

RHUFAIN 2019
LLAWLYFR Y PERERIN
ROME 2019
PILGRIM'S GUIDE

PERERINDOD ESGOBAETH BANGOR I RUFAIN TACHWEDD 2019

THE DIOCESE OF BANGOR'S PILGRIMAGE TO ROME NOVEMBER 2019



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

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CYNNWYS

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CYFLWYNIAD

INTRODUCTION

Mae 2020 yn nodi canmlwyddiant y datgysylltiad a ffurfio'r Eglwys yng Nghymru ar ei newydd wedd. Fel ar unrhyw benblwydd, dyma gyfle i edrych yn ôl ac i ystyried pwy ydym ni bellach. Fel rhan o'n gwaith edrych yn ôl ac o ystyried, bydd criwiau o'r esgobaeth yn teitho ar dair bererindod o sylwedd.

Pererindodau ydynt sy'n ein gwahodd i edrych yn ôl ar wreiddiau ein ffydd – at waith achubol Crist yng Ngaliilea a Jerwsalem, at y cymunedau Cristnogol cynharaf yn Rhufain, ac at weinidogaeth y seintiau Celtaidd yn Llydaw. Wrth i ni deithio i'r tair cyrchfan sanctaidd

2020 marks the centenary of disestablishment and the formation of the Church in Wales as we now know it. As at any anniversary, we will find ourselves looking back and reflecting on who we have become. As part of our looking back and reflecting, groups from the diocese will travel on three major pilgrimages.

They are pilgrimages that invite us to look back at the roots of our faith – to Christ's redemptive work in Galilee and Jerusalem, to the earliest Christian communities in Rome, and to the ministry of the Celtic saints in Brittany. As we journey to those three holy

hynny, cawn ein gwahodd i fyfyrion ar sut y caiff taith ein ffydd hyd heddiw ei llunio a'i hadnewyddu drwy'n cymunedeb â'r rhai sydd wedi mynd o'n blaenau a ddangosodd inni'r ffordd.

RHUFAIN 2019

Dros y tridiau hyn yn Rhufain, byddwn yn canolbwyntio ar dri sant sy'n siarad â ni heddiw ar sail eu tystiolaethu daearol hwy o fewn y cymunedau Cris: Sant Pedr yr Apostol, Esgob cyntaf Rhufain; y Santes Sesilia, un o'r merthyron Rhufeinig cynnar parchedig; a'r Pab Sant Clement I, Esgob Rhufain ar ddiwedd y ganrif gyntaf ac awdur testunau Cristnogol cynnar pwysig. Mae apostoliaeth Peter, merthyrdod Cecilia, a dysgeidiaeth Clement yn wreiddiau sy'n parhau i faethu ein ffydd heddiw.

Gweddiwn y bydd Duw, sydd ddyfnder a chyrchfan yr holl greadigaeth, a Iesu, awdur a pherffeithydd ein ffydd, yn cyddeithio llwybr y pererin gyda ni gydol y dyddiau hyn.

destinations, we will be invited to reflect on how our journey of faith to this day is shaped and refreshed by our communion with those who have gone before us and shown us the way.

ROME 2019

Over these three days in Rome, we will focus on three saints that speak to us today from their earthly witness within the earliest Christian communities in Rome: St Peter the Apostle, the first Bishop of Rome; St Cecilia, one of the most revered of the early Roman martyrs; and Pope St Clement I, Bishop of Rome at the end of the first century and the author of important early Christian texts. The apostolicity of Peter, the martyrdom of Cecilia, and the teaching of Clement are roots that continue to nourish our faith today.

Let us pray that God, the depth and source of all creation, and Jesus, the pioneer and perfecter of our faith, with walk the pilgrim's way with us these few days.



TAIR AGWEDD AR BERERINDOD THREE ASPECTS OF PILGRIMAGE

Wrth i ni gychwyn ar ein pererindod i Rufain, a rhannu ym mhrofiad oesol y pererinion, mae tair agwedd gydberthynol ar bererindod sydd i'r amlwg yn ein teithio ninnau heddiw.

Y cyntaf yw'r un mwyaf sylfaenol ohonynt i gyd. Mae teithio gyda'n gilydd fel pererinion i leoedd sanctaidd penodol yn rhoi cyfle inni archwilio ein blaenoriaethau a phethau hanfodol bywyd – sefydlogrwydd ffyddlon, sicrwydd cynhenid ac, yn y pen draw, ffordd o fyw gytbwys. Mae oedi naill ai ar

As we embark on our pilgrimage to Rome, and share in the age-old experience of pilgrims, there are three interrelated aspects of pilgrimage that are to the fore in our journeying today.

The first is the most basic human one of them all. Journeying together as pilgrims to particular holy places affords us the opportunity to explore our priorities and the vital stuff of life – faithful stability, an authentic security and, ultimately, a well-balanced lifestyle. Pausing

ein pennau ein hunain neu gydag eraill ar hyd ffordd y pererinion yn ein helpu i fyfyrion ar yr hyn y mae'n ei olygu i fod yn wirioneddol ddynol. Mae etifeddiaeth ein seintiau Celtaidd cynnar bob amser yn ddeublyg: yn eu dydd fe wnaethant amlygu sancteiddrwydd 'lle' gan ein galluogi ninnau heddiw i ddefnyddio'r sancteiddrwydd hwnnw i wneud cysylltiadau rhwng teithiau personol ein calon â llwybrau daearyddol penodol – y daith oddi mewn a'r daith allanol.

Yr ail yw'r dealltwriaeth mai, er i gyrchfan fel Rhufain fod yn gyrchfan bererindota oesol, mae gwir lwybr y pererin ym mhobman. Y cwestiwn rydyn ni'n ei wynebu i gyd yw: ydyn ni'n agored i ddod yn wir bererinion? Ydyn ni'n barod i fyw gyda rhai o'r risgiau a'r ansicrwydd – y llanast a'r llacrydd – y mae pererindota'n ei olygu? Ni all y pererin fyth gael popeth yn dwt ac yn – mae archwilio, cwestiynu, darganfod, symud, yr heriol a'r syn yno'n dragywydd – ond dyna ydi byw!

Y trydydd yw, p'un a yw ein lleoedd pererindota yn leoedd o dawelwch, harddwch, goleuni neu hyd yn oed o drawsnewid dychmygus o'r byd hwn i'r nesaf, maent i gyd yn leoedd o roddion gwerthfawr ac unigryw. Drysau ydyn nhw lle gellir dal cipolwg ar fyd arall neu'n well byth,

either alone or with others along the pilgrim way helps us to reflect on what it means to be truly human. The legacy of our early Celtic saints is always two-fold: in their day they drew out the sacredness of 'place', thereby enabling us today to use that sacredness to make connections between our own personal journeys of the heart with particular routes – the inner and outer journey.

The second is the reality that, although places such as Rome are traditional pilgrimage places, the true pilgrim path is located everywhere. The question we all face is: are we open to becoming true pilgrims? Are we prepared to live with some of the risks and uncertainties and loose ends that pilgrimage entails? The pilgrim can never have everything neatly 'compartmentalised' – there is always exploration, questions, search, movement, challenge and the surprise – but then that's life!

The third is that, whether our pilgrim places are places of silence, beauty, light or even of imaginative transition from this world to the next, they are all places of precious and irreplaceable gifts. They are doors through which glimpses of another world can be caught or

drysau y gall byd arall ein cyrraedd drwyddynt.

Ar gyfer pob un ohonom, bydd y daith yn wahanol, ac, er ei bod yn unigryw, nid oes angen iddi byth fod yn un ar ei phen ei hun. Rhodd gwir bererindod yw ein bod, wrth gyrraedd y lleoedd hynny, yn aml yn synnu o ddarganfod bod llawenydd a gobeithion, galar ac ing ein bywydau ein hunain eisoes wedi cael eu profi gan y bobl a wnaeth y lleoedd hynny yn gysegredig yn y lle cyntaf.

A gaf i ddymuno pob bendith i chi ar ein pererindod Rufeinig y dyddiau hydrefol hyn.

ANDREW CARROLL JONES
ARCHDDIACON MEIRIONNYDD

better still, doors through which another world may reach us.

For each one of us, the journey will be different, and, although it is unique, it never needs to be a solitary one. The gift of true pilgrimage is that, by arriving at those places, we are often surprised to find that the joys and the hopes, the grief and the anguish of our own lives have already been experienced by the people who made those places sacred in the first place.

May I wish you every blessing on our Roman pilgrimage these November days.

