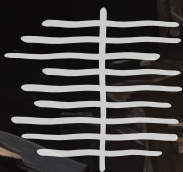




Buchedd Bangor



Cadeirlan Deiniol Sant
ym Mangor
Saint Deiniol's Cathedral
in Bangor

**ADFENT A'R
NADOLIG
2023-2024
ADVENT &
CHRISTMAS
2023-2024**

**Cadeirlan
Deiniol Sant
ym Mangor**

**Saint Deiniol's
Cathedral
in Bangor**



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

3.12.2023-3.2.2024

RHAD AC AM DDIM

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Croeso Welcome

Garchys

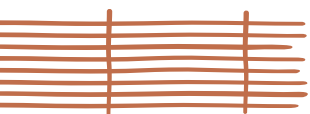
Croeso i'r rhifyn diweddaraf hwn o Fuchedd Bangor, cylchgrawn Cadeirlan Deiniol Sant ym Mangor.

"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.

Mae "ein bywyd ar y cyd" ar ei ehangaf yr adeg hon o'r flwyddyn. Mae'n fraint croesawu cymaint o ysgolion, elusennau a sefydliadau i'r Gadeirlan yn ystod yr Adfent wrth iddynt ddathlu'r Nadolig, diolch i'w cefnogwyr, a chodi arian. Mae ein defodau Nadolig ni ein hunain yn llenwi'r Gadeirlan â wynebau cyfarwydd a newydd. Ac mae ein helusen Nadolig – eleni, Shelter Cymru – yn lleoli ein bywyd a'n tystiolaeth yn gadarn yng nghyd-destun anghenion a gobeithion ein bywyd ar y cyd yn ein cymuned a'n cynefin.

Fel arfer, dyma eich gwahoddiad i fod yn rhan lawn o'r holl ddefodau a dathliadau a amlinellir yn y rhifyn hwn o **Fuchedd Bangor**, ac i fod yn rhan o'r "cyfunoldeb" sy'n helaethu ac yn dyfnhau yma dros dreigl y tymhorau. I'r rhai sy'n rhoi mor hael i gynnal y bywyd hwnnw ar y cyd, fy niolch. Ac i'r rhai sy'n newydd iddo, ac hyd yn oed yn croesi ein trothwy y tro cyntaf y Dolig hwn, croeso i'n cymuned a'n pererindota coeth, gwir, gonest ar lwybrau ffydd, gobraith a chariad.



Welcome to this latest issue of **Buchedd Bangor**, the 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.

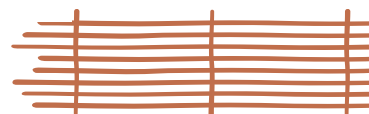
Buchedd Bangor is, therefore, a sort of record of the life of our community of Christ's companions here in Bangor at this time. It offers a mixture of devotional material and practical knowledge about our life together.

"Our life together" feels at its most expansive at this time of year. It's our privilege to welcome so many schools, charities and organisations to the Cathedral during Advent as they come to celebrate Christmas, to thank their supporters, and to raise funds. Our own Christmas observances fill the Cathedral with faces familiar and new. And our Christmas Charity – this year, Shelter Cymru – locates our life and witness firmly in the context of the needs and hopes of our life together in our city and community.

As ever, this is your invitation to be fully involved in all of the observances and celebrations outlined in this edition of **Buchedd Bangor**, and to be part of that "togetherness" that becomes broader and deeper here each passing season. To those who sustain that common life, my thanks. And to those new to it, even crossing our threshold the first time this Christmas, welcome to our community and our rich, beautiful, honest pursuit of faith, hope and love.

*Gyda hysbysu,
Siôn*

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



Paned hefo...

Lesley Horrocks

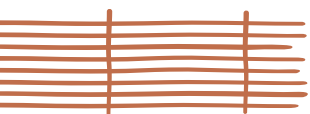
Ym mhob rhifyn o **Fuchedd Bangor**, rydym yn cwrdd ag aelod o gymuned y Gadeirlan. Y tro hwn, cawn baned â Lesley Horrocks. Mae Lesley i'w gweld yn rheolaidd yn croesawu pobl i'r Gadeirlan ar foreau Sul, ac yn gynharach eleni cafodd ei gosod yn un o'n Canoniaid Gwaddol.

Aeth **Chris Dearden** i gyfarfod â Lesley yng nghaffi Domu gyferbyn â'r gadeirlan i ofyn beth mae'r lle yn ei olygu iddi, a beth mae hi'n bwriadu ei wneud fel Canon Gwaddol newydd.

“Canon Cadeirlan Deiniol Sant ym Mangor” – mae'n deitl mawreddog, ac yn gwneud i ti swnio fel dy fod bron yn rhan o ffabrig yr adeilad ei hun! Ond wyt ti wastad wedi bod yn rhan o'r gynulleidfa yma?

Ces i fy ngeni yn Essex a ches i fy magu yno, ond mae rhywbeth sydd wastad wedi fy nenu i a'm teulu i Ogledd Cymru. Fe wnaeth fy rhieni gyfarfod am y tro cyntaf yn yr ysgol ym Mae Colwyn, ar ôl iddyn nhw gael eu hadleoli yno dros dro yn ystod yr Ail Ryfel Byd. Syrthiodd y ddau mewn cariad â Gogledd Cymru, gan ddychwelyd flynyddoedd yn ddiweddarach i fyw yn Nolwyddelan. Roedd fy mrawd yn fynyddwr brwd, ac roedd wedi gwirioni ar ei ymweliad cyntaf ag Eryri! Pan oeddwn i'n ymweld â fy rhieni, roeddem yn aml yn galw i mewn i'r Gadeirlan ym Mangor i oleuo kannwyll a gwerthfawrogi'r heddwch a'r llonyddwch y mae'n eu cynnig.

Gweithio i M&S oeddwn i pan ddes i i Gymru – yn eironig, doedd ganddyn nhw ddim cangen ym Mangor ar y pryd. Fy swydd olaf gyda nhw oedd ym maes gwasanaethau ariannol, wedi'i lleoli yng Nghaer. Roeddwn i'n byw ym Mhenyffordd ger yr Wyddgrug ar y pryd ac fe wnes i gwrdd â fy ngŵr, Fred, wrth hwylio yng Nghonwy. Yna fe wnes i sefydlu The Boatshed Sailmakers gyda fy llysfab, Stephen, ac ar hyn o bryd rwy'n gweithio'n rhan-amser i lard Gychod Dinas yn y Felinheli.



Getting to know...

Lesley Horrocks

In each edition of **Buchedd Bangor**, we meet another member of the Cathedral community. This time, we get to know Lesley Horrocks. Lesley is a regular sight welcoming people to the Cathedral on Sunday mornings, and earlier this year was installed a lay Foundation Canon of the Cathedral.

Chris Dearden met up with Lesley in Domu Café opposite the Cathedral to ask what the place means to her, and what she plans to do as a newly installed Foundation Canon.





Atyniad magnetig bron i'r ardal hon, ac i Gadeirlan Deiniol Sant?

Yn bendant – ond mae'n rhywbeth dwyochrog. Yn ystod y blynyddoedd diwethaf, rwyf wedi gwirfoddoli yn y siop, wedi dod yn un o Stiwardiaid y Gadeirlan ac wedi gwneud dyletswyddau Ystlyswr. Ond mae'r Gadeirlan wedi bod yma i mi hefyd. Pan fu farw fy mrawd a fy ngŵr, fe ges i gefnogaeth anhygoel gan Kathy Jones, y Deon bryd hynny, ac eraill yn nheulu'r Gadeirlan. Yn ogystal â'r adeilad hardd, fe wnaeth i mi sylweddoli pa mor gryf yw'r gymuned sydd gennym ni yma.

Y dyddiau hyn, bydd pobl yn dy adnabod di fel un o'r bobl yng nghefn y Gadeirlan yn dosbarthu taflenni gwasanaeth – ar y dechrau – a gwin – ar y diwedd! Ond beth fyddi di'n ei wneud fel Canon Gwaddol lleyg?

Yn ei hanfod, mae'n golygu bod yn rhan o'r Cabidwl, sef corff llywodraethu'r Gadeirlan. Rydyn ni'n rheoli'r cyllid ac yn helpu i ddatblygu cynlluniau tymor hir y Gadeirlan. Mae llawer o'r Cabidwl yn offeiriaid, wrth gwrs, ac rwy'n gweld fy rôl i, yn benodol, fel un a fydd yn dod â phersbectif lleyg a, gobeithio, yn adlewyrchu barn y gynulleidfa, gwirfoddolwyr y Gadeirlan a'r gymuned ehangach. Fy argraff gyntaf yw bod aelodau'r Cabidwl yn agored i syniadau newydd ac rwy'n sicr yn teimlo'n gyfforddus yn tynnu sylw at feysydd lle gallewn ni wneud yn well.

...ac a oes meysydd lle gallewn ni wneud yn well?

Gallewn ni wneud mwy o hyd i estyn allan i'r gymuned ym Mangor a thu hwnt. Mae'n rhywbeth rydyn ni wedi gweithio'n galed iawn i'w wneud yn ystod y ddwy flynedd ddiwethaf ac mae angen i ni barhau

“Canon of Saint Deiniol’s Cathedral in Bangor” – it’s a grand title, and makes you sound like you’re almost part of the fabric of the building itself! But have you always been part of the congregation here?

I was actually born in Essex and grew up there but there’s something which has continually drawn me and my family to North Wales. My parents first met in school in Colwyn Bay, having been temporarily relocated there during the Second World War. They both fell in love with North Wales, returning years later to live in Dolwyddelan. My brother was a serious mountaineer – his first visit to Eryri had him hooked! When I was visiting my parents, we often used to call in to the Cathedral in Bangor to light a candle and appreciate the peace and tranquillity it has to offer.

My route to Wales came through working for M&S – who ironically didn’t have a branch in Bangor at the time. My last post with them was in financial services, based in Chester. I was living in Penyffordd near Mold at the time and met my husband, Fred, while sailing in Conwy. I then co-founded The Boatshed Sailmakers with my stepson, Stephen and currently work part-time for Dinas Boatyard in y Felinheli.

Almost a magnetic pull to this area, and to Saint Deiniol’s Cathedral?

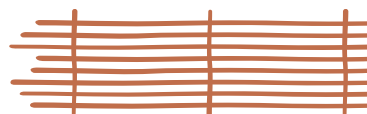
Absolutely – but it’s a two-sided thing. In recent years, I have volunteered in the shop, become a Cathedral Steward and done Sidesperson duties. But the Cathedral has also been here for me. When my brother and my husband died, Kathy Jones, the former Dean, and others in the cathedral family were amazing in their support. It made me realise what a strong community we have here, as well as a beautiful building.

Nowadays, people will know you as one of the people at the back of the Cathedral handing out service sheets – at the start – and drinks – at the end! But what will you be doing as a lay Foundation Canon?

It essentially means being part of the Chapter, which is the Cathedral’s governing body. We manage the finances and help develop the Cathedral’s long term plans. Many of the Chapter are priests, of course, and I see my role in particular as bringing a lay perspective and hopefully reflecting the views of the congregation, the Cathedral volunteers and the wider community. My first impression is that Chapter members are open to new ideas and I certainly feel comfortable to flag up areas in which we could do better.

...and are there areas where we can do better?

We could still do more to reach out to the community in Bangor and beyond. It’s something we’ve worked really hard on in the last two



i wneud hynny. Mae'n fy mhoeni i fod pobl yn dod i ddigwyddiad yn y Gadeirlan ac yn dweud eu bod nhw wedi byw ym Mangor ers blynyddoedd, ond erioed wedi bod yma. Gall fod am bob math o resymau – mae rhai yn credu bod y Gadeirlan yn rhy ffurfiol o bosibl, neu efallai eu bod yn poeni y bydd rhywun yn dod atyn nhw ac eisiau eu troi at grefydd ar unwaith!

Nid oes dim o hynny'n wir, felly mae angen i ni wneud mwy i estyn allan i'r gymuned ym Mangor, hwyluso mwy o ddigwyddiadau cymunedol efallai; diwrnodau agored efallai i annog pobl i gymryd rhan.

Gall y Cabidwl ddim gwneud hynny os mai dim ond siop siarad ydi o. Sut gallwn ni wneud i'r fath yna o beth ddigwydd mewn gwirionedd?

Mae siarad yn bwysig – ond mae gwrando yr un mor bwysig! Mae'r Cabidwl yn dda am gyfnewid a datblygu syniadau. Mae'n bwysig cael sgysiau gonest am faterion hyd yn oed os gall hynny deimlo'n anodd. Mae hefyd yn bwysig parhau i gyfathrebu'n rheolaidd a gwrando ar y gynulleidfa a defnyddio'r cyfoeth o brofiad sydd ganddyn nhw i'w gynig.

Nid dim ond gwaith y Cabidwl yw estyn allan i bobl Bangor – mae'n waith i bawb sydd yma. Ac mae'n ymwneud â siarad a gwrando. Pregethodd Josie Godfrey, ein His-Ganon, bregeth bwerus yn gynharach eleni – a oedd hefyd yn y rhifyn diwethaf o **Fuchedd Bangor** – lle dywedodd bod angen i ni i gyd fod yn well am siarad am yr hyn yr ydym yn ei gredu.

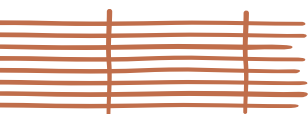
Fe wnes i wrando ar y bregeth honno a sylweddolais ei bod hi'n iawn. Mae pobl yn dweud wrtha' i, "Doeddwn i ddim yn sylweddoli dy fod yn grefyddol", ond pan rwy'n dweud yn bositif, "Ydw, dwi'n Gristion", maen nhw'n dechrau gofyn mwy o gwestiynau dyrys – beth sy'n ei wneud mor dda? Beth sy'n digwydd yn y Gadeirlan? A all unrhyw un fynd i'w gwasanaethau?

