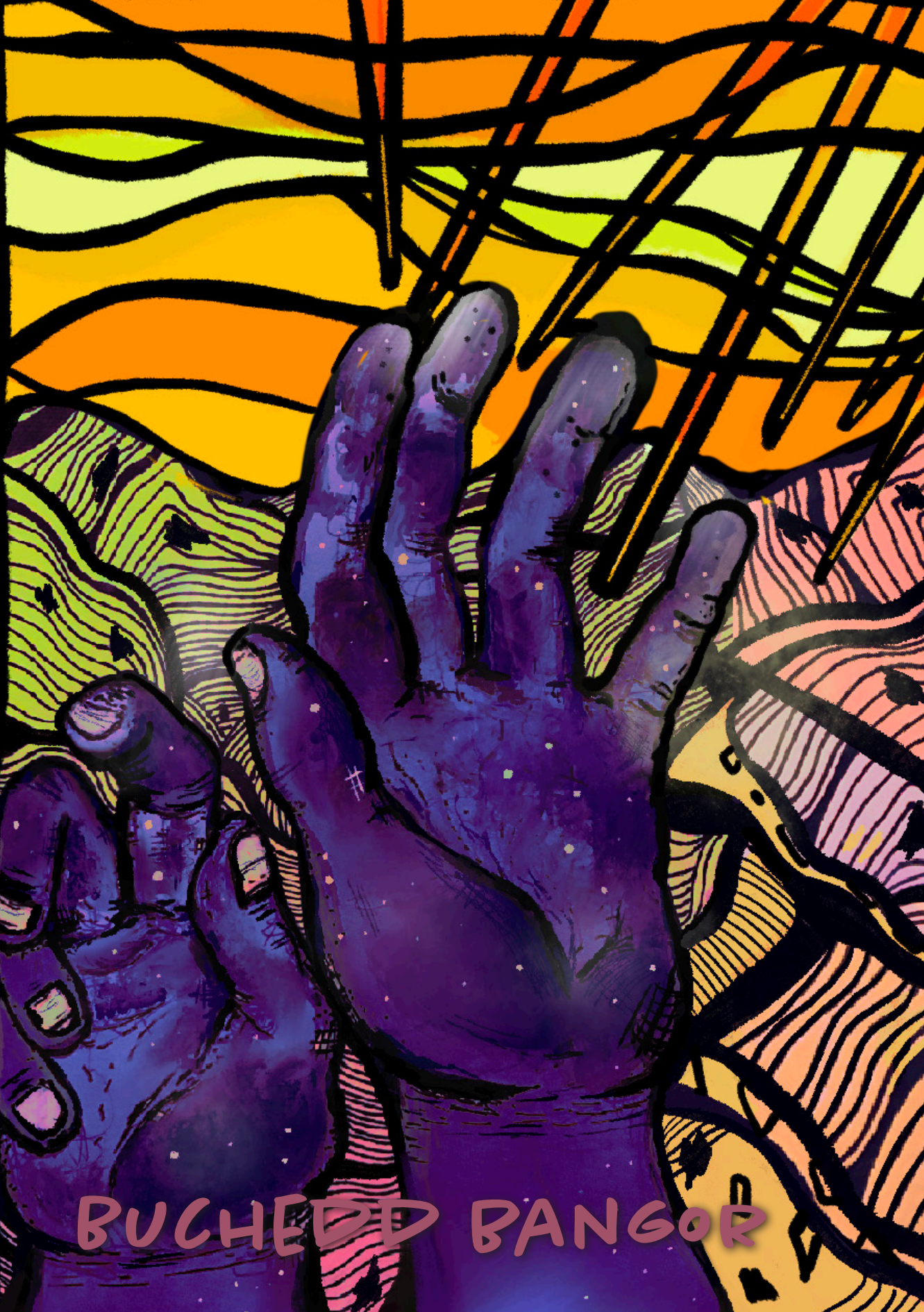




BUCHED BANGOR

CYLCHGRAWN
CADEIRLAN
DEINIOL SANT
YM MANGOR
THE MAGAZINE
OF SAINT
DEINIOL'S
CATHEDRAL
IN BANGOR



Cadeirlan
Deiniol Sant
ym Mangor

Saint Deiniol's
Cathedral
in Bangor



YNO BYDD DY GALON
O CHWEFOR,
DRWY'R GRAWYS,
A THAN YR WYTHNOS
FAWR A'R TRIDIAU
WHERE THE HEART IS
FROM FEBRUARY,
THROUGH LENT
AND UNTIL
HOLY WEEK &
THE TRIDUUM

6.2.2022-17.4.2022

RHAD AC AM DDIM

EWCH Â CHOPIAU I'W RHANNU

FREE

PLEASE TAKE COPIES TO SHARE

CROESO WELCOME

Garch: ym

Croeso i'r ail rifyn hwn o **Buchedd Bangor, cylchgrawn newydd Cadeirlan Deiniol Sant ym Mangor.**

"Buchedd" yw'r enw a roddir ar gofnod o fywyd rhywun, a cheir bucheddau'r saint o'r Canol Oesoedd sy'n adrodd hanes rhai o brif seintiau Celtaidd Cymru.

Mae **Buchedd Bangor**, felly, yn rhyw fath o gofnod o fywyd ein cymuned ni o gyfeillion Crist ym Mangor yr awr hon. Fe geir yma gymysgedd o ddefnydd ysbrydol a gwybodaeth ymarferol am ein bywyd ar y cyd.

Dwi bron â rhoi'r gorau i ddefnyddio'r ymadrodd "wrth inni gamu y tu hwnt i afael y pandemig," oherwydd mae'n ymddangos nad clir a thacius fydd dyfodiad yr haul ar fryn. Fodd bynnag, wrth edrych o'm cwmpas yn y Gadeirlan ar fore Sul, ac wrth edrych ar y cyfan sydd o'n blaenau fel y'i nodir yn y cylchgrawn hwn, sylwaf fod cymaint o ddaioni wedi dod i'r amlwg yma eisioes wrth inni "gamu mlaen" fel teulu.

Mae mwy ar y gweill, gan gynnwys cyfres o ddarlithoedd cyhoeddus, a'r gobaith o ddechrau gwerthu llyfrau eto yn ystod y Grawys. Bydd mwy yn cael ei ofyn ohonom ni, hefyd, wrth inni ddechrau ystyried y cymorth ariannol sydd ei angen i gynnal ein bywyd ar y cyd.

Ond, am y tro, gadewch inni ddiolch am y bendithion a dderbyniwyd. Diolch yn arbennig i chi am fod yn rhan o'n cymuned o ffydd, gobaith a chariad yn y Gadeirlan ac ym Mro Deiniol. Fel arfer, dyma eich gwahoddiad i fod yn rhan lawn o ddefodau a dathliadau'r Gadeirlan, ac i wahodd eraill i ymuno â ni wrth inni ddarganfod ac ymhyfrydu yn y ffydd, y gobaith a'r cariad a ganfyddwn ni yng nghalon Duw.



Lluniau clawr | Cover images
y Parchg | the Revd Hana Amner

Welcome to this second issue of **Buchedd Bangor**, the new magazine of Saint Deiniol's Cathedral in Bangor.

"Buchedd" is the old Welsh name given to a record of someone's life, and "bucheddau'r saint" (the "lives of the saints") are those medieval collections of works telling the story of the Age of the Saints.

Buchedd Bangor is, therefore, a sort of record of the life of our community of Christ's companions here in Bangor at this time. It offers a mixture of devotional material and practical knowledge about our life together.

I've almost given up using the phrase "as we emerge from the pandemic," because the sunny day seems never quite to arrive. However, as I look around me in the Cathedral on a Sunday morning, and as I look at all that is ahead of us as set out in this magazine, I notice that so much good has "emerged" here.

More is planned, including a series of public lectures, and a hope to begin to sell books again during Lent. More will be asked of us, too, as we think about the financial support needed to uphold our common life.

But, for the time being, let us give thanks for blessings received. Thank you for being part of our community of faith, hope and love at Cathedral and in Bro Deiniol. As ever, this is your invitation to be fully involved in the rites and celebrations of the Cathedral, and to invite others to join us as we discover and delight in the faith, hope and love we find in the heart of God.

**Oddi wrth yr
Is-Ddeon
From the
Sub-Dean
Canon Siôn
Rhys Evans**

*Yn eiddo'r
Siôn*



PANED HEFO JANE COUTTS

Ymhob rhifyn o Buchedd Bangor, rydym yn cwrdd ag aelod o gymuned y Gadeirlan. Y tro hwn, rydyn ni'n cwrdd â'n Canon Lleyg, Jane Coutts.

Yn holi mae Naomi Wood, ein Cyfarwyddwr Cyfathrebu esgobaethol a'n Gweinidog Teulu yn y Gadeirlan ac ym Mro Deiniol.



Naomi Wood

Dwedwch wrtha'i am Jane.

Mae'n rhyfedd on'd ydi hi oherwydd am lawer o flynyddoedd jest mam rhywun ydych chi. Nid nad ydych chi'n unigolyn eich hunan wrth gwrs – ond bod yn fam ydi'r peth pennaf a phwysicaf. Ond, dw i'n hoffi bod yn yr awyr agored – garddio a cherdded, y math yna o beth. Dw i ddim yn gwirioni ar wneud gwaith tŷ mewn gwirionedd ond dw i yn hoffi ceisio cadw'r lle'n weddol daclus. Dw i'n mwynhau cwrdd â phobl ond nid grwpiau mawr felly mae gen i grŵp bach ond clos o ffrindiau dw i wedi dod i'w hadnabod ers pan oedd y plant yn fach drwy'r ysgol a'r cylch chwarae. Dw i'n ddynes eitha' trefnus a dw i'n hoffi gallu cyflawni rhywbeth y gofynnir i mi ei wneud.

Mae'r Eglwys yn rhan fawr iawn o 'mywyd, byddwn yn teimlo'n rhyfedd iawn hebbdi.

Ydi'r Eglwys wedi bod yn rhan o'ch bywyd erioed?

Do wir. Alla i ddim cofio adeg pan nad oeddwn i'n mynd i'r eglwys. Roedd fy nhad yn warden eglwys am flynyddoedd. Ysgol eglwys oedd yr ysgol gynradd ond doedd yr ysgol ramadeg ddim. Gallaf gofio cael gwyliau hanner diwrnod ar Ddydd Iau Dyrchafael oherwydd ein bod yn arfer mynd i'r eglwys yn y bore ac yna byddem yn cael y prynhawn yn rhydd. Dydw i ddim yn meddwl bod hynny'n digwydd mwyach. Aethon ni drwy'r Ysgol Sul ac yna roedden ni'n eithaf lwcus bod yna bobl a oedd yn barod

GETTING TO KNOW JANE COUTTS

**In each edition of
Bchedd Bangor, we meet
another member of the
Cathedral community. This
time, we meet our Lay
Canon, Jane Coutts.**

Asking the questions
is Naomi Wood, our
diocesan Director of
Communications and
our Family Minister at
the Cathedral and in Bro
Deiniol.

Tell me about Jane.

It's strange isn't it because for a lot of years you are just so-and-so's mother. Not that you're not a person of course but that's what comes first and foremost. But, I like being outdoors – gardening and walking, that sort of thing. I'm not passionate about housework really but I do like to try and keep it reasonably tidy. I enjoy meeting people though not large groups so I have small but close group of friends that I've made since the children were small through school and playgroup. I am quite an organised person and I like to be able to see through something I'm asked to do.

Church is a very big part of my life, I would feel very strange without it.

Has Church always been a part of your life?

It has, yes. I can't remember not going. My father was churchwarden for years. The primary school was a church school but the grammar school wasn't. I can remember getting a half day holiday on Ascension Day because we used to go to church in the morning and then we'd get the afternoon off. I don't suppose that happens any more. We went through Sunday School and then we were quite lucky that there were people who were prepared to lead youth groups. That's often when we lose people now so we were very lucky to have people prepared to do that. Then I went to university and joined the chaplaincy. It's gone on ever



i arwain grwpiau ieuenctid. Dyna'r adeg pan fyddwn ni'n aml yn colli pobl heddiw felly roedden ni'n lwcus iawn i gael pobl a oedd yn barod i wneud hynny. Yna es i i'r brifysgol ac ymuno â'r gaplaniaeth. Mae wedi mynd ymlaen byth ers hynny a dw i'n lwcus bod fy ngŵr, Peter, hefyd yn Gristion a dw i'n credu bod hynny'n gwneud gwahaniaeth – gallu rhannu bywyd.

Mi sonioch am y brifysgol fan yna. Beth wnaethoch chi ei astudio?

Saesneg. Mi es i i Reading a dyna lle wnes i gyfarfod â Peter. Yna es i ymlaen i hyfforddi fel Rheolwr Personél a gwneud hynny am sawl blwyddyn ond dydw i ddim wedi gweithio'n llawnamser ers i'r plant gyrraedd. Dw i wedi gwneud llawer o waith gwirfoddol megis rhedeg y Gymdeithas Rieni ac Athrawon yn yr ysgol gynradd a bod yn drysorydd y cylch chwarae a bues i'n rhedeg y clwb ar ôl ysgol am flynyddoedd lawer. Doedd gan y bobl a oedd angen y clwb ar ôl ysgol ddim yr amser sbâr i'w redeg. Mae'n broblem i bobl sy'n gweithio'n llawnamser i ddod o hyd i'r amser sbâr i wneud y pethau hyn maen nhw'n dibynnu arnynt, on'd ydi? Roedden ni'n teimlo fel ein bod yn rhoi rhywbeth yn ôl ar ôl elwa ein hunain. Roeddwn i'n ei ystyried yn rhan o'm galwedigaeth, yn rhan o fod yn Gristion a gwasanaethu.



Jane Coutts

since and I'm lucky that my husband, Peter, is also a Christian and I think that makes a difference to have a shared life.

You mentioned university there. What did you study?

