

BRO DWYNWEN 18/04/2025
Dydd Gwener y Groglith – Good Friday

Colect 57

Hollalluog Dad,
edrych yn drugarog ar dy deulu yma
y bu Iesu Grist ein Harglwydd yn barod i gael ei fradychu er ei fwyn
a'i draddodi i ddwylo pechaduriaid
a dioddef angau ar y groes;
sy'n fyw ac wedi ei ogoneddu gyda thi a'r Ysbryd Glân,
yn un Duw, yn awr a hyd byth.

Collect 57

Almighty Father,
look with mercy on this your family
for which our Lord Jesus Christ was content to be betrayed
and given up into the hands of sinners
and to suffer death upon the cross;
who is alive and glorified with you and the Holy Spirit,
one God, now and for ever.

Eseia 52.13 - 53.12

Yn awr, bydd fy ngwas yn llwyddo; fe'i codir, a'i ddyrchafu, a bydd yn uchel iawn. Ar y pryd 'roedd llawer yn synnu ato - 'roedd ei wedd yn rhy hagr i ddyn, a'i bryd yn hyllach na neb dynol, a phobloedd lawer yn troi i ffwrdd rhag ei weld, a brenhinoedd yn fud o'i blegid. Ond byddant yn gweld peth nas eglurwyd iddynt, ac yn deall yr hyn na chlywsant amdano.

Pwy a gredai'r hyn a glywsom? I bwy y datguddiwyd braich yr ARGLWYDD? Fe dyfodd o'i flaen fel blaguryn, ac fel gwreiddyn mewn tir sych; nid oedd na phryd na thegwch iddo, na harddwch i'w hoffi wrth inni ei weld. 'Roedd wedi ei ddirmygu a'i wrthod gan eraill, yn ŵr clwyfedig, cyfarwydd â dolur; yr oeddem fel pe'n cuddio'n hwynebaw oddi wrtho, yn ei ddirmygu ac yn ei anwybyddu. Eto, ein dolur ni a gymerodd, a'n gwaeledd ni a ddygodd - a ninnau'n ei gyfrif wedi ei glwyfo a'i daro gan Dduw, a'i ddarostwng. Ond archollwyd ef am ein troseddau ni, a'i ddryllio am ein camweddau ni; 'roedd pris ein heddwch ni arno ef, a thrwy ei gleisiau ef y cawsom ni iachâd. 'Rydym ni i gyd wedi crwydro fel defaid, pob un yn troi i'w ffordd ei hun; a

rhoes yr ARGLWYDD arno ef ein beiau ni i gyd. Fe'i gorthrymwyd a'i ddarostwng, ond nid agorai ei enau; arweiniwyd ef fel oen i'r lladdfa, ac fel y bydd dafad yn ddistaw yn llaw'r cneifiwr, felly nid agorai yntau ei enau. Cymerwyd ef ymaith heb ei roi ar brawf na'i farnu - pwy oedd yn malio am ei dynged? Fe'i torrwyd o dir y rhai byw, a'i daro am drosedd fy mhobl. Rhoddwyd iddo fedd gyda'r rhai drygionus, a beddrod gyda'r troseddwyd, er na wnaethai niwed i neb ac nad oedd twyll yn ei enau. Yr ARGLWYDD a fynnai ei ddryllio a gwneud iddo ddiodeff. Pan rydd ei fywyd yn aberth dros bechod, fe wêl ei had, fe estyn ei ddyddiau, ac fe lwydda ewyllys yr ARGLWYDD yn ei law ef. Wedi helbulon ei fywyd fe wêl oleuni, a chael ei fodloni yn ei wybodaeth; bydd fy ngwas yn cyfiawnhau llawer, ac yn dwyn eu camweddau. Am hynny rhof iddo ran gyda'r mawrion ac fe ranna'r ysbail gyda'r cedyrn, oherwydd iddo dywallt ei fywyd i farwolaeth, a chael ei gyfrif gyda throseddwyd, a dwyn pechodau llaweroedd, ac eiriol dros y troseddwyd.

