

The collect of the day

Almighty and ever-living God, clothed in majesty, your beloved Son was this day presented in the Temple, in substance of our flesh: grant that we may be presented to you with pure and clean hearts, by your Son Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. AMEN

The reading from Malachi (3.1-5)

See, I am sending my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple. The messenger of the covenant in whom you delight — indeed, he is coming, says the Lord of hosts.

But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner's fire and like fullers' soap; he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the Lord in righteousness. Then the offering of Judah and Jerusalem will be pleasing to the Lord as in the days of old and as in former years.

Then I will draw near to you for judgement; I will be swift to bear witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired workers in their wages, the

widow, and the orphan, against those who thrust aside the alien, and do not fear me, says the Lord of hosts.

The Psalm (24.7-10)

Lift up your heads, O gates; be lifted up, you ever/lasting / doors: and the King of / glory / shall come / in.

‘Who is the / King of / glory?’: ‘The Lord, strong and mighty, the / Lord • who is / mighty in / battle.’

Lift up your heads, O gates; be lifted up, you ever/lasting / doors: and the King of / glory / shall come / in.

‘Who is this / King of / glory?’: ‘The Lord of hosts, / he is the / King of / glory.’

The reading from Hebrews (2.14-18)

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham.

Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to make a sacrifice of atonement for the sins of the people. Because he himself was tested by what he suffered, he is able to help those who are being tested.

The reading from the Gospel according to Saint Luke (2.22-40)

When the time came for their purification according to the law of Moses, Mary and Joseph brought Jesus up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, ‘Every firstborn male shall be designated as holy to the Lord’), and they offered a sacrifice according to what is stated in the law of the Lord, ‘a pair of turtle-doves or two young pigeons.’

Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, Simeon took him in his arms and praised God, saying,

‘Master, now you are dismissing your servant in peace, according to your word; for my eyes have seen your salvation, which you have prepared in the presence of all peoples, a light for revelation to the Gentiles and for glory to your people Israel.’

And the child's father and mother were amazed at what was being said about him. Then Simeon blessed them and said to his mother Mary, ‘This child is destined for the falling and the rising of many in Israel, and to be a

sign that will be opposed so that the inner thoughts of many will be revealed — and a sword will pierce your own soul too.’

There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

When they had finished everything required by the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favour of God was upon him.

The collect following communion

Lord, you fulfilled the hope of Simeon and Anna, who lived to welcome the Messiah: may we, who have received these gifts beyond words, prepare to meet Christ Jesus when he comes to bring us to eternal life, for he is alive and reigns, now and for ever. AMEN



Dydd Llun 2^{il} Chwefror 2026 Cyflwyniad Crist

Colect y dydd

Hollalluog a bythfywiol Dduw, sy'n gwisgo mawredd, y cyflwynwyd dy annwyl Fab y dydd hwn yn y Deml, yn sylwedd ein cnawd: caniatâ i ninnau gael ein cyflwyno i ti â chalonnau pur a glân, gan dy Fab Iesu Grist ein Harglwydd, sy'n fyw ac yn teyrnasu gyda thi, yn undod yr Ysbryd Glân, yn un Duw, yn awr ac am byth. AMEN

Darlleniad o Malachi (3.1-5)

"Wele fi'n anfon fy nghennad i baratoi fy ffordd o'm blaen; ac yn sydyn fe ddaw'r Arglwydd yr ydych yn ei geisio i mewn i'w deml; y mae cennad y cyfamod yr ydych yn hoff ohono yn dod," medd Arglwydd y Lluoedd.

Pwy a all ddal dydd ei ddyfodiad, a phwy a saif pan ymddengys? Y mae fel tân coethydd ac fel sebon golchydd. Fe eistedd i lawr fel un yn coethi a phuro arian, ac fe bura feibion Lefi a'u coethi fel aur ac arian, er mwyn iddynt fod yn addas i ddwyn offrymau i'r Arglwydd. Yna bydd offrwm Jwda a Jerwsalem yn hyfrydwch i'r Arglwydd, fel yn y dyddiau gynt a'r blynyddoedd a fu.

"Yna nesâf atoch i farn, yn dyst parod yn erbyn dewiniaid a godinebwyr; yn erbyn y rhai sy'n tyngu'n gelwyddog; yn erbyn y rhai sy'n gorthrymu'r gwas cyflog, y weddw a'r amddifad; yn erbyn y rhai sy'n gwthio'r estron o'r neilltu, ac nad

ydynt yn fy ofni i," medd Arglwydd y Lluoedd.

Y Salm (24.7-10)

Codwch eich pennau, O byrth! Ymddyrchefwch, O ddrysau tragwyddol! i frenin y gogoniant ddod i mewn.

Pwy yw'r brenin gogoniant hwn? Yr Arglwydd, cryf a chadarn, yr Arglwydd, cadarn mewn rhyfel.

