

MEMBERS OF THE SELECT COMMITTEE

THE VENERABLE MIKE KOMOR (CHAIR)

THE REVEREND ANDY JONES

THE VENERABLE ANDREW JONES

DR HEATHER PAYNE

THE REVEREND RICHARD WOOD

MRS JENNIE WILLSON

MR LUKE SPENCER

REPORT OF THE SELECT COMMITTEE

BILL TO AUTHORISE EXPERIMENTAL USE OF PROPOSED REVISIONS OF THE BOOK OF COMMON PRAYER

(Service of Blessing following a Civil Partnership or Marriage between two people of the same sex)

Background

The Bill was presented to the Standing Committee on 26 November 2020.

In September 2018, the Governing Body indicated by informal poll its agreement with the Bench that “it is pastorally unsustainable for the Church to make no formal provision for those in same-gender relationships”. Since then, the bishops have been deliberating what the next steps might be, and what sort of formal provision should be offered to the Governing Body for consideration. This Bill to approve a Rite of the Blessing of Same-sex Unions is pursuant to the response by the Bench of Bishops to the indication given by the Governing Body in the informal poll at its September 2018 meeting.

The Governing Body was informed that the Bench considers that in time, the Governing Body will have to consider whether it wishes to consider a change in the Church’s teaching concerning marriage, to enable a couple wishing to live in a faithful and mutually committed same-sex relationship to celebrate the rite of marriage in Church. If that step is considered, it will be necessary to make time at the Governing Body for a careful theological consideration of the arguments for and against, and make a mature and informed decision about whether or not to proceed.

For the present time, the bishops considered that provision should be made for a Rite of Blessing for committed same-sex relationships as soon as conveniently may be. This is the purpose of the Bill before the Governing Body.

In accordance with section 27 (5) of Chapter II of the Constitution, the Standing Committee, being satisfied that the Bill was in order, published a printed copy of the Bill in English and Welsh to all members of the Governing Body, together with an explanatory memorandum.

The Standing Committee also decided there should not be a formal consultation with the dioceses, in accordance with section 28 (2) of Chapter II.

The Lay Secretary advised all members of the Governing Body that a Select Committee had been appointed in accordance with Section 28 (1) of Chapter II for the purpose of considering and collating any amendments to the Bill put forward by members of the Governing Body and invited them to submit any such amendments within three months. By the closing date, 3 March 2021, three responses from members of the Governing Body had been received, from the Bishop of Monmouth, the Reverend Naomi Starkey and the Reverend Dr Jonathon Wright.

Within six months of its appointment the Select Committee must report to the Standing Committee on each proposed amendment and on whether or not the Bill should be deemed “non-controversial”. The Select Committee may also make proposals of its own. The Standing Committee must then publish the Select Committee’s report to all members of the Governing Body and must set down the Bill for consideration in Committee at the next Governing Body meeting in accordance with Section 29 of Chapter II of the Constitution.

The Select Committee has met on two occasions and this is its report to the Standing Committee.

Amendments Proposed by Governing Body Members

The Select Committee considered each of the three amendments proposed by members of the Governing Body in turn.

1. Amendment proposed by the Bishop of Monmouth

May I please request that an amendment is made so that the title of my See be in Welsh, in line with all the other Welsh Sees. This will mean that in the Bill (Welsh and English) and the Explanatory Memorandum, I am listed as +Cherry Mynwy and not +Cherry Monmouth.

The Select Committee considered the proposed amendment and considered that the change purely a matter of language, as Mynwy and Monmouth are the same word in different languages.

Amendment 1 - The Select Committee **recommends** the amendment that ‘+Cherry Monmouth’ be replaced by ‘+Cherry Mynwy’ and it is set out in Appendix I.

2. Amendments proposed by the Reverend Naomi Starkey

I have now had the opportunity to read through the liturgy and I have a number of stylistic comments - but I also noticed a number of typographical errors:

Stylistic comments:

** I feel that the version of Psalm 16 should be offered as part of a choice of words (as for the blessing of couples and the intercessions) rather than the only option at that point. It has a particular 'prairie' flavour that I personally found somewhat obtrusive!*

** I am unclear why the prayers include intercession for the couple's church community (including that church's 'service to the diocese'), as they may not be part of a church community (or not an Anglican one!).*

** Prayers - the phrase 'unknown future' is a tautology! I also felt that whole paragraph to be on the wordy side.*

Typographical errors:

** Form B Act of Commitment - missing question mark in 3rd para of minister's words.*

** Blessing of rings - 2nd para of rubric includes standalone sentence 'And say the words below'...*

** Presentation of the certificate - repetition of 'the couple' instead of saying 'them'.*

* Prayers: 'We pray that N and N may they face...'

The Select Committee noted that the submission from the Reverend Naomi Starkey was framed in the form of observations for the consideration of the Select Committee, rather than specific amendments to the Bill.

The Select Committee considered and welcomed the observations, and includes these matters within the total number of amendments it wishes to make itself.

Concerning the observation on the phrase 'unknown future' the Select Committee felt that this was poetic, albeit tautological, and although not minded to propose a change to this phrase for this reason, the Select Committee felt that the word 'unknown' was unduly pessimistic in the context of the service, and recommends to delete it. This is included in the Select Committee's recommended amendments at **Amendment 39**.

For these reasons the Select Committee has dealt with and taken account of all the observations in the submission. It has also taken account of the typographical errors in this submission and more and **recommends** that they are amended. All are set out in Appendix I.

3. Amendment proposed by the Reverend Dr Jonathon Wright

I propose the following amendments to the bill (struck through text would be removed, underlined text would be inserted). This proposed amendment is consistent with the arguments and reasoning set out in my submission, namely that:

- *a false division is being presupposed in this bill between the function of the blessing given in a rite for blessing a civil union, and holy matrimony. A change in the Church's understanding of same-sex relationships and teaching needs to proceed both;*
- *a coherent, ecumenically sustainable theological justification must first be provided for the blessing of same-sex relationships before a rite of blessing, for holy matrimony or otherwise, is authorised.*

A BILL TO AUTHORISE EXPERIMENTAL USE OF PROPOSED REVISIONS OF THE BOOK OF COMMON PRAYER (service of Blessing following a Civil Partnership or Marriage between two people of the same sex)

WHEREAS the Order of Clergy and Order of Laity of the Governing Body of the Church in Wales indicated their view by informal poll on 12 September 2018 'that it is pastorally unsustainable for the Church to make no formal provision for those in same-gender relationships'.

~~AND WHEREAS the Bench of Bishops believes that it is desirable that, before a bill for the revision of a part of the Book of Common Prayer is submitted by the Bishops for the consideration of the Governing Body, a proposed form of service be used experimentally in the churches of the Church in Wales for a limited period.~~

BE IT HEREBY ENACTED that:

1. A Diocesan Bishop shall have power to authorise for experimental use in the churches within their diocese the form set out in the Appendix for a service of Blessing following a Civil Partnership or Marriage between two people of the same sex for a period of five years ~~from 1 October 2021, subject to the conditions set out below~~ once the teaching of the Church has been formally changed with respect to the nature of marriage and a bill has been approved to allow the celebration of Holy Matrimony between a couple of the same-sex within the Church in Wales.
2. No Cleric shall be obliged to officiate at such a service.
3. The Parochial Fees for a 'Marriage Blessing (following a Civil Marriage)' may be charged by the officiating minister and Parochial Church Council for such a service.

The Select Committee noted that in its treatment of individual proposed amendments from members of the Governing Body the Select Committee is concerned with whether or not they contribute to the effectiveness of the Bill consistently with its purpose. The Committee felt that this amendment would change the nature of the Bill fundamentally because it would move away from and frustrate the Bishops' intention as set out in the Bill, which is for the introduction of this liturgy at this stage of the Church's discernment on these issues.

The Select Committee recognised that its purpose was to concentrate on the details of the Bill. The Select Committee is not concerned with the question of whether the aims of the Bill are desirable. This is a matter for the Governing Body itself when the Select Committee has given its Report.

For these reasons the Select Committee **does not recommend** Dr Wright's amendment.

Dr Wright also supplied a response to the documents issued by the Standing Committee with the Bill. (set out in Appendix 2 to the report with his amendment). In addition to his proposed amendment to the Bill, he also set out reasons to delay bringing forward the Bill, urged that it be deemed controversial, and made observations on the Bishops' explanatory memorandum.

Concerning these submissions, the Select Committee notes:

- (a) that it is not the task, nor within the powers, of the Select Committee to suggest delay to a Bill, as it has already been published by the Standing Committee to all members of the Governing Body. A Bill, once accepted by the Standing Committee, proceeds in accordance with the timetable as set out in Chapter II of the Constitution.
- (b) that it is not within the powers or duties of the Select Committee to make amendments to any explanatory note or memorandum accompanying the Bill.

- (c) the Select Committee agrees with Dr Wright’s assessment of whether the Bill should be deemed non-controversial nature of the Bill, as set out later in this Report in more detail.

Amendments proposed by the Select Committee

The Select Committee has power to propose its own amendments to the Bill.

The Select Committee considered the second clause of the Bill

2. No Cleric shall be obliged to officiate at such a service.

The Select Committee unanimously did not wish to propose any amendment to the Clause, however the Select Committee hopes that the Bench publish some guidance on how this clause is to be followed, and wishes to encourage the Bishops to follow a uniform approach in every diocese.

The Select Committee **proposes the following amendments:**

Amendment to pre-amble

Amendment 2: Replace ‘same-gender’ with ‘same-sex’ in the preamble to the Bill

WHEREAS the Order of Clergy and Order of Laity of the Governing Body of the Church in Wales indicated their view by informal poll on 12 September 2018 ‘that it is pastorally unsustainable for the Church to make no formal provision for those in same-gender sex relationships’.

Whilst the Committee noted that the text in the original drafting was directly copied from the wording of the 2018 poll, the use of the term ‘same-gender’ was felt by the Committee to be inaccurate, either in 2018 or now. The liturgy, and the debate, has been around provision for same-sex couples and the terminology used in the preamble may be offensive to some couples.

Amendment to clause 3

Amendment 3: Delete the third clause of the Bill.

The Select Committee observed that a reference to fees does not appear in any other Bill concerning liturgy and is not mentioned in the Bill for any other service of blessing. The Governing Body has never mentioned setting a fee for other services, and this is a matter for the Representative Body which can issue a fees list. As this clause does not need to appear in the Bill, the Select Committee proposes its deletion. In making this proposal the Select Committee is not giving an opinion on whether a fee should be chargeable, or charged. The amendment is proposed for consistency of practice.

Amendments to the Schedule to the Bill

The Select Committee proposes two categories of amendments to the schedule to the Bill, the Service of Blessing itself.

- The first list concerns typographical errors and points of stylistic consistency, for example capitalisations, full stops and line endings. It is proposed to put these as one recommendation to the Governing Body, as it is hoped that they will not be controversial in any way. In the Appendix, such changes are highlighted in green.
- The second list concerns matters where the Select Committee is proposing a substantial change to the Bill. Each amendment will be put to the Governing Body as a separate amendment. In the appendix, such changes are highlighted in yellow.

