



ARDAL GENHADOL ABERCONWY MISSION AREA

PEW NEWS Sunday 8th March 2026

JOURNEYING TOGETHER THROUGH LENT 2026

For Lent this year we are creating spaces for you to bring along your questions, anxieties or concerns about faith and life, so that together we can reflect, explore and deepen our faith. There will also be extra opportunities for worship and quiet times, as well as our regular events. Those listed below will happen every week unless specific dates are mentioned.

All are welcome at any of these – find a time, activity and location that suits you.

- Mondays** 7 pm **Compline** in St Michael's
8 pm **Julian Group** (contemplative prayer) on Zoom (contact Linda Mary for the link)
- Tuesdays** 9.30 am **Holy Eucharist** St David's
11.30 am **Prayer group** St David's
- Wednesdays** 10 am **Holy Eucharist** All Saints (followed by **discussion time** over coffee)
10 am **Holy Eucharist** St Ffraid's Glan Conwy (followed by Cuppa & Chat in Church House)
11 am **Lent study group** St David's (following the book of James)
7 pm **Holy Eucharist** St Michael's (followed by **discussion time** over coffee)
7 pm **Compline and Cocoa** St Grwst's (11th and 18th March)
- Thursdays** 10.30 am **Holy Eucharist** St Paul's (followed by refreshments and fellowship)
12 noon 'Ask the Vicar' Eglwysbach Village Hall (5th, 12th and 19th March)
5-6.15 pm 'Lent Conversations' St Paul's Church Hall lounge
- Fridays** 10 am **Holy Eucharist** St David's (followed by a cuppa and a chat)
2 pm **Sound Baths Meditation** St Grwst's
- Saturdays** 10-12 noon **Fellowship in the Eagles Orchard, Glan Conwy** (the patch of land above Church House) – relax by the fireside with hot drinks and toasted marshmallows as work continues to transform this patch of land. Saturdays to 28th March inclusive.

Your prayers are asked for: Doreen Williams, James Stewart, Alan & Adrina Price, Andrew James, Mavis McMutrie, Ian Evans, Pat Hay, Lucy Roberts, Nicola Bowman, Nigel Moon, Lindsey Jordan, Daphne Laight, Barbara Rohde, Julia Shirliffe, Olwen Davies, Josie Stanton, Jeff Wright, Carole Roberts, Hilda Oakes Graham Shimmin, Julie Anderson, Hefin Williams, Audrey Worsley, Shirley Bradley, Ian and Pauline Cole
RIP: Mary Jane Deane (Molly), David Holland

Pray also for this broken and troubled world and for the victims of war and conflict. Place each situation about which you are anxious into the hands of God, and amidst the anxiety pray that all people will know that even in the darkest moments there is light, thanking God for the victory of life over death, and the promise of hope, renewal, and peace

Readings for next Sunday : Mothering Sunday or Lent 4

OTHER DATES FOR YOUR DIARY:

- Sunday 8th** – Phil Tranter will be commissioned as a Worship Leader during morning service at St Paul's. Please pray for Phil, for all our Worship Leaders, and for all involved in our services week by week.
- Monday 9th** – 2.15pm St Pauls Fellowship Group meet in St Pauls Hall for a Social Afternoon
- Wednesday 11th** - 2pm Holy Eucharist Service in St Davids Hospice, Abbey Rd, Llandudno, all welcome
- Thursday 12th** – 10am to 12 noon the men from **Jo's Shed** meet in St Davids Church Hall
10am to 12 noon **Panad a Sgwrs** at St Grwst's Church (every week)

PARISH OFFICE CONTACT DETAILS - Ring: 01492 541615 Tues Wed or Thurs mornings or email Mandy on office@aberconwy.church For **urgent matters**, please contact one of our Clergy team Rev Sarah 01492 702330, or Tad Huw on 07779 655 949 You can also contact our Lay Mission Area Leader Dilys Stone 01492 879997 or email her dilysstone@cinw.org.uk

Sunday 8th March 2026 Responsorial psalm The Third Sunday in Lent

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.**

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

Come, let us worship and bow down.

O come, let us sing to the Lord; let us heartily rejoice in the rock of our salvation. Let us come into his presence with thanksgiving and be glad in him with psalms. For the Lord is a great God and a great king above all gods.

