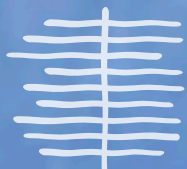


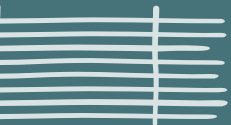
# BUCHEDD BANGOR



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



# HAF 2023 SUMMER 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**

**18.6.2023-10.9.2023**

**RHAD AC AM DDIM**

**EWCH Â CHOPIAU I'W RHANNU**

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# CROESO WELCOME

*Gareth Jones*

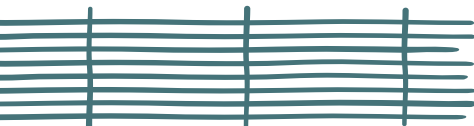
## Croeso i'r rhifyn diweddaraf hwn o **Buchedd Bangor**, cylchgrawn **Cadeirlan Deiniol Sant ym Mangor**.

"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.

Mae yna bwyslais yn y rhifyn hwn o **Buchedd Bangor** ar bererindota, wrth inni fyfyrio ar Bererindod y Côr i Rufain (sy'n egluro'r cip o ysblander colonâd Gian Lorenzo Bernini yn y Fatican ar y clawr) ac ar lansiad Cyd-Bererinion Cadeirlan Deiniol Sant ym Mangor. Un sy'n cyd-gerdded ag eraill yw pererin, gan ymhyfrydu yn eu cwmni, eu cefnogi ar hyd y daith, a chanfod mwy am ffyrdd Duw ar gyfer ein bywydau ein hunain. Mae'n gysyniad ac yn arfer sy'n cwmpasu'n gyfoethog lawer am lwybr Crist, y'n gelwir ni oll i'w droedio.

Mae'r addoli a'r gwasanaethu beunyddiol yn parhau yma'n y Gadeirlan dros y misoedd nesaf, pan weddiwn y bydd teulu'n Cadeirlan yn parhau i dyfu. Diolch i chi am fod yn rhan o bererindod 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.

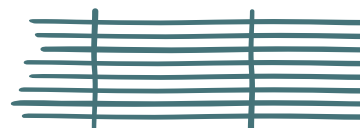
**Buchedd Bangor** is, therefore, a sort of record of the life of our community of Christ's companions here in Bangor at this time. It offers a mixture of devotional material and practical knowledge about our life together.

There is much in this issue of **Buchedd Bangor** that focuses on pilgrimage, as we reflect on our Choir Pilgrimage to Rome (hence some of the splendour of Gian Lorenzo Bernini's colonnade at the Vatican on the cover) and the launch of the Pilgrim Friends of Saint Deiniol's Cathedral. To be a pilgrim means walking alongside others, delighting in their company, supporting them along the journey, and discovering more about God's ways for our own lives. It encapsulates much about the way of Christ, which we are all called to follow.

The round of worship and service continues over these summer months, when we pray that our Cathedral family will continue to grow. Thank you for being part of our pilgrimage 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.

*Yn eiddo iawn,  
Siôn*

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



# PANED HEFO DAVID PARRY

**Ym mhob rhifyn o Buchedd Bangor, rydym yn cwrdd ag aelod o gymuned y Gadeirlan. Y tro hwn, rydyn ni'n cwrdd ag Archddiacon newydd Bangor, David Parry, a gaiff ei osod yn ei Sedd yn y Cwîr yn ystod Gosber ar Sul Diolchgarwch y Cynhaeaf, 1 Hydref 2023.**

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

## **Dywedwch ychydig wrthyf am David.**

Hogyn y lluoedd ydw i a dweud y gwir; roedd fy nhad yn y llynges. Cefais fy ngeni yng Nghaeredin ond fe wnaethon ni symud o gwmpas lot. Mi fuon ni'n byw ym Malaysia a Singapore ond mi wnes i dyfu i fyny yng Nghaint yn bennaf. Albanwyr yw fy rhieni ond mae fy hynafiaid yn dod o ddyffryn Conwy. Roedd fy mam yn Babyddes ymroddedig iawn felly roeddwn i'n arfer mynd i'r Offeren gyda hi. Bu farw fy nhad yn sydyn iawn pan o'n i'n 17 ac o gwmpas y cyfnod hwnnw, collais fy ffydd i bob pwrpas. Doeddwn i ddim yn niwtral am y peth - roeddwn i'n gwbl wrth-Gristnogol trwy gydol fy amser yn y brifysgol. Nes i gyfarfod Eryl a syrthio mewn cariad ond darganfod i'm harswyd ei bod hi'n Gristion. Arweiniodd y berthynas honno a phethau eraill a oedd yn digwydd yn fy mywyd â fi yn ôl at ffydd. Yn wir, cefais dröedigaeth ddramatig iawn mewn eglwys yn Lerpwl lle, i bob pwrpas, syrthiodd popeth i'w le.

## **Sut wnaethoch chi ddechrau gweithio i'r Eglwys a beth wnaeth eich arwain at gael eich ordeinio?**

Roeddwn i'n gweithio mewn ysbyty seiciatryddol ond fe ddes i'n weithiwr cymunedol gwledig yn Hampshire. Dechreuais hyfforddi fel Gweithiwr Cymdeithasol, ond fel Cristion newydd, nes i benderfynu cymryd blwyddyn allan a gweithio efallai i asiantaeth eglwysig fel Barnardos. Roedden ni yn "Spring Harvest", gŵyl Gristnogol,



# GETTING TO KNOW DAVID PARRY

**In each edition of Buchedd Bangor, we meet another member of the Cathedral community. This time, we meet with the new Archdeacon of Bangor, David Parry, who will be installed into his Stall in the Quire at Evensong on our Harvest Thanksgiving Sunday, 1 October 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 David.**

I'm a forces kid really; my Dad was in the navy. I born in Edinburgh but we moved a lot. We lived in Malaysia and Singapore but I mostly grew up in Kent. My parents are Scots but my ancestors come from the Conwy valley. My mum was a very committed Roman Catholic so I used to go to Mass with her. My father died very suddenly when I was 17 and around that time, essentially, I lost my faith. I wasn't neutral about it – I was vehemently anti-Christian all through university. I met Eryl and fell in love but discovered to my horror that she was a Christian. That relationship and other things that were going on in my life led me back to faith. I had a very dramatic conversion actually in a church in Liverpool where basically everything fell into place.

## **How did you begin working for the Church and what led you to ordination?**

I was working in a psychiatric hospital but I became a rural community worker in Hampshire. I started training as a Social Worker, but as a new Christian I decided to take a year out and maybe work for a church agency like Barnardos. We were at Spring Harvest, a Christian festival, and there was a little handwritten card there that said, "Sponsored workers required for Derby City Mission." Without me asking, the homegroup we were a part of in Milton Keynes said they would



ac roedd yna gerdyn bychan wedi'i ysgrifennu â llaw yn dweud, "Angen gweithwyr noddedig ar gyfer Cenhadaeth Dinas Derby." Heb i mi ofyn, dywedodd y grŵp cartref yr oeddem yn rhan ohono yn Milton Keynes y byddent yn fy nodd. Roeddwn i'n Gristion eithaf newydd, doeddwn i ddim wedi pregethu na gwneud llawer o'r pethau y cefais y cyfle i'w gwneud felly roeddwn wedi dychryn y byddai'r grŵp cartref yn ystyried gwneud hynny. Mi ges i flwyddyn ddwys iawn yn gweithio yn Derby lle sefydlwyd eglwys ymhlith y gymuned Tsieineaidd, gweithiais fel efenglydd plwyf gydag eglwys a losgwyd i lawr yn fwrriadol ran o'r ffordd drwy'r flwyddyn, gwnaethom lwyth o waith gyda phlant ac mi o'n i wrth fy modd. Rhan o'r ffordd drwy'r flwyddyn dywedodd y ficer yr oeddwn i'n gweithio ag ef "Ydych chi erioed wedi meddwl am gael eich ordeinio?" a dywedais, "Wel, dwi





sponsor me. I was quite a new Christian, I hadn't preached or done lots of the things I ended up doing so I found it utterly shocking that the homegroup would do that. I had a really intense year working in Derby where we planted a church amongst the Chinese community, I worked as a parish evangelist with church that was burned down in an arson attack part way through the year, we did loads of children's work and I absolutely loved it. Part way through the year the vicar I was working with said, "Have you ever thought about ordination?" and I said, "Well I have but I haven't even told Eryl!" I was sure that people like me aren't called to ordination. The picture I had in my head of what priests were like wasn't who I was. I had really good experiences of priests when I was growing up but I didn't know where they came from – they were all elderly. I thought they came from "Planet Priest"! I think, in our lifetime, the Church has shrunk so much that a lot of people just don't know anything about us at all. I hope I remember how hard it is to encounter our life – how easily you can feel small if you don't know our jargon or a particular tradition's nuances. It's really easy to feel that we're not good enough to offer something.

### **How did you come to be in Bro Celynnin and the Dicoese of Bangor?**

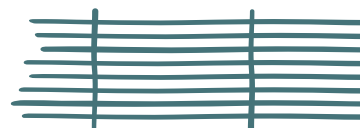
It was partly through ill health in Eryl's family but also prompting from God in different ways. I felt quite tentative about my lack of the welsh language, welsh culture and rural life but I've come to realise the depth of the sense of Christian history. Before we left Liverpool one of our churches celebrated its 200th anniversary which seemed like a big deal. Here two hundred years doesn't feel like very much at all. It's only a couple of years until the Cathedral celebrates its 1,500 years – the witness of Deiniol and the saints across all those years and there's a potency to that history even for people who don't have contact with the church or chapel as an institution but sense the faith in the hills and in the continuity of the people's love of land and place.

### **You spoke earlier about attending Mass with your mum and then losing your faith but then came to it and used the phrase "new Christian". What would you say were the differences before and after?**

I think when I first came back to faith I had quite a negative sense of my upbringing and the kind of faith that I had. But I've come to realise that God was powerfully present in those experiences. I don't feel like I heard about forgiveness very much as a child, I don't think I heard about Grace very much or if it was said I didn't receive it. The God I believed in then wasn't the God I see now who always, always will give people another chance, whose door is always open.

### **You've recently been appointed Archdeacon of Bangor. What are you looking forward to about that role?**

What attracts me most, in a sense, is the extension of the parish ministry that's been part of my life for more than quarter of a



wedi meddwl am y peth ond dydw i ddim wedi dweud wrth Eryl hyd yn oed!” Roeddwn i’n siŵr nad oedd pobl fel fi yn cael eu galw i ordeiniad. Nid oedd y llun a oedd gennyf yn fy mhen o sut y dylai offeiriaid fod yn debyg i bwy oeddwn i. Cefais brofiadau da iawn o offeiriaid pan oeddwn i’n tyfu i fyny ond doeddwn i ddim yn gwybod o ble roedden nhw’n dod – roedden nhw i gyd yn oedrannus. Roeddwn i’n meddwl eu bod nhw’n dod o “Planed Offeiriad”! Rwy’n credu fod yr Eglwys, yn ystod ein hoes ni, wedi crebachu cymaint fel nad yw llawer o bobl yn gwybod unrhyw beth amdanom ni o gwbl. Dwi’n gobeithio mod i’n cofio pa mor anodd yw dod ar draws ein bywyd ni – pa mor hawdd allwch chi deimlo’n fach os nad ydych chi’n gyfarwydd â’n jargon ni neu nodweddion traddodiad penodol. Mae’n hawdd iawn teimlo bo ni ddim yn ddigon da i gynnig rhywbeth.

### **Sut daethoch chi i fod ym Mro Celynnin ac Esgobaeth Bangor?**

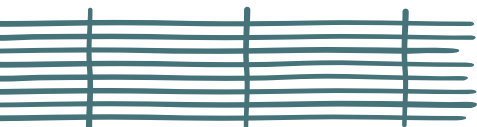
Digwyddodd yn rhannol oherwydd salwch yn nheulu Eryl ond hefyd anogaeth gan Dduw mewn gwahanol ffyrdd. Roeddwn i’n teimlo’n eithaf petrus oherwydd fy niffyg o ran yr iaith Gymraeg, diwylliant Cymru a bywyd gwledig ond dwi wedi dod i werthfawrogi yr ymdeimlad o hanes Cristnogol. Cyn i ni adael Lerpwl dathlodd un o’n heglwysi ei phen-blwydd yn 200 oed a oedd yn ymddangos fel rhywbeth pwysig iawn. Yma, nid yw 200 mlynedd yn teimlo fel llawer o gwbl. Dim ond cwpwl o flynyddoedd sydd i fynd tan fydd y Gadeirlan yn dathlu 1,500 o flynyddoedd – tystio Deiniol a’r seintiau ar draws yr holl flynyddoedd hynny ac mae’r hanes hwnnw’n bwerus hyd yn oed i bobl sydd heb gysylltiad â’r eglwys neu’r capel fel sefydliad ond sy’n synhwyro’r ffydd yn y bryniau a’r parhad yng nghariad pobl at dir a lle.

### **Roeddech chi’n siarad yn gynharach am fynd i’r Offeren gyda’ch mam ac yna colli’ch ffydd ond yna dod yn ôl ati a defnyddio’r ymadrodd “Cristion newydd”. Beth fydddech chi’n ei ddweud yw’r gwahaniaethau cyn ac ar ôl?**

Pan ddes i’n ôl at ffydd am y tro cyntaf, rwy’n meddwl bod yr ymdeimlad a oedd gen i mewn perthynas â fy magwraeth a’r math o ffydd a oedd gen i yn eitha’ negyddol. Ond dwi wedi dod i sylweddoli bod Duw yn bwerus o bresennol yn y profiadau hynny. Dydw i ddim yn teimlo i mi glywed rhyw lawer am faddeuant fel plentyn, dydw i ddim yn credu mod i wedi clywed llawer am Ras neu os oedd sôn amdano, doeddwn i ddim yn ei dderbyn. Nid y Duw yr oeddwn yn credu ynddo ar y pryd oedd y Duw yr wyf yn ei weld rŵan sydd bob amser, bob amser yn rhoi cyfle arall i bobl, Duw y mae ei ddrws wastad ar agor.

### **Rydych chi wedi cael eich penodi’n Archddiacon Bangor yn ddiweddar. Beth ydych chi’n edrych ymlaen ato am y rôl hon?**

Yr hyn sy’n fy nenu fwyaf, mewn ffordd, yw ymestyn gweinidogaeth y plwyf sydd wedi bod yn rhan o fy mywyd ers dros chwarter canrif – o fod hefo pobl, canfod doniau pobl a’u hannog, eu caru a’u cefnogi mewn gweddi. Pan ddechreuais fel ficer am y tro cyntaf roeddwn



century – of being alongside people, discerning gifts in people and encouraging them, loving them and supporting them in prayer. When I first started as a vicar I lived in one vicarage, next to one church with one church school. I was the first person in the building in the morning and I was the last person to go home. That seems a long time ago and none of our colleagues have that anymore. I'm not saying I have the answers to that but I do feel I understand some of the pressures. I hope I can, alongside people, add some value and encourage and help them.

I'm also looking forward to learning more about the life of the Cathedral. I was an Honorary Canon at Liverpool Cathedral and I saw, during my time there, how much potential there is in a Cathedral



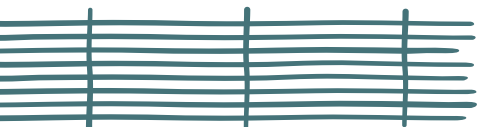
yn byw mewn un ficerdy, wrth ymyl un eglwys gydag un ysgol eglwys. Y fi oedd y person cyntaf yn yr adeilad yn y bore a fi oedd y person olaf i fynd adref. Mae hynny'n teimlo fel amser maith yn ôl ac nid oes gan yr un o'n cydweithwyr hynny mwych. Dydw i ddim yn dweud bod gen i'r atebion i hynny ond rwy'n teimlo fy mod i'n deall rhai o'r pwysau. Rwy'n gobeithio y gallaf, ochr yn ochr â phobl, ychwanegu rhywfaint o werth a'u hannog a'u helpu. Rwyf hefyd yn edrych ymlaen at ddysgu mwy am fywyd y Gadeirlan. Roeddwn yn Ganon Anrhydeddus yng Nghadeirlan Lerpwl a gwelais, yn ystod fy nghyfnod yno, gymaint o botensial sydd mewn Eglwys Gadeiriol i fod yn rhan o fywyd cyhoeddus ac i agor ei drysau'n ehangach nag y gall rhai eglwysi plwyf ei wneud o ran cynwysoldeb ei gweinidogaeth a'i hamrywiaeth. Rwy'n credu ei bod yn fraint fawr i fod yn Eglwys Sylfaenydd yr esgobaeth ac mewn gwirionedd i ymgorffori holl fywyd yr esgobaeth. Hyd yn oed yn ystod fy nghyfnod yn Esgobaeth Bangor, mae wedi bod yn fraint cael bod yn rhan o rai uchafbwyntiau addoli mawr fel Gorseddiad yr Archesgob Andrew a'r Wythnos Fawr eleni.

### **Beth fydddech chi'n ei ddweud wrth rywun sy'n teimlo bod Duw yn eu galw nhw i rôl o fewn yr Eglwys?**

Mae'r Duw sy'n eich galw chi'n ffyddlon. Mae'n bwysig bod yn graff bob amser. Gofynnodd rhai o bobl Bro Celynnin i mi, "Ydych chi'n siŵr mai dyna mae Duw eisiau?" Ac mae hynny'n gwestiwn da iawn. Ar hyd y ffordd, dylech gael sgysiau gyda phobl rydych chi'n ymddiried ynddyn nhw a digon o weddi.

