



Litwrgi Dioddefaint Crist

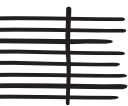
Dydd Gwener y Groglith

29 Mawrth 2024 am 2.00pm

The Liturgy of Christ's Passion

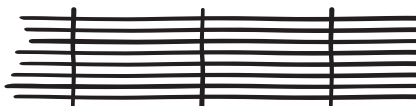
Good Friday

29 March 2024 at 2.00pm



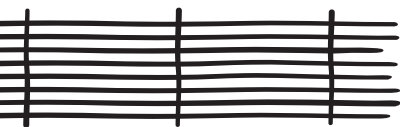
**Cadeirlan
Deiniol Sant
ym Mangor**

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 gynnull 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.

Heddiw...

Am bron i ddeugain niwrnod yr ydym wedi cadw ympryd y Grawys fel cyfnod o edifeirwch a pharatoad ar gyfer awr o ogoniant ein Hiachawdwr Iesu Grist, pan y byddwn, gydag ef, yn cyfodi o farwolaeth i fywyd. Dros y Tridiau Sanctaidd rydym yn cwblhau'r daith, i'r Oruwch Ystafell, Gardd Gethsemane, Calfaria, a'r Beddrod.

Heddiw, mae pedair ennyd ddirifol yn nodi ein haddoliad mewn eglwys foel:

Canwn Efengyl y Dioddefaint, gan glywed hanes Sant Ioan am Farwolaeth Iesu Grist;

offrymwn Uwch-Weddiâu dros yr Eglwys a thros y Byd;

cynigiwn serch-offrwm i'r Groes Sanctaidd, ei phren wedi ei ddatguddio i ni o'r newydd yn ei arswyd a'i gogoniant;

a Chymunwn o'r Sagrafen Fendigaid sydd wedi aros dros nos ar Fwrdd Allor Bwrw'r Blinder.

Gadawn mewn distawrwydd. Mae Crist yn awr yn gorwedd yn farw yn y Bedd.

Waeth pa mor bell yn ôl y gwnaethoch hynny ddiwethaf, mae croeso i chi Gymuno yma heddiw. Os hoffech chi Gymuno am y tro cyntaf, neu gael eich Bedyddio, siaradwch ag aelod o dîm yr Gadeirlan.

Today...

For nearly forty days we have kept the Lenten fast as a period of penitence and preparation for our Saviour Christ's hour of glory in which, with him, we pass from death to life. Over the Sacred Triduum we complete the journey, to the Upper Room, the Garden of Gethsemane, Calvary, at the Tomb.

Today, four solemn moments mark our worship in a bare church:

We sing the Passion Gospel, hearing Saint John's account of the Death of Jesus Christ;

we offer Solemn Prayers for the Church and for the World;

we adore the Holy Cross, its wood revealed to us anew in its awe and glory;

and the we make our Communion from the Blessed Sacrament which has rested at the Altar-Table of Repose.

We leave in silence. Christ now lies dead in the Tomb.

No matter how long ago you last did so, you are welcome to make your Communion with us here today. If you would like to make your Communion for the first time, or to be Baptised, please speak to a member of the Cathedral team.

Addoli gyda ni heddiw

Mae'r llyfryn hwn yn cynnwys popeth a ddywedir ac a genir yn ystod ein haddoliad heddiw. Fe'ch gwahoddir i fynd â'r llyfryn adref gyda chi, i fyfyrion yn eich amser eich hun ar y geiriau sanctaidd sydd ynddo. Fodd bynnag, nid darllen neu arsylwi ydych chi – ond gweithgaredd, a ninnau'n cymryd rhan, ochr yn ochr â'r rhai sy'n cynnull gyda ni ac, y tu hwnt i hynny, ochr yn ochr â llu'r nef i gyd. Dyrchefwch, felly, eich llygaid; sylwch ar liw, golau, sain, symudiad a harddwch; codwch eich llais; cyfranogwch yn yr hyn a fydd yn eich gweddnewid, o roi iddo'r cyfle.

Yn ystod ein haddoliad, rydyn ni'n dweud ac yn canu gyda'n gilydd y testun **mewn teip trwm**. Darperir cyfieithiadau o ieithoedd tramor. 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.

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.

Os oes angen waffer heb glwten arnoch (yn cydymffurfio â'r gofyniad canonaidd am 20 rhan o glwten fesul miliwn), rhwch wybod i stiward.

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.

