Duleek, the Diocese of Meath was one of the Cuig Cuige in ancient Ireland and was a province in its own right. The Boyne valley in the centre of Meath Diocese features centrally in the mission of St Patrick to Ireland. Clonmacnoise was one of the monastic centres of the country, set at the place where the ancient east-west road across the country met the River Shannon running south. It remains very much part of the spiritual life of the dioceses. Kells in the Diocese of Meath has



given its name to the greatest illuminated manuscript of the Irish Church – the Book of Kells. Kildare was the setting of the ministry of St Brigid. Indeed Kildare was

Cipolwg ar Esgobaeth Míth a Chil Dara

Yn 1976, unwyd Esgobaethau Míth a Chil Dara (cyn hynny roedd Esgobaeth Cil Dara wedi ei huno gydag Esgobaetha Dulyn a Glendalough), ond mae gan Míth a Chil Dara hanesion trawiadol sy'n ymestyn yn ôl i ganrifoedd cynnar Cristnogaeth. Gan ymgorffori nifer o'r esgobaethau hynaf yn yr Eglwys gynnar yn Iwerddon, gan gynnwys Ceanannas, Cluain a Duleek, roedd Esgobaeth Míth yn un o'r Cuig Cuige yn yr Iwerddon hynafol ac yn dalaith ynddi'i hun. Mae dyffryn Bóinn yng nghanol Esgobaeth Míth yn safle canolog yng nghanhadaeth Padrig Sant i Iwerddon. Roedd Clonmacnoise yn un o brif ganolfannau mynachaid y wlad, wedi ei osod yn y man lle'r oedd y ffordd hynafol ddwyreiniol-orllewinol ar draws y wlad yn cwrdd ag Afon Shannon ar ei thaith i'r de. Mae'n parhau'n rhan fawr o fywyd ysbrydol yr esgobaeth. Mae Cluain yn Esgobaeth Míth wedi rhoi ei enw i lawysgrif goleuedig



mwyaf yr Eglwys Iwerddon – Llyfr Cluain. Cil Dara oedd lleoliad gweinidogaeth Santes Ffraid. Yn wir, Cil Dara oedd un o'r ychydig fannau lle, yng nghanrifoedd cynnar y ffydd Gristnogol yn Iwerddon, roedd yr esgob dan awdurdodaeth gadarn menyw! Mae gan Cil Dara hefyd gadeirlan goeth – Eglwys Gadeiriol Santes Ffraid, yn dyddio o'r canol oesoedd ac wedi ei hadfer yn llawn ar ddiwedd y bedwaredd ganrif ar bymtheg gydag adferiad mawr arall ar ddiwedd yr ugeinfed ganrif.

Mae'r esgobaeth heddiw yn cwmpasu Laighin a peth o Wlster, gyda 18 o blwyfi a 10,000 o blwyfolion wedi eu gwasanaethu gan dros 20 o glerigwyr. Yn 2013, daeth Pat Storey yn Esgob Míth a Chil Dara ac yn esgob benywaidd cyntaf Eglwys Iwerddon.

Datganiad gweledigaethol yr esgobaeth yw "Gyda'n gilydd yng nghariad Duw yn trawsnewid bywydau". Ar hyn o bryd caiff ei ffocysu â thair blaenoriaeth: meithrindisgyblion, mentrau i ddiwallu anghenion dynol,

one of the few places where, in the early centuries of the Christian faith in Ireland, the bishop was under the firm jurisdiction of a woman! Kildare has also a fine Cathedral – St Brigid’s Cathedral, medieval in origin and fully restored in the late nineteenth century with a further major restoration at the end of the twentieth century.

Today’s diocese covers Leinster and some of Ulster, with 18 parishes and 10,000 parishioners served by over 20 serving clerics. In 2013 Pat Storey became Bishop of Meath & Kildare and the Church of Ireland’s first female bishop.

The diocesan vision statement is “Together in God’s love transforming lives”. This is currently being worked out with three priorities: discipleship, taking initiatives to meet human need, as well as encouraging and



equipping ministry. As a further step towards working out this vision, a new review initiative will begin in 2018. This will be undertaken in partnership with Church Army, and will include consultations with every parish, all clergy and a wide range of other members of the dioceses, as well as those outside the Church.

A recent successful project in the diocese that has boldly engaged with the priority of meeting human need is the “Good for the Sole” project. This project, in partnership with Bishops’ Appeal and The Mission to End Leprosy, has raised funds to buy sandals to protect the feet of leprosy sufferers. It also moved on to raising money to fund many foot surgeries in Kairigiri Hospital in India. Fund raising initiatives raised over €66,000 across the dioceses over a two year period.

ac annog a galluogi gweinidogaethau. Fel cam pellach tuag at ffyniant y weledigaeth hon, bydd menter adolygu newydd yn cychwyn yn 2018. Bydd yr adolygiad yn cael ei gynnal mewn partneriaeth â Byddin yr Eglwys, a bydd



yn cynnwys ymgynghoriadau gyda phob plwyf, pob clerigwr ac ystod eang o aelodau eraill o’r esgobaeth, yn ogystal â’r rhai y tu hwnt i ffiniau’r Eglwys.

Bu i brosiect llwyddiannus diweddar yn yr esgobaeth ymgysylltu’n ddwfn â’r flaenoriaeth o gwrdd ag anghenion dynol, sef y prosiect “Good for the Sole”. Mae’r prosiect hwn, mewn partneriaeth ag Apêl yr Esgop a’r Genhadaeth i Orchfygu Leprosi, wedi codi arian i brynu sandalau i ddiogelu traed y rhai sy’n



dioddef o leprosi. Symudodd ymlaen i godi arian i ariannu nifer o feddygfeydd traed yn Ysbyty Kairigiri yn India. Bu i fentrau godi arian gasglu €66,000 ledled yr esgobaeth dros gyfnod o ddwy flynedd.

MEATH &
KILDARE
DIOCESES

A glimpse at the Diocese of Bangor

The Diocese of Bangor is one of six dioceses that make up the Church in Wales, the Anglican / Episcopal denomination in Wales. St Deiniol, acknowledged as the first Bishop of Bangor, is said to have established a community near the site of the present cathedral in 525. One of Deiniol's contemporaries, St Cadfan, founded the monastic community on Bardsey Island, which was in the following centuries to become a major pilgrimage site, and the diocese is marked by well-travelled pilgrim routes, active into the present day. 2020 marks the centenary of Disestablishment, when the Church in Wales was formed from dioceses that were previously part of the Church of England.

Today, about 200,000 people live in the area covered by the Diocese of Bangor, though over ten times that many people visit each year as tourists. About 3,000 attend approximately 180 churches on an average Sunday, more than doubling on special feasts and occasions. The diocese's annual turnover is about £5m; about £2.5m per annum is raised in voluntary donations; and about 65 people employed to serve the ministry of the diocese.

Over recent years the diocese has committed to three visionary principles that should characterise the common life of the diocese: worshipping God,



growing the Church, and loving the world. It has also been recognised that there are particular areas of our life as a diocese in which we need to invest particular energy and these have become diocesan priorities: nurturing disciples, going new ministries, and welcoming children, young people and families. In order to root these principles and priorities within the life of the diocese's churches, each Ministry Area is preparing a Mission Development Plan, a Property Development Plan and a Finance Development Plan.

Ministry Areas themselves are a key aspect of the

Cipolwg ar Esgobaeth Bangor

Mae Esgobaeth Bangor yn un o'r chwe esgobaeth sy'n ffurfio'r Eglwys yng Nghymru, yr enwad Anglicanaidd / Esgobol yng Nghymru. Dywedir bod Deiniol Sant, a gydnabyddir fel esgob cyntaf Bangor, wedi sefydlu cymuned ger safle'r eglwys gadeiriol bresennol ym



525. Sefydlodd un o gyfoedion Deiniol, Cadfan Sant, y gymuned fynachaidd ar Ynys Enlli, a oedd yn y canrifoedd a ganlyn i ddod yn safle bererindod o bwys, ac mae'r esgobaeth wedi'i chroesdorri gan lwybrau'r pererinion, sy'n cael eu troedio hyd heddiw. Bydd 2020 yn nodi canmlwyddiant Datgysylltiad – pan sefydlwyd yr Eglwys yng Nghymru o'r hyn oedd gynt yn esgobaethau Eglwys Loegr.

