

I Gadeirlan Bangor, Ionawr 7ed 2017 11am

*Gwasanaeth i ddathlu 20 mlynedd o offeiriadaeth gwraedd yn yr Eglwys yng Nghymru.*

Rydyn ni wedi cyrraedd y fan hon. Ac mae hi wedi bod yn eitha taith! Ac mae 'na le i lawenydd a diolch on'd oes? A drws arall wedi ei agor wrth i ni baratoi i gysegru gwraig yn Esgob Tyddewi. Let us rejoice and be glad, as we pause to give thanks on this special 20th birthday of the ordination of women to the priesthood.

Dyma gyfle i orffwys ac ymgryfhau, ac i ddiolch am y rhai a fu'n cynorthwyo, a fu'n ymdrechu i lusgo a gwthio hen sefydliad nad oedd yn barod i wynebu newid. Dyma gyfle fel petae i edrych ar y map, i weld man ein cychwyn a'n taith tua'r nôd. Rydw i bellach yn ddigon hen i fedru cofio pump o archesgobion, a phob un yn ei gyfnod ac yn ei ffordd ei hunan, ambell un yn reit betrus, eto wedi gwneud cyfraniad, ac i'w henwi gyda diolch a hoffder. Let's hold in thanksgiving and love the names of five archbishops who helped us towards the goal that has been achieved: G O Williams, Alwyn Rice Jones, George Noakes, Rowan Williams, ac yn enwedig Barry Morgan. Ac rwy'n siwr eich bod yn sylwi bod pedwar ohonyn nhw â chysylltiad agos â'r esgobaeth hon.

We've already heard some wonderful passages of scripture and I want to add to them. First a passage from Second Isaiah. He urges an exiled and despairing people not to keep looking back but to look forward

*Forget the former things; do not dwell on the past. See, I am doing a new thing. Now it springs up; do you not perceive it? (Isaiah 43:18-19)*

*Peidiwch â meddwl am y pethau gynt, peidiwch ag aros gyda'r hen hanes. Edrychwch rwyf yn gwneud peth newydd; y mae'n tarddu yn awr; oni ellwch ei adnabod? (Eseia 43:18-19)*

Ac i adleisio geiriau'r proffwyd, dyma eiriau o'r epistol at yr Hebreaid. Mae'r awdur anhysbys yn dehongli i'w bobl ei hun ryfeddod yr hyn a gyflawnwyd gan Iesu o Nazareth a bod byd aberthu wedi dod i ben.

Here is the anonymous author of the epistle to the Hebrews interpreting to his conservative fellow Hebrews the huge change brought about by the coming of Jesus. This he said to the temple worshippers, is the end of sacrifice.

*Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes upon Jesus, the author and perfecter of our faith. (Hebrews 12:1- 2 )*

*Am hynny gan fod cymaint torf o dystion o'n cwmpas, gadewch i ninnau fwrw ymaith bob rhwystr a'r pechod sy'n ein maglu mor rhwydd, a rhedeg yr yrfa sydd o'n blaen heb ddiffygio gan gadw ein golwg ar Iesu, awdur a pherffeithydd ffydd. (Heb 12:1-2)*

Does dim angen gwastraffu egni i gofio y straeon trist a'r pethau cas a thwp a ddigwyddodd ar y daith. I remember an occasion in the Governing Body when the mention of ordaining women was greeted with gales of laughter. But let's forget it! Mae hwnna heibio.

There is no need to linger on the set backs and sillinesses, nor even the hurts. I would rather tell you of one delightful experience. Just a few years back I was asked to celebrate the Eucharist at a church just outside Aberystwyth. The organist had already declared his refusal to attend, which I admit had made me a little jumpy. That morning I noticed an elderly couple join the congregation. The man was, for West Wales, exceptionally tall and walked with a pronounced military gait. When I greeted him at the end of the service he said in a clipped English accent, "Thank you! That was very nice! We've not had a woman celebrate here before! Didn't hurt a bit!"

Rwy'n bendithio'r cof am yr hen gyfaill annwyl yna, am ei onestrwydd, ei ddewrder, ei hiwmor a'i synwyr cydbwysedd. Mae'r stori yna'n ddameg i'r Eglwys yng Nghymru hyd heddiw, yn enwedig i'r rhai sy'n dal i ddychryn yn wyneb y newidiadau lu sy'n digwydd yn ein plith. I blessed that man for his

honesty, his courage, his humour and sense of proportion, and I commend him today to the whole of the Church in Wales, especially to those who quail in the face of change because they see familiar assumptions challenged and brought down. And we do still have those who continue to resist.

Isaiah urged his people in exile to

*“Forget the former things; do not dwell on the past.”*

*Peidiwch â meddwl am y pethau gynt, peidiwch ag aros gyda’r hen hanes.*

It is Ezra who tells the story of the return of the Israelites to Jerusalem and how they set about rebuilding the temple. Ezra tells us that there was mixed laughter and sobbing. The old claimed that the new temple was nothing like as wonderful as the old and the young rejoiced that there was a new temple for them at all. And they rebuilt that temple with a trowel in one hand and a sword in the other because there were still enemies around.