Worshipping with us today

This booklet contains everything said and sung during our worship today. You are invited to take the booklet away with you, to reflect in your own time on the holy words it contains. However, worship is not primarily something that we read or observe – it is an activity, in which we all participate, alongside those who are gathered with us and, we believe, alongside the whole company of heaven. Be sure, therefore, to look up; to notice colour, light, sound, movement and beauty; to raise up your voice; to take your full part; to be formed and transformed.

During our worship, we say and sing together the text **in bold type**. Translations into English are provided from Welsh and other languages. 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.

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.

If you have need of a gluten-free wafer (conforming to the canonical requirement for 20 parts gluten per million), please speak to a steward.

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.

O'r Ddarllenfa a Buchedd Bangor

Pob wythnos, anfonir ebost **O'r Ddarllenfa** at danysgrifwyr gyda hysbysiadau ynghyd â delweddau wythnosol o fywyd y Gadeirlan a'r Ardal Weinidogaeth. Os nad ydych chi eisoes yn danysgrifiwr, dilynwch y cod QR, neu ewch i **cadeirlan.eglwysyngnghymru.org.uk/Darllenfa/**

Buchedd Bangor yw ein cylchgrawn newydd, gan gynnig cymysgedd o ddefnydd ysbrydol a gwybodaeth ymarferol am ein bywyd ar y cyd. Mynnwch gopi heddiw, neu ddilynwch y cod QR i ddarllen arlein.

Cefnogaeth

Caiff y fangre sanctaidd hon llawn ffydd, gobaith a chariad, a phopeth sy'n digwydd yma, ei chynnal gan eich haelioni chi.

1 I roi rhodd ar-lein ar eich ffôn heddiw, sganwch y cod QR isod.

2 Defnyddiwch ein peiriant rhoi digyswllt yng nghefn Corff yr Eglwys i dapio'ch cerdyn neu'ch ffôn.

3 Rhowch rodd arian parod yn un o'r basgedi i gasglu rhoddion yng nghefn Corff yr Eglwys heddiw.

4 I sefydlu rhodd Debyd Uniongyrchol misol, gyda'r opsiwn i ychwanegu Cymorth Rhodd, chwiliwch ar-lein am "Eglwys yng Nghymru Rhoi yn Syth" a dewis "Bro Deiniol" o dan "Buddiolwr".

Trwy roi rhodd, byddwch yn ein helpu i barhau â'n gwaith hanfodol.

Buchedd Bangor



O'r Ddarllenfa From the Lectern



From the Lectern & Buchedd Bangor

Each week, a **From the Lectern** email is sent to subscribers with weekly notices and images from the life of the Cathedral and Ministry Area. If you're not already a subscriber, follow the QR code, or visit **cadeirlan.churchinwales.org.uk/Darllenfa/**

Buchedd Bangor is our new magazine, offering a mixture of devotional material and practical knowledge about our life together. Pick up a copy of today, or follow the QR code to read online.

Support

This holy place of faith, hope and love, and all that takes place here, is sustained by your generosity.

1 To make an online donation on your phone today, scan the QR code below.

2 Use our contactless donation point at the back of the Nave to tap your card or phone.

3 Cash donations can be placed in one of the baskets set out at the back of the Nave.

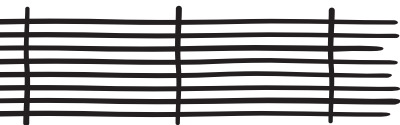
4 To set up a monthly Direct Debit donation, with the option to add Gift Aid, search online for "Church in Wales Gift Direct" and select "Bro Deiniol" under "Beneficiary".

By making a donation, you'll be helping us to continue our essential work.

Cefnogaeth Support



Trefn Order



Codwn ar ein traed ar drawiad y Rhuglen

We stand as the Crotalus is sounded



Cynnull Gathering

Cyrhaedda'r Gweinidogion mewn tawelwch

The Ministers enter in silence

Mae'r Gweinidogion yn syrthio wyneb i wared

The Ministers prostrate themselves

Parhawn ar ein traed

We remain standing

Gweddi Gasgl Collect

Gweddiwn.

Hollalluog Dad, edrych yn drugarog ar dy deulu yma y bu dy Fab Iesu Grist yn barod i gael ei fradychu er ei fwyn a'i draddodi i ddwylo pechaduriaid a dioddef angau ar y Groes; trwy'r un Iesu Grist ein Gwardwr.

Amen.

Translation

Almighty Father, look with mercy on this your family for which your Son Jesus Christ was content to be betrayed and given up into the hands of sinners and to suffer death upon the Cross; through the same Jesus Christ our Saviour. Amen.

Eisteddwn

We sit



Gair Word

Salmyddiaeth Psalmody

My God, my God, why have you forsaken me, and are so far from my cry and from the words of my distress?