Dwi'n meddwl ei bod hi hefyd yn bwysig cofio nad ein stori ni yw hi, nid fi yw'r stori – y stori ydy Iesu Grist a'i gariad. Rwy'n credu bod gennym lawer o ddelweddau negyddol yn yr eglwys - nad yw'r swydd yn un y gellir ei gwneud. Mae fy mhrofiad wedi bod yn un wirioneddol hapus. Dydw i ddim yn dweud mod i ddim wedi gweithio'n galed a ddim wedi wynebu heriau ond rydw i wir wedi ei chael hi'n fraint enfawr sy'n dweud wrthyf fy mod yn ôl pob tebyg wedi gwneud y peth iawn. Mae'n ymwneud â dod o hyd i'r rôl iawn ar gyfer y person iawn. Os ydych chi'n gwneud rhywbeth y mae Duw yn galw arnoch chi i'w wneud, yna mae bywyd yn ehangu yn y ffyrdd mwyaf rhyfeddol.

Os ydych chi'n teimlo bod Duw yn eich galw chi i wneud rhywbeth, rhowch eich holl galon i mewn iddo. Ewch amdani a'i gymryd o ddifrif – rhowch bopeth iddo. **[B]**



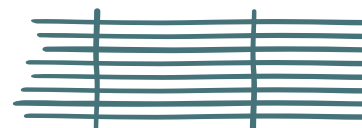
to be a part of the public life of a place and to open its doors wider than some parish churches can in terms of the inclusiveness of its ministry and its diversity. I think it's a great privilege to be the Founder's Church of a diocese and actually to embody the whole life of the diocese. Even while I've been in the Diocese of Bangor it's been a privilege to be a part of some big worshipping moments like Archbishop Andrew's Enthronement and Holy Week this year.

**What would you say to someone who felt that God was calling them to a role within the Church?**

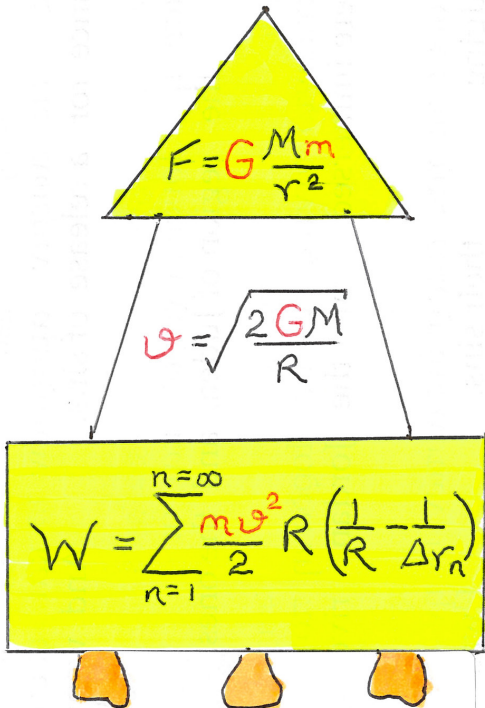
The God who calls you is faithful. It's important to always be discerning. Some of the people in Bro Celynnin asked me, "Are you sure that's what God wants?" And that's a really good question. All the way through there should be conversations with people you trust and plenty of prayer.

I think it's also important to remember that it's not our story, I'm not the story – the story is Jesus Christ and his love. I think we have a lot of negative images in the church – that the job isn't doable. My experience has been really joyful. I'm not saying I've not worked hard and there haven't been challenges but I've genuinely found it to be a huge privilege which says to me that I probably was doing the right thing. It's about finding the right role for the right person. If you're doing something that God is calling you to then life expands in the most amazing ways.

If you feel that God is calling you to something then don't be half-hearted about it. Go for it and take it seriously – give it everything. [E]



# MAE ANGEN DAU LYFR ARNOM



**M**ae yna hen ddywediad Hindŵaidd sy'n dweud bod gan Wirionedd ddwy lygad. Mae'n golygu na allwch ddeall Realiti oni bai eich bod yn defnyddio y ddwy lygad. Tu ôl i un llygad mae'r Cwestiwn sut? A thu ôl i'r llygad arall mae'r Cwestiwn pam? Y cwestiwn sut? yw'r Cwestiwn Gwyddonol Y cwestiwn pam? yw'r Cwestiwn Ffydd.

Yr wythnos hon rydym yn meddwl am Dyrchafael Iesu. Mae'r Cwestiwn Gwyddonol yn gofyn Sut aeth Iesu i fyny o'r Ddaear! Rwyf wedi rhoi 3 hafaliad mathemategol o Wyddoniaeth Roded i chi. Hafaliad Grym Disgyrchiant, hafaliad Cyflymder Dianc, a hafaliad Egni Dianc.

Sut allaf fod mor hyderus yn cofnodi'r hafaliadau hyn? Oherwydd eu bod yn Ddeddfau Natur cyffredinol a ddarganfuwyd gan Wyddoniaeth! Mae'r Ddeddfau Natur hyn yn dibynnu ar ddau ffactor – y pedwar Cysonyn Natur, a'r pedwar Grym Natur. Beth yw'r rhain?

Grymoedd Natur yw Disgyrchedd, Electromagneteg, Niwclear Cryf a Niwclear Gwan. Cysonion Natur yw'r Cysonyn Cwantwm Plank, y Cysonyn Gwefru Electron, y Cysonyn Disgyrchedd, a Chyflymder Golau. Pe bai unrhyw rai o'r Cysonion hyn heb eu gosod mewn Natur, ni fyddem yma! Credwn fod Duw'r Creawdwr wedi dewis bob un o'u rhifau i wneud ein Byd fel y mae. Y Cysonion hyn sy'n

# WE NEED TWO BOOKS

**Pregethwyd y bregeth  
hon gan yr Tra Pharchg  
Athro Gordon McPhate ar  
Dygwyl y Dyrchafael, 21  
Mai 2023.**

Thema yn ei cyfres  
bregethu oedd  
Cristongaeth a  
Gwyddoniaeth.

**The Very Revd Prof.  
Gordon McPhate  
preached this sermon on  
Ascension Day, 21 May  
2023.**

The theme in our sermon  
series was Christianity and  
Science.

**T**here is an old Hindu saying that Truth has two eyes. It means that you can't

understand Reality unless you use both eyes. Behind one eye is the Question how? And behind the other eye is the question why? The how? Question is the Science Question. The why? Question is the Faith Question.

This week we're thinking about the Ascension of Jesus. The Science Question asks how Jesus went up from the Earth! I've given you the 3 mathematical equations of Rocket Science. A Force of Gravity equation, an Escape Speed equation, and an Escape Energy equation.

How can I be so confident in writing these equations? Because there are universal Laws of Nature discovered by Science! These Laws of Nature depend on two factors – the four Constants of Nature, and the four Forces of Nature. What are these?

The Forces of Nature are Gravitational, Electromagnetic, Strong Nuclear, and Weak Nuclear. The Constants of Nature are Plank's Quantum Constant, the Electron Charge Constant, the Gravitational Constant, and the Speed of Light. If any of these Constants were not fixed in Nature, we wouldn't be here! We believe that God as Creator has selected each of their numbers to make our World as it is. These Constants determine the Forces of

penderfynu Grym Natur, sydd yn ei dro'n rhoi bodolaeth i Ddeddfau Natur.

Rydym wedi edrych ar Esgyniad Iesu gyda'n llygad Wyddonol, gan ofyn y cwestiwn sut? Dewch i ni edrych unwaith eto gyda'n llygad Ffydd, gan ofyn y cwestiwn pam? Beth yw ystyr ysbrydol y Dyrchafael?

Mae'r Dyrchafael yn tynnu llinell o dan weinidogaeth bersonol Iesu i rai pobl mewn un gwlad fach. Ond yn hytrach na bod yn Ddiwedd, mae'n arwydd o Ddechrau newydd! Mae'r Dyrchafael yn golygu y gall Ysbryd Iesu, yr Ysbryd Glân, ddod adeg y Pentecost, a thrwy ei



## **FEL Y DYWEDODD FRANCIS BACON, MAE ANGEN DAU LYFR ARNOM: LLYFR NATUR A LLYFR YR YSGRYTHUR, I DDOD O HYD I'R GWIRIONEDD**

ddisgyblion, gall ymestyn ei Genhadaeth i bawb ym mhob gwlad! Dechrau'r Eglwys.

I ddeall realiti, sy'n ffisegol a meddyliol ac ysbrydol, mae angen atebion i'r Cwestiwn Gwyddonol sut? A'r Cwestiwn Ffydd pam? Fel y dywedodd Francis Bacon, mae angen dau lyfr arnom: Llyfr Natur, a Llyfr yr Ysgrythur i ddod o hyd i'r Gwirionedd! Camgymeriad yw meddwl am wrthdaro rhwng Gwyddoniaeth a Ffydd, oherwydd mae'r ddau'n ceisio darparu atebion i gwestiynau gwahanol ond dilys ynghylch Realiti. Felly nawr, rwyf eisiau canolbwyntio ar yr hyn mae Gwyddoniaeth a Ffydd yn ei rannu.

Yn gyntaf, mae Gwyddoniaeth a Christnogaeth yn rhannu'r defnydd o Brofiad a Rhesymeg i egluro Realiti

Yn achos Gwyddoniaeth, mae hyn yn ymwneud â'r Profiad o arsylwi a mesur Natur, ac yna defnyddio Rhesymeg i ddehongli'r canlyniadau. Yn achos Ffydd, mae hyn yn ymwneud â'r Profiad o dderbyn Datguddiad Duw yn y Beibl ac mewn bywyd personol, ac yna defnyddio Rhesymeg i ddehongli neges ac ystyr Duw.

Yn dibynnu ar y math o Brofiad, mae un o'ch llygaid Gwirionedd yn aml yn well na'r llall. Roedd y farn Wyddonol ar y Dyrchafael; yn ddibwys o'i chymharu â barn Ffydd! Beth fyddai Gwyddoniaeth yn ei ddweud am y Messiah gan Handel? Cymysgedd anhrefnus o donau



Nature, which in turn give rise to the Laws of Nature.

We've looked at the Ascension of Jesus with our Science eye, asking the how? Question. Let's look again with our Faith eye, asking the why? Question. What is the spiritual meaning of the Ascension?

The Ascension draws a line under the personal ministry of Jesus to a few people in a single small country. But instead of being an End, it signals a new Beginning! The Ascension means that the Spirit of Jesus, the Holy Spirit, can come at Pentecost, and through his disciples, can extend his Mission to all people in all countries! The beginning of the Church.

To understand Reality, which is physical and mental and spiritual, we need answers to both the Science how? Question and the Faith why? Question. As Francis Bacon said, we need two books: the Book of Nature, and the Book of Scripture to find Truth! It's wrong to think of conflict between Science and Faith, because each tries to provide answers to different but valid questions about Reality. So now, I want to focus on what Science and Faith share.

First, Science and Christianity share the use of Experience and Reason to explain Reality.

In the case of Science, this involves the Experience of observing and measuring Nature, and then using Reason to interpret the results. In the case of Faith, this involves the Experience of receiving the Revelation of God in the Bible and in personal life, and then using Reason to interpret God's message and meaning.

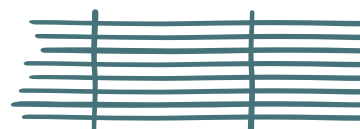
Depending on the kind of Experience, one of our Truth eyes is often better than the other. The Science view of Ascension was trivial compared to the Faith view! What would Science say about Handel's Messiah? A chaotic jumble of sound waves, varying in frequency and wavelength, yet somehow is able to stimulate the Emotional Centres of the human brain! By contrast, a Faith view of Handel's Messiah recognises a powerful musical celebration of the Incarnation, which is dramatic, emotionally charged, and beautiful.

Second, Science and Christianity share the need to make fundamental assumptions which can't be proved or disproved.

What do you need to pitch a tent? First and foremost you need a set of tent pegs to fix the tent to the ground! The tent pegs of Science and the tent pegs of Christianity are the assumptions each must make. In both cases, making assumptions is an act of faith!

Scientists put their faith in the assumption that the Constants of Nature never change, so that the Laws of Nature never change. We Christians put our faith in the assumption that the statements of the Nicene Creed are true. Both Scientists and Christians also assume that Order determines the structure and processes of our Universe at every level.

Third, Science and Christianity share Uncertainty.



sain, yn amrywio mewn amllder a thonfedd, ond eto'n gallu ysgogi Canolbwynt Emosiynol yr ymennydd dynol! I'r gwrthwyneb, fe fyddai barn Ffydd am y Messiah gan Handel yn cydnabod dathliad cerddorol grymus o'r Ymgawdoliad, sy'n ddramatig, yn llawn emosiwn, ac yn hardd.

Yn ail, mae Gwyddoniaeth a Christnogaeth yn rhannu'r angen i wneud tybiaethau sylfaenol na ellir eu profi na'u gwrthbrofi.

Beth sydd angen arnoch i godi pabell? Yn gyntaf ac yn bennaf byddwch angen set o begiau i ddal y babell ar y ddaear! Y pegiau Gwyddoniaeth a'r pegiau Cristnogaeth yw'r tybiaethau mae'n rhaid i'r ddau eu gwneud. Yn y ddau achos, mae gwneud tybiaethau'n dangos ffydd!

Mae gwyddonwyr yn rhoi eu ffydd yn y dybiaeth fod Cysonion Natur fyth yn newid, fel nad yw'r Deddfau Natur fyth yn newid. Rydym ni'r Cristnogion yn rhoi ein ffydd yn y Dybiaeth fod gosodiadau'r Credo Nicea yn wir. Mae Gwyddonwyr a Christnogion ill dau yn tybio hefyd fod Trefn yn penderfynu strwythur a phroses ein Bydysawd ar bob lefel.

Yn drydydd mae Gwyddoniaeth a Christnogaeth yn rhannu Ansicrwydd.

Dewch i ni ddechrau gyda Ffydd, sy'n aml yn cael ei ddiffinio fel y sicrwydd am bethau y gobeithir amdanynt! Mae sicrwydd yn swnio'n bendant, ond mae gobeithio yn ansicr, sy'n awgrymu bod Ffydd ac Ansicrwydd yn perthyn!

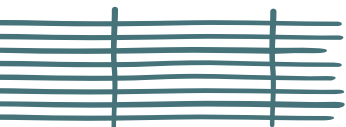
Ond mae yna Ansicrwydd mewn Gwyddoniaeth hefyd! Mae Egwyddor Ansicrwydd Heisenberg yn dweud wrthym ei fod yn amhosibl mesur lleoliad a momentwm gronyn isatomig bob yn ail â chywirdeb perffaith, sy'n dod i'r casgliad bod y weithred o fesur system ffisegol yn newid yr hyn sy'n cael ei fesur!

Mae paradocsau yn fersiwn arall o Ansicrwydd. Er enghraifft, rydym ni'r Cristnogion yn credu bod Iesu yn hollol Ddwyfol ac yn hollol Ddynol, ac eto'n un person!

Mae gan Wyddoniaeth ei baradocs amhosibl ei hun yn ymwneud â natur Golau, sydd weithiau'n ymddwyn fel pe bai'n cynnwys gronynnau a elwir yn Ffotonau, ac weithiau'n ymddwyn fel tonnau electromagnetig. Ond ni all fod y ddau!

Y lefel mwyaf sylfaenol o Natur yw'r Maes Cwantwm, lle mae pob Mater yn cael ei ddeall yn nhermau tonnau. Mae hyn yn golygu nad oes gan ddim ar y lefel honno safle sefydlog, ond ei fod ar wasgar, mwy tebygol o fod yma, a llai tebygol o fod acw. Ar y lefel sylfaenol, mae Realiti yn fater o Bosibilrwydd, sy'n fersiwn o Ansicrwydd.

Mewn Gwyddor Feddygol, mae'n gyffredin adrodd canlyniadau arbrofion yn nhermau Posibilrwydd. Pa bawn i'n rhoi cyffur i chi, gan



Let's start with Faith, often defined as the assurance of things hoped for! Assurance sounds certain, but hope is uncertain, which implies that Faith and Doubt belong together!

But there's Uncertainty in Science too! The Heisenberg Uncertainty Principle tells us that it's impossible to measure the position and momentum of a subatomic particle simultaneously with perfect accuracy, which leads to the conclusion that the very act of measuring a physical system actually changes what is being measured!

## **IT'S WRONG TO THINK OF CONFLICT BETWEEN SCIENCE AND FAITH, BECAUSE EACH TRIES TO PROVIDE ANSWERS TO DIFFERENT BUT VALID QUESTIONS ABOUT REALITY**

Paradoxes are another version of Uncertainty. For example, we Christians believe that Jesus was fully Divine and fully Human, and yet one person!

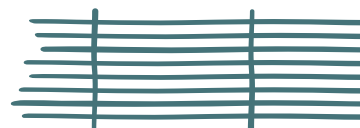
Science has its own impossible paradox concerning the nature of Light, which sometimes behaves as if it consists of particles called Photons, and sometimes behaves as electromagnetic waves. But it can't be both!

The most fundamental level of Nature is the Quantum Field, where all Matter is understood in terms of waves. This means that nothing at that level has a fixed position, but is spread out, more likely to be over here, less likely to be over there. At the fundamental level, Reality comes down to Probability, which is a version of Uncertainty.

In Medical Science, it's common to report results of experiments in terms of Probability. If I gave all of you a drug, and measured its effect, most of you would respond to it in the expected way – but not all of you! The degree of confidence that a drug will produce its expected effect is expressed as a Probability.

Fourth Science and Christianity share in awareness of Mystery

There is no greater mystery in Science than the discovery that only 2% of the Universe is made of Matter! What then and where then is the other 98%?



fesur ei effaith, byddai'r rhan fwyaf ohonoch yn ymateb iddo yn y modd y disgwylir - ond nid pob un ohonoch! Mae'r graddau o hyder y bydd cyffur yn cynhyrchu'r effaith a ddisgwylir yn cael ei gyfleu fel Posibilrwydd.

