



St Grwst, Llanrwst.
St Doged's Pilgrim Church, Llanddoged,
St Ffraid's Church, Glan Conwy.

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Cylchlythyr Eglwys / Church Newsletter Hydref / October 2021

The Newsletter is back!

I've taken the decision to bring the Newsletter back as a MONTHLY publication. I'll be sending it out to coincide with Bishop Gregory's monthly 'Letter to the Faithful'

The Newsletter will contain a mixture of news and prayers and anything else that YOU might like to see included. Please let me know if you have anything that you would like to add to this and feel free to send it to me via email, post. or phone.

There will also be a diary for the month - again please do let me know when things are happening so we can let as many people as possible know what we are up to in our Church communities that they may want to get involved with.

It is good to be back and here's to a busy and productive Autumn as we journey towards the great feast of Christmas (it's not that far off now!!!)

Pob Bendith / Every blessing
Rev'd Sarah

GAN ODDDEF EICH GILYDD MEWN CARIAD
Llythyr Bugeiliol i Deulu Asaph oddi wrth yr Esgob
Y Groes Sanctaidd, 14 Medi 2021

Yr wythnos ddiwethaf, penderfynodd Corff Llywodraethol yr Eglwys yng Nghymru gan fwyafriof o ddwy ran o dair ym mhob un o'i dai (lleygwyr, clerigion, esgobion), ganiatáu'r esgobion, yn eu hesgobaethau, i awdurdodi Gwasanaeth o Fendith ar Bartneriaethau Sifil o'r Un Rhyw. Golyga hynny y caniateir i gyplau o'r un rhyw, sydd wedi cynnal priodas neu bartneriaeth sifil o dan gyfraith Cymru a Lloegr, ofyn am Fendith mewn unrhyw un o Eglwysi ein hesgobaeth ni, o gofio fy mod i, gyda'm cyd esgobion, yn cyhoeddi'r llythyr priodol o awdurdodiad y dydd Llun hwn, a ddaw i rym o 1af Hydref. Mae'r mater hwn wedi cael ei drafod ers amser maith ac mae yna rai a fydd yn cymeradwyo a rhai a fydd yn cael eu poeni'n arw gan y penderfyniad. I'r rhai sy'n croesawu'r penderfyniad, gan gynnwys llawer o chwiorydd a brodyr hoyw a lesbiaid sy'n Gristnogion yn ein teulu esgobaethol, mae'n arwydd o ryddid a llawenydd, wrth i'r Eglwys gydnabod y ffyddlondeb o ymrwymiad cariadus y mae'r uniadau hyn yn eu cynrychioli, ac a fydd yn caniatáu i'r rhai sy'n byw mewn perthnasau cariadus ymrwymedig ddod â'u ffydd a'u bywydau personol ynghyd i gael eu cydnabod yn gyhoeddus ym mywyd yr Eglwys. I eraill yn ein teulu, bydd yn frwydr wirioneddol derbyn a chymodi â'r penderfyniad hwn. Iddyn nhw, mae priodas rhwng un dyn ac un wraig, ac mae'r Beibl yn gwbl glir yn ei ddysgeidiaeth mai dyma'r unig gyd-destun y mae Duw yn ei ganiatáu ar gyfer perthynasau rhywiol. Mae'r canon newydd (cyfraith yr Eglwys) yn cydnabod y gwahaniaeth mewn argyhoeddiad trwy roi hawl cydwybod: na fydd raid i unrhyw glerigwr ddefnyddio'r gwasanaeth, ac, os daw cais, ac nad yw'r clerigwr yn teimlo ei fod neu ei bod yn gallu cynnal bendith o'r fath, yna rwyf wedi dweud wrth ein clerigion y dylen nhw gyfeirio'r cwpl ataf i fel Prif Fugail yr esgobaeth. Sut ddylai Cristnogion ymddwyn pan fydd gwahaniaethau fel hyn yn ymddangos yn ein bywydau? Yn gyntaf mae'n rhaid bod yn driw i'n hargyhoeddiadau ni ein hunain mewn modd graslon, sy'n golygu peidio â beirniadu argyhoeddiadau pobl eraill. Yn fy meddwl i, mae yna wahaniaeth mawr rhwng dweud "Rwy'n credu fod y Beibl yn dysgu hyn" a

A reflection for Autumn

**It is the season of letting go.
Green makes way for red and gold.
Winds blow with fierce intention
and what once held strong
now releases its grip on limb and bough.**

**It is the season of slowing down,
of remembering the bud and seed,
of measured light, dying beams
slanting across the changing rhythm of days.**

**It is the season of returning,
falling back to the earth,
to the life that quivered in summer breezes,
to the energy that shone sun onto our upturned faces.**

**Creator of all seasons, enfold us in the wisdom of letting go.
Infuse us with the breath of slowing down.
Guide us in the dance of returning
as we rest and renew in this most holy season.**

*Sally Howell Johnson
Autumn p 192, WGP 2021*

Bible trivia

The shortest verse in the Bible is John 11:35, which states, "Jesus wept."

