

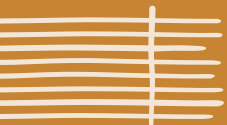
# BUCHEDD BANGOR



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

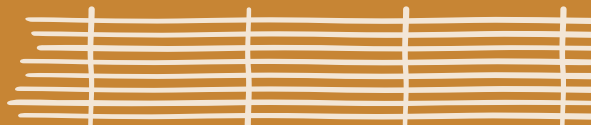


**PASG**  
**2023**  
**EASTER**  
**2023**



**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**

**16.4.2023-18.6.2023**

**RHAD AC AM DDIM**

**EWCH Â CHOPIAU I'W RHANNU**

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# CROESO WELCOME

*Gareth Jones*

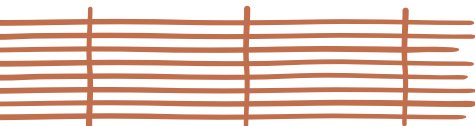
## Croeso i'r rhifyn diweddaraf hwn o **Buchedd Bangor**, cylchgrawn **Cadeirlan Deiniol Sant ym Mangor.**

"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.

Ysgrifennaf y rhagymadrodd hwn yn ystod Wythnos y Pasg, gan edrych yn ôl ar ddefodau'r Wythnos Fawr a'r Tridiau a fu'n ddwys, yn deimladwy ac yn deilwng. Yn fwy hyfryd fyth, bu i'n taith drwy'r wythnos gynnwys cynifer o aelodau o deulu'n Cadeirlan, gan hefyd wneud defnydd gwych o'n celfi newydd, a rhoi'r cyfle i groesawu newydd-ddyfodiaid a hen ffrindiau dros y trothwy. Ynghanol y difrifoldeb a'r gwaith caled roedd llewyrch gobaith a phwrpas i'w weld, yn datgelu inni'n galwad yn y fangre hon yn gliriach byth.

Mae'r addoli, y pererindota a'r gwasanaethu beunyddiol yn parhau dros y misoedd nesaf, pan weddiwn y bydd teulu'n Cadeirlan yn parhau i dyfu. Diolch i chi am fod yn rhan o gymuned o ffydd, gobaith a chariad yn y Gadeirlan ac ym Mro Deiniol. Yn ôl yr arfer, dyma eich gwahoddiad i gyfranogi'n helaeth yn y defodau a'r dathliadau a amlinellir yn y rhifyn hwn, ac i wahodd eraill i ymuno â ni ar ein taith yng ngoleuni Crist.



## 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.

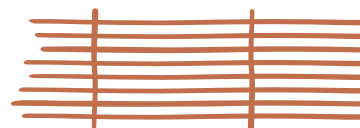
**Buchedd Bangor** is, therefore, a sort of record of the life of our community of Christ's companions here in Bangor at this time. It offers a mixture of devotional material and practical knowledge about our life together.

I write this introduction during Easter Week, looking back at an observance of Holy Week and the Sacred Triduum that was profound, moving and worthy. Even more delightfully, our progress through the week incorporated so many members of our Cathedral family, made splendid use of our new Nave furniture, and welcomed both newcomers and old friends over the threshold. Amid the seriousness and hard work there was a bright light of hope and purpose, revealing our calling in this place ever more clearly.

The round of worship, pilgrimage and service continues over the months ahead, when we pray that our Cathedral family will continue to grow. Thank you for being part of community of faith, hope and love at the Cathedral and in Bro Deiniol. As ever, this is your invitation to be fully involved in the rites and celebrations outlined in this edition, and to invite others to join us in Christ's light.

*Rhys Evans,*  
*Siôn*

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



# PANED HEFO

## JOSIE GODFREY

**Ym mhob rhifyn o Buchedd Bangor, rydym yn cwrdd ag aelod o gymuned y Gadeirlan. Y tro hwn, rydyn ni'n cwrdd a Josie Godfrey, a fydd yn ymuno â ni fel ein Curad yn dilyn ei hordeinio yn y Gadeirlan ar 1 Gorffennaf 2023.**

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

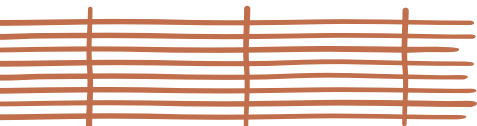
### **Dwed wrtha'i chydig am Josie.**

Cefais fy magu yn High Wycombe rhwng Llundain a Rhydychen, a dyna lle mae fy rhieni yn dal i fod. Nid oes gennyf unrhyw frodyr neu chwiorydd nac anifeiliaid anwes ond rwyf wrth fy modd â chŵn a hoffwn gael un pan fyddaf wedi setlo.

Es i'r Brifysgol yn Llundain ac yna ymlaen i Rydychen, Saint Stephen's House, i hyfforddi i fod yn offeiriad. Astudiais gerddoriaeth fel myfyriwr israddedig. Chwaraeais i offerynnau amrywiol yn yr ysgol gan gynnwys y clarinet, sacsoffon a phiano ond canwr ydw i yn bennaf. Dewisais fynd i King's College, Llundain oherwydd roeddwn i wir yn hoffi'r ffordd nad oedden nhw'n canolbwyntio ar berfformiad ac, er nad oeddwn i'n gwybod beth roeddwn i eisiau ei wneud ar ôl y Brifysgol, roeddwn i'n gwybod nad oeddwn i eisiau bod yn berfformiwr unigol a dewisais gerddoriaeth oherwydd dyna oedd fy hoff bwnc.

### **Ydi'r Eglwys wedi bod yn rhan o dy fywyd di erioed?**

Cefais fy Medyddio yn faban ac awn i'r eglwys yn achlysurol ond nid bob dydd Sul. Dechreuon ni fynd ychydig yn amlach pan ddaeth Mam yn athrawes Ysgol Sul am gyfnod ond dechreuais ddeall fy ffydd fy hun, ac eisiau mynd i'r eglwys i mi fy hun trwy'r côr. Roedd yn rhaid i ni fynd yn fwy rheolaidd ond roedd rhywbeth ychwanegol oedd yn fy nhynnu i mewn yn fwy. Dim ond tua deg oeddwn i ar y pryd felly dydw i



# GETTING TO KNOW JOSIE GODFREY

**In each edition of Buchedd Bangor, we meet another member of the Cathedral community. This time, we meet with Josie Godfrey, who will be joining us as our Curate following her Ordination at the Cathedral on 1 July 2023.**

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

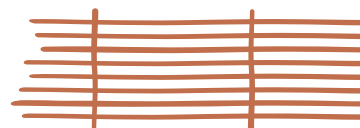
## **Tell me a little about Josie.**

I grew up in High Wycombe between London and Oxford, which is where my parents still are. I don't have any siblings or pets but I love dogs and would really like to get one once I'm settled.

I went to University in London and then on to Oxford, to Saint Stephen's House, to train to be a priest. I studied music as an undergraduate. I played various instruments in school including the clarinet, saxophone and piano but I'm mostly a singer. I chose to go to King's College, London because I really liked the way that they didn't focus on performance and, although I didn't know what I wanted to do after University, I knew I didn't want to be a solo performer and I chose music because it was my favourite subject.

## **Has Church always been a part of your life?**

I was Baptized as a baby and we went to church occasionally but not every Sunday. We started going a little more frequently when Mum became Sunday school teacher for a while but I started understanding my own faith, and wanting to go to church for myself through the choir. We had to go more regularly but there was something that just drew me in more. I was only about ten at the time so I don't think I can explain what it was. Most of the rest of the choir only really went when they



ddim yn meddwl y gallaf egluro beth ydoedd. Dim ond pan oedden nhw'n canu yr aeth y rhan fwyaf o weddill y côr mewn gwirionedd felly nid oedd fel petai cylch eang o ffrindiau.

Rwy'n canu clychau llawer, felly pan symudais i Lundain fe wnes i lawer iawn o hynny ac roedd yn golygu fy mod yn canu clychau mewn llawer o eglwysi gwahanol. Hyd at y pwynt hwnnw dim ond mewn un eglwys roeddwn i erioed wedi addoli a darganfod yn sydyn bod mwy o eglwysi a mwy o bobl ac nad yw pawb sy'n mynd i'r eglwys yn wyth deg oed!

### **Sut wnes di synhwyro Duw yn dy alw di i weinidogaeth ordeiniedig?**

Teimlais fy mod yn cael fy ngalw i ordinasw'n i ddechrau, er nad oeddwn yn gwybod beth oedd hynny ar y pryd, pan oeddwn yn bedair ar ddeg. Canais yn y côr mewn gwasanaeth ordeinio yng Nghadeirlan Christ Church yn Rhydychen lle roedd rhywun o fy eglwys yn cael ei ordeinio. Mae'r côr bron â swatio allan o'r ffordd yng Nghadeirlan Christ Church ac roedd gen i wir ymdeimlad o fod yn y lle anghywir.





were singing so it wasn't as though there was a wide circle of friends.

I do a lot of bellringing, so when I moved to London I did a huge amount of that and it meant that I was ringing at lots of different churches. Until that point I'd only ever worshipped in one church and suddenly discovered there were more churches and more people and that not everyone who goes to church is eighty years old!

### **How did you first sense God calling you to ordained ministry?**

I first felt called to ordination, although I didn't really know what that was at that point, when I was fourteen. I sang in the choir at an ordination service in Christ Church Cathedral in Oxford where someone from my church was being ordained. The choir is almost tucked out of the way in Christ Church Cathedral and I had a real sense of being in the wrong place.

During my undergraduate degree I was exploring what vocation means so alongside my third year I was a Pastoral Assistant in a church in London although that was the year that Covid hit.

### **Is there anything that stands out to you from your time at college?**

I did a couple of placements while I was there. We have a summer placement for about a month. In my first year I went to rural Derbyshire, to a post industrial, ex-mining village which was very deprived. The people were lovely and were always inviting me around for tea and to meet their cows. In contrast to that, my second summer placement was in Saint Thomas's Fifth Avenue in New York. It was a really amazing experience. Their congregation, staff team and financial situation is so different to what we're used to. Bizarrely the two summer placements complemented each other really well and I learnt so much from them both. Relationships within ministry are really important.

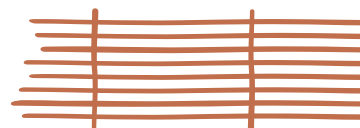
The other thing I really enjoyed at college were the conversations in the morning before people had had their first coffee. Some of the conversations we had last term ranged from "Can an alligator walk upstairs?" to, "What would it mean if Jesus were a twin?" I really enjoy those kind of conversations and they're the kind of thing that lots of people will engage with.

### **What does your faith mean to you?**

My faith is a constant that underpins everything else. I like to think that I'm a normal person whose faith is evident in all that I do. My faith isn't something separate that just happens in church or in my study.

### **What are you looking forward to about ministering here?**

So much of my time in training was affected by Covid and so I'm looking forward to getting back to doing "stuff". I grew up doing things around the church and then when I went to train and suddenly you're not allowed to do anything anymore.



Yn ystod fy ngradd israddedig roeddwn yn archwilio beth mae galwedigaeth yn ei olygu felly ochr yn ochr â'm trydedd flwyddyn roeddwn yn Gynorthwy-ydd Bugeiliol mewn eglwys yn Llundain er mai dyna'r flwyddyn y tarodd Cofid.

### **A oes unrhyw beth sy'n nodedig yn dy dyddiau di'n y coleg?**

Fe wnes i ddau osodiad tra roeddwn i yno. Rydym yn gwneud gosodiad haf am tua mis. Yn fy mlwyddyn gyntaf es i Swydd Derby a oedd yn wledig iawn, i bentref ôl-ddiwydiannol, cyn-bentref glofaol a oedd yn ddifreintiedig iawn. Roedd y bobl yn hyfryd a bob amser yn fy ngwahodd o gwmpas am de ac i gwrdd â'u gwartheg. Mewn cyferbyniad â hynny, roedd fy ail leoliad haf yn Saint Thomas Fifth Avenue yn Efrog Newydd. Roedd yn brofiad rhyfeddol iawn. Mae gynnon nhw gymaint o gynulleidfa, staff ac arian – mae'n byd hollol wahanol i'r hyn sy'n gyfarwydd i ni. Yn rhyfedd iawn, roedd y ddau leoliad haf yn ategu ei gilydd yn dda iawn a dysgais gymaint gan y ddau ohonynt. Mae cydberthynas o fewn weinidogaeth yn holl bwysig.

Y peth arall wnes i fwynhau yn fawr yn y coleg oedd y sgysiau yn y bore cyn i bobl gael eu coffi cyntaf. Roedd rhai o'r sgysiau a gawsom y tymor diwethaf yn amrywio o "A all alligator gerdded i fyny'r grisiau?" i, "Beth fyddai'n ei olygu pe bai lesu yn efail?" Rwy'n mwynhau'r mathau hynny o sgysiau yn fawr ac maen nhw'r math o beth y bydd llawer o bobl yn ymgysylltu â nhw.

### **Beth mae dy ffydd yn ei olygu i ti?**

Mae fy ffydd yn gysonyn sy'n sail i bopeth arall. Rwy'n hoffi meddwl fy mod yn berson normal a bod fy ffydd yn amlwg ym mhopeth a wnaf. Nid yw fy ffydd yn rhywbeth ar wahân sy'n digwydd yn yr eglwys neu yn fy astudiaeth.

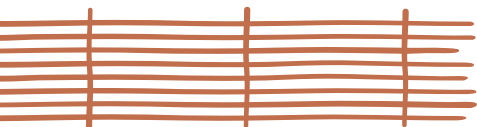
### **Beth wyt ti'n edrych ymlaen ato ynglŷn â gweinidogaethu fan hyn?**

Effeithiwyd cymaint o fy amser yn hyfforddi gan Cofid ac felly rwy'n edrych ymlaen at ddychwelyd i wneud "stwoff". Cefais fy magu yn gwneud pethau o fewn yr eglwys ac yna pan es i hyfforddi ac yn sydyn ni chaniateir i chi wneud unrhyw beth mwyach.