Yn bedwerydd mae Gwyddoniaeth a Christnogaeth yn rhannu ymwybyddiaeth o Ddirgelwch.

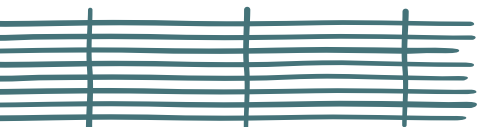
Nid oes dirgelwch mwy ym myd gwyddoniaeth na darganfod mai dim ond 2% o'r Bydysawd sydd wedi ei wneud o Fater! Beth felly a lle mae'r 98% arall?

Treuliais lawer blwyddyn yn ymchwilio i Fiocemeg. Roedd fy mhrosiectau bob amser yn dechrau gyda chwestiwn sut? unigol i'w archwilio. Roedd pob prosiect yn gorffen gyda mwy o Wybodaeth, ond gyda sawl cwestiwn newydd! Er bod Gwybodaeth yn cynyddu, roedd Dirgelwch yn datblygu fwy! Efallai y bydd cyfatebiaeth o gymorth i egluro hyn.

Dychmygwch fod yr holl Wybodaeth yn cael ei gadw tu mewn i Gylch, a bod yr hyn sydd y tu allan i'r Cylch yn Anhysbys, dyna Ddirgelwch. Cylchedd y Cylch yw'r terfyn rhwng Gwybodaeth a Dirgelwch. Wrth i wybodaeth gynyddu mae'r Cylch yn mynd yn fwy, a gellir ei gyfrif drwy ei gylchedd hwy. Ond fe wneith Cylchedd y Cylch dyfu dros 3 gwaith yn fwy, sy'n golygu hyd yn oed mwy o amlygu Dirgelwch nac o'r blaen!

Mae rhai Cristnogion eisiau gwadu Dirgeledd Duw drwy geisio gosod Duw mewn blwch tu mewn i system daclus o Athrawiaeth. Diwinyddiaeth mewn siaced gaeth! Gwybodaeth yn unig a dim Dirgelwch! Yn ddiarwybod efallai eu bod yn ceisio rheoli Duw a Christnogion eraill! Ni wnaiff weithio. Wrth i ni ddarganfod mwy am Dduw, mae Dirgelwch Duw yn cynyddu fwy fyth!

Mae Gwyddoniaeth yn rhoi esboniadau sut? o Realiti i ni, a Ffydd yn rhoi esboniadau pam? i ni. Maent yn rhannu'r defnydd o Brofiad a Rhesymeg, gwneud Tybiaethau, ac ymgysylltu ag Ansicrwydd a Dirgelwch. [8]



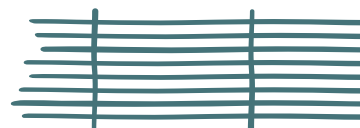
I spent many years doing research in Biochemistry. My projects always began with a single how? question to be investigated. Each project ended with more Knowledge, but with several new questions! Although Knowledge grew, Mystery grew even more! An analogy may help explain this.

Just imagine that all Knowledge is contained inside a Circle, and that outside the Circle is what is Unknown, what is Mystery. The Circumference of the Circle is the boundary between Knowledge and Mystery. As Knowledge grows the Circle gets bigger, which you could measure by its bigger Diameter. But the Circumference of the Circle will grow by over three times as much, meaning even more exposure to Mystery than before!

## **MAE RHAI CRISTNOGION EISIAU GWADU DIRGELEDD DUW DRWY GEISIO GOSOD DUW MEWN BLWCH TU MEWN I SYSTEM DACLUS: DIWINYDDIAETH MEWN SIACED GAETH!**

Some Christians want to deny the Mystery of God by trying to box God inside a neat system of Doctrine. Theology in a straightjacket! All Knowledge and no Mystery! Unconsciously they may be trying to control God and other Christians! It won't work. As we discover more about God, the Mystery of God grows even more!

Science gives us how? explanations of Reality, and Faith gives us why? explanations. They share the use of Experience and Reason, the making of Assumptions, and engagement with Uncertainty and Mystery. [B]



# O'N CYCHWYN I'N CWBLHAU



Yn hedfan yn gynnar (iawn), ac yn y Fatican  
An early flight, and at the Vatican

**A**r ddechrau ail wythnos mis Mehefin, teithiodd Ysgolheigion y Gân i Rufain ar bererindod. Llai o “daith côr” oedd mewn golwg, â'i bwyslais traddodiadol ar wasanaethau a chyngherddau. Yn hytrach, teithiasom yn fwriadol fel pererinion – ein pwyslais ar ganiatáu i'r bobl ifanc ymroddedig sy'n asgwrn cefn beunyddiol ein Côr yn y Gadeirlan i gofleidio rhythmau pererindod mewn dinas y mae Cristnogion wedi tyrru iddi fel pererinion dros fôr y canrifoedd. Creu cerddoriaeth oedd wrth galon ein taith, ond buom hefyd yn cerdded, yn bwyta, yn yfed ac yn cydaddoli yn ystod ymweliad pedwar diwrnod dwys a chyfoethog.

Wrth adael Bangor ar fws nos Sul 11 Mehefin, ar ôl canu'r Gosber yn y Gadeirlan, roedd yn deimladwy gweddio gyda'n gilydd y weddi a weddiwn y tu allan i ddrws cefn y Gadeirlan cyn pob gwasanaeth corawl: “Rhagflaena ni, O Dduw, â'th ragorol ras, a hyrwydda ni â'th barhaus gymorth, fel, yn ein holl weithredoedd o'u cychwyn i'w cwblhau ynot ti, y gogoneddwn dy Enw sanctaidd, a chael o'r diwedd, gan dy drugaredd, lawnder bywyd.” Felly y bu i ni weddio ar gychwyn y daith, gan feddwl am y cyfan a ddeuai i'n rhan cyn ei chwblhau pan fyddai'r un bws yn ein gollwng yn ôl i Fangor ymhen pedwar diwrnod.

Roeddem yn hedfan yn ddi drugaredd o gynnar o Fanceinion fore Llundain, ar ôl

# BEGUN, CONTINUED AND ENDED IN THEE

**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.**

**Ума, дыма’i Is-Ddeon edrych ar weddi yng nghyd-destun Pererindod ddiweddar y Côr i Rufain.**

**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 prayer and praying.**

Here the Sub-Dean reflects on prayer through the lens of our Choir Pilgrimage to Rome.

**T**he second week of June saw our Choral Scholars travel to Rome on pilgrimage. Less a “choir tour” made up of services and performances, we travelled as pilgrims on a journey of discovery – the emphasis on allowing the wonderful and committed young people who make up the backbone of our Choir week by week at the Cathedral to embrace the rhythms of pilgrimage in a city to which Christians have flocked as pilgrims for century after century. Music-making was at the heart of our journeying, but we also walked, ate, drank and worshipped together during an intense and enriching four-day visit.

Leaving Bangor by coach on Sunday 11 June, after singing Choral Evensong at the Cathedral, it was moving to pray together the prayer we pray outside the side-door of the Cathedral before each choral service: “Go before us, we beseech thee, O God, with thy most gracious favour, and further us with thy continual help, that, in all our works, begun, continued and ended in thee, we may glorify thy holy name, and by thy mercy obtain the fullness of life.” So we prayed as the journey began, mindful of all that was to come, before its completion would come when the same coach would drop us back in Bangor in four days’ time.

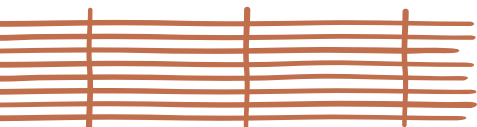
It was a mercilessly early flight from Manchester on Monday morning, having stayed overnight at the airport. But, fifteen queues and fives modes

aros dros nos yn y maes awyr. Ond, pymtheg ciw a phump o ddulliau trafniadaeth yn ddiweddarach, cawsom ein hunain yn ein gwesty Rhufeinig ger y Castel Sant'Angelo erbyn amser cinio, ac yn fuan roeddem wedi croesi'r Tiber i ymarfer ar gyfer ein gwasanaeth cyntaf, sef Gosber ar Gân yng nghaplaniaeth Eglwys Loegr yn Rhufain, Eglwys yr Holl Saint. Mae ein Gosber ar Gân yn y Gadeirlan yn agor gyda'n hefelychiad Cymraeg lleol o ddeisyfiadau'r Llyfr Gweddi Gyffredin – "O lôr, rho i'n gwefus gân" – a braf oedd clywed y geiriau hynny ar gân ar wefusau ymhell o'u mamwlad Gymreig.

Dros dyddiau dilynol, bu inni addoli mewn tair defod arall, pob un mewn lleoliad hynod. Dathlwyd ein Cymun Bendigaidd yn Eglwys Esgobol Americanaidd Sant Paul o fewn y Muriau, gyda tharanau o'n cwmpas, seirenau'r ddinas yn gefndir cyson, a thapio morthwylion yn dyner wrth i'r gwaith o adfer llawr mosaig Corff yr Eglwys fynd rhagddo o'n cwmpas. Canwyd Gosber yr ail noson yn y Basilica di San Clemente, ac mae Owain Rhys Morgan, un o'n cantorion-bererinion, yn myfyrio ar y profiad hwnnw isod. Canwyd ein Gosber olaf yn y Basilica Papale di Santa Maria Maggiore – yr adeilad hynafol hwnnw wedi ei addurno â cholofnau marmor a mosaigau euraidd disglair ymhell cyn i Deiniol godi ei ffens gyll blethwaith nôl ym Mangor. Roeddem yn canu ac yn addoli mewn capel i'r naill ochr o Gorff yr Eglwys, yn boddi ychydig yn ei acwstig soniarus, ac yn teimlo rhyw ychydig fel cefndryd Anglicanaidd go iawn, ddim cweit yn haeddu'r seddi gorau – ond gan wybod hefyd, yn sain y "*Salve Regina*" ar ddechrau'n hanthem, ein bod ninnau hefyd berchen yn ysbrydol ar y dreftadaeth hon o'n cwmpas. Roedd y ciw i fynd i mewn i Basilica Sant Pedr yn y Fatican yn fyr, diolch byth; a cherddom o amgylch gofod helaeth eglwys y Pab nid yn unig fel ymwelwyr, ond fel pererinion a oedd wedi gweddi'o am iechyd Francis, a oedd bryd hynny yn yr ysbyty, ym mhob un o'n defodau.

Buom yn canu cerddoriaeth a gyfansoddwyd yn Rhufain, yn bennaf gan athrylith y Dadeni cerddorol hwyr, Giovanni Pierluigi da Palestrina; ond roedd gosodiad Dilys Elwyn-Edwards o Salm 23 yn Gymraeg ac *Oedfa Hwyrrol Stanford yn C* hefyd yn atseinio yng nghanol y meini Rhufeinig.

Prin o gwbl fuo ni'n dadlau neu rwgnach; os oedd un ohonom dan bwysau, bu i un arall gynnig braich; buom yn ymddiddan tan yr oriau man, ac yn gwigwrtais hefo'n gilydd dros frecwast. Buom yn rhannu myfyrdodau a phrofiadau gyda'n gilydd, fel y gwna rhywun pan ar bererindod, gan ddysgu pethau amdanom ein hunain, ac efallai hyd yn oed am Dduw, yn y sgwrsio a'r teithio. A phan, ar ddiwedd ein taith yn ôl ym Mangor, y cyd-weddiom y weddi y dechreuasom â hi, pur hyderus yr oeddem inni gychwyn a chwblhau ein pererindod dan awennau bendithiol Crist. [B]



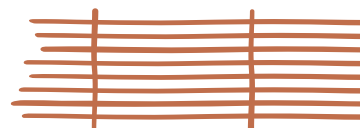


of transport later, we found ourselves in our Roman hotel by the Castel Sant'Angelo by lunchtime, and soon we had crossed the Tiber to rehearse for our first service, that of Choral Evensong at the Church of England chaplaincy in Rome, the Church of All Saints. Our Evensong at the Cathedral opens with our bespoke Welsh-language translation of the Book of Common Prayer's preces – “*O lôr, rho i'n gwefus gân*” – “Give song to our lips, O Christ” – and it was splendid to hear those words sung far away from their Welsh homeland.

The following days saw us worshipping together at three other observances, each in a remarkable setting. Our Eucharist was celebrated at the American Episcopal Church of Saint Paul within the Walls, surrounded by thunderclaps, the sirens of the city, and the gentle tapping of hammers as the restoration work to the mosaic floor of the Nave continued around us. The evening office on the second evening was sung at the Basilica di San Clemente, and Owain Rhys Morgan, one of our pilgrim singers, reflects on that experience below. Our last evening office was sung in the Papal Basilica of Santa Maria Maggiore – that ancient building decorated with marble columns and glistening golden mosaics long before Saint Deiniol erected his hazel wattle fence at home in Bangor. We sang and worshipped in a side chapel, drowning a little in its resonant acoustic, feeling a little like Anglicans that we were, not quite allowed the best seats – but owning, with no little pride as the “*Salve Regina*” of the anthem rung out, this place as part of our patrimony, too. The queue to enter Saint Peter's Basilica in the Vatican was mercifully brief, and we walked around the vast Nave of the Pope's church not just as visitors, but as pilgrims who had prayed for the hospitalized Francis's health at each of our observances.

We sang music composed in Rome, largely by the genius of the late musical Renaissance, Giovanni Pierluigi da Palestrina; but Dilys Elwyn-Edwards's Bangor-composed setting of Psalm 23 in Welsh and Stanford's *Evening Service in C* also resounded mid the Roman stones.

We fell out with one another hardly at all; if one of us struggled, another helped; we talked into the night, and put on polite faces for breakfast. We shared reflections and experiences with one another, in that way one does when on pilgrimage, learning things about ourselves, and perhaps even about God, in the conversing and the journeying. And when, at journey's end back in Bangor, we prayed together the prayer with which we'd started, we could do so with a measure of confidence that we pilgrims had, indeed, begun, continued and ended with Christ. [B]



## Basilica di San Clemente al Laterano

### Myfyrdod ar un o eglwysi'r bereindod gan Owain Rhys Morgan

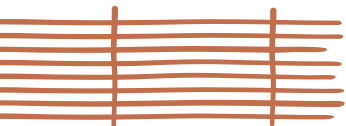
*“Am hynny, fy ngharedigion, anwyliaid yr wyf yn hiraethu amdanynt, fy llawenydd a'm coron, safwch yn gadarn fel hyn yn Sant Duw, fy nghyfeillion annwyl. Yr wyf yn annog Euodia, ac yn annog Syntyche, i fyw'n gytûn yn y Bythol Un. Ac yn wir y mae gennyf gais i tithau, fy nghydymaith cywir dan yr iau: rho dy gymorth i'r gwragedd hyn a gydymdrechodd â mi o blaid yr Efengyl, ynghyd â Clement a'm cydweithwyr eraill, sydd â'u henwau yn llyfr y bywyd. Llawenhewch yn Nuw bob amser; fe'i dywedaf eto, llawenhewch.”*

Philipiaid 4:1-4

**A**dnabyddir Sant Clement fel y pedwerydd Pab o 89 hyd 99 OC, wedi'i gysegru, yn ôl ein traddodiad, gan Bedr Sant ei hun. Treuliodd ei oes yn Rhufain cyn cael ei alltudio i Grimea gan yr Ymerawdwr Trajan. Rhan o'i dystiolaeth oedd i droi paganiaid at Gristnogaeth. Fe'i ferthyrwyd, yn ôl yr hanes, drwy ei daflu mewn i'r môr yng Nghrimea gydag angor wedi'i glymu iddo.

Mae'r Basilica di San Clemente yn eglwys neilltuol o hardd, wedi'i haddurno â marmor a ffresgoau hynafol, a mosaic yn yr aps o gyfoeth diwinyddol a gweledol eithriadol. Braint i ni oedd cael sgwrsio gyda'r Tad Paul, Proir y gumuned of Brodyr Duon (y Domenicaniaid, neu Urdd y Pregethwyr) sydd yng ngofal yr eglwys, a chanu'r Gosber yn yr eglwys. Ysgrifennodd Sant Hierôm yn 392 bod “eglwys yn Rhufain yn cadw atgof Sant Clement,” ac yn yr un fan yr oeddem ni yn offrymu mawl i Dduw ac yn cadw atgof Sant Clement yn yr un modd.

Roeddem yn addoli yn y basilica presennol o'r ddeuddegfed ganrif, ond mae tair haen i'r safle. Codwyd yr eglwys bresennol uwchben y basilica gwreiddiol o'r bedwaredd ganrif a ail-ddarganfyddwyd yn 1857 wedi iddo fod ar goll am bron i naw canrif. Defnyddiwyd yr hen eglwys o oes Cystennin hyd at ddechrau'r ddeuddegfed ganrif pan canfuwyd ei bod yn anniogel. Fe'i llanwyd â rwbel yna codwyd yr eglwys bresennol. Gwelon ffresgoau 1,500 mlynedd oed yn yr ail haen yma, gan gynnwys un o'r rhai cynharaf o Fair Fam Duw. Yn rhyfeddol, codwyd y basilica gwreiddiol hwn uwchben hen stryd o dai o'r ganrif gyntaf lle bu Sant Clement ei hun yn byw a gweddio mewn adeg hynod o beryglus i fod yn arddel y ffydd Gristnogol. Gwyddom hyn oherwydd arysgrif Domus Clemens (Tŷ Clement). Yn ogystal ar y lefel isaf canfyddir teml Mithras, cwlt paganaidd o bwys yn y fyddin Rufeinig. Canfyddir Mithraeum yng nghaer Segontium, Caernarfon hefyd. Un o'r symbolau gwelir ar y mosaic neilltuol yn yr aps uwchben



## Basilica di San Clemente al Laterano

### A reflection on one of the pilgrimage's churches by Owain Rhys Morgan

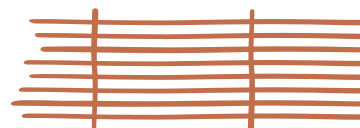
*"Therefore, my dearly beloved one, you who I longed for, my joy and crown, so stand fast in the Holy One of God, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Living One. And I intreat you also, true friend, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life. Rejoice in God always: and again I say, Rejoice."*

Philippians 4:1-4

**S**aint Clement of Rome is recognised as the fourth Pope, from AD 89 to 99, who was consecrated, so tradition tells us, by Saint Peter himself. He spent his life in Rome until he was exiled to modern-day Crimea by the Emperor Trajan. An integral part of his witness was the conversion of many pagans to Christianity. He was reputedly martyred by being thrown into the sea tied to an anchor.

