

Myfyrdodau yr Wythnos Fawr



Holy Week Reflections

Darlleniadau a meddyliau
i gyd-fynd â'n gweddïau
ar y ffordd i'r Pasg.

Readings and thoughts
to accompany our prayers
on the way to Easter.

Darparwyd gan / Prepared by
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Eglwysi Br  *Madryn Churches*

Sul y Blodau | Palm Sunday

Salm 118:1-2,19-29

'Dyma'r dydd y gweithredodd yr Arglwydd; gorfoleddwn a llawenhawn ynddo.'

Sara'n sgwennu...

Mae'n medru bod yn anodd, hyd yn oed yn amhosib, i orfoleddu yn ddiwrnod o'n Blaenau. Mae'r salmydd yn gwybod hyn yn well na nab, ei galarnad a'i ddicter yn cael eu mynegi tuag at yr Arglwydd sydd i'w weld yn ddistaw, pell, absennol, hyd yn oed. Ond eto, mae ei ffydd, ei gred, bod Duw yn gyfiawn a ffyddlon. Gwelir yn y salm hon cipolwg o'r fuddugoliaeth y Meseia sydd i ddyfod, y mynediad mewn buddugoliaeth a dathliad. Taflwyd y giataiu yn lled agored a'r rhai a achubwyd yn mynd drwyddynt i ogoniant. Rhagwelir y salm yma digwyddiadau Sul y Blodau a mynediad buddugoliaethus yr Iesu i'r Ddinas Sanctaidd, Jerwsalem – ond eto nid ddiwedd y stori yw hyn. Mae'r achubiaeth hir-disgwyliedig yn dod, nid yn ôl dehongliad traddodiadol ond yn rhyfedd ac yn wahanol iawn... buddugoliaeth wahanol iawn yn cael ei ennill.

Psalm 118:1-2,19-29

'This is the day that the Lord has made; let us rejoice and be glad in it.'

Sara writes...

It can be difficult, sometimes even feeling impossible, to rejoice in the day that lies before us. The psalmist knows this all too well, his bitter laments and anger are directed at the God who too often seems silent, distant, absent even. And yet, his faith, his conviction remains that God is righteous and faithful. This Psalm glimpses the Messianic triumph to come, the entry in victory and celebration. The gates are thrown open and those who are saved enter into glory. This psalm foreshadows the events of Palm Sunday and Jesus' triumphal entry into the Holy City of Jerusalem – and yet this is not the end of the story. The long-expected salvation comes not according to traditional interpretations but strangely and radically different... and a very different victory won.

Mathew 21:1-11

'Hosanna i Fab Dafydd!'

Sara'n sgwennu...

"Pwy yw hwn?" ofynnodd y dinasyddion... ac rydym ninnau'n dal i ofyn heddiw. Pwy oedd y dyn a farchogodd i mewn i Jerwsalem, yn cyflawni'r proffwydion, ond nid yn y modd disgwylidig? Dim ond wrth geisio ateb y cwestiwn sylfaenol hwn fedrwn ni wir gychwyn y daith olaf tua'r Groes. Dim ond wrth ddysgu pwy yw'r un ar gefn yr asyn fedrwn ni ddysgu pwy yw'r un yn hongian ar y Goeden. Dim ond wrth wrando ar y dorf yn crochlefain eu croeso fedrwn ni ddeall y gweiddi dirmygus ar Galfarî. Dim ond wrth ail-ddysgu beth yw ystyr frenhiniaeth, yng ngolwg Brenin nef a daear fedrwn ni ddysgu croesawu Mab y Brenin wrth iddo ddychwelyd i'w deyrnas. "Pwy yw hwn?" Gadewch i ni agor ein calonau a'n llygaid i'r stori sy'n datblygu o'n Blaenau dros y dyddiau ac wythnosau nesaf wrth i ni brofi'r Wythnos Fawr mewn cydsafiad gyda'n brodyr a chwiorydd ledled y byd. Hosanna!