Dwi hefyd yn edrych ymlaen yn fawr at ochr gerddorol.

Des i Fangor ym mis Ionawr i ymweld a mwynheais fy amser yn fawr. Roedd pawb yn hyfryd iawn. Dechreuais i ddysgu Cymraeg ar y trê'n ar y ffordd adref. Dydw i ddim yn gret am ieithoedd ond dydw i ddim yn ofnadwy chwaith felly mae dysgu Cymraeg yn digwydd yn araf. Rwy'n meddwl y bydd bod yma'n fwy rheolaidd yn help mawr.

Mae gen i olwg eithaf uchel ar y sacramentau a'r Cymun yn arbennig. Dyna ganol swydd yr offeiriad ac mae popeth arall yn deillio o hynny, a dwi'n edrych ymlaen i ddatlu gyda ac er mwyn pobl y Gadeirlan, Bro Deiniol a'r ddinas. [B]



I'm also really looking forward to the musical side of things.

I came up to Bangor in January to visit and really enjoyed my time. Everyone was really lovely. I started learning Welsh on the train on the way home. I'm not amazing at languages but I'm not terrible at them either so learning Welsh is happening slowly. I think being here more regularly will really help.

I have quite a high view of the sacraments and the Eucharist especially. That's the centre of the priest's job and everything else stems from that. I'm looking forward to celebrating with and for the people of the Cathedral, Bro Deiniol and the city. [B]



# O DDUW HOLL GYFOETHOG

Pregethwyd y bregeth hon gan yr Is-Ddeon  
ar y Sul cyn y Grawys, Cwincwagesima, 19  
Chwefror 2023.

Y thema, yn ei cyfres bregethu, oedd cerdd o  
eiddo Gwenallt.

**Catholigiaeth gan Gwenallt (David James Jones; 1899-1968)**

Fe'i carcharwyd gan Ei gnawd a'i esgyrn Iddewig  
Y tu mewn i derfynau Ei wlad,  
Ond fe'u rhoes fel estyll byw i'w morthwyllo,  
A'u codi o'r beddrod, ar waethaf y gwylio,  
Yn gorff catholig gan Ei Dad.

A mwy y mae Caerdydd cyn nesed â Chalfaria,  
A Bangor bob modfedd â Bethlehem,  
Gostegir y storm ym Mae Ceredigion,  
Ac ar bob stryd fe all y lloerigion  
Gael iechydwrriaeth wrth odre Ei hem.

Ni chuddiodd Ei Efengyl rhwng cymylau Jwdea,  
Y tu hwnt i dafod a llygaid gŵr.  
Ond rhydd y bywyd sydd fyth i bara  
Mewn llymaid o win a thamaid o fara,  
A dawn yr Ysbryd mewn diferion dŵr.

**Y**n y flwyddyn 1346, mi ofynodd un Gruffydd  
ap Llywelyn ap Phylip ap Trahaearn o Gantref  
Mawr yn Sir Gâr – bro mebyd Gwenallt, fel mae'n  
digwydd – mi ofynodd Gruffydd ap Llywelyn ap  
Phylip ap Trahaearn i feudwy (rhyw fath o fynach  
yn byw bywyd o'r neilltu, a rei ben ei hun) – mi ofynodd Gruffydd  
ap Llywelyn ap Phylip ap Trahaearn i feudwy gynhyrchu cyfieithiad  
Cymraeg o ysgrifau Lladin Canol Oesol am natur y duwdod, yn eu

# TRANSCENDENCE AND IMMANENCE

The Sub-Dean preached this sermon on the Sunday next before Lent, Quinquagesima, 19 February 2023.

The theme, as part of our sermon series, was a poem by Gwenallt.

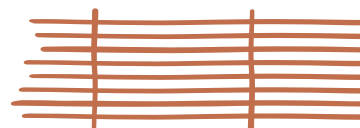
**Catholicity** by Gwenallt (David James Jones; 1899-1968)  
Translated by Patrick Thomas

He was imprisoned by his flesh and Jewish bones  
Within the confines of his land  
But he gave them as a living plank to the hammering  
And was raised from the grave, despite the guards  
As a catholic body by his Father.


And now Cardiff is as near as Calvary,  
And Bangor every inch as near as Bethlehem.  
Storms are stilled on Cardigan Bay,  
And in every street the afflicted  
Find healing from the touch of his hem.

He did not hide his gospel among the clouds of Judea,  
Beyond the tongues and eyes of men,  
But he gives the life which lasts forever  
In a drop of wine and a crumb of bread  
And the gift of the Spirit in the flow of water.

**B**ecause of the additional poem that forms part of our liturgy during these Gesima Sundays and the Sundays of Lent, I've been encouraging my colleagues to keep their sermons concise so that we don't drown in words before lunch. And, so, to do my part, I can summarize this morning's sermon in a sentence: "God is transcendence and immanence, and there's only you with Christ in-between." Gwenallt puts it better, if not necessarily any



plith nhw'r *Elucidarium* gan Honorius Augustodunensis, mynach o'r 11eg ganrif a fu'n byw am gyfnod yn Lloegr cyn marw'n yr Alban, ac a oedd yn rhyw fath o Barbara Cartland diwinyddol ei oes, yn ysgrifennu'n lliwgar ac yn ddeniadol am ddigeleddau'r ffydd. Mae llawysgrif meudwy Gruffydd ap Llywelyn ap Phylip ap Trahaearn yn bodoli hyd heddiw – fe'i chyflwynwyd hi i Goleg Iesu yn Rhydychen ar dro'r ddeunawfed ganrif; mae hi bellach yn Llyfrgell y Bodleian, ac fe'i adnabyddwn ni hi fel *Llyfr Ancr Llanddewibrefi*. A diolch i Gruffydd ap Llywelyn ap Phylip ap Trahaearn a'i feudwy anhysbys, mae gennym ni'r cyfeiriad ysgrifenedig cyntaf at Dduw gan ddefnyddio'r ansoddair "hollgyfoethog." Mae'r ansoddair yno i ddirgrifio Crist yng nghyfeithiad William Salesbury o'r Testament Newydd ac mae o yno fel un o'r prif



## **MAE DUW FEL Y MÔR YN YMESTYN TU DRAW I YNYS SEIRIOL A'R GOGARTH, . MAE DUW FEL GOLAU'R HAUL AR FORE FFRES MIS CHWEFROR. MAE DUW FEL YR ENFYS, YN CYNNWYS HOLL LIW'R CREAD**

ansoddeiriau wrth gyfeirio at Dduw yn Llyfr Gweddi Cymraeg cyntaf y Diwygiad Protestanaidd ym 1567. Mae o'n rhyw hercio mlaen yn Llyfr Gweddi gwyrdd 1984 yr Eglwys yng Nghymru, ond erbyn Llyfr Gweddi coch 2004, mae "hollalluog" (er gwaethaf trafferthion y llond ceg hwnnw i genedlaethau o ddesgwyr offeiriadol) – mae hollalluog wedi trechu "hollgyfoethog" fel ein hansoddair arferol ni wrth geisio diffiniad o gymeriad Duw.

Mae'n chwith gen i am hynny. Anodd gen i beidio â chlywed yn yr ansoddair "hollalluog" ddisgrifiad o'r hyn â wna Duw. Duw yr un a fedr wneud pob peth, yr un sydd meddu pob gallu. Bron ni chlywa'i ddisgrifiad gwrol braidd – dyma'r un grymus, pwerus, awdurdodol, a fedr ymyrryd a gweithredu; "hollalluog" – bron na chlwywa'i daran ac addewid y fellten os na fydda'i'n byhafio.

Dwi'n hoff o "hollgyfoethog" fel disgrifiad am ei fod o'n ddisgrifiad purach o hanfod Duw. Nid un sydd yn gweithredu ydi Duw – dyn ar y cwmwl sy'n fwy pwerus na chi a fi. Duw wedi ei lunio ar ein delw ni ydi hynny. Perffeithrwydd Ffydd a Gobaith a Chariad ydi Duw. Pan mae'n ffrind i, Andrew Davison, yn un o'i lyfrau cymhleth o am Dduw, yn ceisio disgrifio natur Duw, yn ceisio rhoi enw i Dduw, mae o'n galw Duw, hefo llythyren fawr bob tro, yn Bore a Gwawr a Golau Cyntaf a Tarddiad ac y Gwreiddiol; a Mesur, a Siâp, a Ffurf, a Dimensiwn; a Aeddfedrwydd a Ffrwythlondeb a Tynged a'r Datguddiedig. Mae'r geiriau'n byrlymu oherwydd bod unrhyw ymdrech i ddisgrifio

more clearly, in today's poem: "now Cardiff is as near as Calvary," – Cardiff has essentially the same awesomeness as Calvary, he means, "Bangor every inch as Bethlehem." "God is transcendence and immanence, and there's only you with Christ in-between." Daydreaming choristers if they dare and distracted congregants may want to switch off now; for the rest of us, here's eight minutes on what I think that means.

Transcendence.

I noticed that the *Daily Mail* last week got itself into a bit of a lather following a discussion in the Church of England about the possibility of using non-gendered language when talking about God. I remember a cabaret song that I heard in Edinburgh once, summarizing the *Daily Mail's* mixture of celebrity gossip and reactionary politics in eight words as: "Too fat, too thin, don't let them in." Last week, it was worried that respectable English Anglicans would no longer be allowed to refer to God as "Him." As respectable Welsh Anglicans, we don't do much of that at the moment anyhow; because we know that God isn't a man, white-haired and bearded, beyond the clouds. We know, though we use human words for God, though we give God human characteristics, that if we believe that *too* adamantly, we end up making God in our own image; and, if we make God too much like us, we allow our understanding of God to be dominated by our own understanding of power and relationships; and, as night follows day, we begin then to beg and bargain, to make deals and sulk, to get hurt when we don't get what we want, to try to hide things when we're ashamed, to feel guilty when we know when we can't hide any more but can't bear to turn round either. God becomes a parent or a friend whom we placate or fall out with. God isn't a man, white and bearded beyond the



Duw, i enwi Duw, yn wael, yn ffôl bron, oherwydd mae Duw yn *hollgyfoethog*, yn meddu popeth, yn cynnwys popeth. “Ynddo,” meddai Elfed yn ein emyn agoriadol ni, “Ynddo mae presylfa’r oesau; dechrau, diwedd popeth yw; newydd beunydd yw ei ddoniau.” Nid dyn ydi Duw, nid creadur sy’n bodoli ydi Duw; tydi Duw ddim yn “beth”. Bodolaeth ydi Duw. Mae Duw fel y môr yn ymestyn tu draw i Ynys Seiriol a’r Gogarth, yn ddiwedd, yn dragwyddol ei dreigl. Mae Duw fel golau’r haul ar fore ffres mis Chwefror, yn cynnal bywyd, yn creu ac yn deffro’r egin newydd yn barhaus. Mae Duw fel yr enfys, yr addewid i Noa, yn cynnwys holl liwiau’r goleuni, yn gyfuniad o law a heulwen bywyd, yn lewyrch na chanfyddwn ni byth mo’i ddechrau na’i ddiwedd. Diolch a fo i feudwy Gruffudd ap Llywelyn ap Phylip ap Trahaearn am ei “hollgyfoethog.”

*A Bangor bob modfedd â Bethlehem.*

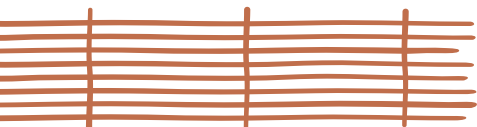
Bedair can blynedd yn ôl yn union i eleni, fe fu farw Edmwnd Prys. Fe fu o’n Reithor Ffestiniog ac yn Archddiacon Meirionnydd (ac felly, mae’n debyg, yn Ganon o’r Gadeirlan hon) am yn agos i hanner canrif; ond fuodd o ddim yn segur. Fe fu o’n gyd-fyfyriwr i William Morgan yng Ngholeg Sant Ioan yng Nghaegrawnt, ac yn rhan wedi hynny o’r fenter fawr honno o gyfieithu’r Ysgrythyrau i’r Gymraeg. Ond bardd, nid cyfieithydd manwl, oedd Edmwnd Prys, a’i gyfraniad o i’r fenter oedd gosod pob un o’r Salmau ar fesur emyn. Fe gyhoeddwyd ei *Salmau Cân* o fel atodiad i Lyfr Gweddi 1621, ac mae’n debyg mai’r salmau mydryddol hynny a fyddai wedi bod yn unig emynyddiaeth Gymraeg yr Eglwys yng Nghymru am ganrif a mwy. Fel teyrnged i’w gyfraniad o i’r iaith, fe lwyddo ni’n y Gadeirlan hon, ym 1923 a hithau’n drichanmlwyddiant ei farwloaeth o, i osod cofeb iddo yng Nghapel Mair, a honno’n uniaeth Saesneg – rhywbeth y gobeithiwn ni fedru ei gywiro yn ystod y pedwarcanmlwyddiant, ac fe ganwn ni osodiadau newydd o’i gerddi fan hyn yn ystod yr Wythnos Fawr.

Dyma i chi bedair llinell o emyn Edmwnd Prys yn seiliedig ar Salm 139. Dyma chi’r Salmydd yn siarad yn uniongyrchol hefo Duw:

Cyn fy ngeni, ysgrifennaist  
Yn dy lyfr holl dro fy rhod,  
Ac fe ffurfiaist fy holl ddyddiau  
Pan nad oedd yr un yn bod.

