

BUCHEDD BANGOR



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

Y GRAWYS

2023

LENT

2023



**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**

5.2.2023-9.4.2023

RHAD AC AM DDIM

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CROESO WELCOME

Gareth Jones

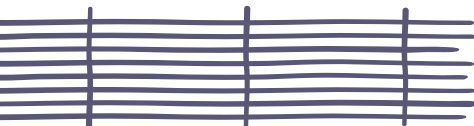
Croeso i'r rhifyn diweddaraf hwn o **Buchedd Bangor**, cylchgrawn **Cadeirlan Deiniol Sant ym Mangor**.

"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.

Wrth i ni ddathlu "ger ein bron yng Nghrist ein Duw" yn ein gwasanaeth o Naw Lith a Charol Cy anhwyllau yn ddiweddar, gan nodi diwedd y Nadolig, cefais fy llethu, bron, gan yr ymdeimlad o dymor wedi ei gadw a'i ddathlu'n deilwng. Dros Ddydd Nadolig ei hun a'r ychydig ddyddiau cyn hynny, croesawyd 1,200 o bobl i wasanaethau arbennig yn y Gadeirlan, llawer yn croesi'r trothwy am y tro cyntaf neu (yn well fyth) am yr eildro yn unig. Ond daw'n llawenydd nid yn unig yn sgil y niferoedd fu'n dathlu gyda ni, ond hefyd o egni, harddwch a hygrededd y cyfan y bu i ni ei gynnig i'n dinas, ein hesgobaeth ac i ogoniant Duw.

Mae ein wynebau nawr yn troi gyda rhai Crist tuag at dymor y Grawys, pan aiff Mab Duw i'w dynged yn ein plith, ac yr aiff Goleuni'r Byd ar ei daith, gan ddwyn ynghyd popeth ym mhopeth. Diolch i chi am fod yn rhan o fywyd y Gadeirlan a Bro Deiniol. Yn ôl yr arfer, dyma'ch gwahoddiad i gyd-gerdded gyda ni'r bererindod sydd i ddod.



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.

As we sang our praises to "God in Christ made manifest" at our service of Nine Lessons & Carols of Candlemas recently, marking the conclusion of Christmastide, I was overwhelmed by the sense of a season worthily observed and celebrated. Over Christmas Day itself and a few preceding days, we welcomed 1,200 people to special services at the Cathedral, many crossing the threshold for the first or (even better) only for the second time. But my delight has not only been in the numbers celebrating with us, but in the energy, beauty and integrity of all that we have been able to offer to our city, our diocese and to the glory of God.

Our eyes now turn with those of Christ towards the season of Lent, when the Son of God descends to his fate through our midst, and the Light of the World passes on his way, gathering all things in all. Thank you for being part of the life of the Cathedral and Bro Deiniol. As ever, this is your invitation to walk with us through the weeks that lie ahead.

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

*Yn eiddo'r iarn,
Siôn*



PANED HEFO TRACY JONES

Ym mhob rhifyn o Buchedd Bangor, rydym yn cwrdd ag aelod o gymuned y Gadeirlan. Y tro hwn, rydyn ni'n cwrdd a Tracy Jones, ein Canon dros Fywyd Cynulledifaol.

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



Naomi Wood

D'wed wrtha'i chydig am Tracy.

Cefais fy ngeni a'm magu yn Leamington. Roedd fy mam yn Gatholig Rufeinig tra roedd fy nhad yn Eglwys Loegr mewn enw felly cefais fy magu yn Gatholig. Es i i ysgol gynradd Eglwys Loegr ond wedyn i ysgol uwchradd Gatholig.

Pan adewais yr ysgol doeddwn i ddim yn gwybod beth roeddwn i eisiau ei wneud. Roeddwn i'n mynd i wneud Seicoleg yn y Brifysgol ond penderfynais beidio. Dydw i ddim yn gwybod pam. Felly, bûm yn gweithio mewn banciau a chymdeithasau adeiladu am gyfnod ac yna daeth fy ffrind gorau o'r coleg lle'r oedd yn hyfforddi i fod yn giropodydd a dywedodd, "Rwy'n meddwl byddet ti'n gwneud nyrs dda iawn." Hyfforddais yn Coventry a chefais swydd fel nyrs bediatrig ac yna, bron yn syth ar ôl i mi briodi, symudom yn ôl i gartref Martin (mae'n wreiddiol o Fiwmares) a chefais swydd dros dro yn yr uned gofal arbennig i fabanod. Fe wnes i rai misoedd yno ac yna sylweddolais fod angen i mi ddysgu Cymraeg os oeddwn am gadw nyrsio felly gwnes i gwrs WLPAN llawn amser tri mis ym Mhrifysgol Bangor.

A yw ffydd bob amser wedi bod yn rhan o'ch bywyd?

Ar ôl Bedydd Esgob mae llawer o bobl yn syrthio allan o'r eglwys; rwy'n credu i mi redeg i ffwrdd o'r eglwys mewn gwirionedd. Sylweddolais na fyddai gennyf unrhyw rôl benodol o fewn yr Eglwys Gatholig heblaw am gefnogaeth

GETTING TO KNOW TRACY JONES

In each edition of Buchedd Bangor, we meet another member of the Cathedral community. This time, we meet with Tracy Jones, our Canon for Congregation Life.

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

Tell me a little about Tracy.

I was born and brought up in Leamington. My Mum was Roman Catholic whilst my Dad was nominally Church of England, so I was brought up Roman Catholic. I went to a Church of England primary school but then a Catholic secondary.

When I left school I didn't really know what I wanted to do. I was going to go and do Psychology at University but just decided not to. I don't know why. So, I worked in banks and building societies for a while and then my best friend came from college where he was training to be chiropodist and he said, "I think you'd make a really good nurse." I trained in Coventry and got a job as a paediatric nurse and then almost immediately after I got married we moved back to Martin's home (he's originally from Beaumaris) and I got a temporary job in the special care baby unit. I did a few months there and then realised I needed to learn Welsh if I was going to keep nursing, so I did a three month full time WLPAN course at Bangor University.

Has faith always been a part of your life?

After confirmation a lot of people fall out of church; I think I actively ran away from church actually. I realised that within the Catholic Church I would have no particular role except that of support or being in the congregation. It



neu fod yn y gynulleidfa. Daeth ar adeg, yn ein dosbarthiadau Bedydd Esgob, pan wahoddwyd y bechgyn i fyny i edrych ar yr allor a gweld beth mae'r offeiriaid a'r gweinyddion yn ei wneud, a cafodd y merched eu gadael yng Nghorff yr Eglwys a meddyliais, "Hmm... iawn. Rwy'n gweld i ble mae hyn yn mynd."

A allai fod yna ymdeimlad o alwedigaeth hyd yn oed bryd hynny a dyna pam y gwnes di redeg i ffwrdd?

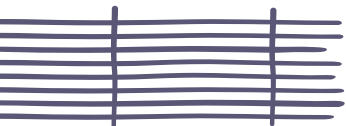
Cefais fy swyno cymaint gan yr eglwys a harddwch y cyfan, roeddwn i eisiau gwneud rhywbeth. Roeddwn i wedi ystyried ymuno â chymuned grefyddol fel lleian! Roedd lleianod bob amser o gwmpas yn yr eglwys yr oedd fy nain a taid yn mynd iddi ac fe wnaethant fy swyno. Nid wyf yn gweld fy hun yn cael ei alw i hynny nawr ond rwy'n dal i feddwl ein bod yn tanamcangyfrif gwerth cymuned sy'n ymroddedig i weddi a gwasanaeth.

Beth ddaeth â thi'n ôl i ble rwyf ti rwan?

Ar ôl gorffen y cwrs Cymraeg es i nôl i'r uned babanod am ychydig. Fe wnes i feichiogi gyda Ffion felly rhoi'r gorau i'r gwaith am gyfnod oherwydd ein bod yn byw ger Amlwch lle nad oedd gofal plant. Tra oedd y plant yn fach mi wnes i stopio dysgu Cymraeg, ond oherwydd fy mod i wedi ei dysgu'n ddwys roedd y pethau sylfaenol wedi gwreiddio cymaint fel nad oedd hi'n anodd ail-ddysgu pan es i nôl i'r gwaith. Roeddwn i'n ceisio gweithio'n llawn amser, gweithio gyda'r nos pan oedd y plant yn fach, a gwneud cymaint ag y gallwn o hynny, ond aeth yn ormod. Felly, fe wnes i orffen, ac roeddwn i wedi diflasu ac felly fe wnes i radd y Brifysgol Agored a gwirfoddolais gyda Home Start am rai blynyddoedd. Byddwn yn mynd i mewn i dai pobl, yn eu helpu ac yn eu cefnogi gyda'u teuluoedd ifanc. Ac yna cwrddais â Kim (Canon Kim Williams) mewn dosbarth crefft. Dywedais wrthi fy mod yn teimlo bod rhywbeth ar goll, y byddwn wrth fy modd yn dod yn ôl i'r eglwys a fy mod wedi rhoi cynnig ar yr Eglwys Gatholig ond nid oedd yn teimlo'n hollol iawn. Gwahoddodd Kim fi i fynd gyda hi. Ar y Sul cyntaf es i roedd y bregeth yn rhywbeth am bêl-droed a meddyliais, "O, mae hyn yn newydd!" Roedd plant Kim o oedran tebyg i fy mhlant i felly fe wnaethon nhw Ysgol Sul a oedd yn wych. Fe wnes i gymryd rhan yno ac roeddwn i wrth fy modd.

Gallaf gofio'r diwrnod pan oedd y Ficer yn sôn am sut mae angen i bobl gamu i fyny a gwneud mwy. Edrychodd ar y gynulleidfa a dweud, "Gwn y dylai rhai ohonoch fod yn offeiriaid eich hunain." Eisteddais yno yn pendroni am bwy y gallai fod yn siarad. Roedd hynny'n hau hedyn ond roeddwn i'n dal i feddwl ei fod yn syniad hurt ac roeddwn i'n dal, yn swyddogol, yn Gatholig Rufeinig. Anfonais e-bost at y Ficer yn dweud fy mod yn meddwl bod hyn yn chwerthinllyd ac mai dim ond ysgrifennu oeddwn i fel y gallai ddweud wrthyf nad oedd yn bosibl. Ysgrifennodd yn ôl gan ddweud ei fod wedi bod yn aros am yr e-bost hwn ers amser maith. Ar ôl cyfnod o sgwrsio ac archwilio cefais wasanaeth derbyn i'r Eglwys yng Nghymru ac mae wedi mynd o'r fan honno, a dweud y gwir.

Ond, wrth edrych yn ôl ar ôl tua 20 mlynedd o fod wedi "rhedeg i ffwrdd" oddi wrth Dduw, gallaf weld Duw ar waith yn ystod y



came at the moment when in our Confirmation classes the boys were invited up to look at the altar and see what the priests and servers do, and the girls were just left in the Nave and I thought, "Hmm... okay. I see where this is going."


Might there have been a sense of vocation even then and that's why you ran away?

I was so enthralled by church and the beauty of it all, I did want to do something. I had actually considered joining a religious community as a nun! Nuns were always around in the church that my grandparents went to and they fascinated me. I don't see myself called to that now but I still think we underestimate the value of a community committed to prayer and service.

What brought you back to where you are now?

After finishing the Welsh course I went back to the baby unit for a while. I got pregnant with Ffion so gave up work for a period because we were living near Amlwch where there was no childcare. While the children were little I stopped learning Welsh, but, because I had learnt it so intensively, the basics were embedded so it wasn't hard to re-learn when I went back to work. I was trying to work full time, work nights when the children were little and do as much as I could of that, but that got too much. So, I finished, and I was bored, and so I did an Open University degree, and I volunteered with Home Start for a few years. I would go into people's houses, help them out and support them with their young families. And then I met Kim (Canon Kim Williams) in a craft class and I was saying that I felt something was missing and would love to come back to church. I'd tried the Catholic Church but it didn't feel quite right. So she invited me to go along with her. The first Sunday I went the sermon was something





DYNA UN O'R PETHAU RWY'N EI GARU FWYAF AM Y PANEL DIRNADAETH - HELPU POBL I WIREDDU EU LLAWN BOTENSIAL AC I GAMU ALLAN I HYNNY

blynyddoedd hynny. Rwy'n teimlo fy mod yn ddarn mewn gêm o chess yn cael ei symud gan Dduw a bod pobl yn cael eu rhoi yn fy mywyd am reswm. Rwyf wedi cael sawl moment o sylweddoli, "Waw! Roeddet ti yno drwy'r amser, Dduw!"

Rwyt ti rwan yn gwisgo sawl het wahanol – yn Ganon ar gyfer Bywyd Cynulleidfaol yn y Gadeirlan, yn Ddeon Bro Archddiaconiaeth Bangor ac yn ddetholwr ar Banel Dirnadaeth y Dalaith. Beth sy'n dy gyffroi di yn arbennig yn y rolau hyn?

Pan oeddwn yn astudio i fod yn nyrs, dywedodd ein tiwtor wrthym pan fydd pobl yn dod i'r ysbyty mai ein gwaith ni yw cael y person hwnnw'n ddigon iach i fynd adref neu helpu nhw i arfer â'r sefyllfa newydd y maent ynddi fel y gallant ymdopi â mynd adref. Mae'r un peth gyda bod yn rhiant – rydyn ni'n magu ein plant i fynd i fod yn annibynnol. Rwy'n teimlo bod hynny'n rhywbeth rydyn ni wedi'i golli yn yr Eglwys – ein gwaith ni yw arfogi pobl fel eu bod nhw'n gallu mynd allan a bod yn Gristnogion. Dyna un o'r pethau rwy'n ei garu fwyaf am y panel dirnadaeth – helpu pobl i wireddu eu llawn botensial ac i gamu allan i hynny.

Rwyf bob amser wedi mwynhau gweithio mewn tîm – gyda phobl o'm cwmpas. Mae'n gallu bod yn eithaf unig fel Arweinydd Ardal Weinidogaeth felly mae gallu eu cefnogi nhw a'r cynulleidfaoedd fel Deon Bro yn wirioneddol werthfawr.

Beth fyddet ti'n ei ddweud wrth rywun a ddaeth atat ti a dweud eu bod yn teimlo bod Duw yn gofyn iddynt archwilio galwedigaeth o fewn yr Eglwys?