Heddiw, mae tua 200,000 o bobl yn byw yn yr ardal sy'n cael ei gwmpasu gan Esgobaeth Bangor, a daw dros ddeg gwaith i nifer hwn i ymweld fel twristiaid bob blwyddyn. Mae tua 3,000 yn mynychu tua 180 o eglwysi ar y Sul, a gwelir hyn y yn fwy na dyblu ar wyliau ac



achlysuron arbennig. Mae trosiant ariannol blyneddol yr esgobaeth oddeutu £5m; codir tua £2.5m y flwyddyn

working out of the diocesan vision. Over recent years almost all of the 27 new Ministry Areas have been



established, replacing parishes and benefices with a new platform for mission that has demanded and enabled a new pattern of ministry. Each Ministry Area is led and served by a Ministry Area Leader. The ministry of each Ministry Area is propelled by the Ministry Area Team. And, as each Ministry Area is constituted as a single parish, a single Ministry Area Council has oversight of mission and resources across the Ministry



Area. As well as the establishment of Ministry Areas, 12 deaneries have been reconfigured as four Synods, and diocesan committees have been streamlined with the establishment of a Diocesan Council and the Diocesan Property Committees.

mewn rhoddion gwirfoddol; a chyflogir tua 65 o bobl i gynnal gweinidogaeth yr esgobaeth.

Dros y blynyddoedd diwethaf mae'r esgobaeth wedi ymrwmo i dri chonglfaen gweledigaethol a ddylai nodweddu bywyd yr esgobaeth: addoli Duw, tyfu'r Eglwys, a charu'r byd. Gwelwyd yn glir bod rhai rhannau o fywyd yr esgobaeth yn mynnu sylw arbenning, a death y rhain yn ganolbwyntiau esgobaethol: meithrin disgyblion, tyfu gweinidogaethau newydd, a chrosawy



plant, pobl ifanc a theuluoedd. Er mwyn gwreiddio; conglfeni a'r canolbwyntiau hyn ym mywyd esglwyi'r esgobaeth, mae pob Ardal Weindogaeth wrthi'n paratoi Cynllun Datblygu Cenhadaeth, Cynllun Datblygu Eiddo a Chynllun Datbygu Cyllid.

Mae'r Ardaloedd Gweinidogaeth hwythau'n rhan ganolog o wireddu'r weledigaeth esgobaethol. Dros y blynyddoedd diwethaf, sefydlwyd bron y cyfan oll o'r 27 o Ardaloedd Gweinidogaeth newydd, sydd wedi cymryd lle cynifer o blwyfi a bywiolaethau. Dyma lwyfan newydd ar gyfer cenhadaeth – llwyfan sydd wedi mynnu a galluogi patrwm newydd o weindogaethu. Caiff pob Ardal Weindogaeth ei harwain a'i gwasanaethu gan Arweinydd yr Ardal Weindogaeth. Mae gweinidogaeth pob Ardal Weindogaeth yn cael ei yrru gan Dîm yr Ardal Weindogaeth. Ac, yn sgil cyfansoddi pob Ardal Weindogaeth fel un plwyf, ceir un Cyngor yr Ardal Weindogaeth ym mhob Ardal Weindogaeth i oruchwylio cenhadaeth ac adnoddau ledled yr Ardal. Yn ogystal â sefydlu Ardaloedd Gweinidogaeth, sefydlwyd pedair Synod o 12 deoniaeth, ac mae pwyllgorau esgobaethol wedi'u symleiddio gyda sefydlu Cyngor yr Esgobaeth a Phwyllgorau Eiddo'r Esgobaeth.

Programme

Rhaglen

Monday

12.30	Lunch Diocese of Bangor clergy Conwy Suite
14.00	Holy Eucharist Diocese of Bangor clergy Wedgwood Suite
15.00	Coffee Conwy Bar
15.30	Bible Study Diocese of Bangor clergy Wedgwood Suite
16.30	Break
17.30	Diocese of Meath & Kildare clergy arrive
19.30	Dinner and welcome Menai Suite
	Drinks and conversation Conwy Suite

Dydd Llun

	Cinio Clerigion Esgobaeth Bangor Ystafell Conwy
	Cymun Bendigaid Clerigion Esgobaeth Bangor Ystafell Wedgwood
	Paned Bar Conwy
	Astudiaeth Feiblaidd Clerigion Esgobaeth Bangor Ystafell Wedgwood
	Egwyl
	Clerigion Esgobaeth Mith a Chil Dara yn cyrraedd
	Swper a chroeso Ystafell Menai
	Diodydd ac ymddiddan Ystafell Conwy

Tuesday

8.00	Breakfast Conwy Suite
9.00	Morning Prayer Wedgwood Suite
9.30	Introduction to the shape and themes of the conference Dominic McClean Wedgwood Suite
9.40	Keynote address Ian Mobsby Wedgwood Suite
10.30	Coffee Conwy Bar

Dydd Mawrth

	Brecwast Ystafell Conwy
	Boreol Weddi Ystafell Wedgwood
	Cyflwyniad i siap a themâu'r gynhadledd Dominic McClean Ystafell Wedgwood
	Prif anerchiad Ian Mobsby Ystafell Wedgwood
	Paned Bar Conwy

11.00	Workshops St Brigid's Group Workshop 2 Wedgwood Suite St Deiniol's Group Workshop 4 Conwy Suite
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	Gweithdai Grŵp Santes Ffraid Gweithdy 2 Ystafell Wedgwood Grŵp Deiniol Sant Gweithdy 4 Ystafell Conwy
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12.30	Lunch Menai Suite
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	Lunch Ystafell Menai
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13.30	Workshops St Brigid's Group Workshop 4 Conwy Suite St Deiniol's Group Workshop 3 Wedgwood Suite
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	Gweithdai Grŵp Santes Ffraid Gweithdy 4 Ystafell Conwy Grŵp Deiniol Sant Gweithdy 3 Ystafell Wedgwood
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15.00	Coffee Conwy Bar
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	Paned Bar Conwy
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15.30

Workshops

St Brigid's Group Workshop 3
Wedgwood Suite
St Deiniol's Group Workshop 2
Conwy Suite

Gweithdai

Grŵp Santes Ffraid Gweithdy 3
Ystafell Wedgwood
Grŵp Deiniol Sant Gweithdy 2
Ystafell Conwy

17.00

Evening Prayer
Wedgwood Suite

Hwyrol Weddi
Ystafell Wedgwood

17.30

Break

Egwyl

19.00

Dinner
Menai Suite

Swper
Ystafell Menai

20.30

Storytelling
 Introduced by Dominic McClean
Conwy Suite

Adrodd stori
 Wedi'i gyflwyno gan Dominic McClean
Ystafell Conwy

Drinks and conversation
Conwy Bar

Diodydd ac ymddiddan
Bar Conwy

Wednesday**Dydd Mercher**

8.00

Breakfast
Conwy Suite

Brecwast
Ystafell Conwy

9.00

Morning Prayer
Wedgwood Suite

Boreol Weddi
Ystafell Wedgwood

9.30

Workshops

St Brigid's Group Workshop 1
Wedgwood Suite
St Deiniol's Group Workshop 5
Conwy Suite

Gweithdai

Grŵp Santes Ffraid Gweithdy 1
Ystafell Wedgwood
Grŵp Deiniol Sant Gweithdy 5
Ystafell Conwy

11.00

Coffee
Conwy Bar

Panel
Bar Conwy

11.30

Workshops

St Brigid's Group Workshop 5
Conwy Suite
St Deiniol's Group Workshop 1
Wedgwood Suite

Gweithdai

Grŵp Santes Ffraid Gweithdy 5
Ystafell Conwy
Grŵp Deiniol Sant Gweithdy 1
Ystafell Wedgwood