English. I went to Reading and that's where I met Peter. I then went on to train as a Personnel Manager and did that for a few years but I haven't worked full time since the children arrived. I've done a lot of voluntary stuff such as running the P.T.A. at the primary school, treasurer at the playgroup and I ran the after-school club for many years. The people who needed the after-school club didn't have

THERE WAS A SENSE OF
GIVING BACK SOMETHING
AFTER BENEFITTING
OURSELVES

the spare time to run it. It's a problem, isn't it, for people who work full time to find the spare time to do these things that they rely on? There was a sense of giving back something after benefitting ourselves. I would consider it part of my vocation, part of being a Christian and serving.

You used the word vocation. How would you describe your vocation?

I suppose it's to act out God's love. That happens, for me, to be as a lay person and not as an ordained one. It's what I try to do both with members of the congregation but also with anyone else who comes into the Cathedral. I think that lay involvement in the life of the Cathedral and in the services through readings and intercessions is really important.

So, being recognised as a lay person within Chapter is quite an honour then?

It is actually. It was unexpected but it is an honour.

Mi wnaethoch chi ddefnyddio'r gair galwedigaeth. Sut fydddech chi'n disgrifio'ch galwedigaeth?

Mae'n debyg mai rhoi cariad Duw ar waith ydi 'ngalwedigaeth. Mae hynny'n digwydd bod, i mi, fel lleygwraig yn hytrach nag fel gweinidog ordeiniedig. Dyma dw i'n ceisio ei wneud gydag aelodau o'r gynulleidfa ond hefyd gydag unrhyw un arall sy'n dod i mewn i'r Gadeirlan. Dw i'n credu bod y ffaith bod pobl leyg yn cyfrannu at fywyd y Gadeirlan ac yn y gwasanaethau drwy ddarllen ac arwain ymbiliau yn wirioneddol bwysig.

Felly, mae cael eich cydnabod fel lleygwraig o fewn y Cabidwl yn dipyn o anrhydedd?

Ydi, wir. Roedd yn annisgwyl ond mae yn anrhydedd.

Beth ydi'ch gobeithion ar gyfer y Gadeirlan gan edrych i'r dyfodol ac at eich cyfraniad chithau i'r Cabidwl?

Gobeithio bydd bod yn rhan o'r Cabidwl yn caniatáu i mi gynorthwyo aelodau'r Cabidwl i ddeall sut mae'r gynulleidfa'n teimlo ond ar yr un pryd i gyfleu i'r gynulleidfa pam fod rhai penderfyniadau wedi'u gwneud.

Gobeithio y gallwn barhau i fod yn fan croesawgar a chynnes, fel ein bod yn arddangos y cariad rydyn ni'n sôn amdano. Dyna ffydd ar waith. Hefyd, gobeithio y gallwn beri i'r cynulleidfaoedd dyfu – a chroesawu mwy o deuluoedd yn arbennig.

Un peth dw i'n teimlo'n eithaf cryf yn ei gylch ydi sicrhau nad ydi teimladau pobl yn cael eu brifo drwy beidio ag ymgynghori â nhw neu oherwydd nad oedden nhw'n ymwybodol o'r hyn a oedd yn digwydd. Efallai na fyddan nhw'n hoffi'r peth ond o leiaf byddant wedi cael eu cynnwys ac yn gwybod eu bod yn bwysig.

Beth fydddech chi'n ei ddweud wrth rywun sydd yn ystyried beth yw ei galwedigaeth neu ei alwedigaeth fel rhywun lleyg?

Mae cymaint o ddoniau o fewn cynulleidfa byddai'n wirion eu hanwybyddu. Mae arnon ni angen y doniau hynny. Byddwn yn annog unrhyw un sydd yn teimlo galwad i gynnig gwasanaethu i archwilio hynny ymhellach.

Mae'n rhaid i ni oll gydweithio. Dw i mor ddiolchgar am yr holl waith mae'r gwirfoddolwyr yn ei wneud. Maen nhw'n mynd ymhell y tu hwnt i'r gofyn i'm helpu i a'r Gadeirlan gyfan a dyna, yn rhannol, sy'n ei gwneud yn bosibl iddi weithredu!

Beth mae eich ffydd yn ei olygu i chi?

Mae'n ffynhonnell nerth. Beth bynnag mae bywyd yn ei daflu atoch chi, mae bob amser rywbeth yna on'd oes? Hyd yn oed heb gymuned yr eglwys, pe na allech ddod, dydych chi ddim ar eich pen eich hun.

[P]

What are your hopes for the Cathedral looking to the future and your role on Chapter?

I hope that being part of the Chapter will allow me to help the members of Chapter to understand how the congregation is feeling but equally take back to the congregation why certain decisions have been made.

I hope that we can continue to be a welcoming, hospitable place so that we are demonstrating the love we talk about. It's faith in action. Also, that we can grow the congregations – and particularly welcome more families.

DW I MOR DDIO LCHGAR
AM YR HOLL WAITH MAE'R
GWIRFODDOLWYR YN
EI WNEUD, YMHELL Y TU
HWNT I'R GOFYN

Something I feel quite strongly about is that people's feelings aren't hurt through not being consulted or them not being aware of what was going on. They might not like it but at least they're included and know that they are important.

What would you say to someone who was considering their vocation as a lay person?

There are so many gifts within a congregation it would be silly to ignore them. We need those talents. I would encourage anyone who felt called to offer their service to explore it further.

It's important to all work together. I'm so grateful for all the work that the volunteers do. They go "far and beyond" to help me and the whole place and that's, partly, what makes it possible to function!

What does your faith mean to you?

It's a source of strength. That whatever life throws at you, because there's always something isn't there? Even without the church community, if you couldn't come, that you're not your own. **[P]**

TI YW FY MAB, F'ANWYLYD

**Pregethwyd y bregeth
hon gan y Parchg Ddr John
Prysor-Jones yn y Choral
Holy Eucharist ar Wyl
Bedydd Crist, 9 Ionawr
2022.**

**Y llithoedd oedd Eseia
42:1-7 a Marc 1:4-11.**

**TUA 45 O
FLYNYDDOEDD
YN ÔL ...**

roeddwn yn byw mewn cymuned o Frodyr Ffransisgaidd yng nghefn gwlad Gogledd India. Mae gan y Ffransisiaid berthynas arbennig â'r tlodion a'r gwrthodedig. Un o'n dyletswyddau oedd ymweld â chymuned o bobl a oedd yn dioddef o'r gwahanglwyf ac a oedd yn byw ar wahân i bawb arall ar lan Afon Ramganga. Roedden ni i roi meddyginiaethau iddynt o dan oruchwyliaeth feddygol, newid eu rhwymau, paratoi pryd gyda hwy a mwynhau eu cwmni.

A bod yn onest, roedd yr ymweliad cyntaf yn fy llenwi â phryder, gofid a pheth ofn. Nid oeddwn erioed wedi cyfarfod â rhywun gwahanglwyfus cyn hynny ac ni wyddwn beth i'w ddisgwyl. Rhaid bod y Tad Deenbandhu, ein Gwarcheidwad, wedi synhwyro f'anesmwythyd, a meddai, gyda doethineb hynafgwr, "Byddant yn dysgu i ti bob dim rwyf ti angen ei wybod." Ni ddeallwn beth oedd yn ei olygu ar y pryd.

Pan wnaethon ni gyrraedd, roedd yna tua deg ar hugain o oedolion â gwên ar eu hwyneb a deg o blant yn llawn hwyl a hyfrydwch am i ni ddod i'w gweld. Cefais innau'r dasg o wneud chapatis, math o fara croyw wedi'i wneud â blawd a dŵr, gyda Velu a'i deulu, a oedd yn dioddef o'r

YOU ARE MY SON, MY BELOVED

The Revd Dr John Prysor-Jones preached this sermon at the Choral Holy Eucharist on the Festival of the Baptism of Christ, 9 January 2022.

The lessons were Isaiah 42:1-7 and Mark 1:4-11.

SOME 45 YEARS AGO...

I was living in a community of Franciscan Friars in rural North India. Franciscans have a special relationship with the poor and outcasts. One of our duties was to visit a community of people with leprosy living isolated from the community on the banks of the Ramganga River. We were to give them medication under medical supervision, change bandages, prepare a meal with them and enjoy their company.

If I am honest my first visit filled me with apprehension, anxiety and some fear. I had never met a leper before and did not know what to expect. Father Deenbandhu, our Guardian must have sensed my discomfort, and with the wisdom of his years said to me "They will teach you everything you need to know." I did not understand what he meant at that time.

On arrival we were greeted by about 30 smiling adults and 10 children full of life and delight that we had come to see them. I was put to making chapattis, a kind of flat bread made from flour and water with Velu and his family, suffering with leprosy. The secret of making chapattis on an open fire is to put it into the fire until it inflates and cooks and as soon as it turns brown to pull it out quickly otherwise, cinders! I had a few of those and burnt fingers!



gwahanglwyf. Y gyfrinach ynghylch llunio chapatis ar dân agored yw rhoi'r bara yn y tân nes mae'n chwyddo a choginio ac yna cyn gynted ag y mae'n troi'n frown ei dynnu allan cyn iddo losgi'n golsyn! Fe ddigwyddodd hynny i mi sawl gwaith a llosgais fy mysedd hefyd!

SYLWEDDOLAIS I MI GAEL FY NGHYDNABOD A'M HADNABOD, FY NGHARU, A'M PARATOI I WASANAETHU, GYDAG YMDEIMLAD DISYFLYD O BRESENOLDEB DUW

Wrth eistedd a bwyta'n pryd gyda'n gilydd, drwy ein diddordeb mawr y naill yn y llall a thrwy rannu hanesion ein bywydau a'n cydweithio fe dyfodd perthynas rhyngom. Yn raddol, ciliodd fy mhryder.

Fe newidiodd rhywbeth ynof y diwrnod hwnnw. Ni ddeallais hynny ar y pryd.

Pam wyf fi'n dweud hyn i gyd wrthy ch chi? Weithiau dim ond pan fyddwn yn myfyrio ynghylch ein profiadau y gall ystyr ac arwyddocâd ddod yn fwy eglur ac y bydd rhywbeth yn newid yn ddwfn o'n mewn. Roedd Velu a'i deulu wedi bod yn gwenu'n gyson arnaf ac roedd eu llygaid hwythau'n edrych yn syth i'm llygaid innau ac fel arall. Er nad oedd iaith gyffredin rhyngom roedd ganddo yntau a'i deulu lawer i'w roi, nid yn nhermau pethau – yn yr ystyr hwnnw ychydig oedd ganddynt i'w rannu – ond yn hytrach mewn "bod" ac "ymbresenoli". Yn yr ystyr hwnnw roedd ganddynt yr holl gyfoeth a all y byd ei gynnig. Mae fel petai India, er gwaethaf yr holl dlodi a'r gormes, yn ein dysgu beth yw ystyr "bod", ac mae bod yn ganolog i daith bywyd a ffydd.

Nid wyf am fychanu tlodi affwysol Velu a'i deulu, a'u rhwystredigaethau a'u brwydrau beunyddiol, o ddioddef gwarthnodi, camwahaniaethu ac anghyfiawnder. Mae grym y pethau hynny'n rhan o brofiad rhai ohonom ni heddiw.

Ond cofleidiai yntau a'i gymuned urddas tawel a thangnefedd o'u mewn, a ffrwythau hynny yw lletygarwch a chroeso. Dim agwedd amddiffynnol na gemau grym, ond rhannu bywyd bregus ynghyd. Mae perthynas felly'n meithrin ymdeimlad o gymuned lle gall pobl ddysgu gyda pharch dwfn at ei gilydd a lle caiff nerth newydd a gobaith eu geni.

Wrth i mi fyfyrio'n nes ymlaen ynghylch fy mhrofiad, a'r hyn a ddaeth i'm meddwl, sylweddolais i mi gael fy nghydnabod a'm hadnabod,

Sitting and eating our meal together, the great interest we had in each other, our life stories and working together developed our relationships. Gradually, my apprehension receded.

Something changed in me that day. I did not understand at the time.

I REALISED I WAS RECOGNISED
AND IDENTIFIED, LOVED, AND
PREPARED FOR SERVICE, WITH
AN ABIDING SENSE OF GOD'S
PRESENCE.

Why am I telling you all this? Sometimes it is only when we reflect on our experience that meaning and significance may become clearer and something changes deep inside us. Velu and his family had fixed me with smiles and their eyes rested in mine and mine in theirs. Though we did not share a common language he and his family had much to give, not in terms of things, in that sense they had little to share but in the sense of "being" and "presence". In that sense they had all the riches of the world to offer. India for all its poverty and oppression seems to teach us what it means to "be" and being is central to the journey of life and faith.

A don't want to make light of Velu and his families' crushing poverty, daily frustrations and struggles, as victims of stigma, discrimination and injustice. The strength of those is an experience for some of us today.

But he and his community carried within themselves that quiet dignity and inner peace. The fruits of which are hospitality and welcome. No defensiveness or power games, but a shared vulnerability. Such relationships bind a sense of community where people can learn to listen with deep respect to one another, and new strength and hope are born.

As I reflected later on my experience, what came to my mind, I realised I was recognised and identified, loved, and prepared for service, with an abiding sense of God's presence.

It confirmed something about my own identity, who I am and what I have to do in life. The acceptance I experienced was of being loved. My identity depending not on what I achieve but on what I am willing to receive. For me that moment of self-awareness was a moment of grace, the presence of Christ unbidden. I began to understand what

fy ngharu, a'm paratoi i wasanaethu, gydag ymdeimlad disyflyd o bresenoldeb Duw.

Cadarnhawyd rhywbeth ynghylch fy hunaniaeth, ynghylch pwy wyf i a'r hyn mae'n rhaid i mi ei wneud â'm bywyd. Roedd y derbyniad a brofais yn golygu cael fy ngharu. Roedd fy hunaniaeth yn dibynnu nid ar yr hyn a gyflawnaf ond ar yr hyn rwyf yn fodlon ei dderbyn. I mi, roedd yr eiliad honno o hunanymwybyddiaeth yn ennyd o ras, o bresenoldeb Crist heb ei geisio. Dechreuais ddeall beth oedd y Tad Deenbandhu yn ei olygu pan ddywedodd "Byddant yn dysgu i ti bob dim rwyf ti angen ei wybod."

