



# Dyffryn Clwyd Mission Area

Sunday 30th May 2021 TRINITY SUNDAY

## Dyffryn Clwyd Mission Area Office

The office will be closed to visitors for the present time. Please contact me on

Email at [admin@dyffrynclwyd.co.uk](mailto:admin@dyffrynclwyd.co.uk);

Web address [www.Dyffrynclwyd.co.uk](http://www.Dyffrynclwyd.co.uk);

## Prayer for today

Almighty and everlasting God, you have given us your servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity and in the power of the divine majesty to worship the Unity: keep us steadfast in this faith, that we may evermore be defended from all adversities; through Jesus Christ your Son our Lord, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.

**Amen**

**Prayers for those in particular need:** If you know anyone who would like to be included in our weekly prayer list across our churches – please email the administrator by **Thursday lunchtime each week** on [admin@dyffrynclwyd.co.uk](mailto:admin@dyffrynclwyd.co.uk);

**We continue to hold in our prayers, those who are sick or in particular need especially:** David; Merion; Tony; Frank; Mari; Casandra; Eirlys; Pat, May; Briony; Terry; Janet; Sylvia; Lesley; Sandra; Faith; Sheila; Andy; Ken; Peter; Ion & Monica; Val; Margaret; Jane; John; Christine; Suzanne; Rosemary Williams; Michael and Rosita; Rowan and family; Colin Edwards; Bert Harrison; Sian Harrison; Zackery Okane; Joy Mount, Nia Edwards. The family of Joanne Cartwright - Lily, Laurence and Elysia. Susan Davies, Tony Howarth.

**For those who have recently departed:** Joanne Cartwright, Capt. Dawn Jamieson.

**Nursing Homes and Care Homes:** We continue to pray for all those who live and work in our nursing and residential care homes.

**MASKS MUST BE WORN IN CHURCH**

**IF YOU HAVE A MEDICAL EXEMPTION PLEASE INFORM THE CLERGY.**

Services for 6<sup>th</sup> June 2021

**Please book a place and join us on Sunday 6<sup>th</sup> June 2021:** 9.00 am Llanrhydd, Llanarmon; 9.30 am Cyffylliog; 10.30 am St Peter's Ruthin & Llanbedr DC; 11.00 am Llanfair DC; 4.00 pm Llanfwrog and Llanynys; 9.00 am Llanychan Eucharist.

**Book a place at Worship Booking – Dyffryn Clwyd;** this link will take you directly to the page. Scroll down and all the services for Sunday will be visible for you to book, please follow the link. If you are unable to book online for whatever reason, please contact the church wardens or the clergy, who will do this for you.

**Online services.** If you cannot join us in person, you will find the Sunday celebration of Holy Eucharist available live at 10.30 am [www.dyffrynclwyd.co.uk/Live](http://www.dyffrynclwyd.co.uk/Live); with daily services available online **Mon-Sat from 10.00 am.**

**Saturday 29<sup>th</sup> May 2.00pm Llanyynys Church Open Day:** Come along for a cuppa and cake and look at the plans for the former Cerrigllwydion pub and future prospects for pilgrimage here in this place.

**Wednesday 2nd June 19:00: Our next Mission Area Zoom Prayer for Growth - corporate, numerical, personal, relational. Please find the link below.**

<https://us02web.zoom.us/j/86595519061?pwd=VUVsVjkySjZrN3FpV0xsMTN5bjlQZz09>

If you need more information, please contact Judi on [judigait@yahoo.co.uk](mailto:judigait@yahoo.co.uk).

**Saturday 5<sup>th</sup> June 10 am - 4pm: NSG Open Garden at Plas Coch.** Entrance £3.00. Plants, Bric a brac, cake stalls and refreshments provided by St Hychan's Church.

**Saturday 12<sup>th</sup> of June 2pm to 4pm: Nature Count in Llanbedr DC Church -** As part of Caring for God's Acre project we're holding an afternoon in Llanbedr to survey the churchyard and discover what wildlife is growing there, with coffee and cake and activities for kids it promises to be a fun afternoon. Everyone welcome.

Readings for Next Sunday 6<sup>th</sup> June 2021 ~ **FIRST SUNDAY AFTER TRINITY**

1 Samuel 8. 4-11, [12-15], 16-20; [11. 14, 15] Psalm 138 2 Corinthians 4.13 – 5.1 Mark 3. 20-35

### **Isaiah 6. 1-8, [9, 10]**

In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lofty; and the hem of his robe filled the temple. Seraphs were in attendance above him; each had six wings: with two they covered their faces, and with two they covered their feet, and with two they flew. And one called to another and said: 'Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory.'

