

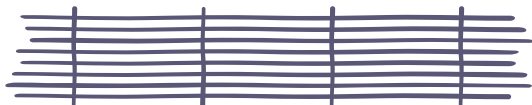


Defod Hwylol
yn ymgorffori **Gwynos** Rachmaninoff
Sul yr Adfent
3 Rhagfyr 2023 am 6.00pm
Evening Liturgy
incorporating Rachmaninoff's **Vespers**
Advent Sunday
3 December 2023 at 6.00pm



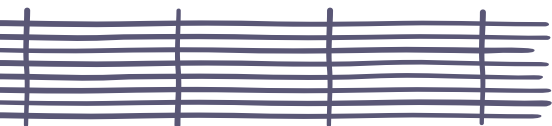
**Cadeirlan
Deiniol Sant
ym Mangor**

Saint Deiniol's
Cathedral
in Bangor



*Croeso i
Gadeirlan
Deiniol Sant
ym Mangor.*

*Welcome to
Saint
Deiniol's
Cathedral in
Bangor.*



Rydych chi'n sefyll rwan
lle safodd Deiniol bron i
fileniwm a hanner yn ôl.

Yma, yn y flwyddyn
525, bu iddo gynnwll o'i
gwmpas gymuned lawn
ffydd, gobaith a chariad,
gan godi o'i chwmpas
ffens gyll—y **bangor**
gwreiddiol—iddi'n gysgod
ac yn noddfa.

Ein gweddi yw y cewch
chwithau, hefyd, eich
cofleidio yma gan yr un
ffydd, gobaith a chariad
a gyhoeddir gennym
heddiw ac sy'n ein
cyfareddu o hyd.

You stand now where
Deiniol stood almost a
millennium and a half ago.

Here, in the year 525, he
gathered around him a
community of faith, hope
and love, and raised
around it a hazel fence—
the original **bangor**—for
shelter and sanctuary.

Our prayer is that you,
too, will be embraced
here by the same faith,
hope and love that we
proclaim and live by
today.

Heno...

Mae i oedfa'r Gosber ar Gân wreiddiau dwfn. Mae'n waddol o fuchedd gweddi y mynachlogydd Benedictaidd, lle roedd treigl oriau'r dydd yn esgor ar weddi ar y cyd. Daw'r ffurf a ddefnyddiwn heddiw o Lyfr Gweddi Gyffredin yr unfed ganrif ar bymtheg, lle cyfunwyd dau o'r oedfaon mynachau hynafol i ffurfio oedfa i'w hoffrymu'n blwyfol ar drefyn dydd, ac mewn cadeirlannau ar gân.

Mae'n Defod Hwyrwl heno yn dilyn ffurf litwrgaidd ein Gosber ar Gân beunyddiol yn y Gadeirlan, ond yn ymgorffori ynddi gerddoriaeth *Gwylnos* Sergei Rachmaninoff. Deilliodd y gerddoriaeth hon, yn ei thro, o litwrgi hwyrwl yr Eglwys Uniongred. Mae traethawd Christopher Johnson dros y dudalen yn serio gosodiad Rachmaninoff yn ei gyd-destun Uniongred. Nid atgynhyrchu'r cyd-destun hwnnw heno y ceisiwn, ond yn hytrach benthycu'n groesawgar a pharchus, a chlywed cerddoriaeth Rachmaninoff o fewn cyd-destun ein traddodiad a'n patrwm gweddi ein hunain. Nid yn unig y caiff cerddoriaeth Rachmaninoff ei pherfformio a'i chlywed heno, ond ei gweddio o fewn cyd-destun addoli beunyddiol y fangre sanctaidd hon.

Daw ein litwrgi i ben gyda pherfformiad cyntaf offrymddarn i'r organ wirfoddol a gyfansoddwyd gan un o'n cerddorion preswyl, Daniel Pett.

Yn ôl ein harfer, yn ystod ein haddoliad, rydyn ni'n dweud ac yn canu gyda'n gilydd y testun **mewn teip trwm**. Mae croeso ichi wneud arwydd o'r Groes pan fydd y geiriau wedi'u marcio ag ✠. Cynigir cyfarwyddiadau eraill (rhuddellau) **mewn teip coch**; os ydych chi'n ei chael hi'n fwy cyfforddus, eisteddwch yn hytrach na sefyll neu benlinio.

Tonight...

The service of Choral Evensong has deep roots. It is an inheritance from the prayer life of Benedictine monasteries, where the turning of the hours of the day was marked by communal prayer. The service we know today is from the sixteenth-century Book of Common Prayer, in which two of the ancient monastic observances were combined to form a service to mark the end of the day – and “in quires and places where they sing,” to do so chorally.

Tonight's Evening Liturgy follows the liturgical form of our daily Choral Evensong at the Cathedral, but incorporates into it the music of Sergei Rachmaninoff's *Vespers*. This music, in turn, emerged from the evening liturgy of the Orthodox Church. Christopher Johnson's essay over the page places Rachmaninoff's setting precisely in its Orthodox context. We do not seek to replicate that context this evening, but rather to borrow hospitably and reverently, and to hear Rachmaninoff's music within the context of our own tradition and pattern of prayer. Rachmaninoff's music is not just performed and heard this evening, but prayed within the context of the daily worship of this holy place.

We are delighted that our liturgy ends with the premiere of an organ voluntary composed by one of our resident musicians, Daniel Pett.

As is our custom, during our worship, we say and sing together the text **in bold type**. We may make a sign of the Cross at times when the words are marked with ✠. Other directions (rubrics) are offered **in red type**; if you find it more comfortable to sit rather than stand or kneel, please do so.



Cerddoriaeth heno yn ei gyd-destun Uniongred Christopher Johnson

Rydym yn ddiolchgar i Christopher Johnson, myfyriwr doethuriaeth yn y Brifysgol, aelod ffyddlon o gynulleidfa'r Gadeirlan ac arbenigwr mewn litwrgeg Uniongred, am y traethawd hwn ar gyd-destun litwrgaidd Uniongred cyfansoddiad Sergei Rachmaninoff a glywn heno..