Isaiah 52.13 - 53.12

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him - so marred was his appearance, beyond human semblance, and his form beyond that of mortals - so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate.

Who has believed what we have heard? And to whom has the arm of the Lord been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way,

and the Lord has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not

open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Lord to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Lord shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Salm 22. 1-21

1-11

Fy Nuw, fy Nuw, pam yr wyt wedi fy ngadael, ac yn cadw draw rhag fy ngwaredu ac oddi wrth eiriau fy ngriddfan? O fy Nuw, gwaeddaf arnat liw dydd, ond nid wyt yn ateb, a'r nos, ond ni chaf lonyddwch. Eto, yr wyt ti, y Sanctaidd, wedi dy orseddu yn foliant i Israel. Ynot ti yr oedd ein hynafiaid yn ymddiried, yn ymddiried a thithau'n eu gwaredu. Arnat ti yr oeddent yn gweiddi ac achubwyd hwy, ynot ti yr oeddent yn ymddiried ac ni chywilyddiwyd hwy. Pryfyn wyf fi ac nid dyn, gwawd a dirmyg i bobl. Y mae pawb sy'n fy ngweld yn fy ngwatwar, yn gwneud ystumiau arnaf ac yn ysgwyd pen: "Rhoes ei achos i'r ARGLWYDD, bydded iddo ef ei achub! Bydded iddo ef ei waredu, oherwydd y mae'n ei hoffi!" Ond ti a'm tynnodd allan o'r groth, a'm rhoi ar fronau fy mam; arnat ti y bwriwyd fi ar fy ngenedigaeth, ac o groth fy mam ti yw fy Nuw. Paid â phellhau oddi wrthyf, oherwydd y mae fy argyfwng yn agos ac nid oes neb i'm cynorthwyo.

12-21

Y mae gyr o deirw o'm cwmpas, rhai cryfion o Basan yn cau amdanaf; y maent yn agor eu safn amdanaf fel llew yn rheibio a rhuo. Yr wyf wedi fy nihysbyddu fel dŵr, a'm holl esgyrn yn ymddatod; y mae fy nghalon fel cwyr, ac yn toddi o'm mew; y mae fy ngheg yn sych fel cragen a'm tafod yn glynu wrth daflod fy ngenau; yr wyt wedi fy mwrw i lwch marwolaeth. Y mae cŵn o'm hamgylch, haid o ddihirod yn cau amdanaf; y maent yn trywanu fy nwylo a'm traed. Gallaf gyfrif pob un o'm hesgyrn, ac y maent hwythau'n

edrych ac yn rhythu arnaf. Y maent yn rhannu fy nillad yn eu mysg, ac yn bwrw coelbren ar fy ngwisg. Ond ti, ARGLWYDD, paid â sefyll draw; O fy nerth, brysia i'm cynorthwyo. Gwared fi rhag y cleddyf, a'm hunig fywyd o afael y cŵn. Achub fi o safn y llew, a'm bywyd tlawd rhag cyrn yr ychen gwyllt.

22-31

Fe gyhoeddaf dy enw i'm cydnabod, a'th foli yng nghanol y gynulleidfa: "Molwch ef, chwi sy'n ofni'r ARGLWYDD; rhowch anrhydedd iddo, holl dylwyth Jacob; ofnwch ef, holl dylwyth Israel. Oherwydd ni ddirmygodd na diystyru gorthrwm y gorthrymedig; ni chuddiodd ei wyneb oddi wrtho, ond gwranddo arno pan lefodd." Oddi wrthyf ti y daw fy mawl yn y gynulleidfa fawr, a thalaf fy addunedau yng ngŵydd y rhai sy'n ei ofni. Bydd yr anghenus yn bwyta, ac yn cael digon, a'r rhai sy'n ceisio'r ARGLWYDD yn ei foli. Bydded i'w calonnau fyw byth! Bydd holl gyrrau'r ddaear yn cofio ac yn dychwelyd at yr ARGLWYDD, a holl dylwythau'r cenhedloedd yn ymgrymu o'i flaen. Oherwydd i'r ARGLWYDD y perthyn brenhiniaeth, ac ef sy'n llywodraethu dros y cenhedloedd. Sut y gall y rhai sy'n cysgu yn y ddaear blygu iddo ef, a'r rhai sy'n disgyn i'r llwch ymgrymu o'i flaen? Ond byddaf fi fyw iddo ef, a bydd fy mhlant yn ei wasanaethu; dywedir am yr ARGLWYDD wrth genedlaethau i ddod, a chyhoeddi ei gyfiawnder wrth bobl heb eu geni, mai ef a fu'n gweithredu.