Byddwn yn eu hannog i weddio arno'n rheolaidd, os nad ydyn nhw eisoes. Byddwn yn rhoi cyfleoedd iddynt brofi gwahanol bethau o fewn yr eglwys ac i weld sut mae gwahanol bobl yn gwneud pethau. Mae rhywbeth pwysig am agor yr holl bosibiliadau o'r hyn y gallant ei wneud. Mae cymaint o bethau y gellir eu gwneud o gynnal a chadw ein hadeiladau i gerddoriaeth i ofalu am y fynwent – nid gweinidogaeth ordeiniedig yn unig mohoni. Rydym yn ffodus yn y Gadeirlan i gael cymaint o gyfoeth o gyfleoedd a gallwn weld yn glir faint o bobl sydd eu hangen i wneud i'r Eglwys ddigwydd. Mae Duw yn ein galw i bethau gwahanol ar wahanol adegau yn ein bywydau ac mae hynny'n gyffrous i'w archwilio. **[B]**

about football and I thought, "Oh, this is new!" Kim's children were a similar age to mine so they did Sunday School, which was great. I got involved there and loved it.

I can remember the day when the Vicar was talking about how people need to step up and do more. He looked out at the congregation and said, "I know some of you should be priests yourselves." I sat there wondering who he could be talking about. That sowed a seed, though. But, I kept thinking it was a ridiculous thought and I was still, officially, a Roman Catholic. I sent an email to the Vicar saying that I thought this was ridiculous and that I was only writing so that he could tell me that it wasn't possible but he wrote back saying that he's been waiting for this email for a long time. After a period of conversations and exploring I had a service of acceptance into the Church in Wales and it's gone from there, really.

But, looking back after 20 years or so of having "run away" from God I can see God at work during those years. I feel like I was a chess piece being manoeuvred around by God and people were put in my life for a reason. I've had several moments of realising, "Wow! You were there the whole time, God!"

You now wear several different hats - Canon for Congregational Life at the Cathedral, Area Dean for the Archdeaconry of Bangor and a selector on the Provincial Discernment Panel. What is it that particularly excites you in these roles?

When I was studying to be a nurse our tutor told us that when people come into hospital our job is to get that person well enough to go home, or used the new situation they find themselves in so they can cope with going home. It's the same with parenthood – we raise our children to go and be independent. I feel that that's something we've lost in the Church – our job is to equip people so they can go out and be Christians. That's one of the things I love most about the discernment panel – helping people to realise their full potential and to step out into that.

I've always enjoyed working within a team – with people around me. It can be quite lonely as a Ministry Area Leader so being able to support them and the congregations as Area Dean is really valuable.

What might you say to someone who came to you and said that they felt God was asking them to explore a vocation within the Church?

I'd encourage them to pray on it regularly, if they aren't already. I'd give them opportunities to experience different things within the Church and to see how different people do things. There's something important about opening up all of the possibilities of what they can do. There are so many things that can be done from maintaining our buildings to music to caring for the churchyard – it's not just ordained ministry. We are fortunate at the Cathedral to have such a wealth of opportunities and we can clearly see how many people are needed to make Church happen. God calls us to different things at different times in our lives and that's exciting to explore. **[B]**



NID AR EIN PENNAU'N HUNAIN



Abaty Iona
Iona Abbey

Dim ond unwaith y bum i erioed i aros yn Abaty Iona ar Ynysoedd Heledd yr Alban.

Mae'n le cyfrin – hafan i fynachaeth Geltaidd bron mor bwysig â Bangor am ganrifoedd lawer yng nghanol y mileniwm cyntaf, cartref heddiw i'r Iona Community – cynumed ddeinamig a chyfiawn o gerddorion a phroteswyr cymdeithasol, ac wedi'i lleoli mewn lle o harddwch rhyfeddol. Dyma lle y bu i weddillion Cristnogaeth yr ynysoedd hyn fodoli o few drwch blewyn i foddï ar ôl cwmp Rhufain; ac mae na flas cyffrous o'r bregus yno o hyd. Ond dim ond unwaith y bûm i yno – yn rhannol oherwydd mi ga'i rhyw adlais hunllefus o Langrannog neu Lan Llyn yn y golchi llestri ar y cyd – rhyw ofn y bydd na swog yn mynu can epillog unrhyw funud; ac yn rhannol oherwydd ei bod yn hynod o anodd cyrraedd Iona'n y lle cyntaf.

O Fangor, rhaid yn gyntaf ddal y trê'n i Crewe (pob lwc hefo hynny), yna trê'n arall i Glasgow Canolog, ac yna drydydd cymal o Glasgow Queen Street (anghofiais am y newid gorsaf) yr holl ffordd fyny i Oban yn Argyll, ar lan y môr – lle y gadawn ni'r tir mawr ar ôl llymaid o'r wisgi lleol. Ffwrdd â ni wedyn mewn cwch ar draws y Swnt i Ynys Mull; a bws dros waun a rhos, cyn ail fferi'n croesi filltir olaf o fôr i ynys Iona ei hun, lle nad oes na ddim byd pellach i'r gorllewin na dyfroedd oer yr lwerydd.

NO ONE IS SAVED ALONE

Pregethwyd y bregeth hon gan yr Is-Ddeon ar Ail Sul y Nadolig, 1 Ionawr 2023.

Y llithoedd oedd Colosiaid 1:11-19 a Luc 2:15-20, a'r thema yn ei cyfres bregethu ar lenyddiaeth Feiblaidd oedd "Yr Efengylau".

The Sub-Dean preached this sermon on the Second Sunday of Christmas, 1 January 2023.

The lessons were Colossians 1:11-19 and Luke 2:15-20, and the theme in our sermon series on Biblical writings was "The Gospels".


I've only ever once stayed at the Abbey of Iona in the Inner Hebrides of Scotland. It's a majestic place – a centre of Gaelic monasticism to rival even Bangor for many centuries in the middle of the first millennium, a home now for the dynamic and engaged Iona Community of musicians and activists, and located in a place of phenomenal beauty. It's a place where Christianity clung on by the skin of its teeth after the fall of Rome; and you feel there on the very edge of things still. But I've only ever been there once – in part because the "let's all muck in and wash the dishes together" communal life of the Iona Community there isn't quite my cup of tea; and in part because it's phenomenally difficult to get to.

From Bangor, one gets the train to Crewe (good luck with that), then another train to Glasgow Central, followed by a third leg from Glasgow Queen Street (I forgot about the station change) all the way up to Oban in Argyll, by the sea, your last bit of mainland. From there, fortified by the local whisky, one takes the boat across the Sound to the Isle of Mull, a bus through Mull's moorland, and then a second ferry across the final mile of sea to island of Iona itself, after which there's nothing more to the west than the chilly waters of Atlantic.

And on that only occasion on which I've made that journey, it was on that third leg, from Glasgow to Oban, sat in an old-fashioned train carriage for

Ar unig dro i mi ddilyn y daith honno – ar y trydydd cymal hwnnw, o Glasgow i Oban, yn eistedd mewn cerbyd trên hen ffasiwn am dair awr a saith munud – y gwnes i rywbeth a newidiodd fy mywyd i am byth – mi ddarllenais i'r Efengyl yn ôl Sant Marc Sant, o'i dechrau i'w diwedd.

Mae'r darlun yn fyw hyd heddiw – y seddi glas a gwyrddlas wedi'u gwneud o'r *moquette* garw hwnnw hefo'i batrwm geometrig, y rheilffordd ei hun yn droellog, yn llethrau'n drwch o goed pinwydd dan awyr lwyd, a Loch Lomond yn faith ac yn ddwfn yn y dyffryn islaw; ac yn fy nwylo i, ac yn fyw yn fy nychymyg i, yr Efengyl fer hon, wedi ei llenwi â symudiad, wedi ei pheintio gan waed a phroffwydoliaeth, yn basgamu ac yna'n taranu o Galilea i Gaersalem,



DOES NA DDIM LLAWER O BETHAU Y GALLWCH EU GWNEUD A ALLAI NEWID EICH BYWYD CHI. MI ALL DARLLEN EFENGYL, O GLAWR I GLAWR, FOD YN UN OHONYN NHW.

o wyrth i Groes, o ddirgelwch i brynedigaeth; yn fy nwylo i, ac yn fyw yn fy nychymyg i, yn hanes hwn, wedi'i drosglwyddo dros foroedd ac erlidiaethau a thafodiaethau hyd nes iddo'r pnawn hwnnw 'nghyrraedd i, fel y bu iddo gyrraedd eraill di-ri ym Mangor, yn Iona, yn Rhufain, yng Nghaersalem, yn Wybrnant, yn Nolwar Fach, yn Llangrannog, hyd yn oed, am ganrif ar ôl canrif o'm blaen i.

Does na ddim llawer o bethau y gallwch eu gwneud a allai newid eich bywyd chi. Mi all darllen Efengyl, o glawr i glawr, fod yn un ohonyn nhw. Un prynhawn digalon fis Ionawr, gwnewch bot o de; tywalltwch wydriad o win yn gynt na'r arfer; steddwch lawr; darllenwch yr Efengyl yn ôl Marc.

Yn ein cyfres o bregethau yn ystod yr Adfent a'r Nadolig, da ni'n ystyried gwahanol fathau o ysgrifennu yn y Beibl. Da ni eisioes wedi ystyried y llyfrau hanes, a'r proffwydoliaethau, ac ysgrifau'r apocrylps. Dros yr wythnosau i ddod fe fyddwn yn edrych ar lenyddiaeth Doethineb y Beibl, ar yr Epistolau, y Salmau a llyfrau'r Gyfraith. Heddiw, mae'n bryd ni ar yr Efengylau.

Fe feddylw'n ni amdany'n nhw, y pedair Efengyl, efallai, fel y cyntaf o Lyfrau'r Testament Newydd. Nid dyna'r gwir i raddau – mae Epistolau Paul a'r Epistolau Catholig yn ysgrifau cryn dipyn yn gynharach, a'r pedair Efengyl wedi'u llunio ar eu ffurf derfynol yn ystod tri degawd olaf y ganrif gyntaf: Marc yn gyntaf, yn fyr, feiddgar, yn flin, lesu

three hours and seven minutes, that I did something that changed my life – I read the Gospel according to Saint Mark, from beginning to end.

I can see it now – the blue and turquoise seats made out of that rough moquette fabric with its geometric patterning, a winding railway line, slopes thick with fur trees under a gray sky, and Loch Lomond vast and deep down below; and in my hands, and in my mind's eye, this short Gospel, filled with movement, streaked by blood and prophecy, lumbering then thundering messianically from Galilee to Jerusalem, from miracle to Cross, from mystery to redemption; passed down to me, across seas and persecutions and languages, to speak to me as it has spoken to countless others in Bangor, Iona, Rome, Jerusalem for century after century before me.

There aren't many things that you can do that may change your life. Reading a Gospel, from cover to cover, might be one of them. One dank January afternoon, make a pot of tea; pour yourself a sherry; read the Gospel According to Mark.


We're looking, in our sermon series during Advent and Christmastide, at different types of writings in the Bible. We've considered the history books, the prophecies and the apocalyptic writings in Advent. Over the weeks to come we'll look at the Bible's Wisdom literature, at the Epistles, the Psalms and the books of the Law. Today, we think about the Gospels.

We think of them, perhaps, as the earliest of the books of the New Testament. In fact, they weren't – the Epistles of Paul and the Catholic Epistles largely pre-date them, with the four Gospels compiled in the final form in which we have them during the last three decades of the first century: Mark first, the shortest, the bluntest, during which Jesus the Son of God impatiently works out his calling;



yno'n brwydro i fyw ei alwedigaeth yn Fab i Dduw; Mathew a Luc wedyn, yr hanesion yn fwy cywrain, lesu ychydig yn fwy mwyn; Ioan yr olaf i'w lunio, wedi'i strwythuro o amgylch arwyddion cyfrin a dywediadau athronyddol, dwyfoldeb lesu, y Gair wedi'i wneud yn gnawd, wedi'i ddatblygu'n llawn – Ioan yr unig Efengyl lle gelwir lesu yn amlwg yn Dduw gyda ni.

Fe feddyliwn ni amdany'n nhw, y pedair Efengyl, efallai, fel gwaith pedwar dyn. Ond traddodiad yn hytrach nag awduraeth honedig sy'n rhoi i ni enwau'r pedwar Efengyllydd, ac mae'r Efengylau fel yr ydyn ni wedi eu hetifeddu nhw yn waith cynifer o ddwylo – casgliadau o straeon a dywediadau wedi eu trosglwyddo fel traddodiadau llafar; casgliadau ysgrifenedig arwahanol o straeon gwyrthiau, neu straeon



MAE'R EFENGYLAU YNO I'W CLYWED, I'W PERFFORMIO, I FYW YNOM FEL Y CLYWN NI NHW, I FYW YNOM WRTH IDDYNT NEWID EIN BYWYDAU NI

damhegion, neu o ddywediadau lesu; gweithiau coll yn bellach a geisiodd adrodd yr hanes i gyd, fel y gwna'r Efengylau, ac y gwyddom oedd ar gael i'r rhai a luniodd yr Efengylau wrth iddynt hwythau wneud eu casgliadau eu hunain.

Fe feddyliwn ni amdany'n nhw, y pedair Efengyl, efallai, fel pethau sefydlog, wedi eu hargraffu yno, yn ddu ar wyn, wedi eu rhwymo yn gadarn, yn ddigyfnewid eu cyfansoddiad ac yn ddigyfnewid o hyd.