ANDREW CARROLL JONES
ARCHDEACON OF MEIRIONNYDD

*Darlun: Gweithdy David Teniers yr Iau (1610-1690),
Pererin benywaidd, o gasgliadau'r Dulwich Picture Gallery*

*Image: The workshop of David Teniers the Younger (1610-1690),
Female pilgrim, from the collections of the Dulwich Picture Gallery*

LA SACRESTIA RISTORANTE

LA SACRESTIA

Time to Bunch

LA SACRESTIA



LA SACRESTIA



OSARIO

2018

Top Choice



AMSERLEN A LOGISTEG TIMETABLE AND LOGISTICS

DYDD LLUN 18 TACHWEDD

c. **14.00**

Cyrraedd ein gwesty, lle bydd cinio ysgafn yn cael ei weini a rhoddir sgwrs ragarweiniol fer am siâp a logisteg y bererindod

15.15

Amser ymadael i'r rhai sy'n dymuno cerdded gyda'i gilydd; rydym yn ymgynnull ar lawr gwaelod y gwesty

15.45

Ymweld â'r Basilica Papale di Santa Maria Maggiore

Piazza di S. Maria Maggiore, 00100 Roma

Rydym yn ymgynnull ym mhen gorllewinol yr eglwys, ar ôl pasio trwy'r gwiriadau diogelwch allanol

17.00

Hwyrol Weddi | Pedr, Apostol | Anerchiad gan Mary Stallard

Yn Santa Maria Maggiore, ym mhle y cawn ein croesawu gan y Tra Parchg Msgr John Abruzzese, Canon y Basilica

MONDAY 18 NOVEMBER

c. **14.00**

Arrive at our hotel, where a light lunch will be served and a short introductory talk about the shape and logistics of the pilgrimage will be given

15.15

Departure time for those who wish to walk together; we gather at the ground floor of the hotel

15.45

Visit to the Basilica Papale di Santa Maria Maggiore

Piazza di S. Maria Maggiore, 00100 Roma

We gather at the west end of the church, having passed through the external security checks

17.00

Evening Prayer | Peter, Apostle | Address by Mary Stallard

At Santa Maria Maggiore, where we will be welcomed by the Very Revd Msgr John Abruzzese, Canon of the Basilica

19.40

Amser ymadael i'r rhai sy'n dymuno cerdded gyda'i gilydd; rydym yn ymgynnull ar lawr gwaelod y gwesty

20.00

Swper y pererinion yn La Sagrestia

Via del Seminario, 89, 00186 Roma

19.40

Departure time for those who wish to walk together; we gather at the ground floor of the hotel

20.00

Pilgrimage dinner at La Sagrestia

Via del Seminario, 89, 00186 Roma

DYDD MAWRTH 19 TACHWEDD

TUESDAY 19 NOVEMBER

o **06.45** *ymlaen*

Brecwast

from **06.45**

Breakfast

09.30

Taith gerdded o'r gwesty gan ddiweddu yn y Ganolfan Anglicanaidd yn Rhufain

Cerddwn heibio'r Fontana di Trevi, a threulio amser yn y Piazza Navona, gan ymweld â San Luigi dei Francesi, Sant'Agnese in Agone, y Pantheon a'r Chiesa del Gesù; rydym yn ymgynnull ar lawr gwaelod y gwesty

09.30

A walking tour from the hotel to conclude at the Anglican Centre in Rome

We will pass the Fontana di Trevi, spend time in the Piazza Navona, and visit San Luigi dei Francesi, Sant'Agnese in Agone, the Pantheon and the Chiesa del Gesù; we will gather at the ground floor of the hotel

12.30 *ar gyfer* **12.45**

Cymun Bendigaid

Yng nghapel y Ganolfan Anglicanaidd yn Rhufain

Piazza del Collegio Romano, 2, 00186 Roma

12.30 *for* **12.45**

Holy Eucharist

In the chapel of the Anglican Centre in Rome

Piazza del Collegio Romano, 2, 00186 Roma

13.30

Cinio yn y Ganolfan Anglicanaidd yn Rhufain

Gyda chyfle i gwrdd â Chynrychiolydd Archesgob Caergaint i'r Esgobaeth Sanctaidd, Archesgob Ian Ernest, cyn Esgob Mauritius a Phrif Esgob Eglwys Anglicanaidd Cefnfor India

13.30

Lunch at the Anglican Centre in Rome

With an opportunity to meet the Archbishop of Canterbury's Representative to the Holy See, Archbishop Ian Ernest, former Bishop of Mauritius and Primate of the Anglican Church of the Indian Ocean

16.45

Amser ymadael i'r rhai sy'n dymuno cerdded gyda'i gilydd; rydym yn ymgynnull ar lawr gwaelod y gwesty

17.15

Ymweld â'r Basilica di Santa Cecilia in Trastevere

Piazza di Santa Cecilia, 22, 00153 Roma

Rydym yn ymgynnull o dan y portico yng nghwrt y basilica

18.00

Hwylol Weddi | Sesilia, Merthyr | Anerchiad gan Siôn Rhys Evans

Yn Santa Cecilia in Trastevere

20.00

Swper y pererinion yn Emma

Via del Monte della Farina, 28, 00186 Roma

16.45

Departure time for those who wish to walk together; we gather at the ground floor of the hotel

17.15

Visit to the Basilica di Santa Cecilia in Trastevere

Piazza di Santa Cecilia, 22, 00153 Roma

We gather under the portico in the courtyard of the basilica

18.00

Evening Prayer | Cecilia, Martyr | Address by Siôn Rhys Evans

At Santa Cecilia in Trastevere

20.00

Pilgrimage dinner at Emma

Via del Monte della Farina, 28, 00186 Roma

DYDD MERCHER 18 TACHWEDD

WEDNESDAY 20 NOVEMBER

o **06.45** *ymlaen*

Brechwast

from **06.45**

Breakfast

09.00

Amser ymadael i'r rhai sy'n dymuno cerdded gyda'i gilydd; rydym yn ymgynnull ar lawr gwaelod y gwesty

09.00

Departure time for those who wish to walk together; we gather at the ground floor of the hotel

09.30 *ar gyfer* **09.40**

Cymun Bendigain yn y Chiesa di San Gregorio al Celio

Piazza di San Gregorio al Celio, 1, 00184 Roma

Drwy gymwynas y Tad George Nelliyanil

09.30 *for* **09.40**

Holy Eucharist at the Chiesa di San Gregorio al Celio

Piazza di San Gregorio al Celio, 1, 00184 Roma

With thanks to Fr George Nelliyanil

10.40

Ymweld â'r Catacombe Domitilla

Via delle Sette Chiese, 282, 00147 Roma

Gyda chlodiant ceir o San Gregorio al Celio, a chlodiant ceir yn ôl i'r gwesty / canol Rhufain am c. 12.00

10.40

Visit to the Catacombe Domitilla

Via delle Sette Chiese, 282, 00147 Roma

With car transport from San Gregorio al Celio, and car transport back to the hotel / the centre of Rome at c. 12.00

15.15

Amser ymadael i'r rhai sy'n dymuno cerdded gyda'i gilydd; rydym yn ymgynnull ar lawr gwaelod y gwesty

15.30

Ymweld â Basilica di Sant Clemente al Laterno

Via Labicana, 95, 00184 Roma

Rydym yn ymgynnull y tu mewn i ddrws gorllewinol yr eglwys

16.00

Hwyrrol Weddi | Clement, Athro | Anerchiad gan Andrew Carroll Jones

Yn Sant Clemente al Laterno

16.45

Ymweld â'r cloddiadau archeolegol yn Sant Clemente al Laterno

19.40

Amser ymadael i'r rhai sy'n dymuno cerdded gyda'i gilydd; rydym yn ymgynnull ar lawr gwaelod y gwesty

20.00

Swper y pererinion yn Mimì e Cocò

Via del Governo Vecchio, 72, 00186 Roma

DYDD IAU 21 TACHWEDD

o **06.45** *ymlaen*

Brecwast

08.00

Ceir yn gadael y gwesty am y maes awyr

15.15

Departure time for those who wish to walk together; we gather at the ground floor of the hotel

15.30

Visit to the Basilica di Sant Clemente al Laterno

Via Labicana, 95, 00184 Roma

We gather inside the west door of the church

16.00

Evening Prayer | Clement, Teacher | Address by Andrew Carroll Jones

At Sant Clemente al Laterno

16.45

Visit to the archaeological excavations at Sant Clemente al Laterno

19.40

Departure time for those who wish to walk together; we gather at the ground floor of the hotel

20.00

Pilgrimage dinner at Mimì e Cocò

Via del Governo Vecchio, 72, 00186 Roma

THURSDAY 21 NOVEMBER

from **06.45**

Breakfast

08.00

Cars leave the hotel for the airport

GWESTY

Manylion ein gwesty yw:
The Inn at the Roman Forum
Via degli Ibernesi, 30
00185 Roma
+39 06 69190970

CYSWLLT BRYS

Pan fyddwn yn Rhufain, os oes angen cymorth arnoch neu os oes angen i chi ein hysbysu o newid yn eich cynlluniau yn ystod y bererindod, ffoniwch, anfonwch neges destun neu WhatsApp-iwch Siôn yn y lle cyntaf, a Katie wedi hynny. Cyn ymadael neu yn y maes awyr, cysylltwch â Katie yn gyntaf.

Siôn
+44 7740 273428
Katie
+44 7557 872455

CAPLAN

Caplan y bererindod yw'r **Parchg Michael Thomas**. Michael yw Ficer Eglwys Sant Mihangel, Tref Camden yn Esgobaeth Llundain. Cyn iddo symud i Lundain, roedd Michael yn Is-gantor Eglwys Gadeiriol Aberhonddu, ar ôl hyfforddi ar gyfer yr offeiriadaeth yn St Stephen's House, Rhydychen a gwasanaethu curadiaeth yn Esgobaeth Llandaf.

Gellir cysylltu â Michael ar unrhyw adeg yn ystod y bererindod i gael sgwrs fugeiliol neu i glywed Cyffes, a byddai'n hapus i drefnu amser yn breifat i wneud hynny.

HOTEL

Our hotel's details are:
The Inn at the Roman Forum
Via degli Ibernesi, 30
00185 Roma
+39 06 69190970

URGENT CONTACT

Once in Rome, if you need assistance or if you need to inform us of a change in your plans during the pilgrimage, please call, message or WhatsApp Siôn in the first instance, and Katie thereafter. Before departure or at the airport, please contact Katie first.

Siôn
+44 7740 273428
Katie
+44 7557 872455

CHAPLAIN

The pilgrimage chaplain is **the Revd Michael Thomas**. Michael is the Vicar of St Michael's Church, Camden Town in the Diocese of London. Prior to his move to London, Michael was Succentor of Brecon Cathedral, having trained for the priesthood at St Stephen's House, Oxford and served his curacy in the Diocese of Llandaff.