Psalm 22. 1-21

1-11

My God, my God, why have you forsaken me? Why are you so far from helping me, from the words of my groaning? O my God, I cry by day, but you do not answer; and by night, but find no rest. Yet you are holy, enthroned on the praises of Israel. In you our ancestors trusted; they trusted, and you delivered them. To you they cried, and were saved; in you they trusted, and were not put to shame. But I am a worm, and not human; scorned by others, and despised by the people. All who see me mock at me; they make mouths at me, they shake their heads; 'Commit your cause to the Lord; let him deliver - let him rescue the one in whom he delights!' Yet it was you who took me from the womb; you kept me safe on my mother's breast. On you I was cast from my birth, and since my mother bore me you have been my God. Do not be far from me, for trouble is near and there is no one to help.

12-21

Many bulls encircle me, strong bulls of Bashan surround me; they open wide their mouths at me, like a ravening and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; my mouth is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. For dogs are all around me; a company of evildoers encircles me. My hands and feet have shrivelled; I can count all my bones. They stare and gloat over me; they divide my clothes among themselves, and for my clothing they cast lots. But you, O Lord, do not be far away! O my help, come quickly to my aid! Deliver my soul from the sword, my life from the power of the dog! Save me from the mouth of the lion!

22-31

From the horns of the wild oxen you have rescued me. I will tell of your name to my brothers and sisters; in the midst of the congregation I will praise you: You who fear the Lord, praise him! All you offspring of Jacob, glorify him; stand in awe of him, all you offspring of Israel! For he did not despise or abhor the affliction of the afflicted; he did not hide his face from me, but heard when I cried to him. From you comes my praise in the great congregation; my vows I will pay before those who fear him. The poor shall eat and be satisfied; those who seek him shall praise the Lord. May your hearts live for ever! All the ends of the earth shall remember and turn to the Lord; and all the families of the nations shall worship before him. For dominion belongs to the Lord, and he rules over the nations. To him, indeed, shall all who sleep in the earth bow down; before him shall bow all who go down to the dust, and I shall live for him. Posterity will serve him; future generations will be told about the Lord, and proclaim his deliverance to a people yet unborn, saying that he has done it.

Hebreaid 10. 16-25

"Dyma'r cyfamod a wnaif â hwy ar ôl y dyddiau hynny, medd yr Arglwydd; rhof fy nghyfreithiau yn eu calon, ac ysgrifennaf hwy ar eu meddwl", y mae'n ychwanegu: "A'u pechodau a'u drwgweithredoedd, ni chofiaf mohonynt byth mwy." Yn awr, lle y ceir maddeuant am y pethau hyn, nid oes angen offrwm dros bechod mwyach. Felly, gyfeillion, gan fod gennym hyder i fynd i mewn i'r cysegr drwy waed Iesu, ar hyd ffordd newydd a byw y mae ef wedi ei hagar inni drwy'r llen, hynny yw, trwy ei gnawd ef; a chan fod gennym offeiriad mawr ar dŷ Dduw, gadewch inni nesáu â chalon gywir, mewn llawn hyder

ffydd, a'n calonnau wedi eu taenellu'n lân oddi wrth gydwybod ddrwg, a'n cyrff wedi eu golchi â dŵr glân. Gadewch inni ddal yn ddiwyro at gyffes ein gobraith, oherwydd y mae'r hwn a roddodd yr addewid yn ffyddlon. Gadewch inni ystyried sut y gallwn ennyn yn ein gilydd gariad a gweithredoedd da, heb gefnu ar ein cydgynulliad ein hunain, yn ôl arfer rhai, ond annog ein gilydd, ac yn fwy felly yn gymaint â'ch bod yn gweld y Dydd yn dod yn agos.