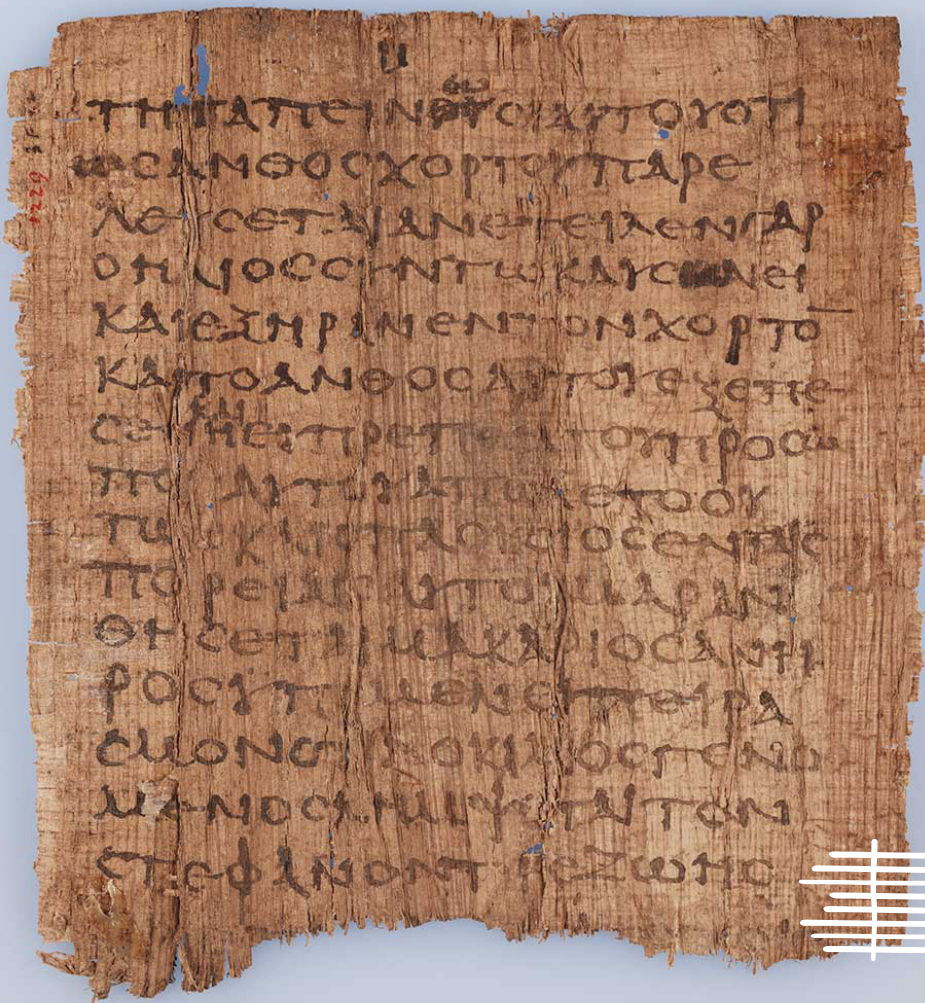
Ond y mae gwraidd yr union air, "Efengyl", i'w gael nid yn y pedwar llyfr yma yn unig, ond yn ei ystyr gwreiddiol o newydd da, rhywbeth a glywn, a dderbyniwn, a ddeallwn ni – rhywbeth sydd hefyd yn mynnu ymateb oddi wrthym ni.

Mi welais i lawysgrifau (codecsau, yn dechnegol) o'r drydedd ganrif y diwrnod o'r blaen – tudalennau o lyfrau cyntefig wedi'u rhwymo'n fras lle byddai ysgrifenyddion yn copïo â llaw destunau beiblaidd. Tudalen frown geir, wedi'i gorchuddio'n drwchus â thestun tywyll – gwaith llaw caled, manwl, hirwyntog rhyw ysgrifennydd ganrifoedd yn ôl. Yr hyn a'm trawodd i, wrth edrych ar y darnau hynafol hyn, gan geisio dehongli rhywbeth a ddylai fod yn gyfarwydd i mi, oedd y ffordd y mae'r holl lythrennau'n llifo heb ymyrraeth, bron yn batrwm geometrig ar y dudalen, fel y deunydd ar hen seddau tren. Enw ysgolheigion am ysgrifennu o'r fath ydi *scriptio continua* – ysgrifennu heb fylchau rhwng y geiriau, nac atalnodi ychwaith, neu wahaniaethu

Matthew and Luke afterwards, the stories more elaborate, Jesus a little gentler; John the last to be compiled, structured around signs and sayings, Jesus's divinity, the Word made flesh, fully developed, John's the only Gospel in which Jesus is explicitly called God with us.

We think of them, perhaps, as the works of four men. But it is tradition, as opposed to a claimed authorship, that gives us the names of the four Evangelists, and the Gospels as we have them are the works of many hands – collections of stories and sayings passed down as oral traditions; discrete written collections of miracle stories, or parables, or sayings; works lost to us know that tried to tell the whole story, as the Gospels do, and which we know that those who compiled our Gospels had access to as they made their own compilations.

We think of them, perhaps, as fixed, printed there, black on white, firmly bound, unchanged and unchanging still.



drwy briflythrennau a llythrennau bach.

Mewn cymdeithas anllythrennog i raddau helaeth, ysgrifennwyd yr ysgrifau hyn i'w darllen, i'w perfformio, bron. Ac mae'n ymddangos i'r ffordd drwchus y cawsant eu hysgrifennu roi pŵer enfawr i'r darllenydd, i'r storiwr, a oedd yn gorfod dirnad, yn gorfod penderfynu, lle i anadlu, beth i'w bwysleisio, pryd i stopio, sut i ddechrau. Nid rhywbeth terfynol, digyfnewid, pendant, felly; ond rhywbeth byw – mae'r Efengylau yno i'w clywed, i'w perfformio, i fyw ynom fel y clywn ni nhw, i fyw ynom wrth iddynt newid ein bywydau ni.

Yn un o'i draethodau cyhoeddus ar y thema gobaith, a ysgrifennwyd pan oedd yn Bab, meddai Bened XVI, a fu farw ddoe, y geiriau hyn:

“Nid ar ei ben ei hun y mae dyn yn byw. Nid ar ei ben ei hun y mae dyn yn pechu. Nid ar ei ben ei hun y caiff dyn ei achub. Mae bywydau pobl eraill yn ymledu i'm rhan i yn barhaus: yn yr hyn yr wyf yn ei feddwl, ei ddweud, ei wneud a'i gyflawni. Ac yn ei dro, mae fy mywyd yn ymledu i fywyd pobl eraill: er gwell ac er gwaeth. Felly [pan fyddaf yn gweddïo dros rywun], nid rhywbeth dieithr, rhywbeth allanol, fydd hynny, hyd yn oed ar ôl marwolaeth. Wedi'n cysylltu â'n gilydd yn a thrwy'r Bod mawr, mae fy niolch i eraill – fy ngweddi i drostynt – yn rhan o waith sancteiddio'n gilydd.”

Wrth i ni godi ar ein traed yn y Gadeirlan hon, o Sul i Sul, o ddydd i ddydd, i glywed yr Efengyl yn cael ei chyhoeddi i ni; wrth i ni eistedd lawr rhyw brynhawn i ddarllen Efengyl Marc; wrth i ni adrodd hanesion o'r Efengyl wrth neiaint a wyresau; nid gwneud rhywbeth ar ein pen ein hunain a wnawn ni, ac fe glywn fwy nag un awdur yn siarad. Fe ddown ni'n rhan o gymuned o eneidiau di-rif sydd wedi clywed y geiriau hyn, y straeon hynny, ac wedi ymateb iddynt, ac wedi cael eu newid ganddyn nhw. “Dyma Efengyl ein Gwardwr,” medden ni. “Moliant i ti, O Grist,” meddai'r dyrfa'n ei hôl. [B]



But the very word, “Gospel”, has its root, not in these four books alone, but in the meaning of good news, something which we hear, we receive, which we understand, and which demands of us a response.

I saw some third-century codexes the other day – frayed pages from the roughly bound books in which scribes would copy out biblical texts. A brown surface densely covered in dark text. What struck me, looking at these ancient fragments, trying to decipher something that should be familiar to me, was the way all of the letters flow without interruption, almost a geometric pattern on the page, like those old train seat fabrics. It’s what academics call *scriptio continua* – writing without spaces or punctuation or distinguishing upper or lower case.

In a largely illiterate society, these codexes were written to be read aloud, to be performed, almost. And the dense way they’re written gave, it seems, huge power to the reader, to the story-teller, who had to work out, to decide, where to breathe, what to emphasize, where to stop, how to begin. Never unchanged or unchanging, never definitive really – the Gospels are there to be alive, to be heard, to be performed, to live in us as we hear, to live in us as they change our lives.

In one of his public essays on the theme of hope, written when he was Pope, Benedict XVI, who died yesterday, wrote these words:

“No one lives alone. No one sins alone. No one is saved alone. The lives of others continually spill over into mine: in what I think, say, do and achieve. And conversely, my life spills over into that of others: for better and for worse. So [that when I pray for someone], my prayer for them is not something extraneous, something external, not even after death. In the interconnectedness of Being, my gratitude to the other – my prayer for them – can play a small part in their sanctification.”

As we stand in this Cathedral, Sunday by Sunday, day by day, to hear the Gospel read to us; as we sit of an afternoon to read the Gospel of Mark; as we tell Gospel stories to our nieces and our grandsons; we don’t do something solitary, and we hear more than a single author speak. We become part of a community of innumerable souls who have heard these words, told those stories, and reacted to them, and been changed by them. “This is the Gospel of our Saviour,” we say. “Praise to you, O Christ,” the centuries reply. **[B]**



CYD-WEDDIWN

PENNOD 2

Mae Esgobion yr Eglwys yng Nghymru wedi ein gwahodd, yn ystod 2023, i ganolbwyntio ar feithrin bywyd gweddigar. Bydd pob rhyfyn o Fuchedd Bangor eleni yn cynnwys erthygl ar destun neu arddull gweddi.

Yn erthygl y rhifyn hwn, mae'r Is-Ddeon yn cyflwyno'r **examen**, yn ddull o fyfyrion weddigar ar derfyn dydd, ac o edrych ymlaen ar bopeth sydd i ddod.

Mae'r *examen*, neu'r archwiliad o gydwybod, yn gyfle i weddio'n feunyddiol, yn heddychlon, yn fyfyrion, ac yn ystyriol. Mae wedi'i wreiddio yng ngweinidogaeth Sant Ignatius Loyola (1491-1556), y diwinydd ac arweinydd cenhadol o Sbaen.

Mae'r *examen* yn ein gwahodd i ganfod symudiad Duw ym mhobl a digwyddiadau ein dydd.

Er ei fod yn ddull ac yn ddisgyblaeth, mae'r *examen* hefyd yn fodd o fyw myfyriol ac ystyriol. Dros amser, wrth inni weddio'r *examen*, down i adnabod presenoldeb Duw yn y foment, yn hytrach na dim ond ar ddiwedd y dydd. Mae'n caniatáu inni fod yn "fyfyrion ar waith."

Efallai y bydd yr *examen* yn cymryd 15-20 munud ar derfyn pob dydd. Cyfres yw o awgrymiadau mewnddrychol y gallwn eu dilyn neu eu haddasu i'n cymeriad a'n hysbryd ein hunain.



Ignatius Loyola
Francisco de Zurbarán (1598-1662)

ON PRAYER

CHAPTER 2

The Bishops of the Church in Wales have invited us, during 2023, to deepen our life of prayer. Each issue of **Buchedd Bangor** this year will include an article reflecting on a means or object of prayer and praying.

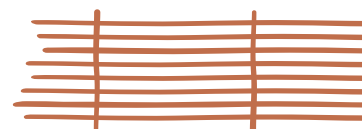
In this edition's article, the Sub-Dean introduces the **examen**, a method for reflecting prayerfully at day's end, and of looking ahead at all that is to come.

The *examen*, or examination of conscience, is an opportunity for daily, peaceful, reflective, mindful prayer. It is rooted in the ministry of Saint Ignatius Loyola (1491-1556), the Spanish theologian and missionary leader.

The *examen* invites us to find the movement of God in all the people and events of our day.

The *examen* is an attitude of reflective mindfulness as much as it is a method. Over time, as we pray the *examen*, we come to notice God's presence in the moment, rather than just at the end of the day. It allows us to become "contemplative in action."

The *examen* might take 15-20 minutes at the end of each day. It takes the form of a series of introspective prompts we can follow or adapt to our own character and spirit.



Yn draddodiadol, mae gan yr *examen* bum cam: (1) **presencia**, presenoldeb; (2) **gracia**, diolchgarwch; (3) **recuerde**, cofio; (4) **reflexione**, cnoi cil; a (5) **mañana**, yfory.

PRESENCIA

Dechreuwch gyda saib ac ambell anadl araf, ddofn. Dewch yn ymwybodol eich bod yng nghwmni sanctaidd Duw. Gofynnwch i Dduw am olau – goleuni i'm helpu i edrych ar fy niwrnod gyda llygaid Duw, nid â'm llygaid fy hun yn unig.

GRACIA

Camwch trwy'ch diwrnod yn ddiolchgar yng nghwmni sanctaidd Duw. Canolbwyntiwch ar fendithion y dydd. Edrychwch ar bopeth a wnaethoch, y tasgau a gyflawnwyd gennych, y bobl y gwnaethoch eu cyfarfod. Diolchwch – am y pethau bychain, am y bwyd y gwnes i ei fwyta, y golygfeydd a welais; am y cariad a gefais, am y cariad a roddais, am y dewrder a amlygais.

RECUERDE

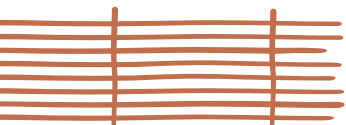
Cerddwch eto trwy'ch diwrnod, y tro hwn yn ofalus ac yn fyfyrion yng nghwmni sanctaidd Duw. Canolbwyntiwch ar y teimladau y gwnaethoch chi eu profi yn ystod y dydd. Diflastod? Gorfoledd? Drwgdeimlad? Tosturi? Dictter? Hyder? Pryd bu i mi deimlo gwir lawenydd heddiw? Beth fu'n bryderus neu'n anesmwyth? Beth oedd heriau neu rwystredigaethau heddiw? I ble mae Duw yn cyfarwyddo fy meddyliau?

REFLEXIONE

Yng nghwmni sanctaidd Duw, dewiswch un nodwedd bwysig o'r dydd a gweddiwch ohoni. Efallai mai pechod yw – rhywbeth rydych chi'n ei ddifaru. Efallai mai teimlad yw – un cadarnhaol neu negyddol. Pan mai pryder neu anobaith ddaw i'r wynded, meddyliwch amdanoch chi'ch hun, a phobl eraill, a'r cyd-destun ehangach. Canolbwyntiwch ar y pethau y gallwch chi eu newid, a chydnabod yr hyn na allwch chi ei wneud. Gadewch i weddi godi o'ch calon – boed yn fawl, yn edifeirwch, yn ddiolchgarwch neu'n ymbil. Dyma gyfle i ymddiddan â Duw. Ceisiwch iachâd, cysur a doethineb.

