

## *Medal y Cymmrodorion, 2008*

*Mewn seremoni arbennig ym Mhalas Lambeth ar 15 Ebrill 2008, cyflwynwyd Medal y Cymmrodorion i Ei Ras, yr Hybarch, y Gwir Anrhydeddus Dr Rowan Williams, MA, DPhil, DD, FBA, Archesgob Caergaint, fel cydnabyddiaeth o'i gyfraniad i ddiwylliant Cymreig. Cadeiriwyd y seremoni, a chyflwynwyd y Fedal, gan Lywydd y Gymdeithas, Yr Athro Prys Morgan, DL, MA, DPhil, FSA, FRHistS. Darllenwyd y ddyfynneb ar fywyd a gwaith yr Archesgob gan yr Arglwydd Ustus Thomas, uwch-farnwr Lloegr a Chymru.*

*In a special ceremony at Lambeth Palace on 15 April 2008, the Cymmrodorion Medal was presented to His Grace, the Most Reverend and Right Honourable Dr Rowan Williams, MA, DPhil, DD, FBA, Archbishop of Canterbury, in recognition of his contribution to Welsh culture. The ceremony was chaired by the President of the Society, Professor Prys Morgan, DL, MA, DPhil, FSA, FRHistS, who presented the Medal to the Archbishop. Lord Justice Thomas, the senior presiding judge in England and Wales, read the citation on the life and works of the Archbishop.*

Llywydd y Gymdeithas, Yr Athro Prys Morgan

*Agorodd y Llywydd gyda'r sylwadau canlynol:*

Mae dathlu'n bwysig. Dydyn ni Gymry, o bosib, ddim yn cael digon o ddathliadau. Roedd y Cymmrodorion yn y ddeunawfed ganrif yn enwog am eu nosweithiau llawen meddwol, ond ni chafwyd y gair 'dathlu' cyn bathu'r gair yn 1794 gan William Owen Pughe, a fynychai'n cyfarfodydd o tua 1784 ymlaen. Rwyf yn meddwl y dylem fod yn falch o'r cyfraniad bychan ond pwysig yna i'r diwylliant Cymraeg.

Rydym wedi dod yma heno i ddathlu arbenigrwydd Archesgob Rowan, sef y 104ydd olynnydd i Sant Awstin o Gaergaint. Mae'r rheini ohonom a astudiodd yr Hybarch Beda yn y coleg yn gwybod am barch Beda at Awstin ac am ei gasineb at y Cymry gwargaled. Tua 1400 mlynedd yn ôl yn Aust ar lannau Hafren, gyferbyn â Chasgwent, ceisiodd Sant Awstin yn ofer i ennill ufudd-dod arweinwyr crefyddol y Cymry. Bu dadlau dicllon, a llawer o *odium theologicum*. Am ganrifoedd maith wedyn, ymddangosai Aust i ni yn y Deheudir yn lle pellennig ac oeraidd, yn anghyraeddadwy ond ar fferi araf ac

anaml. Ond daeth tro ar fyd. Gyntaf cawsom Bont Hafren, wedyn yr Ail Bont Hafren, ac yna cawsom drydedd bont, un fyw, ym mherson Archesgob Rowan, yn arwydd o frawdgarwch a chymod rhwng cenedloedd.

Diben medal y Cymmrodorion yw dathlu arbenigrwydd ymhlith y Cymry. Fe'i dyfarnwyd gyntaf yn 1883 i William Rees 'Gwilym Hiraethog', cawr mwyaf y pulpud Fictoraidd. Credai ef – a phwy yma heno a wad hynny? – y gallai pregethwr fod yn ddadleuol. Ef oedd un o dadau Radicaliaeth Ymneilltuol Cymru. Ymhlith ei lyfrau niferus, sgrifennodd ddrama yn 1862 am gwerylon yr Eglwys Anglicanaidd yn 1662. Mewn moment o gythreuldeb, meddyliais y dylem ofyn i'r Cymmrodorion ail-lansio'r ddrama, er mwyn rhoi proc i ddyfroedd tawel yr Eglwys gyfoes. Pasiodd y foment mewn amrantiad. Eithr cofiwn bod Hiraethog hefyd wedi sgrifennu yn 1851 gyfrol Saesneg o draethodau â'r teitl *Rhagluniaeth a Phroffwydoliaeth*. Does dim sôn fod Hiraethog ar ei fwyaf proffwydol wedi rhagweld y byddai Cymro ryw ddiwrnod braf yn dod yn Archesgob Caergaint. Ond pe buasai wedi proffwydo felly, rwyf yn siwr y byddai'n styried ei fod yn dod o Ragluniaeth Fawr y Nef.

