

BUCHEDD 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



ONID OEDD EIN
CALONNAU AR
DÂN YNOM? O SUL
BACH Y PASG TAN
DDIWEDD MEHEFIN
WERE NOT OUR
HEARTS BURNING
WITHIN US? FROM
LOW SUNDAY UNTIL
THE END OF JUNE

24.4.2022-26.6.2022

RHAD AC AM DDIM

EWCH Â CHOPIAU I'W RHANNU

FREE

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CROESO WELCOME

Garcia

Croeso i'r trydydd rhifyn 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.

Byddai'n "buchedd" ni am Dymor y Pasg eleni yn cofnodi y cynhaliwyd 21 oedfa yn y Gadeirlan rhwng Sul y Blodau a Sul y Pasg. Derbyniondd 14 o bobl Fedydd Esgob drwy law yr Esgob Cynorthwyol yn ystod Gwylnos y Pasg. Yn y Cadeirio Archesgobol a'r Ordeinio Diaconiaid, bydd y Côr yn perfformio dau bremière o gerddoriaeth newydd a gomisiynwyd gan y Gadeirlan. Ac ar un prynhawn Mercher ar ddiwedd mis Ebrill, cafodd 33 o oedolion a 12 o blant eu bwydo o Fanc Bwyd ein Cadeirlan.

Mae llawer iawn yn cael ei gyflawni yma, er gogoniant i Dduw; ac y mae llawer eto i'w wneud, yn enwedig wrth i ni fyfyrto ar alwad diweddar yr Archesgob am i feithrin disgyblion ac efengylu egniol i fod yn nodau ein Heglwys.

Diolch i chi am ddilyn Crist a rhannu ein Newydd Da fel rhan o fywyd y Gadeirlan a Bro 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 i ni, yn llawen ac yn gydwytbodol, roi gogoniant i Dduw.



Welcome to this third 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.

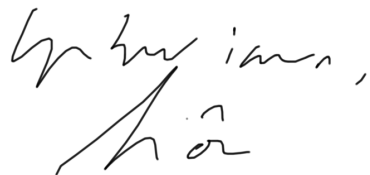
Buchedd Bangor is, therefore, a sort of record of the life of our community of Christ's companions here in Bangor at this time. It offers a mixture of devotional material and practical knowledge about our life together.

Our Eastertide "buchedd" would record that 21 services were held at the Cathedral between Palm Sunday and Easter Day. 14 people were Confirmed by the Assistant Bishop at the Easter Vigil. At both the Enthronement and the Ordination services, the Choir will perform world premières of new music commissioned by the Cathedral. And on one Wednesday afternoon at the end of April, 33 adults and 12 children were fed from our Cathedral Foodbank.

We can give thanks that much is being achieved here, to God's glory; and there is much yet to be done, especially as we reflect on the Archbishop's recent call for a deeper discipleship and an energised evangelism to be marks of our Church.

Thank you for being part of our community of discipleship and evangelism 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, joyfully and conscientiously, give glory to God.

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



PANED HEFO JANET GOUGH

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, Janet Gough.

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



Naomi Wood

Dywedwch ychydig wrtha'i am Janet.

Wel, adeiladau ydi fy "mheth" i. Mae gen i'r swydd orau yn darlithio, ysgrifennu a chynnig cyngor ynghylch eglwysi hanesyddol. Am wyth mlynedd roeddwn yn Gyfarwyddwr Cadeirlannau ac Adeiladau Eglwysig ar gyfer Eglwys Loegr. Dwi'n lwcus bod gen i ddau llyn i'm bwa. Astudiais Hanes a Hanes Celf yng Nghaergrawnt. Ond dwi hefyd yn Gyfrifydd Siartredig ac wedi gweithio yn y byd gwahanol iawn hwnnw o gyllid corfforaethol a rheolaeth busnes yn Sotheby's. Mae hynny'n golygu fy mod yn deall cynllunio busnes a chynaliadwyedd busnes, sydd, wrth gwrs, yn faterion pwysig iawn.

Roeddwn i'n lwcus iawn i gael fy magu mewn teulu Cristnogol eithaf cryf ac roeddwn yn mynd i'r Ysgol Sul tan oeddwn i'n 11 oed. Roedd y ddwy ysgol uwchradd es i iddyn nhw'n ysgolion Cristnogol felly mi ddysgais i lawer am y Beibl a gwasanaethau eglwysig. Yna es i i'r brifysgol a dechrau cwestiynu popeth – gan gynnwys fy ffydd. Ond roedd dau beth wnaeth fy nghadw yn y ffydd ac mae'r pethau hynny wedi bod yn gyson trwy fy mywyd. Y peth cyntaf oedd cerddoriaeth. Dwi ddim yn gerddorol – doeddwn i ond yng nghôr yr ysgol am fod ganddyn nhw bolisi cynhwysol o "bydd pawb sydd eisiau canu yn cael canu"! Ond dwi wastad wedi bod wrth fy modd efo cerddoriaeth eglwysig. Bues i'n ffodus iawn i gael canu *Meseia* Handel yn Abaty Westminster lle mae George Handel ei hun wedi'i gladdu.

GETTING TO KNOW JANET GOUGH

In each edition of Buchedd Bangor, we meet another member of the Cathedral community. This time, we meet our Lay Canon, Janet Gough.

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

Tell me a little about Janet.

Well, buildings are my “thing”. I have the best job lecturing, writing and providing consultancy on historic churches. For eight years I was the Director of Cathedrals & Church Buildings for the Church of England. I’m lucky to have two strings to my bow. I studied History and History of Art at Cambridge. But I’m also a Chartered Accountant and have worked in that very different world of corporate finance and business management at Sotheby’s. That means I understand business planning and sustainability which are, of course, very important.

I was very lucky to be brought up in quite a strong Christian family and went to Sunday School until I was 11. Both the secondary schools I went to were Christian schools so I learnt a lot about both the Bible and church services.

Then I went to university and began to question everything – including my faith. But what kept me hanging on in there, and has been constant through my life were two things. The first was music. I’m not musical, I was only in the school choir because they had an inclusive policy of “everyone who wants to sing can”! But I’ve always loved Church music. I was very fortunate to sing Handel’s *Messiah* in Westminster Abbey where George Handel is actually buried.



Ond yn fwy arwyddocaol, adeiladau. Rwyf bob amser wedi bod â diddordeb mewn hanes ac mae adeiladau'n fynegiant materol o hanes.

Sut ddechreuodd eich diddordeb mewn adeiladau? A yw'r ymdeimlad o le wedi bod yn bwysig i chi erioed?

Pan oeddwn i yng Nghaergrawnt aeth tiwtor â ni o amgylch Capel Coleg y Brenin, sydd â phensaernïaeth wych. Ond yr hyn a'm trawodd go iawn oedd y ffenestri. Mae dwy reng o'r ffenestri enfawr hyn, un uwchben y llall. Straeon o'r Testament Newydd ydi'r rheng isaf a thynnwyd fy sylw at y ffaith mai'r hyn a geir yn y rheng uchaf yw straeon o'r Hen Destament sy'n rhagfynegi'r stori'n sy'n cael ei hadrodd yn y rheng islaw. Roedd yn agoriad gwych i'r ffordd yr oedd y meddwl Cristnogol canoloesol yn gweithio. Taniodd hynny ddiddordeb mewn eiconograffi yndda i ac o'r eiliad honno ymlaen, mae arnaf ofn, roedd adeiladau wrth fodd fy nghalon. Gallaf gofio mynd o Gaergrawnt hefyd ar daith maes i Rushton Triangular Lodge. Mae popeth am fan'no mewn trioedd – tair ochr, tair ffenestr , tri llawr. Fe'i hadeiladwyd ar ddiwedd yr unfed ganrif ar bymtheg gan rywun nad oedd yn cael dweud ei fod yn Gatholig ond mi ddangosodd hynny drwy adeiladu'r adeilad hwn dim ond er mwyn



Capel Coleg y Brenin | King's College Chapel
gan | by Jean-Christophe Benoit

But more significantly, buildings. I've always been interested in history and buildings are a physical manifestation of that.

How did your interest in buildings begin? Has that sense of place always been important?

When I was at Cambridge a tutor took us round King's College Chapel which has fantastic architecture. But what bowled me over was the windows. There are two tiers of these enormous windows. The bottom tier is stories from the New Testament and then it was pointed out to me that the top tier are stories from the Old Testament that foretold the story being told in the tier below. It was a brilliant opening into the way the medieval Christian mind worked. That got me into iconography and from that moment on, I'm afraid, I was hooked on buildings. I can remember from Cambridge also going on a field trip to Rushton Triangular Lodge. Everything is in threes – three sides, three windows, three floors. It was built at the end of the 16th century by someone who wasn't allowed to say he was Catholic but he demonstrated it by building this building for no other reason than to celebrate the Trinity. And I just thought "wo wee, buildings really do speak!" Even the Triangular Lodge, although it's not a holy



Rushton Triangular Lodge
gan | by Nick Richards



dathlu'r Drindod. Ac roeddwn i'n meddwl "ew, mae adeiladau wir yn siarad!" Mae hyd yn oed y Triangular Lodge, er nad ydi o'n adeilad cysegredig, yn ymwneud â chrefydd a ffydd. Mae ein hadeiladau eglwysig yn cwmpasu cymaint o straeon – straeon lleol a straeon cenedlaethol. Mae Abaty Battle yn Hastings, er enghraifft, yn llefaru am oresgyniad Gwilym Goncwerwr ym 1066.

Beth ydi'r cysylltiad rhwng adeiladau eglwysig a ffydd i chi?

Dwi wrth fy modd yn mynd i'r Eglwys ar ddydd Sul i dynnu fi allan o'm hunan. Dwi'n byw yn fy swigen fach fy hun. Dwi'n ffysian ynghylch fy rheulu, yn meddwl am eglwysi, yn rhoi cyngor, yn ysgrifennu ac yn darlithio. Yn sydyn, yn yr eglwys, dwi'n cael fy atgoffa nad ydi rhywun yn dda iawn, neu am ddigwyddiadau ofnadwy mewn manau eraill yn y byd, yn ogystal ag am yr hyn mae'r bobl ifanc yn ei wneud neu'r pethau rhyfeddol eraill mae pobl yn eu gwneud.

Y fi sy'n gyfrifol am yr ymbiliau neu'r gweddïau a dwi'n eitha' bodlon yn gwneud hynny, gan fod paratoi gweddïau meddylgar yn dod yn naturiol i mi. Ond bellach dwi'n gyfrifol am ddau beth. Un yw'r bali rota, sy'n fy ngyrru'n wallgo', a'r llall ydi ysgogi pobl newydd i arwain gweddïau a chynnig cefnogaeth iddyn nhw. Mae hynny'n llawer mwy



Canon Janet Gough

building, is about religion and faith. Our church buildings encompass so many stories – local stories and national stories. The Battle Abbey at Hastings, for example, speaks of William the Conqueror’s Invasion of 1066.

How do Church buildings and faith connect for you?

I love going to Church on a Sunday to take me out of myself. I live in my own bubble – I’m fussing about my family, thinking about churches, giving advice, writing and lecturing. Suddenly at Church I am reminded that someone isn’t very well, or of terrible events

DWI’N CANFOD BOD YR
ADDOLIAD YN DIGWYDD
OHERWYDD EIN BOD NI
I GYD WEDI YMGYNNULL
MEWN ADEILAD

elsewhere in the world as well as what the young people are up to or the other amazing things that people are doing.

I’m responsible for the intercessions or prayers, and am quite happy as I find preparing thoughtful prayers comes naturally. But now I have been given responsibility for two things. One is the bloomin’ rota (which drives me round the bend), and the other is bringing new people to lead prayers and offering support. That’s much more than simply going to a National Trust building and just enjoying the building.

I find that, for me, the worship happens because we are all gathered in a building. I know it does happen over Zoom and that’s okay, but it’s not the same thing. On the way out of Liverpool Cathedral above the West Door is a piece of contemporary art by Tracy Emin, which reads, “I felt you and I knew you loved me”. That completely sums it up – when I’m in a cathedral or other Church building I just get this sense of God.

Too often, perhaps, we get caught up in simply protecting the past. How can we make sure there’s a balance between doing that and moving forwards in mission?

We need not just to make our buildings more physically accessible,

na dim ond mynd i un o safleoedd yr Ymddiriedolaeth Genedlaethol a jest mwynhau'r adeilad.

Dwi'n canfod bod yr addoliad yn digwydd oherwydd ein bod ni i gyd wedi ymgynnull mewn adeilad. Dwi'n gwybod bod addoli'n digwydd dros Zoom, ac mae hynny'n iawn, ond dydi o ddim yr un peth. Ar y ffordd allan o Gadeirlan Lerpwl uwchben Porth y Gorllewin mae darn o gelf cyfoes gan Tracy Emin, gyda'r geiriau, "I felt you and I knew you loved me". Mae hynny'n crynhoi'n peth i'r dim: pan fydda i mewn cadeirlan neu adeilad eglwysig arall dwi'n profi'r ymdeimlad yma o Dduw.

Yn rhy aml, efallai, rydyn ni'n treulio'n hegri ar ddiogelu'r gorffennol yn unig. Sut allwn ni sicrhau bod cydbwysedd rhwng gwneud hynny a chamu ymlaen o ran cenhadaeth?

Mae angen inni nid yn unig wneud ein hadeiladau'n fwy hygyrch yn gorfforol, ond hefyd yn fwy deniadol. Nid clybiau preifat mohony'n nhw. Yn fy eglwys i rydyn ni newydd gynnal ymgyrch datblygu. Yn sgil hynny, mi sylweddolom ni ein bod yn rhedeg cymaint â 21 o wasanaethau cymunedol, yn ogystal â chynnal gwasanaethau ac astudiaeth Feiblaidd a chenhadu. Mae yna grŵp plant bach, grŵp Alcoholigion Anhysbys, grŵp cerddoriaeth a llawer o grwpiau eraill yn defnyddio'r adeilad. Dwi'n credu bod hynny'n bwysig iawn. Rô'n i'n rhyfeddu pan agorodd Cadeirlan Deiniol Sant fel canolfan frechu yr haf diwethaf, gan frechu 16,000 o bobl y tu mewn i'r Gadeirlan dros gyfnod o dri mis. Mae llawer iawn o bobl sydd erioed wedi mentro i mewn i'n hadeiladau eglwysig ac mae'r mathau hyn o weithgareddau yn gwneud hi'n haws i bobl wneud hynny. Dwi'n credu ei bod yn bwysig ein bod yn gwrandao ar bobl o'r tu allan i'n heglwysi ac yn gweld beth maen nhw am ei weld hefyd. Mae ein hadeiladau yno ar gyfer y cymunedau o'u cwmpas ac mae angen inni ddod o hyd i ffyrdd newydd i gyrraedd y cymunedau hynny.