*Mae’r ymgyrch rym ni’n ei dathlu yn rhan o frwydr hanesyddol ehangach, yr ymdrech i sicrhau iawnderau cyfreithiol i ferched.* I want to locate our campaign in the overall struggle for women’s emancipation, nicely summed up in this story about Elizabeth Garret Anderson, her sister Millicent Fawcett and her friend Emily Davies, three great leaders of the past. When Emily visited the Fawcett home in Aldburgh, they passionately discussed all the great causes to which they were burning to devote their lives. Emily summed up the discussion. “Well Elizabeth, it is quite clear what has to be done. I must devote myself to securing higher education for women.” (which she duly did as the first principal of Girton College Cambridge) “And you, Elisabeth, must open the medical profession to women (which indeed she did). After these things are done,” she said, “we must see about getting the vote.” And then she turned to young Millicent, who was listening. “You are younger than we are, Millie, so you must attend to that.” A How about that for a way to inspire the next generation! ? A generation further

on young Maude Royden would have added ‘What about the ministry of the church?’ Leaders and heroines; inspirers and achievers.

Mynnodd Paul nid yn unig nad oedd yng Nghrist nac Iddew na Groegwr, ond nad oedd na gwryw na benyw chwaith. Ymladdodd i ddileu'r gwahaniaeth cyntaf, ond beth ddigwyddodd i'r ail? Roedd yr eglwys fore yn agored i dderbyn merched fel gweithwyr dros y deyrnas, ond beth ddigwyddodd yn y pendraw? Daeth yr eglwys yn gartref i batriarchaeth a chasineb tuag at ferched, a dyw'r hen elynion yna ddim wedi diflannu'n llwyr o'n plith hyd heddiw.

Why then did the church not lead the way in challenging the ways of the world as it did in the early centuries? Alas, it capitulated eventually to patriarchy and even misogyny. There is in Daniel Owen's novel Rhys Lewis a poignant example of the cowardice of organised religion. Rhys Lewis's brother Bob is sent to prison for taking part in a miners' strike. His mother the pious and grieving Mari Lewis is not visited by the chief elder of the chapel Abel Hughes for fear that 'people would think' the Methodists were in sympathy with social rebels. In that way were compassion and justice smothered. Roedd gan yr hen Daniel Owen lygad i hoelio rhagrith sy'n dweud un peth a gwneud peth arall. Dyna fwllch sy'n rhaid ei wyllo'n gyson. Mae'r eglwys yn gyson mewn perygl o gydymffurfio â disgwyliadau cymdeithas. Eu herio nhw wnaeth Iesu. Jesus did not conform with the expectations of his society but challenged them time and time again. And so often we reduce his parables into neat little moral tales instead of hearing the rumble of revolution and the challenge to social assumptions. It was why the Sadducees and Pharisees were always seeking to trap him.

Mae gofyn i ni i gyd, yn wragedd a gwŷr, i ddiolch am y rhai a ymladdodd yn ddygn a dewr dros iawnderau yr ydyn ni erbyn hyn yn eu cymeryd yn ganiataol. Dim ond pysgod marw sy'n mynd gyda'r llif. Wrth osod sylfeini dinesig yn y gymdeithas ehangach fe'i gwnaed yn bosibl i'r eglwys newid. Ond bu arweinwyr Cristnogol yn gyson eu gwrthwynebiad i welliannau yn y byd ac yn yr eglwys.

Cofiw'n am funud y pethau yr ydyn ni'n eu cymeryd yn ganiataol erbyn hyn: yr hawl i fod yn berchen eiddo, yr hawl i wragedd a ysgarwyd gael gweld eu plant, yr hawl i addysg, ac addysg gyfartal. Y bleidlais, yr hawl i weithio a chael cyflog teg. Nawr mae modd cael addysg ddiwinyddol a hyfforddiant ar gyfer gweinidogaeth gyhoeddus yr eglwys.

It was a suffragette who said, in 1928: 'To live to see the triumph of a lost cause must be almost the greatest of delights'. So as well as giving thanks for our archbishops we give thanks for women all over the world who have worked to share in public ministry. I would remember particularly

Maud Royden, whose book *The Church and Woman* laid out all the essentials in 1923

Florence Lee Tim Oi, the Chinese deacon ordained by the brave Bishop of Hong Kong because he thought it better to ordain her than mess about with the principle of the Eucharist.

The six uncanonical ordinations in the United States that galvanised the issue for the whole of the Anglican Communion.

In Wales we remember the well nigh forgotten early deaconesses like Eleanor Carbonell, Edith Thomason and Alice Oswald and others. Other women belonged to the deaconess order of St Andrews; Margaret Baker, first an RE teacher, then New Testament scholar whose ministry was recognised as first woman canon of this cathedral.

