

Buchedd Bangor



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



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ym Mangor
Saint Deiniol's Cathedral
in Bangor

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CYLCHGRAWN

**CADEIRLAN DEINIOL SANT
YM MANGOR**

**THE MAGAZINE OF
ST DEINIOL'S CATHEDRAL
IN BANGOR**



**HYDREF 2024 | AUTUMN 2024
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Croeso



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

"Buchedd" ydy'r hen enw Cymraeg a roddwyd ar gofnod bywyd rhywun, yn aml yn adrodd straeon seintiau Celtaidd Cymru. Erbyn hyn, yn 2024, mae'n dynodi cofnod o fywyd cymuned ein cadeirlan a'n dinas, gyda myfyrdodau ysbrydol a gwybodaeth ymarferol am ein bywyd gyda'n gilydd.

Fe wnaeth ein his-ganon, y Parchg, Revd Josie Godfrey, ein herio'n ddiweddar i edrych y tu hwnt i waliau'r gadeirlan a gwahodd pobl newydd i mewn. Mae'n rhywbeth sy'n teimlo'n ddigon priodol wrth inni baratoi i ddathlu 1,5000 mlynedd i'r flwyddyn nesaf ers i Deiniol Sant sefydlu'r hyn a ddatblygodd i fod yn Gadeirlan Bangor yn y pen draw.

Felly, yn y rhifyn hwn, dyma'n union be wnawn ni. Fe gawn sgwrs gydag Anne Eyre am ei gwaith fel un o Gaplaniaid Anna y gadeirlan, yn ymweld â phobl hyn mewn cartrefi gofal ledled y ddinas. Ac fe glywn ni sut y bu i gyfarfyddiad ar hap gyda'r Canon Tracy arwain at rhywun yn darganfod gwerddon o weddi, mawl a thangnefedd sydd i'w chael yn y gosber ar gan.

Mae paratodau ar y gweill ar gyfer ein hail ŵyl gelfyddydau Tarannon ym mis Hydref; fe gewch hyd i'r manylion ar dudalen 59. Gan mai Tarannon ydy'r hen enw am yr afon sy'n llifo heibio'r gadeirlan, dyma ni'n meddwl y basen ni'n ceisio canfod lle'n union y mae hi rwan.

Wedi diflannu ers 'talwm dan ddaear, mae'r Afon Adda yn dal i fod yn agosach nag a feddyliech. Trowch at dudalen 26 i ddarganfod pan ei bod hi'n bosib eich bod yn parcio'ch car ar ynys heb wybod hynny!

Welcome

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, often telling the stories of the Celtic saints of Wales. Now in 2024, it's a record of the life of our cathedral and city community, with spiritual reflections and practical information about our life together.

Our minor canon, Revd Josie Godfrey recently challenged us to look outside the walls of the cathedral and invite new people in. It's something which feels quite appropriate as we prepare to celebrate 1,500 years next year since Saint Deiniol founded what would become Bangor cathedral.

So in this issue, we're doing just that. We talk to Anne Eyre about her work as one of the cathedral's Anna Chaplains, visiting older people in care homes in the city. And we'll hear how a chance encounter with Canon Tracy lead to someone discovering the oasis of prayer, praise and peace which is choral evensong.

Preparations are underway for our second Tarannon arts festival in October; you can find details on page 59. Since Tarannon is the old name for the river which flows past the cathedral, we thought we'd find out where exactly it is now.

Long since vanished underground, the Afon Adda is still closer than you'd think. Turn to page 27 to discover why you may be parking your car on an island without even knowing it!

Y tîm golygyddol **The editorial team**

Chris Dearden

Josie Godfrey

Gareth Iwan Jones

Sam Jones

Tracy Jones

Elin Owen

Mae'n bosibl y gwelwch bod y rhifyn hwn o Fuchedd Bangor yn teimlo'n wahanol. Mae o'n wedi ei argraffu'n allanol i arbed arian.

This edition of Buchedd Bangor might feel different. It's been printed externally as it works out cheaper than doing it in the diocesan office.

Diolch i'r bobol ganlynlol am lluniau yn y rhif hwn:

Thanks to the following for photos in this edition:

Matt Batten, Dave Custance, Yasmin de Rosa, Jonathen Harty



Y byd a'r betws

Bangor eyes



Cynhaliodd ein pwyllgor cymdeithasol newydd ei ddigwyddiad cymunedol cyntaf ym mis Awst; te prynhawn fel rhan o wyl haf Bangor.

Y canlyniad? Awyryglch groesawgar hyfryd a llwyddiant mawr wrth estyn allan at bobl yn y gymuned.

Roedd llawer o'r rhai a oedd yn rhannu mefus, sgons a chymdeithas yn ymwelwyr newydd i'r gadeirlan, a chodwyd tua £400. Diolch i bawb wnaeth gyfrannu at lwyddiant y digwyddiad.

Fe wnaeth cwmni o'r enw Sweet Snowdonia hefyd greu rhai bisgedi siocled ar ffurf Tŵr Skeffington yr eglwys gadeiriol ar gyfer y digwyddiad. Mae gennym ychydig dros ben ac rydym yn edrych ar ffyrdd y gallwn ddefnyddio'r rhain i hyrwyddo'r gadeirlan a gwahodd pobl i ymuno â ni.





Our new social committee held its first community event in August; serving afternoon tea as part of the Bangor summer festival.

The result? A wonderful welcoming atmosphere and a great success in reaching out to our community.

Many of those who shared strawberries, scones and fellowship were new visitors to the cathedral, and we raised around £400. Thanks to all who helped make it happen.

A company called Sweet Snowdonia also created some chocolate biscuits in the shape of the cathedral's Skeffington Tower for the event. We have a few left over and are looking at ways we can use these to promote the cathedral and invite people to join us.



**Cinio dewch a rhannu nesaf:
6 Hydref, ar ôl y wasanaeth 11am**

Next bring and share lunch:
6 October after the 11am service



Y byd a'r betws

Bangor eyes



Mae ein grŵp babanod a phlant bach bore Mawrth, Camau Bach, bellach yn ôl ar gyfer yr hydref. Mae'r drysau'n agor am 9am ar ddydd Mawrth, ymunwch â ni unrhyw bryd cyn 10.30am.

Mae gweithgareddau plant hefyd wedi dechrau eto yn y gwasanaethau bore Sul. Mae ein swyddog teulu, Yasmin de Rosa (chwith) wedi bod yn paratoui rhaglen liwgar ar gyfer yr wythnosau nesaf!

Our Tuesday morning baby and toddler group, Camau Bach, is now back running for the autumn. Doors open at 9am on Tuesdays, join us any time before 10.30am.



Children's activities have also started again at Sunday morning services. Our family officer, Yasmin de Rosa (above left) has been preparing a colourful programme for the next few weeks!





Clercod lleyg Simon, Daniel a Sam (rhes gefn) gyda'r cyfarwyddwr cerddoriaeth Joe Cooper, Canon Tracy a Mark Bellis o Ymddiriedolaeth Gerddoriaeth Gadeirol

Lay clerks Simon, Daniel and Sam (back row) with director of music Joe Cooper, Canon Tracy and Mark Bellis of the Cathedral Music Trust

Mae'r adran gerddoriaeth wedi derbyn grant o £29,500 gan Ymddiriedolaeth Gerddoriaeth Gadeirol. Bydd yr arian yn talu am oriau ychwanegol i'n clercod lleyg dros y ddwy flynedd nesaf fel y gallant gefnogi'r cyfarwyddwr cerddoriaeth gyda phopeth o arwain at recriwtio a gweinyddu. Gobeithiwn y bydd hyn yn ein helpu i barhau i godi safonau cerddoriaeth a darparu mwy o gyfleoedd i gerddorion ifanc yn y ddinas.

The music department has been awarded a grant of £29,500 by the Cathedral Music Trust. The money will pay for extra hours for our lay clerks over the next two years so they can support the director of music with everything from conducting to recruitment and admin. We hope this will help us to continue our work of raising musical standards and providing more opportunities to young musicians in the city.



Y byd a'r betws

Bangor eyes

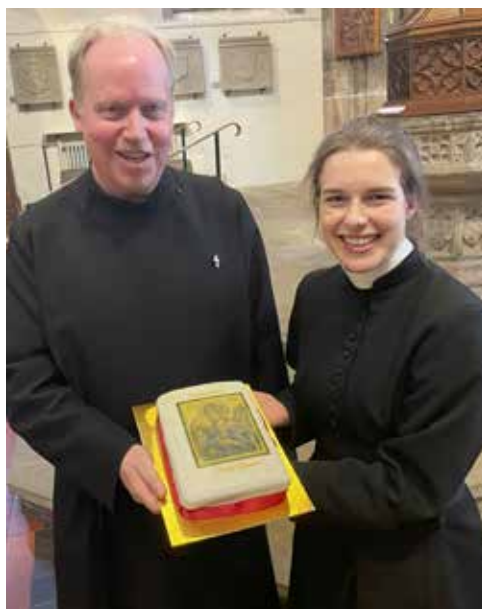


Mae tywyswyr y gadeirlan wedi bod yn manteisio ar dywydd braf yr haf i gynnal mwy o weithgareddau y tu allan. Mae'r grŵp yn chwilio am arweinwyr newydd i helpu yn eu cyfarfodydd nos lau, a hefyd am aelodau newydd. Cysylltwch â Margaret Kelly - kellymargaret4286@gmail.com am fwy o fanylion.

The cathedral guides have been taking advantage of the nice summer weather to do more activities outside. The group are looking for new leaders to help at their Thursday evening meetings, and also for new members. Contact Margaret Kelly - kellymargaret4286@gmail.com for more details.

Daeth Philip Bee, sydd i'w weld yn aml yn gwasanaethu neu'n cynorthwyo wrth yr allor yn aelod llawn o Oratori'r Bugail Da ym mis Gorffennaf pan wnaeth ei gyffes cyntaf, gyda'i enw Brawd Gabriel. Cafwyd cacen i ddathlu hefyd yn y gadeirlan efo'r llun yr angel Gabriel arni wrth gwrs!

Philip Bee, who's often found serving or assisting at the altar, became a full member of the Oratory of the Good Shepherd in July when he made his first profession, taking the name Brother Gabriel. There was also a celebration cake in the cathedral, featuring an icon of the angel Gabriel, of course!





Mae canol haf bob amser yn gyfnod prysur i fanc bwyd yr eglwys gadeiriol, wrth i deuluoedd wynebu'r her o fwydo eu plant dros wyliau'r haf.

Ar hyn o bryd, mae arnom angen yn arbennig: pasta, ffa pôb, prydau llysieuol tun a bagiau archfarchnad cryf y gellir eu haildefnyddio.

Gallwch adael rhoddion yn y blwch ger ddrws y Stryd Fawr yn y gadeirlan. Diolch i bawb sydd wedi cefnogi'r banc bwyd hyd yn hyn.

High summer is always a busy time for the cathedral foodbank, as families face the challenge of feeding their children over the summer holidays.

At the moment, we particularly need: pasta, baked beans, tinned vegetarian meals and also strong reusable supermarket bags.

You can leave donations in the box by the south door (High Street side) in the cathedral. Thank you to everyone who has supported the foodbank so far.



Y byd a'r betws

Bangor eyes



There have been a few changes to the chapter, the cathedral's governing body. Canon Tracy Jones now sits in the stall of Canon Precentor (she used to be Canon Primus). On a day-to-day basis, she is still the Canon for Congregational Life.

Revd Alex Mayes is now the Canon Secundus, David Morris's old seat before he became a bishop. Unlike David, she won't have a role in the daily life of the cathedral and will be working full time for the diocese.

A licensing service was held in August to formally appoint Tracy and Alex to their new roles. Our four lay canons, Gareth, Jane, Janet and Lesley were also formally given a seat in the chancel. There's a full list of who's who on the inside back cover!

Bu ychydig o newidiadau i'r Cabidwl, corff llywodraethu'r gadeirlan. Mae Canon Tracy Jones bellach yn eistedd yn sedd Canon Bencantor (Canon Primus oedd ei theitl cyn hyn). O ddydd i ddydd, hi yw'r Canon dros Fywyd Cynulleidfaol.

Y Parchg Alex Mayes bellach yw'r Canon Secundus, hen sedd David Morris cyn iddo ddod yn esgob. Yn wahanol i David, ni fydd ganddi rôl ym mywyd beunyddiol yr eglwys gadeiriol a bydd yn gweithio'n llawn amser i'r esgobaeth.

Cafodd gwasanaeth trwyddedu ei gynnal ym mis Awst i benodi Tracy ac Alex yn ffurfiol i'w rolau newydd. Cafodd ein pedwar canon lleyg, Gareth, Jane, Janet a Lesley sedd ffurfiol yn y gangell hefyd. Mae rhestr llawn o'r tîm ar du mewn y clawr ôl!





Cafodd ein is-ganon, y Parchg Josie Godfrey, ei hun yng nghanol storm ar y cyfryngau cymdeithasol yn dilyn ei hordeinio fel offeiriad ym mis Mehefin. Cafodd lluniau o'r digwyddiad eu rhannu gan nifer o bobl i feirniadu ordeinio menywod fel offeiriad.

Ymateb Josie oedd defnyddio'r sylw ychwanegol i hyrwyddo gwaith Cadeirlan Bangor yn ein cymuned!

Cyhoeddwyd hefyd ym mis Mehefin y bydd Josie yn ein gadael ym mis Tachwedd i orffen ei hyfforddiant ym Mhorthaethwy.

Mae mwy o fanylion, a lluniau o ordeiniad Josie ar dudalennau 40-41.

Our minor canon, Revd Josie Godfrey, found herself at the centre of a social media storm following her ordination as priest in June. Photos from the event were shared by a number of people to criticise the ordination of women as priests.

Josie's response was to use the extra attention to promote the work of Bangor Cathedral in our community!

It was also announced in June that Josie will be leaving us in November to finish her training in Menai Bridge.

More details, and pictures of Josie's ordination are on pages 40-41.

Mae'r is-ddeon, Canon Sion Rhys Evans yn dal i fod ar absenoldeb absennol. Mae Canon Tracy Jones yn parhau i reoli bywyd bob dydd y gadeirlan. Mae'r Hyb David Parry, Archddiacon Bangor, yn gadeirydd dros dro y cabidwl, corff llywodraethu'r gadeirlan. Cyfarfu'r cabidwl ym mis Mehefin a mis Gorffennaf i drafod cyllidebau a llywodraethu ymhlith materion eraill.