Salm ydi Salm 139 sy’n son am ba mor agos ydi Duw tuag atom ni – sut y “lluniaist fi yng nghroth fy mam”. “Chwilia fi,” meddai Prys wedyn (na chi ddefnydd anffurfiol o iaith a wnaeth ei emynau fo’i gyd mor boblogiadd – rhyw fodd o ddod â Duw’n agos eto yn y canu)... “Chwilia fi, O Dduw, a phrofa / Fy meddyliau i bob un.” A phenllanw’r agosatrwydd a’r adnadob hynny yn y bedair llinell hynny:

Cyn fy ngeni, ysgrifennaist  
Yn dy lyfr holl dro fy rhod,  
Ac fe ffurfiaist fy holl ddyddiau  
Pan nad oedd yr un yn bod.





clouds. God is perfect Faith and Hope and Love. When my friend, Andrew Davison, in one of his very complicated books about God, tries to describe God's power and God's relationship with Creation, he ends up calling God, with a big first letter, Morning and Sunrise and First Light and Source and Originator and Revealer; and Measure and Shape and Form and Dimension; and Maturity and Summit, and Fruition and Destiny and Revealed-ness.

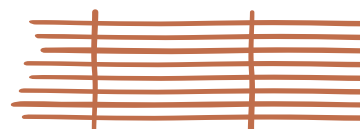
The words cascade because any effort to describe God falls short. John Mason, a great and curious seventeenth century hymn writer, captures that sense of never quite being able to say all there is to say about God in one of his best-known hymns. Of God, he says, "How shall I sing that majesty which angels do admire? Thou art

## **GOD IS MORNING AND SUNRISE AND FIRST LIGHT; AND MEASURE AND SHAPE AND FORM; AND MATURITY AND SUMMIT, AND FRUITION AND DESTINY AND REVEALED-NESS**

a sea without a shore, a sun without a sphere." We're not the only ones to talk like this of God. The Jewish scriptures refuse even to give God any name that can be said out loud, such is the danger, the presumption, of pretending we know enough of God to ascribe even so much as a noun to him, her, them. Junayd of Baghdad, one of the earliest mystics of Sufi Islam, struggling for names, for nouns, himself, refers to God, again with upper case first letters, as the "Beginninglessly Eternal." Paul Tillich, the greatest Protestant theologian of the last century, referred to God as the "depth of being." God is not a man, God is not a creature, God is not a thing. God is like the sea that stretches out beyond Puffin Island and the Great Orme, endlessly, eternally rolling; God is like the sun's light on a crisp February morning, sustaining life, constantly creating and awakening. God is like the rainbow, containing all the colour of life and light, encompassing the sunshine and the rain of our existence, whose beginning and whose end we can never find. God, to whom we dare to give a name, has no beginning, no end, for God is the "Beginninglessly Eternal." God, through whom, and with whom, and in whom we live, is the depth of being. Transcendence we call that, staring into the depth, and knowing we don't see even half of it.

Immanence.

And yet, though we know that's all true of God's vastness and untouchability, I venture that each of us is here today because we



Nid credu wnawn ni yn sgil hynny bod pob dim wedi ei benderynu a'i osod – nid dyna'r byrdwn. Ceisio disgrifio wna'r salmydd a Prys yn ei dro bod Duw'n agosach ato ni rhywsut nac yn ydan ni hyd yn oed at ein hunain. Mor fanwl a thyner a gofalus ydi sylw Duw o'n mewn ni. At Dduw yn unig, y Duw hwnnw sydd mor agos, y trown ni yn ein gwendid, a'r ein hisaf, i ofyn yn fynwesol yn ein bregusrwydd, fel y claf yn yr Efengyl heddiw, "O Dduw, trugarha wrthyf."

Mae Paul Tillich, un o ddiwinyddion mawr y ganrif ddiwethaf, yn ein hannog i feddwl am Dduw fel ein "gofid pennaf" ni – yn hyn fyddai'n dal i sefyll ohonom ni ar ôl i bopeth arall gwympo'i ffwrdd; yr hyn y bydde ni'n ei lynu wrtho os cymryd popeth arall oddi wrthym ni; yr hyn yr ydym yn ei addoli, yr hyn sydd anwylaf i ni, yr hyn sy'n ein ffurfio ni; yr hyn y bydden ni'n marw drosto. Yr hyn sy'n ateb pan ofynnwn ni, yn ein gwendid, ar ein hisaf, "Trugarha wrthyf".

### *A Bangor bob modfedd â Bethlehem.*



Meddai Gwenallt, "Ni chuddiodd Ei Efengyl rhwng cymylau Jwdea." "A mwy y mae Caerdydd cyn nesed â Chalfaria, / A Bangor bob modfedd â Bethlehem." Ein hatgoffa ni wna Gwenallt, a ninnau ar drothwy'r Grawys, nad hanes a gawn ni wrth ddilyn Crist i Gaersalem a Chroes, a beddrod a bore'r Pasg. Nid stori am rywbeth ddigwyddodd gynt sydd o'n blaenau ni i'w hadrodd a'i chydabod mewn defod a chân. Datguddiad ydi Crist i ni o'r duwdod sydd mor agos atom ni hyd nes i Dduw yng Nghrist gymryd ein cnawd ni a byw a charu a dioddef a mawr fel nynni. Datguddiad ydi Crist i ni o'r duwdod sydd mor *hollgyfoethog* nes i Dduw yng Ngrist drechu angau a chodi'r Trydydd Dydd i'r bywyd newydd hwnnw sy'n blaguro bob gwanwyn, ac a fydd y cyfan ohono ni ryw ddydd.

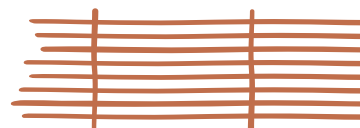
Wrth i ni gyd-gerdded â Christ tua'r Groes a thu hwnt y Grawys hwn, peidiwn â chofio digwyddiad hanesyddol. Ond syllu arno, i weld y Duw sydd mor agos atom ni â thrugaredd, a'r Duw sydd mor hollgyfoethog â goleuni pob gwawr newydd a ddaw i ni yn ein tro. [B]

have also known, at some time, that God is nearer to us than we are to ourselves. The authors of the psalms knew that. “You knit me together in my mother’s womb,” they say in the 139th psalm; “my body was not hidden from you while I was being made in secret. For you yourself created my inmost parts. Your eyes beheld my limbs, yet unfinished; all of them were written in your book, when as yet there was nothing of them.” Here is God, the still small voice; here is the experience of our very souls as a thin place, and God so near. Coming at it a little differently, Paul Tillich encourages us to think of God as our “ultimate concern” – that which alone would matter once all else had been stripped away; that which we would cling to as all else was being taken from us; that which we adore, which is dearest to us, which forms us; that for which we would die. That which, when our life is at its lowest – that which has mercy on us. God’s immanence, we call that, at the heart of us, the ultimate of us.

## **I VENTURE THAT EACH OF US IS HERE TODAY BECAUSE WE HAVE ALSO KNOWN, AT SOME TIME, THAT GOD IS NEARER TO US THAT WE ARE TO OURSELVES**

And because for most of us, who are not saints, all that transcendence and all that immanence is too much to bear, because to stare at it would kill us, as Moses says in the Old Testament, God is revealed to us in Jesus Christ, in human form – not as a man who lived once, but as the face of God’s transcendence and God’s immanence – the face of God whom we can see still. God in Christ so immanent that he took our flesh, and lived and loved and suffered and died like us. God in Christ so transcendent that he rose again from the dead into that new life which will be all that is of us.

As you walk with Christ to the Cross and beyond this Lent, do not do so as though you were recollecting an historical event. But gaze at him, to see the God who is so near to you as mercy, and so vast as the light of every new dawning day, that is our destiny. **[B]**



# CYD- WEDDÏWN PENNOD 3

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.

Mae'r erthygl hon yn atgynhyrchu pregeth y Canon dros Fywyd Cynulleidfaol yn y Cymun Bendigaid ar Gân ar Ddydd Mercher y Llundw.

**Penlinio** gan R. S. Thomas (1913-2000)  
Cyfieithiad Siôn Aled

Adegau tawelwch mawr,  
Ar fy ngliniau gerbron  
Allor bren mewn eglwys garreg  
Yn yr haf, yn disgwyl i'r Duw  
Lefaru; tawelwch  
Yn dringo grisiau'r awel; golau'r haul  
Yn gyloch o 'nghwmpas, fel pe cyflawnwn  
Ryw swyddogaeth bwysfawr. A'r gynulleidfa'n  
Llonydd; pob un o'r dorf ysbrydion  
Yn pwyso ataf, yn disgwyl, fel finnau,  
Am y neges.

Procia fi, Dduw;

Ond ddim eto. Pan lefaraf,  
Er i tithau lefaru Drwof fi, fe gollir rhywbeth.  
Yn y disgwyl mae'r neges.

**M**ae yna rai eglwysi sy'n britho'n cefn gwlad lle mai anaml iawn y gwelir ymwelwyr yn galw. Efallai mai dim ond un gwasanaeth y mis a geir yno neu wasanaethau gydol yr haf yn unig. Mae sawl un mewn mannau anghysbell, neu lefydd

# ON PRAYER

## CHAPTER 3

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 includes an article reflecting on a means or subject of prayer and praying.

This article reproduces the Canon for Congregational Life's sermon at the Choral Holy Eucharist on the Ash Wednesday.

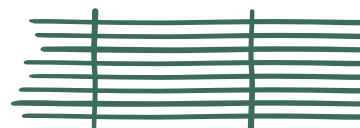
**Kneeling** by R. S. Thomas (1913-2000)

Moments of great calm,  
Kneeling before an altar  
Of wood in a stone church  
In summer, waiting for the God  
To speak; the air a staircase  
For silence; the sun's light  
Ringing me, as though I acted  
A great rôle. And the audiences  
Still; all that close throng  
Of spirits waiting, as I,  
For the message.

Prompt me, God;

But not yet. When I speak,  
Though it be you who speak  
Through me, something is lost.  
The meaning is in the waiting.

**T**here are churches scattered across the countryside where humans are infrequent visitors. They may only have a service every month or services through the summer. Many are in places that are not so easy to reach, or places where few visitors know to go.



mai prin ydy'r rhai hynny sy'n gwybod lle maen nhw.

Cyn y gellir cynnal gwasanaeth yn un o'r eglwysi hyn, fel ymhob eglwys arall, bydd aelodau'r gynulleidfa yn mynd ati i baratoi'r eglwys.

Ond yn y rhain, nid yr arferol o osod yr allor a sicrhau fod y bara a'r gwin yn barod i'w gweini yn unig sydd raid digwydd.

Mae'r hyn sydd ynghlwm â pharatoi eglwys wledig ar gyfer gwasanaeth yn golygu cryn mwy o waith. Mae'n rhaid brwydro â gwe pry cop a mwd; ac weithiau, mae hyd yn oed angen mynd i'r afael â phroblem difrod gan gnofilod fel llygod a'u mhath, wrth ichi gael eich gorfodi i osod tâp cryf o amgylch llyfrau gwasanaeth sydd wedi cael eu blasu neu fegin organ na chafodd lonydd gan y cnowyr.

Mae hi'n dal i fy synnu pa mor sydyn mae natur yn manteisio pan fo pobl yn cilio o unrhyw fan, hyd yn oed os mai ond am ychydig wythnosau. Yn aml, dwi wedi cerdded i mewn i un o'r eglwysi hyn i ganfod gwenoliaid y bondo'n nythu yn y cyntedd, gweoedd pry cop anferth yn gorchuddio'r fynedfa, llygod yn ei heglu hi wedi clywed sŵn traed ac, unwaith, ystlum bach bodlon ei fyd ben-i-lawr mewn cornel dywyll.

Fe ellwch ddychmygu y byddai lle fel 'na'n teimlo'n wag ac anghyfannedd, ond yn aml, nid dyna'r sefyllfa. Er gwaetha'r tawelwch, fe all eich ymddangosiad deimlo fel tasech chi'n ymyrryd neu'n tarfu ar fyd arall.

Ac nid sôn yn unig ydw i am y planhigion a'r anifeiliad neu'r pryfaid llwch sy'n llenwi'r awyr, ond mae rhywbeth arall, sydd bron yn amhosib ei gyfleu. Rhywbeth sy'n teimlo fel oesoedd o weddi, myrdd o gyfarfyddiadau â Duw.

Yn y gerdd, rydyn ni newydd glywed bod modd inni ymdeimlo â chyfaredd y penlinio mewn tawelwch eglwys. Y teimlad hwnnw o fod yn rhan o rywbeth arall, rhywbeth mwy.

Mi fedrwch, wrth gwrs, gamu i mewn a'i fethu. Os ydych chi ar frys neu sylw eich meddwl ar bethau eraill. Wrth frysio a phrystro i baratoi ar gyfer y gwasanaeth nesaf, hawdd colli'r ymdeimlad o arwahanrwydd y gall llecyn o'r fath ei greu; yr argraff hwnnw fod Duw'n bresennol ac a fu'n bresennol hyd yn oed cyn ichi ymddangos.

Medrwn gyfarfod â Duw mewn unrhyw fan a phob man.

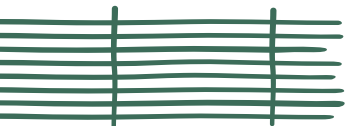
Gall fod yn ddisymwth.

Gall Duw gamu i mewn i ganol ein prysurdeb, a gall ei brfesenoldeb ein dal ni'n annisgwyl.

Ond heddiw, fe ddechreuwn ni'n paratoadau ar gyfer y Pasg; cyfres o ddigwyddiadau mor ryfeddol ac anesboniadwy fel ei bod hi'n ddigon posib y byddai arnon ni angen mwy na rhyw frith gyfarfyddiad â Duw i allu eu dirnad ac hyd yn oed dechrau amgyffred eu goblygiadau.

Bydd ein haddoliad, y gerddoriaeth, y darlleniadau, y gweddïau, oll yn raddol droi'n fwy syber a phrudd dros yr wythnosau nesaf.

