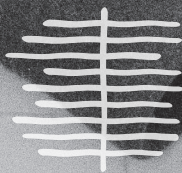




Buchedd Bangor



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

**GRAWYS A'R
WYTHNOS
FAWR 2024
LENT &
HOLY WEEK
2024**



**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**

14.2.2024-5.4.2024

RHAD AC AM DDIM

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Croeso Welcome

Garch: ym

Croeso i'r rhifyn diweddaraf hwn o Fuchedd 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 gyfeiriad nodedig i'n bywyd ar y cyd yn ystod tymor sanctaidd y Grawys. Teithiwn tuag at Ddiodeffaint Crist a drama drawsnewidiol yr Wythnos Fawr, er mwyn inni hefyd adnabod bywyd newydd Dydd y Pasg. Teithiwn mewn difrifoldeb, gan gynnwys trwy'r cyfleoedd ar gyfer astudio'r Grawys a gynigir eleni; a bydd ein defodau yn ystod yr Wythnos Fawr yn meddu ar eu dwysder arferol. Ynghanol poen a galar ein byd eleni, gadewch inni wrando'n astud, yng nghanol y difrifoldeb a'r dwysder, am yr alwad i gymod, ac am alaw trugaredd.

Fel arfer, dyma eich gwahoddiad i fod yn rhan lawn o'r holl ddefodau a dathliadau a amlinellir yn y rhifyn hwn o **Fuchedd Bangor**. I'r rhai sy'n rhoi mor hael i gynnal ein bywyd ar y cyd, fy niolch. Ac i'r rhai sy'n newydd iddo, ac yn ymuno â ni am y tro cyntaf y Grawys hwn, croeso i'n cymuned a'n pererindota difrifol, dwys a thrugarog ar lwybrau ffydd, gobaith a chariad.



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" are those medieval collections of works telling the story of the Celtic saints of Wales.

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 a notable, shared direction to our life together during the holy season of Lent. We travel towards Christ's Passion and the transforming drama of Holy Week, that we might also know the new life of Easter Day. We travel with a proper seriousness, not least through the opportunities for Lenten study offered this year; and our Holy Week observances will possess their usual intensity. Amid the pain and suffering of our world this year, let us be attentive, mid the seriousness and intensity, to the call to reconciliation, and the hope of mercy.

As ever, this is your invitation to be fully involved in all of the observances and celebrations outlined in this edition of **Buchedd Bangor**. To those who sustain our common life, my thanks. And to those new to it, joining us for the first time this Lent, welcome to our community and our serious, intense and merciful pursuit of faith, hope and love.

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

*Gyda hysbysu,
Siôn*



Paned hefo...

Nicholas Newble

Ym mhob rhifyn o **Fuchedd Bangor**, rydym yn cwrdd ag aelod o gymuned y Gadeirlan. Y tro hwn, cawn baned â Nicholas Newble ydy o. Ymunodd Nicholas yn ddiweddar â'r tîm sy'n gweini bwrdd yr allor ar foreau Sul, rôl wirfoddol y mae'n ei llenwi fel mae amser yn caniatáu gyda'i waith llawn-amser fel gyrrwr trenau ar y rheilffordd trwy Fangor.

Cyfarfu **Chris Dearden** â fo yn y caffi ger yr orsaf yn Llanfairpwllgwyngyll i'w holi ynglŷn â gwasanaethu Duw, a gwasanaethu teithwyr y cledrau.

Mae gen ti gyfenw braidd yn anarferol – wyt ti'n teulio'r rhan fwyaf o d'amser gyda phobl sy'n ei gamsillafu fel “newbie”?

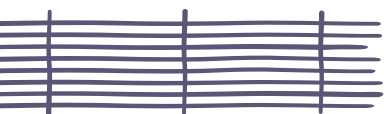
Mae hynny'n wir, ac nid honno ydy'r un waethaf. Fe fu mam wrthi'n casglu rhestr o gamsillafiadau o'n henw teuluol a chyrraedd 98 fersiwn wahanol, gan gynnwys “New-table”! Rydyn ni'n meddwl mai tarddiad Ffrengig sydd i'r enw, er mai o Swydd Gaint mae'r cyndeidiau cynharaf inni eu holrhain yn hannu a digwydd bod, dyna lle ges i fy geneni hefyd.

Felly, sut wnest ti ddiweddu yma yng Nghymru?

Dwi 'di bod nôl a mlaen i Gymru am y rhan fwyaf o 'mywyd. Roedd fy nhad yn arolygwr diogelwch amaethyddol, ac roedd ei waith yn golygu bod yn rhaid iddo symud ardal bob rhyw 'chydig o flynyddoedd. Felly, fe fuon ni'n byw yn Rhydymwy, ger Yr Wyddgrug, o'r adeg ro'n i'n dair hyd at naw oed. Dwi'n cofio teimlo'n drist iawn yn gorfod symud ymlaen i Hampshire, felly anelu nôl yma wnes i'r cyfle cyntaf, a ddaeth wrth astudio coedwigaeth ym Mhrifysgol Bangor.

A fuest ti ynghlwm â'r Gadeirlan yn fyfyrwr?

Naddo – yn wir, fues i rioed yn y lle o gwbl yn ystod y pedair blynedd y bues i yma! Roedd fy nheulu yn Fethodistiaid, ond symud at eglwys Bedyddwyr tra'r oedden ni yn



Getting to know...

Nicholas Newble

In each edition of **Buchedd Bangor**, we meet another member of the Cathedral community. This time, we get to know Nicholas Newble. Nicholas has recently joined the team that serves at the altar-table on Sunday mornings, a voluntary role that he slots in around his full-time job as a train driver on the railway through Bangor.

Chris Dearden met up with him in the café by the station in Llanfairpwllgwyngyll to ask him about serving God, and serving the travelling public.





Rhydymwyn. Pan o'n i'n fyfyrwr, fues i'n mynychu eglwys efengylaidd Gymraeg ar un adeg. Felrhywun oedd yn dysgu Cymraeg, roeddwn yn i'n aml yn cael fy nennu gan angerdd ac egni tôn llais y pregethwr bron gymaint â'r neges ei hun! Felly, mae mynychu lle o addoliad wedi bod yn rhan o 'mywyd i erioed.

Ond dydy bod yn Gristion ddim yn golygu mynd i'r eglwys ar y Sul yn unig...

Nacdi, ond mae'n eithaf pwysig i mi, efallai oherwydd na alla i fynychu pob dydd Sul. Yn gweithio fel gyrrwr trenau, mae shifftiau penwythnos yn dod are ein traws yn aml, felly mae hi'n teimlo'n bwysig cadw cyswllt â Duw pryd bynnag y galla i. Ond ar wahân i'r eglwys ar y Sul, mae fy ffydd wedi bod yn ffynhonnell nerth, yn enwedig yn 2018, pangymerodd rhywun ei fywyd o flaen y trên ro'n i'n ei yrru.

Y peth anoddaf oedd ein bod ni wedi edrych ym myw llygaid ein gilydd yn ei eiliadau olaf, a'm adwaith gyntaf i ar y pryd oedd, "Dwi wedi bod yn rhan o farwolaeth rhywun – sut allwn i ddygydd â hynny â finnau'n credu yn Nuw?" Ropedd hi'n gyfnod anodd i mi, gyda sawl mis oddi ar fy ngwaith a chwnsela. Ond yn raddol bach, fe ddês i sylweddoli fod Duw'n gweld popeth, ac yn gwybod beth sy'n digwydd. Fe allech chi ddweud fod Duw'n gweld y darlun cyflawn, hyd yn oed os na allwn ni. Ac fe brofodd y ffaith honno'n bwerus iawn imi.

Fel gyrrwr trenau, rydych chi hefyd yn cael gweld y byd naturiol o'n cwmpas pob dydd wrth i'r tymhorau newid, yn enwedig felly ar hyd

You have a slightly unusual name – do you spend most of your time with people mis-spelling it as “newbie”?

Yes, and that’s not the worst one. My mum collated a list of mis-spellings of our family name and got to 98 different versions, including “New-table”! We think the name is originally French, though the earliest ancestors we can trace are in Kent, which was where I actually was born as well.

So how did you end up in Wales?

I’ve actually yo-yo’d in and out of Wales for most of my life. My father was an agricultural safety inspector, and his work meant he had to move area every few years. So we lived in Rhydymwyn near Mold from when I was three until I was nine. I remember being really upset when we had to move on to Hampshire, and so I headed back here at the first opportunity, which was studying forestry at Bangor University.

Were you involved with the Cathedral as a student?

No – in fact I never set foot in the place in the entire four years I was here! My family were Methodists, but moved to the Baptist church while we were in Rhydymwyn. While I was a student, I ended up going to the Welsh evangelical church at one point. As a Welsh learner I often warmed to the passion and energy in the preacher’s tone of voice as much as to what he was actually saying! So going to church has always been part of my life.

Being a Christian doesn’t just mean going to church on Sunday though...

No, but it’s quite important for me, perhaps because I can’t always get there on Sundays. I work as a train driver, and we often have weekend shifts, so it feels important to connect with God when I can. But away from church on Sundays, my faith has been a source of strength, particularly in 2018 when someone took his own life in front of my train.

The hardest thing was that we made eye contact in his final seconds, and my initial reaction was “I’ve had a hand in someone’s death - how can I reconcile that with believing in God”? It was a difficult time, with several months off work and counselling. But slowly I came to realise that God sees everything, and knows what’s happening. You could say that God sees the bigger picture, even when we can’t. And that knowledge suddenly became very powerful.

As a train driver, you also see the natural world every day as the seasons change, particularly on the North Wales coast. My favourite moment is coming out of the tunnel at Llysaen to see the Bay of Colwyn spread out below.



arfordir y gogledd 'ma. Fy hoff brofiad ydy dod allan o'r twnnel yn Llysfaen a gweld Bae Colwyn yn ymestyn o'm blaen.

Rwyt ti'n un o weinwyr bwrdd yr allor yma yng Nghadeirlan Deiniol Sant, i'th weld yn aml yn goleuo'r llosgwr aroglarth – sy'n gryn newid byd o ddyddiau pregethu efengylaidd tanbaidd dy gyfnod fel myfyriwr.

Dwi wedi bod yn gweini wrth fwrdd yr allor am y rhan fwyaf o'r amser dwi wedi bod yn yr eglwys Anglicanaidd. Roedd dod yn Anglicanwr yn rywbeth a ddigwyddodd wedi'r digwyddiad hwnn yn 2018. Fe ddiweddais i'n aros gyda fy rhieni, a oedd ynghlwm ag eglwys Anglicanaidd eu hunain erbyn hynny, a theimlais i'n gartrefol yno wedi cyfnod anniddig mewn sawl eglwys bedyddwyr ac efengylaidd. Felly, pan symudais i nôl i'r gogledd 'ma rhyw flwyddyn yn ôl, y Gadeirlan oedd y lle amlwg imi 'nelu ati. Maer'r addoliad yma mor ysbrydoledig a llawen, ond gyda pharch-- mae'n rhywbeth sy'n f'adnewyddu ar gyfer yr wythnos o'm blaen.

Felly, beth yn union ydo dy swyddogaeth ger bwrdd yr allor?

Dwi'n hoffi dweud na ddylai unrhyw un sylwi arnoch chi'n gwneud unrhyw beth os ydych chi'n weiniwr bwrdd yr allor da! Dwi weithiau'n ein disgrifio fel "cynorthwyr llwyfan eglwysig", yn paratoi pethau, yn symud pethau i'r fan lle bo'u hangen yn ystod y perfformiad ac wedyn yn clirio i fyny ar y diwedd. Ond, mewn gwirionedd, mae 'na lawer mwy o waith nag y mae pobl yn sylweddoli. Mae gofyn glanhau'r thuser (y sffêr pres sy'n dal y thus a'r golosg) gyda glanhäwr popty cyn pob gwasanaeth, neu fe gewch chi ogle llosgi o waddod yr wythnos gynt. Yn ystod y gwasanaeth, mae'n rhaid ichi fod yn effro i symud ar yr adeg iawn ac, os mai chi sydd â gofal y thuser, mae'n rhaid ichi wneud yn siwr eich bod yn diflannu heb i unrhyw un sylwi er mwyn gallu gwaredu'r hen ronynnau thus yn barod at rownd nesaf yr aroglarthu. Ac adre' â chi yn ogle o fwg melys.

Ond er gwaetha'r arogl, dwi'n cael y teimlad dy fod ti'n mwynhau'r gwaith ychwanegol?

Ydw – dwi'n meddwl fod cynorthwyo yn yr addoliad yn rhannol yn fodd imi sicrhau fy mod yn gwneud amser i Dduw yn fy mywyd. Dydy hi ddim yn hawdd pan fo 'ngyrfa ar ei hyd yn cael ei reoli gan shifftiau gwaith. Does 'na ddim amserau bwyd rheolaidd, nag amserau cysgu, a'r no, ar adegau, ydy fy "niwrnod" gwaith. Ffordd arall wnes i geisio gwneud amser i Dduw oedd pan ddilynodd mam a fi gwrs peintio eiconau fis Rhagfyr dwytha yng Ngholeg yr Atgyfodiad ym Mirfield, Swydd Efrog.

Yn ogystal â'r gwaith celf, roedden ni hefyd yn dilyn arferion dyddiol y gymuned grefyddol yno – pum gwasanaeth y dydd. Roedd hi'n brofiad anhygoel cael yr amser hwnnw i ymdawelu yng nghwmni Duw. Roedd yn rhywbeth arall a wnaeth imi ystyried a ddylwn gael fy ordeinio, ond dydy hi ddim yn teimlo fel yr adeg iawn ar hyn o bryd. Efallai mai mater o adael i Dduw weld y darlun cyflawn, a bod yn agored i glywed pan fo'r amser yn iawn. **[B]**



You're one of the altar-table servers here at Saint Deiniol's Cathedral, often to be found in charge of lighting up the incense burner – quite a long way from the fiery evangelical preaching of your student days?

I've been an altar-table server for most of the time I've been in the Anglican church. Becoming Anglican was something which happened after that incident in 2018 as well. I ended up staying with my parents, who were at an Anglican church themselves by then, and I suddenly felt at home there after a long period of restlessness at various baptist and evangelical churches. So when work moved me back to North Wales a year ago, the Cathedral was now an obvious place to come. The worship here is uplifting and joyful, but with reverence – it's something that recharges me for the week ahead.

So what do you actually do at the altar-table?

I like to say that if you're a good altar-table server, people shouldn't notice you doing anything! I sometimes describe us as "ecclesiastical stage hands", we get things ready, we move them to where they're needed during the performance and we clear up afterwards. But there's actually a lot more work than people realise. The thurible (brass sphere with incense and charcoal inside) needs a rinse through with oven cleaner before each service, otherwise you get a burned smell from last week's residue. During the service, you have to stay alert for the right moment to move, and if you're in charge of the thurible, you need to make sure you vanish without anyone noticing so you can clear out the old incense grains ready for the next round of censuring later on. And then you get home smelling of fragrant smoke.

But even with the smell, I get the feeling you enjoy the extra work?

Yes – I think assisting in the worship is partly my way of making sure I make time for God in my life. It's not easy when my entire career has been spent working shifts. You don't get regular mealtimes, or bedtimes, and the working day is sometimes at night. Another way I tried to make time for God was when my mother and I did an icon painting course last December at the College of the Resurrection in Mirfield in Yorkshire.

As well as the artwork, we also followed the daily routine of the religious community there – five services or "offices" per day. It was incredible having that time for stillness and connecting with God. It was another thing which made me wonder if I should think about ordination, but it doesn't feel that time is here yet. Maybe it's a case of letting God see the bigger picture, and being open to hearing when the time is right. **[B]**



Nes i'r seren aros



Eglwys Hywyn Sant yn Aberdaron
Saint Hywyn's Church in Aberdaron

Mae gen i siwmpwr Dolig ag arni'r geiriau: "I wish it could be Christmas every day." Fe wnes i ei gwisgo hi ychydig o weithiau yn ystod Adfent eleni, a phob

tro imi ei gwisgo, roedd pobl yn fy herian nad oedd hi'n bosib mod i'n dymuno iddi fod yn Ddolg pob dydd. Fy ateb i oedd, "Wel, ie, a deud y gwir, mae'r Adfent yn gyfnod llawn straen ond petae hi ond yn ddiwrnod Dolig pob dydd, fe fase hynny'n grêt." Erbyn meddwl, bellach, dwi'n meddwl mod i'n anghywir. Dewch imi ddweud wrthoch chi pam.

Ddoe, fe fuon ni'n dathlu Hywyn Sant, a deithiodd, gyda Chadfan, o Lydaw i Aberdaron yn y 6ed ganrif. Ac heddiw, wrth inni ddathlu'r Ystwyll, meddyliwn am y Doethion a'u taith, eu pererindod i geisio Iesu. Sefydiodd Hywyn ei hun Aberdaron tra bu i Gadfan wneud y siwrne draw am Ynys Enlli, ac felly, fe fyddai Hywyn yn croesawu pererinion i'w arhosiad olaf cyn cymal terfynol eu pererindod, sef croesi'r Swnt i Enlli.

Mae agosatrydd at ddiwedd taith yn gallu ein gwneud ni deimlo y dylen ni frysio i gyrraedd y pen, yn hytrach na mwynhau pob cam o'r daith ar y ffordd. Ond mae'r teimlad braf o fod 'bron yno' cystal â'r cyffro a deimlir o gyrraedd yn y pendraw. Gellir hefyd profi teimladau chwerwfelys o gyrraedd y gyrchfan olaf ond un cyn cam ola'r siwrne. Yn gymysg â'r cyffro

When the star stops

Pregethwyd y bregeth hon gan yr Is-Ganon ar Ddygwyl yr Ystwyll. Y thema yn ei cyfres bregethu **“Canys fy llygaid a welsant”** oedd **“Hywyn”**.

The Minor Canon preached this sermon on the Festival of the Epiphany. The theme in our sermon series **“For my eyes have seen”** was **“Hywyn”**.

I have a Christmas jumper which has on it the words: “I wish it could be Christmas every day.” I wore it a few times during Advent this year, and every time I wore it, people joked that I couldn’t really want it to be Christmas every day. My answer was, “Well, yes, actually, Advent is stressful but if it were just Christmas every day, that would be great.” I think, now, though, that I was wrong. Let me tell you why.

Yesterday, we celebrated Saint Hywyn, who travelled, with Cadfan, from Brittany to Aberdaron in the 6th century. And today, as we celebrate the Epiphany, we think about the Magi, and their journey, their pilgrimage to see Jesus. Hywyn settled in Aberdaron while Cadfan travelled to Bardsey, and so Hywyn would welcome pilgrims to their last stop before the final leg of their pilgrimage; across the water to Bardsey.