Michael can be approached at any time during the pilgrimage for a pastoral conversation or to hear Confessions, and would be happy to arrange a time in private to do so.



HWYROL WEDDI PEDR, APOSTOL EVENING PRAYER PETER, APOSTLE

BASILICA PAPAIE DI SANTA MARIA MAGGIORE
DYDD LLUN | MONDAY

YMGYNNULL | GATHERING

Safwn | We stand

At Fynydd Seion yr ydych chwi wedi dod,
ac i ddinas y Duw byw
ac at Dduw, Barnwr pawb,
ac at ysbrydoedd y rhai cyfiawn sydd wedi eu perffeithio,
ac at Iesu, cyfryngwr y cyfamod newydd.

Hebraid | Hebrews 12:22-23

TRANSLATION | *You have come to Mount Zion and to the city of the living God, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus the mediator of a new covenant.*

God is my light and my salvation.

Whom then shall I fear?

God is the strength of my life.

Of whom then shall I be afraid?

**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.**

Dduw Goruchaf,
sydd ddyfnder a chyrchfan yr holl greadigaeth,
i ti y bo gogoniant a moliant!
A ninnau'n llawenhau gyda'th saint
– y cwmwl mawr hwnnw o dystion –
boed inni gerdded â gostyngeddwydd
y bererindod a osodaist o'n blaen,
gan gadw ein golwg ar Iesu Grist,
awdur a pherffeithydd ein ffydd.

Bendigedig fyddo Duw am byth.

TRANSLATION | *Sovereign God, the depth and source of all creation, to you be glory and praise! As we rejoice with your saints – that great cloud of witnesses – may we walk with humility the pilgrimage you set before us, looking to Jesus Christ, the pioneer and perfecter of our faith. Blessed be God for ever.*

Eisteddwn | We sit

SALM | PSALMODY

O Lord, my heart is not lifted up,
my eyes are not raised too high;

**I do not occupy myself with things
too great and too marvellous for me.**

But I have calmed and quieted my soul,

**like a weaned child with its mother;
my soul is like the weaned child that is with me.**

O Israel, hope in the Lord
from this time on and for evermore.

Salm | Psalm 131

**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.**

Darlleniad o bregeth gan Awstin Sant adeg cysegru eglwys newydd.

Yr hyn yr ydym oll wedi dod ynghyd yma i'w ddathlu yw cysegru tŷ gweddi. Dyma dŷ ein gweddiau, ond nynt ein hunain yw tŷ Duw. Ac os nynt ein hunain yw tŷ Duw, rydym yn cael ein hadeiladu yn yr oes hon er mwyn ein cysegru ar ddiwedd amser. Mae adeiladu'r tŷ hwn wedi gofyn llafur caled, ond llawenydd gorfoleddus sydd adeg ei gysegru.

Mae'r hyn a oedd yn digwydd yn y lle hwn wrth i'r muriau godi yn digwydd yma heddiw wrth i'r rhai sy'n credu yng Nghrist gael eu cynnull ynghyd. Achos mae'r weithred o gredu fel yr adeg y torrir trawstiau a meini o'r fforestydd a'r mynyddoedd; ond pan gaiff credinwyr eu haddysgu, eu bedyddio a'u ffurfio, mae fel petai dwylo seiri coed a seiri maen yn eu gweithio a'u naddu ac yn eu sythu a'u llyfnhau.

Fodd bynnag, ni fyddant eto'n ffurfio tŷ i'r Arglwydd hyd y byddant wedi'u morteisio a'u smentio ynghyd gan gariad. Pe na fyddai'r trawstiau a'r meini yn y lle hwn yn cydgysylltu yn ôl trefn bendant, pe na fyddent yn cyplysu'n dangnefeddus, pe na fyddent rywsut yn caru ei gilydd drwy ymgysylltu, ni ddeuai neb yma. Mewn gair, os gwelwch fod y meini mewn adeilad yn cydgysylltu'n briodol â'i gilydd fe ewch i mewn i'r adeilad yn ddibryder, heb ofni y gallai'r meini ddymchwel am eich pen.

Felly, gan fod Crist yr Arglwydd am ddod i mewn a thrigo ynom, fe ddywedodd, er mwyn ein hadeiladu, yr wyf yn rhoi i chwi orchymyn newydd: carwch eich gilydd. Yr wyf yn rhoi i chwi, meddai, orchymyn. Roeddech yn hen, oeddech, yn parhau i orwedd rhwng eich adfeilion eich hunain, ymhell o fod yn addas i adeiladu tŷ. Felly er mwyn cael eich achub o adfeilion eich hen fywyd, carwch eich gilydd.

Boed i'ch cariad chi eich hun, felly, ystyried bod y tŷ hwn yn parhau i gael ei adeiladu, fel y rhagwelwyd ac yr addawyd, ledled y byd. Pan oedd y tŷ yn cael ei adeiladu ar ôl y Gaethglud, fel y dywed Salm arall, Canwch i'r Arglwydd gân newydd, canwch i'r Arglwydd yr holl ddaear. Yr hyn a

ddywedodd y Salmydd, cân newydd, dyna a ddywedodd yr Arglwydd hefyd yma: gorchymyn newydd. Beth, wedi'r cyfan, sydd gan gân newydd heblaw cariad newydd? Mae canu yn rhywbeth mae cariadon yn ei wneud. Mae angerdd y cantor hwn yn amlygu angerdd cariad sanctaidd. Felly, bydded i'r hyn a welwn wedi ei gyflawni'n faterol yn y muriau o'n cwmpas, hefyd ddigwydd yn ysbrydol, yn ein meddyliau. Ac fel y'i gwelwn wedi ei berffeithio yma mewn meini a choed, boed iddo gael ei berffeithio yn eich cyrff, oblegid gras Duw sydd yn adeiladu.

Yn gyntaf, felly, rhoddwn ddiolch i'r Arglwydd ein Duw, a roes i ni bopeth sy'n dda, ac a wnaeth bob un o'i roddion yn berffaith, a chanmolwn ei ddaioni o waelod ein calonnau, gan iddo ysbrydoli eneidiau ei ffyddloniaid i adeiladu'r tŷ gweddi hwn, gan roddi iddynt y dyhead i wneud hynny a benthg iddynt ei nerth ei hun. Nid yn unig y bu iddo ysbrydoli'r rhai nad oeddent eto'n ewyllysgar fel eu bod yn ewyllysgar, ond fe faethodd ymdrechion yr ewyllys da hwnnw fel yr adeiladwyd yr adeilad. Felly y bu mai Duw, sy'n ysgogi ei bobl ei hun i ewyllysio'r hyn a ddymuna ac i weithio tuag at hynny, a roes gychwyn ar hyn oll ac a'i cwblhaodd.

TRANSLATION | *A reading from a sermon by Saint Augustine at the dedication of a new church.*

What we are all gathered here to celebrate is the dedication of a house of prayer. While this is the house of our prayers, we ourselves are the house of God. And if we ourselves are God's house, we are being built up in this age, in order to be dedicated at the end of the age. The construction of this building involves hard labour, but its dedication means exultant rejoicing.

What was going on on this site while the walls were rising is going on here and now when believers in Christ are being gathered together. You see, it is through the exercise of belief that – shall we say – beams and stones are being hewn out of the forests and the mountains; but when they are catechized, baptized, formed, it is as though they are being chipped and chiselled, straightened out and planed by the hands of carpenters and masons.

However, they still do not make a house for the Lord until they are morticed and cemented together by charity. If these beams and stones here did not fit into one another according to a definite order, if they did not peacefully

link themselves together, if they did not somehow love one another by fitting into one another, no-one would come in. In a word, if you see the stones in a building fitting properly into one another, you go in without worry, without being afraid that they will collapse on you.

So as the Lord Christ wished to come in and dwell in us, he said, by way of constructing us, I give you a new commandment, that you should love one another. I give you, he said, a commandment. You were old, you see, you were still lying among your own ruins, you were far from making a house. So in order to be rescued from the ruins of your old selves, love one another.

Let your own charity then consider that this house is still being built, as was foretold and promised, throughout the whole wide world. When the house was being built after the Exile, as another psalm says, Sing to the Lord a new song; sing to the Lord, all the earth. What the psalmist said, a new song, the Lord has also said here: a new commandment. What, after all, does a new song have, except a new love? Singing is a thing that lovers do. The fervour of this singer shows the fervour of a holy love. So, then: what we see being done physically, in the walls around us, let it be done also spiritually, in our own minds; and as we here see it made perfect with stone and wood, let it be made perfect in your bodies; for it is the grace of God that is building it.

First, then, let us give thanks to the Lord our God, who has given us all that is good, and has made perfect every one of his gifts; and let us praise his goodness from the depth of our hearts, for he has inspired the souls of his faithful to construct this house of prayer, given them the desire and lent them his strength. Not only did he inspire those who were not yet willing so that they were willing, he also helped the efforts of this good will to get the building built. So it was that God, who works in his own people both to will and to work for his good pleasure, has himself both begun all this and completed it.

CANTIGL | CANTICLE

A bydd tangnefedd Duw
yn gwarchod dros eich calonnau a'ch meddyliau.

TRANSLATION | *The peace of God will keep your hearts and minds.*

Rejoice in the Lord always:
again, I say, rejoice.

**Be known to everyone:
for your consideration of others.**

The Lord is near:
do not be anxious,

**But in everything make your requests
known to God:
in prayer and petition with thanksgiving.**

Then the peace of God, which passes all understanding:
will keep your hearts and minds through Christ Jesus our
Lord.

Philippaid | Philippians 4:4–7

**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.**

**A bydd tangnefedd Duw
yn gwarchod dros eich calonnau a'ch meddyliau.**

DARLLENIAD O'R TESTAMENT NEWYDD | NEW TESTAMENT READING

A reading from the Gospel of Saint John.