Come, let us worship and bow down.

In his hand are the depths of the earth and the heights of the mountains are his also. The sea is his, for he made it, and his hands have moulded the dry land.

Come, let us worship and bow down.

Come, let us worship and bow down and kneel before the Lord, our Maker. For he is our God; we are the people of his pasture, and the sheep of his hand.

Come, let us worship and bow down.

O that today you would listen to his voice:

“Harden not your hearts as at Meribah, on that day at Massah in the wilderness, when your forebears tested me, and put me to the proof, though they had seen my works”.

Come, let us worship and bow down.

“Forty years long I detested that generation and said, ‘This people are wayward in their hearts; they do not know my ways.’ So I swore in my wrath, ‘They shall not enter into my rest.’”

Come, let us worship and bow down.

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.

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.**

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Hollalluog Dduw, nad aeth dy Fab anywylaf i fyny i lawenydd cyn iddo yn gyntaf ddiodeff 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 thangneffed; trwy Iesu Grist ein Harglwydd sy'n fyw ac yn teymasu gyda thi a'r Ysbyrd Glân, yn un Duw, yn awr ac am byth. **Amen.**

Darlleiniad o Exodus (17.1-7)

Aeth holl gynulliad pobl Israel ymaith o anialtwch Sin a symud o le i le fel yr oedd yr Arglwydd yn gorchymyn, a gweryllu yn Reffidim; ond nid oedd yno ddŵr i'w yfed. Felly dechreuodd y bobl ymyrrson â Moses, a dweud, "Rho inni ddŵr i'w yfed."
Ond dywedodd Moses wrthynt, "Pam yr ydych yn ymyrrson â mi ac yn herio'r Arglwydd?"
Yr oedd y bobl yn sychedu yno am ddŵr, a dechreasant rwnnach yn erbyn Moses, a dweud, "Pam y deostost 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'n llabyddio!"
Dywedodd yr Arglwydd wrtho, "Cerddo o flaen y bobl gyda rhai o henuriaid Israel, a chymert yn dy law y wialen y trewaist y Neil â hi, a dos ymlaen. Pan weli ffin 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.

Salim 95

- 1 Dewch, canwyn 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 efy mae dynderau'r ddacar, ac eiddo ef yw uchelderau'r mynyddoedd.

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

6 Dewch, addolwn ac ymgrymwn, plynwn 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 calonau, fel yn Meriba, fel ar ddiwrnod Massa yn yr anialtwch,

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

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

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

Darlleiniad 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 gobaiith 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 ymddd, ac o'r gallu i ymdddall i daw rhuddin cymertiad, ac o gymertiad y daw gobariith. A dyma obariith na chawn ei siomi ganddo, oherwydd y mae cariad Duw wedi ei dywallt yn ein calonau trwy'r Ysbyrd 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 annuwio. Go brin y bydd neb yn marw dros un cyffiawn. 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 ffydd. 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 fyfyrwr 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 lldew, yn gofyn am ryw beth i'w yfed gennyf fi, a minnau'n wraig o Samaria?" (Wrth gwrs, ni bydd yr lldewon 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 ddfwfn. 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 i iddo, ni bydd arno syched byth. Bydd y dŵr a roddaf iddo yn troi yn ffynnon o ddŵr o'i fewn, yn ffytio i fywyd tragwyddol."

"Syr," meddai'r wraig wrtho, "ho'r dŵr hwn i mi, i'm cadw rhag sychedu a dal i ddo 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 i gwir wrth ddweud, 'Nid oes gennyf ŵr.' Oherwydd fe gefaist bump o ŵr, 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 chiwr lldewon 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 chiwr 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 lldewon y mae iachawdwriaeth yn dod. Ond y mae amser yn dod, yn wir y mae yma eisoes, pan fydd y gwir addoliwr yn addoli'r Tad mewn ysbryd a gwirionedd, oherwydd rhai felly y mae'r Tad yn eu ceisio i fod yn addoliwr iddo. Ysbyrd yw Duw, a rhaid i'w addoliwr 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 ffwyd."