Hebrews 10. 16-25

'This is the covenant that I will make with them after those days, says the Lord: I will put my laws in their hearts, and I will write them on their minds', he also adds, 'I will remember their sins and their lawless deeds no more.' Where there is forgiveness of these, there is no longer any offering for sin. Therefore, my friends, since we have confidence to enter the sanctuary by the blood of Jesus, by the new and living way that he opened for us through the curtain (that is, through his flesh), and since we have a great priest over the house of God, let us approach with a true heart in full assurance of faith, with our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. Let us hold fast to the confession of our hope without wavering, for he who has promised is faithful. And let us consider how to provoke one another to love and good deeds, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day approaching.

Ioan 18.1 - 19.42

Wedi iddo ddweud hyn, aeth Iesu allan gyda'i ddisgyblion a chroesi nant Cidron. Yr oedd gardd yno, ac iddi hi yr aeth ef a'i ddisgyblion. Yr oedd Jwdas hefyd, ei fradychwr, yn gwybod am y lle, oherwydd yr oedd Iesu lawer gwaith wedi cyfarfod â'i ddisgyblion yno. Cymerodd Jwdas felly fintai o filwyr, a swyddogion oddi wrth y prif offeiriaid a'r Phariseaid, ac aeth yno gyda llusernau a fflaglau ac arfau. Gan fod Iesu'n gwybod pob peth oedd ar fin digwydd iddo, aeth allan atynt a gofyn, "Pwy yr ydych yn ei geisio?" Atebasant ef, "Iesu o Nasareth." "Myfi yw," meddai yntau wrthynt. Ac yr oedd Jwdas, ei fradychwr, yn sefyll yno gyda hwy. Pan ddywedodd Iesu wrthynt, "Myfi yw", ciliasant yn ôl a syrthio i'r llawr. Felly gofynnodd iddynt eilwaith, "Pwy yr ydych yn ei geisio?" "Iesu o Nasareth," meddent hwythau. Atebodd Iesu, "Dywedais wrthych mai myfi yw. Os myfi yr ydych yn ei geisio, gadewch i'r rhain fynd." Felly cyflawnwyd y gair yr oedd wedi ei lefaru: "Ni

chollais yr un o'r rhai a roddaist imi." Yna tynnodd Simon Pedr y cleddyf oedd ganddo, a tharo gwas yr archoffeiriad a thorri ei glust dde i ffwrdd. Enw'r gwas oedd Malchus. Ac meddai Iesu wrth Pedr, "Rho dy gleddyf yn ôl yn y wain. Onid wyf am yfed y cwpan y mae'r Tad wedi ei roi imi?" Yna cymerodd y fintai a'i chapten, a swyddogion yr Iddewon, afael yn Iesu a'i rwymo.