Dyma brofiad llawer o bobl. Wrth i ofn a phryder yn raddol ddiflannu, mae tensiynau'n dadmer ac mae'n bosibl i ni ddarganfod o fewn ein hunain rywbeth y gallwn ymddiried ynddo a'i gynnig yn rhodd i eraill. Mae'n golygu cydnabod y gall fod i'r profiad o fod yn fregus ac yn bwysig i rywun rym adnewyddol. Gall ddigwydd i unrhyw un ohonom.

Dywed gwyddoniaeth feddygol wrthym mai haint a achosir gan facteria sy'n tyfu'n araf yw'r gwahanglwyf neu glefyd Hansen fel y'i gelwir. Gall effeithio ar y corff cyfan ond mae'n bosibl ei wella os caiff ei ganfod mewn pryd. Mae'r rhai sy'n dioddef o'r gwahanglwyf yn dangos i ni sut mae bod yn ddynol ac yn gariadus wrth wynebu adfyd personol eithafol. Maent yn dangos i ni bod bywyd yn fater o ymgysylltu â'n gilydd, â byd natur, â'r anweledig ac â Duw; yn dangos i ni sut mae bod yn fodau dynol.

Gall bod yn ymwybodol o'n profiad ein hunain ein cynorthwyo i ddeall pobl eraill a bod yno ar eu cyfer. Dyna fu'n gymorth i minnau ddeall profiad Iesu o gael ei fedyddio, y clywsom amdano yn yr Efengyl ar gyfer heddiw.

I Iesu, y digwyddiad hwnnw oedd man cychwyn ei weinidogaeth gyhoeddus. Dyma drothwy a throbynt hynod arwyddocaol yn ei fywyd. Mae Iesu ar fin cael ei gomisiynu ar gyfer ei waith cyhoeddus.

Yn ei fedydd, caiff Iesu ei gydnabod, a chaiff ei adnabod fel mab Duw. Mae'n gwybod bod ei Dad yn ei garu a'i fod bellach yn barod i wasanaethu, gwaith y bydd yn rhaid iddo ei wneud gan fod yn ymwybodol o bresenoldeb disyflyd Duw yn ffynhonnell nerth ar gyfer popeth sydd o'i flaen. Ac arweiniodd hynny Iesu i dreulio amser gyda'r gwrthodedig, y gwahangleifion, y gweddwon, y newynog a'r deillion, gan rannu yn eu dynolrwydd. Roedd Iesu mewn perthynas gadarn â Duw.

Adeg ein bedyddio cawn ein selio â'n clustnodi fel eiddo Crist hyd dragwyddoldeb. Dyma un o'r trothwyon pwysicaf yn ein bywydau ninnau.

Os caniatawn hynny, bydd ein bedydd yn bwysig nid yn unig ar yr ennyd hwnnw ond yn parhau felly gydol ein hoes, wrth i ni, drwy ein geiriau a'n gweithredoedd, ymroi i geisio ac i wasanaethu Crist ym mhob bod dynol. Ys dywedodd Eiseia yn ein darlleniad cyntaf,

"LLUNIAIS DI A'TH OSOD YN

Father Deenbandhu meant when he said “they will teach you all you need to know.”

This is the experience of many people. As slowly fear, anxiety melt away, tensions dissolve it is possible to discover within ourselves something that we can trust and offer as a gift to others. It is to say that the experience of being vulnerable and important to someone can have a recreative power. It can happen to any of us.

Medical science tells us Leprosy or Hansen’s disease as it is called is an infection caused by slow-growing bacteria. It can affect the whole body but is curable if caught in time. Those with leprosy show us how to be human and loving when faced with extreme personal adversity. They show us that life is about connections to each other, to the natural world, to the unseen and to God; how to be human.

Being in touch with our own experience may help us to understand other peoples’ and be present to them. It is this which helped me understand something about Jesus’ experience of being baptised which we heard about in today’s Gospel.

For Jesus, this moment marked the beginning of his public ministry. It is one of the most significant thresholds and transition points in his life. Jesus is about to be commissioned for his public role.

At his baptism, Jesus is recognised, his identity as son of God is affirmed, he knows he is loved and ready for service, the work he has to do with the abiding sense of God’s presence as a source of strength for all that lay ahead of him. And that took him to spend time with outcasts, lepers, widows, the hungry and the blind, sharing their humanity. Jesus was in a secure relationship with God.

In our baptism we are sealed and marked as Christ’s own forever. It is one of the most significant thresholds and transition points in our lives.

If we allow it our baptism is not only in the moment but continues throughout our life as through our words and our actions, we commit ourselves to seeking and serving Christ in all people. As Isaiah in our first lesson puts it,

“I HAVE FORMED YOU, AND
APPOINTED YOU TO BE A LIGHT
TO ALL NATIONS, TO OPEN EYES
THAT ARE BLIND, TO BRING
CAPTIVES OUT OF PRISON, OUT OF
DUNGEONS WHERE THEY LIE IN
DARKNESS.”



GYFAMOD POBL, YN OLEUNI CENHEDLOEDD; I AGOR LLYGAID Y DEILLION, I ARWAIN CAETHION ALLAN O'R CARCHAR, A'R RHAI MEWN TYWYLLWCH O'U CELL."

Mewn geiriau eraill, dyna yw ymateb i anghenion pobl eraill. Ni all pawb ohonom gyfarfod â gwahangleifion ond fe allwn drwy ein gwasanaeth ymateb i'r rhai rydym yn ein cyfarfod yn ein bywydau beunyddiol a dod yn debycach i Grist.

Ffynhonnell y nerth i wneud hynny yw bod Duw yn dweud wrth bob un ohonom: oherwydd fy unig-anedig Fab, rwyf tithau hefyd yn fab annwyl i mi, rwyf tithau hefyd yn ferch annwyl i mi.

Yn fy ngwaith fel offeiriad ac fel seicotherapydd rwyf yn gwybod na all pawb dderbyn bod Duw yn eu caru. Rai blynyddoedd yn ôl dywedodd dyn a oedd yn mynychu ei eglwys yn rheolaidd wrthyf, "Dydw i ddim yn credu bod Duw yn fy ngharu." O ymholi, gwelwyd bod ei brofiad o fywyd wedi ei ddysgu na allai neb ei garu. Gydag amser a gras, fe newidiodd hynny. Fe dderbyniodd y rhodd yn raslon.

Iddo yntau, daeth profiad ffydd fel perthynas â Duw yn fwy real; perthynas sydd, fel pob un arall, yn gallu prifio ac edwino, ac sydd yn gofyn sylw a gofal.

Gwahoddaf chi i ymuno â mi mewn hunanymholi, gan archwilio eich profiad o Dduw yn gweithio yn eich bywyd chithau a'ch perthynas ag eraill.

Efallai i chithau, fel finnau, brofi adegau yn ystod eich bywyd pan mae pethau'n sydyn wedi gwneud synnwyr, pan wnaethoch chi ganfod yr hyn oedd yn bwysig ac arwyddocaol, pan oeddech efallai'n teimlo'n arbennig o agos at Dduw, pan lanwyd eich bywyd ag ystyr mewn ffordd newydd. Pan ddaeth eich hunaniaeth a'ch cyfeiriad mewn bywyd yn fwy eglur. Os na ddigwyddodd hynny i chi eto, bu o gymorth i minnau gofio ein bod oll ar daith tuag at gyflawnder, drwy gydblethiad y penderfyniadau a wnawn fel bodau dynol, prosesau naturiol, dylanwad pobl eraill a phresenoldeb disyflyd Duw.

Byddwn yn dda ein byd os gallwn gamu i'r Flwyddyn Newydd gan fod yn ddiogel ymwybodol o bwy ydym – o fod yn ni ein hunain ac o fyw yn unol â'r hunaniaeth honno mewn modd cadarn a dilys.

Am ganrifoedd bu pobl yn ymgynnull yma fel y gwnawn ninnau y bore hwn, i agor eu calonnau unwaith eto i ffynhonnell yr holl gariad yn y bydysawd drwy'r Cymun Bendigaid neu drwy Fendith, fel y gallwn ninnau adael y fangre sanctaidd hon i wneud yr hyn a allwn dros Grist a'i bobl ac ymlawenhau unwaith eto. [B]

In other words responding to the needs of others. We can't all meet with lepers but we can through our service respond to those we meet in our daily lives and become more Christ like.

The source of strength for this is that God says to each of us – because of my one and only Son you also are my beloved son, you also are my beloved daughter.

In my work as a priest and a psychotherapist I know not everyone is able to accept that God loves them. Some years ago a man, a regular attender at his church said to me, "I don't believe God loves me." Exploration revealed his life experience had taught him he was unlovable. With time and grace this changed. He accepted graciously the gift.

For him the experience of faith as a relationship with God, became more real, which like all relationships has its ups and downs, but needs care and attention.

I am inviting you to join me in some self-reflection, exploring your experience of God working in your life and relationships.

Perhaps you, like me, have had experiences in your life when things have suddenly made sense, where you found importance and significance, where you maybe felt especially close to God, where your life was filled with meaning in a new way. Where your identity and direction in life became clearer. If not, yet, I find it helpful to remember we are all in the process of becoming, through the interplay of our human decision making, natural processes, the influence of other people and God's abiding presence.

We do well if we can go into a new year with a deep sense of security in who we are – in being ourselves and living strongly and authentically out of that identity.

For centuries people have gathered here as we do this morning, to open themselves again to the source of love in the universe, through Holy Communion or a Blessing, so that we can leave this holy place to do what we can for Christ and his people and be glad once more.

[P]



2. Y DAITH I ADNABYDDIAETH

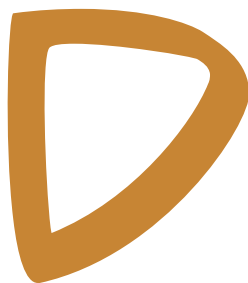
Mae Esgobion a Chorff Llywodraethol yr Eglwys yng Nghymru wedi ein gwahodd, yn ystod 2022, i ymgysylltu'n ddyfnach â geiriau'r Beibl. Un o'r ffyrdd y gwnawn hyn yng Nghadeirlan Deiniol Sant yw trwy bum erthygl yn **Buchedd Bangor** a fydd yn ein dwyn yn agosach at yr Efengyl yn ôl Sant Luc.

Rydyn ni wrth ein bodd o gael ein tywys gan y Parchg Luigi Gioia. Diwinydd ac ymchwilydd ym Mhrifysgol Caergrawnt yw Luigi Gioia ac mae'n arfer ei weinidogaeth yn Eglwys Sant Paul, Knightsbridge yn Llundain.

Mae'r traethodau byr hyn ar Luc yn fenter ddeallusol sy'n dyfnhau ein dealltwriaeth. Ond maent hefyd yn offrwm ysbrydol. Gadewch inni gnoi cil ar eiriau Luigi, a myfyrio arnynt yn weddïgar, wrth inni yfed yn ddwfn o air sanctaidd Duw yn y Beibl.



Luigi Gioia
gan | by Rona Lane



Dim ond yn Efengyl Luc rydym yn cael yr hanes am y ddau ddisgybl a oedd, ar ôl croeshoeliad Iesu, yn meddwl fod popeth drosodd, fod pob gobaith ar ben ac wedi penderfynu gadael Jerwsalem a mynd yn ôl i, mae'n debyg, eu pentref brodorol, Emaus. Mae'n sôn wrthym sut, am gyfnod, fod dieithryn wedi ymuno

â nhw, a oedd yn neb llai nag Iesu ei hun, yr un person ag y roedden nhw wedi byw yn ei gwmni am nifer o flynyddoedd, ond nad oedden nhw yn ei adnabod. Yn ddiddorol, mae Luc yn gwneud yn glir nad oedd hynny o ganlyniad i unrhyw fai ar y disgyblion hyn oherwydd, mae'n dweud, "rhwystrwyd eu llygaid rhag ei adnabod ef" (Luc 24:16).

Gallai hynny fod yn wir amdanom ni hefyd. Rydym ni'n credu yn Nuw, yn cymryd rhan mewn addoli, yn gweddïo'n rheolaidd ond yn gorfod cydnabod fod rhywbeth yn dal i'n rhwystro rhag sylweddoli sut y mae Duw yn bresennol yn ein bywydau. Mae taith gorfforol y disgyblion o Emaus yn ddelwedd o'r daith ysbrydol mae'n rhaid i bob un ohonom ei gwneud i gyrraedd yr adnabyddiaeth hon.

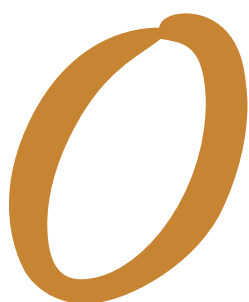
Mae mynachod yn enwog am eu ffordd benodol iawn o ddarllen yr Ysgrhythur a elwir yn *lectio divina* (yn llythrennol "darllen dwyfol") sy'n fwy o ddisgwyl nag o gloddio, ac yn

2. THE JOURNEY TO RECOGNITION

The Bishops and Governing Body of the Church in Wales have invited us, during 2022, to engage more deeply with the words of the Bible. One of the ways in which we are doing this at Saint Deiniol's Cathedral is by five articles in **Buchedd Bangor** that will draw us closer to the Gospel according to Saint Luke.

We're delighted that our guide is the Revd Luigi Gioia. Luigi Gioia is a theologian and researcher at Cambridge University and exercises his ministry at St Paul's Church, Knightsbridge in London.

These short essays on Luke are an intellectual enterprise, deepening our knowledge. But they are also a devotional, spiritual tool. Let us take time to digest Luigi's words, to reflect on them, and to use them as preparation for prayer, as we drink deeply from God's holy word in the Bible.



Only in Luke's Gospel do we find the story of the two disciples who, after the crucifixion of Jesus, thought that all was over, that hope was lost, and resolved to leave Jerusalem and return to what presumably was their native village of Emmaus. He tells us how at one point a stranger joined them, who

was none other than Jesus himself, the same person they had lived with for several years, but they did not know it was him. Interestingly, Luke makes clear that this was not the result of any fault of these disciples because, he says, "their eyes were kept from recognizing him" (Luke 24:16).

This may be true of us as well. We believe in God, take part in worship, pray regularly, but have to acknowledge that something still prevents us from recognizing the ways in which God is present in our lives. The physical journey of the disciples of Emmaus is the image of the spiritual journey we all have to undertake to achieve this recognition – a journey that takes time, goes through stages, and requires us to expand our approach to Scripture.