Sylwer: Mae'r Salmau yn y traethawd hwn wedi'u rhifo yn ôl y Septuagint. Teitlau'r adrannau yw teitlau'r adrannau cyfatebol yn Ddefod Hwyrrol heno.

Yr *Wynnos*, Op. 37 (1915) gan Sergei Rachmaninoff (1873-1943) yw, mae'n debyg, y cyfanoddiad swmpus mwyaf adnabyddus o'r litwrgi Uniongred yn y Gorllewin. Tra roedd cyfansoddwyr eraill fel Dmytro Bortniansky (1751-1825) a Pyotr Ilyich Tchaikovsky (1840-93) eisioes wedi ysgrifennu gweithiau i'r Eglwys Uniongred – a Rachmaninoff ei hun wedi ysgrifennu *Litwrgi Sant Ioan Chrysostom*, Op. 31 (1910) dim ond pum mlynedd ynghynt – nid oes yr un o'r gweithiau hyn wedi ymgartrefu yn y canon Gorllewinol. Mae'n werth nodi hefyd, erbyn iddo ei ysgrifennu, fod Rachmaninoff wedi rhoi'r gorau i fynychu gwasanaethau eglwysig, gan wneud ei gyfansoddiad hyd yn oed yn fwy rhyfeddol.

Mae Gwynnos Drwy'r Nos yn yr Eglwys Uniongred yn cynnwys yr hyn sy'n cyfateb i'n Gosber ni, ond mae hefyd yn cynnwys gwasanaeth boreool y Plygain ac, weithiau, yr Awr Gyntaf (a elwir yn Breim yn y Gorllewin). Mewn rhai manau, fel mynachlogydd Mynydd Athos, mae'r gwasanaeth hwn yn llythrennol yn gallu para drwy'r nos, yn enwedig yn ystod nosweithiau byrrach yr haf a phan fo wedi ei ymhelaethu â gwasanaethau eraill megis y Cwmplyn, ond yn eglwysi plwyf Rwsia, cynefin

crefyddol Rachmaninoff, rhyw ddwy neu dair awr fyddai'r hyd. Mae'n werth nodi hefyd nad yw'n ddigwyddiad dyddiol, ac mai dim ond ar nos Sadwrn neu ar noswyliau gwleddoedd pwysig y caiff ei ddathlu. Dim ond chwe symudiad cyntaf y darn sy'n cynnwys gwir wasanaeth Gosber, a'r chwe symudiad hyn a glywn yn y gwasanaeth hwn.

Gwahoddiad Invitatory

Mae Gosber neu Wynnos, i'n defnydd ni yma heno, sef gwasanaeth yr hwyr, yn dilyn yr hen ddefnydd Iddewig yn nodi dechrau'r diwrnod litwrgaidd. Mewn gwynnos, mae'r Gosber Fawr yn dechrau gyda bendith a **galwad i addoli**. Mae galwad Rachmaninoff i addoli yn un o'i ychydig symudiadau gwreiddiol yn y gwaith hwn, er bod llafarganu yn dylanwadu'r fawr arno hyd yn oed yma. Aeth Rachmaninoff hyd yn oed mor bell â galw'r symudiadau hyn yn "ffugio ymwybodol" o siant Rwsieg. Fel arfer nid yw'r Eglwys Uniongred yn caniatáu unrhyw offerynnau yn ystod addoliad, felly mae pob canu yn ddigyfeiliant.

Salmyddiaeth Psalmody

Dilynr hyn gan osodiad cryno o **Salm 103**. Mae gan hwn nawdydd alto, sy'n brin mewn cerddoriaeth Uniongred, sydd fel arfer yn gorawl yn unig. Mae hefyd wedi'i addasu o "siant Groegaidd". Nid yw hyn, yn groes i sut mae'n swnio, y math o siant a ddefnyddir yng Ngwlad Groeg, sy'n ffurf moddol fwy cymhleth o siant a elwir yn siant Bysantaidd. Yn hytrach, mae'n cynrychioli brasman gan Rwsiaid yn gweithio yn ystod diwygiadau cerddorol yr unfed ganrif ar bymtheg i'r ddeunawfed ganrif, pan yr oedd y llyfr emynau dylanwadol a elwir yr Obikhod yn cael ei boblogeiddio, o sain siant Groegaidd. Mae ffurfiau

amrywiol ar y gosodiad hwn (er nad o reidrwydd trefniant Rachmaninoff) yn parhau i fod yn boblogaidd yn y byd Uniongred. Nesaf, dywedir litani, ac yna darlleniad o'r Salmydd, sef un o'r ugain kathismata (adran) y mae'r Salmydd Uniongred wedi'i rannu iddynt. Ar nos Sadwrn, dyma'r kathisma cyntaf cyfan (Salmu 1-8), ond ar wleddoedd dim ond y stasis (rhan) cyntaf (Salmu 1-3) sy'n cael ei llafarganu. Yn arferiad plwyfol Rwsiaidd, pa fodd bynag, yw canu ond casgliad o adnodau o'r rhan gyntaf hon, a elwir **Gwyn ei fyd y dyn**. Dyma un arall o symudiadau gwreiddiol Rachmaninoff, er unwaith eto teimlir dylanwad llafarganu. Terfynir hyn gyda litani fer iawn.

Mae'r adran ganlynol yn gasgliad o salmu y dywedir eu bod yn rhai a adroddwyd yn y Deml Iddewig gyda'r hwyr wrth oleuo lampau ac offrymu aroglarth (Salm 140, 141, 129 a 116). Mae penillion olaf y rhain yn gymysg â stichera (emynau) sy'n adlewyrchu themâu a seintiau'r dydd. Ar nos Sadwrn arferol, gosodir llawer o'r emynau hyn gan yr Octoechos, llyfr yn amlinelu'r emynau i'w canu ym mhob wythnos o'r cylch wyth tôn, sydd mewn llafarganu Rwsieg yn effeithio yn unig ar yr alaw y mae emynau yn cael eu llafarganu ynddynt, ond sydd mewn siantiau eraill yn effeithio ar y modd y cânt eu llafarganu ynddo; mae theori cerddoriaeth a litwrgeg yn llawer mwy cysylltiedig yn y byd Uniongred na'r Gorllewin.