Aethant ag ef at Annas yn gyntaf. Ef oedd tad-yng-nghyfraith Caiaffas, a oedd yn archoffeiriad y flwyddyn honno. Caiaffas oedd y dyn a gynghorodd yr Iddewon mai mantais fyddai i un dyn farw dros y bobl. Yr oedd Simon Pedr yn canlyn Iesu, a disgybl arall hefyd. Yr oedd y disgybl hwn yn adnabyddus i'r archoffeiriad, ac fe aeth i mewn gyda Iesu i gyntedd yr archoffeiriad, ond safodd Pedr wrth y drws y tu allan. Felly aeth y disgybl arall, yr un oedd yn adnabyddus i'r archoffeiriad, allan a siarad â'r forwyn oedd yn cadw'r drws, a daeth â Pedr i mewn. A dyma'r forwyn oedd yn cadw'r drws yn dweud wrth Pedr, "Tybed a wyt tithau'n un o ddisgyblion y dyn yma?" "Nac ydwyf," atebodd yntau. A chan ei bod yn oer, yr oedd y gweision a'r swyddogion wedi gwneud tân golosg, ac yr oeddent yn sefyll yn ymdwymo wrtho. Ac yr oedd Pedr yntau yn sefyll gyda hwy yn ymdwymo. Yna holodd yr archoffeiriad Iesu am ei ddisgyblion ac am ei ddysgeidiaeth. Atebodd Iesu ef: "Yr wyf fi wedi siarad yn agored wrth y byd. Yr oeddwn i bob amser yn dysgu mewn synagog ac yn y deml, lle y bydd yr Iddewon i gyd yn ymgynnull; nid wyf wedi siarad dim yn y dirgel. Pam yr wyt yn fy holi i? Hola'r rhai sydd wedi clywed yr hyn a leferais wrthynt. Dyma'r sawl sy'n gwybod beth a ddywedais i." Pan ddywedodd hyn, rhoddodd un o'r swyddogion oedd yn sefyll yn ei ymyl gernod i Iesu, gan ddweud, "Ai felly yr wyt yn ateb yr archoffeiriad?" Atebodd Iesu, "Os dywedais ryw beth o'i le, rho dystiolaeth ynglŷn â hynny. Ond os oeddwn yn fy lle, pam yr wyt yn fy nharo?" Yna anfonodd Annas ef, wedi ei rwymo, at Caiaffas, yr archoffeiriad. Yr oedd Simon Pedr yn sefyll yno yn ymdwymo. Meddent wrtho felly, "Tybed a wyt tithau'n un o'i ddisgyblion?" Gwadodd yntau: "Nac ydwyf," meddai. Dyma un o weision yr archoffeiriad, perthynas i'r un y torrodd Pedr ei glust i ffwrdd, yn gofyn iddo, "Oni welais i di yn yr ardd gydag ef?" Yna gwadodd Pedr eto. Ac ar hynny, canodd y ceiliog. Aethant â Iesu oddi wrth Caiaffas i'r Praetoriwm. Yr oedd yn fore. Nid aeth yr Iddewon eu hunain i mewn i'r Praetoriwm, rhag iddynt gael eu halogi, er mwyn gallu bwyta gwledd y Pasg. Am hynny, daeth Pilat allan atynt hwy, ac meddai, "Beth yw'r cyhuddiad yr ydych yn ei ddwyn yn erbyn y dyn hwn?" Atebasant ef, "Oni bai fod hwn yn

droseddwr, ni buasem wedi ei drosglwyddo i ti." Yna dywedodd Pilat wrthynt, "Cymerwch chwi ef, a barnwch ef yn ôl eich Cyfraith eich hunain." Meddai'r Iddewon wrtho, "Nid yw'n gyfreithlon i ni roi neb i farwolaeth." Felly cyflawnwyd y gair yr oedd Iesu wedi ei lefaru i ddangos beth fyddai dull y farwolaeth oedd yn ei aros. Yna, aeth Pilat i mewn i'r Praetoriwm eto. Galwodd Iesu, ac meddai wrtho, "Ai ti yw Brenin yr Iddewon?" Atebodd Iesu, "Ai ohonot dy hun yr wyt ti'n dweud hyn, ai ynteu eraill a ddywedodd hyn wrthynt amdanaf fi?" Atebodd Pilat, "Ai Iddew wyf fi? Dy genedl dy hun a'i phrif offeiriaid sydd wedi dy drosglwyddo di i mi. Beth wnaethost ti?" Atebodd Iesu, "Nid yw fy nheyrnas i o'r byd hwn. Pe bai fy nheyrnas i o'r byd hwn, byddai fy ngwasanaethwyr i yn ymladd, rhag imi gael fy nhrosglwyddo i'r Iddewon. Ond y gwir yw, nid dyma darddle fy nheyrnas i." Yna meddai Pilat wrtho, "Yr wyt ti yn frenin, ynteu?" "Ti sy'n dweud fy mod yn frenin," atebodd Iesu. "Er mwyn hyn yr wyf fi wedi cael fy ngeni, ac er mwyn hyn y deuthum i'r byd, i dystiolaethu i'r gwirionedd. Y mae pawb sy'n perthyn i'r gwirionedd yn gwrando ar fy llais i." Meddai Pilat wrtho, "Beth yw gwirionedd?" Wedi iddo ddweud hyn, daeth allan eto at yr Iddewon ac meddai wrthynt, "Nid wyf fi'n cael unrhyw achos yn ei erbyn. Ond y mae'n arfer gennyh i mi ryddhau un carcharor ichwi ar y Pasg. A ydych yn dymuno, felly, imi ryddhau ichwi Frenin yr Iddewon?" Yna gwaeddasant yn ôl, "Na, nid hwnnw, ond Barabbas." Terfysgwr oedd Barabbas.