The sub dean, Canon Sion Rhys Evans is still on leave of absence. Canon Tracy Jones continues to manage the daily life of the cathedral. Ven David Parry, the Archdeacon of Bangor, is acting chair of the chapter, the cathedral's governing body. The chapter met in June and July to discuss budgets and governance among other issues.



Paned hefo...

Anne Eyre

Ym mhob rhifyn o **Fuchedd Bangor**, rydym yn cwrdd ag aelod o gymuned y gadeirlan.

Y tro hwn, dewch inni ddod i nabad Anne Eyre. Fe'i gwelir yn gweini ar yr allor, neu allan yn y gymuned fel un o'n Caplaniaid Anna.

Bu'n sgwrsio gyda **Chris Dearden** yn y Blue Sky Cafe am ei gwaith...

Mae'n rhaid mai chi ydy'r ymgeisydd am deitl "aelod hiraf y gynulleidfa" yng Nghadeirlan Bangor...

Bron iawn, ond ddim cweit! Mae yna un neu ddau sydd wedi bod yn addoli yma'n hirach. Dwi'n dod o Newcastle-under-Lyme yn Swydd Stafford yn wreiddiol, ond symudais i Ynys Môn ym 1977 pan gafodd fy ngŵr swydd gyda'r Awyrlu yn Y Fali.

Ro'n i'n gweithio fel athrawes cyn symud, ac fe wnes i ychydig o waith cyflenwi yn Ysgol Friars ond, heb fod yn rhugl yn y Gymraeg ar y pryd, anodd oedd hi i gael swydd barhaol. Felly, fe ailhyfforddais fel optegydd cymwysiedig, gyda chymhwyster arbennig mewn helpu pobl sydd â golwg isel. Mae pobl yn dal i holi cwestiynau gen i am sbectol a golwg hyd yn oed rwan, er imi fod wedi ymddeol ers rhai blynyddoedd!

Os mai Ynys Môn ydy adra, sut y bu ichi ddiweddu yma yng Nghadeirlan Bangor?

Yn bennaf ar gyfer y gerddoriaeth. Bu lan a finnau'n Anglicaniaid ers ein geni, ac fe fues i'n canu yn y côr yn f'eglwsys leol er simi gofio. Wnaethon ni deimlo fod yr eglwys gadeiriol yn le egniol. Roedd yno gynulleidfa go niferus gydag Ysgol Sul go fawr, gyda rhwng 20 a 30 o blant. Cynulleidfa hŷn oedd hi yn y bôn ond, ceoliwch neu beidio, mae'r gynulleidfa rhyw fymryn yn iau erbyn yn, ac yn fwy amrywiol. Doedd y côr ddim yn un mawr - yn ddyinion



Getting to know...

Anne Eyre

In each edition of **Buchedd Bangor**, we meet a member of the cathedral community.

This time, we get to know Anne Eyre. She can be found serving at the altar, or out in the community as one of our Anna Chaplains.

She talked to **Chris Dearden** in the Blue Sky Cafe about her life and her roles...





Canon Tracy efo ein Caplainaidd Anna: Jane, Elma a Anne

Canon Tracy with our Anna Chaplains: Jane, Elma and Anne

a bechgyn yn unig. Ddim yn hir ar ol wedi imi ddechrau mynychu, ymunodd rhyw fachgen naw oed â'r côr: ei enw oedd Aled Jones...

Beth ydych chi'n ei gofio am Aled Jones cyn iddo ddod yn enwog?

Roedd o'n hoffus iawn, er nad yn dda bob amser - fel unrhyw hogyn mewn côr! Ond roedd ei lais yn unigryw. Am gyfnod, roedd yn dal i fod yn rhan o'r côr yma, tra'n datblygu ei yrfa fel canwr, ac fe lofnododd gopi o'i record gyntaf imi.

Mae'r côr a'r gadeirlan wedi profi dyddiau gwell a gwaeth ers hynny. Ond yr un peth sydd wedi aros yn ddigyfnewid ydy gwres y cyfeillgarwch ymysg y gynulleidfa. Heb fy ffydd, a chefnogaeth y bobl yma, faswn i 'rïoed wedi medru ymdopi pan fu farw lan naw mlynedd yn ôl.

Mae pawb yn wahanol ar adegau fel hynny - sut wnaethoch chi ddelio â'r peth?

Fy nghof mwyaf byw ydy'r diagnosis. Roedden ni newydd ddychwelyd o'r eglwys, ac fe aeth lan am rhyw bwt o gwsig. Pan ddaeth yn ôl i lawr, roedd 'na rhyw olwg melyn yn ei lygaid. Fel optegydd, fe wyddwn i fod rhywbeth o'i le. Aeth at y meddyg y diwrnod wedyn ac fe'i cymerwyd yn syth i'r ysbyty - roedden nhw wedi sylweddoli yn ddigon sydyn fod ganddo ganser pancreatig. Ac fe gafodd wybod ei fod yn rhy sâl i dderbyn triniaeth.



You must be a candidate for the title of “longest-standing member of the congregation” in Bangor Cathedral...

Nearly, but not quite! There are one or two who have been worshipping here longer. I’m actually from Newcastle-under-Lyme in Staffordshire, but moved to Anglesey in 1977 when my husband Ian got a job at RAF Valley.

I was working as a teacher before the move, and did some supply work at Ysgol Friars, but not being a fluent Welsh speaker at the time, it was harder to get a permanent job. So I retrained as a dispensing optician, with a special qualification in helping people who have low vision. People still ask me questions about spectacles and vision even now, some years after I retired!

If Anglesey is home, how did you end up at Bangor Cathedral?

Mainly for the music. Both Ian and I had always been Anglicans, and I had grown up singing in my local church choir. We found the cathedral to be a vibrant place. There was a good-sized congregation with quite a big Sunday school, 20-30 children. In the main though, the congregation was quite elderly. Believe it or not, the congregation is younger now, and more diverse. The choir wasn’t huge, and was made up of boys and men only. Not long after I started coming here, a nine-year-old boy called Aled Jones joined the choir.

What do you remember about Aled Jones before he was famous?

He was very sweet, though not always good - like any choirboy! His voice did stand out though. For a time, he was still part of the choir here, alongside developing his career as a singer, and he signed a copy of his first record for me.

The choir and the cathedral have had a few ups and downs since then. But one thing that has never changed is the warmth of fellowship here. Without my faith, and the support of people here, I couldn’t have survived when Ian died nine years ago.

Everyone is different at moments like that - how did you cope?

My most vivid memory is the diagnosis. We’d just come back from church, and Ian went for a nap. When he came back down, his eyes were jaundiced. As an optician, I knew something was wrong. He went to see the doctor the next day and was taken straight to hospital - they quickly realised he had pancreatic cancer. And they told him he was too ill to be treated.

As we walked back into the house, I just remember there was so much calm and peace. It was a death sentence for Ian, but he didn’t ever ask “why me”?

I’ve described life since then as a mountain path. You’re always working hard to head upwards, but at times it feels like you’ve got this, and then a boulder blocks the way, or pebbles make you less sure of your footing.



Wrth inni gerdded yn ôl i mewn i'r tŷ, dwi'n cofio teimlo rhyw dawelwch meddwl a thangnefedd. Roedd hi'n ddedfryd o farwolaeth i lan, ond wnaeth o 'rioed holi "pam fi?"

Dwi wedi disgrifio bwywyd ers hynny fel llwybr mynydd. Mae rhywun yn gyson gweithio'n galed i anelu am i fyny, ar adegau'n teimlo fod popeth dan reolaeth, cyn i ryw garreg fawr eich rhwystro, neu gerrig mân dan eich traed wneud i'ch camau simsanu.

Ond mae Duw wastad yno, yn yr ysgrythur, ar gyfnodau o dawelwch ac yng nghymdeithas teulu'r gadeirlan. Maen nhw wedi parhau i fod wrth law imi, fel pan ges i lawdriniaeth ychydig fisoedd yn ôl.

Yn aml, fe'ch gwelir yn gwasanaethu ar yr allor - fuoch chi'n gwneud hynny ers 1977?

Ddim o gwbl. Gwasanaethu oedd gweinidogaeth fy ngŵr, lan, am 38 o flynyddoedd. Ond pan fu yntau farw, dwi'n cofio edrych tuag at yr allor a theimlo galwad i barhau ei waith. Mae'n golygu dechrau'n gynnar ar foreau Sul - dwi'n cychwyn am 7.15, yn gosod pethau'n barod ar gyfer y ddau wasanaeth cyntaf. Wrth gwrs, mae gweinwyr yr allor yn dal ati i weithio wedi'r gwasanaeth, yn clirio a chadw pethau heibio.

Ond nid gwini wrth yr allor ydy unig ran eich gweinidogaeth, nac ydy?

Na, ces fy nghomisiynu fel Caplan Anna y llynedd. Mae'r enw'n tarddu o efengyl Luc, lle ceir hanes hen wreigan 84 mlwydd oed o'r enw Anna, sydd wedi cysegru'r rhan fwyaf o'i bywyd i weddi ac ympryd, ac sy'n cyfarfod â'r Iesu yn fuan wedi ei eni.

Gweinidogaeth o wrando ydy hanfod bod yn Gaplan Anna, un sy'n agored i fynychwyr eglwys, rhai sydd ddim yn mynyhchu eglwys, pobl o bob ffydd a'r rhai heb ffydd. Ceir Caplaniaid Anna ledled Cymru a Lloegr, ac mae tair ohonon ni yma ym Mangor: Jane Coutts, Elma Taylor a fi.

Rydyn ni'n ymweld â chartrefi gofal, cymryd cymun at bobl ac yn aml yn canfod ein hunain yn sgwrsio gyda phobl sydd prin wedi cael cyswllt ag unrhyw un arall trwy'r wythnos. Mae ynysiad ac arwahanrwydd yn broblem enfawr yn ein cymdeithas, ac mae'r henoed yn aml yn canfod bod perthnasau a ffrindiau agos wedi marw ac wedi symud o'u cynefin, gan eu gadael yn fregus ac yn aogred i unigrwydd.

Mae'n waith sy'n adeiladu ar y pethau wnaethon ni eu gwneud yn ystod cyfnodau clo Cofid yn 2020, pan fuon ni'n ceisio cadw mewn cysylltiad â chynulleidfa'r gadeirlan. Ond dwi'n ei fwynhau yn fwyaf arbennig oherwydd mod i'n teimlo fel tawn ni'n cyflawni un peth y'n galwyd i'w wneud fel rhan o gymuned o Gristnogion: dangos i bobl fod cariad Duw - waeth pwy ydych chi, neu ba mor hen ydych chi - yn ddiatomod. **[B]**



But God is always there, in scripture, in moments of stillness and in the fellowship of the cathedral family. They've continued to be there for me, such as when I had an operation in the last few months.

You're often to be found serving at the altar - have you been doing that since 1977?

Not at all. Serving was my husband Ian's ministry for 38 years. But when he died, I remember looking towards the altar and feeling a calling to carry on his work. It means an early start on Sundays. I start work at 7.15am, setting up for the first two services. Of course, the altar servers carry on working after the service, putting things away and clearing up.

But altar serving isn't the only part of your ministry?

No, I was commissioned as an Anna Chaplain last year. The name comes from St Luke's gospel, where there's an 84-year-old woman called Anna who has devoted most of her life to prayer and fasting, and who meets Jesus shortly after his birth.

Being an Anna Chaplain is a listening ministry. It's open to churchgoers and non-churchgoers, people of any faith or none. There are Anna Chaplains all around England and Wales; and three of us in Bangor, Jane Coutts, Elma Taylor and me.

We visit care homes, take people communion and often find ourselves talking to people who've had very little human contact in a week. Isolation is a huge problem in our society, and older people often find that relatives and close friends have died or moved away from the area where they live, leaving them more vulnerable to being alone.

It's work which builds on things we did during the Covid lockdowns in 2020, when we tried to stay in touch with the cathedral congregation. But I particularly enjoy it because it feels like I'm doing the one thing we're all called to do as part of a community of Christians: to show people that - no matter who you are, or how old you are - God's love is unconditional. **[B]**





Am gariad gosber

Why I love evensong

Y Cynghorydd **Gareth Parry** ydy maer Bangor eleni. Ond mae ei swyddogaeth am y flwyddyn wedi golygu mwy na dim ond mynychu digwyddiadau dinesig a chadeirio cyfarfodydd o'r cyngor. Mae wedi aildechrau mynychu'r eglwys yn rheolaidd. Ac mae un gwasanaeth yn enwedig yn taro deuddeg...

City councillor **Gareth Parry** is the mayor of Bangor this year. But his year in office hasn't just involved attending civic functions and chairing council meetings. He's started coming to church regularly again. And one service in particular has resonated...





Gwedd, addoliad... a heddwch. Mae yna rhywbeth arbennig am eistedd yng Nghadeirlan Bangor yn gwrando ar y côr yn canu'r gosber ar gân... ac oedi.

Mae pob un ohonon ni'n byw bywydau prysur, a dydy cael hyd i hanner awr o lonydd ddim mor hawdd â hynny. Ond mae hen furiau carreg y gadeirlan yn dda am gadw'r byd allan, gan eich gadael chi yng nghwmni cerddoriaeth y côr a myfyrdod y gair ar lafar.

Mae'n creu cynfas wag, a lle i feddwl am rywbeth heblaw gofalon a phryderon y dydd. Yn f'achos i, mae hefyd yn cynnig y cyfle i rannu amser gwerthfawr gyda'm merch, Tasha. Mae hi'n awstistig, ac yn gwerthfawrogi cerddoriaeth yn benodol.

Digwydd dod ar draws y gosber wnaeth y ddau ohonon ni. Anglican fues i ar hyd fy mywyd - er nad yn fynychwr eglwys cyson. Ond doeddwn i 'rioed wedi clywed am y gosber nes i'r Canon Tracy Jones sôn amdani mewn sgwrs.

Ces fy magu yn Llangoed, gan fynychu eglwys y plwyf yno, a dod yn was allor wedi awgrym gan fy modryb. Ond doedd y gwasanaeth





Gareth ar ymweliad diweddar â'r gadeirlan

Gareth on a recent visit to the cathedral

Prayer, praise... and peace. There's something special about sitting in Bangor Cathedral listening to the choir sing choral evensong... and just stopping.

We all lead busy lives, and half an hour's stillness isn't actually that easy to find. But the old stone walls of the cathedral are great for shutting the world out, leaving you with the music of the choir and the reflection of the spoken word.