13.00

Lunch
Conwy Suite

Cinio
Ystafell Conwy

14.00

Reflecting on the workshops
Wedgwood Suite, Conwy Suite, Isaiah Room

Myfyrio ar y gweithdai
Ystafell Wedgwood, Ystafell Conwy, Ystafell Esea

15.30

Coffee
Conwy Bar

Panel
Bar Conwy

16.00

Holy Eucharist and corporate reflections
Wedgwood Suite

Cymun Bendigaidd a myfyrio ar y cyd
Ystafell Wedgwood

Workshops

1

Creating missional communities in the context of the traditional, attractational church

Led by John Lomas

2

Creating missional communities among those who are spiritual but not religious: a new monastic approach

Led by Ian Mobsby

3

Creating missional communities through a prophetic ministry of justice and peace

Led by Helen Hayes

4

Creating missional communities among those not interested in religion or spirituality: the importance of community building

Led by Gavin Mart

5

Creating missional communities among those not interested in religion or spirituality: perspectives from two ends of Wales

Led by James Henley & Jon Price

Gweithdai

Creu cymunedau cenhadol yng nghydestun yr Eglwys draddodiadol, atyniadol

Dan arweiniad John Lomas



Creu cymunedau cenhadol ymysg y rhai sy'n ysbrydol ond nid yn grefyddol: dull mynachaid newydd

Dan arweiniad Ian Mobsby



Creu cymunedau cenhadol trwy weinidogaeth broffwydol o gyfiawnder a heddwch

Dan arweiniad Helen Hayes



Creu cymunedau cenhadol ymysg y rhai heb ddiddordeb mewn crefydd nac ysbrydolrwydd: pwyslais ar adeiladu cymuned

Dan arweiniad Gavin Mart



Creu cymunedau cenhadol ymysg y rhai heb ddiddordeb mewn crefydd nac ysbrydolrwydd: dau gipolwg o Gymru

Dan arweiniad James Henley a Jon Price



Contributors

Cyfranwyr



Ian Mobsby

Ian is the Mission Enabler to the Woolwich Episcopal Area of the Diocese of Southwark of the Church of England and Priest in Charge of the parish of St Luke's, Camberwell in Peckham. He has experience of four missional communities including the Moot Community in the City of London, and is currently the Prior to the Wellspring New Monastic Missional Community in Peckham.

He is a writer responsible for a number of books on New Monasticism and the Holy Trinity in mission and contemporary spirituality, as well as the book series 'Ancient Faith Future Mission'. As a speaker, he has addressed the areas of mission, evangelism and contemporary culture in lectures in Australia, New Zealand, Canada, USA, Europe and UK, and is an associate lecturer in a number of theological institutes including St Augustine's College in England.

As a practitioner, Ian is particularly concerned with the demise of mission and evangelism of Anglican Catholic churches, and is one of the founders of the Anglican Catholic Mission Network. Ian is an Associate of Fresh Expressions UK and a national selector for pioneer ministry in the Church of England. Recently Ian has become a Trustee of the Archbishop of Canterbury's St Anselm Community at Lambeth Palace, which has the aim of renewal of prayer and the religious life. Ian is also a member of the Advisory Council for the relations between Religious Communities and Bishops in the Church of England.

Ian is currently in the beginnings of a research PhD through the Archbishop's Examination in Theology reflecting his interest with unchurched and dechurched people who would describe themselves as 'spiritual not religious'. This study, part theology and part ethnography, seeks to explore how the Church can respond to those who are 'spiritual not religious' or 'extra-theistic'.

Ian Mobsby

Ian yw Galluogydd Cenhadaeth Ardal Esgobol Woolwich yn Esgobaeth Southwark yn Eglwys Loegr ac Offeiriad Plwyf St Luc, Camberwell yn Peckham. Mae ganddo brofiad o bedair cymuned gendahol gan gynnwys Cymuned Moot yn Ninas Llundain, ac ar hyn o bryd mae'n gyfrifol am Wellspring New Monastic Missional Community yn Peckham.

Mae'n awdur sy'n gyfrifol am nifer o lyfrau ar Fynachaeth Newydd a'r Drindod Sanctaidd mewn cenhadaeth ac ysbrydolrwydd cyfoes, yn ogystal â'r gyfres lyfrau 'Ancient Faith Future Mission'. Fel siaradwr, mae wedi mynd i'r afael â meysydd cenhadaeth, efengylaeth a diwylliant cyfoes mewn darlithoedd yn Awstralia, Seland Newydd, Canada, UDA, Ewrop a'r DU, ac mae'n ddarlithydd cysylltiol mewn nifer o sefydliadau diwinyddol gan gynnwys Coleg Awstin Sant yn Lloegr.

Fel ymarferydd, mae Ian yn arbennig o bryderus ynghylch cwmp cenhadaeth ac efengylu eglwysy Catholig Anglicanaidd, ac mae'n un o sylfaenwyr y Rhwydwaith Genhadaeth Gatholig Anglicanaidd. Mae Ian yn Gydymaith Fresh Expressions UK ac yn ddetholydd cenedlaethol ar gyfer gweinidogaeth arloesol yn Eglwys Lloegr. Yn ddiweddar daeth Ian yn Ymddiriedolwr Cymuned Anselm Sant, menter Archesgob Caergaint yn Mhalas Lambeth gyda'r nod o adnewyddu gweddi a'r bywyd crefyddol. Mae Ian hefted yn aelod o'r Cyngor Ymgynghorol ar gyfer y berthynas rhwng Cymunedau Crefyddol ac Esgobion yn Eglwys Lloegr.

Ar hyn o bryd, mae Ian ar ddechrau PhD ymchwil trwy Arholiad yr Archesgob mewn Diwinyddiaeth, gan fyfrio ei ddi-ddordeb mewn pobl sydd wedi gadael yr Eglwys neu erioed wedi bod ar ei chyfyl, ond a fyddai'n disgrifio eu hunain fel 'ysbrydol ond nid yn grefyddol'. Mae'r astudiaeth hon, sy'n rhannol yn ddiwinyddol ac yn rhannol yn ethnograffig, yn ceisio archwilio sut gall yr Eglwys ymateb i'r rhai sy'n 'ysbrydol ond nid yn grefyddol' neu 'all-theistic'.



John Lomas

John is originally from the Manchester area, with a background of some fourteen years of military service in aviation engineering with the Fleet Air Arm followed by work at British Aerospace. Following a period of training at St Michael's College, Llandaff John's ministry in the Diocese of St Asaph began in 1994, where he has stayed since, with the exception of a two year spell as Chaplain in the Royal Navy.

John has served mostly in busy urban settings such as Rhyl, Holywell and Wrexham, though he has spent some three years serving in rural settings holding multi-parish roles, and as a Transition Missioner working closely with struggling congregations in difficult circumstances.

John is enthusiastic about making church accessible and meaningful across the generations, and is constantly seeking ways in which to engage communities with the good news of Jesus Christ.

His present role as Archdeacon of St Asaph gives him the opportunity to work across a large and varied area, both urban and rural, looking at church buildings and their uses, how we might make them relevant and fit for purpose, each within their own particular context; and perhaps more importantly looking at church members and exploring the ways in which they may be resourced, helped and encouraged to be the "hope for the world" in the place where they live.

John is presently involved in enabling 150 mostly lay people to take the Leading your Church into Growth course to give them a base and context in which to think about growth and form a healthy strategy for the diocese in the coming years. He is also involved in stasaphresourcechurch.com project its purpose being "to create a space where everyone can gather together to develop, grow and worship God, enabling and equipping us to be sent out to participate in the mission of God," and to explore different ways to be with God through "craft, silence, teaching, reflection, prayer, play, coffee, cake and community."

John Lomas

Daw John yn wreiddiol o ardal Manceinion, gyda chefndir o ryw 14 mlynedd o wasanaeth milwrol mewn peirianeg hedfan gyda'r Fleet Air Arm ac yna gwaith yn British Aerospace. Yn dilyn cyfnod o hyfforddiant yng Ngholeg Mihangel Sant, Llandaf, dechreuodd gweinidogaeth John yn Esgobaeth Llanelwy ym 1994, ac mae wedi aros uno ers hynny, ac eithrio cyfnod o ddwy flynedd fel Caplan yn y Llynges Frenhinol.