Mae hi'n adeg y byddwn ni'n cofio lesu yn yr anialwch, ei



Before a service can even take place in one of these churches, just as in every other church, members of the congregation will go in and get the church ready.

But it won't be just the usual setting up of the altar and making sure the bread and wine are put out.

To prepare a rural church for a service involves far more than that. You have to battle with cobwebs and mud; and sometimes even need to deal with rodent damage as you tape up chewed organ bellows or half-eaten service books.

It always amazes me how quickly nature takes over when humans retreat from a place, even if that retreat lasts only a few weeks. I've often walked into one of these churches to be faced with house martin nests in the entrance, huge spiders' webs covering the doorway, mice scurrying away at the sound of footsteps, and one time a bat happily suspended from a darkened corner.

You might imagine that such a place would feel abandoned and empty. But often that's not the case. Despite the silence, your entrance can feel like an intrusion.

It's not just the flora and fauna or the dust motes that fill the air, but something almost inexpressible. Something that feels like decades of prayer, a myriad of encounters with God.

In the poem we've just heard we can feel that sense of wonder at kneeling in the silence of a church. The sense of being part of something else.

You can, of course, walk in and miss it. If you're in a rush. If your mind is on other things. If you're hurrying towards preparing for the next service, you can miss that sense of otherness that such a place can bring; that impression that God is there and was there before you even entered the stage.

We can meet God in any and every place.

It can surprise us, of course.

God can step into our busyness, and we can be caught off guard by God's presence.

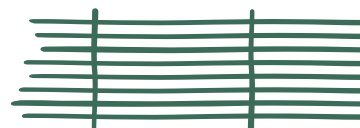
But today we begin our preparations for Easter; a series of events so mysterious that we may need more than a chance encounter with God to be able to enter into it and even begin to understand its implications.

Our worship, the music, the readings, the prayers – all will become more somber over the coming weeks.

It's a time when we remember Jesus in the desert, his suffering, and his temptation by Satan. It's a time when we walk alongside him to the Cross, a time to enter the darkest moments of our faith.

Not simply to reenact the past or to berate ourselves for our sinfulness, but to encounter God and the depth of God's love for us.

To be amazed at what God did through Jesus and to know that the



ddioddefaint, a'i demtio gan Satan. Mae hi'n amser pan fyddwn yn cydgerdded ei daith at y Groes, amser i gamu i mewn i eiliadau a chyfnodau tywyllaf ein ffydd.

Nid yn unig i ailgreu'r gorffennol neu i gystwyo'n hunain am ein natur bechadurus, ond i gyfarfod â Duw a dyfnder cariad Duw tuag aton ni.

Felly, yn ein paratodau ar gyfer yr Wythnos Fawr, trwy ein disgyblaethau dros gyfnod y Grawys, rydyn ni'n weithredol yn chwilio am y cyfarfyddiad hwnnw â Duw, rydyn ni wrthi'n disgwyl.

Disgrifia R. S. Thomas y cyfarfyddiad hwnnw wrth benlinio yn nhawelwch eglwys. Efallai hyd yn oed un o'r eglwysi gwledig hynny lle mae Duw'n llenwi'r gwacter. Ond dydy hynny ddim o reidrwydd am fod yn wir i bawb.

Fe glywson ni ddydd Sul dwytha pa mor anesboniadwy ydy'n cred fod Duw'n agosach aton ni nag ydyn ni at ein hunain, fel bod Duw bob amser ar gael ar gyfer y cyfarfyddiad hynny, unrhyw bryd ac unrhyw le.

Ninnau sydd angen meithrin y cyfarfyddiad hwnnw, i ganfod y manau sy'n ein newid ni, yn ein pwylllo. I gael hyd i'r hyn sy'n ein gwneud ni'n agored i'r cyfarfyddiad.

Lle neu sut wnewch chi ddisgwyl?

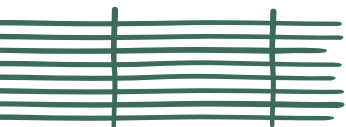
I rai, efallai mae mewn eglwys fyddai hynny, yn y tawelwch, yn y gerddoriaeth, yr aroglarth neu drwy'r bara a'r gwin.

Neu mae'n bosib mae eich llecyn chi ydy coedlan ymysg y pren hynafol, neu ar draeth yn myfyrio ar ehangder y dyfroedd, neu hyd yn oed wrth fwrdd y gegin yn rhannu pryd gyda chyfeillion. Efallai y'i cewch rhwng tudalennau'r Gair, neu yn nisgyblaeth ympryd. Mae cymaint o ffyrdd i gwrdd â Duw ag sydd o eiriau i geisio disgrifio Duw.

Mae rhoi o'r neilltu, edifeirwch, myfyrdod a gweithredoedd elusengar oll yn ddisgyblaethau clodwiw ar gyfer Y Grawys, ond ceisiwch hefyd y cyfarfyddiad neilltuol hwnnw.

Sut bynnag y byddwch yn cyfarfod â Duw, gwnewch hynny y Grawys hwn.

Disgwyliwch ar Dduw, fel yn union ag y mae Duw'n disgwyl amdanat ti. [B]





story continues on through us.

So, in our preparations for Holy Week, through our Lenten disciplines, we actively seek that encounter with God, we actively wait.

R. S. Thomas describes that encounter kneeling in the calm of a church. Maybe even in one of those rural churches where God fills the emptiness. But that won't be true for everyone.

We heard last Sunday how inexplicably we believe that God is closer to us than we are to ourselves, so God is always available for that encounter, anytime and anywhere.

It's us that needs to nurture that encounter, to find the places that change us, slow us down. To find that which opens us up to the encounter.

Where or how will you wait?

For some it may be in a church, in the silence, in the music, the incense or the bread and wine.

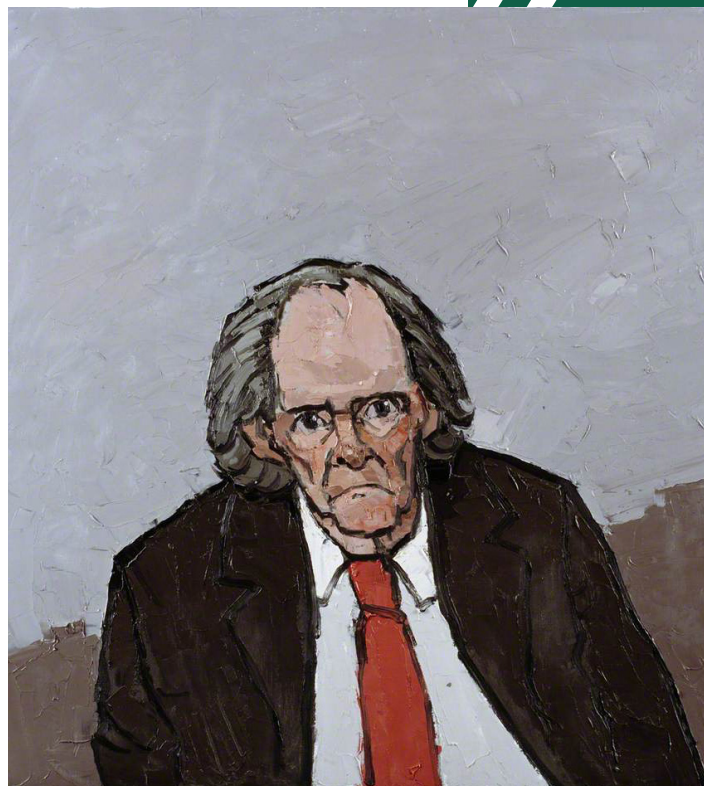
Or your place may be in a forest amongst ancient trees, or on the beach contemplating the vastness of the sea, or even at the kitchen table sharing a meal with friends. It may be in the pages of a Bible, or the discipline of a fast. There are as many ways to encounter God as there are words we use to try and describe God.

Turning aside, penitence, study and charitable works are all good disciplines for Lent, but seek also that special encounter.

However you encounter God, do that this Lent.

Wait for God, just as God is waiting for you. **[B]**

**EASTER IS  
SO DEEPLY  
MYSTERIOUS  
THAT WE  
MAY NEED  
MORE THAN  
A CHANCE  
ENCOUNTER  
WITH GOD  
TO BE ABLE  
TO ENTER  
INTO IT AND  
EVEN BEGIN  
TO KNOW  
ITS MEANING  
FOR US**



R. S. Thomas (1913-2000)  
gan | by Kyffin Williams (1918-2006)

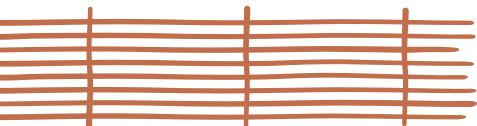


# EIN CYMDOGAETH YM MANGOR OUR BANGOR NEIGHBOURHOOD

**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.

Yn y rhifyn hwn, dyma gymryd cam neu ddau yn ôl o'r Stryd Fawr ei hun i gyfarfod Colin Davies, perchennog Colin's Barbers ar Stryd y Deon. Mae'n egluro pam yr oedd ei waith yn golygu ei fod yn rhuthro o gwmpas Rhiwlas, a phwysigrwydd bod yn fusnes teulu. Bu Colin yn sgwrsio â'n gohebydd lleol, **Chris Dearden**.

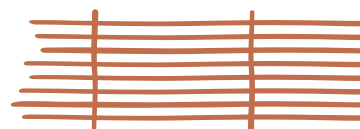




**Saint Deiniol's Cathedral stands at the centre of the longest high street in Wales – 1,265m or around a mile long.**

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.

In this edition, we take a few steps away from the High Street itself to meet Colin Davies, the owner of Colin's Barbers in Dean Street. He talks about why his job meant him rushing round Rhiwlas, and why it's very much a family business. Colin was speaking to our resident reporter, **Chris Dearden**.



**M** i ddois yn farbwr ar hap a damwain.

Mewn gwirionedd, postmon oeddwn i, ac mi es i â'm mab i gael torri ei wallt. Mae fy chwaer Linda yn farbwr hefyd, ond roedd hi braidd yn brysur y diwrnod hwnnw, felly dyma finna'n deud – gan hanner jocio – “dyro'r siswrn i mi a mi wna i o fy hun.”

Ond fel mae'n digwydd mi wnes i joban reit dda arni, a dyma Linda'n awgrymu fy mod i'n hyfforddi i'w wneud o'n iawn fel y gallwn i ei helpu hi yn y prynhawniau ar ôl i mi orffen fy rownd bost.

A dyna be wnes i – roedd swyddfa ddosbarthu Bangor yr adeg honno yn rhoi diwrnod i ffwrdd i ni'r postmyn ganol yr wythnos yn lle dydd Sadwrn, felly mi ddefnyddiais i hwnnw i wneud cwrs coleg un diwrnod yr wythnos, cymhwyso yn 2003 a dechrau helpu Linda yn ei siop.

Ond yn fuan, roeddwn i eisiau cael fy musnes fy hun, a dyma fi'n agor siop farbwr ochor arall i'r bont rheilffordd yn yr ardal da ni weithiau yn ei alw'n “west end” Bangor, cyn symud i Stryd y Deon yn 2012.

Trwy gydol hyn, roeddwn i'n danfon y post yn y bore, gorffen fy shifft efo'r Post Brenhinol, ac yn rhuthro draw i'r siop i agor honno a thorri gwalltiau pobl. Fy rownd arferol oedd Rhiwlas, ac roedd rhaid i mi symud yn gyflym efo'r post i wneud yn siŵr na fyddwn i'n hwyr yn agor y siop!

Daeth popeth i'r pen yn 2012, yn union fel oeddwn i'n gwneud trefniadau i symud i Stryd y Deon. Newidiodd y Post Brenhinol amseroedd ein shifftiau i ddechrau a gorffen yn hwyrach, a doedd o ddim yn mynd i fod yn bosib i mi wneud y ddwy swydd efo'i gilydd.

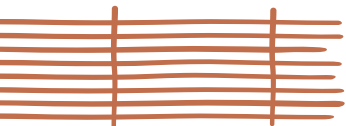
Felly meddyliais yn ddwys am y peth a phenderfynu bod yn farbwr llawn amser. Doedd o ddim yn benderfyniad hawdd – roedd y Post Brenhinol yn golygu incwm rheolaidd, tra bo bod yn hunan gyflogedig yn golygu mentro.

Ond mi wnes i'r penderfyniad cywir yn bendant. Dysgais yn fuan iawn os ydych chi'n edrych ar ôl eich cwsmeriaid, mae nhw'n edrych ar eich hôl chi – ond nid torri gwallt a chodi pris rhesymol yn unig mae hynny'n ei olygu.

Cysylltodd un cwsmer i ddweud ei fod yn mynychu priodas y diwrnod wedyn, a fyddai modd i mi ei ffitio i mewn. Ond roeddwn yn llawn o saith yn y bore tan yn rhy hwyr iddo fo. Gan nad oeddwn eisiau ei siomi, dywedais y gallwn ddod i mewn am 6.30am y bore wedyn, a dyna beth wnaethon ni!

Tydi codi'n fore ddim yn broblem am i mi fod yn bostmon cynt – dwi ar agor o 7.00am, ond mi fasech chi'n synnu faint o bobl sydd yn gofyn oes modd i mi wneud 6.30am!

Weithiau mae pobl yn dod i mewn i gael torri gwallt ac yn sôn bod ganddyn nhw gyfweliad am swydd y diwrnod wedyn. Efallai y gallwch



became a barber almost by accident.

I was actually a postman, and I took my son to have a haircut. My sister Linda is a barber as well, but she was a bit busy that day, so I said – half jokingly – “give me the scissors and I’ll do it myself.”

But I actually did quite a good job, and Linda suggested that I train to do it properly so I could help her in the afternoons after I’d finished my post round.

So that’s what I did – Bangor sorting office gave us postmen a midweek day off in lieu of Saturdays at that time, so I used it to do a college course one day a week, qualified in 2003 and started helping Linda in her shop.

