



Dyffryn Clwyd Mission Area

Sunday 12th March 2023

Third Sunday in Lent

<p>Weekly PRAYER LIST</p> <p>For the sick: Martin Jones</p> <p>For those recently departed: Annie Rogers, Hugh Williams, William John McElroy, Ian Nicholson</p>	<p>Collect</p> <p>Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; 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.</p>
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Contacts: Mission Area Office: 07543 504 486 | **Tad Huw** 07779 655 949 | **Rev Richard** 01824 703 867
Rev John 07771 232 121 | **Rev Natasha** 07984 604 878

PLEASE REMEMBER IF YOU WOULD LIKE US TO CONTINUE TO PRAY FOR SOMEONE, OR ADD A NEW NAME TO THE PRAYER LIST – E-MAIL THE NEWSLETTER EDITOR BY WEDNESDAY LUNCHTIME EACH WEEK ON chamberlain786@btinternet.com

Readings for Next Sunday – 19th March Fourth Sunday in Lent – Mothering Sunday
Exodus 2. 1-10 Psalm 34. 11-20 2 Corinthians 1. 3-7 John 19. 25-27

Sunday Services – 19 th March		Weekday Services and Events. Monday to Friday		
9.00am	Llanarmon Holy Eucharist St Peter's Holy Eucharist (Traditional)	Tuesday	10am 6.00pm 3.30pm	Holy Eucharist with Chapter in St Peter's Ruthin Celtic Eucharist at Llanbedr DC Song School Llanbedr DC
9.30am	Cyffylliog Holy Eucharist		Wednesday	9.30am 10:15am - 11:30am
10.30am	St Peter's Sunday Worship (Informal) Llanbedr DC Holy Eucharist Llangynhafal Holy Eucharist	Thursday		9.30am 6.45pm
11.00am	Llanfair DC Holy Eucharist		Friday	9.30am 9am-2pm
4.00pm	Llanynys Holy Eucharist			
6.00pm	Llanychan Evensong			

Upcoming events - Please see the Dyffryn Clwyd website <https://dyffrynclwyd.co.uk/>

Faith, Hope, Love Lent Group Started Thursday 23 February, 2.30pm at St Peter's Ruthin and running for 5 weeks.
Bible study at Llanfair DC Started Friday 24 February and running fortnightly during Lent.
Saturday 18th March 2023 Folk night at Llanarmon, 7.30pm please see poster attached

Holy Week 2nd to 9th April 2023

There is so much planned and not enough space to list it all here, so please see the attached posters for full details.

Palm Sunday 3rd April Procession 9.30am start from Llanfair, Llanbedr, Llanfwrog or Llanrhydd for short service and palms blessing. Procession to 'The Square' in town for 10.30am Liturgy of the Passion. 11am Holy Eucharist service in St Peter's Church.

Palm Sunday Evensong 6pm at St Peter's, Ruthin

Monday 3rd April: A family meal that tells the story of the Passover 6pm Llangynhafal Church

Tuesday 4th April: 10am Holy Eucharist St Peter's Ruthin 6pm Stations of the Cross Llanbedr DC

Wednesday 5th April: 9.30am Holy Eucharist St Peter's Ruthin 10am - Family Fun in Llanfair DC Church

Maunder Thursday 6th April: 6pm Llanynys, 6.30pm Clocaenog, 8pm Llanbedr DC, 8pm St Peter's Ruthin, 9pm - 12pm At the Outdoor Altar in Llanbedr DC

Good Friday: 9.30am Wild Church at Clocaenog

Good Friday Liturgy Services at the foot of the cross: 10am Llanychan, 12pm Llangynhafal, 2pm Llanbedr DC, 2pm St Peter's Ruthin, 2pm Llanarmon (Family Good Friday Stories), 4pm Cyffylliog

Holy Saturday Easter Vigil - Saturday 8th April 2023 at 8pm: St Meugan's Church, Llanrhydd

Easter Sunday Services – please see poster attached

Saturday 22nd April 2023, starting 7pm, Music and comedy night with proceeds to St Mary's Church Cyffylliog. Poster attached

A reading from Exodus (17.1-7)

From the wilderness of Sin the whole congregation of the Israelites journeyed by stages, as the Lord commanded. They camped at Rephidim, but there was no water for the people to drink. The people quarrelled with Moses, and said, 'Give us water to drink.'