Matthew 21:1-11

'Hosanna to the Son of David!'

Sara writes...

"Who is this?" the citizens asked... and we are still asking today. Who was that man who entered into Jerusalem, fulfilling prophecies but not in the way that was expected? Only by seeking to answer this all-important question can we really begin our final journey towards the Cross. Only by learning who it is that comes riding on a donkey can we learn who is hanging on the Tree. Only by hearing the shouting of the crowds in welcome can we understand the mocking cries on Calvary. Only as we re-learn the true meaning of kingship, in the eyes of the King of Heaven and earth can we learn to welcome the Son of the King as he returns to his kingdom. "Who is this?" Let us open our hearts and ears to the story that unfolds before us over these next days and hours as we experience Holy Week in solidarity with our brothers and sisters all around the world. Hosanna!



Dydd Llun yr Wythnos Fawr | Monday in Holy Week

Ioan 12:1-11

'... eneiniodd draed Iesu a'u sychu â'i gwallt. A llanwyd y tŷ gan bersawr yr ennaint.'

Helen yn sgwennu...

Dywedir bod pobl yn dangos cariad trwy un o bump 'iaith gariad': geiriau o gadarnhad, amser o ansawdd, anrhegion, cyffyrddiad corfforol a gweithredoedd o wasanaeth. Yn y naratif hwn gwelwn ieithoedd gwahanol yn cael eu defnyddio i fynegi cariad a diolchgarwch. Mae Martha yn gweini'r pryd; mae Mair yn tywallt persawr drud dros draed Iesu yn afradlon ac yn eu sychu gyda'i gwallt - ystum gwarthus yn y gymdeithas honno, ond efallai ystum o gariad gwarthus. Gwelodd Iesu ei mynegiant o gariad a diolchgarwch fel gweithred o wasanaeth.

Am beth ydych chi'n ddiolchgar i Iesu, a sut allwch chi fynegi'ch cariad ato? Trwy'r wythnos hon, edrychwn at y mynegiant mwyaf afradlon o'r cariad mwyaf afradlon a welodd y byd erioed. Fel y mae Ioan yn ei nodi ym mhennod 3 ac adnod 16 o'i gyfrif Efengyl, '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.' Cymerwch amser i ddiolch iddo am hynny; yr anrheg fwyaf erioed.

John 12:1-11

'... she poured it on Jesus' feet and wiped his feet with her hair. And the house was filled with the fragrance of the perfume.'

Helen writes...

It's said that people show love through one of five 'love languages': words of affirmation, quality time, gifts, physical touch and acts of service. In this narrative we see different languages being used to express love and gratitude. Martha serves the meal; Mary extravagantly pours expensive perfume over Jesus' feet and wipes them with her hair – an outrageous gesture in that society, but maybe a gesture of outrageous love. Jesus saw her expression of love and gratitude as an act of service.

For what are you grateful to Jesus, and how can you express your love for him and to him?

Through this week, we look to that most extravagant expression of the most extravagant love the world has will ever see. As John puts it in chapter 3 and verse 16 of his Gospel account, 'For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.'

Take time today to thank him for that; the greatest gift ever.

Dydd Mawrth yr Wythnos Fawr | Tuesday in Holy Week

Ioan 12:20-36

‘Syr, fe hoffem weld Iesu.’

Sara'n sgwennu...