Monks are known for practising a very specific way of reading Scripture called *lectio divina* (literally "divine reading"), which is more waiting than digging, and

eu hymrwymo i aros gyda'r testun yn ddigon hir nes bod llais Duw yn cael ei glywed – y llais “dwyfol”, felly'r disgrifiad o *divina* am y math yma o *lectio*. Yn ôl ysbrydolrwydd mynachaid, mae yna pedair ffordd o “aros gydag Ysgrythur”.

Yn gyntaf, mae'r **darllen** ei hunan wrth gwrs, sy'n cynnwys astudiaethau esboniadol, talu sylw i genre llenyddol y testunau, gwybodaeth o'r cyd-destun hanesyddol a deongliadol.

Unwaith y bydd y gwaith rhagbaratoawl hwn wedi'i wneud, yr ail gam yw **myfyrio**, sy'n ymarfer mwy dychmygus. Mae'n cynnwys aros gyda'r testun, ei ddarllen drosodd a throsodd a gadael i bob math o gysylltiadau godi'n dawel yn eich meddwl, gyda darnau eraill o'r Ysgrythur, neu destunau eraill sydd wedi siarad wrthym yn y gorffennol: barddoniaeth, caneuon neu luniau, daranu cerddorol, dramâu – mae'n ddi-ben-draw! Yr hyn sy'n cyfrif yma yw'r dyhead i glywed llais Duw trwy'r testun, bod yn effro i bresenoldeb Duw ynddo.

Unwaith y byddaf wedi sylweddoli beth mae Duw eisiau ei ddweud wrthyf, diolch i fyfyrio ar yr Efengyl, byddaf yn troi'r gydnabyddiaeth hwn yn **weddi** – y trydydd cam, mewn Lladin *oratio*. Does yna ddim sgript i'w dilyn i wneud hyn. Y ffordd orau, yn aml, yw cymryd brawddeg o'r dudalen rwyf wedi myfyrio arni, neu bennill o'r Salmau sy'n cyseinio â'r hyn sydd wedi cael ei ddweud wrthyf. Efallai fy mod wedi bod yn myfyrio ar drugaredd Duw yn Efengyl Luc (Luc 1:78) a bod hyn wedi dwyn i gôf Salm 51 – mae hynny'n golygu fod gen i ddigon o frawddegau y gellir eu troi'n weddi: “Bydd drugarog wrthyf, o Dduw, yn ôl dy ffyddlondeb”, neu “Crea galon lân ynof, o Dduw, rho ysbryd newydd cadarn ynof” (Salm 51:1, 10). Byddwn yn gweld y bydd ailadrodd rhai o'r brawddegau hyn mewn gweddi yn ennyn ein hymddiriedaeth yn Nuw, ein dyhead amdano, ein cariad tuag ato. Yr egwyddor yw bod Duw yn datgan ei gariad trwy'r Ysgrythurau a'm bod innau'n datgan fy nghariad yn ôl ato trwy weddi.

Gallai ein *lectio divina* orffen yma – gyda darllen, myfyrio a gweddi. Dyma sy'n digwydd gyda'r rhan fwyaf o bobl.

Ond mae awduron ysbrydol yn dysgu fod yna gam arall eto, agwedd arall i'r ymateb sy'n cael ei ennyn trwy ddatgelu Gair Duw wrth i ni ddarllen yr Ysgrythur yn weddigar. Mae'r cam pellach hwn, rywsut, yn cynnwys cerdded brig yr ymddiriedaeth, y dyhead, y cariad at Dduw trwy ddarllen, myfyrio a gweddi, a chanfod fod hyn yn agor ynom ni le i Dduw. Y bedwaredd a'r olaf o'r ffyrdd mynachaid o ddarllen yr Ysgrythur yw'r un a elwir yn **synfyfyrio**. Mae'r hyn y mae synfyfyrio yn ei ychwanegu at agweddau eraill o *lectio divina* yn cael ei ddiffinio'n hyfryd gan fynach Carthwsaidd o'r ddeuddegfed ganrif o'r enw Guigo fel hyn:

**“MAE DARLLEN YN CHWILIO;
MYFYRIO YN CANFOD;
GWEDDI'N GOFYN;**

commits them to abide with the text long enough for the voice of God to become audible – the “divine” voice, hence the qualification of *divina* for this kind of *lectio*. According to monastic spirituality, there are four ways of ‘abiding with Scripture’.

First, there is the **reading** itself of course, which includes exegetical studies, attention to the literary genre of the texts, knowledge of the historical context and interpretation.

Once this preliminary work has been done, the second stage is **meditation**, which is a more imaginative exercise. It consists in staying with the text, reading it over and over again and letting all sort of associations gently surface in our mind, with other passages of Scripture, or other texts that have spoken to us in the past: poems, songs, or paintings, musical pieces, plays – the limit is the sky! What matters here is the desire to hear the voice of God through this text, becoming alert to God’s presence in it.

Once I have recognized what God wants to tell to me thanks to the meditation of Scripture, I turn this acknowledgement into **prayer** – the third stage, in Latin *oratio*. There is no scripted way of doing this. The best way often is taking a sentence from the page I have meditated on, or a verse from one of the Psalms that resonates with what has spoken to me. Let’s say that I meditated on the tender mercy of God in Luke’s Gospel (Luke 1:78) and that this brought to my mind Psalm 51 – this means that I have plenty of sentences that can be turned into prayer: “Have mercy on me, O God, according to your steadfast love”, or “Create in me a clean heart, O God, and put a new and right spirit within me” (Psalm 51:1, 10). We will find that repeating one of these sentences in prayer over some time elicits our trust in God, our desire for him, our love for him. The principle is that God declares his love for me through Scripture and I declare back my love for him through prayer.

Our *lectio divina* could end here – with reading, meditation, and prayer. This is what usually is the case for most people.

Spiritual authors however teach that there is yet another stage, another step, another aspect in the response triggered by exposure to the Word of God in our prayerful reading of Scripture. This further step consists in somehow surfing the trust, the desire, the love for God provoked by reading, meditation and prayer, and finding that this opens in us a space for God. This fourth and last aspect of the monastic way of reading Scripture is called **contemplation**. What contemplation adds to the other aspects of *lectio divina* is charmingly described by the twelfth century Carthusian monk Guigo in this way:

**“READING SEEKS; MEDITATION
FINDS; PRAYER ASKS;
CONTEMPLATION TASTES.”**



SYNFFYFIRIO’N BLASU.”

Nid yw’r syniad fod yr Ysgrythur nid yn unig yn dweud pethau wrthym ynghylch Duw neu’n ein cyfarwyddo ynghylch ein ffydd, ond yn rhoi llygaid newydd i ni i weld a chlywed Duw nad yw’n perthyn i fyd profiadau empirig, Duw sydd, fel y dywed Efengyl Ioan, “nad oes neb erioed wedi’i weld” a, gallwn ychwanegu, na fydd neb byth yn ei weld. Trwy’r Ysgrythur, mae Duw yn goresgyn yr amhosibilrwydd hwn ac yn caniatáu i ni ei ddirnad, ei glywed, ei *blasu*, ac, fel y dywedodd Luc am ddisgyblion Emaus, ei *adnabod*.

Mae Luc yn disgrifio’r daith hon tuag at *adnabyddiaeth*, neu, i ddefnyddio geiriau Guigo, tuag at *synffyfyrddod*, yn y cyfarfod rhwng yr Iesu Atgyfodedig â disgyblion Emaus.

Pan nad oedd y disgyblion yn gallu *adnabod* Iesu, gallai fod wedi dweud wrthyn nhw rywbeth fel: “Fi sydd yma, rwyf i yma, rwy’n fyw!” – ond wnaeth e ddim. Yn hytrach, mae’n ymuno â nhw, yn gwrando am ychydig ar eu sgwrs bryderus, ac yna’n dechrau *lectio divina* gyda nhw: “A chan dechrau gyda Moses a’r holl broffwydi, dehonglodd iddynt y pethau a ysgrifennwyd amdano ef ei hun yr holl Ysgrythurau” (Luc 24:27). Mewn geiriau eraill, roedd Iesu ei hun yn arwain y disgyblion trwy ddwy agwedd gyntaf *lectio divina*: y darllen a’r myfyrrio.

Doedd hynny, fodd bynnag, ddim yn ddigon. Doedd y rhwystr a oedd yn eu hatal rhag *adnabod* Iesu ddim wedi’i symud eto. Felly rydym yn gweld Iesu’n tynnu o’r disgyblion awydd i fynd yn ddyfnach, yn cael ei fynegi ar ffurf gweddi, sef trydedd agwedd *lectio divina*: “Cymerodd Iesu arno ei fod yn mynd ymhellach, ond meddent wrtho, gan bwysu arno: Aros gyda ni, oherwydd y mae hi’n nosi, a’r dydd yn dirwyn i ben” (Luc 24:28-29). Roedd y darllen a’r myfyrddod wedi lleddfu eu tristwch, wedi tawelu eu meddyliau pryderus, wedi gwasgaru eu pryderon. Mynegodd y weddi, “Aros gyda ni” eu hymrwymiad i fynd yn ddyfnach yn y broses hon. Ond roeddynt yn dal yn methu ag *adnabod* Iesu ond erbyn hyn roeddynt eisiau talu sylw iddo, derbyn gofal ganddo, cael eu bwydo ganddo.

Y weddi hon sy’n agor y ffordd i agwedd olaf *lectio divina*, sef *synffyfyrrio*, lle mae Luc yn trafod y ffurf o “agor y llygaid” ac o “*adnabyddiaeth*”: “Wedi cymryd ei le wrth y bwrdd gyda hwy, cymerodd y bara a bendithio a’i dorri a’i roi iddynt. Agorwyd eu llygaid hwy, ac *adnabu*asent ef a diflannodd ef o’u golwg” (Luc 24:29-31). Yn hanfodol, gwrthrych yr *adnabyddiaeth* yw Iesu ond, yr un pryd nhw eu hunain, gan eu bod wedyn yn cydnabod: “onid oedd ein calonnau ar dân ynom wrth iddo siarad â ni ar y ffordd, pan oedd yn egluro’r Ysgrythurau inni?” (Luc 24:32).

Mae Luc yn ein dysgu mai diffwrth fydd ein darllen o’r Ysgrythur oni bai ein bob yn arllwys ein dychymyg i fyfyrddod, ein hawydd i weddi ac yna’n dysgu disgwyl yn amyneddgar am y rhodd o *adnabyddiaeth*.

[P]

The idea is that Scripture does not only tell us things about God or instruct us about our faith, but gives us new eyes and new ears able to see and hear a God who does not belong to the realm of empirical experiences, a God who, as the Gospel of John says, “nobody has ever seen” and, we can add, nobody will ever see. Through Scripture, God overcomes this impossibility and allows us to perceive him, hear him, *taste* him, and, as Luke says about the disciples of Emmaus, *recognize* him.

Luke describes this journey towards *recognition*, or, to use Guigo’s words, towards *contemplation*, in the encounter between the Risen Jesus and the disciples of Emmaus.

When these disciples failed to recognize Jesus, he could simply have told them: “It is me, I am here, I am alive!” – but he doesn’t. Instead he joins them, listens to their anxious conversation for a while, and then begins a *lectio divina* with them: “Beginning with Moses and all the prophets, he interpreted to them the things about himself in all the Scriptures” (Lk 24:27). In other words, Jesus himself was guiding the disciples through the first two aspects of *lectio divina*: the reading and the meditation.

This however was not enough. The obstacle that prevented them from recognizing Jesus had not been removed yet. Thus we see Jesus eliciting from the disciples the desire to go deeper, expressed under the form of prayer, that is the third aspect of *lectio divina*: Jesus “walked ahead as if he were going on, but they urged him strongly saying: Stay with us, because it is almost evening and the day is now nearly over” (Luke 24:28-29). The reading and the meditation had assuaged their sorrow, calmed their anxious thoughts, dispelled their worries. The prayer “Stay with us” expressed their commitment to go deeper in this process. They were still unable to recognize Jesus but now they wanted to pay attention to him, to be cared for by him, be fed by him.

It is this prayer that opens the way to the last aspect of *lectio divina*, namely contemplation, which in Luke takes the form of an ‘opening of the eyes’ and of ‘recognition’: “When he was at table with them, he took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized him, and he vanished from their sight” (Luke 24:29-31). Crucially, the object of this recognition is Jesus but simultaneously themselves, since they acknowledge then: “were not our hearts burning within us while he was talking to us on the road, while he was opening the Scriptures to us?” (Luke 24:32).

Luke teaches us that our reading of Scripture is fruitless unless we pour our imagination into meditation, our desire into prayer, and then learn to wait patiently for the gift of recognition. [P]



GWEINIDOGAETH EIN BANC BWYD

Mae gan Fanc Bwyd ein Cadeirlan weinidogaeth hanfodol yn ein cymuned.

Yma, mae pwyllgor rheoli'r Banc Bwyd yn amlinellu gwaith rhyfeddol y Banc Bwyd yn ystod y pandemig, a'i genhadaeth barhaus i helpu'r rhai mewn angen.

MAE PAWB WEDI CLYWED RHYWUN YN AMAU A OES ANGEN BANCIAU BWYD - "Y DYDDIAU HYN."

Rhannodd Banc Bwyd y Gadeirlan 295 o becynnau bwyd i deuluoedd a 1,288 i bobl sengl rhwng 1 Ionawr a 31 Rhagfyr 2021.

Mae hynny'n golygu fod yna 1,608 o weithiau pan oedd oedolyn angen bwyd a 723 o weithiau pan oedd plentyn angen bwyd yn ein dinas – y dyddiau hyn.

Mae'r "angen" wedi'i gydnabod ers peth amser.

Sefydlwyd Banc Bwyd Cadeirlan Bangor yn 2011 fel menter elusennol. Dechreuodd ar raddfa fechan ond tyfodd yn gyflym i ddod yn wasanaeth hanfodol yn y Ddinas. Mae'n cael ei redeg gan grŵp o wirfoddolwyr ac wedi gweithredu'n effeithlon ac yn effeithiol am dros ddeng mlynedd gan addasu'n llwyddiannus i newidiadau mewn amgylchiadau a gofynion.