Gallwn ni i gyd wneud y math hwnnw o gysylltiad personol â rhywun allan yna, a dyna fydd yn tyfu teulu ein cadeirlan.

Rwy't ti'n frwd iawn dros Gadeirlan Deiniol Sant, a'r bobl yma. Beth sy'n ei gwneud mor arbennig?

Mae'r Gadeirlan yn lle anhygoel i stopio a rhoi trefn ar eich bywyd am eiliad. P'un a ydych chi wedi cael diwrnod da, diwrnod caled neu'n teimlo dan straen, mae'n lle o heddwch ac yn lle diogel ac mae'n rhoi ymdeimlad gwych o berthyn.

Mae'n teimlo fel petai Duw yn defnyddio'r waliau cerrig i gadw'r byd hyd braich am eiliad. Gallwch chi glywed y byd yn mynd heibio tu allan, ond mae fel petai'r sain wedi cael ei thro i lawr ar bryderon y byd. Mae'n lle diogel, ac yn lle o heddwch, ond mae'n lle y mae angen i ni ei rannu ag eraill yn y blynyddoedd sydd i ddod. **[B]**



years and we need to keep that going. It worries me that people come to a function in the Cathedral and say they've lived in Bangor for years, but never set foot in the place. It can be for all sorts of reasons – some perceive the Cathedral may be too formal, or maybe they're worried that they'll be approached by someone who wants to instantly convert them!

None of that is true, so we need to do more to reach out to the community of Bangor, perhaps facilitate more community events; maybe open days to encourage people to become involved.

The Chapter can't achieve that if it's just a talking shop though. How do we actually make that sort of thing happen?

Talking is important – though listening is equally important! The Chapter is good at exchanging and developing ideas. It's important to have honest conversations about matters in hand even if that may feel difficult. It is also important to continue to communicate regularly and listen to the congregation and to utilise the wealth of experience that is has to offer.

Reaching out to the people of Bangor isn't just the job of the Chapter – it's the job of everyone here. And it does actually come down to talking and listening. Josie Godfrey, our Minor Canon, preached a powerful sermon earlier this year – which was also in the last edition of **Buchedd Bangor** – where she said we all need to be better at speaking about what we believe.

I listened to that and realised she was right. People say to me, "I didn't realise you were religious," but when I positively say, "Yes, I am a Christian," they start asking more searching questions – what makes it so good? What happens at the Cathedral? Can anyone go to their services?

We can all make that sort of personal connection with someone out there, and that's what will grow our Cathedral family.

You've a huge amount of enthusiasm for Saint Deiniol's Cathedral, and the people here. What makes it so special?

Saint Deiniol's Cathedral is an amazing place to stop and declutter your life for a moment. Whether you've had a good day, a tough day or are just stressed, it's a place of peace and a place of safety and it affords a great sense of belonging.

It feels as if God uses the stone walls to keep the world at arm's-length for a moment. You can hear the world going by outside, but it's as if the volume has been turned down on worldly worries and cares. It's a safe space, and a place of peace, but it's a place we need to share with others in the years to come. **[B]**

Sut ddaru chi newid y flwyddyn ddwytha?



Dwi wastad wedi bod isho bod yn berffaith. Dydw i ddim yn golygu bod yn berffeithydd am waith a thasgau, er bod hynny'n duedd; na chwaith yn golygu rhyw ymdrechu am gyfaredd cymdeithasol neu ymddangosiadau allanol.

Dwi'n golygu fy mod i bob amser wedi bod eisiau bod yn berffaith yn of fy hun, yn siŵr pwy ydw i, yn hyderus yn y ffordd dwi'n fy neall fy hun, yn wrthrychol resymegol yn y modd y byddai'n gwneud synnwyr o'r byd. Dwi'n bob amser di bod eisiau i'm modolaeth i, i mi hun, fod yn gyflawn ac yn sylweddol ac yn gadarn ac yn hirymarhaus.

A dwi'n credu bod meddwl felly yn beth eitha' cyffredin. Mae hi'n anodd meddwl amdanoch chi'ch hun fel rhywbeth sydd ar y gweill, gan ei fod yn anghyflawn rhywsut, yn annigonol fel yr ydw i rwan; yn union fel y mae'n anodd meddwl amdanoch chi'ch hun fel rhywbeth nad sy'n parhau; fel rhywbeth fydd yn ymadawedig.

Mi gymrodd ddipyn o amser i mi sylweddoli bod tyfu i fyny yn golygu sylweddoli bod rhywun bob amser yn tyfu i fyny, bob amser yn newid. Ac mae'n sioc ategol sylweddoli, ar ôl dod i delerau â'r faith bod rhywun wastad yn tyfu i fyny, bod rhywun wedyn yn dechrau heneiddio hefyd.

How have you changed this past year?

Pregethwyd y bregeth hon gan yr Is-Ddeon ar Ddygwyl Saint a Merthyron Cymru, pryd y comisiynwyd Caplaniaid Anna ac y derbyniwyd grant gan Ymddiriedolaeth Gerdd y Cadeirlannau. Y thema yn ei cyfres bregethu **“Pryd y’th welsom di?”** oedd **“Crist yng Nghymru”**.

The Sub-Dean preached this sermon on the Festival of the Saints and Martyrs of Wales, when Anna Chaplains were commissioned and a grant from the Cathedral Music Trust received. The theme in our sermon series **“When was it that we saw you?”** was **“Christ in Wales”**.

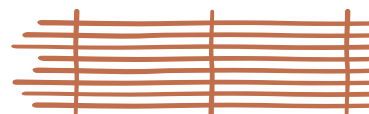
I’ve always wanted to be perfect. I don’t mean being a perfectionist about work and tasks, though I can be that; and I don’t mean a striving for social graces and outward appearances.

I mean that I’ve always wanted to be perfect in myself, sure in who I am, confident in how I understand myself, coherent in how I make sense of the world. I’ve always wanted my being, my *self*, to be complete and substantial and solid and enduring.

I think that’s a common thing. It’s hard to think of one’s self in the moment as a work in progress, as inadequate somehow; just as it’s hard to think of one’s self as not enduring, as passing away.

It took me a while to realise that growing up is about realising that one is always growing up, always changing. And it’s another shock when one realises, having just come to terms with the face that one is always growing up, that one then begins to grow old as well.

I am not the same person as I was, and I am not the same person as I *will be*. I am wiser now than I was even five years ago; and, yet, in the last few years, I’ve also realized that my memory isn’t what it used to be.



Dwi ddim yr un person ag yr *oeddwn ni*, ac dwi ddim yr un person ag y *bydda'i*. Dwi'n ddoethach rwan nag oeddwn hyd yn oed bum mlynedd yn ôl; ac eto, dros yr ychydig flynyddoedd diwethaf, dwi hefyd wedi sylweddoli nad ydi'ng nghôf fel yr oedd o. Fydd gen i fyth eto'r egni oedd gen i yn f'arddegau; fydda'i beth eto'n gallu yfed potel o win a theimlo'n effro a chlir yn y bore fel y gallwn pan oeddwn i'n fyfyrwr. Ond nid oes angen i mi ychwaith, fel yr arferwn, gael gwydraid o win i helpu i oresgyn teimlo'n swil a lletchwith pan yng nghwmni criw o bobl, oherwydd dwi'n ychydig fwy hyderus yn fy hun rwan, ac ychydig yn fwy sinigaidd am bobl eraill.

Dydw i ddim yn berffaith ynof fy hun, i mi fy hun, oherwydd dwi wastad yn newid, wastad yn cael fy ffurfio, wastad yn tyfu i fyny, wastad yn heneiddio. Mae bod yn siŵr na ddylwn i fod yn rhy siŵr ohonof fy hun yn ddigon o sicrwydd i mi.

Sut ddaru chi newid y flwyddyn ddwytha?

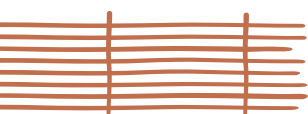
Da ni gyd wastad yn newid, da ni gyd wastad yn cael ein ffurfio, da ni gyd wastad yn tyfu i fyny, i gyd wastad yn heneiddio. Pan fydd yr Apostol Paul yn ysgrifennu am yr Eglwys, mae'n aml yn sôn am yr Eglwys fel corff. Mae'n naturiol meddwl am y corff hwnnw fel corff ifanc, unionsyth – y corff sy'n rhedeg y ras, fel y mae Paul yn ei rhoi hi yn un o'i Epistolau. Ond cyfoeth y ddelwedd honno o'r corff yw ei fod yn ein harwain i'r ddealltwriaeth bod yr Eglwys yn wir yn Gorff Crist, yn rhyw fath o barhad o'r Ymgnawdoliad, yn rhyw fath o realiti'r Atgyfodiad. Da chi a fi i gyd yn rhan o Gorff Crist, o Gorff Crist sydd wastad yn newid, wastad yn cael ei ffurfio, wastad yn tyfu i fyny, wastad yn heneiddio.

Sut ddaru chi newid y flwyddyn ddwytha?

Dylai'r deinamig hwnnw – newid, cael ein ffurfio, tyfu fyny, heneiddio – fod yn rhan o fywyd ar y cyd pob cymuned eglwysig leol. Ac mae'n deyrnged i'r rhai sy'n cyfrannu i'n bywyd ni ar y cyd yn y gymuned hon, ein heglwys ni, ein bod ni'n tyfu fwy fwy'n le sy'n cymryd o ddifrif y ffaith ein bod ni wastad yn newid ac yn cael ein ffurfio ac yn tyfu i fyny ac yn heneiddio.

Mi feddylia'i am Camau Bach bob bore dydd Mawrth, pan fydd y seddau yma yng Nghorff yr Eglwys yn cael eu clirio, a matiau'n cael eu gosod, a theganau a gemau yn dod i'r amlwg, a thros drigain o blant ifanc a'u rhieni yn canfod yma le diogel, a chymuned saff, a ffrydiau yma o anogaeth bugeiliol a chyngor proffesiynol. Mi welai yno blant ieuainc yn cael eu ffurfio i fod yn gyfforddus yn y fangre sanctaidd hon; ac mi wela'i oedolion ifanc yn cael cymorth wrth i'r newid aruthrol o ddod yn rhiant roi clec iddynt ar bob llaw.

Mi feddylia'i am Gôr y Gadeirlan, a'r buddsoddiad a wnawn ni mewn plant, pobl ifanc a myfyrwyr drwy ysgoloriaethau a hyfforddiant arbenigol – i gynhyrchu cerddoriaeth sy'n cynnal ein haddoliad ni, ie; ond, llawer mwy na hynny, i gynnig iddyn nhw, nhw sy'n cael eu



I'll never again have the energy that I used to have when I was a teenager; never again be able to drink a bottle of wine and feel perky in the morning as I could when I was a student. But I also don't need, as I used to, to have a glass of wine to help overcome feelings of shyness or awkwardness when I'm in company, because I'm a bit more confident in myself now, and a little bit more cynical about other people.

I'm not perfect in myself, to myself, because I'm always changing, always being formed, always growing up, always getting older. Being sure that I shouldn't be too sure of myself is sureness enough for me.

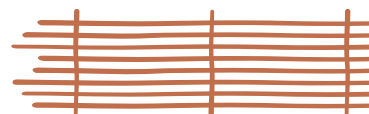
Paul's metaphor leads us into the knowledge that the Church in the Body of Christ, a sort of continuation of Incarnation, a sort of reality of Resurrection

How have you changed this past year?

We're all always changing, all of us always being formed, all of us always growing up, all of us always getting older. When the Apostle Paul writes about the Church, he often compares it to a body. It's natural to think of that as a youthful, virile, upright body – the body running the race, as Paul has it in one of his Epistles. But the richness of Paul's metaphor is that it leads us into the knowledge that the Church in the Body of Christ, a sort of continuation of Incarnation, a sort of reality of Resurrection. And you and I are all part of the Body of Christ, whose body is always changing, always being formed, always growing up, always getting older.

How have you changed this past year?

That dynamic – changing, being formed, growing up, getting older – ought to be part of the common life of every local church community. And it is a tribute to those who contribute to our common life in this, our church community, that we are becoming a place that takes seriously the fact that we are always changing and being formed and growing up and growing older.





ffurfio ac yn tyfu fyny, fynegiant gweddnewidiol o brydferthwch celfyddyd, a gwirioneddau mawl, a chariad cymuned. Dyma Gôr sy'n cynhyrchu nid cerddoriaeth yn unig ond cymeriad, sy'n meithrin bennaf nid leisiau ond eneidiau.

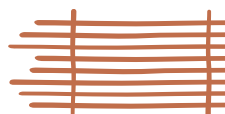
Ac mi feddylia'i am Jane Coutts ac Anne Eyre ac Elma Taylor, i'w comisiynu heddiw fel Caplaniaid Anna – fel gweinidogion yn y fan hon ac yn ein cymuned leol a fydd â gofal bugeiliol arbennig dros y rhai sy'n oedrannus – y rhai yng cartrefi nyrsio a chartrefi gofal ein dinas, ond hefyd y rhai sy'n symud i aelwyd lai ar ôl i deulu adael, neu'n ymdopi â salwch sy'n gysylltiedig ag oedran, neu'n galaru am gymar oes, neu'n dechrau teimlo ing emosynol, ysbrydol y newid a ddaw yn sgil hydref bywyd, profiad na ddylai fod yn llai cythryblus nag ymdopi â nwydau ieuencid a phryderon y teulu ifanc.