Yna cymerodd Pilat Iesu, a'i fflangellu. A phlethodd y milwyr goron o ddrain a'i gosod ar ei ben ef, a rhoi mantell borffor amdano. Ac yr oeddent yn dod ato ac yn dweud, "Henffych well, Frenin yr Iddewon!" ac yn ei gernodio. Daeth Pilat allan eto, ac meddai wrthynt, "Edrychwch, rwy'n dod ag ef allan atoch, er mwyn ichwi wybod nad wyf yn cael unrhyw achos yn ei erbyn." Daeth Iesu allan, felly, yn gwisgo'r goron ddrain a'r fantell borffor. A dywedodd Pilat wrthynt, "Dyma'r dyn." Pan welodd y prif offeiriaid a'r swyddogion ef, gwaeddasant, "Croeshoelia, croeshoelia." "Cymerwch ef eich hunain a chroeshoeliwch," meddai Pilat wrthynt, "oherwydd nid wyf fi'n cael achos yn ei erbyn." Atebodd yr Iddewon ef, "Y mae gennym ni Gyfraith, ac yn ôl y Gyfraith honno fe ddylai farw, oherwydd fe'i gwnaeth ei hun yn Fab Duw." Pan glywodd Pilat y gair hwn, ofnodd yn fwy byth. Aeth yn ei ôl i mewn i'r Praetoriwm, a gofynnodd i Iesu, "O ble'r wyt ti'n dod?" Ond ni roddodd Iesu ateb iddo. Dyma Pilat felly yn gofyn iddo, "Onid wyt ti am siarad â mi? Oni wyddost fod gennyf awdurdod i'th ryddhau di, a bod gennyf awdurdod hefyd i'th groeshoelio di?" Atebodd Iesu ef, "Ni fyddai gennyf