Mae'n bleser i alw ar yr Arglwydd Ustus Syr John Thomas i ddathlu arbenigrwydd Archesgob Rowan.

The President of the Society, Professor Prys Morgan

*The President opened with the following remarks:*

It is important to celebrate. We Welsh, perhaps, do not celebrate enough. The eighteenth-century Cymmrodorion were famous for their revels, but our Welsh word *dathlu*, 'to celebrate', was only invented in 1794 by William Owen Pughe, who attended our meetings from about 1784 onwards. I think we should be proud of that small but significant contribution to Welsh culture.

We are here tonight to celebrate the distinction of Archbishop Rowan, the 104<sup>th</sup> successor to St Augustine of Canterbury. Those of us who studied the Venerable Bede at college know of Bede's veneration for Augustine and his execration of the stubborn Welsh. Some 1400 hundred years ago at Aust on the banks of the Severn, opposite Chepstow, Augustine tried in vain to browbeat Welsh religious leaders in a tragic squabble, ruined by *odium theologicum*. For centuries Aust seemed to us in south Wales a remote place, accessible only by a rare and interminable ferry. But things have changed. First we had the Severn Bridge, then the Second Severn Crossing, and now we have a third and living bridge in the form of Archbishop Rowan, as a sign of brotherly love and reconciliation between nations.

The Cymmrodorion medal is designed to celebrate Welsh distinction. It was first awarded in 1883 to William Rees 'Gwilym Hiraethog', that giant of the Victorian pulpit, who – is it really so strange to say? – believed that a preacher

should not fear to be a controversialist. He was one of the chief begetters of Welsh Dissenting Radicalism. Among his many books, he wrote a drama in 1862 about the squabbles in the Anglican Church in 1662. I had, in a brief moment of frivolity, considered asking the Cymmrodorion to relaunch the play to ruffle the the unruffled calm of worldwide Anglicanism. But I thought the better of it. Hiraethog also wrote a collection of essays in English in 1851 entitled *Providence and Prophecy*. It is not recorded that in his wildest moments he prophesied that a Welshman would one fine day be Archbishop of Canterbury, but I feel sure that if he did, he would ascribe it to Divine Providence.

It is with pleasure that I call upon Lord Justice Sir John Thomas to celebrate the distinction of Archbishop Rowan.

Citation by the Rt Hon. Lord Justice Thomas

*Mr President, Archbishop Rowan, ladies and gentlemen:*

It is truly a great privilege and honour to be asked to make the citation on the presentation of the Medal of the Society to Archbishop Rowan.

In these days of 24-hour news, of Archbishop's website and Wikipedia, it might in the case of Archbishop Rowan be thought that an oral citation was entirely superfluous as you already know why he is so deserving of this honour, but each of you who have come have a right to expect me to say a word or two not to be so readily found and, having undertaken this task, I have the responsibility to you and to the Society to do so.