The Basilica di San Clemente is an exceptionally beautiful church, adorned with marble and ancient frescoes, and a splendid mosaic in the apse that is rich with theology. Meeting Fr Paul, the Prior of the Dominican community that cares for San Clemente, and singing Evensong there was a great honour. Saint Jerome wrote in 392 of "a church in Rome preserving the memory of Saint Clement" and we were likewise offering praise to God and preserving the memory of Saint Clement in the very same place.

We were worshipping in the present basilica that dates from the twelfth century; however the site has three layers. The present church was erected upon the original, Constantinian basilica from the fourth century referred to by Saint Jerome, which was re-discovered in 1857 after having been lost for nearly nine centuries. The ancient basilica was used until the early twelfth century when it was found to be unsafe. The old building was duly filled in with rubble and the present basilica erected above in its footprint. In the Constantinian basilica, we saw frescoes that were 15 centuries old, including one of the earliest of Mary the Mother of God. This basilica was itself built on an older site from the first century. There was a street of houses, including a site believed to be an oratory of Clement from an inscription Domus Clemens (House of Clement). Also on this lower level is found a temple of Mithras, an important pagan cult in the ranks of the Imperial army. A Mithraeum is also found at the fort of Segontium, near Caernarfon. One of the images in the mosaic in the



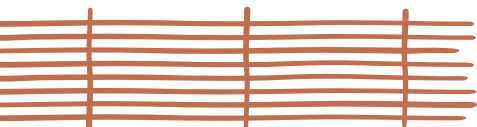
yr allor yw dau hydd yn yfed o ddyfroedd rhededog, gan ddangos ein traddodiadau a'n harferion Cristnogol yn deillio o ryngblethu y genedl Iddewig a'r arferion paganaidd trwy ysbrydoliaeth Duw, fel yr adnabyddod Simeon pan broffwydodd mai y baban Iesu Grist yw y "goleuni i fod yn ddatguddiad i'r Cenhedloedd ac yn ogoniant i'th bobl Israel."

Rhoddwyd yr eglwys yng ngofal y Brodyr Duon Gwyddelig ym 1667 wedi i lawer ohonynt ddianc i Rufain ar ôl iddynt golli eu mynachlogydd yn Iwerddon dan erlidigaethau Oliver Cromwell ac roeddynt ar berygl o fynd yn ddifancoll. Peryglwyd y basilica ar sawl achlysur, gan gynnwys adeg Napoleon, tan ddwy "Weriniaeth Rufeinig", a phan farchogodd Victor Emanuel ar y ddinas. Er gwaethaf hyn, hanes y Gwyddelod Domenicanaidd a Basilica San Clemente yw goroesi anhawsterau a thyfu mewn ffydd a gweithredoedd trwy gariad Duw.

O'm safbwynt i, roedd canu y Gosber (Evensong), gwasanaeth sy'n deillio o draddodiad hynafol y myniach Benedictaidd, ond sydd eto mor gyfarwydd i ni fel Anglicaniaid, yn un o'r profiadau mwyaf gwefreiddiol yr wyf erioed wedi'i brofi. Roeddem yn cyflwyno ein gweddiau yn ostyngedig yn yr un fan â chyflwynodd Clement ei weddiau ef yn y ganrif gyntaf. Clymwyd cân fawl Mair cyn genedigaeth yr Iesu, geiriau Sant Clement ei hun, gwaith bardd o'r 20fed ganrif a'n cyffes ein hunain o ffydd yn edefyn yn tystiolaethu i barhad diderfyn ein haddoliad er clod i'n Gwaredwr.

Rydym ni ym Mangor yn etifeddu'r un traddodiadau â San Clemente. Disodlwyd ofergoelion Mithraidd yn Arfon fel yn Rhufain gan olud cariadus Crist. Parhawn i ganfod olion ein cyn-dadau o dan ein traed. Ac yn bwysicaf oll, parhawn i roddi moliant a thystio at yr iachawdwriaeth a gynigir i ni yn Iesu Grist.

Mae stori Basilica di San Clemente yn un o oroesi, tyfu ac ailganfod dro ar ôl tro, a chredaf fod neges yn hynny i ni fel Cristnogion Cymru yn yr oes hon. Dylen bwysu ar ein hetifeddiaeth gref, ailganfyddwn ac ailgymhwyswn ein hanes, a byddwn yn fentrus yn datgan ein ffydd er clod a mawl i Dduw yn wastadol. Yng ngeiriau Sant Clement "gadewch i'n heneidiau fod wedi'u clymu iddo ef sydd yn ffyddlon yn ei addewidion ac yn gyfiawn yn ei farnderau" (1 Clement 27). **[8]**



present basilica is that of two harts drinking from water brooks flowing from the Cross, representing our Christian practices being an interweaving of the faith and rituals of the Jewish nation with pagan influences as was foretold by Simeon recognising the Christ child as “a light to lighten the Gentiles, and the glory of thy people Israel.”

The church was placed in the care of the Irish Dominicans in 1667 after many of them escaped to Rome having faced persecution and losing their monasteries under Oliver Cromwell’s persecution. The basilica, too, has been threatened many times, including under Napoleon, under two “Roman Republics”, and when Victor Emanuel marched on Rome. In spite of this, the story of San Clemente is that of surviving challenges and growing in faith and action in the love of God.

Singing Evensong at San Clemente, derived from the Roman Catholic Church’s ancient liturgy but so familiar to us as Anglicans, was one of the most awe-inspiring experiences of my life. We were humbly offering our prayers in the same place Clement offered his in the first century. Mary’s song of praise, Saint Clement’s exhortation, poetry from the 20th century and our own confession of faith were tied together – a thread showing our unending praise for our Redeemer.

We, in Bangor, inherit the same tradition as San Clemente. Mithraic confusion was overcome by the light of Christ in Arfon as it was in Rome. We continue to find the legacy of our forebears under our feet. But most importantly, we continue to sacrifice our thanks and praise, testifying to the redeeming works of our Saviour Jesus Christ.

The story of Basilica di San Clemente is one of survival, strengthening and rediscovery, and there is a message there for us as Christians in Wales in this age. We should stand on our rich inheritance, rediscover and reapply our history and be steadfast proclaiming our faith to the glory of God. In the words of Saint Clement, “let our souls be bound to him who is faithful in his promises, and just in his judgments” (1 Clement 27).

[B]



# Sul Pellegrinaggio

Dilyniant o gerddi am Bererindod y Côr i Rufain  
gan **Simon Ogdon**

A poetic sequence inspired by the Choir  
Pilgrimage to Rome by **Simon Ogdon**

## I. *Ognissanti*

On a road linking two obelisks, a single gothic spire,  
Strange, intrusive, in a city of domes and shapely  
Columned facades – the mark of an outside power  
Squatting determinedly in the shadow of its former master.  
We sing, fanned loudly amid the stifling heat, the songs  
Of our Atlantic home, and pray our accustomed prayers.  
Our unseen companion on this pilgrimage of song,  
Idris Davies, just barely heard, unamplified, like so many  
Unquiet souls. I find his verse clumsy – his rhyme schemes trite  
And their attendant rhymes overwrought, but perhaps  
This discomfort is part of the challenge of his words  
As he calls out the wrongs he sees, in this confused place.

### **Nodyn y bardd • Author's note**

Eglwys Anglicanaidd yr Holl Saint (*Ognissanti* yn Eidaleg) oedd y lle cyntaf i ni ganu yn Rhufain. Saif ar y Via del Babuino rhwng y Piazza del Popolo a'r Grisiau Sbaenaidd ac wedi'i hadeiladu yn null yr Adfywiad Gothig Fictoraidd – rhywbeth yr ydym yn gyfarwydd iawn ag ef yn y Deyrnas Unedig, ond nas gwelir yn unman arall yn Ewrop. Roedd y gwasanaeth y buom yn ei ganu yn gyfarwydd i ni, ein Gosber ar Gân arferol, â'i Ymatebion a'i emynau Cymraeg, er mawr ddifyrrwch i'r gynulleidfa!

The Anglican Church of All Saints (*Ognissanti* in Italian) was the first place we sang in Rome. It sits on the Via del Babuino between the Piazza del Popolo and the Spanish Steps and is built in the Victorian Gothic Revival style – something we are very familiar with in the United Kingdom, but which is not seen elsewhere in Europe. The service we sang was, for us, a fairly standard Evensong, including our accustomed Responses and hymns in Welsh, much to the bemusement of the congregation!

## II. San Paolo dentro le Mure

Storm clouds gather over as we gather here below  
Around God's table, cocooned in moist Tyrrhenian heat;  
We break the bread as he did, all those centuries ago,  
And share the cup of wine, that becomes both blood and meat.  
The building echoes strangely with our flat, Celtic vowels,  
The rolls of passing thunder, and the tap-tap-tap of trowels.

### Nodyn y bardd • Author's note

Y bore wedyn buom yn canu Cymun yn Sant Paul o fewn y Muriau, yr eglwys Esgobol Americanaidd yn Rhufain. Wedi'i adeiladu mewn arddull basilica neo-Bysantaidd mawreddog, roedd yn teimlo'n fwy "Rufeinig" nag Americanaidd, er bod y seirenau y tu allan ar y Via Nazionale yn cadw'r awyrgylch yn hollol drefol. Roedd rhywfaint o waith pensaernïol ac archeolegol hefyd yn cael ei wneud ar y llawr wrth i ni ymweld, felly roedd yn brofiad swnllyd braidd.

The following morning we sang a Eucharist at Saint Paul within the Walls, the Episcopal church in Rome. Built in a grand neo-Byzantine basilica style, it felt more 'Roman' than American, though the sirens outside on the Via Nazionale kept the ambience quite strictly urban. There was also some architectural and/or archaeological work being done on the floor as we were visiting, so it was a rather noisy experience.

### Nodyn y bardd i gerdd III (dros y dudalen) • Author's note to poem III (over the page)

Mae San Clemente yn fasilica bach o bwysigrwydd hanesyddol mawr: islaw'r eglwys bresennol o'r ddeuddegfed ganrif (er iddi gael ei hadnewyddu'n helaeth yn yr 16eg ganrif) mae eglwys o'r bedwaredd ganrif, ac islaw hynny mae olion stryd o'r ganrif gyntaf, ynghyd â Mithraeum ac Eglwys Gartref bosibl a allasai fod y presenoldeb Cristionogol cyntaf yn Rhufain. Mae llawer yn digwydd yn hanesyddol mewn gofod bychan yma, a chefais ei fod yn eithaf llethol mewn rhai ffyrdd; ond yr oedd yn lle prydfwrth i ganu, a chawsom groeso mawr gan un o'r Brodyr Duon a roddodd adroddiad manwl o'r nodweddion hanesyddol a chwedl Sant Clement, un o'r pabau cyntaf, a fferthwyd trwy gael ei glymu wrth angor a'i daflu i Fôr Azov

San Clemente is a minor basilica of major historical importance: below the current twelfth-century church (though heavily restored in the 16th century) lies a fourth-century church, and below that the remains of a first-century street, complete with Mithraeum and the possible House Church that may have been the first Christian presence in Rome. There is a lot going on historically in a small space here, and I found it quite overwhelming in some ways; but it was a beautiful place to sing, and we were made very welcome by one of the Dominican Friars who gave a detailed account of the major historical features and also of the legend of Saint Clement, one of the first popes, who was martyred by being tied to an anchor and thrown into the Sea of Azov.

### III. San Clemente al Laterano

As above, so below, the gnostics said, and who knew  
Hermes Trimegistus would show up in a poem about a Roman church.  
But then Hermes, Mithras, Peter, Clement, Urban, Clement again  
Are all layered into this strange and fascinating place.

In my free verse, I don't think I can quite express  
The oddness of descending into a Roman street  
From an underground basilica. My mind wanders to  
Debussy, with his Sunken Cathedral (it is 'engulfed'  
In the French and certainly the rushing water of the buried spring  
Makes this an aquatic realm) but at the same time  
Perhaps the distant *buccine* of Respighi's Appian Way would  
Be more appropriate for this particular bit of antiquity.

They have lit and secured this space with little metal pillars  
Joined at floor level with spongy asphalt, like a playground.  
It is my particular spectrum that draws my attention to these  
Rather than to the murals and mosaics, in their faded beauty.

Upstairs, though still below the street outside, the main church  
Combines Baroque fantasy with ancient Classical stone.  
We sing Palestrina in the marble Schola Cantorum, a structure  
He himself would have known well, and the notes echo to us  
From the far past, but still my mind wanders, drawn by the  
Rich detail of everything that surrounds me:

*I hope those bones really were the saint's  
Which they brought devoutly home  
Because the Sea of Azov  
Is a long, long way from Rome.*



## IV. Santa Maria Maggiore

### A sonnet

I like this church – its gold mosaics are  
Offset somewhat by how its four-square forms  
Obey the bones of what had come before  
And open up to host the tourist swarms.  
The crib, some planks they found in Palestine,  
Adored, adorned, in gold and jewelled surround;  
Above the table, set for bread and wine,  
The gilded canopy denotes the sacred ground.  
It seemed a shame to turn aside from this  
Into the simpler place in which we sang:  
A sadness for us all to have to miss  
Being the sound with which this splendour rang.  
Oh! how our voices here could all have soared,  
To praise the Virgin Mother of Our Lord.

### Nodyn y bardd • Author's note

Mae Santa Maria Maggiore yn un o bedwar Basilica Pabol Rhufain a dyma'r man y mae pabau yn draddodiadol yn gweddïo cyn gadael y ddinas ac ar ôl dychwelyd. Mae'n adeilad rhyfeddol, wedi'i adeiladu'n rhannol ar weddillion hen deml i Juno, Duwies Mamolaeth (ymhlith pethau eraill). Mae'n draddodiadol i sonedau gael rhyw naws pruff, ac felly efallai ei fod yn swnio fel nad oeddwn yn mwynhau canu yma oherwydd ein bod mewn capel o'r neilltu; ond roedd y gofod y cawsom ein hunain ynndo yn brydferth iawn ynndo'i hun.

Santa Maria Maggiore is one of the four Papal Basilicas of Rome and is the place popes traditionally pray before leaving the city and after returning. It is an astonishing building, built partly on the remains of a former temple to Juno, Goddess of Motherhood (amongst other things). It is traditional for sonnets to have something of a melancholy tone, and so it might sound like I didn't enjoy singing here because we were in a side chapel; but the space in which we found ourselves was very beautiful in its own right.

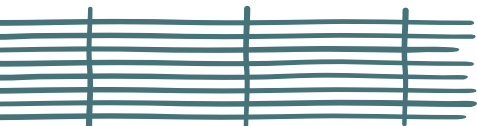


# EIN CYMDOGAETH YM MANGOR OUR BANGOR NEIGHBOURHOOD

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, awn i fyny'r allt i ran o'r stryd o'r Stryd Fawr a adwaenir fel Pendref. Mae'n rhan o ganol y ddinas lle ceir sawl person busnes annibynnol sy'n gwneud eu marc ac, yn eu mysg, wele Jeff Hopson a'i siop, Mudshark Records. Bu Jeff yn sgwrsio â'n gohebydd lleol, **Chris Dearden**.

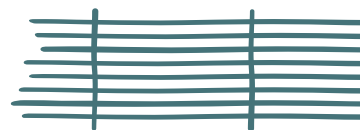




**Saint Deiniol's Cathedral stands at the centre of the longest high street in Wales – 1,265m or around a mile long.**

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 head up the hill into the section of the High Street known as Pendref. It's a part of the city centre where a number of independent businesspeople are making their mark, among them Jeff Hopson and his shop, Mudshark Records. Jeff was speaking to our resident reporter, **Chris Dearden**.



**M**ae'r enw'n dod o deitl cân gan y cerddor Frank Zappa, ar albwm fyw o'r enw "Filmore East".

Pan o'n i wrthi'n sefydlu'r busnes yn 2013, doeddwn i ddim yn gallu meddwl am enw, ac roeddwn i yng nghwmni ffrind imi yn sgwriso am beth y dylwn ni ei galw. Dyma fo'n mewngofnodi ar ei gyfrifadur i wirio rhywbeth, a'i gyfrinair oedd "mudshark". Dyma fi'n meddwl yn syth i mi fy hun – "dyna hi!"

Dwi'n ffan mawr o Frank Zappa, ac mae'r enw "mudshark" yn eithaf unigryw. fan, and the name "mudshark" is quite distinctive. Roedd Frank Zappa yn adnabyddus am chwarae llawer o wahanol arddulliau o gerddoriaeth, o roc a phop i jas a chlasurol, ac mae hynny hefyd yn adlewyrchu'r amrywiaeth eang yn ein stoc o gerddoriaeth. Fedrwn chi ddim gosod Frank Zappa mewn blwch penodol – roedd ganddo'r gallu anhygoel i synnu – ac fe hoffwn i feddwl fod yr un peth yn wir am y siop yma.