Mae llawer o bobl, rhai nad oes ganddynt ffydd eu hunain hyd yn oed, sydd â diddordeb dwfn yn hanes ein hadeiladau eglwysig ac sydd am helpu mwy gyda theithiau tywys neu brosiectau eraill. Beth fydddech chi'n ei ddweud wrthyn nhw?

Does dim angen i bobl fod wedi eu hyfforddi mewn diwinyddiaeth, na bod yn gerddorion na haneswyr i gyfrannu. O groesawu ymwelwyr ac arwain teithiau tywys i helpu i hybu natur yn ein mynwentydd ac i ofalu amdanynt, mae yna lawer o ffyrdd ardderchog o gyfrannu mewn ffyrdd gwir arwyddocaol tuag at ddadeni'r adeiladau eglwysig rhyfeddol hyn. [8]

but also more inviting. They're not private members' clubs. In my church we've just run a development campaign. In doing this we realised we have no less than 21 community activities beyond services, mission and Bible study. There's a toddler group, an Alcoholics Anonymous group, a music group and many more groups which use our space. I think that's really important. I was bowled over when Saint Deiniol's Cathedral opened as a vaccination centre last summer, giving 16,000 people their vaccinations inside the Cathedral over three months. An awful lot of people have never actually set foot in our Church buildings and these sorts of activities make that easier for people. I think it's important we listen to people from outside our churches and see what they want too. Our buildings are there for the communities around them and we need to find ways of reaching them.

There are lots of people, some who don't even have a faith of their own, who are deeply interested in the history of our Church buildings who want to help more with guided tours or other projects. What might you say to them?

People don't need to be trained theologians, musicians or historians to get involved. From welcoming visitors and giving guided tours to helping renature and care for our chuchyards, there are many wonderful ways of playing a really significant role in this renaissance of these amazing Church buildings. [P]



Cadeirlan Lerpwl | Liverpool Cathedral
gan | by Barry Hale



DWYN FFRWYTH



Gordon McPhate
ar y dde | on the right

ER LLES EIN HIECHYD,
RYDYN NI I GYD YN
CAEL EIN HANNOG I
FWYTA PUM DARN
O FFRWYTHAU AC O
LYSIAU BOB DYDD.

Nid yw pawb ohonom mor hoff
â hynny o lysiau, ond mae'r rhan
fwyaf ohonom ni'n mwynhau bwyta
ffrwythau!

Mae ffrwythau'n un o driciau mawr
Natur! Tric sy'n cael ei chwarae arnom
gan blanhigion. Mae Coed yn gwneud
eu ffrwythau'n ddeniadol ac yn felys
fel bod anifeiliaid a phobl eisiau eu
bywta! Ond mae'r ffrwythau'n cynnwys
hadau, sy'n gallu tyfu'n goed ffrwythau
newydd os ydyn nhw'n lledaenu ymhell
i ffwrdd o'r goeden wreiddiol. Drwy
fwyta'r ffrwythau rydyn ni'n cael ein
twyllo i ledaenu'r ffrwythau, ac felly
rydyn ni'n asiantiaid bywyd newydd.

Wrth gwrs, os yw'r ffrwyth wedi
mynd yn ddrwg, does neb eisiau
ei fwyta! Mae'r proffwyd Jeremia
yn defnyddio'r ddelwedd honno i
wahaniaethu'n ysbrydol rhwng dau
grŵp o bobl, un a fydd yn cael ei
fendithio a'r llall a fydd yn cael ei
felltithio gan Dduw.

Mae'n disgrifio basged yn llawn o
Ffigys da ac aeddfed, sy'n cynrychioli'r
bobl a gafodd eu halltudio i Babilon,
ymhell o'r cartref yn Jwda ac o addoli
yn y Deml yn Jeriwsalem. Roedden

BEARING FRUIT

Pregethwyd y bregeth hon gan y Tra Pharchg Athro Gordon McPhate rhwng y Cymun Bendigaidd ar Gân a Bendithiad y Sagrafen Fendigaid ar Dydd Mawrth Ffigys, 12 Ebrill 2022.

Y llithoedd oedd
Jeremeia 24 a
Mathew 21:18-22

The Very Revd Professor Gordon McPhate preached this sermon between the Choral Holy Eucharist and Benediction of the Blessed Sacrament on Fig Tuesday, 12 April 2022.

The lessons were
Jeremiah 24 and
Matthew 21:18-22.

FOR THE SAKE OF OUR HEALTH, WE ARE ENCOURAGED TO EAT FIVE PORTIONS OF FRUIT AND VEGETABLES EVERY DAY.

Not all of us are keen on vegetables, but most of us enjoy eating fruit!

Fruits are a great trick of nature! A trick played on us by plants! Trees make their fruits attractive and sweet so that animals and humans want to eat them! But the fruit contains seeds, which can make new fruit trees if they are spread far away from the parent tree. By eating fruit we are tricked into spreading seeds, and so we are agents of new life!

Of course, if fruit has gone bad, it is no longer good to eat! The prophet Jeremiah uses that image to distinguish spiritually between two groups of people, one to be blessed, the other to be cursed by God.

He describes a basket full of good and ripe Figs, to represent the people exiled to Babylon, away from home in Judah and from Jerusalem Temple worship. They suffered as prisoners of war, but through this tragedy they became closer to God. Jeremiah calls them good and ripe Figs because God promises to bless them, to return them



nhw'n dioddef fel carcharorion rhyfel, ond trwy'r trychineb hwnnw, fe ddaethon nhw'n agosach at Dduw. Mae Jeremeia'n eu galw'n Ffigys da ac aeddfed oherwydd fod Duw'n addo eu bendithio a'u dychwelyd gartref lle y byddan nhw'n ffynnu.

Mae Jeremeia'n disgrifio basged lawn o Ffigys drwg ac anfwytadwy, sy'n cynrychioli'r bobl a gafodd ganiatâd y Babiloniaid i aros gartref yn Jwda yn eithaf cyfforddus, ac a oedd yn dal i allu mynd i'r Deml yn Jeriwsalem i addoli.

Ond yn eu diogelwch cyfforddus, roedden nhw'n llithro i ffwrdd oddi wrth ddibynnu ar Dduw! Mae Jeremeia'n eu galw'n Ffigys drwg ac anfwytadwy oherwydd fod Duw'n eu melltithio ac yn addo y byddan nhw'n cael eu symud o'u mamwlad a'u gwasgaru.

Cnewyllyn y neges baradocsaidd yw gwerth ysbrydol ac anghenraid dioddef! Yn nyddiau cynnar Cristnogaeth, mynegodd Mam Anialwch o'r enw Theodora hynny fel hyn:

BYDDED I NI YMDRECHU I FYND I
DEYRNAS DDUW TRWY'R PORTH CUL!

FEL Y COED, OS NAD YDYN NHW WEDI
SEFYLL O FLAEN STORMYDD Y GAEL,
ALLAN NHW DDIM DWYN FFRWYTH,
FELLY Y MAE GYDA NINNAU!

MAE'R OES HON YN STORM, A DIM
OND TRWY LAWER O DREIALON A
THEMTASIYNAU Y GALLWN NI GAEL
ETIFEDDIAETH YN Y DEYRNAS.

Rydyn ni newydd glywed yr hanes rhyfedd am Iesu'n melltithio'r Ffigysbren ddi-ffrwyth, a oedd yn amlwg yn weithred symbolaidd. Beth allai hynny ei olygu?

Yn gyntaf, mae'n rhaid i ni feddwl am arwyddocâd cudd Ffigys. Wrth addoli yn y Deml yn Jeriwsalem, roedd y bobl yn cynnig offrwm i Dduw, a'r ffrwyth cyntaf oedd yn cael ei offrymu oedd Ffigys. Felly, mae Ffigysbren heb ffigys yn cynrychioli cymdeithas grefyddol nad oes ganddi bellach unrhyw beth i'w gynnig i Dduw – sy'n cynnwys pobl oedd wedi dod yn llwgr ac wedi tyfu – oddi wrth Dduw!

Yn ail, mae'n rhaid i ni feddwl am yr hanes yr Efengyl sy'n rhagflaenu'r hanes am y Goeden Ffigys. Hanes yw hwn am Iesu'n glanhau'r Deml, yn taflu'r cyfnewidwyr arian allan. Roedd Teml Jeriwsalem wedi dod yn fusnes llwgr, yn twyllo addolwyr tlawd ac yn yn cael ei rhedeg gan yr awdurdodau crefyddol – yr Uwch Offeiriaid a'r Henuriaid. Roedd y Deml wedi dod fel Coeden heb Ffrwyth!

home, where they will prosper.

Jeremiah describes a basket full of bad and inedible Figs, to represent the people allowed by the Babylonians to stay at home in Judah relatively comfortably, with continued access to Jerusalem Temple worship.

But in their comfortable security they drifted away from dependence on God! Jeremiah calls them bad and inedible Figs because God curses them, and promises that they will be removed from their homeland and scattered.

The paradoxical take-home message is about the spiritual value and necessity of suffering! In early Christian times, a Desert Mother called Theodora expressed it in this way:

**LET US STRIVE TO ENTER GOD'S
KINGDOM BY THE NARROW GATE!**

**JUST AS THE TREES, IF THEY HAVE NOT
STOOD BEFORE THE WINTER STORMS,
CANNOT BEAR FRUIT, SO IT IS WITH US!**

**THE PRESENT AGE IS A STORM, AND
IT IS ONLY THROUGH MANY TRIALS
AND TEMPTATIONS THAT WE CAN
OBTAIN AN INHERITANCE IN THE
KINGDOM.**

We have just heard the strange story about Jesus cursing a fruitless Fig Tree, which was clearly a symbolic act. What could it mean?

First, we need to think about the hidden significance of Figs. In the worship of the Jerusalem Temple, the people made offerings to God, and the first fruit to be offered was the Fig. Therefore, a Fig Tree without Figs represents a religious society which no longer has anything to offer God – consisting of people who have become corrupt and have grown away from God!

Second, we need to think about the Gospel story that precedes the Fig Tree story. It's the account of Jesus cleansing the Temple, throwing the money-changers out. The Jerusalem Temple had become a corrupt business defrauding poor worshippers, and operated by the religious authorities – the Chief Priests and the Elders. The Temple had become like a Tree without Fruit!

Third, we need to think about the Gospel story that follows the Fig Tree story. It's the Parable of the Two Sons.



Yn drydydd, mae'n rhaid i ni feddwl am yr Efengyl sy'n dilyn hanes y Goeden Ffigys. Dyma ddameg y Ddau Fab.

Mae un mab yn addo gwneud beth mae ei Dad yn gofyn iddo ei wneud ac yna ddim yn ei wneud! I Iesu, mae'r Mab hwn yn cynrychioli ymddygiad anufudd yr Uwch Offeiriaid a'r Henuriad tuag at Dduw. Felly, roedd y sefydliad wedi dod fel Coeden heb Ffrwyth!

Mae'r Mab arall yn gwrthod gwneud beth mae ei Dad yn gofyn iddo ei wneud, ac yna'n ei wneud. I Iesu, mae'r Mab hwnnw'n dangos ymddygiad ufudd Pechaduriaid fel Casglwyr Trethi a Phuteiniaid tuag at Dduw. Felly, mae'r rhai sy'n edifarhau yn gallu dod yn iawn gyda Duw a dod yn bobl ffrwythlon.

Yn y clwstwr hwn o hanesion o'r Efengylau, mae yna un neges! Mae'r sefydliad crefyddol Iddewig wedi dod yn llwgr, yn anufudd ac yn ddiffwrwyth – nid dyma bellach yr adwy i fywyd ysbrydol yn Nuw i'r bobl. Daeth yr hyn a ddylai fod yn Goeden Fywyd ffrwythlon yn Goeden Farwolaeth ddiffwrwyth. Mae'n rhaid ei newid am well ffordd at Duw!

Pan felltithiodd Iesu y Goeden Ffigys yn symbolaidd, roedd ar ei ffordd i'r Groes, a oedd ei hunan, yn llythrennol, yn Goeden Marwolaeth. Ac, wrth farw ar y Groes, roedd Iesu ei hunan yn cael ei felltithio, oherwydd roedd yn dwyn Pechodau'r Byd. Fe y dywed Paul wrthym yn Galatiaid, pennod 3:

**PRYNODD CRIST RYDDID I NI
ODDI WRTH FELLTITH Y GYFRAITH
PAN DDAETH, ER EIN MWYN, YN
WRTHRYCH MELLTITH, OHERWYDD Y
MAE'N YSGRIFENEDIG: "MELLTITH AR
BOB UN A GROGIR AR BREN!"**

Ond nid Coeden Marwolaeth yn unig oedd y Groes! Trwy Atgyfodiad Iesu, roedd hefyd yn Goeden Bywyd! Gwrandewch ar Iesu'n sôn ym mhennod 12 o Efengyl Ioan am y farwolaeth sydd o'i flaen:

**OS NAD YW GRONYN GWENITH YN
SYRTHIO I'R DDAEAR AC YN MARW,
Y MAE'N AROS AR EI BEN EI HUN,
OND OS YW'N MARW Y MAE'N DWYN
LLAWER O FFRWYTH.**

Ar ôl marwolaeth ac atgyfodiad Iesu, ni yw'r rhai a ddylai fod yn ffrwythlon! Gwrandewch ar yr hyn y mae Iesu'n ei ddweud yn mhennod 15 o Efengyl Ioan:

One Son promises to do what his Father asks him to do, but then doesn't do it! For Jesus, this Son represents the disobedient behaviour of the Chief Priests and Elders towards God. So the religious establishment has become like a Tree without Fruit!

The other Son refuses to do what his Father asks him to do, but then does it. For Jesus, that Son represents the obedient behaviour of Sinners like Tax Collectors and Prostitutes towards God. So those who repent can get right with God, and become fruitful people.

From this cluster of Gospel stories there is a single message! The Jewish religious establishment has become corrupt, disobedient, and fruitless – no longer the access to spiritual life in God for the people. What should have been a fruitful Tree of Life has become a fruitless Tree of Death. It needs to be replaced by a better way to God!

When Jesus symbolically cursed the Fig Tree he was on his way to the Cross, which itself was literally a Tree of Death. And dying on the Cross, Jesus himself was cursed, because he bore the Sins of the World. As Paul tells us in Galatians chapter 3:

BY BECOMING A CURSE FOR US, CHRIST HAS REDEEMED US FROM THE CURSE THAT THE LAW BRINGS, FOR (THE SCRIPTURE SAYS) "ANYONE WHO IS HANGED ON A TREE IS UNDER GOD'S CURSE".

But the Cross was not only a Tree of Death! By the Resurrection of Jesus, it was also the Tree of Life! Listen to Jesus speaking about his impending death in chapter 12 of John's Gospel:

UNLESS A GRAIN OF WHEAT FALLS INTO THE EARTH AND DIES IT REMAINS ALONE BUT IF IT DIES IT BEARS MUCH FRUIT

After the death and resurrection of Jesus, we are the ones who should be fruitful! Listen to what Jesus says in chapter 15 of John's Gospel:

I AM THE VINE, AND YOU ARE THE BRANCHES. THOSE WHO REMAIN IN ME, AND I IN THEM, WILL BEAR MUCH FRUIT.