Nearness to the end of a journey can make us feel like we must rush to reach our destination, rather than enjoying the journey at every step. But, there’s as much beauty in the feeling of being “almost there” as there is in the excitement of reaching the end. There can be a bittersweetness, too, about the last stop before the final part of the journey. Amid the excitement and eagerness to reach the end, is a



a'r awydd i gyrraedd y terfyn, mae tristwch fod y daith bron ar ben, nad oes unrhyw beth mwy i'w gynllunio, dim mwy i'w wneud, dim byd arall i'w weld na chyfarfod. Efallai, hefyd, rhyw bryder y gallai hyn fod yn wrthgleimacs, yn siom wedi'r cyfan.

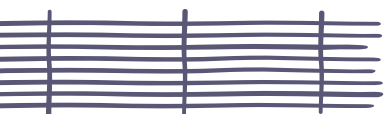
O'm rhan fy hun – a chithau o bosib – dwi weithiau'n cael yr un ymdeimlad, fel tae'r gwynt wedi'i dynnu o'm hwyliau, pan ddaw hi'n ddiwrnod Dolig. Mae pawb wedi bod wrthi am yn hir yn cynllunio ac yn paratoi ar gyfer yr Ŵyl – siopa, coginio, lapio angrhegion, mynychu Cyngherddau Nadolig a Gwasanaethau Carolau di-ri – wel, ddim cweit yn dd-ri – a all unrhyw un guro 14?

Ond, wedi'r holl gynllunio, yr holl gyffro, dyma'r diwrnod mawr ei hun yn cyrraedd, ac mae'n teimlo rhywsut fel 'tae popeth wedi gorffen – fel 'tae ddim byd yn weddill i edrych 'mlaen ato. Wrth gwrs, fe wyddon ni, erbyn meddwl, bod yr Ystwyll i ddod, a Gŵyl Fair y Canhwyllau i'w chanlyn. Mae'r Pasg yn gynnar eleni, felly daw Dydd Mercher y Llundw 10 niwrnod yn unig yn ddiweddarach, ac yn dilyn ar ei sodlau daw'r Grawys yn ein harwain tuag at y Pasg, ac felly 'mlaen. Ond mewn gwrthgyferbyniad i anterth a chyffro'r Adfent, mae dyfodiad Nadolig yn medru ennyn rhyw wacter ynnon ni.

“Dyma'r seren yn mynd o'u blaen, nes iddi aros uwchben yr union fan lle roedd y plentyn. Roedden nhw wrth eu bodd!”

I mi, ar Noswyl Nadolig, yn ein Gwasanaeth Cymun hanner nos, roedd yna ddwy adeg sy'n aros yn y cof, adegau o orfoledd aruthrol a oedd yn teimlo, i mi, fel cyrraedd pen taith. Yn yr emyn gyntaf, daeth y geiriau: *“the dark night wakes, the glory breaks, and Christmas comes once more,”* a chaniad y clychau'n dilyn hynny, y sylweddoliad imi fod y Nadolig, mewn gwirionedd, wedi cyrraedd unwaith eto. Hefyd, pennill olaf O Deuwch Ffyddloniaid – “O henffych, ein Ceidwad, henffych well it heddiw,” yn cael ei chanu wrth i'r bara a'r gwin, ar fwrdd yr allor o'm blaen, droi'n gorff a gwaed Crist, ein Harglwydd. Ond er cymaint yr ymchwydd o lawenydd a oedd yn byrlymu trwyddia i y foment honno, roedd yna hefyd dristwch o wybod y byddai hyn yn fuan i gyd yn dod i ben, y byddai llawenydd y Nadolig yn cilio i glifachau'r cof, ac y byddai bywyd yn dychwelyd at y cyffredin.

Yr un oedd y teimladau ddaeth drosta i ar Nos Calan. Bûm yn ddigon ffordus i allu gwyllo'r tân gwyllt yn Llundain o do tŵr Eglwys y Santes Fargaret yn Westminster, lle'r oeddwn yn canu'r clychau naill ochr i hanner nos. Mae sain y clychau'n cael ei bylu neu ei fygau rhywfaint cyn hanner nos, fel modd o ffarwelio 'n barchus â'r hen flwyddyn, ac yna mae'r clychau'n cael eu hatseinio'n agored, ddilyffethair wedi hanner nos, i groesawu'r flwyddyn newydd. Ar hanner nos, rydyn ni'n cael mynd ar y to i wyllo'r sioe dân gwyllt. Mae'r eglwys y drws nesaf at Abaty Westminster, y naos yt y tân gwyllt ond yn uchel fry ymhell o'r torfeydd, ac mae'r tŵr yn ddigon ta li roi inni olygfa glir, ddi-dor o'r achlysur. Does dim modd disgrifio'r foment honno heblaw am ennyn o orfoledd aruthrol. Profiadau synhwyriadd y goleuadau



sadness that the journey is nearly over, that there is no more to plan, no more to do, no more to encounter. Perhaps, too, a worry that the final destination could be an anti-climax, a disappointment.

For myself – and perhaps for you – I sometimes feel this same sense of anti-climax on Christmas Day. We spend so long planning and preparing for Christmas – shopping, cooking, wrapping presents, attending countless Christmas concerts and carol services – well, not completely countless – can anyone beat 14?

But, after all the planning, all the excitement, the “big day” arrives, and it sort of feels like everything is finished - like there’s nothing else

Nearness to the end of a journey can make us rush; but there’s as much beauty in being “almost there” as there is in the excitement of reaching the end

to look forward to. Of course, we know, when we think about it, that there is Epiphany, and after that Candlemas. Easter is early this year, so Ash Wednesday comes just 10 days later, and then we’re into Lent, and journeying towards Easter, and so it goes on. But in contrast to the build-up and excitement of Advent, the coming of Christmas can leave us with a feeling of emptiness.


“When they saw that the star had stopped, they were overwhelmed with joy.”

For me, on Christmas Eve, at our Midnight Eucharist, there were two moments which stood out, moments of overwhelming joy which, to me, felt like a reaching of the end of the journey. In the first hymn, the words “the dark night wakes, the glory breaks, and Christmas comes once more,” followed by the ringing of bells, really brought to life the fact that Christmas had, indeed, come once more. And also, the final verse of O Come All Ye Faithful – “Yea Lord, we greet thee, born this happy morning,” sung as, right here on our altar-table, this bread and this wine became our Lord’s body and blood. But as much I was overwhelmed by joy in that moment, there was also sadness in the knowledge that it would soon be over, that the joy of Christmas would soon be over, and that life would return to normal.



a'r lliwiau wrth chwyldroi'r awyr, sain y gerddoriaeth, sŵn y torfeydd, a ffrwydriadau'r tân gwyllt wrth glecian yn atsain yn ein clustiau drosodd a thro.

Onid hyd yn oed ymysg yr holl rhialtwch, anodd oedd hi i gollir ymdeimlad o dristwch y byddai'r foment hon hefyd yn diwryn i derfyn – y byddai'r tân gwyllt yn diffodd, ac y baswn innau yn dychwelyd o'r entrychion at y stryd, at y tywyllwch a'r oerfel, yn ceisio gwneud fy ffordd gartref. Ond pan gyrhaeddias i yno, er gwaetha'r strydoedd cau a'r diffyg dybryd o unrhyw fath o drafnidiaeth dibynadwy, doedd



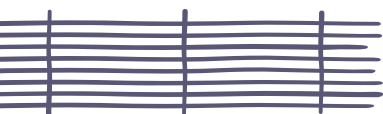
Roedd yna tristwch o wybod y byddai llawenydd y Nadolig yn cilio i glifachau'r cof, ac y byddai bywyd yn dychwelyd at y cyffredin

neb yn ymddangos yn flin nac yn siomedig. Roedd pawb wrthi'n ymlwybro tua adre'n llawn hwyl a gobaith ar gyfer y flwyddyn oedd ar droed, gan weld uchafbwynt dathliadau'r Flwyddyn Newydd, nid fel diwedd glo, ond fel dechrau newydd.

Fe dreuliais i'r dro eithriadol o hir nôl at dŷ fy nghyfaill yn myfyrio ar hyn. Mae hyfrydwch a chyffro'r tân gwyllt yn deillio o'r wybodaeth mai ond am amser byr y bydden nhw'n yno. A diflastod yr aros a rhwystredigaethau'r siwrne sy'n cyfrannu at gynyddu'r teimlad o lawenydd o gyrraedd pen y daith. Mewn unrhyw un o'r cyfnodau hyn o lawenydd gorfoleddus, y ffaith mai eu natur diflanedig, byrhoedlog sy'n eu gwneud nhw mor gyffrous ac yn gymaint o dynfa.

“Dyma'r seren yn mynd o'u blaen, nes iddi aros uwchben yr union fan lle roedd y plentyn. Roedden nhw wrth eu bodd!”

Yr ystod cyfnod yr Ystwyll hwn, dewch i ninnau deithio, gyda Hywyn a chyda'r Doethion, trwy'r tywyllwch, y diflastod a'r rhwystredigaeth, at yr adegau lawer hynny o lawenydd gorfoleddus y byddwn yn eu profi ar ein pererindod. **[B]**



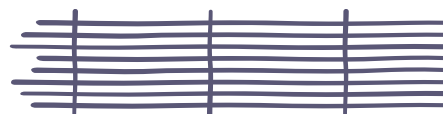
I felt the same, too, on New Year's Eve. I was lucky enough to be able to watch the fireworks from the roof of the tower of St Margaret's Westminster, where I was ringing the bells before and after midnight. We ring the bells half-muffled before midnight, as a way of saying goodbye to the old year, and then we ring open – unmuffled after midnight, to welcome in the New Year. At midnight, we go to the roof to watch the fireworks. The church is right next to Westminster Abbey, close to the fireworks but high up away from the crowds, and the tower is tall enough to give an almost uninterrupted view of the fireworks. There is no way to describe the fireworks other than as a moment of overwhelming joy. The sensory experience of the lights and the colours, the sound of the music, of the crowd, and the bangs of the fireworks echoing around, again and again.

But even amid this joy, it was so hard to lose the feeling of sadness that this moment would soon be over – that the fireworks would end, and I would be back down on the street, in the cold and the dark, trying to travel home. But when I got there, despite the road closures and the complete lack of any useful form of transport, no one seemed upset or disappointed. Everyone was making their journeys home full of excitement and hope for the coming year, seeing the climax of the New Year's celebrations not as an ending, but as a beginning.

I spent the – extremely long – walk back to my friend's house contemplating this. The beauty and the excitement of the fireworks comes from the knowledge that they will only be there briefly. And it's the boredom of waiting and the frustrations of the journey which serve to increase the feeling of joy at reaching the destination. In any of these moments of overwhelming joy, it is their fleeting, transient nature that makes them so exciting, so addictive.

“When they saw that the star had stopped, they were overwhelmed with joy.”

This Epiphanytide, let us journey, with Hywyn and with the Magi, through the darkness, the boredom and the frustration, to the many moments of overwhelming joy which we will encounter on our pilgrimage. **[B]**





Martin Brown yng nghrombil yr organ
Martin Brown in the bowels of the organ

Tu ôl i'r llen

Behind the scenes

P'un ai eich bod yng Nghadeirlan Deiniol Sant sawl gwaith yr wythnos, neu'n ymweld am y tro cyntaf, mae'n debygol iawn bod yna lefydd yn ac o amgylch yr adeilad na welsoch chi erioed o'r blaen.

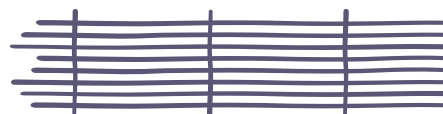
Yn y gyntaf mewn cyfres newydd o erthyglau, aiff **Chris Dearden** â ni y tu ôl i'r llen.

Y lle cyntaf inni ei archwilio ydy'r tu fewn i'r organ.

Whether you're in Saint Deiniol's Cathedral several times a week, or are visiting for the first time, there are probably places in and around the building that you've never been.

In the first of a new series of articles, **Chris Dearden** takes us behind the scenes.

The first place we're taking a look is inside the organ.



“R

ydyn ni i gyd yn clywed yr organ,” meddai Martin Brown. “Ond prin iawn ydy’r rhai hynny ohonon ni sydd wedi ei gweld mewn gwirionedd, er ei bod yn cymryd mwy o le na maint eich tŷ.”

Dyma fo’n gwasgu’i hun trwy fwch bach rhwng dau ddarn o waith coed ym mwrllwch yn nhransept gogleddol

Cadeirlan Deiniol Sant. Er mai dim ond dechrau’r pnawn ydy hi, mae’n ddigon tywyll fan’ma gan fod dau lawr ychwanegol o bibau’r organ uwch ein pennau.

Yma ar lefel y ddaear, mae’r rhan fwyaf o’r gwagle’n cael ei lenwi gan gistiau aer lledr mawr, ynghyd â’r mecanweithiau rheoli sy’n rhyddhau aer i’r pibau uwchben. Dyma ni’n gostwng ein pennau o dan rhywbeth sy’n ymdebygu i fersiwn fawr o’r sbring a geir yng nghanol peg ddillad.

“Does ’na fawr neb dros eu pwysau ym myd adeiladu a chynnal a chadw organau”, meddai Martin yn gellweirus. “Nid yn unig bod agoriad y mynediad yn eithaf tynn, ond yn ddigon aml fe geir rhywbeth digon bregus ychydig filimetrau’n unig o’ch penelin wrth ichi wasgu trwodd!”

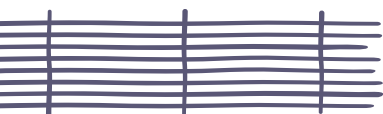
Mae Martin Brown wedi bod yn chwarae’r organ yng Nghadeirlan Deiniol Sant ers 1987, ac yn nabod y llefydd lle mae angen bod yn dra gofalus tra’n bod ni yma. Fo hefyd ydy cynghorydd organau Esgobaeth Bangor, ac felly’n meddu ar ddegawdau o wybodaeth ynglŷn â lle mae popeth i fod ac, mewn sawl achos, pam ei fod yno.

“Yn debyg i’r rhan fwyaf o eglwysi cadeiriol, mae Bangor ar ffurf croes,” eglurai yntau. “Y transept gogleddol a’r transept deheuol ydy breichiau’r groes. Ond, yn ein hachos ni, er bod ganddon ni dransept gogleddol, mae’n llawn dop o bibau a mecanwaith organ, felly dydy pobl ddim yn dueddol o fynd i mewn i fan’na.

“Ond mae’r organ yn rhy fawr hyd yn oed i’r transept gogleddol. Trefnir y pipau’n bum set, a elwir yn ‘solo’, ‘chwyddwr’, ‘prif’, ‘côr’ a phedalau. Dim ond y pibau ar gyfer y pedalau, y chwyddwr a’r prif sydd yn y transept gogleddol.

“Mae’r consol mewn ystafell fechan rhwng y transept gogleddol a’r tŵr canolog, ac mae pibau adran y côr uwch fy mhen wrth imi chwarae. Yn olaf, mae pibau’r adran solo mewn ystafell arall i fyny’r grisiau, sydd mewn gwirionedd uwchben y tai bach!”

Bellach, dyma ni’n dringo ysgol gul at lefel y llawr cyntaf, oddeutu dwy fetr uwchlaw’r ddaear, a chyrraedd i ganol rhai o bibau’r adrannau ‘prif’ a phedal. Mae’n teimlo’n ddigon unlliw yma, gan fod y pibau’n liw llwyd golau, o wneuthuriad sinc, plwm neu bren. Mae’r lleiaf cyn lleied â’ch bys bach – nhw sydd yn y canol gyda’r rhai mwy



“W

e all hear the organ,” says Martin Brown. “But very few of us actually ever see it, even though it actually occupies a space bigger than your house.”

He’s squeezing through a small gap between two pieces of woodwork in the gloom of the north transept in St

Deiniol’s Cathedral. Even though it’s early afternoon, it’s quite dark in here because there are two more floors of organ pipes above us.

Down here at ground level, most of the space is taken up by large leather air chests, and the control mechanisms to let air into the pipes above. We duck under something that looks like a huge version of the spring in the middle of a clothes peg.

“You don’t get many fat people in the world of organ building and maintenance”, Martin jokes. “Not only are the gaps for access quite tight, there’s often something quite fragile a few millimetres from your elbow as you squeeze through!”

Martin Brown has been playing the organ at Saint Deiniol’s Cathedral since 1987, and knows the places where we need to be extra careful while we’re in here. He’s also the organ advisor for Bangor Diocese, so comes with decades of knowledge about where everything is, and in many cases, why it’s there.

“Like most cathedrals, Bangor is cross-shaped,” he explains. “The north transept and south transept are the arms of the cross. But in our case, although we do have a north transept, it’s completely full of organ pipes and mechanism, so people don’t get to go in there.

“But the organ is too big even for the north transept. The pipes are arranged into five sets, called ‘solo’, ‘swell’, ‘great’, ‘choir’ and pedals. Only the pipes for the pedals, swell and great are in the north transept.

“The console is in a small room between the north transept and the central tower, and the choir section pipes are actually above my head when I’m playing. Finally, the solo section pipes are in another room upstairs, which is actually above the toilets!”

We’ve now climbed up a narrow ladder to first floor level, about two metres above the ground, and arrived among some the pipes in the great and pedal sections. It all feels quite monochrome in here as the pipes are a light grey colour, made out zinc, lead or wood. The smallest are the size of your little finger – they’re in the centre with the bigger ones arranged beyond to form a graceful curve. The largest pipes stand guard around the edge looking down on us from above.



wedi’u trefnu y tu draw i ffurfio cromlin urddasol. Mae’r pibau mwyaf yn sefyll yn dalsyth o gylch yr ymyl yn ein gwyllo oddi uchod.

“Mae llawer o’r pibau mwyaf yn cael eu seinio trwy ddefnyddio’r pedlau”, esbonia Martin Brown. “Mae’r hiraf yn 32 troedfedd o hyd, ac mor fawr fel bo’u sain yn medru ysgwyd yr adeilad.

“Mae eu maint yn achosi problemau eraill hefyd – fe beidiodd un onhonyr nhw â gweithio, a phan aethon ni ati o’r diwedd i archwilio, dyma ddod o hyd i aderyn a oedd wedi mynd yn sownd ynddi.

“Rhennir pob adran o’r organ (prif, côr, ayyb) yn nifer o adrannau a elwir yn stopiau ac mae i bob stop gynifer o bibau ag sydd o nodau ar yr allweddell neu’r troedfwrdd a ddefnyddir i’w chwarae.