It creates a blank canvas, and space to think about something bigger than the worries of the day. In my case it's also chance to share some quality time with my adult daughter Tasha. She's autistic, and particularly appreciates the music.

The two of us actually discovered evensong by accident. I've been an Anglican most of my life, though not always a regular churchgoer. But I'd never really heard of evensong until Canon Tracy Jones mentioned it in conversation.

I grew up in Llangoed and attended the village church there, becoming an altar boy at the suggestion of my great aunt. The



gyda'r hwyr ddim byd tebyg i'r gosber - roedd hi'n fwy o weddi hwyrrol, fel arfer yn fy nghynnwys i, yng nghwmni dwy hen wreigan a chi.

Flynnyddoedd yn ddiweddarach, cywilydd gen i gyfaddef, roeddwn i wedi rhyw grwydro a phellhau o'r eglwys - treuliais i'r rhan fwyaf o 'mywyd gwaith yn rhedeg gwestai, swydd sy'n gofyn ichi weithio'n aml ar foreau Sul, a hawdd o beth ydy llithro allan o'r arfer.

Un o'm swyddi, digwydd bod, oedd yn hen Westy'r Castell gyferbyn â'r gadeirlan - pen fu'n westy a chyn iddo gael ei ailadeiladu fel ag y mae heddiw. Pwy sy'n cofio bar Mitre? Fe faswn i'n sylwi ar y côr yn dod i mewn wedi'r gosber, heb erioed ofyn iddyn nhw beth yn union fuon nhw'n ei wneud.

Ond pan ddaeth fy nhro innau i fod yn faer Bangor, dyma fi'n cael fy hun yn ddisymwth yn cael fy ngorfodi i fynd i ddigwyddiadau mewn eglwysi a chapel ar hyd a lled gogledd Cymru. A gyda hynny, daeth atgof fod rhywbeth ar goll - ac yr hoffwn i fynd a Tasha i'r eglwys unwaith eto.

Felly, un bore Mercher oer ar ddechrau Rhagfyr, fe ges fy hun mewn digwyddiad yn y gadeirlan. Roedd hi'n un lle roedd fy ngwraig a fy merch hefyd wedi dod yn gwmni imi, ac roedd y teulu i gyd yn cyfnewid cyfarchion gyda Canon Tracy.

Fy ngwraig oedd yr un a fentrodd ofyn: "Fase hi'n iawn, am wn i, i ddod i'r eglwys o bryd i'w gilydd?... ac i ddod â Tasha?"

A dyna pryd y soniodd Tracy am y gosber.

"Mae honno'n wasanaeth byrrach, ac mae llai o bethau ichi boeni amdany'n nhw - adrodd y peth iawn ar yr adeg iawn, beth i'w wneud





evening service wasn't anything like cathedral evensong; it was more of a said evening prayer, generally with me, two elderly ladies and a dog.

Fast forward more years than I'd like to admit to, and I'd drifted away from the church. I spent most of my working life running hotels, a job where you're often working Sunday mornings, and it's easy to get out of the habit.

One of my jobs was actually in the old Castle Hotel opposite the cathedral when it was a hotel, and before it was rebuilt in the way it is now. Who remembers The Mitre bar? I'd see the choir come in after evensong, but never asked them what they'd been doing.

But when it was my turn to be the mayor of Bangor, I suddenly found myself having to go to events in churches and chapels around North Wales. And with it a reminder that there had been something missing, and that I'd like to take Tasha to church again.

So one chilly Wednesday morning in early December, I was in the cathedral for an event. It was one which my wife and daughter had come along to as well, and the whole family were exchanging pleasantries with Canon Tracy.





pan fo pawb yn mynd ymlaen i dderbyn cymun”, meddai.

“A deud y gwir, yr unig beth sy gynnoch chi i’w wneud ydy eistedd, gwrando a chreu eich gofod eich hunan.”

Felly beth fydda i’n ei wneud efo’r gofod hwnnw? Yn aml, dwi’n gadael fy hun i fyfyrio ar ochr gadarnhaol popeth mae bywyd wedi’i daflu ata i.

Weithiau mae hi’n gyfle i roi pethau mewn persbectif. Dywedodd rhywun wrtha i rhwybryd: “os gadewch chi broblem am hanner awr, yn aml fe fydd wedi diflannu.” Dydy cael hyd i’r hanner awr honno i ddatgysylltu eich hunain o rediad eich meddwl ddim bob amser yn hawdd, ond mae’r gosber yn teimlo fel tae’n cynnig y lle hwnnw i’ch galluogi chi i wneud hynny.

Ac, wrth gwrs, rydyn ni’n gwrando ar y canu. Geiriau cyfarwydd, ond bob amser wedi’u perfformio’n hyfryd. Mae Tasha yn arbennig o hoff o lais Josie’n canu rhan y cantor yn yr ymatebion; y rhan honno o’r gwasanaeth lle bo’r offeiriad a’r côr yn rhyngweithio â’i gilydd trwy’r gerddoriaeth. Mae hi hefyd yn hoffi gwyllo’r côr a’r offeiriad yn gorymdeithio yn eu gwisgoedd.

Mae awtistiaeth Tasha yn golygu nad ydy hi erioed wedi dysgu siarad, er ei bod hi’n deall Cymraeg a Saesneg. Ond mi rydw i’n sylwi ar y newid yn ei hwyliau wedi iddi fod yn y gosber - mae hi’n dawelach ei meddwl ac yn fwy sionc.

Ac ar ben hynny, dyma fi wedi cael hyd i le diogel lle galla i gysylltu â’m merch, a chymuned arall sydd wedi croesawu’r ddau ohonon ni a lle gall y ddau ohonon ni ei rannu.

Efallai bod y ddau ohonon ni ar siwrne o ffydd. Mae hi’n teimlo fel tae Duw yno - pwy a wŷyr lle wnaiff hyn ein harwain. **[B]**





It was actually my wife who dared ask: “presumably it would be OK to come to church from time to time? ...and to bring Tasha?”

And that was when Tracy mentioned evensong.

“It’s a shorter service, and there’s less to worry about - saying the right thing at the right time, what you should do when everyone goes up for communion”, she said. “In fact, all you have to do is sit, listen and create your own space.”

So what do I do with that space? Often I allow myself to reflect on the positives of everything that life has thrown at me.

Sometimes it’s chance to put things into perspective. Someone once said to me: “if you leave a problem for half an hour, it will often go away.” Finding that half an hour to disengage from your latest train of thought isn’t always easy, but evensong seems to provide space where you can do that.

And, of course, we listen to the singing. Familiar words, but always beautifully performed. Tasha has a particular fondness for the sound of Josie’s voice singing the cantor part of the responses; that part of the service where priest and choir interact with each other in music. She also likes watching the procession of choir and priests in robes.

Tasha’s autism means she has never learned to speak, though she does understand English and Welsh. But I do notice her mood change after coming to evensong - she’s calmer and brighter in herself.

And I’ve found another safe space to connect with my daughter, and another community which has welcomed us both, and which we can both share in.

Maybe we’re both on a journey of faith. It feels like God is in there - who knows where it’s leading. **[B]**



Tu ôl i'r llen



UCHOD: Afon Adda yn llifo dan ein stryd
ISOD: Adeilad ceuffos newydd in 2007 (CNC)

ABOVE: Afon Adda flows under our streets
BELOW: Building a new culvert in 2007 (NRW)



P'un a ydych chi'n ymweld â Chadeirlan Deiniol Sant sawl gwaith yr wythnos, neu'n galw heibio am y tro cyntaf, mae'n debygol fod yna leoedd yn yr adeilad ac o'i gwmpas nad ydych chi erioed wedi'u gweld.

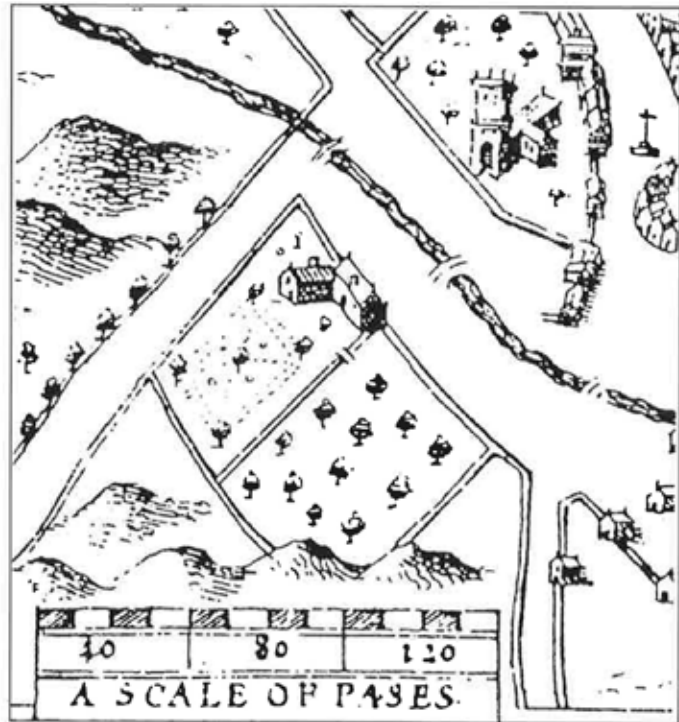
Y tro hwn cawsom ein hysbrydoli gan wyl gelfyddydol Tarannon a gynhelir yn y gadeirlan ym mis Hydref. **Afon Tarannon** yw'r hen enw am yr afon sy'n llifo drwy Fangor, felly i ffwrdd â **Chris Dearden** i ddysgu mwy...



Behind the scenes

Whether you're in St 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.

This time, we've taken inspiration from the Tarannon arts festival which happens in the cathedral in October. **Afon Tarannon** is the old name for the river which flows through Bangor, so **Chris Dearden** headed outside to find out more about it.....



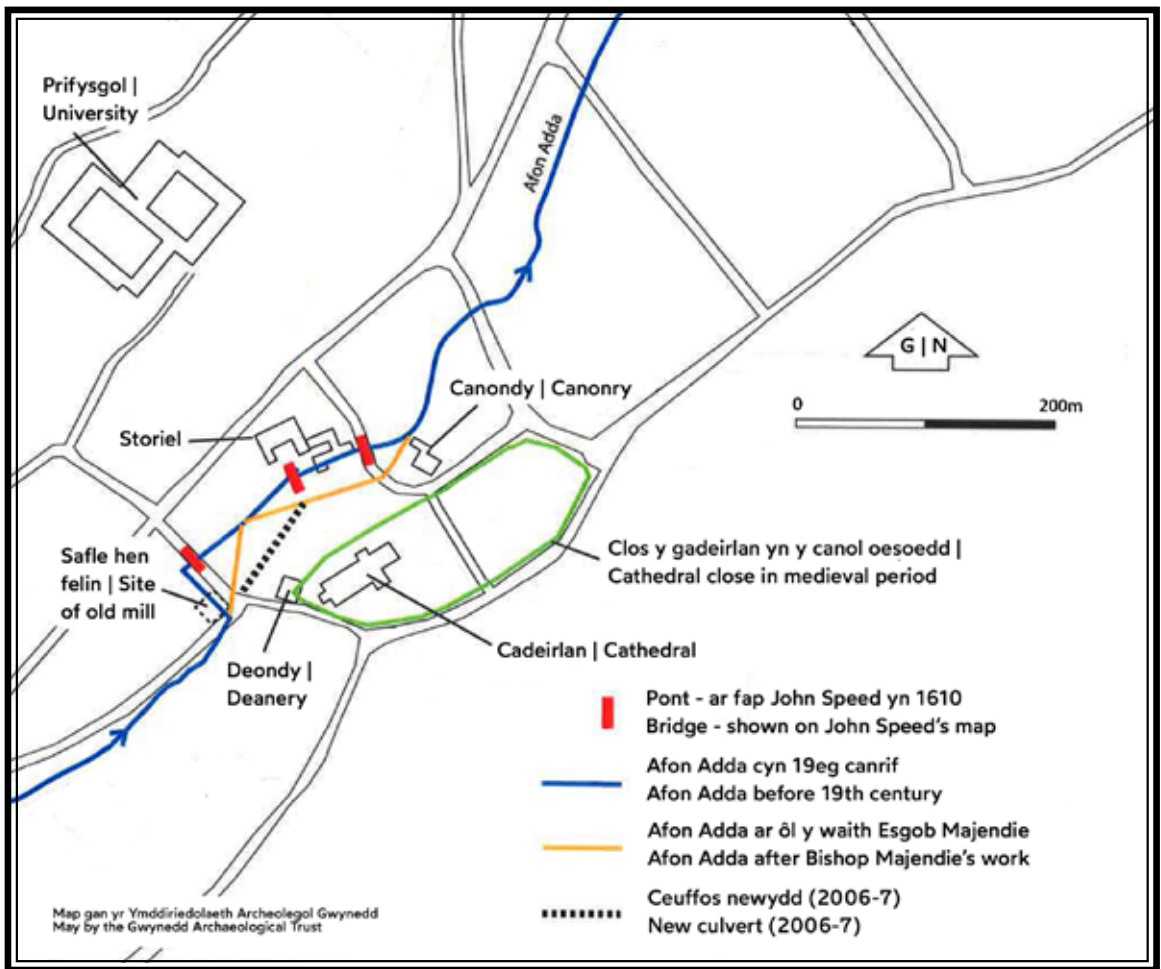
Hen fap gan John Speed yn 1610 efo'r Gadeirlan a Storiol a'r Afon Tarannon - yr Afon Adda erbyn hyn - yn llifo rhwng y ddau adeilad (YAG)

Old map by John Speed from 1610 showing the cathedral and Storiol with the Afon Tarannon - now the Afon Adda - between them. (GAT)

Lluniau a ddynodir â "YAG" o'r Ymddiriedolaeth Archaeolegol Gwynedd; "CNC" o Cyfoeth Naturiol Cymru.

Pictures marked "GAT" from Gwynedd Archaeological Trust; "NRW" from Natural Resources Wales





“Fyddech chi byth yn meddwl eich bod newydd yrru dros ben afon!”

Rwyf i'n cyfarfod â Martin Brown ym maes parcio'r gadeirlan. Dyma un o nifer o bobl sydd am fy helpu i ddod o hyd i Afon Adda.