MYFI YW'R WINWYDDEN; CHWI YW'R
CANGHENNAU. Y MAE'R HWN SY'N
AROS YNOF I, A MINNAU YNOF EF, YN
DWYN LLAWER O FFRWYTH.

Y ddelwedd yma yw o lesu ei hunan fel Coeden Bywyd. Felly, beth fyddai'n ei olygu i ni fod yn ganghennau ffrwythlon o'i Goeden? Mae'n debyg mai William Temple, Archesgob Caergaint ar un adeg, a fynegodd hyn orau pan ddywedodd:

CARIAD DUW YW'R GWREIDDYN, A
CHARU EIN CYMYDOG YW'R FFRWYTH, O
GOEDEN BYWYD. NI ALL Y GWREIDDYN
NA'R FFRWYTH FODOLI HEB EI GILYDD.
Y NAILL YW'R ACHOS, A'R LLALL YW'R
EFFAITH.

Mewn geiriau eraill, os mai dim ond Gair y Ffydd sydd gennym, ac os nad ydyn ni'n gwneud Gwaith Cariad yn y Byd, yna rydyn ni ond fel Coeden gyda dail ond heb ffrwyth!

Nid ar amrant mae dod yn bobl ffrwythlon – mae'n cymryd amser!

Rwy'n dod i ben gyda'r sylwadau hyn ar y broses o ddod yn ffrwythlon gan y diwynydd Jacob Kattackal:

MAE CRISTIONOGAETH YN DYSGU NAD
PROFIAD AR ÔL MARW'N YN UNIG YW
IACHAWDWRIAETH, MAE'N CYCHWYN
YMA YN Y BYWYD HWN AR Y
DDAEAR. MAE'R BYWYD O RAS EISOES
WEDI CYCHWYN GYDA'N TAITH AR Y
DDAEAR. MAE'N EGINO YMA, ER MAI
YN Y NEFOEDD YN MAE'N BLODEUO
AC YN DWYN FFRWYTH. Y BERTHYNAS
RHWNG BYWYD O RAS YN Y BYD
HWN A BYWYD YN Y NEFOEDD YW
PERTHYNAS YR HEDYN A'R GOEDEN.

[B]

The image here is of Jesus himself as the Tree of Life. So what would it mean for us to be fruitful as branches of his Tree? William Temple, sometime Archbishop of Canterbury, probably expressed it best when he said this:

LOVE OF GOD IS THE ROOT, AND LOVE OF OUR NEIGHBOUR IS THE FRUIT, OF THE TREE OF LIFE. NEITHER ROOT NOR FRUIT CAN EXIST WITHOUT THE OTHER. ONE IS THE CAUSE, AND THE OTHER IS THE EFFECT.

In other words, if we only have the Word of Faith, but do not do the Work of Love in the World, then we are just like a Tree with leaves but no fruit!

Becoming fruitful people is not instant – it takes time!

I conclude with this reflection on the process of becoming fruitful by the Indian theologian, Jacob Kattackal:

CHRISTIANITY TEACHES THAT SALVATION IS NOT ONLY AN AFTER-DEATH EXPERIENCE, BUT STARTS HERE IN THIS LIFE ON EARTH. THE LIFE OF GRACE HAS ALREADY BEGUN IN OUR EARTHLY JOURNEY. IT SPROUTS HERE, ALTHOUGH IT BLOSSOMS AND BEARS FRUIT IN HEAVEN. THE RELATION BETWEEN THE LIFE OF GRACE IN THIS WORLD AND THE LIFE OF HEAVEN IS THE RELATION OF THE SEED AND THE TREE.

[B]



3. IESU'R THERAPYDD

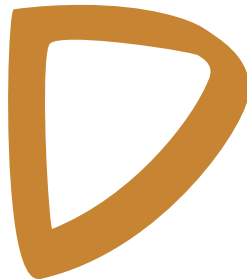
Mae Esgobion a Chorff Llywodraethol yr Eglwys yng Nghymru wedi ein gwahodd, yn ystod 2022, i ymgysylltu'n ddyfnach â geiriau'r Beibl. Un o'r ffyrdd y gwnawn hyn yng Nghadeirlan Deiniol Sant yw trwy bum erthygl yn **Buchedd Bangor** a fydd yn ein dwyn yn agosach at yr Efengyl yn ôl Sant Luc.

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 offrrwm 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



oes dim rhaid bod yn arbenigwr mewn seicdreiddiad Jungaidd i ganfod rhai o'r archdeipiau grymus sydd yn Efengyl Luc. Y prif un yn eu mysg yw'r *môr* y gellir, mewn dau achlysur ar dudalennau cyntaf yr Efengyl hon, ei ddehongli fel symbol o weithgaredd iachau Iesu.

Y môr, yn ôl Carl Gustav Jung, yw'r symbol cyfun am yr isymwybod, y gronfa gudd, enfawr, o reddfau, atgofion a theimladau sy'n rheoli ein hymddygiad, ein meddwl, ein perthynasau a'n hunan amgyffred hyd yn oed pan nad ydym yn ymwybodol o hynny, neu yn hytrach, yn enwedig pan nad ydym yn ymwybodol o hynny.

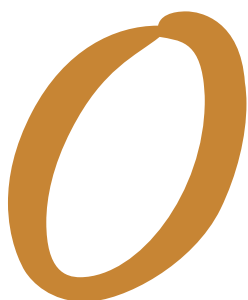
Mae'r isymwybod, fel y gwyddom ni, yn dangos ei hunan yn enwedig mewn breuddwydion pan fyddwn yn cysgu. Yn wir, mae Luc yn sôn am Iesu'n mynd i mewn i gwch gyda'i ddisgyblion i'w harwain at ochr arall y llyn – hynny yw at ffordd arall o weld realiti – ac yna'n disgyn i drwmgwsg. Rydym yn gyfarwydd â'r eicon o ddisgyniad Iesu i'r Isfyd ble mae'n gafael yn llaw Adda ac Efa ac yn eu rhyddhau o gaethiwed marwolaeth ac ebargofiant. Gallwn weld rhywbeth tebyg yma: wrth gysgu, mae Iesu'n disgyn i ddyfnderoedd isymwybod torfol dynoliaeth ac yn dod â'i rym i iachau yno. Does dim syndod felly, os yw'r môr, yr

3. JESUS THE THERAPIST

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.



One does not need to be an expert in Jungian psychoanalysis to detect some of the potent archetypes at play in Luke's Gospel. Chief among them is the sea which in two instances of the initial pages of this Gospel can be interpreted as a symbol of Jesus' healing activity.

The sea, according to Carl Gustav Jung, is the collective symbol for the unconscious, this huge hidden reservoir of instincts, memories, and feelings which drive our behaviour, our thinking, our interactions, and our self-perception even when we are not aware of it, or rather especially when we are not aware of it.

The unconscious, as we know, manifests itself especially in dreams when we are asleep. And indeed, Luke portrays Jesus getting into a boat with his disciples with the aim of leading them to the other side of the lake – that is to another way of seeing reality – and there falling into a deep sleep. We are familiar with the icon of the descent of Jesus into the Hades in which he can be seen taking the hand of Adam and Eve and freeing them from the captivity of death and oblivion. We can picture something similar here: during his sleep, Jesus descends into the depths of humanity's collective unconscious and brings there his

isymwybod, yn gythryblus – bod y disgyblion yn cael eu llenwi ag *ofn* (Luc 8:22 f.).

Ychydig o dudalennau ynghynt mae Luc yn disgrifio golygfa debyg: Mae Iesu'n mynd i gwch Seimon, yn eistedd i lawr ac yn dysgu pobl oddi yno, ar y môr, yn siarad wrth feddyliau a chalonnau, yn gafael yn ein deallusrwydd ond, yn ddyfnach byth, yn treiddio i'n isymwybod. Unwaith mae'n gorffen ei araith, mae'n datgan ei fwriad i ddod â Seimon, a ninnau, gydag ef, ymhellach ac yn ddyfnach – mae'n ei wahodd i "Dos allan i ddŵr dwfn a gollyngwch eich rhwydau

MAE OFN AC EUOGRWYDD YMYSG Y TUEDDIADAU MWYAF LLECHWRAIDD EIN HENAID, MAEN NHW'N YSTUMIO EIN CANFYDDIAD NI O'N HUNAIN AC O DDUW

am ddalfa". Y tro hwn, mae'r cyrch i mewn i ddyfnderoedd ein hisymwybod yn dod ag euogrwydd i'r wyneb – pan mae Seimon yn gweld y cwch yn suddo oherwydd maint y ddalfa, mae'n disgyn wrth bengliniau Iesu ac yn erfyn: "Dos ymaith oddi wrthyf, oherwydd dyn pechadurus wyf fi" (Luc 5:8 f.).

Mae ofn ac euogrwydd ymysg y tueddiadau mwyaf llechwraidd ein henaid; maen nhw'n ystumio ein canfyddiad ni o'n hunain ac o Dduw, yn llygru ein pethynasau gydag eraill. Rydym yn ddiffwrwyth yn erbyn y rhagfarnau etifeddol, cyfnewidiol, mewdol hyn oherwydd eu bod yn efelychu ffydd ac edifeirwch yn ddeheuig iawn, pan mewn gwirionedd, maen nhw'n ein cau arnom ein gilydd, yn gwneud i ni amau Iesu, yn gwneud i ni eisiau rhedeg i ffwrdd oddi wrtho. Dim ond ar ôl iddo dinoethi'r ofn ac euogrwydd hyn a dechrau eu hiachau y gallwn ni groesawu Iesu – dyma beth sy'n digwydd pan mae'n ceryddu'r gwynt a'r dyfroedd tymhestlog, yn tawelu'r storm (Luc 8:25), yn chwalu'n hofnau, yn annog Seimon "Paid ag ofni," fel y gall, yn rhydd o'i hualau, adael popeth a dilyn Iesu (5.11).0}

Mae Luc yn gweld Iesu fel y meddyg (Luc 4:23 a 5:31) ac yn disgrifio'i weithgaredd iachau fel "therapi" (Luc 4:23) - gair, trwy gyd-ddigwyddiad, y mae'n hiaith fodern yn ei ddynodi sy'n weithgaredd pobl broffesiynol iechyd meddwl, rydym ni'n eu galw'n "therapyddion" gyda geiriau yn brif gyfrwng eu hiachau.}

healing power. No surprise then if the sea, the unconscious, is in great turmoil – if the disciples are filled with *fear* (Luke 8:22 f.).

Few pages earlier Luke describes a similar scene: Jesus gets into Simon's boat, sits down, and teaches people from it, floating on the sea, speaking to both minds and hearts, addressing our intelligence but much more deeply again probing our unconscious. Once he ends his speech, he signals his intention to bring Simon, and us with him, further and deeper – he invites him to “put out into deep water and

FEAR AND GUILT ARE AMONG THE MOST INSIDIOUS BIASES OF OUR SOUL, DISTORTING OUR PERCEPTION OF OURSELVES AND OF GOD

let down the nets for a catch”. This time, the foray into the depths of our unconscious brings to the surface guilt – when Simon sees the boat sinking because of the magnitude of the catch, he falls at Jesus' knees and begs: “Go away from me, Lord, for I am a sinful man” (Luke 5:8 f.).

Fear and guilt are among the most insidious biases of our soul; they distort our perception of ourselves and of God, pollute our relations with others. We are powerless against these inner protean ancestral prejudices because they are adept at simulating faith and repentance, when in fact they close us on ourselves, make us doubt of Jesus, want us to flee away from him. We can welcome Jesus only after he has unmasked this fear and this guilt and started to heal them – which is what happens when he rebukes the wind and the raging waters, calms the storm (Luke 8:25), dispels our fear, enjoins to Simon “Don't be afraid” so that, freed from his shackles, he can leave everything and follow Jesus (Luke 5:11).

Luke sees Jesus as the physician (Luke 4:23 and 5:31) and describes his healing activity as a “therapy” (Luke 4:23) – a word which coincidentally in our modern language designates the activity of mental health professionals, whom we call “therapists” and whose foremost medium for healing is words.

Yn wir, mae'r ddelwedd o Iesu fel iachawr, fel "therapydd", yn cael ei gysylltu bob amser â'i alw y proffwyd: rydym yn clywed fod y geiriau sy'n dod allan o'i wefusau'n rhai "graslon". Mae amryw o ystyron i'r gair "graslon" ond, yn y cyd-destun y mae'r ymadrodd yn cael ei ddefnyddio, mae'n cyfeirio at ddarn o sgrôl y proffwyd Eiseia y mae Iesu'n ei ddarllen yn y synagog, mae ei eiriau'n raslon oherwydd fod ganddyn nhw'r gallu i gysuro'r tlodion, rhyddhau carcharorion, adfer golwg y deillion, ein rhyddhau rhag y beichiau sy'n gormesu ein bywydau a'n calonau (Luc 4:18 f.)

YN GRYNO, MAE GEIRIAU IESU'N "RASOL" OHERWYDD EU BOD YN IACHAU.

Yn wir, dyma'r cyd-destun ar gyfer pan alwodd Iesu ei hunan, am y tro cyntaf a braidd yn anuniongyrchol, yn 'ffisigwr'. Roedd y bobl o Nasareth yn rhyfeddu at ei eiriau ac yn awyddus i fanteisio ar ei wyrthiau. Ond, roedd Iesu'n synhwyro eu siomedigaeth pan ddatganodd: "Diau yr adroddwch wrthyf y ddihareb", 'Feddyg, iachâ dy hun! a dweud 'Yr holl bethau y clywsom iddynt ddigwydd yng Nghaperaum, gwna hwy yma hefyd ym mro dy febyd.'" (Luc 4:23). Ymhen dim, roedden nhw'n llawn cynddaredd llofruddiaethol yn ei erbyn, cododd storm ac roedd y dyfroedd yn tasgu: "Wrth glywed hyn llanwyd pawb yn y synagog â dicter (Luc 4:28). Ond, mae'n debyg nad oedd unrhyw iachau'n digwydd yma, roedd Iesu i'w weld yn cyfyngu ei hunan i ddangos dicter ei gydwladwyr. Ac eto, fel gyda'r storm ar y llyn, mae'r dyfroedd tymhestlog yn tawelu, neb yn cyffwrdd yn Iesu "Ond aeth ef trwy eu canol hwy, ac ymaith ar ei daith' (Luc 4:30).