“Ac fe all pob stop gynhyrchu effaith sain wahanol – megis trwmped, fflwiwt neu offeryn bibau fel obo neu glarinet.

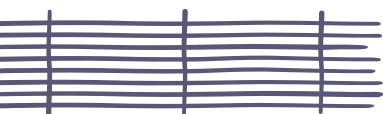
“Ond aeth adeiladwyr yr organ ymhellach fyth. Mae ganddon ni hefyd stop ‘*Vox Humana*’, sydd i fod i ddynwared y llais dynol, a’r ‘*Under Maris*’, sy’n rhoi’r argraff fel ‘tae’r nodau’n cael eu chwarae dan y môr!

“Fel yr organydd, fy ngwaith i ydy asio’r holl opsiynau hyn i gydweddu â naws a deinamig y gerddoriaeth a’r achlysur. Dros yr wythnosau nesaf, fe fydd ystod eang o emosiynau’n cael eu cyfleu, o fyfyrgarwch Dydd Mercher y Lludw, trwy alar Gwener y Groglith at ddathliad gorfoleddus y Pasg.

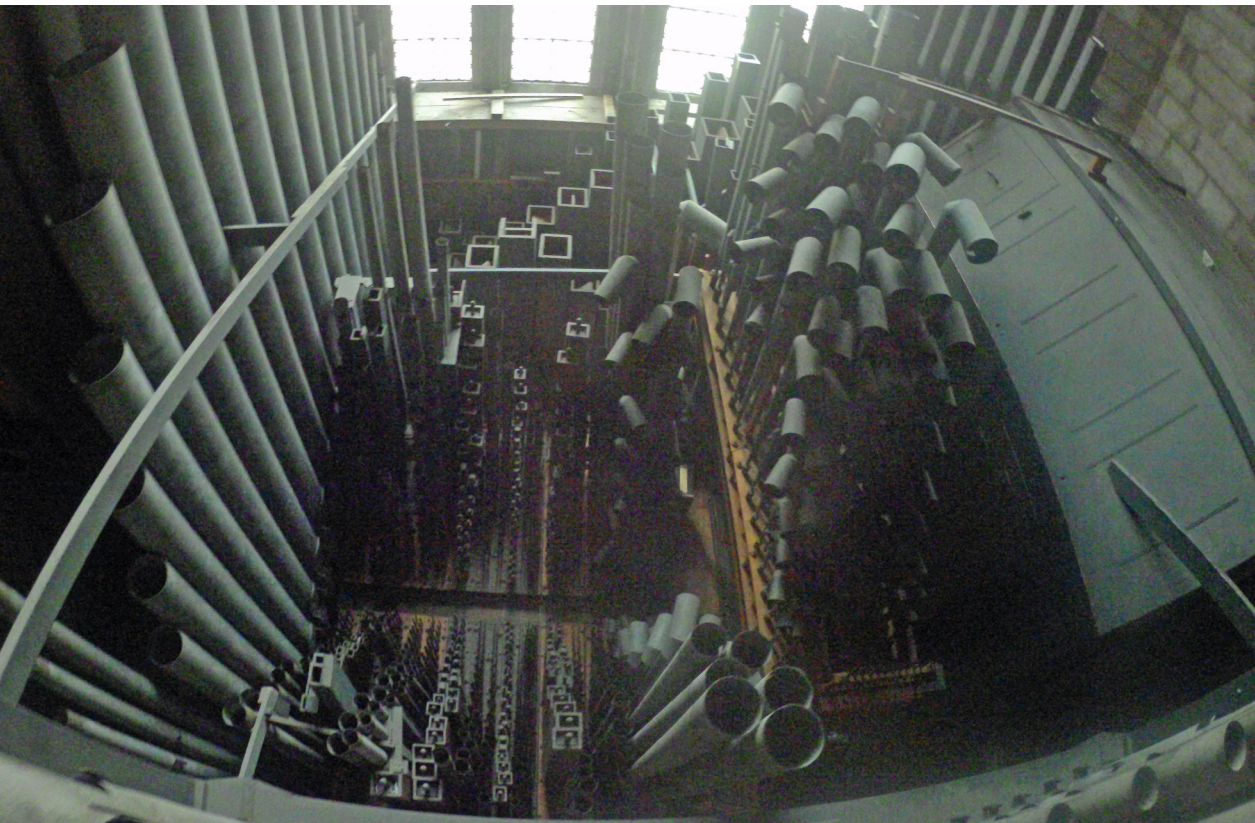
“Oll ynghyd, mae yma oddeutu 4,200 o bibau. Nid rhif cysact ydy’r rhif hwn gan fod i bob nodyn ar stop ‘*Unda Maris*’ ddwy biben i greu effaith siglog, felly, yr unig ffordd i ganfod yr union rif fyddai dringo i fyny yma a’u cyfrif – yn rhyfedd iawn, does neb erioed wedi gwneud hynny!

Mae hi’n hen bryd gwasgu’n ffordd i lawr yr ysgol er mwyn i Martin droi’r organ ymlaen i gael ymarfer. Fe wnaeth yn siwr ei fod wedi’i diffodd cyn inni fentro i’w chrombil – fe fyddai bod yno yn ystod gwasanaeth bron yn fyddarol.

“Fe all yr organ fod yn uchel iawn ei sŵn,” mae’n cyfaddef, “ond dawn go iawn adeiladydd yr organ ydy pen arall y sbectrwm sain: gellir clywed hyd yn oed y nodau tawelaf un yn glir a chroyw ym mhen pella’r adeilad.” **[B]**







“Many of the largest pipes are played using the pedals”, Martin Brown explains. “The longest is 32 foot long, and they’re so large the sound they make can physically shake the building.

“Their size causes other problems as well – one of them suddenly stopped working, and when we eventually investigated, we found that a bird had got stuck inside.

“Each section of the organ (great, choir, etc.) is divided into a number of sections called stops, and each stop has as many pipes as there are notes on the keyboard or pedalboard you use to play it.

“And each stop can produce a different effect of sound – like a trumpet, a flute or a reed instrument such as an oboe or clarinet.

“But the organ builders didn’t stop there. We also have the ‘*Vox Humana*’ stop, which is supposed to sound like a human voice, and the ‘*Under Maris*’, which sounds like the notes are being played under the sea!

“As the organist, my job is to blend all these options to match the mood and dynamics of the music and the occasion. We’ll have a huge range of emotions over the next few weeks, from the reflectiveness of Ash Wednesday to the sorrow of Good Friday and the joyful celebration of Easter.

“All in all, there’s approximately 4,220 pipes. That’s not an exact number because each note on the ‘*Under Maris*’ stop has two pipes to create a wobbling effect, so the only way to get an exact number would be to come up here and count them – which bizarrely enough, no one has ever done!

It’s time to squeeze back down the ladder for Martin to turn the organ back on and get practising. He’s made sure it was turned off before we went inside - to be in there during a service would be almost deafening.

“The organ can be very loud,” he admits, “but the real skill of the organ builder is at the other end of the sound spectrum: even the quietest notes can be heard clearly and distinctly right at the back of the building.” **[B]**



Mewn parchus goffadwriaeth



Bu i'r Gadeirlan dderbyn y llynedd yn ddiolchgar iawn rodd sylweddol gan ystâd Lilian a Michael Birch, a fu'n aelodau hirsefydlog o gymuned y Gadeirlan am beth amser, cyn i salwch atal eu cyfranogi. Mae ein dyled yn fawr i Lilian a Michael am haelioni eu rhodd, a roddwyd at ddibenion cyffredinol y Gadeirlan. Yn dilyn trafodaethau â chyfeillion Lilian a Michael, bydd Cabidwl y Gadeirlan yn cael ei wahodd i wneud penderfyniad ynghylch y defnydd o'r cronfeydd. Fy ngobaith yw y bydd cyfran sylweddol o'r cronfeydd yn gallu cael ei neilltuo tuag at agwedd o fywyd y Gadeirlan a fyddai wedi bod yn agos at galon Lilian a Michael ac a fydd yn anrhydeddu eu cof.

Mae llawer o'n bywyd ar y cyd yma yn y Gadeirlan yn cael ei gynnal gan haelioni cenedlaethau'r gorffennol o addolwyr sydd wedi gadael arian i gefnogi cenhadaeth y Gadeirlan – gweithred o garedigrwydd ac o ffydd yn y dyfodol, y mae'n rhaid i ni fel cymuned fod yn ostyngedig ddiolchgar amdani.

Rwy'n ddiolchgar i Tricia Stuttard, aelod o gynulleidfa'r Choral Holy Eucharist yn y Gadeirlan, a ffrind da i Lilian a Michael, am ysgrifennu'r erthygl hon er cof am ddau enaid tyner a hael. — Yr Is-Ddeon

Remembering Lilian & Michael Birch

Mae **Tricia Stuttard**, aelod o gynulleidfaoedd y Gadeirlan, yn ein helpu i gofio dau aelod ffyddlon o'n cymuned y bydd eu haelioni yn cefnogi datblygiad ein bywyd ar y cyd am flynyddoedd i ddod

Tricia Stuttard, a member of the Cathedral's congregations, helps us to remember two faithful members of our community whose generosity will support the development of our common life over years to come

The Cathedral was honoured and grateful to receive, last year, a substantial benefaction from the estate of Lilian and Michael Birch, who were longstanding members of the Cathedral community for some time, before illness prevented their participation. We owe a debt of gratitude to Lilian and Michael for the generosity of their gift, given for the general purposes of the Cathedral. Following discussions with Lilian and Michael's friends, the Cathedral Chapter will be invited to make a decision about the use of the funds. My hope is that a substantial portion of the funds will be able to be dedicated towards an aspect of the life of the Cathedral that would have been close to Lilian and Michael's heart and that will honour their memory.

Much of our common life here at the Cathedral is sustained by the generosity of past generations of worshippers who have left money to support the Cathedral's mission – an act of kindness and of faith in the future, for which we as a community must be humbly grateful.

*I am grateful to Tricia Stuttard, a member of the Choral Holy Eucharist congregation at the Cathedral, and a good friend of Lilian and Michael, for writing this article in memory of two gentle and generous souls. — **The Sub-Dean***



Rydw i'n hynod ddiolchgar i'r Is-Ddeon am ofyn imi lunio erthygl am ein ffrindiau, Michael a Lilian Birch.

Fe ddechreuon ni addoli yn y Gadeirlan oddeutu'r un amser â Lilian a Michael – roedd hyn pan oedd y Tra Pharg Trevor Evans newydd ei benodi'n Ddeon. Bu Michael a Lilian gynt yn gweithio i Fyddin yr Iachawdwriaeth ac yna fynychu Eglwys Sant Pedr ger eu cartref ym Mhenrhosgarnedd.

Bu Deon Trevor a'i wraig, Chris, yn cynnal sawl cwrs Alfa yn y Gadeirlan a dyna pryd y daethon ni ddod i nabad Michael a Lilian yn well. Wedi cwblhau cwrs Alfa, roedden ni'n awyddus i helpu yn y nesaf trwy goginio a gweini pryd bwyd i'r grŵp nesaf a oedd yn cael ei gynnal yn Nhŷ Deiniol. Bu Michael a Lilian yn helpu gweini'r prydau a chlirio wedyn.

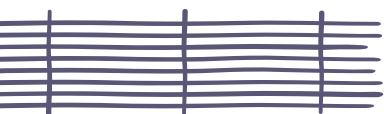
Pan ddaeth y cyrsiau Alfa i ben, roedden ni'n dal eisiau cyfarfod fel grŵp a buon ni'n mynychu noson rhannu'r Beibl yn wythnosol yng nghartref Chris a Trevor, ac fe barodd hyn am flynyddoedd.

Wrth inni ddod i'w nabad nhw'n well, daethon ni i ddarganfod nad oedden nhw wedi cael bywyd rhwydd. Cafodd y ddau ohonyn nhw'n gosod mewn cartrefi plant ar ôl eu geni. Mabwysiadwyd Michael yn blentyn bach gan gwpwl a oedd yn byw yng nghanolbarth Cymru ac roedd yn rhugl ei Gymraeg. Dioddefodd o epilepsi ers ei blentyndod.

Bu i Lilian ddiodesdef broblemau iechyd meddwl, a fu'n ei phlagio o dro i dro trwy gydol ei bywyd. Yn 16 oed, gadawodd y cartref plant a chafwyd swydd iddi yn gwneud gwaith tŷ mewn cartref nyrsys yn Blackpool. Bu'n byw yng nghartref y nyrsys ac yno y daeth i gwrdd â Michael. Roedd yntau wedi dod yno am gyfweiliad am swydd fel nyrs seiciatrïg ond aeth ar goll ar y ffordd yno. Daeth Lilian o hyd iddo a'i gyfeirio at y bws cywir i fynd i'w gyfweiliad. Wedi hynny, blagurodd eu cyfeillgarwch, gan arwain yn y pen draw at briodi a symud i Fangor i dyger Ysbyty Gwynedd.

Bu Chris a Trev yn trefnu sawl encil wythnos ar Ynys Enlli. Roedd Michael a Lilian yn dyheu am fynd am Enlli ond, oherwydd epilepsi Michael, y teimlad oedd ei bod yn ormod o risg i fynd yno am wythnos, gan ei bod yn anodd dod oddi ar yr ynys os ydy'r tywydd yn wael.

Fe benderfynon ni fynd am drip undydd i Enlli gyda'n gilydd, ganol wythnos, tar bod Trev a Chris yn arwain encil yno. Fe gawson ni ddiwrnod bendigedig. Roedd y tywydd yn berffaith – yr awyr yn las, y môr yn las ac yn llonydd. Roedd Chris a Trev yno i'n croesawu o'r cwch wrth inni gyrraedd a cherddon ni i fyny'r llwybr gyda'n gilydd at olion yr hen abaty a'r eglwys fach wrth droed y mynydd. Fe gawson ni ginio gyda'r grŵp a oedd yno ar yr encil. Hedfanodd y diwrnod yn llawer rhy gyflym ac mor braf oedd cael treulio amser hyfryd yng





I am very grateful to the Sub-Dean for asking me to write an article about our friends, Michael and Lilian Birch.

We first started worshipping at the Cathedral about the same time as Lilian and Michael, when the Very Revd Trevor Evans had just become Dean. Michael and Lilian had previously worked for the Salvation Army and then attended St Peter's Church, which was near their home in Penrhosgarnedd.

Dean Trevor and his wife, Chris, ran several Alpha courses at the Cathedral and that is when we really got to know Michael and Lilian better. After completing an Alpha course, we were keen to help at the next one by cooking and serving a meal, and this took place in Tŷ Deiniol. Michael and Lilian helped to serve the meals and clear up afterwards.

When the Alpha courses had finished, we still wanted to meet as a group and we attended a weekly Bible sharing evening in Chris and Trev's home, and this continued for several years.

As we got to know them better, we discovered they had not had an easy life. Both of them had been placed in children's homes after being born. Michael was adopted as a small child by a couple living in mid Wales and he was a fluent Welsh speaker. He suffered from epilepsy from early childhood.



nghwmi cyfeillion o Gristnogion. Roedd hi'n ddiwrnod bythgofiadwy ar bererindod i Enlli.

Yn llawer diweddarach, er tristwch mawr, aeth Lilian a Michael yn sâl gyda dementia ac fe'u gwahanwyd dros eu blynyddoedd olaf. Symudwyd Michael i gartref gofal yng nghanolbarth Cymru yn agos at ei deulu. Yn y pen draw, fe aeth Lilian i gartref arbenigol yn Lerpwl. Bu farw Michael yn 2019, ychydig flynyddoedd cyn Lilian yn 2022, ac mae eu llwch wedi'i gladdu gyda'i gilydd yng nghanolbarth Cymru ger teulu Michael.

Dwi'n credu bod Michael a Lilian yn teimlo eu bod wedi'u derbyn ac yn cael eu caru yn ein Cadeirlan hyfryd a mwynhau addoli yno. Rydyn ni'n well pobl o'u nabod nhw. Cwsg mewn heddd, Lilian a Michael, ein ffrindiau annwyl. **[B]**



Lilian suffered from mental health problems, which kept recurring through her life. At 16 she left the orphanage and was found a job as a domestic worker in a nurses' home near Blackpool. She lived in the nurses' home, and it was here that she met Michael. He was going for an interview for a job as a psychiatric nurse but got lost on the way there. Lilian found him and put him on the right bus to get him where he wanted to be. After that, their friendship blossomed and eventually led to their marriage and a move to Bangor to a house near Ysbyty Gwynedd.

Chris and Trev arranged many week-long retreats to Ynys Enlli (Bardsey). Michael and Lilian longed to go to Bardsey but, because of Michael's epilepsy, it was thought too risky for them to go for a week, as it can be difficult getting on or off the island if the weather is bad.

We decided to make a day trip to Bardsey together, mid-week, whilst Trev and Chris were leading a retreat there. We had a wonderful day. The weather couldn't have been more perfect – blue skies, blue sea and very calm. Chris and Trev met us off the boat when we arrived and we walked up the path together to the old ruined abbey and the little church at the foot of the mountain. We had lunch with the group who were there on retreat. The day went far too quickly and it was such a lovely time spent with Christian friends. It was a day we will never forget, a pilgrimage to Bardsey.

Sadly, much later, both Lilian and Michael became ill with dementia and were separated for their final years. Michael moved into a care home in mid-Wales near his family. Lilian eventually went into a specialist home in Liverpool. Michael died in 2019, a few years before Lilian's death in 2022, and their ashes are buried together in mid-Wales near Michael's family.

I think Michael and Lilian felt accepted and loved in our beautiful Cathedral and enjoyed worshipping there. We are better people for having known them. Rest in peace, Lilian and Michael, our dear friends. **[B]**



Mab y Duw Byw

Ein cyfres bregethu dros y Grawys

A hwythau ar gyrion
Caersalem, ar ddechrau'u
taith i wynebu yno
Ddiodefaint ac
Atgyfodiad, gofynnodd
Iesu i'w ddisgyblion,
“Pwy meddwch chwi
ydwyf fi?” Ateb eofn
Sant Pedr yw, “Ti yw Mab
y Duw byw.” Mae Duw
wastad yn ein hwynebu
ni â'r un cwestiwn, gan
wahodd ein datganiad, ein
dealltwriaeth.

Roedd y bedwaredd
ganrif yn gyfnod pan y
deuai Esgobion ynghyd
i gynnig ateb ffurfiol i
gwestiwn taer Duw, a bu
i'r rhai a ymgasglodd yn
Nicea yn 325 yn gosod eu
dealltwriaeth yng Nghredo
Nicea.