Neither the members of the Select Committee nor any members of Governing body proposed any amendments to the Welsh-language liturgy. Some of the typographical errors and issues of word ordering are not equivalent in the English and the Welsh versions of the liturgy. The Welsh version of the proposed liturgy is appended to this report in clean copy at **Appendix 4**, with those Amendments recommended by the Select Committee and relevant to the Welsh text incorporated. If any of Resolutions 1-40 are rejected by Governing Body, the relevant consequential amendment to the Welsh text will need to be made.

First list – concerning typographical errors and stylistic consistency (Highlighted green at Appendix 1)

Page 1

Title

Amendment 4: Split the words Civil Marriage and Civil Partnership over two lines to read 'Liturgy for the Blessing of a Same-Sex Civil Marriage/
Civil Partnership' *to provide for a clearer layout of text.*

Introduction A

Amendment 5: Insert '.' After both capital letters 'N and N', *for consistency.*

Amendment 6: Insert '.' After 'commandment'.

Amendment 7: Move Scriptural reference (Matthew 22:37-38) to separate line *for clarity.*

Amendment 8: Paragraph 3 delete comma between 'affirmation' and 'and boundless love'.

Amendment 9: Paragraph 3 - delete comma between 'loving' and 'self-sacrifice' and insert full stop at end of sentence 'life of Christ'.

Page 2

Amendment 10: Rubric between Collect A and Collect B
'or:' Capital O – 'Or:' *for consistency within the document.*

Amendment 11: Insert full stop after 'N' in Collect B *for consistency.*

Page 3

Rubric

Amendment 12: Remove double space after 'Readings.'

Amendment 13: Substitute Capital 'S' for lower case 's' in 'scriptural readings' at end of list *for consistency*.

Amendment 14: Insert full stops at the end to 'Hear what the Spirit is saying to the Church' and 'Thanks be to God'.

Amendment 15: Rubric before The Address
In sentence beginning, 'at the discretion'... substitute lower case 'm' for 'M' in 'minister'.

Page 4

Amendment 16: Sentence beginning 'Beloved, ... move 'Amen.' to precede reference '(I John 4.7b)' and add full stop after 'God'.

For stylistic reasons.

Amendment 17: A The Repeating of Promises
Substitute upper case letters for lower case letters 'c' and 'p' in 'Civil Partnership'.

Amendment 18: B Act of Commitment
Insert full stop after each 'N' and 'N' *for consistency*.

Page 5

Continuation of Act of Commitment.

Amendment 19: Questions
where N. appears insert full stop after capital letter – 'N.'

Amendment 20: Redux of Psalm 16
Second verse of the redux, line 5, insert 'breathe' for 'breath' – *typographical error*.

Page 6

The Blessing of the Rings (optional)

Prayer beginning 'Gracious God'

Amendment 21: Line 4 add '.' To each N.

Amendment 22: Line 5 insert line break after 'your unending love for them' *for balance of text*.

Amendment 23: Rubric after prayer.
Substitute comma for full stop after 'hand' and 'a' for 'A' in 'And'. *No need for a new sentence*.

Amendment 24: The Exchange of Rings or Gifts or lighting of a Symbolic Candle
Line 2 - insert N. between [and I, *for completeness*.

Page 7

The Blessing of the Couple

Amendment 24A: Rubric between Form A and Form B
Replace “or” with “Or:” *for consistency.*

Amendment 25: Form B
Paragraph 2 – amalgamate lines ‘and so bind your lives together in love,’ and ‘that you may be a blessing to each other.’ as one line. *Two lines not necessary.*

[The Presentation of a Certificate]

Amendment 26: Substitute ‘them both’ for the second ‘the couple’ in rubric.
For stylistic reasons, to avoid repetition of ‘the couple’.

Page 8

Amendment 27: Prayer 4
Insert full stops after capital N - N. and N.

Page 9

Amendment 28: Prayer beginning ‘Living Lord’
Line 1 add ‘.’ To each N.

Page 10

Amendment 29: To response following prayer beginning ‘Guide and guard them’ ...
Insert full stop following ‘Lord, hear us.’

Amendment 30: To prayer beginning ‘Merciful Father,’
Line 2 Substitute ‘a’ for ‘A’ to word ‘Accept’. *Typographical auto-capitalisation.*

Page 11

Amendment 30A: Rubric between traditional and modern version of Lord’s Prayer
Add colon after “Or” *for consistency.*

Amendment 31: The Blessing
Line 4 add ‘;’ after ‘forever’

Second list – amendments to the substance of the Bill (highlighted yellow at Appendix I)

Page 1

Liturgy for the Blessing of a Same-Sex Civil Marriage/
Civil Partnership

Amendment 32: Rubric

Insert 'may' after 'The couple' and before 'enter'.

It is suggested to make this optional to provide flexibility and to reflect likely practice.

Introduction A

Amendment 33: Paragraph 4 - substitute 'God's' for 'his' in sentence beginning 'Love is his way,...'
- to read 'Love is God's way,'

This is suggested to make the sentence clearer.

Page 2

Amendment 34: Collect A

line 3 – add 'in whom' between 'and' and 'all loving relationships'...

For clarity of expression.

Page 3

Amendment 35: Insert 'An' before 'appropriate' and delete 's' in 'readings' –

'At the discretion of the minister, an appropriate non-biblical reading may be included here.'

This recommendation is to provide for a limit on the number of non-biblical readings.

Page 4

Amendment 36: A The Repeating of Promises

Move the phrase 'before God and the Church' to precede 'repeat their promises'...

To read

N. and N. are legally married/have contracted their Civil Partnership and now before God
and the Church repeat their promises made on (insert date here).

For stylistic reasons.

Amendment 37: B Act of Commitment

Paragraph 1 insert [after 'when,' and] after friends

Paragraph 3 insert [after 'another' and] after 'and'.

The reason for this is to make the text in the square brackets optional, as it is possible that the ceremony took place without family and friends present (paragraph 1), and again family and friends may not be present at the blessing itself. (paragraph 3).

Page 5

Amendment 38: Rubric before redux of Psalm 16.

For the existing 'The couple may express their response to God's love in these words:'
Substitute:

'The couple may express their response to God's love in the words of Psalm 16, using either of the versions below, or another at the discretion of the minister.'

The Select Committee felt that as the words set are a redux of Psalm 16, there should also be an option use either Psalm 16 itself in an appropriate translation (NRSV). The Select Committee unanimously preferred the Psalm itself to the text printed, but feel that the proposed amendment allows the most flexibility to use authentic Scripture while respecting the work undertaken by the Standing Liturgical Advisory Commission.

Page 6

No substantive amendments.

Page 7

No substantive amendments

Page 8

The Prayers Form A

Amendment 39: Delete 'unknown' from the phrase 'face the unknown future with excitement'.
The reason is that this sounds unduly pessimistic in the context of the service.

Prayer 4

Amendment 40: Following 'Loving Lord, we pray for' remove '/this' retain 'the'
Add square brackets to phrase ['to which N. and N. belong.]
The reason is to make this optional as the couple may not belong to a church community, or may belong to a different church community to that which is hosting the service.

Page 9

Form B

Prayer 3

Amendment 41: Substitute 'any family names as appropriate' for 'any children's names may be inserted here' to text in red.
For pastoral reasons if the couple live with family members other than children.

Recommendation as to whether or not the Bill should be deemed non-controversial

Under Section 28(6) of Chapter II of the Constitution, the Select Committee has to recommend to the Standing Committee whether or not the Bill should be deemed non-controversial. The Select Committee is clear that the Bill raises an important principle and there are a number of amendments of substance recommended, which require full debate in the Governing Body and therefore does not recommend that it be deemed non-controversial and feels that the Bill should be debated in full by the Governing Body. It is the task of the Standing Committee to determine if the Bill be deemed non-controversial or if it receives full debate at the Governing Body.

The Recommendations from members of Governing Body to the Select Committee, and by members of the Select Committee, have been carefully considered and the Select Committee offers its report unanimously.

Appendices

Appendix 1 to this report reproduces the Bill and its schedule showing the proposed amendments recommended by the Select Committee. The comments in the right-hand column cross reference the number of the relevant amendment.

Those amendments that are of a purely typographical or stylistic nature are highlighted in green text, and the Select Committee suggests that the Governing Body is invited to vote on these proposed amendments as a whole. Other proposed amendments by the Select Committee itself as set out in detail above, are highlighted in yellow text, and the Select Committee suggests that the Governing Body is invited to vote on these proposed amendments individually. A suggested 'order of business' that the Committee of the Governing Body may wish to adopt is included at Appendix 2.

Appendix 3 reproduces the proposed amendment that was not recommended by the Select Committee with the full submissions which accompanied the proposed amendment before the Select Committee. In accordance with the Constitution, the members who have prepared these amendments may propose them at Committee Stage for debate and vote.

The Welsh version of the proposed liturgy is appended to this report in clean copy at Appendix 4, with those Amendments recommended by the Select Committee and relevant to the Welsh text incorporated. If any of Resolutions 1- 41 are rejected by Governing Body, the relevant consequential amendment to the Welsh text will need to be made.

For and on behalf of the Select Committee

**The Venerable Mike Komor, Archdeacon of Margam
CHAIR**

A BILL TO AUTHORISE EXPERIMENTAL USE OF PROPOSED REVISIONS OF THE BOOK OF COMMON PRAYER (service of Blessing following a Civil Partnership or Marriage between two people of the same sex)

WHEREAS the Order of Clergy and Order of Laity of the Governing Body of the Church in Wales indicated their view by informal poll on 12 September 2018 'that it is pastorally unsustainable for the Church to make no formal provision for those in same-gender-sex relationships'.

Commented [CM1]: Amendment 2

AND WHEREAS the Bench of Bishops believes that it is desirable that, before a bill for the revision of a part of the Book of Common Prayer is submitted by the Bishops for the consideration of the Governing Body, a proposed form of service be used experimentally in the churches of the Church in Wales for a limited period.

BE IT HEREBY ENACTED that:

1. A Diocesan Bishop shall have power to authorise for experimental use in the churches within their diocese the form set out in the Appendix for a service of Blessing following a Civil Partnership or Marriage between two people of the same sex for a period of five years from 1 October 2021, subject to the conditions set out below.
2. No Cleric shall be obliged to officiate at such a service.