MAÑANA

Edrychwch tua'r dydd a ddaw. Beth sy'n dod i'ch sylw? Nodwch y teimladau sy'n dod i'r wyneb. Ydych chi'n amheus? Yn hapus? Yn bryderus? Yn frwd? Ble mae angen Duw arnaf yn y dydd i ddod? Gyda pha ysbryd ydw i'n wynebu yfory? Gweddiwch mewn ffydd am obaith a gras. Dewch i derfyn, efallai, gyda Gweddi'r Arglwydd. **[B]**



Traditionally, the *examen* has five separate steps: (1) **presencia**, presence; (2) **gracia**, gratitude; (3) **recuerde**, remembering; (4) **reflexione**, pondering; and (5) **mañana**, tomorrow

PRESENCIA

Begin with a pause and a slow, deep breath or two. Become aware that you are in God's holy company. Ask God for light – a light to help me to look at my day with God's eyes, not merely my own..

GRACIA

Skip through your day thankfully in the God's holy company. Focus on the day's gifts. Look at the all that you did, the tasks you accomplished, the people you met. Give thanks – for the little things, for the food I ate, the sights I saw; for the love I received, for the love I gave, for the courage I mustered.

RECUERDE

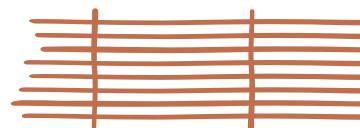
Walk again through your day, this time carefully and reflectively in God's holy company. Focus on the feelings you experienced during the day. Boredom? Elation? Resentment? Compassion? Anger? Confidence? Where have I felt true joy today? What has troubled or concerned me today? What has challenged or frustrated me today? Where is God directing my thoughts?

REFLEXIONE

In God's holy company, choose one important feature of the day and pray from it. It may be a sin – something you regret. It may involve a feeling – positive or negative. Where there is anxiety or despair, think about yourself, and other people, and the wider context. Focus on the things you can change, and acknowledge what you can't. Allow prayer to arise from your heart – whether praise, repentance, gratitude or intercession. Have a conversation with God. Ask for healing, comfort and wisdom..

MAÑANA

Look toward the day to come. What comes to mind? Pay attention to the feelings that come to the surface. Are you doubtful? Cheerful? Apprehensive? Full of delighted anticipation? Where do I need God in the day to come? With what spirit am I entering tomorrow? Pray in faith for hope and grace. Perhaps close with the Lord's Prayer. **[B]**





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 rhifynnau eleni o **Fuchedd Bangor** rydym yn cwrdd â rhai o'r bobl sy'n gweithio at geisio gwneud canol y ddinas yn le ffynniannus.

Y tro hwn, awn y tu ôl i'r llenni yn un o fusnesau hynaf y stryd fawr, sef

yr adwerthwr offer trydanol Emyr Davies a'i Gwmni. Y perchennog, **David Edwards**, sy'n siarad am sut y gall busnes annibynnol ddal i gynnal ei hun yn erbyn cystadleuaeth y cwmnïau mawr, ac am sut y daeth iweithio yno'n y lle cyntaf. Bu David yn sgwrsio â'n gohebydd lleol, **Chris Dearden**.



Saint Deiniol's Cathedral stands at the centre of the longest high street in Wales – 1,265m or around a mile long.

In this year's editions of **Buchedd Bangor** we're meeting some of the people who are working to make our city centre a thriving place.

This time, we go behind the scenes at one of the high street's longest

established businesses, the electrical appliance retailer **Emyr Davies & Co.** Owner **David Edwards** talks about how an independent business can still hold its own against bigger competition, and about how he never planned to be working there in the first place. David was speaking to our resident reporter, **Chris Dearden.**

Rydyn ni bob amser yn gwerthu mwy o boptai wrth i'r Nadolig agosáu. Mae'n bosib mai'r ysgogiad i goginio prydau mawr sy'n rhoi rheswm i bobl benderfynu prynu popty newydd. Neu efallai mai'r teulu'n galw heibio sy'n cymell rhai i gael gwared ar yr hen bopty na fu'n gweithio cystal ers talwm.

Mae'n ddigon posib fod 'na gymaint o resymau ag sy 'na o gwsmeriaid – ond mae hi'n golygu fod cyfnod y gaeaf yn brysurach na fasech chi'n ei feddwl. Eleni, un o'r anrhegion Nadolig mwyaf poblogaidd oedd ffrïwr aer, ac fe gawson ni alwadau ffôn o gyn belled â Manceinion yn holi os oedd ganddon ni rai ar ôl gan fod pob man arall wedi gwerthu allan. Ac mae'r adegau prysur yn parhau i mewn i fis Ionawr wrth i'r anrhegion Nadolig poblogaidd hynny brofi'n ddianghenraid a daw pobl â nhw nôl am ad-daliad.

Mae gwerthu ffrïwyr aer yn un enghraifft o'r modd y mae busnes wedi newid dros y trigain mlynedd ddiwethaf y buon ni mewn busnes. Fy nhad-yng-nghyfraith oedd Emyr Davies, sef sylfaenydd y cwmni, a'i brif alwedigaeth oedd gwaith trydan mewn tai. Ond, roedd ganddo hefyd siop fechan, a dechreuodd werthu peiriannau trydan i'r cartref cyn yr Ail Ryfel Byd.

Doedd hi ddim yn fwriad imi ymwneud â'r busnes. Roeddwn i'n gweithio yng ngorsaf bŵer niwclear Trawsfynydd, lle'r oeddwn i'n un o'r peirianwyr a fu'n helpu i adeiladu'r safle yn y lle cyntaf. Ond aeth Emyr Davies yn wael ac fe ddois i yma i roi help llaw. Ddegawdau'n ddiweddarach, mae Vera, fy ngwraig, a finnau'n dal i fod yn berchen ar y busnes a ni'n dau sy'n cynrychioli dwy ran o dair o'r staff!

Mae enw tad Vera bob amser wedi'i gadw uwchben y drws er parch i'r enw da oedd ganddo ym Mangor ac roedd hynny'n rhywbeth y buon ni'n medru adeiladu arno wrth inni ehangu maint y siop a'r amrywiaeth o'r hyn rydyn ni'n ei werthu. Erbyn heddiw, mae ganddon ni rai cwsmeriaid sydd wedi bod yn driw inni ers bron i hanner can mlynedd. Daeth un ddynes i mewn yn ddiweddar isho prynu peiriant golchi newydd i gymryd lle'r un a fu ganddi ers ugain mlynedd.

**RELIGION HAS AN
IMPORTANT PART
TO PLAY IN OUR
COMMUNITY, AND
PEOPLE ARE PROUD
THAT BANGOR IS A
CATHEDRAL CITY**

W

e always sell more cookers in the run up to Christmas. Maybe cooking a big meal gives people a reason to get round to buying a new oven. Or perhaps the family coming over is

a good reason to deal with the old cooker that hasn't been working properly during the year.

There's probably as many reasons as we have customers – but it does mean that the winter period is busier than you might think. This year, one of the must-have Christmas presents was an air fryer, and we had people ringing us up from Manchester to see if we had any left because everywhere else had sold out. And the busy times continue into January as those must-have Christmas presents become unwanted gifts and people bring them back for a refund.

Selling air fryers is just one example of how the business has changed over the past sixty years that we've been around. It actually started as an electrical contractor. Emyr Davies, whom the business is named after, was my wife's father, and his main line of work was electrical wiring in houses. But he also had a small shop, and was starting to sell domestic appliances before the Second World War.

It wasn't my intention to get involved in the business. I was working at Trawsfynydd nuclear power station, where I was one of the engineers who helped construct the site in the first place. But Emyr Davies fell ill and I came in to help out. Several decades later, the business is still owned by my wife Vera and me; we also make up two thirds of the staff!

We've always kept Vera's father's name over the door because he had an established reputation in Bangor, and that was something we've been able to build on as we expanded both the size of the shop and the range of what we sell. We've now got customers who've been with us for almost 50 years. One lady came in recently to replace the washing machine she'd had for around two decades.

I like to hope that we can offer people chance to see appliances for themselves – which you don't get online – and also chance to get an informed answer to their questions, but without any hard sell. It gives us chance to build a relationship with people, and to make sure that people get what they want at a price they are happy with.

But it can still be tough running an independent shop nowadays. The most significant thing we've done is to become part of the Euronics group. It's a network of local electrical shops like ours, but it's also the largest electrical buying group in Europe. That means we can compete on price with the big names and with online retailers – and we do.

While we've managed to keep our business going, we've seen huge changes in Bangor High Street. Shops like Muirs and Huberts (both clothing shops), County Records and Cob Records were once big names at this end of the street, but have all now vanished. And the



Dwi'n hoffi meddwl fod modd inni gynnig y cyfle i bobl weld y peiriannau drostyn nhw'u hunain – rhywbeth sy'n amhosib ichi allu gwneud ar-lein – a hefyd y cyfle i gael atebion gwybodus i'w cwestiynau, ond heb bwysu ar neb i brynu. Mae'n gyfle inni adeiladu perthynas gyda phobl, a gwneud yn siŵr eu bod yn cael beth maen nhw isho ac am bris sy'n eu bodloni nhw.

Ond mae'n hi'n dal i fod yn dalcen caled rhedeg siop annibynnol y dyddiau hyn. Y cam mwyaf arwyddocaol wnaethon ni oedd ymuno â grŵp Euronics, sef rhwydwaith o siopau trydanol lleol debyg i ni, ond mai dyma'r grŵp prynu deunydd trydanol mwyaf yn Ewrop. Mae hynny'n golygu fod modd inni gynnig prisiau cystadleuol o'u cymharu â'r enwau mawr a masnachwyr ar-lein – ac mae'n llwyddo.

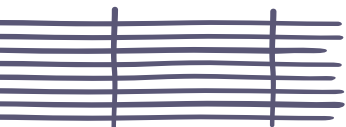
Tra'n bod ni wedi llwyddo i gadw'r busnes ar ei draed, rydyn ni wedi profi newidiadau anferth yn Stryd Fawr Bangor. Bu siopau fel Muirs a Huberts (y ddau yn siopau dillad), County Records a Recordiau'r Cob yn enwau amlwg ar ben yma'r stryd, ond maen nhw wedi diflannu bob yn un. Bellach y broblem fwyaf ar Stryd Fawr Bangor ydy siopau gwag. A dweud y gwir, mae 'na lai ohonyn nhw na 'da chi'n feddwl, ond mae rhai o'r unedau mwyaf yn wag ac yn mynd i edrych yn ddigon blêr, sydd ddim yn ddelwedd dda i'r ddinas.

Ond rydyn ni'n parhau i fod yn optimistaidd. Mae deintydd newydd wedi agor ychydig ddrysau oddi wrthon ni, sy'n rhoi rheswm i bobl ddod i'r rhan hon o'r ddinas. Dydyn ni ddim yn bell o gyffordd Stryd y Deon ac, mewn gwirionedd, mae'r rhan hon o'r Stryd Fawr yn gwneud yn well na rhannau eraill o'r ddinas. Chafodd hi 'rïoed ei neilltuo i gerddwyr yn unig, felly mae pobl yn dal i allu parcio'n agos at y siop, galw heibio a chymryd golwg. Fe fase hi'n braf petai'r cyngor yn ail-wynebu'r stryd cofiwch, gan fod cymaint o fân-dyllau ar y lôn.

Weithiau mae Cadeirlan Deiniol Sant yn teimlo'n bell i ffwrdd, er ein bod yn cyd-fyw ar yr un stryd! Roedd teulu 'ngwraig, ac Emyr ei hun, yn aelodau yn Peniel, capel y Bedyddwyr ar Ffordd Garth ond, bellach, diwrnod o orffwys ydy dydd Sul i ni. Rydyn ni wrthi'n gweithio yng nghanol Dinas Bangor chwe diwrnod yr wythnos ac, a deud y gwir, rhaid cyfaddef ei bod hi'n dda cael un diwrnod heb orfod ailadrodd y siwrne!

Ond dwi'n dal i gredu fod gan grefydd ran bwysig i'w chwarae yn ein cymuned, ac mae pobl yn browd o'r ffaith fod 'na eglwys gadeiriol ym Mangor. Fel yr enw, Emyr Davies a'i Gwmni, rydyn ni "yma o hyd."

[B]



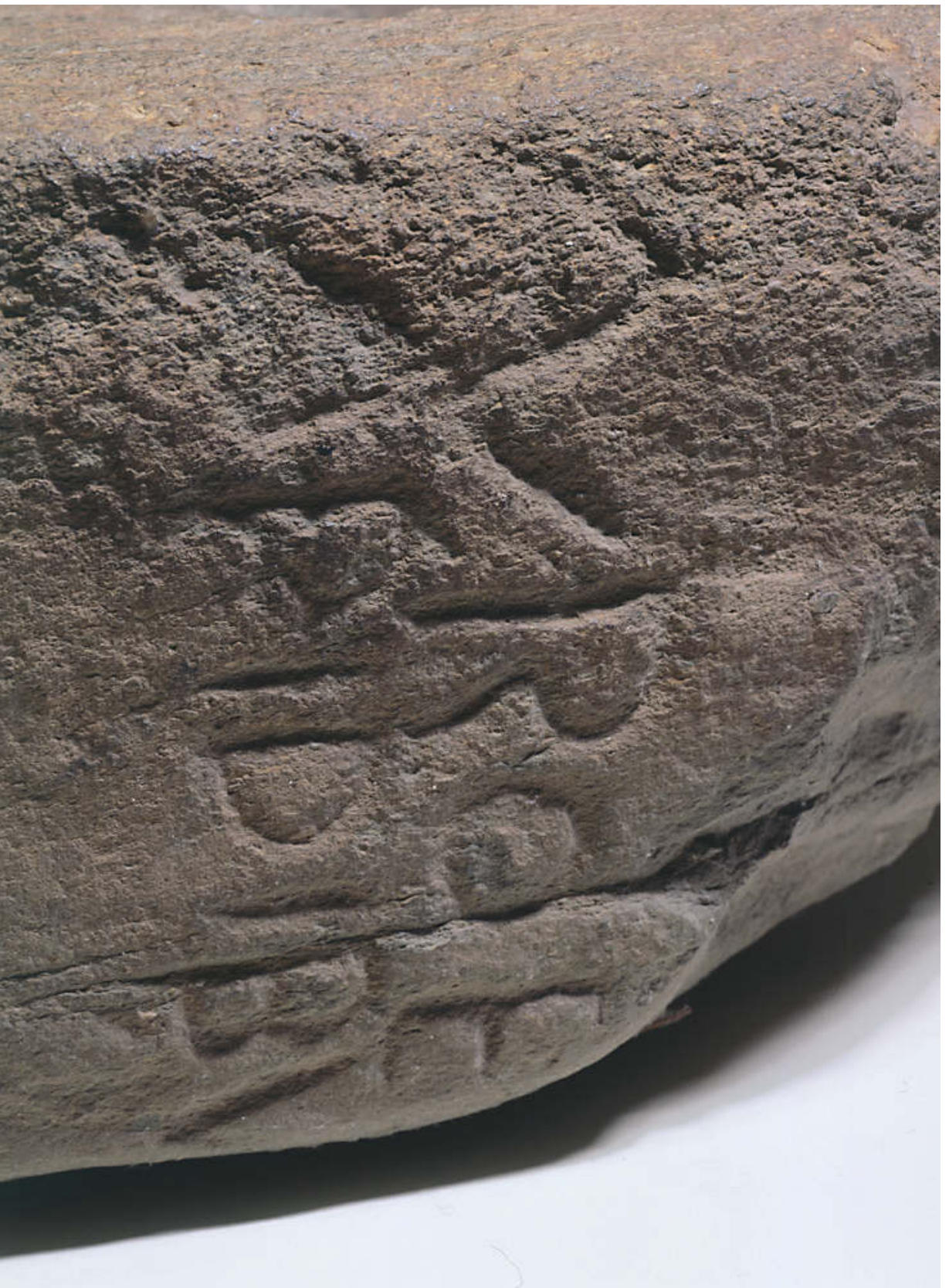
biggest problem with Bangor High Street is the empty shops. There's actually fewer of them than you might think, but some of the biggest units are empty and they look very tatty, dragging down people's perception of the city.