Edrychom ar y cwestiwn ‘Pwy yw hwn?’ ar Sul y Blodau. Rŵan gwelwn ni’r Groegiaid, y rhai nid oeddynt yn rhan o’r gymuned etholedig, yn chwilio am y Rabi o Nasareth, y proffwyd-iachawr, mab y saer. Yn nhyb yr efengylwyr, saf ‘Groeg’ am yr holl wledydd tu allan i Israel, y bobl estron nad oedden yn adnabod yr Arglwydd, y rheini sydd tu allan i’r cwfaint. Os yw hyd yn oed **hwythau** rŵan yn ceisio agosáu at Iesu, yna mae rhywbeth enfawr yn digwydd. Mae tosturi Duw a’i gariad dragywydd yn ymestyn heibio’r ffiniau arferol ac mae hyn i’w gweld yn symud yr Iesu i gydnabod yr amser digynsail. Mae o’n sôn am farwolaeth a hadau’n dod a bywyd newydd. Mae o’n sôn am oleuni yn y tywyllwch a dyrchafiad Fab y Dyn wrth iddo dynnu pawb at ei Hun. Daw’r cwestiwn eto, ‘Pwy yw’r Mab y Dyn yma?’ Mae’r cwestiwn yma yn dod eto ac eto, ‘Pwy ydi o?’ Eisteddwch cyn hired ag sydd yn gyfforddus, a daliwch y cwestiwn yma yn eich calon. Arhoswch i’r ateb cael ei ddatgelu i chi – efallai fel cadarnhad o rywbeth rydych wedi hir credu; neu efallai fel datguddiad sy’n newid eich bywyd mewnol am byth.

John 12:20-36

‘Sir, we would like to see Jesus.’

Sara writes...

We considered the question ‘who is this?’ on Palm Sunday. Now we see Greeks, those not of the chosen nation of Israel, seeking the Rabbi from Nazareth, the prophet-healer son of a carpenter. For the gospel writers, ‘Greek’ signifies all those nations beyond the boundaries of Israel, the unknown peoples who know not the Lord, and are outside of the covenant. If even **they** are now wanting to draw near to Jesus, then something momentous is taking place. God’s mercy and loving-kindness is reaching out beyond the accepted limits, and this seems to prompt Jesus to recognise a crucial turning point. He speaks now of death and seeds of new life. He speaks of light in the darkness and the raising up of the Son of Man. The question comes again, ‘Who is this Son of Man?’ – ringing in our ears, our souls. Who is He? Sit in silence for as long as you feel comfortable and hold this question in your heart. Wait for the answer to reveal itself to you – perhaps as confirmation of a long-held belief; perhaps as a revelation that changes your inner world for ever.

Dydd Mercher yr Wythnos Fawr | Wednesday in Holy Week

Ioan 13:21-32

'Yn union wedi cymryd y tamaid bara aeth Jwdas allan. Yr oedd hi'n nos.'

Richard yn sgwennu...

Wrth i Jwdas adael pryd y Pasg mewn tywyllwch ar ei ffordd i fradychu Iesu, roedd ei draed yn lân. Roedd Iesu newydd eu golchi.

Meddylwch am hynny am eiliad. Roedd Iesu, gan wybod beth oedd ar fin cael ei wneud, wedi golchi traed Jwdas - ynghyd â rhai'r holl ddisgyblion eraill. Nid oedd hon yn weithred ddialgar, oddefol-ymosodol, a ddyluniwyd i wneud i Jwdas deimlo hyd yn oed yn waeth. Na; gweithred o gariad diamod oedd hwn, datganiad diffiniol nad oedd Jwdas y tu allan cariad Duw, er gwaethaf yr hyn a oedd yn ei galon a'i feddwl.

Gallaf feddwl am adegau pan fu fy nghalon fel calon Jwdas - er nad gyda'r un raddfa o ganlyniad. Rydw i wedi cael fy siomi (yn chwerthinllyd) gyda Duw - Ei benderfyniadau neu ei weithredoedd - ac roeddwn i'n meddwl fy mod i wedi gwybod yn well. Ond nid yw hynny'n fy rhoi y tu hwnt estyniad Ei gariad a'i drugaredd. Roedd y groes i Jwdas gymaint ag yr oedd i mi ac i chi. Dewch inni gwrdd ag Iesu yno a gofyn iddo ein golchi eto.