Hon yw afon gudd Bangor, a pedd hefyd yn cael ei adnabod yn y gorffennol fel Afon Tarannon, ac mae'n llifo drwy ganol y ddinas. Ond erbyn hyn mae'r afon gyfan bron dan ddaear, sy'n ei gwneud ychydig yn anoddach dod o hyd iddi.

“Unwaith y byddwch chi'n gwybod beth i chwilio amdano, fe ddaw'n haws,” dywed Martin. “Edrychwch ar y streipen o darmac tywyll sy'n rhedeg ar draws y maes parcio. Mae'r afon oddi tani.”

Er bod Martin yn fwy adnabyddus fel organydd Cadeirlan Bangor, mae hefyd wedi bod o gwmpas yn ddigon hir i gofio pan aed ati i gloddio maes parcio'r gadeirlan yn 2006-7 i adeiladu ceuffos newydd i Afon Adda.



“You wouldn’t think that you’ve just driven on top of a river!”

I’ve met Martin Brown in the cathedral car park. He’s one of a few people who are going to help me find the Afon Adda.

It’s Bangor’s hidden river, also known in the past as the Afon Tarannon, and it flows through the centre of the city. But for almost its entire length, it’s now underground, which makes it slightly harder to spot.

“Once you know what you’re looking for, it does become more obvious”, says Martin. “Look at that stripe of dark tarmac running across the car park. The river is underneath.”

Though Martin is better known as the Bangor Cathedral organist, he’s also been around long enough to remember when the cathedral car park was dug up in 2006-7 to build a new culvert for the Afon Adda.

Almost two decades later, you can still see where the surface of the car park was replaced, following the line of the culvert. So yes, I have just driven over the top of the river.

“There are actually two culverts here”, Martin explains. “There’s the one built in 2006-7 and an earlier one along the line of the brick wall just beyond the edge of the car park.

“When they built the new culvert, they left the old one in place, as it was easier than filling it in. So the river can flow through both. It means the section of the car park furthest from the cathedral is actually surrounded by the river - it’s technically an island!”

As we pace around the bottom of the valley between the cathedral and the Storiel museum, Martin explains that the exact course of the river has actually moved around over the centuries.

“It was above ground until the start of the 19th century. Storiel was the bishop’s palace at the time, and it seems that it was made into a bit of a water feature in the bishop’s garden.



UCHOD: Martin Brown ar "lan yr afon" yn y maes parcio, ac...

ISOD: ...beth sydd o dan ei draed! Mae'r llun hwn o 2007 yn dangos y ceuffos hirsgwar newydd sy'n cael ei osod o dan y maes parcio, a'r un bwaog hŷn o dan y llwybr ger y wal frics. (CNC)

ABOVE: Martin Brown on the "river bank" in the car park and...

BELOW: ...what's beneath his feet! This picture from 2007 shows the new rectangular culvert being installed under the car park, and the older arched one under the path by the brick wall. (NRW)





Ar ôl mynd heibio i'r gadeirlan, mae'r afon yn rhedeg rhwng Marks & Spencers a chanolfan siopa Menai (uchod), cyn llifo o dan Heol Glynne, lle gellir gweld muriau hen bont o hyd.

After passing the cathedral, the river runs between Marks & Spencers and the Menai shopping centre (above), before flowing under Glynne Road, where the walls of an old bridge can still be seen.



Bron i ddau ddegawd yn ddiweddarach, rydych chi'n dal i allu gweld ymhle yr ailosodwyd arwyneb y maes parcio, yn dilyn llinell y geuffos. Felly, ydw, rydw i newydd yrru dros ben yr afon.

“Mae dwy geuffos yma mewn gwirionedd”, esbonia Martin. “Mae'r un a adeiladwyd yn 2006-7 ac un cynharach sy'n dilyn llinell y wal frics ychydig y tu hwnt i ffin y maes parcio.

“Pan adeiladwyd ceuffos newydd, gadawyd yr hen un yn ei lle, gan fod hynny'n haws na gorfod ei llenwi. Felly gall yr afon lifo drwy'r ddwy. Mae'n golygu bod y rhan o'r maes parcio sydd bellaf o'r gadeirlan wedi'i hamgylchynu gan yr afon; yn dechnegol mae'n ynys!”

Wrth i ni droedio gwaelod y dyffryn rhwng y gadeirlan ac amgueddfa Storiel, esbonia Martin fod union gwrs yr afon wedi symud o gwmpas dros y canrifoedd.

“Roedd uwchlaw wyneb y ddaear tan ddechrau'r 19eg ganrif. Palas yr esgob oedd Storiel bryd hynny, ac mae'n ymddangos i'r afon gael ei throï'n dipyn o atyniad dŵr yng ngardd yr esgob.

“Ond yna yn 1809 penodwyd Henry Majendie yn esgob Bangor, ac un o'r pethau cyntaf a wnaeth oedd ailadeiladu'r palas a'i diroedd. Hefyd trefnodd i'r afon gael ei symud i gyfeiriad y gadeirlan a'i gosod dan ddaear.

“Mae haneswyr wedi awgrymu bod Afon Adda'n dipyn o garthffos ar y pryd. Roedd tanerdy, melin ddŵr, tŷ llifo a lladd-dy ychydig i fyny'r afon o'r gadeirlan, a byddai'r rhain i gyd yn taflu eu gwastraff i'r afon.

“Ond mae'n bosibl hefyd fod Henry Majendie am osgoi cael llifogydd yn ei ardd!”

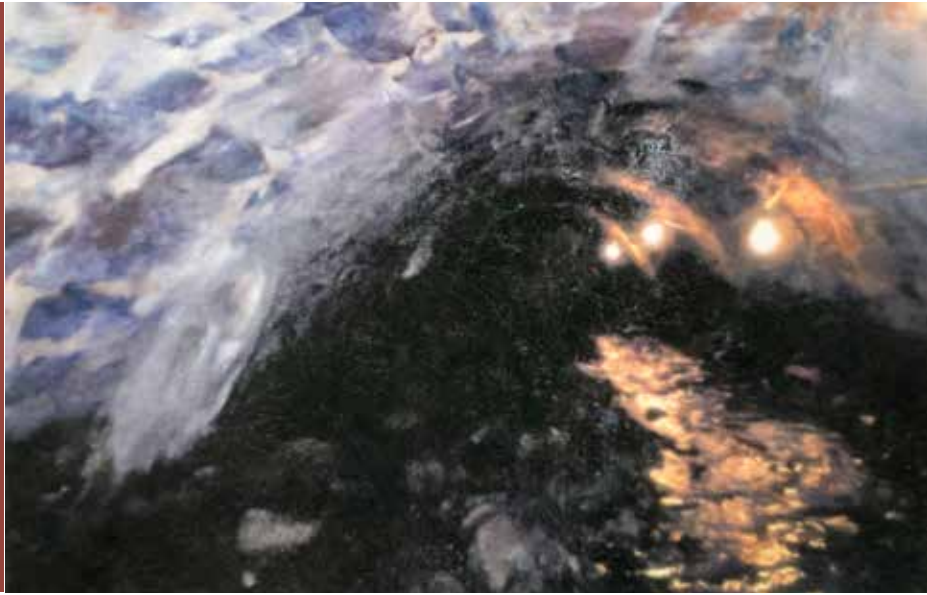
Esbonia Martin fod enw'r afon wedi newid hefyd tua'r adeg hon.

“Yr enw presennol, Adda, yw enw'r dyn cyntaf yn y Beibl. Ond mae'n debyg ei fod yn deillio o fferm o'r enw Cae Mab-Adda, oedd yn agos i darddiad yr afon, y tu hwnt i ble mae Tesco'n sefyll heddiw.



Does dim
llawer o luniau
o'r afon o dan
y ddaear!
Dyma hen ran
o geuffos yn
2006. (CNC)

There aren't
many pictures
of the river
underground!
This is an old
section of
culvert around
2006. (NRW)



“But then Henry Majendie was made bishop of Bangor in 1809. One of the first things he did was to rebuild his palace and grounds. He also had the river moved towards the cathedral and put underground.

“Historians have suggested the Afon Adda was a bit of an open sewer at the time. There was a tannery, a water mill, a dye house and a slaughter house just upstream from the cathedral, and they would all be dumping their waste into the river.

“But maybe Henry Majendie didn't want it flooding his garden!”

Martin explains that the river's name also changed about this time.

“The current name Adda means ‘Adam’, which is the name of the first man in the Bible. But it probably comes from a farm called Cae Mab-Adda, which was close to the river's source, out beyond where Tesco now stands.

“The origin of the old name - Tarannon - is a bit more obscure. One theory is that it comes from an old word meaning 'wandering' or 'encroaching' because it's regularly flooded the city, even recently.”

You wouldn't think that a relatively small river could cause so much bother. But someone who knows all about the potential of the Afon Adda is Gareth Evens from Natural Resources Wales.

He explains that, section by section, almost the entire river has been put into a culvert over the years, mainly because it was in the way of development as the city grew, but also to try and control flooding.

“The Adda has a long history of flooding, particularly in the Hirael area and Caernarfon Road. Those of you who have lived in Bangor a while will remember flooding in and around the old MFI store and the



"Mae tarddiad yr hen enw - Tarannon - yn fwy annelwig. Un theori yw y daw o hen air yn golygu 'crwydro' neu 'dresmasu' am ei bod yn bwrw ei dyfroedd dros y ddinas yn gyson, hyd yn oed yn ddiweddar."

Fyddech chi ddim yn meddwl y gallai afon gymharol fach achosi cymaint o helynt. Ond rhywun sy'n gwybod popeth am botensial Afon Adda yw Gareth Evens o Cyfoeth Naturiol Cymru.

Mae'n egluro bod yr afon gyfan bron, ran wrth ran, wedi ei gosod mewn ceuffos rai blynyddoedd yn ol, yn bennaf am ei bod yn y ffordd wrth i'r ddinas ddatblygu a thyfu, ond hefyd i geisio rheoli'r llifogydd.

"Mae hanes hir o lifogydd gan Afon Adda yn enwedig yn ardal Hirael a Ffordd Caernarfon. Bydd y rheini ohonoch sydd wedi byw ym Mangor ers tro yn cofio'r llifogydd yn yr hen siop MFI ac o'i chwmpas a bod y brif ffordd yn cael ei chau byth a hefyd oherwydd dŵr ar wyneb y ffordd.

"Ar yr un pryd, roedd yr hen geuffos yn dirywio, felly cafwyd cynllun lleddfu llifogydd mawr yn 2006-7.

"Gwnaed gwaith helaeth ar fodelu'r afon ac ymchwiliadau safle a chasglwyd bod yr hen system mewn cyflwr gwael ac nad oedd ganddi digon o gapasiti, felly penderfynwyd ei gwneud yn fwy a'i huwchraddio.

"Roedd y rhan o Ffordd Sackville heibio i'r gadeirlan yn arbennig o heriol, a gwnaed y penderfyniad i adeiladu sianel osgoi yn syth drwy faes parcio'r gadeirlan."

"Erbyn hyn, mae angen llai o gynnal a chadw ar Afon Adda fel arfer o'i chymharu ag afonydd agored, ond mae angen archwilio'r gydran gyfan yn rheolaidd i sicrhau nad oes unrhyw rwystrau neu ddiffygion sylweddol.

"Mae'n rhaid cael tîm arbenigol sydd wedi'u hyfforddi i weithio mewn man cyfyngedig i archwilio'r geuffos."

Mae hynny'n golygu na fyddaf i'n mentro i lawr yno fy hun! Yn ôl ar yr wyneb, mae Martin Brown yn cyfeirio at gliw arall: "enw'r ffordd i lawr y bryn heibio i'r gadeirlan yw Glanyrafon.

"Ac os ewch i sefyll wrth gatiau maes parcio'r gadeirlan, mae yno glawr siambr archwilio lle gallwch chi glywed yr afon yn llifo islaw. Mae Afon Adda wedi gadael ei marc ar y ddinas, hyd yn oed os nad ydych chi'n gallu ei gweld." **[B]**





Mae'r llinellau crwm yn y tarmac yn dilyn llinell yr afon islaw

The curved lines in the tarmac follow the line of the river below

main road in being constantly closed due to surface water flooding.

“At the same time, the old culvert was deteriorating, so there was a major flood alleviation scheme in 2006-7.

“Extensive river modelling and site investigations works concluded that the old system was in a bad a state of disrepair and didn't have enough capacity, so the decision was taken to upsize and upgrade it.

“The section running from Sackville Road past the cathedral was particularly challenging, and the final decision was to construct a bypass channel directly through the cathedral car park.”

“Nowadays, the Afon Adda usually needs less maintenance in comparison to open rivers, but it needs to be inspected regularly to ensure there are no significant blockages or defects.

“Inspecting the culvert has to be carried out by a specialist team who are trained to work within a confined space.”

That does mean I won't be going down there myself! Back on the surface, Martin Brown points out another clue: “the road down the hill is called Glanrafon, which means riverbank.

“And if you stand by the gates to the cathedral car park, there's an inspection chamber cover where you can hear the river flowing below. The Afon Adda has left its mark, even if you can't see it!” **[B]**



Siarad am ffydd

“Mae gofyn inni i gyd fod yn well am siarad am ffydd”. Mae hi'n thema a ddaeth i'r wyneb sawl gwaith dros y flwyddyn ddiwethaf - yn y cylchgrawn hwn ac mewn pregethau yn y gadeirlan. Ond sut ydyn ni'n gwneud hynny? A beth ddeudwn ni?

Alan Gyle, ein Canon Quintus, sy'n rhannu ei feddyliau...

Dwi'n amau nad oedd y gymdeithas wâr, gwrtais yng ngogledd Yr Alban, lle ges i fy magu, mor annhebyg â hynny i'r gymdeithas wâr, gwrtais yma yng ngogledd Cymru.

Fe'n siarsiwyd fel plant nad oedd wiw i neb drafod tri pheth wrth y bwrdd: arian, gwleidyddiaeth na chrefydd, fwy neu lai. Cymerwyd yn ganiataol nad oedd fyth sôn 'chwaith am y pedwerydd pwnc traddodiadol – rhyw!

Wrth gwrs, y paradocs ydy mai'r pedwar testun yma, yn aml, ydy'r pethau mwyaf difyr sydd gan ddynol ryw i'w trafod. Ond oherwydd eu bod mor bersonol, y pynciau hyn yn aml ydy'r rhai sydd fwyaf tebyg o greu ymraniad, gan arwain at wrthdaro neu ddatguddio ein gwendidau.