Roedd y pecynnau cyntaf o fwyd yn cael eu paratoi y Nhŷ Deiniol (Canolfan yr Esgobaeth) a'u cludo i'r Gadeirlan i'w rhannu. Ymunodd asiantaethau cefnogol lleol ac, wrth i'r

OUR FOODBANK MINISTRY

Our Cathedral Foodbank has a vital ministry in our community.

Here, the Foodbank management committee outlines the Foodbank's remarkable work during the pandemic, and its ongoing mission to help those in need.

EVERYONE HAS
HEARD SOMEONE
QUESTION THE
NEED FOR
FOODBANKS - "IN
THIS DAY AND
AGE."

The Cathedral Foodbank gave out packs of food to 295 families and 1,288 single people between 1 January and 31 December 2021.

This means that there were 1,608 times when an adult needed food and 723 times when a child needed food in our city – in this day and age.

The "need" has been recognized for some time.

The Cathedral Foodbank was set up in 2011 as a charitable venture. It began on a small scale but quickly became an essential service in the City. It is run by a group of volunteers and has functioned efficiently and effectively for over ten years adapting successfully to changes in circumstances and requirements.

At first packs of food were prepared in Tŷ Deiniol (the Diocesan Centre) and trundled along to the Cathedral where they were given out. Local support agencies came on board and



gofyn gynyddu, felly hefyd roedd yr angen am ragor o le i storio a dosbarthu yn cynyddu. Crëwyd stordy newydd yn Nhŷ Deiniol gyda'r pecynnau'n cael eu rhannu o'r Cabidyldy.

Heddiw, mae'r gofyn mor fawr ag erioed. Ar ôl Covid, mae'r cynnydd mewn prisiau ynni a bwyd yn cymryd eu toll ar fywoliaeth pobl ac ar eu hiechyd meddwl.

Mae'r rhan fwyaf o'r cleientiaid yn cael eu cyfeirio atom ni gan asiantaethau ac elusennau statudol. Daw eraill oherwydd eu bod mewn argyfwng ac angen help ar frys. Fel gwirfoddolwyr sy'n helpu, rydym ni'n dod ar draws pob problem caledi y gallech feddwl amdano. Mae rhai pobl wedi colli eu swyddi ac yn methu â bwydo'u plant a thalu'u biliau, llawer yn dioddef o oedi neu sancsiynau gyda budd-daliadau, rhai gyda phroblemau dyledion, rhai'n dibynnu ar gyffuriau ac alcohol, rhai gyda phroblemau iechyd meddwl, rhai'n ddigartref a rhai newydd eu gollwng o'r carchar heb unrhyw adnoddau.



Mae pecynnau bwyd yn cael eu dosbarthu yn unol ag anghenion ac mae cleientiaid yn cael eu cyfeirio at ffynonellau ychwanegol o gymorth. Mae gennym rai sy'n dod yn rheolaidd ond rydym ni'n ei gyfrif yn llwyddiant pan nad yw cleientiaid yn dychwelyd oherwydd bod eu hamgylchiadau wedi gwella.

Mae cleientiaid yn ddiolchgar iawn am y pecynnau bwyd, er bod rhai'n swil iawn wrth eu derbyn. Mae'n gam mawr dod i fanc bwyd – mae pobl yn ei chael yn anodd neu'n teimlo cywilydd wrth ofyn am help.

as demand grew so did the need for more space for storage and distribution. A new storeroom was created in Tŷ Deiniol, and packs were given out from the Cabidyldy.



Demand today is as great as ever. Post Covid, increased energy and food prices are taking a toll on people's livelihoods and mental health.

Most clients are referred by statutory agencies and charities. Others come because they are in crisis and need emergency help. As volunteer helpers we come across every hardship problem you could think of. Some people have lost their jobs and can't feed their children and pay their bills, many are experiencing benefit delays or sanctions, some have debt problems, some are drug and alcohol dependent, some have mental health problems, some are homeless and some are newly released from prison without resources.

Food packs are distributed according to need and clients are "sign-posted" to additional sources of help. We have some regulars but count it a success when clients don't return because their circumstances have improved.

Clients are very grateful for the food packs, although some are very shy about receiving them. It's a big step to come to a foodbank – people find it hard or embarrassing to ask for help.

Food packs for individuals, couples and families are put together by the volunteers – one of whom is a dietitian and has ensured the packs have good nutritional value. Dietary needs such as gluten-free, vegetarian, vegan are also catered for. Everything is set up in



Mae'r pecynnau bwyd ar gyfer unigolion, cyplau a theuluoedd yn cael eu rhoi gyda'i gilydd gan wirfoddolwyr – un yn ddietydd, sydd wedi sicrhau fod y pecynnau'n ddigon maethlon. Darperir hefyd ar gyfer anghenion dietegol megis dim glwten, llysieuol, fegan. Mae popeth wedi'i baratoi'n barod cyn i ni agor. Wrth i'r pecynnau gael eu dosbarthu, mae gwirfoddolwyr yn cael eu cadw'n brysur yn paratoi rhai yn eu lle.

Oherwydd y pandemig Cofid parhaus, bu'n rhaid gosod mesurau diogelwch llym i warchod pawb. Mae gwirfoddolwyr yn cael eu cyfyngu i chwech, yn gwisgo mwgwd, gan gadw pellter cymdeithasol ac yn dosbarthu'n ddiogel y tu allan i'n cleientiaid. Gofynnir i'n cleientiaid hefyd wisgo mwgwd a chadw pellter cymdeithasol. Mae Cofid wedi bod, ac yn dal, yn heriol iawn i'r Banc Bwyd.

Mae'r Banc Bwyd yn dibynnu'n llwyr ar roddion o fwyd neu arian oddi wrth unigolion, busnesau lleol, eglwysi, capeli, ysgolion, elusennau a llawer mwy. Cyn y Nadolig cafwyd llawer o anrhegion ystyrlon a hardd, yn enwedig i blant, oedd yn cael eu gwerthfawrogi'n arw.

Heb y gefnogaeth anhygoel yma oddi wrth y gymuned leol ni fyddai Banc Bwyd y Gadeirlan yn gallu cyflenwi'r gwasanaeth hanfodol hwn y mae cymaint ei angen.

"Yn y dyddiau hyn," *ni ddylai* fod angen banciau bwyd, ond mae'r nifer yn siarad dros eu hunain ac, fe gredwn, bydd yn dal i godi. Er enghraifft, ym mis Rhagfyr, yn ystod un sesiwn, roedd 34 o oedolion a 34 o blant angen bwyd – y nifer uchaf ers sefydlu'r Banc Bwyd.

Mae angen Banc Bwyd y Gadeirlan – hyd yn oed "y dyddiau hyn" – a bydd dal angen y gefnogaeth ofalgar a hael gan y gymuned leol yn ac o gwmpas ein dinas ni, Bangor. [P]

CEFNOGI'R BANC BWYD

Mae rhestr o'r eitemau mwyaf defnyddiol o fwyd i'w rhoi ar gael ar cadeirlanbangor.eglwysyngnghymru.org.uk/bancbwyd/

Mae croeso i roddion o fwyd yn Nhŷ Deiniol rhwng 1pm a 3pm ar Ddydd Llun, Dydd Mercher a Dydd Gwener bob wythnos.

Gallwch gyfrannu arian trwy wefan y Gadeirlan; gallwch sefydlu rhoddion misol rheolaidd. Dylid gwneud sieciau yn daladwy i **Deon a Chabidwl Cadeirlan Bangor**. Ysgrifennwch **Banc Bwyd** ar y cefn.

Os hoffech chi ystyried ymuno â thîm y Banc Bwyd fel un o'r gwirfoddolwyr, siaradwch ag aelod o dîm y Gadeirlan.

Rydym ar agor rhwng 2pm a 3pm ar Ddydd Llun, Dydd Mercher a Dydd Gwener bob wythnos yn Nhŷ Deiniol, Clos y Gadeirlan, Bangor LL57 1RL.

advance of opening. As packs are distributed volunteers are kept busy replacing them.

The ongoing Covid pandemic has meant putting strict safety measures in place to protect everyone. Volunteers are limited to six, wear masks, maintain social distancing and provide safe outside distribution for our clients. Clients are also required to maintain social distancing and to wear masks. Covid has been, and still is, very challenging for the Foodbank.

The Foodbank relies entirely on donations of food or money from individuals, local businesses, churches, chapels, schools, charities and many more. Before Christmas many thoughtful and beautiful gifts, particularly for children, were provided and were much appreciated.

Without this tremendous support from the local community the Cathedral Foodbank could not supply this vital and much needed service.

'In this day and age," foodbanks *should not* be needed, but the numbers speak for themselves, and, we believe, will continue to increase. For example, in December, during one session, 34 adults and 34 children needed food – the highest number since the Foodbank was set up.

The Cathedral Foodbank is needed – even “in this day and age” – and will continue to need the caring and generous support of the local community in and around our city of Bangor. **[P]**



SUPPORTING THE FOODBANK

A list of the most useful food items to donate is available at bangorcathedral.churchinwales.org.uk/bancbwyd/

Food donations will be welcomed at Tŷ Deiniol between 1pm and 3pm on Monday, Wednesday and Friday each week.

Financial donations of money can be made through the Cathedral website; regular monthly donations can be set up. Cheques should be made out to **The Dean and Chapter of Bangor Cathedral**. Please write **Foodbank** on the back of the cheque.

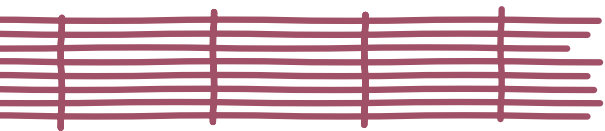
If you would like to explore joining the Foodbank team as one of the volunteers, please speak to a member of the Cathedral team.

We are open between 2pm and 3pm on Monday, Wednesday and Friday each week at Tŷ Deiniol, Cathedral Close, Bangor LL57 1RL.

DYDDIADUR

O (HWEFROR,
DRWY'R GRAWYS,
A THAN YR WYTHNOS
FAWR A'R TRIDIAU
DIARY

FROM FEBRUARY,
THROUGH LENT
AND UNTIL
HOLY WEEK &
THE TRIDUUM



DEFODAU OBSERVANCES

6 Chwefror | Y Pedwerydd Sul cyn y Grawys

6 February | The Fourth Sunday before Lent

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
Chanson de matin, Elgar
Cymun yn C, Mathias
Ave Verum, Elgar
Cantique, Elgar

11.00am

Choral Holy Eucharist

The Sub-Dean preaching
Prayer, Becker
Mass in G, Schubert
How beautiful upon the mountains,
Stainer
Prologue, Blair

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Gwasanaeth Collegium Regale |
Collegium Regale Service, Darke
I saw the Lord, Stainer
Saraband, Howells

7 Chwefror | Dydd Llun

7 February | Monday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.30pm

Clas ar Zoom | on Zoom

8 Chwefror | Dydd Mawrth

8 February | Tuesday

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Nardone
Yn F | in F, Long
Love one another, Wesley
Voluntary in D, Croft

9 Chwefror | Dydd Mercher

9 February | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

10 Chwefror | Dydd Iau

10 February | Thursday

11.15am Datganiad | Recital

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Smith
Gwasanaeth Fauxbourdon |
Fauxbourdon Service Ley
If ye love me, Tallis
Diapason Movement, Keeble

11 Chwefror | Dydd Gwener
11 February | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

12 Chwefror | Dydd Sadwrn
12 February | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

13 Chwefror | Y Trydydd Sul cyn y
Grawys | Septwagesima
13 February | The Third Sunday
before Lent | Septuagesima

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Y Canon dros Fywyd Cynulledfaol yn
pregethu
Rêverie, Vienne
Cymun y Cymry ii, Harper
Fel y brefa, Palestrina
Ffasi Gorawl ar "Lasst uns erfreuen",
Peeters

11.00am
Choral Holy Eucharist

The Canon for Congregational Life
preaching
Intrada, Ireland
Communion Service in C, Ireland
Thou visitest the earth, Greene
Grand Choeur in March form in
Gregorian tonality, Guilmant

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Smith
Pedwerydd Gwasaneth | Fourth Service,
Batten
Lord, for thy tender mercy's sake,
Farrant
Voluntary in D Minor, Long

14 Chwefror | Dydd Llun
14 February | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

15 Chwefror | Dydd Mawrth
15 February | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Halls
Yn D | in D, Sumsion
Prayer of St Richard, White
At Even-tide, Stanford

16 Chwefror | Dydd Mercher
16 February | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

17 Chwefror | Dydd Iau
17 February | Thursday

11.15am Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Yn D | in D, Brewer
Prayer of King Henry VI, Ley
Chorale, Mathias

18 Chwefror | Dydd Gwener

18 February | Friday

12.30pm

Cymun Bendigaid | Holy Eucharist

19 Chwefror | Dydd Sadwrn

19 February | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist

**20 Chwefror | Yr Ail Sul cyn y Grawys
| Secsagesima**

**20 February | The Second Sunday
before Lent | Sexagesima**

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Y Canon Emeritws yn pregethu
Pastorale, Haynes
Offeren Fer Capel Brenhinol, Caesar
O dduw, yn ôl dy gariad rhad, Hilton
Grand Choeur, Franck

11.00am

Choral Holy Eucharist

The Canon Emeritus preaching
Prelude, Elegy, Brewer
Collegium Regale, Howells
My eyes for beauty pine, Howells
Rhapsody No. 1, Howells

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Collegium Regale, Howells
Save us O, Lord, Bairstow
Master Tallis's Testament, Howells

21 Chwefror | Dydd Llun

21 February | Monday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.30pm

Clas ar Zoom | on Zoom

22 Chwefror | Dydd Mawrth

22 February | Tuesday

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Yn G | in G, Sumsion
Ex ore innocentium, Ireland
Durch Adams Fall, Homilius

23 Chwefror | Dydd Mercher

23 February | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

24 Chwefror | Dydd Iau

24 February | Thursday

11.15am

Datganiad | Recital

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Yn A | in A, Sumsion
Jesus Christ is Risne, Anon
Sonata II, Mendelssohn