John 13:21-32

'As soon as Judas had taken the bread, he went out. And it was night.'

Richard writes...

As Judas left the Passover meal in darkness on his way to betray Jesus, his feet were clean. Jesus had just washed them.

Think about that for a moment. Jesus, knowing what was about to be done, had washed Judas' feet – along with those of all the other disciples. This wasn't a vindictive, passive-aggressive act, designed to make Judas feel even worse. No; this was an act of unconditional love, a definitive statement that Judas was not outside of the scope of God's love, despite what was in his heart and mind.

I can think of times when my heart has been like that of Judas – albeit not with the same scale of result. I've been (ridiculously) disappointed with God – His decisions or actions – and thought that I've known better. But that doesn't put me beyond the reach of His love and mercy.

The cross was just as much for Judas as it was for me and for you. Let's meet Jesus there and ask Him to wash us again.

Dydd Iau Cablyd | Maundy Thursday

Ioan 13:1-17,31b-5

‘Dyma Iesu... yn codi o'r swper ac yn rhoi ei wisg o'r neilltu, yn cymryd tywel ac yn ei glymu am ei ganol.’

Sara'n sgwennu...

Os yw'n bosib, rhwch o'ch blaen y pethau yma wrth i ni feddwl am y Swper Olaf a gwasanaeth yr Iesu i'w ffrindiau: powlen, sebon a lliain.

Ers canrifoedd mae'r Eglwys wedi cofio'r Gwas Frenin trwy'r weithred o olchi traed. Mae clergwyr wedi golchi traed eu plwyfolion. Mae'r Pab Ffrancis wedi golchi traed y digartref yn y blynyddoedd diwethaf. Mae'n atgof grymus a weledol o weinidogaeth yr Iesu i'w ffrindiau a disgyblion a'r wers roedd o'n ceisio'u dysgu. Heddiw, rydym yn dysgu i weinyddu ein gilydd, nid trwy olchi traed, ond trwy olchi dwylo. Mae ein cariad a'n gofal tuag at ein gilydd, yn cael ei mynegi trwy ein gwasanaeth. Mae'r cyffwrdd offrymodd yr Iesu i'w ddisgyblion wedi ei wahardd i ni- am y tro. Ond mae cariad a gwasanaeth yn medru cael eu mynegi mewn nifer o ffyrdd gwahanol. Eisteddwch am amser gan roi diolch am yr holl ffyrdd yr ydych wedi profi cariad a gofal dros y wythnosau diwethaf, a sut fedrwch chi gynnig yr un peth i eraill.

John 13:1-17,31b-5

‘... he got up from the meal, took off his outer clothing, and wrapped a towel round his waist.’

Sara writes...

If it is possible, gather these items to have in front of you as we reflect on the Last Supper and Jesus' service to his friends: a bowl, soap and a towel.

For centuries the church has remembered the Servant King by acting out the foot washing. Clergy have washed the feet of their congregations. Pope Francis has washed the feet of the homeless these past few years. It is a powerful and visual reminder of Jesus' ministry to his friends and disciples and the lesson he wanted them to learn. Today, we are learning to serve one another, not by foot washing, but by hand washing. Our love and care for one another, is expressed in our act of service to each other. The touch that Jesus offered his friends is denied us – for the present. But love and service can be expressed in many ways. Sit for a while giving thanks for the ways you have experienced love and care over the past few weeks and consider how you can offer the same.

Dydd Gwener y Groglith | Good Friday

Salm 22

'Paid â phellhau oddi wrthyf,
oherwydd y mae fy argyfwng yn agos
ac nid oes neb i'm cynorthwyo.'

Richard yn sgwennu...

Monoffobia yw'r ofn o fod ar eich pen eich hun. Rwy'n siŵr y gall fod yn gyflwr gwanychol iawn ar ffurf ddirifol. Onid oes gan bob un ohonom elfen o'r ofn hwnnw ynom?