O my God, I cry in the daytime, but you do not answer; by night as well, but I find no rest.

Yet you are the Holy One, enthroned upon the praises of Israel.

Our forebears put their trust in you; they trusted, and you delivered them.

They cried out to you and were delivered; they trusted in you and were not put to shame.

But as for me, I am a worm, and less than human, scorned by all and despised by the people.

All who see me laugh me to scorn; they curl their lips and wag their heads, saying,

“You trusted in God for deliverance; let God rescue you, if God delights in you.”

Yet you, O God, are the one who took me out of the womb and kept me safe upon my mother’s breast.

I have been entrusted to you ever since I was born; you were my God when I was still in my mother’s womb.

Be not far from me, for trouble is near, and there is none to help.

I am poured out like water; all my bones are out of joint; my heart within my breast is melting wax.

My mouth is dried out like a pot-sherd; my tongue sticks to the roof of my mouth, and you have laid me in the dust of the grave.

Packs of dogs close me in, and gangs of evildoers circle around me; they pierce my hands and my feet; I can count all my bones.

They stare and gloat over me; they divide my garments among them; they cast lots for my clothing.

Be not far away, O God; you are my strength; hasten to help me.

Save me from the sword, my life from the power of the dog.

Salm | Psalm 22

Cerddoriaeth | Music

Tôn II, terfyniad cyntaf | Tone II, first ending

Darlleniad Reading

A reading from the Book of Isaiah.

O God who hears: He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the Holy One has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth. Yet it was the will of the Holy One to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the Holy One shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Hear the word of life to the world.

Thanks be to God.

Eseia | Isaiah 53:3-12

Codwn ar ein traed

We stand

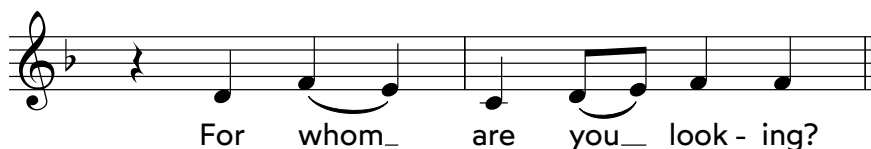
Dioddefaint Passion

Yn ystod canu'r Dioddefaint, cenir rhan Iesu gan y gynulleidfa a phawb ynghyd

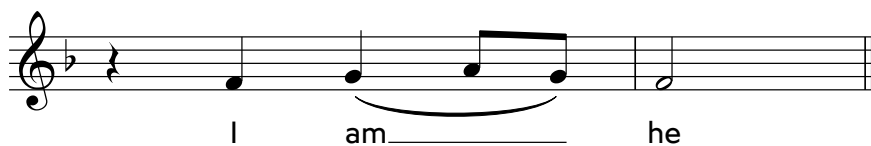
During the singing of the Passion, the part of Jesus is sung by the congregation and all together

The Passion of our Saviour Jesus Christ according to Saint John.

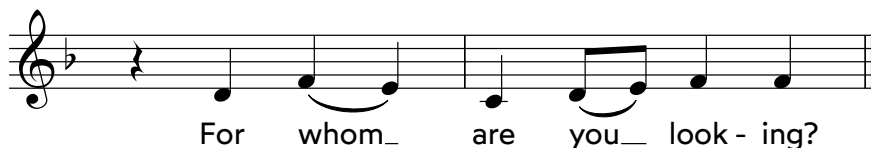
At that time: Jesus went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them,



They answered, "Jesus of Nazareth." Jesus replied,



Judas, who betrayed him, was standing with them. When Jesus said to them, "I am he", they stepped back and fell to the ground. Again he asked them,



And they said, "Jesus of Nazareth." Jesus answered,

I told you that I am he. So

if you are look-ing for_ me, let these men go.

This was to fulfil the word that he had spoken, "I did not lose a single one of those whom you gave me." Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter,

Put your sword back in - to its sheath.

Am I not to drink the

cup that the Fa - ther has gi - ven me?