But we're staying optimistic. A new dentists business has just opened up a few doors away, and is giving people a reason to come to this part of the city. We're just down from the junction with Dean Street, and this section of the High Street is actually doing better than some other parts of the city. It's never been pedestrianised, so people can still park close to the shop, call in and look around. It would be nice if the council resurfaced the street mind you, sometimes people complain they've ended up parking in a pothole!

Saint Deiniol's Cathedral sometimes feels a long way away, even though we're on the same street! My wife's family, and Emyr Davies himself, were members of the Penuel Baptist chapel on Garth Road, but Sunday is a day of rest nowadays. We come into Bangor city centre six days a week for work, and it's actually nice to have one day where we don't have to repeat the journey!

But I still believe religion has an important part to play in our community, and people are proud that Bangor is a cathedral city. Like the name Emyr Davies & Co: we're still here and no plans to go anywhere else just yet. [B]





EIN CYMDOGAETH YM MANGOR
OUR BANGOR NEIGHBOURHOOD

O GASGLIADAU STORIEL FROM THE STORIEL COLLECTION

Mae Storiel, amgueddfa ac oriel sirol Gwynedd, yn gymydog inni yng Nghlos y Gadeirlan.

Mewn cydweithrediad â Chyfeillion Storiel, mae **Buchedd Bangor** yn cynnwys gwrthrych o gasgliad Storiel ym mhob rhifyn.

Storiel, the county museum and gallery for Gwynedd, is our neighbour in the Cathedral Close.

In collaboration with the Friends of Storiel, **Buchedd Bangor** features in each issue an object from Storiel's collection.



Maen Llantrisant | Maen arysgrifedig o ddiwedd y chweched ganrif O.C. o ogledd Môn, a beddargraff i "...iva" a molawd i "Bivatisus", ei gŵr

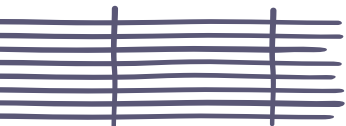
Frances Lynch Llewellyn, archeolegydd, Cymrawd Ymchwil Anrhydeddus ym Mhrifysgol Bangor ac awdur sawl cyfrol ar archaeoleg a chynhanes Cymru, sy'n cyflwyno trysor o'n treftadaeth Gristnogol leol sy'n ein dysgu am ffydd, arfer eglwysig, iaith a chysylltiadau'r rhywiau

Mae Maen Llantrisant, a saif yng nghynted Storiol, yn cynnwys yr arysgrif hiraf ar unrhyw garreg arysgrifedig yng Nghymru. Mae hi hefyd yn un o'r mwyaf canmoliaethus, ond fod y mawl wedi'i gyfeirio'n benodol at ŵr y wraig sy'n destun y garreg fedd. Rhaid ychwanegu, dros dreigl amser, lle gwelwyd y garreg yn cael ei symud sawl gwaith, fod ei henw llawn wedi'i thorri ymaith. Fel'n fuodd hi erioed...

Cofnodwyd y garreg am y tro cyntaf ar ddiwedd y 18fed ganrif gan Gwallter Mechain (y Parchg Walter Davies), pan y'i defnyddiwyd hi fel postyn giât ar fferm Tŷ'n Rhosydd ym mhlwyf Llantrisant yn Nyffryn Alaw. Dywed yntau iddo ddeall iddi ddod o Gapel Bronwen (neu Branwen) ymhellach i lawr yr afon, ond ni ŵyr neb yn union lle gallai hynny fod wedi bod. Roedd Dyffryn Alaw'n nodedig yn necharu'r Canol Oesoedd, yn enwedig fel y man y claddwyd Branwen, fel y'i hadroddir yn y Mabinogion. Mae'r fan draddodiadol ger yr afon, mewn giwrionedd, yn domen gladdu o'r Oes Efydd, ond pwy a ŵyr pa mor hen all y stori honno fod am dywysoges a lethwyd gan wleidyddiaeth.

Erbyn 1802, pan y'i gwelwyd gan y Parchg John Skinner, roedd yn gorwedd mewn sied, lle y bu iddo fedru mesur ei uchder llawn. Fe'i dygwyd wedyn at y tŷ mawr yn Trescawen, lle cafodd W.O. Stanley gyfle i'w hastudio. Tua 1966, fe'i rhoddwyd i gasgliad henebion y Brifysgol a dod i Fangor.

Mae'r arysgrif mewn Lladin ac yn defnyddio'r wyddor Rufeinig, sy'n golygu y dylen ni allu ei ddarllen yn weddol rwydd heddiw. Fodd bynnag, dydy'r geiriau ddim wedi'u sgwennu'n arbennig o daclus ac fe geir o leiaf 13 achos o lythrennau dyblyg neu gyfunol, sy'n ei gwneud hi'n ddigon anodd eu datrys. Mae'r geiriau i gyd yn cydreddeg ac weithiau maen nhw wedi'u holli rhwng llinellau. Ychwanegwch at hyn y ffaith ei fod wedi'i ddifrodi a'i rwbio'n reit ddrwg o gofio



The Llantrisant Stone | Inscribed stone of the later sixth century A.D. from northern Anglesey, with an Epitaph to “...ive” and a Panegyric to “Bivatisus”, her husband

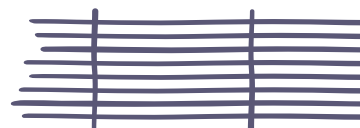
Frances Lynch Llewellyn, archaeologist, Honorary Research Fellow at Bangor University and the author of several volumes on the archaeology and prehistory of Wales, introduces a treasure of our local Christian heritage that sheds light on faith, ecclesiastical practice, language and gender relations

The Llantrisant Stone, which stands in the entrance hall of Storiell, carries the longest inscription on any inscribed stone from Wales. It is also one of the most laudatory, but the praise is directed principally to the husband of the woman whose gravestone it is. Moreover the passing of time, during which the stone has been moved several times, has broken away her full name. It was ever thus...

The stone is first recorded in the late 18th century by the Revd Walter Davies (Gwallter Mechain) when it was being used as a gatepost on the farm of Tŷ'n Rhosydd in the parish of Llantrisant in the Alaw valley. He says that he understood that it had come from Capel Bronwen (or Branwen) further down the river – but no one knows exactly where that might have been. The Alaw Valley was notable in the early Middle Ages, particularly as the place where Branwen was buried, as related in the Mabinogi. The traditional site by the river is actually a Bronze Age burial mound, but who knows how old that story of a princess worn down by politics might be.

By 1802, when the Revd John Skinner saw it, it was lying in a shed and he was able to record its full height. Then it was taken to the big house at Trescawen where it was studied by W.O. Stanley. In about 1966 it was given to the University's collection of antiquities and came to Bangor.

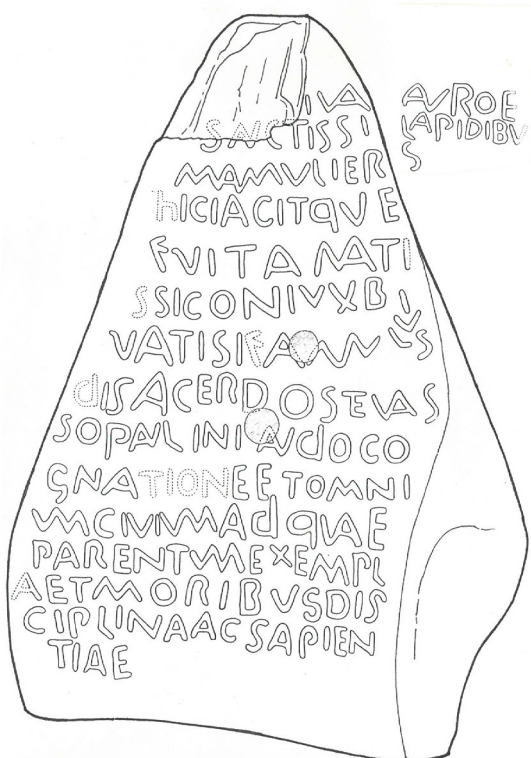
The inscription is written in the Roman alphabet and in Latin, which means that we should be able to read it fairly easily today. But actually it is difficult for us to read, because many letters are run together in the form of ligatures or conjoined letters, making them difficult to puzzle out. There are also no spaces between the words and sometimes they are split between lines. And on top of this, it has been damaged and rubbed during its 1,400 years of standing in the Anglesey countryside. The top has been smashed and the central



iddo fod yn sefyll yng nghefn gwlad Môn am oddeutu 1,400 o flynyddoedd. Mae'r pen wedi'i ddarnio ac mae'r adran ganol, lle bu giât yn cau'n gyson yn ei erbyn, wedi'i dolcio ac ôl rhwbio gan wartheg. Y lle gorau i ddechrau darllen yr arysgrif ydy ar y gwaelod, lle mae'n parhau'n eglur ac mae rhai o'r geiriau'n dal yn gyfarwydd inni ("parent" ... "exempl" ...).

Dyma sut y cyfieithwyd y testun gan Syr Ifor Williams o 1937: " ...iva, boneddiges fwyaf santaidd a orwedd yma, gwraig tra hoff i Bivatisus, gwas Duw, esgob a digybl i Paulinus, trwy dras yn ... ac yn esiampl i'w gyd-ddinasyddion a'i berthnasau o ran cymeriad, rheol bywyd a'r doethineb hwnnw sy'n well nag aur a gemau" (mae'r tri gair olaf – sy'n ddyfyniad o'r Hen Destament – ar yr ochr, ar y pen).

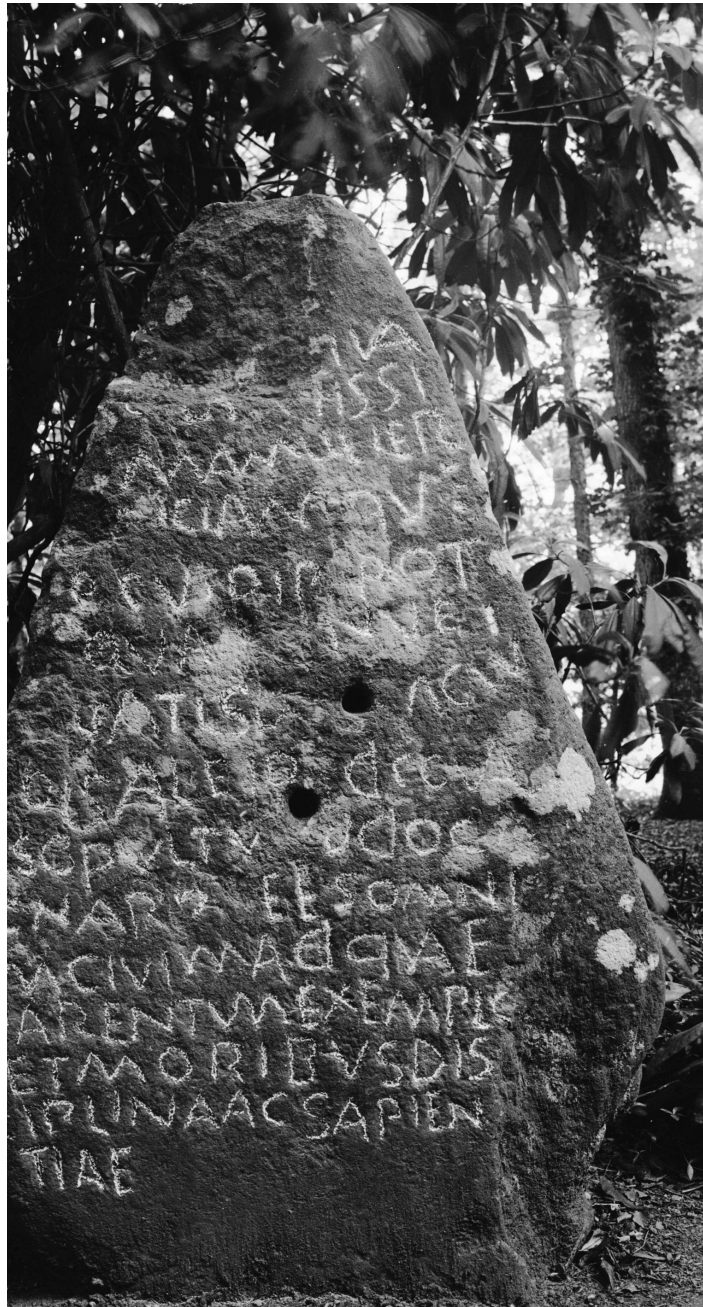
Mae rhai o'r ymadroddion – megis famulus Dei (gwas Duw) yn unigryw i Brydain ond yn gyffredin yn Sbaen ac, yn wir, mae i'r testun hwn fwy yn gyffredin â'r Cyfandir nag arysgrifau Prydeinig eraill. Yn anffodus, mae'r testun a all gyfeirio at hynafiaid Bivatisus wedi'i ddifrodi'n ddrwg. Disgrifir Bivatisus fel "sacerdos", sydd ddim o reidrwydd yn golygu "Esgob" ond mae'n sicr yn cyfleu ei fod yn glerigwr pwysig, ac roedd yn bendant yn briod gan y disgrifir ...iva fel ei wraig hoff ("amatisima coniux"). Mae'r "ma" cyntaf yma yn enghraifft arbennig o glir o lythrennau cyfunol. Mae'r nodwedd hon yn awgrymu y gallai'r cerfiwr fod wedi copio'r testun o lawysgrif redol a ysgrifennwyd ar goflech o gŵyr. Roedd y rhain yn ddigon cyffredin ym Mhrydain Rufeinig (ceir un a ganfuwyd mewn cors ger Trawsfynydd) ac mae elfennau o'r Ladin yn y testun hwn yn dangos fod Lladin yn parhau i gael ei siarad, ac nid yn iaith litwrgaidd yn unig, yng Nghymru tua diwedd y chweched ganrif. [8]



section, where the gate hinge was, has been particularly affected. The best place to start to read the inscription is at the bottom where it is still sharp and some of the words are still familiar to us ("parent" ... "exempl" ...).