Dechreuodd y busnes wrth imi deithio ffeiriau recordiau ledled gogledd Cymru, gyda sawl cwsmer yn awgrymu y dylwn ni ystyried agor siop. Felly, yn 2012, dyma fi'n gwneud. Mae'n siwr ichi gofio Recordiau'r Cob ym Mangor – roedd honno newydd gau ar y pryd, felly dyma fi'n gwneud penderfyniad bwriadol i leoli'r busnes yn y ddinas, er mod i'n byw i'r de o Gaernarfon.

Doedd hynny ddim yn gymaint oherwydd bod bwlch yn y farchnad, ond gan fod i Fangor boblogaeth mawr o fyfyrwyr. Mae siopau recordiau'n bethau sy'n apelio llawer mwy at bobl ifanc. Yr amseroedd prysuraf i mi ydy'r Hydref pan fydd y myfyrwyr yn dychwelyd i Fangor, ac ar ddiwedd tymor yr arholiadau wrth i brifysgolion ac ysgolion gau. Mewn sawl ffordd, mae'n teimlo fel tase ddim wedi newid ers pan o'n i yn fy arddegau a doedd gen i fyth arian gan mod i'n ei wario'i gyd ar recordiau!

Mae'r diwydiant cerddoriaeth, ar y llaw arall, wedi newid yn ddirfawr. Dwi'n cofio adeg pan fyddech chi'n gwyllo *Top of the Pops* ar y teledu bob nos lau, gweld pwy oedd rhif un yn y siartiau a gweithio allan pa recordiau roeddech chi am eu prynu dros y penwythnos.

Bellach, dyddiau 'ma, mae llawer o bobl yn prynu cerddoriaeth ar-lein ac ei lawrlwytho. Ond dydy hynny ddim yn golygu fod recordiau feinyll a chrynoddsgiau wedi llwyr ddiflannu. Mae'n ymddangos fod pobl yn dal isho'r teimlad o allu dal copi yn eu dwylo.

Mae hon yn agwedd sydd amlygu'i hun ymysg yr ifanc, er eu bod yn tyfu i fyny mewn cyfnod pan fo feinly a chrynoddsgiau'n hen beth o gyfnod cyn eu geni! Rydyn ni'n prynu recordiau ail-law, yn ogystla â'r gwerthu, ac mi rydw i wedi sylwi ers sbel fod pobl o 30-40 oed ymlaen yn dod aton ni i werthu eu casgliadau recordiau oherwydd eu bod yn cael sbringclîn... a phobl eraill iau na 30-40 oed yn dod i mewn i a'u prynu.



**T**he name comes from the title of a song by the musician Frank Zappa, on a live album called “Filmore East”.

When I was setting up the business in 2013, I couldn’t think of a name, and was with a friend of mine talking about what we should call it. He logged onto his computer to check something, and his password was “mudshark”. I immediately thought to myself “that’s the name!”

I’m a big Frank Zappa fan, and the name “mudshark” is quite distinctive. Frank Zappa was known for playing lots of different styles of music, from rock and pop to jazz and classical, and that also reflects the wide variety of music we stock. You couldn’t put Frank Zappa into a pigeonhole, he had this amazing capacity to surprise – and I like to think the same is true of this shop.

The business started out with me doing record fairs around North Wales, but lots of customers suggested I should start a shop. So in 2012, I did. You might remember Cob Records in Bangor; that had just closed down at the time, and I made a deliberate decision to base the business in the city, even though I live south of Caernarfon.

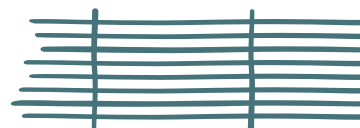
That wasn’t so much because there was a gap in the market, but because Bangor has a large student population. Record shops are very much a young people’s thing. The busiest times for me are in the autumn when the students come back to Bangor, and at the end of the exam season as university and schools break up. In some ways it feels as if nothing has changed since I was in my teens and I never had any money because I always spent it on records!

The music industry has changed massively though. I remember a time when you’d watch *Top of the Pops* on TV on Thursday night, see who was number one in the charts and work out what records you wanted to buy at the weekend.

Nowadays, lots of people buy music online and download it. But that doesn’t mean that vinyl records and CDs have disappeared completely. People still seem to want a physical copy of the recording that they can hold in their hands.

It’s an attitude which I notice most among young people, even though they’re growing up in an era when vinyl and CDs are very much old technology from an era before they were born! We buy second hand records as well as selling them, and I’ve noticed for a while that people over 30-40 often come in to sell their record collection because they’re de-cluttering... and then other people under 30-40 then come in and end up buying them.

And some of the most popular records we sell are actually those that might be found in the collections of people in their 40s and older. The best sellers are still things like “Dark Side Of The Moon” by Pink Floyd (released 1973) and “Rumours” by Fleetwood Mac (1977).



Ac mae rhai o'r recordiau mwyaf poblogaidd eu gwerthiant ganddon ni yn rai y gellir cael hyd iddyn nhw yng nghasgliadau pobl sydd yn eu 40au neu'n hŷn. Mae'r gwerthwyr gorau yn dal i gynnwys pethau fel "Dark Side Of The Moon" gan Pink Floyd (a ryddhawyd ym 1973) a "Rumours" gan Fleetwood Mac (1977). Maen nhw'n dal i wasgu copâu newydd o'r ddwy ar feinyll, a dwi'n dal i'w gwerthu.

Mae hefyd galw mawr am gerddoriaeth reggae ym Mangor, felly mae gen i ddigon o hynny ar fy silffoedd. Bu gan y ddinas sŷn reggae mawr cyn y pandemig, ac mae'n dechrau dychwelyd. Ond rhaid imi bwysleisio nad jest stwff fel'na sgen i ar werth – mi rydw i hefyd yn stocio albymau pobl fel Taylor Swift ar y silffoedd!

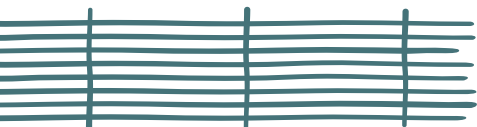
Mae Mudshark Records wedi bodoli yn y rhan hon o'r ddinas ers wyth mlynedd. Dechreuodd y busnes mewn gwirionedd yn yr hen Debenhams gyferbyn â'r Gadeirlan. Ar yr adeg hynny, roedd siopau newydd yn medru rhentu gofod o fewn i'r adeilad am sbelan er mwyn gweld sut fase pethau'n mynd a gweld beth oedd posibiladau'r busnes. Roedd hon yn un o'r rheini, felly dyma ni'n symud i mewn i'n siop ein hunain.

Mae'n braf bod gyferbyn â'r Gadeirlan. Mae'n le gwych ac yn gaffaeliad mawr i'r ddinas. Roedd gan mam fy mhartner gysyllriad ag Eglwys y Santes Fair ym Meddgelert, ac yno y ges i fy nerbyn gan Esgob Tony Crockett. Felly, pan fyddwn ni'n mynd i'r eglwys, fan honno 'da ni'n dueddol o fod.

Wrth edrych tua'r dyfodol, dwi'n bwriadu cadw drysau'r siop ar agor. Mae Stryd Faw Bangor wedi mynd â'i phen iddi yn o arw dros y cyfnod y bu'r siop ar agor, ond fy ngobaith ydy y gwelwn ni dros ar fyd. Mae niferoedd cwsmeriaid yn well na a fu'n union wedi'r pandemig, er ein bod ni'n bell o'r niferoedd o bobl fu'n arfer siopa yma rhyw ddegawd yn ôl.

Gall yr awdurdodau wneud hyd yn oed fwy i helpu cefnogi'r stryd fawr – mater syml o gadw'r lle'n lân, cadw golwg ar ymddygiad gwrthgymdeithasol a'i gwneud hi'n le mwy deniadol i bobl i barcio yma. Gall pethau bychain fel'na wneud gwahaniaeth mawr i'r lle – ei wneud yn fwy bywiog a helpu busnesau i ffynnu.

Faswn i'n hoffi hefyd dychwelyd at werthu ar-lein, y bu imi orfod rhoi'r gorau iddi yn ystod y pandemig. A phwy a wŷr beth ddaw i'r fei y tro nesaf y daw rhywun â'u casgliad o recordiau i mewn i'w werthu... [E]



They're still pressing new copies of both on vinyl, and I'm still selling them.

There's also a big demand for reggae music in Bangor, so there's plenty of that on the shelves. The city had a big reggae music scene before the pandemic, and it's starting to come back. But I should stress that I don't just sell stuff I like – I've also got Taylor Swift albums on the shelves!

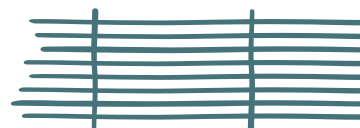
Mudshark Records has been in this part of town for eight years. The business actually started in the old Debenhams opposite the Cathedral. At that time, new start up shops could rent a space within the building and try retail for a bit to see if their business model was viable. This one was, so we moved into our own shop.

I liked being opposite the Cathedral. It's a fabulous place and a real asset to the city. My partner's mother had a connection to St Mary's Church in Beddgelert, and I was confirmed there by Bishop Tony Crockett, so when we do go to church, that's where we tend to be.

Looking to the future, I'm planning to keep the doors open. Bangor High Street has declined hugely over the time that the shop has been open, but I'm hoping we're starting to turn a corner. Footfall is now better than it was immediately before the pandemic, though we're still a long way of the numbers of people I used to see shopping here a decade ago.

The authorities could still do more to help support the high street – simply keeping the place clean, keeping a lid on antisocial behaviour and making it more attractive for people to park here. Little things like that could make a big difference in making the place more vibrant and making the businesses more viable.

I'd also like to go back to online sales, which I had to stop during the pandemic. And who knows what will turn up next time someone brings their record collection in to sell... [B]







EIN CYMDOGAETH YM MANGOR  
OUR BANGOR NEIGHBOURHOOD

O GASGLIADAU

STORIEL

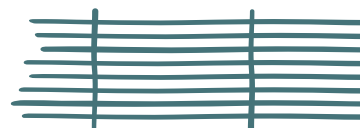
FROM THE STORIEL  
COLLECTION

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.



## Llechi Claddu | Priordy Dominicaidd Bangor

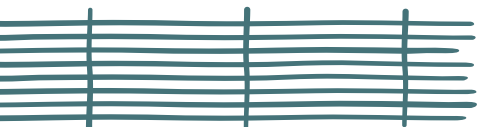
Mae'r Archeolegydd, Cymrawd Ymchwil ym Mhrifysgol Bangor, darlithydd, awdu ac ymgyrchydd dros y dreftadaeth Gymreig, **Frances Llewellyn**, yn rhoi rhywfaint o gefndir i dri llech claddu cain yng Nghasgliad Storiel a ganfyddwyd ar safle'r Priordy Dominicaidd cyntaf ym Mangor.

**P**rin ydy'r bobl sy'n gwybod fawr ddim am y Brodyr Duon ym Mangor, ond mae'r rhan fwyaf o bobl yn gwybod am Ysgol Friars. Mae sawl canrif yn gwahanu'r ysgol fodern o'r sefydliad crefyddol a ddaeth i fod cyn 1251 yn Hirael, ond roedd dysgu a phregethu ac addysgu yn canolbwynt i'r ddau.

Y Brodyr Duon yw'r Dominiciaid, sef urdd "cardotol" o bregethwyr teithiol a sefydlwyd gan Sant Dominic ym 1206-16 yn ne Ffrainc yn ystod yr ymgyrchoedd yn erbyn yr Albigeniaid hereticaidd. Roedd yr hereticaid hyn yn ddeallusol a llym, ac roedd angen i'w gwrthwynebwyr fod yn yr un modd. O ganlyniad, datblygodd y pregethwyr hyn draddodiad o astudiaeth ddiwinyddol ddifrifol a diddordeb mewn dinasoedd prifysgol, sy'n parhau hyd heddiw. Dydy hi ddim yn syndod mai Dominicwr oedd y diwinydd canoloesol enwocaf, Sant Thomas Aquinas.

Doedd gan Fangor ddim prifysgol yn y 13eg ganrif, ond roedd ganddi Gadeirlan. Roedd pum tŷ Dominicaidd yng Nghymru – Bangor, Rhuddlan, Caerdydd, Aberhonddu a Hwlfordd, i gyd wedi'u sefydlu cyn 1250 ac wedi'u lleoli o fewn y trefi, yn wahanol i sylfeini mynachaid ychydig yn gynharach y mynachod Sistersaidd a Benedictaidd a leolwyd yn wreiddiol mewn lleoliadau anghysbell, yn datblygu ystadau gwledig yn ddiweddarach. Mae'r Brodyr Duon yn wahanol iawn, maen nhw'n bregethwyr rhagweithiol, yn mynd allan i gwrdd â phobl lle maen nhw'n byw. Dywedir i Sant Dominic ei hun gerdded 3,380 o filltiroedd o amgylch yr Eidal, Sbaen a Ffrainc ym 1218-19!

Darganfuwyd lleoliad y Priordy cyntaf ym Mangor trwy gloddio. Pan werthwyd Stad Friars ym 1898-9, gosodwyd ffyrdd a draeniau ar gyfer y tai arfaethedig a datgelodd y cloddiadau dwfn hyn waliau, esgyrn a llechfeini cerfiedig. Mae'r ardal hon ar gyffordd Ffordd Seiriol a Ffordd y Traeth a chofnodwyd y darganfyddiadau oddi yno gan y pensaer Harold Hughes, er rhwystredigaeth i'r datblygwyr. Cyhoeddodd ei ddarganfyddiadau a llwyddodd i achub y llechfeini cerfiedig cain ac yn y pen draw i drefnu iddyn nhw gael eu rhoi i



## Burial Slabs | Bangor's Dominican Friary

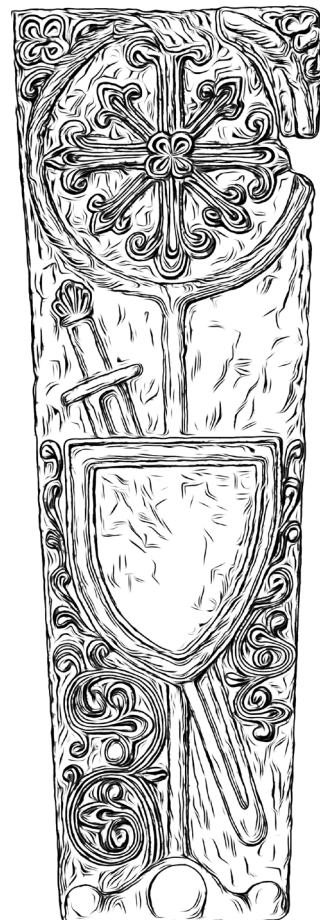
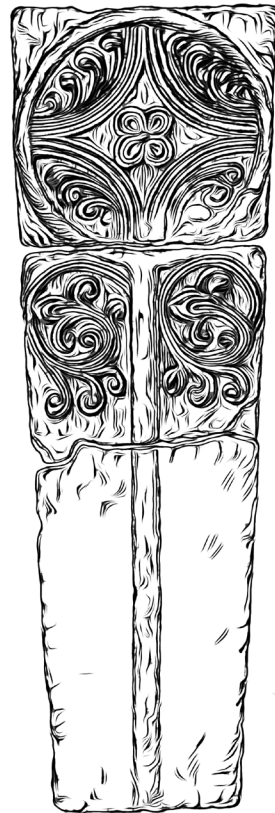
Archaeologist, Research Fellow at Bangor University, lecturer, author and campaigner for Welsh heritage, **Frances Llewellyn**, provides some background to three fine burial slabs in the Storiel Collection which were found on the site of the first Dominican Friary in Bangor.

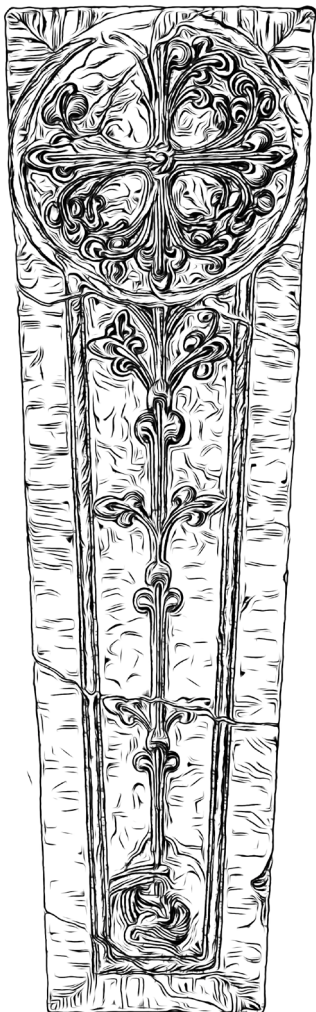
**F**ew people now know much about Bangor's Black Friars, but most people know of Friars' School. Several hundred years separate the modern school from the religious establishment founded before 1251 in Hirael, but learning and preaching and teaching were the central focus of both.

The Black Friars are the Dominicans, a "mendicant" order of traveling preachers founded by Saint Dominic in 1206-16 in the south of France during the campaigns against the heretical Albigensians. These heretics were intellectual and austere, and their opponents needed to be likewise. Consequently these preachers developed a tradition of serious theological study and an interest in university cities, which continues to this day. It is not surprising that the most famous mediaeval theologian, Saint Thomas Aquinas, was a Dominican.

Bangor did not have a university in the 13th century, but it did have a Cathedral. There were five Dominican houses in Wales – Bangor, Rhuddlan, Cardiff, Brecon and Haverfordwest, all founded before 1250 and all sited within the towns, in contrast to the slightly earlier monastic foundations of Cistercian and Benedictine monks which were originally sited in isolated locations, later developing rural estates. The Friars are very different, they are pro-active preachers, going out to meet people where they live. Saint Dominic himself is said to have walked 3,380 miles around Italy, Spain and France in 1218-19!