Phos Hilaron

Yn dilyn yr emyn olaf, a gyfeirir yn aml at y Forwyn Fair, bydd y clerigion yn ymlwybro allan o'r allor ac yn ôl i mewn eto tra bod **O Rasol Oleuni** yn cael ei chanu, gan ddechrau'r trawsnewidiad o un diwrnod litwrgaidd i'r llall. Mae'r emyn hwn yn hynafol iawn yn wir,

yn dyddio i'r ail neu'r drydedd ganrif. Mae Rachmaninoff yn ei osod mewn Siant Kyivaidd, un o'r siantiau allweddol a ddylanwadodd ar yr Obikhod, ac y mae'r rhan fwyaf o emynau dydd i ddydd yn ymddangos ynddo. Mae'n debyg y byddai hefyd yn un o'r siantiau mwyaf cyfarwydd i wrandawyr y Gorllewin, yn cyfateb yn fwy na siantiau Rwsiaidd eraill i theori cerddoriaeth y Gorllewin ac yn cael ei gynnwys mewn darnau enwog fel *Agorawd 1812*, Op. 49 (1880) Tchaikovsky.

Nunc Dimittis

Ar ôl y Fynedfa, llafargennir prokimenon (responsory), gellir darllen rhai llithoedd, a dywedir litani arall, hirach. Yna mae'r weddi "Caniatâ, O Arglwydd" yn cael ei hadrodd, gan gwblhau'r trawsnewidiad o un diwrnod litwrgaidd i'r nesaf. Dywedir litani arall wedyn, a ddilynrir o bosibl gan seremoni hirfaith a elwir y Lity. Dilynrir hyn gan yr Aposticha, sef set arall o stichera, ac yna'r **Nunc Dimittis**. Unwaith eto mae Nunc Dimittis gan Rachmaninoff wedi'i gosod mewn Siant Kyivaidd, ac mae'n nodedig am gynnwys unawd tenor a nodyn bas anhygoel o isel ar y diwedd, sy'n nodi'r ffaith bod Rwsia yn enwog am ei *bassi profundi*.

Anthem

Ar ôl cyfres o weddiâu yn cloi gyda Gweddî'r Arglwydd, cenir y troparion, neu emyn y dydd. Fodd bynnag, mewn gwylnos, yn nefnydd Rwsia, mae hyn yn aml yn cael ei ddisodli gan yr **Ave Maria**. Yna daw'r gwasanaeth i ben gyda deg adnod gyntaf Salm 33, ail bennill Salm 112 a bendith, cyn arwain i mewn i'r Plygain, sy'n dechrau gyda'r Chwe Salm. Os na chyflwynir Gwylnos hirach, bydd y Gosber yn gorffen yn syml.

Tonight's music in it's Orthodox context Christopher Johnson

We are grateful to Christopher Johnson, a doctoral student at the University, a faithful congregant at the Cathedral and an expert in Orthodox liturgics, for this essay on the Orthodox liturgical context of Sergei Rachmaninoff's composition that we hear this evening.

Notes: Psalms in this essay are numbered according to the Septuagint. The titles of the section of those of the corresponding sections of today's Evening Liturgy.

Sergei Rachmaninoff's (1873-1943) *All-Night Vigil*, Op. 37 (1915) is probably the best-known major work of a setting of Orthodox liturgy in the West. While previous composers such as Dmytro Bortniansky (1751-1825) and Pyotr Ilyich Tchaikovsky (1840-93) had written works for the Orthodox Church beforehand – and Rachmaninoff himself had written a *Liturgy of St John Chrysostom*, Op. 31 (1910) only five years before – none of these works has made its way into the Western canon. It is also worth noting that by the time he had written it, Rachmaninoff had ceased attending church services, making its composition all the more remarkable.

Although commonly called *Vespers*, the piece we will hear this evening is actually titled *All-Night Vigil*. An *All-Night Vigil* in the Orthodox Church does include Vespers, but also includes the services of Matins and, sometimes, the First Hour (known as Prime in the West). In some places, such as the monasteries of Mount Athos, this service literally can last all night, especially during the shorter nights of the summer and when padded out with other services such as Compline, but in the parish churches of Russia which Rachmaninoff had in mind it may

take only two or three hours. It is also worth noting it is not a daily occurrence, but is celebrated only on Saturday nights or the eves of important feasts. Only the first six movements of the piece comprise the actual service of Vespers, and it is these six movements which we will hear in this service.

Gwahoddiad Invitatory

Vespers, the evening service, following the old Jewish usage, marks the beginning of the liturgical day. At a vigil, Great Vespers begins with a blessing and a **call to worship**. Rachmaninoff's call to worship is one of his few original movements in this work, although even here it is highly influenced by chant. Rachmaninoff even went so far as to call these movements "conscious counterfeits" of Russian chant. The Orthodox Church ordinarily allows no instruments during worship, so all singing is unaccompanied.

Salmyddiaeth Psalmody

This is followed by an abbreviated setting of **Psalm 103**. This has an alto soloist, a rarity in Orthodox music, which is usually strictly choral. It is also adapted from "Greek chant". This is not, contrary to how it sounds, the type of chant used in Greece, which is a more complicated, modal form of chant known as Byzantine chant. Instead it represents an approximation by a Russian working during the musical reforms of the sixteenth to eighteenth century, during which time the influential hymn book known as the *Obikhod* was being popularised, of what this Greek chant sounded like. Various forms of this setting (although not necessarily Rachmaninoff's arrangement) continue to be popular in the Orthodox world. Next, a litany

will be said, followed by a reading from the Psalter, which is one of the twenty kathismata (sections) the Orthodox Psalter is divided into. On Saturday nights, this is the entire first kathisma (Psalms 1-8), but on feasts merely the first stasis (part) (Psalms 1-3) is chanted. In Russian parish practice, however, it is usual to sing merely a collection of verses from this first part, known as **Blessed is the man**. This is another of Rachmaninoff's original movements, although once again the influence of chant is felt. This is concluded with a very short litany.