Wrth inni deithio'r Grawys
hwn tuag at ddirgelion

Dioddefaint ac Atgyfodiad
Crist, bydd ein cyfres
o bregethau'n archwilio
datganiadau enwog y
Credo am natur Iesu Grist,
Mab y Duw byw.

Ein **His-Ganon, y Parchg
Josie Godfrey**, sy'n
darparu yma ar ein cyfer
gefndir hanesyddol a
diwinyddol Credo Nicea
i'n paratoi ar gyfer y
pregethu.

Y flwyddyn ydy 312.
Mae'r Ymeradwr
Cystennin wedi
cael tröedigaeth at
Gristnogaeth, sydd
wedyn yn cael ei
gyfreithloni. Mae
Cristnogion a fu
dan erledigaeth hir yn dod allan gan
lawenhau yn y rhyddid i bregethu,
addysgu ac addoli fel y mynon
nhw, tar bo Cystennin yn ceisio uno
a ffurfioli'r Eglwys, a thrwy hynny ei
gwneud hi'n ddefnydd gwleidyddol er
mantais iddo fo'i hun.

Hyd yn oed tra'n cael eu herlid, roedd
Cristnogion wedi dadlau dros bynciau

Son of the Living God Our Lent sermon series

As they are about to head to Jerusalem, there to confront Passion and Resurrection, Jesus asks his disciples, “Who do you say that I am?” Saint Peter replied fearlessly, “You are the Son of the living God.” God always confronts us with that same question, inviting our declaration, our understanding.

The 4th century was a time when Bishops gathered to offer a formal answer to God’s insistent question, and those who gathered in Nicea in 325 set forth their understanding in the Nicene Creed.

As we journey this Lent towards the mysteries of Christ’s Passion and Resurrection, our sermon

series will explore the famous Creed’s declarations about the nature of Jesus Christ, the Son of the living God. Our **Minor Canon, the Revd Josie Godfrey**, provides here for us the historical and theological background of the Nicene Creed to prepare us for our preaching series.

The year is 312. The Emperor Constantine has converted to Christianity, which is then legalised. Long-persecuted Christians emerge rejoicing in the freedom to preach, teach and worship as they please, whilst Constantine looks to unify and formalise the Church, making it of greater political use to him.

Even whilst persecuted, Christians had argued over matters of doctrine, particularly the nature of Jesus Christ,





athrawiaethol, yn enwedig ynglŷn â natur Iesu Grist, a'i rôl o fewn y Drindod ac felly, gyda therfyn ar erledigaeth, daeth mwy o gyfleoedd i gyfathrebu, i drafod ac, yn anochel, i ffraeo. Mae eu cwestiynau yn Gristolegol, yn ymwneud â natur Crist a pherthynas y Mab â'r Tad. Maen nhw'n chwilio am atebion i'r cwestiwn y gofynnodd Iesu ei hun i Pedr: "Pwy wyt ti'n dweud ydw i?"

Ac felly, galwodd Cystennin, a oedd yn poeni bod yr Eglwys yr oedd newydd ei ffurfioli – yr un yr oedd wedi gobeithio a fyddai'n sefydlogi'r ymerodraeth – eisoes yn ymrannu ac yn ymddatod, y cyngor eciwmenaid cyntaf. Mae'n galw ar bob un o'r 1800 o esgobion o bedwar ban yr ymerodraeth i gasglu ynghyd mewn un man, ac yma, yn y flwyddyn 325 yng Nghyngor Nicea, y daeth Credo Nicea i fod.

Ceisiodd Cyngor Nicea, fel y rhan fwyaf o gynghorau wedi hynny, ymwrthod â heresiâu, i gyhoeddi datganiadau clir o gredo, ac i ddwyn eglurder i unrhyw ddryswch. Prif asgwrn cynnen yn Nicea oedd y berthynas rhwng y Tad a'r Mab. Cyflwynwyd dadleuon gan ddau esgob, Eusebius o Cesarea a Marcellus o Ancyra. Pwysleisiodd Eusebius wahaniaeth y Tad a'r Mab, dan mai ail hypostasis ydy'r Mab – o sylwedd wahanol i'r Tad, a genhedlwyd cyn amser, ac, yn yr ymgawdoliad, yn defnyddio cnawd fel offeryn, heb enaid dynol tra'i fod yntau, Duw, yn disodli'r enaid dynol honno. Pwysleisiodd Marcellus, fodd bynnag, unffurfiaeth y Tad a'r Mab – mai un hypostasis ydy Duw, un sylwedd, ac mai'r Mab ymgawdoledig yn unig ydy'r ail hypostasis – dydy'r Gair ddim ond yn dod ar ffurf y Mab yn yr ymgawdoliad, a bod gan y cnawd tybiedig natur ddynol llawn, gydag enaid ddynol.

Adnabyddir yr anghydfod hwn ynghylch y berthynas rhwng y Tad a'r Mab fel y Ddadl Ariadd. Credai Arius nad oedd y Mab yn gyfangwbl yn Dduw nac yn gyfangwbl yn ddyd; mai'r ymgawdoliad oedd cymeryd corff dynol, ond nid natur ddynol; bod y Llogos, yng Nghrist, wedi'i asio at gorff ddynol nad oedd yn berchen ag enaid gysbyll.

Roedd Cyngor Nicea'n wynebu dwy her: cyhoeddi Arius yn heretic, yn gamgredwr, ac i ddiffinio'r berthynas rhwng y Tad a'r Mab. Y broblem a wynebai Nicea oedd nad oedd gair ysgrythurol i nacáu'r hyn a ddywedai Arius, felly, roedd yn rhaid iddyn nhw gyflwyno gair newydd, homöwsios, sy'n golygu un sylwedd.

Condemniodd Cyngor Nicea unrhyw ddealltwriaeth o'r Mab fel yn israddol i'r Tad, ac felly llwyddo i gyhoeddi Aurius yn heretic, ond golygodd ddryswch ynglŷn â'r terminoleg a ddefnyddiwyd ei bod hi'n bosib i nifer o ddiwinyddion pro-Ariadd i ddehongli'r diffiniadau o'r Nicea

and his role within the Trinity, and so with the end of persecution comes more opportunities to communicate, to discuss, and, inevitably, to argue. Their questions are Christological, relating to the nature of Christ and the relationship of the Son to the Father. They search for answers to the question that Jesus himself asked to Peter: “Who do you say that I am?”

And so Constantine, worrying that his newly formalised Church – which he had hoped would provide stability to the empire – was already falling apart, calls the first ecumenical council. He calls all 1800 bishops from across the empire to gather in one place, and it is here, in 325 at the Council of Nicaea, that the Nicene Creed originates.

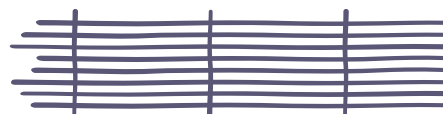
The Council of Nicaea, like most councils after it, attempted to refute heresies, to declare clear statements of belief, and to clarify confusions. The main point of contention at Nicaea was that of the relationship between the Father and the Son. Arguments were made by two bishops; Eusebius of Caesarea and Marcellus of Ancyra. Eusebius stressed the difference of the Father and the Son, believing that he is a second hypostasis – of a different substance from the Father, begotten before time, and, in the incarnation, using flesh as an instrument, lacking a human soul whilst He, God, replaces that human soul. Marcellus, however, stressed the sameness of the Father and the Son – that God is one single hypostasis, one substance, and that the incarnate Son alone is a second hypostasis – the Word only becomes the Son in the incarnation, and the assumed flesh has a full human nature, with a human soul.

This disagreement over the relationship between the Father and the Son is commonly known as the Arian Controversy. Arius believed that the Son was neither fully God nor fully man; that the incarnation was the taking of a human body, but not a human nature; that, in Christ, the Logos was united to a human body lacking a rational soul.

The Council of Nicaea faced two challenges: to declare Arius a heretic, and to define the relationship between the Father and the Son. The problem faced by Nicaea was that there was no scriptural word to exclude what Arius was saying, therefore they had to introduce a new word: homoousios, meaning one substance.

The Council of Nicaea condemned any understanding of the Son as subordinate to the Father, and therefore succeeded in declaring Arius a heretic, but confusion over the terminology used meant that it was possible for many pro-Arian theologians to interpret the definitions of the Nicaea according to their own beliefs. In addition, other questions relating to the doctrine of the Trinity still remained, and persisted until the Council of Constantinople in 381.

Nicaea was not the end of the Christology discussion, but merely the beginning. At Nicaea, the core beliefs of the Christian faith were formally agreed for the first time, but this did little to end the



yn ôl eu credoau eu hunain. Yn ogystal â hyn, roedd cwestiynau eraill yn ymwneud ag athrawiaeth y Drindod yn aros, a pharhau a wnaethon nhw hyd at Gyngor Caer Gystennin 381.

Nid Nicea oedd diwedd y drafodaeth ar Gristoleg, ond megis y dechrau. Yn Nicea y cytunwyd credoau craidd y ffydd Gristnogol yn ffurfiol am y tro cyntaf, ond prin y gwnaeth unrhyw beth i dawelu'r trafodaethau a'r anghydfodau. Fel canlyniad, fe ddylid cyfeirio'n fwy cywir at y Credo a ddefnyddir ganddon ni heddiw fel y Credo Niceno-Constantinopolitaidd, yn cynrychioli'r gwelliannau a'r ychwanegiadau arwyddocaol a wnaed i'r credo gwreiddiol yng Nghyngor Caer Gystennin yn 381 (er, erbyn ichi fod wedi mentro yngan y teitl hwnnw, waeth ichi fod wedi adrodd y credo cyfan!).

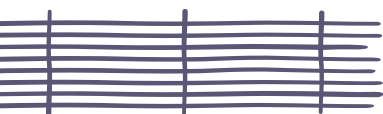
Gwnaed llawer o waith datblygu'r credo rhwng Nicea a Chaer Gystennin gan y Tadau Capadochaidd: Basil Mawr, Gregory o Nyssa a Gregory o Nazianzus, gyda chymorth nifer o Gynghorau llai a gynhaliwyd yn ystod y cyfnod hwnnw, pob un yn ategu, herio neu'n ychwanegu at y Cred a gytunwyd yn Nicea. Cafodd cwestiynau ynghylch yr Ysbryd Glân eu hanwybyddu i raddau helaeth yn Nicea, yn rhannol oherwydd y gallen nhw fod wedi drysu'r cwestiynau a oedd yn bodoli ar y pryd am sylwedd y Tad a'r Mab, felly un o'r prif ychwanegiadau at y cred yng Nghaer Gystennin ydy'r datganiadau ynghylch yr Ysbryd Glân.

Mae'r Credo a gytunwyd yng Nghaer Gystennin yn dal i gael ei ddefnyddio hyd Heddiw yn y rhan fwyaf o Eglwysi Cristnogol y Gorllewin. Ers Caer Gystennin yn 381, dydy'r testunau a drafodwyd yno heb fod yn destun trafod. Ysgrifennwyd Credo Nicea fel datganiad diffiniol credo Cristnogaeth, gan osod allan yr hyn roedd yr Eglwys yn ei gredu, yn ei feddwl ac yn ei ddysgu am y Drindod a pherson Iesu Grist yn y bedwaredd ganrif, ac felly, yr hyn a rydyn ni'n dal i'w gredu heddiw.

I raddau, mae Credo Nicea yn tarddu o bryder; ceisio eithrio'r hyn nad ydyn ni'n ei gredu, yn hytrach na chadarnhau yr hyn rydyn ni'n ei gredu. Wrth gwrs, mae'r pryder hwn yn parhau ymhell y tu hwnt i Nicea, a thu hwnt i Gaer Gystennin hefyd, at y pryder y gallwn ninnau ei deimlo wrth geisio mynegi ein ffydd heddiw.

Yn Efengyl Mathew, gofynnai Iesu: "Pwy wyt ti'n dweud ydw i?", ac mae'r cwestiwn hwn yn dal i'n hwynebu ni heddiw, wrth inni gael ein galw nid i gwestiynu geiriau'r Credo, ond i ganiatáu iddyn nhw ein dwyn yn ddyfnach i ddirgelwch Crist, Mab y Duw Byw. Eleni, wrth inni deithio trwy'r Grawys, fe fyddwn ni'n archwilio rhai o'r datganiadau credoaid ar natur Crist o fewn ein cyfres o bregethau, fel ein bod, wrth edrych tuag at ddathlu yr Atgyfodiad ar Sul y Pasg, fel Pedr, yn medru datgan gyda hyder, "Mab y Duw Byw." **[B]**

Fel rhan o'n digwyddiadau nos Fercher yn ystod y Grawys, ac mewn cyswllt â'n cyfres bregethu dros y Grawys, bydd Canon Robin Ward yn rhoi sgwrs ar-lein o dan y teitl **Credoau, Cynghorau a Nyth Cacwn: Cwrs gloywi am yr Eglwys Fore**—gweler t. 60



discussions and disagreements. As a result, the Creed we use today should more properly be called the Niceno-Constantinopolitan Creed, representing the significant amendments and additions made to the original creed at the Council of Constantinople in 381 (although by the time you've said that title, you may as well have said the whole creed).

Much of the development of the creed between Nicaea and Constantinople was done by the Cappadocian Fathers: Basil the Great, Gregory of Nyssa and Gregory of Nazianzus, helped by a number of smaller Councils which took place during this period, each clarifying, disputing or adding to the Creed agreed at Nicaea. Questions around the Holy Spirit had been largely ignored at Nicaea, in part because they could have confused the existing questions around the substance of the Father and the Son, therefore a major addition to the creed at Constantinople is the statements regarding the Holy Spirit.

The Creed agreed at Constantinople is still in use today in most Western Christian Churches. Since Constantinople in 381, those topics discussed there have not been up for debate. The Nicene Creed was written as a defining statement of the belief of Christianity, setting out what the Church believed, thought and taught about the Trinity and the person of Jesus Christ in the fourth century, and therefore what we still believe today.

To some extent, the Nicene Creed comes from a place of anxiety; attempting to exclude that which we do not believe, rather than to affirm that which we do. Of course, this anxiety persists far beyond Nicaea, and beyond Constantinople too, to the anxiety we can feel when articulating our faith today.

In Matthew's Gospel, Jesus asks "Who do you say that I am?", and this question still confronts us today, as we are called not to dispute the words of the Creed, but to allow them to draw us deeper into the mystery of Christ, the Son of the Living God. This year, as we journey through Lent, we will explore some of the credal statements on the nature of Christ within our sermon series, so that as we look towards the celebration of the Resurrection on Easter Day, we, like Peter, might be able to declare with confidence, "the Son of the Living God." **[B]**

As part of our Wednesday events during Lent, and in connection to our Lent sermon series, we welcome Canon Robin Ward to deliver an online talk entitled **Creeds, Councils and Controversies: A refresher on the Early Church**—see p. 61

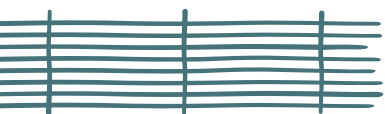




Ein cymdogaeth ym Mangor Our Bangor neighbourhood

Saif Cadeirlan Deiniol Sant ar ganol stryd fawr hiraf Cymru – 1,265m, neu oddeutu milltir, o un pen i'r llall. Yn ddiweddar, bu pryderon ynghylch dyfodol y Stryd Fawr. Ym **Muchedd Bangor** rydym yn cwrdd â rhai o'r bobl sy'n gweithio i geisio gwneud canol y ddinas yn le ffynniannus.

Yn y rhifyn hwn, aiff **Chris Dearden** draw i Ganolfan Menai ger cloc y dref, lle mae Homme Menswear and Barbers newydd agor eu hail siop yn y ddinas. Dan Jones sydd yng ngofal ochr dillad dynion y busnes, gyda Mathew Jones a Deion Evans yn trin gwalltiau.





Saint Deiniol's Cathedral stands at the centre of the longest high street in Wales – 1,265m or around a mile long. But recently there's been concern about the High Street's future. In **Buchedd Bangor** we're meeting some of the people who are working to make our city centre a thriving place.

In this edition, **Chris Dearden** heads over to the Menai Centre by the town clock, where Homme Menswear and Barbers has just opened its second shop in the city. Dan Jones runs the menswear side of the business, with Mathew Jones and Deion Evans cutting hair.



Does 'na'r un siop cweit fel hon yn unlle yng Ngogledd Cymru – neu efallai ymhellach na hynny. Ond dydy hynny ddim yn unig oherwydd yr hyn rydyn ni'n ei gynnig. Rydyn ni am drin pobl yn dda, bod yn ddiffuant a bod yn onest.

Os drïwch chi rhyw ddilledyn i'w wisgo, a chithau'n edrych yn wirion ynddo, fe ddeudwn ni hynny wrtha chi. Yn ddiplomatig, wrth gwrs, ond mae hynny'n golygu fod pobl yn gwybod y gallen nhw ddod yma a phrynu dillad sy'n edrych yn dda arnyn nhw. Mae'n golygu fod ganddon ni gwsmeriaid sy'n dod o gyn belled â'r Bermo i brynu dillad, a chael torri gwallt.

Dwi 'di bod yn y diwydiant ffasiwn dynion ers o'n i'n 16, pan ddechreuais i ar gynllun hyfforddi ieuentid (y "Y. T. S.") oedd yn talu £35 yr wythnos nôl ym 1994. Ers hynny, dwi wedi ymgymryd âphob rôl posib yn y busnes, o redeg siop i fod yn asiant gwerthu teithiol i dylunio ffasiwn a chyfanwerthu.

Ddois i nôl i'r stryd fawr yn 2020. Daeth y syniad o gyfuno dillad dynion a barbwr mewn un busnes o weld sut roedd y cadwyni manwerthu mwy wedi amrywiaethu trwy gynnwys siopau coffi. Dwi 'di nabod Mathew ers dyddiau ysgol, ac roedd y ddau ohonon ni'n gwybod wrth reddf y gallen ni greu rhywbeth a all weithio.



There's no shop quite like ours anywhere in North Wales – or maybe even further afield. But that's not just because of what we do. It's also because of how we do it. We want to treat people well, be authentic and be honest.

If you try something on, and you look daft in it, we'll say so. Diplomatically, of course, but it means that people know they can come here and buy clothes which look good on them. It means we've got customers who'll come from as far away as Barmouth to buy clothes, and have a haircut.

I've been in the men's fashion industry since I was 16, when I started on a Y. T. S. – youth training scheme – it paid £35 a week back in 1994. Since then I've done every conceivable role within the business from running stores and being a travelling sales agent to fashion design and wholesale.