Mae John wedi gwasanaethu'n bennaf mewn lleoliadau trefol prysur megis y Rhyl, Treffynnon a Wrexham, er ei fod wedi treulio rhyw dair blynedd yn gwasanaethu mewn lleoliadau gwledig mewn rolau aml-blwyf, ac fel Cenhadwr Trosglwyddo yn cydweithio'n agos â chynulleidfaoedd sydd mewn amgylchiadau anodd.

Mae John yn frwdfrydig ynglŷn â gwneud eglwys yn hygyrch ac yn ystyrlon ar draws y cenedlaethau, ac mae'n gyson yn chwilio am ffyrdd i ennyn diddordeb cymunedau yn newyddion da Iesu Grist.

Mae ei rôl bresennol fel Archddiacon Llanelwy yn rhoi'r cyfle iddo weithio ar draws ardal fawr ac amrywiol, trefol a gwledig, gan edrych ar adeiladau eglwysig a'u defnydd, sut y gallwn eu gwneud yn berthnasol ac yn addas i'r pwrpas, pob un ohonynt yn eu cyd-destun eu hunain; ac efallai yn bwysicach fyth gan edrych ar aelodau'r eglwys ac archwilio sut y gallant gael adnoddau i'w helpu a'u hannog i fod yn "obaith i'r byd" yn eu cymunedau hwy.

Mae John yn ymwneud â galluogi 150 o bobl (lleygwyr yn bennaf) i ddilyn y cwrs Leading your Church into Growth er mwyn rhoi sylfaen a chyd-destun iddynt hwy i feddwl am dwf a ffurfio strategaeth iach i'r esgobaeth yn y blynyddoedd i ddod. Mae hefyd yn ymwneud â phrosiect stasaphresourcechurch.com, a'i bwrpas yw "creu lle y gall pawb gasglu at ei gilydd i ddatblygu, tyfu ac addoli Duw, gan alluogi a rhoi cyfle i ni gael ein hanfon i gymryd rhan yng nghenhadaeth Duw," ac i archwilio gwahanol ffyrdd o fod gyda Duw trwy "grefft, tawelwch, addysgu, myfyrio, gweddi, chwarae, coffi, cacen a chymuned."



Helen Hayes

Helen trained as a primary school teacher but left full time teaching in 2001 to become a free-lance animateur conducting massed children's singing projects around the Midlands, including Symphony Hall Birmingham and the Nottingham Albert Hall. Her work as an animateur has included early years music projects, working with excluded pupils, youth offender units and a women's prison.

Helen was ordained priest in 2011 at Leicester Cathedral having studied at the Queen's Foundation, Birmingham. It was at the Queen's Foundation that Helen became involved in a group that was exploring Prophetic Ministry, a ministry of speaking truth to power through peaceful protests. This was to form the base of her calling as a priest as she has worked with faith groups to care for the most marginalised people in society.

Helen completed her curacy at the Bradgate Team of Groby, Ratby and Newtown Linford and was licensed as a pioneer priest working with people who are homeless. Helen launched SoundCafe in 2014 as a safe creative space which enables its guests to take part in singing, art and poetry over a good cup of tea and cake. In the same year Helen became Chair of One Roof Leicester, a charity that provides housing for people who are homeless where the tenants are supported by local faith groups. Last year One Roof ran the first multi-faith Winter Night Shelter in the country which worked with local Hindu, Jewish, Muslim, Sikh and Christian groups.

Helen enjoys walking and climbing; she sings with the internationally acclaimed and award-winning chamber choir Choros Amici, and with Octave, a Leicester based choir of priests; and she is currently the principal conductor for Groby Sings, an inclusive community choir of over 230 singers.

Helen Hayes

Hyfforddodd Helen fel athro ysgol gynradd, ond fe adawodd addysg lawn-amser yn 2001 i ddod yn animateur llawrydd yn arwain prosiectau canu plant ar raddfa eang yng Nghanolbarth Lloegr, gan gynnwys yn y Neuadd Symffoni, Birmingham a Neuadd Albert, Nottingham. Mae ei gwaith fel animateur wedi cynnwys prosiectau cerddoriaeth blynyddoedd cynnar, gan weithio gyda disgyblion eithriedig, unedau troseddwy'r ifanc a charchar menywod.

Ordeinwyd Helen yn 2011 yn Eglwys Gadeiriol Caerlŷr wedi astudio yn Sefydliad y Frenhines, Birmingham. Tra yn Queen's, bu i Helen gymryd rhan mewn grŵp a oedd yn ymchwilio'r Weinyddiaeth Broffwydol fel gweinidogaeth o ddatgan gwirionedd wrth y grymus trwy brotestiadau heddychlon. Byddai hyn yn ffurfio sylfaen ei galwedigaeth fel offeiriad, a byth ers hynny mae wedi gweithio gyda grwpiau ffydd i ofalu am y bobl ffwyaf ymylol o fewn cymdeithas.

Cwblhaodd Helen ei churadaeth yn Nhîm Bradgate Groby, Ratby and Newtown Linford a chafodd ei thrwyddedu fel offeiriad arloesol yn gweithio gyda phobl sy'n ddigartref. Lansiodd Helen SoundCafe yn 2014 fel gofod creadigol, diogel sy'n galluogi i'w westeion gymryd rhan mewn canu, celf a barddoniaeth dros baned a chacen. Yn yr un flwyddyn, daeth Helen yn Gadeirydd One Roof Leicester, elusen sy'n darparu tai ar gyfer pobl sy'n ddigartref, gyda grwpiau ffydd lleol yn cefnogi'r tenantiaid. Y llynedd, bu i One Roof arloesi y Gysgodfa Dros Nos y Gaeaf aml-ffydd gyntaf yn y wlad, gan weithio gyda grwpiau Hindwâidd, Iddewig, Mwslimaidd, Sikh a Christnogol lleol.

Mae Helen yn mwynhau cerdded a dringo; mae hi'n canu'n rhyngwladol gyda Choros Amici, côr siambr nodding, a chyda Octave, côr o offeiriaid o Gaerlŷr; ac ar hyn o bryd hi yw'r prif arweinydd yr Groby Sings, côr gymunedol gynhwysol o dros 230 o gantorion.



Gavin Mart

The son of a Church in Wales Rural Dean, Gavin Mart is an experienced pioneer who has worked in the arts and business sectors across the UK. Gaining his recent Foundation Degree and MA in Pioneer Mission through Church Mission Society and the University of Durham, he has spent the last 20 years exploring ways of developing community initiatives through enterprise and social outreach projects. Gavin is a keen musician, installation artist and media producer, and loves nothing more than organising a festival or two!

His chapter 'Pioneering Spirituality through the Arts' appears in *Pioneering Spirituality: Resources for Reflection and Practice* (Canterbury Press).

He is currently the Managing Director of two multi-award winning local small businesses, Gorjys Events Management - North Wales and 3rdspace at the Great Orme Brewery, Llandudno. He spends time training and resourcing people looking to get into creative social enterprises, and is currently training to become a Business and Entrepreneurship Role Model with Big Ideas Wales.

Gavin's passion lies in exploring and developing new areas for pioneering ministries outside of the established boundaries of the traditional Church. He believes in the role Pioneers play in the transcendental mission of the Church. He believes Pioneers often possess a gift of not fitting in, whilst having the visionary gift to see that another world is often possible through an alternative and creative worldview. Gavin has explored these possibilities through a career of pioneering projects and social enterprises including 'Creative Arts Centre' in Eastham, London; 'Leftbank Leeds', a creative arts venue in West Yorkshire; and 'Engedi Arts' in Colwyn Bay.

Gavin Mart

Mae Gavin yn fab i Ddeon Bro o'r Eglwys yng Nghymru, sydd wedi torri ei gwys ei hun fel arloeswr profiadol yn y sectorau celfyddydol a busnes ledled y DU. Bu iddo ennill ei Radd Sylfaen a MA mewn Cenhadaeth Arloesol trwy'r Church Mission Society a Phrifysgol Durham, ac mae wedi treulio'r 20 mlynedd ddiwethaf yn archwilio ffyrdd o ddatblygu mentrau cymunedol trwy brosiectau allgymorth cymdeithasol. Mae Gavin yn gerddor brwd, yn artist ac yn gynhyrchydd cyfryngau, ac wrth ei fodd yn trefnu gwyl!