Mae Corff Crist wastad yn tyfu i fyny, yn heneiddio; wastad yn newid, wastad yn cael ei ffurfio.



I think of Camau Bach every Tuesday morning, when the pews here in the Nave are cleared away, and mats are laid down, and toys and games emerge, and over 60 young children and their parents find here a safe place, a community of care, and access to pastoral encouragement and professional advice. I see there, at Camau Bach, young children being formed to be comfortable in this holy place; I see there young adults being upheld as the overwhelming changes of becoming a parent are buffeting them on every side.

I think of our Cathedral Choir, and the investment we make in children, young people and students through bursaries, scholarships and expert tuition – to produce music that upholds our worship, yes; but, much more than that, to offer to them, as they are formed and change and grow up, an exposure to the beauty of culture, and the truth of worship, and the love of community. As we give thanks today for the support that we've received from the Cathedral Music Trust to





Sut ddaru chi newid y flwyddyn ddwytha?

Mi all sicrwydd a phendantwydd iaith yr Eglwys weithiau beri i mi deimlo braidd yn ddiffygiol am fod yn llai na pherffaith, yn llai na sicr, yn llai na siwr ohono'i fy hun. "Yr wyf yn credu ac yn ymddiried yn un Duw," medde ni bob Sul yn y Credo; ond weithiau mi wn i 'mod i'n credu neu yn ymddiried yn llai calonog nag y dylwn i, yn credu llai na dwi'n ei ddweud. Mae'r weledigaeth o Lyfr y Datguddiad a glywsom yn ein darlleniad cyntaf yn un o ogoniant a pherffeithrwydd llwyr y nefoedd lle mae llais tyrfa fawr fel sŵn taranau yn llefain am "y Sanctaidd Un ein Duw... yn teyrnasu." Gyfochrog â'r weledigaeth honno pa mor fregus ydi 'mreuder i? – mor annigonol fy amherffeithrwydd i.

Ond wrth i ni ddiolch yn y Cymun hwn am Saint a Merthyron Cymru, fe gofiwn ni mai mewn llestri pridd, eiddil fel ni y mae ffydd a gobaith a chariad wedi bod yn hysbys yn y wlad hon dros y canrifoedd. Wrth inni lawenhau yn y rhai fu'n bererinion fel ninnau yn y wlad a'r genedl hon dros dreigl amser, ac sydd bellach yng nghoflaid agos Duw, fe gofiwn ni fod perffeithrwydd yn rywbeth yr hiraethwn ni amdano fo, y'n gelwir iddo fo, ond na allwn byth mo'i gyrraedd na'i gyflawni ein hunain heb ras goruwchnaturiol – heb y gras goruwchnaturiol hwnnw a addawyd inni cyn inni gael ein creu, ac a fydd yn ein cynnull ni yn y diwedd pan fydd tyfu i fyny a heneiddio i gyd ar ben. Tan hynny, chi a fi, yn ein amherffeithrwydd yn y fangre hon, am y flwyddyn arall i ddod, be am i ni barhau i newid hefo'n gilydd. **[B]**

support the life of our Choir, we give thanks this funding supports not just music but character, sustaining not just singers but souls.

And I think of Jane Coutts and Anne Eyre and Elma Taylor, to be commissioned today as Anna Chaplains – as ministers in this place and in our local community who will have a special pastoral care for those who are elderly or becoming elderly – for those in our city’s nursing homes and care homes, but also for those downsizing after family has left home, or coping with age-related illnesses, or mourning the death of a life-partner, or begin to feel the emotional, spiritual pinch of the change that evening brings, which should be no less tumultuous than the passions of youth and the pressures of early adulthood.

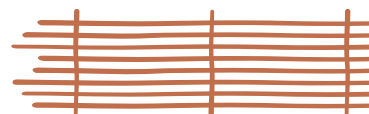
The Body of Christ is always growing up, getting older; always changing, always being formed.

How have you changed this past year?

The sureness of the language of the Church can sometimes make me feel a bit useless about being less than perfect, less than sure, less than fully formed. “I believe and trust in one God,” we say every Sunday in the Creed; yet sometimes I know that I believe or trust less happily, less heartily than I ought to, less than I’m saying. The vision from the Book of Revelation that we heard in our first reading is of the total glory and perfection of a heaven where the voice of a great multitude, cries out, like mighty thunder-peals, “God, the Almighty reigns.” Against which my fragility, my less-than-perfection, feels so inadequate sometimes.

But as we give thanks at this Eucharist for the Saints and Martyrs of Wales, we remember that it is in frail, earthen vessels like ours that faith and hope and love have been known in this land over the centuries. As we rejoice in those who knew this land and nation, and now know God nearly and dearly, we recall that perfection is something that we yearn for, that we’re called to, but that we can never achieve ourselves without supernatural grace – without that supernatural grace that has been promised us before we were created, and will gather us up when growing up and getting old are all at an end.

Till then, imperfect you, imperfect me, in this place, for the year to come, let’s keep on changing together. **[B]**





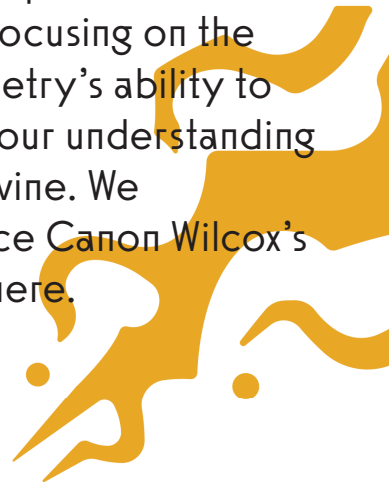
Yn luniwr ac yn broffwyd A maker and a seer

Ym mis Hydref bu inni gynnal ein **Tarannon** gyntaf, Gŵyl Cred a'r Celfyddydau y Gadeirlan. Cawsom bedwar diwrnod byrlymus yn gyforiog o gerddoriaeth, barddoniaeth, celf, hanes, addoliad, trafodaeth a sgwrs.

Yng Ngosber ar Gân agoriadol yr ŵyl, pregethodd **yr Athro Helen Wilcox, Canon Lyfrgellydd newydd y Gadeirlan**, bregeth yn canolbwyntio ar allu'r traddodiad barddol i ddyfnhau ein dealltwriaeth o'r dwyfol. Dyma atgynhyrchu pregeth Canon Wilcox yma.

In October, we held our first **Tarannon**, the Cathedral's new Festival of Religion and the Arts. We enjoyed a bustling four days teeming with music, poetry, visual art, history, worship, discussion and conversation.

At the festival's opening Choral Evensong, **Prof. Helen Wilcox, the Cathedral's new Canon Librarian**, preached a sermon focusing on the art of poetry's ability to deepen our understanding of the divine. We reproduce Canon Wilcox's sermon here.



I saw eternity the other night,
Like a great ring of pure and endless light.
All calm, as it was bright,
And round beneath it, time in hours, days, years
Driv'n by the spheres
Like a vast shadow mov'd; in which the world
And all her train were hurl'd.

Gyda geiriau llinellau agoriadol cerdd gan y bardd Cymreig o'r 17eg ganrif, Henry Vaughan, hoffwn agor myfyrdod byr ar y berthynas rhwng barddoniaeth a ffydd, fel rhan o'r *Ŵyl y penwythnos* hon ar Gred a'r Celfyddydau yma yn y Gadeirlan. Mae cerdd Henry Vaughan yn mynd i'r afael â chwestiwn amhosib, un, heb os, sy'n destun trafod i ninnau hefyd, o dro i dro – beth ydy tragwyddoldeb? Sut y gallen ni, fodau dynol, ddychmygu'r hyn sydd y tu hwnt i ddychymyg? Sut mae modd i ni feddwl y tu allan i gyfyngiadau amser ac iaith? Mae Henry Vaughan yn agor ei gerdd bron yn ddigyffro, "*I saw eternity the other night*" – ac mae'n cymryd ennyd fach inni sylweddoli yn union pa mor fawr ydy'r honiad hwn. Ac yna, aiff yn syth at ddelwedd anhygoel – mae tragwyddoldeb yn debyg i "*a great ring of pure and endless light*," cylch heb iddo ddiwedd na chornel ond yn ei olau pur yn fythol symud yn ddigynnwrf. Mae cerdd Henry Vaughan yn gweithio trwy gyferbyniadau – ogylch ac islaw llonyddwch y cylch perffaith, digyfnewid hwn mae teyrnas amser, a rennir yn "oriau, dyddiau, blynyddoedd" ac yn symud yn fygythiol fel cysgod enfawr. Ac i'r lle hwn yr hyrddir ein byd – syniad anghysurus, brawychus hyd yn oed, gan osod popeth mewn persbectif. Mae agoriad cerdd Henry Vaughan yn cynnig inni weledigaeth, fframwaith o eiriau trwy'r hyn y'n hebryngir ni i danio ein dychymyg a dyfnhau ein dealltwriaeth o'r hyn y gall cysyniad anchwiliadwy tragwyddoldeb ei olygu. Gall barddoniaeth gyfleu inni yr hyn nad oes modd ei fynegi mewn geiriau syml, plaen. Fel y dywed Pauline Matarasso, mae cerddi'n cyrraedd gwirioneddau sydd y tu hwnt i flaenbys rhesymeg.

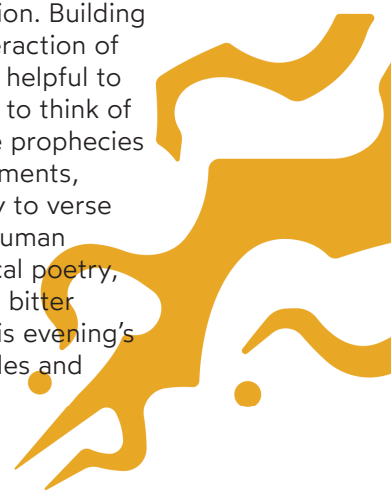
Mae gweledigaeth trawiadol cerdd Henry Vaughan wedi awgrymu rhai o'r ffyrdd y gall barddoniaeth weithio mewn partneriaeth â chrefydd. I adeiladu ar hyn, hoffwn wneud tri phrif bwynt am y rhyngweithio sydd rhwng y ffydd Gristnogol a'r ffurf benodol hon o gelfyddyd. Yn gyntaf, mae'n ddefnyddiol dwyn i gof fod y Beibl ei hun yn llawn barddoniaeth! Does ond rhaid inni feddwl am y Salmuau, Caniad Solomon, llyfr Job a phroffwydoliaethau Eseaia, er enghraifft, heb sôn am y myrdd o adegau, yn enwedig yn yr Hen Destament, lle mae rhyddiaith yn ildio i farddoniaeth neu ganu mewn cyfnodau o ddathlu neu alaru. Mae holl ystod profiadau ac emosiynau dynol i'w cael mewn barddoniaeth feiblaidd, o ddathlu gorfoleddus trugaredd Duw i deimladau chwerw dicter a phoen fel y rhai a fynegir

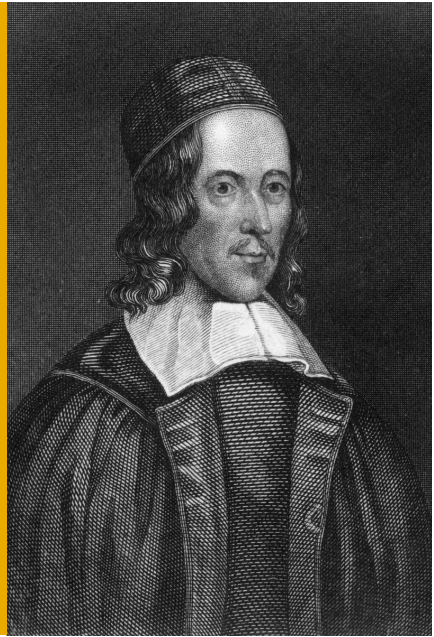
I saw eternity the other night,
Like a great ring of pure and endless light.
All calm, as it was bright,
And round beneath it, time in hours, days, years
Driv'n by the spheres
Like a vast shadow mov'd; in which the world
And all her train were hurl'd.



With these opening lines of a poem by the 17th century Welsh poet, Henry Vaughan, I'd like to begin a short reflection on the relationship between poetry and faith, as part of this weekend's Festival of Religion & the Arts here at the Cathedral. Vaughan's poem tackles an impossible question, one that no doubt we all wrestle with from time to time – what is eternity? How can we human beings imagine the unimaginable? How can we think outside the constraints of time and language? Vaughan begins almost casually – “I saw eternity the other night” – and it takes us a moment to realise just what an enormous claim this is. And then he goes straight into an amazing image – eternity is “like a great ring of pure and endless light,” a circle which has no ends or corners but in its pure light moves serenely for ever. Vaughan's poem works through contrasts – beneath the calmness of this perfect, timeless circle is the realm of time which is fragmented into “hours, days, years” and moves “like a vast shadow,” menacingly. And it is here that our world is “hurl'd” – an uncomfortable, even shocking idea, putting everything into perspective. The opening of Vaughan's poem offers us a vision, a framework of words through which we are led to activate our imagination and deepen our understanding of what the almost unfathomable concept of eternity might mean. Poetry can help us to express what can't be said in a more straightforward way. As Pauline Matarasso has said, poems reach truths that lie beyond the fingertips of logic.