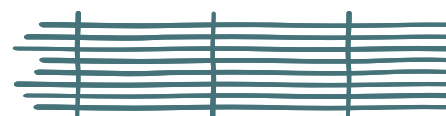
I have a lot of faith in our future, but know we have to work hard if we want to succeed – if an idea comes to me at 2am, then I have to get up and go with it

I came back to the high street in 2020. The idea of menswear and barbers together in the same business came from seeing how bigger retail chains had diversified with coffee shops. I've known Mathew since we were both at school, and we both instinctively knew that we could do something which would work.

And it does. I've had property agents come and offer me deals to move into different premises, but with the condition that we drop the barber side of the business. And the answer is always no.

The two elements of the business complement each other – people will regularly come in for a haircut and buy a top while they're here... or travel some distance because we've got a certain fashion brand, and they'll have a haircut as well. You might think that Mathew and Deion would be doing some hard sell while people are sat in the barber's chair, but they don't need to, and we wouldn't want them to.

It's still been hard work building this business up though. We started a matter of weeks before the pandemic, and went into lockdown



Ac mae o. Mae 'na asiantwyr eiddo wedi dod ata i yn cynnig dêls i symud i wahanol eiddo, ond ar yr amod ein bod yn cael gwared agochr trin gwallt y busnes. A'r ateb bob tro ydy "na".

Mae dwy elfen y busnes yn cyfuno'n dda – mae pobl yn aml yn dod yma i gael trin gwallt ac yn prynu rhyw gryd neu rywbeth tra'u bod nhw yma... neu'n teithio'n o bell gan fod ganddon ni rhyw frand ffasiwn penodol, a phenderfynu cael torri'u gwallt 'run pryd. Mae'n ddigon posib eich bod yn dychmygu fod Mathew a Deion wrthi'n galed yn ceisio gwthio'u cynnyrch tra fo pobl yn eistedd yng nghadair y barbwr, ond does dim rhaid iddyn nhw, a fasen ni ddim am iddyn nhw wneud hynny 'chwaith.

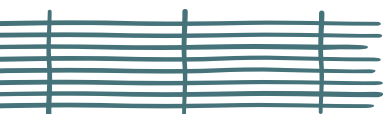
Serch hynny, mae adeiladu'r busnes wedi golygu gwaith caled. Wnaethon ni roi cychwyn arni ond rhyw ychydig wythnosau cyn y pandemig, gan symud i'r cyfnod clo yn fuan wedyn. Ond roedd hi mewn gwirionedd yn fendith, gan imi sylweddoli'n gynnar iawn nad oedd pethau cweit yn taro naw. Roedd ein ffocws ar ffasiwn i ddynion ifanc rhwng 16-25 oed, ond roedd angen inni symud at logi dillad priodas a dillad dynion i oedrannau eraill. Rhoddod y cyfnod clo gyfle inni ailfeddwl a'r amser inni fedru gwneud hynny'n gynt na phetawn ni'n dal ar agor.

Ac mae ganddon ni gynlluniau eraill i ddatblygu'r busnes ymhellach. Roedd ein siop gyntaf ym Mangor ger y cyffordd â Stryd y Deon, a bellach rydyn ni'n berchen ar ail siop. Bangor ydy curiad calon y gogledd 'ma; mae iddi ddalgylch eang iawn a llwyth o botensial. Petae ganddoch chi ddeg cwmni ym Mangor ag ethos tebyg i ninnau, dwi'n meddwl y gwelwch chi ganol y ddinas yn chwyldroi mewn chwinciad.

Mae'r Gadeirlan yn adeilad prydfferth, ond mae angen proffil uwch arni er mwyn denu pobl i Fangor hefyd. Dwi wedi bod yno ar gyfer ambell fedydd – dwi'n dad bedydd i ddau o blant lleol. Roedd fy mam yn Babyddes a 'nhad yn Fethodist, ond fe benderfynais innau roi'r gorau i fynd i'r eglwys pan o'n i'n rhyw deg neu unarddeg oed. Ar hyn o bryd, dewch inni ddweud mod i'n credu mewn daioni uwch, ond dydw i ddim cweit yn siwr pa ffurf yn union mae hynny'n ei olygu.

Mae gen i hefyd lawer o ffydd yn ein dyfodol, ond yn gwybdo fod ganddon ni waith caled o'n blaenau i wireddu hynny. Os daw syniad i 'mhen i am 2 y bore, mae'n rhaid imi godi a'i ddilyn. Rydyn ni isho dechrau ein label ffasiwn ein hunain, ac edrych ar yr hyn a elwir yn siopa personol – fe fydd ganddon ni 'stafell i fyny'r grisiau lle geith pobl sesiwn breifat i gael trïo siwtiau priodas ymlaen.

Efallai ei fod ychydig yn debyg i'r Gadeirlan – os ydych chi'n angerddol dros ofalu am bobl ac am wneud i rywbeth weithio, yna fe wneith y darnau ddisgyn i'w lle. **[B]**





almost immediately. But that was actually a blessing, because I realised quickly that we hadn't got things quite right. We were focused on fashion for young men aged 16-25, but we needed to move into wedding suit hire and menswear for other age groups. The lockdowns gave us chance to reset and do that a lot faster than if we'd had to stay open.

And we've still got plans to develop the business further. Our first shop in Bangor was close to the junction with Dean Street, and now we have a second shop. Bangor is the heartbeat of North Wales, it's got a huge catchment area and loads of potential. If you had ten companies in Bangor with a similar ethos to us, I think the city centre would turn itself round in a heartbeat.

The Cathedral is a beautiful building, but it needs to have a higher profile in attracting people to Bangor as well. I've been in a few times for baptisms – I'm godfather to a couple of local children. My mum was a Roman Catholic and my dad a Methodist, but I made a conscious decision to stop going to church around the age of ten or eleven. For now, I say I believe in a greater good, but I'm still not sure what form that takes.

I do also have a lot of faith in our future, but know we have to work hard if we want to succeed. If an idea comes to me at 2am, then I have to get up and go with it. We want to start our own fashion label, and also look at what's called personal shopping – we'll have an upstairs room where people can have a private session to try on wedding outfits.

Maybe it's a bit like the Cathedral – if you have a passion for looking after people and you want to make something work, then things will fall into place. **[B]**





Ein cymdogaeth
ym Mangor
Our Bangor
neighbourhood

**O gasgliadau
Storiel**

**From the
Storiel collections**

Mae **Storiel**, amgueddfa ac oriel sirol Gwynedd a phartner agos i Brifysgol Bangor, 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, and a close partner of Bangor University, is our neighbour in the Cathedral Close.

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



Y Gwir Barchg Henry William Majendie, Esgob Bangor o 1809 hyd 1830

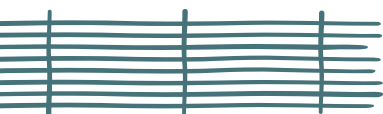
Mae'r Archeolegydd a'r Cymrawd Ymchwil ym Mhrifysgol Bangor, **Frances Lynch Llewellyn**, yn ein cyflwyno i un a wnaeth gyfraniad arwyddocaol i gartref presennol Storiel pan oedd yn byw yno pan oedd yn Blas yr Esgob

Mae cyfenw Henry Majendie yn un anarferol a dwi wedi pendroni'n aml pwy ydoedd, a sut y daeth i fod yn wellhäwr o Blas yr Esgob ym Mangor, yr adeilad sydd erbyn heddiw yn Storiel. Yn ddiweddar, wrth chwilio cyfrolau The Transactions of the Caernarfonshire Historical Society am rywbeth hollol wahanol, deuthum ar draws ysgrif gan yr Athro M. L. Clarke, Athro Lladin pan y deuthum gyntaf i Fangor, ar yr Esgob Majendie, ac yr wyf wedi ei medi yn ddigywilydd ar gyfer y traethawd hwn – nid am wwrthrych yng nghasgliad Storiel, ond am un o ddarparwyr ei gartref presennol.

Ffrangeg yw'r enw – de Majendie. Huguenot oedd taid Henry Majendie a ddaeth i Loegr yn 1701 ar ôl Dirymu Gorchymyn Nantes. Ymsefydlodd yng Nghaerwysg lle bu'n dysgu Ffrangeg a gweinidogaethu i gynulleidfa Brotestannaidd Ffrengig yno. Daeth ei fab, Jean-Jacques, yn offeiriad Anglicanaidd a gwasanaethodd hefyd fel Pregethwr i gapel Protestannaidd Ffrainc yn y Savoy yn Llundain. Daeth yn llefarydd ar ran y gymuned honno, a daeth hyn ag ef i gwmni Archesgob Caergaint, a chafodd apwyntiad yn 1761 yn diwtor i'r Frenhines Charlotte, nad oedd hi'n gwybod unrhyw Saesneg pan gyrhaeddodd i briodi'r Brenin Siôr III. Enillodd y teulu Majendie o hynny ymlaen ffrind a noddwr pwerus iawn ym mherson y brenin, dros ddwy genhedlaeth.

Daeth Jean-Jacques Majendie, ar ôl dysgu Saesneg i'r frenhines, yn diwtor i'w meibion hynaf, yr un a ddaethai'n Siôr IV a Frederick, Dug Efrog. Cafodd ei fab, Henry William, a aned yn 1754, addysg Saesneg yn Charterhouse a Chaergrawnt, a dilynodd ei dad i'r llys brenhinol, lle penodwyd ef yn diwtor i William (a ddaethai'n Frenin William IV yn ddiweddarach). Ym 1779 ymunodd ef a'r Tywysog William, a oedd yn 13 ar y pryd, â'r Llynges ac aethant i forio, Henry yn Ganollongwr a'r Tywysog William fel Morwr Abl cyffredin. Arhosodd yn y Llynges tan 1782, gan oroesi brwydrau Cape St Vincent a Gibraltar ac, yn ddiweddarach Efrog Newydd yn Rhyfel America. Trwy'r amser roedd yn ceisio dysgu'r clasuron ac ymddygiad da i'r tywysog!

Pan adawodd y Llynges dilynodd ei dad i Eglwys Loegr, gan gael ei ordeinio yn 1783 a dod yn Ficer Bromsgrove ac yna yn 1785 yn



The Right Revd Henry William Majendie, Bishop of Bangor from 1809 to 1830

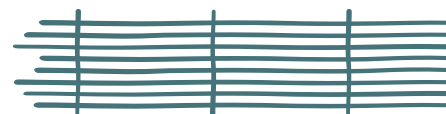
Frances Lynch Llewellyn, archaeologist and Research Fellow at Bangor University, introduces us to one who made a significant contribution to Storiel's current home when he lived there when it was the Bishop's Palace

Henry Majendie's surname is an unusual one and I have often wondered who he was, and how he came to be the improver of the Bishop's Palace in Bangor, the building which by today is Storiel. Recently, searching the volumes of The Transactions of the Caernarfonshire Historical Society for something completely different, I came across an article by Prof. M. L. Clarke, Professor of Latin when I first came to Bangor, on Bishop Majendie, and I have shamelessly quarried it for this essay – not so much an object in the Storiel collection, but one of the providers of its current home.

The origin of the name is French – de Majendie. Henry Majendie's grandfather was a Huguenot who came to England in 1701 after the Revocation of the Edict of Nantes. He settled in Exeter where he taught French and ministered to a French Protestant congregation there. His son, Jean-Jacques, became an Anglican priest and also served as Preacher to the French Protestant chapel in the Savoy in London. He became a spokesman for that community, which brought him friendship with the Archbishop of Canterbury who got him an appointment in 1761 as tutor to Queen Charlotte, who knew no English when she arrived to marry King George III. The Majendie family from then on gained a friend and very powerful patron in the person of the king, over two generations.

Jean-Jacques Majendie, having taught the queen English, became a tutor to her eldest sons, the future George IV and Frederick, Duke of York. His son, Henry William, born in 1754, had an English education at Charterhouse and Cambridge, and followed his father into the royal court, where he was appointed tutor to William (later King William IV). In 1779 he and Prince William, then 13, joined the Navy and went to sea, Henry William as a Midshipman and Prince William as an ordinary Able Seaman. He stayed in the Navy until 1782, surviving the battles of Cape St Vincent and Gibraltar and, later New York in the American War. All the while he was trying to teach the prince classics and good behaviour!

When he left the Navy he followed his father into the Church of England, being ordained in 1783 and became Vicar of Bromsgrove



Ganon Windsor, gan gadw'n agos felly at y teulu brenhinol. Tua'r un amser priododd ag Anne Routledge, aeres gyfoethog o Cumberland. Ym 1790 daeth yn Ficer Nether Sowe yng Ngwlad yr Haf. Nid ymddengys ei fod yn byw yn Nether Sowe, ond dengys ei ohebiaeth iddo ymddiddori mewn sefydlu Ysgol Sul yno, ac yn gyffredinol yn ei fywoliaethau diweddarach treuliodd gyfran lled uchel o'i flwyddyn o fewn ei blwyf neu ei esgobaeth, yn wahanol i lawer o glerigwyr uchelgeisiol yr adeg honno.

Roedd gan Siôr III farn uchel iawn am Henry Majendie, gan ei ddisgrifio i William Pitt fel "difinydd eithriadol o ragorol," a hyd yn oed gadw portread ohono yn ei ystafell. Roedd yn awyddus i'w gadw'n agos at Gastell Windsor a'r llys pan ddaeth Majendie yn 1798 yn Ganon i St Pauls yn Llundain. Yr oedd yn wir yn glerigwr uchelgeisiol ac yn un a hoffai gyflog da ac yn 1800 yr oedd yn falch o gael ei benodi'n Esgob Caer. Yng Nghaer bu'n byw yn yr esgobaeth drwy gydol ei flwyddyn gyntaf ac ysgrifennodd yn 1804 A Charge Delivered to the Clergy of the Diocese of Chester sy'n datgelu iddo gymryd ei rôl fel Esgob o ddifrif yn sicrhau bod ei glerigwyr yn gwasanaethu eu cynulleidfaoedd yn dda, hyd yn oed hyd at gan eu hannog i "gyfathrachu cyfarwydd â'r bobl, yn enwedig o'r urddau isaf, ar destynau crefyddol a moesol." Dichon fod y bregeth dros eu penau, ond gwrandawent ar ymddiddan, "if it appears to branch off easily from the subject of common discourse; to flow sincerely from the heart; and above all to be in unison with his own life and conduct, of which the people are by no means inattentive observers." Ystyrir ef yn bregethwr da, a thybiai y Brenin ei fod yn "sicr yn un o'r pregethwyr gorau yn y deyrnas."

Tra yng Nghaer roedd ganddo gyflog rhesymol ac roedd hefyd yn gwneud arian o brynu a gwerthu eiddo, ond erbyn 1808 roedd yn awgrymu i'r brenin y byddai'n hoffi "dyrchafiad". Methodd gael ei wneud yn Esgob Caerwrangon ond yn 1809 cynigiwyd Bangor iddo. Gan fod Bangor yn esgobaeth lawer llai na Chaer (a oedd ar y pryd yn cynnwys Swydd Gaerhirfryn) mae ei bleser wrth symud yn syndod braidd. Hyd yn oed yn fwy o syndod yw'r ffaith bod yr incwm esgobol mewn gwirionedd yn uwch nag un Caer! Pan gyfarfu Richard Fenton, y mae ei ddyddiaduron yn ffynhonnell ddefnyddiol iawn o bob math o hel clecs, yr Esgob ym Mangor yn 1813 fe ddyfalodd fod yr incwm

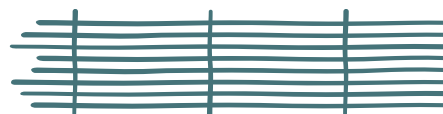


and then in 1785 a Canon of Windsor, retaining his closeness to the royal family. About the same time he married Anne Routledge, a wealthy heiress from Cumberland. In 1790 he became Vicar of Nether Sovey in Somerset. He does not seem to have lived at Nether Sovey, but his correspondence shows that he took an interest in the establishment of a Sunday School there, and generally in his later benefices he spent a fairly high proportion of his year within his parish or diocese, in contrast to many ambitious clergymen at that time.

George III had a very high opinion of Henry Majendie, describing him to William Pitt as “a most exemplary divine,” and even keeping a portrait of him in his room. He was anxious to keep him close to Windsor Castle and the court when Majendie in 1798 became a Canon of St Pauls in London. He was indeed an ambitious clergyman and one who liked a good stipend and in 1800 he was pleased to be appointed Bishop of Chester. In Chester he lived in the diocese throughout his first year and wrote in 1804 *A Charge Delivered to the Clergy of the Diocese of Chester* which reveals that he took very seriously his role as Bishop in ensuring that his clergy served their congregations well, even down to urging them to “engage in familiar intercourse with the people, especially of the lower orders, on religious and moral subjects.” The sermon may be over their heads but they would listen to conversation, “if it appears to branch off easily from the subject of common discourse; to flow sincerely from the heart; and above all to be in unison with his own life and conduct, of which the people are by no means inattentive observers.” He was widely considered a good preacher and the King thought him “certainly one of the best preachers in the kingdom.”

While in Chester he had a reasonable stipend and also made money from property deals, but by 1808 he was hinting to the king that he would like “promotion”. He failed to be made Bishop of Worcester but in 1809 he was offered Bangor. Since Bangor was a much smaller diocese than Chester (which at that time included Lancashire) his pleasure at the move is a bit surprising. Even more surprising is the fact that the episcopal income was actually higher than Chester’s! When Richard Fenton, whose diaries are a very useful source of all sorts of gossip, met Bishop Majendie in Bangor in 1813 he guessed that the episcopal income was £7,000 to 8,000 a year, and he reported that Majendie was content to be at Bangor for life, “and no bad anchorage either!” And he did stay, dying in office in 1830 – the longest serving Bishop of the post-Reformation years.

He and his wife had thirteen children. His eldest son went into the Church and was given the Prebend of Penmynydd which he retained for fifty years while holding a benefice in England – a normal Georgian practice! He also provided well for his son-in-law, J. H. Cotton, son of the Dean of Chester. In this case the diocese got a good return, since Dean Cotton was one of the most active and effective clergymen of the period. He was the leading spirit in the



esgobol yn £7,000 i 8,000 y flwyddyn, a dywedodd fod Majendie yn fodlon bod ym Mangor am byth, "a dim angorfa ddrwg chwaith!" Ac arhosodd, gan farw yn ei swydd yn 1830 – yr Esgob a wasanaethodd hiraf yn y blynyddoedd ar ôl y Diwygiad Protestannaidd.