25 Chwefror | Dydd Gwener
25 February | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

26 Chwefror | Dydd Sadwrn
26 February | Saturday

Nid oes Cymun Bendigaid am 12.30pm
There is no Holy Eucharist at 12.30pm

2.30pm
Ordeinio a Chysegru i Urdd Esgob |
Ordination and Consecration to the
Order of Bishop

Gwasanaeth wedi ei docynnu
Ticketed service
Cymun ar Emynau Cymraeg, Cooper
Beati Quorum Via, Stanford
Jubilate Deo, Stanford
Grand Choeur Dialogué, Gigout

27 Chwefror | Gŵyl Ddewi
27 February | The Festival of Saint
David

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
Folk Tune, Whitlock
Offeryn Glyn Rhosyn, Wynn Jones
O! tyrd ar frys, Iachawdwr mawr, Wynn Jones
Grand Choeur, Montgomery

11.00am
Choral Holy Eucharist

The Very Revd Prof. Gordon McPhate
preaching
Méditation, Vierende
Communion Service in G, Jackson
View me Lord, Lloyd
Festival Toccata, Fletcher

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Yn D | In D, Dyson
Hail Gladdening Light, Wood
Prelude and Fugue in D, Dubois

28 Chwefror | Dydd Llun
28 February | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

1 Mawrth | Dydd Mawrth Ynyd
1 March | Shrove Tuesday

Nid oes Cymun Bendigaid am 12.30pm
There is no Holy Eucharist at 12.30pm

2.30pm
Cymun Bendigaid ar Gân yn ddiotfryd
i Ddewi Sant | Choral Holy Eucharist
votive of Saint David

Yn F | in F, Sumsion
O Ddewi Sanctaidd, Wynn Jones
Bryn Calfaria, Vaughan Williams

2 Mawrth | Dydd Mercher Lludw
2 March | Ash Wednesday

12.30pm
Cymun Bendigaid ag Arddodi Lludw |
Holy Eucharist with the Imposition of
Ashes

Missa Fons bonitatis
Miserere omnium, Domine

5.30pm

**Cymun Bendigaid ar Gân ag Arddodi
Lludw | Choral Holy Eucharist with the
Imposition of Ashes**

Y Canon dros Fywyd Cynulleidfaol
yn pregethu | The Canon for
Congregational Life preaching
Mass for Four Voices, Byrd
Miserere Mei, Allegri
In Manus Taus, Tallis

**3 Mawrth | Dydd Iau
3 March | Thursday**

**11.15am
Datganiad | Recital**

**12.30pm
Cymun Bendigaid | Holy Eucharist**

**5.30pm
Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Tomkins
Gwasanaeth Fauxbourdon |
Fauxbourdon Service, Morely
Remember not Lord our offences,
Purcell
Voluntary in A minor, Boyce

**4 Mawrth | Dydd Gwener
4 March | Friday**

**11am
Gwasanaeth Ecwmenaidd Dydd
Gweddi'r Byd | World Day of Prayer
Ecumenical Service**

**12.30pm
Cymun Bendigaid | Holy Eucharist**

**5 Mawrth | Dydd Sadwrn
5 March | Saturday**

**12.30pm
Cymun Bendigaid | Holy Eucharist**

**6 Mawrth | Sul Cyntaf y Grawys
6 March | The First Sunday of Lent**

**8.15am
Holy Eucharist**

**9.15am
Cymun Bendigaid ar Gân**

Yr Is-Ddeon yn pregethu
Aus tiefer Not, Walther
Cymun yn y Modd Prygiaidd, Wood
O brynwr mawr y byd, Goss
Aus der Tiefe, Bach

**11.00am
Choral Holy Eucharist**

The Sub-Dean preaching
O Lamm Gottes unschuldig, Bach
Communion Service in D, Vaughan
Williams
Wash me thoroughly, Wesley
Aus der Tiefe rufe ich, C. P. E. Bach

**3.30pm
Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Tomkins
Yn E llaef | in E minor, D. Purcell
Hear my prayer, Purcell
Prelude and Fugue in F Sharp Minor,
Buxtehude

**7 Mawrth | Dydd Llun
7 March | Monday**

**12.30pm
Cymun Bendigaid | Holy Eucharist**

**6.30pm
Clas ar Zoom | on Zoom**

**8 Mawrth | Dydd Mawrth
8 March | Tuesday**

**12.30pm
Cymun Bendigaid | Holy Eucharist**

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon
Gwasanaeth Fauxbourdon |
Fauxbourdon Service, Woodside
Give ear unto me, Marcello
Passacaglia yn E Leiaf | in E Minor,
Buxtehude

9 Mawrth | Dydd Mercher
9 March | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Deus genitor alme
Invocabit me (viii)

7.30pm
Gorsafoedd y Groes | Stations of the Cross

Corawdau o Ddioddefaint Sant Mathew
Bach | Chorales from Bach's Saint
Matthew Passion

10 Mawrth | Dydd Iau
10 March | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon
The Third Service, Moore
It is a thing most wonderful, Moore
Chorale Prelude on "Caswall", Hurford

11 Mawrth | Dydd Gwener
11 March | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

12 Mawrth | Dydd Sadwrn
12 March | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

13 Mawrth | Ail Sul y Grawys
13 March | Second Sunday of Lent

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Y Canon dros Fywyd Cynulleidfaol yn
pregethu
Aus tiefe Not, Gesit
Cymun y Cymry i, Harper
Yr Arglwydd yw fy mugail, Roberts
Ffantasia yn C Leiaf, Bach

11.00am
Choral Holy Eucharist

The Revd Dr John Prysor-Jones
preaching
Christus, der uns selig macht, Bach
Communion Service in A Minor, Darke
Turn they face from my sins, Attwood
Fugue in B Minor, Bach

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon
The Gloucester Service, Howells
O pray for the peace, Howells
Psalm Prelude No. 1, Howells

14 Mawrth | Dydd Llun
14 March | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

15 Mawrth | Dydd Mawrth
15 March | Tuesday

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Aston
Gwasanaeth Fauxbourdon |
Fauxbourdon Service, Tallis
I give you a new commandment, Aston
Attende Domine, Demessieux

16 Mawrth | Dydd Mercher
16 March | Wednesday

12:30pm

Cymun Bendigaid | Holy Eucharist

Missa Deus genitor alme
Reminiscere miserationum tuarum (iv)

7.30pm

Gorsafoedd y Groes | Stations of the Cross

Rhagarweiniadau Corawdau Bach | Bach
Chorale Preludes

17 Mawrth | Dydd Iau
17 March | Thursday

11.15am

Datganiad | Recital

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Yn D leiaf | in D minor, Walmsley
As for the God's of the heathen, Wesley
Vater unser im Himmelreich, Schiedt

18 Mawrth | Dydd Gwener
18 March | Friday

12.30pm

Cymun Bendigaid | Holy Eucharist

19 Mawrth | Gŵyl Joseff
19 March | Saint Joseph's Day

12.30pm

Cymun Bendigaid | Holy Eucharist

20 Mawrth | Trydydd Sul y Grawys
20 March | The Third Sunday of Lent

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Y Darllenydd yn pregethu
Rhif 1 o "Huit pieces modale", Langlias
Cymun Gwynedd, Cooper
O Arglwydd, cynhalia ni, Roberts
Ffantasia yn G Leiaf, Bach

11.00am

Choral Holy Eucharist

The Reader preaching
Herzlich tut mich verlangen, Brahms
Communion Service in D, Leighton
A Litany, Walton
Mein Jesu, der du mich, Brahms

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Yn G | in G, Jackson
Lord, let me know mine end, Greene
Ffiwg yn C Leiaf | Fugue in C Minor,
Bach

21 Mawrth | Dydd Llun
21 March | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

6.30pm
Clas ar Zoom | on Zoom

22 Mawrth | Dydd Mawrth
22 March | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Archer
Gwasanaeth Fauxbourdon |
Fauxbourdon Service, Macdonald
The ways of Zion do mourn, Wise
Prelude on "St Cross", Parry

23 Mawrth | Dydd Mercher
23 March | Wednesday

12:30pm
Cymun Bendigaid | Holy Eucharist

Missa Deus genitor alme
Oculi mei semper ad Dominum (vii)

7.30pm
Gorsafoedd y Groes | Stations of the Cross

Emynyddiaeth ddethol | Selected
hymnody

24 Mawrth | Dydd Iau
24 March | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Cymun Bendigaid ar Gân ar Noswyl
y Cyfarchiad | Choral Holy Eucharist
on the Eve of the Festival of the
Annunciation

Rhagarweiniad ar | Prelude on "Ave
Maris Stella", Peeters
Missa Brevis, Berkley
Bogorodiste Devo, Rachmaninov
Ffiwg ac Emyrn ar | Fugue and Hymn on
"Ave Maris Stella", Peeters

25 Mawrth | Gŵyl y Cyfarchiad
25 March | The Festival of the
Annunciation

Nid oes Cymun Bendigaid am 12.30pm
There is no Holy Eucharist at 12.30pm

26 Mawrth | Dydd Sadwrn
26 March | Saturday

Nid oes Cymun Bendigaid am 12.30pm
There is no Holy Eucharist at 12.30pm

27 Mawrth | Pedwerydd Sul y Grawys
| Sul y Mamau | Laetare
27 March | The Fourth Sunday of Lent |
Mothering Sunday | Laetare

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Esgob Cynorthwyol Bangor yn pregethu
Prelude, Harris
Offeren Deiniol, Rees
O Beata Trinitas, Mealor
Saraband and Interlude, Sumsion

11.00am
Choral Holy Eucharist

The Assistant Bishop of Bangor
preaching
Rhosymedre, Vaughan Williams
Missa Brevis, Gounod
For the beauty of the earth, Rutter
Toccata in Seven, Rutter

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Archer
Yn G | in G, Sumsion
Ave Maris Stella, Greig
Procession, Sumsion

28 Mawrth | Dydd Llun
28 March | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

29 Mawrth | Dydd Mawrth
29 March | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Halls
The First Service, Halls
My song is love unknown, Archer
Jésus accepte la souffrance, Messiaen

30 Mawrth | Dydd Mercher
30 March | Wednesday

12:30pm
Cymun Bendigaid | Holy Eucharist

Missa Deus genitor alme
Laetare Jerusalem (v)

7.30pm
Gorsafoedd y Groes | Stations of the Cross

Myfyrdodau organ ar Orsafoedd y
Groes Ridout | Organ meditations on
Ridout's Stations of the Cross

31 Mawrth | Dydd Iau
31 March | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Tomkins
The Fifth Service, Tomkins
Thou shalt break them, Handel
Ich ruf zu dir, Bach

1 Ebrill | Dydd Gwener
1 April | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

2 Ebrill | Dydd Sadwrn
2 April | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm; 5.00pm
Dewch i Ganu Croeshoeliad Stainer |
Come and Sing Stainer's Crucifixion

3 Ebrill | Sul y Dioddefaint
3 April | Passion Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Dr Siôn Aled Owen yn pregethu
Dafydd y Garreg Wen, Vaughan
Williams
Ail Offeren, Klein
Carodd Duw y byd, Stainer
Pavane, Drayton



11.00am

Choral Holy Eucharist

Dr Siôn Aled Owen preaching
O Mensch beweine, Bach
Missa "Je suis déshéritée", Lassus
Salvator mundi I, Tallis
Canzona, Buxtehude

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Tomkins
Second Evening Service, Byrd
Nolo mortem peccatoris, Morley
Elegie, Peeters

4 Ebrill | Dydd Llun

4 April | Monday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.30pm

Clas ar Zoom | on Zoom

5 Ebrill | Dydd Mawrth

5 April | Tuesday

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Aston
Edinburgh Service, Byram-Wigfield
By the waters of Babylon, Mawby
Stabat Mater, Demessieux

6 Ebrill | Dydd Mercher

6 April | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

Missa Deus genitor alme
Judica me Deus (iv)

7.30pm

Gorsafoedd y Groes | Stations of the Cross

Llafarganau Taizé | Taizé chants

7 Ebrill | Dydd Iau

7 April | Thursday

11.15am

Datganiad | Recital

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Yn A Fflat | In A Flat, Harwood
Processional to Calvary, Stainer
Valet will ich die geben, Kauffmann

8 Ebrill | Dydd Gwener

8 April | Friday

12.30pm

Cymun Bendigaid | Holy Eucharist

9 Ebrill | Dydd Sadwrn

9 April | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist

YR WYTHNOS FAWR

HOLY WEEK

10 Ebrill | Sul y Blodau
10 April | Palm Sunday

8.15am
Holy Eucharist with the Blessing of Palms

9.15am
Cymun Bendigaid ar Gân â Bendithio a Gorymdaith y Palmwydd

Yr Is-Ddeon yn pregethu
Hosanna Filio David, Demessieux
Offeren Fer, Palestrina
Dioddefaint yn ôl Sant Mathew, Victoria
Pueri Hebraeorum, Palestrina
Valet will ich dir geben, Peeters

11.00am
Choral Holy Eucharist with the Blessing and Procession of Palms

The Sub-Dean preaching
Processional, Mathias
Missa Aedis Christi, Mathias
Saint Matthew Passion, Victoria
Life up your heads, Mathias
Epilogue, Willan

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Yn B Leiaf | in B Minor, Noble
Christus factus est, Bruckner
Valet will ich dir geben, Reger

11 Ebrill | Dydd Llun y Deml
11 April | Temple Monday

11.00am
Cymun Bendigaid ar Gân y Crism | Choral Holy Eucharist of the Chrism

Archesgob Cymru yn pregethu | The Archbishop of Wales preaching
Missa Sancti Joannis de Deo, Haydn
Panis Angelicus, Franck
Exultate, Kelly

7.30pm
Cymun Bendigaid ar Gân a Bendithiad y Sagrafen Fendigaid | Choral Holy Eucharist and Benediction of the Blessed Sacrament

Y Parchg Ddr John Prysor-Jones yn pregethu | The Revd Dr John Prysor-Jones preaching
Messe Basse, Fauré
The Crown of Thorns, Tchaikovsky
Tantum Ergo, Fauré