The location of the first Friary in Bangor has been found by excavation. When the Friars Estate was sold in 1898-9 roads and drains were laid out for the proposed housing and these deep diggings exposed walls, bones and carved slabs. This area at the junction of Seiriol Road and Beach Road and the finds from there were recorded by the architect Harold Hughes, to the annoyance of the



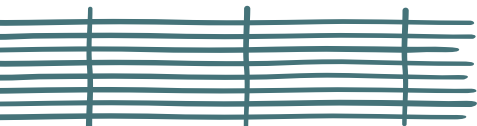


amgueddfa'r Brifysgol. Yn 2004, llwyddodd Ymddiriedolaeth Archeolegol Gwynedd, wrth gloddio o dan Ganolfan Fysiau Crosville, i ychwanegu at a chadarnhau cynllun Hughes o eglwys eithaf cul, wedi'i gosod o'r dwyrain i'r gorllewin, gyda chloestr i'r gogledd, a mynwent i'r de. Daethpwyd o hyd i un arch garreg heb orchudd a saith llechfaen gorchudd (pump gyda chroesau blodeuog cywrain ond dim enwau). Dim ond un (Rhif 5) oedd yn gorchuddio sgerbwd. Daethpwyd o hyd i nifer o sgerbydau eraill doedd yr Athro Sŵoleg ddim yn gallu gwneud llawer o synnwy'r o'r rhan fwyaf, a oedd wedi'u cloddio'n ddiseremoni.

Roedd Brodyr Dominicaidd Bangor a Brodyr Ffransisgaid Llanfaes yn unigolion dylanwadol a fu'n ymwneud â gweinyddu Heddwch 1276-7. Ond yn ystod rhyfel 1282-4 mae'n rhaid bod Priordy Bangor wedi'i ddifrodi'n ddifrifol gan dân (fel y cadarnhaodd cloddiaid Hughes) oherwydd cofnodwyd iawndal i'r gymuned a rhoddwyd Rhodd Frenhinol o bren i'w hailadeiladu ym 1293. Yn ddi-ddorol, gadawodd Eleanor o Gastilia, gwraig Edward I, 100 swllt yn ei hewyllys i bob Priordy Dominicaidd yng Nghymru. Ganwyd Sant Dominic yng Nghastilia.

Mae'n ymddangos, pan gafodd y Priordy ei ailadeiladu, iddo gael ei sefydlu ymhellach i fyny'r afon, i ffwrdd o'r lan, ar safle heb fod ymhell o eglwys y Santes Fair heddiw. Yn 1300 rhoddodd Anian, Esgob Bangor, dir i helaethu'r Priordy. Does dim cloddio o gwbl wedi digwydd yn yr ardal hon, ond ym 1895, cofnodir bod adeilad yr Ysgol yno, a oedd ar fin cael ei wagio oherwydd peryglon teiffoid, wedi gosod nifer o lechfeini yn ei waliau. Pan symudodd yr ysgol i Ffordd Ffriddoedd, cymerwyd y llechfeini hyn a'u cludo i fyny i'r adeilad newydd ac yno maen nhw'n aros gyda'r ysgol yn ei hadeiladau presennol yn Eithiniog. Mae'r llechfeini hyn yn weddol debyg i'r rhai a ddarganfuwyd ar y safle cyntaf gan Harold Hughes, ond mae'n arwyddocaol bod pobl erbyn y dyddiad hwn, sef dechrau'r 14eg ganrif, yn rhoi eu henwau ar y cerrig beddau. Un teulu a gysylltid yn arbennig â'r Priordy oedd teulu Tudur ap Gronw o Benmynydd. Yr oedd yn gymwynaswr nodedig a chofnodir iddo gael ei gladdu yno yn 1311. Claddwyd ei fab yno hefyd yn 1331 a'i wŷr yn 1367. Mae arysgrif i Madoc ap ... ap Tudor ar un o'r llechfeini diweddarach, sydd wedi'i ddifrodi.

Mae'r ddwy gyfres o feddau wedi'u hastudio gan Colin Gresham sy'n eu trafod mewn perthynas â llechfeini eraill ar draws Gogledd Cymru, yn enwedig y gyfres fawr o Abaty Glyn y Groes ger Llangollen, yr ardal y mae'n bosibl y tarddodd y garreg ohoni. Mae enghraifft nodedig, efallai, carreg fedd Siwan, merch y Brenin John a gwraig Llywelyn Fawr (sydd bellach yng nghyntedd eglwys Biwmares), yn debyg iawn i gerrig Bangor yn y modd y mae'r dail yn cael eu cerfio. Dywed rhai mai nid Siwan, mae'n debyg, ydy hon, oherwydd y mae 1237, dyddiad ei marwolaeth, braidd yn rhy gynnar i'r arddull hon; ond efallai

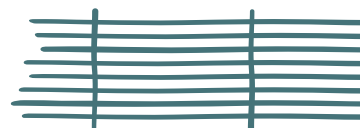


developers. He published his findings and managed to save the finely carved slabs and to eventually arrange for them to be donated to the University's museum. In 2004 Gwynedd Archaeological Trust, excavating under the Crosville Bus Depot, was able to add to and confirm Hughes' plan of a rather narrow church, set east-west, with a cloister to the north, and a burial ground to the south. One stone coffin without a cover and seven covering slabs (five with elaborate floriated crosses but no names) were found. Only one (No 5) covered a skeleton. Several other skeletons were found but the Professor of Zoology was not able to make much sense of most, which had been unceremoniously shovelled up.

The Dominican Friars of Bangor and the Franciscan Friars of Llanfaes were influential individuals who were involved with the administration of the Peace of 1276-7. But during the war of 1282-4 the Bangor Friary must have been badly damaged by fire (as Hughes's excavation confirmed) because the community was compensated and were given a Royal Gift of timber for rebuilding in 1293. Interestingly, Eleanor of Castile, wife of Edward I, left 100 shillings in her will to each Dominican Friary in Wales. Saint Dominic had been born in Castile.

It would seem that when the Friary was rebuilt it was established further up the river, away from the shore, on a site not far from Saint Mary's church today. In 1300 Anian, Bishop of Bangor, gave land for the enlargement of the Friary. No excavation has taken place in this area, but in 1895 it is recorded that the School building there, about to be vacated because of the dangers of typhoid, had a number of grave slabs built into its walls. When the school moved to Friddoedd Road these slabs were retrieved and were taken up to the new building and they remain with the school at its current buildings in Eithiniog. These slabs are broadly similar to those found at the first site by Harold Hughes, but it is significant that by this date, the early 14th century, people are putting their names on the gravestones. One family which was particularly associated with the Friary was that of Tudor ap Gronw of Penmynydd. He was a noted benefactor and it is recorded that he was buried there in 1311. His son was also buried there in 1331 and his grandson in 1367. One of the later, damaged, graves slabs has an inscription to Madoc ap ... ap Tudor.

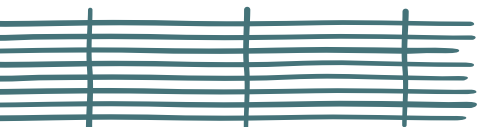
Both series of graves have been studied by Colin Gresham who discusses them in relation to other slabs across North Wales, especially the large series from Valle Crucis Abbey near Llangollen, the area from which the stone may originate. A notable example, perhaps the gravestone of Siwan (Joan), daughter of King John and wife of Llywelyn Fawr (now in Beaumaris church porch), has many similarities to the Bangor stones in the way the foliage is carved. Some say that this is probably not Siwan, because 1237, the date of her death, is rather too early for this style; but might be another member of Llywelyn's family, who were all buried in the Franciscan Friary at Llanfaes. Nearly all the Bangor stones have "floriated" crosses – a long stem with buds, ending with a complex spray of foliage within a circle. Sometimes a sword or a shield is added over



ei bod yn aelod arall o deulu Llywelyn, a gladdwyd i gyd yn y Priordy Ffransisgaid yn Llanfaes. Mae gan bron bob un o gerrig Bangor groesau “blodeuog” – coesyn hir gyda blagur, yn gorffen gyda thusw cymhleth o ddail o fewn cylch. Weithiau ychwanegir cleddyf neu darian dros y coesyn. Yn y 14eg ganrif mae’r croesau eu hunain yn mynd yn symlach, er bod rhai “blodeuog” i’w cael o hyd. Y newid mwyaf arwyddocaol ydy ychwanegu enw’r ymadawedig. Ymddengys i hyn ddatblygu ar ddechrau’r 14eg ganrif. Mae un o’r llechfeini o safle diweddarach y fynachlog yn arbennig o ddiddorol gan fod ganddo groes flodeuog, bugeilffon (neu fagl esgob) ac efallai llyfr, gydag arysgrif ar y chwith, i lawr y coesyn yn dweud HIC IACIT FRATER IOH’S DE LANA ES (Yma y gorwedd y Brawd John o Lanfaes). Efallai mai fo oedd y Prior. Mae’r un neges hon wedi’i hychwanegu’n llorweddol ar y dde yn ddiweddarach, sy’n awgrymu y gallai’r llech fod wedi’i osod yn unionsyth yn ddiweddarach. Mae hwn yn un o’r grŵp diweddarach lle mae troed y groes yn cael ei risio, a ddaeth yn safonol. Mae gan y rhai cynharaf wreiddiau mwy tebyg i goed, mewn rhai achosion gyda dreigiau yn eu brathu.

Ychydig iawn a gofnodwyd o hanes yr ail Fynachlog hon hyd at y 1530au a Diddymiad pob mynachlog a mynachlogydd. Dau frawd yn unig a gofnodwyd yn preswyllo bryd hynny. Daeth y Priordy yn eiddo i’r Goron ac fe’i rhoddwyd ar brydles, hyd nes iddo gael ei brynu gan Dr Geoffrey Glynne (neu Glyn) yn 1553. Ganed Dr Glynne yn Heneglwys ym Môn a’i frawd yn Esgob Bangor, ond yr oedd fo ei hun yn gyfreithiwr llwyddiannus yn Llundain. Pan fu farw yn 1557, gadawodd ei holl dir i’w frawd a’i gyfaill Maurice Griffith, Esgob Rochester, a’u holynwyr “at ddefnydd Ysgol Ramadeg i’w chynnal byth yn nhref dywededig Bangor er gwell addysg a meithrin plant dynion tlawd.” Cymerodd rhyw ddeng mlynedd i sefydlu’r ysgol yn llawn ac mae’n ansicr faint o blant dynion tlawd a dderbyniwyd, gan fod yn rhaid i bob disgybl fod yn gwbl gymwys mewn darllen ac ysgrifennu.

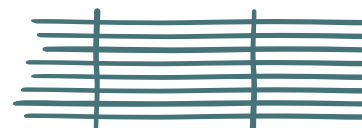
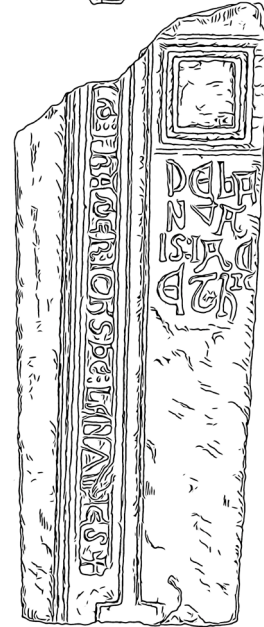
Ym 1785, mynnodd yr Esgob Warren, a oedd yn ymddiddori’n fawr mewn addysg yn ei esgobaeth, y dylai’r ysgol, a oedd yn parhau i feddiannu adeiladau hynafol y priordy, symud o lannau’r afon lygredig ac adeiladu ysgol newydd ar ei stâd eang. Dyma’r amser pan fyddai’r llechfeini’n debygol o gael eu canfod a’u hymgorffori yn yr adeilad newydd. Gwelodd teithwyr fel Pennant a Fenton rhai ohonyn nhw’n cael eu defnyddio fel darnau simnai, neu eu cynnwys mewn waliau gerddi. Fodd bynnag, yn y 19eg ganrif, roedd y dref yn datblygu’n gyflyma’r afon yn mynd yn fwyfwy llygredig. Ym 1882, gorfododd y pandemig teiffoid yr ysgol i gau a symud i Benmaenmawr a thrwy’r deng mlynedd a ddilynodd, gwnaed cynlluniau i symud yn barhaol i ran iachach o’r dref – Ffordd Ffriddoedd, lle’r oedd y pensaer o Gaer, John Douglas, wedi llunio adeilad newydd ysblennydd, lle’r cafodd y beddfeini hyn o’r 14eg ganrif eu harddangos, gyda’r brifysgol yn cadw’r rhai o’r 13eg ganrif. [8]



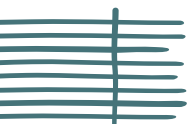
the stem. In the 14th century the crosses themselves get simpler, though some “floriated” ones are still found. The most significant change is the addition of the name of the deceased. This seems to develop in the early 14th century. One of the slabs from the later friary site is particularly interesting in that it has a floriated cross, a crozier and perhaps a book, with an inscription on the left, down the stem saying HIC IACIT FRATER IOH’S DE LANA ES (Here lies Brother John of Llanfaes). He may have been the Prior. This same message has later been added horizontally on the right, suggesting that the slab may have been set upright at some later date. This is one of the later group where the foot of the cross is stepped, which became standard. The earlier ones have more tree-like roots, in some cases with dragons biting them.

Very little is recorded of the history of this second Friary until the 1530s and the Dissolution of all monasteries and friaries. Only two friars were recorded in residence at that time. The Friary became Crown property and was leased, until it was bought by Dr Geoffrey Glynne (or Glyn) in 1553. Dr Glynne had been born in Heneglwys on Anglesey and his brother was the Bishop of Bangor, but he himself was a successful London lawyer. When he died in 1557 he left all his land to his brother and his friend Maurice Griffith, Bishop of Rochester, and their successors “for the use of a Grammar School to be ever maintained in the said town of Bangor for the better education and bringing up of poor men’s children.” It took some ten years to fully establish the school and it is uncertain how many poor men’s children were accepted, since all pupils had to be fully competent in reading and writing.

In 1785 Bishop Warren, who was genuinely interested in education in his diocese, insisted that the school, still occupying the mediaeval friary buildings, should move away from the banks of the polluted river and build a new school on its quite extensive estate. This is the time when the grave slabs are likely to have been found and incorporated into the new building. Travellers such as Pennant and Fenton saw some of them used as chimneypieces, or built into garden walls. However in the 19th century the town was developing fast and the river was becoming more and more polluted. In 1882 the typhoid epidemic in Bangor forced the school to close and evacuate to Penmaenmawr and, through the next ten years plans were made to move permanently to a healthier part of town – Friddoedd Road, where the Chester architect, John Douglas created a splendid new building, where these 14th century gravestones were displayed, while the university retained the 13th century ones. [B]



**DYDDIADUR  
HYD  
DDYGWYL  
DEINIOL  
DIARY  
TO SAINT  
DEINIOL'S  
DAY**





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**18** Mehefin | Y Trydydd Sul Wedi'r  
Drindod  
18 June | The Third 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

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**19** Mehefin | Dydd Llun  
19 June | Monday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

**5.30pm**  
Gosber ar Gân | Choral Evensong  
Ymatebion | Responses, Sumsion  
Evening Service in G, Sumsion  
Jubilate Deo, Britten

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**20** Mehefin | Dydd Mawrth  
20 June | Tuesday

**9.00am**  
Camau Bach

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

**5.30pm**  
Gosber ar Gân | Choral Evensong  
Ymatebion | Responses, Darke  
Magdalen Evening Service, White  
I waited for the Lord, Mendelssohn

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**21** Mehefin | Dydd Mercher  
21 June | Wednesday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist  
Missa XVI, Anonymous

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**22** Mehefin | Dydd Iau  
22 June | Thursday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

**5.30pm**  
Gosber ar Gân | Choral Evensong  
Ymatebion | Responses, Spicer  
Gloucester Service, Howells  
Like as the Hart, Howells

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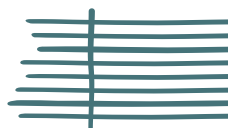
**23** Mehefin | Dydd Gwener  
23 June | Friday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**24** Mehefin | Dydd Sadwrn  
24 June | Saturday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist



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**25** Mehefin | Y Pedwerydd Sul  
wedi'r Drindod  
25 June | The Fourth Sunday after  
Trinity

**8.15am**  
Holy Eucharist

**9.15am**  
Cymun Bendigaid ar Gân

Cymun Sant Dogfan, Evans  
Yr Arglwydd yw fy Mugail, Elwyn-  
Edwards

**11.00am**  
Choral Holy Eucharist

Messe Solennelle, Vierne  
Let all mortal flesh keep silence,  
Bairstow

**6.00pm**  
Dewch a Chanu | Come and Sing

Gloria, Vivaldi  
Rejoice in the Lamb, Britten

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**26** Mehefin | Dydd Llun  
26 June | Monday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

Ymatebion | Responses, Sumsion  
Evening Service in F, Dyson  
Bendith Gaeleg | A Gaelic Blessing,  
Rutter

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**27** Mehefin | Dydd Mawrth  
27 June | Tuesday

**9.00am**  
Camau Bach

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

Ymatebion | Responses, Plainchant  
Magnificat quarti toni, Feroci  
But who may abide, Handel

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**28** Mehefin | Dydd Mercher  
28 June | Wednesday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**29** Mehefin | Dydd Iau | Dygwyl Sant  
Pedr  
29 June | Thursday | Saint Peter's Day

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

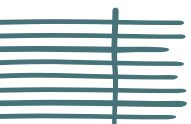
**5:30pm**  
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer  
Evening Service in E, Watson  
Tu es Petrus, Duruflé