But I soon wanted to have my own business, and set up a barber’s shop the other side of the railway bridge in what we sometimes call the “west end” of Bangor, before moving to Dean Street in 2012.

All the while, I was delivering the post in the morning, finishing my shift with Royal Mail and dashing over to the shop to open up and cut people’s hair. My regular round was Rhiwlas, and I had to move quickly with the post to make sure I didn’t run late opening the shop!

It all came to a crunch in 2012, just as I was negotiating to move to Dean Street. Royal Mail changed our shift times to start and finish later and it wasn’t going to be possible to run the two jobs together.

So I thought long and hard and decided to be a barber full time. I wasn’t an easy decision – Royal Mail meant regular income, while being completely self employed meant taking a risk.

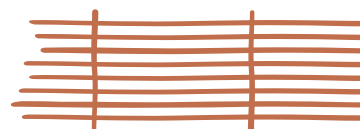
But I definitely made the right decision. I learned very quickly that if you look after your customers, they look after you – but that doesn’t just mean cutting hair well and charging a reasonable price.

One customer got in touch saying he had a wedding to go to the next day, and could I fit him in. But I was completely booked up from seven in the morning until too late for him. Not wanting to let him down, I said that I could come in at 6.30am next morning, and so that’s what we did!

Early starts aren’t a problem because of my past job as a postman – I’m open from 7.00am, but you’d be amazed how many people will actually ask if I can do 6.30am!

Sometimes people come in for a haircut and mention that they’ve got a job interview the next day. Maybe you can just tell that they’re nervous, so we design their style together for the occasion, and talk about what sort of things they might get asked.

But the role of a barber means I don’t always get to know if they get the job or not! As part of my training, they actually taught us how to chat to customers – never ask anything too personal – go with the



weld eu bod yn nerfus, felly da ni'n trefnu eu steil efo'n gilydd ar gyfer yr achlysur, ac yn trafod pa fath o bethau fydd yn debygol o gael eu gofyn.

Ond mae rôl barbwr yn golygu nad ydw i bob amser yn cael gwybod a gawson nhw'r swydd neu ddim! Fel rhan o fy hyfforddiant, mi wnaethon nhw ein dysgu ni sut i sgwrsio efo cwsmeriaid – peidio byth â gofyn dim byd rhy bersonol – a dilyn llif y sgwrs.

Weithiau dwi'n meddwl bod arnoch angen sgiliau pobl yn gymaint â sgiliau efo'r siswrn! Os oes rhywun yn dod i mewn nad ydych yn eu gweld yn aml, mae modd eich cael eich hun yn cadw'r sgwrs i fynd tra'r ydych yn ceisio cofio pwy ydyn nhw, a beth ddywedon nhw'r tro diwethaf, ac ymdrechu i beidio cawlio trwy gofio rhywbeth yn anghywir.

Dwi bob amser yn sicrhau fy mod yn gwrando yn gymaint ag yr ydw i'n siarad, weithiau mwy, a chadw pethau'n bositif. Da ni'n medru trafod pethau difrifol, ond yn aml mae chwerthin yn well moddion. Mae digon o gellwair am bêl-droed – dwi'n cefnogi Arsenal F. C. ac mae gen i lwyth o bethau cysylltiedig â nhw yn y siop, a bydd hynny'n cychwyn sgwrs fel arfer os ydi rhywun yn ddilynwr pêl-droed.

Bydd pobl yn aml yn agor allan, yn arbennig os nad oes rhywun arall yn aros yn y siop. Mae faint y maent yn ymddiried yn och yn fy narostwng – felly mae rheol yma, sef “mae beth sy'n digwydd yn y gadair yn aros yn y gadair.”

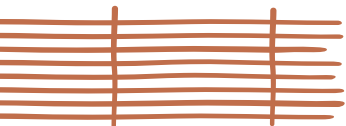
Mae wedi gwneud i mi sylweddoli bod pawb angen rhywle i stopio, camu yn ôl, i siarad weithiau, weithiau i gael ychydig o lonyddwch. Pan oeddwn i'n bostmon, i mi y lle hwnnw oedd lle o'r enw Tyn Llidiart, allt ar fy rownd yn agos i Rhiwlas. Roedd modd gweld yr holl ffordd ar draws Ynys Môn i wyllo'r fferis yn dod i mewn i Gaergybi.

Ond yn fwy diweddar, rwy'n gwerthfawrogi sut y gall Cadeirlan Deiniol Sant fod y lle hwnnw i bobl hefyd. Mynychais yr Cymun Hanner Nos ar Noswyl Nadolig gyda fy ngwraig, ac roeddem yn gwerthfawrogi'n wirioneddol y cyfle i stopio am awr, i adlewyrchu a gwrando ar y côr. Mae'n adeilad hardd ac mae'r awyrgylch yno yn anhygoel.

Fedrwn i ddim dweud a ydw i'n grefyddol neu ddim; ond bu farw fy nhad y llynedd, a weithiau dwi'n fy nghael fy hun yn gobeithio bod rhywbeth arall allan yna.

Roedd hefyd yn ffordd o atgoffa pa mor werthfawr y gall eich teulu fod. Helpodd anogaeth fy chwaer Linda fi i fynd â'm bywyd ar drywydd hollol wahanol – mae hi'n dal i dorri gwallt rownd y gornel ar y Stryd Fawr, a da ni'n tynnu ymlaen yn dda iawn. Ac erbyn hyn mae fy merch wedi ymuno â fi yn y busnes.

Ac os ydw i'n amau wnes i'r penderfyniad cywir, weithiau dwi'n gweld postmon Bangor yn cerdded heibio yn y glaw, a dwi'n sylweddoli fy mod i wedi gwneud. [B]



flow of the conversation.

I sometimes think you need people skills as much as scissor skills! If you get someone come in who you don't see that often, you can find yourself keeping the conversation open while you try to remember who they are, and what they said last time, and trying not to put your foot in it by remembering anything wrong.

I always make sure to listen as much as talking, perhaps even more, and keep things positive. We can talk serious things, but laughter is sometimes a better medicine. There's often plenty of banter about football – I support Arsenal F. C. and have lots of their memorabilia in the shop, which will usually get a conversation going if someone is a football supporter.

And people often just open up, particularly if there's no one else waiting in the shop. It's quite humbling just how much you get their trust – so there's a rule here that "what goes on in the chair, stays in the chair."

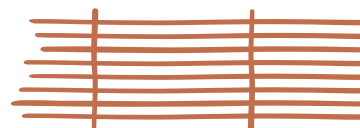
It's made me realise that everyone needs a place to stop, step back, sometimes to talk, sometimes just to have some peace. When I was a postman, that place for me was a place called Tyn Llidiart a hill on my round near Rhiwlas. You could see right across Anglesey to watch the ferries coming in to Holyhead.

But more recently, I've also appreciated how Saint Deiniol's Cathedral can be that place for people as well. I came to the Midnight Eucharist on Christmas Eve with my wife, and we really appreciated the chance to stop for an hour, reflect and listen to the choir. It's a beautiful building and the atmosphere there is amazing.

I couldn't really say whether I'm religious or not; but my dad passed away last year, and I sometimes find myself hoping that there is something else out there.

It was also a reminder about how precious your family can be. My sister Linda's encouragement helped me take life down a completely different path – she is still cutting hair around the corner in the High Street, and we get on really well. And now my daughter has joined me in my business.

And if I wonder whether I made the right decision, I sometimes see the Bangor postman walk past in the rain, and realise that I did. **[B]**







EIN CYMDOGAETH YM MANGOR  
OUR BANGOR NEIGHBOURHOOD

O GASGLIADAU

STORIEL

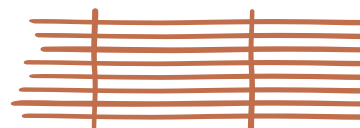
FROM THE STORIEL  
COLLECTION

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.

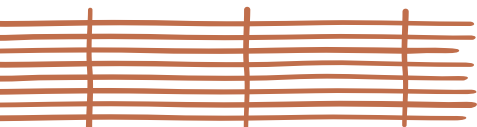


## Y Santes Wilgefortis | “Gwraig Farfog” Storiol

### Jeremy Yates, hanesydd celf ac Is-lywydd yr Academi Frenhinol Gymreig, sy'n cyflwyno trysor o'n treftadaeth Gristnogol leol

**F**el rhan o ddatliadau Mis Hanes LGBTQ+ ym Mangor, cafwyd arddangosfa yn Storiol o ddewis o eitemau o'i chasgliad i adlewyrchu themâu yn ymwneud â hunaniaethau Lesbiaidd, Hoyw, Deurywiol, Trawsryweddol a Chwiar. Yn eu mysg roedd cerfiad bren Fflemmaidd o'r 16eg ganrif cynnar yn dangos merthyr benwyaidd o'r enw Santes Wilgefortis, neu'r Santes Uncumber yn Saesneg (sy'n golygu dadfeichio yn y Gymraeg), sy'n cael ei hadnabod yn glên fel “Y Wraig Farfog”, gan fod i'r cerfwaith, er ei bod hi'n fenyw, farf cyrliog, ysblennydd. Dywedir bod Wilgefortis, a oedd yn cael ei chydabod, hyd at 1969, fel santes gan yr Eglwys Babyddol, yn Gristion pybyr, yn ferch i frenin o Bortiwgal (a oedd ei hun yn bagan). Gwrthododd hithau briodi â Brenin Sisili; gweddiodd am ei rhyddhau o'r uniad gorfodol ac fe ganiatawyd ei dymuniad trwy ymyriad dwyfol ar ffurf barf amddiffynnol. Roedd ei thad yn gandryll ac, fel cosb (!) am hyn, fe'i croeshoeliwyd; byth ers hynny, mae ei hesiampl hithau wedi cynnig cysur i bob menyw a wynebai gorthrymder tebyg, gan ymestyn yn raddol i gynnwys y rhai hynny'n dioddef perthynas dreisgar a helyntion eraill. Fe welir ei delwedd mewn cerfiadau a pheintiadau o'i chroeshoeliad trwy gydol y cyfnod canoloesol a'r Dadeni yn Ewrop, lle mae'n cael ei hadnabod dan sawl enw – mae un ffynhonnell yn cynnig deunaw o wahanol amrywiaethau mewn gwahanol wledydd.

Mae ffurf Bangor o'r Santes Wilgefortis yn dyddio o oddeutu 1520 a dyd hi ddim yn syndod sylwi i'r cerfiad ddiodeff cryn ddifrod. Mae ei breichiau, y trawsgroes yn eisiau, ynghyd â rhannau ategol (tystion, milwyr a galarwyr) a fyddai wedi'u cynnwys yn y set wreiddiol. Mae ei hymarweddiad yn ymostyngar a digynnwrf. Y nodwedd mwyaf amlwg ydy ei barf bach twt. Mae'n ymddangos i'w thrwyn gael ei ychwanegu'n ddiweddarach – mae'r pren yn edrych yn wahanol i weddill y corff. Mae ei thalcen uchel wedi'i amgylchynu ag ymyl gemog, mwy na thebyg yn weddillion coron neu goronig yn dynodi sant – mae rhannau toredig i'w gweld ar ymylon y goron. Mae cudynnau hir addurnol, trwm yn disgyn o'i blaen naill ochr i'w phen, i gefndir plygiadau torchau amdo. Fe'i portreadir mewn dillad cain, sy'n adlewyrchu ei statws brenhinol: bodis botymog â gwast gwddw sgwâr; crys isaf les (guimpe) o gerfiad cain sy'n gorchuddio'i gwddw a rhan uchaf ei mynwes; gŵn hyd croth coes â hem addurniadol, ac mae rhaff yn clymu'i phigyrnauoddi fewn i'r amdo sy'n disgyn tu cefn iddi o'r ysgwyddau. Mae'n bosib ei bod wedi'i pheintio'n wreiddiol – crafwyd yr aml-liwiad o sawl cerfiad o'r fath a'u cannu nôl i'r pren noeth, efallai i weddu i chwaeth cyfnod diweddarach.



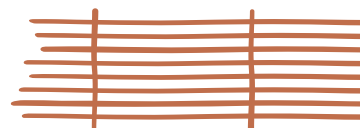
## Saint Wilgefortis | Storiell's 'Bearded Lady'

**Jeremy Yates**, art historian and Vice President of the Royal Cambrian Academy, introduces a treasure of our local Christian heritage

**A**s part of Bangor's celebration of LGBTQ+ History Month Storiell displayed a selection of items from its collection reflecting the themes of Lesbian, Gay, Bisexual, Transgender and Queer identities. One of these was an early 16th century Flemish wooden carving of a female martyr called St Wilgefortis or St Uncumber, affectionately known at the museum as "The Bearded Lady", since, despite being female, the figure has a fine curly beard. Wilgefortis, recognized until 1969 as a saint by the Catholic Church, is said to have been the devout Christian daughter of a (pagan) Portuguese king who refused to marry the King of Sicily. She prayed to be delivered from the forced union and her wish was granted by divine intervention in the form of a protective beard. Her enraged father then had her crucified as punishment (!), from which time her example has provided succour for all females facing similar tribulations, gradually extending to those enduring abusive relationships and other misfortunes. Her image is found in carvings and paintings of her crucifixion throughout medieval and Renaissance Europe where she goes under many names – one source gives eighteen variations in different countries.

The Bangor figure of St Wilgefortis dates to around 1520 and not surprisingly has suffered damage. She lacks her arms, supporting cross and other surroundings (witnesses, soldiers and mourners) that would have made up the original setting. Her demeanour is resigned and calm. The most defining feature being her short neat beard. Her nose appears to have been added later – the wood appears different from the main body. Her high forehead is encircled by a bejeweled rim, probably the remains of a saintly crown or coronet – broken-off parts of which are seen on the sides of the crown's rim. Long heavy decorous ringlets of hair fall down her front either side of her head, set against draped loops of a shroud. She is depicted in fine clothing reflecting her royal status: a square-necked waisted buttoned bodice; a finely carved lace undershirt (guimpe) covers her throat and upper chest; a calf-length gown ends in a decorated hem, and her ankles are rope-bound within the shroud that falls behind her from the shoulders. She may have been painted originally – many such carvings were scraped of their polychromy, bleached to bare wood possibly to suit later taste.