Un peth a oedde efallai'n wahanol yn Yr Alban oedd bod “peidiwch â sôn am grefydd” yn fodd o ddweud wrthon ni'r plant i osgoi enwadaeth. Wedi'r cyfan, does dim sy'n ymrannu cymdeithas yn Yr Alban cymaint â'r cwestiwn “Pabydd neu Brostestant?”

Yn draddodiadol, ffurfiwyd timau pêl-droed ac ysgolion ar wahân, gwaharddiad di-sôn ar gymysgu teuluoedd trwy briodas, ac felly, gan amlaf, byrddau bwyta ar wahân. Efallai yma yng Nghymru, tybed ai'r linell ddigroesi draddodiadol fyddai: capelwr neu eglwyswr?



Talking faith



“We all need to be better at talking about faith”. It’s a theme that’s come up a few times in the last year - in this magazine and in sermons in the cathedral. But how do we do that? And what do we say?

Alan Gyle, our Canon Quintus shares his thoughts...

Three things, we children were told, were never spoken about at the table: money, politics or religion. The traditional fourth prohibited subject - sex - was just assumed!

If this sounds familiar, then it's because the polite northern Scottish society in which I grew up was probably not entirely unlike polite North Walian society!

Of course, the paradox is that these four are often the most fascinating things humans can discuss. But because they’re so personal, they’re often the most likely to divide and lead either to conflict or the exposing of vulnerability.

One thing that was perhaps different in Scotland was that “don’t mention religion”, was a way of telling us children to avoid denomination. After all, nothing split Scottish society quite as much as the question “Catholic or Protestant?”

Traditionally there were separate football teams, separate schools, a tacit prohibition on the mixing of families through marriage, and thus for the most part separate dinner tables. Perhaps here in Wales, the equivalent line was between church or chapel?

But we took it further: we learned to avoid any mention not merely of the outward shape of our life of faith and its politics, but of our very faith itself.



Ond o'i gymryd cam ymhellach: fe ddysgon ni i osgoi unrhyw sôn na sylw, nid yn unig ar ffurf allanol crefydd ein bywydau a'i gwleidyddiaeth, ond ein ffydd personol ein hunain.

Efallai bod hyn oherwydd ein bod yn synhwyro o'n dyddiau cynnar iawn bod ffydd nid yn unig yn beth pwerus iawn, mae hefyd yn beth eithriadol o bersonol. Ac fe gariwn ni'r amharodrwydd yma i gamu i mewn i ddyfroedd dyfnion sgwrs am y pwnc gyda ni wrth inni dyfu'n oedolion.

Ychydig o genedlaethau'n ôl, prin bod yr amharodrwydd hwn o bwys mewn cymdeithas Gristnogol lle'r oedd y mwyafrif llethol o bobl yn rhannu'r un agwedd meddwl at grefydd. Ond yn ein cymdeithas heddiw, mae llai na hanner y boblogaeth yn cyfrif eu hunain fel "Cristion". Yn ôl cyfrifiad 2021, 43.6% o bobl Cymru a oedd yn uniaethu â bod yn Gristion, i lawr o'r 57.6% a gofnodwyd yn 2011.

Nid yn unig y mae Cristnogaeth yn crebachu, mae'n gwneud hynny mewn cwmwl o ddistawrwydd anesmwyth. Mae hi bron fel tae hi'n embaras i sôn am yr union beth sydd yn sylfaenol i'r ymdeimlad o bwy ydyn ni a pham rydyn ni yma.

Mae'r Apostol Pedr yn dweud y dylen ni siarad am ein ffydd. "Byddwch barod bob amser i roi ateb i bwy bynnag sy'n gofyn i chi esbonio beth ydy'r gobaith sydd gynnoch chi" (**1 Pedr 3:15**). Os ydyn ni'n talu sylw i'r Ysgrythur, sut fedrwn ni ddod o hyd i'n llais?

Tybed a oes angen inni wahaniaethu rhwng gwybod am rywbeth - y math o ddysgu sy'n aml yn cael ei gysylltu gydag astudio a chaffael gbwybodaeth, ac, yn syml, gwybod rhywbeth. Mae'r Gymraeg yn gwneud yn union hynny trwy wahanol eiriau - "gwybod" (rhywbeth), ac "adnabod" (person neu emosiwn).

Ar yr un llaw, gwybodaeth pen dyweder ac, ar y llaw arall, gwybodaeth yn y galon.

Fy mhrofiad personol ydy, pan fo Duw dan sylw, gwybodaeth y galon sydd bob amser yn dod yn gyntaf. Yr ymdeimlad hwnnw o Dduw, ein cariad tuag at Iesu, y reddf honno ynon ni sy'n dweud fod y byd wedi'i lenwi gan yr Ysbryd. Mae'r rhain yn dueddol o wawrio arnon ni fel cipolwg dirybudd, eiliad o fewnwelediad neu o deimlad; yr adegau hynny pan fo'r sicrwydd hwnnw'n ein taro ni.

Mae rhai pobl yn ei alw'n "gam o ffydd", y profiad copa mynydd hwnnw neu'r eiliad honno o dröedigaeth. Ac fe all y rhan fwyaf ohonon ni dystio i'r eiliad honno, waeth pa mor fyr, pan wnaethon ni deimlo sicrwydd am Dduw.

Mae'r math arall o wybod, gwybodaeth pen, yn ceisio gwneud synnwyr o'r adegau hyn o argyhoeddiad. Cyfeiriodd Sant Anselm o Gaergaint ato fel "ffydd yn ceisio dealltwriaeth". Dyma lle y gall astudio meddyliau eraill, darllen neu wrando, fod yn ddefnyddiol.





Canon Tracy yn dangos grŵp o amgylch y gadeirlan
Canon Tracy shows a group around the cathedral

Maybe this is because we sense from a very early age that that not only is faith is a very powerful thing, it is also a profoundly personal thing. And we carry this reticence about stepping into conversational hot water into adulthood.

A few generations ago, this reticence hardly mattered in a Christian society in which the vast majority of people shared the same religious outlook. But in today's society, less than half the population describe themselves as "Christian". According to the 2021 census, 43.6% of people in Wales identified as Christian, down from 57.6% in 2011.

Christianity is not only dwindling, it is doing so in a cloud of awkward silence. It is almost as if we are embarrassed to mention the very thing that is most fundamental to our sense of who we are and why we are here.

The Apostle Peter says that we should talk about our faith. "Always be ready to give an account of the hope that is in you" (1 Peter 3:15). If we are to heed Scripture, how might we find our voice?

I wonder whether we need to make a distinction between knowing about something - the sort of learning we often associate with





Bwyd a chymrodoriaeth yn y cinio dewch a rhannu mis Mehefin - nesaf 6 Hydref

Food and fellowship at June's bring and share lunch - next one 6 October



Gall fod yn arbennig o werthfawr i archwilio syniadau gydag eraill, gan mai trwy siarad gydag eraill y mae llawer ohonon ni'n dysgu orau. Os "ydy Duw", yna, sut felly? Ar beth ydyn ni'n cytuno rydyn ni'n ei wybod? Ac yn bwysig, beth mae hynny'n ei oygu i mi ac i ni?

Ond beth mae'r Apostol Pedr am inni'i wneud pan mae'n dweud wrthon ni am "roi ateb" ynglŷn â'n ffydd?

Ein greddf cyntaf fel eglwys yn aml ydy sefydlu grŵp astudio neu annog pobl i ymuno â chwrs, iddysgu am Dduw a'r ffydd Gristnogol. Ond tybed p'un ai yr hyn a fyddai fwyaf o ddefnydd ydy i ninnau fentro yn syml i siarad a sgwrsio am ein hargyhoeddiadau, ein adegau o sicrwydd a'n hymdeimlad fod Duw yn bod.

Wedi'r cyfan, dyna ydy'r man cychwyn i'r rhan fwyaf ohonon ni. Y math o sgwrs lle nad oes angen bod yn ddoeth na soffistigedig, dim ond y dewrder i fentro. Yn aml, mae effaith y math yma o sgwrs syml yn annog eraill: "mae hynny'n gymorth, mae'n f'atgoffa i pan..."

Efallai fod Sant Pedr yn dweud wrthon ni y dylen ni fod yn trafod ein ffydd wrth y bwrdd bwyd?

Mae siarad am y ffydd yn y ffordd yma yn heintus. Felly, dyma'r her ichi: beth fase hi'n ei gymryd, y tro nesaf y cewch chi gyfle, i osgoi'r pynciau saff fel y tywydd, newyddion y dydd neu eich hynt a'ch helynt eich hun... ac, yn hytrach, sôn am yr eiliad honno pan ddaethoch chi i'r sylweddoliad am Dduw, neu ichi synhwyro ei bresenoldeb a'i ogoniant. Neu sgwrsio am deimlo cysur agos ytr Ysbryd, neu'r teimlad anghysurus o gael eich herio o'r tu hwnt i chi'ch hunan.

Mae'n fentrus, ond o bosib yn drawsnewidiol - cychwyn sgwrs a all arwain at bwy â wŷr i ble. Rhowch gynnig arni - pam lai, beth sydd yna i'w golli? **[B]**

studying and acquiring knowledge, and simply knowing something. The Welsh language does just that with different words - "gwybod", to know something, and "adnabod", to know a person or an emotion.

One, we might say, is head knowledge, the other heart knowledge.

My own experience is that where God is concerned, it's that heart knowledge which always comes first. It's our sense of God, our love of Jesus, our instinct that the world is infused by Spirit. These tend to dawn upon us as a sudden glimpse, a moment of insight or feeling; moments when we just know.

Some people call it "the leap of faith", it's that mountaintop experience or the moment of conversion. And most of us can speak of that moment when we felt a certainty that "God is".

The other type of knowing, head knowledge, tries to make sense of these moments of conviction. St Anselm of Canterbury called it "faith seeking understanding". This is where studying the thinking of others, reading or listening can be useful.

It can be particularly valuable to explore ideas with others, simply because many of us learn best when we talk to and with other people. If God is, then how is it that God is? What do we agree we know? And importantly, what does that mean for me and for us?

But what does St Peter want us to do when he says "give an account" of our faith?

Our first instinct as a church is often to set up a study group or encourage people to go on a course to learn about God and the Christian faith. However, I wonder whether what might be most useful would be for us to risk simply speaking about our convictions, our moments of clarity and our sense that "God is".

That is, after all, the starting point for most of us. It's the sort of talk that requires no cleverness or sophistication, just the courage to have a go. Such simple talk often has the effect of encouraging others: "that's helpful, it reminds me of when..."

Maybe St Peter is actually telling us that we should be discussing our faith at the dinner table?

Talking about faith in this way is contagious. So here's a challenge: what would it take, next time you have opportunity, to avoid safer subjects like the weather, what's in the news or what you did yesterday. Instead, speak about that moment when you knew "God is", or had a sense of majesty and presence. Or talk about feeling the close comfort of the Spirit, or the discomfort of feeling challenged from beyond yourself.

It's risky, but possibly transformative - the start of a conversation leading who knows where. Why not give it a go? **[B]**



Croesi'r Fenai

Crossing the Strait

Ddiwedd mis Mehefin, cafwyd y cyhoeddiad hwn gan yr is-ganon Josie Godfrey.

Mae'n ffrind enfawr gallu dathlu fy nghymun cyntaf heddiw, wedi fy amgylchynu gan cymaint o gariad a chefnogaeth. Dw i'n ddiolchgar, hefyd, i allu gwneud hyn yn y gadeirlan yma, yn y lle hwn sydd wedi fy meithrin yn ddiagon a'm ffurfio ar gyfer yr offeiriadaeth, y lle hwn sydd wedi dysgu cymaint o ffydd, gobaith a chariad i mi.

Felly gyda diolchgarwch a thristwch dwfn a chymhleth y gwnaf y cyhoeddiad hwn: o Sul yr Adfent, byddaf yn gadael Bro Deiniol i wasanaethu gweddill fy nghuradiaeth dros y bont ym Mro Tysilio.

Dw i'n gyffrous iawn am y pethau y mae Duw yn eu gwneud ar draws ein hesgobaeth, ac yn werthfawrogol am y cyfle hwn i brofi, i ddysgu oddi wrth, ac i gyfrannu at ein cenhadaeth ar y cyd mewn cyd-destun newydd. Wrth gwrs, dw i'n hynod drist na allaf dreulio mwy o amser yma, yn gweinigogaethu er eich mwyn chi a gyda chi.

Ond diolch byth, nid amdanom ni fel unigolion mae hyn - nid ddoe, nid y bore yma, nag yn y dyfodol. Mae hyn i gyd yn ymwneud â lesu: ddoe, heddiw, am byth. **[B]**

Our minor canon, Josie Godfrey made this announcement at the end of June.

It is an immense privilege to be able to celebrate my first Eucharist today, surrounded by such love and support. I am grateful, too, to be able to do this in this cathedral, the place which has nurtured me as a deacon and formed me for the priesthood, this place which has taught me so much of faith, hope and love.

It is therefore with deep and complex anticipation, gratitude and sadness that I make this announcement: from Advent Sunday, I will be leaving Bro Deiniol to serve the remainder of my curacy across the bridge in Bro Tysilio.

I'm deeply excited by the things God is doing across our diocese, and I'm grateful for this opportunity to experience, to learn from, and to contribute to our shared mission in a new context. I am, of course, profoundly saddened not to be able to spend a longer time here, ministering to, with, and for you.