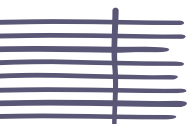
Sir Ifor Williams' translation from 1937 runs: " ...iva, a most holy lady, lies here, who was the very beloved wife of Bivatisus, servant of God, a bishop and a disciple of Paulinus, by race a ... and an example to all his fellow citizens and relations both in character, rule of life and (that) wisdom which is better than gold and gems" (the last three words – a quote from the Old Testament – are on the side, at the top).

Certain phrases – such as *famulus Dei* (servant of God) are unique in Britain but common in Spain and in fact this text has more Continental parallels than other British inscriptions. Sadly the text which may refer to Bivatisus's antecedents is badly damaged. Bivatisus is described as "sacerdos", which does not necessarily mean "Bishop", but certainly implies that he was an important cleric, and he was definitely married since ... iva is described as his beloved wife ("amatisima coniux"). The first "ma" here is a particularly clear example of conjoined letters. This feature suggests that the carver might have been copying the text from a cursive script written on a wax tablet. These were quite common in Roman Britain (there is one from a bog near Trawsfynydd) and elements of the Latin in this text show that Latin was still a spoken, not just a liturgical language, in Wales in the later sixth century. [8]



Y maen cyn ei symud i Fangor
The stone before its removal to Bangor

**DYDDIADUR
Y
GESIMAU
A'R
GRAWYS
DIARY
THE
GESIMAS
AND
LENT**



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

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun Deiniol, Ogdon
Henffych well, wir gorff, Mozart
Cyflwyniad a Ffiwg | Introduction and
Fugue, Rheinberger

11.00am
Choral Holy Eucharist

Communion Service in F, Darke
Ave Verum, Elgar
Fanfare and Trumpet Tune, Jordan

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Leighton
Evening Service in G, Jackson
Hail, gladdening light, Wood
Fanfare, Waters

6 Chwefror | Dydd Llun
6 February | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Evening Service in A, Sumsion
How beautiful are the feet, Handel
Rhagarweiniad yn E leiaf | Prelude in E
minor, BWV 533i, Bach

7 Chwefror | Dydd Mawrth
7 February | Tuesday

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Darke
Evening Service in C minor, Dyson
Pechadur wyf, O Arglwydd, Williams
Offrymddarn yn D | Voluntary in D,
Dyson

8 Chwefror | Dydd Mercher
8 February | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa XVI, Anonymous

8.00pm
Gwylnos | Vigil

Second Evening Service, Moore
Duw fod yn fy nghan, Walford Davies

9 Chwefror | Dydd Iau
9 February | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

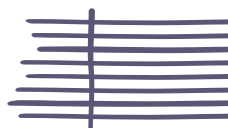
Ymatebion | Responses, Rose
Evening Service in D, Brewer
Geistliches Lied, Brahms
Berceuse, Vierne

10 Chwefror | Dydd Gwener
10 February | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

11 Chwefror | Dydd Sadwrn
11 February | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist



12 Chwefror | Yr Ail Sul cyn yr Grawys | Secsagesima 12 February | The Second Sunday before Lent | Sexagesima

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Offeren Fer, Elwyn-Edwards
Cenwch lafar gân i'r Arglwydd Dduw,
Elwyn-Edwards
Postlude in D, Willan

11.00am
Choral Holy Eucharist

Communion Service in C & F, Stanford
Adam lay y-bounden, Ord
Nachspiel, Bruckner

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Evening Service in A, Stanford
The Heavens are Telling, Haydn
Ffiwg o | Fugue from Sonata III,
Rheinberger

13 Chwefror | Dydd Llun 13 February | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Fauxbourdon Service, Byrd
The Doctrine of Wisdom, Mathias
Meditation, Duruflé

14 Chwefror | Dydd Mawrth 14 February | Tuesday

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Aston
Evening Service in D, Sumsion
O worship the Lord, Wesley
Andante Maestoso, Wesley

15 Chwefror | Dydd Mercher 15 February | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa XVI, Anonymous

8.00pm
Gwynos | Vigil

Third Evening Service, Moore
God be in my head, Rutter

16 Chwefror | Dydd Iau 16 February | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

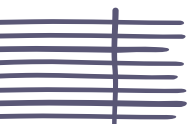
Ymatebion | Responses, Smith
Short Service, Gibbons
Cantique de Jean Racine, Fauré
A running fantasia, Gibbons

17 Chwefror | Dydd Gwener 17 February | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

**18 Chwefror | Dydd Sadwrn
18 February | Saturday**

12.30pm
Cymun Bendigaid | Holy Eucharist



19 Chwefror | Y Sul cyn y Grawys | Cwincwagesima 19 February | The Sunday next before Lent | Quinquagesima

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun yn C, Mathias
Yr Alwad, Vaughan Williams
Postlude, Mathias

11.00am
Choral Holy Eucharist

Coronation Mass, Mozart
A new-created World, Haydn
Cantique, Elgar

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Smith
Evening Service in A flat, Harwood
O thou the central orb, Wood
Postliwd yn D fwyaf | Postlude in D
major, Bach

20 Chwefror | Dydd Llun 20 February | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Evening Service in D, Wood
Oculi omnium, Wood
Trumpet Voluntary, Bennett

21 Chwefror | Dydd Mawrth 21 February | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion (Unsain) | Responses
(Unison), Archer
Magdalen Evening Service, White
Day by Day, How
Preliwd yn C | Prelude in C, Krebs

22 Chwefror | Dydd Mercher y Lludw 22 February | Ash Wednesday

12.30pm
**Cymun Bendigaid ar Gân ag
Arddodiad Lludw | Choral Holy
Eucharist with the Imposition of Ashes**

Short Communion Service, Batten
Almighty and everlasting God, Tomkins

6.00pm
**Cymun Bendigaid ar Gân ag
Arddodiad Lludw | Choral Holy
Eucharist with the Imposition of Ashes**

Mass for Four Voices, Byrd
Miserere mei, Allegri

23 Chwefror | Dydd Iau 23 February | Thursday

11.15am
Datganiad | Recital

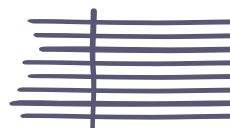
12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Tomkins
Fifth Evening Service, Tomkins
Thou knowest, Lord, Purcell
Voluntary in G, Purcell

24 Chwefror | Dydd Gwener | Dygwyl Mathias 24 February | Friday | Saint Matthias's Day

12.30pm
Cymun Bendigaid | Holy Eucharist



25 Chwefror | Dydd Sadwrn
25 February | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

26 Chwefror | Sul Cyntaf y Grawys
February | The First Sunday of
Lent

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân
Offeren Fer yn y Modd Prygaid, Wood
Gwynnach na'r eira, Evans
Aus der Tiefe rufe ich, Bach

11.00am
Choral Holy Eucharist

Communion Service in A Minor, Darke
Wash me thoroughly, Wesley
Prelude and Fugue in G minor,
Buxtehude

3.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Tomkins
Second Evening Service, Gibbons
Hear my prayer, O Lord, Purcell
O Welt, ich muss dich lassen, Karg-Elert

27 Chwefror | Dydd Llun
27 February | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Fauxbourdon Service, Morley
Turn thy face from my sins, Attwood
Durch Adams fall ist ganz verderbt,
Zachowt

28 Chwefror | Dydd Mawrth
28 February | 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
St David's Service, Lole
O Ddewi sanctaidd, Wynn Jones
Prelud ar "Rhosymedre" | Prelude on
"Rhosymedre", Vaughan Williams

1 Mawrth | Dydd Mercher | Dygwyl
Ddewi
1 March | Wednesday | Saint David's
Day

12.30pm
Cymun Bendigaid | Holy Eucharist

Offeren Glyn Rhosyn, Wynn Jones

6.00pm
Cymanfa Gŵyl Ddewi | Saint David's
Day Carol Service

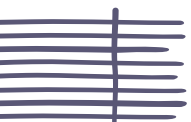
2 Mawrth | Dydd Iau
2 March | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Evening Service in E, Murrill
O for a closer walk, Stanford
O Mensch, bewein dein Sunde gross,
BWV 622, Bach



3 Mawrth | Dydd Gwener
3 March | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

4 Mawrth | Dydd Sadwrn
4 March | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

5 Mawrth | Ail Sul y Grawys
March | The Second Sunday of Lent

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun y Cymry II, Harper
In manus tuas, Tallis
Schmucke dich, o liebe Seele, BWV
654, Bach

11.00am
Choral Holy Eucharist

Mass of the Quiet Hour, Oldroyd
I know my soul has power, Parry
Mein Jesu, der du mich, Brahms

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Clucas
Evening Service in D minor, Walmisley
God so loved the world, Stainer
Attende Domine, Demessieux

6 Mawrth | Dydd Llun
6 March | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Evening Service in F, Dyson
O taste and see, Vaughan Williams
Jesus Christus under Heiland, BWV
689, Bach

7 Mawrth | Dydd Mawrth
7 March | Tuesday

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Nardone
Edinburgh Service, Byram-Wigfield
By the waters of Babylon, Mawby
Audi
Benigne conditor, Dupré

8 Mawrth | Dydd Mercher
8 March | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

Missa Deus Genitor Alme, Anonymus

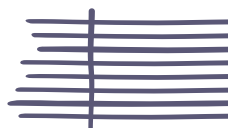
8.00pm
Gwynnos | Vigil

Second Evening Service, Tomkins
Out of the deep, Tomkins

9 Mawrth | Dydd Iau
9 March | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist



5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Gloucester Service, Howells
Out of the deep, Rutter
Psalm Prelude 1.1, Howells

10 Mawrth | Dydd Gwener
10 March | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

11 Mawrth | Dydd Sadwrn
11 March | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

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

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun Gwynedd, Cooper
Marwnad y Bardd, Ogdon
Allegro Risoluto, Whitlock

11.00am
Choral Holy Eucharist

Missa "Je suis déshéritée", Lassus
Super flumina Babylonis, Lassus
Prelïwd a Ffiwg yn C leiaf | Prelude and
Fugue in C minor, BWV 549, Bach

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Collegium Regale Evening Service,
Howells
Like as the Hart, Howells
Sarabande in modo elegiaco, Howells

13 Mawrth | Dydd Llun
13 March | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Fauxbourdon Service, Andreas
Lord, for thy tender mercy's sake,
Farrant
Erbarm dich mein, o Herre Gott, Hanff

14 Mawrth | Dydd Mawrth
14 March | Tuesday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon
Second Evening Service, Tomkins
The ways of Zion do mourn, Wise
Ach Gott! Erhor mein seufzen, Krebs

15 Mawrth | Dydd Mercher
15 March | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

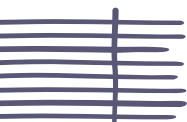
8.00pm
Gwynos | Vigil

Evening Service in G, Wood
O most merciful, Wood

16 Mawrth | Dydd Iau
16 March | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist



5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Reading
Evening Service in E minor, Purcell
Hear my Prayer, Mendelssohn
Sonata VI, Mendelssohn

17 Mawrth | Dydd Gwener

17 March | Friday

12.30pm

Cymun Bendigaid | Holy Eucharist

18 Mawrth | Dydd Sadwrn

18 March | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist

**19 Mawrth | Sul y Mamau |
Pedwerydd Sul y Grawys |**

Lætare

**19 March | Mothering Sunday | The
Fourth Sunday of Lent | Lætare**

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Offeren Glyn Rhosyn, Wynn Jones
O Beata Trinitas, Mealor
Benedictus, Reger

11.00am

Choral Holy Eucharist

A Little Jazz Mass, Chilcott
For the beauty of the earth, Rutter
Toccata in Seven, Rutter

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Reading
Evening Service in G Minor, Purcell
Remember not, Lord, our offences,
Purcell
Mein junges Leben hat ein End,
Sweelinck

**20 Mawrth | Dydd Llun | Dygwyl
Joseff**

**20 March | Monday | Saint Joseph's
Day**

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Evening Service in E flat, Brewer
The cherry tree carol, Traditional
Jesus, meine freude, Krebs

21 Mawrth | Dydd Mawrth

21 March | Tuesday

9.00am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Brown
Fauxbourdon Service, MacDonald
Wash me thoroughly, Handel
Warum betrubst du dich, mein Herz,
Walther

22 Mawrth | Dydd Mercher

22 March | Wednesday

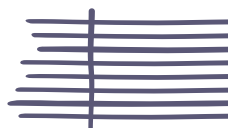
12.30pm

Cymun Bendigaid | Holy Eucharist

8.00pm

Gwynnos | Vigil

Gwasanaeth Hwyrrol ar Siant Znamennu
| Evening Service on Znamenny Chants,
Ogdon
Mother of God, here I stand, Tavener



23 Mawrth | Dydd Iau
23 March | Thursday

11.15am
Datganiad | Recital

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon
Second Evening Service, Byrd
Lord, let me know mine end, Greene
Chorale and Variation: Herzlich tut mich
verlangen, Mendelssohn

24 Mawrth | Dydd Gwener
24 March | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

25 Mawrth | Dydd Sadwrn |
Dygwyl y Cyfarchiad
25 March | Saturday | Festival of the
Annunciation

12.30pm
Cymun Bendigaid | Holy Eucharist

26 Mawrth | Sul y Gwreichion
March | Passion Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Offeren Fer, Palestrina
O Brynwr mawr y byd, Goss
Contemplation, How

11.00am
Choral Holy Eucharist

Missa Brevis, Berkeley
Litani | A Litany, Walton
Rhagarweiniad yn C leiaf | Prelude in C
minor, Mendelssohn

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon
Evening Service in B minor, Noble
Christus factus est, Bruckner
Elegie, Peeters

27 Mawrth | Dydd Llun
27 March | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5:30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Plainchant
Third Evening Service, Moore
The Reproaches, Victoria
Ebarm dich mein, o Herre Gott, BWV
721, Bach

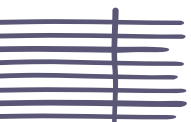
28 Mawrth | Dydd Mawrth
28 March | Tuesday

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Plainchant
Evening Service with Tallis
Fauxbourdons, MacDonald
Ex ore innocentium, Ireland
Chorale Prelude on Rockingham, Parry



29 Mawrth | Dydd Mercher
29 March | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

Missa Deus Genitor Alme, Anonymous

8.00pm

Gwynnos | Vigil

Evening Service in E, Wood
Crux fidelis, John IV

30 Mawrth | Dydd Iau
30 March | Thursday

11.15am

Datganiad | Recital

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Plainchant
Second Evening Service, Moore
It is a thing most wonderful, Moore
Ich ruf zu dir Herr Jesu Christ, Pachelbel

31 Mawrth | Dydd Gwener
31 March | Friday

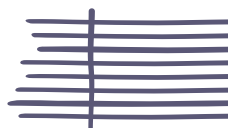
12.30pm

Cymun Bendigaid | Holy Eucharist

1 Ebrill | Dydd Sadwrn
1 April | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist





“Gorffennwyd

DYDDIADUR

YR

WYTHNOS

FAWR

It is finished”

DIARY

HOLY

WEEK

Wrth galon yr Wythnos Fawr eleni mae oedfa ddefosiynol, llawn mawl a cherdd, a gynigir yn y Gadeirlan bob nos am 6pm o Sul y Blodau hyd Noswyl y Pasg.