Cwestiwn, felly, i bawb ohonom; beth yw'r iachâd rydym ni'n ei ddisgwyl oddi wrth Iesu, na, beth ydym ni ei *angen* gan Iesu? Yn fwy cyffredinol, pa fath o synnwyr ydym ni'n ei wneud o'i weinidogaeth iachau yn yr Efengylau, beth yw ystyr hynny i'n ffydd. Yn ei dyddiau ni, mae'r gwahanglwyf bron wedi'i goncro. Fe wyddom ni nad oes â wnelo'r diafol ddim ag epilepsi. Os oes gennym ni dwymyn ddrwg fel mam yng nghyfraith Simon, byddai'n well gennym, yn hollol iawn, weld meddyg yn hytrach nag offeiriad. Sut mae Iesu'n dal yn ffisegwr i ni hefyd? Beth yw'r iachâd, y therpai, rydym ni ei angen ganddo?

EFALLAI MAI'R ATEB YW EI FOD YN DATGUDDIO AC YN GWELLA SALWCH EIN CALONAU.

Mae hyn yn agwedd hanfodol o genhadaeth Iesu o gychwyn cyntaf Efengyl Luc, pan gafodd ei ddwyn i'r Deml gan ei rieni ac y dywedodd Simeon wrth Mair "Wele, gosodwyd hwn... i fod yn arwydd a wrthwynebir; felly y datguddir meddyliau calonnau lawer (Luc 2:34)."

Indeed, the image of Jesus as a healer, as a “therapist”, is always associated with him being designated as *the* prophet: we are told that the words that come out of his lips are “gracious”. “Gracious” can have a variety of meanings but, in the context in which the expression is used, it refers to the passage from the scroll of the prophet Isaiah Jesus reads in the synagogue: his words are gracious because they have the power to comfort the poor, free the prisoners, restore the sight of the blind, release us from the burdens that oppress our lives and our hearts (Luke 4:18 f.).

IN A NUTSHELL, JESUS' WORDS ARE “GRACIOUS” BECAUSE THEY HEAL.

Indeed, this is the context in which for the first time Jesus calls himself a “physician” in the Gospel, somehow obliquely. The people from Nazareth marvel at his words and are eager to benefit from his miracles. Jesus however perceives their disappointment when he declares: “Surely you will quote this proverb to me: ‘Physician, heal yourself!’ And you will tell me, ‘Do here in your hometown what we have heard that you did in Capernaum.’” (Luke 4:23). Soon they are filled with murderous fury against him, a storm erupts and the waters rage: “All the people in the synagogue were furious” (Luke 4:28). Apparently, no healing happens here – Jesus seems to confine himself to laying bare his kinsmen’ fury. And yet, just as with the storm on the lake, suddenly the raging waters are still, “all is calm’, nobody touches Jesus, he walks right through the crowd and goes his way (Luke 4:30).

A question then for us all: what is the healing we expect, nay we *need* from Jesus? More generally, what sense do we make of his healing ministry in the Gospels, what meaning does it have for our faith? In our days leprosy has been almost completely eradicated. We know that the devil has nothing to do with epilepsy. If we have a high fever like Simon’s mother-in-law we’d rather, and rightly, see a doctor than ask for a priest. How does Jesus remain a physician for us too? What is the healing, the “therapy” we need from him?

THE ANSWER CAN BE THAT HE REVEALS AND HEALS THE ILLNESSES OF OUR HEARTS.

Yn wir, mae'r gras sydd ynghlwm â geiriau Iesu'n datgelu dicter pobl Nasareth, euogrwydd Simon, ofn ei ddisgyblion, a gallwn ni hefyd ychwanegu pa mor ddauwynebog yw'r phariseaid pan mae Iesu'n iachau ar y Sabath: "Roedd Iesu [meddai Luc] yn gwybod eu meddyliau" (Luc 6:8), neu hunan gyfiawnder y pharisead a oedd wedi'i wahodd am ginio pan oedd y wraig bechadurus yn golchi traed Iesu gyda'i dagrau ac yn eu sychu sychu gyda'i gwallt (Luc 7:36-50).

Byddwn yn iawn yn dangos, yn union fel y byddwn yn mynd at y meddyg gydag afiechydon y corff, y dylem ni ymweld â therapydd

DUW SY'N TROI EIN HANIALWCH YN ERDDI BLE MAE COED HUNAN ADNABYDDIAETH DDILYS A HUNAN GARIAD YN GALLU TYFU A FFYNNU

pan fydd y galon yn drom. Ac eto, mae doethineb pob diwylliant a chrefydd wedi deall, yn ogystal â'r agweddau seicolegol ac emosiynol, fod yna hefyd elfen ysbrydol yn y rhain. Dyna pam fod angen proses iachau nad yw'n troi at therapydd ond na ddylai chwaith segeuluso nerth iachaol Gair Duw.

Does neb yn adnabod nac yn archwilio'r galon ddynol yn fwy arbenigol nac yn fwy cariadus na'r Duw sy'n dod i mewn i'n cychod, yn plymio i'n hisymwybod er mwyn ein hachub – y Duw sy'n troi ein hanialwch yn erddi ble mae coed hunan adnabyddiaeth ddilys a hunan gariad yn gallu tyfu a ffynnu.

Mae ofn, euogrwydd, pryder a'n holl "feddyliau" sy'n ein gwanhau yn cael eu hiachau, diolch i "nerth, anogaeth a chysur" (1 Côrinthiaid 14:3) Iesu sy'n ail adrodd i ni beth a ddywedodd wrth Simon ac wrth ei ddisgyblion - geiriau syml, ond yn hollol raslon pan maen nhw'n dod o wefusau Iesu: paid ag ofni, bydd â ffydd ynof i, "dos allan i ddŵr dwfn." **[P]**

This is a crucial aspect of Jesus' mission right from the beginning of Luke's Gospel, when he is brought into the Temple by his parents and Simeon says to Mary: "This child is destined... to be a sign that is opposed, so that the thoughts of many hearts will be revealed" (Luke 2:34).

Indeed, the grace attached to Jesus' words reveals the anger of the people of Nazareth, the guilt of Simon, the fear of his disciples, to which we can add the duplicity of the pharisees when Jesus heals on a Sabbath: "Jesus

IT IS GOD WHO CHANGES OUR DESERTS INTO GARDENS WHERE THE TREES OF AUTHENTIC SELF- KNOWLEDGE AND SELF-LOVE CAN GROW AND FLOURISH

[Luke says] knew their thoughts" (Luke 6:8), or the self-righteousness of the pharisee who had invited him for dinner when the sinful woman was wetting Jesus' feet with her tears and wiping them with her hair (Luke 7:36-50).

We would be right to point out that just as with the diseases of the body we go to the doctor, so with the illnesses of the heart we should see a therapist. And yet the wisdom of all cultures and religions has understood that besides psychological and emotional aspects, there also is a spiritual component in them. Hence the need for a healing process which does resort to a therapist but should not neglect the healing power of the Word of God.

Nobody knows and searches the human heart more expertly and more lovingly than the God who comes into our boats, dives into the meanders of our unconscious to come to our rescue – the God who changes our deserts into gardens where the trees of authentic self-knowledge and self-love can grow and flourish.

Fear, guilt, anxiety and all our debilitating "thoughts" are healed thanks to the "strengthening, encouraging, and comfort" (1 Corinthians 14:3) of Jesus who repeats to us what he said to Simon and to his disciples – simple words, but how supremely gracious when they come from Jesus' lips: do not be afraid, have faith in me, "put out into deep water." **[P]**

DYDDIADUR

O SUL BACH Y PASG

TAN DDIWEDD

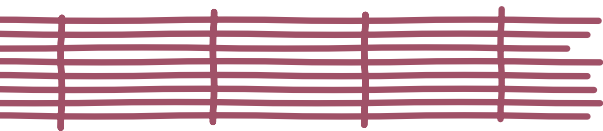
MEHEFIN

DIARY

FROM LOW SUNDAY

UNTIL THE END OF

JUNE



DEFODAU OBSERVANCES

24 Ebrill | Sul Bach y Pasg
April | Low Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Offeren Deiniol, Rees
Mae'r ymdrech drosodd, Ley
Erscheinen ise der herrlich Tag, Walther

11.00am
Choral Holy Eucharist

Communion Service in F, Harris
Jesus Christ is Risen, tr. | arr. Wood
Voluntary in D, Dyson

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses Reading
Oedfa Fauxbourdon | Fauxbourdon
Service, Andreas
In God's word will I rejoice, Purcell
Amrywiaethau ar | Variations on O Filii
et Filiae, Demessieux

25 Ebrill | Dydd Llun | Gŵyl Sant Marc
25 April | Monday | Saint Mark's Day

12.30pm
Cymun Bendigaid | Holy Eucharist

7.30pm
Cyngerdd Dathlu Côr Siambr Prifysgol
Bangor | Bangor University Chamber
Choir Celebration Concert

26 Ebrill | Dydd Mawrth
26 April | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Nardone
Evening Service in C minor, Dyson
Christ, whose glory fills the skies,
Shephard
Christus unser Heiland, BWV 626, J. S.
Bach

27 Ebrill | Dydd Mercher
27 April | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Lux et Origo

28 Ebrill | Dydd Iau
28 April | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Evening Service in D, Brewer
Jubilate Deo, Howells
Christ lag in Todesbanden, J. S. Bach

29 Ebrill | Dydd Gwener
29 April | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

30 Ebrill | Dydd Sadwrn
30 April | Saturday

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

2.30pm
Cadeirio Archesgob Cymru |
Enthronement of the Archbishop of
Wales

Let us build a house, Mealor
When Mary through the garden went,
Stanford
O Beata Trinitas, Mealor

1 Mai | Trydydd Sul y Pasg
May | The Third Sunday of Easter

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun Deiniol, Ogdon
Yr Arglwydd yw fy Mugail, Elwyn-
Edwards
Pora'r defaid, J. S. Bach

11.00am
Choral Holy Eucharist

Communion Service in E, Darke
I know that my Redeemer liveth, Handel
Allein Gott in der Höh' sei Ehr',
Pachabel

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Evening Service in E flat (No. 2), Wood
Blessed be the God and Father, Wesley
At Easter-tide, Stanford

2 Mai | Dydd Llun
2 May | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

3 Mai | Dydd Mawrth | Gŵyl Philip a
Iago
3 May | Tuesday | Saint Philip & Saint
James's Day

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Three Part Responses, Archer
Magdalen Evening Service, White
Risen Lord, Rose
Erschienen ist der herrliche Tag, BWV
629, J. S. Bach

4 Mai | Dydd Mercher
4 May | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Lux et Origo

5 Mai | Dydd Iau
5 May | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Evening Service in F, Dyson
Set me as a Seal, Walton
Variations on Y Delyn Aur, Stocks

6 Mai | Dydd Gwener
6 May | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

7 Mai | Dydd Sadwrn
7 May | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

8 Mai | Pedwerydd Sul y Pasg
8 May | The Fourth Sunday of Easter

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Missa Sancti Joannis de Deo, Haydn
Disgwylia o'r mynyddoedd,
Mendelssohn
Voluntary in G, Berg

11.00am
Choral Holy Eucharist

Mass in G, Schubert
I waited for the Lord, Mendelssohn
Postlude I, Willan

6.30pm

Gosber yn hwyrach na'r arfer
Evensong at a later time

**Gosber ar Gân a Gosod y Canon
Secundus | Choral Evensong and
Installation of the Canon Secundus**

Ymatebion | Responses, Clucas
Evening Service in C, Kelly
Steal away, Tippett
Variations: O filii et filiae, Hakim

9 Mai | Dydd Llun
9 May | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

10 Mai | Dydd Mawrth
10 May | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Halls
First Evening Service, Halls
Yr Alwad, Vaughan Williams
Invocation (Op.50, No.1), Guilmant

11 Mai | Dydd Mercher
11 May | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Lux et Origo

10.00pm
Cwmplyn a Bendithiad y Sagrafen
Fendigaid | Compline and Benediction
of the Blessed Sacrament

12 Mai | Dydd Iau
12 May | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Evening Service in G Minor, Purcell
Herr Christ, der einig Gotts Sohn, J. S.
Bach
Variations: Now the Green Blade Riseth,
Moore

13 Mai | Dydd Gwener
13 May | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

14 Mai | Dydd Sadwrn | Gŵyl Sant
Mathias
14 May | Saturday | Saint Mathias's
Day

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

2.00pm
Cymun Bendigaid a Chomisiynu
Llywyddion Taleithiol ac Esgobaethol
Undeb y Mamau | Holy Eucharist
and Commissioning of Provincial &
Diocesan Mothers Union Presidents

Communion Service in E flat, Bairstow
A Gaelic Blessing, Rutter
A trumpet minuet, Hollins

15 Mai | Pumed Sul y Pasg
May | The Fifth Sunday of Easter

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun ar Emyrn-Donau Cymreig,
Cooper
Greawdwr nef, Raymond Williams
Marcia "Tu es Petrus", Demessieux

11.00am
Choral Holy Eucharist

Communion Service in F, Darke
Easter, Vaughan Williams
Prelude, Guilmant

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Second Service, Gibbons
O Sing Joyfully, Batten
Paeon, Howells

16 Mai | Dydd Llun
16 May | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

17 Mai | Dydd Mawrth
17 May | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Leighton
Edinburgh Service, Byram-Wigfield
Hear my Prayer, Mendelssohn
Song of thankfulness, Mendelssohn

18 Mai | Dydd Mercher
18 May | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Lux et Origo

10.00pm
Cwmplyn a Bendithiad y Sagrafen
Fendigaid | Compline and Benediction
of the Blessed Sacrament

19 Mai | Dydd Iau
19 May | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Leighton
Collegium Regale, Howells
God Omnipotent Reigneth, Wood
Prelude, Vierne

20 Mai | Dydd Gwener
20 May | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

21 Mai | Dydd Sadwrn
21 May | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

22 Mai | Chweched Sul y Pasg
May | The Sixth Sunday of
Easter

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Offeren Fer, Elwyn-Edwards
Mi roddais flodau, Vaughan Williams
Andante Religioso, Rowley

11.00am
Choral Holy Eucharist

Communion Service in F, Sumsion
My beloved spake, Hadley
Toccata Giocosa, Hunt

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Leighton
Evening Service in A, Sumsion
O lewyrch wyneb, Cooper
Folk Tune, Whitlock

23 Mai | Dydd Llun
23 May | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

6pm Gweler t.45 See p.45
LLEISIAU PLANT DROS WCRÁIN
CHILDREN'S VOICES FOR
UKRAINE

24 Mai | Dydd Mawrth
24 May | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Aston
Evening Service in F, Long
O for the wings of a dove, Mendelssohn
Voluntary XIII (1813), Samuel Wesley

25 Mai | Dydd Mercher
25 May | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Lux et Origo

10.00pm
Cwmplyn a Bendithiad y Sagrafen
Fendigaid | Compline and Benediction
of the Blessed Sacrament

26 Mai | Dydd Iau
26 May | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Evening Service in D, Dyson
God is gone up, Hutchings
Prelude on Ar Hyd y Nos, Dyke

27 Mai | Dydd Gwener
27 May | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Gloucester Service, Howells
O taste and see, Vaughan Williams
Finale, Smart