At that time: Jesus showed himself again to the disciples by the Sea of Tiberias. When they had gone ashore, the disciples saw a charcoal fire there, with fish on it, and bread. Jesus said to them, 'Bring some of the fish that you have just caught.' So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, 'Come and have breakfast.' Now none of the disciples dared to ask him, 'Who are you?' because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after he was raised from the dead.

When they had finished breakfast, Jesus said to Simon Peter, 'Simon son of John, do you love me more than these?' He said to him, 'Yes, Lord; you know that I love you.' Jesus said to him, 'Feed my lambs.' A second time he said to him, 'Simon son of John, do you love me?' He said to him, 'Yes,

Lord; you know that I love you.' Jesus said to him, 'Tend my sheep.' He said to him the third time, 'Simon son of John, do you love me?' Peter felt hurt because he said to him the third time, 'Do you love me?' And he said to him, 'Lord, you know everything; you know that I love you.' Jesus said to him, 'Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go.' (He said this to indicate the kind of death by which he would glorify God.) After this he said to him, 'Follow me.'

Ioan / John 21: 1, 9-19

Hear what the Spirit is saying to the Church.

Thanks be to God.

ANERCHIAD | ADDRESS

CANTIGL YR EFENGYL | GOSPEL CANTICLE

Safwn / We stand

Gwyn eu byd y rhai pur o galon,
oherwydd cânt hwy weld Duw.

TRANSLATION | *Blessed are the pure in heart, for they shall see God.*

My soul proclaims the greatness of the Lord:
my spirit rejoices in God my Saviour;

**Who has looked with favour on his lowly servant:
from this day all generations will call me blessed;**

The Almighty has done great things for me:
and holy is his name.

**God has mercy on those who fear him:
from generation to generation.**

The Lord has shown strength with his arm:
and scattered the proud in their conceit,

**Casting down the mighty from their thrones:
and lifting up the lowly.**

God has filled the hungry with good things:
and has sent the rich away empty.

**He has come to the aid of his servant Israel:
to remember his promise of mercy,**

The promise made to our forebears:
to Abraham and his children for ever.

**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.**

**Gwyn eu byd y rhai pur o galon,
oherwydd cânt hwy weld Duw.**

GWEDDĪAU | PRAYERS

Gweddiwn. Let us pray.

Be known, O God, in our lives this day.

Let your glory cover the earth.

Establish you Church on the foundation of the apostles.

And give to your people the blessings of holiness.

Let your way be known on earth.

And guide us in paths of mercy and justice.

Do not let the least, O God, be forsaken.

Nor the hope of the lost be taken away.

Grant rest, O God, to the faithful departed.

Make them partakers of your heavenly redemption.

O God, the light of pilgrims, hear our prayer.

For we put our trust in you.

Fel y dysgodd Iesu, gweddiwn ninnau.

As Jesus taught, we pray.

Ein Tad / Our Father

Almighty God,
who inspired your apostle Saint Peter
to confess Jesus as Christ and Son of the living God:
build up your Church upon this rock,
that in unity and peace
it may proclaim one truth and follow one Lord,
your Son our Saviour Christ,
who is alive and reigns
with you and the Holy Spirit,
one God, now and for ever.

Amen.

DIWEDDGLO | CONCLUSION

Am rodd ei Ysbryd:
Am yr Eglwys gatholig:
Am foddion gras:

Bendigedig fyddo Crist.

Am obaith gogoniant:
Am lwyddiannau ei efengyl:
Am fywydau ei saint:

Bendigedig fyddo Crist.

Mewn llawenydd a galar:
Mewn bywyd a marwolaeth:
Yn awr a hyd ddiwedd yr oesau:

Bendigedig fyddo Crist.

TRANSLATION | *For the gift of his Spirit: For the catholic Church: For the means of grace: Blessed be Christ. For the hope of glory: For the triumphs of his gospel: For the lives of his saints: Blessed be Christ. In joy and in sorrow: In life and in death: Now and to the end of the ages: Blessed be Christ.*

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen. Thanks be to God.



SANCTVS · TITV · SANCTÆ · CÆCILIÆ · CAR · DE · AQVAVIVA

HWYROL WEDDI SESILIA, MERTHYR EVENING PRAYER CECILIA, MARTYR

BASILICA DI SANTA CECILIA IN TRASTEVERE
DYDD MAWRTH | TUESDAY

YMGYNNULL | GATHERING

Safwn | We stand

At Fynydd Seion yr ydych chwi wedi dod,
ac i ddinas y Duw byw
ac at Dduw, Barnwr pawb,
ac at ysbrydoedd y rhai cyfiawn sydd wedi eu perffeithio,
ac at Iesu, cyfryngwr y cyfamod newydd.

Hebraid | Hebrews 12:22-23

TRANSLATION | *You have come to Mount Zion and to the city of the living God, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus the mediator of a new covenant.*

God is my light and my salvation.

Whom then shall I fear?

God is the strength of my life.

Of whom then shall I be afraid?

**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.**

Dduw Goruchaf,
sydd ddyfnder a chyrchfan yr holl greadigaeth,
i ti y bo gogoniant a moliant!
A ninnau'n llawenhau gyda'th saint
– y cwmwl mawr hwnnw o dystion –
boed inni gerdded â gostyngeddrwydd
y bererindod a osodaist o'n blaen,
gan gadw ein golwg ar Iesu Grist,
awdur a pherffeithydd ein ffydd.

Bendigedig fyddo Duw am byth.

TRANSLATION | *Sovereign God, the depth and source of all creation, to you be glory and praise! As we rejoice with your saints – that great cloud of witnesses – may we walk with humility the pilgrimage you set before us, looking to Jesus Christ, the pioneer and perfecter of our faith. Blessed be God for ever.*

Eisteddwn | We sit

SALM | PSALMODY

O Lord, my heart is not lifted up,
my eyes are not raised too high;

**I do not occupy myself with things
too great and too marvellous for me.**

But I have calmed and quieted my soul,

**like a weaned child with its mother;
my soul is like the weaned child that is with me.**

O Israel, hope in the Lord
from this time on and for evermore.

Salm | Psalm 131

**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.**

Darlleniad o *The Wisdom of the Cross* gan Edith Stein.

Gwisgodd Crist iau y Ddeddf, gan gyflawni gofynion y Ddeddf a marw dros y Ddeddf a than y Ddeddf. Drwy hynny fe ryddhaodd y rhai sy'n deisyf derbyn bywyd drwyddo ef; ond ni allant dderbyn y bywyd hwnnw oni bai eu bod hwythau'n offrymu eu bywydau eu hunain. Oherwydd pwy bynnag a fedyddir i Grist Iesu a fedyddir i'w farwolaeth ef. Cânt eu huno â'i fywyd fel y deuant megis rhannau o'i gorff yntau ac, fel rhannau o'i gorff, byddant yn dioddef gydag ef ac yn marw. Daw'r bywyd hwn yng nghyfoeth ei gyflawnder ar ddydd y gogoniant; ond hyd yn oed yn awr, er yn aros yn y cnawd, gallwn fod yn rhan ohono os credwn: os credwn i Grist farw drosom er ennil i ni fywyd. Drwy'r ffydd honno, cawn ein huno ag ef fel yr unig y corff a'r pen; bydd y ffydd honno'n agor i ni ffynhonnau ei fywyd ef. Felly ffydd yn yr Un a Groeshoeliwyd – ffydd fyw, ynghlwm â chariad ffyddlon – sydd i ninnau yn borth i fywyd ac yn wawr y gogoniant sydd i ddod. Y Groes, felly, yw ein hunig ymffrost: O'm rhan fy hun, cadwer fi rhag ymffrostio mewn dim ond yng nghroes ei Harglwydd Iesu Grist, y groes y mae'r byd drwyddi wedi ei groeshoelio i mi, a minnau i'r byd.

Mae pwy bynnag sy'n dewis Crist wedi marw i'r byd ac mae'r byd wedi marw iddo yntau. Mae'n dwyn clwyfau Crist yn ei gorff, mae'n wan ac yn ddirmygedig yng ngolwg dynion, ond mae ei achos yn gryf oherwydd mewn gwendid y daw nerth Duw i'w anterth. Gan wybod hynny, nid dim ond derbyn bod y Groes wedi'i gosod arno a wna disgybl Crist ond yn hytrach mae yntau ei hun yn ei groeshoelio ei hunan. Mae'r rhai sy'n eiddo i Grist Iesu wedi croeshoelio'r cnawd ynghyd â'i holl nwydau a'i chwantau. Maent wedi brwydro'n galed yn erbyn eu natur hwy eu hunain fel y byddai i'r bywyd pechadurus farw o'u mewn gan adael lle i fywyd yr Ysbryd ffynnu. Mae'r frwydr honno'n gofyn y dewrder eithaf. Ond nid y Groes yw'r diwedd: fe'i dyrchefir a dengys i ni'r ffordd i'r nefoedd. Nid arwydd yn unig mohoni, ond arf anorchfygedig Crist: dyma'r bag bugail a ddefnyddia'r Dafydd dwyfol yn ei frwydr â Goliath drygioni. Gyda hi, mae Crist yn curo'n uchel ar borth y nefoedd ac yn ei agor. Pan ddigwydd y pethau hyn bydd

goleuni Duw yn llewyrchu o'r nef ac yn llenwi pawb sy'n dilyn
y Croeshoeliedig Un.