Like most of the Bangor items she was probably part of the spoils of the iconoclastic desecration of churches and monasteries that took place in the Low Countries in the 16th century (the *Beeldenstorm* of 1566). Much was destroyed, or sold, often to foreign travellers, such as the two Miss Jones sisters of Bangor who travelled abroad before





Fel y rhan fwyaf o eitemau Bangor, roedd hi fwy na thebyg yn rhan o'r ysbeilio a'r delwdrillio fu ar eglwysi a mynachdai yn yr halogi a ddigwyddodd yn Iseldiroedd yr 16eg ganrif (*Beeldenstorm* 1566). Dinstriwyd llawer, neu'u gwerthu'n fynych i deithwyr tramor, megis y ddwy chwaer Jones o Fangor a fu'n teithio dramor cyn 1911, ac y dywedir iddyn nhw gyflwyno'u cerfluniau swfenir i amgueddfa tref Bangor.

Mae ym mediant y Gadeirlan a Storiol gasgliadau o ffigyrau cerfiedig canoloesol Fflemmaidd ac Ellmynig a braidd yn aneglur a dryslyd yw eu hanes. A oeddenb nhw'n rhan o un grŵp, yn perthyn, o bosib, i'r chwiorydd Jones, cyn eu rhoi i'r dref? Os felly, sut gawson nhw'u gwahanu? Fe fu amgueddfa o drugareddau ethnig ac eraill ym Mangor, a gasglwyd gan gapten llong, Capten Jones, ar ei deithiau yn y bedwaredd ganrif ar bymtheg. Cafodd ei gasgliad sylweddol ei arddangos mewn adeilad oddi ar Ffordd yr Orsaf, a chafodd ei gyflwyno i'r dref ym 1870, ond roedd hi'n llawer diweddarach cyn y gwelwyd gweddillion y casgliad hwn yn cael ei ymgorffori yng nghasgliad Coleg Prifysgol Gogledd Cymru. Lleolwyd amgueddfa'r brifysgol i ddechrau yn adeiladau'r coleg ym Mangor Uchaf, cyn symud i safle hen Ysgol y Merched, ond yna at yr Hen Ganondy, lle'r agorwyd ym 1973 fel Amgueddfa Hynafiaethau Cymru. Yn fwy diweddar, dan weinyddiaeth Cyngor Gwynedd fel Amgueddfa Gwynedd ac Oriel Bangor, fe symudodd i'w chartref bresennol, Palas yr Esgob ym Mangor, a'i hail-enwi'n Storiol.

Dywedir i'r ddwy set o gerfiadau oroesi llifogydd (1930) a thoriadau canol yr 20fed ganrif, ond diolch i ofalwr y llyfrgell leol, pan gafodd gyfarwyddyd i'w taflu, dyma fo'n eu cuddio dan loriau llyfrgell y ddinas. Fe'u hachubwyd gan yr artist a'r hanesydd lleol, Mrs Della Whitehead, eu glanhau, eu trin am bry' pren a difrod gan ddŵr, ac fe gafodd Amgueddfa Victoria ac Albert eu hysbysu am eu darganfyddiad. Heblaw am y cerfluniau cyffelyblaethol, eitem arall a achubwyd oedd misericord sydd bellach yn y Gadeirlan.

Cynhaliwyd arddangosfa o gerfluniau o'r ddau gasgliad yn Amgueddfa ac Oriel Bangor yn 2006. Gwahoddoddwyd Dr. Kim Woods o'r Brifysgol Agored, arbenigwr ar allorluniau canoloesol Iseldiraidd, gan Gyfeillion yr amgueddfa, i'w gweld: roedd hithau wedi gwirioni i ddarganfod enghreifftiau mor drawiadol o gerfiadau canoloesol, waeth pa mor anghyflawn a darniog, yn lleoliadau gweddus yr amgueddfa a'r gadeirlan yma ym Mangor. **[B]**

1911, and who are reported to have donated their souvenir sculptures to Bangor town museum.

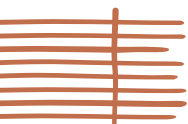
The Cathedral and Storiell both have collections of medieval Flemish and German carved figures and their history is both obscure and entangled. Were they part of one group, belonging perhaps to the Misses Jones, before their donation to the town? If so, how did they come to be separated? There was a museum of ethnic and other “curiosities” in Bangor, accumulated by a nineteenth century seagoing Captain Jones on his travels. His large collection was displayed in a building off Station Road, and was donated to the town in 1870, but it was not until much later that remnants of this collection was integrated into the University College of North Wales collection. The university’s own museum, situated at first in the college buildings in upper Bangor, moving then to the former Girls’ School, but then down to the Old Canonry where it opened in 1973 as the Museum of Welsh Antiquities. More recently, administered by Gwynedd Council as Gwynedd Museum and Art Gallery Bangor it moved to its present home, the Bangor Bishop’s Palace, and renamed Storiell.

Both groups of carvings are said to have survived flooding (1930) and mid-20th century cutbacks, but thanks to the local library caretaker who, told to throw them out, hid them instead beneath the floorboards of the city library. Rescued by local artist and historian Mrs Della Whitehead, they were cleaned, treated for woodworm and flood damage, and their discovery was reported to the Victoria & Albert Museum. Apart from the figurative sculptures, another recovered item was a misericord now at the Cathedral.

An exhibition of statues from both collections was held at Bangor Museum and Art Gallery in 2006. The Friends of the museum invited Dr Kim Woods of the Open University, a specialist in Netherlandish medieval altarpiece to see it: she was most intrigued to discover such remarkable examples of medieval carving, however fragmentary, in the fitting settings, museum and cathedral, here Bangor. [8]



**DYDDIADUR**  
**TYMOR Y PASG**  
**DIARY**  
**EASTERTIDE**



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**16** Ebrill | Sul Bach y Pasg  
April | Low Sunday

8.15am  
Holy Eucharist

9.15am  
Cymun Bendigaid ar Gân

Offeren Deiniol, Rees

11.00am  
Choral Holy Eucharist

Communion Service, Merbecke

3.30pm  
Gosber | Evensong

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17 Ebrill | Dydd Llun  
17 April | Monday

12.30pm  
Cymun Bendigaid | Holy Eucharist

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18 Ebrill | Dydd Mawrth  
18 April | Tuesday

9.00am  
Camau Bach

12.30pm  
Cymun Bendigaid | Holy Eucharist

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19 Ebrill | Dydd Mercher  
19 April | Wednesday

12.30pm  
Cymun Bendigaid | Holy Eucharist

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20 Ebrill | Dydd Iau  
20 April | Thursday

11.15am  
Datganiad | Recital

12.30pm  
Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes  
Cymun Bendigaid | Holy Eucharist

5.30pm  
Gosber | Evensong

6.30pm  
Darlith Goffa'r Dr Enid Pierce Roberts  
ar Hanes a Diwylliant Cymru | The Dr  
Enid Pierce Roberts Memorial Lecture  
in Welsh History & Culture

Y Parchg Athro D. Densil Morgan  
The Revd Prof. D. Densil Morgan

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21 Ebrill | Dydd Gwener  
21 April | Friday

12.30pm  
Cymun Bendigaid | Holy Eucharist

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22 Ebrill | Dydd Sadwrn  
22 April | Saturday

12.30pm  
Cymun Bendigaid | Holy Eucharist

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**23** Ebrill | Trydydd Sul y Pasg  
April | The Third Sunday  
of Easter

8.15am  
Holy Eucharist

9.15am  
Cymun Bendigaid ar Gân

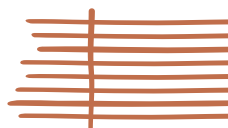
Cymun y Cymry I, Harper  
Yr Arglwydd yw fy Mugail, Roberts

11.00am  
Choral Holy Eucharist

Communion Service in F, Sumsion  
The Lord is my Shepherd, Goodall

3.30pm  
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Reading  
Short Service, Gibbons  
In God's word will I rejoice, Purcell



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**24 Ebrill | Dydd Llun**  
**24 April | Monday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Sumsion  
Evening Service in D, Wood  
How beautiful upon the mountains,  
Stainer

---

**25 Ebrill | Dydd Mawrth | Dygwyl Marc**  
**25 April | Tuesday | Saint Mark's Day**

**9.00am**  
**Camau Bach**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion (3-rhan) | Responses (3-  
part), Archer  
Evening Service with Tallis  
Fauxbourdons, MacDonald  
How beautiful are the feet, Handel

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**26 Ebrill | Dydd Mercher**  
**26 April | Wednesday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

Missa Lux et Origo, Anonymous

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**27 Ebrill | Dydd Iau**  
**27 April | Thursday**

**11.15am**  
**Datganiad | Recital**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Clucas  
Evening Service in G, Jackson  
O Lorde, the maker of al thing, Joubert

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**28 Ebrill | Dydd Gwener**  
**28 April | Friday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**29 Ebrill | Dydd Sadwrn**  
**29 April | Saturday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**30 Ebrill | Sul y Galw**  
**April | Vocations Sunday**

**8.15am**  
**Holy Eucharist**

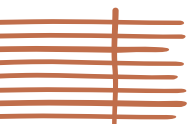
**9.15am**  
**Cymun Bendigaid ar Gân**

Cymun Deiniol, Ogdon  
Yr Alwad, Vaughan Williams

**11.00am**  
**Choral Holy Eucharist**

Communion Service in G, Jackson  
This Joyful Eastertide, Traditional

**6.00pm**  
**Gwasanaeth Esgobaethol a Sirol o**  
**Weddi a Diolchgarwch cyn Coroni**  
**Eu Marhwydi'r Brenin a'r Frenhines**  
**| Diocesan & County Service of**  
**Prayer and Thanksgiving before the**  
**Coronation of Their Majesties The King**  
**and Queen**





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**1 Mai | Dydd Llun | Dygwyl Philip a Iago**

**1 May | Monday | Saint Philip & Saint James's Day**

**12.30pm**

**Cymun Bendigaid | Holy Eucharist**

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**2 Mai | Dydd Mawrth**

**2 May | Tuesday**

**12.30pm**

**Cymun Bendigaid | Holy Eucharist**

**5.30pm**

**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Darke  
Evening Service in G for Upper Voices,  
Sumsion  
I know that my Redeemer liveth, Handel

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**3 Mai | Dydd Mercher**

**3 May | Wednesday**

**12.30pm**

**Cymun Bendigaid | Holy Eucharist**

Missa Lux et Origo, Anonymous

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**4 Mai | Dydd Iau**

**4 May | Thursday**

**11.15am**

**Datganiad | Recital**

**12.30pm**

**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**

**Cymun Bendigaid | Holy Eucharist**

**5.30pm**

**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Ayleward  
Gwasanaeth Hwyrrol yn C | Evening  
Service in C, Stanford  
Y Pasg | Easter, Vaughan Williams

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**5 Mai | Dydd Gwener**

**5 May | Friday**

**12.30pm**

**Cymun Bendigaid | Holy Eucharist**

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**6 Mai | Dydd Sadwrn**

**6 May | Saturday**

**12.30pm**

**Cymun Bendigaid | Holy Eucharist**

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**7 Mai | Pumed Sul y Pasg**

**May | The Fifth Sunday of Easter**

**8.15am**

**Holy Eucharist**

**9.15am**

**Cymun Bendigaid ar Gân**

Cymun Bangor, Glyn  
Henffych well, wir gorff, Mozart

**11.00am**

**Choral Holy Eucharist**

Mass in G minor, Vaughan Williams  
My beloved spake, Hadley

**3.30pm**

**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Ayleward  
Great Service, Byrd  
Sing joyfully, Byrd

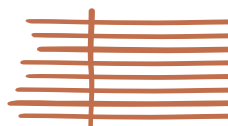
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**8 Mai | Dydd Llun**

**8 May | Monday**

**12.30pm**

**Cymun Bendigaid | Holy Eucharist**



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**9 Mai | Dydd Mawrth**  
**9 May | Tuesday**

**9.00am**  
**Camau Bach**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Aston  
Evening Service in F, Long  
Panis angelicus, Franck

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**10 Mai | Dydd Mercher**  
**10 May | Wednesday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

Missa Lux et Origo, Anonymous

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**11 Mai | Dydd Iau**  
**11 May | Thursday**

**11.15am**  
**Datganiad | Recital**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Rose  
Evening Service in D, Brewer  
Ye choirs of new Jerusalem, Stanford

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**12 Mai | Dydd Gwener**  
**12 May | Friday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**13 Mai | Dydd Sadwrn**  
**13 May | Saturday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**14 Mai | Chwched Sul y Pasg**  
**May | The Sixth Sunday of**  
**Easter**

**8.15am**  
**Holy Eucharist**

**9.15am**  
**Cymun Bendigaid ar Gân**

Offeren Glyn Rhosyn, Wynn Jones  
Llonna, O Arglwydd enaid dy was,  
Crotch

**11.00am**  
**Choral Holy Eucharist**

Little Organ Mass, Haydn  
Surrexit Christus hodie, Scheidt

**3.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Rose  
Evening Service in C, Kelly  
Let the people praise thee, O God,  
Mathias

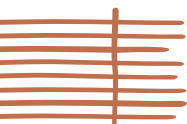
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**15 Mai | Dydd Llun**  
**15 May | Monday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Sumsion  
Evening Service in A, Sumsion  
Oculi omnium, Wood



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**16 Mai | Dydd Mawrth**  
**16 May | Tuesday**

**9.00am**  
**Camau Bach**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion (Unsain) | Responses  
(Unison), Archer  
First Evening Service, Halls  
By the waters of Babylon, Mawby