~~The Parochial Fees for a 'Marriage Blessing (following a Civil Marriage)' may be charged by the officiating minister and Parochial Church Council for such a service.~~

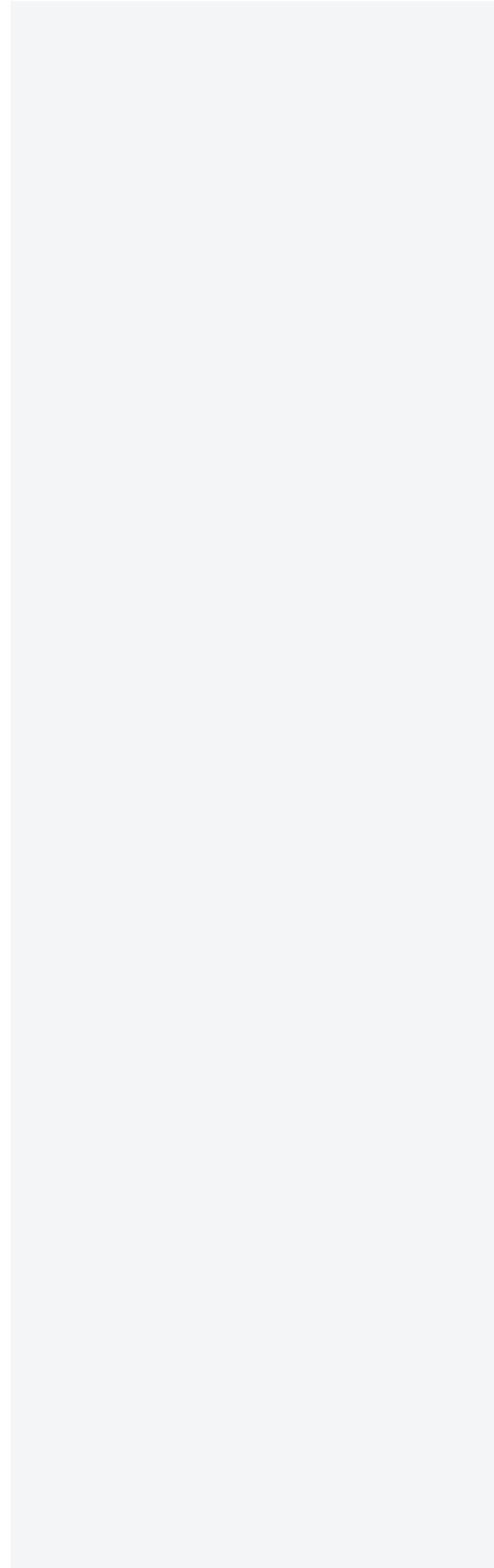
Commented [CM2]: Amendment 3

Backers:

+John Cambrensis
+Andrew Bangor
+Gregory Llanelwy
+Joanna Tyddewi
+June Landav
+Cherry Monmouthynwy

Commented [CM3]: Amendment 1

APPENDIX – DRAFT FORM OF SERVICE



Liturgy for the Blessing of a Same-Sex Civil Marriage / Civil Partnership

PI

Commented [CM4]: Amendment 4

The couple may enter the church together as a sign of their commitment already made in their Marriage/Civil Partnership. Music may be played or a hymn sung.

Commented [CM5]: Amendment 32

The Welcome

In the name of the Father,
and of the Son,
and of the Holy Spirit. **Amen.**

Words of welcome are extended to the couple, their families, friends, and supporters.

Either:

Introduction A

Beloved in Christ, we come together in the presence of God to celebrate the union of N and N and to ask his blessing on their future together.

Commented [CM6]: Amendment 5

Jesus said, 'You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment.'
(Matthew 22:37-38).

Commented [CM7]: Amendment 6

Commented [CM8]: Amendment 7

Following this way of commitment to God means that Jesus is our guiding light, to whom we constantly turn for support, affirmation and boundless love. On our part, being committed to him means bringing forth the fruit of the Spirit; it means living a life of loving self-sacrifice; it means to live the life of Christ.

Commented [CM9]: Amendment 8

Commented [CM10]: Amendment 9

God is the Creator of all, yet is closer to us than our very breath. Love is his God's way, and all who know love, know God. Let us therefore turn to God in prayer.

Commented [CM11]: Amendment 33

Or:

Introduction B

Beloved in Christ, we are gathered here today in the presence of God to celebrate N and N's love for each other, to support them in life's journey and to pray for God's blessing on their Marriage/Civil Partnership as together they live a life of faithful love and commitment.

We are reminded in Holy Scripture that human beings are created to live lives in relationship with one another and in relationship with the God who called us into being

P2

and created us in God's own image. When two people commit themselves to one another in a lifelong covenant of love and faithfulness their relationship reveals to us the loving purposes of God and the unconditional nature of divine love for the whole human family.

Opening prayer

Either:

Collect A

Almighty God,
from whom all good things come
and **in whom** all loving relationships have their beginning,
we ask that your Holy Spirit be with us
on this day of great rejoicing.

We give you thanks for calling *N₁ and N₂* to be your servants.
Help them to respond gladly to your call and obey your will.
Make them ready for every demand you make upon their lives,
that they may serve you faithfully
and show forth your love to the world
through the life-long commitment
they make before your Church gathered here this day.
We make this, and all our prayers,
through Christ, our living, loving Lord. **Amen.**

Commented [CM12]: Amendment 34

Or:

Collect B

Holy and blessed Trinity,
you reveal yourself to us as Father, Son and Holy Spirit,
living and reigning in a perfect unity of love;
may the love which ever flows within your heart
overflow into the lives of *N₁ and N₂*.
May it bind them together in a perfect covenant of love,
that they may grow in love and commitment
to one another and to you,
for you live and reign one God,
world without end. **Amen.**

Commented [CM14]: Amendment 11

A hymn may be sung.

Readings

One or more readings from Scripture follow. The following list includes some examples of appropriate readings. One reading must be from one of the Gospels.

Commented [CM15]: Amendment 12

- Song of Solomon 2.10-13; 8.6,7
- Isaiah 43. 1-3a, 4-5a
- Ruth 1.16-18
- Psalms 67 or 121
- Matthew 5.1-10
- John 2.1-11
- John 15.9-17
- Romans 12. 1,2, 9-13
- I Corinthians 13
- Philippians 4.4-9
- Colossians 3. 12-17
- Ephesians 3.14-end
- I John 4.7-12.

The scriptural reading(s) may end with either:

Commented [CM16]: Amendment 13

This is the Word of the Lord.
Thanks be to God.

Or:

Hear what the Spirit is saying to the Church!
Thanks be to God!

Commented [CM17]: Amendment 14

At the discretion of the minister, an appropriate non-biblical readings may be included.

Commented [CM18]: Amendment 15

Commented [CM19]: Amendment 35

The Address

An address may be given at this point.

P4

The couple then stand before the minister and the congregation to make their promises before God and the Church.

Beloved, let us love one another, because love is from God. **Amen** (1 John 4.7b).
Amen

Commented [CM20]: Amendment 16

Either:

A

The Repeating of Promises

At the discretion of the minister, the couple may repeat the promises made at their Marriage/Civil Partnership ceremony.

N. and N. are legally married/ have contracted their **Civil Partnership** and now before God and the Church repeat their promises made on (insert date here) before God and the Church.

Commented [CM21]: Amendment 17

Commented [CM22]: Amendment 36

The couple face each other and join hands and repeat their promises.

Or:

B

Act of Commitment

N. and N. you have already committed yourselves to each other at your Wedding/Civil Partnership when, in the presence of your family and friends you made solemn promises to establish a covenant of love and faithfulness between you for the rest of your life together.

Commented [CM23]: Amendment 18

Commented [CM24]: Amendment 37

I now invite you, to renew your commitment to one another before God and the Church.

N. and N. is it your desire to proclaim afresh your love and commitment to one another before your family and friends and in the presence of God.

Couple: **It is.**

Each person responds to the following questions in turn.

P5

N., do you give yourself in love, faithfulness and commitment to N in a covenant of love for the rest of your life?
I do.

N., do you give yourself in love, faithfulness and commitment to N in a covenant of love for the rest of your life?
I do.

Family and friends/Brothers and sisters will you do all that you can to love, support and care for N and N as they live out their covenant of love for one another?
We will.

Commented [CM25]: Amendment 19

The couple may express their response to God's love in the words of Psalm 16, using either of the versions below, or another at the discretion of the minister.

Commented [CM26]: Amendment 38

True Home, how could I choose another?
Fullness to my emptiness,
water to my thirst,
ocean to my raindrop, still centre point
that draws me in
and knows my name.

Protect me, O God, for in you I take refuge.
I say to the LORD, 'You are my Lord;
I have no good apart from you.'
As for the holy ones in the land, they are the noble,
in whom is all my delight.

Wide Plain, where else would I want to roam?
Astonishing vistas,
expanding horizons,
infinite grace,
room to breathe
and the risk of love in the gift of self.

Those who choose another god multiply their
sorrows;
their drink-offerings of blood I will not pour out
or take their names upon my lips.
The LORD is my chosen portion and my cup;
you hold my lot.
The boundary lines have fallen for me in pleasant
places;
I have a goodly heritage.

Commented [CM27]: Amendment 20

Trustworthy Way, who else could I follow?
Path well-worn and patient,
bounding freedom,
nurturing wisdom,
fulfilling joy.
Even stumbling
is not stumbling to You.
You lift me tenderly and invite me on.
Therefore my heart is glad, and my soul rejoices;
my body also rests secure.

I bless the LORD who gives me counsel;
in the night also my heart instructs me.
I keep the LORD always before me;
because he is at my right hand, I shall not be moved.
Therefore my heart is glad, and my soul rejoices;
my body also rests secure.
For you do not give me up to Sheol,
or let your faithful one see the Pit.
You show me the path of life.
In your presence there is fullness of joy;
in your right hand are pleasures for evermore.

(Psalm 16 Redux (Carla Grosch-Miller))

(NRSV)

The Blessing of the Rings *(optional)*

The couple may remove their rings and place them on the prayer book of the officiating minister, or they may hold their left hands together as their rings are blessed.

Gracious God,
 through the power of your Spirit,
 gentle as a dove yet burning with the fire of your love,
 may these rings be to N and N
 signs and symbols of your unending love for them
 and of their love for each other.
 May these rings bind them to one another and to you
 in a perfect covenant of love and faithfulness;
 through Jesus Christ our Lord. **Amen.**

Commented [CM28]: Amendment 21

Commented [CM29]: Amendment 22

The couple then place the rings on the hand of the other or if they are already in place, hold them on each other's hands. And say the words below. Alternatively they may offer each other a gift or symbol, or may each light a candle of a triple candlestick, when the words in brackets are used.

Commented [CM30]: Amendment 23

The Exchange of Rings or Gifts or Lighting of a Symbolic Candle

N this ring/gift is the token of my love for you,
 or [N] I light this candle as a token of my love for you]
 the sign of my commitment to you,
 the offering of all that I am and all that I have to you.
 I will love you when we are well and times are good.
 I will love you when we face sickness and life is hard going.
 May this sign bind us together in an unending covenant of love
 for the rest of our life together.
 I make this covenant in the presence of God
 who made us, loves us and gives us life.

Commented [CM31]: Amendment 24

If candles are lit a third candle is then lit by the couple together and the single candles either side extinguished.

The Blessing of the Couple

The minister may wrap his/her stole around the couple's hands.