Salt is mentioned more than 30 times in the Bible.

Almonds and pistachios are the only nuts mentioned in the Bible.

The first Bibles did not have verses.

Dogs are mentioned in the Bible but cats are not.

In 1631, a publishing company published a Bible with the typo "Thou Shalt Commit Adultery." Only 9 of these Bibles, known as the "Sinners' Bible" exist today.

The full Bible has been translated into 532 languages. It has been partially translated into 2,883 languages.

The book of Esther in the Old Testament never mentions God!

Nowhere in the Bible does it say that Mary Magdalene was a prostitute.

The Bible is the most commonly stolen book in the world!

"Rydych chi'n anffyddlon i ddysgeidiaeth y Beibl". Efallai nad yw'n swnio'n wahanol iawn - efallai, yn rhesymegol, fod un yn dilyn y llall - ond rwy'n meddwl y dylen ni siarad yn ein cylch ni ein hunain yn unig a pheidio â dechrau labelu eraill. Pam? Oherwydd pan fod yna wahaniaeth barn llym, mae'n rhy hawdd hawlio'r "tir uchel" - yn debyg i'r cardinal a gafodd ei ddyfynnu unwaith yn dweud: "Cewch chi addoli Duw yn eich ffordd chi a byddwn ni'n Ei addoli yn ei ffordd Ef" - ac ymddangos petai'n israddio pobl eraill. Rhaid i ni gofio fod Duw yn ein galw i ostyngeddwrwydd. (Rhufeiniaid 12.3) Yn ail, sut i ymateb i eraill? Fe ddylem fynd â'r mater at Dduw mewn gweddi, a pheidio â meddwl y gallwn ni ddatrys y broblem trwy'n dicter ein hunain. (Iago 1.19,20).

Yn wir, rwy'n credu y dylem ni geisio trin ein gilydd yn garedig, ac ymdrechu i ddeall safbwyntiau pobl eraill ac o ble maen nhw'n dod - goddef ein gilydd mewn cariad (Effesiaid 4.2) a phriodoli'r cymhellion gorau, nid y gwaethaf, i ni'n hunain. Nid yw o fudd i neb bod un ochr yn cael ei chyhuddo o ragfarn a'r llall o blygu i ysbryd yr oes. Mewn gwirionedd mae'r ddwy ochr yn ceisio dirnad beth mae Crist yn ei ofyn ohonom o ran ufudd-dod ffyddlon pan mae'n dod i bartneriaeth

bywyd a dymuniad. Yn drydydd, rwy'n credu bod yn rhaid i ni gydnabod fod cymaint o Gristnogion ffyddlon yn dod i gasgliadau gwahanol iawn, iawn wrth weddio a thrafod y materion hyn. Nid achos o anghytuno'n unig ydyw: mae llawer o'r Cristnogion mwyaf ffyddlon y gwn i amdanyn nhw wedi dod i'r casgliad fod tosturi yn eu gyrru i fod yn gynhwysol, hyd yn oed wrth i eraill deimlo fod ufudd-dod yn eu gorchymyn i atal cymeradwyaeth. Yn y pendraw, rwyf i'n bersonol yn gobeithio y bydd Cristnogion yn dysgu cytuno i anghytuno ar y mater hwn, fel yr ydym ni wedi dysgu byw i anghytuno ar gymaint o faterion eraill. Dylwn gofio fod y rhai sy'n teimlo fod y datblygiad hwn mor anodd, yn credu fod y Beibl mor glir ar y mater hwn nes bod ei ddehongli mewn unrhyw ffordd arall yn golygu gwyrddroi'r

ysgrythurau. Ar y llaw arall, nid yw'r rhai sydd wedi croesawu'r newid hwn (ac rydych eisoes yn gwybod fy mod i yn eu plith) yn gallu credu y gellir defnyddio'r adnoddau rydym ni'n deall eu bod yn condemnio anfoesoldeb i gondemnio cyplau sydd ym mhob ffordd yn dangos disgyblaeth ffyddlon, ymrwymedig ac sy'n dwyn ffrwyth gwaith yr Ysbryd dros ddegawdau yn eu bywydau. Rwy'n gallu gweld y bydd rhai yn