Gwnaethpwyd i ni fod yn y gymuned; i gael pobl eraill gyda ni ac o'n cwmpas. Pan rydyn ni mewn angen, rydyn ni'n edrych am help.

Yn ystod yr argyfwng pandemig hwn, rydym yn ymwybodol o bobl sydd angen bod ar eu pennau eu hunain, ond rydym hefyd yn dyst i 'cymorth cymunedol' anferth. Gan fod angen i ni ymbellhau oddi wrth ein gilydd am amser er mwyn cadw'n ddiogel, mae yna ymdeimlad hefyd ein bod ni'n tynnu'n agosach at ein gilydd.

Ac felly mae'r ymdeimlad llwyr o gefnu a deimlodd Iesu ar y Groes yn cael ei amlygu inni wrth inni ddarllen y Salm hon. Dyfynnodd Iesu hynny yn yr amser hwnnw o unigrwydd a gofid llwyr. Dyma'r geiriau a oedd ar ei feddwl ac yn ei galon.

Ond fe ddioddefodd yr unigedd ysbrydol llwyr hwnnw fel na fyddem byth ar ein pennau ein hunain; er mwyn inni unwaith eto agosáu at Dduw. Mae'n agos. Mae Ef yma.

Psalm 22

'Do not be far from me, for trouble is near and there is no-one to help.'

Richard writes...

Monophobia is the fear of being alone. I'm sure it can be a very debilitating condition in a severe form.

We all have an element of that fear within us, don't we? We have been made to be in community; to have other people with us and around us. When we're in need, we look for help. During this pandemic crisis, we are aware of people needing to be alone, but we are also witnessing an enormous amount of 'community help'. As we need to distance ourselves from each other for a time in order to stay safe, there's also a sense that we're drawing closer together.

And so the utter sense of abandonment which Jesus felt on the Cross is amplified for us as we read this Psalm. Jesus quoted it in that time of total alone-ness and agony. These are the words which were on His mind and in His heart.

But He endured that complete spiritual isolation so that we might never be alone; so that we might once again draw close to God.

He is near. He is here.

Ioan 18 & 19

'Ar ôl hyn yr oedd Iesu'n gwybod bod pob peth bellach wedi ei orffen, ac er mwyn i'r Ysgrythur gael ei chyflawni dywedodd, "Y mae arnaf syched."

Richard yn sgwennu...

Os ydych chi i'n fflicio switsh, daw golau ymlaen. Nid wyf yn deall yr holl egwyddorion sydd ar waith rhwng fy mys wrth y switsh a'r golau sy'n cyrraedd fy llygaid, ond rwy'n gwybod ei fod yn gweithio. Beth, felly, oedd Iesu wedi ei **wneud** wrth iddo hongian, yn farw, ar y groes, ei fod yn gwybod **ei fod** 'bellach wedi gorffen'?

Sut mae'r Groes yn **gweithio**?

Yr ochr hon i dragwyddoldeb, byddwn yn gwybod yr ateb i'r cwestiwn hwnnw gymaint ag y mae Duw wedi penderfynu ei ddangos inni.

Ond mae Ef wedi dangos i ni; trwy'r Ysgrythur – Yr Hen Destament a'r Newydd – gan gytuno yn y syniad bod pechod wedi ein gwahanu oddi wrth Dduw, ei fod yn cario cosb a gyflawnir trwy aberth, a bod Duw, yn ei gariad mawr, yn dewis dwyn y gosb honno ei Hun, trwy ei Fab, Iesu.

Roedd poen y Groes yn llawer mwy na dioddefaint corfforol, yn annealladwy o fawr roedd hynny. Yn hytrach, roedd o dan bwysau dwyn cyfrifoldeb direswm am y toredigaeth dynoliaeth a'n herfeiddiad Duw, a gwahaniad y Tad a'r Mab o ganlyniad.

Does ryfedd fod syched ar Iesu – nid am finegr gwin na dŵr, ond am Bresenoldeb trugarog ei Dad.