Mae ei bennod 'Ysbrydolrwydd Arloesol drwy'r Celfyddydau' wedi ei cyhoeddi yn *Pioneering Spirituality: Resources for Reflection and Practice* (Canterbury Press).

Ar hyn o bryd ef yw Rheolwr Gyfarwyddwr dau fusnes bach lleol sydd wedi ennill gwobrau, Gorjys Events Management - North Wales a 3rdspace ym Mragdy'r Gogarth, Llandudno. Mae'n treulio'i amser yn hyfforddi ac yn ariannu pobl sy'n ceisio mynd ati â mentrau cymdeithasol creadigol, ac ar hyn o bryd mae'n hyfforddi i ddod yn Fodel Rôl Busnes a Entrepreneuriaeth gyda Syniadau Mawr Cymru.

Mae Gavin yn angerddol am archwilio a datblygu meysydd newydd ar gyfer gweinidogaethau arloesol y tu hwnt i ffiniau sefydledig yr Eglwys draddodiadol. Mae'n grediniol yng nghyfraniad Arloewys i ghenhadaeth drawsgynol yr Eglwys, a bod ganddynt yn aml yr anrheg o beidio â "ffitio mewn" tra'n craffu am y weledigaeth o'r byd arall a geir drwy greadigrwydd. Mae Gavin wedi archwilio'r posibilïadau hyn trwy yrfa o brosiectau arloesol a mentrau cymdeithasol gan gynnwys 'Creative Arts Centre' yn Eastham, Llundain; 'Leftbank Leeds', lleoliad celf creadigol yng Ngorllewin Swydd Efrog; a 'Engedi Arts' ym Mae Colwyn.



James Henley

James has served as a pioneer minister in Newport, South Wales for the last ten years, helping to develop The Lab from a small group of young adults meeting in the city centre, to a network, spread across the city, serving local young people and their families. Towards the end of November, James will take up a new post as the leader of the Cyncoed Ministry Area in East Cardiff.

Jon Price

Jon is an ordained pioneer minister working in the Bro Arwystli Ministry Area. He spends much of his time working with those outside of the Church with the intention of creating a new ecclesial community. He currently leads a small mission community called Sanctuary, whose members are prayerfully discerning the way to pioneer a fresh expression amidst families. Jon also feels passionate about issues facing rural populations and serves as chaplain alongside farmers at Welshpool livestock market.

Jon is a native of Cardiganshire, and was raised in the village of Llanarth. He studied Theology at Bangor University before working at a Christian outdoor activity centre in Scotland. During this time he came into contact with Church Army, and was selected to train as one of their evangelists. As part of his training Jon completed his MTh with a specific focus on the relationship between the Fresh Expressions movement and rural Wales. He spent five years as a Fresh Expressions evangelist in Churchstoke in the Welsh Marches before moving to work with the Diocese of Bangor, first as a CYFME and now as a pioneer minister.

Jon enjoys 'the great outdoors, especially in the company of his family. Any excuse will do – running, pot holing and forest walks high among them.

James Henley

Bu James yn weinidog arloesol yng Nghasnewydd, De Cymru am y deng mlynedd diwethaf, gan helpu i ddatblygu The Lab o grŵp bach o oedolion ifanc yn cwrdd yng nghanol y ddinas, i rwydwaith sy'n ymledu ledled y ddinas, gan wasanaethu pobl ifanc lleol a'u teuluoedd. Tua diwedd mis Tachwedd, bydd James yn dechrau ar swydd newydd fel arweinydd Ardal Weinidogaeth Cyncoed yn Nwyrain Caerdydd.

Jon Price

Mae Jon yn weinidog ordeiniedig arloesol yn Ardal Weinidogaeth Bro Arwystli. Mae'n treulio llawer o'i amser yn gweithio gyda'r rhai y tu allan i furiau'r Eglwys gyda'r bwriad o greu cymuned eglwysig newydd. Ar hyn o bryd mae'n arwain cymdeithas genhadol fach o'r enw Sanctuary, sy'n weddïgar geisio darganfod y modd o arloesi mynegiant newydd ymhlith teuluoedd. Mae Jon hefyd yn teimlo'n angerddol am faterion sy'n wynebu poblogaethau gwledig ac yn gwasanaethu fel caplan ochr yn ochr â ffermwyr ym marchnad da byw'r Trallwng.

Mae Jon yn frodor o Sir Aberteifi, ac fe'i magwyd ym mhentref Llanarth. Astudiodd Diwinyddiaeth ym Mhrifysgol Bangor cyn gweithio mewn canolfan gweithgareddau awyr agored Cristnogol yn yr Alban. Tra yno, daeth i ddeall mwy am genhadaeth Byddin yr Eglwys, ac aeth ati wedyn i hyfforddi fel un o'u hefyngylwyr. Fel rhan o'i hyfforddiant, cwblhaodd Jon MTh gyda ffocws penodol ar y berthynas rhwng y mudiad Fresh Expressions a'r Gymru wledig. Treuliodd bum mlynedd fel efenglydd Fresh Expressions yn Yr Ystog yn y Gororau cyn symud i weithio gydag Esgobaeth Bangor, yn gyntaf fel CYFME ac yna fel gweinidog arloesol.

Mae Jon yn mwynhau'r agored, yn enwedig yng nghwmni' deulu – a beth bynnag fo'r esgus – boed hynny'n redeg, neu ogofa, neu fynd ar grwydr drwy'r goedwig.

Four readings
for reflection as
we prepare for the
conference

Pedwar darlleniad
i'w myfyrio wrth
inni baratoi am y
gynhadledd

Encountering and responding to the Light of Christ / **Jesus and Nicodemus**

John 3:1-21

At that time: There was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, “Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.” Jesus answered him, “Very truly, I tell you, no one can see the kingdom of God without being born from above.” Nicodemus said to him, “How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” Jesus answered, “Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. What is born of the flesh is flesh, and what is born of the Spirit is spirit. Do not be astonished that I said to you, “You must be born from above.” The wind blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.” Nicodemus said to him, “How can these things be?” Jesus answered him, “Are you a teacher of Israel, and yet you do not understand these things?

“Very truly, I tell you, we speak of what we know and testify to what we have seen; yet you do not receive our testimony. If I have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.

“For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him. Those who believe in him are not condemned; but those who do not believe are condemned already, because they have not believed in the name of the only Son of God. And this is the judgement, that the light has come into the world, and people loved darkness rather than light because their deeds were evil. For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed. But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.”

Cydnabod ac ymateb i oleuni Crist / **Iesu a Nicodemus**

Ioan 3:1-21

Bryd hynny: Yr oedd dyn o blith y Phariseaid, o'r enw Nicodemus, aelod o Gyngor yr Iddewon. Daeth hwn at Iesu liw nos a dweud wrtho, “Rabbi, fe wyddom iti ddod atom yn athro oddi wrth Dduw; ni allai neb wneud yr arwyddion hyn yr wyt ti'n eu gwneud oni bai fod Duw gydag ef.” Atebodd Iesu ef: “Yn wir, yn wir, rwy'n dweud wrthyt, oni chaiff rhywun ei eni o'r newydd ni all weld teyrnas Dduw.” Meddai Nicodemus wrtho, “Sut y gall neb gael ei eni ac yntau'n hen? A yw'n bosibl, tybed, i rywun fynd i mewn i groth ei fam eilwaith a chael ei eni?” Atebodd Iesu: “Yn wir, yn wir, rwy'n dweud wrthyt, oni chaiff rhywun ei eni o ddŵr a'r Ysbryd ni all fynd i mewn i deyrnas Dduw. Yr hyn sydd wedi ei eni o'r cnawd, cnawd yw, a'r hyn sydd wedi ei eni o'r Ysbryd, ysbryd yw. Paid â rhyfeddu imi ddweud wrthyt, 'Y mae'n rhaid eich geni chwi o'r newydd.' 8Y mae'r gwynt yn chwythu lle y myn, ac yr wyt yn clywed ei sŵn, ond ni wyddost o ble y mae'n dod nac i ble y mae'n mynd. Felly y mae gyda phob un sydd wedi ei eni o'r Ysbryd.” Dywedodd Nicodemus wrtho, “Sut y gall hyn fod?” Atebodd Iesu ef: “A thithau yn athro Israel, a wyt heb ddeall y pethau hyn?