Codwch eich pennau, O byrth! Ymddyrchefwch, O ddrysau tragwyddol! i frenin y gogoniant ddod i mewn.

Pwy yw'r brenin gogoniant hwn? Arglwydd y Lluoedd, ef yw brenin y gogoniant.

Darlleniad o Hebreaid (2.14-18)

Felly, gan fod y plant yn cydgyfranogi o'r un cig a gwaed, y mae yntau, yr un modd, wedi cyfranogi o'r cig a gwaed hwnnw, er mwyn iddo, trwy farwolaeth, ddiddymu'r hwn sydd â grym dros farwolaeth, sef y diafol, a rhyddhau'r rheini oll oedd, trwy ofn marwolaeth, wedi eu dal mewn caethiwed ar hyd eu hoes. Yn sicr, gafael y mae yn nisgynyddion Abraham ac nid mewn angylion.

Am hynny, yr oedd yn rhaid iddo, ym mhob peth, gael ei wneud yn debyg i'w berthnasau, er mwyn iddo fod yn archoffeiriad tosturiol a ffyddlon, gerbron Duw, i fod yn aberth cymod dros bechodau'r bobl. Oherwydd, am iddo ef ei hun ddioddef

a chael ei demtio, y mae'n gallu cynorthwyo'r rhai sydd yn cael eu temtio.

Gwrandewch Efengyl Crist yn ôl Sant Luc (2.22-40)

Pan ddaeth amser eu puredigaeth yn ôl Cyfraith Moses, cymerodd ei rieni ef i fyny i Jerwsalem i'w gyflwyno i'r Arglwydd, yn unol â'r hyn sydd wedi ei ysgrifennu yng Nghyfraith yr Arglwydd: "Pob gwryw cyntafanedig, fe'i gelwir yn sanctaidd i'r Arglwydd"; ac i roi offrwm yn unol â'r hyn sydd wedi ei ddweud yng Nghyfraith yr Arglwydd: "Pâr o durturod neu ddau gyw colomen."

Yn awr yr oedd dyn yn Jerwsalem o'r enw Simeon; dyn cyfiawn a duwiol oedd hwn, yn disgwyl am ddiddanwch Israel; ac yr oedd yr Ysbryd Glân arno. Yr oedd wedi cael datguddiad gan yr Ysbryd Glân na welai farwolaeth cyn gweld Meseia'r Arglwydd. Daeth i'r deml dan arweiniad yr Ysbryd; a phan ddaeth y rhieni â'r plentyn Iesu i mewn, i wneud ynglŷn ag ef yn unol ag arfer y Gyfraith, cymerodd Simeon ef i'w freichiau a bendithiodd Dduw gan ddweud:

"Yn awr yr wyt yn gollwng dy was yn rhydd, O Arglwydd, mewn tangnefedd yn unol â'th air; oherwydd y mae fy llygaid wedi gweld dy iachawdwriaeth, a ddarperaist yng ngŵydd yr holl bobloedd: goleuni i fod yn ddatguddiad i'r Cenhedloedd ac yn ogoniant i'th bobl Israel."

Yr oedd ei dad a'i fam yn rhyfeddu at y pethau oedd yn cael eu dweud

amdano. Yna bendithiodd Simeon hwy, a dywedodd wrth Fair ei fam, "Wele, gosodwyd hwn er cwmp a chyfodiad llawer yn Israel, ac i fod yn arwydd a wrthwynebir; a thithau, trywenir dy enaid di gan gleddyf; felly y datguddir meddyliau calonnau lawer."

Yr oedd proffwydes hefyd, Anna merch Phanuel o lwyth Aser. Yr oedd hon yn oedrannus iawn, wedi byw saith mlynedd gyda'i gŵr ar ôl priodi, ac wedi parhau'n weddw nes ei bod yn awr yn bedair a phedwar ugain oed. Ni byddai byth yn ymadael â'r deml, ond yn addoli gan ymprydio a gweddïo ddydd a nos. A'r awr honno safodd hi gerllaw a moli Duw, a llefaru am y plentyn wrth bawb oedd yn disgwyl rhyddhad Jerwsalem.

Wedi iddynt gyflawni popeth yn unol â Chyfraith yr Arglwydd, dychwelsant i Galilea, i Nasareth eu tref eu hunain. Yr oedd y plentyn yn tyfu yn gryf ac yn llawn doethineb; ac yr oedd ffafr Duw arno.

Defynddir gweddi ôl-ynghyd

Arglwydd, cyflawnaist obaith Simeon ac Anna, a gafodd fyw i groesawu'r Meseia: bydded i ni, a dderbyniodd y rhoddion hyn sydd y tu hwnt i eiriau, baratoi i gyfarfod â Christ Iesu pan ddaw i'n dwyn i fywyd tragwyddol, oherwydd y mae'n fyw ac yn teyrnasu, yn awr a hyd byth. Amen.