Either:

Form A

The love of the Lord bind you together
with cords that cannot be broken. **Amen.**
The love of the Lord nurture you
as you learn to love each other more and more. **Amen.**
The love of the Lord challenge you
to become people fully alive to him. **Amen.**
The love of the Lord watch over you
and protect you from all that is evil. **Amen.**
The love of the Lord bless you
as you journey on together. **Amen.**
The love of the Lord bring you to eternal life. **Amen.**

or:

Form B

As the couple hold their hands together:

May God the Father, who created you and breathed life into you, bless you
May God the Son, who extended his arms in love upon the cross, bless you
May God the Holy Spirit, who kindles the flame of love in your hearts, bless
you.

May the infinite and glorious Trinity strengthen the covenant between you,
and so bind your lives together in love, that you may be a blessing to each
other

and a visible sign of God's loving purposes for all his children. **Amen.**

A hymn may be sung.

[The Presentation of a Certificate]

*An appropriately worded certificate may be presented to the couple at this point to
remind them both couple of the promises made before God.*

Commented [CM32]: Amendment 24A

Commented [CM33]: Amendment 25

Commented [CM34]: Amendment 26

The Prayers

Either:

Form A

Loving Lord, as we continue to give thanks for *N. and N.* and support them in the commitment they have made today in your presence, help them to trust you and one another so that that they may be able to face **the unknown future** with excitement, confidence and hope. May they know your peace and presence throughout their life together.

Commented [CM35]: Amendment 39

Lord of all life and love,
hear our prayer.

Loving Lord, we give thanks for all who rejoice with *N. and N.* today. Your Son shared the life of an earthly home and so we ask that these families become ever more ready and willing to love and serve you as they care for one another's needs. Give them those blessings which will enable them to make their homes more worthy of your presence.

Lord of all life and love,
hear our prayer.

Loving Lord, may the home of *N. and N.* be a place of peace and unity where their love of one another, their love of neighbour, their love of life itself and their love for you may grow. We ask that their home be a foretaste of the eternal home which Christ has gone to prepare for us.

Lord of all life and love,
hear our prayer.

Loving Lord, we pray for *the* **this** church community **to which N. and N.** belong, asking your blessing on all who share in her life and work in the ministry of word and sacrament, in teaching and pastoral care, in service to the diocese and to all who have any kind of need, and in fellowship and cooperation with other churches.

Commented [CM36]: Amendment 40

Commented [CM37]: Amendment 27

Lord of all life and love,
hear our prayer.

P9

Loving Lord, we pray that N and N may they face their future recognising that difficulties will come, the sun will not always shine on them and pain sometimes enters happiness, and that each is an individual with a point of view and a need. May they never grow apart whether in adversity or prosperity, and may they be mindful of the promises they have made today. May they be strengthened by the knowledge of their love for each other and your love for them.

Commented [CM38]: Amendment 28

Lord of all life and love,
hear our prayer.

Other prayers may be offered as appropriate.

Or:

Form B

Almighty God you have made us in your image and you redeem us with your love. You have called us to live in a covenant of love with you and one another; bless N. and N. as they receive your blessing on the covenant of their love already given in their marriage/ their Civil Partnership.

Lord, hear us
Lord, graciously hear us.

Pour down upon N. and N. the loving gift of your Spirit to strengthen and renew them in their life together that their relationship may be life-giving and life-long. May they be a support and strength to one another in life's journey, especially in times of anxiety, difficulty or sorrow.

Lord, hear us
Lord, graciously hear us.

Bless their home [with ... *any children's family names as appropriate may be inserted here*] as a place of welcome and hospitality for family, friends, or strangers. May they may share from the fulness they have received to bring peace, hope and joy to neighbours in need and to comfort any who are in distress.

Commented [CM39]: Amendment 41

Lord, hear us
Lord, graciously hear us.

P10

Guide and guard them through the gift of your word and the riches of your sacraments that their faith in you may be the solid foundation upon which their relationship stands firm.

Lord, hear us.
Lord, graciously hear us.

Commented [CM40]: Amendment 29

Other prayers may be offered as appropriate.

Merciful Father,
**Accept these prayers,
for the sake of your Son,
our Saviour Jesus Christ. Amen**

Commented [CM41]: Amendment 30

The Lord's Prayer

Being made one by the Spirit, Lord teach us to pray.

Either:

Our Father who art in heaven,
hallowed be thy name,
thy kingdom come,
thy will be done,
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil.
For thine is the kingdom,
the power and the glory,
for ever and ever.
Amen.

Or:

Commented [CM42]: Amendment 30A

Our Father in heaven,
 hallowed be your name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
 Give us today our daily bread.
 Forgive us our sins
 as we forgive those
 who sin against us.
 Save us from the time of trial
 and deliver us from evil.
 For the kingdom, the power
 and the glory are yours,
 now and for ever.
Amen.

The Blessing

The God whose Spirit fills our hearts with love, joy and peace,
 be with you, those you love, and those you pray for,
 this day and forever,
 and the blessing of God almighty,
 the Father, the Son and the Holy Spirit,
 be with you and remain with you all. **Amen.**

Commented [CM43]: Amendment 31

As the couple leave the church, music is played or a hymn sung.

Acknowledgements

'Psalm 16' from *Psalms Redux: Poems and Prayers* by Carla Grosch-Miller is © Carla Grosch-Miller 2014. Published by Canterbury Press. Used by permission. rights@hymnsam.co.uk

The New Revised Standard Version (Anglicized Edition), copyright 1989, 1995 by the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

Suggested Order of Business for Committee Debate

- 1) Select Committee Report introduced.
- 2) Amendments proposed by Committee debated and voted upon. Motions as follows:
 - a. *Procedural Motion:* That Amendment 1 and Amendments 4 to 31 inclusive be voted on together as a single set of Amendments to correct typographical, grammatical and other minor errors.
 - b. That Amendment 1 and Amendments 4 to 31 inclusive be made.
 - c. That Amendment 2 be made;
 - d. That Amendment 3 be made;
 - e. That Amendment 32 be made;
 - f. That Amendment 33 be made;
 - g. That Amendment 34 be made;
 - h. That Amendment 35 be made;
 - i. That Amendment 36 be made;
 - j. That Amendment 37 be made;
 - k. That Amendment 38 be made;
 - l. That Amendment 39 be made;
 - m. That Amendment 40 be made;
 - n. That Amendment 41 be made.
- 3) Amendments received in time, but not supported by the Select Committee;
 - a. *The Reverend Dr Jonathon Wright may move his Amendments.*
- 4) Any further amendments arising out of Amendments made by the Committee under items 2 or 3 above. *Any member may move an amendment so long as it is (in the view of the Chair) consequential upon one of the Amendments which the Committee has made to the Bill in this session.*
- 5) Any other amendments (only with special leave of the Chair).
- 6) Any further amendments arising out of an Amendment made by the Committee under item 5 above.

**Amendment not recommended by the Select Committee
From the Reverend Dr Jonathon Wright**

I propose the following amendments to the bill (struck through text would be removed, underlined text would be inserted). This proposed amendment is consistent with the arguments and reasoning set out in my submission, namely that:

- a false division is being presupposed in this bill between the function of the blessing given in a rite for blessing a civil union, and holy matrimony. A change in the Church's understanding of same-sex relationships and teaching needs to proceed both;
- a coherent, ecumenically sustainable theological justification must first be provided for the blessing of same-sex relationships before a rite of blessing, for holy matrimony or otherwise, is authorised.

A BILL TO AUTHORISE EXPERIMENTAL USE OF PROPOSED REVISIONS OF THE BOOK OF COMMON PRAYER (service of Blessing following a Civil Partnership or Marriage between two people of the same sex)

WHEREAS the Order of Clergy and Order of Laity of the Governing Body of the Church in Wales indicated their view by informal poll on 12 September 2018 'that it is pastorally unsustainable for the Church to make no formal provision for those in same-gender relationships'.

~~AND WHEREAS the Bench of Bishops believes that it is desirable that, before a bill for the revision of a part of the Book of Common Prayer is submitted by the Bishops for the consideration of the Governing Body, a proposed form of service be used experimentally in the churches of the Church in Wales for a limited period.~~

BE IT HEREBY ENACTED that:

4. A Diocesan Bishop shall have power to authorise for experimental use in the churches within their diocese the form set out in the Appendix for a service of Blessing following a Civil Partnership or Marriage between two people of the same sex for a period of five years ~~from 1 October 2021, subject to the conditions set out below~~ once the teaching of the Church has been formally changed with respect to the nature of marriage and a bill has been approved to allow the celebration of Holy Matrimony between a couple of the same-sex within the Church in Wales.
5. No Cleric shall be obliged to officiate at such a service.
6. The Parochial Fees for a 'Marriage Blessing (following a Civil Marriage)' may be charged by the officiating minister and Parochial Church Council for such a service.

Yours sincerely,

Jonathon

The Rev'd Dr Jonathon Wright

Vicar, Benefice of Swansea St Peter (Cockett)
Elected clerical member of Governing Body, Swansea and Brecon

Dear Chair of the Select Committee,

I am writing to you for four reasons: first, to set out reasons to delay in the bringing forward of the bill to authorize experimental use of proposed revisions to the Book of Common Prayer (Service of Blessing following a Civil Partnership or Marriage between two people of the same sex); secondly, to make the case for this bill to be deemed controversial when it is brought to Governing Body; thirdly, to outline why the Bishops' "explanatory memorandum" is so flawed that it cannot stand as a theological document to support this bill, and thus a new, coherent "explanatory memorandum" must be produced before the bill is brought to Governing Body; and fourthly, in light of the previous points, to propose an amendment to the bill.

At this point I would like to recognize the difficulties facing the Bench of Bishops and your sub-committee. For some, anything other than an immediate provision of same-sex marriage in church feels like a continuing betrayal of their identity and an open wound. For others, any movement on the Church in Wales' present teaching and practice represents an abandonment of the true faith. I am persuaded of both the possibility and desirability of the Church adopting a theology and rite that allows same-sex relationships to be affirmed in church. But, for the reasons laid out below, I think the present course is a grave error. In my desire to see a positive way forward, I have offered a better way, and my proposed amendment reflects this.

In each section, I have tried to set out my reasoning as succinctly as possible. I hope that this can be part of an ongoing dialogue based on respect, compassion and sensitivity that builds up all members of the Church in Wales, indeed the wider Church of God. I hope that you will consider this contribution in the spirit in which it is offered: a deep desire to see the mutual flourishing and unity of all God's people, and a belief that good theology is vital precursor to any change in the Church's teaching and rites.

I. Reasons to delay bringing forward the bill at this time.

There are 3 reasons that I consider should cause a delay in the bringing forward this bill on the timeline indicated in the letter to Governing Body members.

First, it is important to recognise the shift in national circumstances since the bishops' explanatory memorandum (28 October), Standing Committee's adoption of the memorandum (26 November), and the bill being published on 3 December 2020. Then, Wales was not in a national lockdown, infections appeared to be falling away and the death rate was low. Further, all six bishops could reasonably be expected to be in post for Governing Body progression of the bill. Today, Wales remains in a national lockdown, having experienced a surge in cases and deaths, and the bishop of Swansea and Brecon has announced his retirement for 2 May 2021.