John 18 & 19

'...knowing that everything had now been finished, and so that Scripture would be fulfilled, Jesus said, 'I am thirsty.'

Richard writes...

If I flick a switch, a light comes on. I don't understand all of the principles and workings in operation between my finger at the switch and the light reaching my eyes, but I know it works. What, then, had Jesus **done** as He hung, dying, on the cross, that He knew **it** 'had now been finished'? How does the Cross **work**?

This side of eternity, we'll only ever know as much of the answer to that question as God has decided to show to us. But show us He has; through Scripture – Old and New Testaments – agreeing in the idea that sin has separated us from God, that it carries a penalty and punishment met through sacrifice, and that God, in His great love, chooses to bear that punishment Himself, in and through His Son, Jesus. The pain of the Cross was far beyond Jesus' physical suffering, incomprehensibly great as that must have been. Rather it was in the weight of bearing unwarranted responsibility for humankind's collective brokenness and defiance of God, and the resulting separation of Father and Son.

No wonder Jesus was thirsty – not for wine vinegar or even water, but for the merciful Presence of His Father and ours.

Noswyl y Pasg | Easter Eve

Ioan 19:38-42

'Yn y fan lle croeshoeliwyd ef yr oedd gardd, ac yn yr ardd yr oedd bedd newydd nad oedd neb erioed wedi ei roi i orwedd ynddo. Felly, gan ei bod yn ddydd Paratoad i'r Iddewon, a chan fod y bedd hwn yn ymyl, rhoesant Iesu i orwedd ynddo.'

Joe yn sgwennu...

Wrth inni ddarllen claddedigaeth Iesu gan Joseff o Arimathea - gyda chymorth Nicodemus - rhaid i'n meddyliau hefyd feddwl am yr amseroedd hynod bryderus hyn yr ydym ynddynt nawr, lle na chaniateir i deuluoedd weld eu hanwyliaid wrth iddynt ildio i'r firws ofnadwy hwn. Gadewch inni gofio yn ein gweddïau'r rhai sydd wedi colli eu bywydau, a hefyd eu teulu a'u ffrindiau. Mae eu colled mor fawr.

John 19:38-42

'At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. Because it was the Jewish day of Preparation and since the tomb was near by, they laid Jesus there.'

Joe writes...

As we read the passage of the burial of Jesus by Joseph of Arimathea – with help from Nicodemus – our minds must also think of these incredibly anxious times we are in now, where families are not allowed to see their loved ones as they succumb to this dreadful virus. Let us remember in our prayers those who have lost their lives, and also their family and friends. Their loss is so great.



Dydd y Pasg | Easter Day

Salm 117

'Molwch yr Arglwydd, yr holl genhedloedd; clodforwch ef, yr holl bobloedd. Oherwydd mae ei gariad yn gryf tuag atom, ac y mae ffyddlondeb yr Arglwydd dros byth. Molwch yr Arglwydd.'

Richard yn sgwennu...

Mae'r ddau bennill yma – dim ond un gair ar bymtheg yn Hebraeg – yn cynnwys y byrraf o'r holl Salmau ac felly'n ei gwneud y 'bennod' fyrraf yn y Beibl cyfan. Dyma hefyd 'bennod ganol' y Beibl!

Rwy'n hoffi pethau bach gwirion fel 'na. Ond nid yw'r syniad bod yr ychydig eiriau hyn 'yng nghanol' Gair Duw yn wirion - mae'n fendigedig! Y dylai Duw gael ei ganmol, ei addoli, gan bawb oherwydd Ei gariad a'i ffyddlondeb yw'r rheswm y tu ôl i'r cynllun achub rydyn ni'n ei ddathlu heddiw.