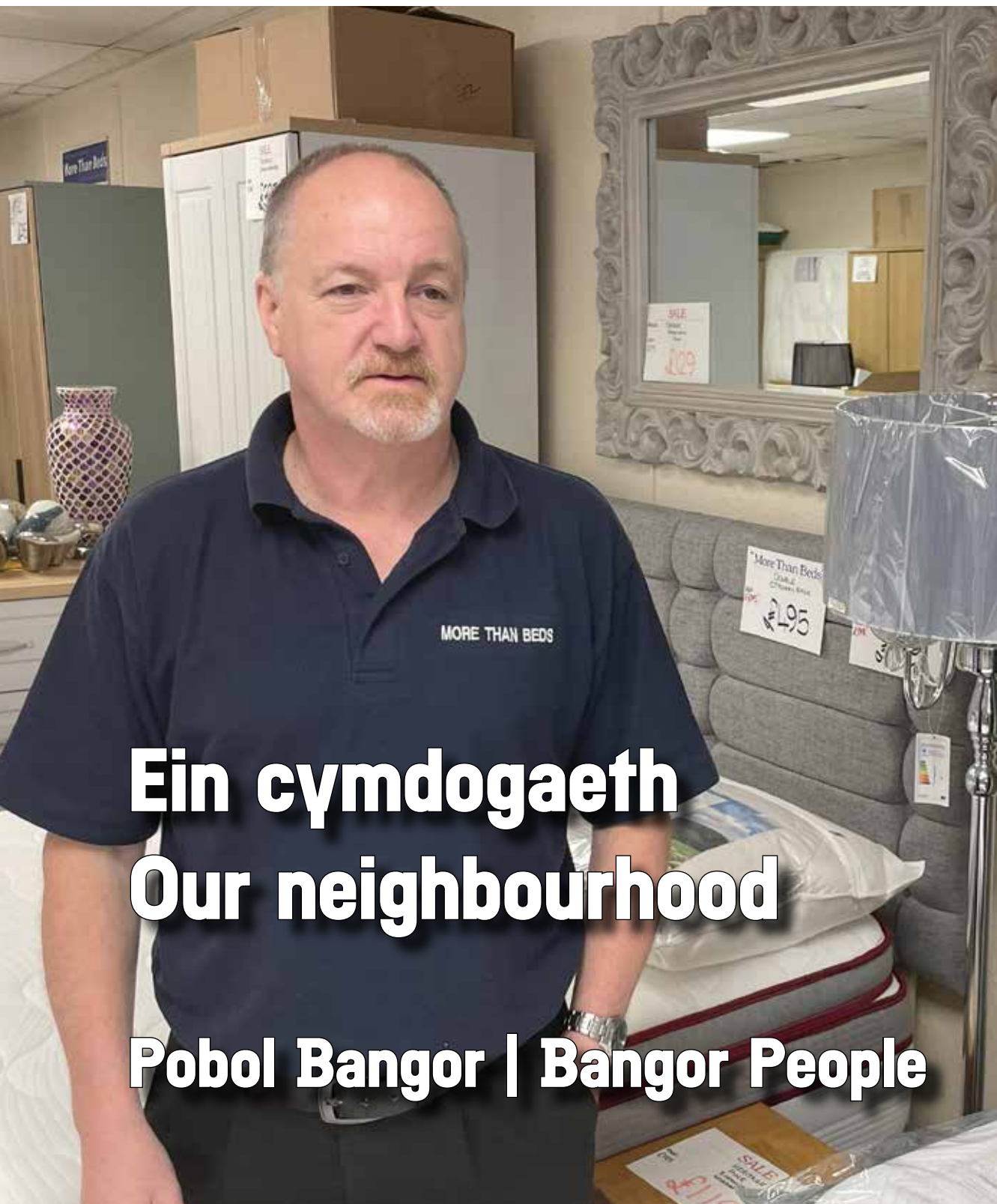
But thankfully, none of this is about any one of us, individually - not yesterday, not this morning, not whatever the future holds. All of this is about Jesus: yesterday, today, forever. **[B]**





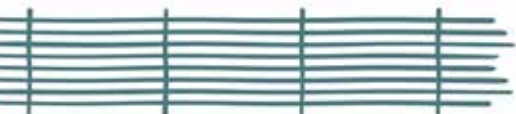
Lluniau o'r ordeiniad Parchg Josie Godfrey am 29 Mehefin
Pictures from the ordination of Revd Josie Godfrey on 29 June





Ein cymdogaeth
Our neighbourhood

Pobol Bangor | Bangor People



Cwsgu'n drwm

Sleeping on the job

Saif Cadeirlan Deiniol Sant ar ganol stryd fawr hiraf Cymru - 1,265m, neu oddeutu milltir, o un pen i'r llall.

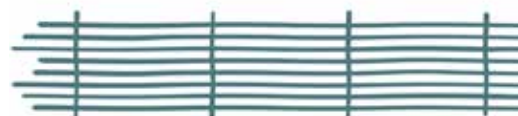
Ym **Muchedd Bangor** rydym yn cwrdd â rhai o'r bobl sy'n gweithio i geisio gwneud canol y ddinas yn le ffyniannus.

Y tro hwn, dyma ni'n ei throi hi i fyny'r bryn i ran o'r Stryd Fawr o'r enw Pendref, a siarad efo **Tony Owen** yn ei siop **More Than Beds...**

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

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

This time, we head up the hill to the part of the High Street called Pendref, and speak to **Tony Owen** in his shop **More Than Beds...**



Cewch, mi gewch chi orwedd ar y gwllâu! Mewn gwirionedd, dwi'n eich annog i wneud!

Dyna siŵr o fod yw'r cwestiwn mwyaf cyffredin pan fydd pobl yn dod i mewn - ydi hi'n iawn i ni orwedd ar y matresi? Mae gennym ni amddiffynwyr hyd yn oed felly gallwch chi orwedd arnyn nhw heb orfod tynnu eich esgidiau.

Yn gyffredinol dwi'n dweud wrth bobl mai'r ffordd orau i brynu matres neu wely yw drwy orwedd arno am hanner awr. Ond mae croeso i chi fownsio, eistedd, neu beth bynnag sydd ei angen. Dwi hyd yn oed wedi gweld rhywun yn sefyll ar fatres, er dwi'n dal ddim yn siŵr beth ddysgodd hi drwy wneud hynny.

Yn y pen draw, mae dewis gwely neu fatres yn rhywbeth y dylech chi dreulio dipyn o amser yn ei wneud. Yr ail gwestiwn mwyaf cyffredin yw "beth sy'n gwneud matres dda?" Yr unig ateb yw "un sy'n gadael i chi gael noson dda o gwsg." Mae pawb yn wahanol ac rydyn ni angen pethau gwahanol o'n matres. Dwi wedi cael dwy glun newydd, ac ers hynny, dydw i ddim yn gallu cysgu ar unrhyw beth caled.

Dwi'n amau bod y cluniau newydd yn ganlyniad o oes o werthu a symud dodrefn. Dechreuais yn y busnes yn 1979, yn gweithio i siop o'r enw Times Furnishing yng Nghaernarfon. Wedyn symud i weithio i gwmni arall ym Mangor cyn dechrau'r busnes yma 13 o flynyddoedd yn ôl.

Rydyn ni wedi'i alw yn "More Than Beds" am ein bod ni hefyd yn gwerthu lloriau, carpedi, byrddau a chadeiriau. Bum mlynedd yn ôl ehangodd y busnes i werthu soffas, ac yn ddiweddar cymeron ni uned siop ychwanegol yng Nghanolfan Deiniol i arddangos ochr honno'r busnes.

Mae'r newidiadau dwi wedi'u gweld dros y blynyddoedd diwethaf yn adlewyrchu'r ffordd mae cymdeithas wedi newid yng ngogledd Cymru a thu hwnt. Pan ddechreuais i weithio ym Mangor, roedden ni'n gwerthu llawer o wllâu a matresi sengl ar gyfer myfyrwyr. Bellach, maen nhw'n fwy tebygol o lawer o fod yn cysgu mewn gwllâu pedair troedfedd, neu wllâu dwbl bach fel y byddwn ni'n eu galw weithiau. Rydyn ni'n gwerthu mwy o wllâu 'super king size' hefyd, er mai i westyau mae hynny'n bennaf, ac rydyn ni'n gwerthu llawer mwy o wllâu a matresi i dai gwyliau ac ail gartrefi wrth i'w niferoedd gynyddu'n lleol.

Mae Stryd Fawr Bangor wedi newid llawer hefyd. Roedd eisoes ar i lawr pan sefydlon ni yma yn 2011, ond mae wedi dirywio'n gyflym. Mae ein rhan ni o'r Stryd Fawr, Pendref wedi gwneud yn well na'r rhan fwyaf o'r gweddill a dweud y gwir.

Does dim ateb hawdd, ond fe fyddai'n helpu pe byddai sefydliadau mawr fel y cyngor neu'r brifysgol yn gwneud mwy o ymdrech i





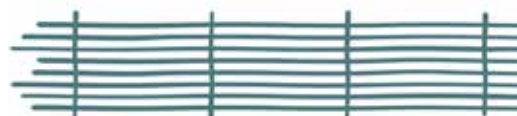
Yes, you can lie on the beds! In fact, I'd encourage you to!

It's probably the most common question when people come in - is it OK to try the mattresses out? We even have protectors so you can lie on them without needing to take your shoes off.

I generally tell people that the best way to buy a mattress or a bed is to lie on it for half an hour. But you're welcome to bounce on it, sit on it, or whatever it takes. I've even had someone stand on a mattress, though I'm still not sure what she learned from doing that.

Ultimately, choosing a bed or a mattress is something you do need to take a bit of time over. The second most common question is "what is a good mattress?" The only answer is "one you can get a good night's sleep on." We're all different and we need different things from our mattresses. I've had two replacement hips and since then, I can't sleep on anything firm.

I suspect the replacement hips are the result of a lifetime of selling and moving furniture. I started in the business in 1979, working for a shop called Times Furnishing in Caernarfon. I ended up working for another firm in Bangor and started this business 13 years ago.

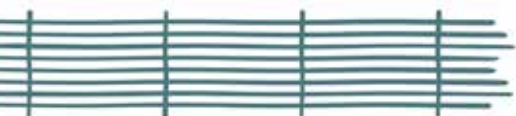




gefnogi busnesau lleol. Os oes angen un fatres arnyn nhw ar gyfer neuadd breswyl myfyrwyr, fe ddown nhw aton ni. Ond os ydyn nhw am gael 400 matres newydd mewn bloc cyfan, y cwmniau mawr cenedlaethol sy'n cael y gwaith.

Un peth sydd ddim wedi effeithio ar ein masnach gymaint â gweddill y stryd fawr yw'r rhyngryd. Mae pobl yn dal yn wyliadwrus ynglŷn â phrynu gwely neu fatres ar-lein, ac mae rheswm da am hynny. Dwi wedi clywed nifer dda o straeon arswydus lle dydi prynu ar-lein ddim wedi gweithio.

A beth am y dyfodol? Dwi'n 66 ac fe allwn i ymddeol, ond beth fyddwn i'n ei wneud? Byddwn i'n gweld eisiau'r cyswllt gyda phobl, achos yn y bôn dyna ydi'r gwaith. Mae llawer o gwsmeriaid rheolaidd wedi dod yn ffrindiau dros y blynyddoedd. Dwi'n fos arnaf i fy hun ac yn cael gweithio gyda fy mab Tom, sy'n fendith enfawr. Fel y dwedodd rhywun rywdro, os ydych chi'n mwynhau eich swydd, dydych chi byth yn gweithio! **[B]**



We've always called it "More Than Beds" because we also sell flooring, carpets, tables and chairs. We expanded into selling sofas about five years ago, and recently took an extra shop unit in the Deiniol Centre as a showroom for that side of the business.

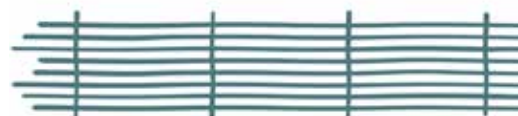
The changes I've seen in the last few years reflect the way society has changed in North Wales and beyond. When I started working in Bangor, we'd sell lots of single beds and mattresses for students. Now, they're more likely to be sleeping on four-foot beds, or small doubles as we sometimes call them. We're selling more super king size beds as well, though that's mainly to hotels, and we now sell a lot more beds and mattresses to holiday lets and second homes as their numbers have increased locally.

Bangor High Street has also changed a lot. It was in decline when we first set up here in 2011, but it's gone downhill rapidly. Our bit of the high street, Pendref has actually done better than most of the rest.

There's no easy solution, but it would help if large organisations like the council or the university put a bit more effort into supporting local businesses. If they need one new mattress for the student halls of residence, they'll come to us; but if they're replacing 400 in an entire block, they'll look to big national companies to do the job.

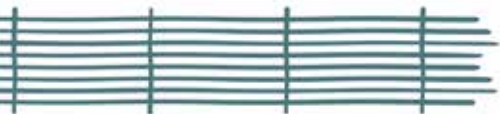
One thing that hasn't affected our trade as much as the rest of the high street is the internet. People are still wary about buying a bed or a mattress online, and with good reason. I've had a fair few horror stories where an online purchase hasn't quite worked out.

As for the future? I'm 66 and I could retire, but what would I do? I'd miss the interaction with people, because that's ultimately what this is all about. Many regular customers have become friends over the years. I'm my own boss and I get to work with my son Tom, which is a huge blessing. As someone once said, if you enjoy your job, you never really work for a living! **[B]**



Ein cymdogaeth Our neighbourhood

Casgliad Storiel | Storiel collection



Mewn dŵr poeth

Well cursed

Mae **Storiell**, amgueddfa ac oriel sirol Gwynedd, y drws nesaf at y Gadeirlan, yn yr hyn a raferwyd fod yn balas yr esgob.

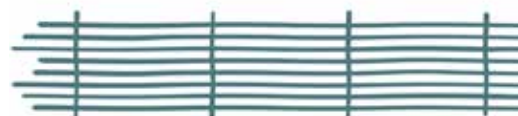
Ym mhob rhifyn o **Buchedd Bangor**, rydyn ni'n cymryd golwg ar rywbeth o blith y casgliad.

Y tro hwn, mae **Frances Lynch Llewellyn** yn edrych ar sut y gellid defnyddio dŵr a ffydd fel grym ar gyfer drwg...

Storiell, the county museum and gallery for Gwynedd is next door to the cathedral in what used to be the bishop's palace.

In each edition of **Buchedd Bangor**, we look at something in its collection.

This time, **Frances Lynch Llewellyn** looks at how water and faith could be used as a force for evil...



Mae dŵr yn adnodd anhepgor i fywyd dyn ac anifail. Gan fod y rhan fwyaf ohonon ni bellach yn medru derbyn dŵr glân o ansawdd trwy droi tap ymlaen yn ein cartrefi, y duedd ydy anghofio nad ydy hi mor rwydd â hynny mewn sawl rhan arall o'n byd. Ac ym Mangor, nid tan ganol y 19eg ganrif y daeth dŵr i fod ar gael mewn tai - ac nid heb y peryg o haint, gan y cafwyd lluo o achosion o golera ar y pryd.