Yna cymerodd y fintai a'i chaptlen, a swyddogion yr Iddewon, afael yn Iesu a'i rwymo. Aethant ag ef at Annas yn gyntaf. Ef oedd tad-yng-nghyfraith Caiaffas, a oedd yn archoffeiriad y flwyddyn honno. Caiaffas oedd y dyn a gynghorodd yr Iddewon mai mantais fyddai i un dyn farw dros y bobl. Yr oedd Simon Pedr yn canlyn Iesu, a disgybl arall hefyd. Yr oedd y disgybl hwn yn adnabyddus i'r archoffeiriad, ac fe aeth i mewn gyda Iesu i gyntedd yr archoffeiriad, ond safodd Pedr wrth y drws y tu allan. Felly aeth y disgybl arall, yr un oedd yn adnabyddus i'r archoffeiriad, allan a siarad â'r forwyn oedd yn cadw'r drws, a daeth â Pedr i mewn. A dyma'r forwyn oedd yn cadw'r drws yn dweud wrth Pedr, "Tybed a wyt tithau'n un o ddisgyblion y dyn

yma?" "Nac ydwyf," atebodd yntau. A chan ei bod yn oer, yr oedd y gweision a'r swyddogion wedi gwneud tân golosg, ac yr oeddent yn sefyll yn ymdwymo wrtho. Ac yr oedd Pedr yntau yn sefyll gyda hwy yn ymdwymo. Yna holodd yr archoffeiriad Iesu am ei ddisgyblion ac am ei ddysgeidiaeth. Atebodd Iesu ef:

Yr wyf fi we-di sia-rad yn a-go red wrth y

byd. Yr oe-ddwn i bob am-ser yn dys-gu mewn sy-

na-gog ac yn y deml, lle y bydd yr I-

dde-won i gyd yn ym-gyn-null; nid wyf we-di


sia-rad dim yn y dir-gel. Pam yr wyt yn fy—

ho-li i? Ho-la'r rhai sydd we-di cly-wed yr

hyn a le-fe-rais wr-thynt.

Dy-ma'r sawl sy'n gwy-bodbeth a ddy-we-dais i.

Pan ddywedodd hyn, rhoddodd un o'r swyddogion oedd yn sefyll yn ei ymyl gernod i Iesu, gan ddweud, "Ai felly yr wyt yn ateb yr archoffeiriad?" Atebodd Iesu,



Os dy-we-dais rwy - beth o'i le, rho dys-
tio-laeth yn-glŷn a hyn-ny. Ond os oe-ddwn
yn fy lle, pam yr wyt yn fy nha - ro.

Yna anfonodd Annas ef, wedi ei rwymo, at Caiaffas, yr archoffeiriad.

Translation

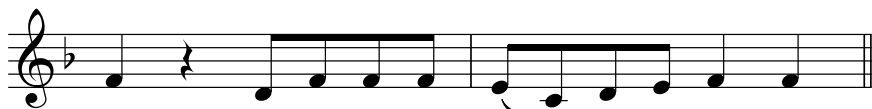
So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people. Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, "You are not also one of this man's disciples, are you?" He said, "I am not." Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself. Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, "I have spoken openly to the world; I have always

taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said." When he had said this, one of the police standing nearby struck Jesus on the face, saying, "Is that how you answer the high priest?" Jesus answered, "If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?" Then Annas sent him bound to Caiaphas the high priest.

Now Simon Peter was standing and warming himself. They asked him, "You are not also one of his disciples, are you?" He denied it and said, "I am not." One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, "Did I not see you in the garden with him?" Again Peter denied it, and at that moment the cock crowed. Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual defilement and to be able to eat the Passover. So Pilate went out to them and said, "What accusation do you bring against this man?" They answered, "If this man were not a criminal, we would not have handed him over to you." Pilate said to them, "Take him yourselves and judge him according to your law." The Jews replied, "We are not permitted to put anyone to death." (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.) Then Pilate entered the headquarters again, summoned Jesus, and asked him, "Are you the King of the Jews?" Jesus answered,



Do you ask this on your



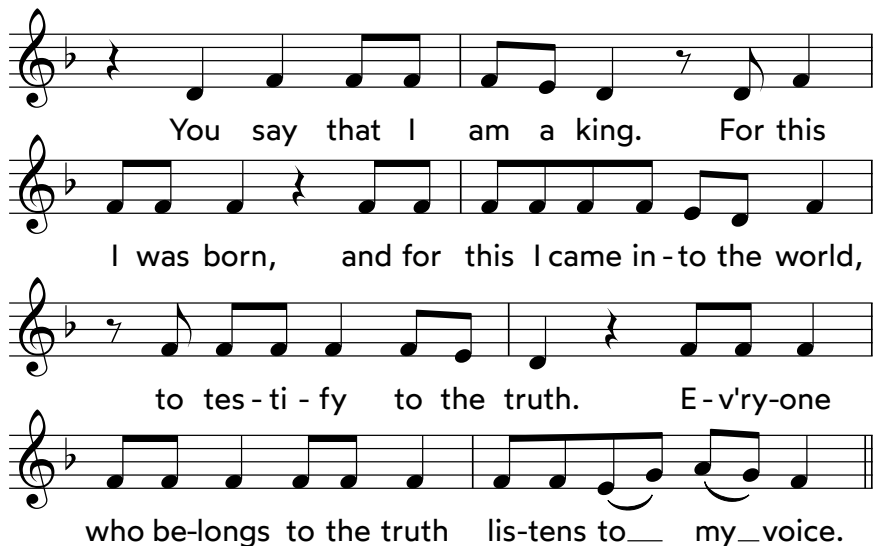
own, or did o-thers tell_ you a-bout me?