The inscription on the medal reads that it is presented for his contribution 'I Ysgolheictod, i Grefydd ac i Gymru' – 'To Scholarship, to Religion and to Wales.' May I begin with the last. It is impossible to say anything of a Welshman's contribution to Wales without saying something of those to whom he belongs – his family and his origins, which lie in Cwmtawe. It must begin in Ystradgynlais which he and I share as the community from which we come, being that part that once was in the old Kingdom of Brychan and therefore had its own distinctive sense of community within Cwmtawe. It was until the late eighteenth century a quiet village with its small parish church; the advent of an iron foundry and the subsequent discovery of anthracite changed all that and brought that part of Archbishop Rowan's family who had been farmers to join other parts in Ystradgynlais. The families were large and, again like many the family had its own share of mining disasters and many differing occupations – booksellers, farmers. I owe much to one of his uncles, 'Will Lem', as he was known, whose prodigious knowledge of his work, particularly farm horses and

ponies, might be said to be equalled only by one of the many subjects on which Archbishop Rowan is so expert.

In 1950, when Archbishop Rowan was born, his parents lived in Ystradgynlais and his very early childhood was spent there; so characteristic of his identification with Wales and this small community was, on the occasion of being invited, after his appointment to Canterbury, to preside over a charity concert in the old Miners' Welfare Hall, that he addressed the audience not as friends but as 'teulu', his family.

He was christened at one of the then very strong chapels in Ystradgynlais, but for the good fortune of the Anglican Communion, a move by his parents first to Cardiff and then back to Cwmtawe, near Swansea, led to his going to church at Oystermouth. It may not be that traditional to speak on these occasions of his schooling at Dynevor, but I do so, not to speak of his outstanding scholastic achievements, (but alas not in sport) or his great contribution to drama at the school, nor to his learning Welsh and the literature of Wales, but to recount one matter which foreshadowed the striking nature of his contribution to scholarship and learning. When he was seventeen, he gave a lecture to the school on human rights. It did not merely cover the subject of legal rights, which were then not widely known of, but raised the issue of the responsibilities that went with them. This is so characteristic of Archbishop Rowan – it is only within the past few years that others have caught up with him. It is now realised how important it is that the correlation of rights and responsibilities should be central to our lives. From Dynevor he went to Christ College Cambridge to read theology and thence to Wadham College Oxford where he took his DPhil in 1975 on the theology of Vladimir Lossky, the distinguished Russian émigré theologian.

It was again in Cwmtawe, whilst staying with a school friend, that he made the decision to go to the College of the Resurrection at Mirfield and the calling of the church became his vocation. After two years at Mirfield, he was ordained deacon and began lecturing at Westcott House in Cambridge. He was ordained priest in 1978. In 1981, he married Jane, a distinguished theologian in her own right; it is a delight that she is here with their son Pip.

He was appointed a lecturer in theology at the University of Cambridge in 1983 and Dean and Chaplain to Clare College in 1984. In 1986, he moved to Oxford on appointment to the Lady Margaret Professorship of Divinity at Oxford and canon residentiary at Christ Church. In 1990, he was elected a Fellow of the British Academy. His publications were by then influential and numerous and covered a broad field of theology. I must pause here to recognise that his achievement by the age of 40 was one that most would not have achieved in a lifetime.

His achievement then took a different turn when he was elected Bishop of Monmouth in 1991. He was for the then Church in Wales a young bishop. He was to be followed by another youthful bishop, the current Archbishop of Wales

– the two of them being viewed by some as ‘the baby bishops’ and by others as the ‘enfant terribles’; that both were from Cwmtawe is perhaps a coincidence or perhaps not but they were to be joined during his period in Wales by two others from Cwmtawe – that must be something special.

As Bishop of Monmouth, he brought his scholarship and learning to his work and made the bishopric, and Wales, well-known throughout the world. But that scholarship and learning were also employed in a very different way to that of an Oxbridge don, as one of the great demands on a diocesan bishop is to visit the parishes and schools of the diocese. On such visits Archbishop Rowan would put over to parishioners profound issues as to religion by asking an apparently simple question such as ‘to what was Saul converted?’; or take a familiar scene to illustrate a profound question such as contrasting the three castles of the north of his diocese, Skenfrith, White Castle and Grossmont, and the defensive and protective reasons for which the Normans had built them, with the open and welcoming church. However difficult the issue was, his scholarship enabled him to convey the central tenets of Christianity to the parishioners as well as to the children of the schools of the diocese.