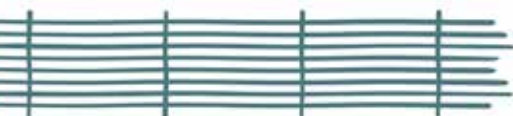
Felly, does ryfedd bod ffynhonnau a ffynnonellau dŵr croyw, dibynadwy wedi'u gosod dan ofal a nodded seintiau. Yn anffodus, does dim cofnod o hanesion neilltuol am Ffynnon Deiniol Sant - y ffynnon sydd, mae'n debyg, yn dal i fodoli ger y giât i Barc y Coleg, nag adeiladwaith ffurfiol 'chwaith. Ond mae sawl ffynnon arall ledled Cymru yn meddu ar eu straeon eu hunain a bu pobl yn ymweld â nhw i geisio iachâd penodol ar gyfer amrwyiol anhwylderau. Yn ôl Francis Jones yn y gyfrol "The Holy Wells of Wales", mae'n ymddangos mai dafadennau a llygaid oedd y cwynion mwyaf amlwg. Fe glodforwyd rhai, megis y ffynnon ger yr eglwys yn Nant Peris, am eu gallu i wella defaid, y llechau a chricmala ger yr eglwys, ac roedd swm y rhoddion gan y rhai a gredai y caen nhw'u gwella yn ddigon i gyfrannu tuag at gyflog clerig y plwyf. Roedd yn y ffynnon hon hefyd slywen neu bysgodyn, sydd wedi'i ddychwelyd yno'n ddiweddar.

Yn rhyfedd iawn, fe fyddai rhai o ffynhonnau'r seintiau hyn, a oedd yn enwog am eu gallu i iachau, hefyd yn cael eu defnyddio i felltithio eich gelynyon. Roedd yr 17eg ganrif yn Lloegr yn ddrwg-enwog am ei threialon gwrachyddiaeth, yn bennaf, fe dybiech, fel canlyniad i atgasedd. Roedd yr Amerig ar yr adeg yma, hyd yn oed yn waeth; ysgubodd panig trwy'r trefedigaethau Piwritanaidd a chollodd sawl gwraig diniwed ei bywyd.

Mae hi'n ymddangos i'r arferiad o felltithio eich gelynyon preifat barhau am gryn amser. Canfuwyd pot melltithio ym mis Hydref 1871, wedi'i gladdu mewn bonc o bridd gan labrwr a oedd yn tynnu hen ffens ar Fferm Penrhos Bradwen, Penrhos, Caergybi. Cwpan (neu grochan bach) tolciog du oedd hwn a fyddai, wrth ei gladdu, yn cynnwys llyffant byw gyda 40 o binnau ynddo (roedd y sgerbwd a'r croen yn dal yno ym 1871 ond eu bod wedi'u colli ers hynny). Roedd y gwpan wedi'i orchuddio â llechen gydag enw'r person i'w felltithio, "Nanny Roberts" wedi'i sgriffinio ar bob ochr.

Roedd hi'n enghraifft nodweddiadol o sut i osod melltith yn ôl traddodiad lleol. I godi melltith, roedd yn rhaid i'r "cyhuddiedig" gael hyd i'r pot. Y person a gofnododd hyn oll a'i gadw'n dystiolaeth oedd yr AS dros Ynys Môn ar y pryd, yr Anrhydeddus W.O. Stanley, a oedd hefyd yn archaeolegydd o fri; fe nododd hyn oll ar gyfer Notes and Queries March 30 1872. Mae'n debygol mai yntau oedd landlord y melltithiwr a'r un a felltithiwyd, ond nad oedd wedi datgelu'r rheswm tu ôl i'r casineb.

(...parhau ar t76)



Water is indispensable to human and animal life. Now that most of us can get good clean water by turning a tap in our homes, we tend to forget that in many parts of the world it is not that easy. In Bangor it was not until the mid-19th century that water began to be available in houses, and not without the danger of disease, as there were cholera outbreaks at that time.

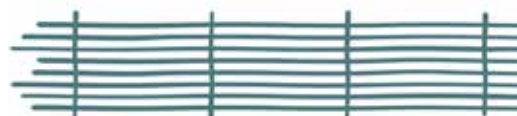
So it is no wonder that reliable and clean springs and wells would have been put under the protection of saints. Sadly St Deiniol's Well - probably the spring which still exists close to the gate into College Park - has no particular stories attached to it, and has no formal structure. But many other wells in Wales do have stories and were visited for a variety of very specific cures. Warts and eyes seem to appear most often in Francis Jones' fascinating book, "The Holy Wells of Wales". Some, such as the well in Nant Peris close to the church, were celebrated for the cure of warts, rickets and rheumatism, and could even provide wages for the parish clerk from the donations of those who believed they would be cured. This well also had a resident eel or fish, which has been recently returned.

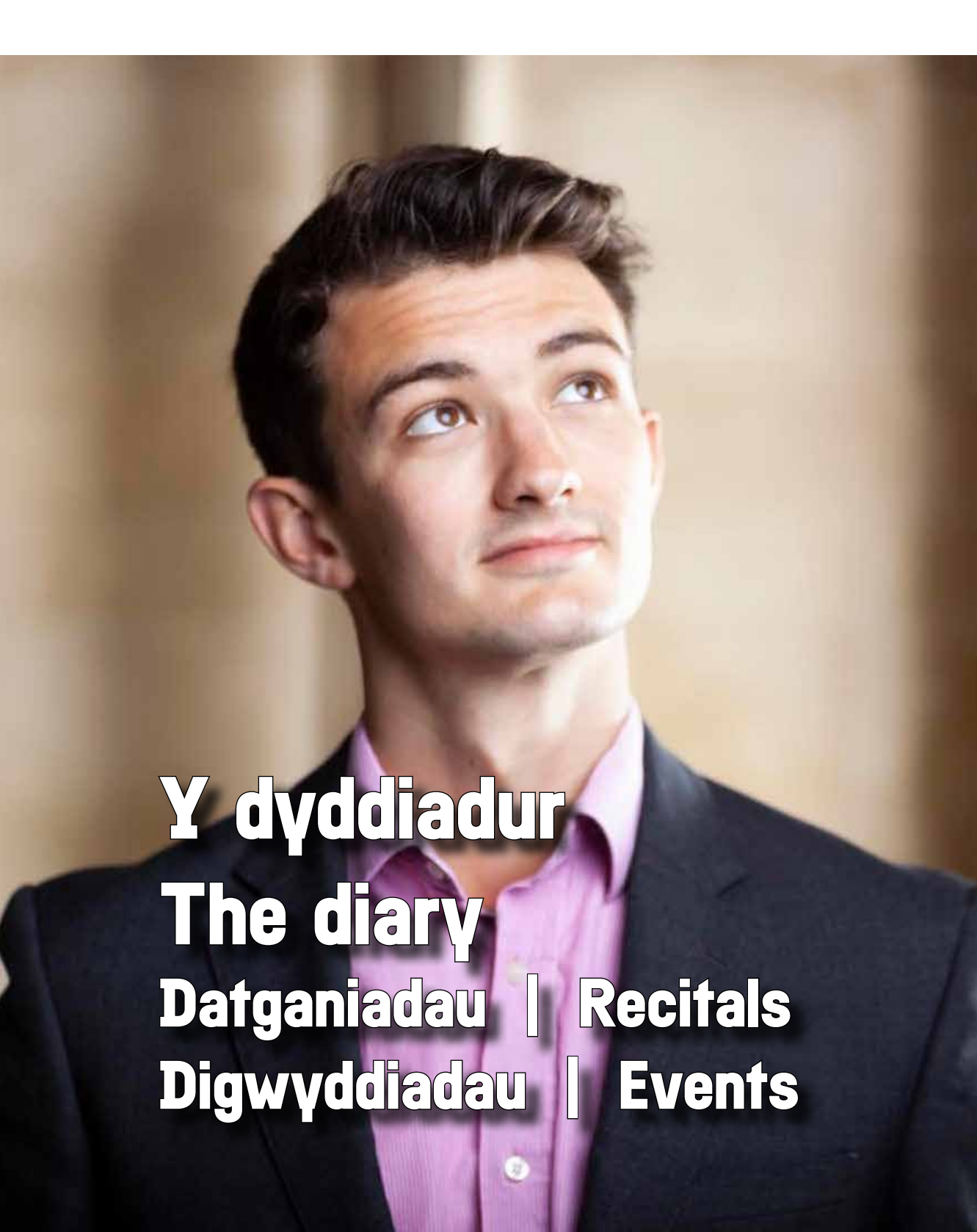
Strangely some of these saints' wells, which often gained a reputation as healing wells, might also be used for cursing your enemies. The 17th century in England was notorious for its witchcraft trials, largely, one suspects due to personal enmities. America at this time was even worse; panic swept the Puritan colonies and many innocent women lost their lives.

It seems that the habit of cursing your private enemies continued in Wales for quite a long time. A cursing pot was found in October 1871 buried in an earth bank by a labourer who was removing an old fence on Penrhos Bradwen Farm near Holyhead. It was a chipped black cup (or pipkin) which when buried had contained a frog stuck with 40 pins. The skeleton and the skin were still there in 1871 but have since been lost. The cup was covered with a slate with the name of the person to be cursed: "Nanny Roberts" scratched on each side.

It was a textbook example of how to place a curse according to local tradition. To lift it, the victim had to find the pot. The person who recorded all this and kept the evidence was the then MP for Anglesey, WO Stanley. Also a notable archaeologist, he wrote it all up for the scholarly journal called "Notes and Queries," dated March 30 1872. It is likely that he was the landlord of both the curser and the cursed, but he did not reveal the reason behind the enmity.

Even more recent is a similar find in 1925 at St. Elian's Well, on the coast about a third of a mile from Llanellian church: a small slate to which a wax effigy had been pinned was found in the well. RF, scratched on the slate, is assumed to be the initials of the person cursed. It, too, is now in the collection at [\(...continues on p76\)](#)





Y dyddiadur
The diary
Datganiadau | Recitals
Digwyddiadau | Events



Datganiadau cerdd

Music Recitals

POB DYDD IAU, 1.15PM
CERDD AMHRISIADWY
MYNEDIAD AM DDIM

Ymunwch â ni am banded, cacen a chyfle i glywed artistiaid lleol, cenedlaethol a rhyngwladol dawnus.

EVERY THURSDAY, 1.15PM
PRICELESS MUSIC
FREE ENTRY

Join us for tea, cake and a chance to hear talented local, national and international artists.

19 MEDI
ARDDANGOSFA LEISIOL

Mae disgyblion Tim Ward yn perfformio datganiad amrywiol o ffefrynnau lleisiol a darnau llai adnabyddus wrth iddynt baratoi i ddechrau eu blwyddyn nesaf ym Mhrifysgol Bangor..

19 SEPTEMBER
VOCAL SHOWCASE

Students of Tim Ward perform a varied recital of vocal favourites and lesser-known pieces as they prepare to start their next year at Bangor University.

26 MEDI
GWENNO WYN
FFLIWT

Mae ffliwtydd lleol Gwenno Wyn yn dangos ei sgiliau gyda rhaglen yn cynnwys gweithiau gan Handel, Mathias a'r Concertino gan y gyfansoddwraig Ffrengig fin-de-siècle, Cecile Chaminade.

26 SEPTEMBER
GWENNO WYN
FLUTE

Local flautist Gwenno Wyn shows her skills with a programme including works by Handel, Mathias and the Concertino by fin-de-siècle French composer Cecile Chaminade.

[Tudalen Flaenorol | Previous page](#)
Tom Lilburn
21 Tachwedd | 21 November



3 HYDREF TRIAWD "PVC"

Mae ymwelwyr rheolaidd y Gadeirlan Adam Voelcker, Dan Pett a Joe Cooper yn perfformio gweithiau ar gyfer y cyfuniad llai adnabyddus o glarinét, fiola a phiano gan gyfansoddwyr o'r Almaen, Carl Reinecke a Max Bruch.

10 HYDREF OPERA CENEDLAETHOL CYMRU

Mae ein ffrindiau da ni'n Opera Cenedlaethol Cymru'n cymryd hoe o'u hamserlen daith i gyflwyno datganiad sy'n siŵr o swyno a rhyfeddu.

17 OCTOBER ANGHARAD HUW JAMES WARBURTON TELYN A FEIOLIN

Mae Angharad a James, telynores a feiolinydd sydd wedi'i lleoli yn Rhuthun, yn dod â datganiad swynol i ni sy'n cynnwys Ffantasi ar gyfer Feiolin a Thelyn gan Saint-Saëns a'r enwog Café 1930 Tango gan Astor Piazzolla.



Angharad Huw, James Warburton
17 Hydref | 17 October



Harry Sullivan
24 Hydref | 24 October

3 OCTOBER THE "PVC" TRIO

Cathedral regulars Adam Voelcker, Dan Pett and Joe Cooper perform works for the lesser-known combination of Clarinet, Viola and Piano by German composers Carl Reinecke and Max Bruch.

10 OCTOBER WELSH NATIONAL OPERA

Our good friends at Welsh National Opera take a break from their tour schedule to present a recital that is sure to delight and amaze.

17 OCTOBER ANGHARAD HUW JAMES WARBURTON HARP & VIOLIN

Ruthin-based harpist Angharad and violinist James bring us a charming recital including Saint-Saën's Fantasy for Violin and Harp and the famous Café 1930 Tango by Astor Piazzolla.





Pedwarawd Baróc | Baroque Quartet
7 Tachwedd | 7 November

24 HYDREF
HARRY SULLIVAN
ORGAN

Cyn-ysgolhaig organ Harry yn dychwelyd i berfformio gwaith grymus Franz Liszt 'Ad nos, ad salutarem undam', am ein mwynhad.

31 OCTOBER
CHRISTINA & SAM
HUTCHINSON-ROGERS
FLIWT A PHIANO

Mater teuluol yw'r datganiad hwn sy'n cynnwys Sonatina Ffliwt gan Mathias a berfformiwyd gan gorydd Christina ac ysgolor organ Sam. Rhaid i'r Kanneh-Masons fod yn wylriadwrus!

7 TACHWEDD
PEDWARAWD BARÓC

Perfformiodd y pedwarawd hwn i ni nôl ym mis Mehefin fel triawd gyda aelod araill, ond maent yn dychwelyd gyda synnwyr newydd o sicrwydd i chwarae datganiad o ddarnau Baróc ar gyfer recorder, feiolin, soddgrwth a harpsicord.

24 OCTOBER
HARRY SULLIVAN
ORGAN

Former Organ Scholar Harry returns to perform Franz Liszt's mighty 'Ad nos, ad salutarem undam' for our enjoyment.