Pilate replied, "I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?" Jesus answered,



My king-dom is not from this world. If my king-dom
were from this world, my fol-lo-wers would be fight-ing
to keep me from be ing han-ded o-ver to the Jews. But
as it is, my king-dom is not from here.

Pilate asked him, "So you are a king?" Jesus answered,



You say that I am a king. For this
I was born, and for this I came in-to the world,
to tes-ti-fy to the truth. E-v'ry-one
who be-longs to the truth lis-tens to my voice.

Pilate asked him, "What is truth?"

Wedi iddo ddweud hyn, daeth allan eto at yr Iddewon ac meddai wrthynt, "Nid wyf fi'n cael unrhyw achos yn ei erbyn. Ond y mae'n arfer gennych i mi ryddhau un carcharor ichwi ar y Pasg. A ydych yn dymuno, felly, imi ryddhau ichwi Frenin yr Iddewon?" Yna gwaeddasant yn ôl, "Na, nid hwnnw, ond Barabbas." Terfysgwr oedd Barabbas. Yna cymerodd Pilat Iesu, a'i fflangellu. A phlethodd y milwyr goron o ddrain a'i gosod ar ei ben ef, a rhoi mantell borffor amdano. Ac yr oeddent yn dod ato ac yn dweud, "Henffych well, Frenin yr Iddewon!" ac yn ei gernodio. Daeth Pilat allan eto, ac meddai wrthynt, "Edrychwch, rwy'n dod ag ef allan atoch, er mwyn ichwi wybod nad wyf yn cael unrhyw achos yn ei erbyn." Daeth Iesu allan, felly, yn gwisgo'r goron ddrain a'r fantell borffor. A dywedodd Pilat wrthynt, "Dyma'r dyn." Pan welodd y prif offeiriaid a'r swyddogion ef, gwaeddasant, "Croeshoelia, croeshoelia." "Cymerwch ef eich hunain a chroeshoeliwch," meddai Pilat wrthynt, "oherwydd nid wyf fi'n cael achos yn ei erbyn." Atebodd yr Iddewon ef, "Y mae gennym ni Gyfraith, ac yn ôl y Gyfraith honno fe ddylai farw, oherwydd fe'i gwnaeth ei hun yn Fab Duw." Pan glywodd Pilat y gair hwn, ofnodd yn fwy byth. Aeth yn ei ôl i mewn i'r Praetoriwm, a gofynnodd i Iesu, "O ble'r wyt ti'n dod?" Ond ni roddodd Iesu ateb iddo. Dyma Pilat felly yn gofyn iddo, "Onid wyt ti am siarad â mi? Oni wyddost fod gennyf awdurdod i'th ryddhau di, a bod gennyf awdurdod hefyd i'th groeshoelio di?" Atebodd Iesu ef,



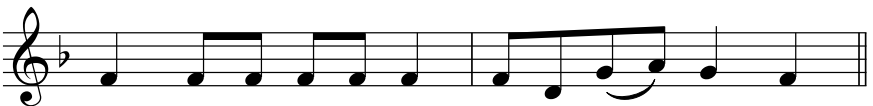
Ni fy-ddai gen-nyt ddim aw-dur-dod ar-naf fi



o-ni bai ei fod we-di ei roi i-ti o-ddi u-chod. Gan



hyn - ny, y mae'r hwn a'm tros -



glwy-ddodd i ti yn eu - og o be - chod mwy.

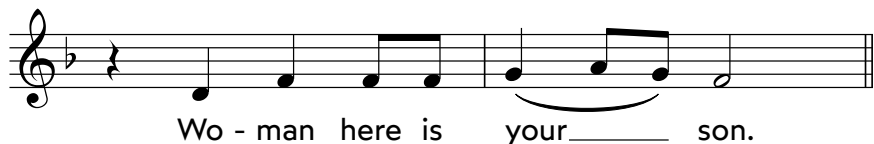
O hyn allan, ceisiodd Pilat ei ryddhau ef. Ond gwaeddodd yr Iddewon: "Os wyt yn rhyddhau'r dyn hwn, nid wyt yn gyfaill i Gesar. Y mae pob un sy'n ei wneud ei hun yn frenin yn gwrthryfela yn erbyn Cesar." Pan glywodd Pilat y geiriau hyn, daeth â Iesu allan, ac eisteddodd ar y brawdle yn y lle a elwir Y Palmant (yn iaith yr Iddewon, Gabbatha). Dydd Paratoad y Pasg oedd hi, tua hanner dydd. A dywedodd Pilat wrth yr Iddewon, "Dyma eich brenin." Gwaeddasant hwythau, "Ymaith ag ef, ymaith ag ef, croeshoelia ef." Meddai Pilat wrthynt, "A wyf i groeshoelio eich brenin chwi?" Atebodd y prif offeiriaid, "Nid oes gennym frenin ond Cesar." Yna traddododd Pilat Iesu iddynt i'w groeshoelio.