The following section is a collection of psalms said to be those recited in the Jewish Temple during the evening lamp-lighting and incense offering (Psalm 140, 141, 129 & 116). The final verses of these are interspersed with stichera (hymns) reflecting the themes and saints of the day. On an ordinary Saturday evening, many of these hymns will be set by the Octoechos, a book laying out the hymns to be sung in each week of the eight tone cycle, which in Russian chant merely affects the melody hymns are chanted in, but in other chants affects the mode they are chanted in; music theory and liturgics are much more connected in the Orthodox world than the West.

Phos Hilaron

Following the final hymn, often addressed to the Virgin Mary, the clergy will process out of the altar and back in again while **O Gladsome Light** is sung, beginning the transition from one liturgical day to the next. This hymn is very ancient indeed, dating to the second or third century. Rachmaninoff sets it in Kyivan Chant, one of the key chants that influenced the Obikhod, and which most day-to-day hymns appear in. It would

also probably be one of the most familiar chants to Western listeners, corresponding more than other Russian chants to Western music theory and being included in famous pieces such as Tchaikovsky's *1812 Overture*, Op. 49 (1880).

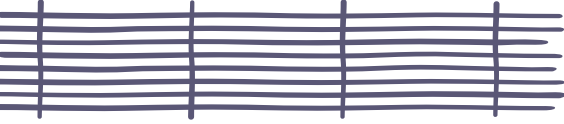
Nunc Dimittis

After the Entrance, a prokimenon (responsory) is chanted, some lessons may be read, and another, longer litany is said. The prayer "Vouchsafe, O Lord" is then recited, completing the transition from one liturgical day to the next. Another litany is then said, possibly followed by a lengthy ceremony known as the Lity. This is followed by the Aposticha, which is another set of stichera, and then the **Nunc Dimittis**. Rachmaninoff's Nunc Dimittis is again set in Kyivan chant, and is notable for containing both a tenor solo and an incredibly low bass note at the end, which notes the fact that Russia is famous for its *bassi profundi*.

Anthem

After a series of prayers concluding with the Lord's Prayer, the troparion, or hymn of the day, is sung. However, at a vigil, in the Russian usage, this is often replaced with the **Ave Maria**, which in this setting is another Rachmaninoff original. The service then concludes with the first ten verses of Psalm 33, the second verse of Psalm 112 and a blessing, before leading into Matins, which begins with the Six Psalms. If a Vigil is not served, Vespers instead ends with a dismissal.

Trefn Order



Codwn ar ein traed ar ganiad y gloch | We stand as the bell is rung



Cynnull Gathering

Gwahoddiad Bidding

Deary beloved, during this solemn season of Advent we are bidden to prepare for the coming of Christ; which we know in the Child of Bethlehem; which we await when God shall gather up all things in Christ; and which we experience in our daily lives, as faith, hope and love are made manifest and shared.

As we yearn for the coming of Christ, the Light of the world, let us place on our hearts all those lost to the darkness and despair of pain, anguish or anxiety this evening time, praying that they may be comforted by the overwhelming love we find in Christ's advent.

Let us place on our hearts those places in this aching creation in need of the justice and righteousness, praying that all God's people may be upheld by the fierce faith we find in Christ's advent.

Lastly, let us renew within ourselves the hope of glory to which Christ's advent beckons us, when he will be all in all, and ours will be the fullness of life.

Gwahoddiad Invitatory

У ✠ Слава Святѣй, и Единосущней, и Животворящей, и Нераздельней
Троице всегда, ныне и присно, и во веки веков.

℞ Амѣнь.

Приидѣте, поклонимся Царѣви нашему Богу.

Приидѣте, поклонимся и припадѣм Христу, Царѣви нашему Богу.

Приидѣте, поклонимся и припадѣм Самому Христу, Царѣви и Богу
нашему.

Cyfieithiad

У ✠ *Gogoniant i'r Drindod sanctaidd, a chyson, a bywyd-greol, ac anrhanadwy, bob amser, yn awr ac yn dragywydd, ac yn oes oesoedd. ℞ Amen. Dewch, addolwn Dduw ein Brenin. Dewch, addolwn a syrthiwn gerbron Crist ein Brenin a'n Duw. Dewch, addolwn a syrthiwn gerbron Crist ei hun, ein Brenin a'n Duw.*

Translation

У ✠ *Glory to the holy, and consubstantial, and life-creating, and indivisible Trinity, always, now and ever, and unto the ages of ages. ℞ Amen. O come, let us worship God our King. O come, let us worship and fall down before Christ our King and God. O come, let us worship and fall down before Christ himself, our King and God.*

Geiriau | Words

cf. Salm | Psalm 95:6

Cerddoriaeth | Music

Sergei Rachmaninoff (1873-1943)

Brawddeg Sentence

“Bydd Duw yn barnu’r byd â chyfiawnder, a’r bobloedd â gwirionedd.”

Translation

“God will judge the world with righteousness and the peoples with truth.”

Eisteddwn | We sit

Gair Word

Salmyddiaeth Psalmody

Аминь. Благослові, душе моя, Господа.

Благословен еси, Господи.

Господи, Боже мой, возвеличился еси зело. Во исповедание и в велелепоту облеклся еси. На горах станут воды.

Дивна дела Твоя, Господи.

Посреде гор пройдут воды. Вся премудростию сотворил еси.

Слава Ти, Господи, сотворившему вся.

Блажен муж, иже не иде на совет нечестивых. Аллилуиа.

Яко весть Господь путь праведных, и путь нечестивых погибнет. Аллилуиа.

Работайте Господеву со страхом и радуйтесь Ему с трепетом. Аллилуиа.

Блажени вси надеющиеся Нань. Аллилуиа.

Воскресни, Господи, спаси мя, Боже мой. Аллилуиа.

Господне есть спасение, и на людех Твоих благословение Твое. Аллилуиа.

Слава Отцу и Сыну и Святому Духу, и ныне и присно и во веки веков. Аминь. Аллилуиа. Слава Тебе Боже.