TRANSLATION | *A reading from The Wisdom of the Cross by Edith Stein.*

Christ put on the yoke of the Law, fulfilling the Law's commands and dying for the Law and through the Law. By this he freed those who desire to receive life through him; but they cannot receive that life unless they themselves offer their own lives. For whoever is baptized into Christ Jesus is baptized into his death. They are immersed in his life so that they become like parts of his own body and, like the parts of his body, suffer with him and die. This life will come in its full abundance on the day of glory; but even now, still in the flesh, we can be part of it if we believe: if we believe Christ to have died for us in order to confer life on us. By that faith we are united to him as the body is united to the head; that faith opens to us the wellsprings of his life. Thus faith in the Crucified – living faith, united with devoted love – is for us the doorway to life and the beginning of the glory that is to come. Thus the Cross is our only boast: As for me, the only thing I can boast about is the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world.

Whoever chooses Christ is dead to the world and the world is dead to him. He bears the wounds of Christ in his body, he is weak and despised by men, but his cause is strong because the strength of God is made perfect in weakness. Knowing this, the disciple of Christ does not merely accept the Cross that has been laid upon him, but he himself crucifies his own self: Those who belong to Christ Jesus have crucified the flesh with all its passions and desires. They have fought a hard battle against their nature, so that the life of sin should die within them and the life of the Spirit be given room to flourish. That battle demands the greatest fortitude. But the Cross is not the end: it is lifted up and shows us the way to heaven. It is not merely a sign, but Christ's undefeated weapon: it is the shepherd's sling with which the divine David battles the evil Goliath. With it, Christ knocks loudly at the door of heaven and opens it. When these things come to pass the light of God will shine out and all who follow the Crucified will be filled with it.

CANTIGL | CANTICLE

Teilwng wyt ti, ein Harglwydd a'n Duw,
i dderbyn y gogoniant a'r anrhydedd a'r gallu.

TRANSLATION | *You are worthy, O Lord our God, to receive glory and honour and power.*

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

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

For you created all things:
and by your will they have their being.

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

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

**You have made them a kingdom of priests:
to stand and serve before our God.**

Great and wonderful are your deeds,
Lord God sovereign of all:
just and true are your ways King of the ages.

**Who shall not fear you Lord:
and do homage to your name?
For you alone are holy.**

All nations shall come and worship before you:
for your just dealings have been revealed.

**To him who sits on the throne and to the Lamb:
be praise and honour, glory and might
for ever and ever. Amen.**

Datguddiad | Revelation 4:8, 11; 5:9-10; 15:3-4

Teilwng wyt ti, ein Harglwydd a'n Duw,
i dderbyn y gogoniant a'r anrhydedd a'r gallu.

DARLLENIAD O'R TESTAMENT NEWYDD | NEW TESTAMENT READING

A reading from the Gospel of Saint Matthew.

At that time: At that time: When Jesus came into the district of Caesarea Philippi, he asked his disciples, 'Who do people say that the Son of Man is?' And they said, 'Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter answered, 'You are the Messiah, the Son of the living God.' And Jesus answered him, 'Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.' Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes, and be killed, and on the third day be raised. And Peter took him aside and began to rebuke him, saying, 'God forbid it, Lord! This must never happen to you.' But he turned and said to Peter, 'Get behind me, Satan! You are a stumbling-block to me; for you are setting your mind not on divine things but on human things.'

Then Jesus told his disciples, 'If any want to become my followers, let them deny themselves and take up their cross and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will find it. For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?

‘For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.’

Matthew 16:13-28

Hear what the Spirit is saying to the Church.

Thanks be to God.

ANERCHIAD | ADDRESS

CANTIGL YR EFENGYL | GOSPEL CANTICLE

Safwn | We stand

Gwyn eu byd y rhai pur o galon,

oherwydd cânt hwy weld Duw.

TRANSLATION | *Blessed are the pure in heart, for they shall see God.*

My soul proclaims the greatness of the Lord:
my spirit rejoices in God my Saviour;

**Who has looked with favour on his lowly servant:
from this day all generations will call me blessed;**

The Almighty has done great things for me:
and holy is his name.

**God has mercy on those who fear him:
from generation to generation.**

The Lord has shown strength with his arm:
and scattered the proud in their conceit,

**Casting down the mighty from their thrones:
and lifting up the lowly.**

God has filled the hungry with good things:
and has sent the rich away empty.

**He has come to the aid of his servant Israel:
to remember his promise of mercy,**

The promise made to our forebears:
to Abraham and his children for ever.

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.

Gwyn eu byd y rhai pur o galon,
oherwydd cânt hwy weld Duw.

GWEDDIAU | PRAYERS

Gweddiwn. Let us pray.

Be known, O God, in our lives this day.

Let your glory cover the earth.

Establish your Church on the foundation of the apostles.

And give to your people the blessings of holiness.

Let your way be known on earth.

And guide us in paths of mercy and justice.

Do not let the least, O God, be forsaken.

Nor the hope of the lost be taken away.

Grant rest, O God, to the faithful departed.

Make them partakers of your heavenly redemption.

O God, the light of pilgrims, hear our prayer.

For we put our trust in you.

Fel y dysgodd Iesu, gweddiwn ninnau.

As Jesus taught, we pray.

Ein Tad / Our Father

Eternal God, Shepherd of your sheep,
whose servant Cecilia was strengthened to bear witness
in her living and in her dying
to the true love of her Redeemer:
grant us the power to understand, with all your saints,
what is the breadth and length and height and depth,
and to know the love that surpasses knowledge,
even 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.

DIWEDDGLO | CONCLUSION

Am rodd ei Ysbryd:

Am yr Eglwys gatholig:

Am foddion gras:

Benedigedig fyddo Crist.

Am obaith gogoniant:

Am lwyddiannau ei efengyl:

Am fywydau ei saint:

Benedigedig fyddo Crist.

Mewn llawenydd a galar:

Mewn bywyd a marwolaeth:

Yn awr a hyd ddiwedd yr oesau:

Benedigedig fyddo Crist.

TRANSLATION | *For the gift of his Spirit: For the catholic Church: For the means of grace: Blessed be Christ. For the hope of glory: For the triumphs of his gospel: For the lives of his saints: Blessed be Christ. In joy and in sorrow: In life and in death: Now and to the end of the ages: Blessed be Christ.*

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen. Thanks be to God.



IN CARD BVRGHESIVS M POENITEN A D MDC

Y CYMUN BENDIGAID GREGOR FAWR, ESGOB THE HOLY EUCHARIST GREGORY THE GREAT, BISHOP

CHIESA DI SAN GREGORIO AL CELIO
DYDD MERCHER | WEDNESDAY

YMGYNNULL | GATHERING

Safwn | We stand

Yn enw'r Tad, a'r Mab, a'r Ysbryd Glân.

Amen.

Dduw Goruchaf,
sydd ddyfnder a chyrchfan yr holl greadigaeth,
i ti y bo gogoniant a moliant!
A ninnau'n llawenhau gyda'th saint
– y cwmwl mawr hwnnw o dystion –
boed inni gerdded â gostyngyddrwydd
y bererindod a osodaist o'n blaen,
gan gadw ein golwg ar Iesu Grist,
awdur a pherffeithydd ein ffydd.

Bendigedig fyddo Duw am byth.

TRANSLATION | *In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Sovereign God, the depth and source of all creation, to you be glory and praise! As we rejoice with your saints – that great cloud of witnesses – may we walk with humility the pilgrimage you set before us, looking to Jesus Christ, the pioneer and perfecter of our faith. Blessed be God for ever.*

Sisters and brothers, let us acknowledge our sins,
and so prepare ourselves to celebrate the mystery of the
Eucharist.

Lord Jesus, you came to gather the nations
into your kingdom of peace.

Lord, have mercy.

Lord, have mercy.

Lord Jesus, you come in word and sacrament
to strengthen us in holiness.

Christ, have mercy.

Christ, have mercy.

Lord Jesus, you will come in glory
to judge the living and the dead.

Lord, have mercy.

Lord, have mercy.

**Heavenly Father,
we have sinned in thought, word and deed,
and have failed to do what we ought to have done.
We are sorry and truly repent.
For the sake of your Son Jesus Christ
who died for us,
forgive us all that is past
and lead us in his way
to walk as children of light.
Amen.**

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

Amen.

COLECT | COLLECT

Gweddïwn.

Dad trugarog,
a ddewisaist dy esgob Gregor
yn was i weision Duw:
caniatâ i ni, fel ef,
ddyheu'n wastadol am dy wasanaethu
drwy gyhoeddi'r efengyl i'r cenedloedd,
a llawenhau'n wastadol i ganu dy glodydd;
trwy Iesu Grist dy Fab ein Harglwydd,
sydd yn fyw ac yn teyrnasu gyda thi
yn undod yr Ysbryd Glân,
yn un Duw, yn awr ac am byth.

Amen.

TRANSLATION | *Let us pray. Merciful Father, who chose your bishop Gregory to be a servant of the servants of God: grant that, like him, we may ever long to serve you by proclaiming the gospel to the nations, and may ever rejoice to sing your praises; 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.*

DARLLENIAD | READING

Eisteddwn | We sit

Gogoneddus Arglwydd, Henffych Well!
Molianned eglwys a changell di;
Molianned cangell ac eglwys di;
Molianned mynydd a dyffryn di;
Molianned coedlan a pherllan di.
Gogoneddus Arglwydd, Henffych Well!

*Addasiad o Lyfr Du Caerfyrddin,
y drydedd ganrif ar ddeg | Adapted from the Black Book
of Carmarthen, thirteenth century*

TRANSLATION | *Welcome Glorious Lord! May church and chancel praise you; May chancel and church praise you; May hill and valley praise you; May woods and orchards praise you. Welcome Glorious Lord!*

Darlleniad o lyfr Ecclesiasticus.