In 1999, he was elected Archbishop of Wales, but although Archbishop for only three years, this demanding life continued apace – the visits to parishes and schools, but equally the duties an Archbishop is expected to perform. When Her Majesty attended a service at Bangor to celebrate her Golden Jubilee, his sermon on Kith, Kin and King brought together for that eclectic congregation a message that few will ever forget.

Outside the church, he made significant contributions to the life of Wales. Two examples must suffice: the establishment of the Archbishop’s Fund for Children when the Children’s Society withdrew from Wales; and his determination to teach the lessons of leadership as a bishop and archbishop to the wider community of Wales – lessons to which he had much to contribute and which Wales, emerging as a re-born nation, so badly needed.

In 2002, he was appointed Archbishop of Canterbury and enthroned the following February as 104<sup>th</sup> Archbishop. He has shown courage and determination in putting before the church and the public the issues that we face. This is never a popular task, but he has done so guided by that which has so marked his life – his scholarship, his learning, his humanity and his deep Christianity. His emphasis on the nature of the community to which we must aspire is soundly grounded in his origins in the communities of Cwmtawe and his episcopacy at Monmouth.

There is much of which I have not spoken – his gift for languages, his poetry and his family, but time does not permit. It must suffice to say that there can be few more distinguished Welshmen to whom this Society can have or can ever have presented its Medal.

*Ymateb Dr Rowan Williams, Archesgob Caergaint*  
*Response by Dr Rowan Williams, Archbishop of Canterbury*

Yn gyntaf, mae rhaid i mi ddweud diolch o galon am yr anrhydedd annisgwyladwy yr ydych wedi anrhegu arnaf heddiw. Mae hanes ac etifeddiaeth yr Anrhydeddus Gymdeithas yn gynefin i bob Cymro a Chymraes; 'rwy'n falch iawn i yndyn rhan facho'r hanes hon, yn olyniaeth enwau mor urddasol. Diolch hefyd i f'annwyl gyfaill a chyn-gymydog, Syr John Thomas, am ei eiriau caredig ac anhaeddianol.

Mae mwy nag un hanes i adrodd ynglyn â pherthynas rhwng Cymru a'u heglwys. Heb yr Eglwys Anglicanaidd, ni cawsom ein Beibl Cymraeg, drwy lafuriau Esgobion Richard Davies a William Morgan. Ond yn aml – ac yn flin – oedd yr Eglwys Anglicanaidd hefyd yn rhwystir i urddas a hyder y bobl. Gobeithiaf bod yr Eglwys nawr wedi sefydlu tipyn bach ei gred-lythyrau fel ffrind i'r urddas cenedlaethol hwn, ac yn gymar – a allwn ni ddweud hyd yn oed yn 'gymrodor'? – mewn taith tua'r cenedl iach ac aeddfed yr ydym ni i gyd yn dymuno gweld.

The Church and the Welsh nation have not always been comfortable in each other's company. Yet the legacy of churchmen, even Anglican churchmen, in the shaping of Welsh culture, has been immense: not only Bishops Davies and Morgan, through their work of biblical translation, but also the *hen bersoniaid llengar* of the early nineteenth century – Ieuan Glan Geirionydd, Gwallter Mechain and so on – who were so largely responsible for creating many of the societies and institutions that carried the torch for Welsh culture in its full historical variety through a period when the pincer movement of oppressive Anglicisation and an increasingly narrow interpretation of Protestantism threatened to shrink the Welsh inheritance. I would like to think that there have been those in the last century too who have done something of the same – Euros Bowen, R.S. Thomas, Moelwyn Merchant, Aneurin Talfan, to name only a few of my personal heroes in this context.

So I should like to accept this honour tonight on behalf of those Welsh Christians and especially Welsh Anglicans who have in this and other ways held to and spoken for that depth and range of national inheritance which a proper awareness of the Christian tradition brings. All too often, in many nations, this tradition is seen as somehow relativising or reducing the authentic voice of a people by introducing a note of moralising or generalising. But when it is doing its job, the Christian voice is something that sets free the imagination of a community rather than stifling it.