Cyfieithiad

Amen. Molwch yr Arglwydd, fy enaid. Bendigedig wyt ti, O Arglwydd. O Arglwydd fy Nuw, yr wyt wedi dod yn ogoneddus iawn; yr wyt wedi dy wisgo â mawredd ac anrhydedd. Y dyfroedd a safant yn y bryniau. Y mae dy weithredoedd yn hyfryd, O Arglwydd. Mae'r afonydd yn rhedeg ymhlith y bryniau. Yn dy ddoethineb gwnaethost hwy i gyd. Gogoniant i ti, O Arglwydd, creawdwr pob peth. Gwyn ei fyd y dyn ni rodio yng nghyngor yr annuwiol. Haleliwia. Canys yr Arglwydd a wŷr ffordd y cyfiawn: a ffordd yr annuwiol a ddifethir. Haleliwia. Gwasanaethwch yr Arglwydd mewn ofn: a llawenhewch iddo

yn barchus. Haleliwia. Gwyn eu byd y rhai sy'n ymddiried ynddo. Haleliwia. Cyfod, O Arglwydd, a chynorthwya fi, O fy Nuw. Haleliwia. Iachawdwriaeth sydd eiddo yr Arglwydd: a'th fendith sydd ar dy bobl. Haleliwia. Gogoniant i'r Tad ac i'r Mab, ac i'r Ysbryd Glân, yn awr ac yn dragywydd, ac yn oes oesoedd. Amen. Haleliwia. Gogoniant i ti, O Dduw.

Translation

Amen. Praise the Lord, O my soul. Blessed are you, O Lord. O Lord my God, you are become exceeding glorious; you are clothed with majesty and honour. The waters stand in the hills. Your works are wonderful, O Lord. The rivers run among the hills. In your wisdom you have made them all. Glory to you, O Lord, creator of all things. Blessed is the man that has not walked in the counsel of the ungodly. Alleluia. For the Lord knows the way of the righteous: and the way of the ungodly shall perish. Alleluia. Serve the Lord in fear: and rejoice unto him with reverence. Alleluia. Blessed are all they that put their trust in him. Alleluia. Up, Lord, and help me, O my God. Alleluia. Salvation belongeth unto the Lord: and thy blessing is upon thy people. Alleluia. Glory to the Father and to the Son and to the Holy Ghost, both now and ever, and unto the ages of ages. Amen. Alleluia. Glory to you, O God.

Salmau | Psalms 104:1, 6, 10, 24; 1:1, 7; 2:11-12; 3:7-8

Cerddoriaeth | Music

Sergei Rachmaninoff (1873-1943)



Llith Lesson

Here begins the sixty-fourth chapter of the Book of the Prophet Isaiah.

You, O God, are our father: O that you would tear open the heavens and come down, so that the mountains would quake at your presence – as when fire kindles brushwood and the fire causes water to boil – to make your name known to your adversaries, so that the nations might tremble at your presence! When you did awesome deeds that we did not expect, you came down, the mountains quaked at your presence. From ages past no one has heard, no ear has perceived, no eye has seen any God besides you, who works for those who wait for him. You meet those who gladly do right, those who remember you in your ways. But you were angry, and we sinned; because you hid yourself we transgressed. We have all become like one who is unclean, and all our righteous deeds are like a filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away. There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity. Yet, O God, you are our Father; we are the clay, and you are our potter; we are all the work of your hand. Do not be exceedingly angry, O God, and do not remember iniquity for ever. Now consider, we are all your people.

Here ends the First Lesson.

Eseia | Isaiah 64:1-9

Codwn ar ein traed | We stand

Phos Hilaron

Cвѣте тѣхій святѣя славы, Безсмѣрнаго, Отца Небѣснаго, Святаго Блаженнаго, Иисусе Христѣ. Пришѣдше на запад солнца, видевше свет вечерний, поѣм Отца, Сына и Святаго Духа, Бога. Достойн еси во вся временá пѣт быти гласы преподобными, Сыне Божий, живѣт даѣй, тѣмже мѣр Тя славит.

Cyfieithiad

O rasol oleuni llewyrch pur y Tad bythfywiol yn y nefoedd: O sanctaidd a bendigaidd Iesu Grist! Yn awr, a ninnau'n nesáu at fachlud haul: a'n llygaid yn gweld goleuni'r hwyr, canwn dy fawl, O Dduw: Tad, Mab ac Ysbryd Glân. O Fab Duw, Rhoddwr bywyd teilwng wyt ti bob amser o foliant lleisiau lawen: ac i'th ogoneddu drwy'r bydoedd oll.

Translation

O gladsome Light, pure brightness of the everliving Father in heaven, O Jesus Christ, holy and blessed! Now as we come to the setting of the sun, and our eyes behold the evening light, we sing thy praises, O God: Father, Son, and Holy Ghost. You are worthy at all times to be praised by happy voices, O Son of God, O Giver of life, and to be glorified through all the worlds.

Cerddoriaeth | Music

Sergei Rachmaninoff (1873-1943)

Llith Lesson

Yma y mae yn dechrau pedwaredd adnod ar hugain trydedd bennod ar ddeg yr Efengyl yn ôl Sant Marc.

Bryd hynny: Meddai Iesu at Pedr ac Iago ac Ioan ac Andreas, “Yn y dyddiau hynny, ar ôl y gorthrymder hwnnw, ‘Tywyllir yr haul, ni rydd y lloer ei llewyrch, syrth y sêr o’r nef, ac ysgydwir y nerthoedd sydd yn y nefoedd.’ A’r pryd hwnnw gwelant Fab y Dyn yn dyfod yn y cymylau gyda nerth mawr a gogoniant. Ac yna’r anfona ei angylion a chynnull ei etholedigion o’r pedwar gwynt, o eithaf y ddaear hyd at eithaf y nef. Dysgwch wers oddi wrth y ffigysbren. Pan fydd ei gangen yn ir ac yn dechrau deilio, gwyddoch fod yr haf yn agos. Felly chwithau, pan welwch y pethau hyn yn digwydd, byddwch yn gwybod ei fod yn agos, wrth y drws. Yn wir, rwy’n dweud wrthyich, nid â’r genhedlaeth hon heibio nes i’r holl bethau hyn ddigwydd. Y nef a’r ddaear, ânt heibio, ond fy ngeiriau i, nid ânt heibio ddim. Ond am y dydd hwnnw neu’r awr ni w’yr neb, na’r angylion yn y nef, na’r Mab, neb ond y Tad. Gwyliwch, byddwch effro; oherwydd ni wyddoch pa bryd y bydd yr amser. Y mae fel dyn a aeth oddi cartref, gan adael ei dŷ a rhoi awdurdod i’w weision, i bob un ei waith, a gorchymyn i’r porthor wyllo. Byddwch wylriadwrus gan hynny – oherwydd ni wyddoch pa bryd y daw meistyr y tŷ, ai gyda’r hwyr, ai ar hanner nos, ai ar ganiad y ceiliog, ai yn fore – rhag ofn iddo ddod yn ddisymwth a’ch cael chwi’n cysgu. A’r hyn yr wyf yn ei ddweud wrthyich chwi, yr wyf yn ei ddweud wrth bawb: byddwch wylriadwrus.”