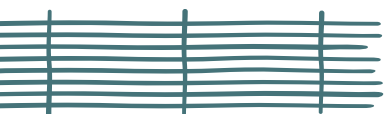
Bu iddo ef a'i wraig dri ar ddeg o blant. Aeth ei fab hynaf i mewn i'r Eglwys a chafodd Brebend Penmynydd a gadwodd am hanner can mlynedd tra'n dal bywoliaeth yn Lloegr – arfer Sioraidd arferol! Darparodd hefyd yn dda ar gyfer ei fab-yng-nghyfraith, J. H. Cotton, mab Deon Caer. Yn yr achos hwn cafodd yr esgobaeth elw da, gan fod y Deon Cotton yn un o glerigion mwyaf gweithgar ac effeithiol y cyfnod. Ef oedd yr ysgogwr blaenllaw yn y gwaith o adnewyddu'r Gadeirlan yn 1824 a rhoddodd teulu'r Esgob £250 tua'r gwaith – sy'n cyfateb i tua £34,000 erbyn hyn.

Priododd un o ferched eraill Majendie Henry Fynes Clinton, yr ysgolhaig clasurol a'r A. S. y mae ei ddyddiaduron yn rhoi cipolwg ar fywyd teuluol yr Esgob. Disgrifir ef fel un o natur dda, trefol a charedig a'r tŷ fel un tawel a digynnwrf, lle gallai ysgolhaig ddarllen mewn heddd.

Roedd Plas yr Esgob wedi'i ehangu a'i wella yn 1810, bron yn syth ar ôl i Majendie gyrraedd. Ychwanegodd ystafell fawr newydd ar gefn y tai cyfun lletchwith o'r 16eg ganrif, adeiladodd risiau newydd, a gwella'r ystafell fawr uwchben y neuadd isel gyda nenfwd plastro a ffenestr fawr gain yn edrych dros yr ardd. Dywedodd Fenton: "Roedd y Neuadd, y mae pawb yn ei chofio fel ystafell angladdol dywyll, trwy agor ffenestri newydd i'r parc yn olau ac yn siriol, yn gwasanaethu fel ystafell frecwest deuluol ragorol, a hefyd fel capel ar gyfer gweddiâu teuluol." Mae'r ystafell uchaf y mae'n ei disgrifio fel un "golygus iawn, wedi'i goleuo gan un ffenestr Fenisaid olygus yn agor ar falconi o dan feranda i lawnt y parc, gyda golygfa ddymunol o'r ochr o'r Gadeirlan a'r brynau o'i chwmpas, wedi'i hymylu yn bert â choedwigoedd." Adeiladodd y bwa carreg hefyd i'r hyn a elwir heddiw yn Ardd Feiblaidd, ond a arweiniodd bryd hynny at bont dros yr afon Adda a dyma'r fynedfa i dir y plas. Mae'r llythrennau blaen H.B. sefyll dros Henricus Bangorensis.

Fel Esgob, yr oedd yn aelod o Dŷ'r Arglwyddi lle y pleidleisiodd dros gyfraith Peel yn erbyn llafur plant mewn ffatrioedd yn 1802, ond yn erbyn Rhyddfrenio'r Catholigion ym 1829, efallai oherwydd bod ei ffrind agos, Siôr III, wedi ei boeni cymaint gan y mater hwn. Pan ddaeth yr offeiriad Pabyddol Edward Carbery i Fangor yn 1827 galwodd ar yr Esgob i ofyn am ei nodedd. Roedd Majendie wedi addo iddo "bob cymorth a ddylai fod yn ei allu," a bu i'r Genhadaeth Gatholig oresi.

Roedd ei yrfa wedi'i hadeiladu ar nawdd, o'r radd uchaf un. Roedd rhai o'r rhai a ddyrchafwyd fel hyn yn sicr yn annheilwng, ond y consensws cyffredinol yw bod Majendie yn Esgob teilwng ac, yng ngeiriau Edward Carbery yn "ddyn rhyddfrydol a hoffus." **[B]**



refitting of the Cathedral in 1824 to which the Bishop's family gave £250 – equivalent to about £34,000 now.

One of Majendie's other daughters married Henry Fynes Clinton, the classical scholar and M.P. whose diaries give an insight into the family life of the Bishop. He is described as good-natured, urbane and benevolent and the house as quiet and calm, where a scholar could read in peace.

The Bishop's Palace had been extended and improved in 1810, almost immediately after Majendie arrived. He added a new large room onto the back of the awkwardly conjoined 16th century houses, built a new staircase, and improved the large room above the low hall with a plastered ceiling and a large elegant window overlooking the garden. Fenton commented: "The Hall, which everyone remembers as a dark funereal room, by opening new windows to the park made light and cheerful, serving as an excellent family breakfast room, and also as a chapel for family prayers." The upper room he describes as "very handsome, lighted by one handsome Venetian window opening on a balcony under a veranda to the lawn of the park, with a pleasing side view of the Cathedral and the surrounding hills, prettily fringed with woods." He also built the arch into what is now the known as the Bible Garden, but then led to a bridge over the river Adda and was the entrance to the palace grounds. The initials H.B. stand for Henricus Bangorensis.

As a Bishop, he was a member of the House of Lords where he voted for Peel's law against child labour in factories in 1802, but against Catholic Emancipation in 1829, perhaps because his close friend, George III, had been so worried by this matter. When the Catholic priest Edward Carbery had come to Bangor in 1827 he called on the Bishop to ask for his protection. Majendie had promised him "every assistance he should have in his power," and the Catholic Mission survived.

His career had been built on patronage, from the very highest rank. Some of those promoted in this way were certainly unworthy, but the general consensus is that Majendie was a worthy Bishop and, in Edward Carbery's words "a liberal and well-liked man." [B]



A photograph of a young man with voluminous, curly, light-brown hair, wearing a dark suit jacket over a white shirt. He is seated at a piano, looking down with his eyes closed, focused on playing. In the background, slightly out of focus, is another man with a beard and long hair, wearing a dark suit and a white shirt with a dark bow tie, playing a violin. The background is dark with some blurred yellow lights.

**DATGANIADAU
CERDD DYDD IAU
THURSDAY MUSIC
RECITALS**

POB DYDD IAU
1.15PM
CERDD AMHRISIADWY
MYNEDIAD AM DDIM

Bob pnawn iau, rydym yn eich gwahodd i ymuno â ni am gyfle i glywed datganiad gan artistiaid lleol, cenedlaethol a rhyngwladol dawnus.

8 CHWEFROR
JOE COOPER
ORGAN

Mae ein Cyfarwyddwr Cerdd yn agor ein cyfres o ddatganiadau gyda rhaglen o weithiau poblogaidd ar gyfer yr organ, gan gynnwys Toccata a Ffiwg in D leiaf gan Bach a'r toccata enwog o Bumed Symffoni Widor.

15 CHWEFROR
SAMUEL HUTCHINSON-
ROGERS
PIANO

Sam yw Ysgolhaig yr Organ yn y Gadeirlan ar hyn o bryd, ond ar gyfer ei ddatganiad mae'n perfformio rhaglen o weithiau trawiadol ar gyfer y piano, gan gynnwys cyfansoddiadau gan Chopin a Rachmaninov.

22 CHWEFROR
JANE EMINSON A
PETER MORRIS
FFLIWT AC ORGAN

Mae Jane a Peter yn cyflwyno datganiad o gerddoriaeth ar gyfer fflwiwt ac organ, gan gynnwys repertoire o'r 18fed, 19eg ganrif a'r 20fed ganrif.

EVERY THURSDAY
1.15PM
PRICELESS MUSIC
FREE ENTRY

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

8 FEBRUARY
JOE COOPER
ORGAN

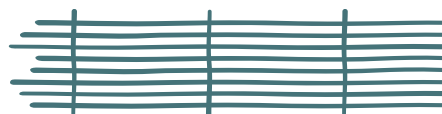
Our Director of Music opens our recital series with a programme of popular works for the organ, including Bach's Toccata & Fugue in D minor and the famous toccata from Widor's Fifth Symphony.

15 FEBRUARY
SAMUEL HUTCHINSON-
ROGERS
PIANO

Sam is currently our Organ Scholar at the Cathedral, but for his recital he performs a programme of impressive compositions for piano, including works by Chopin and Rachmaninov.

22 FEBRUARY
JANE EMINSON &
PETER MORRIS
FLUTE & ORGAN

Jane and Peter present a recital of music for flute and organ, explore repertoire across the 18th, 19th and 20th centuries.



Angharad Huw

21 Mawrth | March

Y dudalen flaenorol | The previous page

Roman Kosyakov

7 Mawrth | March



29 CHWEFROR
ELLA LEONARD
OBO

Ar drothwy Dydd Gŵyl Ddewi bydd datganiad Ella yn cynnwys perfformiad o'r Concerto ar gyfer yr Obo gan William Mathias, un o gyfansoddwyr Cymreig enwocaf yr 20fed Ganrif.

29 FEBRUARY
ELLA LEONARD
OBOE

On the eve of St David's Day Ella's recital will include a performance of the Oboe Concerto by William Mathias, one of the most famous Welsh composers of the 20th century.

7 MAWRTH
ROMAN KOSYAKOV
PIANO

Y llynedd, perfformiodd Roman y Rhapsody ar Thema Paganini gyda Cherddorfa Symffoni Prifysgol Bangor. Rydym wrth ein bodd ei fod wedi cytuno i gymryd rhan yn y gyfres ddatganiad hon, lle bydd ei ddatganiad yn cynnwys perfformiadau o Sonata yn F Major gan Mozart a Drychau gan Ravel.

7 MARCH
ROMAN KOSYAKOV
PIANO

Last year, Roman performed the Rhapsody on a Theme of Paganini with the Bangor University Symphony Orchestra. We are thrilled he has agreed to take part in this recital series, where his recital will include performances of Mozart's Sonata in F Major and Ravel's Mirrors.

14 MAWRTH
PAUL CARR
ORGAN

Mae'r organydd, Paul Carr, wedi'i leoli yng Ngorllewin Canolbarth Lloegr ac wedi perfformio datganiadau ar draws y byd ac wedi rhyddhau ei berfformiadau ar label Regent Records.

14 MARCH
PAUL CARR
ORGAN

The organist, Paul Carr, is based in the West Midlands and has performed recitals all over the world and released his performances on the Regent Records label .

21 MAWRTH
ANGHARAD HUW
TELYN

Astudiodd Angharad yn yng Ngholeg Cerdd Brenhinol y Gogledd ac mae'n byw yn Sir y Fflint. Bydd ei datganiad ar y delyn yn cloi ein cyfres cyn gwyliau'r Pasg.

21 MARCH
ANGHARAD HUW
HARP

Angharad studied at the Royal Northern College of Music and lives in Flintshire. Her recital on the harp will conclude our series before its Easter break.



**“Cofia dy
gyfamod
byth”
Dirnad
hyni y
berthynas
Gristnogol
-Iddewig**

Ein hastudiaeth nos Fercher y Grawys 2024

Mae'r berthynas rhwng Cristnogaeth ac Iddewiaeth yn ddwys, yn goeth ac yn gymhleth. Bydd ein hastudiaeth nos Fercher y Grawys yn amlygu sut y gall Cristnogion, yn arbennig, adnabod ac amgyffred y berthynas honno.

Mae'r Grawys yn amser teimladwy i fyfyrion ar y berthynas rhwng Cristnogaeth ac Iddewiaeth, gan fod yr Wythnos Fawr yn aml wedi bod yn foment o elyniaeth tuag at Iddewiaeth.

Bydd ein hastudiaeth nos Fercher y Grawys yn archwilio sut y gall Cristnogion ddyfnhau ein dealltwriaeth o Iddewiaeth, addysgu ein hunain am wrth-Iddewiaeth Gristnogol, a chamu i ddyfodol ffrwythlon o gydweithio rhyng-ffydd.

Wedi'u cynllunio i gynnull astudiaeth yn ystod y Grawys i'n cymuned yn y Gadeirlan, mae croeso cynnes i bawb yn y sesiynau o bob cwr o Esgobaeth Bangor, yr Eglwys yng Nghymru, a thu hwnt.

Mae'r Grawys yn dymor wedi ei nodi nid yn unig gan ymwrthod a chan haelioni ond hefyd gan astudrwydd mewn gweddi a myfyrdod. Ein gobaith yw y bydd ein hastudiaeth nos Fercher y Grawys yn gyfle ar gyfer ffurfiant ysbrydol ym maes hanfodol a chyfredol y berthynas Gristnogol-Iddewig.

“You remember your covenant forever”
Discerning a path for Christian-Jewish relations

Our 2024 Lent Wednesday study

The relationship between Christianity and Judaism is profound, beautiful and complex. Our Lent Wednesday study will highlight how Christians, particularly, can enter into an exploration of this relationship.

Lent is a poignant time to reflect on the relationship between Christianity and Judaism, as Holy Week has often been a moment of increased hostility towards Judaism.

Our Lent Wednesday study will explore how Christians can deepen our understanding of Judaism, educate ourselves about Christian anti-Judaism, and move forward into a fruitful future of interfaith collaboration.

Designed for our Cathedral community’s Lenten study, the sessions are open to all from across the Diocese of Bangor, the Church in Wales, and beyond.

Lent is season marked not only by abstinence and generosity, but also by an attentiveness in prayer and reflection, and our hope is that our Lent Wednesday study will offer to many an opportunity for spiritual formation in the vital and current arena of Christian-Jewish relations.



Astudiaeth mewn partneriaeth â Chyngor y Cristnogion a'r Iddewon

Rydym wrth ein bodd yn cydweithio â Chyngor y Cristnogion a'r Iddewon. Wedi'i sefydlu ym 1942, yng nghanol erchyllderau'r Ail Ryfel Byd a'r Holocaust, gan yr Archesgob William Temple a'r Prif Rabi Joseph Hertz, Cyngor y Cristnogion a'r Iddewon yw'r prif fforwm Prydeinig ar gyfer ymgysylltiad Cristnogol-Iddewig. Mae'r Cyngor yn rhoi cyfle i Iddewon a Christnogion gyfarfod, i rannu syniadau, i ddysgu am ei gilydd, ac i gyfrannu i'r fenter o adeiladu cymdeithas gryfach a mwy goddefgar. Mae'r Cyngor yn darparu addysg Holocaust bwrpasol ar gyfer y gymuned Gristnogol, yn cefnogi myfyrwyr prifysgol trwy ei Raglen Arweinyddiaeth Campws, yn cynnull Rhwydwaith Gweithredu Rabi'aid a Chlerigion, ac yn cydlynu agenda gweithredu cymdeithasol gynhwysfawr.

Zoom

Cynhelir y sesiynau ar Zoom, a byddant yn para awr.

Cyfarfod **854 3228 9617**
Côd **297609**



Avigail Simmonds-Rosten
21 Chwefror | February

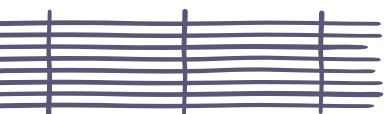
Arweinwyr yr astudiaeth

Avigail Simmonds-Rosten

Derbyniodd Avigail Simmonds-Rosten addysg destunol Iddewig helaeth yn Midreshet Lindenbaum, seminari yn Jerwsalem, ac yn ystod ei hastudiaethau ym Mhrifysgol Caergrawnt arbenigodd yn y berthynas rhwng Iddewon a Christnogion ym Mhrydain yn y 18fed a'r 19eg ganrif.

James Roberts

Dyfarnwyd doethuriaeth i'r Dr James Roberts gan Brifysgol Rhydychen am ei astudiaeth o ysgrifau diwinyddol y lleian Unionged a'r Cyfiawn Ymhlith y Cenedloedd, y Fam Maria Skobtsova. Yn raddedig o Brifysgol St Andrews, mae James yn aelod o Grŵp Cyngori Diwinyddol Rhyng-ffydd y mudiad Eglwys Ynghyd ym Mhrydain ac Iwerddon, ac mae'n Diwtor Mygedol ym Mhrifysgol Winchester trwy Goleg Sarum. Cyn ymuno â Chyngor y Cristnogion a'r Iddewon, bu'n gweithio fel Cydymaith yn y grŵp ymgynghori cymdeithasol, y Good Faith Partnership.



A study organized in partnership with the Council of Christians and Jews

We are delighted to be working in partnership with the Council of Christians and Jews. Founded in 1942, at the height of the Second World War and the Holocaust, by Archbishop William Temple and Chief Rabbi Joseph Hertz, the Council of Christians and Jews is the leading British forum for Christian-Jewish engagement. The Council has provided an opportunity for Jews and Christians to meet, to share ideas, learn about one another, and contribute to the endeavour of building a stronger, more tolerant society. The Council provides bespoke Holocaust education for the Christian community, supports university student leaders through its Campus Leadership Programme, convenes the Rabbi-Clergy Action Network, and coordinates a comprehensive social action agenda.

Zoom

The sessions take place on Zoom, and will last an hour.

Meeting ID **854 3228 9617**
Passcode **297609**



James Roberts
6, 20 Mawrth | March

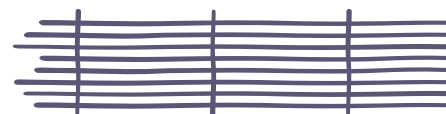
Study leaders

Avigail Simmonds-Rosten

Avigail Simmonds-Rosten received an extensive Jewish textual education at Midreshet Lindenbaum, a seminary in Jerusalem, and during her studies at the University of Cambridge specialized in the relationships between Jews and Christians in Britain in the 18th and 19th centuries.

James Roberts

Dr James Roberts was awarded a doctorate by the University of Oxford for his study of the theological writings of the Orthodox monastic and Righteous Among the Nations, Mother Maria Skobtsova. A graduate of the University of St Andrews, James is a member of the Interfaith Theological Advisory Group at Churches Together Britain & Ireland and is an Approved Tutor at the University of Winchester through Sarum College. Prior to joining the Council of Christians and Jews, he worked as an Associate at the social consultancy group, the Good Faith Partnership.



Sesiynau'r astudiaeth

Sesiwn 1

Nos Fercher 21 Chwefror am 6.00pm

Y bobl eu hunain:

Cyflwyniad i Iddewiaeth

Avigail Simmonds-Rosten

Mae Iddewiaeth wedi bod yn gysyniad anodd i'r rhai sy'n ymdrin â'r pwnc â therminoleg gyffesiadol Gristnogol draddodiadol. Bydd y sesiwn hon yn ceisio diffinio Iddewon ac Iddewiaeth o fewn eu profiadau, hunaniaethau a chredoau eu hunain, gan ganolbwyntio ar berthyn grŵp, ethnigrwydd, diwylliant a hanes yn ogystal ag arferion crefyddol a systemau cred. Byddwn yn dechrau drwy ymgysylltu â diffiniad cymhleth ein termau – pwy sy'n Iddewig, beth yw Iddewiaeth, a sut mae Iddewon yng Nghymru a thu hwnt yn gweld eu hunain a'u perthynas â'u hunaniaeth Iddewig eu hunain.

