

***The desert waits
(An invitation to Lent)***

The desert waits,
ready for those who come,
who come obedient to the
Spirit's leading;
or who are driven,
because they will not come any
other way.

The desert waits,
ready to let us know who we
are—the place of self-discovery.
And whilst we fear, and rightly,
the loneliness and emptiness
and harshness, we forget the
angels whom we cannot see for
our blindness, but who come
when God decides
that we need their help;
when we are ready
for what they can give.



Help us turn

Gracious God,
whose steadfast love never
ceases: by your hands we live
and to your hands we return
when all our days are done.
Help us turn in our Lenten
journey from hopelessness to
hope, from self-concern to
other-concern,
from empty conformity to
radical discipleship.
As we bear these ashes on
our face, remind us that you
have washed away the ashes in
our souls.
Grant that the awareness of
our mortality may lead us not
to fear but to faith.
In our weakness teach us to
look to you for strength,
in our failures to turn to you
and find forgiveness, and in
our dying to await the gift of
everlasting life.

**St Grwst, Llanrwst. St Doged's Pilgrim Church,
Llanddaged, St Martin's Church, Eglwysbach, St Ffraid's
Church, Glan Conwy.**

ABERCONWY MISSION AREA

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Cylchlythyr Eglwys /Church Newsletter

19.02.21

Dear Friends,

A new week stretches ahead of us. That might have been an exciting prospect pre-Covid but now life seems consumed with the same things day in day out. Maintaining a personal routine can be quite hard for some and not getting too bored by embarking on a walk you've done countless times over the past months can be tough.

Ash Wednesday looms large for us this week however. Ash Wednesday as we've never known it before however because we have no ash!! If over the decades that we have been attending Church the Ash has become the focal point of what we walk into on Ash Wednesday we might find ourselves a bit lost. Perhaps in stead of thinking of Ash we might want to take up the theme of the opening verses of Psalm 51:

*Have mercy on me, O God, according to your steadfast love;
according to your abundant mercy blot out my transgressions.*

Wash me thoroughly from my iniquity, and cleanse me from my sin.

In a year so different lets take up this theme of being washed clean, renewed and restored. Lets imagine God, with his holy flannel, cleaning us and enabling us to stand tall, washed and ready to be his people in the world. Ash reminds us of our humanity, many of us are very well aware of the weaknesses we live with as humans. Instead this year let us focus our thoughts on the living water of God's Spirit, helping us to shine as God's light of love in the world!

Pob Bendith / Every Blessing ~ Rev'd Sarah



DYMA GARIAD

Llythyr Bugeiliol oddi wrth Esgob Llanelwy
Dydd Sant Ffolant, 14 Chwefror 2021

Mae'r byd sydd ohoni'n gwneud môr a mynydd o 'gariad', sy'n gallu golygu pob math o bethau, o serch hyd at ryw. Bydd y cyfan yn cael ei arddangos y penwythnos hwn. Mae Dydd Sant Ffolant yn gyfle da i ddyblu prisiau rhosynnod, i werthu cardiau a siocled ac i ddathlu rhamant yn gyffredinol,

Eto, yn greiddiol, mae yn natur pobl i groesawu cyfle i ddathlu cariad, oherwydd, a ydyn ni'n ymwybodol ohono ai peidio, mae cariad yn atsain ar lefel y realiti dyfnaf sydd ynom, oherwydd dyma natur waelodol yr un sy'n cadw'r cread i fynd ac sy'n ein cadw ninnau mewn bodolaeth. Duw. Pan gynhaliwyd 'ymarfer' yng nghynhadledd yr esgobaeth rai blynyddoedd yn ôl, roedd pobl eisiau gosod 'Cariad' wrth galon y neges y dylen ni fel Eglwys ei chyfleu, oherwydd fod gennym y syniad greddfodol mai dyma yw neges Duw i ni ac mai dyma'r neges y mae'r byd angen ei chlywed. Ond nid ar chwarae bach y mae gweithio allan beth yw ystyr hynny, mae ystyr y gair mor hyblyg. Daeth cariad yr hyn a elwir yn enw 'portmanteau' heddiw, mae'n gallu golygu pob math o bethau ac fe allwn ni, yn rhy hawdd o'r hanner, ei deneuo i feddwl teimladau neu sentiment.