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 gneued ewylls yr hwn a'm hanfonodd, a gorffenn y gwaith a roddodd i mi. Oni fyddwch chi'n dweud, 'Pedwar mis eto, ac yna daw'r cynhaeaf?' Ond dyma f'f'n dweud wrthych, 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 yn hyn ac un arall yn medi.' Antfonais 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 gredau 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 gredau ynddo trwy ei air ei hun. Meddent wrth y wraig, "Nid trwy'r hyn a ddywedaist ti yr ydym yn credu inwyach, oherwydd yr ydym wedi ei glywed drosom ein hunain, ac fe wyddom mai hwn yn wir yw Gwaredwr y byd."

Dyma Efengyl yr Arglwydd.

Moliant i ti, O Grist.

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

Testun allian o Gair yr Arglwydd 2011 - yr Eglwys yng Nghymru, Hawflraint Cyhoeddus a'r Eglwys yn Nghymru 2011. Colebiau a Gweddolau O'r Gynm o'r llyfr 'Y Calenda'r Newydd a'r Colebiau'r Cofrestru' Corff Cymrycholywyr yr Eglwys yng Nghymru 2003 ISBN - 1853115495. Dyfyniadau a Salmu trwy ganiataid o'r Beibl Cymraeg Newydd Dwygredig 2004. Cymdeithas (Bydeinig a Thramor) y Beibl. Cedwir nob hawl.

SFS —
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Sunday 8th March 2026

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.

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.

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.

Psalms 95

1 O come, let us / sing to the / Lord: let us heartily rejoice in the / rock of / our salvation.

2 Let us come into his / presence with / thanksgiving: and be / glad in / him with / psalms.

3 For the Lord is a / great / God: and a great / king a/bove all / gods.

4 In his hand are the / depths of the / earth: and the heights of the / mountains are / his / also.

5 The sea is his, / for he / made it: and his hands have / moulded the / dry / land.

6 Come, let us worship / and bow / down: and kneel be/fore the / Lord our / Maker.

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

8 O that today you would listen / to his / voice: 'Harden not your hearts as at Meribah, * on that day at / Massah / in the / wilderness,

9 When your forebears tested me, and put me / to the / proof: though / they had / seen my / works.

10 Forty years long I detested that gene/ration and / said: 'This people are wayward in their hearts; they / do not / know my / ways.'

11 So I / swore in my / wrath: 'They shall not / enter / into my / rest.'

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.

Anthem: I bow before you" (David Blackwell)

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.

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March Community

AFTERNOON TEA

Thursday 5th March • 2pm



£5 Pay on the Door - All Most Welcome!

WORLD DAY OF PRAYER

A service for everyone!