28 Mai | Dydd Sadwrn
28 May | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

29 Mai | Dydd y Dyrchafael
May | Ascension Day

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Offeren Fer y Capel Brenhinol, Caesar
Ascendit Deus, Phillips
Heut triumphieret Gottes Sohn, J. S.
Bach

11.00am
Choral Holy Eucharist

Communion Service in B flat, Stanford
Coelos ascendit hodie, Stanford
Majesté du Christ demandant sa gloire
à son Père (o | from L'Ascension),
Messiaen

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Evening Service in E, Murrill
God is gone up, Finzi
Prelude and Fugue in C Major, J. S.
Bach

30 Mai | Dydd Llun
30 May | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

31 Mai | Dydd Mawrth | Gŵyl Gofwy Mair
31 May | Tuesday | The Festival of the Visitation

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Cymun Bendigaid ar Gân | Choral Holy Eucharist

Missa Brevis, Britten
Ave Maria, Lindley
Antiphon V, Dupré

1 Mehefin | Dydd Mercher
1 June | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Lux et Origo

10.00pm
Cwmplyn a Bendithiad y Sagrafen Fendigaid | Compline and Benediction of the Blessed Sacrament

2 Mehefin | Dydd Iau
2 June | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân â Diolchgarwch am Jiwbilî Platinwm Ei Mawrhydi Y Frenhines | Choral Evensong in Thanksgiving for Her Majesty The Queen's Platinum Jubilee

I was glad, Parry
Ymatebion | Responses, Rose
Festival Canticles, Walton
Zadoc the Priest, Handel
Intrada, Ives

3 Mehefin | Dydd Gwener
3 June | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

4 Mehefin | Dydd Sadwrn
4 June | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

5 Mehefin | Sulgwyn
June | Day of Pentecost

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun Gwynedd, Cooper
Tyrd, Ysbryd Glan, Ogdon
Komm, heiliger Geist, Buxtehude

11.00am
Choral Holy Eucharist

Short Communion Service, Batten
Come, Holy Ghost, Attwood
Fantasia Super Komm, heiliger Geist, J.
S. Bach

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Evening Service in D, Wood
The Spirit of the Lord, Elgar
Chorale Prelude: Down Ampney,
Popplewell

6 Mehefin | Dydd Llun
6 June | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

7 Mehefin | Dydd Mawrth
7 June | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Archer
Berkshire Service, Archer
Litany to the Holy Spirit, Hurford
Chorale Prelude: Hereford, Riley

8 Mehefin | Dydd Mercher
8 June | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa XVI

10.00pm
Cwmplyn a Bendithiad y Sagrafen
Fendigaid | Compline and Benediction
of the Blessed Sacrament

9 Mehefin | Dydd Iau
9 June | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Smith
Oedfa Fauxbourdon | Fauxbourdon
Service, Whitlock
O Lorde the maker, Joubert
Andantino, Gigout

10 Mehefin | Dydd Gwener
10 June | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

11 Mehefin | Dydd Sadwrn
11 June | Saturday

12.30pm
Cymun Bendigaid y Gaplaniaeth
LHDC+ | LGBTQ+ Chaplaincy Holy
Eucharist

A Little Jazz Mass, Chilcott
Jubilate Deo, Britten

7.30pm Gweler t.45 See p.45
VIVAT REGINA!

CYNGERDD I DDATHLU JIWBILÛ
PLATINWM EI MAWRHYDI
BREHNINES ELISABETH II
A CONCERT IN CELEBRATION OF
THE PLATINUM JUBILEE OF HER
MAJESTY QUEEN ELIZABETH II

12 Mehefin | Sul y Drindod
12 June | Trinity Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Offeren Fer, Pett
Sanctaidd yw'r Arglwydd, Vogler
Fugue in E flat BWV 552ii, J. S. Bach

11.00am
Choral Holy Eucharist

Missa Brevis, Eberlin
Hymn to the Trinity, Tchaikovsky
Prelude in E flat, BWV 552, J. S. Bach

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Smith
Short Service, Gibbons
Cherubic Hymn, Rachmaninov
Psalm Prelude 2.2, Howells (TP)

13 Mehefin | Dydd Llun
13 June | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

14 Mehefin | Dydd Mawrth
14 June | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Darke
Evening Service in G, Sumsion
Heilig ist der Herr, Schubert
Grand Jeu avec tonnerre, Corrette

15 Mehefin | Dydd Mercher
15 June | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa XVI

10.00pm
Cwmplyn a Bendithiad y Sagrafen
Fendigaid | Compline and Benediction
of the Blessed Sacrament

16 Mehefin | Dydd Iau
16 June | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Evening Service in C, Stanford
Corpus Christi Carol, Britten
Pastorale, Whitlock

17 Mehefin | Dydd Gwener
17 June | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

18 Mehefin | Dydd Sadwrn
18 June | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

19 Mehefin | Gŵyl Corpus Christi
June | The Festival of Corpus
Christi

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun y Cymry ii, Harper
Tantum Ergo, Durufle
Sortie sur l'Antienne "Adoremus in
Aeternum", o | from "Dix Pièces",
Gigout

11.00am
Choral Holy Eucharist

Collegium Regale, Howells
O Sacrum Convivium, Messiaen
Tocatta, Frost

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Evening Service in G, Stanford
Like as the Hart, Howells
Sonata Driawd V, Symudiad 1 | Trio
Sonata V, Movement 1, J. S. Bach

20 Mehefin | Dydd Llun
20 June | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

21 Mehefin | Dydd Mawrth
21 June | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Three Part Responses, Archer
Evening Service in D, Sumsion
Let all mortal flesh keep silencem
Ogdon
Tantum Ergo, o | from "Pange Lingua",
Hakim

22 Mehefin | Dydd Mercher
22 June | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa XVI

10.00pm
Cwmplyn a Bendithiad y Sagrafen
Fendigaid | Compline and Benediction
of the Blessed Sacrament

23 Mehefin | Dydd Iau
23 June | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân Noswyl Gŵyl Ifan
Ganol Haf | Choral Evensong of the
Eve of the Festival of the Nativity of
Saint John the Baptist

Ymatebion | Responses, Tomkins
Second Evening Service, Byrd
This is the Record of John, Gibbons
Ut queant laxis, Dupré

24 Mehefin | Dydd Gwener | Gŵyl
Ifan Ganol Haf
24 June | Friday | The Festival of the
Nativity of Saint John the Baptist

12.30pm
Cymun Bendigaid | Holy Eucharist

25 Mehefin | Dydd Sadwrn
25 June | Saturday

11am
Cymun Bendigaid ac Ordeinio
Diaconiaid | Holy Eucharist and
Ordination of Deacons

Cymun Bangor, Glyn
Te Deum in B flat, Stanford
Allegro o | from Symffoni | Symphony
VI, Widor

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

26 Mehefin | Yr Ail Sul wedi'r
Drindod a Dydd Gŵyl
Cyfeillion y Gadeirlan
26 June | The Second Sunday after
Trinity and Friends of the Cathedral
Festal Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun yn C, Mathias
Bloeddiwch mewn gorfoledd, Elwyn-
Edwards
Postlude, Mathias

11.00am
Choral Holy Eucharist

Spatzen Messe, Mozart
Locus Iste, Bruckner
March Eroica, Stanford

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Tomkins
Evening Service in D, Dyson
Evening Hymn, Balfour-Gardiner
Cathédrales, Op. 55., Rhif | No. 3,
Vierne

THEMÂU'N PREGETHAU

“Onid oedd ein calonnau ar dân ynom” (Luc 24:32)

Wrth iddynt ddwyn i gof y profiad o adnabod Iesu Grist yn ei ogoniant atgyfodedig, meddai'r disgyblion wrth ei gilydd y geiriau hynny, “Onid oedd ein calonnau ar dân ynom?” Roedden nhw wedi adnabod Duw yn Iesu Grist – ac roedd y wybodaeth honno'n tanio'u calonnau.

Mae ein pregethau bore Sul dros yr wythnosau hyn yn archwilio cadarnleoedd ein ffydd – yr athrawiaethau, y cysyniadau a'r delweddau hynafol a sylfaenol hynny sy'n dweud wrthym am ein dechreuad a'n diwedd, sy'n agor inni byrth Duw, ac sy'n son wrthym yn ein hiaith ein hunain am cariad tanbaid Duw tuag atom.

**“Ein geni o'r newydd i obaith
bywiol” | Atgofodiad**

17 Ebrill | Sul y Pasg

Yr Archesgob yn pregethu

**“Creodd Duw ddyn a'i wneud
ar ddelw ei dragwyddoldeb” |
Creadigaeth**

24 Ebrill | Sul Bach y Pasg

Yr Is-Ddeon yn pregethu

OUR SERMON SERIES

“Were not our hearts burning within us?” (Luke 24:32)

As they look back on the experience of encountering the gloriously risen Jesus Christ, the disciples say to each other those words, “Were not our hearts burning within us?” They had known God in Jesus Christ – and that knowledge set their hearts ablaze. Our Sunday morning sermons over these weeks explore the heartlands of our faith – those ancient and fundamental doctrines, concepts and images that tell us about our beginning and our end, that unfold before us God’s ways, and that speak to us in our own language of God’s blazing love.

“A new birth into a living hope” | Resurrection

17 April | Easter Day

The Archbishop preaching

“Made in the image of God’s own eternity” | Creation

24 April | Low Sunday

The Sub-Dean preaching

**“Gwnaf achub fy nefaid
gwasgaredig” | Iachawdwriaeth**

1 Mai | Trydydd Sul y Pasg
Yr Is-Ddeon yn pregethu

**“Bwriad rhyfeddol, sy’n sicr
a chadarn ers oesoedd” |
Datguddiad**

8 Mai | Pedwerydd Sul y Pasg
Y Canon dros Fywyd Cynulledifaol yn
pregethu

**“Canys craig dragwyddol yw
Duw” | Gofid**

15 Mai | Pumed Sul y Pasg
Yr Is-Ddeon yn pregethu

**“Fel glaw gwanwyn sy’n
dyfrhau’r ddaear” | Rhyddhad**

22 Mai | Chweched Sul y Pasg
Y Dr Gareth Evans Jones yn pregethu

**“Ym mhob peth a thrwy bob
peth” | Gras**

29 Mai | Dydd y Dyrchafael
Y Canon dros Fywyd Cynulledifaol yn
pregethu

**“A llanwyd hwy oll â’r Ysbryd
Glân” | Ysbryd**

5 Mehefin | Y Sulgwyn
Yr Is-Ddeon yn pregethu

**“Gogoniant ac anrhydedd a
gallu” | Trindod**

12 Mehefin | Sul y Drinidod
Y Darllenydd yn pregethu

“Neswch at Dduw” | Cymun

19 Mehefin | Gŵyl Corpus Christi
Yr Is-Ddeon yn pregethu

**“Yr ydych chi wedi dod i
ddinas y Duw byw” | Tynged**

26 Mehefin | Yr Ail Sul wedi’r Drindod
a Dydd Gŵyl Cyfeillion y Gadeirlan
Y Canon Emeritws yn pregethu



Canon Alan Gyle
Canon Quintus

“I will rescue my scattered sheep” | Salvation

1 May | The Third Sunday of Easter
The Canon Quintus preaching

“Plans formed of old, faithful and sure” | Revelation

8 May | The Fourth Sunday of Easter
The Canon for Congregational Life preaching

“For in God you have an everlasting rock” | Anxiety

15 May | The Fifth Sunday of Easter
The Sub-Dean preaching

“Like the spring rains that water the earth” | Liberation

22 May | The Sixth Sunday of Easter
The Revd Dr John Prysor-Jones preaching

“Who fills all in all” | Grace

29 May | Ascension Day
The Very Revd Prof. Gordon McPhate preaching

“All of them were filled with the Holy Spirit” | Spirit

5 June | The Day of Pentecost
The Canon Secundus preaching

“Glory and honour and power” | Trinity

12 June | Trinity Sunday
The Reader preaching

“Draw near to God” | Communion

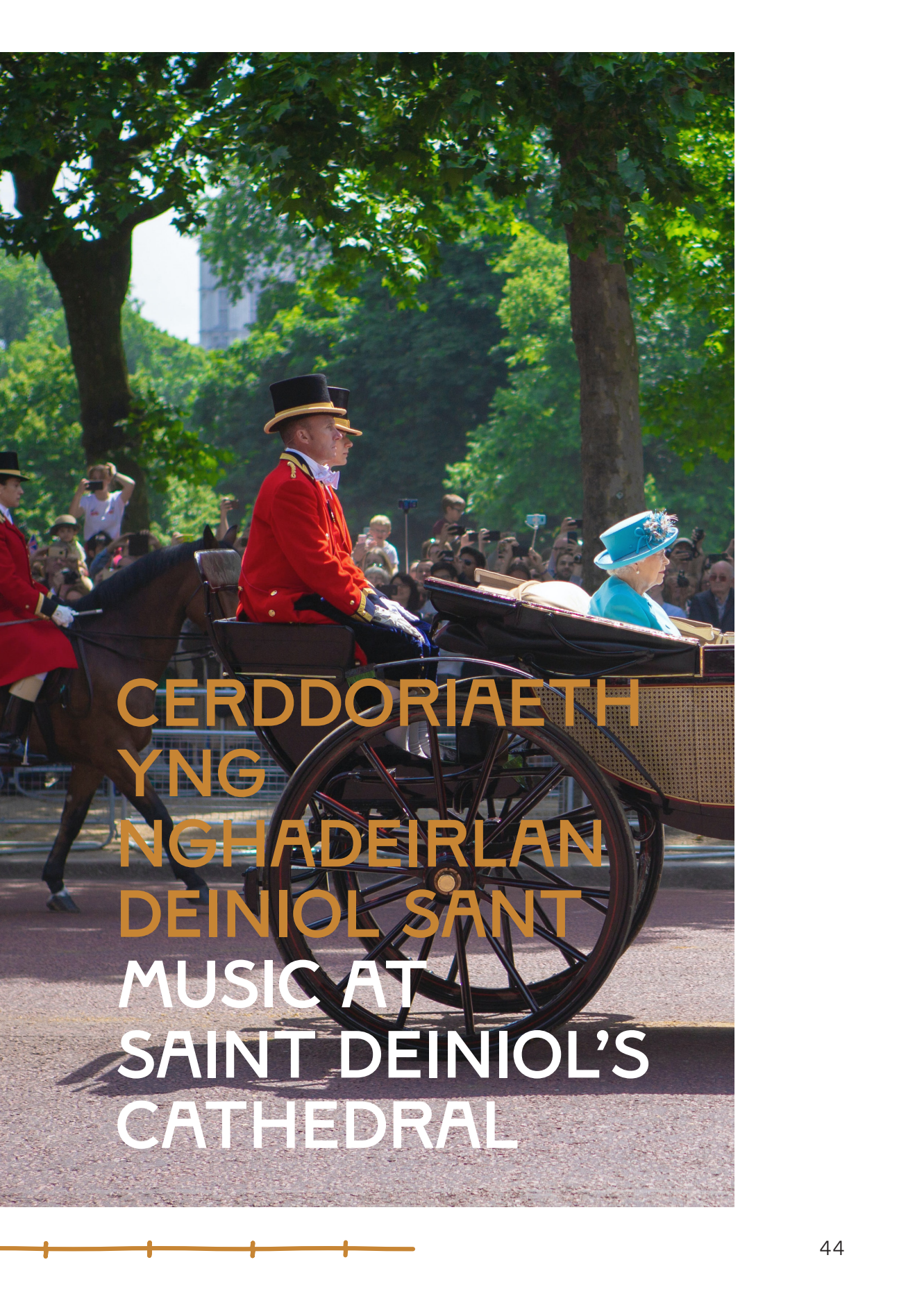
19 June | The Festival of Corpus Christi
The Sub-Dean of Christ Church, Oxford preaching

“You have come to the city of the living God” | Destiny

26 June | The Second Sunday after Trinity and Friends of the Cathedral Festival Sunday
The Canon Emeritus preaching



Canon Richard Peers
Christ Church, Rhydychen | Oxford



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



LLEISIAU PLANT DROS WCRÁIN

Mae plant o ysgolion lleol yn ymuno â'r aelodau iau o Gôr y Gadeirlan i berfformio cyngerdd er mwyn codi arian ar gyfer dioddefwyr y rhyfel cyfredol yn Wcráin.