Translation

After he had said this, he went out to the Jews again and told them, "I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?" They shouted in reply, "Not this man, but Barabbas!" Now Barabbas was a bandit. Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, "Hail, King of the Jews!" and striking him on the face. Pilate went out again and said to them, "Look, I am bringing him out to you to let you know that I find no case against him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Here is the man!" When the chief priests and the police saw him, they shouted, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him; I find no case against him." The Jews answered him, "We have a law, and according to that law he ought to die because he has claimed to be the Son of God." Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, "Where are you from?" But Jesus gave him no answer. Pilate therefore said to him, "Do you refuse to speak to me? Do you not know that I have power to release you,

and power to crucify you?" Jesus answered him, "You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin." From then on Pilate tried to release him, but the Jews cried out, "If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor." When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, "Here is your King!" They cried out, "Away with him! Away with him! Crucify him!" Pilate asked them, "Shall I crucify your King?" The chief priests answered, "We have no king but the emperor." Then he handed him over to them to be crucified.

So they took Jesus; and carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, "Jesus of Nazareth, the King of the Jews." Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, "Do not write, "The King of the Jews", but, "This man said, I am King of the Jews." " Pilate answered, "What I have written I have written." When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, "Let us not tear it, but cast lots for it to see who will get it." This was to fulfil what the scripture says, "They divided my clothes among themselves, and for my clothing they cast lots." And that is what the soldiers did. Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother,



Then he said to the disciple,



And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture),



A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said,



Then he bowed his head and gave up his spirit.

Gostyngwn arrau (neu benlinio neu foesyngrymu), a cheir tawelwch

We genuflect (or kneel or bow), and silence is kept

Yna, gan ei bod yn ddydd Paratoad, gofynnodd yr Iddewon i Pilat am gael torri coesau'r rhai a groeshoeliwyd, a chymryd y cyrff i lawr, rhag iddynt ddal i fod ar y groes ar y Saboth, oherwydd yr oedd y Saboth hwnnw'n uchel-wyl. Felly daeth y milwyr, a thorri coesau'r naill a'r llall a groeshoeliwyd gyda lesu. Ond pan ddaethant at lesu a gweld ei fod ef eisoes yn farw, ni thorasant ei goesau. Ond fe drywanodd un o'r milwyr ei ystlys ef â phicell, ac ar unwaith dyma waed a dŵr yn llifo allan. Y mae'r un a welodd y peth wedi dwyn tystiolaeth i hyn, ac y mae ei dystiolaeth ef yn wir. Y mae hwnnw'n gwybod ei fod yn dweud y

gwir, a gallwch chwithau felly gredu. Digwyddodd hyn er mwyn i'r Ysgrythur gael ei chyflawni: "Ni thorrir asgwrn ohono." Ac y mae'r Ysgrythur hefyd yn dweud mewn lle arall: "Edrychant ar yr hwn a drywanwyd ganddynt." Ar ôl hyn, gofynnodd Joseff o Arimathea ganiatâd gan Pilat i gymryd corff Iesu i lawr. Yr oedd Joseff yn ddisgybl i Iesu, ond yn ddisgybl cudd, gan fod ofn yr Iddewon arno. Rhoddodd Pilat ganiatâd, ac felly aeth Joseff i gymryd y corff i lawr. Aeth Nicodemus hefyd, y dyn oedd wedi dod at Iesu y tro cyntaf liw nos, a daeth ef â thua chan mesur o fyrr ac aloes yn gymysg. Cymerasant gorff Iesu, a'i rwymo, ynghyd â'r peraroglau, mewn lliieiniau, yn unol ag arferion claddu'r Iddewon. Yn y fan lle croeshoeliwyd ef yr oedd gardd, ac yn yr ardd yr oedd bedd newydd nad oedd neb erioed wedi ei roi i orwedd ynddo. Felly, gan ei bod yn ddydd Paratoad i'r Iddewon, a chan fod y bedd hwn yn ymyl, rhoesant Iesu i orwedd ynddo.