The startling vision of Vaughan's poem has suggested some of the ways in which poetry can work in partnership with religion. Building on this, I'd like to make three main points about the interaction of the Christian faith with this particular art form. First, it's helpful to recall that the Bible itself is full of poetry! We only have to think of the Psalms, the Song of Songs, the book of Job and the prophecies of Isaiah, for example, not to mention the countless moments, particularly in the Old Testament, when prose gives way to verse or song at moments of celebration or lamentation. All human experiences and shades of emotion are present in biblical poetry, from the joyous celebration of God's compassion to the bitter feelings of anger and hurt such as were expressed in this evening's Psalm. The language of the Bible is also steeped in similes and





yn ein Salm heno. Mae iaith y Beibl hefyd yn llawn cymariaethau a metafforau, y dyfeisiau rhethregol sylfaenol y mae awduron yn eu defnyddio i ddarlunio profiad neu emosiwn trwy ei gyffelybui rhywbeth mwy cyfarwydd. Mae testun anthem y Salm rydyn ni newydd ei glywed yn mynegi siom y brenhinoedd trwy ei gymharu â phoen gwraig yn esgor, tra bo’u hofnau a’u crynodod i’w gyffelybu i effaith dychrynlyd gwynt y dwyrain a chwalodd longau Tarshish. Ac yn y Testament Newydd, mae Iesu’n dysgu trwy ddamhegion, straeon neu alegoriau sydd, fel barddoniaeth, yn cael effaith unionsyth ond sydd hefyd angen dehongli meddylgar. Yn Efengyl Sant Ioan, mae’r gyfres o ddywediadau “Myfi” yn farddonol eu natur, yn gryno, bachog ac yn seiliedig ar drosiadau i gyfleu aruthrol ddyfnder ystyr – “Myfi yw’r ffordd,” “Myfi yw’r bugail da,” “Myfi yw bara’r bywyd.”

Fy mhwynt cyntaf ydy, felly, mai’r Beibl ydy’r model sy’n gwneud barddoniaeth nid yn unig yn dderbyniol, ond yn ganolog i’n profiadau fel Cristnogion. Mae’r offeirad a’r awdur, Mark Oakley, yn mynd cyn belled ag i alw barddoniaeth “iaith frodorol ffydd.” Ac felly fy ail bwynt ydy y gall barddoniaeth am brofiad cred roi cymorth ac ysbrydoliaeth inni yn ein bywydau ysbrydol ein hunain. Meddyliwch ar yr emynau a genir ganddon ni heno – canu sy’n mynegi mawl ar ffurf gyhoeddus, gain. Meddyliwch am farddoniaeth Cymro arall o’r 17eg ganrif, George Herbert, geiriau o’i eiddo a ganwn yn rheolaidd (“*Let all the world in every corner sing*”; “*King of Glory, king of peace*”; “*Teach me, my God and King*”) ond sydd â’i gerddi hefyd yn dwyn bendith, o’u darllen mewn tawel ddefosiwn. Yn ei gwmni, canfyddwn lais i’n rhwystredigaethau â’n hunain a chyda Duw – mae un o’i gerddi crefyddol yn agor gyda’r geiriau hyn, “*I struck the board and cried, No more!*” – ond mewn cerddi eraill, cawn ein hunain yn cael ein dyrchafu mewn gorfoledd, fel gyda’i gerdd ar gyfer y Pasg: “*Rise, heart, thy lord is risen*”. Mynegodd y bardd o’r 19eg ganrif, Gerald



metaphors, the basic rhetorical devices by which writers depict an experience or an emotion by likening it to something more familiar. The Psalm text of the anthem we have just heard expresses the dismay of the kings by comparing it to the pain of a woman in labour, while their fear and trembling is likened to the terrifying effect of the east wind which destroyed the ships of Tarshish. And in the New Testament, Jesus teaches through parables, stories or allegories which, like poetry, have an immediate impact but also require thoughtful interpretation. In Saint John's Gospel, the series of "I am" sayings are poetic in nature, being condensed, pithy and based on metaphors to convey enormous depth of meaning – "I am the way," "I am the good shepherd," "I am the bread of life."

My first point, then, is that the Bible is the model which makes poetry not only acceptable but central to our experience as Christians. The priest and writer, Mark Oakley, goes so far as to call poetry the "native language of faith." And so my second point is that poetry about the experience of belief can support and inspire us in our own spiritual lives. Think of the hymns we are singing tonight – verse expressing praise in a communal and finely structured form. Think of the poetry of another 17th century Welshman, George Herbert, whose words we sing regularly ("Let all the world in every corner sing"; "King of Glory, king of peace"; "Teach me, my God and King") but whose poems also reward quiet devotional reading. In his company we can give voice to our frustrations with ourselves and with God – one of his religious poems begins, "I struck the board and cried, No more!" – but in other poems we can find ourselves uplifted with joy, as in his poem for Easter: "Rise, heart, thy lord is risen". The 19th century poet, Gerald Manley Hopkins, writing much of his poetry here in North Wales, gave expression to even greater extremes of religious feeling. Aware that the world is "charged with

Manley Hopkins, a fu'n cyfansoddi llawer o'i waith yma yng ngogledd Cymru, eithafion fwy fyth o deimladau crefyddol. Yn ymwybodol fod y byd yn "charged with the grandeur of God," mae'n dathlu rhyfeddodau'r byd naturiol, gan agor un gerdd fel hyn, "Glory be to God for dappled things / For skies of couple-colour as a brindled cow"! Ond yn fuan, mae ei hwyliau'n newid ac mewn cerdd arall, mae'n cwestiyntu Duw mewn anobaith, "Comforter, where, where is

Celfyddyd mewn geiriau, hyfrydwch i'r golwg a'r clyw – ond hefyd yn weledigaeth, ac yn ffordd hynod o edrych o'r newydd ar y byd

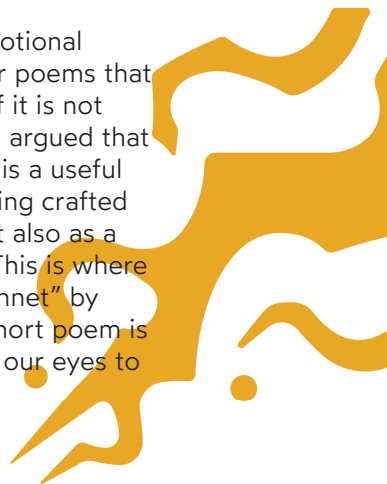
your comforting?" Mae'n sicr ein bod ninnau, heb os, wedi profi yr amrywiaeth emosiynau hynny yn ein bywydau ysbrydol, ond mae cerddi'n ein galluogi eu hadnabod, cydnabod a'u deall yn well. Mae cerddi defosiynol, fel gweddïau, yn ein dwyn i ymddiddan â Duw, ac yn ein harwain at ddarganfyddiadau, yr annisgwyl a hyd yn oed adegau o ryfeddu. Maen nhw'n cynnig egwyl o oedi yng nghanol bwrlwm bywyd, a'n dwyn, am ennyd, i'r hyn y mae T. S. Eliot yn ei ddisgrifio fel "the still point of the turning world."

Yn olaf, dw i am awgrymu nad cerddi sy'n benodol ddefosiynol ydy'r unig rai sy'n gallu cyfoethogi ein bywyd ffydd, ond hefyd cerddi seciwlar sy'n cynnig cyfrwng cyfarfyddiad â rhywbeth trosgynnol, hyd yn oed os nad Duw ydy hwnnw mewn enw. Dadleuodd yr awdur Sir Philip Sidney, o gyfnod Oes Elisabeth y Cyntaf, fod i'r bardd rôl ddeublyg – i fod yn luniwr ac yn broffwyd. Mae hyn yn grynoded defnyddiol o'r modd y mae barddoniaeth yn gweithio, fel rhywbeth sy'n cael ei saernïo – celfyddyd mewn geiriau, hyfrydwch i'r golwg a'r clyw – ond hefyd fel gweledigaeth, ffordd hynod o edrych o'r newydd ar y byd. Dyma lle y daw'r gerdd rydych chi newydd ei chlywed i mewn – "Gannet" gan Gillian Clarke, cyn-fardd cenedlaethol Cymru. Nid cerdd grefyddol ydy'r gerdd fechan hon ac eto, yn y saernïo ac yn ei chelfyddyd, mae'n agor ein llygaid i weld yr aderyn mewn goleuni newydd:



the grandeur of God” he celebrates the strange wonder of the natural world, even beginning a poem, “Glory be to God for dappled things / For skies of couple-colour as a brindled cow”! But soon his mood changes and in another poem he is asking despairingly of God, “Comforter, where, where is your comforting?” No doubt we have all felt such varied emotions in our spiritual lives, but poems enable us to recognise and understand them more clearly. Devotional poems, like prayer, bring us into conversation with God, and lead us to discoveries, surprises, even to moments of wonder. They offer a pause in the rush of daily life, and take us, for a moment, to what T. S. Eliot described as “the still point of the turning world.”

Finally, I want to suggest that it is not only explicitly devotional poems which can enrich our life of faith, but also secular poems that offer an encounter with something transcendent, even if it is not named as God. The Elizabethan writer, Sir Philip Sidney, argued that the poet has two roles – to be a maker and a seer. This is a useful summary of the ways in which poetry works, as something crafted – a work of art in words, a delight to see and hear – but also as a vision, an arresting way of looking afresh at the world. This is where the poem that you have just heard read comes in – “Gannet” by Gillian Clarke, our former national poet of Wales. This short poem is not a religious work, yet in its craft and artistry it opens our eyes to see the bird in a new way:



Gannet

hangs on the wind on motionless wings
and falls a hundred feet

on a gleam of fish.
The sea gasps

as the hiss of iron
in the farrier's bucket.

The black wave,
a white-hot knife of light,

sea's retina dazzled
by the sign of the cross.

Mae'r gerdd yn bortread gwych o'r 'deryn môr a'i ddisgyniad rhyfeddol o gyflym am wyneb y dŵr o weld cipolwg o'i bwyd – *"a gleam of fish."* Mae cyflymder arswydus plymiad y gwylanwydd yn ddigon i wneud i'r môr "gasp", fel person yn dal ei wynt, gan wneud sŵn na ellir ei ddisgrifio ond trwy baralel annisgwyl – yr hisian a glywir pan drewir haearn poeth mewn bwced o ddŵr. Mae'r iaith drosiadol wedi'i phlethu'n gywrain – gwelir delwedd yr haearn yn y geiriau *"white-hot"*, a *"gleam"* – gloywder y pysgod, yn cael ei hategu ychydig linellau'n ddiweddarach yn y *"knife of light"* sy'n dallu *"retina"* r môr. Ond gwedd fwyaf annisgwyl cerdd Gillian Clarke ydy'r frawddeg olaf, lle gwelir ffurf yr aderyn yn ddisymwth yn troi'n *"sign of the cross."* Cerdd sy'n edmygedd o ffenomenon natur yn troi mewn chwinciad yn ddatguddiad, gyda lledawgrym o'r dwyfol.

Felly, gadewch inni roi diolch i Dduw am feirdd, crefyddol a seciwlar, sy'n ein hysbrydoli i ddarganfod y cysegredig ym manylder lleiaf y greadigaeth, ac sydd â'r modd a'r ddawn i fynegi'r pleserau a'r gofidiau rydyn ni oll yn eu rhannu. Diolchwn i Dduw am gyfoeth barddonol yr Ysgrythrau Sanctaidd, sy'n ein dysgu ac yn ein llonni, ac yn ysbrydoliaeth i feirdd ein tywys yn gyfrwng cyfarfyddiadau â Duw. Gweddïwn, Arglwydd, inni allu agor ein hunain i ddirgelion dy gariad fel y'u datgelir trwy awen barddoniaeth, a gofynnwn ichi ein harwain i ddealltwriaeth dyfnach fyth a cherddediad agosach â thi. Amen. **[B]**

Gannet

hangs on the wind on motionless wings
and falls a hundred feet

on a gleam of fish.
The sea gasps

as the hiss of iron
in the farrier's bucket.

The black wave,
a white-hot knife of light,

sea's retina dazzled
by the sign of the cross.

The poem is a brilliant evocation of the seabird and its amazingly swift descent into the water at the slightest hint of its food – “a gleam of fish”. The shocking speed of the gannet’s dive makes the sea ‘gasp’ as though it were a person, making a sound which can only be described by an unexpected parallel – the hiss that is heard as hot iron enters a bucket of water. The metaphorical language is wonderfully interwoven – the image of the iron is picked up in “white-hot”, and the “gleam” of the fish is recalled a few lines later in the “knife of light” that dazzles the “sea’s retina.” But the most surprising aspect of Clarke’s poem is its final line, in which the bird’s shape suddenly becomes a “sign of the cross.” A poem of admiration for a phenomenon of nature turns in a flash into a revelation, a hint of the divine.

So let us thank God for poets, religious and secular, who inspire us to discover the sacred in the smallest details of creation, and who give expression to the joys and sorrows that we all share. We thank God for the poetic riches of the Holy Scriptures which teach and delight us, and pave the way for poets to lead us into encounters with God. We pray, Lord, that we may open ourselves to the mysteries of your love as revealed in poetry, and we ask you to guide us into ever deeper understanding and a closer walk with you. Amen. **[B]**





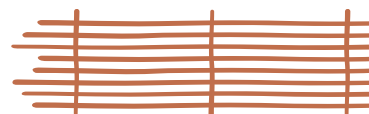
SHELTER
CYMRU



Ein Helusen Nadolig 2023 Our 2023 Christmas Charity

Bob blwyddyn, rydyn ni'n codi pres yn ein gwasanaethau dros y Nadolig ar gyfer elusen leol. Eleni, byddwn ni'n cefnogi Shelter Cymru, sy'n rhoi cyngor ar dai a chymorth tenantiaeth. **Frankie Mairs** o Shelter Cymru sy'n egluro pam mae gwaith yr elusen yn fwy hanfodol nag erioed.

Each year, we raise funds at our Christmas services for a local charity working in our area. This year, we'll be supporting Shelter Cymru, which provides housing advice and tenancy support. **Frankie Mairs** from Shelter Cymru explains why its work is more essential than ever.