Fel hyn y mae'r sawl sydd â'i fryd a'i feddwl ar gyfraith y Goruchaf. Chwilio y bydd am ddoethineb holl bobl yr hen oesoedd, a rhoi ei amser i fyfyrion ar y proffwydoliaethau. Ceidw ymadroddion enwogion, gan dreiddio plygion astrus eu damhegion. Fe ddwg i'r golau ystyron cudd y diarhebion, a daw'n gyfarwydd â holl ddirgeleddau'r damhegion. Ymhlith mawrion y bydd yn gwasanaethu, ac yng ngŵydd llywodraethwyr y gwelir ef. Teithia mewn gwledydd estron, oherwydd cafodd brofiad o ddaioni a drygioni pobl. Rhydd ei fryd ar godi'n fore i droi at yr Arglwydd, ei Greawdwr, i ymbil ger bron y Goruchaf, gan agor ei enau mewn gweddi, ac erfyn am faddeuant ei bechodau. Os ewyllysia'r Arglwydd mawr, llenwir ef ag ysbryd deallus; yna fe dywallt eiriau ei ddoethineb ac offrymu diolch i'r Arglwydd mewn gweddi. Fe geidw ei gyngor a'i wybodaeth ar lwybr union, a myfyria ar y pethau cudd a ŵyr. Fe amlyga ddisgyblaeth ei addysg, ac yng nghyfraith cyfamod yr Arglwydd y bydd ei ymffrost.

Ecclesiasticus 39:1-8

Dyma ddiwedd y darlleniad cyntaf.

TRANSLATION | *A reading from the book Ecclesiasticus. Those who devote themselves to the study of the law of the Most High seek out the wisdom of all the ancients, and are concerned with prophecies; they preserve the sayings of the famous and penetrate the subtleties of parables; they seeks out the hidden meanings of proverbs and are at home with the obscurities of parables. They serve among the great and appear before rulers; they travels in foreign lands and learn what is good and evil in the human lot. They set their heart on rising early to seek the Lord who made him, and to petition the Most High; they open their mouth in prayer and ask pardon for their sins. If the great Lord is willing, they will be filled with the spirit of understanding; they will pour forth words of wisdom of their own and give thanks to the Lord in prayer. The Lord will direct their counsel and knowledge, as they meditate on his mysteries. They will show the wisdom of what they have learned, and will glory in the law of the Lord's covenant. Here ends the first reading.*

Gogoneddus Arglwydd, Henffych Well!
Moliannodd Abraham, y cyntaf o'r ffyddloniaid, di;
Molianned y bywyd tragwyddol di;

Molianned popeth da a greaist di.

Molwn ninnau di, ogoneddus Arglwydd.

Gogoneddus Arglwydd, Henffych Well!

TRANSLATION | *Welcome Glorious Lord! Abraham, first of the faithful, praised you; May life eternal praise you; May all good things created praise you. We praise you, Lord of glory.*

EFENGYL | GOSPEL

Safwn | We stand

The Lord be with you.

And also with you.

Listen to the Gospel of Christ according to Saint Matthew.

Glory to you, O Lord.

At that time: Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. These twelve Jesus sent out with the following instructions: 'Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. As you go, proclaim the good news, "The kingdom of heaven has come near." Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment. Take no gold, or silver, or copper in your belts, no bag for your journey, or two tunics, or sandals, or a staff; for labourers deserve their food. Whatever town or village you enter, find out who in it is worthy, and stay there until you leave. As you enter the house, greet it. If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. If anyone will not welcome you or listen to your words, shake off the dust from your feet as you leave that house or town. Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgement than for that town.

Matthew 10:1, 5-15

This is the Gospel of the Lord.

Praise to you, O Christ.

YMBIL | INTERCESSION

Eisteddwn | We sit

Merciful Father,

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

Amen.

TANGNEFEDD | PEACE

Safwn | We stand

We are all citizens with the saints and belong to the family of God, through Jesus Christ our Lord, who came and preached peace to those who were far away and to those who were near.

The peace of the Lord be with you always.

And also with you.

CYMERYD | TAKING

Dathlwn gyda'n gilydd roddion a gras Duw.
Cymerwn y bara hwn,
cymerwn y gwin hwn
i ddilyn esiampl Crist ac i ufuddhau i'w orchymyn.

TRANSLATION | *We celebrate together the gifts and grace of God.*

We take this bread,

we take this wine

to follow Christ's example and obey his command

DIOLCHGARWCH | THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is indeed right,
it is our duty and our joy
at all times and in all places
to give you thanks, holy Father,
all-powerful and everliving God,
through Jesus Christ our Lord;

Whose glory is reflected
in the witness of your servant Gregory.
You inspire us by his care and love,
instruct us by his teaching
and encourage us by his example
as one who cares for your flock.

And so with the hosts of angels
and all the company of heaven
we proclaim the glory of your name
and join in their unending hymn of praise:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes
in the name of the Lord.
Hosanna in the highest.**

Pob moliant a diolch i ti,
y gwir a'r bywiol Dduw,
Crëwr pob peth, Rhoddwr bywyd.

Lluniaist ni ar dy ddelw dy hun,
ond yr ydym ni wedi
difwyno'r ddelw honno
a syrthio'n brin o'th ogoniant.

Rhoddwn ddiolch i ti
am anfon dy Fab i rannu ein bywyd ni;
fe'i hildiaist i farwolaeth
fel y câi'r byd ei achub,
a'i atgyfodi oddi wrth y meirw
fel y bo i ni fyw ynddo ef,
ac yntau ynom ninnau.

Sancteiddia â'th Ysbryd
y bara hwn a'r gwin hwn,
dy roddion inni,
fel y bônt i ni
yn gorff a gwaed ein Hiachawdwr,
Iesu Grist.

Y nos y bradychwyd ef, cymerodd fara
ac, wedi rhoi diolch,
fe'i torrodd a'i roi i'w ddisgyblion,
gan ddweud,
Cymerwch, bwytwch;
hwn yw fy nghorff a roddir drosoch:
gnewch hyn er cof amdanaf.

Yr un modd ar ôl swper
cymerodd y cwpan,
ac, wedi rhoi diolch,
fe'i rhoddodd iddynt, gan ddweud,
Yfwch o hwn bawb,
oherwydd hwn yw
fy ngwaed o'r cyfamod newydd
a dywelltir drosoch a thros lawer
er maddeuant pechodau:
gnewch hyn bob tro yr yfwch ef
er cof amdanaf.

Gadewch inni gyhoeddi
dirgeledd y ffydd:

Bu farw Crist.

Atgyfododd Crist.

Daw Crist mewn gogoniant.

Fel y gorchmynnodd ef inni, O Dad,
yr ydym yn cofi o Iesu Grist, dy Fab.
Gan gyhoeddi ei farwolaeth fuddugoliaethus,
a chan ymlawenhau yn ei atgyfodiad,
a disgwyl iddo ddod mewn gogoniant,
deuwn â'r bara hwn a'r cwpan hwn i ti.

Derbyn ein haberth o ddiolch a moliant.
Adfer ac adfywia dy holl bobl,
adnewyddda ni a phawb y gweddiwn trostynt
â'th ras a'th fendith nefol
a derbyn ni yn y diwedd
gyda Deiniol, Gregor a'th holl saint
i'r llawenydd diderfyn hwnnw
a addawyd inni gan dy Fab,
ein Harglwydd Iesu Grist.

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

Amen.

TRANSLATION | *All praise and thanks to you, true and living God, Creator of all things, Giver of life. You formed us in your own image; but we have marred that image and fall short of your glory. We give you thanks that you sent your Son to share our life; you gave him up to death that the world might be saved, and you raised him from the dead that we might live in him and he in us. Sanctify with your Spirit this bread and wine, your gifts to us, that they may be for us the body and blood of our Saviour Jesus Christ. On the night he was betrayed, he took bread, and when he had given thanks he broke it and gave it to his disciples, saying, Take, eat; this is my body which is given for you: do this in remembrance of me. In the same way after supper he took the cup, and when he had given thanks he gave it to them, saying, Drink from this, all of you, for this is my blood of the new covenant which is shed for you and for many for the forgiveness of sins: do this as often as you*

drink it in remembrance of me. Let us proclaim the mystery of faith: Christ has died. Christ is risen. Christ will come in glory. As he has commanded us, Father, we remember Jesus Christ, your Son. Proclaiming his victorious death, rejoicing in his resurrection and waiting for him to come in glory we bring to you this bread, this cup. Accept our sacrifice of thanks and praise. Restore and revive your people, renew us and all for whom we pray with your grace and heavenly blessing, and at the last receive us with Deiniol, Gregory and all your saints into that unending joy promised by your Son, Jesus Christ our Lord. Through him, with him, in him, in the unity of the Holy Spirit all honour and glory are yours, almighty Father, for ever and ever. Amen.

GWEDDI'R ARGLWYDD | THE LORD'S PRAYER

Gweddïwn yn hyderus ar y Tad. Let us pray with confidence to the Father.

Ein Tad / Our Father

TORRI | BREAKING

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

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

CYMUN | COMMUNION

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

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

WEDI'R CYMUN | AFTER COMMUNION

Give thanks to the Lord
for he is gracious:

his love is everlasting.

Father,
who called Gregory to preside at your table upon earth
as a faithful steward of your mysteries:

grant that we who have called to mind
his life of service to the body of Christ
may likewise work for the coming of your kingdom,
where Jesus is Lord now and for ever.

Amen.

CLOI | CLOSE

Safwn | We stand

The Lord be with you.

And also with you.

Our help is in the name of the Lord.

Who made heaven and earth.

Blessed be the name of the Lord.

Now and for ever.

God the Father,
whom the heaven of heavens cannot contain,
bring you the knowledge of his glory.

Amen.

God the Son,
who taught us to pray to the Father,
fill your worship and inspire your praise.