“Yn wir, yn wir, rwy'n dweud wrthyt mai am yr hyn a wyddom yr ydym yn siarad, ac am yr hyn a welsom yr ydym yn tystiolaethu; ac eto nid ydych yn derbyn ein tystiolaeth. Os nad ydych yn credu ar ôl imi lefaru wrthyhch am bethau'r ddaear, sut y credwch os llefaraf wrthyhch am bethau'r nef? Nid oes neb wedi esgyn i'r nef ond yr un a ddisgynnodd o'r nef, Mab y Dyn. Ac fel y dyrchafodd Moses y sarff yn yr anialwch, felly y mae'n rhaid i Fab y Dyn gael ei dyrchafu, er mwyn i bob un sy'n credu gael bywyd tragwyddol ynddo ef.”

“Do, carodd Duw y byd gymaint nes iddo roi ei unig Fab, er mwyn i bob un sy'n credu ynddo ef beidio â mynd i ddistryw ond cael bywyd tragwyddol. Oherwydd nid i gondemnio'r byd yr anfonodd Duw ei Fab i'r byd, ond er mwyn i'r byd gael ei achub trwyddo ef. Nid yw neb sy'n credu ynddo ef yn cael ei gondemnio, ond y mae'r sawl nad yw'n credu wedi ei gondemnio eisoes, oherwydd ei fod heb gredu yn enw unig Fab Duw. A dyma'r condemniad, i'r goleuni ddod i'r byd ond i ddynion garu'r tywyllwch yn hytrach na'r goleuni, am fod eu gweithredoedd yn ddrwg. Oherwydd y mae pob un sy'n gwneud drwg yn casáu'r goleuni, ac nid yw'n dod at y goleuni rhag ofn i'w weithredoedd gael eu dadlennu. Ond y mae'r sawl sy'n gwneud y gwirionedd yn dod at y goleuni, fel yr amlygir mai yn Nuw y mae ei weithredoedd wedi eu cyflawni.”

Encountering and responding to the Light of Christ / **Jesus and the woman of Samaria**

John 4:1-29

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

A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink". (His disciples had gone to the city to buy food.) The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink', you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" Jesus said to her, "Everyone who

"Those who drink of the water that I will give them will never be thirsty"

drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water."

Jesus said to her, "Go, call your husband, and come back." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you have now is not your husband. What you have said

Cydnabod ac ymateb i oleuni Crist / **Iesu a'r wraig o Samaria**

Ioan 4:1-39

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

Dyma wraig o Samaria yn dod yno i dynnu dŵr. Meddai Iesu wrthi, "Rho i mi beth i'w yfed." Yr oedd ei ddisgyblion wedi mynd i'r dref i brynu bwyd. A dyma'r wraig o Samaria yn dweud wrtho, "Sut yr wyt ti, a thithau'n Iddew, yn gofyn am rywbeth i'w yfed gennyf fi, a minnau'n wraig o Samaria?" (Wrth gwrs, ni bydd yr Iddewon yn rhannu'r un llestri â'r Samariaid.) Atebodd Iesu hi, "Pe bait yn gwybod beth yw rhodd Duw, a phwy sy'n gofyn iti, 'Rho i mi beth i'w yfed', ti fyddai wedi gofyn iddo ef a byddai ef wedi rhoi i ti ddŵr bywiol."

"Pwy bynnag sy'n yfed o'r dŵr a roddaf fi iddo, ni bydd arno syched byth"

"Syr," meddai'r wraig wrtho, "nid oes gennyf ddim i dynnu dŵr, ac y mae'r pydew'n ddwfn. O ble, felly, y mae gennyf y 'dŵr bywiol' yma? A wyt ti'n fwy na Jacob, ein tad ni, a roddodd y pydew inni, ac a yfodd ohono, ef ei hun a'i feibion a'i anifeiliaid?" Atebodd Iesu hi, "Bydd pawb sy'n yfed o'r dŵr hwn yn profi syched eto; ond pwy bynnag sy'n yfed o'r dŵr a roddaf fi iddo, ni bydd arno syched byth. Bydd y dŵr a roddaf iddo yn troi yn ffynnon o ddŵr o'i fewn, yn ffrydio i fywyd tragwyddol." "Syr," meddai'r wraig wrtho, "rho'r dŵr hwn i mi, i'm cadw rhag sychedu a dal i ddod yma i dynnu dŵr."

Dywedodd Iesu wrthi, "Dos adref, galw dy ŵr a thyrd yn ôl yma." "Nid oes gennyf ŵr," atebodd y wraig. Meddai Iesu wrthi, "Dywedaist y gwir wrth ddweud, 'Nid oes gennyf ŵr.' Oherwydd fe gefaist bump o wŷr, ac nid gŵr

is true!" The woman said to him, "Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem." Jesus said to her, "Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who

"Come and see a man who told me everything I have ever done!"

worship him must worship in spirit and truth." The woman said to him, "I know that Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you."

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water-jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him.

Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour."

Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done."

i ti yw'r dyn sydd gennyf yn awr. Yr wyt wedi dweud y gwir am hyn." "Syr," meddai'r wraig wrtho, "rwy'n gweld dy fod ti'n broffwyd. Yr oedd ein hynafiaid yn addoli ar y mynydd hwn. Ond yr ydych chi'r Iddewon yn dweud mai yn Jerwsalem y mae'r man lle dylid addoli." "Cred fi, wraig," meddai Iesu wrthi, "y mae amser yn dod pan na fyddwch yn addoli'r Tad nac ar y mynydd hwn nac yn Jerwsalem. Yr ydych chi'r Samariaid yn addoli heb wybod beth yr ydych yn ei addoli. Yr ydym ni'n gwybod beth yr ydym yn ei addoli, oherwydd oddi wrth yr Iddewon y mae iachawdwriaeth yn dod. Ond y mae amser yn dod, yn wir y mae yma eisoes, pan fydd y gwir addolwyr yn addoli'r Tad mewn ysbryd a gwirionedd, oherwydd rhai felly y mae'r Tad yn eu ceisio i fod yn addolwyr iddo. Ysbryd yw Duw, a rhaid i'w addolwyr ef addoli mewn ysbryd a gwirionedd." Meddai'r wraig wrtho, "Mi wn fod y Meseia" (ystyr hyn yw Crist) "yn dod. Pan ddaw ef, bydd yn mynegi i ni bob peth." Dywedodd Iesu wrthi, "Myfi yw, sef yr un sy'n siarad â thi."

Ar hyn daeth ei ddisgyblion yn ôl. Yr oeddent yn synnu ei fod yn siarad â gwraig, ac eto ni ofynnodd neb, "Beth wyt ti'n ei geisio?" neu "Pam yr wyt yn siarad â hi?"

Gadawodd y wraig ei hystên ac aeth i ffwrdd i'r dref, ac meddai wrth y bobl yno, "Dewch i weld dyn a ddywedodd wrthyf bopeth yr wyf wedi ei wneud. A yw'r bosibl mai hwn yw'r Meseia?" Daethant allan o'r dref a chychwyn tuag ato ef.

Yn y cyfamser yr oedd y disgyblion yn ei gymell, gan ddweud, "Rabbi, cymer fwyd." Dywedodd ef wrthynt, "Y mae gennyf fi fwyd i'w fwyta na wyddoch chi ddim amdano." Ar hynny, dechreuodd y disgyblion ofyn i'w gilydd, "A oes rhywun, tybed, wedi dod â bwyd iddo?" Meddai Iesu wrthynt, "Fy mwyd i yw gwneud ewyllys yr hwn a'm hanfonodd, a gorffen y gwaith a roddodd i mi. Oni fyddwch chi'n dweud, 'Pedwar mis eto, ac yna daw'r cynhaeaf'? Ond dyma fi'n dweud wrthyf, codwch eich llygaid ac edrychwch ar y meysydd, oherwydd y maent yn wyn ac yn barod i'w cynaeafu. Eisoes y mae'r medelwr yn derbyn ei dâl ac yn casglu ffrwyth i fywyd tragwyddol, ac felly bydd yr heuur a'r medelwr yn cydlawenhau. Yn hyn o beth y mae'r dywediad yn wir: 'Y mae un yn hau ac un arall yn medi.' Anfonais chi i feddi cynhaeaf nad ydych wedi llafurio amdano. Eraill sydd wedi llafurio, a chwithau wedi cerdded i mewn i'w llafur."