Moses said to them, 'Why do you quarrel with me? Why do you test the Lord?'

But the people thirsted there for water; and the people complained against Moses and said, 'Why did you bring us out of Egypt, to kill us and our children and livestock with thirst?'

So Moses cried out to the Lord, 'What shall I do with this people? They are almost ready to stone me.'

The Lord said to Moses, 'Go on ahead of the people, and take some of the elders of Israel with you; take in your hand the staff with which you struck the Nile, and go. I will be standing there in front of you on the rock at Horeb. Strike the rock, and water will come out of it, so that the people may drink.'

Moses did so, in the sight of the elders of Israel. He called the place Massah and Meribah, because the Israelites quarrelled and tested the Lord, saying, 'Is the Lord among us or not?'

This is the word of the Lord.

Thanks be to God.

Psalm 95

1 O come, let us sing to the Lord; let us make a joyful noise to the rock of our salvation!

2 **Let us come into his presence with thanksgiving; let us make a joyful noise to him with songs of praise!**

3 For the Lord is a great God, and a great King above all gods.

4 **In his hand are the depths of the earth; the heights of the mountains are his also.**

5 The sea is his, for he made it, and the dry land, which his hands have formed.

6 **O come, let us worship and bow down, let us kneel before the Lord, our Maker!**

7 For he is our God, and we are the people of his pasture, and the sheep of his hand.

8 **O that today you would listen to his voice! Do not harden your hearts, as at Meribah, as on the day at Massah in the wilderness,**

9 when your ancestors tested me, and put me to the proof, though they had seen my work.

10 **For forty years I loathed that generation and said, 'They are a people whose hearts go astray, and they do not regard my ways.'**

11 Therefore in my anger I swore, 'They shall not enter my rest.'

A reading from Romans (5.1-11)

Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ, through whom we have obtained access to this grace in which we stand; and we boast in our hope of sharing the glory of God. And not only that, but we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us.

For while we were still weak, at the right time Christ died for the ungodly. Indeed, rarely will anyone die for a righteous person — though perhaps for a good person someone might actually dare to die. But God proves his love for us in that while we still were sinners Christ died for us. Much more surely then, now that we have been justified by his blood, will we be saved through him from the wrath of God.

For if while we were enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life. But more than that, we even boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

This is the word of the Lord.

Thanks be to God.

Listen to the Gospel of Christ according to St John (4.5-42)

Glory to you, O Lord.

Jesus came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.

A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink.' (His disciples had gone to the city to buy food.)

The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.)

Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink," you would have asked him, and he would have given you living water.'

The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?'

Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.'

The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'

Jesus said to her, 'Go, call your husband, and come back.'

The woman answered him, 'I have no husband.'

Jesus said to her, 'You are right in saying, "I have no husband"; for you have had five husbands, and the one you have now is not your husband. What you have said is true!'

The woman said to him, 'Sir, I see that you are a prophet. Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.'

Jesus said to her, 'Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.'

The woman said to him, 'I know that Messiah is coming' (who is called Christ). 'When he comes, he will proclaim all things to us.'

Jesus said to her, 'I am he, the one who is speaking to you.'

Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, 'What do you want?' or, 'Why are you speaking with her?'

Then the woman left her water-jar and went back to the city. She said to the people, 'Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?'

They left the city and were on their way to him. Meanwhile the disciples were urging him, 'Rabbi, eat something.'

But he said to them, 'I have food to eat that you do not know about.'

So the disciples said to one another, 'Surely no one has brought him something to eat?'

Jesus said to them, 'My food is to do the will of him who sent me and to complete his work. Do you not say, "Four months more, then comes the harvest"? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, "One sows and another reaps." I sent you to reap that for which you did not labour. Others have laboured, and you have entered into their labour.'

Many Samaritans from that city believed in Jesus because of the woman's testimony, 'He told me everything I have ever done.' So when the Samaritans came to him, they asked him to stay with them; and he stayed there for two days. And many more believed because of his word. They said to the woman, 'It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Saviour of the world.'

This is the Gospel of the Lord.

Praise to you, O Christ.

Post Communion Prayer

Merciful Lord, grant your people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds to follow you, the only God; through Jesus Christ our Lord.