Friday 6 March

I will give you rest, come

Nigeria 2026

2.30 pm

**Our Lady Star of the Sea
Llandudno**

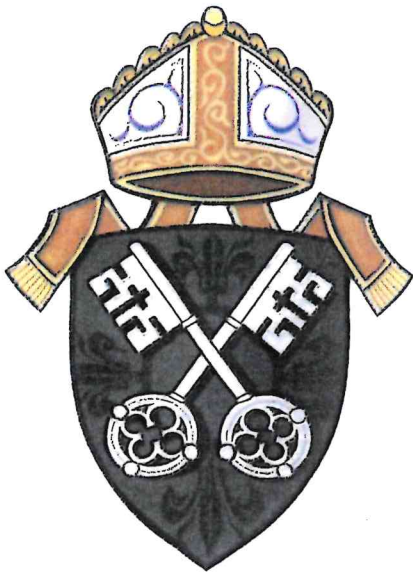


INFORMED PRAYER PRAYERFUL ACTION

24-7 365 Days a year Prayer movement Ecumenical International Women-led

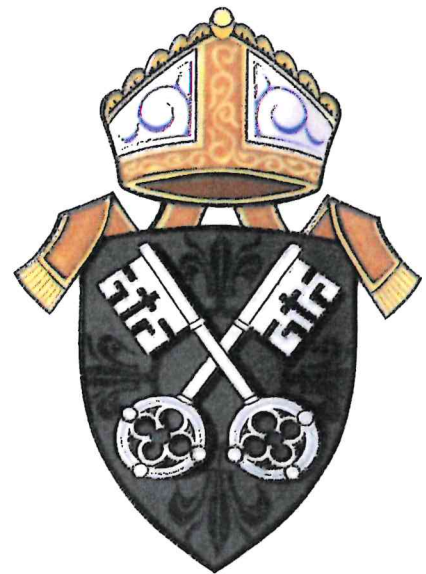
wwdp.org.uk

Registered Charity Number 233242



2026 LENT PRAYER

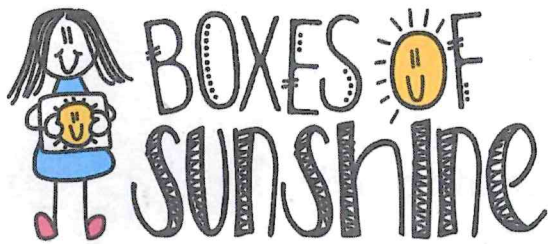
GOD of transforming love, you have taught us through your apostle Paul that all we do without love is worth nothing: send your Holy Spirit to pour into our hearts the most excellent gift of love to transform us and the lives of our churches in the Teulu Asaph, so that in all our worship and our witness we may demonstrate your love in convincing ways to the world. *Amen.*



GWEDDI'R GRAWYS 2026

DDUW y cariad sy'n trawsnewid, rwyt wedi'n dysgu trwy dy apostol Paul mai di-werth yw popeth a wnawn heb gariad: anfon dy Ysbryd Glân i dywallt i'n calonnau rodd ardderchocaf cariad, i'n trawsffurfio ni a bywydau ein heglwysi yn Nheulu Asaph, fel y gallwn ddangos dy gariad i'r byd yn ein holl addoliad a thystiolaeth mewn ffyrdd sy'n argyhoeddi. *Amen*

LENT COLLECTION



Giving a gift to a young person with a chronic illness

www.boxesofsunshine.co.uk

A Box of Sunshine is a postal box filled with 11 small gifts that we think a young person with a chronic illness will appreciate.

The Mission Area conference has decided that our Lent Collection this year will go towards the Diocesan Offering for 2026, which is in aid of the charity Boxes of Sunshine.

A Box of Sunshine is a postal box filled with 11 small gifts that a young person with a chronic illness or lasting health condition will appreciate. Boxes are aimed at young people aged 11-16, who have a chronic illness, disability or condition (physical or mental) that prevents them from living a normal life. (If you are a parent, carer, teacher, medical professional, relative or a friend of someone in this position, and you think a Box of Sunshine would bring a smile to their face, then do get in touch with them [Boxes Of Sunshine | Charity Gift Boxes](#))

The boxes are prepared by the charity to ensure that they are appropriate to those who receive them. It can be very tough to live with a chronic illness, and the boxes let these young people know that they're not forgotten. Founded in memory of Kirsten, a vibrant 14 year old who face her own health battles, each item in the box is inspired by Kirsten's interests and the things that brought her comfort, such as card games, sunflower seeds, sweets and small treats.

We are therefore asking you to play your part by contributing any donation, large or small. They can be sent to the Parish Office, handed to your churchwardens, or put in the Sunday collection plate, but in each case please put it in an envelope and mark it clearly 'Boxes of Sunshine'. If writing a cheque, please make this payable to the Aberconwy Mission Area, as we will gather all donations together to send to the Diocese.

If any churches would like to put on an event to raise money towards the Lent Collection, such as a Lent lunch or similar - please do let Mandy in the Parish Office know so that we can help publicise it through the Pew News and the March magazine.



Holy Week

We hope you will be able to journey with Jesus through Holy week, attending key services on Palm Sunday, Maundy Thursday and Good Friday, the Easter Vigil on Holy Saturday, and of course Easter Day. If you can, attend other services during the week, and perhaps read the Passion narratives in the Gospels and keep times of silence, prayer and reflection.

Palm Sunday - Marking Jesus' triumphant entry into Jerusalem

Normal Sunday services except for joint service for All Saints, St Hilary's and St Michael's, who meet together at 11 am at All Saints (no other morning services in these churches)

Also - **Healing Eucharist** at 6 pm at St Hilary's



Monday 30th March

Holy Eucharist 10 am St Grwst's

Compline 7 pm St Michael's

As the Week progresses, We follow Jesus' teaching and actions as tensions increase and he prepares for the end of his earthly ministry.