Daeth llawer o'r Samariaid o'r dref honno i gredu yn Iesu drwy air y wraig a dystiodd: "Dywedodd wrthyf bopeth yr wyf wedi ei wneud."

Encountering and responding to the Light of Christ / **Jesus and the Canaanite woman**

Matthew 15:21-28

At that time: Jesus left that place and went away to the district of Tyre and Sidon. Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us." He answered, "I was sent only to the lost sheep of the house of Israel." But she came and knelt before him, saying, "Lord, help me." He answered, "It is not fair to take the children's food and throw it to the dogs." She said, "Yes, Lord, yet even the dogs eat the crumbs that

"Even the dogs eat the crumbs that fall from their masters' table"

fall from their masters' table." Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

Cydnabod ac ymateb i oleuni Crist / **Iesu a'r wraig oedd yn Gananëes**

Mathew 15:21-28

Bryd hynny: Aeth Iesu allan oddi yno ac ymadawodd i barthau Tyrus a Sidon. A dyma wraig oedd yn Gananëes o'r cyffiniau hynny yn dod ymlaen gan weiddi, "Syr, trugarha wrthyf, Fab Dafydd; y mae fy merch wedi ei

"Mae hyd yn oed y cŵn yn bwyta o'r briwsion sy'n syrthio o fwrdd eu meistri"

meddiannu gan gythraul ac yn dioddef yn enbyd." Ond nid atebodd ef un gair iddi. A daeth ei ddisgyblion ato a gofyn iddo, "Gyr hi i ffwrdd, oherwydd y mae'n gweiddi ar ein hôl." Atebodd yntau, "Ni'm hanfonwyd at neb ond at ddefaid colledig tŷ Israel." Ond daeth hithau ac ymgrymu iddo gan ddweud, "Syr, helpa fi." Atebodd Iesu, "Nid yw'n deg cymryd bara'r plant a'i daflu i'r cŵn." Dywedodd hithau, "Gwir, syr, ond y mae hyd yn oed y cŵn yn bwyta o'r briwsion sy'n syrthio oddi ar fwrdd eu meistri." Yna atebodd Iesu hi, "Wraig, mawr yw dy ffydd; boed iti fel y mynni." Ac fe iachawyd ei merch o'r munud hwnnw.

Encountering and responding to the Light of Christ / **Philip and the Ethiopian man**

Acts 8:26-40

Now: An angel of the Lord said to Philip, "Get up and go towards the south to the road that goes down from Jerusalem to Gaza." (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, "Go over to this chariot and

"Look, here is water!"

join it." So Philip ran up to it and heard him reading the prophet Isaiah. He asked, "Do you understand what you are reading?" He replied, "How can I, unless someone guides me?" And he invited Philip to get in and sit beside him.

Now the passage of the scripture that he was reading was this: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth." The eunuch asked Philip, "About whom, may I ask you, does the prophet say this, about himself or about someone else?"

Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, "Look, here is water! What is to prevent me from being baptized?"

He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing.

But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Cydnabod ac ymateb i oleuni Crist / **Philip a'r gŵr o Ethiop**

Actau 8:26-40

Nawr: Llefarrowd angel yr Arglwydd wrth Philip: "Cod," meddai, "a chymer daith tua'r de, i'r ffordd sy'n mynd i lawr o Jerwsalem i Gaza." Ffordd anial yw hon. Cododd yntau ac aeth. A dyma ŵr o Ethiop, eunuch, swyddog uchel i Candace brenhines yr Ethiopiaid, ac yn ben ar ei holl drysor hi; yr oedd hwn wedi dod i Jerwsalem i addoli, ac yr oedd yn dychwelyd ac yn eistedd yn ei gerbyd, yn darllen y proffwyd Eseia. Dywedodd yr Ysbryd wrth Philip, "Dos a glŷn wrth y cerbyd yna." Rhedodd Philip ato a chlywodd ef yn darllen y proffwyd Eseia, ac meddai, "A wyt ti'n deall, tybed, beth yr wyt yn ei ddarllen?" Meddai yntau, "Wel, sut y gallwn i, heb i rywun fy nghyfarwyddo?" Gwahoddodd Philip i ddod i fyny ato ac eistedd gydag ef. A hon oedd yr adran o'r Ysgrythur yr oedd yn ei darllen:

"Arweiniwyd ef fel dafad i'r lladdfa, ac fel y bydd oen yn ddistaw yn llaw ei gneifiwr, felly nid yw'n agor ei enau. Yn ei ddarostyngiad gomeddwyd iddo farn. Pwy all draethu am ei ddisgynyddion? Oherwydd cymerir ei fywyd oddi ar y ddaear."

Meddai'r eunuch wrth Philip, "Dywed i mi, am bwy y mae'r proffwyd yn dweud hyn? Ai amdano'i hun, ai am rywun arall?" Yna agorodd Philip ei enau, a chan ddechrau o'r rhan hon o'r Ysgrythur traethodd y newydd da am Iesu iddo. Fel yr oeddent yn mynd

"Dyma ddŵr!"

rhadddynt ar eu ffordd, daethant at ryw ddŵr, ac ebe'r eunuch, "Dyma ddŵr; beth sy'n rhwystro imi gael fy medyddio?"

A gorchmynnodd i'r cerbyd sefyll, ac aethant i lawr ill dau i'r dŵr, Philip a'r eunuch, ac fe'i bedyddiodd ef. Pan ddaethant i fyny o'r dŵr, cipiwyd Philip ymaith gan Ysbryd yr Arglwydd; ni welodd yr eunuch mohono mwyach, ac aeth ymlaen ar ei ffordd yn llawen. Cafodd Philip ei hun yn Asotus, ac aeth o gwmpas dan gyhoeddi'r newydd da yn yr holl ddinasoedd nes iddo ddod i Gesarea.

Some practicalities

Rhai pethau ymarferol

Travelling and parking

The address of the St George's Hotel, where the conference takes place, is **The Promenade, Llandudno LL30 2LG**. There is limited free parking at the hotel's car park at the back of the hotel, allocated on a first come first served basis.

Evenings

Wine with dinner and two drinks after dinner each evening are provided as part of the conference package. There is ample space on the hotel's ground floor and in the Conwy Bar for conversation and conviviality.

On Tuesday evening, a storytelling session will take place in the Conwy Suite. We hold within us a treasure trove of stories from our lives. These stories are unique to us. They may be playful and comic, poignant and profound, or breathtaking in their everyday simplicity. Our personal stories reveal what it is to be human, and often what it is to encounter and know God. Stories give communities a chance to understand themselves, and can be moments of challenge as people grow in understanding of themselves, of others and of God's work in our world. A few people will be sharing their stories in an informal context on Tuesday evening. Come along to listen, and maybe to think of how you can bring storytelling to life in your Ministry Area or parish.