Mae'n 10.00am ar fore dydd Mawrth ar ddechrau mis Rhagfyr, ac mae Barbara ar y ffôn yn siarad â dynes o Hirael. Mae ei theulu'n wynebu cael eu troi allan o'u cartref rhent preifat oherwydd bod y landlord wedi penderfynu gwerthu. Mae ganddyn nhw lai na mis cyn bod yn rhaid iddyn nhw roi'r allweddi yn ôl, ond fel llawer o bobl sy'n chwilio am lety i'w rentu ledled Gogledd Cymru, mae llai a llai o eiddo fforddiadwy ar gael.

Yn ystod mis Rhagfyr, bydd Barbara a'i chydweithwyr yn delio â dwsinau o achosion tebyg yng Ngwynedd yn unig. Yfory, bydd Barbara ar ddyletswydd yn y llys sirol yng Nghaernarfon; dyma'r diwrnod pan fydd y llys yn delio ag adfeddiannau morgais a rhent, a bydd Shelter Cymru wrth law i gynnig cyngor am ddim ac i gynrychioli pobl o flaen y barnwr i'w cadw yn eu cartref.

Mae'n waith sy'n teimlo hyd yn oed yn fwy hanfodol yr adeg hon o'r flwyddyn – i'r ddynes o Hirael, gallai olygu'r gwahaniaeth rhwng ei theulu yn treulio'r Nadolig gartref neu mewn llety dros dro.

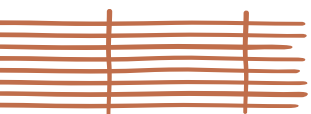
Ledled Cymru, bydd bron i 3,500 o blant yn deffro ar fore Nadolig mewn llety dros dro. Mewn rhai achosion, bydd hyn yn golygu heb y cyfleusterau i wneud darn o dost, heb sôn am goginio cinio Nadolig. Mae'r niferoedd yn uwch nag erioed, a dyna'r rheswm pam mae apêl Nadolig Shelter Cymru yn canolbwyntio ar yr help y gallwn ni ei gynnig i deuluoedd sy'n wynebu digartrefedd.

Ond mae ein gwaith yn dod yn fwyfwy pwysig drwy gydol y flwyddyn. Cafodd cyfanswm o 467 o aelwydydd yng Ngwynedd

**Roedd fy ngweithiwr cymorth
yn wych... Byddwn i'n dweud fel
sefydliad eich bod chi'n wych.**

**My support worker was brilliant...
I'd say as an organisation you're
brilliant.**

Adborth gan un y bu i Shelter Cymru eu helpu
Feedback from someone helped by Shelter Cymru



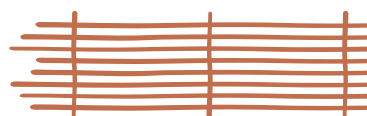


It's 10.00am on a Tuesday morning in early December, and Barbara is on the phone talking to a woman from Hirael. Her family is facing eviction from their private rented home because the landlord has decided to sell. They've got less than a month before they've got to hand the keys back, but like many people searching for alternative accommodation across North Wales, there are fewer and fewer affordable properties available.

During December, Barbara and their colleagues will handle dozens of similar cases from Gwynedd alone. Tomorrow Barbara will be on duty at the county court in Caernarfon; it's the day when the court is dealing with mortgage and rent repossessions, and Shelter Cymru will be on hand to offer free advice and to represent people in front of the judge to keep them in their home.

It's work which feels even more essential at this time of year – for the woman from Hirael, it could make the difference between her family spending Christmas at home or in temporary accommodation.

Across Wales, almost 3,500 children will wake up on Christmas morning in temporary accommodation. In some cases, this means without the facilities to make a piece of toast, let alone cook Christmas dinner. It's a record number, and the reason why Shelter Cymru's Christmas appeal is focusing on the help we can offer to families facing homelessness.





gymorth gan Shelter Cymru yn y 12 mis hyd at 31 Hydref 2023. Mae gennym ni wasanaeth cyngor ar ddyledion a gwasanaeth cymorth i helpu trigolion Gwynedd i gadw tenantiaeth; rydyn ni hefyd yn cynnal cymorthfeydd cyngor wyneb yn wyneb a sesiynau cyngor dros y ffôn – mae angen apwyntiad ar gyfer y rhain, ond cysylltwch os ydych chi'n meddwl y gallwn ni helpu.

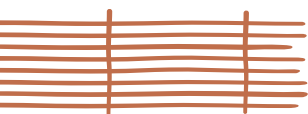
Enw ein gwasanaeth arall yng Ngwynedd yw Tai yn Gyntaf. Mae'n helpu pobl sydd wedi bod yn ddiartref am gyfnod hir – y syniad yw, os oes gan rywun le sefydlog i fyw, yna mae'n haws datrys y problemau eraill yn eu bywyd.

Mae wedi helpu pobl fel AT, sy'n gwella ar ôl bod yn gaeth i gyffuriau ac sydd hefyd wedi treulio amser yn y carchar. Wedi'i droi allan o dai â chymorth ar Ynys Môn, dywedodd wrthym fod hyd yn oed y syniad o gael cartref yn ymddangos yn frawychus. Felly pan gynigiwyd lle iddo fyw, fe wnaethon ni ei helpu i roi trefn ar filiau cyfleustodau, trefnu dodrefn a bod yn glust i wrando yn ystod cyfnod llawn straen. Mae'n dweud bod yr help rydyn ni wedi'i roi i reoli'r straen wedi ei helpu i aros yn lân a symud ymlaen gyda'i fywyd.

Rydyn ni yn Shelter Cymru yn teimlo'n ffodus iawn o gael ein dewis fel elusen Nadolig y gadeirlan a Bro Deiniol eleni. Ar adeg pan fo mwy o alw nag erioed am ein gwasanaethau, bydd eich cefnogaeth yn amhrisiadwy i'n galluogi i roi cymorth a chynghor i fwy o bobl, ac i godi ymwybyddiaeth o'r hyn rydyn ni'n ei wneud. Diolch!

Am fwy o wybodaeth am godi arian, cysylltwch yn uniongyrchol â Frankie – frankiem@sheltercymru.org. uk neu 07989 727950.

Os oes gennych chi broblem tai ac angen cyngor pellach, cysylltwch â llinell gymorth Shelter Cymru ar 08000 495 495 neu ewch i sheltercymru.org.



But our work is becoming more and more important all year round. A total of 467 households in Gwynedd were helped by Shelter Cymru in the 12 months up to 31 October 2023. We have a debt advice service and a support service to help Gwynedd residents keep a tenancy; we also run face to face advice surgeries and telephone advice sessions – these are by appointment, but do get in touch if you think we can help.

Our other service covering Gwynedd is called Housing First. It helps people who have experienced long term homelessness – the idea is that if someone has a stable place to live, then other problems in their life become easier to solve.

It's helped people like AT, a recovering drug addict who's also spent time in prison. Evicted from supported housing on Anglesey, he told us that even the idea of having a home seemed daunting. So when he was offered a place to live, we helped him with setting up the utility bills, organising furniture and simply just being a listening ear in a stressful period. He says that our help to manage the stress has helped him stay clean from drugs and move on with his life.

We at Shelter Cymru are humbled to be chosen as the cathedral and Bro Deiniol Christmas charity this year. At a time when our services are more in demand than ever, your support will be invaluable in enabling us to reach more people with help and advice, and in raising awareness of what we do. Thank you!

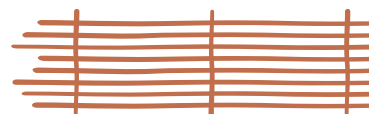
For further details about fundraising, contact Frankie direct - frankiem@sheltercymru.org.uk or 07989 727950.

If you have a housing problem and need further advice, please contact the Shelter Cymru helpline on 08000 495 495 or visit sheltercymru.org.uk.

Mae fy mab wedi cael PIP (taliad annibyniaeth bersonol) diolch i'ch awgrym ... Mae wedi newid ei fywyd.

My son has been awarded PIP (personal independence payments) thanks to your suggestion... It's changed his life.

Adborth gan un y bu i Shelter Cymru eu helpu
Feedback from someone helped by Shelter Cymru

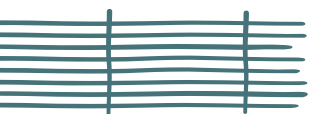




Ein cymdogaeth ym Mangor Our Bangor neighbourhood

Saif Cadeirlan Deiniol Sant ar ganol stryd fawr hiraf Cymru – 1,265m, neu oddeutu milltir, o un pen i'r llall. Yn ddiweddar, bu pryderon ynghylch dyfodol y Stryd Fawr. Ym **Muchedd Bangor** rydym yn cwrrd â rhai o'r bobl sy'n gweithio i geisio gwneud canol y ddinas yn le ffynniannus.

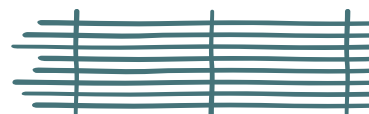
Yn y rhifyn hwn, galwodd Chris Dearden ar ein cymdogion, Wood Fired Shack. Mae'r busnes, sy'n cael ei redeg gan Avia Amos, Paul Cassar a'u merch tair oed, Lola, yn edrych allan dros Glôs y Gadeirlan, ac yn gweini pizza traddodiadol o ffwrn tân coed. Soniodd Avia a Paul am gyflwr y stryd fawr – a sut i wneud y pizza perffaith.





Saint Deiniol's Cathedral stands at the centre of the longest high street in Wales – 1,265m or around a mile long. But recently there's been concern about the High Street's future. In **Buchedd Bangor** we're meeting some of the people who are working to make our city centre a thriving place.

In this edition, **Chris Dearden** called in on our neighbours, Wood Fired Shack. Run by Avia Amos, Paul Cassar and their three year old daughter, Lola, it looks out over the Cathedral Close, and serves traditional pizza from a wood fired oven. Avia and Paul talked about the state of the High Street – and how to make the perfect pizza.



[MEDDAI PAUL:]

Mae dydd Mawrth yn ddiwrnod peli cig yma. Rydyn ni'n llythrennol yn treulio'r diwrnod cyfan yn gwneud peli cig â llaw – digon i bara'r wythnos.

Efallai ei fod yn swnio'n ffordd ryfedd o wneud pethau, ond mae'n rhan o'n nod o wneud cymaint o'n bwyd ag y gallwn ein hunain. Gall unrhyw un wneud pizza, ond os ydych chi am iddo flasu fel y dylai, mae'n rhaid i chi wneud yr ymdrech ychwanegol. Mae hynny'n golygu gwneud bwyd â llaw o gynhwysion cwpwrdd cegin – rhywbeth sydd, yn fy marn i, yn rhoi mwy o reolaeth dros flas ac ansawdd y pizza.

Felly nid y peli cig yn unig rydyn ni'n eu gwneud â llaw. Rydyn ni fwy na thebyg yn treulio'r un faint o amser yn gwneud saws tomato – er bod yn rhaid gwneud hwnnw bob dydd – a'r un peth eto ar gyfer y toes. Mae'r gwaith paratoi yn dechrau sawl awr cyn agor, felly

Roedd arwyddo prydles yn golygu fod syniadau wedi troi'n realiti mewn dim o dro. Fe gawson ni'r goriadau ar ddiwedd 2005, ac agorodd ei drysau fis Mai 2006

weithiau mae'n teimlo mai rhoi'r pizza at ei gilydd ac yn y ffwrn yw'r rhan hawdd!

Mae'r popty ei hun yn cael ei danio gan bren bedw arian wedi'i sychu mewn odynnau. Mae angen math o bren arnoch sy'n llosgi'n gyflym drwyddo ar dymheredd uchel cyson. Mae pren meddal yn rhoi gormod o fwg. Mae derw yn llosgi'n boeth, ond mae'n para'n hirach ac rwy'n gweld bod y tymheredd yn dechrau mynd yn rhy uchel.

[AVIA] Doedden ni ddim wedi bwriadu agor bwyty pizza yn wreiddiol. Y syniad oedd cael fan pizza symudol. Yn y pen draw, roedden ni am fod mewn lle da i ddechrau teulu, a phenderfynon ni ar Ogledd Cymru. Fe ges i fy ngeni ym Mangor, er i mi gael fy magu yn Israel, felly i mi roeddwn i'n dychwelyd adref. Cafodd ein merch Lola ei geni ym mis Mawrth 2020, ychydig ddyddiau cyn y cyfnod clo cyntaf.

[PAUL] Fe ges i fy ngeni ym Malta, er fy mod i'n hanner Prydeinig. Roedd gan fy rhieni westy yno, ac roeddwn i'n arfer treulio oriau

[PAUL SAYS:]

Tuesday is meatball day here. We literally spend the whole day making meatballs by hand – enough to last us for the week.

It might sound a strange approach, but it's part of our aim to make as much of our food in house as we can. Anyone can make a pizza, but if you want it to taste authentic, you have to put the extra effort in.

That means handmade food from kitchen cupboard ingredients – something which I think gives more control over the taste and quality of the pizza.

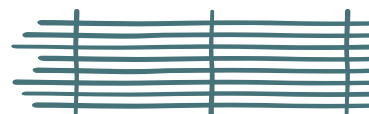
So we don't just make all the meatballs by hand. We probably spend as much time making tomato sauce – though that has to be done each day – and the same again for dough. Preparation starts several hours before opening, so it sometimes feels like assembling a pizza and getting it into the oven is the easy bit!

It's quite a quirky corner building – I think it's the prettiest part of the High Street. But this place wasn't pretty when we took it over in 2018

The oven itself is fired on kiln dried silver birch wood. You need a type of wood that burns through quickly at a consistent high temperature. Softwood gives off too much smoke. Oak burns hot, but it lasts longer and I find the temperatures start going too high.