Amen.

Colect

Hollalluog Dduw, nad aeth dy Fab anwylaf i fyny i lawenydd cyn iddo yn gyntaf ddioddef poen, na mynd i mewn i'r gogoniant cyn iddo gael ei groeshoelio: caniatâ yn drugarog i ni, gan gerdded ffordd y groes, ganfod nad yw'n ddim arall ond ffordd bywyd a thangnefedd; trwy Iesu Grist ein Harglwydd sy'n fyw ac yn teyrnasu gyda thi a'r Ysbryd Glân, yn un Duw, yn awr ac am byth.

Amen.

Darlleniad o Exodus (17.1-7)

Aeth holl gynulliad pobl Israel ymaith o anialwch Sin a symud o le i le fel yr oedd yr Arglwydd yn gorchymyn, a gwersyllu yn Reffidim; ond nid oedd yno ddŵr i'w yfed. Felly dechreuodd y bobl ymryson â Moses, a dweud, "Rho inni ddŵr i'w yfed."

Ond dywedodd Moses wrthynt, "Pam yr ydych yn ymryson â mi ac yn herio'r Arglwydd?"

Yr oedd y bobl yn sychedu yno am ddŵr, a dechreusant rwnach yn erbyn Moses, a dweud, "Pam y daethost â ni i fyny o'r Aiff? Ai er mwyn ein lladd ni a'n plant a'n hanifeiliaid â syched?"

Felly galwodd Moses ar yr Arglwydd a dweud, "Beth a wnaif â'r bobl hyn? Y maent bron â'm llabyddio!"

Dywedodd yr Arglwydd wrtho, "Cerdda o flaen y bobl gyda rhai o henuriaid Israel, a chymer yn dy law y wialen y trewaist y Neil â hi, a dos ymlaen. Pan weli fi'n sefyll o'th flaen ar graig yn Horeb, taro'r graig, a daw dŵr allan ohoni, a chaiff y bobl yfed."

Gwnaeth Moses hyn ym mhresenoldeb henuriaid Israel. Galwodd enw'r lle yn Massa a Meriba, oherwydd ymryson yr Israeliaid ac am iddynt herio'r Arglwydd trwy ofyn, "A yw'r

Arglwydd yn ein plith, ai nac ydyw?"

Dyma air yr Arglwydd.

Diolch a fo i Dduw.

Salm 95

1 Dewch, canwn yn llawen i'r ARGLWYDD, rhown floedd o orfoledd i graig ein hiachawdwriaeth.

2 Down i'w bresenoldeb â diolch, gorfoleddwn ynddo â chaneuon mawl.

3 Oherwydd Duw mawr yw'r ARGLWYDD, a brenin mawr goruwch yr holl dduwiau.

4 Yn ei law ef y mae dyfnderau'r ddaear, ac eiddo ef yw uchelderau'r mynyddoedd.

5 Eiddo ef yw'r môr, ac ef a'i gwnaeth; ei ddwylo ef a greodd y sychdir.

6 Dewch, addolwn ac ymgrymwn, plygwn ein gliniau gerbron yr ARGLWYDD a'n gwnaeth.

7 Oherwydd ef yw ein Duw, a ninnau'n bobl iddo a defaid ei borfa;

8 heddiw cewch wybod ei rym, os gwrandewch ar ei lais. Peidiwch â chaledu'ch calonnau, fel yn Meriba, fel ar ddiwrnod Massa yn yr anialwch,

9 pan fu i'ch hynafiaid fy herio a'm profi, er iddynt weld fy ngwaith.

10 Am ddeugain mlynedd y ffeiddiais y genhedlaeth honno, a dweud, "Pobl â'u calonnau'n cyfeiliorni ydynt, ac nid ydynt yn gwybod fy ffyrdd."