Peidiwch â chael eich drysu – nid rhywun sy'n feddwl yn fawr o'i hun yw hwn, yn mynnu sylw ac anrhydedd i fodloni ei *ego* gor-chwyddedig – dyma'r Creawdwr, Cariad, Gwirionedd a Sancteiddrwydd Ei Hun, gan ei wneud yn bosibl i ni dod yn agos ato unwaith eto.

Bob dydd mae gennym gyfle i ddatgan Ei ddaioni, ond ar y **Diwrnod hwn**, yr eiliad wirioneddol ogoneddus hon mewn hanes, y cafodd y ganmoliaeth y mae'n ei haeddu ei chynnig yn llawn: gan yr Iesu Atgyfodedig.

Psalm 117

'Praise the Lord, all you nations; extol him, all you peoples. For great is his love towards us, and the faithfulness of the Lord endures for ever. Praise the Lord.'

Richard writes...

These two verses – just sixteen words in Hebrew – comprise the shortest of all the Psalms and so make it the shortest 'chapter' in the whole Bible. It's also the 'middle chapter' of the Bible as well!

I like silly little things like that. But the idea that these few words are at the 'centre' of God's Word is far from silly – it's wonderful! That God should be praised, worshipped, by all people because of His love and faithfulness is the reason behind the rescue plan which we celebrate today.

Don't be confused – this isn't someone having delusions of grandeur, demanding attention and honour to satisfy an over-inflated *ego* – this is the Creator God, Love, Truth and Holiness Himself, making it possible for the pinnacle of His creation to come close to Him once again.

Every day we have the chance to declare His goodness, but it was on **this Day**, this glorious, real actual moment in history, that the praise He deserves was most fully offered: by the Risen Jesus.

Ioan 20:1-18

'Yna aeth y disgybl arall... yntau i mewn. Gwelodd, ac fe gredodd..'

Richard yn sgwennu...

"Allwch chi weld unrhyw beth?"

"Ie, pethau rhyfeddol!"

Mae ymateb Howard Carter i'r cwestiwn hwn wrth iddo grwydro i mewn i fedd Tutankahmun yn enwog. Gall ein llygaid ein hagor i bethau gwirioneddol ryfeddol.

Beth welsoch chi?

Rwy'n gwybod na welsoch y lliain yn gorwedd ym meddrod gwag Iesu bellach a welodd Pedr ac Ioan. Nid oeddech chi yno. Nid oedd miliynau ar filiynau o gredinwyr Cristnogol trwy'r ddau fileniwm diwethaf.

Beth welsoch chi?

A welsoch chi rywun unwaith yn plygu drosodd o dan faich euogrwydd a chywilydd, yn sydyn neu'n araf yn gallu sefyll yn dal ac yn rhydd?

A welsoch chi lygaid unwaith yn cymylu ag anobaith, bellach yn glir fel grisial gyda gobaith?

A welsoch chi feddwl wedi ei orchuddio gan anhrefn a dryswch mewn cwestiynau heb eu hateb wedi eu tawelu o'r diwedd trwy adnabod yr Un a yw'r ateb?

Beth welsoch chi? Pethau rhyfeddol?

O ie, ac mae mwy i ddod!

John 20:1-18

'the other disciple... also went inside. He saw and believed.'

Richard writes...

"Can you see anything?"

"Yes, wonderful things!"

Howard Carter's response to this question as he peered through a crack into Tutankahmun's tomb is famous. If seeing is believing, then our eyes can open us up to truly wonderful things.

What did you see?

I know that you didn't see the strips of linen lying in Jesus' now empty tomb which Peter and John saw. You weren't there, neither was I. Nor were millions upon millions of Christian believers through the last two millennia.

What did you see?

Did you see someone once bent over under the burden of guilt and shame, suddenly or slowly able to stand tall and free?

Did you see eyes once clouded with despair, now crystal clear with hope?

Did you see a mind shrouded with chaos and confusion at unanswered questions finally calmed by knowing the One who is the answer?

What did you see? Wonderful things?

Oh yes, and there are more to come!