Ar Sul y Blodau, bydd ein cerddorion yn perfformio *Johannes-Passion* J. S. Bach (*Dioddefaint Sant Ioan*), i gyfeiliant grymoedd offerynnol Ensemble 525, ac wedi'u hategu gan leisiau Corws Prifysgol Bangor.

Yn gynnar yn yr wythnos, yn ein Cymun Bendigaid gyda'r nos o ddydd Llun i ddydd Mercher, bydd yr bardd-offeiriad, Malcolm Guite, yn myfyrio trwy ei bregethu a'i farddoniaeth ar daith Crist i'r Groes. Yn y Cymuno hwyrol hyn, bydd hefyd yn clywed *Offeren Tri, Pedwar a Phump Llais* William Byrd, a gosodiadau o salmau mydryddol Edmwnd Prys o *Salmau Cân*, a hithau'n bedwar can mlynedd eleni ers y marwolaethau.

Ar ddydd Iau Cablyd, bydd yr Esgob yn golchi traed, ac awn i'r Gangell i gadw Gwylfa Gethsemane.

Ac i ganol dawelwch Dydd Gwener y Groglith, byddwn yn offrymu'r perfformiad cyntaf yn y byd o *Saith Air y Groes* gan y cyfansoddwr, Alex Mills – gosodiad corawl o eiriau olaf Crist o'r Groes, wedi'i wreiddio yn iaith a diwylliant Gogledd Orllewin Cymru, ac wedi'i gomisynu ar gyfer yr Wythnos Fawr gan y Gadeirlan. Bydd y gair mawr, tyngedfennol hwnnw, "Gorffenyd," yn atseinio.

Ar Noswyl y Pasg, byddwn yn cadw Gwynos ac yn cynnau'r Tân Newydd cyn dathlu Atgyfodiad Crist, wrth iddo ef yn unig gyflawni popeth ym mhopeth.

At the heart of our Holy Week this year is a devotional observance, rich in worship and music, offered at the Cathedral every evening at 6pm from Palm Sunday to Easter Eve.

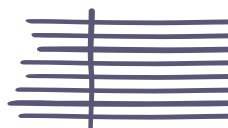
On Palm Sunday, our musicians will perform J. S. Bach's *Johannes-Passion* (*Saint John Passion*), accompanied by the instrumental forces of Ensemble 525, and augmented by the voices of the Bangor University Chorus.

Early in the week at our evening Eucharists from Monday to Wednesday, the priest-poet, Malcolm Guite, will reflect through his preaching and poetry on Christ's journey to the Cross. At these evening Eucharists, we will also hear William Byrd's *Masses for Three, Four & Five Voices*, and settings of Edmwnd Prys's metrical psalms from *Salmau Cân*, during this, four-hundredth anniversary of the deaths.

On Maundy Thursday, the Bishop will wash feet, and we will process to the Chancel to keep the Watch of Gethsemane.

And into the silence of Good Friday, we will offer the world premiere of Alex Mills's *Saith Air y Groes* – a choral setting of the Seven Last Words from the Cross, grounded in the language and culture of North-West Wales, and commissioned by the Cathedral for this Holy Week. "Gorffenyd," will resound.

On Easter Eve, we will keep Vigil and light the New Fire before celebrating Christ's Resurrection, as he fulfills all things in all.



2 Ebrill | Sul y Blodau
April | Palm Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân a
Gorymdaith y Palmwydd

Yr Is-Ddeon yn pregethu
Offeren fach yr Organ, Haydn
Hosanna i Fab Dafydd, Victoria
Gorymdaith ar "Lift up your heads" gan
Handel, Guilmant

11.00am
Choral Holy Eucharist with the
Procession of Palms

The Sub-Dean preaching
Missa Aedis Christi, Mathias
Hosanna to the Son of David, Weelkes
Valet will ich dir geben, BWV 736, Bach

6.00pm
Johannes-Passion

Dioddefaint Sant Ioan, J. S. Bach
Côr Cadeirlan Deiniol Sant
Corws Prifysgol Bangor
Ensemble 525
Tom Castle, Efenglydd
Jack Redman, Christus
Joe Cooper, arweinydd
Tocynnau | £15 | £10 gostyngiadau | £5
myfyrwyr | £5 plant

Saint John Passion, J. S. Bach
Saint Deiniol's Cathedral Choir
Bangor University Chorus
Ensemble 525
Tom Castle, Evangelist
Jack Redman, Christus
Joe Cooper, conductor
Tickets | £15 | £10 concessions | £5
students | £5 children

Prynu tocynnau
Buy tickets



Tom Castle



Jack Redman



Joe Cooper



Malcolm Guite

3 Ebrill | Y Llyn Glân
April | Holy Monday

11.30am

**Cymun Bendigaid y Crism | Chrism
Holy Eucharist**

6.00pm

*Cymun Bendigaid ar
Gân a Bendithiad y
Sagrafen Fendigaid •
Choral Holy Eucharist
and Benediction of the
Blessed Sacrament*

Malcolm Guite yn pregethu | preaching

Offeren Tri Llais | Mass for Three
Voices, Byrd

Salmau Cân, Gibbons

O salutaris hostia, Elgar

4 Ebrill | Y Mawrth Glân
April | Holy Tuesday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.00pm

*Cymun Bendigaid ar
Gân a Bendithiad y
Sagrafen Fendigaid •
Choral Holy Eucharist
and Benediction of the
Blessed Sacrament*

Malcolm Guite yn pregethu | preaching

Offeren Pedwar Llais | Mass for Four
Voices, Byrd

Salmau Cân, Gibbons

Nolo mortem peccatoris, Morley

5 Ebrill | Y Mercher Glân
April | Holy Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.00pm

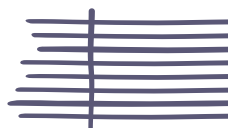
*Cymun Bendigaid ar
Gân a Bendithiad y
Sagrafen Fendigaid •
Choral Holy Eucharist
and Benediction of the
Blessed Sacrament*

Malcolm Guite yn pregethu | preaching

Offeren Pum Llais | Mass for Five
Voices, Byrd

Salmau Cân, Gibbons

Salvator Mundi I, Tallis



6 Ebrill | Dydd Iau Cablyd
April | Maundy Thursday

12.30pm

Cymun Bendigaid (yr Iau Glân) | Holy Eucharist (of Holy Thursday)

6.00pm

Cymun Bendigaid ar Gân y Swper Olaf â Golchi'r Traed • Choral Holy Eucharist of the Last Supper with the Washing of Feet

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

Offeren yn E leddf | Mass in E flat, "Cantus Missae", Rheinberger
Tantum Ergo, Duruflé

yna Gwylfa Gethsemane followed by the Watch of Gethsemane

10.00pm

Cwmplyn y Dioddefaint | Compline of the Passion

Prynu tocynnau
Buy tickets



Alex Mills

7 Ebrill | Dydd Gwener y Groglith
April | Good Friday

2.00pm

Litwrgi'r Dioddefaint | The Liturgy of the Passion

Dioddefaint Sant Ioan | Saint John Passion, Victoria

4.45pm

Sgwrsio ag Alex Mills | Alex Mills in Conversation

Sgwrs cyn y perfformiad gyda chyfansoddwr ein comisiwn ar gyfer yr Wythnos Fawr, *Saith Air y Groes* | A pre-performance conversation with the composer of our Holy Week commission, *Saith Air y Groes*

6.00pm

Saith Air y Groes

***Saith Air y Groes*, Alex Mills**

Côr Cadeirlan Deiniol Sant

Ensemble 525

Joe Cooper, arweinydd

Tocynnau | £5

***Saith Air y Groes • Seven Last Words from the Cross*, Alex Mills**

Saint Deiniol's Cathedral Choir

Ensemble 525

Joe Cooper, conductor

Tickets | £5

8 Ebrill | Noswyl y Pasg
April | Easter Eve

6.00pm

*Gwynnos a Chymun
Bendigaid Cyntaf y
Pasg ar Gân | Choral
Vigil and First Holy
Eucharist of Easter*

Missa Brevis, Dove

Seek him that maketh the seven stars,
Dove

Incantation pour un jour saint, Langlais



Mary Stallard

9 Ebrill | Sul y Pasg
April | Easter Day

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Yr Esgob Cynorthwyol yn pregethu

Missa Brevis in C, Gounod

Hwn ydyw'r dydd, Evans

Acclamations, Langlais

11.00am

Choral Holy Eucharist

The Assistant Bishop preaching

Spatzenmesse, Mozart

Hallelujah!, Handel

Alleluia, Dubois

3.30pm

Gosber ar Gân | Choral Evensong

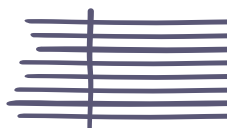
Ymatebion | Responses, Ayleward

Second Evening Service in E flat, Wood

Blessed be the God and Father, Wesley

Variations on an old Easter melody,

West



The image shows the interior of a large, circular church. The most prominent feature is a large, multi-layered glass dome that allows natural light to fill the space. The dome is supported by a ring of white columns. Below the dome, the walls are decorated with a grid of small, square tiles in shades of blue and green. The church has a central altar area with a large, ornate tapestry depicting a religious scene. Two large, arched organ cases with wooden facades and red curtains are positioned on either side of the altar. The floor is made of dark, polished stone. Rows of wooden pews are arranged in a semi-circle, facing the altar. The overall atmosphere is bright and open.

DATGANIADAU PANED COFFEE-BREAK RECITALS

POB DYDD IAU
11.15AM
PANED A CHACEN
O 10.45AM

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

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

EVERY THURSDAY
11.15AM
COFFEE AND CAKE
FROM 10.45AM

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

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

9 CHWFROR
MARTIN BROWN
ORGAN

Mae Organydd y Gadeirlan, Martin Brown yn dychwelyd unwaith eto i'w offeryn cartref i'n swyno gyda datganiad amrywiol o ffefrynnau'r organ.

9 FEBRUARY
MARTIN BROWN
ORGAN

The Cathedral Organist Martin Brown performs on his home instrument, delighting us with a varied recital of organ favourites.

16 CHWFROR
JOE COOPER
BASS

Mae'r Cyfarwyddwr Cerdd, Joe Cooper, yn dangos ei lais gyda datganiad caneuon bas, gan gynnwys y *Caneuon Olaf* gan Ralph Vaughan Williams ac ariâu o *Ddiodeffaintau* Bach.

16 FEBRUARY
JOE COOPER
BASS

Director of Music Joe Cooper shows off his voice with a recital of bass songs including the *Last Songs* by Ralph Vaughan Williams and arias from the Bach *Passions*.

23 CHWEFROR
SAM A CHRISTINA
HUTCHINSON-ROGERS
CLARINET A FFLIWT

Mae'n Coryddion Sam a Christina yn cyflwyno datganiad hanner-tymor yn dangos eu sgiliau ar eu hofferynnau eraill, gan gynnwys perfformiad o'r *Concerto i'r Clarinet* gan Mozart.

2 MAWRTH
ELLA LEONARD
OBO

Mae Ella Leonard, myfyriwr ym Mhrifysgol Bangor, yn ymweld â'r Gadeirlan i gyflwyno gweithiau allweddol o repertoire yr obo.

9 MAWRTH
SIMON LAWFORD
ORGAN

Mae Organydd yr Eglwys Ffrangeg yn Llundain yn cymryd seibiant o'r metropolis i roi organ y Gadeirlan ar prawf.

16 MAWRTH
SIMON OGDON
GWRTH-DENOR

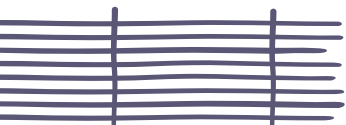
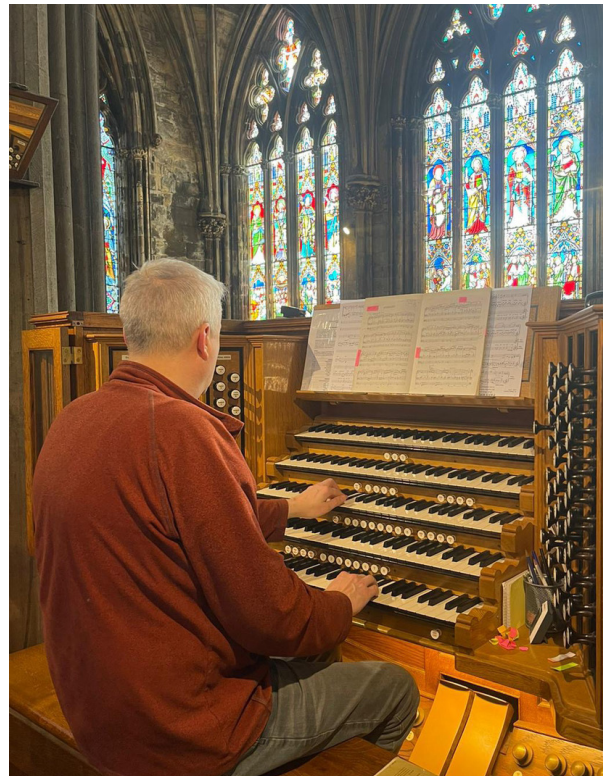
Mae Clerc Lleyg y Gadeirlan, Simon Ogdon, yn cyflwyno datganiad sy'n cynnwys rhai o gantatas seciwlar Handel i unawdwyr.