Yma y terfyn yr Ail Lith.

Translation

Dearly beloved: Jesus said to Peter, James, John, and Andrew, "In those days, after that suffering, the sun will be darkened, and the moon will not give its light, and the stars will be falling from heaven, and the powers in the heavens will be shaken. Then they will see 'the Son of Man coming in clouds' with great power and glory. Then he will send out the angels, and gather his elect from the four winds, from the ends of the earth to the ends of heaven. From the fig tree learn its lesson: as soon as its branch becomes tender and puts forth its leaves, you know that summer is near. So also, when you see these things taking place, you know that he is near, at the very gates. Truly I tell you, this generation will not pass away until all these things have taken place. Heaven and earth will pass away, but my words will not pass away. But about that day or hour no one knows, neither the angels in heaven, nor the Son, but only the Father. Beware, keep alert; for you do not know when the time will come. It is like a man going on a journey, when he leaves home and puts his slaves in charge, each with his work, and commands the doorkeeper to be on the watch. Therefore, keep awake – for you do not know when the master of the house will come, in the evening, or at midnight, or at cockcrow, or at dawn, or else he may find you asleep when he comes suddenly. And what I say to you I say to all: Keep awake."

Marc | Mark 13:24-37

Codwn ar ein traed | We stand



Nunc Dimittis



Ныне отпускаеши раба Твоего, Владыко, по глаголу Твоему с миром; яко видеста очи мои спасение Твое, еже еси уготовал пред лицем всех людей, свет во откровение языков, и славу людей Твоих Израиля.

Cyfieithiad

Yr awr hon, Arglwydd, y gollyngi dy was mewn tangnefedd, ar ôl dy air. Canys fy llygaid a welodd dy iachawdwriaeth; yr hon a baratoaist gerbron wyneb yr holl bobl. I fod yn oleuni i oleuo'r Cenhedloedd, ac yn ogoniant i'th bobl Israel.

Translation

Lord, now lettest thou thy servant depart in peace: according to thy word. For mine eyes have seen: thy salvation, which thou hast prepared: before the face of all people; to be a light to lighten the Gentiles: and to be the glory of thy people Israel.

Cerddoriaeth | Music

Sergei Rachmaninoff (1873-1943)

Parhawn ar ein traed, a throi i wynebu'r Dwyrain | We stand, turning to face East

Credo'r Apostolion Apostles' Creed

I believe in God

the Father Almighty,

Maker of heaven and earth:

and in Jesus Christ his only Son our Lord,

who was conceived by the Holy Ghost,

born of the Virgin Mary,

suffered under Pontius Pilate,

was crucified, dead, and buried;

he descended into hell;

the third day he rose again from the dead,

he ascended into heaven,

and sitteth on the right hand of God the Father Almighty;

from thence he shall come to judge

the quick and the dead.

I believe in the Holy Ghost;

the holy catholic Church;

the communion of saints;

the forgiveness of sins;

✠ the Resurrection of the body,

and the Life everlasting.

Amen.

Parhawn ar ein traed, gan droi o'r Dwyrain | We stand, turning from the East



Gweddïau Prayers

Litani Leiaf Lesser Litany

Y The Lord be with you.

R And with thy spirit.

Let us pray.

Penliniwn neu eisteddwn | We kneel or sit

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Ein Tad, yr hwn wyt yn y nefoedd, sancteiddier dy Enw, deled dy deyrnas, gwneler dy ewyllys; megis yn y nef, felly ar y ddaear hefyd. Dyro i ni heddiw ein bara beunyddiol a maddau i ni ein dyledion, fel y maddeuwn ninnau i'n dyledwyr. Ac nac arwain ni i brofedigaeth; eithr gwared ni rhag drwg. Amen.

Translation

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, in earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Y O Lord, shew thy mercy upon us;

R And grant us thy salvation.

Y O Lord, save the King;

R And mercifully hear us when we call upon thee.

Y Endue thy ministers with righteousness;

R And make thy chosen people joyful.

Y O Lord, save thy people;
R And bless thine inheritance.

Y Give peace in our time, O Lord;
R Because there is none other that fighteth for us,
but only thou, O God.

Y O God, make clean our hearts within us;
R And take not thy Holy Spirit from us.

Gweddïau Casgl Collects

Hollgyfoethog Dduw, dyro inni ras i ymwrthod â gweithredoedd y tywyllwch, ac i wisgo arfau'r goleuni, yn awr yn y bywyd marwol hwn, a brofwyd gan dy Fab Iesu Grist pan ymwelodd â ni mewn gostyngeddrwydd mawr; fel y bo i ni yn y dydd diwethaf, pan ddaw drachefn yn ei ogoneddus fawredd i farnu'r byw a'r meirw, gyfodi i'r bywyd anfarwol; trwy'r un Iesu Grist ein Gwaredwr. Amen.

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. Amen.

Translation

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the living and the dead, we may rise to the life immortal; through the same Jesus Christ our Saviour. Amen.