Amen.

God the Holy Spirit,
by whom the whole body of the Church
is governed and sanctified,
build you, like living stones, into a spiritual temple.

Amen.

A bendith Duw hollalluog,
y Tad, y Mab, a'r Ysbryd Glân
a fo yn eich plith ac a drigo gyda chwi
yn wastad.

Amen.

TRANSLATION | *And the blessing of God almighty, the Father, the Son, and the Holy Spirit, be among you and remain with you always. Amen.*

Go in peace to love and serve the Lord.

In the name of Christ. Amen.



AGIOS
PETRVS



RE SP
CLE

OBIDENS,IGNATITQ:INSVPRASCRPTI.REQVIESCVNT.CORPORE.CRISTI.QVAMLEXARENTEM,SETCRISTE



HWYROL WEDDI CLEMENT, ATHRO EVENING PRAYER CLEMENT, TEACHER

BASILICA DI SAN CLEMENTE AL LATERANO
DYDD MERCHER | WEDNESDAY

YMGYNNULL | GATHERING

Safwn | We stand

At Fynydd Seion yr ydych chwi wedi dod,
ac i ddinas y Duw byw
ac at Dduw, Barnwr pawb,
ac at ysbrydoedd y rhai cyfiawn sydd wedi eu perffeithio,
ac at Iesu, cyfryngwr y cyfamod newydd.

Hebraid | Hebrews 12:22-23

TRANSLATION | *You have come to Mount Zion and to the city of the living God, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus the mediator of a new covenant.*

God is my light and my salvation.

Whom then shall I fear?

God is the strength of my life.

Of whom then shall I be afraid?

**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.**

Dduw Goruchaf,
sydd ddyfnder a chyrchfan yr holl greadigaeth,
i ti y bo gogoniant a moliant!
A ninnau'n llawenhau gyda'th saint
– y cwmwl mawr hwnnw o dystion –
boed inni gerdded â gostyngeddrwydd
y bererindod a osodaist o'n blaen,
gan gadw ein golwg ar Iesu Grist,
awdur a pherffeithydd ein ffydd.

Bendigedig fyddo Duw am byth.

TRANSLATION | *Sovereign God, the depth and source of all creation, to you be glory and praise! As we rejoice with your saints – that great cloud of witnesses – may we walk with humility the pilgrimage you set before us, looking to Jesus Christ, the pioneer and perfecter of our faith. Blessed be God for ever.*

Eisteddwn | We sit

SALM | PSALMODY

O Lord, my heart is not lifted up,
my eyes are not raised too high;

**I do not occupy myself with things
too great and too marvellous for me.**

But I have calmed and quieted my soul,

**like a weaned child with its mother;
my soul is like the weaned child that is with me.**

O Israel, hope in the Lord
from this time on and for evermore.

Salm | Psalm 131

**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.**

Darlleniad o lythyr gan y Pab Sant Clement I at y Corinthiaid.

Ystyriwch, fy nghyfeillion annwyl, fel y mae'r Arglwydd yn ein hatgoffa'n barhaus am yr atgyfodiad sydd i ddod, i'r hwn y gwnaeth yr Arglwydd Iesu Grist yn flaenffrwyth drwy ei gyfodi oddi wrth y meirw. Edrychwn, fy nghyfeillion annwyl, ar yr atgyfodiad a ddigwydd yn ei iawn bryd. Dengys dydd a nos i ni atgyfodiad; gorwedd y nos mewn cwsg, cwyd y dydd eto; ymadawa'r dydd, a chymer y nos ei le. Ystyriwn y cynhaeaf; ym mha fodd y digwydd yr hau, ac ym mha ddull? Aiff yr heuwr allan a thafllu pob hedyn ar y ddaear. Syrthiant yn sych a noethlwm ar y ddaear a phydru. Yna bydd mawredd rhagluniaeth yr Arglwydd yn eu codi eto o'u pydredd, ac o un tyf llawer a dwyn ffrwyth.

Yn y gobaith hwn, felly, boed i'n calonnau lynu'n ddiogel wrth yr un sy'n ffyddlon â'i addewidion ac yn gyfiawn ei farnedigaethau. Fe waharddodd Duw i ninnau ddweud celwyddau; llai fyth y bydd yntau'n dweud celwydd. Nid oes dim yn amhosibl gyda Duw oddieithr iddo ddweud celwydd. Deffroed felly ein ffydd ynddo; cofiwn iddo ef fod popeth yn agos.

Drwy air ei gadernid y sefydlodd bopeth, a thrwy ei air gall eu chwalu popeth yn deilchion. Pwy a all ddweud wrtho: Beth a wnaethost? Pwy a saif yn erbyn nerth ei allu? Bydd yn cyflawni popeth pan ewyllysia ac fel yr ewyllysia, ac ni dderfydd unrhyw beth a ordeiniodd. Saif popeth yn ei bresenoldeb, ac ni chuddir dim oddi wrth ei fwriadau. Os yw'r nefoedd yn cyhoeddi gogoniant Duw, mae'r ffurfafen yn mynegi gwaith ei ddwylo, y mae dydd yn llefaru wrth ddydd a nos yn cyhoeddi gwybodaeth wrth nos; nid oes geiriau nac areithiau, ac ni chlywir eu lleisiau.

Gan fod ei lygaid a'i glustiau'n canfod popeth, bydded i ni ei ofni a glanhau ein hunain o ddeisyfiadau amhur i wneud drygioni, fel y cawn ein gwarchod gan ei drugaredd rhag y farn sydd i ddod. Pa un ohonom a all ddianc rhag nerth ei ddwylo? Pa fyd a rydd loches i'r sawl sy'n ffoi rhagddo? I ble yr af, ble allaf guddio oddi wrth dy wyneb? Os dringaf i'r nefoedd, yr wyt yno; os af i bellafoedd y ddaear, yno y

mae dy ddeheulaw; os gorweddaf yn y dyfnderoedd, mae dy ysbryd di yno. I ble felly all unrhyw un fynd, i ble all unrhyw un ddianc, rhag presenoldeb yr un y mae ei freichiau'n cofleidio'r bydysawd?

Deuwn ato felly yn sanctaidd ein heneidiau, gan godi dwylo pur a dilychwin, o gariad tuag at ein Tad da a thrugarog a'n dewisodd yn gyfran iddo'i hun.

TRANSLATION | *A reading from a letter of Pope Saint Clement I to the Corinthians.*

Consider, beloved, how the Lord keeps reminding us of the resurrection that is to come, of which he has made the Lord Jesus Christ the first fruits by raising him from the dead. Let us look, beloved, at the resurrection that occurs at its appointed time. Day and night show us a resurrection; the night lies in sleep, day rises again; the day departs, night takes its place. Let us think about the harvest; how does the sowing take place, and in what manner? The sower goes out and casts each seed onto the ground. Dry and bare, they fall into the earth and decay. Then the greatness of the Lord's providence raises them up again from decay, and out of one many are produced and yield fruit.

In this hope, then, let our hearts be bound fast to him who is faithful in his promises and just in his judgements. He forbade us to tell lies; still less will he himself tell a lie. Nothing is impossible for God except to tell a lie. Then let our faith in him be awakened; let us reflect that everything is close to him.

By the word of his power he established all things, and by his word he can reduce them to ruin. Who shall say to him: What have you done? Who shall stand up against the power of his might? He will accomplish everything when he wills and as he wills, and nothing that he has decreed shall pass away. All things stand in his presence, and nothing lies hidden from his counsel, if the heavens tell forth the glory of God, the firmament reveals the work of his hands, day speaks to day, and night shares knowledge with night; there are no words, no speeches, and their voices are not heard.

Since all things lie open to his eyes and ears, let us hold him in awe and rid ourselves of impure desires to do works of evil, so that we may be protected by his mercy from the judgement that is to come. Which of us can escape his mighty hand? What world will give asylum to one who deserts him? Where will I go, where will I hide from your face? If I go up to heaven, you are there; if I go to the limits of the earth, your right hand is there; if I lie down in the

deep, your spirit is there. Where, then, can one go, where can one escape to, from the presence of him whose hands embrace the universe?

Let us then approach him in holiness of soul, raising up to him hands pure and undefiled, out of love for our good and merciful Father who made us a chosen portion for himself.

CANTIGL | CANTICLE

In the name of God, who should be praised,
whose praise is great:

**We praise God's ever-increasing mercy –
Christ is a strong shepherd, honoured for ever.**

God created us, God defended us, God has rescued us:

**We praise God's ever-increasing mercy –
Christ is a strong shepherd, honoured for ever.**

God is our hope, worthy and perfect, his blessing beautiful:

**We praise God's ever-increasing mercy –
Christ is a strong shepherd, honoured for ever.**

We owe our king, the Trinity, everything.

In our suffering God was our help;

enslaved for us in humility:

**We praise God's ever-increasing mercy –
Christ is a strong shepherd, honoured for ever.**

May the blessed Lord free us by Judgement Day,
and through his gentle purity bring us to feast in Paradise,
welcome and free of sin's burden:

**We praise God's ever-increasing mercy –
Christ is a strong shepherd, honoured for ever.**

*Addasiad o Lyfr Du Caerfyrddin,
y drydedd ganrif ar ddeg / Adapted from the Black Book
of Carmarthen, thirteenth century*

DARLLENIAD O'R TESTAMENT NEWYDD | NEW TESTAMENT READING

A reading from the First Letter of Saint Paul to the Corinthians.

Brothers and sisters: Christ has been raised from the dead, the first fruits of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so all will be made alive in Christ.