12 Ebrill | Dydd Mawrth Ffigys
12 April | Fig Tuesday

12.15pm
Litani ar Gân | Sung Litany

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Deus genitor alme

7.30pm
Cymun Bendigaid ar Gân a Bendithiad y Sagrafen Fendigaid | Choral Holy Eucharist and Benediction of the Blessed Sacrament

Y Tra Parchg Athro Gordon McPhate yn pregethu | The Very Revd Prof. Gordon McPhate preaching

Missa l' hora passa, Viadana

Ave Verum, Byrd

Tantum Ergo, de Severac

13 Ebrill | Dydd Mercher Ysbïo
13 April | Spy Wednesday

12.15pm
Litani ar Gân | Sung Litany

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Deus genitor alme

7.30pm
Cymun Bendigaid ar Gân a Bendithiad y Sagrafen Fendigaid | Choral Holy Eucharist and Benediction of the Blessed Sacrament

Y Canon dros Fywyd Cynulleidfaol yn pregethu | The Canon for Congregational Life preaching

Mass for Three Voices, Byrd

O sacrum convivium, Byrd

Tantum Ergo, Bruckner

14 Ebrill | Dydd Iau Cablyd
14 April | Maundy Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid Dydd Iau yr Wythnos Fawr | Holy Eucharist of Thursday of Holy Week

7.30pm
Cymun Bendigaid ar Gân y Swper Olaf | Choral Holy Eucharist of the Last Supper

Yr Is-Ddeon yn pregethu | The Sub-Dean preaching

Yn G | in G minor, Vaughan Williams

Ubi caritas, Duruflé

Tantum ergo, Duruflé

8.30pm-11.30pm
Gwylfa Gethsemane | The Watch of Gethsemane

11.30pm
Cwplin y Dioddefaint | Compline of the Passion

Nunc dimittis, Plaengan | Plainsong

Christus factus est, Plaengan | Plainsong

15 Ebrill | Dydd Gwener y Grogllith
15 April | Good Friday

Nid oes gwasanaeth am 12.30pm
There is no service at 12.30pm

2.00pm

Litwrgi Dioddefaint Crist | Liturgy of Christ's Passion

Dioddefaint Sant Ioan | Saint John Passion, Victoria
Ceryddiaethau | Reproaches, Victoria
Crux fidelis, John IV

7.30pm

Tenebrae

16 Ebrill | Noswyl y Pasg
16 April | Easter Eve

Nid oes gwasanaeth am 12.30pm
There is no service at 12.30pm

8.00pm

Gwynnos, Glân Fedydd, Bedydd Esgob, a Chymun Bendigaid Cyntaf y Pasg ar Gân | Choral Vigil, Holy Baptism, Confirmation and First Holy Eucharist of Easter

Missa Brevis, Dove
Seek him that maketh the seven stars, Dove
Alleluia, Dubois

17 Ebrill | Sul y Pasg
17 April | Easter Day

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Archesgob Cymru yn pregethu
Erscheined ist der herrlich tag, Walther
Offeren y Coroni yn C, Mozart
Haleliwia!, Handel
Offertoire sur "O Filii", Guilmant

11.00am

Choral Holy Eucharist

The Archbishop of Wales preaching
Saraband for the morning of Easter, Howells
Coronation Mass in C, Mozart
Fantasy: Easter, Harris

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Yn A | In A, Stanford
Ye Choirs of New Jerusalem, Stanford
Variations on an Easter Theme, Rutter



Archesgob Cymru
The Archbishop of Wales

**CERDDORIAETH
YNG
NGHADEIRLAN
DEINIOL SANT
MUSIC AT
SAINT DEINIOL'S
CATHEDRAL**

DEWCH I GANU Y CROESHEOLIAD JOHN STAINER

Oratorio ar raddfa fechan sy'n adrodd hanes Dioddefaint Crist yw'r **Croeshoeliad** a osodwyd i gerddoriaeth gan John Stainer. Daw'r testun o'r Beibl gyda rhyddiaith ychwanegol gan W. J. Sparrow Simpson.

Mae'r darn o bryd i'w gilydd yn cael ei ddiystyru fel melodrama ddiog o oes Fictoria, ond mae'n dal i gael ei berfformio heddiw oherwydd ei hygyrchedd, ac oherwydd ysbeidiau gwych megis "God so Loved the World", sy'n rhan o *repertoire* corau Cadeirlan ac eglwysig ledled y wlad.

Rydym yn falch y bydd ein Clercod Lleyg, Jonny Matson a Sam Jones, yn meddu'r rolau Tenor a Bas unawdol, a byddwn wrth gwrs yn cael cwmni ein horganydd Martin Brown.

Bydd hyn yn rhoi naws "yr aelwyd" i'r perfformiad a gobeithiwn y byddwch yn ymuno â ni ar gyfer y perfformiad cyfeillgar hwn. Byddwn hefyd yn perfformio peth o'r emynau yn Gymraeg gan ei wneud y perfformiad dwyieithog Cymraeg/Saesneg cyntaf yn y byd.

Byddwn yn cynnal y diwrnod fel digwyddiad **Dewch i Ganu** a fydd yn costio £10 i ganu (gan gynnwys cerddoriaeth, diodydd, lluniaeth ysgafn). Fel arall gallwch ymuno â'r gynulleidfa am 5.00pm (£5 i oedolion; plant/myfyrwyr/henoed am ddim).

Mae croeso i gantorion o bob gallu a phrofiad i ymuno â ni. Bydd Côr y Gadeirlan yn edrych ymlaen at eich tywys yn gerddorol ac yn ysbrydol drwy'r gwaith emosynol hwn.

COFRESTRU 1.30PM
YMARFER 2.00PM
PERFFORMIAD 5.00PM

COME AND SING THE CRUCIFIXION JOHN STAINER

The Crucifixion set to music by John Stainer is a small scale oratorio telling the story of the Passion of Christ. The text comes from the Bible with additional prose by W. J. Sparrow Simpson.

The piece is sometimes dismissed as cheap Victorian melodrama, but it is still performed today due to its accessibility and its very fine moments, such as "God so Loved the World", which is in nearly every Cathedral and church choir's repertoire across the land.

We are pleased that our very own Lay Clerks, Jonny Matson and Sam Jones, will take on the solo Tenor and Bass roles, and we shall of course be accompanied by our organist Martin Brown.

This will give the performance an "in house" feel and we hope you will join us for this friendly performance. We will also perform some of the hymnody in Welsh, making it the world's first English/Welsh bilingual performance.

We will run the day as a **Come and Sing** event which will cost £10 to sing (including sheet music, drinks, light refreshments). Alternatively you can join us in the audience at 5.00pm (£5 for adults; children/students/OAP for free).

Singers of all abilities and experience are welcome to join us. The Cathedral Choir will look forward to guiding you musically and spiritually through this emotive work.

REGISTRATION 1.30PM
REHEARSAL 2.00PM
PERFORMANCE 5.00PM



DATGANIADAU PANED 11.15AM PANED A CHACEN O 10.45AM

Bob bore lau o fis Chwefror, rydym yn eich gwahodd i ymuno â ni am baned, cacen, a chyfle i glywed datganiad gan artistiaid lleol, cenedlaethol a rhyngwladol dawnus. Cafwyd cychwyn gwych â rhaglen ein Cyfarwyddwr Cerdd ar yr organ ar 3 Chwefror.

Darperir lluniaeth o 10.45am, gyda'r gerddoriaeth yn dechrau am 11.15am. Mae mynediad am ddim, ond croesewir rhoddion tuag at ffioedd y perfformwyr a chenhadaeth y Gadeirlan.

10 CHWEFROR MARTIN BROWN ORGAN CADEIRLAN DEINIOL SANT

Organydd y Gadeirlan, Martin Brown, yn cyflwyno datganiad sy'n cynnwys Sonata Organ feistrolgar Hindemith.

17 CHWEFROR SARAH JONES SOPRANO CADEIRLAN DEINIOL SANT

Yn y trydydd o'n datganiadau gan y "tîm cartref", mae Pennaeth Datblygu'r Côr, Sarah Jones, yn cyflwyno datganiad o ffefrynnau soprano sy'n cyfuno elfennau o'r traddodiadau cerddorol Anglicanaidd a Chymreig.

24 CHWEFROR STEPHEN MATTHEWS TENOR COLEG SANT IOAN, CAERGRAWNT

Mae cyn Ysgolhaig Corawl Caergrawnt Stephen Matthews yn cymryd egwyl o'i astudiaethau operatig yn Mannheim yn yr Almaen i berfformio datganiad o ganeuon Ffrengig, Almaeneg a Saesneg.

3 MAWRTH GEORGIA PAYNE TRWMPED

Wrth baratoi ar gyfer cychwyn ei hastudiaethau yng Ngholeg Brenhinol Cerdd a Drama Cymru, mae Georgia yn cyflwyno datganiad o weithiau ar gyfer trwmped unawdol gan gyfansoddwyr gan gynnwys Hubeau a Bohme.

COFFEE-BREAK RECITALS 11.15AM COFFEE & CAKE FROM 10.45AM

Every Thursday morning from February onwards, we invite you to join us for a cup of tea or coffee, some cake, and a chance to hear a recital by a talented local, national or international artist. Our Musical Director's program on the organ gave our programme a great start on 3 February.

Refreshments will be provided from 10.45am, with the music starting at 11.15am. Admission is free, but donations are welcomed towards the performers' fees and the mission of the Cathedral.

10 FEBRUARY MARTIN BROWN ORGAN SAINT DEINIOL'S CATHEDRAL

Cathedral Organist Martin Brown presents a recital including the masterful Hindemith Organ Sonata.

17 FEBRUARY SARAH JONES SOPRANO SAINT DEINIOL'S CATHEDRAL

In the third of our "home team" recitals, Head of Chorister Development Sarah Jones presents a recital of soprano favourites combining elements of the Anglican and Welsh musical traditions.

24 FEBRUARY STEPHEN MATTHEWS TENOR ST JOHN'S COLLEGE, CAMBRIDGE

Former Cambridge Choral Scholar Stephen Matthews takes a break from his operatic studies in Mannheim, Germany to perform a recital of French, German and English songs.

3 MARCH GEORGIA PAYNE TRUMPET

Preparing for the commencement of her studies at the Royal Welsh College of Music & Drama, Georgia presents a recital of works for solo trumpet by composers including Hubeau and Bohme.

10 MAWRTH
SIMON OGDON
PIANO

Mae Clerc Lleyg y Gadeirlan a'r pianydd lleol Simon Ogdon yn eich gwahodd i ymuno ag ef ar "daith Ramantaidd" gyda datganiad o ddarnau telynegol byr gan gyfansoddwyr y bedwaredd ganrif ar bymtheg.

17 MAWRTH
HENRY FAIRS
ORGAN
**UNIVERSITÄT DER KÜNSTE,
BERLIN**

Mae'r organydd o fri rhyngwladol Henry Fairs yn cyflwyno datganiad sy'n cynnwys ffigiau anrhaethol Schumann ar "B.A.C.H".

24 MAWRTH
TIMOTHY EVANS
BAS
CADEIRLAN DEINIOL SANT

Mae Ysgolhaig y Gân y Gadeirlan Timothy Evans yn cyflwyno datganiad o ystod o ganeuon gan gyfansoddwyr o John Ireland i ganeuon o'r Theatr Gerdd boblogaidd.

31 MAWRTH
SAMUEL TEAGUE
TENOR
COLEG Y FRENHINES
RHYDYCHEN

Yn gyn Ysgolhaig Corawl yn y Gadeirlan ac yn Glerc Lleyg presennol yn Rhydychen, rydym yn croesawu Samuel Teague yn ôl i'r Gadeirlan i berfformio'r datganiad hwn.

7 EBRILL
CALLUM ALGER
ORGAN
**EGLWYS SANT PEDR,
WOLVERHAMPTON**

Ymunwch â chyn-enillydd Cystadleuaeth Organ Ryngwladol Gogledd Iwerddon Callum Alger ar gyfer datganiad o weithiau adnabyddus a llai adnabyddus gan y meistr mawr, J. S. Bach.

14 EBRILL
PEDWARAWD FARRENC
PEDWARAWD LLINYNOL

Pedwarawd llinynnol o Orllewin Canolbarth Lloegr yw Pedwarawd Farrenc, sy'n cyflwyno datganiad o weithiau myfyriol a dwys ar gyfer Dydd Iau Cablyd.



Callum Alger
7 Ebrill | April

10 MARCH
SIMON OGDON
PIANO

Cathedral Lay Clerk and local pianist Simon Ogdon invites you to join him on a 'a Romantic getaway' with a recital of short lyric pieces from nineteenth-century composers.

17 MARCH
HENRY FAIRS
ORGAN
**UNIVERSITÄT DER KÜNSTE,
BERLIN**

Internationally renowned organist Henry Fairs present a recital featuring the monumental Schumann "B.A.C.H" fugues.

24 MARCH
TIMOTHY EVANS
BASS
**SAINT DEINIOL'S
CATHEDRAL**

Cathedral Choral Scholar Timothy Evans presents a recital of a range of songs from those by John Ireland to numbers from popular Musical Theatre.

31 MARCH
SAMUEL TEAGUE
TENOR
**THE QUEEN'S COLLEGE,
OXFORD**

A former Choral Scholar at the Cathedral and current Lay Clerk in Oxford, we welcome Samuel Teague back to the Cathedral to perform this recital.

7 APRIL
CALLUM ALGER
ORGAN
**ST PETER'S CHURCH,
WOLVERHAMPTON**

Join former winner of the Northern Ireland International Organ Competition Callum Alger for a recital of both well and lesser-known works by the great master, J. S. Bach.

14 APRIL
FARRENC QUARTET
STRING QUARTET

West Midlands-based string quartet the Farrenc Quartet present a recital of contemplative and solemn works for Maundy Thursday.