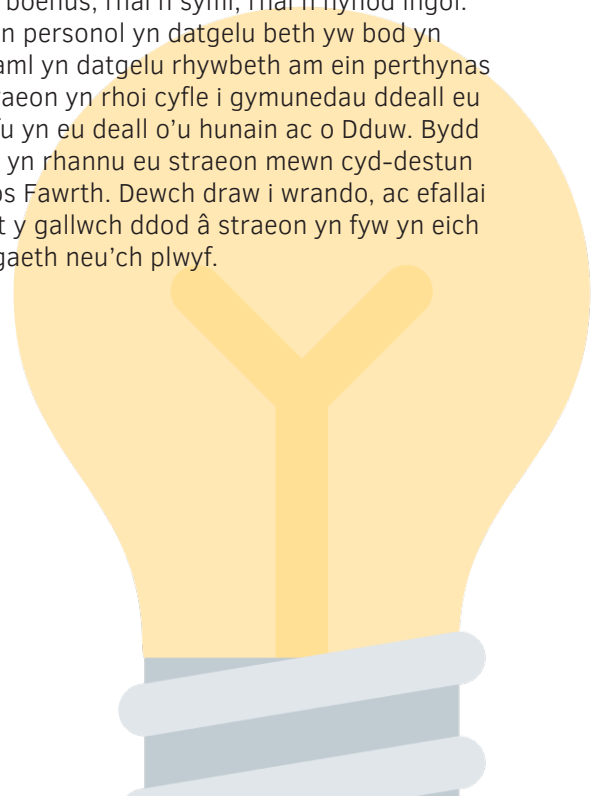
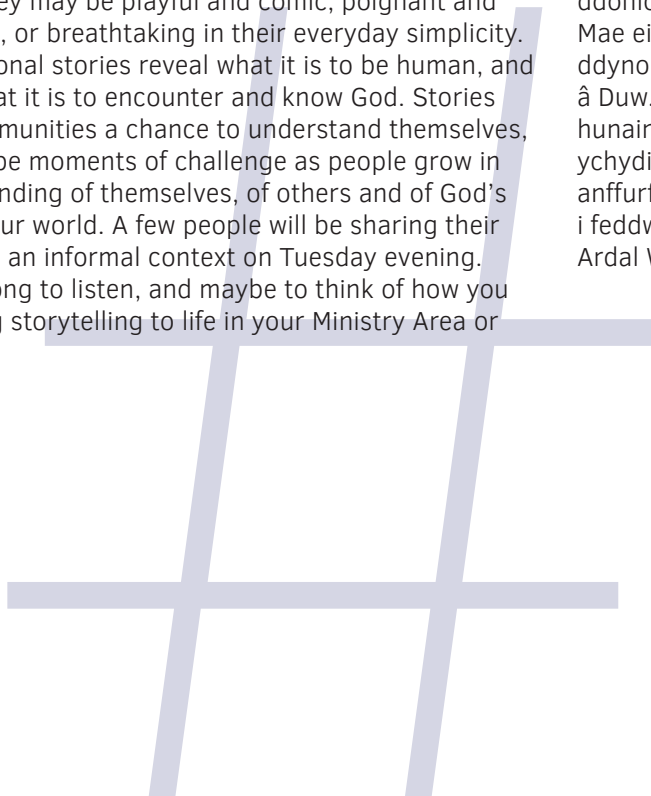
Teithio a pharcio

Cyfeiriad Gwesty San Siôr, lle y cynhelir y gynhadless, yw **Y Rhodfa, Llandudno LL30 2LG**. Mae peth lle i barcio ym maes parcio'r gwesty yng nghefn y gwesty – mae'n rhad ac am ddim, a'r cyntaf i'r felin caiff falu.

Gyda'r nos

Darperir gwin gyda chinio a dau ddiod ar ôl cinio bob nos fel rhan o becyn y gynhadledd. Mae digon o le ar lawr gwaelod y gwesty ac ym Mar Conwy am sgwrs ac ymddiddan.

Ar nos Fawrth ceir sesiwn adrodd stori yn Ystafell Conwy. Mae gennym ni oll bethwmbreth o straeon i'w hadrodd. Mae'r straeon hyn yn unigryw i ni. Mae rhai'n ddoniol, rhai'n boenus, rhai'n syml, rhai'n hynod ingol. Mae ein straeon personol yn datgelu beth yw bod yn ddynol, ac yn aml yn datgelu rhywbeth am ein perthynas â Duw. Mae straeon yn rhoi cyfle i gymunedau ddeall eu hunain ac i dyfu yn eu deall o'u hunain ac o Dduw. Bydd ychydig o bobl yn rhannu eu straeon mewn cyd-destun anffurfiol ar nos Fawrth. Dewch draw i wrando, ac efallai i feddwl am sut y gallwch ddod â straeon yn fyw yn eich Ardal Weinidogaeth neu'ch plwyf.



Food

Lunch will be a buffet, with provision made for dietary requirements. There is a fixed menu for dinner each evening, and it is shown below. Dietary requirements that have been notified beforehand will be catered for separately to this menu. Please contact Kelly Hughes by 16 November if you would like any of the alternative courses, or if you haven't yet alerted us to your dietary requirements.

kellyhughes@churcheinwales.org.uk
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Monday evening's dinner menu

- Chilled fan of melon with raspberry coulis and seasonal fruits
- Fillet of salmon with lemon crushed new potatoes and a white wine cream
- **Alternative main course** Wild mushroom and chesnut filo parcel, onion relish with a chive cream
- Lemon meringue roulade with lemon curd and mixed berries

Tuesday evening's dinner menu

- Salmon, crab and prawn tian, with a saffron dressing a lemon crostini
- **Alternative starter** Mushroom and hazelnut pâté with mushroom ketchup and pickled mushrooms
- Breast of chicken wrapped in smoked bacon, with welsh cheese and chive mashed potato, tomato jus and glazed vegetables
- **Alternative main course** Tagliatelle with ratatouille, parmesan and a pesto cream
- Meringue nest filled with chantilly cream and seasonal fruit, and a raspberry coulis

Bwyd

Bydd cinio ar ffurf bwffe, gyda darpariaeth wedi'i wneud ar gyfer gofynion dietegol. Mae bwydlen gadarn ar gyfer swper ar y ddwy noson, ac fe'i gwelir isod. Darperir ar gyfer gofynion dietegol a gafodd eu hysbysu ymlaen llaw yn ategol i'r fwydlen swper hon. Cysylltwch â Kelly Hughes erbyn 16 Tachwedd os hoffech unrhyw un o'r cyrsiau amgen, neu os nad ydych wedi ein hysbysu hyd yma am ofynion dietegol.

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Bwydlen swper nos Lun

- Gwyntyllen o felon oer gyda choulis mafon a ffrwythau tymhorol
- Ffiled o eog gyda thatws newydd lemonaidd wedi'u malu lemon a hufen gwin gwyn
- **Prif gwrs amgen** Parsel crwst deilan llawn madarch gwyllt a chastanau, enllyn nionyn gyda hufen cennin sifi
- Rhôl meringue lemon gyda cheuled lemon ac aeron cymysg

Bwydlen swper nos Fawrth

- Tian eog, cranc a chorgimwch, gyda sesnad saffrwm a chrostini lemon
- **Cwrs cyntaf amgen** Pâté madarch a chanu barfogf gyda chetshyp madarch a phicl madarch
- Brest o gyw iâr wedi'i lapio mewn cig moch wedi'i gochi, gyda thatws stwnsh â chaws cymreig a chennin syfi, jws tomato a llysiâu gwydrog
- **Prif gwrs amgen** Tagliatelle gyda ratatouille, caws parma a phesto hufen
- Nyth o ferigie wedi'i lenwi â hufen chantilly a ffrwythau tymhorol, a choulis mafon

Almighty God, who enkindled in the heart of Brigid the living flame of your love: stir the cold embers of our hearts and lead us to the well-springs of eternal life; through Jesus Christ our Lord. Amen.

Almighty God, who inspired your bishop Deiniol to gather around him a community to live the common life: grant that we, who honour his memory, may work to build up the family of your Church in faith and hope and love; through Jesus Christ our Lord. Amen.

Dduw hollalluog, a enynnaist yng nghalon Ffraid fflam fywiol dy gariad: cynnau farwor oer ein calonnau ninnau ac arwain ni at ffynhonnau'r bywyd tragwyddol; trwy Iesu Grist ein Harglwydd. Amen.

Hollalluog Dduw, a ysbrydolaist dy esgob Deiniol i gasglu o'i gwmpas gymuned o Gristnogion i gyd-fyw bywyd cytun; caniatâ i ni, sy'n anrhydeddu'r cof amdano weithio i atgyfnerthu teulu dy Eglwys mewn ffydd, gobaith a chariad; trwy Iesu Grist ein Harglwydd. Amen.

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**Esgobaeth
Bangor**
The Diocese
of Bangor

Yr Eglwys yng Nghymru
The Church in Wales