When I was first appointed to this post over five years ago, I tried to define my own priorities in terms of recapturing the imagination of the culture. That remains for me near the heart of what Christian witness ought to be; because the gospel provides so extraordinary, so vast a stage for human beings to walk upon, for all their weakness and absurdity. 'Beth yw dyn, iti ei gofio, a'r teulu dynol,

iti ofalu amdano?’ The Christian vision offers the boldest possible answer, in terms of the human destiny for fellowship with the divine – ‘cyfoeth o ogoniant sydd ar gael yn yr etifeddiaeth y mae’n ei rhoi ichwi ymhlith y saint’ (Eph. 1.18).

Our contemporary problem is not only a loss of nerve about belief in God; it is a loss of nerve about humanity. It is as if, bizarrely, we welcomed the various reductive accounts of who and what we are that our culture offers us – the various determinisms of economics or genetics or the wiring of the brain. Last week’s *Times Literary Supplement* carried an absorbing article by a distinguished medical scientist objecting to the way in which some literary critics wanted to borrow the jargon of neurology in order to explain the impact of poetry. He argued passionately not only that the correlations some claimed to see were in any case scientifically uninteresting but that the effect of this was to dissolve the particularity of *this* person’s response to *these* words in *this* moment. We don’t work imaginatively by treating ourselves as abstract beings; we reflect on our relationships, our history, our location, and in absorbing the challenge of the new and creative we bring out of our psyche something fresh, not a standard and predictable response.

It is a fitting key for understanding the place of faith in culture. Faith does not dissolve the particulars of history and language and imaginative creation – which is why the role of Biblical translation in the history of our nation (and others) is a crucial affirmation of the God-given resource of linguistic diversity among human beings, and why figures like the *hen bersoniaid* concerned themselves with their people and their history. Faith enters into and enlarges the scope and vision of every people’s imagination; and without that presence, something radical is missing.

Fel y dywedais ar ddechreuad y sylwadau hyn, nid yw’r Eglwys wedi bod yn ffrind hollol ffyddlon i’r gweledigaeth hon dros y canrifoedd yng Nghymru. Ond mae gennym hanes i fod yn falch ohono, er gwaethaf hyn oll. Os bydd y traddodiad Cristion o golyn fedrus i gael cymeriad mewn bywyd creadigol rhyw cenedl, mae rhaid i’r Eglwys rhoi ystyriaeth yn fwyaf ofalus a serchog i etifeddiaeth diwylliannol y bobl.

If the Church is indeed capable of listening to and encouraging the most creative voices in its ambience, it will find its role; it will be able to speak of that measureless perspective on human destiny which the gospel opens. It will be an irremovable aspect of the fullness of a community’s life. In this generous recognition of the Church’s role (for I do not deceive myself that this award is made on an individual’s merits), I see, with gratitude, an awareness that our nation still longs for that fullness and that perspective to be offered. And I hope and trust that we who represent the community of believers will continue to be faithful to the trust placed in us by our national family.

## Medal y Cymmrodorion / The Cymmrodorion Medal

Dyfarwyd y Fedal am y tro cyntaf yn y flwyddyn 1883. Ar y tu blaen ceir arfbais y Gymdeithas a'i harwyddair, 'Cared doeth yr encilion'. Ar y tu chwith ceir y geiriau, 'Cymru a phob peth mawr, doeth a sanctaidd'. Ceir wedi eu hengrafio ar hyd yr ymyl eiriau sy'n addas i dderbynnnydd pob medal, ac sy'n adleisio'r thema 'gwaith nodedig dros Gymru'.

The Medal was awarded for the first time in the year 1883. On the obverse is the coat of arms of the Society and its motto, 'Cared doeth yr encilion', 'May the wise love the retreats'. On the reverse are the words, 'Wales and all things great, wise and holy'. Appropriate words, referring to the recipient of each medal, are engraved around the rim, which incorporate the sentiment of 'notable work for Wales'.