11 Felly tyngais yn fy nig na chaent ddyfod i'm gorffwysfa.

Darlleniad o Rufeiniaid (5.1-11)

Am hynny, oherwydd ein bod wedi ein cyfiawnhau trwy ffydd, y mae gennym heddwch â Duw trwy ein Harglwydd Iesu Grist. Trwyddo ef, yn wir, cawsom ffordd, trwy ffydd, i ddod i'r gras hwn yr ydym yn sefyll ynddo. Yr ydym hefyd yn gorfoleddu yn y gobaith y cawn gyfranogi yng ngogoniant Duw. Heblaw hynny, yr ydym hyd yn oed yn gorfoleddu yn ein gorthrymderau, oherwydd fe wyddom mai o orthrymder y daw'r gallu i ymddâl, ac o'r gallu i ymddâl y daw rhuddin cymeriad, ac o gymeriad y daw gobaith. A dyma obaith na chawn ein siomi ganddo, oherwydd y mae cariad Duw wedi ei dywallt yn ein calonnau trwy'r Ysbryd Glân y mae ef wedi ei roi i ni.

Oherwydd y mae Crist eisoes, yn yr amser priodol, a ninnau'n ddiymadferth, wedi marw dros yr annuwiol. Go brin y bydd neb yn marw dros un cyfiawn. Efallai y ceir rhywun yn ddigon dewr i farw dros un da. Ond prawf Duw o'r cariad sydd ganddo tuag atom ni yw bod Crist wedi marw drosom pan oeddem yn dal yn bechaduriaid. A ninnau yn awr wedi ein cyfiawnhau trwy ei waed ef, y mae'n sicrach fyth y cawn ein hachub trwyddo ef rhag y digofaint.

Oherwydd os cymodwyd ni â Duw trwy farwolaeth ei Fab pan oeddem yn elynion, y mae'n sicrach fyth, ar ôl ein cymodi, y cawn ein hachub trwy ei fywyd. Ond heblaw hynny, yr ydym hefyd yn gorfoleddu yn Nuw trwy ein Harglwydd Iesu Grist; trwyddo ef yr ydym yn awr wedi derbyn y cymod.

Dyma air yr Arglwydd.

Diolch a fo i Dduw.

Gwrandewch Efengyl Crist yn ôl Sant Ioan (4.5-42)

Gogoniant i ti, O Arglwydd.

Felly daeth i dref yn Samaria o'r enw Sychar, yn agos i'r darn tir a roddodd Jacob i'w fab Joseff. Yno yr oedd ffynnon Jacob, a chan fod Iesu wedi blino ar ôl ei daith eisteddodd i lawr wrth y ffynnon. Yr oedd hi tua hanner dydd.

Dyma wraig o Samaria yn dod yno i dynnu dŵr. Meddai Iesu wrthi, "Rho i mi beth i'w yfed." Yr oedd ei ddisgyblion wedi mynd i'r dref i brynu bwyd.

A dyma'r wraig o Samaria yn dweud wrtho, "Sut yr wyt ti, a thithau'n Iddew, yn gofyn am rywbeth i'w yfed gennyf fi, a minnau'n wraig o Samaria?" (Wrth gwrs, ni bydd yr Iddewon yn rhannu'r un llestri â'r Samariaid.)

Atebodd Iesu hi, "Pe bait yn gwybod beth yw rhodd Duw, a phwy sy'n gofyn iti, 'Rho i mi beth i'w yfed', ti fyddai wedi gofyn iddo ef a byddai ef wedi rhoi i ti ddŵr bywiol."

"Syr," meddai'r wraig wrtho, "nid oes gennyf ddim i dynnu dŵr, ac y mae'r pydew'n ddwfn. O ble, felly, y mae gennyf y 'dŵr bywiol' yma? A wyt ti'n fwy na Jacob, ein tad ni, a roddodd y pydew inni, ac a yfodd ohono, ef ei hun a'i feibion a'i anifeiliaid?"

Atebodd Iesu hi, "Bydd pawb sy'n yfed o'r dŵr hwn yn profi syched eto; ond pwy bynnag sy'n yfed o'r dŵr a roddaf fi iddo, ni bydd arno syched byth. Bydd y dŵr a roddaf iddo yn troi yn ffynnon o ddŵr o'i fewn, yn ffrydio i fywyd tragwyddol."

"Syr," meddai'r wraig wrtho, "rho'r dŵr hwn i mi, i'm cadw rhag sychedu a dal i ddod yma i dynnu dŵr."