But someone will ask, 'How are the dead raised? With what kind of body do they come?' Fool! What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain. But God gives it a body as he has chosen, and to each kind of seed its own body. Not all flesh is alike, but there is one flesh for human beings, another for animals, another for birds, and another for fish. There are both heavenly bodies and earthly bodies, but the glory of the heavenly is one thing, and that of the earthly is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; indeed, star differs from star in glory.

So it is with the resurrection of the dead. What is sown is perishable, what is raised is imperishable. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a physical body, it is raised a spiritual body. If there is a physical body, there is also a spiritual body. Thus it is written, 'The first man, Adam, became a living being'; the last Adam became a life-giving spirit. But it is not the spiritual that is first, but the physical, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so are those who are of the dust; and as is the man of heaven, so are those who are of heaven. Just as we have borne the image of the man of dust, we will also bear the image of the man of heaven.

What I am saying, brothers and sisters, is this: flesh and blood cannot inherit the kingdom of God, nor does the

perishable inherit the imperishable. Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable body must put on imperishability, and this mortal body must put on immortality. When this perishable body puts on imperishability, and this mortal body puts on immortality, then the saying that is written will be fulfilled: 'Death has been swallowed up in victory. Where, O death, is your victory? Where, O death, is your sting?'

1 Corinthiaid | Corinthians 15:20-22, 35-55

Hear what the Spirit is saying to the Church.

Thanks be to God.

ANERCHIAD | ADDRESS

CANTIGL YR EFENGYL | GOSPEL CANTICLE

Safwn | We stand

Gwyn eu byd y rhai pur o galon,
oherwydd cânt hwy weld Duw.

TRANSLATION | *Blessed are the pure in heart, for they shall see God.*

My soul proclaims the greatness of the Lord:
my spirit rejoices in God my Saviour;

**Who has looked with favour on his lowly servant:
from this day all generations will call me blessed;**

The Almighty has done great things for me:
and holy is his name.

**God has mercy on those who fear him:
from generation to generation.**

The Lord has shown strength with his arm:
and scattered the proud in their conceit,

**Casting down the mighty from their thrones:
and lifting up the lowly.**

God has filled the hungry with good things:
and has sent the rich away empty.

**He has come to the aid of his servant Israel:
to remember his promise of mercy,**

The promise made to our forebears:
to Abraham and his children for ever.

**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.**

**Gwyn eu byd y rhai pur o galon,
oherwydd cânt hwy weld Duw.**

GWEDDIAU | PRAYERS

Gweddiwn. Let us pray.

Be known, O God, in our lives this day.

Let your glory cover the earth.

Establish you Church on the foundation of the apostles.

And give to your people the blessings of holiness.

Let your way be known on earth.

And guide us in paths of mercy and justice.

Do not let the least, O God, be forsaken.

Nor the hope of the lost be taken away.

Grant rest, O God, to the faithful departed.

Make them partakers of your heavenly redemption.

O God, the light of pilgrims, hear our prayer.

For we put our trust in you.

Fel y dysgodd Iesu, gweddiwn ninnau.

As Jesus taught, we pray.

Ein Tad / Our Father

Creator and Father of eternity,
whose martyr Clement bore witness with his blood
to the love he proclaimed and the gospel that he preached:
give us thankful hearts
as we celebrate your faithfulness
revealed to us in the lives of your saints
and strengthen us in our pilgrimage
as we follow your Son, Jesus Christ our Lord,
who is alive and reigns with you
in the unity of the Holy Spirit,
one God, now and for ever.

Amen.

DIWEDDGLO | CONCLUSION

Am rodd ei Ysbryd:
Am yr Eglwys gatholig:
Am foddion gras:

Bendigedig fyddo Crist.

Am obaith gogoniant:
Am lwyddiannau ei efengyl:
Am fywydau ei saint:

Bendigedig fyddo Crist.

Mewn llawenydd a galar:
Mewn bywyd a marwolaeth:
Yn awr a hyd ddiwedd yr oesau:

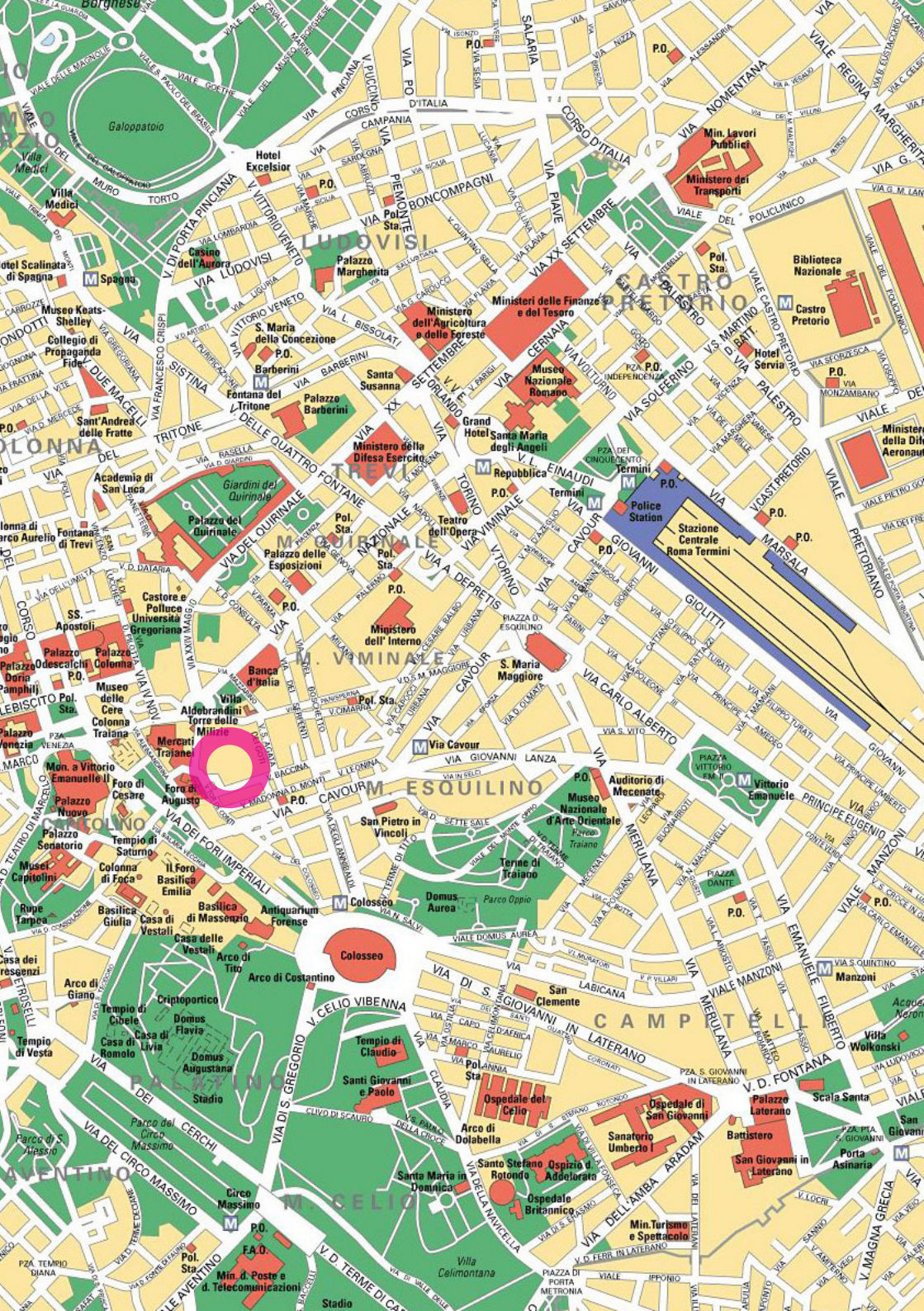
Bendigedig fyddo Crist.

TRANSLATION | *For the gift of his Spirit: For the catholic Church: For the means of grace: Blessed be Christ. For the hope of glory: For the triumphs of his gospel: For the lives of his saints: Blessed be Christ. In joy and in sorrow: In life and in death: Now and to the end of the ages: Blessed be Christ.*

And the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always.

Amen. Thanks be to God.





LUDOVISI

CAMPITELLI

TRAVI

VIMINALE

ESQUILINO

CAMPITELLI

AVVENTINO

Hotel Excelsior

Min. Lavori Pubblici
Ministero dei Trasporti

Palazzo Margherita
Ministero dell'Agricoltura e delle Foreste

Ministeri delle Finanze e del Tesoro
Museo Nazionale Romano

Biblioteca Nazionale
Castro Pretorio

Ministero della Difesa Esercito

Grand Hotel Santa Maria degli Angeli

Pol. Sta. Termini
Stazione Centrale Roma Termini

Palazzo delle Esposizioni

Ministero dell'Interno

S. Maria Maggiore

Auditorio di Mecenate
Vittorio Emanuele

Aldebrandini Torlonia
Mercati Traianei

San Pietro in Vincoli

Museo Nazionale d'Arte Orientale
Parco Traiano

Colosseo

Domus Aurea
Parco Oppio

San Clemente

Il Foro Basilica Emilia

Antiquarium Forense

Arco di Tito

Arco di Costantino

Arco di Dolabella

San Giovanni in Laterano

Palazzo Laterano

Scala Santa

Tempio di Cibele

Casa di Livia

Domus Augustana

Stadio

Arco di Settimio Severo

San Giovanni in Laterano

Battistero

San Giovanni in Laterano

Porta Asinaria

Parco del Circo Massimo

Circo Massimo

Min. d. Poste e Telecomunicazioni

Stadio

Santa Maria in Domnica

Santo Stefano Ospizio d'Addolorato

Ospedale Britannico

Min. Turismo e Spettacolo

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**Esgobaeth
Bangor**
The Diocese
of Bangor

Yr Eglwys yng Nghymru
The Church in Wales