ystyried bod fy ymateb yn niwlog ac yn siomedig nad wyf i, fel esgob,
yn amddiffyn y safbwynt traddodiadol. Fodd bynnag, fel y dywedais yn
y Corff Llywodraethol, os yw fy mrodyr a'm chwiorydd hoyw, a
lesbiaidd, nad wyf yn gweld ond integriti, cariad a ffyddlondeb yn eu
bywydau fel unigolion, eisiau bendith Duw ar eu bywydau gyda'i gi-
lydd, ni allaf ac ni fyddaf yn eu gwahardd. Rwy'n teimlo mor ddwfn ac
angerddol ynghylch hyn fel na fyddwn yn driw i fy ffydd fy hunan, nac
i'm integriti fy hunan, pe byddai disgwyl i mi barhau anghyfiawnder a
phentyrru gwarth ar ben pobl rwy'n gwybod eu bod yn ceisio byw'n
sanctaidd.



Grant to all who are lonely, anxious or depressed a knowledge
of your will and an awareness of your presence.

Hear us, Lord of life.

Grant to all who minister to those who are suffering
wisdom and skill, sympathy and patience.

Hear us, Lord of life.

Mend broken relationships, and restore to those in distress
soundness of mind and serenity of spirit.

Hear us, Lord of life.

Sustain and support those who seek your guidance
and lift up all who are brought low by the trials of this life.

Hear us, Lord of life.

Grant to the dying peace and a holy death, and uphold by the grace
and consolation of your Holy Spirit those who are bereaved.

Hear us, Lord of life.

Restore to wholeness whatever is broken by human sin,
in our lives, in our nation, and in the world.

Hear us, Lord of life.

You are the Lord who does mighty wonders.

AYou have declared your power among the peoples.

With you, Lord, is the well of life
and in your light do we see light.

Hear us, Lord of life:

heal us, and make us whole.

Let us pray:

A period of silence follows.

O Lord our God,
accept the fervent prayers of your people;
in the multitude of your mercies look
with compassion upon us
and all who turn to you for help;
for you are gracious, O lover of souls,
and to you we give glory,
Father, Son, and Holy Spirit,
now and for ever. **Amen.**

This isn't to suggest that St Luke possesses healing powers but that St Luke proclaimed in his Gospel that part of the Kingdom of God is the experience of being made whole and receiving God's healing.

It is such a shame that this year COVID restrictions would not allow a service of this nature to take place. Whether we come to a special service of healing or we are simply sitting in our armchairs at home however we can still ask the God who draws near to us to touch us and make us whole.

St Luke is known today as the patron saint of Doctors and Surgeons. On the Feast of St Luke (Oct 18) this year there will be a Eucharist at Midday in St Grwst's. Although we won't be able to anoint with oil and lay on hands we will most certainly be praying for those who are ill or in any kind of need. If you would like to come to that service it would be lovely to see you.

If you would like the name of anyone you know who has asked for or needs prayer at the moment please let me know. If you can't come along I offer the following for you to use on that day or anytime:

*Intercessions taken from
'A celebration of healing and wholeness'
Common Worship - Church of England*

God the Father, your will for all people is health and salvation.

We praise and bless you, Lord.

God the Son, you came that we might have life,
and might have it more abundantly.

We praise and bless you, Lord.

God the Holy Spirit, you make our bodies the temple
of your presence.

We praise and bless you, Lord.

Holy Trinity, one God, in you we live and move and have our being.

We praise and bless you, Lord.

Lord, grant your healing grace to all who are sick,
injured or disabled, that they may be made whole.

Hear us, Lord of life.

BEARING WITH ONE ANOTHER IN LOVE **A Pastoral Letter to the Teulu Asaph from the Bishop** **Holy Cross, 14th September, 2021.**

Last week, (September 6th) the Governing Body of the Church in Wales decided by a two thirds majority in each of its houses (laity, clergy, bishops), to permit the bishops, in their dioceses, to authorise a Service of Blessing of Same Sex Civil Unions. This means that couples of the same sex who have contracted marriage or a civil partnership under the law of England and Wales may now be permitted to ask for a Blessing in any of the Churches of our diocese, given that I, in common with my colleague bishops, issued the appropriate letter of authorisation this Monday, with effect from 1st October. This matter has been under debate for a very long time, and there are those who will both applaud, and those who will be deeply troubled by this decision. For those who welcome this decision, including many gay and lesbian Christian sisters and brothers within our own diocesan family, it is a sign of liberation and joy, as the Church recognises the faithfulness of loving commitment represented by these unions, and allows those living in committed loving relationships to bring their faith and their personal lives together to be publicly acknowledged in the life of the Church. For others within our family, there will be a real struggle to be at peace with this decision. For them, marriage is between one man and one woman, and the Bible is quite clear in teaching that this is the only context that God permits for sexual relationships. The new canon (Church law) recognises this difference of conviction by giving all clergy a right of conscience: no cleric is to be required to use the service, and if they are approached and feel unable to conduct such a blessing, then I have told our clergy that they ought to refer the couple to me as Chief Pastor of the diocese. How should Christians conduct themselves when such differences appear in our life? The first must be by being true to our own convictions in a gracious manner, which means without passing judgement on the convictions of others. In my mind, there is a big difference between saying "I believe that the Bible teaches this" and "You are being unfaithful to the teaching of the Bible". It may not sound much different