ddim awdurdod arnaf fi oni bai ei fod wedi ei roi iti oddi uchod. Gan hynny, y mae'r hwn a'm trosglwyddodd i ti yn euog o bechod mwy." O hyn allan, ceisiodd Pilat ei ryddhau ef. Ond gwaeddodd yr Iddewon: "Os wyt yn rhyddhau'r dyn hwn, nid wyt yn gyfaill i Gesar. Y mae pob un sy'n ei wneud ei hun yn frenin yn gwrthryfela yn erbyn Cesar." Pan glywodd Pilat y geiriau hyn, daeth â Iesu allan, ac eisteddodd ar y brawdle yn y lle a elwir Y Palmant (yn iaith yr Iddewon, Gabbatha). Dydd Paratoad y Pasg oedd hi, tua hanner dydd. A dywedodd Pilat wrth yr Iddewon, "Dyma eich brenin." Gwaeddasant hwythau, "Ymaith ag ef, ymaith ag ef, croeshoelia ef." Meddai Pilat wrthynt, "A wyf i groeshoelio eich brenin chwi?" Atebodd y prif offeiriaid, "Nid oes gennym frenin ond Cesar." Yna traddododd Pilat Iesu iddynt i'w groeshoelio. Felly cymerasant Iesu. Ac aeth allan, gan gario'i groes ei hun, i'r man a elwir Lle Penglog (yn iaith yr Iddewon fe'i gelwir Golgotha). Yno croeshoeliasant ef, a dau arall gydag ef, un ar bob ochr a Iesu yn y canol. Ysgrifennodd Pilat deitl, a'i osod ar y groes; dyma'r hyn a ysgrifennwyd: "Iesu o Nasareth, Brenin yr Iddewon." Darllenodd llawer o'r Iddewon y teitl hwn, oherwydd yr oedd y fan lle croeshoeliwyd Iesu yn agos i'r ddinas. Yr oedd y teitl wedi ei ysgrifennu yn iaith yr Iddewon, ac mewn Lladin a Groeg. Yna meddai prif offeiriaid yr Iddewon wrth Pilat, "Paid ag ysgrifennu, 'Brenin yr Iddewon', ond yn hytrach, 'Dywedodd ef, 'Brenin yr Iddewon wyf fi.' " Atebodd Pilat, "Yr hyn a ysg-rifennais a ysgrifennais." Wedi iddynt groeshoelio Iesu, cymerodd y milwyr ei ddillad ef a'u rhannu'n bedair rhan, un i bob milwr. Cymerasant ei grysg hefyd; yr oedd hwn yn ddiwriad, wedi ei weu o'r pen yn un darn. "Peidiwn â'i rhwygo hi," meddai'r milwyr wrth ei gilydd, "gadewch inni fwrw coelbren amdani, i benderfynu pwy gaiff hi." Felly cyflawnwyd yr Ysgrythur sy'n dweud: "Rhanasant fy nillad yn eu mysg, a bwrw coelbren ar fy ngwisg." Felly y gwnaeth y milwyr. Ond yn ymyl croes Iesu yr oedd ei fam ef yn sefyll gyda'i chwaer, Mair gwraig Clopas, a Mair Magdalen. Pan welodd Iesu ei fam, felly, a'r disgybl yr oedd yn ei garu yn sefyll yn ei hymyl, meddai wrth ei fam, "Wraig, dyma dy fab di."

Yna dywedodd wrth y disgybl, "Dyma dy fam di." Ac o'r awr honno, cymerodd y disgybl hi i mewn i'w gartref. 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." Yr oedd llestr ar lawr yno, yn llawn o win sur, a dyma hwy'n dodi ysbwng, wedi ei lenwi â'r gwin yma, ar ddarn o isop, ac yn ei godi at ei wefusau. Yna, wedi iddo gymryd y gwin, dywedodd Iesu, "Gorffennwyd." Gwyrodd ei ben, a rhoi i fyny ei ysbryd. Yna,

gan ei bod yn ddydd Paratoad, gofynnodd yr Iddewon i Pilat am gael torri coesau'r rhai a groeshoeliwyd, a chymryd y cyrff i lawr, rhag iddynt ddal i fod ar y groes ar y Saboth, oherwydd yr oedd y Saboth hwnnw'n uchel-wyl. Felly daeth y milwyr, a thorri coesau'r naill a'r llall a groeshoeliwyd gyda Iesu. Ond pan ddaethant at Iesu a gweld ei fod ef eisoes yn farw, ni thorasant ei goesau. Ond fe drywanodd un o'r milwyr ei ystlys ef â phicell, ac ar unwaith dyma waed a dŵr yn llifo allan. Y mae'r un a welodd y peth wedi dwyn tystiolaeth i hyn, ac y mae ei dystiolaeth ef yn wir. Y mae hwnnw'n gwybod ei fod yn dweud y gwir, a gallwch chwithau felly gredu. Digwyddodd hyn er mwyn i'r Ysgrythur gael ei chyflawni: "Ni thorri asgwrn ohono." Ac y mae'r Ysgrythur hefyd yn dweud mewn lle arall: "Edrychant ar yr hwn a drywanwyd ganddynt." Ar ôl hyn, gofynnodd Joseff o Arimathea ganiatâd gan Pilat i gymryd corff Iesu i lawr. Yr oedd Joseff yn ddisgybl i Iesu, ond yn ddisgybl cudd, gan fod ofn yr Iddewon arno. Rhoddodd Pilat ganiatâd, ac felly aeth Joseff i gymryd y corff i lawr. Aeth Nicodemus hefyd, y dyn oedd wedi dod at Iesu y tro cyntaf liw nos, a daeth ef â thua chan mesur o fyrr ac aloes yn gymysg. Cymerasant gorff Iesu, a'i rwymo, ynghyd â'r peraroglau, mewn llieiniau, yn unol ag arferion claddu'r Iddewon. 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.