Pan fydd Cristnogion yn dweud 'Duw Cariad Yw' rydyn ni mewn gwirionedd yn arddel y realiti sy'n gyrru grymoedd y creu ac yn rhwymo ei glwyfau. Rydyn ni'n siarad am rym sy'n ddigon cryf i wynebu popeth sy'n anharddu'r cread yn ogystal â phopeth rydyn ni, bobl, i'w weld yn gallu ei wneud i beri dioddefaint i'n gilydd. Mae cariad Duw yn gryf, yn ddeinamig ac yn wydn. Mae'r Iesu sy'n dioddef yn enbyd ar y groes yn cau clwyfau pechod a drygioni. Mae'r Crist croeshoeliedig yn dadorchuddio gwirionedd dyfnaf y bydysawd, yr hyn a alwodd C S Lewis yn 'yr hud a'r lledrith dwfn o ddechrau amser'. Dyma'r rheswm pam fod Llyfr y Datguddiad (ym mhennod 5.6 a thrwy'r penodau olaf) yn dewis rhoi symbol yr 'oen a gafodd ei ladd' ar yr orseddfainc nefol yng nghanol eithaf y bydysawd. Dyna pam fod yr Apostol Paul yn cychwyn cymaint o'i lythyrau i'r Eglwysi gyda'r

Some Prayers and Readings for the beginning of Lent

The Collect for Ash Wednesday

Almighty and everlasting God,
you hate nothing that you have made and forgive the sins of all those who are penitent: create and make in us new and contrite hearts that we, worthily lamenting our sins and acknowledging our wretchedness, may receive from you, the God of all mercy, perfect remission and forgiveness; 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.

The Gospel for the first Sunday of Lent - Marc / Mark 1:9-15

Tua'r adeg yna daeth Iesu o Nasareth, Galilea i gael ei fedyddio gan Iwan yn yr Iorddonen. Yr eiliad y daeth Iesu allan o'r dŵr, gwelodd yr awyr yn rhwygo'n agored a'r Ysbryd Glân yn disgyn arno fel colomen. A dyma Iesu o'r nefoedd yn dweud: "Ti ydy fy Mab annwyl i; rwy'ti wedi fy mhlesio i'n llwyr."
Yn syth wedyn dyma'r Ysbryd yn gyrru Iesu allan i'r anialwch. Arhosodd yno am bedwar deg diwrnod, yn cael ei demtio gan Satan. Roedd anifeiliaid gwylt o'i gwmpas, ond roedd yno angylion yn gofalu amdano. Ar ôl i Iwan gael ei roi yn y carchar aeth Iesu i Galilea a chyhoeddi newyddion da Duw. "Mae'n amser!" meddai. "Mae'r foment wedi dod! Mae Duw yn dod i deyrnasu! Trowch gefn ar bechod a chredu'r newyddion da!"

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.' And the Spirit immediately drove him out into the wilderness. He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him. Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God, and saying, 'The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news.'

Church Services on Zoom

Our Zoom services take place at 10.30am every Sunday and it's lovely to welcome people from across the Mission Area.

If you would like a copy of the Order of Service please email
Rev Sarah: revsarah3005@btinternet.com

To join us, either use the following link or enter the Meeting ID and password as follows:

Sunday service

10.30am every Sunday until things get back to normal!!

Join Zoom Meeting

[https://us02web.zoom.us/j/83139796281?
pwd=NThoMW05R290UitlcExZeXdIRlFLdz09](https://us02web.zoom.us/j/83139796281?pwd=NThoMW05R290UitlcExZeXdIRlFLdz09)

Meeting ID: 831 3979 6281

Password: 837996

Paned @ St Grwst's! - coffee & chat

To join us, either use the following link or enter the Meeting ID and password as follows:

Time: 11.00am

Join Zoom Meeting

[https://us02web.zoom.us/j/86951893623?
pwd=cHhoZTRpYnRvb05HaTZlbnUvOUlCZz09](https://us02web.zoom.us/j/86951893623?pwd=cHhoZTRpYnRvb05HaTZlbnUvOUlCZz09)

Meeting ID: 869 5189 3623

Password: 200630

If you need help in setting up Zoom or need to test it's working, then please contact Rev Sarah on 01492 640032 who should be able to help you.

cyfarchiad 'Gras a Heddwch i chi oddi wrth Dduw ein tad a'r
Arglwydd Iesu Grist' neu rywbeth tebyg.

Mae gras yn un o eiriau mwyaf yr Ysgrythur, gair i gael blas arno ac i ddal gafael ynddo. Flynyddoedd yn ôl, fe gefais i fy nysgu i'w weld, yn Saesneg, fel **God's Riches At Christ's Expense**, acronym i'm hatgoffa fod Duw, yn yr Iesu croeshoeliedig, yn cymryd arno ei hun bechodau'r byd, yn agor ffordd i ni gael ein rhyddhau ac i dod i dderbyn y bendithion sydd ganddo ar ein cyfer.

Cariad, gras a thosturi, dyma driawd o eiriau cysylltiedig, pob un yn dyst i'r berthynas rydyn ni'n cael ei galw iddi gan Iesu i'w throï a'i chofleidio. Rwy'n ychwanegu Tosturi at Gariad a Gras oherwydd, pan fyddwn ni'n agor ein calonnau ym mhresenoldeb Duw mewn gweddi neu mewn sacrament, yna ei dosturi atom ni yw'r hyn y mae ein hysbryd yn ei synhwyro ac yn ei brofi. 'Dewch ataf i, bawb sy'n flinedig ac yn drwm lwythog, ac fe roddaf fi orffwystra i chi,' meddai. 'Cymerwch fy iau arnoch a dysgwch gennyf, oherwydd addfwyn ydwyf a gostyngedig o galon, ac fe gewch orffwystra i'ch eneidiau'. (*Mathew 11.28,29*).