Tuesday 31st March

Holy Eucharist 10 am St Grwst's, 3 pm St Hilary's

Wednesday 1st April

Holy Eucharist 10 am All Saints and St Ffraid's, 11 am St David's

Stations of the Cross at Pantasaph - leaving St Michael's at 4 pm

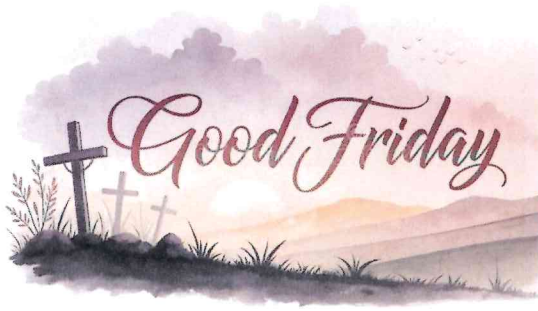


On Maundy Thursday we commemorate the Last Supper and Jesus' commandment to love one another with Holy Eucharist. The service typically ends in silence with the "stripping of the altar," where all decorations and vestments are removed to symbolize Jesus' abandonment and the solemnity of Good Friday. The Watch - a period of prayer and meditation held from the end of the service commemorates Christ's agony in the Garden of Gethsemane, honouring his request to his disciples to "watch and pray".

Holy Eucharist 10 am St Grwst's, 10.30 am St Paul's, 6 pm St Ffraid's with Watch;

Maundy Thursday supper 6 pm St David's Hall - followed by **Eucharist** around the dinner tables;

Holy Eucharist 7 pm St Hilary's with Watch, 8 pm St Grwst's with Watch from 9-midnight
(During the Watch times feel free to come and go as you please.)



Solemn services as we remember Jesus' crucifixion and death. Services often include readings of the Passion

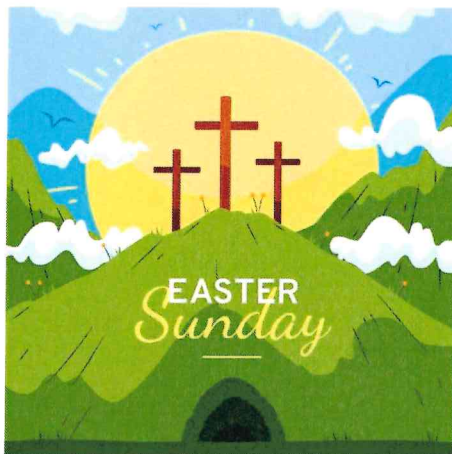
10 am St Michael's (Good Friday Liturgy)
10 am St Ffraid's (At the Foot of the Cross)
10 am St Cystennin's (Good Friday Liturgy)
10 am St David's (Litany and Ante Communion)

12 noon All Saints (Good Friday Liturgy) and St Martin's (At the foot of the Cross)
2 pm St Hilary's (Good Friday Liturgy) and St Grwst's (At the Foot of the Cross)
4 pm St Paul's (Good Friday Musica and Meditation)

Holy Saturday

After a day of waiting and quiet reflection, this is the first celebration of Easter (days traditionally being considered to begin at sunset). All light within the church is quenched, the new fire of Easter fire is lit and blessed, the Paschal candle is lit and the light returns.

Mission Area Easter Vigil - 7 pm St Ffraid's –



Easter Day

Celebrating the Resurrection; the most joyful feast of the Christian year

Holy Eucharists

8 am St David's and St Hilary's
9.30 am St Cystennin's, St Grwst's, St Michael's
10.30 am St Paul's
11 am St David's, All Saints, St Hilary's
11.15 am St Ffraid's
2 pm St Martin's

Chrism Eucharist – Thursday, March 26th - 11 am

Unusually this year the Chrism Eucharist at the Cathedral has been brought forward to Passion Week.

All are invited to celebrate our common life with the Blessing of the Holy Oils and the renewal of the clergy commitment to diaconal, priestly and episcopal service and the re-commitment of all the baptised to mission.

This common celebration is one of the chief points of diocesan life and all licensed and commissioned lay ministers and all members of our congregations are very welcome in addition to all clergy, serving and retired, to help to make the Chrism Eucharist a genuinely diocesan service.

Lunch will follow in the cathedral, and it would be helpful if all clergy and lay people intending to be present at the service could let Mandy in the Parish Office know by 11th March at the latest so that there will be accurate numbers for seating and catering.