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**30** Mehefin | Dydd Gwener  
30 June | Friday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist



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**1 Gorffennaf | Dydd Sadwrn**  
**1 July | Saturday**

**11.00am**  
**Cymun Bendigaid ac Ordeinio**  
**Diaconiaid ac Offeiriaid | Holy**  
**Eucharist and Ordination of Deacons**  
**and Priests**

*Nid oes gwasanaeth am 12.30pm*  
*There is no service at 12.30pm*

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**2 Gorffennaf | Y Pumed Sul wedi'r**  
**Drindod**  
**2 July | The Fifth Sunday after Trinity**

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

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

Offeren Fer y Capel Brenhinol | Missa  
Brevis Capella Regalis, Caesar  
O Dduw'r rhanna'th fendithion, Rutter

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

Missa Brevis, Berkeley  
Set me as a Seal, Walton

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

Ymatebion | Responses, Rose  
Gwasanaeth Hwyrrol Cyntaf | First  
Evening Service, Cooper  
Evening Hymn, Balfour Gardiner

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**3 Gorffennaf | Dydd Llun**  
**3 July | Monday**

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

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

Ymatebion | Responses, Sumsion  
Evening Service in E flat, Brewer  
Teach me, O Lord, Attwood

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**4 Gorffennaf | Dydd Mawrth**  
**4 July | Tuesday**

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

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

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

Ymatebion | Responses, Stark  
Evening Service in G, Wood  
Si iniquitates observaveris, Wesley

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**5 Gorffennaf | Dydd Mercher**  
**5 July | Wednesday**

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

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**6 Gorffennaf | Dydd Iau**  
**6 July | Thursday**

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

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

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

Ymatebion | Responses, Stark  
Evening Service in G for Lower Voices,  
Sumsion  
I will lift up mine eyes, Walker

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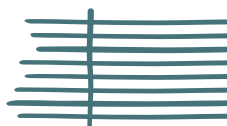
**7 Gorffennaf | Dydd Gwener**  
**7 July | Friday**

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

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**8 Gorffennaf | Dydd Sadwrn**  
**8 July | Saturday**

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



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**9 Gorffennaf | Y Chweched Sul**  
**wedi'r Drindod**  
**9 July | The Sixth Sunday after Trinity**

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

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

Cymun ar Emyn-Donau Cymreig,  
Cooper  
A Temple in the Spirit, Mealor

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

Little Organ Mass, Haydn  
Sacerdotes Domini, Byrd

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

Ymatebion | Responses, Sumsion  
Evening Service in A, Sumsion  
True love's the gift, Wood

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**10 Gorffennaf | Dydd Llun**  
**10 July | Monday**

**10.00am**  
**Gwasanaeth Gadawyr Blwyddyn 6 |**  
**Year 6 Leaver's Service**

*Nid oes gwasanaeth am 12.30pm*  
*There is no service at 12.30pm*

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**11 Gorffennaf | Dydd Mawrth**  
**11 July | Tuesday**

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

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

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**12 Gorffennaf | Dydd Mercher**  
**12 July | Wednesday**

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

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**13 Gorffennaf | Dydd Iau**  
**13 July | Thursday**

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

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

**5.30pm**  
**Hwyrol Weddi | Evening Prayer**

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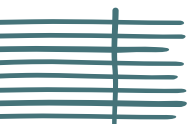
**14 Gorffennaf | Dydd Gwener**  
**14 July | Friday**

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

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**15 Gorffennaf | Dydd Sadwrn**  
**15 July | Saturday**

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



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**16 Gorffennaf | Y Seithfed Sul**  
wedi'r Drindod  
**16 July | The Seventh Sunday after**  
Trinity

**8.15am**  
Holy Eucharist

**9.15am**  
Cymun Bendigaid ar Gân

Cymun y Cymry I, Harper

**11.00am**  
Choral Holy Eucharist

Sung by St Christopher Chorale  
Communion Service in E, Darke  
Teach me, O Lord, Attwood

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

Cenir gan | Sung by St Christopher  
Chorale  
Ymatebion | Responses, Radcliffe  
Evening Service in G, Sumsion  
The Mountains shall bring Peace,  
Forbes L'Estrange

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**17 Gorffennaf | Dydd Llun**  
**17 July | Monday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**18 Gorffennaf | Dydd Mawrth**  
**18 July | Tuesday**

**9.00am**  
Camau Bach

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**19 Gorffennaf | Dydd Mercher**  
**19 July | Wednesday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

**5.30pm**  
Bedydd Esgob | Confirmation

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**20 Gorffennaf | Dydd Iau**  
**20 July | Thursday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

**5.30pm**  
Hwyrrol Weddi | Evening Prayer

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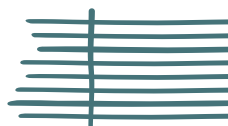
**21 Gorffennaf | Dydd Gwener**  
**21 July | Friday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**22 Gorffennaf | Dydd Sadwrn |**  
**Dygwyl y Santes Fair Fadlen**  
**22 July | Saturday | Saint Mary**  
**Magdalene's Day**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist



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**23** Gorffennaf | Yr Wythfed Sul  
wedi'r Drindod  
July | The Eighth Sunday after Trinity

**8.15am**  
Holy Eucharist

**9.15am**  
Cymun Bendigaid ar Gân

Cenir gan Coniuctio Septentrionales  
Cantores  
Offeren Cyntaf, Bennett  
Os cherwch fi, Tallis

**11.00am**  
Choral Holy Eucharist

Sung by Coniuctio Septentrionales  
Cantores  
Communion Service in A flat, Harwood  
Greater love hath no man, Ireland

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

Cenir gan | Sung by Coniuctio  
Septentrionales Cantores  
Ymatebion | Responses, Clucas  
Gwasanaeth Cymun yn B lleiaf | Evening  
Service in B minor, Noble  
O how amiable, Vaughan Williams

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**24** Gorffennaf | Dydd Llun  
24 July | Monday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**25** Gorffennaf | Dydd Mawrth  
25 July | Tuesday

**9.00am**  
Camau Bach

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**26** Gorffennaf | Dydd Mercher  
26 July | Wednesday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**27** Gorffennaf | Dydd Iau  
27 July | Thursday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

**5.30pm**  
Hwyrol Weddi | Evening Prayer

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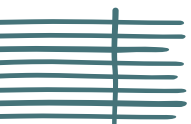
**28** Gorffennaf | Dydd Gwener  
28 July | Friday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**29** Gorffennaf | Dydd Sadwrn  
29 July | Saturday

*Nid oes gwasanaeth am 12.30pm  
There is no service at 12.30pm*



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**30** Gorffennaf | Y Nawfed Sul  
wedi'r Drindod  
30 July | The Ninth Sunday after  
Trinity

**8.15am**  
Holy Eucharist

**9.15am**  
Cymun Bendigaid ar Gân  
Cymun y Cymry I, Harper

**11.00am**  
Choral Holy Eucharist  
Communion Service, Merbecke  
Panis angelicus, Franck

**3.30pm**  
Gosber ar Gân | Choral Evensong  
Ymatebion | Responses, Plainchant  
Magnificat & Nunc dimittis, Plainchant  
O sacred oracles of truth, Handel

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**31 Gorffennaf | Dydd Llun**  
31 July | Monday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**1 Awst | Dydd Mawrth**  
1 August | Tuesday

**9.00am**  
Camau Bach

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**2 Awst | Dydd Mercher**  
2 August | Wednesday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**3 Awst | Dydd Iau**  
3 August | Thursday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

**5.30pm**  
Hwyrrol Weddi | Evening Prayer

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**4 Awst | Dydd Gwener**  
4 August | Friday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**5 Awst | Dydd Sadwrn**  
5 August | Saturday

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**6 Awst | Dygwyl y Gweddnewidiad**  
August | The Festival of the  
Transfiguration of Christ

**8.15am**  
Holy Eucharist

**9.15am**  
Cymun Bendigaid ar Gân

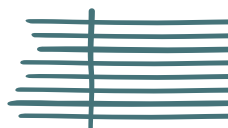
Offeren Glyn Rhosyn, Wynn Jones

**11.00am**  
Choral Holy Eucharist

Missa in Simplicitate, Langlais  
My eyes for beauty pine, Howells

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

Cenir gan | Sung by Cantamus  
Ymatebion | Responses, Smith  
Second Evening Service, Byrd  
Prevent us, O Lord, Byrd



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**7 Awst | Dydd Llun**  
**7 August | Monday**

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

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**8 Awst | Dydd Mawrth**  
**8 August | Tuesday**

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

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

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**9 Awst | Dydd Mercher**  
**9 August | Wednesday**

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

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**10 Awst | Dydd Iau**  
**10 August | Thursday**

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

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

**5.30pm**  
**Hwyrrol Weddi | Evening Prayer**

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**11 Awst | Dydd Gwener**  
**11 August | Friday**

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

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**12 Awst | Dydd Sadwrn**  
**12 August | Saturday**

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

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**13 Awst | Dygwyll Fair yn Awst**  
**August | The Festival of Mary the Mother of God**

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

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

Offeren Glyn Rhosyn, Wynn Jones

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

Sung by the choirs of St Mary,  
Handsworth and St Mary, Moseley  
Mass of St Thomas, Thorne  
If ye love me, Tallis

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

Cenir gan gorau Eglwysi y Santes Fair,  
Handsworth a'r Santes Fair, Moseley  
| Sung by the choirs of St Mary,  
Handsworth and St Mary, Moseley  
Ymatebion | Responses, Smith  
Evening Service in D, Wood  
Ave Maria, Elgar

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**14 Awst | Dydd Llun**  
**14 August | Monday**

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

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**15 Awst | Dydd Mawrth**  
**15 August | Tuesday**

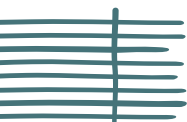
**9.00am**  
**Camau Bach**

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

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**16 Awst | Dydd Mercher**  
**16 August | Wednesday**

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





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**17 Awst | Dydd Iau**  
**17 August | Thursday**

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

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

**5.30pm**  
**Hwylol Weddi | Evening Prayer**

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**18 Awst | Dydd Gwener**  
**18 August | Friday**

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

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**19 Awst | Dydd Sadwrn**  
**19 August | Saturday**

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

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**20 Awst | Y Deuddegfed Sul wedi'r**  
**Drindod**  
**20 August | The Twelfth Sunday after**  
**Trinity**

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

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

Offeren Glyn Rhosyn, Wynn Jones

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

Missa in Simplicitate, Langlais  
Let all mortal flesh keep silence, Ogdon

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

Cenir gan | Sung by Cantorion Celynnin  
Ymatebion | Responses, Roberts  
The Lord hath been mindful of us,  
Wesley

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**21 Awst | Dydd Llun**  
**21 August | Monday**

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

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**22 Awst | Dydd Mawrth**  
**22 August | Tuesday**

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

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

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**23 Awst | Dydd Mercher**  
**23 August | Wednesday**

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

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**24 Awst | Dydd Iau**  
**24 August | Thursday**

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

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

**5.30pm**  
**Hwylol Weddi | Evening Prayer**

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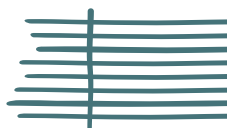
**25 Awst | Dydd Gwener**  
**25 August | Friday**

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

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**26 Awst | Dydd Sadwrn**  
**26 August | Saturday**

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



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**27 Awst | Y Trydydd Sul ar Ddeg**  
wedi'r Drindod  
**27 August | The Thirteenth Sunday**  
after Trinity

**8.15am**  
Holy Eucharist

**9.15am**  
Cymun Bendigaid ar Gân

Offeren Glyn Rhosyn, Wynn Jones

**11.00am**  
Choral Holy Eucharist

Missa in Simplicitate, Langlais  
God be in my head, Walford Davies

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

Ymatebion | Responses, Plainchant  
Magnificat & Nunc dimittis, Plainchant  
Evening Hymn, Purcell

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**28 Awst | Dydd Llun**  
**28 August | Monday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**29 Awst | Dydd Mawrth**  
**29 August | Tuesday**

**9.00am**  
Camau Bach

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**30 Awst | Dydd Mercher**  
**30 August | Wednesday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**31 Awst | Dydd Iau**  
**31 August | Thursday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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

**5.30pm**  
Hwyrol Weddi | Evening Prayer

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**1 Medi | Dydd Gwener**  
**1 September | Friday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**2 Medi | Dydd Sadwrn**  
**2 September | Saturday**

**12.30pm**  
Cymun Bendigaid | Holy Eucharist

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**3 Medi | Y Pedwerydd Sul ar Ddeg**  
wedi'r Drindod  
**3 September | The Fourteenth Sunday**  
after Trinity

**8.15am**  
Holy Eucharist

**9.15am**  
Cymun Bendigaid ar Gân

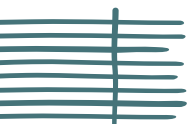
Offeren Deiniol, Rees

**11.00am**  
Choral Holy Eucharist

Communion Service in E flat, White  
Ave Verum, Elgar

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

Ymatebion | Responses, Plainchant  
Magnificat & Nunc dimittis, Plainchant  
Deliver us, O Lord our God, Batten



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**4 Medi | Dydd Llun**  
**4 September | Monday**

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

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**5 Medi | Dydd Mawrth**  
**5 September | Tuesday**

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

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

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**6 Medi | Dydd Mercher**  
**6 September | Wednesday**

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

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**7 Medi | Dydd Iau**  
**7 September | Thursday**

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

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

**5.30pm**  
**Hwylol Weddi | Evening Prayer**

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**8 Medi | Dydd Gwener**  
**8 September | Friday**

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

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**9 Medi | Dydd Sadwrn**  
**9 September | Saturday**

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

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**10 Medi | Dygwyll Deiniol**  
**10 September | Saint Deiniol's**  
**Day**

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

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

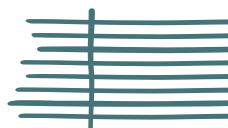
Offeren Deiniol, Rees  
Henffych well, wir gorff, Mozart

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

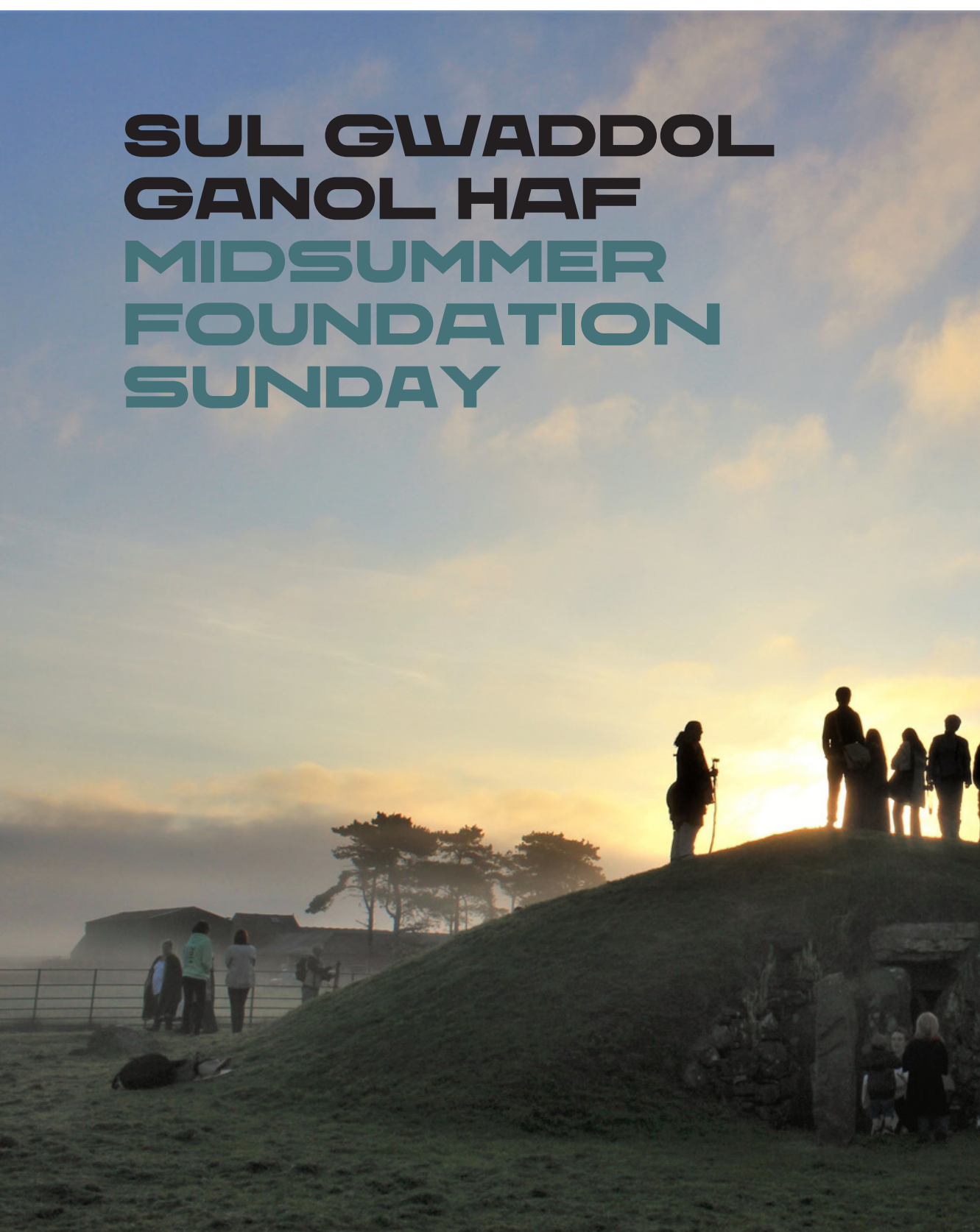
Communion Service in E flat, Bairstow  
O taste and see, Vaughan Williams

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

Ymatebion | Responses, Ebdon  
Fauxbourdon Service, Andreas  
Cantate Domino, Pitoni



# SUL GWADDOL GANOL HAF MIDSUMMER FOUNDATION SUNDAY



Mae Sul Gwaddol Ganol Haf hwn cawn gyfle i ddathlu ein bywyd ar y cyd, i nodi diwedd ein blwyddyn gorawll wrth i ni ffarwelio â rhai o'n Coryddion ac Ysgolheigion y Gân, i godi arian ar gyfer Ambiwylans St John Cymru yn ystod eu penwythnos codi arian cenedlaethol, ac i lansio urdd Cyd-Bererinion Cadeirlan Deiniol Sant.