Cerddoriaeth | Music

Sergei Rachmaninoff (1873-1943)

addaswyd gan | adapted by Adrian Wall

Gweddï Waddol Foundation Prayer

Deiniol, dad a tharddiad, a godaist fangor fawr yn gysgod a noddfa, a'th godwyd â'th fagl i fugeilio Gwynedd Maelgwn gynt; cwyd i'r uchelfannau weddïau aelwyd d'olynydd yn y fangre hon, fel y cyfyd gwawrddydd ffydd, gobaith a chariad yn ein calonnau'n fythol.

Amen.

Translation

O Deiniol, our forebear and founder, who raised a great bangor for shelter and sanctuary, and who was raised with your crozier to shepherd Maelgwn's Gwynedd in those ancient days: raise to the heavenly courts the prayers of your successor's household in this sacred place, that our hearts may awaken to faith, hope and love eternally. Amen.

Eisteddwn | We sit

Anthem

Богородице Дево, раду́йся, Благодáтная Мари́е, Господь с тобо́ю.
Благослове́на ты в жена́х, и благослове́н плод чре́ва твоего́, я́ко Спа́са
родила́ еси́ душ на́ших.

Cyfieithiad

Llawenhewch, Forwyn Fam Duw, Mair, llawn o ras, yr Arglwydd sydd gyda thi. Bendigedig wyt ti ym mhlith merched, a bendigedig yw ffrwyth dy groth di, oherwydd dy fod wedi dwyn Gwaredwr ein heneidiau.

Translation

Rejoice, O Virgin Theotokos, Mary, full of grace, the Lord is with you. Blessed are you amongst women, and blessed is the fruit of your womb, for you have borne the Saviour of our souls.

Geiriau | Words

Luc | Luke 1:28, 42

Cerddoriaeth | Music

Sergei Rachmaninoff (1873-1943)

Penliniwn neu eisteddwn | We kneel or sit

Mosaic of the Nativity (Serbia, Winter 1993)

On the domed ceiling God
is thinking:
I made them my joy,
and everything else I created
I made to bless them.
But see what they do!
I know their hearts
and arguments:

“We’re descended from
Cain. Evil is nothing new,
so what does it matter now
if we shell the infirmary,
and the well where the fearful
and rash alike must
come for water?”

God thinks Mary into being.
Suspended at the apogee
of the golden dome,
she curls in a brown pod,
and inside her the mind
of Christ, cloaked in blood,
lodges and begins to grow.

Jane Kenyon

Rhagflaena ni, O Dduw, â'th ragorol ras, a hyrwydda ni â'th barhaus gymorth, fel, yn ein holl weithredoedd o'u cychwyn i'w cwblhau ynot ti, y gogoneddwn dy Enw sanctaidd, a chael, gan dy drugaredd, lawnder bywyd; trwy Iesu Grist ein Gwaredwr.

Amen.

Translation

Go before us, O God, with thy most gracious favour, and further us with thy continual help; that in all our works, begun, continued, and ended in thee, we may glorify thy holy Name, and by thy mercy obtain the fullness of life; through Jesus Christ our Saviour. Amen.

**The ✠ grace of our Lord Jesus Christ,
and the love of God,
and the fellowship of the Holy Ghost,
be with us all evermore.**

Amen.

Codwn ar ein traed | We stand

Ymadael Departing

Eryn Hymn



Of the Father's heart begotten,
ere the world from chaos rose,
he is Alpha: from that Fountain
all that is and hath been flows;
he is Omega, of all things
yet to come the mystic Close,
evermore and evermore.

Creodd hwy â gair ei enau,
ei orchymyn ddaeth i ben,
trefnodd ef y tir a'r moroedd,
taenodd ef holl gyrrau'r nen;
a phob dim a dardd dan wenau
haul y dydd a lleuad wen,
byth heb ddiwedd, yn oes oesoedd.

O how blest that wondrous birthday,
when the Maid the curse retrieved,
brought to birth mankind's salvation,
by the Holy Ghost conceived;
and the Babe, the world's Redeemer,
in her loving arms received,
evermore and evermore.

Daeth efe yn ddyd fel minnau,
daeth i golli'i waed yn lli,
a gwaredu'n llwyr hil Adda
rhag y ddeddf a'i melltith hi,
ac i'n cadw yn ddihangol
byth rhag poenau uffern ddu,
byth heb ddiwedd, yn oes oesoedd.

Sing, ye heights of heaven, his praises;
angels and archangels, sing!
Wheresoe'er ye be, ye faithful,
let your joyous anthems ring,
every tongue his name confessing,
countless voices answering,
evermore and evermore.

Translation

*By his word was all created; he commanded
and 'twas done; earth and sky and boundless
ocean, universe of three in one, all that sees the
moon's soft radiance, all that breathes beneath
the sun, evermore and evermore. ¶ He assumed
this mortal body, frail and feeble, doomed to die,
that the race from dust created might not perish
utterly, which the dreadful Law had sentenced in
the depths of hell to lie, evermore and evermore.*

Geiriau | Words

Aurelius Clemens Prudentius (348-c.413)

Cyfieithiad | Translation

Robert Furley Davies (1866-1937)

Ap Ceredigion (David Lewis, 1870-1948)

Cerddoriaeth | Music | "Divinum Mysterium"

o | from "Pieae Cantiones" (1582)

Parhawn ar ein traed | We remain standing

Bendith Blessing

Llewyrched Crist, Haul cyfiawnder, arnoch a chwalu'r tywyllwch o'ch blaen; a bendith Duw hollalluog, y Tad, ✠ y Mab, a'r Ysbryd Glân a fo yn eich plith ac a drigo gyda chwi yn wastad.

Amen.

Translation

Christ the Sun of righteousness shine on you and scatter the darkness from before you; and the blessing of God almighty, the Father, ✠ the Son, and the Holy Spirit, be among you and remain with you always.

Gollyngiad Dismissal

Y Gras a thangnefedd.

R Yng nghariad Iesu.

Y Bendithiwn yr Iôr.

R Diolch a fo i Dduw.

Translation

Y The Lord be with you. R And with thy spirit.

Y Let us bless the Lord. R Thanks be to God.