—perhaps even logically the one follows the other - but I think we should confine ourselves to talking about ourselves, and not start labelling others. Why? Because when there is a sharp division of opinion, it is too easy to claim “the higher ground” – rather like the cardinal who was once quoted as saying: “You worship God in your way, and we’ll worship Him in His” – and to appear to be putting others down. We need to remember that God calls us to humility. (Romans 12.3) Secondly, how do we respond to others? We should take the matter to God in prayer, but not think that we can resolve the issue by our own anger. (James 1.19,20) Indeed, I believe that we should seek to handle each other kindly, and seek to understand the views of others and where they are coming from – to bear with one another in love (Ephesians 4.2) and ascribing the best, not the worst, motives to one another. It doesn’t help to accuse one side of bigotry and the other side of merely giving in to the spirit of the age. Both sides are actually trying to discern what Christ is asking of us in terms of faithful obedience when it comes to life partnership and desire. Thirdly, I think we have to recognise that so many faithful Christians are coming to deeply different views as they have prayed about and discussed these matters. It is not just a case of dissent: many of the most faithful Christians I know find that compassion drives them to be inclusive, even as others feel obedience commands them to withhold approval. Ultimately, I personally hope that Christians will learn to live with difference on this matter as we have learned to live with difference on so many other matters. We should remember that those who find this development difficult believe that the Bible is so clear on this matter that it means twisting the scriptures to read them in any other way. On the other hand, those who welcome this change (and you’ll already know that I am among them) simply cannot believe that verses which we understand to condemn promiscuity can be used to condemn couples who in every way demonstrate commitment, faithful discipleship and who bear the fruits of the Spirit’s work over decades in their lives. I can see that for some, my response will be flabby, that they will be disappointed that as bishop I’m not defending the traditional position. However, as I said at Governing Body, if my gay and lesbian sisters and brothers, in whom I

Tax Collectors and sinners:

Luke 19:1-10 records the encounter between Jesus and Zaccheus, the tax collector. This story is powerful in that it shows that an encounter with Jesus can indeed change a person’s life! After meeting Jesus Zaccheus’ life was turned around. No more was he cheating people out of money but he was giving back that which he had taken from them. Luke records on many an occasion Jesus spent time with the ‘Tax Collectors and sinners’, people who he should never have spent time with has he had any self-respect! In doing this Jesus was bringing the good news to the poor and he was also showing the so called ‘religious’ of his day who they should really be mixing with. Jesus had no problem being around people who got it wrong...that fills me with hope!

On this day of the Feast of St Luke what of Luke himself? What do we know of him. He was an intelligent man (1:1-4). The opening words to Luke’s Gospel strongly suggest that he was a man who wanted to dig for the

truth, to really discover who Jesus was and indeed is to those who believe.

Colossians 4:14 reminds us of what lies at the heart of St Luke’s Feast - he was believed to be a doctor. On this day in many church communities services of the Holy Eucharist with anointing with oil and laying on of hands for healing would take place.

THE FEAST DAY OF



St. Luke
October 18

Almighty God, who inspired your servant Luke the physician to set forth in the Gospel the love and healing power of your Son: Graciously continue in your Church this love and power to heal, to the praise and glory of your Name; through Jesus Christ our Lord, who lives and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen.



For with God nothing shall be impossible.
- Luke 1:37

Sant Luc / St Luke

On October 18 the Church celebrates the Feast of St. Luke. As the author understood to have penned the Gospel of his name, Luke focus' on a number of people:

The Holy Spirit:

From the beginning of his Gospel Luke makes it very clear to us that the glory and love of God, seen in Jesus would be made real, made manifest among humanity by the working of the Holy Spirit, examples of the working of the Spirit in the early chapters of Luke's Gospel can be found here - Luke 1:35, 1:41, 1:67, 1:80, 2:25, 2:27.