[AVIA] We didn't originally plan to open a pizza restaurant. The idea was to have a pizza van and go mobile. Ultimately, we wanted to be in a good place to start a family, and decided on North Wales. I was born in Bangor, though I grew up in Israel, so for me it was a return home. Our daughter Lola was born in March 2020, a matter of days before the first lockdown.

[PAUL] I was born in Malta, though I'm half British. My parents had a hotel there, and I used to spend hours watching Viktor the chef make pizza. So I followed my dream of being a pizzaiola, or specialist pizza chef. I actually ended up working in catering more generally for years, before swapping careers to work in IT, which took me all over



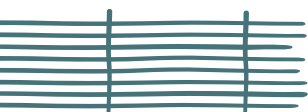


yn gwyllo Viktor y cogydd yn gwneud pizza. Felly fe ddilynais i fy mreuddwyd o fod yn pizzaiola, neu gogydd pizza arbenigol. Mewn gwirionedd, fe wnes i weithio ym maes arlwyyo yn fwy cyffredinol am flynyddoedd, cyn newid gyrfaoedd i weithio ym maes TG, a aeth â mi ledled Ewrop. Un o fy atgofion mwyaf byw oedd gweithio ar system rheoli traffig awyr, ond yna cael fy hebrwng allan o'r maes awyr ym Mrwsel gan y fyddin ar ddiwrnod ymosodiadau 9/11 pan wnaethon nhw gloi'r lle cyfan i lawr!

Pan gollais i fy swydd TG, roedd yn gwneud synnwyr i mi ddychwelyd i'r maes arlwyyo. Ond, fel yr oedden ni'n cynllunio'r fan pizza, ces i fy nharo gan achos difrifol o fertigo a doeddwn i ddim yn gallu gyrru. Ac roedd y lle yma ar gael.

[AVIA] Mae'n adeilad cornel eithaf unigryw – rwy'n credu mai dyma ran harddaf y Stryd Fawr. Ond doedd y lle yma ddim yn hardd pan wnaethon ni ei gymryd drosodd yn 2018. Roedd yn gragen adfeiliedig heb unrhyw risiau ac ysgol yn mynd i lawr i'r seler. Felly roedd gennym ni'r fantais o fod â chynfas wag i weithio gyda'r perchnogion a chreu bwyty i'n manyleb ni.

Mae'r pum mlynedd diwethaf wedi bod yn dipyn o daith. Rydyn ni wedi creu busnes sydd bellach yn enw sefydledig yng nghanol y ddinas, ac rydyn ni wedi cael merch. Ond mae'r pandemig wedi cael dylanwad mawr ar fusnesau ym mhob man, ac rydyn ni hefyd wedi gweld Stryd Fawr Bangor yn gwaethygu'n gyflym.





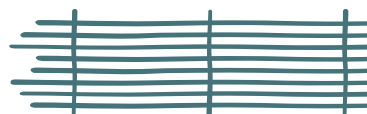
Europe. One of my most vivid memories was working on an air traffic control system, but then being escorted out of the airport in Brussels by the army on the day of the 9/11 attacks as they locked the whole place down!

When I was made redundant from the world of IT, it made sense to come back to catering. But just as we were planning the pizza van, I was struck down with a severe case of vertigo and couldn't drive. And this place came up.

[AVIA] It's quite a quirky corner building – I think it's the prettiest part of the High Street. But this place wasn't pretty when we took it over in 2018. It was a derelict shell with no stairs and a ladder down to the cellar. So we had the benefit of a blank canvas to work with the owners and create a restaurant to our spec.

The last five years have been quite a rollercoaster. We've created a business which is now an established name in the city centre, and had the birth of our daughter. But the pandemic has loomed large over every business everywhere, but we've also seen Bangor High Street go downhill rapidly.

[PAUL] Bangor has such amazing potential to be a quirky little city, but when brands like KFC and Subway are pulling out, you wonder what hope there is for the place. It's at its most embarrassing when the university has open days. Prospective students and their parents come in for lunch or dinner, and ask us – almost whispering – “is



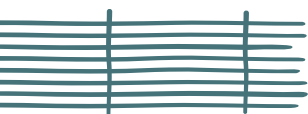
[PAUL] Mae gan Fangor gymaint o botensial anhygoel i fod yn ddinas fach arbennig, ond pan mae brandiau fel KFC a Subway yn tynnu allan, rydych chi'n meddwl tybed pa obaith sydd i'r lle. Mae'n codi'r mwyaf o embaras pan mae'r brifysgol yn cael diwrnodau agored. Mae darpar fyfyrwyr a'u rhieni yn dod i mewn am ginio neu swper, ac yn gofyn i ni – yn sibrwd bron – “ydy canol dinas Bangor wir mor ofnadwy â hyn?”

[AVIA] Dydych chi byth yn gwybod beth i'w ddweud pan mae hynny'n digwydd, oherwydd dydy rhai rhannau o'r Stryd Fawr ddim mor ddrwg â hynny, ac ar ei hyd, mae yna bobl yn gweithio'n galed i adeiladu eu busnes a chadw'r gymuned a'i stryd fawr ynghyd.

[PAUL] Rydyn ni wedi wynebu problem benodol wrth i bobl ymgynnull a chymryd rhan mewn ymddygiad gwrthgymdeithasol rhwng ein bwyty a'r gadeirlan. Mae'r heddlu wedi bod yn dda yn ymateb, ond y cyfan y gallan nhw ei wneud yw symud pobl ymlaen, ac maen nhw'n dychwelyd yn fuan. Mae pethau wedi gwella ychydig, ond mae'n teimlo fel bod y tywydd oer wedi cael mwy o lwyddiant wrth fynd i'r afael â'r broblem nag unrhyw beth y mae'r awdurdodau wedi gallu ei wneud.

[AVIA] Ond rydyn ni'n dal i fod yn benderfynol. Rydyn ni mewn lleoliad amlwg wrth ymyl y gadeirlan, sy'n un o adeiladau mwyaf nodedig Bangor. Gallai Bangor dal gwneud mwy o'r ffaith ei bod yn ddinas â chadeirlan. Rwy'n dod o gefndir Iddewig, er roeddwn i'n arfer disgrifio fy hun fel rhywun nad oedd yn ymarfer. Ond mae'r ymosodiadau diweddar gan Hamas yn Israel wedi gwneud i mi feddwl am fy ffydd unwaith eto. Rydw i wedi bod yn gwisgo fy nhlws crog Seren Dafydd yn fwy rheolaidd, ac rydyn ni nawr yn cynnau canhwyllau Shabbat gyda Lola ar nos Wener (yr arfer traddodiadol i hebrwng y Sabath i mewn). Mae'r gwrthdaro yn Israel yn real iawn i ni fel teulu – mae gennym ni ffrindiau yn Israel gafodd eu dal yn yr ymosodiadau gan Hamas ar 7 Hydref.

[PAUL] Mae'n anodd peidio â digalonni am gyflwr y byd ar hyn o bryd, a meddwl tybed sut mae hyn yn cyd-fynd â chynllun Duw. Ond mae 'na wastad olau yna'n rhywle – ac mae ein merch anhygoel ni, Lola, yn disgleirio yn y tywyllwch yna. Mae hi'n llawn egni ac eisoes yn “helpu” o gwmpas y bwyty! Rydyn ni wedi bod yn jocian, pe bai hi byth yn penderfynu dysgu sut i fod yn gogydd pizza, y byddai hi'n pizza-Lola yn hytrach na pizzaiola! **[B]**



Bangor city centre really this awful?”

[AVIA] You never really know what to say when that happens, because there are some sections of the High Street that aren't that bad, and all along its length, there are people working hard to build their business and keep the community and its high street together.

[PAUL] There's been a particular issue for us of people congregating and engaging in anti social behaviour between our restaurant and the cathedral. The police have been good at responding, but all they can

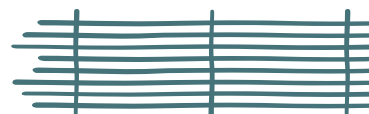
All along the length of the High Street, there are people working hard to build their business and keep the community and its high street together

do is move people on, and they soon return. Things have improved slightly, but it feels like the cold weather has had more success in tackling the problem than anything the authorities have been able to do.

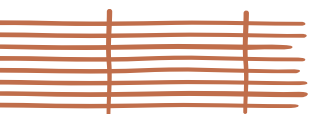
[AVIA] But we're still determined. We're in a prominent position next to the cathedral, which is one of Bangor's signature buildings. Bangor could still make more of the fact that it's a cathedral city. My own family background is Jewish, although I used to describe myself as non-practising. But the recent attacks by Hamas in Israel have made me think about my faith once again. I've been wearing my Star of David pendant more regularly, and we now light Shabbat candles with Lola on a Friday evening (the traditional practice to usher in the sabbath.) The conflict in Israel is very real to us as a family – we've got friends in Israel who were directly involved in the Hamas attacks on 7 October.

[PAUL] It's hard not to get depressed about the state of the world at the moment, and wonder how this fits into God's plan. But there's always light in there somewhere – and our amazing daughter Lola shines in that darkness. She's full of energy and already “helping” around the restaurant! We've joked that if she ever decides to learn how to be a pizza chef, she'd be a pizza-Lola rather than a pizzaiola!

[B]



DYDDADUR
TYMHORAU'R
ADFENT
A'R NADOLIG
DIARY
THE SEASONS
OF ADVENT
& CHRISTMAS



Pigion Highlights



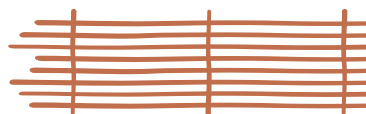
BYDDWCH YN GORYDD Y NADOLIG BE A CHRISTMAS CHORISTER 17/12/2023 2.00pm

Gwahoddir plant rhwng 7 ac 11 oed i ymuno â phobl ifanc eraill o Gôr ein Cadeirlan mewn gweithdy carolau Nadolig. Mae'n gyfle gwych i gael blas ar ganu yn y Gadeirlan, ac yn gyfle i rieni a gofalwyr gael 90 munud ychwanegol o siopa Dolig heddychlon! Mae'r gweithgareddau'n cychwyn am 2.00pm, a daw i ben â'r Gosber ar Gân am 3.30pm.

Children aged between 7 and 11 are invited to join other young people from our Cathedral Choir at our Christmas carol workshop. It's a wonderful opportunity to have a flavour of singing in the Cathedral, and a chance for parents and carers to have an extra 90 minutes of peaceful Christmas shopping! Activities start at 2.00pm, and end with Choral Evensong at 3.30pm.

Siaradwch â'n Cyfarwyddwr Cerdd, Joe Cooper, am ragor o wybodaeth. | Speak to our Director of Music, Joe Cooper, for more information.

joecooper@eglwysyngnghymru.org.uk





**GWASANETH CAROLAU'R
NADOLIG ER BUDD
SHELTER CYMRU, EIN
HELUSEN NADOLIG 2023
CHRISTMAS CAROL
SERVICE IN AID OF
SHELTER CYMRU, OUR
2023 CHRISTMAS
CHARITY
EGLWYS Y GROES,
MAESGEIRCHEN
18/12/2023 7.00pm**

Ymunwch â ni yng nghwmni cynnes cymuned Eglwys y Groes ar gyfer gwasanaeth carolau a fydd yn rhoi sylw arbennig i waith Shelter Cymru, ein Elusen Nadolig 2023.

Join us in the warm company of the community of Eglwys y Groes for a carol service that will have a special focus on the work of Shelter Cymru, our 2023 Christmas Charity.

Mae mynediad yn rhad ac am ddim, ac mae croeso cynnes i bawb. | Entrance is free, and all are welcome.



**NAW LLITH A CHAROL Y
NADOLIG
CHRISTMAS NINE
LESSONS & CAROLS
20/12/2023 6.00pm
+ 23/12/2023 6.00pm**

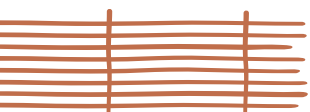
Ar drothwy'r Nadolig, ymunwch â ni wrth i ni deithio i Fethlehem, gyda darlleniadau a charolau traddodiadol yng ngolau kannwyll, a mins-peis a siampên i ddilyn.

Yn sgil poblogrwydd y ddefod y llynedd, rydym yn cynnig ein Naw Llith a Charol y Nadolig ddwywaith eleni, ar 20 a 23 Rhagfyr.

On the threshold of Christmas, join us as we journey to Bethlehem, with traditional readings and carols by candlelight, and followed by mince pies and fizz.

In light of the popularity of last year's observance, we are offering our Christmas Nine Lessons & Carols twice this year, on 20 and 23 December.

Mae mynediad yn rhad ac am ddim, ac mae croeso cynnes i bawb. I fod yn siwr o'ch sedd, archebwch eich sedd. Bydd y defog yn ddwyieithog ac yn para oddeutu awr. | Entrance is free, and all are welcome. To be sure of a seat, reserve your place. This service is bilingual and will last about an hour.





**GWASANAETH Y PRESEB
CHRISTMAS CRIB
SERVICE
EGLWYS Y GROES,
MAESGEIRCHEN
23/12/2023 2.00pm**

Ymunwch â ni yn Eglwys y Groes am wasanaeth cyfeillgar i'r teulu i gyd wrth i ni adrodd hanes yr angylion a'r bugeiliaid, a Mair a Joseff ar y noswyl Nadolig gyntaf un. Dewch wedi'ch gwisgo fel bugail, dafad neu angel a helpwch ni i ail-fyw'r hanes hefo'n gilydd

Join us at Eglwys y Groes for a family friendly service as we tell the story of the angles, the shepherds, and Mary and Joseph on the first Christmas night. Come dressed as a shepherd, a sheep or an angel and help us to live the story together.