## Cinio

Yn ogystal â'n Cymun Bendigaid rheolaidd ar fore Sul – Cymun Bendigaid ar Gân am 9.15am a Choral Holy Eucharist am 11.00am – cynhelir cinio bwffe yng Ngardd y Deondy, dan ofal yr Is-Ddeon, a gwahoddir pawb yn gynnes iawn i'w fynychu.

## Datganiad

Am 2.00pm, bydd Harry Sullivan, Ysgolhaig yr Organ, yn canu'r organ yn ei ddatganiad olaf yn y Gadeirlan. Ceir gweithiau wedi'u hysbrydoli gan gerddoriaeth cerddorfaol, gan gynnwys *Rhagarweiniad*, *Passacaglia* a *Ffiwg* gan Healey Willan.

## Dewch i Ganu

Gyda'r hwyr, am 6.00pm, bydd ein Cyngerdd Dewch i Ganu Ganol Haf yn gyfle i leisiau ychwanegol ymuno â Chôr y Gadeirlan i ganu *Gloria* Vivaldi, a *Rejoice in the Lamb* gan Britten. Dylai cantorion sydd am ymuno â'r Côr ymuno â'r ymarfer yn y Gadeirlan am 3.00pm; darperir sgorau o'r gerddoriaeth, gyda ffi canu'n £10. Mae mynediad i'r Cyngerdd Dewch i Ganu Ganol Haf yn £5, gyda phlant am ddim. Dilynyr y cyngerdd gan Dderbyniad Gwin i gantorion a'r gynulleidfa yng Ngardd y Deondy.

Midsummer Foundation Sunday is an opportunity to celebrate our Cathedral life, to mark the end of our choral year as we say farewell to some of our Choristers and Choral Scholars, to raise money for St John Ambulance Cymru during their national fundraising weekend, and to launch the Pilgrim-Friends of Saint Deiniol's Cathedral.

## Lunch

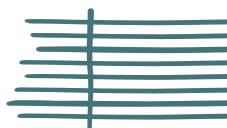
In addition to our regular Sunday morning Eucharists – Cymun Bendigaid ar Gân at 9.15am and Choral Holy Eucharist at 11.00am – a buffet lunch will be held in the Deanery Garden, hosted by the Sub-Dean, to which all are warmly invited.

## Recital

At 2.00pm, Harry Sullivan, our Organ Scholar, will give his final organ recital at the Cathedral. The recital will focus on orchestrally-inspired works for organ, including Healey Willan's *Introduction*, *Passacaglia* and *Fugue*.

## Come & Sing

In the evening, at 6.00pm, our Midsummer Come & Sing Concert will be an opportunity for additional voices to join our Cathedral Choir to sing Vivaldi's *Gloria* and Britten's *Rejoice in the Lamb*. Singers wanting to join the chorus should join the rehearsal in the Cathedral at 3.00pm; scores of the music will be provided, with a singer's fee of £10. Admission to the Midsummer Come & Sing Concert is £5, with children for free. The concert will be followed by a Drinks Reception for singers and the audience in the Deanery Garden.





# DATGANIADAU PANED COFFEE-BREAK RECITALS

**POB DYDD IAU  
11.15AM  
PANED A CHACEN  
O 10.45AM**

**EVERY THURSDAY  
11.15AM  
COFFEE AND CAKE  
FROM 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 croesewyr rhoddion tuag at ffioedd y perfformwyr a chenhadaeth y Gadeirolan.

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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**22 MEHEFIN**  
**TOM LILBURN**  
**FEIOLIN**

Mae'r gwrthdenor o Gapel San Sior yn Windsor yn cyflwyno datganiad o ganeuon celf o'r cyfnod baróc a'r ugeinfed ganrif.

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**29 MEHEFIN**  
**YSGOLHEIGION A**  
**AELODAU'R CHWECHED**  
**DOSBARTH**

Ymunwch â rhai o Ysgolheigion a myfyrwyr Chweched Dosbarth Côr y Gadeirlan wrth iddynt berfformio gweithiau ar eu hofferynnau amgen.

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**6 GORFFENNAF**  
**PEDWARAWD SODDGRWTH**  
**PRIFYSGOL BANGOR**

Mae myfyrwyr o'r Brifysgol a addysgir gan Nicki Pearce yn perfformio gweithiau ar gyfer pedwar soddgrwth.

---

**13 GORFFENNAF**  
**YINGJIE HUI**  
**CLARINÉT**

Mae Yingjie yn fyfyrwr ôl-raddedig sy'n astudio cerddoriaeth ym Mhrifysgol Bangor, a bydd yn perfformio repertoire yn seiliedig ar idiomau gwerin Saesneg.

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**20 GORFFENNAF**  
**PEDWARAWD LLINYNOL**  
**MENAI**

Mae pedwarawd o chwaraewyr o Gerddorfa Symffoni Prifysgol Bangor. Byddant yn perfformio Pedwarawd "Americanaidd: enwog Dvorak.

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**22 JUNE**  
**TOM LILBURN**  
**COUNTERTENOR**

The countertenor from Saint George's Windsor presents a recital of art songs from the baroque period and the twentieth century.

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**29 JUNE**  
**SCHOLARS AND SIXTH**  
**FORMERS**

Join some of the Scholars and Sixth Formers of the Cathedral Choir as they perform works on their first and second instruments.

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**6 JULY**  
**BANGOR UNIVERSITY**  
**CELLO QUARTET**

Students from the University taught by Nicki Pearce perform works and arrangements for four cellos.

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**13 JULY**  
**YINGJIE HUI**  
**CLARINET**

Yingjie is a post-graduate student studying music at Bangor University, and will perform a repertoire centered on English folk idioms.

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**20 JULY**  
**MENAI STRING QUARTET**

The Menai String Quartet is made up of players from the Bangor University Symphony Orchestra. They will be performing Dvorak's famous "American" Quartet.

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# I'R RHAI PELL A'R RHAI AGOS THEMÂU'N PREGETHU

Ar lwybrau ffydd, gobaith a chariad, fe'n gelwir i “waith yr enaid,” wrth inni ganiatáu i addfwynder gras drawsnewid ein meddyliau, gan adnabod Duw o'n mewn, ym mêr ein hesgyrn. A rhaid inni hefyd edrych tuag allan, gan weld yr Ysbryd ar waith ym mywydau'r rhai o'n cwmpas, a dilyn yr Ysbryd i ddangos arwyddion Croes ac Atgyfodiad yn ein cymunedau a'n perthnasoedd. Bydd ein cyfres bregethu'r tymor hwn – “I'r rhai pell a'r rhai agos” – yn archwilio pum ffordd y cawn ein galw i gael ein gweddnewidio ac i weddnewidio'n byd yn enw Crist.

Mae'r pum ffordd a archwilir yn y gyfres hon – trydaru, trawnblannu, tendio, trawsnewid, trysori – wedi'u gwreiddio ym Mhum Nod Cenhadaeth y Cymunedeb Anglicanaidd. Wedi'u datblygu'n gyntaf gan gyfarfod rhyngwladol o Anglicaniaid yn yr 1980au, mae'r Pum Nod Cenhadaeth wedi ennyn diddordeb eang ymhlith Anglicaniaid a thraddodiadau Cristnogol eraill fel mynegiant o ymrwymiad cyffredin i, a dealltwriaeth o, genhadaeth gyfannol ac annatod Duw.

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## **I'r rhai pell a'r rhai agos • Cyflwyniad**

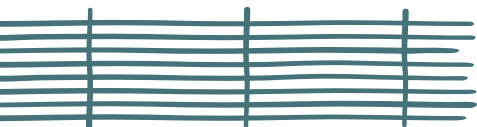
25 Mehefin | Sul Gwaddol Ganol Haf  
Yr Is-Ddeon yn pregethu

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## **Trydaru • Galwad yr Eglwys i gyhoeddi'r Newydd Da**

2 Gorffennaf | Y Pumed Sul wedi'r  
Drindod

Y Canon dros Fywyd Cynulleidfaol yn  
pregethu





# TO THE FAR OFF AND THE NEAR OUR SERMON SERIES

As we walk Christ’s way of faith, hope and love, we must do our own “soul work”, allowing the gentleness of grace to transform our minds, and knowing God within us, near that we are to ourselves. And we must also look outwards, seeing the Spirit at work in the lives of those around us, and following the Spirit to show the signs of Cross and Resurrection in our neighbourhoods and our relationships. This season’s sermon series – “To the far off and the near” – will explore five ways in which we are called to be transformed and to transform our world in Christ’s name.

The five ways explored in this series – tell, teach, tend, transform, treasure – are drawn from the Five Marks of Mission of the Anglican Communion. First developed by an international meeting of Anglicans in the 1980s, the Five Marks of Mission have won wide acceptance among Anglicans and other Christian traditions as an expression of a common commitment to, and understanding of, God’s holistic and integral mission.

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## **To the far off and the near • Introduction**

25 June | Midsummer Foundation  
Sunday

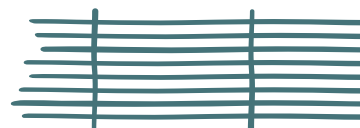
The Sub-Dean preaching

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## **Tell • The Church’s call to proclaim the Good News**

2 July | The Fifth Sunday after Trinity

The Canon for Congregational Life  
preaching



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## **Trydaru • Sut y medrwn ni son am Grist ag argyhoeddiad?**

9 Gorffennaf | Y Chweched Sul wedi'r Drindod

Yr Is-Ddeon yn pregethu

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## **Trawsblannu • Galwad yr Eglwys i Fedyddio ac addysgu**

16 Gorffennaf | Y Seithfed Sul wedi'r Drindod

Yr Is-Ddeon yn pregethu

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## **Trawsblannu • Sut y medrwn ni faethu ein cred?**

23 Gorffennaf | Yr Wythfed Sul wedi'r Drindod

Yr Is-Ddeon yn pregethu

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## **Tendio • Galwad yr Eglwys i ymateb i angen dynol**

30 Gorffennaf | Y Nawfed Sul wedi'r Drindod

Y Canon dros Fywyd Cynulleidfaol yn pregethu

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## **Tendio • Sut y medrwn ni gwrrd ag angen â chariad?**

6 Awst | Dygwyl y Gweddnewidiad

Yr Is-Ddeon yn pregethu

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## **Trawsnewid • Galwad yr Eglwys i herio anghyfiawnder a meithrin cymod**

13 Awst | Gŵyl Fair yn Awst

Y Darllenydd yn pregethu

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## **Trawsnewid • Sut y medrwn ni gymodi â Duw a'n gilydd?**

20 Awst | Y Deuddegfed Sul wedi'r Drindod

Y Canon dros Fywyd Cynulleidfaol yn pregethu

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## **Trysori • Galwad yr Eglwys i warchod y Cread**

27 Awst | Y Trydydd Sul ar Ddeg wedi'r Drindod

Y Canon Emeritws yn pregethu

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## **Trysori • Sut y medrwn ni oleddu bywyd y ddaear?**

3 Medi | Y Pedwerydd Sul ar Ddeg wedi'r Drindod

Yr Is-Ddeon yn pregethu

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**Tell • How can we speak of Christ with conviction?**

9 July | The Sixth Sunday after Trinity  
The Minor Canon preaching

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**Teach • The Church's call to Baptize and nurture**

16 July | The Seventh Sunday after Trinity  
The Sub-Dean preaching

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**Teach • How can we nurture our belief?**

23 July | The Eighth Sunday after Trinity  
The Very Revd Prof. Gordon McPhate preaching

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**Tend • The Church's call to respond to human need**

30 July | The Ninth Sunday after Trinity  
The Minor Canon preaching

---

**Tend • How can we respond to need with love?**

6 August | The Festival of the Transfiguration of Christ  
The Canon Secundus preaching

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**Transform • The Church's call to challenge injustice and pursue reconciliation**

13 August | The Feast of Mary  
The Reader preaching

---

**Transform • How can we be reconciled to God and one another?**

20 August | The Twelfth Sunday after Trinity

The Revd Dr John Prysor-Jones preaching

---

**Treasure • The Church's call to safeguard Creation**

20 August | The Thirteenth Sunday after Trinity

The Canon Emeritus preaching

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**Treasure • How can we renew the life of the earth?**

3 September | The Fourteenth Sunday after Trinity

The Sub-Dean preaching



Josie Godfrey  
Is-Ganon | Minor Canon



# *Cyd-Bererinion*

Cadeirlan Deiniol Sant  
ym Mangor

# *The Pilgrim Friends*

of Saint Deiniol's Cathedral  
in Bangor

**M**ae Cyd-Bererinion Cadeirlan Deiniol Sant ym Mangor yn gymdeithas newydd y'i hadeiledir ar dir hynafol, cysegredig. O'i lansiad ar ein Sul Gwaddol Ganol Haf yn 2023, rydym yn gobeithio y bydd y Cyd-Bererinion yn tyfu'n gymuned o'r rhai pell ac agos sydd am gerdded gyda ni fel rhan o gymuned Cadeirlan Deiniol Sant ac i gefnogi ac annog ein taith i'r dyfodol trwy weddi, cwmnïaeth a chodi arian.

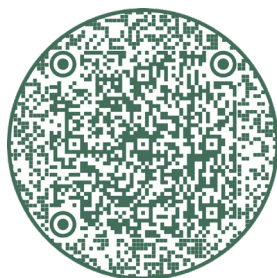
Hyderwn y bydd amryw o'r Cyd-Bererinion yn addolwyr cyson yn y Gadeirlan neu yn Eglwys y Groes ym Maesgeirchen, ar gyrion y ddinas. Serch hynny, gobeithiwn hefyd y bydd y Cyd-Bererinion yn cynnwys pobl sy'n ymroddedig i fywyd yr eglwys yn eu heglwysi lleol ledled Esgobaeth Bangor a thu hwnt, ond sy'n goleddu'r Gadeirlan yn eu gweddïau ac yn eu calonnau. Efallai y bu i chi addoli yma'n y gorffennol neu ganu'n y Côr cyn symud i ffwrdd, neu'ch bod yn offeiriad sy'n gwerthfawrogi eich cysylltiad â'r Gadeirlan fel man sy'n cynnig ysbrydoliaeth ar gyfer eich gweinidogaeth eich hun, neu'n riant neu'n ofalwr i blentyn sy'n mynychu ein grŵp plant, Camau Bach, neu'n un sy'n hoff o'r gerddoriaeth gorawl gaiff ei pherfformio yma mor gelfydd o wythnos i wythnos, neu'n ymwelydd a ddaeth yma a chael eich hun ar ddechrau pererindod a fydd yn eich dwyn yn ôl yma eto ar daith bywyd. Ac efallai y bydd Cyd-Bererinion eraill yn byw ymhellach byth i ffwrdd, a hyd yn oed dramor, gan gynnal cysylltiad â'n bywyd ar y cyd trwy ein sianel YouTube, cyfarfodydd Zoom a rhifynnau o *Buchedd Bangor*. [B]

Darllenwch fwy am y Gyd-Bererinion Cadeirlan Deiniol Sant ym Mangor arlein  
Read more about the Pilgrim Friends of Saint Deiniol's Cathedral in Bangor online here

**T**he Pilgrim-Friends of Saint Deiniol's Cathedral in Bangor is a new association built on ancient, sacred ground.

From its launch on our Midsummer Foundation Sunday in 2023, we hope that the Pilgrim-Friends will grow into a community of those far and wide who want to walk with us as part of the community of Saint Deiniol's Cathedral and to support and encourage our journey into the future by prayer, companionship and giving.

We hope that many of the Pilgrim-Friends will be regular congregants at the Cathedral or at Eglwys y Groes at Maesgeirchen, on the outskirts of the city. However, we also hope that the Pilgrim-Friends will include people who are committed to the life of the church in their home churches across the Diocese of Bangor and beyond, but who hold a special place for the Cathedral in their prayers and on their hearts. You may be a former congregant or chorister who has moved away, a priest who values your link to the Cathedral as an inspiration for your own ministry, a parent or carer of a child attending our Camau Bach toddlers' group, a lover of the choral music we perform so beautifully here week by week, or a visitor who came here and found yourself at the beginning of a pilgrimage that will draw you back here again on life's journey. Yet other Pilgrim-Friends may live far away, and even overseas, sustaining a connection to our common life through our YouTube channel, Zoom meetings and editions of *Buchedd Bangor*. [B]



**COFIWCH!  
REMEMBER!**



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

**LIVE  
STREAMING  
OF OUR  
THREE  
SUNDAY  
CHORAL  
SERVICES ON  
YOUTUBE  
@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**

Darlennydd | Reader  
**Elma Taylor**

Pensaer y Gadeirlan | Cathedral Architect  
**Simon Malam**

**Cabidwl y Gadeirlan  
Cathedral Chapter**

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

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.

**I'R RHAI PELL  
A'R RHAI AGOS  
TO THE  
FAR OFF  
AND THE  
NEAR**

**EFFESIAID | EPHESIANS 2:17**



Esgobaeth  
Bangor  
The Diocese  
of Bangor

Yr Eglwys yng Nghymru  
The Church in Wales