Translation

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken." And again another passage of scripture says, "They will look on the one whom they have pierced." After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes,

weighing about a hundred pounds. They took the body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there.

Ioan | John 18, 19

Cerddoriaeth | Music

Plaengân | Plainchant; Tomas Luís de Victoria (c.1548-1611)

Parhawn ar ein traed

We remain standing



Uchel-Weddiau Solemn Prayers

God sent his Son into the world, not to condemn the world, but that the world might be saved through him. Therefore we pray to our heavenly Father for people everywhere according to their needs.

Dros y Eglwys Sanctaidd For the Holy Church

Let us pray for the Church of God in this place and throughout the world; for Andrew, our Bishop and Archbishop of Wales, and David, Bishop-Nominate of Bardsey; and for those to be Baptised and Confirmed this Eastertide.

Let us bow the knee.

Gostyngwn arrau (neu benlinio neu foesyngrymu), a cheir tawelwch

We genuflect (or kneel or bow), and silence is kept

Arise.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified: hear our prayer which we offer for all your faithful people, that in their vocation and ministry they may serve you in holiness and truth to the glory of your name; through Christ crucified.

Amen.

Dros y rhai nad ydynt yn credu yng Nghrist

For them that believe not in Christ

Let us pray for those who do not believe the Gospel of Christ; for those who have not heard the message of salvation, for all who have lost faith, for those who are enemies of Christ and persecute those who follow him.

Let us bow the knee.

Gostyngwn arrau (neu benlinio neu foesyngrymu), a cheir tawelwch

We genuflect (or kneel or bow), and silence is kept

Arise.

Merciful God, creator of all the people of the earth, have compassion on all who do not know you, and by the preaching of your Gospel with grace and power, gather them into the one fold of the one Shepherd; through Christ crucified.

Amen.

Dros y Byd For the World

Let us pray for the nations of the world and their leaders; for Charles our King; and especially at this time for the people of Ukraine.

Let us bow the knee.

Gostyngwn arrau (neu benlinio neu foesyngrymu), a cheir tawelwch

We genuflect (or kneel or bow), and silence is kept

Arise.

Most gracious God and Father, in whose will is our peace, turn our hearts and the hearts of all to yourself, that by the power of your Spirit the peace which is founded on justice may be established throughout the world; through Christ crucified.

Amen.

Dros y dioddefus For those who Suffer

Let us pray for all those who suffer; for all who are sick; for those in darkness, in doubt and in despair, in loneliness and in fear; for prisoners, captives and refugees; for the victims of false accusations and violence; for all at the point of death and those who watch beside them.

Let us bow the knee.

Gostyngwn arrau (neu benlinio neu foesyngrymu), a cheir tawelwch

We genuflect (or kneel or bow), and silence is kept

Arise.

Almighty and everlasting God, the comfort of the sad, the strength of those who suffer: hear the prayers of your children who cry out of any trouble, and to every distressed soul grant mercy, relief and refreshment; through Christ crucified.

Amen.

Gweddi Gasgl Collect

O God of unchangeable power and eternal light, look favourably on your whole Church, that wonderful and sacred mystery, and by the tranquil operation of your perpetual providence carry out the work of our salvation: and let the whole world feel and see that things which were cast down are being raised up and things which had grown old are being made new and that all things are returning to perfection through him from whom they took their origin, even Jesus Christ crucified.

Amen.

Parhawn ar ein traed

We remain standing

Serch-offrwm i'r Groes Sanctaidd

Adoration of the Holy Cross

Datguddio'r Groes Sanctaidd Unveiling the Holy Cross

Dygir y Groes Ddrws Enlli

The Holy Cross is borne from the Bardsey Door

Behold the wood of the Cross,
whereon was hung the Saviour of the world.



Come, let us adore.

Serch-offrwm i'r Groes Sanctaidd Adoration of the Holy Cross

Yn dilyn y Gweinidogion, gwahoddir bawb i agosáu fesul un at y Groes Sanctaidd, i ostwng arrau neu foesyngrymu, i benlinio, a chusanu pren y Groes

Following the Ministers, all are invited to approach the Holy Cross, to genuflect or bow, to kneel, and to kiss the wood of the Cross

Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.

Sanctaidd Duw. Holy God. Sanctaidd a chryf. Holy and strong.
Sanctaidd ac anfarwol, trugarha wrthym. Holy and immortal,
have mercy on us.

Cyfieithiad

Fy mhobl, beth a wneuthum i chwi? Neu sut rydw i wedi eich tramgwyddo? Ateb fi.