The implications of this change in circumstances are that:

- a. it remains uncertain that Governing Body will be able to meet in person in September 2021. The bill is, to my mind, controversial. The sort of open, respectful and sensitive debate that I hope we all want, will simply not happen online, where we cannot even see each other, or even know who is present;
- b. the Bench will be incomplete. As a member of the Episcopal Electoral College members, I'm informed that the election of a new bishop is unlikely before the autumn (presumably after Governing Body) as it has been determined that this must take place in person. As a result, the new bishop is unlikely to be consecrated before January 2022 (at the earliest). Whilst it is certainly within the letter of the constitution that this bill can be passed, to continue with a matter of this magnitude of change in the Church's practice would be outside the spirit of the constitution and, to the best of my knowledge, without parallel.

As a result, a delay should be made to allow the bill to be presented to the Governing Body meeting in person in one location, with a full Bench present.

Secondly, the Archbishop noted in his reply to a private member's question at the last Governing Body that it was hoped that the upcoming Lambeth Conference would give a steer on the Anglican Communion's way forward on affirming same-sex relationships. This delayed meeting is due to take place in summer 2022. There is a danger that pressing ahead with this bill presumptively, pre-empting the Lambeth discussions, would result in the Church in Wales participants having their invitations withdrawn, and thus not being able to participate in the decision making. It is reasonable to propose a delay until after the next Lambeth conference to consider what comes from it.

Thirdly, there is a noticeable lack of shared assumptions for good discussion that can allow the Church to move forward in a way that enables mutual flourishing. In particular, a common approach to interpreting Scripture. The "explanatory memorandum", consisting of less than 2 pages does not provide this. Further, members of Governing Body have not received any work from the Doctrine Commission to inform the discussion, even an update on the 2014 documents, whose proposals were rejected by Governing Body. This omission is inexplicable given the nature of the changes proposed to the Church's practice. A pause to allow the necessary groundwork to be undertaken is reasonable, indeed, in my view, it is vital.

In consideration of the factors above, I urge you to recommend a delay in bringing forward the bill. I hope that a delay until April 2023 would give time to receive the work of Lambeth 2022 and for the Doctrine Commission to develop material in the light of any agreement proposed there to ground the debate in shared assumptions with regard to Scripture, tradition and experience.

I hope that you will take the time to provide an explanation of your reasoning that deals with these points if you choose to recommend to proceed with the bill.

2. Why this bill should be deemed ‘Controversial’.

There is no denying that if this bill is passed, it will mark a decisive change in the rites and practices of the Church in Wales. That alone should give reason to deem the bill controversial. But below are 8 further reasons, each of which is sufficient on its own, to deem this bill as ‘controversial’ within the meaning of the Constitution of the Church in Wales, II.29.

- a. The theological basis has yet to be established. The Bishops’ “Explanatory Memorandum” is not a credible basis upon which to proceed with the bill. This argument is laid out in section 3a.
- b. The explanatory memorandum supporting this bill introduces implications that need to be carefully considered. These implications are not only un-Anglican, but implicitly allow the bishops powers for which they have no authority to take (see section 3b).
- c. The main difference between civil marriage and Holy Matrimony celebrated sacramentally in church is the *blessing* of the union by the Church. Thus, blessing a same-sex civil marriage functionally equates it with Holy Matrimony celebrated in Church. As the bishops have already stated that this step requires “time and provision for a careful theological consideration of the cases for and against, ...[to] make a mature and informed decision”, it is illogical to move this bill before approval for same-sex Holy Matrimony us given.
- d. In the present social context, it is inconceivable that the Church in Wales could withdraw the experimental liturgy after 5 years. Passing this bill is effectively a back-door way of introducing a doctrinal change.
- e. The passing of this bill would fundamentally change the ground for and prejudice the proposed future debate about the Church’s social teaching concerning marriage and relationships.
- f. The issue of blessing of civilly contracted same-sex relationships in church within the Church in Wales cannot be regarded as a settled question. As noted by the bishops, there is a diversity of opinion. The ‘informal poll’ that was conducted in 2018 did not specify the introduction of this bill as the intended course of action. Thus its informal result is insufficient legitimation to make this bill ‘uncontroversial’.
- g. As a province of the Anglican Communion, the Church in Wales has duties in its relationships with other members. It is clear that the issue of affirming same-sex relationships is a controversial topic in the Anglican Communion, and no agreed range of positions has been reached. As the implications of this bill on our Anglican relationships have not been spelt out to Governing Body members, this bill should be considered controversial because of its potential implications. It would be foolish to introduce this bill before Lambeth 2022.
- h. By extension, for a denomination that proclaims itself as part of the “one holy catholic and apostolic Church”, it is equally alarming that there is no consideration of the impact of introducing this bill on the Church in Wales’ ecumenical relationships. Affirming same-sex relationships is a controversial topic in the wider Church, and it would be presumptuous, indeed sectarian, to proceed unilaterally.

3. Why the bishops' "Explanatory Memorandum" does not present the necessary theological justification to support this bill progressing.

In this section I will describe four problematic assumptions that are made in the explanatory memorandum which invalidate the case it makes. Next, I consider the implicit implications that would result if this memorandum is allowed to stand. Finally, I will suggest a better way forward.

a. Four problematic assumptions made in the "explanatory memorandum".

i. *Scripture bears witness to a 'process of accommodation'.*

The memorandum suggests that Scripture bears witness to "a process of accommodation", and specifically cites the example of divorce. This is simply an incorrect reading of the sources and cannot support the assertion.

First, Jesus' interpretations are more restrictive than the "Mosaic concession", the received interpretation of the passage, and Graeco-Roman conventions. Deuteronomy 24.1 allows divorce through giving of a certificate of divorce and separation. The precise reasons why divorce is allowed are left open. Jesus' interpretation of this specific passage is more restrictive (Matthew 5.31-32; 19.7-9; Mark 10.4-9). Further, Jesus' interpretation is more restrictive than the received interpretations in the Jewish tradition, attributed to this time. In a dispute between the Hillelites and the Shammaites, we find that the Hillelites interpreted Deuteronomy 24.1 to allow divorce for "any matter", whilst the Shammaites concluded it meant "for a matter of indecency".

Secondly, the difference between Jesus' interpretation in Mark 10.5-9 (focused on the man), compared to Matthew 5.32 and 19.8-9 (focused on what the man causes the woman to do) with their additional *porneia* provision is not evidence of an accommodation. Rather, it is better understood as being in keeping with the halakhic practices of first century Jews which sought to locate the teaching within specific situations, rather than provide exceptions.

As an aside, there may be a specific setting for Matthew's inclusion of the provision here: Joseph's intentions to end the betrothal to Mary in 1.19. The contemporary Jewish understanding of divorce may well be assumed there, as well as in Mark 10, Luke 16.18 or 1 Corinthians 7.10.

Thirdly, Paul's interpretation in 1 Corinthians 7.10 cannot be regarded as an accommodation because it is not an abstract discussion about divorce. Instead, it is rooted in the appropriateness of marriage as the end time approaches (7.29-31). The discussion of 7.12-16, is also not a source for accommodation because it deals with a practical situation in the same context. This time it is the marriage of two non-Jesus worshippers that becomes a mixed marriage due to the conversion of one of them, where the other does not want to continue the marriage.

Finally, it is worth noting that the issue of divorce comes to a head in the Gospels and 1 Corinthians *at the moment of remarriage*, not the moment of divorce.

In summary, these points indicate that divorce cannot be cited as an example for Scripture showing a process of accommodation.

ii. *The Scriptures condemn "porneia", unbridled lust, in which sexual activity is divorced from faithful and mutual commitment.*

The central plank of the Bench's argument is that the meaning of the Greek word *porneia* can be reduced and universally rendered as "unbridled lust, in which sexual activity is divorced from faithful and mutual commitment." It is this meaning, the bishops' claim, that is condemned by Scripture. Both these assertions are incorrect.

First, a responsible discussion of *porneia* needs to start from acknowledging that the word is used with a variety of meanings within Scripture. *Porneia* is used over 50 times in the Old Greek/Septuagint, and 25 times in the New Testament, so there is plenty of evidence to work with.

The evidence of the lexical data is important. BDAG notes that *porneia* has 3 main senses: 1) “unlawful sexual intercourse, prostitution, unchastity, fornication”; 2) “participation in prohibited degrees of marriage”; 3) “immorality of a transcendent nature”, i.e., the extension of the term as a critique of sexual immorality as a form of idolatry. The same basic range is found in the wider Greek context behind *LSJ*. Thus, as an initial observation, we can see that *porneia* refers in the first instance to prohibited behaviour, the act committed, rather than the psychological state that motivates the behaviour (e.g., unbridled lust).

For example, in 1 Corinthians 5.1, Paul refers to a man who is living with his father’s wife as a case of *porneia*. The way Paul approaches this issue means that it is unlikely that the woman is the man’s mother. Also it is reasonable to assume that the man’s father is dead, so the woman is a widow. The background to Paul’s thinking seems to be the prohibition in Leviticus 18.8, uncovering the nakedness of your father’s wife, which is your father’s nakedness. What constitutes the *porneia* here is transgression of prohibited biological degrees. Thus, this is *porneia* regardless of the man’s faithful and mutual commitment to her, or any psychological state that motivates his behaviour, lustful or otherwise.

Secondly, a responsible discussion of *porneia* needs to acknowledge the relationships and distinctions between different possible senses of a word and its usage in particular contexts. Different groups (e.g., Greeks, Romans, Jews, Jesus worshippers of different heritages) had different functional vocabularies to morally categorise the sexual dimension of life. These functional vocabularies overlapped, but not entirely.

For example, in 1 Corinthians 6.12-18, the theme is the proper use of the body. The presenting issue is *porneia*, here in the context of sex with a prostitute. It is conceivable that there was a difference in sensibility between Paul (formed in a Jewish context) and the (Gentile-background) Corinthians that shapes his argument about acceptable ‘received’ sexual behaviour (as opposed to eschatological sexual behaviour as noted above for 1 Corinthians 7). What is striking here is that Paul argues that the Corinthians should be subject to a more restrictive *behaviour* (not uniting with a prostitute) than Greek or Roman custom may have socially allowed. There is no reference to desire, orientation or cognition, but rather to *porneia* as a category of behaviour.

Thirdly, there is little evidence of accommodation to Gentile culture in any of the 1 Corinthians examples. As someone writing as the Jewish Jesus Movement interacted with gentile culture, Paul repeatedly appears to require gentile Jesus-worshippers to adopt his own behavioural expectations, which he sets out without explicit reference to Torah. Just as with the divorce passages noted above, there is no clear process of accommodation visible.