The pivots on the thresholds shook at the voices of those who called, and the house filled with smoke. And I said: 'Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!'

Then one of the seraphs flew to me, holding a live coal that had been taken from the altar with a pair of tongs. The seraph touched my mouth with it and said: 'Now that this has touched your lips, your guilt has departed and your sin is blotted out.' Then I heard the voice of the Lord saying, 'Whom shall I send, and who will go for us?' And I said, 'Here am I; send me!'

[9, 10]

And he said, 'Go and say to this people: "Keep listening, but do not comprehend; keep looking, but do not understand." Make the mind of this people dull, and stop their ears, and shut their eyes, so that they may not look with their eyes, and listen with their ears, and comprehend with their minds, and turn and be healed.'

### **Psalms 29**

Ascribe to the Lord, you / powers of / heaven:  
ascribe to the / Lord / glory and / strength.

Ascribe to the Lord the honour / due to his /  
name: worship the / Lord • in the / beauty of /  
holiness.

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

The voice of the Lord is mighty in / oper/ation: the  
voice of the Lord / is a / glorious / voice.

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

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

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

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

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

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

### **Romans 8. 12-17**

So then, brothers and sisters, we are debtors, not to the flesh, to live according to the flesh - for if you live according to the flesh, you will die; but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, 'Abba! Father!' it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ - if, in fact, we suffer with him so that we may also be glorified with him.

### **John 3. 1-17**

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

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

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.

'Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.

### **Post Communion Prayer 82**

Almighty and eternal God, you have revealed yourself as Father, Son and Holy Spirit, and live and reign in the perfect unity of love: hold us firm in this faith, that we may know you in all your ways and evermore rejoice in your eternal glory; holy and eternal Trinity, one God, now and for ever.

**Amen**

## Colect

Hollalluog a thragwyddol Dduw, rhoddaist ras i ni dy weision, gan gyffesu ac arddel y wir ffydd, i gydnabod gogoniant y Drindod dragwyddol ac addoli'r Undod yn nerth y dwyfol fawredd: cadw ni'n ddiysgog yn y ffydd hon, a'n hamddiffyn byth rhag pob trallod; trwy Iesu Grist dy Fab ein Harglwydd, sy'n fyw ac yn teyrnasu gyda thi a'r Ysbryd Glân, yn un Duw, yn awr ac am byth.

**Amen**

## Ôl Gymun

Hollalluog a thragwyddol Dduw, datguddiaist dy hun yn Dad, Mab ac Ysbryd Glân, ac yr wyt yn byw ac yn teyrnasu yn undod perffaith cariad: cynnal ni'n ddiysgog yn y ffydd hon, fel y bo i ni dy adnabod yn dy holl ffyrdd a llawenhau byth yn dy ogoniant tragwyddol, sanctaidd a thragwyddol Drindod, yn un Duw, yn awr ac am byth.

**Amen**

## Eseia 6. 1-8 [9, 10]

### 1-8

Yn y flwyddyn y bu farw'r Brenin Usseia, gwelais yr ARGLWYDD. Yr oedd yn eistedd ar orsedd uchel, ddyrchafedig, a godre'i wisg yn llenwi'r deml. Uwchlaw yr oedd seraffiaid i weini arno, pob un â chwech adain, dwy i guddio'r wyneb, dwy i guddio'r traed, a dwy i ehedeg. Yr oedd y naill yn datgan wrth y llall, "Sanct, Sanct, Sanct yw ARGLWYDD y Lluedd; y mae'r holl ddaear yn llawn o'i ogoniant." Ac fel yr oeddent yn galw, yr oedd sylfeini'r rhiniogau'n ysgwyd, a llanwyd y tŷ gan fwg. Yna dywedais, "Gwae fi! Y mae wedi darfod amdanaf! Dyn a'i wefusau'n aflan ydwyf, ac ymysg pobl a'u gwefusau'n aflan yr wyf yn byw; ac eto, yr wyf â'm llygaid fy hun wedi edrych ar y brenin, ARGLWYDD y Lluedd." Ond ehedodd un o'r seraffiaid ataf, a dwyn yn ei law farworyn a gymerodd mewn gefel oddi ar yr allor; ac fe'i rhoes i gyffwrdd â'm genau, a dweud, "Wele, y mae hwn wedi cyffwrdd â'th enau; symudwyd dy ddrygioni, a maddeuwyd dy bechod." Yna clywais yr ARGLWYDD yn dweud, "Pwy a anfonaf? Pwy a â drosom ni?" Atebais innau, "Dyma fi, anfon fi."