Sesiwn 2

Nos Fercher 6 Mawrth am 6.00pm

Dysgu dirmyg a chysgod y Shoah:

Ymatebion Cristnogol i Iddewon ac Iddewiaeth

James Roberts

Mae gan Gristnogaeth hanes hir o rethreg wrth-Iddewig sydd wedi arwain at niwed sylweddol i gymunedau Iddewig. Yn wir, mae'r ffordd y mae Cristnogaeth wedi sôn am Iddewiaeth wedi'i ddisgrifio fel "dysgu dirmyg." Bydd y sesiwn hon yn archwilio'r dreftadaeth Gristnogol hon a hanes gwrth-Iddewiaeth Gristnogol. Yng ngoleuni'r Holocaust (y Shoah), bu newid mawr i'r berthynas Gristnogol-Iddewig, lle cydnabuwyd yr hanes hwn ac ailaseswyd gweledigaethau diwinyddol. Felly, wrth sefyll yng nghysgod y Soah, sut gall Cristnogion ymgysylltu â'r hanes anodd hwn?

Sesiwn 3

Nos Fercher 20 Mawrth am 6.00pm

Perthyn a gwahanu:

Ailfeddwl diwinyddol am gyfamodau a chysylltiadau Cristnogol-Iddewig

James Roberts

Sut gall Cristnogion feithrin cysylltiadau Cristnogol-Iddewig cadarnhaol, yn enwedig trwy'r ddiwinyddiaeth sy'n llywio ein harferion a'n cred? Mae tasg bwysig i Gristnogion asesu hanes gwrth-Iddewiaeth Gristnogol o fewn ein traddodiad. Ond mae tasg hollbwysig arall hefyd, sef ailadeiladu ein meddwl diwinyddol er mwyn meithrin perthynas Gristnogol-Iddewig iach a ffrwythlon. Bydd y sesiwn hon yn archwilio sut y gallem ddechrau gwneud hyn, gan feddwl yn arbennig am y syniad diwinyddol o gyfamod.

Darlith Goffa Margaret Thrall yn 2024

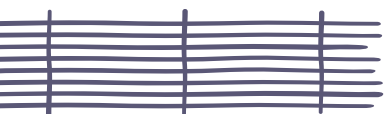
Rydym yn falch iawn y bydd y Dr James Roberts hefyd yn ymuno â ni yn y Gadeirlan i draddodi Darlith Goffa Margaret Thrall eleni, gan adeiladu ar gynnwys ein hastudiaeth nos Fercher y Grawys. Bydd y ddarlith yn cael ei thraddodi yng Nghadeirlan Deiniol Sant ym Mangor ar nos Iau 2 Mai am 6.30pm.

Mae dirfawr angen cymod ac iachâd ar ein byd drylliedig, briwedig.

Gall pob un ohonom gyfrannu at yr achos drwy feithrin dealltwriaeth ddyfnach o'n hanes, ein diwinyddiaeth a'n cymdogion. Rwyf am ganmol y bartneriaeth rhwng Cadeirlan Deiniol Sant a Chyngor y Cristnogion a'r Iddewon, a'ch annog i gyfranogi o astudiaeth, myfyrdod a gweddi dros gymod ac iachâd y Grawys hwn.

Y Parchedigaf Andrew John

Archesgob Cymru



Study sessions

Session 1

Wednesday 21 February at 6.00pm

Peoplehood and personhood:

An Introduction to Judaism

Avigail Simmonds-Rosten

Judaism has been a difficult concept for those approaching the subject with traditional Christian confessional terminology. This session will seek to define Jews and Judaism within their own experiences, identities and beliefs, focusing on group belonging, ethnicity, culture and history as well as religious practice and systems of belief. We will begin by engaging with the complex definition of our terms – who is Jewish, what is Judaism, and how do Jewish people in Wales and beyond perceive themselves and their relationship with their own Jewish identity.

Session 2

Wednesday 6 March at 6.00pm

The teaching of contempt and the shadow of the Shoah: Christian responses to Jews and Judaism

James Roberts

Christianity has a long history of anti-Jewish rhetoric which has led to significant harm for Jewish communities. Indeed, the way in which Christianity has taught about Judaism has been described as “the teaching of contempt.” This session will interrogate this Christian heritage and the history of Christian anti-Judaism. In light of the Holocaust (the Shoah), a sea-change occurred for Christian-Jewish relations, where this history was acknowledged and theological visions reassessed. So, standing in the shadow of the Shoah, how can Christians engage with this difficult history?

Session 3

Wednesday 20 March at 6.00pm

Kinship and divergence: Theological rethinking about covenants and Christian-Jewish relations

James Roberts

How can Christians build positive Christian-Jewish relations, particularly through the theology that shapes our practices and belief? There is an important task for Christians to assess the history of Christian anti-Judaism within our tradition. But there is also a vital task for us: to rebuild our theological thinking in order to foster healthy and fruitful Christian-Jewish relations. This session will explore how we might begin doing this, thinking especially of the theological notion of covenant.

The 2024 Margaret Thrall Memorial Lecture

We are delighted that Dr James Roberts will also be joining us at the Cathedral to deliver the 2024 Margaret Thrall Memorial Lecture, building on the content of the Lent Wednesday study. The lecture will be delivered at the Cathedral in Bangor on Thursday 2 May at 6.30pm.

Our aching, broken world is in desperate need of reconciliation and healing across ancient boundaries. We can all play our own part by gaining a deeper understanding of our history, our theology and our neighbours. I want to commend the partnership between Saint Deiniol’s Cathedral and the Council of Christians and Jews, and to encourage you to participate in study, reflection and prayer for reconciliation and healing this Lent.

The Most Revd Andrew John

Archbishop of Wales



Credoau, Cynghorau a Nyth Cacwn

Nos Fercher 28 Chwefror am 6.00pm

Bydd y sgwrs yn mynd â ni ar daith drwy'r cyfnod patrïstig, gan ein haddysgu am ddiwinyddion allweddol y cyfnod hwn, a hyd yn oed am sut yr arweiniodd siantiau a ganwyd gan ddocwyr yn Alexandria at ledaeniad heresiâu ar draws yr Ymerodraeth Rufeinig. Bydd cyfleoedd i ofyn cwestiynau ac i drafod y cyfnod hynod ddiddorol a ffurfiannol hwn yn hanes yr Eglwys. Bydd y sgwrs hon yn rhoi cyddestun i'n cyfres bregethu yn ystod y Garawys, lle byddwn yn archwilio rhai o ddatganiadau Credo Nicea am natur Iesu Grist.

Zoom

Cynhelir y sesiwn ar Zoom, a bydd yn para tua awr.

Cyfarfod **854 3228 9617**
Côd **297609**

Y Parchg Ganon Robin Ward

Robin Ward yw Pennaeth Tŷ San Steffan, coleg diwinyddol Anglicanaidd yn Rhydychen. Bu Canon Ward yn gweinigogaethu mewn plwyfi yn Llundain a Chaint am bymtheng mlynedd, a derbyniodd radd doethur gan Goleg y Brenin, Llundain am ei draethawd ymchwil o'r enw "Y Sgism yn Antiochia yn y Bedwaredd Ganrif". Mae'n aelod o'r Gyfadran Diwinyddiaeth a Chrefydd ym Mhrifysgol Rhydychen, ac yn ganon anrhydeddus yng Nghadeirlan Rochester.

Creeds, Councils and Controversies

Fel rhan o'n digwyddiadau nos Fercher yn ystod y Grawys, ac mewn cyswllt â'n cyfres bregethu dros y Grawys, bydd Canon Robin Ward yn rhoi sgwrs ar-lein o dan y teitl **Credoau, Cyngorau a Nyth Cacwn: Cwrs gloywi am yr Eglwys Fore.**

As part of our Wednesday events during Lent, and in connection to our Lent sermon series, we welcome Canon Robin Ward to deliver an online talk entitled **Creeds, Councils and Controversies: A refresher on the Early Church.**

Wednesday 28 February at 6.00pm

The talk will take us on a journey through the patristic period, and we will learn about the key theologians of this time, and even discover how chants sung by dockers in Alexandria led to the spread of heresies across the Roman Empire. There will be opportunities to ask questions and to discuss this fascinating and formational period in the history of the Church. This talk will provide context for our sermon series in Lent, in which we explore some of the Nicene Creed's statements on the nature of Jesus Christ.

Zoom

The session takes place on Zoom, and will last about an hour.

Meeting ID **854 3228 9617**

Passcode **297609**

The Revd Canon Robin Ward

Robin Ward is the Principal of St Stephen's House, an Anglican theological college in Oxford. Canon Ward worked in parish ministry in London and Kent for fifteen years, and obtained a Ph.D. from King's College London for his thesis entitled "The Schism at Antioch in the Fourth Century". He is a member of the Faculty of Theology & Religion at the University of Oxford, and an honorary canon of Rochester Cathedral.



YR OIEDD GARDD THERE WAS A GARDEN

Yr Wythnos Fawr 2024
yng nghwmni R. S. Thomas
Holy Week 2024
with R. S. Thomas



Cyd-gerddwn gamre'r
Wythnos Fawr eleni yng
nghwmni R. S. Thomas,
y bardd o offeiriad o
Esgobaeth Bangor ac un o
brif lenorion crefyddol yr
20fed ganrif.

Bardd y Groes a'r distawrwydd llethol
yw R. S. Thomas i gynifer ohonom,
ond canu wna cynifer o'i gerddi am
faddeuant a phrynedigaeth. Ac, fel y
cyfarfu Mair Fadlen â thagwyddoldeb
yn yr ardd ar fore'r Pasg, felly y mae
yntau, hefyd, yn aml yn cael cipolwg
ar faddeuant a phrynedigaeth ar y
llethrau geirwon a'r perthi bodlon
sydd o'n cwmpas yma yng Ngogledd-
Orllewin Cymru.

Yn guriad cyson i'n Hwythnos Fawr yn
y Gadeirlan, cynigir defod sy'n gyforiog
o addoliad a cherddoriaeth bob nos am
6.00pm o Sul y Blodau hyd Noswyl y
Pasg. Bydd beirdd ac ysgolheigion o fri
yn arwain ein defosiwn; a chomisiwn
cerddorol eleni, a berfformir am y tro
cyntaf ar nos Wener y Groglith, yw **Yr
Oedd Gardd** gan Alex Mills – gosodiad
corawl o gerddi R. S. Thomas heb eu
cyhoeddi a nas gwelwyd mohonynt o'r
blaen, wedi'u dethol o'i lawysgrifau a
gedwir yn archif Canolfan Astudiaethau
R. S. Thomas ym Mhrifysgol Bangor.

Ceir manylion llawn yn y dyddiadur yn
y rhifyn hwn o **Fuchedd Bangor**.

**Yn y fan lle croeshoeliwyd ef yr oedd
gardd, ac yn yr ardd yr oedd bedd
newydd nad oedd neb erioed wedi
ei roi i orwedd ynddo. Felly, gan ei
bod yn ddydd Paratoad i'r Iddewon,
a chan fod y bedd hwn yn ymyl,
rhoesant Iesu i orwedd ynddo. • Ioan
19:41-42**

Our observance of
Holy Week this year is
accompanied by R. S.
Thomas, a priest-poet of
the Diocese of Bangor and
one of the 20th century's
great religious writers.

Often seen as the poet of Cross
and silence, much of R. S. Thomas's
work also explores forgiveness and
redemption. And, as Mary Magdalen
met eternal life on Easter morning in
the garden, so he, also, often glimpses
that same forgiveness and redemption
midst the rugged and beautiful
creation that surrounds us here in
North-West Wales.

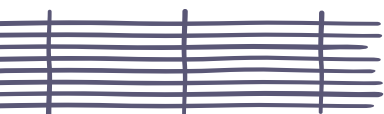
As a steady beat to our Holy Week, a
devotional observance rich in worship
and music is offered at the Cathedral
every evening at 6.00pm from Palm
Sunday to Easter Eve. Distinguished
poets and scholars will guide our
devotions; and this year's musical
commission, premiered on the evening
of Good Friday, is Alex Mills's **There
Was a Garden** – a choral setting of
unpublished and previously unseen
poems by R. S. Thomas drawn from his
manuscripts held in the archive of the
R. S. Thomas Study Centre at Bangor
University.

Full details can be found in the diary of
this issue of **Buchedd Bangor**.

**Now there was a garden in the place
where he was crucified, and in the
garden there was a new tomb in which
no one had ever been laid. And so,
because it was the Jewish day of
Preparation, and the tomb was nearby,
they laid Jesus there. • John 19:41-42**



**DYDDIADUR
Y GRAWYS
A'R WYTHNOS
FAWR
DIARY
LENT &
HOLY WEEK**



Chwe. Feb.

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

12.30pm
Cymun Bendigaid ar Gân | Choral Holy
Eucharist

Yr Is-Ganon yn pregethu
ar y thema **Sut i ymatal**
The Minor Canon preaching
on the theme **How to abstain**
Offeren yn G leiaf | Mass in G minor,
Feroci
Laboravi in gemitu meo, Caldara

6.00pm
Cymun Bendigaid ar Gân | Choral Holy
Eucharist

Yr Is-Ganon yn pregethu
ar y thema **Sut i ymatal**
The Minor Canon preaching
on the theme **How to abstain**
Offeren â Phum Llais | Mass for Five
Voices, Byrd
Ave verum corpus, Byrd

15 Chwefror | Dydd Iau
15 February | Thursday
Cyril, mynach | monk; Methodius,
esgob | bishop

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5:30pm
Gosber ar Gân a Bendithiad y
Sagrafen Fendigaid | Choral Evensong
& Benediction of the Blessed
Sacrament

Ymatebion | Responses, Tomkins
Pumed Gwasanaeth Hwyrol | Fifth
Evening Service, Tomkins
Remember not, Lord, our offences,
Purcell

16 Chwefror | Dydd Sadwrn
16 February | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

17 Chwefror | Dydd Sadwrn
17 February | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

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

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu
pregeth ragarweiniol ein cyfres
bregethu newydd, **Mab y Duw Byw**
Offeren Fer yn y Modd Phrygiaidd,
Wood
Gwynnach na'r eira, Evans
Ymdeithgan o "Richard III", Walton

11.00am
Choral Holy Eucharist

The Sub-Dean preaching
an introductory sermon to our new
sermon series **Son of the Living God**
Cymun yn D | Communion Service in D,
Leighton
View me, Lord, Lloyd
Prelude in E minor, Bruhns



3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Gwasanaeth Hwyl yn B leiaf | Evening
Service in B minor, Noble
Thou knowest, Lord, Purcell
Adagio yn | in E, Bridge

19 Chwefror | Dydd Llun

19 February | Monday

**Fra Angelico, offeiriad ac urddydd,
nawddsant arlunwyr ac artistiaid |
priest and religious, patron of artists**

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Gwasanaeth Ffalsbwrddon | Fauxbourdon
Service, Morley
Turn thy face from my sins, Attwood

20 Chwefror | Dydd Mawrth

20 February | Tuesday

9.00am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Nardone
Gwasanaeth Hwyl yn G i Leisiau Uchel
| Evening Service in G for Upper Voices,
Sumsion
Hear my Prayer, Mendelssohn

21 Chwefror | Dydd Mercher

21 February | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.00pm Zoom

Astudiaeth nos Fercher y Grawys

“Cofia dy gyfamod byth”

**Lent Wednesday study | “You
remember your covenant forever”**

22 Chwefror | Dydd Iau

22 February | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

1.15pm

Datganiad Cerdd | Music Recital

2.00pm Eglwys y Groes

Cymun Bendigaid | Holy Eucharist

5:30pm

**Gosber ar Gân a Bendithiad y
Sagrafen Fendigaid | Choral Evensong
& Benediction of the Blessed
Sacrament**

Ymatebion | Responses, Spicer
Gwasanaeth Caerwrangon | Worcester
Service, Howells
Like as the Hart, Howells

23 Chwefror | Dydd Gwener

23 February | Friday

**Polycarp, esgob a merthyr | bishop
and martyr**

12.30pm

Cymun Bendigaid | Holy Eucharist

24 Chwefror | Dydd Sadwrn

24 February | Saturday

12.30pm

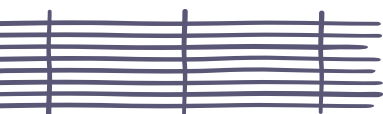
Cymun Bendigaid | Holy Eucharist

25 Chwefror | Ail Sul y Grawys

**25 February | The Second
Sunday of Lent**

8.15am

Holy Eucharist



9.15am

Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu yn ein cyfres **Mab y Duw Byw** ar y thema **A genhedlwyd gan y Tad cyn yr holl oesoedd**

Offeren Fer | Missa Brevis, Palestrina
Yr Arglwydd yw fy Mugail, Elwyn-Edwards
Tocata yn D leiaf, Froberger

11.00am

Choral Holy Eucharist

The University & Community Chaplain preaching in our series **Son of the Living God** on the theme **Eternally begotten of the Father**

Collegium Regale Communion Service, Howells
Wash me thoroughly, Wesley
Prelude in F minor, BWV 534, Bach

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Ail Wasanaeth Hwyrrol | Second Evening Service, Leighton
Remember, O Lord, Harvey
O Lamm Gottes, unschuldig, BWV 618, Bach

26 Chwefror | Dydd Llun

26 February | Monday

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Radcliffe
Gwasanaeth Hwyrrol yn B-fflat | Evening Service in B-flat, Stanford
Lord, for thy tender mercy's sake, Farrant

27 Chwefror | Dydd Mawrth

27 February | Tuesday

George Herbert, offeiriad | priest

9.00am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses (ATB), Ashfield
Gwasanaeth Hwyrrol yn G i Leisiau Isel | Evening Service in G for Lower Voices, Wood
Yr Alwad, Vaughan Williams

28 Chwefror | Dydd Mercher

28 February | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.00pm Zoom

Credoau, Cyngorau a Nyth Cacwn:

Cwrs gloywi am yr Eglwys Fore

Sesiwn i gefnogi'n cyfres bregethu

Creeds, Councils and Controversies:

A refresher on the Early Church | A

session to support our sermon series

29 Chwefror | Dydd Iau

29 February | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

1.15pm

Datganiad Cerdd | Music Recital

2.00pm Eglwys y Groes

Cymun Bendigaid | Holy Eucharist

Noswyl Ddewi | Saint David's Eve

5.30pm

Gosber ar Gân a Bendithiad y

Sagrafen Fendigaid | Choral Evensong

& Benediction of the Blessed

Sacrament

Ymatebion | Responses, Stark
Magnificat octavi toni, Feroci
Os justi, Dufay



Maw. Mar.