DYDD LLUN 23 MAI

6PM

MYNEDIAD TRWY RODD

VIVAT REGINA! CYNGERDD I DDATHLU JIWBILÎ PLATINWM EI MAWRHYDI BREHNINES ELISABETH II

Mae Côr y Gadeirlan yn cyflwyno cyngerdd i ddathlu Jiwbilî Platinwm Ei Mawrhydi Brenhines Elisabeth II, gan gynnwys gweithiau "brenhinol" gan Handel, Parry, Walton a Mathias.

Anthemau Coroni, Handel

Offeren Coroni, Mozart

I was glad, Parry

Blest pair of sirens, Parry

Festival Te Deum, Walton

Crown Imperial, Walton

Let the people praise thee, Mathias

DYDD SADWRN 11 MEHEFIN

7.30PM

OEDOLION £10

CONSESIYNAU £5

PLANT AM DDIM



CHILDREN'S VOICES FOR UKRAINE

Children from local schools join the younger members of the Cathedral Choir to perform a concert to raise money for the victims of the ongoing war in Ukraine.

MONDAY 23 MAY

6PM

ENTRANCE BY DONATION

VIVAT REGINA! A CONCERT IN CELEBRATION OF THE PLATINUM JUBILEE OF HER MAJESTY QUEEN ELIZABETH II

The Cathedral Choir presents a concert in celebration of the Platinum Jubilee of Her Majesty Queen Elizabeth II, including "royal" works by Handel, Parry, Walton and Mathias.

Coronation Anthems, Handel

Coronation Mass, Mozart

I was glad, Parry

Blest pair of sirens, Parry

Festival Te Deum, Walton

Crown Imperial, Walton

Let the people praise thee, Mathias

SATURDAY 11 JUNE

7.30PM

ADULTS £10

CONCESSIONS £5

CHILDREN FREE



DATGANIADAU PANED 11.15AM PANED A CHACEN O 10.45AM

Bob bore lau, rydym yn eich gwahodd i ymuno â ni am baned, cacen, a chyfle i glywed datganiad gan artistiaid lleol, cenedlaethol a rhyngwladol dawnus.

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.



Alys Bailey Wood
12 Mai | May

21 EBRILL KATHERINE RAWLINGS SMITH SOPRANO

Mae Katherine, prif gorydd Côr Genethod Sant Alphege a darpar ysgolhaig corawl yng Nghadeirlan Durham yn cyflwyno rhaglen sy'n cynnwys "Songs of Travel" Vaughan Williams.

28 EBRILL TOM LILBURN GWRTHDENOR

Mae Tom yn wrthdenor, yn glerc lleyg yng Nghapel San Siôr yn Windsor, ac yn aelod o'r Queen's Six. Ei ymddangosiad diweddar mwyaf nodedig oedd yn y pedwarawd a ganodd yn angladd Ei Ddiweddar Uchelder Brenhinol y Tywysog Phillip.

5 MAI HANNAH COPNER FFLIWT

Bydd Hannah yn arddangos amrywiaeth o weithiau ffliwt yn ymestyn o'r cyfnod Rhamantaidd hyd heddiw, gan gynnwys gweithiau gan Gluck, Hindemith, Varese a Rae.

12 MAI ALYS BAILEY WOOD TELYN

Ym mis Ionawr, perfformiodd Alys *Ceremony of Carols* Britten gyda Chôr y Gadeirlan. Nawr mae hi'n dychwelyd i gyflwyno rhaglen o ffefrynnau'r delyn.

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

Every Thursday morning, we invite you to join us for a coffee, cake, and a chance to hear a recital from talented local, national and international artists.

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



Anastasia Zaponidou
2 Mehefin | June

21 APRIL KATHERINE RAWLINGS SMITH SOPRANO

Katherine, head chorister of St Alphege Girls Choir and future choral scholar of Durham Cathedral presents a programme featuring Vaughan Williams's "Songs of Travel".

28 APRIL TOM LILBURN COUNTERTENOR

Tom is a countertenor, a lay clerk at St George's Chapel Windsor, and a member of the Queen's Six. His most notable recent appearance was in the quartet that sang at His Late Royal Highness The Prince Phillip's funeral.

5 MAY HANNAH COPNER FLUTE

Hannah will be showcasing a range of flute works ranging in time from the Romantic era to the present day, and including works by Gluck, Hindemith, Varese and Rae.

12 MAY ALYS BAILEY WOOD HARP

In January, Alys performed Britten's *Ceremony of Carols* with the Cathedral Choir. Now she is returning to present a programme of harp favourites.

19 MAI
SAM JONES
BAS

Ymunwch â Sam, Clerc Lleyg y Gadeirlan, wrth iddo gyflwyno datganiad o ganeuon clef a chaneuon defosiynol yn y Gymraeg.

26 MAI
LAURIE EDWARDS
TRWMPED

Mae Laurie, trwmpedwr yn ei flwyddyn olaf yn y Royal Birmingham Conservatoire, yn dod adref i Ogledd Cymru i gyflwyno datganiad o weithiau enwog ar y trwmped.

2 MEHEFIN
ANASTASIA ZAPONIDOU
SODDGRWTH

Mae Anastasia, myfyriwr o Brifysgol Bangor, yn cyflwyno rhaglen o weithiau soddgrwth rhamantaidd wrth i ni ddechrau ein dathliadau Jiwbilí Platinwm.

9 MEHEFIN
FRANCESCA HOOK
SOPRANO

Mae Francesca ar hyn o bryd yn fyfyrwraig MA mewn Cerddoriaeth ac Addysg ym Mhrifysgol Bangor ac wedi canu gyda Chôr y Gadeirlan. Bydd yn cyflwyno datganiad o weithiau o'r llwyfan a'r sgrîn.

16 MEHEFIN
ALICE CALDWELL
RECORDER BAROC

Mae Alice Caldwell yn un o Ysgolheigion y Gân y Gadeirlan. Yn ei datganiad, bydd yn perfformio ystod eang o gyfansoddiadau recorder Baróc gan gyfansoddwyr megis Handel, Telemann a Sammartini.

23 MEHEFIN
HANNAH JENKINS
SOPRANO

Bydd Hannah Jenkins, cyn brif gorys Cadeirlan Caer, yn cyflwyno rhaglen o weithiau cysegredig i soprano.



Francesca Hook
9 Mehefin | June

19 MAY

SAM JONES

BASS

Join, Cathedral Lay Clerk, Sam as he presents a recital of Welsh-language devotional and art songs.

26 MAY

LAURIE EDWARDS

TRUMPET

Laurie, a trumpeter in his final year at the Royal Birmingham Conservatoire, returns home to North Wales to present a recital of famous works for the trumpet.

2 JUNE

ANASTASIA ZAPONIDOU

CELLO

Anastasia, a student of Bangor University, presents a programme of romantic Cello works as we begin our Platinum Jubilee celebrations.

9 JUNE

FRANCESCA HOOK

SOPRANO

Francesca is currently an MA in Music and Education student at Bangor University and has sung with the Cathedral Choir. Francesca will present a recital of works from the stage and screen.

16 JUNE

ALICE CALDWELL

BAROQUE RECORDER

Alice Caldwell is one of the Choral Scholars at the Cathedral. In her recital, she will be performing a wide range of Baroque recorder pieces by composers including Handel, Telemann and Sammartini.

23 JUNE

HANNAH JENKINS

SOPRANO

Hannah Jenkins, a former head chorister of Chester Cathedral, presents a programme of sacred works for soprano.



Alice Caldwell yn y Côr | in the Choir
16 Mehefin | June

**DARLITHOEDD
CYHOEDDUS
PUBLIC
LECTURES**



MAE'N BLESER GENNYM
LANSIO PEDAIR DARLITH
GYHOEDDUS FLYNYDDOL
NEWYDD AM Y TRO CYNTAF
ELENI, POB UN OHONYNT YN
CAEL EU CYNNAL ER COF AM
FFIGURAU PWYSIG O FYWYD Y
GADEIRLAN A'R ESGOBAETH.

MAE AMRYWIAETH
GYFOETHOG O BYNCIAU
I'W HARCHWILIO, O
BENSAERNIAETH I
WLEIDYDDIAETH, AC O
ANGLICANIAETH RYNGWLADOL
I GYFIAWNDER HILIOI.

BYDD DARLITHWYR O FRI,
O BOB CWR O GYMRU A
THU HWNT, YN YMWELD Â'R
GADEIRLAN I RANNU EU
SYNIADAU.

CROESO I BAWB

Mae mynediad i bob un o'r darlithoedd
am ddim, ac nid oes angen cofrestru. Mae
croeso cynnes i bawb.

Bydd pob ddarlith yn dechrau am 6.30pm.

Cynhelir derbyniad gwin o 6pm, ac eto ar
ôl y ddarlith.

Cenir Gosber ar Gân yn y Gadeirlan am
5.30pm, ac mae croeso i bawb ymuno â'n
haddoliad.

WE'RE DELIGHTED TO BE
HOSTING FOUR NEW ANNUAL
PUBLIC LECTURES FOR THE
FIRST TIME THIS YEAR, EACH
OF THEM HELD IN MEMORY OF
IMPORTANT FIGURES FROM
THE LIFE OF THE CATHEDRAL
AND THE DIOCESE.

A RICH RANGE OF
SUBJECTS AWAITS, FROM
ARCHITECTURE TO POLITICS,
AND FROM INTERNATIONAL
ANGLICANISM TO RACIAL
JUSTICE.

A STELLAR CAST OF
LECTURERS, FROM ACROSS
WALES AND BEYOND, WILL BE
VISITING THE CATHEDRAL TO
SHARE THEIR INSIGHTS.

ALL ARE WELCOME

Entry is free, and there is no need for prior
registration. All are welcome.

Each lecture will begin at 6.30pm.

A free drinks reception is held from 6pm,
and again after the lecture.

Choral Evensong is sung at the Cathedral
at 5.30pm, and all are welcome to join our
worship.

5 MAI

**DARLITH GOFFA'R DR ENID PIERCE ROBERTS
AR HANES A DIWYLLIANT CYMRU
YR ATHRO RICHARD WYN JONES
PAM FOD LLAFUR YN ENNILL ETO AC ETO
AC ETO? DEALL CANRIF O LWYDDIANT
ETHOLIADOL YNG NGHYMRU**

EIN DARLITHYDD

Mae'r Athro Richard Wyn Jones yn un o brif ddeallusion cyhoeddus y Gymru gyfoes.

Mae'r Gyfarwyddwr Canolfan Llywodraethiant Cymru Prifysgol Caerdydd a Deon Materion Cyhoeddus y brifysgol, ac y mae wedi cyfrannu'n helaeth i'r astudiaeth o wleidyddiaeth Cymru, gwleidyddiaeth ddatganoledig yn y DG a chenedlaetholdeb.

Mae'r Athro Wyn Jones yn sylwebu'n gyson yn y cyfryngau yma yng Nghymru, ar draws y DG ac yn rhyngwladol. Bu'n gyflwynwydd dwy gyfres teledu a bu'n cyfrannu colofn gyson ar wleidyddiaeth Cymru i'r cylchgrawn materion cyfoes Barn ers chwarter canrif. Mae wedi cyfrannu erthyglau i lu o bapurau a chylchgronau eraill gan gynnwys y *Western Mail*, *Irish Times*, *Guardian* a'r *Sunday Times*.

DARLITH GOFFA

Mae'r Athro Wyn Jones yn ymuno â ni i draddodi'r cyntaf o Ddarlithoedd Coffa'r Dr Enid Pierce Roberts ar Hanes a Diwylliant Cymru.

Ganed y Dr Pierce Roberts yn Llangadfan yn yr hen Sir Drefaldwyn, ac aeth i Goleg Prifysgol Gogledd Cymru ym Mangor, lle graddiodd yn 1938. Bu'n gweithio fel athrawes am gyfnod, cyn dod yn ddarlithydd yn Adran y Gymraeg ym Mangor yn 1946, lle bu hyd ei hymddeoliad yn 1978. Roedd hefyd yn aelod blaenllaw o'r Eglwys yng Nghymru, ac yn addolwr ffyddlon yn y gynulledifa Gymraeg yn Nghadeirlan Deiniol Sant.

TESTUN

Yn dilyn llwyddiannau diweddar y Blaid Lafur yn etholiadau seneddol Cymru, bydd yr Athro Wyn Jones yn myfyrion ar ganrif o oruchafiaeth Llafur yng Nghymru, ac ar wydnwch y blaid yng Nghymru o fewn ein hinsawdd wleidyddol gythryblus bresennol.



5 MAY

THE DR ENID PIERCE ROBERTS MEMORIAL
LECTURE IN WELSH HISTORY & CULTURE

PROFESSOR RICHARD WYN JONES

**WHY DOES LABOUR WIN AGAIN AND AGAIN
AND AGAIN? UNDERSTANDING A CENTURY OF
ELECTORAL SUCCESS IN WALES**

OUR LECTURER

Professor Richard Wyn Jones is one of Wales's foremost public intellectuals.

He is Director of Cardiff University's Wales Governance Centre and the University's Dean of Public Affairs, and has written extensively on contemporary Welsh politics, devolved politics in the UK and nationalism.

Professor Wyn Jones Richard is a regular and widely respected broadcaster, commentating on Welsh politics in both Welsh and English for the BBC in Wales and across the UK, he has presented two TV series and is a regular columnist for the Welsh language current affairs magazine *Barn*, he has contributed numerous comment columns to newspapers including the *Western Mail*, *Irish Times*, *Guardian* and *Sunday Times*.