### [9, 10]

Dyweddodd, "Dos, dywed wrth y bobl hyn, 'Clywch yn wir, ond peidiwch â deall; edrychwch yn wir, ond peidiwch â dirnad.' Brasâ galon y bobl, trymha eu clustiau, cau eu llygaid; rhag iddynt weld â'u llygaid, clywed â'u clustiau, deall â'u calon, a dychwelyd i'w hiacháu."

## Salm 29

Rhowch i'r Arglwydd / fodau / nefol :

rhowch i'r / Arglwydd • o/goniant • a / nerth.

Rhowch i'r Arglwydd o/goniant • ei / enw :

ymgrymwrch i'r Arglwydd

yn ys/blander / ei sanc/teiddrwydd.

Y mae llais yr Arglwydd yn / uwch na'r / dyfroedd :

Duw'r gogoniant sy'n taranu •

y mae'r Arglwydd yn / uwch na'r / dyfroedd / cryfion!

Y mae llais yr / Arglwydd • yn / nerthol :

y mae llais yr / Arglwydd • yn / ogo/neddu.

Y mae llais yr Arglwydd yn / dryllio / cedrwydd :

dryllia'r / Arglwydd / gedrwydd / Lebanon.

Gwna i Lebanon lamu fel llo a Sirion / fel ych / ifanc :

y mae llais yr Arglwydd yn / fflachio'n / fflamau / tân.

Y mae llais yr Arglwydd yn gwneud i'r an/ialwch / grynu :

gwna'r Arglwydd i an/ialwch / Cades / grynu.

Y mae llais yr Arglwydd yn gwneud i'r ewigod lydnu •

ac yn prysuro / geni'r / llwdn :

yn ei deml / dywed / pawb, "Go/goniant."

Y mae'r Arglwydd wedi ei orseddu / uwch • y lli/feiriant :

y mae'r Arglwydd wedi ei or/seddu'n / frenin / byth.

Rhodded yr Arglwydd / nerth i'w / bobl :

Bendithied yr / Arglwydd • ei / bobl â / heddwch!

## Rhufeiniaid 8. 12-17

Am hynny, gyfeillion, yr ydym dan rwymedigaeth, ond nid i'r cnawd, i fyw ar wastad y cnawd. Oherwydd, os ar wastad y cnawd yr ydych yn byw, yr ydych yn sicr o farw; ond os ydych, trwy'r Ysbryd, yn rhoi arferion drwg y corff i farwolaeth, byw fyddwch. Y mae pawb sy'n cael eu harwain gan Ysbryd Duw yn blant Duw. Oherwydd nid ysbryd caethiwed sydd unwaith eto'n peri ofn yr ydych wedi ei dderbyn, ond Ysbryd mabwysiad, yr ydym trwyddo yn llefain, "Abba! Dad!" Y mae'r Ysbryd ei hun yn cyd-dystiolaethu â'n hysbryd ni, ein bod yn blant i Dduw. Ac os plant, etifeddion hefyd, etifeddion Duw a chyetifeddion â Christ, os yn wir yr ydym yn cyfranogi o'i ddiodefaint ef er mwyn cyfranogi o'i ogoniant hefyd.

### Ioan 3. 1-17

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

Atebodd Iesu ef: "A thithau yn athro Israel, a wyt heb ddeall y pethau hyn? Yn wir, yn wir, rwy'n dweud wrthyt mai am yr hyn a wyddom yr ydym yn siarad, ac am yr hyn a welsom yr ydym yn tystiolaethu; ac eto nid ydych yn derbyn ein tystiolaeth. Os nad ydych yn credu ar ôl imi lefaru wrthych am bethau'r ddaear, sut y credwch os llefaraf wrthych am bethau'r nef? Nid oes neb wedi esgyn i'r nef ond yr un a ddisgynnodd o'r nef, Mab y Dyn. Ac fel y dyrchafodd Moses y sarff yn yr anialwch, felly y mae'n rhaid i Fab y Dyn gael ei ddyrchafu, er mwyn i bob un sy'n credu gael bywyd tragwyddol ynddo ef." Do, carodd Duw y byd gymaint nes iddo roi ei unig Fab, er mwyn i bob un sy'n credu ynddo ef beidio â mynd i ddistryw ond cael bywyd tragwyddol. Oherwydd nid i gondemnio'r byd yr anfonodd Duw ei Fab i'r byd, ond er mwyn i'r byd gael ei achub trwyddo ef.