1 Mawrth | Dygwyl Ddewi
1 March | Saint David's Day
nawddsant Cymru | patron of Wales

12.30pm
Cymun Bendigaid | Holy Eucharist

2 Mawrth | Dydd Sadwrn
2 March | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

3 Mawrth | Trydydd Sul y Grawys
3 February | The Third Sunday of Lent

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu yn ein cyfres
Mab y Duw Byw ar y thema A thrwyddo
ef y gwnaed pob peth
Cymun ar Emyrn-Donau Cymreig,
Cooper
O Dad, maddau iddynt, Mills
Rhagarweiniad-Emyn ar "St Denio",
Whitlock

11.00am
Choral Holy Eucharist

The Revd Dr John Prysor-Jones
preaching in our series **Son of the Living
God** on the theme **Through him all
things were made**
Missa "Je suis déshéritée", Lassus
The ways of Zion do mourn, Wise
Passacaglia in D minor, Buxtehude

3.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon
Gwasanaeth Hwyrrol yn E leiaf | Evening
Service in E minor, Purcell
Hear my prayer, O Lord, Purcell
Offrymddarn yn D leiaf | Voluntary in D
minor, Stanley

4 Mawrth | Dydd Llun
4 March | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Gwasanaeth Hwyrrol yn D | Evening
Service in D, Moeran
The Lord is my shepherd, Rutter

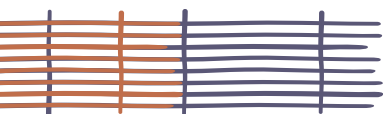
5 Mawrth | Dydd Mawrth
5 March | Tuesday
Non, nawddsant Esgobaeth Tyddwei |
patron of the Diocese of St Davids

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Aston
Gwasanaeth Dewi Sant | St David's
Service, Lole
Gweddi Sant Rhisiart o Gaerfuddai |
A Prayer of St Richard of Chichester,
White





Capel Non | Saint Non's Chapel
5 Mawrth | March

6 Mawrth | Dydd Mercher
6 March | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

6.00pm Zoom
Astudiaeth nos Fercher y Grawys
"Cofia dy gyfamod byth"
Lent Wednesday study | "You
remember your covenant forever"

7 Mawrth | Dydd Iau
7 March | Thursday
Perpetua, Ffelisitas a'u cyfeillion,
merthyron | Perpetua, Felicity and
their companions, martyrs

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân a Bendithiad y
Sagrafen Fendigaid | Choral Evensong
& Benediction of the Blessed
Sacrament

Ymatebion | Responses, Tomkins
Gwasanaeth Hwyrrol yn G leiaf | Evening
Service in G minor, Purcell
Lord, let me know mine end, Greene

8 Mawrth | Dydd Gwener
8 March | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

9 Mawrth | Dydd Sadwrn
9 March | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

10 Mawrth | Pedwerydd Sul y
Grawys | Sul y Fam | Lætare
10 March | The Fourth Sunday of Lent |
Mothering Sunday | Lætare

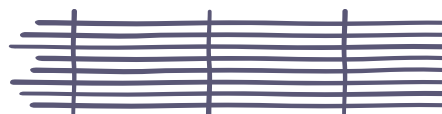
8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu yn ein cyfres
Mab y Duw Byw ar y thema Ac fe'i
gwnaed yn ddynol wir
Cymun y Cymry ii, Harper
Ave Verum, Elgar
Chanson de Matin, Elgar

11.00am
Choral Holy Eucharist

The Very Revd Prof. Gordon McPhate
preaching in our series Son of the Living
God on the theme For us he became
truly human
Missa Brevis in C, Gounod
For the beauty of the earth, Rutter
Prelude, Op.101 No.2, Stanford



3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Gwasanaeth Hwyl yn E-fflat | Evening
Service in E-flat, Brewer
God so loved the world, Stainer
Pastorale, Fricker

11 Mawrth | Dydd Llun

11 March | Monday

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Gwasanaeth Hwyl yn G | Evening
Service in G, Stanford
O Dduw rhanna'th fendition, Rutter

12 Mawrth | Dydd Mawrth

12 March | Tuesday

**Gregor Fawr, Doethur yr Eglwys ac
esgob | Gregory the Great, Doctor of
the Church and bishop**

9.00am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Halls
Gwasanaeth Ffalsbwrddon | Fauxbourdon
Service, Woodside
My song is love unknown, Archer

13 Mawrth | Dydd Mercher

13 March | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

**Cymun Bendigaid ar Gân dros y Meirw
| Choral Holy Eucharist of Requiem**

Requiem, Fauré

14 Mawrth | Dydd Iau

14 March | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

1.15pm

Datganiad Cerdd | Music Recital

2.00pm Eglwys y Groes

Cymun Bendigaid | Holy Eucharist

5.30pm

**Gosber ar Gân a Bendithiad y
Sagrafen Fendigaid | Choral Evensong
& Benediction of the Blessed
Sacrament**

Ymatebion | Responses, Clucas
Salm | Psalm 94
Ail Wasanaeth Hwyl | Second Evening
Service, Byrd
Salvator Mundi I, Tallis

15 Mawrth | Dydd Gwener

15 March | Friday

12.30pm

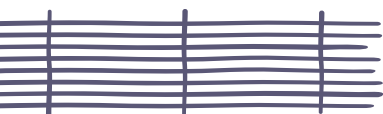
Cymun Bendigaid | Holy Eucharist

16 Mawrth | Dydd Sadwrn

16 March | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist



17 Mawrth | Sul y Dioddefaint March | Passion Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu yn ein cyfres
Mab y Duw Byw ar y thema Fe'i
croeshoeliwyd drosom
Cymun Deiniol, Ogdon
O Brynwr mawr y byd, Goss
Ich ruf zu dir, Herr Jesu Christ, BWV
639, Bach

11.00am
Choral Holy Eucharist

The Sub-Dean preaching in our series
Son of the Living God on the theme For
our sake he was crucified
Missa Brevis, Berkeley
Litani | A Litany, Walton
O Mensch, bewein dein Sunde gross,
BWV 622, Bach

3.30pm
Gosber ar Gân | Choral Evensong

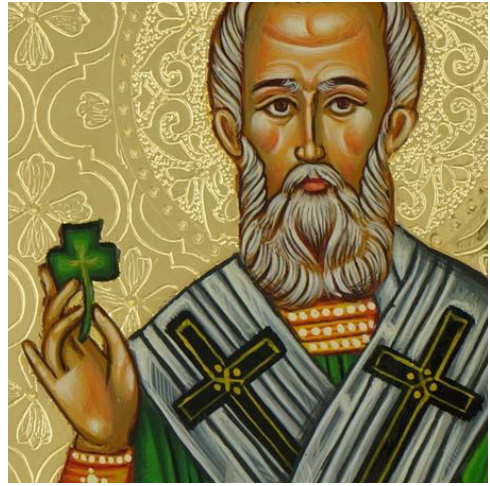
Ymatebion | Responses, Clucas
Gwasanaeth Hwyrrol yn B leiaf | Evening
Service in B minor, Blair
Christus factus est, Bruckner
Rhagarweiniad a Ffiwg yn C leiaf |
Prelude and Fugue in C minor, Bruckner

18 Mawrth | Dygwyl Badrig March | Saint Patrick's Day nawddsant Iwerddon a Bro Badrig | patron of Ireland and Bro Badrig

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Byrd
Pedwerydd Gwasanaeth Hwyrrol | Fourth
Evening Service, Batten
The cherry tree carol, Traditional



Padrig | Patrick
18 Mawrth | March

19 Mawrth | Dygwyl Joseff March | Saint Joseph's Day

9.00am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion (3-rhan) | Responses (3-
part), Archer
Gwasanaeth Ffalsbwrddon | Fauxbourdon
Service, Cooper
St Joseph's Carol, Poston

20 Mawrth | Dydd Mercher
20 March | Wednesday

12.30pm
Cymun Bendigaid | Holy Eucharist

6.00pm Zoom
Astudiaeth nos Fercher y Grawys
“Cofia dy gyfamod byth”
Lent Wednesday study | “You
remember your covenant forever”





Joseff | Joseph
19 Mawrth | March

21 Mawrth | Dydd Iau
21 March | Thursday

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer
Gwasanaeth Hwyrrol Collegium Regale
| Collegium Regale Evening Service,
Howells
It is a thing most wonderful, Moore

22 Mawrth | Dydd Gwener
22 March | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

23 Mawrth | Dydd Sadwrn
23 March | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

24 Mawrth | Sul y Blodau
March | Palm Sunday

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân a
Gorymdaith y Palmwydd

Yr Is-Ddeon yn pregethu
Missa L'Hora passa, Viadana
Hosanna i Fab Dafydd, Victoria
Tocata, Pasquini

11.00am
Choral Holy Eucharist with the
Procession of Palms

The Sub-Dean preaching
Missa Aedis Christi, Mathias
Lift up your heads, O ye gates, Mathias
Prelude from 'Suite Médiéval', Langlais

6.00pm
O Ddathliad i Ddiodeffaint
From Palms to Passion

Cadeirlan Deiniol Sant ym Mangor |
Saint Deiniol's Cathedral Choir
Ensemble 525

Joe Cooper, arweinydd | conductor
Cantata "Himmelskönig, sei
willkommen", BWV 182, Bach
Stabat Mater, P.77, Pergolesi
Cantata "Christ lag in Todesbanden",
P.60, Pachelbel

Tocynnau | Tickets £12/£8/£5

TOCYNNAU NOS SUL Y BLODAU
PALM SUNDAY EVENING TICKETS
CADEIRLAN.EGLWYSYNGNGHYMRU.ORG.UK
CADEIRLAN.CHURCHINWALES.ORG.UK



25 Mawrth | Dydd Llun y Deml
March | Temple Monday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.00pm

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

Siôn Aled yn pregethu

Canon Brifardd; awdur *Meirioli a Rhwng
Pla a Phla*

Siôn Aled preaching

Canon Bard; author of *Meirioli and
Rhwng Pla a Phla*

Gwasanaeth Cymun yn A leiaf |

Communion Service in A minor, Darke

26 Mawrth | Dydd Mawrth Ffigys
March | Fig Tuesday

9.00am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

6.00pm

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

Jay Hulme yn pregethu

Bardd; awdur *The Backwater Sermons*
a *The Vanishing Song*

Jay Hulme preaching

Poet; author of *The Backwater Sermons*
and *The Vanishing Song*

Messe Basse, Fauré



Jay Hulme

26 Mawrth | March

27 Mawrth | Dydd Mercher Ysbïo
March | Spy Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

6.00pm

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

Yr Athro Helen Wilcox yn pregethu

Canon Lyfrgellydd; cyd-olygydd *The
Oxford Handbook of Early Modern
English Literature and Religion* a *The
Cambridge Companion to Devotional
Poetry* (i ddod)

Prof. Helen Wilcox preaching

Canon Librarian; co-editor of *The
Oxford Handbook of Early Modern
English Literature and Religion* and *The
Cambridge Companion to Devotional
Poetry* (forthcoming)

Offeren i Dri Llais | Mass for Three
Voices, Byrd

O salutaris hostia, Byrd



28 Mawrth | Dydd Iau Cablyd March | Maundy Thursday

12.30pm

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

2.00pm **Eglwys y Groes**

Cymun Bendigaid | Holy Eucharist

6.00pm

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

Yr Athro Kajsa Ahlstrand yn pregethu
Athro yn yr Adran Diwinyddiaeth, Hanes Crefyddau a Christnogaeth y Byd ym Mhrifysgol Uppsala, Sweden

Prof. Kajsa Ahlstrand preaching
Professor in the Department of Theology, History of Religions & World Christianity at Uppsala University, Sweden

Offeren yn G leiaf | Mass in G minor,
Vaughan Williams
Tantum Ergo, Duruflé

yna Gwylfa Gethsemane
followed by the Watch of Gethsemane

10.00pm

Cwmplyn y Dioddefaint | Compline of the Passion

Gwasanaeth Hwyrwl yn y Modd Doriaidd | Evening Service in the Dorian Mode, Tallis
In manus tuas, Sheppard

TOCYNNAU NOS WENER Y GROGLITH
GOOD FRIDAY EVENING TICKETS
CADEIRLAN.EGLWYSYNGNGHYMRU.ORG.UK
CADEIRLAN.CHURCHINWALES.ORG.UK



Kajsa Ahlstrand
28 Mawrth | March

29 Mawrth | Dydd Gwener y Groglith 29 March | Good Friday

2.00pm

Litwrgi'r Dioddefaint | The Liturgy of the Passion

Dioddefaint yn ôl Sant Ioan | St John Passion, Victoria
Crucifixus, Lotti
Crux fidelis, John IV
Nolo mortem peccatoris, Morley

6.00pm

Yr Oedd Gardd

There Was a Garden

Cadeirlan Deiniol Sant ym Mangor |
Saint Deiniol's Cathedral Choir
Joe Cooper, arweinydd | conductor
Gosodiad newydd o gerddi heb eu cyhoeddi o waith R. S. Thomas, gan Alex Mills | A new setting of unpublished R. S. Thomas poems, by Alex Mills

Tocynnau | Tickets £5

30 Mawrth | Noswyl y Pasg
March | Easter Eve

6.00pm

**Gwynos a Chymun Bendigaid Cyntaf
y Pasg ar Gân gyda Glân Fedydd a
Bedydd Esgob | Choral Vigil and First
Holy Eucharist of Easter with Holy
Baptism and Confirmation**

Offeren Fer | Missa Brevis, Dove
Seek him that maketh the seven stars,
Dove

31 Mawrth | Sul y Pasg
March | Easter Day

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Yr Is-Ddeon yn pregethu

Offeren fer Sant Ioan o Dduw "Offeren
Fach yr Organ", Haydn
Haleliwia!, Handel
Bonllefau o 'Suite Médiéval', Langlais

11.00am

Choral Holy Eucharist

The Minor Canon preaching

Mass in G, Schubert
Hallelujah!, Handel
Final, Vienne

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose
Gwasanaeth Hwyrrol yn A | Evening
Service in A, Stanford
Ye choirs of new Jerusalem, Stanford
Amrywiadau ar Thema Pasg | Variations
on an Easter Theme, Rutter

Ebr.
Apr.

1 Ebrill | Dydd Llun

1 April | Monday

12.30pm

Cymun Bendigaid | Holy Eucharist

2 Ebrill | Dydd Mawrth

2 April | Tuesday

9.00am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

3 Ebrill | Dydd Mercher

3 April | Wednesday

12.30pm

Cymun Bendigaid | Holy Eucharist

4 Ebrill | Dydd Iau

4 April | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

2.00pm *Eglwys y Groes*

Cymun Bendigaid | Holy Eucharist

5 Ebrill | Dydd Gwener

5 April | Friday

12.30pm

Cymun Bendigaid | Holy Eucharist



Cofiwch Remember



**Darlledu byw
fair defod ar gân
y Sul ar youtube
@Cadeirlan**

**Live streaming
of our three
Sunday choral
services on
youtube
@Cadeirlan**

Yn ogystal â'r rhai a enwir yma, caiff bywyd y Gadeirlan ei gynnal gan weinidogion teulu, arweinwyr a darlledwyr addoliad, 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 family ministers, worship leaders and streamers, stewards, Choir members and their families, servers, the Foodbank team, flower arrangers, colleagues from Tîm Deiniol, and the generosity of many others.

**cadeirlan.eglwysyngnghymru.org.uk • dilynwch ni ar
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Facebook, Twitter, Instagram & Threads**

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

Esgob ac Archesgob Cymru
Bishop & Archbishop of Wales
**Y Parchediacaf | The Most Revd Andrew
John**

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

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

Caplan Prifysgol a Chymuned
University & Community Chaplain
Y Parchg | The Revd Neville Naidoo
nevillenaidoo@eglwysyngnghymru.org.uk

Is-Ganon | Minor Canon
Y Parchg | The Revd Josie Godfrey
josiegodfrey@eglwysyngnghymru.org.uk
Cyfarwyddwr Cerdd | Director of Music
Joe Cooper
joecooper@eglwysyngnghymru.org.uk

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

Ail-gantor | Succentor
Sam Jones
samjones@eglwysyngnghymru.org.uk

Cydlynnydd Gweinidogaeth Deulu
Family Ministry Coordinator
Yasmin de Rosa
yasminderosa@eglwysyngnghymru.org.uk

Clochydd | Sacrist
Aine Guy
aineguy@eglwysyngnghymru.org.uk

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

Canon Secundus a Darpar Esgob Enlli
Canon Secundus & Bishop Designate of
Bardsey

Canon David Thomas Morris
davidmorris@eglwysyngnghymru.org.uk

Canon Emeritws | Canon Emeritus
Canon Angela Williams

Aelodau o Goleg Offeiriadol y Gadeirlan
Members of the Cathedral's 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**

Darllenydd | Reader
Elma Taylor

Caplaniaid Anna | Anna Chaplains
Jane Coutts, Anne Eyre, Elma Taylor

Pensaer y Gadeirlan | Cathedral Architect
Simon Malam

**Cabidwl y Gadeirlan a Chanoniaid
Cathedral Chapter & Canons**

Archddiacon Bangor
Archdeacon of Bangor
Yr Hyb. | The Ven. David Parry

Archddiacon Meirionnydd
Archdeacon of Meirionnydd
Yr Hyb. | The Ven. Robert Townsend

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 Ganghellor | Canon Chancellor
Canon Emlyn Cadwaladr Williams

Canon Bencantor
Canon Precentor
Canon Jane Coutts

Canon Secundus
Canon David Thomas Morris

Canon Tertius
Canon Kim Williams

Canon Quartus
Canon Naomi Starkey

Canon Quintus
Canon Alan Gyle

Canon Gwaddol Lleyg
Lay Foundation Canon
Canon Janet Gough

Canon Gwaddol | Foundation Canon
Canon Nick Golding

Canon Gwaddol Lleyg
Lay Foundation Canon
Canon Gareth Iwan Jones

Canon Gwaddol Lleyg
Lay Foundation Canon
Canon Lesley Horrocks

Canon Amgylcheddwr
Canon Environmentalist
Canon Robin Grove-White

Canon Bregethwr
Canon Preacher
Canon Jarel Robinson-Brown

Canon Lyfrgellydd
Canon Librarian
Canon Helen Wilcox

Canon Brifardd
Canon Bard
Canon Siôn Aled

**MAB Y
DUW BYW
SON OF THE
LIVING GOD**

MATHEW | MATTHEW 16:16



**Esgobaeth
Bangor**
The Diocese
of Bangor

Yr Eglwys yng Nghymru
The Church in Wales