23 MAWRTH
ADAM VOELCKER
CLARINET

Mae cerddor lleol ac aelod Cerddorfa Symffoni Prifysgol Bangor, Adam Voelcker, yn ein gwahodd i ymuno ag ef am ddatganiad o weithiau allweddol repertoire y clarinet.

30 MAWRTH
SEBASTIAN WYSS
FFIDIL

Mae'r ffidler o Firmingham yn galw heibio'r Gadeirlan i'n diddanu ag gelfgarwch a'i fedr.



23 FEBRUARY
SAM & CHRISTINA
HUTCHINSON-ROGERS
CLARINET AND FLUTE

Choristers Sam and Christina present a half-term recital displaying their skills on their other instruments, including a performance of Mozart's *Clarinet Concerto*.

2 MARCH
ELLA LEONARD
OBOE

Bangor University student Ella Leonard pays a visit to the Cathedral to introduce us to some key pieces of the oboe repertoire.

9 MARCH
SIMON LAWFORD
ORGAN

The Organist of the French Church in London takes a break from the metropolis to put the Cathedral organ through its paces.

16 MARCH
SIMON OGDON
COUNTER-TENOR

Cathedral Lay Clerk Simon Ogdon presents a recital including some of Handel's secular cantatas for solo voice.

23 MARCH
ADAM VOELCKER
CLARINET

Local musician and member of Bangor University Symphony Orchestra, Adam Voelcker, invites us to join him for a recital of key works of the clarinet repertoire.

30 MARCH
SEBASTIAN WYSS
VIOLIN

Birmingham-based violinist Sebastian drops in to the Cathedral to dazzle us with his virtuosity and skill.



THEMÂU'N PREGETHU

“Duw newydd digyfnewid”

Siôn Aled, yn ei gerdd, “Llandanwg”

“Rwy’n fwyfwy argyhoeddedig mai’r ffordd orau o ddiwinydda yw barddoni,” meddai’r diwinydd a’r hanesydd, Diana Butler Bass, yn ddiweddar. Mae hi’n ein cyfeirio at yr her o sôn am y Duw anweledig mewn ffyrdd sy’n anrhydeddu dirgeledd Duw, a thuag at y gwirionedd mai mewn barddoniaeth y mae beirdd, emynwyr, pregethwyr a holl bobl Dduw yn aml wedi dod agosaf at ganfod mewn geiriau’r harddwch, y gwirionedd a’r cariad y mae’r enaid yn ei gaffael yn Nuw. Wrth i ni gamu tuag’r Wythnos Fawr a llawenydd dwfn y Pasg, bydd cerdd i gyd-fynd â’n darlleniadau Beiblaidd pob Sul, a bydd ein pregethau’n ein dwyn i ddirgeledd y farddoniaeth, er mwyn ein dwyn hefyd i goflaid dirgeledd Duw . Canys, fel y dywed yr offeiriad a’r llenor, Mark Oakley, “Y mae Duw yn y byd hwn fel y mae barddoniaeth yn y gerdd.”

“Llandanwg” | Siôn Aled

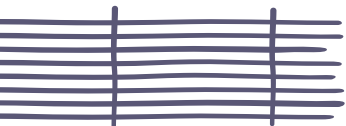
5 Chwefror | Y Trydydd Sul cyn y
Grawys | Septuagesima

Yr Is-Ddeon yn pregethu

“Hyn sy’n fawl” | Euros Bowen

12 Chwefror | Yr Ail Sul cyn yr Grawys |
Secsagesima

Y Canon dros Fywyd Cynulleidfaol yn
pregethu



OUR SERMON SERIES

“The new and changeless God”

Siôn Aled, in his poem, “Llandanwg”

“I am increasingly convinced that the best way to do theology is poetry,” wrote the theologian and historian, Diana Butler Bass, recently. She points us both towards the challenge of speaking about the unseen God in ways that honour God’s mystery, and towards the truth that it is in the poetic that poets, hymn writers, preachers and the whole people of God have often come closest to capturing in words the beauty, truth and love that the soul encounters in God. As we walk towards Holy Week and the deep joy of Easter’s celebration of new life, our Sunday Bible readings will be accompanied by a poem, and our sermons will draw us into the mystery of the poetry, to better help us encounter the mystery of God. For, as the priest and writer, Mark Oakley, has said, “God is in this world as poetry is in the poem.”

“Llandanwg” | Siôn Aled

5 February | The Third Sunday before Lent | Septuagesima

The Sub-Dean preaching

“This is praise” | Euros Bowen

12 February | The Second Sunday before Lent | Sexagesima

The Canon for Congregational Life preaching



“Catholigiaeth” | D. Gwenallt Jones

19 Chwefror | Y Sul cyn y Grawys | Cwincwagesima

Yr Is-Ddeon yn pregethu

“Ar fy ngliniau” | R. S. Thomas

22 Chwefror | Dydd Mercher y Llundw

Y Canon dros Fywyd Cynulleidfaol yn pregethu

“Cyrchfan” | R. S. Thomas

26 Chwefror | Sul Cyntaf y Grawys

Yr Is-Ddeon yn pregethu

“Wele’n sefyll rhwng y myrtwydd” | Ann Griffiths

5 Mawrth | Ail Sul y Grawys

Y Canon Emeritws yn pregethu

“Hawdd mynd heibio mynyddoedd heb sylwi” | Todd Boss

12 Mawrth | Trydydd Sul y Grawys

Y Canon dros Fywyd Cynulleidfaol yn pregethu

“Y wledd nefol” | Cerdd Wyddeleg o’r ddegfed ganrif

19 Mawrth | Sul y Mamau | Pedwerydd Sul y Grawys | Lætare

Yr Esgob Cynorthwyol yn pregethu

“Yr Angel” | Ruth Fainlight

26 Mawrth | Sul y Gwreichion

Yr Is-Ddeon yn pregethu

“Y gwaed a ddiferodd yn waedd!” | Annes Glyn, o Ladin gwreiddiol Hildegard von Bingen

2 Ebrill | Sul y Blodau

Yr Is-Ddeon yn pregethu

“A dyna fydd nefoedd” | Evangeline Paterson

9 Ebrill | Sul y Pasg

Yr Esgob Cynorthwyol yn pregethu



“Catholicity” | D. Gwenallt Jones

19 February | The Sunday next before Lent | Quinquagesima

The Sub-Dean preaching

“Kneeling” | R. S. Thomas

22 February | Ash Wednesday

The Canon for Congregational Life preaching

“The coming” | R. S. Thomas

26 February | The First Sunday of Lent

The Very Revd Prof. Gordon McPhate preaching

“I saw him standing” | Rowan Williams, from the Welsh of Ann Griffiths

5 March | The Second Sunday of Lent

The Canon Emeritus preaching

“One can miss mountains...and pine” | Todd Boss

12 March | The Third Sunday of Lent

The Canon Secundus preaching

“The heavenly banquet” | A tenth century Irish poem

19 Mawrth | Sul y Mamau | Pedwerydd Sul y Grawys | Lætare

The Assistant Bishop preaching

“The Angel” | Ruth Fainlight

26 March | Passion Sunday

The Revd John Prysor-Jones preaching

“Blood that bled into a cry!” | Barbara Newman, from the Latin of Hildegard von Bingen

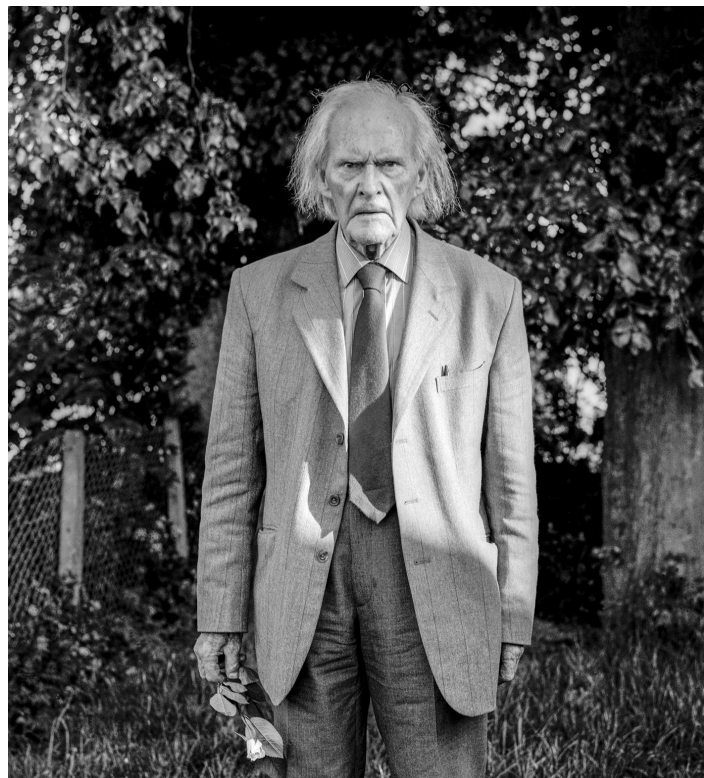
2 April | Palm Sunday

The Sub-Dean preaching

“And that will be heaven” | Evangeline Paterson

9 April | Easter Day

The Assistant Bishop preaching



R. S. Thomas
22 a 26 Chwefror | 22 & 26 February



CLAS

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

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

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

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

NOS LUN 20 CHWEFROR ALEX MILLS

Cyfle i gwrdd ag Alex Mills. Croesawn y cyfansoddwr, Alex Mills, i'n gwasanaethau'r Sul yma. Yn enedigol o Sir Benfro, mae Alex yn gyfansoddwr cerddoriaeth siambr, cerddorfaol a chorawl, yn ogystal â dwy opera ddiweddar, *Dear Marie Stopes* a *Leonardo*. Rydym wrth ein bodd bod Alex wedi derbyn comisiwn i gyfansoddi gosodiad Cymraeg o *Saith Air y Groes*, i'w berfformio yn y Gadeirlan ar Ddydd Gwener y Groglith 2023. Cawn sgwrs ag Alex am ei gefndir, ei gyfansoddiadau blaenorol, a hynt a helynt ei gyfansoddi ar ein cyfer ni.

NOS LUN 6 MAWRTH ESGOB CYNORTHWYOL BANGOR

Cyn i ni ffarwelio â'r Esgob, wrth iddi ein gadael i ddod yn Esgob newydd Llandaf, mae'n ymuno â ni yn **Clas** i fyfyrto ar ei chyfnod yn yr esgobaeth, ei chyfranogiad yng Nghynhadledd Lambeth yr haf diwethaf, ei hymweliad Cymundeb Anglicanaidd diweddar â Ghana, a phopeth sydd nawr o'i blaen.

NOS LUN 20 MAWRTH TREM TUA'R WYTHNOS FAWR

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



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

MONDAY 20 FEBRUARY ALEX MILLS

An opportunity to meet the composer, Alex Mills. Alex is a composer of chamber, orchestral and choral music, and of two recent operas, *Dear Marie Stopes* and *Leonardo*. We're delighted that Alex has accepted a commission to compose *Saith Air y Groes*, a setting of the Seven Last Words from the Cross, to be performed at the Cathedral on Good Friday 2023. We'll speak to Alex about his background, his previous compositions, and his approach to his composition for the Cathedral.

MONDAY 6 MARCH THE ASSISTANT BISHOP OF BANGOR

Before we say farewell to the Bishop, as she leaves us to become the new Bishop of Llandaff, she joins us at **Clas** to reflect on her time in the diocese, her participation in the Lambeth Conference last summer, her recent Anglican Communion visit to Ghana, and all that lies ahead.

MONDAY 20 MARCH LOOKING TOWARDS HOLY WEEK

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

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

**COFIWCH!
REMEMBER!**



**DARLLEDU
BYW O
DAIR DEFOD
AR GÂN
Y SUL AR
FACEBOOK
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**LIVE
STREAMING
OF OUR
THREE
SUNDAY
CHORAL
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**Cadeirlan ac Eglwys Archesgobol
Deiniol Sant ym Mangor
The Cathedral & Metropolitan
Church of Saint Deiniol in Bangor**

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

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Canon dros Fywyd Cynulleidfaol
Canon for Congregational Life
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Rheolwr Prosiect Cadwraeth a Datblygu
Conservation & Development Project
Manager
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Canon Emeritws | Canon Emeritus
Canon Angela Williams

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

Darllynydd | Reader
Elma Taylor

Pensaer y Gadeirlan | Cathedral Architect
Simon Malam

Ar y clawr | Portread o ran o ffenestr liw
Ddwyreiniol y Gadeirlan

On the cover | A depiction of part of
the Eastern stained glass window of the
Cathedral

**Cabidwl y Gadeirlan
Cathedral Chapter**

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

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

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

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

Prebendari Penmynydd
Prebendary of Penmynydd
Canon Dylan Williams

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

Canon Ganghellor | Canon Chancellor
Canon Emlyn Cadwaladr Williams

Canon Bencantor | Canon Precentor
Canon Robert Townsend

Canon Primus
Canon Tracy Jones

Ganon Secundus
Canon Secundus
Canon David Thomas Morris

Canon Tertius
Canon Kim Williams

Canon Quintus
Canon Alan Gyle

Canon Mygedol | Honorary Canon
Canon Jane Coutts

Canon Mygedol | Honorary Canon
Canon Janet Gough

Canon Mygedol | Honorary Canon
Canon Nick Golding

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

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

**DUW
NEWYDD
DIGYFNEWID
THE NEW
AND
CHANGELESS
GOD**

“LLANDANWG” | SIÔN ALED



**Esgobaeth
Bangor**
The Diocese
of Bangor

Yr Eglwys yng Nghymru
The Church in Wales