Fourthly, noting that *porneia* refers to a class of actions independent of lust or any other psychological state is not to deny that specific Scriptures, communities or traditions regarded the action and psychological state as interlinked. Clearly they did. The points above show that a behaviour that does not have the asserted psychological state (unbridled lust) is not obviously an act of different moral status within the Scriptural outlook. And the lexical data suggests that it was the behaviour that constituted the offence.

In summary, it is unsustainable to define *porneia* as set out in the explanatory memorandum. Further, such an assertion is at odds with the appeal in the previous paragraph of the explanatory memorandum, for seeing Scripture as requiring a nuanced approach to interpret it well.

iii. That new social, scientific and psychological understandings of sexuality provide sufficient weight to understand same-sex relationships in a radically different way.

The assertion made here is crucial to the argument of the explanatory memorandum. Yet it is left unsubstantiated by any supporting references, or even a summary of these understandings. As it is so important, it is reasonable to expect that the case for accepting this assertion is made.

Further, as identified above, the Scripture *porneia* is chiefly a behavioural rather than psychological designation. Even if the “new social, scientific and psychological understandings of sexuality” do show that the motivations of some authors of Scripture with regard to *porneia* were unfounded, it would not necessarily change the question with respect to behaviour. The reason for this is that these behaviours are part of a broader set of hermeneutical and teleological concerns, which do not overlap with the hermeneutical and teleological concerns produced by these “new understandings”.

iv. The nature of marriage.

The defining difference between a civil marriage and holy matrimony celebrated in church is that holy matrimony includes the blessing of the Church. In the Church in Wales context, the blessing of a civil marriage recapitulates the form of holy matrimony as a way of making those vows in the presence of God and the Church.

In other provinces, blessing is even more clearly articulated as the distinguishing feature of (opposite sex) civil union from holy matrimony. For example, in the Episcopal Church’s *Book of Offices* (1949), the original vows are not repeated in the blessing service, which includes only prayers, brief readings and a blessing. In both contexts, it is clear that blessing is the key difference.

On this basis, it is unclear to me how the blessing of a same-sex civil marriage or civil partnership could be dealt with separately from same-sex marriage. Sacramentally, there can be no justification for allowing the blessing what has been entered into civilly, but not by Holy Matrimony.

Further, I cannot see how, as the blessing is the same, “the Governing Body will have to consider whether it wishes to consider a change in the Church’s teaching concerning marriage”. Whatever basis allows for blessing of a same-sex civil marriage or partnership in church must be the basis for same-sex Holy Matrimony. Yet this bill explicitly rules this out.

In summary, change in the Church’s teaching on the sacramental nature of blessing needs to precede the permitting of blessing in both cases. That is to say, good theology needs to be articulated first, then a rite for same-sex Holy Matrimony should be introduced, along with or followed by a rite for blessing of a same-sex civil marriage or partnership.

b. The implications of accepting the explanatory memorandum as it stands.

I am concerned that accepting the explanatory memorandum to support this bill has unforeseen implications which must be rejected. I wish to draw three implications to your attention.

First, how Scripture may legally be interpreted. The explanatory memorandum claims that the bishops have proposed a more permissive way to read Scripture and Tradition. Actually, what has been proposed is a falsely restrictive interpretation of a single Greek word, an appeal to unspecified social, scientific and psychological studies and followed by a call for a “re-interrogation” of sources. On the basis on this, the explanatory memorandum then asserts that a text, such as Romans 1 (specifically cited) could no longer be read as referring to a condemned behaviour. The implication of this is to specify that a particular reading, in this case the plain sense of the text, is wrong and not acceptable.

What is being put in place by this explanatory memorandum is an “authorised” reading for any text that includes *porneia*, even where the context indicates its meaning is certainly different. This is done on the basis of less than two pages of text, without citation or detailed study of the term *porneia*, let alone the other numerous issues that weigh on the subject. Further, all of this is at

variance with the majority of biblical scholarship. This method of approach contradicts the Anglican approach to the interpretation Scripture as evidenced in the Articles of Faith, in Hooker's *Laws of Ecclesiastical Polity*, and in the exegetical restraint pursued in many previous doctrinal and liturgical developments.

More worryingly, this method, advanced on such weak grounds, gives implicit power to a bishop to take action against a cleric or member of the Church in Wales who seeks to interpret the passage in a different manner to the (unjustifiable) default. This should give long pause for consideration.

Secondly, the argument set out in the explanatory memorandum assumes that the bishops, individually or collectively, have an authority beyond that of ordinary Christians with regard to the results of exegesis. It is the claim of the explanatory memorandum that, on grounds the Bench prescribes, the bishops can bring about a binding re-interrogation of Scripture. This is over reach by (poor) exegesis.

As the 2004 Ordinal states in the Charge, "it is [a bishop's] duty to maintain the unity of the Church, speaking in the name of God, and interpreting the gospel of salvation." The bishop's responsibility to interpret stands upon their responsibility to stand within the tradition of the Church, and does not give *carte blanche* for arbitrary interpretative decisions, especially those that are controversial within the Church of God.

Thirdly, the statement is made that the proposed rite is permissive. Yet the permission given for this rite is explicitly linked to repentance by the Church. There is a tension here. The implication of refusing to celebrate this rite is to deny the Church's need for repentance in how members of the Church "have demonised and persecuted gay and lesbian people". Thus, the people who refuse to celebrate this rite are identified as the very people who need to repent the most. It is a very short step from the permissiveness spoken of here, to compulsion in the future. Noting recent events in TECUSA means that this is not a trifling matter. Whatever reassurances the present Bench care to give on this, the hands of future bishops are not bound. And it allows a future bishop to assume the bad faith (i.e., unwillingness to repent) of any cleric who invokes their conscience to not officiate at this rite. It is not clear that a desire to repent for the sins of the past requires officiation of this rite.

In summary, the explanatory memorandum, if it is accepted and allowed to stand, contains within it profound and dangerous implications. Whilst I do not bring into doubt here the good faith of the present Bench, that cannot be guaranteed for future bishops.

c. A better way forward.

How the Church in Wales recognises same-sex relationships within its understanding of "good relationships" is an important question that will have long-lasting implications for our unity. Developing a rich, "thicker" position will be far more beneficial in the long run for the unity of the Church in Wales and the proclamation of the Gospel in Wales. Forcing through this bill by weight of numbers may change the law, but it will deepen and entrench damaging divisions. I suggest that a better way forward would be as follows:

First, the bishops need to commend a good, board series of papers that address the different aspects of how Christian attitudes to same-sex relationships can be explored together. In order to move beyond entrenched positions, these need to spell out the wide range of issues involved, and show how they can be interpreted responsibly in different ways. This is the only responsibly platform for moving forward. In 2014, the Doctrinal Commission produced a set of essays that provide a good starting point for such a collection of papers. Whilst, in my view, these need refreshing and expanding, it is notable that that these are nowhere referred to in the explanatory memorandum, and appear to have been abandoned. The first step now should be to engage with these essays

afresh. It may well also be beneficial to use a serious but pithy overview as a way in to dealing with the issues at greater length.¹

Secondly, provide the space for good discussion which aims to keep the spectrum of views at least on the same shared ground: Scripture. This is the current approach of the Church of England and there is much to commend in what is being done. One problem of the explanatory memorandum is that it seeks to do by exegesis what can only be done by hermeneutics. Thus, a good way forward will be work with common texts to explore the issues involved and hermeneutical approaches that might be taken. A good recent example of this is James Martin's *Building a Bridge: how the Catholic Church and the LGBT Community can enter into a relationship of respect, compassion, and sensitivity*.

Whilst Martin takes the

Catechism of the Catholic Church as his entry point, there is much to commend to wider Church in Wales discussion.

Thirdly, approach the issues holistically. The decision to proceed with a bill allowing the blessing of same-sex civil marriages and civil partnerships, whilst not seeking to authorise same-sex marriage in church creates an artificial division between the two that is unsustainable. Both should be brought before Governing Body together.

¹ E.g., a textbook does, such as Samuel Wells and Ben Quash with Rebekah Eklund, *Introducing Christian Ethics* (2nd Edition; Wiley Blackwell; 2017).

Appendix 4

The Welsh version of the proposed liturgy is appended to this report in clean copy below, with those Amendments recommended by the Select Committee and relevant to the Welsh text incorporated. If any of Resolutions 1- 41 are rejected by Governing Body, the relevant consequential amendment to the Welsh text will need to be made.

**BIL I AWDURDODI DEFNYDD ARBROFOL O DDIWYGIADAU
ARFAETHEDIG o'r LLYFR GWEDDI GYFFREDIN (gwasanaeth
Bendithio yn dilyn Partneriaeth Sifil neu Briodas rhwng dau berson
o'r un rhyw)**

GAN FOD Urdd Clerigion ac Urdd Lleygion Corff Llywodraethol yr Eglwys yng Nghymru wedi dangos eu barn trwy bleidlais anffurfiol ar 12 Medi 2018 'ei bod yn fugeiliol anghynaliadwy i'r Eglwys beidio â gwneud unrhyw ddarpariaeth ffurfiol ar gyfer y rhai mewn perthnasoedd o'r un rhyw' .

A CHAN FOD Mainc yr Esgobion yn credu ei bod yn ddymunol, cyn i fil i adolygu rhan o'r Llyfr Gweddi Gyffredin gael ei gyflwyno gan yr Esgobion i'w ystyried gan y Corff Llywodraethol, defnyddio math arfaethedig o wasanaeth yn arbrofol yn eglwysi'r Eglwys yng Nghymru am gyfnod cyfyngedig.

DEDDFER TRWY HYN:

1. Y bydd gan Esgobion Esgobaethol y grym i awdurdodi at ddefnydd arbrofol yn yr eglwysi yn eu hesgobaeth y ffurflen a nodir yn yr Atodiad ar gyfer gwasanaeth Bendithio yn dilyn Partneriaeth Sifil neu Briodas rhwng dau berson o'r un rhyw am gyfnod o bum mlynedd o 1 Hydref 2021, yn ddarostyngedig i'r amodau a nodir isod.
2. Ni fydd gorfodaeth ar unrhyw Glerig i weinyddu mewn gwasanaeth o'r fath.

Cefnogwyr:

+John Cambrensis
+Andrew Bangor
+Gregory Llanelwy
+Joanna Tyddewi
+June Landav
+Cherry Mynwy

ATODIAD : TREFN GWASANAETH DRAFFT

Litwrgi ar gyfer Bendithio Priodas Sifil dau berson o'r un rhyw / Partneriaeth Sifil

Gall y pâr ddod i mewn i'r eglwys gyda'i gilydd yn arwydd o'r ymrwymiad a wnaethant eisoes, y naill i'r llall, yn eu Priodas/Partneriaeth Sifil. Gellir chwarae cerddoriaeth neu ganu emyn.

Y Croeso

Yn Enw'r Tad,
a'r Mab,
a'r Ysbryd Glân. **Amen.**

Estynnir geiriau o groeso i'r pâr, eu teuluoedd, eu ffrindiau a'u cefnogwyr.