Mae mynediad yn rhad ac am ddim, ac mae croeso cynnes i bawb. | Entrance is free, and all are welcome.



**CYMN CANOL NOS
MIDNIGHT MASS
24/12/2023 11.00pm**

Ymunwch â ni ar gyfer ein dathliad cyntaf o'r Nadolig yng ngolau kannwyll yn hwyr ar Noswyl Nadolig, a Chôr y Gadeirlan yn arwain y carolau a'r canu.

Join us for our first celebration of Christmas, by candlelight, late on Christmas Eve, with the Cathedral Choir leading the carols and music.

Mae mynediad yn rhad ac am ddim, ac mae croeso cynnes i bawb. I fod yn siwr o'ch sedd, archebwch eich sedd. Bydd y defog yn ddwyieithog ac yn para chydig dros awr. | Entrance is free, and all are welcome. To be sure of a seat, reserve your place. This service is bilingual and will last a little over an hour.

**CADWCH SEDD RESERVE A SEAT
CADEIRLAN.EGLWYSYNGNGHYMRU.ORG.UK
CADEIRLAN.CHURCHINWALES.ORG.UK**





Pregethu Sermons

CY MUN BORE'R NADOLIG HOLY EUCHARIST OF CHRISTMAS MORNING 25/12/2023 11.00am

Ymunwch â ni ar gyfer ein Cymun llawen ar fore Nadolig, dan arweinyddiaeth Archesgob Cymru, ac wedi ei ddilyn gan dderbyniad gwin i ddathlu.

Join us for our joyful Communion on Christmas morning, led by the Archbishop of Wales, and followed by a celebratory drinks reception.

Mae mynediad yn rhad ac am ddim, ac mae croeso cynnes i bawb. I fod yn siwr o'ch sedd, archebwch eich sedd. Bydd y defog yn ddwyieithog ac yn para oddeutu awr. | Entrance is free, and all are welcome. To be sure of a seat, reserve your place. This service is bilingual and will last about an hour.

CADWCH SEDD RESERVE A SEAT
CADEIRLAN.EGLWYSYNGNGHYMRU.ORG.UK
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Niclás | Nicholas
3 a | and 6 Rhagfyr | December



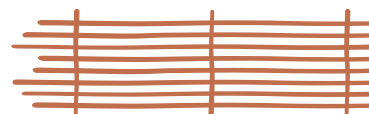
John Roberts o Draws | from Trawsfynydd
10 a | and 11 Rhagfyr | December

CANYS FY LLYGAID A WELSANT

Llewyrchu wna'r saint. Roedd eu buchedd yn olau'n eu dydd; yn eu hesiampl gwelwn gyfiawnder a sancteiddrwydd yn gliriach; mae eu presenoldeb yn awr, ym mynwes Dduw, yn goleuo i ni ffyrdd tragwyddoldeb. Wrth wraidd eu hysbrydoliaeth ddadlennol y mae iddynt weld fel ninnau, trwy lygaid meidrol; ac o blith bywydau tebyg iawn i'n bywydau ni y bu i'r rhain gael cip ar Oleuni Crist. Yr Adfent a'r Nadolig hwn, deuir â'r seintiau a ddathlwn yn ystod yr wythnos yn y Gadeirlan ac Eglwys y Groes i mewn yn rhan o'n haddoliad ar y Sul. Fe'n gwahoddir yn y gyfres bregethu hon i weld yr Adfent a'r Nadolig trwy eu llygaid hwn, er mwyn i ni, fel y gwnaethant hwythau, weld y Crist ymgnaudoledig yn ein mysg.

FOR MY EYES HAVE SEEN

Saints are lights. Their deeds lit up their day; through their example we see righteousness and holiness more clearly; their presence now, near to God, shows us the way of eternal life. At the root of their illuminating inspiration is that they saw as we do, through mortal eyes; and it was amid lives much like ours that their gaze fell upon the Light of Christ. This Advent and Christmas, the saints we celebrate on weekdays at the Cathedral and Eglwys y Groes are brought into our Sunday worship. We will be invited in this sermon series to see Advent and Christmas through their eyes, that, as they did, we might better see the incarnate Christ.



Rhag. Dec.

3 Rhagfyr | Sul yr Adfent December | Advent Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
ar y thema **Niclás o Fyra**
Offeren Fer | Missa Brevis, Palestrina
Hosanna i Fab Dafydd, Victoria

11.00am
Choral Holy Eucharist
The Sub-Dean preaching
on the theme **Nicholas of Myra**
Mass for Five Voices, Byrd
Hosanna to the Son of David, Weelkes

6.00pm
Defod Hwylol | Evening Liturgy
Gwylnos | Vespers, Rachmaninoff

4 Rhagfyr | Dydd Llun 4 December | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5 Rhagfyr | Dydd Mawrth 5 December | Tuesday

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Nardone
Gwasanaeth Hwylol yn G ar gyfer
Lleisiau Uchaf | Evening Service in G for
Upper Voices, Sumsion
Adam lay ybounden, Warlock

6 Rhagfyr | Dydd Mercher 6 December | Wednesday Niclás o Fyra | Nicholas of Myra

12.30pm
Cymun Bendigaid | Holy Eucharist

7 Rhagfyr | Dydd Iau 7 December | Thursday

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Spicer
Gwasanaeth Cymun yn A-flat | Evening
Service in A-flat, Harwood
Tota pulchra es, Bruckner

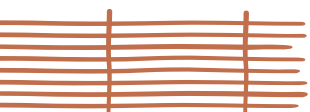
8 Rhagfyr | Dygwyl Fair y Gaeaf December | Mary's Day in Winter

12.30pm
Cymun Bendigaid | Holy Eucharist

7.30pm
Cyngerdd | Concert
Ceremony of Carols, Britten

9 Rhagfyr | Dydd Sadwrn 9 December | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist





Y Canon dros Fywyd Cynulledifaol | The Canon for Congregational Life 10 Rhag. | Dec.

10 Rhagfyr | Ail Sul yr Adfent December | The Second Sunday of Advent

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Y Canon dros Fywyd Cynulledifaol
yn pregethu
ar y thema **John Roberts o**
Drawsfynydd

Cymun ar Emyn-Donau Cymreig |
Communion on Welsh Hymn Tunes,
Cooper

Greadwr nef a daear lawr, Williams

11.00am
Choral Holy Eucharist

The Canon for Congregation Life
preaching
on the theme **John Roberts of**
Trawsfynydd

Mass of the Quiet Hour, Oldroyd
Adam lay ybounden, Ord

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Smith
Evening Service in F, Wood
Rorate cæli, Rheinberger

11 Rhagfyr | Dydd Llun
11 December | Monday
John Roberts o Drawsfynydd, a
merthyron Catholig y Diwygiad | John
Roberts of Trawsfynydd, and the
Catholic martyrs of the Reformation

12.30pm
Cymun Bendigaid | Holy Eucharist

12 Rhagfyr | Dydd Mawrth
12 December | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

13 Rhagfyr | Dydd Mercher
13 December | Wednesday
Gwynnin

12.30pm
Cymun Bendigaid | Holy Eucharist

14 Rhagfyr | Dydd Iau
14 December | Thursday
Ioan y Groes | John of the Cross

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Lucas
Gwasanaeth Hwyrrol yn F | Evening
Service in F, Darke
A Spotless Rose, Howells

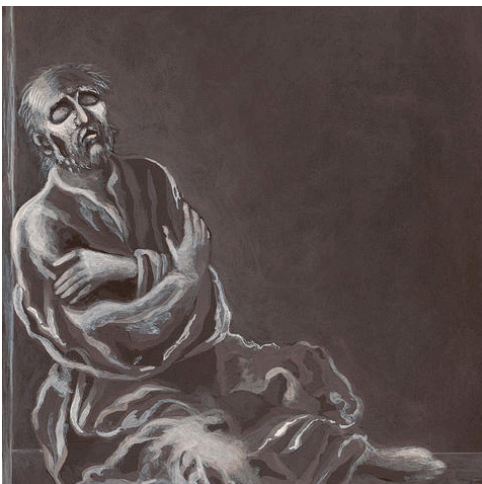
15 Rhagfyr | Dydd Sadwrn
15 December | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

16 Rhagfyr | Dydd Sadwrn
16 December | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist





Ioan y Groes | John of the Cross
24 Rhagfyr | December

17 Rhagfyr | Trydydd Sul yr Adfent
December | Third Sunday of
Advent | Gaudete

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
ar y thema **Mair Mam Duw**
Cymun y Cymry II, Harper
Pan fo'r stormydd, Williams

11.00am
Choral Holy Eucharist
The Revd Dr John Prysor-Jones
preaching
on the theme **Mary the Mother of God**
Communion Service in A minor, Darke
Gaudete!, Traditional

12.15pm
Cinio Dewch a Rhannu | Bring & Share
Lunch

2.00pm
Byddwch yn Gorydd y Nadolig | Be a
Christmas Chorister

3.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Byrd
Short Evening Service, Gibbons
The Record of John, Gibbons

18 Rhagfyr | Dydd Llun
18 December | Monday
Tydecho

12.30pm
Cymun Bendigaid | Holy Eucharist

7.00pm Eglwys y Groes
Gwasanaeth Carolau'r Nadolig er
budd Shelter Cymru, ein Helusen
Nadolig 2023 | Christmas Carol
Service in aid of Shelter Cymru, our
2023 Christmas Charity

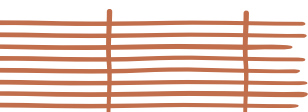
19 Rhagfyr | Dydd Mawrth
19 December | Tuesday

10.00am
Camau Bach
wrth y Preseb | at the Crib

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Halls
Gwasanaeth Hwyrrol yn D | Evening
Service in D, Sumsion
There is no rose, Britten



20 Rhagfyr | Dydd Mercher
20 December | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

6.00pm
Naw Llith a Charol y Nadolig | Nine Lessons and Carols of Christmas

The truth from above, traddodiadol | traditional

People, look east!, traddodiadol | traditional

Mary's Magnificat, Carter

Shepherd's pipe carol, Rutter

Tres magi de gentibus, Lang

Ding Dong! Merrily on high, traddodiadol | traditional



Archegob Cymru | The Archbishop of Wales
24 Rhagfyr | December

21 Rhagfyr | Dywyl Ddoms
December | Saint Thomas's Day

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5:30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Tomkins

Gwasanaeth Hwyrrol yn y Modd Doriaidd | Evening Service in the Dorian Mode, Tallis

O Radiant Dawn, Macmillan

22 Rhagfyr | Dydd Gwener
22 December | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

23 Rhagfyr | Dydd Sadwrn
23 December | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Gwasanaeth y Preseb | Christmas Crib Service

6.00pm
Naw Llith a Charol y Nadolig | Nine Lessons and Carols of Christmas

Adam lay ybounden, Ord

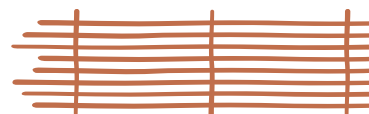
Wachet auf, Bach

Hwiangerdd Mair | Mary's Lullaby, Morris

Entre le boeuf et l'âne gris, traddodiadol | traditional

Rhos Bethlehem, Warlock

Sir Christèmas, Mathias



24 Rhagfyr | Pedwerydd Sul yr
Adfent
24 December | The Fourth Sunday of
Advent

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
ar y thema **Ioan y Groes**
Gwasanaeth Cymun yn C, Mathias
Tystiolaeth Ioan, Gibbons

11.00am
Choral Holy Eucharist

The Very Revd Prof. Gordon McPhate
preaching
on the theme **John of the Cross**
Communion Service in C, Ireland
Tomorrow shall be my dancing day,
Traditional

24 Rhagfyr | Noswyl Nadolig
December | Christmas Eve

11.00pm
Cymun Bendigaid ar Gân Canol Nos
y Nadolig | Midnight Choral Holy
Eucharist of Christmas

Archegob Cymru yn pregethu
The Archbishop of Wales preaching
Offeren yn G fwyaf | Mass in G major,
Poulenc

25 Rhagfyr | Dydd Nadolig
December | Christmas Day

8.15am
Holy Eucharist

11.00am
Cymun Bendigaid ar Gân | Choral Holy
Eucharist

Yr Is-Ddeon yn pregethu
The Sub-Dean preaching
Cymun yn B-flat | Communion Service
in B-flat, Stanford
Ding Dong! Merrily on high, Traditional



Steffan | Stephen
26 Rhagfyr | December

26 Rhagfyr | Dygwyl Steffan
December | Saint Stephen's
Day

12.30pm
Cymun Bendigaid | Holy Eucharist

27 Rhagfyr | Dygwyl Ioan
December | Saint John the
Evangelist's Day

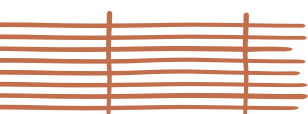
12.30pm
Cymun Bendigaid | Holy Eucharist

28 Rhagfyr | Dygwyl y Gwirioniaid
December | Holy Innocents'
Day

12.30pm
Cymun Bendigaid | Holy Eucharist

29 Rhagfyr | Dydd Gwener
29 December | Friday
Thomas Becket

12.30pm
Cymun Bendigaid | Holy Eucharist



30 Rhagfyr | Dydd Sadwrn
30 December | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

31 Rhagfyr | Y Sul Cyntaf wedi'r
Nadolig
31 December | The First Sunday after
Christmas

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
ar y thema Nicander a William Williams,
Pantycelyn
Offeren Deiniol, Rees

11.00am
Choral Holy Eucharist

The Minor Canon preaching
on the theme Nicander & William
Williams, Pantycelyn
Communion Service, Merbecke

3.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Plainchant
Magnificat & Nunc dimittis, Plainchant

Ion.
Jan.