In the Temple, at the beginning of his ministry Jesus declares that: *'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour.'*

Jesus makes it very clear that the Holy Spirit is resting on him as he begins to reveal the kingdom of God to the world through his words and actions.

Women:

Luke also brings prominence to the place of women in the Gospel. None of the other Gospels place such a focus on Mary the Mother of Jesus or Elizabeth her cousin, their meeting of great joy only recorded by Luke.

There are 4 accounts of women being healed by Jesus (4:38-39, 8:41-42, 49-56, 43-48, 13:10-17) and there are the stories of 5 women who serve as 'good examples' for us to follow - 7:37-50, 10:38-42, 15:8-10, 18:1-5, 21:1-4

Women are also recorded as being present at Jesus death and then obviously as the Apostles of the resurrection (24:9-12). In these particular verses it becomes plain as to why the status of women needed to be elevated and brought to the fore. In the culture of the day women were often seen as troublemakers, unreliable and certainly not to be believed. Amazing then that Jesus entrusted the message of the Resurrection to them!

find only integrity, love and faithfulness, want to seek God's blessing on their lives together, I cannot and will not forbid them. I feel this so deeply and so strongly that I would not be true to my own faith, and to my own integrity, if I was expected to maintain an injustice, and to heap obloquies on the heads of people I know to be seeking holy living.



A prayer...

Loving, creative God who made us all,
we give you thanks for this step towards
full inclusion in the Church in Wales for LGBT people.
Do away with all bigotry and prejudice,
enable us to live together in the
light of your love, justice and peace,
knowing that together we make up
your family, your body here on earth.
Remind us of the inherent worth
you have placed on every human life
and help us to rejoice together in your love.
We ask this through Jesus
the Lover and Liberator of us all.
Amen.

Dyddiadur / Diary

Saturday 25 September

11.30 - Open Table Eucharist St Grwst's

SUNDAY 26 SEPTEMBER

9.45 - Bilingual Eucharist St Grwst's

11.15 - Bilingual Eucharist St Ffraid's

Wednesday 29 September

10.30 - 12 Coffee Stop @ Church House, Glan Conwy

6pm - Patronal Eucharist for the Feast of S. Michael
& all Angels

St Michael's Church Betws y Coed - All welcome

Thursday 30 September

10 - 12 Paned a Sgwrs / Coffee @ Chat St Grwst's

SUNDAY 3 OCTOBER - DIOLCHGARWCH / HARVEST

9.45 - Bilingual Eucharist St Grwst's

11.15 - Bilingual Eucharist St Ffraid's

Monday 4 October

6.30 Church Committee Mtg @ St Grwst's

Tuesday 5 October

7 Gwyl Diolchgarwch @ St Grwst's

Wednesday 6 October

10.30 - 12 Coffee Stop @ Church House, Glan Conwy

Thursday 7 October

10 - 12 Paned a Sgwrs / Coffee @ Chat St Grwst's

Saturday 9 October

DIOCESAN CONFERENCE via ZOOM

SUNDAY 10 OCTOBER

9.45 - Bilingual Eucharist St Grwst's

11.15 - Bilingual Eucharist St Ffraid's

Tuesday 12 October

2 Mothers's Union meeting Church House, Glan Conwy

Wednesday 13 October

10.30 - 12 Coffee Stop @ Church House, Glan Conwy

Thursday 14 October

10 - 12 Paned a Sgwrs / Coffee @ Chat St Grwst's

SUNDAY 17 OCTOBER - please note this is the only service in the Mission Area today

10.30am St David's Church, Penrhyn Bay

A celebration of the Holy Eucharist and the licensing of Clergy.

Monday 18 October - FEAST OF ST LUKE

12, Midday Eucharist St Grwst's

Wednesday 20 October

10.30 - 12 Coffee Stop @ Church House, Glan Conwy

Thursday 21 October

10 - 12 Paned a Sgwrs / Coffee @ Chat St Grwst's

SUNDAY 24 OCTOBER

9.45 - Bilingual Eucharist St Grwst's

11.15 - Bilingual Eucharist St Ffraid's

Wednesday 20 October

10.30 - 12 Coffee Stop @ Church House, Glan Conwy

Thursday 21 October

10 - 12 Paned a Sgwrs / Coffee @ Chat St Grwst's

Saturday 30 October

11.30 - Open Table Eucharist St Grwst's

SUNDAY 31 OCTOBER - GWYL HOLL SANT / THE FEAST OF ALL SAINTS

9.45 - Bilingual Eucharist St Grwst's

11.15 - Bilingual Eucharist St Ffraid's