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**17 Mai | Dydd Mercher**  
**17 May | Wednesday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

Missa Lux et Origo, Anonymous

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**18 Mai | Dydd Iau**  
**18 May | Thursday**

**11.15am**  
**Datganiad | Recital**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Smith  
Evening Service in F, Darke  
Go down, Moses, Tippett

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**19 Mai | Dydd Gwener**  
**19 May | Friday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**20 Mai | Dydd Sadwrn**  
**20 May | Saturday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**21 Mai | Difiau'r Dyrchafael**  
**May | Ascension Day**

**8.15am**  
**Holy Eucharist**

**9.15am**  
**Cymun Bendigaid ar Gân**

Offeren Fer, Palestrina  
Ascendit Deus, Philips

**11.00am**  
**Choral Holy Eucharist**

Mass in G, Schubert  
Coelos ascendit hodie, Stanford

**3.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Tomkins  
Evening Service in E, Murrill  
God is gone up, Finzi

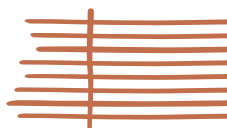
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**22 Mai | Dydd Llun**  
**22 May | Monday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Ayleward  
Evening Service in B flat, Stanford  
God is gone up, Hutchings



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**23 Mai | Dydd Mawrth**  
**23 May | Tuesday**

**9.00am**  
**Camau Bach**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Nardone  
Gwasanaeth Ffalsbwrddon | Fauxbourdon  
Service, Cooper  
God is ascended, Leighton

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**24 Mai | Dydd Mercher**  
**24 May | Wednesday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

Missa Lux et Origo, Anonymous

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**25 Mai | Dydd Iau**  
**25 May | Thursday**

**11.15am**  
**Datganiad | Recital**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Reading  
Fourth Evening Service, Batten  
Thy word is a lantern, Purcell

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**26 Mai | Dydd Gwener**  
**26 May | Friday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**27 Mai | Dydd Sadwrn**  
**27 May | Saturday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**28 Mai | Sul y Pentecost**  
**May | The Day of**  
**Pentecost**

**8.15am**  
**Holy Eucharist**

**9.15am**  
**Cymun Bendigaid ar Gân**

Cymun Gwynedd, Cooper  
Tyrd, Ysbryd Glân, Ogdon

**11.00am**  
**Choral Holy Eucharist**

Missa L'Hora passa, Viadana  
Loquebantur variis linguis, Tallis

**3.30pm**  
**Gosber ar Gân | Choral Evensong**

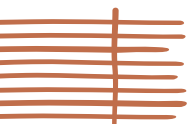
Ymatebion | Responses, Leighton  
Evening Service "Collegium Regale",  
Tavener  
Come, Holy Ghost, Harvey

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**29 Mai | Dydd Llun**  
**29 May | Monday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**



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**30 Mai | Dydd Mawrth**  
**30 May | Tuesday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Halls  
Berkshire Service, Archer  
Ave Maria, Fauré

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**31 Mai | Dydd Mercher | Dygwyl Fair y Gwanwyn**  
**31 May | Wednesday | The Visitation of Mary the Mother of God**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

Missa Alme Pater, Anonymous

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**1 Mehefin | Dydd Iau**  
**1 June | Thursday**

**11.15am**  
**Datganiad | Recital**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Rose  
Evening Service in D, Dyson  
Save us, O Lord, Bairstow

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**2 Mehefin | Dydd Gwener**  
**2 June | Friday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**3 Mehefin | Dydd Sadwrn**  
**3 June | Saturday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**4 Mehefin | Sul y Drindod**  
**4 June | Trinity Sunday**

**8.15am**  
**Holy Eucharist**

**9.15am**  
**Cymun Bendigaid ar Gân**

Offeren Fer, Elwyn-Edwards  
Sanctaidd yw'r Arglwydd Duw, Vogler

**11.00am**  
**Choral Holy Eucharist**

Communion Service in D, Leighton  
Cherubic Hymn, Rachmaninov

**3.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Rose  
Evening Service in F, Wood  
I saw the Lord, Stainer

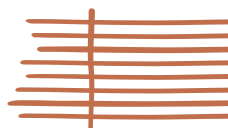
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**5 Mehefin | Dydd Llun**  
**5 June | Monday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5:30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Ayleward  
Fauxbourdon Service, Byrd  
Hymn to the Trinity, Tchaikovsky



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**6 Mehefin | Dydd Mawrth**  
**6 June | Tuesday**

**9.00am**  
**Camau Bach**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Brown  
Evening Service in D, Sumsion  
Laudamus te, Vivaldi

---

**7 Mehefin | Dydd Mercher**  
**7 June | Wednesday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

Missa XVI, Anonymous

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**8 Mehefin | Dydd Iau**  
**8 June | Thursday**

**11.15am**  
**Datganiad | Recital**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**  
**Cymun Bendigaid | Holy Eucharist**

**5.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Clucas  
Collegium Regale Evening Service,  
Howells  
God Omnipotent Reigneth, Wood

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**9 Mehefin | Dydd Gwener**  
**9 June | Friday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**10 Mehefin | Dydd Sadwrn**  
**10 June | Saturday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**11 Mehefin | Dygwyl Corpus Christi**  
**11 June | The Festival of Corpus Christi**

**8.15am**  
**Holy Eucharist**

**9.15am**  
**Cymun Bendigaid ar Gân a**  
**Gorymdaith y Sagrafen Fendigaid**

Offeren Fer yn C, Gounod  
Henffych well, wir gorff, Saint-Saëns

**11.00am**  
**Choral Holy Eucharist & Procession of**  
**the Blessed Sacrament**

Messe "Cum Jubilo", Duruflé  
O Sacrum Convivium, Messiaen

**3.30pm**  
**Gosber ar Gân | Choral Evensong**

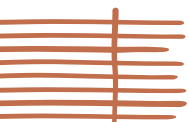
Ymatebion | Responses, Clucas  
Second Evening Service, Leighton  
Tantum ergo, Sévérac

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**12 Mehefin | Dydd Llun | Dygwyl**  
**Barnabas**  
**12 June | Monday | Saint Barnabas's**  
**Day**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

*Ni offrymir Gosber ar Gân heddiw*  
*Choral Evensong is not offered today*



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**13 Mehefin | Dydd Mawrth**  
**13 June | Tuesday**

**9.00am**  
**Camau Bach**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

*Ni offrymir Gosber ar Gân heddiw*  
*Choral Evensong is not offered today*

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**14 Mehefin | Dydd Mercher**  
**14 June | Wednesday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

*Ni offrymir Gosber ar Gân heddiw*  
*Choral Evensong is not offered today*

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**15 Mehefin | Dydd Iau**  
**15 June | Thursday**

**11.15am**  
**Datganiad | Recital**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

**2.00pm Eglwys y Groes**  
**Cymun Bendigaid | Holy Eucharist**

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**16 Mehefin | Dydd Gwener**  
**16 June | Friday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**17 Mehefin | Dydd Sadwrn**  
**17 June | Saturday**

**12.30pm**  
**Cymun Bendigaid | Holy Eucharist**

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**18 Mehefin | Yr Ail Sul wedi'r**  
**Drindod**

**18 June | The Second Sunday after**  
**Trinity**

**8.15am**  
**Holy Eucharist**

**9.15am**  
**Cymun Bendigaid ar Gân**

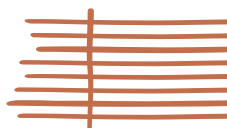
Cymun ar Emyrn-Donau Cymreig,  
Cooper  
Mi eisteddais dan ei gysgod, Bairstow

**11.00am**  
**Choral Holy Eucharist**

Communion Service in F, Darke  
Blessed city, heavenly Salem, Bairstow

**3.30pm**  
**Gosber ar Gân | Choral Evensong**

Ymatebion | Responses, Sumsion  
Evening Service in A, Stanford  
The Spirit of the Lord, Elgar



# DARLITH GOFFA MEMORIAL LECTURE



Edmwnd Prys gyfochr â John Davies, Mallwyd ar Gofeb y Cyfieithwyr yn Llanelwy | D. Densil Morgan  
Edmwnd Prys alongside John Davies, Mallwyd on the Translators' Memorial at St Asaph | D. Densil Morgan



## Darlith Goffa'r Dr Enid Pierce Roberts ar Hanes a Diwylliant Cymru

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

Ein darlithydd eleni yw'r Athro D. Densil Morgan, yr academydd o fri ar grefydd Protestannaidd Cymru'r canrifoedd diwethaf, a phregethwr o bwys gyda'r Bedyddwyr.

Pwnc yr Athro Morgan Ei bwnc fydd yr offeiriad, y bardd a'r cyfieithydd Edmwnd Prys, a hynny ym phedwarcanmlwyddiant ei farw. Bu Prys yn Archddiacon Meirionnydd yn yr esgobaeth hon, ac, fel rhan o'r genhedlaeth gyntaf o gyfieithwyr Beiblaidd yng Nghymru, bu'n gyfrifol am y casgliad o salmau mydryddol Cymraeg, *Salmau Cân* (1621).

Mae croeso cynnes i bawb. Mae mynediad am ddim, ac nid oes angen cofrestru. Bydd y ddarlith yn dechrau am 6.30pm Cynhelir derbynriad gwin o 6.10pm, ac eto ar ôl y ddarlith. Cenir Gosber syml yn y Gadeirlan am 5.30pm, ac mae croeso i bawb ymuno â'n haddoliad.

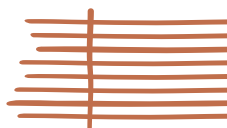
## The Dr Enid Pierce Roberts Memorial Lecture in Welsh History & Culture

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

Our 2023 lecturer is Professor D. Densil Morgan, the distinguished academic of post-Reformation Protestant Wales, and Baptist preacher of note.

Professor Morgan's subject will be the priest-poet and translator Edmwnd Prys, in this the 400th anniversary of this death. Prys was Archdeacon of Meirionnydd in this diocese, and, as part of the first generation of Biblical translators in Wales, was responsible for the Welsh language metrical psalm collection, *Salmau Cân* (1621).

All are welcome. Entry is free, and there is no need for prior registration. The lecture will begin at 6.30pm. A free drinks reception is held from 6.10pm, and again after the lecture. A simple Evensong is sung at the Cathedral at 5.30pm, and all are welcome to join our worship.





Y Brenin, tra'n Dywysog Cymru, yn Eisteddfod Genedlaethol 1969, drws nesaf i'r Archdderwydd, Cynan  
The King, while Prince of Wales, at the 1969 National Eisteddfod, with the Archdruid, Cynan, on his left

**30** Ebrill • Nos Sul  
am 6.00pm

**30** April • Sunday  
at 6.00pm



Cadwch sedd  
Reserve your seat



# DATHLU'R CORONI CELEBRATING THE CORONIATION

Ymunwch â ni ar gyfer ein Gwasanaeth Esgobaethol a Sirol o Weddi a Diolchgarwch ar y nos Sul cyn Coroni Eu Marhwydi'r Brenin a'r Frenhines.

Bydd y Côr yn canu cerddoriaeth a gyfansoddwyd ac a berfformiwyd mewn Coroniadau blaenorol, gan gynnwys *Sadok y Ffeiriad* gan Handel ac *I was Glad* gan Parry.

Mae croeso i bawb. Mae mynediad am ddim. Bydd derbyniad gwin i ddilyn.

Join us for our Diocesan & County Service of Prayer and Thanksgiving on the Sunday evening before the Coronation of Their Majesties The King and Queen.

The Choir will sing music composed for and performed at previous Coronations, including Handel's *Zadok the Priest* and Parry's *I was Glad*.

All are welcome. Entrance is free. A drinks reception will follow.

# DATGANIADAU PANED COFFEE-BREAK RECITALS



Jill Crossland | 11 Mai | 11 May

**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.

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**27 EBRILL**  
**ESTHER EVANS**  
**FFIDIL**

Mae Esther yn ei blwyddyn olaf ym Mhrifysgol Bangor ac yn astudio cerddoriaeth ar y cyd ag athroniaeth, moeseg a chrefydd. Bydd yn agor ein cyfres o ddatganiadau haf gyda cherddoriaeth a ysgrifennwyd ar gyfer y ffifil a phiano gan gyfansoddwyr lldewig

---

**27 APRIL**  
**ESTHER EVANS**  
**VIOLIN**

Esther is in her final year at Bangor University and studies music jointly with philosophy, ethics and religion. She will open our summer recital series with music written for violin and piano by Jewish composers

---

**4 MAI**  
**JESS LAWRENCE**  
**FFIDIL**

Mae Jess yn ei thrydedd flwyddyn ym Mhrifysgol Bangor. Wrth iddi baratoi ar gyfer ei Datganiad Diwedd Gradd bydd yn rhoi cipolwg o'r gerddoriaeth wedi'i ysbrydoli gan straeon ffantasi y mae hi wedi bod yn gweithio arni.

---

**4 MAY**  
**JESS LAWRENCE**  
**VIOLIN**

Jess is in her third year at Bangor University. As she prepares for her End of Degree Recital she will give us a sneak preview of the music inspired by fantasy stories that she has been working on.

---

**11 MAI**  
**JILL CROSSLAND**  
**PIANO**

Mae Jill wedi perfformio ledled y byd ac efallai ei bod yn fwyaf adnabyddus am ei recordiadau cyflawn o *Das Wohltemperierte Klavier* Bach. Mae hi wedi recordio ar gyfer Warner Classics a Signum Classics.

---

**18 MAY**  
**ROBERT JONES**  
**ORGAN**

Bydd Clerc Cabidwl y Gadeirlan ac organydd Eglwys Ein Harglwyddes a Sant Iago yn perfformio cerddoriaeth a ysgrifennwyd ar gyfer yr organ o dyddiau Bach hyd heddiw.