John 18.1 - 19.42

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he', they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil the word that he had spoken, 'I did not lose a single one of those

whom you gave me.’ Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus. Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, ‘You are not also one of this man’s disciples, are you?’ He said, ‘I am not.’ Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.

Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, ‘I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.’ When he had said this, one of the police standing nearby struck Jesus on the face, saying, ‘Is that how you answer the high priest?’ Jesus answered, ‘If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?’ Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, ‘You are not also one of his disciples, are you?’ He denied it and said, ‘I am not.’ One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, ‘Did I not see you in the garden with him?’ Again Peter denied it, and at that moment the cock crowed.

Then they took Jesus from Caiaphas to Pilate’s headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, ‘What accusation do you bring against this man?’ They answered, ‘If this man were not a criminal, we would not have handed him

over to you.’ Pilate said to them, ‘Take him yourselves and judge him according to your law.’ The Jews replied, ‘We are not permitted to put anyone to death.’ (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, ‘Are you the King of the Jews?’ Jesus answered, ‘Do you ask this on your own, or did others tell you about me?’ Pilate replied, ‘I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?’ Jesus answered, ‘My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.’ Pilate asked him, ‘So you are a king?’ Jesus answered, ‘You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.’ Pilate asked him, ‘What is truth?’

After he had said this, he went out to the Jews again and told them, ‘I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?’ They shouted in reply, ‘Not this man, but Barabbas!’ Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, ‘Hail, King of the Jews!’ and striking him on the face. Pilate went out again and said to them, ‘Look, I am bringing him out to you to let you know that I find no case against him.’ So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, ‘Here is the man!’ When the chief priests and the police saw him, they shouted, ‘Crucify him! Crucify him!’ Pilate said to them, ‘Take him yourselves and crucify him; I find no case against him.’ The Jews answered him, ‘We have a law, and according to that law he ought to die because he has claimed to be the Son of God.’ Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, ‘Where are you from?’ But Jesus gave him no answer. Pilate therefore said to him, ‘Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?’ Jesus answered him, ‘You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.’ From then on Pilate tried to release him, but the Jews cried out, ‘If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself

against the emperor.’ When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, ‘Here is your King!’ They cried out, ‘Away with him! Away with him! Crucify him!’ Pilate asked them, ‘Shall I crucify your King?’ The chief priests answered, ‘We have no king but the emperor.’ Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, ‘Jesus of Nazareth, the King of the Jews.’ Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, ‘Do not write, “The King of the Jews”, but, “This man said, I am King of the Jews.”’ Pilate answered, ‘What I have written I have written.’ When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, ‘Let us not tear it, but cast lots for it to see who will get it.’ This was to fulfil what the scripture says, ‘They divided my clothes among themselves, and for my clothing they cast lots.’ And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, ‘Woman, here is your son.’ Then he said to the disciple, ‘Here is your mother.’ And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), ‘I am thirsty.’ A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, ‘It is finished.’ Then he bowed his head and gave up his spirit.

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they

came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, ‘None of his bones shall be broken.’ And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Ôl Gymun 58

O Dduw trugaredd, o orsedd gras,
ar awr y rhoddodd dy Fab ei hunan i farwolaeth,
clyw weddi daer dy bobl.
Wrth iddo gael ei ddyrchafu ar y groes,
dwg i mewn i’w fywyd dyrchafedig bawb a enir o’r newydd
yn y gwaed a’r dôr sy’n llifo o’i ystlys agored ef.

Post Communion Prayer 58

From the throne of grace, O God of mercy,
at the hour your Son gave himself to death,
hear the devout prayer of your people.
As he is lifted high upon the cross,
draw into his exalted life
all who are reborn
in the blood and water flowing from his opened side.