1 Ionawr | Dygwyll Enwi Iesu
January | The Festival of the Naming
of Jesus

*Ni ddethlir y Cymun Bendigaid heddiw
The Holy Eucharist is not celebrated
today*

2 Ionawr | Dydd Mawrth
2 January | Tuesday
Basil o Gesarea a Gregor o Nazianzos
Basil of Caesarea and Gregory of
Nazianus

12.30pm
Cymun Bendigaid | Holy Eucharist

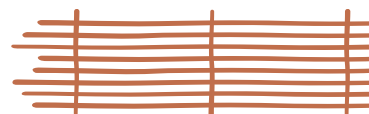
3 Ionawr | Dydd Mercher
3 January | Wednesday
Nicander (Morris Williams)

12.30pm
Cymun Bendigaid | Holy Eucharist

4 Ionawr | Dydd Iau
4 January | Thursday

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist





Aberdaron | Hywyn
6 a | and 7 Ionawr | January

5 Ionawr | Dydd Gwener
5 January | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

6 Ionawr | Dydd Sadwrn
6 January | Saturday
Hywyn

12.30pm
Cymun Bendigaid | Holy Eucharist

7 Ionawr | Dygwyl yr Ystwyll
January | The Festival of the
Epiphany

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Y Canon dros Fywyd Cynulledifaol
yn pregethu
ar y thema Hywyn
Cymun y Cymry I, Harper

11.00am
Choral Holy Eucharist

The Minor Canon preaching
on the theme Hywyn

Communion Service in E flat, Bairstow
Brightest and Best, Archer

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Plainchant
Magnificat & Nunc dimittis, Plainchant

8 Ionawr | Dydd Llun
8 January | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Gwasanaeth Hwyrrol yn D | Evening
Service in D, Wood
Tres magi de gentibus, Lang

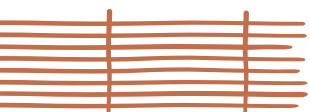
9 Ionawr | Dydd Mawrth
9 January | Tuesday

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion (Unison) | Responses
(Unison), Archer
Gwasanaeth Hwyrrol yn C lleiaf | Evening
Service in C minor, Dyson
In freezing Winter's night, Britten





Anhun o'r Aifft | Anthony of Egypt
14 a | and 17 Ionawr | January

10 Ionawr | Dydd Mercher
10 January | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Stark
Gwasanaeth Hwyrrol yn G ar gyfer
Lleisiau Isel | Evening Service in G for
Lower Voices, Wood
Coventry Carol, Traditional

11 Ionawr | Dydd Iau
11 January | Thursday
William Williams, Pantycelyn

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Gwasanaeth Hwyrrol yn D | Evening
Service in D, Brewer
The Three Kings, Cornelius

12 Ionawr | Dydd Gwener
12 January | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

13 Ionawr | Dydd Gwener
13 January | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

14 Ionawr | Yr Trydydd Sul wedi'r
Nadolig
14 January | The Third Sunday after
Christmas

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
ar y thema Anhun o'r Aifft
Offeren â thri lais, Byrd
Rhos Bethlehem, Warlock

11.00am
Choral Holy Eucharist

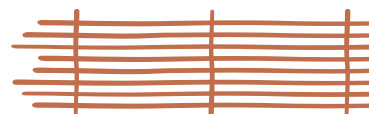
The University & Community Chaplain
preaching
on the theme Anthony of Egypt
Missa Brevis, Britten
Listen, Sweet Dove, Ives

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Gwasanaeth Hwyrrol yn G | Evening
Service in G, Jackson
Here is the little door, Howells

15 Ionawr | Dydd Llun
15 January | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist



5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Smith
Gwasanaeth Hwyl yn F | Evening
Service in F, Dyson
The Lamb, Tavener

16 Ionawr | Dydd Mawrth

16 January | Tuesday

9.00am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Aston
Gwasanaeth Caeredin | Edinburgh
Service, Byram-Wigfield
Wolcom Yule!, Britten

17 Ionawr | Dydd Mercher

17 January | Wednesday

Antwn o'r Aiff | Anthony of Egypt

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ashfield
Magnificat tertii toni, Binchois
Ecce advenit, Byrd

18 Ionawr | Dydd Iau

18 January | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

2.00pm **Eglwys y Groes**

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Gwasanaeth Hwyl yn D | Evening
Service in D, Dyson
There shall a star, Mendelssohn

19 Ionawr | Dydd Gwener

19 January | Friday

12.30pm

Cymun Bendigaid | Holy Eucharist

20 Ionawr | Dydd Sadwrn

20 January | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist

**21 Ionawr | Y Pedwerydd Sul
wedi'r Nadolig**

**21 January | The Fourth Sunday after
Christmas**

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

**Y Darllenydd yn pregethu
ar y thema Dwynwen**

Offeren Glyn Rhosyn, Wynn Jones
Gwyn fyd y galon bur, Walford Davies

11.00am

Choral Holy Eucharist

**The Reader preaching
on the theme Dwynwen**

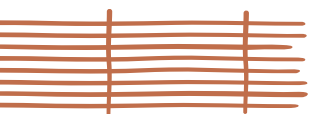
Cymun yn F | Communion Service in F,
Sumsion

The Beatitudes, Pärt

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Gwasanaeth Hwyl yn G | Evening
Service in G, Sumsion
True love's the gift, Wood





Llanddwyn | Dwynwen
21 Ionawr | January

22 Ionawr | Dydd Llun
22 January | Monday
Agnes

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Gwasanaeth Ffalsbwrddon | Fauxbourdon
Service, Ley
A Prayer of King Henry VI, Ley

23 Ionawr | Dydd Mawrth
23 January | Tuesday

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion (3-rhan) | Responses (3-part), Archer
Gwasanaeth Sir Bearrog | Berkshire
Service, Archer
O for the wings of a dove, Mendelssohn

24 Ionawr | Dydd Mercher
24 January | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Moore
Magnificat octavi toni, Feroci
Lord, thou hast been our refuge, Walker

25 Ionawr | Dydd Iau
25 January | Thursday
Dwynwen

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

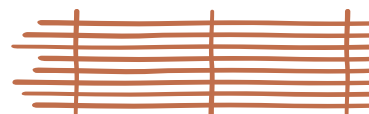
Ymatebion | Responses, Tomkins
Pumed Gwasanaeth Hwyrrol | Fifth
Evening Service, Tomkins
Set me as a Seal, Walton

26 Ionawr | Dydd Gwener
26 January | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân ar Noswyl Cysegru
Esgobol Dorrien Paul Davies, Esgob
Tyddewi | Choral Evensong on the
Eve of the Episcopal Consecration
of Dorrien Paul Davies, Bishop of St
 Davids

Ymatebion | Responses, Leighton
Gwasanaeth Caerloyw | Gloucester
Service, Howells
O Ddewi sanctaidd, Wynn Jones
Mae croeso cynnes i bawb i'r
gwasanaeth hwn | All are welcome at
this service





Esgob Tyddewi | The Bishop of St Davids
26 a | and 27 Ionawr | January

27 Ionawr | Dydd Sadwrn
27 January | Saturday
John Chrysostom

2.00pm
Cysegru Esgobol Dorrien Paul Davies,
Esgob Tyddewi | The Episcopal
Consecration of Dorrien Paul Davies,
Bishop of St Davids

Mynediad drwy docyn yn unig
This is a ticketed service

28 Ionawr | Dygwyl Fair y
Canhwyllau
29 January | Candlemas

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
ar y thema Tomos o Acwin
Cymun Bangor, Glyn
Nunc dimittis, Holst

11.00am
Choral Holy Eucharist

The Canon Secundus preaching
on the theme Thomas Aquinas
Mass for Four Voices, Byrd
Senex puerum portabat, Byrd

3.30pm
Gosber ar Gân | Choral Evensong

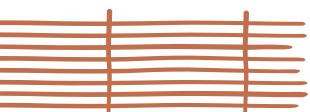
Ymatebion | Responses, Tomkins
Gwasanaeth Hwyrrol yn G leiaf | Evening
Service in G minor, Purcell
When to the temple Mary went, Eccard

29 Ionawr | Dydd Llun
29 January | Monday
Tomos o Acwin | Thomas Aquinas

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Gwasanaeth Ffalsbwrdon | Fauxbourdon
Service, Byrd
O nata lux, Tallis





Tomos o Acwin | Thomas Aquinas
28 Ionawr | January

30 Ionawr | Dydd Mawrth
30 January | Tuesday
Siarl | Charles

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion (Unsain) | Responses
(Unison), Archer
Gwasanaeth Berkeley | Berkeley Service,
Hewitt Jones
Brother James' Air, Bain

31 Ionawr | Dydd Mercher
31 January | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Lloyd
Ail Wasanaeth Hwyrrol | Second Evening
Service, Moore
Gloria tibi, Domine, Byrd

Chwe. Feb.

1 Chwefror | Dydd Iau
1 February | Thursday
Seiriol

12.30pm
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

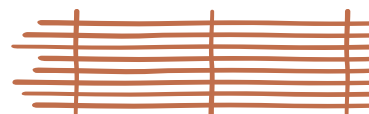
Ymatebion | Responses, Leighton
Gwasanaeth Hwyrrol yn E | Evening
Service in E, Murrill
Lux aurumque, Whitacre

2 Chwefror | Dydd Gwener
2 February | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

3 Chwefror | Dydd Sadwrn
3 February | Saturday
Blasiws | Blaise

12.30pm
Cymun Bendigaid | Holy Eucharist



Cofiwch Remember



**Darledu byw
fair defod ar gân
y Sul ar youtube
@Cadeirlan**

**Live streaming
of our three
Sunday choral
services on
youtube
@Cadeirlan**

**Yn ogystal â'r rhai a enwir
yma, caiff bywyd y Gadeirlan
ei gynnal gan weinidogion
teulu, arweinwyr a darlledwyr
addoliad, stiwardiaid, aelodau'r
Côr a'u teuluoedd, gweision
bwrdd yr allor, trefnwyr blodau,
tîm y Banc Bwyd, cydweithwyr
Tim Deiniol, a haelioni llawer o
rai eraill.**

In addition to those named
here, the life of the Cathedral
is sustained by family ministers,
worship leaders and streamers,
stewards, Choir members
and their families, servers,
the Foodbank team, flower
arrangers, colleagues from Tim
Deiniol, and the generosity of
many others.

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Eglwys Gadeiriol ac Archesgobol Deiniol Sant ym Mangor

The Cathedral & Metropolitan Church of Saint Deiniol in Bangor

Esgob ac Archesgob Cymru
Bishop & Archbishop of Wales
**Y Parchediacf | The Most Revd Andrew
John**

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sionrhys.evans@eglwysyngnghymru.org.uk

Canon dros Fwyd Cynulleidfaol
Canon for Congregational Life
Canon Tracy Jones
tracyjones@eglwysyngnghymru.org.uk

Caplan Prifysgol a Chymuned
University & Community Chaplain
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neville.naidoo@eglwysyngnghymru.org.uk

Is-Ganon | Minor Canon
Y Parchg | The Revd Josie Godfrey
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Cyfarwyddwr Cerdd | Director of Music
Joe Cooper
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Organydd | Organist
Martin Brown
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Liturgy Administrator & Succentor
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Family Ministry Coordinator
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Canon Secundus
Canon David Thomas Morris
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Canon Emeritws | Canon Emeritus
Canon Angela Williams

Aelodau o Goleg Offeiriadol y Gadeirlan
Members of the Cathedral's 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**

Darlennydd | Reader
Elma Taylor

Caplaniaid Anna | Anna Chaplains
Jane Coutts, Anne Eyre, Elma Taylor

Pensaer y Gadeirlan | Cathedral Architect
Simon Malam

Cabidwl y Gadeirlan a Chanoniaid Cathedral Chapter & Canons

Archddiacon Bangor
Archdeacon of Bangor
Yr Hyb. | The Ven. David Parry

Archddiacon Meirionnydd
Archdeacon of Meirionnydd
Yr Hyb. | The Ven. Robert Townsend

Archddiacon Ynys Môn a Phrebendari
Llanfair | Archdeacon of Anglesey &
Prebendary of Llanfair
Yr Hyb. | The Ven. John Harvey

Prebendari Penmynydd
Prebendary of Penmynydd
Canon Dylan Williams

Canon Ganghellor | Canon Chancellor
Canon Emlyn Cadwaladr Williams

Canon Bencantor
Canon Precentor
Canon Jane Coutts

Canon Secundus
Canon David Thomas Morris

Canon Tertius
Canon Kim Williams

Canon Quartus
Canon Naomi Starkey

Canon Quintus
Canon Alan Gyle

Canon Gwaddol Lleyg
Lay Foundation Canon
Canon Janet Gough

Canon Gwaddol | Foundation Canon
Canon Nick Golding

Canon Gwaddol Lleyg
Lay Foundation Canon
Canon Gareth Iwan Jones

Canon Gwaddol Lleyg
Lay Foundation Canon
Canon Lesley Horrocks

Canon Amgylcheddwr
Canon Environmentalist
Canon Robin Grove-White

Canon Bregethwr
Canon Preacher
Canon Jarel Robinson-Brown

Canon Lyfgylllydd
Canon Librarian
Canon Helen Wilcox

Canon Brifardd
Canon Bard
Canon Siôn Aled

**CANYS FY
LLYGAID A
WELSANT
FOR MY EYES
HAVE SEEN**

LUC | LUKE 2:30



**Esgobaeth
Bangor**
The Diocese
of Bangor

Yr Eglwys yng Nghymru
The Church in Wales