Una Kroll who in the 70's helped gather people together and worked with us here in Wales For the personal friendships, for the merriment and healing humour and tears. Thanks be to God for them all.

So is all well as we look to the future? Can we sit back and relax? We've put laws in place in the secular sphere and now in church so that women can play

their part fully and not giggle and simper, “Oh no, I couldn’t possibly”. We in St Davids feel a glow of delight when we pray for Joanna our bishop elect. Let’s put it in proportion by reading again the words from the letter to the Hebrews.

*Am hynny gan fod cymaint torf o dystion o’n cwmpas, gadewch i ninnau fwrw ymainth bob rhwystr a’r pechod sy’n ein maglu mor rhwydd, a rhedeg yr yrfa sydd o’n blaen heb ddiffygio gan gadw ein golwg ar Iesu, awdur a pherffeithydd ffydd*

*Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us. Let us fix our eyes upon Jesus, the author and perfecter of our faith.*

I wyr a gwragedd, dilyn Iesu, ei gryfder, ei ddewrder, ei hiwmor, ei grebwyll wrth weld trwy pobl a’i human-dwyll, ei barodrwydd i herio yw’r patrwm sy’n rhaid i ni, er o bell, ei ddyngwared. Amgyffred crebwyll yr un a erlidiwyd am gynnig cariad a maddeuant, am agor y drws i’r cloff a’r anabl a’r tybiedig aflan.

A little video reached my phone last week of the work of the French dance and circus company *Cirque du Soleil* showing a man and woman dancing together. There is, in their complete understanding of each other, an enabling of grace and beauty, of trust and strength that neither could display on their own. It is the most glorious combination of gymnastics and ballet and is a picture of what is physically possible when men and women in discipline, in trust, and appreciation of each other’s gifts, together can achieve. Even *Strictly Come Dancing* works as model, but personally I prefer *Cirque du Soleil*.

*Mae’r fath ddarlun yn ddelwedd o’r posibiladau, y Deyrnas y daeth Iesu i’w chyhoeddi, byd lle y mae modd i bawb dyfu’n gyflawn. Y ddelw draddodiadol yw Mam yn hulio bwrdd a pharatoi bwyd – ond Maude Royden wnaeth grybwyll yn ddireidus mai Iesu oedd yr unig arwr crefyddol a geryddodd wraig am ffwdanu gormod yn y gegin!*

Unlike his contemporaries, Jesus was willing to argue with a woman, and he found they sometimes grasped what he meant more readily than the disciples.

Women understood Jesus' line on the excluded and oppressed. It was to a group of conservative Sadducees asking a daft trap question about which brother of seven in heaven would *own* a wife passed on from one to the other on earth. In exasperation he said "You are completely wrong. You understand neither the nature of God nor the scriptures".

**Rych chi'n deall dim am ddirgelwch y Duwdod, Emaniwel, Duw gyda ni, Duw ar ein hochr ni, yn cyhoeddi Newyddion Da o lawenydd mawr yr hwn a fydd i'r holl bobl.** The great mystery of God, Emmanuel, with us, on our side, proclaiming the Good news of a kingdom in which things are different is a vision which our world needs desperately. In this we have lagged behind the world. Indeed much of the world has not caught the vision and may well slide back into patriarchal oppression. We seem to be tottering into a society in which it is right to lie and scheme and bully and mislead for power and money. A world where the weak go to the wall and the kingdom of God is a delusion. No doubt that was how the Romans felt about the Jews and the dangerous nuisance that this wretched Galilean presented.

**Daeth Iesu'n cyhoeddi Teyrnas Newydd a ffordd newydd o fod gyda'n gilydd, mewn teyrnas lle y mae ewyllys Duw yn cael ei fyw yma ar y ddaear yn disodli'r uffern sy'n ymddangos pan fo gwanc am rym a phwer ac eiddo a chasineb, yn ogystal â chynllwyn a defnyddio'n gilydd yn rheoli.**

And in looking forward I want us to remember the nature of the vision we are called to. It is not just having the same jobs as men; it is not access to "top jobs". It is the opening of a door into a new way of being women and men together in God's world.

Having women priests and bishops isn't in itself going to change things. For women too need to change in this coming kingdom. Women argued with him. When a woman was caught in adultery and brought to be stoned, he asked the

accusing mob which of them was without sin. He accepted bent-over women and unclean bleeding women, excluded women, abhorred prostitutes to illustrate just how far his acceptance went. He used a bent-over woman to represent Israel just as he used a Samaritan to illustrate love of neighbour and sheer humanity.

But we need to keep working on the new way of being men and women together, in our strengths and weaknesses, in our common understanding , in our individual characteristics - we are children of God and his will is for all his children to grow to their full potential .

Isaiah warns us against looking to the past for the simple reason that God is doing a new thing - and he is ahead of us waiting for us to catch up!