---

**25 MAI**  
**ALYS BAILEY-WOOD**  
**TELYN**

Yn ffefryn yn ein cyfres o ddatganiadau, y bydd yn ei chofio o berfformiadau'r *Ceremony of Carols* gan Britten, mae Alys yn gyn-fyfyriwr ym Mhrifysgol Bangor.

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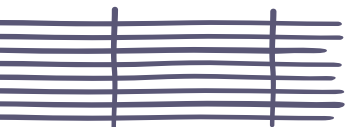
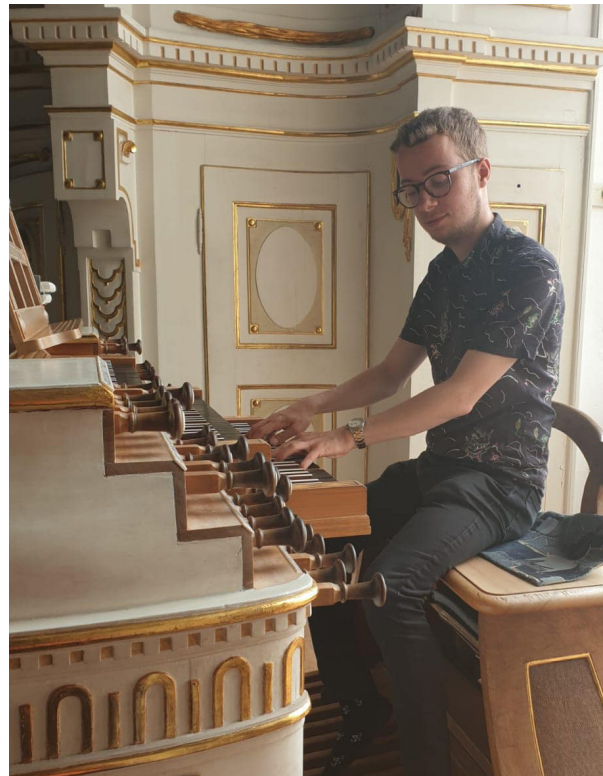
**1 MEHEFIN**  
**ALICE CALDWELL**  
**SOPRANO**

Mae Alice yn Ysgolhaig y Gân yng Nhôr y Gadeirlan tra'n astudio Sŵoleg yn y Brifysgol. Bydd Alice yn cyflwyno rhaglen sy'n canolbwyntio ar weithiau gan gyfansoddwyr y Baróc.

---

**8 MEHEFIN**  
**HARRY SULLIVAN**  
**ORGAN**

Mae Harry wedi bod yn Ysgolhaig yr Organ yn y Gadeirlan am ddwy flynedd. Bydd ei ddatganiad yn cynnwys gweithiau ar gyfer yr organ wedi'u hysbrydoli gan gerddoriaeth cerddorfaol, gan gynnwys *Rhagarweiniad*, *Passacaglia* a *Ffiwg* gan Healey Willan.



---

**11 MAY**  
**JILL CROSSLAND**  
**PIANO**

Jill has performed all over the world and is perhaps most known for her complete recordings of Bach's *Well-Tempered Clavier*. She has recorded for Warner Classics and Signum Classics.

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**18 MAY**  
**ROBERT JONES**  
**ORGAN**

Cathedral Chapter Clerk and organist at Our Lady & Saint James's Church performs music written for the organ from the time of Bach to the present day.

---

**25 MAY**  
**ALYS BAILEY-WOOD**  
**HARP**

A favourite at our recital series, whom many will remember her from performances of Britten's *Ceremony of Carols*, Alys is an alumna of Bangor University.

---

**1 JUNE**  
**ALICE CALDWELL**  
**SOPRANO**

Alice is one of the Cathedral's Choral Scholars and a student of Zoology at the University. Alice will present a programme that focuses on works by composers of the Baroque period.

---

**8 JUNE**  
**HARRY SULLIVAN**  
**ORGAN**

Harry has been the Cathedral's Organ Scholar for the past two years. His recital will consist of orchestrally-inspired works for organ, including Healey Willan's *Introduction, Passacaglia and Fugue*.



# CLAS



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

Rydym yn benthycâ'r term **Clas** fel teitl ar gyfer fforwm Zoom bob pythefnos, a fydd yn ymgynnull ar ddydd Llun am 6.30pm, i roi cyfle inni ddysgu, trafod a myfyrio. Yn bennaf, mae 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 mae cyfle i holi a thrafod. Disgwylw'n i bob sesiwn bara rhwng 45 munud ac awr.

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

We're borrowing the term **Clas** as the title for a fortnightly Zoom forum, convening on Mondays at 6.30pm, that will provide an opportunity to learn, discourse and reflect. Largely, **Clas** sessions 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 is then an opportunity for questions and discussion. We expect each session to last between 45 minutes and an hour.



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**NOS LUN 15 MAI**  
**JOSIE GODFREY**

Cyfle i gwrdd â'n Curad newydd wrth iddi baratoi i adael Rhydychen a symud i Fangor ar gyfer ei hordeinio i'r Ddiaconiaeth ar 1 Gorffennaf ac i ymuno â theulu'r Gadeirlan a'r Ardal Weinidogaeth.

---

**NOS LUN 22 MAI**  
**DEON LLANDAF**

Mae'r Tra Barchedig Richard Peers yn gyfaill i'r Gadeirlan ers iddo ymuno â ni yn bregethwr gwadd ar Ddygwyl Corpus Christi yn 2022, pan oedd yn Is-Ddeon Cadeirlan Christ Church yn Rhydychen. Ers hynny, mae wedi symud i fod yn Ddeon Llandaf. Byddwn yn siarad ag ef am ei fywyd a'i alwedigaeth, ac am genhadaeth y Gadeirlan y mae bellach yn ei harwain.

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**NOS LUN 5 MEHEFIN**  
**CANON DAVID MORRIS**

Mae'n Canon Secundus yn ymuno â ni i fyfyrio ar gadw Sul y Galw ar 30 Ebrill ledled yr esgobaeth, ac i rannu ei brofiad ei hun o brofi galwedigaeth a'i her i ni fyfyrio ar ein galwad ninnau hefyd.

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**MONDAY 15 MAY**  
**JOSIE GODFREY**

An opportunity to meet our new Curate as she prepares to leave Oxford and move to Bangor for her Ordination to the Diaconate on 1 July and to join our Cathedral and Ministry Area family.

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**MONDAY 22 MAY**  
**THE DEAN OF LLANDAFF**

The Very Revd Richard Peers is a friend of Saint Deiniol's Cathedral, having joined us as our preacher at the Choral Holy Eucharist last Corpus Christi, when he was Sub-Dean of Christ Church Cathedral in Oxford. Since then, he has moved to be Dean of Llandaff. We'll talk to him about his life and vocation, and about the mission of the Cathedral he now leads.

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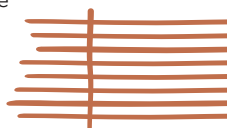
**MONDAY 5 JUNE**  
**CANON DAVID MORRIS**

Our Canon Secundus joins us to reflect on our observance across the diocese of Vocations Sunday on 30 April – and to share his experience of vocation and call and his challenge to us to reflect on our own, too.



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

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



# CRISTNOGAETH

A...

## THEMÂU'N PREGETHU

Mae ffydd, gobaith a chariad yn wirioneddau tragywyddol ac yn rinweddau bythol; ac y mae gwreiddiau ein crefydd yn ddwfn ac yn hynafol, fel seiliau eglwysi ein hesgobaeth a'u cysylltiad byw â Seintiau Celtaidd y canrifoedd cynnar. Ond fe'n gelwir hefyd i argyhoeddiad byw, ac i ddeall ffyrdd ffydd, gobaith a chariad yn ein bywydau ac er mwyn ein teuluoedd, ein ffrindiau a'n cymunedau heddiw. Daw pregethau'n cyfres â'n hargyhoeddiadau crefyddol wyneb yn wyneb â chwestiynau byw a phynciau cyfoes, a'r sbarc yn y cyfarchiad.

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### **Cristnogaeth a'r Cyfrifiad**

16 Ebrill | Sul Bach y Pasg

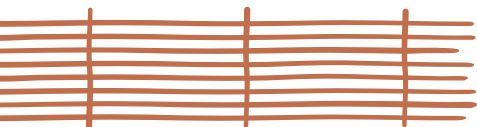
Yr Is-Ddeon yn pregethu

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### **Cristnogaeth ac amheuaeth**

23 Ebrill | Trydydd Sul y Pasg

Y Canon dros Fywyd Cynulleidfaol yn pregethu



# CHRISTIANITY AND... OUR SERMON SERIES

Faith, hope and love are eternal truths and enduring virtues; and the roots of our religion are deep and ancient, like the foundations of the churches of our diocese and their living connection to the Celtic Saints of the early centuries. But our call is also to a living conviction, and to understanding the ways of faith, hope and love in our lives and for our families, our friends and our communities today. Our sermons in this series bring our religious convictions face to face with living questions and contemporary subjects, and the spark is in the meeting.

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## **Christianity and the Census**

16 April | Low Sunday

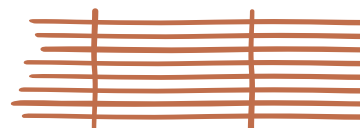
The Sub-Dean preaching

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## **Christianity and doubt**

23 April | The Third Sunday of Easter

The Canon for Congregational Life  
preaching



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## **Cristnogaeth a galwedigaeth**

30 Ebrill | Sul y Galw

Y Darllenydd yn pregethu

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## **Cristnogaeth a chrefyddau eraill**

7 Mai | Pumed Sul y Pasg

Y Canon dros Fywyd Cynulleidfaol yn pregethu

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## **Cristnogaeth a seicotherapi**

14 Mai | Chweched Sul y Pasg

Yr Is-Ddeon yn pregethu

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## **Cristnogaeth a gwyddoniaeth**

21 Mai | Difiau'r Dyrchafael

Yr Is-Ddeon yn pregethu

---

## **Cristnogaeth a dioddefaint**

28 Mai | Y Sulgwyn

Y Canon dros Fywyd Cynulleidfaol yn pregethu

---

## **Cristnogaeth a'r teulu**

4 Mehefin | Sul y Drindod

Y Canon Emeritws yn pregethu

---

## **Cristnogaeth a chyfeillgarwch**

11 Mehefin | Dygwyl Corpus Christi

Y Parchg Llywelyn Moules-Jones yn pregethu

---

## **Cristnogaeth a Chymru**

18 Mehefin | Ail Sul wedi'r Drindod

Yr Is-Ddeon yn pregethu

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## Christianity and vocation

30 April | Vocations Sunday

The Reader preaching

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## Christianity and other faiths

7 May | The Fifth Sunday of Easter

The Canon Secundus preaching

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## Christianity and psychotherapy

14 May | The Sixth Sunday of Easter

The Revd Dr John Prysor-Jones preaching

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## Christianity and science

21 May | Ascension Day

The Very Revd Prof. Gordon McPhate preaching

---

## Christianity and suffering

28 May | Whitsun

The Canon Secundus preaching

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## Christianity and family

4 June | Trinity Sunday

The Canon Emeritus preaching

---

## Christianity and friendship

11 June | The Festival of Corpus Christi

The Revd Jeremy Davies preaching

---

## Christianity and Wales

18 June | The Second Sunday after Trinity

The Sub-Dean preaching



**COFIWCH!  
REMEMBER!**



**DARLLEDU  
BYW O  
DAIR DEFOD  
AR GÂN  
Y SUL AR  
FACEBOOK  
@CADEIRLAN**

**LIVE  
STREAMING  
OF OUR  
THREE  
SUNDAY  
CHORAL  
SERVICES ON  
FACEBOOK  
@CADEIRLAN**

**CADEIRLAN.EGLWYSYNGNGHYMRU.ORG.UK  
DILYNWCH NI AR FACEBOOK, TWITTER AC INSTAGRAM  
CADEIRLAN.CHURCHINWALES.ORG.UK  
FOLLOW US ON FACEBOOK, TWITTER AC INSTAGRAM**

**Cadeirlan ac Eglwys Archesgobol  
Deiniol Sant ym Mangor  
The Cathedral & Metropolitan  
Church of Saint Deiniol in Bangor**

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

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

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

Cyfarwyddwr Cerdd | Director of Music  
**Joe Cooper**  
joecooper@eglwysyngnghymru.org.uk

Organydd | Organist  
**Martin Brown**  
martinbrown@eglwysyngnghymru.org.uk

Gweinidog Teulu | Family Minister  
**Naomi Wood**  
naomiwood@eglwysyngnghymru.org.uk

Cwstos | Custos  
**Simon Taylor**  
simontaylor@eglwysyngnghymru.org.uk

Trysorydd | Treasurer  
**Kelly Edwards**  
kellyedwards@eglwysyngnghymru.org.uk

Gweinyddwr Litwrgi  
Liturgy Administrator  
**Sam Jones**  
samjones@eglwysyngnghymru.org.uk

Rheolwr Prosiect Cadwraeth a Datblygu  
Conservation & Development Project  
Manager  
**Simon Ogdon**  
simonogdon@eglwysyngnghymru.org.uk

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** | Y darlun cilgant o hanesyn  
y Ffordd i Emaus (Luc 24:13-35) yng  
Nghapel Mair

**On the cover** | The lunette painting of  
the story of the Road to Emmaus (Luke  
24:13-35) in the Lady Chapel

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

Prebendari Penmynydd  
Prebendary of Penmynydd  
**Canon Dylan Williams**

Canon 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**

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.

**CRISTNOGAETH**  
**A...**  
**CHRISTIANITY**  
**AND...**



IN MEMORIAM  
H. ROBERTS A.M.  
ECCLES. DECANI  
1 - MCM XXXIII



**Esgobaeth  
Bangor**  
The Diocese  
of Bangor

Yr Eglwys yng Nghymru  
The Church in Wales