Henry Fairs
17 Mawrth | March

THEMÂU'N PREGETHAU

“Yno bydd dy galon” (Mathew 6:21)

Y Grawys yw ein cyfnod yn yr anialwch, pan fo hunan-
arholi, hunanymwadiad, astudiaeth a haelioni yn ein
cynorthwyo i ailgyfeirio ein hunain tuag at Dduw. Wrth
inni droi at Grist, mae gras Duw yn cwrdd â ni mewn
sacramentau a defodau sy'n sancteiddio'n calonnau.
Mae ein pregethau boreu Sul dros yr wythnosau hyn –
wrth inni baratoi ar gyfer a chadw Grawys bendithiol –
yn ein gwahodd i fyfyrio ar y sacramentau a'r defodau
sy'n gyfarwydd inni; ac maent yn cloi gyda threm dros
litwrgïau a defodau gweddnewidiol yr Wythnos Fawr a'r
Tridiau Sanctaidd. Bydd aelodau o dîm y Gadeirlan a
gwesteion arbennig yn ein tywys i ddeall mai “yno bydd
dy galon.”

“Yn ffrydio i fywyd tragwyddol” | Dŵr, golau ac olew

6 Chwefror | Y Pedwerydd Sul cyn y
Grawys

Yr Is-Ddeon yn pregethu

“Dwyn ffrwyth trwy ddyfalbarhad” | Cymun Bendigaid

20 Chwefror | Yr Ail Sul cyn y Grawys |
Secsagesima

Y Canon Emeritws yn pregethu

“Anadlodd yn eu ffroenau anadl einioes” | Glân Fedydd

13 Chwefror | Y Trydydd Sul cyn y
Grawys | Septwagesima

Y Canon dros Fywyd Cynulledfaol yn
pregethu

OUR SERMON SERIES

“Where the heart is” (Matthew 6:21)

Lent is our time in the wilderness, when self-examination, self-denial, study and generosity help us to reorientate ourselves towards God. As we turn to Christ, God’s grace meets us in sacraments and rites that hallow our hearts. Our Sunday morning sermons over these weeks – as we prepare for and keep a holy Lent – invite us to contemplate the sacraments and rites that are familiar to us; and they conclude with our anticipation of the life-changing liturgies and rites of Holy Week and the Sacred Triduum. Members of the Cathedral team and special guests will explore with us “where the heart is.”

“Gushing up to eternal life” | Water, light and oil

6 February | The Fourth Sunday before
Lent

The Sub-Dean preaching

“Bear fruit with patient endurance” | Holy Eucharist

20 February | The Second Sunday
before Lent | Sexagesima

The Canon Emeritus preaching

“God breathed into them the breath of life” | Holy Baptism

13 February | The Third Sunday before
Lent | Septuagesima

The Canon for Congregational Life
preaching

**“Fab Dafydd, trugarha wrthyf!”
| Eneiniad y claf a rhoi olew ac
angen**

27 Chwefror | Gŵyl Ddewi

Yr Is-Ddeon yn pregethu

**“I’th Dad sydd yn y dirgel
weld dy fod yn ymprydio” |
Disgyblaethau’r Grawys**

2 Mawrth | Dydd Mercher Lludw

Y Canon dros Fywyd Cynulleidfaol yn
pregethu

**“Deugain dydd a deugain nos” |
Cysegru treigl amser**

6 Mawrth | Sul Cyntaf y Grawys

Yr Is-Ddeon yn pregethu



The Canon for Congregational Life
Y Canon dros Fywyd Cynulleidfaol

**“Os nad yw’n casglu gyda mi,
gwasgaru y mae” | Bedydd
Esgob ac ynydu**

13 Mawrth | Ail Sul y Grawys

Y Canon dros Fywyd Cynulleidfaol yn
pregethu

**“Pe bait tithau wedi adnabod
ffordd tangnefedd” | Cyffes,
penyd a chymod**

20 Mawrth | Trydydd Sul y Grawys

Y Darlennydd yn pregethu

**“Pum torth haidd a dau
bysgodyn – beth yw hynny
rhwng cynifer?” | Priodas, teulu
a pherthnasoedd**

27 Mawrth | Pedwerydd Sul y Grawys |
Sul y Mamau | Laetare

Esgob Cynorthwyol Bangor yn
pregethu

**“Nid ein pregethu ein hunain
yr ydym” | Urddau sanctaidd a
gweinidogaeth**

3 Ebrill | Sul y Dioddefaint

Dr Siôn Aled Owen yn pregethu

**“Aeth rhagddo ar ei ffordd i
Gaersalem” | Yr Wythnos Fawr
a’r Tridiau**

10 Ebrill | Sul y Blodau

Yr Is-Ddeon yn pregethu

“Son of David, have mercy on me!” | Anointing of the sick and last rites

27 February | The Festival of Saint David

The Very Revd Prof. Gordon McPhate preaching

“So that your fasting may be seen by your Father who is in secret” | Lenten disciplines

2 March | Ash Wednesday

The Canon for Congregational Life preaching

“Forty days and forty nights” | The hallowing of time

6 March | The First Sunday of Lent
The Sub-Dean preaching

“Whoever does not gather with me scatters” | Confirmation and initiation

13 March | Second Sunday of Lent
The Revd Dr John Prysor-Jones preaching

“If you had only recognized the things that make for peace” | Confession, penance and reconciliation

20 March | The Third Sunday of Lent
The Reader preaching

“Five barley loaves and two fish – what are they among so many people?” | Matrimony, family and relationships

27 March | The Fourth Sunday of Lent | Mothering Sunday | Laetare

The Assistant Bishop of Bangor preaching

“We do not proclaim ourselves” | Holy Orders and ministry

3 April | Passion Sunday

Dr Siôn Aled Owen yn pregethu

“Jesus went on ahead, going up to Jerusalem” | Holy Week and the Triduum

10 April | Palm Sunday
The Sub-Dean preaching



Y Canon Emeritws
The Canon Emeritus

Clas



Datblygodd yr eglwys Geltaidd ganoloesol sefydliad nodedig, a elwed y clas – cymuned o glerigion yn cydfyw yn golegol o gylch eglwys, ac yn ymledu i bregethu a dysgu ledled ardal eang. Bu i “fangor” Deiniol rhywbeth o gymeriad y clas; a chlas Beuno yng Nghlynnog Fawr oedd un o clasau amlycaf yng Nghymru gyfan.

Rydym yn benthycar term **Clas** fel teitl ar gyfer fforwm Zoom bob pythefnos, a fydd yn ymgynnull ar ddydd Llun am 6.30pm, i roi cyfle inni ddysgu, trafod a myfyrio. Yn bennaf, bydd sesiynau **Clas** yn cynnwys yr Is-Ddeon ac aelodau eraill o dîm y Gadeirlan mewn sgwrs â gwestai, am eu bywyd neu bwnc penodol y maent yn arbenigwr arno. Yna bydd cyfle i holi a thrafod. Disgwyliwn i bob sesiwn bara rhwng 45 munud ac awr.

The medieval Celtic church developed a distinctive institution, called the clas – a community of clergy living together collegially around a church, and spreading out to preach and teach across a wide area. Deiniol’s foundation in Bangor will have had an element of the clas to it. Beuno’s in Clynnog Fawr was one of the most prominent clas in Wales.

We’re borrowing the term **Clas** as the title for a fortnightly Zoom forum, convening on Mondays at 6.30pm, that will provide an opportunity to learn, discourse and reflect. Largely, **Clas** sessions these will feature the Sub-Dean and other members of the Cathedral team in conversation with a guest, about their life or a particular topic in which they’re the expert. There will then be an opportunity for questions and discussion. We expect each session to last between 45 minutes and an hour.

7 Chwefror

Y Canon dros Fywyd Cynulleidfao! a'r Is-Ddeon yn cyflwyno ein cyfres bregethu newydd, "Yno bydd dy galon"

21 Chwefror

Yr Is-Ddeon mewn sgwrs â Mary Stallard, Esgob Cynorthwyol newydd Bangor

7 Mawrth

Yr Is-Ddeon mewn sgwrs â Jordan Hillebert am fywyd a gwaith y diwinydd Henri de Lubac

21 Mawrth

Yr Is-Ddeon mewn sgwrs ag Andrew Carroll Jones, Archddiacon Meirionnydd, am yr adfywiad yn y diddordeb mewn pererindod, a chysylltiadau pererindota unigryw gogledd Cymru â seintiau Celtaidd yr Eglwys Brydeinig gynnar | Cymraeg â chyfieithu ar y pryd

4 Ebrill

Yr Is-Ddeon mewn sgwrs ag aelodau o dîm y Gadeirlan, yn edrych ymlaen ar ddefodau'r Wythnos Fawr a'r Tridiau Sanctaidd – rhagflas o litwrgi, cerddoriaeth a defosiwn gweddnewidiol

7 February

The Canon for Congregation Life and the Sub-Dean introducing our new sermon series, "Where the heart is"

21 February

The Sub-Dean in conversation with Mary Stallard, the new Assistant Bishop of Bangor

7 March

The Sub-Dean in conversation with Jordan Hillebert about the life and work of the theologian Henri de Lubac

21 March

The Sub-Dean in conversation with Andrew Carroll Jones, the Archdeacon of Meirionnydd, about the resurgence in interest in pilgrimage, and North Wales's unique pilgrimage links to the Celtic saints of the early British Church

4 April

The Sub-Dean in conversation with members of the Cathedral team, looking ahead at the observances of Holy Week and the Sacred Triduum – a preview of liturgy, music and life-changing devotion

ID cyfarfod Zoom yw **857 3402 4520** a'r cod pas yw **606397**, a bydd yr ystafell Zoom ar agor o 6.15pm.

The Zoom meeting ID is **857 3402 4520** and the passcode is **606397**, and the Zoom room will be open from 6.15pm.



Y Parchg Ddr Jordan Hillebert
The Revd Dr Jordan Hillebert

CADEIRLAN.EGLWYSYNGNGHYMRU.ORG.UK
DILYNWCH NI AR FACEBOOK, TWITTER AC INSTAGRAM
CADEIRLAN.CHURCHINWALES.ORG.UK
FOLLOW US ON FACEBOOK, TWITTER AC INSTAGRAM

Cadeirlan ac Eglwys Archesgobol Deiniol Sant ym Mangor

Esgob ac Archersgob Cymru
Y Parchedica Andrew T. G. John

Is-Ddeon | **Canon Siôn B. E. Rhys Evans**
sionrhys@eglwysyngnghymru.org.uk

Canon dros Fywyd Cynulleidfao | **Canon Tracy Jones**
tracyjones@eglwysyngnghymru.org.uk

Cyfarwyddwr Cerdd | **Joe Cooper**
joecooper@eglwysyngnghymru.org.uk

Organydd | **Martin Brown**
martinbrown@eglwysyngnghymru.org.uk

Gweinidog Teulu | **Naomi Wood**
naomiwood@eglwysyngnghymru.org.uk

Cwstos | **Simon Taylor**
simontaylor@eglwysyngnghymru.org.uk

Darlennydd | **Elma Taylor**

Canon Emeritws | **Canon Angela Williams**

Aelodau o Goleg Offeiriadol y Gadeirlan | **Y Parchg
Ddr John Prysor-Jones, y Tra Pharchg Athro Gordon
McPhate, y Parchg Peter Kaye**

Pensaer y Gadeirlan | **Simon Malam**

Cabidwl y Gadeirlan

Clerc y Cabidwl | **Robert Jones**
robertjones@eglwysyngnghymru.org.uk

Archddiacon Bangor

Yr Hybarch Mary Stallard

Archddiacon Meirionnydd

Yr Hybarch Andrew Carroll Jones

Archddiacon Ynys Môn a

Phrebendari Llanfair

Yr Hybarch Andy Herrick

Prebendari Penmynydd

Canon Dylan Williams

Canon Drysorydd

Canon Siôn B. E. Rhys Evans

Canon Ganghellor

Canon Emlyn Cadwaladr Williams

Canon Bencantor

Canon Robert Townsend

Canon Primus

Canon Tracy Jones

Canon Tertius

Canon Kim Williams

Canon Quintus

Canon Alan Gyle

Canon Mygedol

Canon Jane Coutts

Canon Mygedol

Canon Janet Gough

Canon Mygedol

Canon Nick Golding

Rhif elusen 1158340

The Cathedral & Metropolitan Church of Saint Deiniol in Bangor

Bishop and Archbishop of Wales
The Most Revd Andrew T. G. John

Sub-Dean | **Canon Siôn B. E. Rhys Evans**
sionrhys@churchinwales.org.uk

Canon for Congregational Life | **Canon Tracy Jones**
tracyjones@churchinwales.org.uk

Director of Music | **Joe Cooper**
joecooper@churchinwales.org.uk

Organist | **Martin Brown**
martinbrown@churchinwales.org.uk

Family Minister | **Naomi Wood**
naomiwood@churchinwales.org.uk

Custos | **Simon Taylor**
simontaylor@churchinwales.org.uk

Reader | **Elma Taylor**

Canon Emeritus | **Canon Angela Williams**

Members of the Cathedral's College of Priests
**The Revd Dr John Prysor-Jones, the Very Revd Prof.
Gordon McPhate, the Revd Peter Kaye**

Cathedral Architect | **Simon Malam**

Cathedral Chapter

Chapter Clerk | **Robert Jones**
robertjones@churchinwales.org.uk

Archdeacon of Bangor

The Venerable Mary Stallard

Archdeacon of Meirionnydd

The Venerable Andrew Carroll Jones

Archdeacon of Anglesey &

Prebendary of Llanfair

The Venerable Andy Herrick

Prebendary of Penmynydd

Canon Dylan Williams

Canon Treasurer

Canon Siôn B. E. Rhys Evans

Canon Chancellor

Canon Emlyn Cadwaladr Williams

Canon Precentor

Canon Robert Townsend

Canon Primus

Canon Tracy Jones

Canon Tertius

Canon Kim Williams

Canon Quintus

Canon Alan Gyle

Honorary Canon

Canon Jane Coutts

Honorary Canon

Canon Janet Gough

Honorary Canon

Canon Nick Golding

Charity number 1158340

CASGLA DRYSORAU
YN Y NEE,
OHERWYDD LLE
MAE DY DRYSOR,
YNO HEFYD Y
BYDD Y GALON
STORE UP
TREASURES IN
HEAVEN, FOR WHERE
YOUR TREASURE IS,
THERE YOUR HEART
WILL BE ALSO

MATHEW | MATTHEW 6:20-21



Cadeirlan
Deiniol Sant
ym Mangor

Saint Deiniol's
Cathedral
in Bangor