Cerddoriaeth | Music

Sergei Rachmaninoff (1873-1943)

Parhawn ar ein traed hyd nes i'r gweinidogion ymadael | We remain standing until the ministers have departed

Offrymddarn ar yr organ | Organ voluntary

Ne timeas Maria, Daniel Pett

Wedi ei gyfansoddi'n arbennig ar gyfer y gwasanaeth hwn

Composed specially for this service



**CADWCH
SEDD
RESERVE
YOUR SEAT**



Y DOLIG HWN YNG NGHADEIRLAN DEINIOL SANT YM MANGOR

Nos Fercher 20 Rhagfyr 2023
Nos Sadwrn 23 Rhagfyr 2023
am 6.00pm

Naw Llith a Charol y Nadolig

Ar drothwy'r Nadolig, ymunwch â ni wrth i ni deithio i Fethlehem, gyda darlleniadau traddodiadol a charolau yng ngolau kannwyll yn adrodd hanes genedigaeth Crist.

Bydd y gwasanaeth dwyieithog hwn yn para ychydig llai nag awr.

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

24 Rhagfyr 2023 am 11.00pm

Cymun Canol Nos y Nadolig

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.

Bydd y gwasanaeth dwyieithog hwn yn para tuag awr.

25 Rhagfyr 2023 am 11.00am

Cymun Bendigaid Bore Nadolig

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

Bydd y gwasanaeth dwyieithog hwn yn para tuag awr.

Mae mynediad i'r holl ddefodau hyn yn rhad ac am ddim, ac mae croeso cynnes i bawb. I fod yn siwr o'ch sedd, archebwch eich sedd am ddim.

THIS CHRISTMAS AT SAINT DEINIOL'S CATHEDRAL IN BANGOR

Wednesday 20 December 2023
Saturday 23 December 2023
at 6.00pm

Christmas Nine Lessons & Carols

On the threshold of Christmas, join us as we journey to Bethlehem, with traditional readings and carols by candlelight telling the story of Christ's birth.

This bilingual service will last a little under an hour.

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.

24 December 2023 at 11.00pm

Midnight Mass

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

This bilingual service will last about an hour.

25 December 2023 at 11.00am

The Holy Eucharist of Christmas Morning

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

This bilingual service will last about an hour.

Entrance is free at all of these observances, and all are welcome. To be sure of a seat, reserve your seat for free.



Eglwys Gadeiriol ac Archesgobol Deiniol Sant ym Mangor

Rhif elusen 1158340

Diogelu

Mae diogelu plant ac oedolion sydd mewn perygl yn hanfodol, ac rydym wedi ymrwmo i feithrin amgylchedd lle mae pawb yn gallu addoli a chymryd rhan ym mywyd Cadeirlan Deiniol Sant yn ddiogel. Os oes gennych unrhyw bryderon, codwch nhw ar unwaith gydag aelod o dîm y Gadeirlan.

Hygyrchedd

Mae dolen glyw ar waith – gosodwch gymhorthion clyw i'r lleoliad T.

Mae copïau print bras o'r llyfryn hwn ar gael gan y stiwardiaid.

Mae tai bach ym mhen dwyreiniol y Gadeirlan, trwy'r drws i'r chwith o'r sgrin y Cwîr.

Os bydd angen i ni adael y Gadeirlan mewn argyfwng, arhoswch ar eich heistedd a dilynwch gyfarwyddiadau'r stiwardiaid.

Cynaliadwyedd a chaniatâd

Rydym yn defnyddio papur sydd wedi ei ailgylchu 100% a'i gynhyrchu â charbon deuocsid isel.

Caiff cynifer o'n gwasanaethau'n eu ffrydio arlein, ac mae'r recordiad ar gael wedi hynny ar sianel YouTube y Gadeirlan. Efallai y bydd ffotograffydd swyddogol ar ddyletswydd. Mae eich presenoldeb yn gyfystyr â'ch caniatâd i gael eich cynnwys mewn unrhyw ffilmio, tynnu lluniau, recordio sain neu ddarlledu. Os nad ydych am i ffotograff ohonoch chi neu blentyn yn eich gofal gael ei ddefnyddio gan y Gadeirlan, siaradwch ag aelod o dîm y Gadeirlan.

Cydnabyddiaethau

Atgynhyrchir deunydd yn y drefn hon o wasanaeth o dan CLL 280874. Daw'r drefn a'i chynnwys o **Llyfr Gweddî Gyffredin (1662 ac 1984)**. Mae'r llythoedd a'r salmyddiaeth Gymraeg yn seiliedig ar **The New Revised Standard Version of the Bible ac Y Beibl Cymraeg Newydd: Argraffiad Diwygiedig**. Mae'r salmyddiaeth o **The Saint Helena Breviary (2019)**.

Darlun clawr

Ar y clawr ceir delwedd a grewyd ar gyfer y ddefod hon.

The Cathedral & Metropolitan Church of Saint Deiniol in Bangor

Charity number 1158340

Safeguarding

Safeguarding children and adults at risk is vital, and we are committed to fostering an environment where everyone is able to worship and participate in the life of Saint Deiniol's Cathedral in safety. If you have any concerns, please raise them immediately with a member of the Cathedral team.

Accessibility

A hearing loop is in use – please set hearing aids to the T setting.

Large print copies of this booklet are available from the stewards.

Lavatories are located at the east end of the Cathedral, through the door to the left of the Quire screen.

If we need to evacuate the Cathedral in an emergency, please remain seated and follow the directions of the stewards.

Sustainability and permissions

We use 100% recycled, low carbon dioxide paper.

Many of our services are streamed online, and the recording made available thereafter on the Cathedral's YouTube channel. An official photographer may be on duty. Your attendance constitutes your consent to be included in any filming, photographing, audio recording or broadcast. If you do not wish a photograph of you or a child in your care to be used by the Cathedral, please speak to a member of the Cathedral team.

Acknowledgements

Material in this order of service is reproduced under the CLL 280874. The form and content of the service are taken from **The Book of Common Prayer (1662 and 1984)**. The lessons are based on **The New Revised Standard Version of the Bible** and **Y Beibl Cymraeg Newydd: Argraffiad Diwygiedig**. The psalmody is that of **The Saint Helena Breviary (2019)**.

Cover image

The cover image was created for this observance.