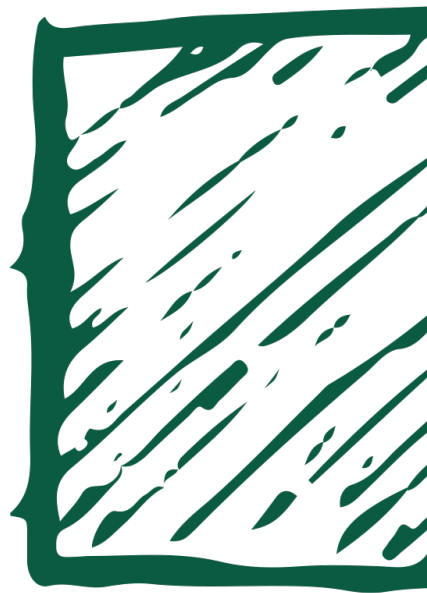
MEMORIAL LECTURE

Professor Wyn Jones joins us to deliver the inaugural Dr Enid Pierce Roberts Memorial Lecture in Welsh History & Culture.

Born in 1917 in Montgomeryshire, she graduated from the University College of North Wales in Bangor in 1938. During the Second World War she taught at various schools before returning to Bangor in 1946 and accepting a post as a lecturer at the Welsh Department of her old College, from which she retired in 1978. She was also a distinguished member of the Church in Wales, ac a faithful worshipper in the Welsh-language congregation of Saint Deiniol's Cathedral.

SUBJECT

Following the Labour Party's recent successes in the Welsh parliamentary elections, Professor Wyn Jones will reflect on a century of Labour dominance in Wales, and on the party's durability in Wales within our current turbulent political climate.



19 MAI

**DARLITH GOFFA'R TRA PHARCHG TREVOR
EVANS AR GENHADAETH AC EFENGYLU
Y PARCHG GANON MARK CLAVIER
ANGLICANIAID BWRIADOL, NID
ANGLICANIAID HAP A DAMWAIN: YR HYN Y
GALL ANGLICANIAID BYD-EANG EI DDYSGU
INNI AM WEINIDOGAETH A CHENHADAETH**

EIN DARLITHYDD

Offeiriad, diwinydd, awdur a cherddwr bryniau yw Canon Mark Clavier.

Yn wreiddiol o Dde Carolina, astudiodd Canon Clavier yn William & Mary, Ysgol Ddiwinyddol Duke a Phrifysgol Durham, ac mae wedi gwasanaethu fel offeiriad yng Ngogledd Carolina a Rhydychen, fel diwinydd academiaidd ym Mhrifysgolion Caerdydd a Rhydychen, ac fel arweinydd encil ar y ddau lan yr Iwerydd. Bellach mae'n Ganon Preswyl yng Nghadeirlan Aberhonddu.

Mae Canon Clavier yn awdur pum llyfr arwyddocaol, gan gynnwys *On Consumer Culture, Identity, the Church and the Rhetorics of Delight*. Yn 2021 cyhoeddodd *A Pilgrimage of Paradoxes: A Backpacker's Encounters with God and Nature*, lle mae'n plethu ynghyd ysgrifennu natur, cofiant, sylwebaeth gymdeithasol, myfyrdod diwinyddol, a thaith gerdded gofiadwy yn nhirwedd hynafol Cymru.

DARLITH GOFFA

Mae Canon Clavier yn ymuno â ni i draddodi'r cyntaf of Ddarlithoedd Coffa'r Tra Pharchg Trevor Evans ar Genhadaeth ac Efengylu.

Brodor o Ddolgellau oedd Trevor Evans. Bu'n fyfyrwr yng Ngholeg yr Atgyfodiad yn Mirfield, ac wedi hynny'n offeiriad gydol ei oes yn Esgobaeth Bangor. Yn dilyn gweinidogaethau llewyrchus yn Llandloes yn y 1970au a Llanfairpwll yn yr 1980au, gwasanaethodd Deon Evans yng Nghadeirlan Deiniol Sant o 1998 hyd ei ymddeoliad yn 2004, a pharhaodd i addoli yn y Gadeirlan hyd ei farwolaeth yn 2020. Bu i ef a'i wraig, Chris, hefyd sefydlu perthynas arloesol gyda'r Eglwys Anglicanaidd yn Uganda, ac arwain encilion pererindota rheolaidd a chofiadwy i Ynys Enlli. Mae'n cael ei gofio fel efengylwr y cyffyrddodd ei weinidogaeth â bywydau llawer o bobl o fewn ein hesgobaeth a thu hwnt.

TESTUN

Fel Anglicanaidd yng Nghymru, tueddwn i edrych dros y ffin i Loegr am adnewyddiad mewn cenhadaeth ac efengylu. Ond mae gennym ni, o fewn y teulu Anglicanaidd rhyngwladol, ffnhonnau dyfnach i dynnu ysbrydoliaeth ohonynt, a chyd-destunau mwy ffrwythlon o bosibl i ddysgu ganddynt. Daw Canon Clavier â heriau cenhadol a mewnwediadau efengylaidd o feysydd annisgwyl.



19 MAY

**THE VERY REVD TREVOR EVANS MEMORIAL
LECTURE IN MISSION & EVANGELISM**

THE REVD CANON MARK CLAVIER

**ANGLICANS BY INTENTION RATHER THAN BY
ACCIDENT: WHAT GLOBAL ANGLICANS CAN
TEACH US ABOUT MINISTRY AND MISSION**

OUR LECTURER

Canon Mark Clavier is a priest, theologian, author and hill-walker.

Originally from South Carolina, Canon Clavier studied at William & Mary, Duke Divinity School and Durham University, and has served as a priest in North Carolina and Oxford, as an academic theologian at Cardiff and Oxford Universities, and as a retreat conductor on both sides of the Atlantic. He is currently Residentiary Canon at Brecon Cathedral.

Canon Clavier is the author of five significant books, including *On Consumer Culture, Identity, the Church and the Rhetorics of Delight* and *Eloquent Wisdom: Rhetoric, Cosmology and Delight in the Theology of Augustine of Hippo*. In 2021 he published *A Pilgrimage of Paradoxes: A Backpacker's Encounters with God and Nature*, in which he weaves together nature-writing, memoir, social commentary, theological reflection, and a memorable mountain journey in the ancient landscape of Wales.

MEMORIAL LECTURE

Canon Clavier joins us to deliver the inaugural Very Revd Trevor Evans Memorial Lecture in Mission & Evangelism.

Trevor Evans was a native of Dolgellau, a student of the College of the Resurrection in Mirfield, and a life-long priest of the Diocese of Bangor. Following flourishing ministries in Llanidloes in the 1970s and Llanfairpwll in the 1980s, Dean Evans served at Saint Deiniol's Cathedral from 1998 until his retirement in 2004, and continued to worship at the Cathedral until his death in 2020. He and his wife, Chris, also established a pioneering relationship with the Anglican Church in Uganda, and led regular and memorable pilgrimage retreats to Bardsey Island. He is remembered as an evangelist whose ministry touched the lives of many people within our diocese and beyond.

SUBJECT

As Anglican in Wales, we tend to look over the border of England for examples of renewing mission and evangelism. But we have, within the international Anglican family, deeper wells from which to draw inspiration, and potentially more fruitful contexts from which to learn. Canon Clavier will bring us missional challenge and evangelistic insight from unexpected quarters.





13 HYDREF

**DARLITH GOFFA'R PARCHG DDR MARGARET
THRALL AR DDIWINYDDIAETH A'I ARFER
Y PARCHG JAREL ROBINSON BROWN
O CALCHEDON I MINNEAPOLIS: CRIST A'R
CORFF DU ANGHAFFAELADWY**

EIN DARLITHYDD

Mae Tad Jarel Robinson-Brown yn offeiriad, ysgolhaig ac awdur proffwydol.

Mae'r Tad Robinson-Brown yn Gurad Cynorthwyol St Botolph-without-Aldgate a Holy Trinity Minorities yn Esgobaeth Llundain. Mae hefyd yn Ysgolor Gwadd mewn Ysbrydolrwydd Cyfoes yng Ngholeg Sarum, Caersallog ac yn Is-Gadeirydd yr elusen Gristnogol LHDT OneBodyOneFaith. Rhwng 2013 a 2018, gwasanaethodd fel Gweinidog Methodistaidd yn Ne Cymru a Llundain, cyn cael ei ordeinio yn Eglwys Loegr yn 2021.

Mae'r Tad Robinson-Brown yn ymddiddori'n academiaidd yn Hanes yr Eglwys Fore a Hynafiaeth Hwyr yr Aifft. Mae ganddo ddi-ddordeb arbennig yn y corff, awydd, rhyw ac ethnigrwydd yng nghyfnod yr Eglwys Fore ac mae wedi cyhoeddi ym meysydd diwinyddiaeth cwiar, diwinyddiaeth rhyddhad a diwinyddiaeth trawma. Yn 2021, cyhoeddodd i ganmoliaeth uchel *Black, Gay, British, Christian, Queer: The Church and the Famine of Grace*, a chyfrannodd yn 2020 i *The Book of Queer Prophets*.

DARLITH GOFFA

Mae Tad Robinson-Brown yn ymuno â ni i draddodi'r cyntaf of Ddarlithoedd Coffa'r Parchg Ddr Margaret Thrall ar Ddiwinyddiaeth a'i Arfer.

Cafodd Dr Thrall yrfa hir a nodedig fel diwinydd y Testament Newydd, wedi astudio dan C. F. D. Moule yng Nghaergrawnt. Bu'n darlithio ym Mhrifysgol Bangor rhwng 1962 a 1996, a derbyniodd Fedal Burkitt am Astudiaethau Beiblaidd gan yr Academi Brydeinig yn 1998.

Monograff cyntaf Dr Thrall yn 1958 oedd *The Ordination of Women to the Priesthood* a daeth yn un o'r merched cyntaf i gael ei hordeinio yn yr Eglwys yng Nghymru. Gwasanaethodd fel Canon Ddiwinydd Cadeirlan Sant Deiniol o 1994 hyd 1997.

TESTUN

Wrth i anghyfiawnder hiliol barhau i glwyfo'r Eglwys a'n cymdeithas, bydd Tad Robinson-Brown yn myfyrio ar y gwaith dyfnach sydd i'w wneud os yw corff Crist am allu derbyn yn llawn gyrff y rhai sy'n Ddu.

13 OCTOBER

THE REVD DR MARGARET THRALL MEMORIAL
LECTURE IN THEOLOGY & PRAXIS

THE REVD JAREL ROBINSON BROWN
FROM CHALCEDON TO MINNEAPOLIS: CHRIST
AND THE ELUSIVE BLACK BODY

OUR LECTURER

Fr Jarel Robinson-Brown is a prophetic priest, scholar and writer. Fr Robinson-Brown is the Assistant Curate at St Botolph-without-Aldgate and Holy Trinity Minorities in the Diocese of London. He is also Visiting Scholar in Contemporary Spirituality at Sarum College, Salisbury and Vice-Chair of the LGBT Christian charity OneBodyOneFaith. From 2013 to 2018, he served as a Methodist Minister in South Wales and London, before being ordained in the Church of England in 2021.

Fr Robinson-Brown's academic interests are in Early Christian History, Patristics, and Egyptian Late Antiquity. He is particular interested in the body, desire, gender and ethnicity in Christian Late Antiquity and has published in the areas of queer theology, liberation theology and trauma theology. In 2021, he published to acclaim *Black, Gay, British, Christian, Queer: The Church and the Famine of Grace*, and contributed the previous year to *The Book of Queer Prophets*.

MEMORIAL LECTURE

Fr Robinson-Brown joins us to deliver the inaugural Revd Dr Margaret Thrall Memorial Lecture in Theology & Praxis.

Dr Thrall had a long and distinguished career as a New Testament theologian, having studied under C. F. D. Moule at Cambridge. She lectured at Bangor University between 1962 and 1996, and received the Burkitt Medal for Biblical Studies by the British Academy in 1998.

Dr Thrall's first monograph in 1958 was *The Ordination of Women to the Priesthood* and she became one of the first women to be ordained in the Church in Wales. She served as Canon Theologian at Saint Deiniol's Cathedral from 1994 until 1997.

SUBJECT

As racial injustice continues to wound the Church and our society, Fr Robinson-Brown will reflect on the deeper work to be done if the body of Christ is going to fully accept the bodies of those who are Black.





27 HYDREF

**DARLITH GOFFA'R GWIR BARCHG ANTHONY
CROCKETT AR EGLWYSOLEG A HANES YR
EGLWYS**

CANON JANET GOUGH

**BETH YW'R OTS GENNYF I AM Y FICTORIAID?
GEORGE GILBERT SCOTT A PHENSAERNIAETH
EGLWYSIG FICTORAIDD**

DARLITH GOFFA

Mae Janet Gough yn ymuno â ni i draddodi'r cyntaf of Ddarlithoedd Coffa'r Gwir Barchg Anthony Crockett ar Eglwysoleg a Hanes yr Eglwys.

Daeth Esgob Tony Crockett yn Esgob Bangor yn 2004 a gwasanaethodd yr esgobaeth hyd ei farwolaeth yn 2008, gan weinidogaethu ym misoedd olaf ei fywyd gydag ymroddiad tryw o'i wely yn yr ysbyty a'i gapel.

Daeth Esgob Crockett â chyfoeth o brofiad i'w swydd esgobol. Dilynid curadiaethau yn Aberdâr a'r Eglwys Newydd gan berigloriaethau mewn plwyfi gwledig yn sir Aberteifi a sir Gaerfyrddin, yn ogystal ag yn nhref ddiwydiannol Merthyr; gwasanaethodd hefyd am flynyddoedd lawer fel ysgrifennydd Bwrdd Gweinidogaeth yr Eglwys yng Nghymru.

Ysgrifennodd Dr Barry Morgan mewn ysgrif goffa yn 2008 i Esgob Crockett fod yn "ddigywilydd o ryddfrydol o ran diwinyddiaeth, yn weddol geidwadol yn litwrgaidd, ac yn cynnig ei farn yn argyhoeddiadol, yn berswadiol, ac weithiau'n eithaf dirdynol. Wedi'r cyfan, enillodd raddau yn y Clasuron a Diwinyddiaeth o Goleg y Brenin, Llundain, lle'r aeth ar ôl ei addysg yn Ysgol Ramadeg y Bechgyn, Pontypridd, ysgol yr oedd yn hynod falch ohoni. Gallai fod yn ffyrnig ei ddadl gyda'r rhai yr oedd yn eu hystyried yn gyfartal o ran deallusrwydd, ond yn dyner gyda'r rhai nad oeddent, ac a oedd â'r gallu, serch hynny, i uniaethu'n gynnes â'r rhai yr oedd yn anghytuno fwyaf â hwy."