Naill ai:

Cyflwyniad A

Garedigion yng Nghrist, yr ydym wedi ymgynnull ym mhresenoldeb Duw i ddathlu uniad E. a(c) E. ac i ddeisyf ei fendith ar eu dyfodol gyda'i gilydd.

Dyweddodd Iesu... 'Câr yr Arglwydd dy Dduw â'th holl galon ac â'th holl enaid ac â'th holl feddwl. Dyma'r gorchymyn cyntaf a phwysicaf.'
(*Mathew 22: 37-38*)

Mae dilyn y ffordd hon lle gwneir ymrwymiad i Dduw, yn golygu mai Iesu yw'r goleuni sy'n ein tywys, ac mai ato ef yr awn yn gyson am gynhafiaeth, cadarnhad a chariad diderfyn. O'n rhan ni, mae ymrwymo iddo ef yn golygu dwyn i'r amlwg ffrwyth yr Ysbryd; yn golygu byw bywyd o hunan-aberth cariadus; yn golygu byw bywyd Crist.

Duw yw Crëwr pob peth, er hynny y mae'n nes na'r anadl sydd ynom. Cariad yw ffordd Duw, ac y mae pawb sy'n ymwybod â chariad yn adnabod Duw. Gan hynny, boed i ni weddio ar Dduw.

Neu:

Cyflwyniad B

Garedigion yng Nghrist, yr ydym wedi ymgynnull yma heddiw ym mhresenoldeb Duw i ddathlu cariad E. a(c) E. at ei gilydd, i'w cefnogi ar daith bywyd ac i weddio am fendith Duw ar eu Priodas/Partneriaeth Sifil wrth iddynt, gyda'i gilydd, fyw bywyd o gariad ac ymrwymiad ffyddlon.

Mae'r Ysgrythur Lân yn ein hatgoffa inni gael ein creu i fyw ein bywyd mewn perthynas â'n gilydd, ac mewn perthynas â'r Duw a'n galwodd i fod ac a'n creodd ar ei ddelw ef ei hun. Pan fydd dau berson yn ymrwymo, y naill i'r llall, mewn cyfamod gydol-oes o gariad a ffyddlondeb datgelir inni, drwy eu perthynas hwy, fwriadau cariadlon Duw a natur ddiamod y cariad dwyfol tuag at holl deulu dynoliaeth.

Y weddi agoriadol

Naill ai:

Colect A

Hollalluog Dduw,
rhoddwr pob peth da
a ffynhonnell pob perthynas gariadus,
erfyniwn ar i'th Ysbryd Glân fod gyda ni
ar y dydd hwn o lawenydd mawr.
Diolchwn i ti am alw E. a(c) E. i'th wasanaethu.
Cynorthwya hwy i ymateb yn siriol i'th alwad ac i wneud dy ewyllys.
Cymhwysa eu bywydau er mwyn iddynt fod yn barod pan ddaw dy archiad,
fel y gallont dy wasanaethu'n ffyddlon
ac amlygu dy gariad i'r byd
drwy'r ymrwymiad gydol-oes
a wnânt gerbron dy Eglwys sydd wedi ymgynnull yma heddiw.
Offrymwn y weddi hon a'n holl weddiau
drwy Grist, ein Harglwydd byw a chariadlon. **Amen.**

Neu:

Colect B

Sanctaid, fendigaid Drindod,
yr wyt yn datguddio dy hun i ni yn Dad, Mab ac Ysbryd Glân,
sy'n fyw ac sy'n teyrnasu mewn undod perffaith o gariad;

boed i'r cariad sy'n llifo'n wastadol yn dy galon
orlifo i lanw bywydau E. a(c) E.
Boed iddo eu rhwymo hwy ynghyd mewn cyfamod perffaith o gariad,
fel y bydd iddynt gynyddu mewn cariad ac ymrwymiad
i'w gilydd ac i ti,
oherwydd ti yw'r Un Duw sy'n fyw ac sy'n teyrnasu
yn oes oesoedd. **Amen.**

Gellir canu emyn.

Darlleniadau

Bydd un neu fwy o ddarlleniadau Ysgrythurol yn dilyn fan hyn. Mae'r rhestr isod yn cynnwys enghreifftiau o ddarlleniadau addas. Rhaid i un darlleniad ddod o'r Efengylau.

Caniad Solomon 2.10-13; 8.6,7
Eseia 43.1-3a, 4-5a
Ruth 1.16-18
Salm 67 neu 121
Mathew 5.1-10
Ioan 2.1-11
Ioan 15.9-17
Rhufeiniaid 12.1,2, 9-13
I Corinthiaid 13
Philipiaid 4. 4-9
Colosiaid 3.12-17
Effesiaid 3.14-diwedd
I Ioan 4.7-12

Ar ôl y darlleniad(au) Ysgrythurol dywedir naill ai:

Dyma air yr Arglwydd.
Diolch a fo i Dduw.

Neu:

Gwrandewch ar yr hyn y mae'r Ysbryd yn ei ddweud wrth yr Eglwys.
Diolch a fo i Dduw.

Yn ôl fel y gwelo'r gweinidog yn dda, gellir cynnwys darlleniad addas sydd heb fod o'r Beibl.

Y Bregeth

Gellir pregethu fan hyn.

Yna saif y pâr o flaen y gweinidog a'r gynulleidfa i wneud eu haddunedau gerbron Duw a'r Eglwys.

Gyfeillion annwyl, gadewch i ni garu ein gilydd, oherwydd o Dduw y mae cariad. Amen. (*I Ioan 4. 7b*)

Naill ai:

A

Ailadrodd yr Addunedau

Yn ôl fel y gwelo'r gweinidog yn dda, gall y pâr ailadrodd yr addunedau a wnaed yn seremoni eu Priodas/Partneriaeth Sifil.

Mae E. a(c) E. yn gyfreithlon briod/wedi cyfamodi eu Partneriaeth Sifil ac yn awr, gerbron Duw a'r Eglwys, maent yn ailadrodd eu haddunedau a wnaethant ar (y dyddiad).

Mae'r pâr yn wynebu ei gilydd ac yn cydio dwylo cyn ailadrodd eu haddunedau

Neu:

B

Gweithred yr Ymrwymiad

E. a(c) E. yr ydych eisoes wedi ymrwymo, y naill i'r llall, yn eich Priodas/Partneriaeth Sifil pan wnaethoch [*o flaen eich teulu a'ch ffrindiau*] addunedau difrifddwys i sefydlu cyfamod o gariad a ffyddlondeb rhyngoch am weddill eich dyddiau gyda'ch gilydd.

Yr wyf yn awr yn eich gwahodd i adnewyddu eich ymrwymiad i'ch gilydd gerbron Duw a'r Eglwys.

E. a(c) E. a ydych yn dymuno datgan o'r newydd eich cariad a'ch ymrwymiad i'ch gilydd [*o flaen eich teulu a'ch ffrindiau ac*] ym mhresenoldeb Duw?

Y Pâr: **Ydym.**

Bydd y naill a'r llall yn ymateb yn ei dro i'r gofynion isod:

E., a wyt ti'n rhoi dy hunan mewn cariad, ffyddlondeb ac ymrwymiad i E. mewn cyfamod o gariad am weddill dy ddyddiau?

Ydwyf

E., a wyt ti'n rhoi dy hunan mewn cariad, ffyddlondeb ac ymrwymiad i E. mewn cyfamod o gariad am weddill dy ddyddiau?

Ydwyf

Deulu a ffrindiau/Frodyr a chwirydd a wnewch chi bopeth yn eich gallu i garu, cefnogi a gofalu am E. a(c) E. wrth iddynt roi ar waith yn eu bywyd eu cyfamod o gariad at ei gilydd?

Gwnawn.

Gall y pâr fynegi eu hymateb i gariad Duw yng ngeiriau Salm 16 gan arfer un o'r ffurfiau isod, neu ffurf arall, yn ôl fel y gwelo'r gweinidog yn dda:

Gartref dilys, pa fodd y medrwn
ddewis arall?
Llawnder i'm gwacter,
dŵr i'm syched,
cefnfor i'm diferyn glaw, canolbwynt
llonydd
a'm tyn i mewn
ac a wŷr fy enw.

Wastatir eang, ble arall y dymunwn
grwydro?
Golygfeydd rhyfeddol,
gorwelion yn ymledu
gras anfeidrol
lle i anadlu
a'r siawns a gymer cariad wrth roi ei
hunan.

Troetffordd gywir, pwy arall y gallwn
ddilyn?
Llwybr treuliedig ac amyneddgar,
yn ffinio rhyddid,
yn meithrin doethineb,
yn cyflawni llawenydd.
Nid yw baglu
yn faglu i Ti.
Yr wyt yn fy nghodi'n dyner a'm
gwahodd ymlaen.
Gan hynny mae fy nghalon yn llawen
a'm henaid yn gorfoleddu;
fy nghorff hefyd sy'n gorffwys yn
ddiogel.
(Trosiad o 'Salm 16' Redux (Carla
Grosch-Miller))

Cadw fi, O Dduw, oherwydd llochesaf
ynot ti.

Dywedais wrth yr ARGLWYDD, "Ti
yw f'arglwydd, nid oes imi ddaioni ond
ynot ti."

Ac am y duwiau sanctaidd sydd yn y
wlad, melltith ar bob un sy'n
ymhyfrydu ynddynt.

Amlhau gofidiau y mae'r un sy'n blyso
duwiau eraill; ni chynigaf fi waed
iddynt yn ddiodoffrwm, na chymryd
eu henwau ar fy ngwefusau.

Ti, ARGLWYDD, yw fy nghyfran a'm
cwpan, ti sy'n diogelu fy rhan;
syrthiodd y llinynnau i mi mewn
mannau dymunol, ac y mae gennyf
etifeddiaeth ragorol.

Bendithiaf yr ARGLWYDD a roddodd
gyngor i mi; yn y nos y mae fy
meddyliau'n fy hyfforddi.

Gosodais yr ARGLWYDD o'm blaen
yn wastad; am ei fod ar fy neheulaw,
ni'm symudir.

Am hynny, llawenha fy nghalon a
gorfoledda f'ysbryd, a chaiff fy
nghnawd fyw'n ddiogel;

oherwydd ni fyddi'n gadael fy enaid i
Sheol, ac ni chaiff yr un teyrngar i ti
weld Pwll Distryw.

Dangosi i mi lwybr bywyd; yn dy
bresenoldeb di y mae digonedd o
lawenydd, ac yn dy ddeheulaw
fwyniant bythol.

(Y Beibl Cymraeg Newydd)

Bendithio'r Modrwyau (dewisol)

Gall y pâr dynnu eu modrwyau a'u gosod ar Lyfr Gweddi'r gweinidog sy'n gweinyddu, neu gallant ddal eu dwy law chwith ynghyd wrth i'r modrwyau gael eu bendithio.