Dywedodd Iesu wrthi, "Dos adref, galw dy ŵr a thyrd yn ôl yma." "Nid oes gennyf ŵr," atebodd y wraig. Meddai Iesu wrthi, "Dywedaist y gwir wrth ddweud, 'Nid oes gennyf ŵr.' Oherwydd fe gefaist bump o wŷr, ac nid gŵr i ti yw'r dyn sydd gennyf yn awr. Yr wyt wedi dweud y gwir am hyn."

"Syr," meddai'r wraig wrtho, "rwy'n gweld dy fod ti'n broffwyd. Yr oedd ein hynafiaid yn addoli ar y mynydd hwn. Ond yr ydych chi'r Iddewon yn dweud mai yn Jerwsalem y mae'r man lle dylid addoli."

"Cred fi, wraig," meddai Iesu wrthi, "y mae amser yn dod pan na fyddwch yn addoli'r Tad nac ar y mynydd hwn nac yn Jerwsalem. Yr ydych chi'r Samariaid yn addoli heb wybod beth yr ydych yn ei addoli. Yr ydym ni'n gwybod beth yr ydym yn ei addoli, oherwydd oddi wrth yr Iddewon y mae iachawdwriaeth yn dod. Ond y mae amser yn dod, yn wir y mae yma eisoes, pan fydd y gwir addolwyr yn addoli'r Tad mewn ysbryd a gwirionedd, oherwydd rhai felly y mae'r Tad yn eu ceisio i fod yn addolwyr iddo. Ysbryd yw Duw, a

rhaid i'w addolwyr ef addoli mewn ysbryd a gwirionedd."

Meddai'r wraig wrtho, "Mi wn fod y Meseia" (ystyr hyn yw Crist) "yn dod. Pan ddaw ef, bydd yn mynegi i ni bob peth." Dywedodd Iesu wrthi, "Myfi yw, sef yr un sy'n siarad â thi."

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

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

Yn y cyfamser yr oedd y disgyblion yn ei gymell, gan ddweud, "Rabbi, cymer fwyd."

Dywedodd ef wrthynt, "Y mae gennyf fi fwyd i'w fwyta na wyddoch chi ddim amdano."

Ar hynny, dechreuodd y disgyblion ofyn i'w gilydd, "A oes rhywun, tybed, wedi dod â bwyd iddo?"

Meddai Iesu wrthynt, "Fy mwyd i yw gwneud ewyllys yr hwn a'm hanfonodd, a gorffen y gwaith a roddodd i mi. Oni fyddwch chi'n dweud, 'Pedwar mis eto, ac yna daw'r cynhaeaf'? Ond dyma fi'n dweud wrthyf, codwch eich llygaid ac edrychwch ar y meysydd, oherwydd y maent yn wyn ac yn barod i'w cynaeafu. Eisoes y mae'r medelwr yn derbyn ei dâl ac yn casglu ffrwyth i fywyd tragwyddol, ac felly bydd yr heuwr a'r medelwr yn cydlawenhau. Yn hyn o beth y mae'r dywediad yn wir: 'Y mae un yn hau ac un arall yn medi.' Anfonais chi i fedi cynhaeaf nad ydych wedi llafurio amdano. Eraill sydd wedi llafurio, a chwithau wedi cerdded i mewn i'w llafur."

Daeth llawer o'r Samariaid o'r dref honno i gredu yn Iesu drwy air y wraig a dystiodd: "Dywedodd wrthyf bopeth yr wyf wedi ei wneud." Felly pan ddaeth y Samariaid hyn ato ef, gofynasant iddo aros gyda hwy; ac fe arhosodd yno am ddau ddiwrnod. A daeth llawer mwy i gredu ynddo trwy ei air ei hun. Meddent wrth y wraig, "Nid trwy'r hyn a ddywedaist ti yr ydym yn credu mwyach, oherwydd yr ydym wedi ei glywed drosom ein hunain, ac fe wyddom mai hwn yn wir yw Gwardwr y byd."

Dyma Efengyl yr Arglwydd.

Moliant i ti, O Grist.

Gweddi ar ol y Cymun

Erfyniwn arnat, hollalluog Dduw, edrych ar ddeisyfiadau gostyngedig dy weision ufudd, ac estyn deheulaw dy fawredd, i fod yn ymward i ni rhag ein holl elynion; trwy Iesu Grist ein Harglwydd.

Amen.