The following have been recipients of the Medal:

<b>Rev William Rees,</b> DD (Gwilym Hiraethog)	<b>HRH The Prince of Wales,</b> KG, KT (Edward VIII)
<b>Rev Canon Daniel Silvan Evans,</b> BD, DLitt	<b>Sir Evan Vincent Evans,</b> CH, LLD, FSA
<b>Rt Hon Principal Sir John Rhŷs,</b> PC, DLitt, LLD	<b>Sir William Goscombe John,</b> RA, LLD
<b>Sir John Williams, Barwnig,</b> GCVO, MD, LLD, DSc	<b>Mary Davies,</b> MusDoc, FRAM
<b>Professor Sir John Edward Lloyd,</b> DLitt, FBA	<b>Ben Davies,</b> MusDoc, FRAM
<b>Henry Owen,</b> MA, DCL	<b>Sir John Ballinger,</b> CBE, MA
<b>Sir Isambard Owen,</b> MA, MD, DCL, LLD	<b>Ernest Rhys</b> (Editor of "Everyman's Library")
<b>Sir Owen Morgan Edwards,</b> MA, DLitt	<b>Rev Howell Elvet Lewis,</b> CH, MA, DD, LLD (Elfed)
<b>Professor Sir John Morris-Jones,</b> MA, LLD	<b>Professor Thomas Gwynn Jones,</b> CBE, DLitt
<b>Rev Griffith Hartwell Jones</b> DD, DLitt, FSA, FRSA	<b>Professor Sir Ifor Williams,</b> DLitt, LLD, FBA
<b>Professor Sir Henry Jones,</b> CH, LLD, FBA	<b>Sir Daniel Lleufer Thomas,</b> LLD
<b>Edward Owen,</b> MA, FSA	<b>Professor John Lloyd Williams,</b> DSc, MusDoc



- Thomas Jones,**  
CH, LLD
- Sir H Idris Bell,**  
CB, OBE, LLD, DLitt, FBA
- Professor W J Gruffydd,**  
MA, DLitt, DèSL
- Professor Sir Thomas Parry-Williams,**  
MA, DLitt, PhD, LLD
- Saunders Lewis,**  
MA, DLitt
- HM Queen Elizabeth II**
- Professor R T Jenkins,**  
CBE, MA, DLitt, LLD, FSA
- Sir Wynn Powell Wheldon,**  
KBE, DSO, MA, LLD
- Sir Ifan ab Owen Edwards,**  
MA, LLD
- Sir David Hughes Parry,**  
QC, LLD, DCL
- Thomas Richards,**  
MA DLitt
- Kate Roberts,**  
DLitt
- Sir John Cecil-Williams,**  
MA, LLD
- Llewelyn Wyn Griffith,**  
CBE, DLitt
- Sir Goronwy Edwards,**  
MA, DLitt, FBA, FSA
- Sir Ben Bowen Thomas,**  
MA, LLD
- Sir Thomas Parry,**  
MA, DLitt, DLittCelt, LLD, FBA
- Iorwerth Cyfeiliog Peate,**  
MA, DSc, DLitt, DLittCelt, FSA
- John Gwylm Jones,**  
MA, DLitt
- Gwynfor Evans,**  
MA, LLD
- Sir Geraint Evans,**  
CBE, DMus
- Professor Gwyn Jones,**  
CBE, MA, DLitt
- Professor Sir Glanmor Williams,**  
CBE, DLitt, FBA
- Sir J Kyffin Williams,**  
OBE, DL, RA
- Rev R S Thomas,**  
BA
- Professor Emrys Jones,**  
PhD, DSc, DUniv, FRGS, FBA
- Emyr Humphreys,**  
BA, DLitt, FRSL
- Norah Isaac,**  
MA
- Sir John Meurig Thomas,**  
MA, DSc, ScD, DLitt, LLD, FRS, FREng
- Professor Brynley F Roberts,**  
CBE, MA, PhD, DLitt, FSA, FCLIP
- Dr Rowan Williams, Archbishop of Canterbury,**  
MA, DPhil, DD, FBA