Dduw graslon,
trwy nerth dy Ysbryd,
tirion fel y golomen ond yn llosgi'n wenfflam gan dân dy gariad,
boed i'r modrwyau hyn fod i E. a(c) E.
yn arwyddion a symbolau o'th gariad diderfyn di atynt hwy
ac o'u cariad hwy at ei gilydd.
Boed i'r modrwyau hyn eu rhwymo at ei gilydd ac atat ti
mewn cyfamod perffaith o gariad a ffyddlondeb;
drwy lesu Grist ein Harglwydd. **Amen.**

*Gesydd y pâr y modrwyau ar ddwylo ei gilydd neu, os ydynt eisoes ar y dwylo, cymer y pâr
afael ym modrwyau ei gilydd a dweud y geiriau isod. Neu gallant gynnig rhodd neu
symbol i'w gilydd, neu gynnuau kannwyll bob yr un ar ganhwylbren triphlyg; bryd hynny
arferir y geiriau sydd isod mewn cromfachau.*

Cyfnewid y Modrwyau neu'r Rhoddion neu Gynnuau Kannwyll Symbolaidd

E. y fodrwy/y rhodd hon yw arwydd fy nghariad atat ti,
neu [E. goleuaf y kannwyll hon yn arwydd o'm cariad atat ti]
arwyddnod fy ymrwymiad i ti,
offrwm i ti o'r cyfan yr ydwyf a'r cyfan a feddaf.
Fe'th garaf mewn iechyd a hawddfyd,
Fe'th garaf mewn gwaeledd ac adfyd,
Boed i'r arwydd hwn ein rhwymo ynghyd mewn cyfamod diderfyn o gariad
am weddill ein dyddiau gyda'n gilydd.
Gwnaf fy nghyfamod ym mhresenoldeb Duw
a'n gwnaeth ni, a'n câr ni ac a rydd inni fywyd.

*Os cynheuir canhwylau goleua'r pâr drydedd kannwyll gyda'i gilydd a diffoddir y ddwy
kannwyll sydd naill ochr.*

Bendithio'r Pâr

Gall y gweinidog rwymo ei stôl o gylch dwylo'r pâr.

Naill ai:

Ffurf A

Rhwymed cariad yr Arglwydd chwi ynghyd
â rhwymau na ellir eu torri. **Amen.**

Meithrined cariad yr Arglwydd chwi
wrth ichwi ddysgu caru eich gilydd fwyfwy. **Amen.**

Boed i gariad yr Arglwydd eich herio
i ddod yn bobl lwyr agored iddo ef. **Amen.**

Gwylid cariad yr Arglwydd drosoch
a'ch cadw rhag pob drwg. **Amen.**

Bendithied cariad yr Arglwydd chwi
wrth ichwi deithio ymlaen gyda'ch gilydd. **Amen.**

Boed i gariad yr Arglwydd eich dwyn chwi i fywyd tragwyddol. **Amen.**

Neu

Ffurf B

Wrth i'r pâr ddal dwylo:

Boed i Dduw'r Tad a'ch creodd ac a anadlodd ynoch anadl einioes, eich bendithio
Boed i Dduw'r Mab a ledaenodd ei freichau mewn cariad ar y groes, eich bendithio
Boed i Dduw'r Ysbryd Glân sy'n ennyn yn eich calonnau fflam cariad, eich bendithio
Boed i'r Drindod anfeidrol a gogoneddus gyfnerthu'r cyfamod rhyngoch,
a rhwymo eich bywydau ynghyd â chariad fel y byddoch un yn fendith i'r llall
ac yn arwydd gweledol o fwriadau cariadlon Duw i'w blant i gyd. **Amen.**

Gellir canu emyn

[Cyflwyno Tystysgrif]

Fan hyn gellir cyflwyno tystysgrif addas ei geiriad i'r pâr i'w hatgoffa o'r addunedau a wnaed gerbron Duw.

Y Gweddïau

Naill ai:

Ffurf A

Arglwydd cariadlon, wrth inni barhau i roi diolch am *E. a(c) E.* ac i'w cefnogi yn yr ymrwymiad a wnaethant heddiw yn dy bresenoldeb di, cynorthwya hwy i ymddiried ynot ac yn ei gilydd fel y gallont wynebu'r dyfodol â chyffro, hyder a gobaith. Boed iddynt ymwybod â'th dangnefedd a'th bresenoldeb di holl ddyddiau eu bywyd gyda'i gilydd.

Arglwydd pob bywyd a chariad,
gwrando ein gweddi.

Arglwydd cariadlon, diolchwn am bawb sy'n llawenhau heddiw gyda *E. a(c) E.* Bu dy Fab yn rhannu ym mywyd cartref daearol, gan hynny gofynnwn y bydd i'r teuluoedd hyn dyfu'n fwyfwy parod a bodlon i'th garu a'th wasanaethu di wrth iddynt ymateb i anghenion ei gilydd. Dyro iddynt y bendithion hynny a'u galluoga i wneud eu cartrefi yn fwy teilwng o'th bresenoldeb di.

Arglwydd pob bywyd a chariad,
gwrando ein gweddi.

Arglwydd cariadlon, boed i gartref *E a(c) E.* fod yn drigfan hedd ac undod lle tyfo eu cariad at ei gilydd, eu cariad at eu cymydog, eu cariad at fywyd ei hunan a'u cariad atat ti. Gofynnwn ar i'w cartref fod yn rhagflas o'r cartref tragwyddol lle yr aeth Crist i baratoi lle i ni.

Arglwydd pob bywyd a chariad,
gwrando ein gweddi.

Arglwydd cariadlon, gweddiwn dros y gymuned eglwysig [y perthyn *E. a(c) E.* iddi], a deisyfwn dy fendith ar bawb sy'n cymryd rhan yn ei bywyd a'i gwaith yng ngweinidogaeth y gair a'r sacrament, yn ei haddysgu a'i gofal bugeiliol, yn ei gwasanaeth i'r esgobaeth ac i bawb sy'n anghenus, ac yn ei chymdeithasu a'i chydweithio ag eglwysi eraill.

Arglwydd pob bywyd a chariad,
gwrando ein gweddi.

Arglwydd cariadlon, gweddiwn y bydd i *E. a(c) E.* wynebu eu dyfodol yn deall y daw anawsterau, na fydd yr haul yn tywynnu arnynt o hyd, y bydd poen weithiau yn ymdreiddio i hapusrwydd ac y bydd ganddynt, bob yr un, farn ac anghenion neilltuol am mai unigolion ydynt. Na foed iddynt dyfu ar wahân, ai mewn adfyd neu hawddfyd, a boed iddynt gofio'r addunedau a wnaed ganddynt heddiw. Boed iddynt gael eu cyfnerthu o wybod am eu cariad at ei gilydd a'th gariad di atynt hwy.

Arglwydd pob bywyd a chariad,
gwrando ein gweddi.

Gellir offrymu gweddïau eraill fel y bo'n gymwys.

Neu:

Ffurf B

Hollalluog Dduw, fe'n gwnaethost ni ar dy ddelw dy hun a'n gwaredu â'th gariad. Fe'n gelwaist i fyw mewn cyfamod o gariad gyda thi a chyda'n gilydd; bendithia E. a(c) E. wrth iddynt dderbyn dy fendith ar gyfamod eu cariad a seliwyd eisoes yn eu Priodas/Partneriaeth Sifil.

Arglwydd, clyw ni,
Arglwydd, yn rasol clyw ni.

Tywllt dy Ysbryd yn rhodd gariadlon ar E. a(c) E i'w nerthu a'u hadnewyddu yn eu bywyd gyda'i gilydd fel y bydd eu perthynas yn bywhau ac yn parhau tra byddont. Boed iddynt fod yn gynhaliath ac yn nerth i'w gilydd ar daith bywyd, yn enwedig ar adegau o ofid, anhawster a thristwch.

Arglwydd, clyw ni,
Arglwydd, yn rasol clyw ni.

Bendithia eu cartref [gyda... unrhyw enwau teuluol fel y bo'n addas] fel y byddo'n lle o groeso a lletygarwch i deulu, ffrindïau neu ddieithriaid. Boed iddynt rannu o'r llawnder a gawsant hwy i ddwyn hedd, gobaith a llawenydd i gymdogion anghenus ac i gysuro'r sawl sydd mewn cyfyngder.

Arglwydd, clyw ni,
Arglwydd, yn rasol clyw ni.

Tywys a gwarchod hwy drwy rodd dy air a chyfoeth dy sacramentau fel mai eu ffydd ynot ti a fydd y sail cadarn y saif eu perthynas yn ddi-sigl arni.

Arglwydd, clyw ni,
Arglwydd, yn rasol clyw ni.

Gellir offrymu gweddïau eraill fel y bo'n gymwys.

Dad trugarog,
**derbyn y gweddïau hyn,
er mwyn dy Fab,**

ein Gwardwr Iesu Grist. Amen.

Gweddi'r Arglwydd

A ninnau wedi ein gwneud yn un gan yr Ysbryd, Arglwydd dysg i ni weddio.

Naill ai:

Ein Tad, yr hwn wyt yn y nefoedd,
sancteiddier dy enw,
deled dy deyrnas,
gwneler dy ewyllys,
megis yn y nef, felly ar y ddaear hefyd.
Dyro i ni heddiw ein bara beunyddiol,
a maddau i ni ein dyledion
fel y maddeuwn ninnau i'n dyledwyr.
Ac nac arwain ni i brofedigaeth,
eithr gwared ni rhag drwg.
Canys eiddot ti yw'r deyrnas,
a'r gallu, a'r gogoniant,
yn oes oesoedd.

Amen.

Neu:

Ein Tad yn y nefoedd,
sancteiddier dy enw,
deled dy deyrnas,
gwneler dy ewyllys
ar y ddaear fel yn y nef.
Dyro inni heddiw ein bara beunyddiol,
a maddau inni ein troseddau
fel yr ym ni wedi maddau
i'r rhai a droseddodd yn ein herbyn;
a phaid â'n dwyn i brawf
ond gwared ni rhag yr Un drwg.
Oherwydd eiddot ti yw'r deyrnas
a'r gallu a'r gogoniant
yn awr ac am byth.

Amen.

Y Fendith

Bydded i Dduw, y mae ei Ysbryd yn llenwi ein calonnau â chariad, llawenydd a thangnefedd,
fod gyda chwi, y rhai a garoch a'r rhai sydd yn eich gweddïau,
y dydd hwn ac am byth;
a bendith Duw Hollalluog,
y Tad, y Mab a'r Ysbryd Glân,
a fo yn eich plith ac a drigo gyda chwi yn wastad. **Amen.**

Wrth i'r pâr adael yr eglwys, gellir chwarae cerddoriaeth neu ganu emyn.

Cydnabyddiaethau

'Psalm 16' o *Psalms Redux: Poems and Prayers* gan Carla Grosch-Miller, © Carla Grosch-Miller 2014. Argraffwyd gan Wasg Caergaint. Defnyddiwyd drwy ganiatâd rights@hymnsam.co.uk

Y Beibl Cymraeg Newydd (Argraffiad Diwygiedig) © Y Gymdeithas Feiblaidd Frytanaidd a Thramor 2004. Defnyddiwyd drwy ganiatâd.