Pererin ymroddedig oedd Esgob Crockett, yn cerdded hanes yr Eglwys. Ym 1995, cerddodd 1,000 milltir o Le Puy yn Ffrainc i Santiago de Compostela yn Sbaen. Cerddodd hefyd lwybr y pererinion o Glynnog Fawr i Aberdaron, ac o Fangor ar hyd arfordir gorllewinol Cymru i Dyddewi.

TESTUN

Gwnaeth y Fictoriaid farc enfawr ar bensaerniaeth ac addurniadau eglwysig, gan gynnwys yn Esgobaeth Bangor, lle cafodd eglwysi eu hymestyn a'u hadfer, ac eglwysi trefol newydd eu hadeiladu. George Gilbert Scott oedd pensaer yr eglwys Fictoraidd *par excellence*, a chafodd effaith sylweddol ar Gadeirlan Sant Deiniol. Nid yw ymyriadau Fictoraidd bob amser yn cael eu gwerthfawrogi'n fawr heddiw, ond rhaid deall ysblander, crefft a chydlynid diwinyddol eu cyfraniad. Bydd Canon Gough yn ymchwilio i'r cyfoeth yr edym wedi'i etifeddu o ddiwedd y bedwaredd ganrif ar bymtheg.

27 OCTOBER

THE RT REVD ANTHONY CROCKETT MEMORIAL
LECTURE IN ECCLESIOLOGY & CHURCH
HISTORY

CANON JANET GOUGH

**WHAT HAVE THE VICTORIANS EVER DONE FOR
US? GEORGE GILBERT SCOTT AND VICTORIAN
CHURCH ARCHITECTURE**

MEMORIAL LECTURE

Canon Gough joins us to deliver the inaugural Rt Revd Anthony Crockett Memorial Lecture in Ecclesiology & Church History.

Bishop Tony Crockett became Bishop of Bangor in 2004 and served the diocese until his death in 2008, ministering in the last months of his life with unwavering dedication from his hospital bed and its chapel.

Bishop Crockett brought a wealth of experience to his episcopal office. Curacies at Aberdare and Whitchurch were followed by incumbencies in rural parishes in Cardiganshire and Carmarthenshire, as well as in the industrial town of Merthyr; he also served for many years as secretary of the Church in Wales's Board of Ministry.

Dr Barry Morgan, then Archbishop of Wales, wrote in Bishop Crockett's 2008 obituary that he was "unashamedly liberal in theology, fairly conservative liturgically, and propounded his views cogently, persuasively, and sometimes quite trenchantly. He held, after all, degrees in both Classics and Theology from King's College, London, where he had gone after his education at Pontypridd Boys' Grammar School, a school of which he was immensely proud. He could be fierce in argument with those whom he regarded his equal in intellect, but gentle with those who were not, and had the ability, nevertheless, to relate warmly to those with whom he disagreed the most."

Bishop Crockett was a dedicated pilgrim, walking the history of the Church. In 1995, he walked 1,000 miles from Le Puy in France to Santiago de Compostela in Spain. He also walked the pilgrim route from Clynnog Fawr to Aberdaron, and from Bangor along the west Wales coast to St Davids.

SUBJECT

The Victorians made a huge mark on church architecture and decoration, including in the Diocese of Bangor, where churches were extended and restored, and new urban churches built. George Gilbert Scott was the Victorian church architect *par excellence*, and he made a significant impact upon Saint Deiniol's Cathedral. Victorian interventions aren't always highly prized today, but the splendour, craft and theological coherence of their contribution must be understood. Canon Gough will delve into the wealth we have inherited from the late nineteenth century.



Gweler t. 4 am fwy am Janet
See p. 4 for more on Janet






CLAS

Datblygodd yr eglwys Geltaidd ganoloesol sefydliad nodedig, a elwid y clas – cymuned o glerigion yn cyd-fyw yn golegol o gylich 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 benthycâ'r 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. Disgwylw'n 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.



Luke Hughes

NOS LUN 9 MAI
CANON DAVID MORRIS

Cyfle i gwrrdd â'n Canon Secundus newydd a Chyfarwyddwr Gweinidogaeth newydd yr esgobaeth. Mae Canon Morris yn ymuno â ni o Esgobaeth Llandaf, ond yn dychwelyd i'w hen gartref Prifysgol ym Mangor. Cawn fyfyrion gydag ef ar weinidogaeth a galwedigaeth, a'i daith offeiriadol ei hun.

NOS LUN 20 MAI
YN HWYRACH AM 7.30PM
ARCHESGOB CYMRU

Yn fuan ar ôl iddo gael ei Gadeirio yn y Gadeirlan, rydym yn siarad â'r Archesgob am ei fywyd a'i weinidogaeth, heriau ei rôl newydd, a Chynhadledd Lambeth yr haf hwn.

NOS LUN 6 MEHEFIN
LUKE HUGHES

Mae'r dylunydd dodrefn o fri rhyngwladol, sy'n gweithio ar ddodrefn Corff yr Eglwys newydd ar gyfer y Gadeirlan, yn ymuno â ni i fyfyrion ar ei grefft aci sgwrsio am ein gynlluniau yn y Gadeirlan.

NOS LUN 20 MEHEFIN
Y DR GARETH EVANS JONES

Mae Dr Evans Jones yn Ddarlithydd mewn Astudiaethau Crefyddol ym Mhrifysgol Bangor, gyda diddordeb yn hanes derbyniad y Beibl a'i rôl mewn materion cyfoes. Mae hefyd yn nofelydd a dramodydd o fri, ac wedi ennill y Fedal Ddrama yn yr Eisteddfod Genedlaethol ddwywaith.

MONDAY 9 MAY
CANON DAVID MORRIS

An opportunity to meet our new Canon Secundus and the diocese's new Director of Ministry. Canon Morris joins us from the Diocese of Llandaff, but returns to his old University stomping ground in Bangor. We'll reflect with him on ministry and vocation, and his own priestly journey.

MONDAY 23 MAY
A LATER START AT 7.30PM
THE ARCHBISHOP OF WALES

Not long after his Enthronement at the Cathedral, we speak to the Archbishop about his life and ministry, the challenges of his new role, and the upcoming Lambeth Conference.

MONDAY 6 JUNE
LUKE HUGHES

The furniture designer of international standing, who is working on new Nave furniture for the Cathedral, joins us to reflect on his craft and the talk about plans at the Cathedral.

MONDAY 20 JUNE
DR GARETH EVANS JONES

Dr Evans Jones is Lecturer in Religious Studies at Bangor University, with an interest in the reception history of the Bible and its role in contemporary issues. He is also a distinguished novelist and playwright, and twice winner of the Drama Medal at the National Eisteddfod.

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.



PRIDE

Mehefin yw mis digwyddiadau Pride mewn cynifer o ddinasoedd. Mae Pride yma yn golygu hyrwyddo hunan-gadarnhad, urddas, cydraddoldeb ac amlygrwydd pobl lesbiaidd, hoyw, deurywiol, trawsryweddol, cwïar ac sy'n cwestiynu (LHDTC+).

Yn y Gadeirlan fis Mehefin eleni, byddwn yn codi baner Pride am y tro cyntaf o Dŵr Ysgefintwn, ac yn cynnal nifer o ddigwyddiadau arwyddocaol.

June is the month of Pride events in many cities. Pride here means the promotion of the self-affirmation, dignity, equality and increased visibility of lesbian, gay, bisexual, transgender, queer and questioning (LGBTQ+) people.

At the Cathedral this June, we'll fly the Pride flag for the first time from the Skeffington Tower, and host a number of significant events.



Owen Hurcum

DYDD SADWRN 11 MEHEFIN
2.30PM
CYMNUN BENDIGAID Y
GAPLANIAETH LHDTTC+

Bydd Mary Stallard, Esgob Cynorthwyol Bangor, yn arwain y dathliad o'r Cymun, gan ddathlu pennod newydd ym mywyd Caplaniaeth LHDTTC+ arloesol Esgobaeth Bangor. Gweinir lluniaeth wedi'r gwasanaeth.

NOS LUN 20 MEHEFIN
6.30PM
CLAS GYDA GARETH EVANS
JONES

Sylfaenydd **Llyfrau Lliwgar**, grŵp darllen LHDTTC+ Cymraeg Cymru, yn siarad â Chlas. Gweler tudalennau'r Clas (tt. 60-61) am fwy o wybodaeth.

NOS IAU 23 MEHEFIN
6.30PM
OWEN HURCUM MEWN SGWRS
Â'R IS-DDEON

Ym mis Mai 2021 daeth Owen Hurcum yn Faer Bangor, a hefyd yn faer agored anneuaidd cyntaf unrhyw ddinas yn y byd. Yn ystod eu tymor fel Maer, mae Owen wedi siarad yn huawdl o blaid hawliau trawsryweddol. Maent yn symud i ffwrdd o Fangor am gyfnod ar ddiwedd eu tymor fel Maer, ond yn dychwelyd i'r Gadeirlan ar gyfer y sgwrs agored a chyhoeddus hon gyda'r Is-Ddeon yng Nghorff yr Eglwys.

Cynhelir derbyniad gwin o 6pm, ac eto ar ôl y drafodaeth. Cenir Gosber ar Gân yn y Gadeirlan am 5.30pm, ac mae croeso i bawb ymuno â'n haddoliad.

SATURDAY 11 JUNE
2.30PM
LGBTQ+ CHAPLAINCY HOLY
EUCCHARIST

Mary Stallard, the Assistant Bishop of Bangor, will lead the celebration of the Eucharist, celebrating a new chapter in the life of the Diocese of Bangor's pioneering LGBTQ+ Chaplaincy. There will be refreshments after the service.

MONDAY 20 JUNE
6.30PM
CLAS WITH GARETH EVAN
JONES

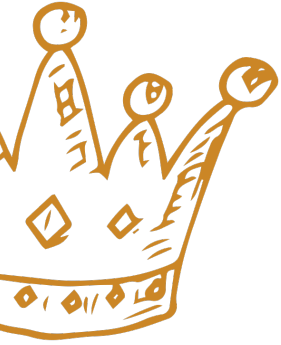
The founder of **Llyfrau Lliwgar**, Wales's Welsh-language LGBTQ+ reading group, speaks to Clas. See the Clas pages (pp. 60-61) for more information.

THURSDAY 23 JUNE
6.30PM
OWEN HURCUM IN
CONVERSATION WITH THE
SUB-DEAN

In May 2021 Owen Hurcum became Mayor of Bangor, and also the first openly non-binary mayor of any city in the world. During their term as Mayor, Owen has spoken eloquently in favour of transgender rights. Owen is moving away from Bangor for a while at the end of their term as Mayor, but returns to the Cathedral for this open and public conversation with the Sub-Dean in the Nave of the Cathedral.

A free drinks reception is held from 6pm, and again after the discussion. Choral Evensong is sung at the Cathedral at 5.30pm, and all are welcome to join our worship.

HEFYD
ALSO...



TE PARTI'R
JIWBILÏ
JUBILEE TEA
PARTY

Dydd Iau 2 Mehefin
Thursday 2 June
2.00-4.00pm



CLWB
GWYLIAU'R
CÔR

(CHOIR HOLIDAY
CLUB

22-28 Awst | August
Ar gyfer plant o 6-18
Canu, crefftiau, chwaraeon,
traeth
For 6-18 year olds
Singing, crafts, sports, beach

CADEIRLAN.EGLWYSYNGNGHYMRU.ORG.UK
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Cadeirlan ac Eglwys Archesgobol
Deiniol Sant ym Mangor
The Cathedral & Metropolitan
Church of Saint Deiniol in Bangor

Esgob ac Archesgob Cymru |
Bishop and Archbishop of Wales
Y Parchediacaf | The Most Revd
Andrew T. G. John

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

Canon dros Fywyd Cynulleidfaoel
Canon for Congregational Life
Canon Tracy Jones
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Cyfarwyddwr Cerdd | Director of Music
Joe Cooper
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Organydd | Organist
Martin Brown
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Gweinidog Teulu | Family Minister
Naomi Wood
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Conservation & Development Project
Manager
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Canon Emeritws | Canon Emeritus
Canon Angela Williams

Aelodau'r Coleg Offeiriadol
Members of the College of Priests
Y Parchg Ddr | The Revd Dr John Prysor-
Jones, y Tra Pharchg Athro | the Very
Revd Prof. Gordon McPhate, y Parchg |
the Revd Peter Kaye

Darllynydd | Reader
Elma Taylor

Pensaer y Gadeirlan | Cathedral Architect
Simon Malam

Cabidwl y Gadeirlan
Cathedral Chapter

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

Esgob Cynorthwyol ac Archddiacon
Bangor | Assistant Bishop & Archdeacon
of Bangor
Y Gwir Barchg | The Rt Revd Mary Stallard

Archddiacon Meirionnydd
Archdeacon of Meirionnydd
Yr Hyb. | The Ven. Andrew Carroll Jones

Archddiacon Ynys Môn a Phrebandari
Llanfair | Archdeacon of Anglesey &
Prebendary of Llanfair
Yr Hyb. | The Ven. Andy Herrick

Prebendari Penmynydd
Prebendary of Penmynydd
Canon Dylan Williams

Canon Drysorydd | Canon Treasurer
Canon Siôn B. E. Rhys Evans

Canon Ganghellor | Canon Chancellor
Canon Emlyn Cadwaladr Williams

Canon Bencantor | Canon Precentor
Canon Robert Townsend

Canon Primus
Canon Tracy Jones

Darpar Ganon Secundus
Canon Secundus Designate
Y Parchg | The Revd David Thomas Morris

Canon Tertius
Canon Kim Williams

Canon Quintus
Canon Alan Gyle

Canon Mygedol | Honorary Canon
Canon Jane Coutts

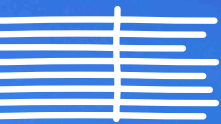
Canon Mygedol | Honorary Canon
Canon Janet Gough

Canon Mygedol | Honorary Canon
Canon Nick Golding

Yn ogystal â'r rhai a enwir yma, caiff
bywyd y Gadeirlan ei gynnal gan
stiwardiaid, aelodau'r Côr a'u teuluoedd,
gweision bwrdd yr allor, trefnwyr blodau,
tîm y Banc Bwyd, cydweithwyr Tîm
Deiniol, a haelioni llawer o rai eraill.
In addition to those named here, the life
of the Cathedral is sustained by stewards,
Choir members and their families, servers,
the Foodbank team, flower arrangers,
colleagues from Tîm Deiniol, and the
generosity of many others.

ONID OEDD EIN
CALONNAU
AR DÂN YNOM WRTH
IDDO SIARAD Â NI
AR Y Ffordd?
WERE NOT OUR
HEARTS BURNING
WITHIN US WHILE HE
WAS TALKING
TO US ON THE ROAD?

LUC | LUKE 24:32



Cadeirlan
Deiniol Sant
ym Mangor

Saint Deiniol's
Cathedral
in Bangor