Translation

O my people, what have I done to you? Or how have I offended you? Answer me.

Geiriau | Words

o Esgoblyfr | from the Pontifical of Prudentius (ob. 861)

Cerddoriaeth | Music

Tomas Luis de Victoria (c.1548-1611)

Cymun Communion

Codwn ar ein traed ar drawiad y Rhuglen

We stand as the Crotalus is sounded

Parhawn ar ein traed

We remain standing

Gweddi'r Arglwydd Lord's Prayer

Fel y dysgodd ein Hiachawdwr ni, gweddiwn yn hyderus. As our Saviour taught us, each in our own language, we boldly pray:

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. Canys eiddot ti yw'r deyrnas, a'r gallu, a'r gogoniant, yn oes oesoedd. Amen.

Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, on 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. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

Cymuno Communion

✠ Iesu yw Oen Duw sy'n dwyn ymaith bechodau'r byd. Gwyn eu byd y rhai a elwir i'w swper.

Waredwr, nid wyf yn deilwng i'th dderbyn, ond dywed y gair a chaf fy iacháu.

Translation

✠ *Jesus is the Lamb of God who takes away the sins of the world. Happy are those who are called to his supper. ☩ Saviour, I am not worthy to receive you, but only say the word and I shall be healed.*

Deuwn i Gymuno, gan ddilyn cyfarwyddyd y Stiwardiaid, o'r Afrlladen Sagrafennol yn unig

We make our Communion, following the directions of the Stewards, and receiving only the Sacramental Host

Motetau Motets

Crucifixus etiam pro nobis sub Pontio Pilato: passus, et sepultus est.

Cyfieithiad

Fe'i croeshoeliwyd hefyd drosom dan Pontius Pilat: dioddefodd ac fe'i claddwyd.

Translation

He was crucified also for us under Pontius Pilate: he suffered and was buried.

Geiriau | Words

Credo Nicea | Nicene Creed

Cerddoriaeth | Music

Antonio Lotti (1667-1740)

Crux fidelis, inter omnes arbor una nobilis: nulla silva talem profert, fronde, flore, germine. Dulce lignum, dulces clavos, dulce pondus sustinet.

Cyfieithiad

Y Groes ffyddlon, un fonheddig ym mhlith pawb: nid oes yr un goedwig yn cynhyrchu'r cyfryw, mewn dail, blodeuyn, a blagur. Pren melys, ewinedd melys, pwysau melys yn hongian arnat.

Translation

Faithful Cross, above all other, one and only noble tree: none in foliage, none in blossom, none in fruit thy peer may be. Sweetest wood and sweetest iron, sweetest weight is hung on thee!

Geiriau | Words

Venantius Forunatus (c.530-c.600)

Cerddoriaeth | Music

Ioan IV o Bortiwgal | John IV of Portugal (1604-1656)

Nolo mortem peccatoris; haec sunt verba Salvatoris.

Father I am thine only Son, sent down from heav'n mankind to save. Father, all things fulfilled and done according to thy will, I have. Father, my will now all is this: Nolo mortem peccatoris.

Father, behold my painful smart, taken for man on ev'ry side; ev'n from my birth to death most tart, no kind of pain I have denied, but suffered all, and all for this: Nolo mortem peccatoris.

Cyfieithiad

Nid wyf am farwolaeth pechadur; dyma eiriau'r Gwaredwr.

Translation

I do not wish the death of a sinner; these are the words of the Saviour.

Geiriau | Words

John Redford (c.1500-1547)

Cerddoriaeth | Music

Thomas Morley (1557-1602)

Gweddi Ôl-Gymun Post-Communion Prayer

Let us pray.

Codwn ar ein traed

We stand

O Saviour Jesus Christ, Son of the living God, set your Passion, Cross and Death between your judgement and our souls, now and in the hour of our death. Grant mercy and grace to the living, rest to the departed, to your Holy Church peace and concord, and to us sinners everlasting life and glory; for, with the Father and the Holy Spirit, you are alive and reign, God, now and for ever.

Amen.

Parhawn ar ein traed hyd nes i'r Gweinidogion ymadael

We remain standing until the Ministers have departed

Diogelu

Mae diogelu plant ac oedolion sydd mewn perygl yn hanfodol, ac rydym wedi ymrwymo 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.

Cynaliadwyedd a chaniatâd

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

Caiff cynifer o'n gwasanaethau'n eu ffrydio'n fyw, ac mae'r recordiad ar gael wedi hynny ar dudalen Facebook a 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

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Mae'r llun o galsgliad y Gadeirlan o Urddwisgoedd Gwynedd.

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Acknowledgements

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