Dyma'r tri gair sylfaenol ryw'n ei roi i chi felly wrth i ni ddynesu at y Grawys: Cariad, Gras, Tosturi. Mae nhw'n dangos sut mae Duw'n creu perthynas â ni, ac hefyd maen nhw'n rhoi gwerthoedd i ni eu byw yn ein bywydau ni ac i fyw i fyny iddyn nhw. Mae agwedd drugarog Duw yn cael ei fynegi'n hyfryd yn yr emyn 'Dyma Gariad' gan William Rees, ac rwy'n eu cymeradwyo i chi wrth i ni ddatlu Sant Ffolant a symud at y Grawys. Cofiwch edrych ar eiriau'r emyn, ystyried beth maen nhw'n ei feddwl i chi ac i'ch ffydd. Ac maen nhw'n rhoi sylfaen dda i weddi.

Ar Galfaria yr ymrwygodd
holl ffnhonnau'r dyfnder mawr
torrodd holl argaeau'r nefoedd
oedd yn gyfan hyd yn awr:
gras a chariad megis dilyw
yn ymdywallt yma nghyd
a chyfiawnder pur a heddwch
yn cusanu euog fydd.





DYMA GARIAD: HERE IS LOVE
A Pastoral Letter from the Bishop of St Asaph
St Valentine, 14th February 2021.

The secular world makes a lot of “love”, by which it can mean a whole host of things ranging from affection to sex. It will all be on display this weekend. St Valentine’s Day is a good occasion to double the price of roses, to sell cards and chocolates, and generally celebrate romance.

Yet, deep down, it is in the nature of human beings to welcome a chance to celebrate love because, whether we are conscious of it or not, love resonates at the level of the deepest reality in us, because it is the fundamental nature of him who upholds creation and keeps us in being: God. When we held an exercise in the diocesan conference a number of years ago, people wanted “Love” to feature at the heart of the message we should convey as a Church, because we have an instinctive sense that this is God’s message to us, and is a message that the world needs to hear. Working out what this means, however, can be difficult because of the elasticity of the meaning of the word. Love has become what is called a “portmanteau” word today, since it can carry all sorts of meanings, and we can too easily reduce it to being about feelings or sentiment.

When Christians say “God is Love” we are in truth asserting the reality that drives the forces of creation, and which binds up its wounds. We are talking about a power tough enough to take on all the things that disfigure creation, as well as everything which we humans seem capable of inflicting on one another. God’s Love is strong, dynamic, and resilient. The Jesus who suffers in agony upon the cross is cauterising the wounds of sin and evil. The crucified God uncovers the deepest truth of the universe, what CS Lewis calls “the deep magic from the dawn of time”. It is the reason why the Book of Revelation (in Chapter 5.6, and throughout later chapters) chooses to put the symbol of “the lamb who is slain” on the heavenly throne at the very centre of the universe. It is why the Apostle Paul chooses to begin so many of his letters to the

Churches with the greeting “Grace and Peace to you from God our father and the Lord Jesus Christ” or a similar formula.

Grace is one of the greatest words of Scripture, a word to relish and to hang on to. Years ago, I was taught to see it, in English, as **God’s Riches At Christ’s Expense**, an acronym to remind me that in Jesus crucified, God is taking on himself all the sin of the world, and opening a way that we might be redeemed and become recipients of his intended blessing.

Love, grace *and* **compassion** – here is a trio of connected words which all witness to the relationship that we are called by Jesus to turn and embrace. I add Compassion to Love and Grace, for when we open our hearts to the presence of God in prayer or in sacrament, then his compassion towards us is what our spirit senses and experiences. “Come to Me, all you who are weary and heavily laden, and I will give you rest. Take My yoke upon you and learn from Me; for I am gentle and humble in heart, and you will find rest for your souls” Jesus says to us. (*Matthew 11.28,29*)

Here are three foundational words I give you therefore as we approach Lent: Love, Grace and Compassion. They characterise how God relates to us, and they also give us for our own lives values to live out, and to live up to. God’s merciful attitude towards us is beautifully expressed in the Welsh hymn “Dyma Gariad” by William Rees, which I commend to you as we celebrate St Valentine and move into Lent. Do look out the words of the hymn, in English or in Welsh, and reflect upon what they mean to you, and to your faith. They make a very good basis for prayer.

On the mount of crucifixion
Fountains opened deep and wide
Through the floodgates of God's mercy
Flowed a vast and gracious tide
Grace and love, like mighty rivers
Poured incessant from above
And Heaven's peace and perfect justice
Kissed a guilty world in love.