31 OCTOBER
CHRISTINA & SAM
HUTCHINSON-ROGERS
FLUTE & PIANO

We keep it in the family with this recital including the Mathias Flute Sonatina performed by chorister Christina and organ scholar Sam. The Kanneh-Masons better watch out!

7 NOVEMBER
BAROQUE QUARTET

This quartet performed for us last in June as a trio with an extra member, but now are back with a renewed sense of certainty to play a recital of Baroque suites for recorder, violin, cello and harpsichord.



Bill Manton
14 Tachwedd | 14 November



14 TACHWEDD
BILL MANTON
FEIOLÍN

Mae feiolinydd Cerddorfa Symffoni Prifysgol Bangor, Bill, yn cyflwyno datganiad sy'n cynnwys y sonatau feiolín hardd gan ddau Edward enwog - Grieg ac Elgar.

14 NOVEMBER
BILL MANTON
VIOLIN

Bangor University Symphony Orchestra violinist Bill presents a recital featuring the beautiful violin sonatas by two famous Edwards - Grieg and Elgar.

21 TACHWEDD
TOM LILBURN
GWRTH-DENOR

Mae Tom yn cymryd seibiant arall o'i ddyletswyddau clerig lleyg yng Nghapel San Siôr, Windsor i ddangos ni sut mae pethau'n cael eu gwneud gyda datganiad o arîâu gwrth-denor trawiadol.

21 NOVEMBER
TOM LILBURN
COUNTER-TENOR

Tom takes another break from his lay clerk duties at St George's Chapel, Windsor to show us how it is done with a set of stunning countertenor arias.

28 TACHWEDD
GRAHAM ECCLES
ORGAN

Y dychweliad hir-ddisgwyliedig o wyneb cyfarwydd i'n consol organ yw'r datganiad hwn gan gyn-organydd y gadeirlan, Graham Eccles.

28 NOVEMBER
GRAHAM ECCLES
ORGAN

It's the long-awaited return of a familiar face to our organ console with this recital by former cathedral organist, Graham Eccles.



Graham Eccles
28 Tachwedd | 28 November



Duw a dysgwyr

Llun 21 Hydref, 12.30pm
Llun 18 Tachwedd, 12.30pm

Mae Duw a Dysgwyr yn wasanaeth cymun byr i unrhyw un sydd eisiau gwella eu sgiliau Cymraeg, neu ddod i arfer â gwasanaethau eglwysig yn Gymraeg. Mae'r llyfryn gwasanaeth yn cynnwys canllawiau ynganu, ac esboniadau o eiriau'r eglwys. Gallwch hefyd ddilyn testun y bregeth fer yn Gymraeg - neu y cyfieithiad Saesneg.

Arhoswch ar ôl y gwasanaeth, pan fydd cyfle i ymarfer Cymraeg llafar mewn lleoliad anffurfiol dros ginio.



Monday 21 Oct, 12.30pm
Monday 18 Nov, 12.30pm

"Duw a Dysgwyr" (God and Learners) is a short communion service for anyone who wants to improve their Welsh language skills, or get used to church services in Welsh.

The service booklet includes pronunciation guides and explanations of church words. You can also follow along the text of the short sermon in Welsh – or an English translation.

Stay on after the service, when there's chance to practise spoken Welsh in an informal setting over lunch.



Mae cynhadledd clergwyr yn golygu nad oes "Duw a Dysgwyr" ym mis Medi. Mae'n dychwelyd ym mis Hydref, ac yna'r trydydd dydd Llun o bob mis

A clergy conference means there's no "Duw a Dysgwyr" in September. It returns in October, then the third Monday of each month



Cynhadledd Symposium

Sadwrn 21 Medi 2024
Llenyddiaeth Gymraeg yr
Oesoedd Canol
a Chlynnog Fawr

Mae eglwys Beuno yng Nghlynnog Fawr wedi dod yn amlwg fel safle pwysig lawn yn hanes llenyddiaeth y Gymraeg. Roedd yr eglwys yn gartref i gymuned grefyddol hynafol a sefydiwyd, yn ôl pob tebyg, gan Feuno yn y seithfed ganrif, ac fe barhaodd yn ganolfan dysgu amlwg a phwysig yn Oes y Tywysogion.

Gallwn fod yn sicr fod y testun cyfareddol Buchedd Beuno wedi ei gyfansoddi yno. Ond y tu hwnt i hwnnw, ceir rhestr gynyddol o weithiau canoloesol pwysig gyda chysylltiadau a Chlynnog, gan gynnwys y gyfraith, barddoniaeth, achau, trioedd ac hyd yn oed Pedair Cainc y Mabinogi. Bwriad y gynhadledd hon yw dod â phawb sy'n gweithio ar y pwnc at ei gilydd, ac amlygu arwyddocâd llenyddol Clynnog Fawr i gynulleidfa ehangach.

Sganiwch y cod ar y dde i gofrestru. Mynediad am ddim, ond gwerthfawrogir rhoddion tuag at y gost.

Scan the code on the right to register. Entrance free, donations welcome to cover the cost of the day

Saturday 21 September 2024
Medieval Welsh Literature
and Clynnog Fawr

St Beuno's church, Clynnog Fawr has recently emerged as a major site of interest in the history of Welsh literature. The church was home to an ancient religious community, allegedly founded by the seventh-century saint Beuno, and it remained a prominent and important centre of learning in the Age of the Princes.

We can be sure that the fascinating Life of Beuno was composed there. But beyond that, there is a growing list of important medieval works that have links to Clynnog, encompassing law, poetry, genealogy, triads and even the Four Branches of the Mabinogi. The intention of this symposium is to bring together those who have been working on this subject, and to highlight the literary significance of Clynnog Fawr for a wider audience.



Gwyl Tarannon

Tarannon Festival

24-28 Hydref 2024

"Y mae afon y mae ei ffrydiau yn llawenhau dinas Duw" (**Psalm 46:4**) Ac y mae afon hefyd yn llifo o dan ein dinas ni, ychydig fetrau o'r gadeirlan.

Hi oedd yr afon y sefydlodd Sant Deiniol ei gymuned arni yn 525, a ddaeth yn gadeirlan a dinas Bangor.

A'r afon sy'n rhoi ei henw, a'r thema i wyl crefydd a chelfyddydau Tarannon eleni, o 24-28 Hydref.

Disgwyl pum diwrnod prysur o gerddoriaeth, barddoniaeth, celf weledol, hanes, addoliad, trafodaeth a sgwrs. Bydd arddangosfa gelf hefyd yn cael ei chynnal drwy gydol yr wyl yn yr eglwys gadeiriol drwy gydol yr wyl. Mae digwyddiadau am ddim, gyda thâl cymedrol am luniaeth a bwyd.

Gwiriwch ein gwefan a'n cyfryngau cymdeithasol am raglen lawn yn fuan.



24-28 October 2024

"There is a river whose streams make glad the city of God" (**Psalm 46:4**) And there is also a river which flows beneath our city, just metres from the cathedral.

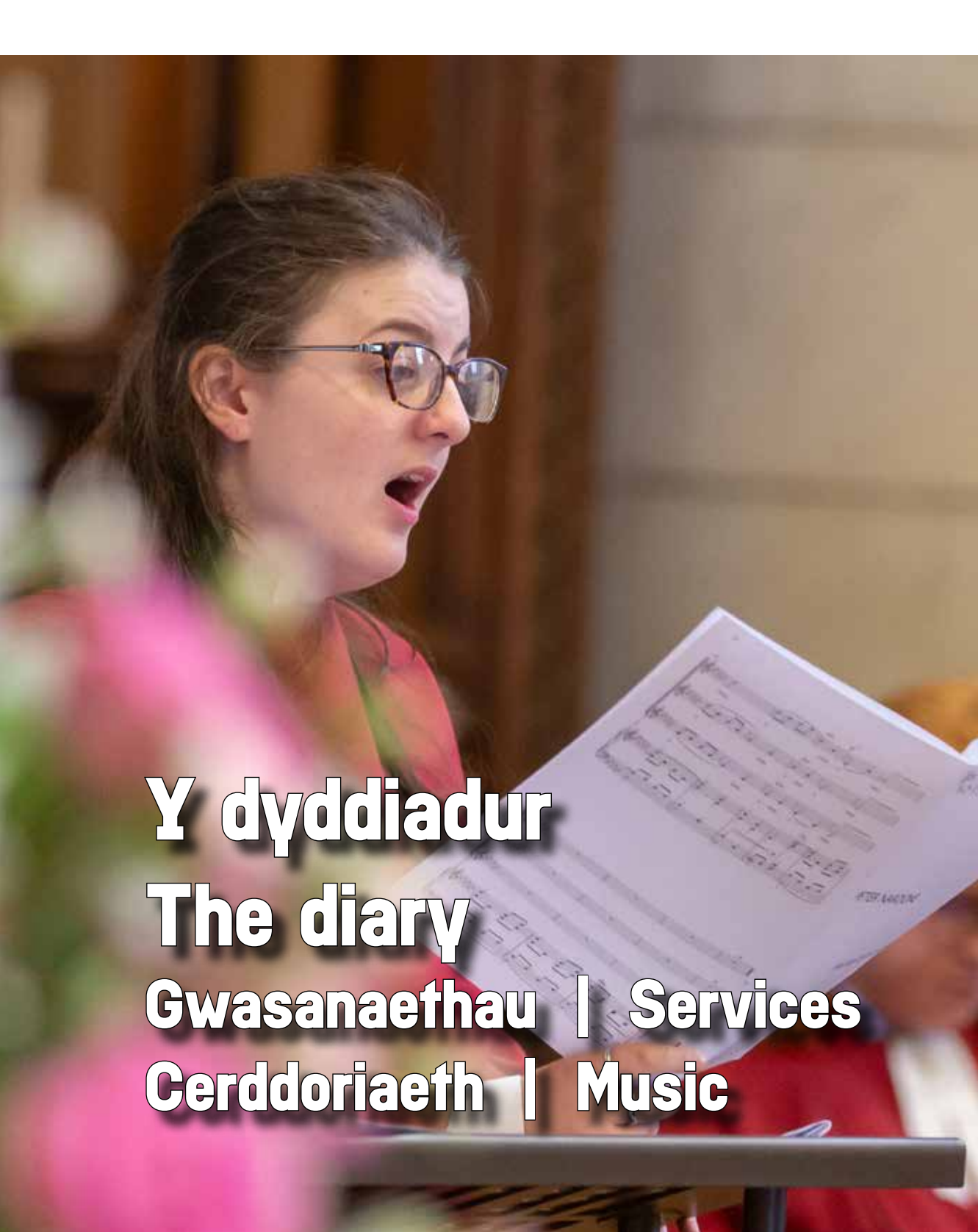
It was the river on whose banks St Deiniol founded his community in the year 525, which became the cathedral and the city of Bangor.

And it's the river which gives its name, and the theme to this year's Tarannon festival of religion and arts, from 24-28 October.

Expect a bustling five days of music, poetry, visual art, history, worship, discussion and conversation. An art exhibition will also run throughout the festival in the cathedral throughout the festival. Events are free, with a modest charge for refreshments and food.

Check our website and social media for a full programme soon.





Y dyddiadur

The diary

Gwasanaethau | Services

Cerddoriaeth | Music



Medi Sept

9 Medi | Dydd Llun

9 Sept | Monday

Dygwyl Fair yn yr Hydref

Nativity of the Blessed Virgin Mary

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ayleward
Gwasanaeth Hwyrrol yn B_b |
Evening Service in B_b, Stanford
Mary's Magnificat, Carter

10 Medi | Dydd Mawrth

10 Sept | Tuesday

William Morgan & William Salesbury

9.00am - 10.30am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion a chantiglau, plaengan |
Responses & canticles, plainchant
In God's word will I rejoice, Purcell

11 Medi | Dydd Mercher | Ciaran

11 Sept | Wednesday | Ciaran

9.00am

Boreol Weddi | Morning Prayer

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion a chantiglau, plaengan |
Responses & canticles, plainchant
Similabo eum, anonymous

12 Medi | Dydd Iau

12 Sept | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

2.00pm Eglwys y Groes

Cymun Bendigaid | Holy Eucharist

5:30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose (ATB)
Gwasanaeth Hwyrrol yn E | Evening
Service in E, Wood
Great Lord of Lords, Wood

13 Medi | Dydd Gwener

13 Sept | Friday

12.30pm

Cymun Bendigaid | Holy Eucharist

14 Medi | Dydd Sadwrn

14 Sept | Saturday

11.00am

Gwasanaeth Coffa Brwydr Prydain

Battle of Britain Memorial Service

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



15 Medi | Dygwyl y Groes Sept | Holy Cross Day

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun y Cymry II, Harper
Crux fidelis, John IV

11.00am
Choral Holy Eucharist
Communion Service in F, Sumsion
Ave Verum, Elgar

3.30pm
Gosper ar Gân | Choral Evensong
Ymatebion | Responses, Sumsion
Gwasanaeth Hwyrrol yn A | Evening
Service in A, Sumsion
God so loved the world, Stainer

16 Medi | Dydd Llun 16 Sept | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Sumsion
Gwasanaeth Hwyrrol yn F | Evening
Service in F, Dyson
If ye love me, Tallis

17 Medi | Dydd Mawrth 17 Sept | Tuesday Hildegard von Bingen

9.00am - 10.30am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion a chantiglau, plaengan |
Responses & canticles, plainchant
O virtus sapientiae, Hildegard

18 Medi | Dydd Mercher 18 Sept | Wednesday

9.00am
Boreol Weddi | Morning Prayer

12.30pm
Cymun Bendigaid | Holy Eucharist

5.00pm
Gosber ar Gân | Choral Evensong
Ymatebion a chantiglau, plaengan |
Responses & canticles, plainchant
Urbs beata Jerusalem, anonymous

19 Medi | Dydd Iau 19 Sept | Thursday

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital
Gweler t53 | See p53

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Ashfield (ATB)
Gwasanaeth Hwyrrol yn B leiaf |
Evening Service in B minor, Davey
Let God arise, Locke

20 Medi | Dydd Gwener 20 Sept | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

21 Medi | Dydd Sadwrn | Mathew 21 Sept | Saturday | Matthew

9.30am
Clynnog Fawr: cynhadledd
Clynnog Fawr: a symposium
Gweler t58 | See p58

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



22 Medi | Trindod 17 Sept | Trinity 17

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun Deiniol, Ogdon
Yr Arglwydd Yw Fy Mugail, Elwyn-
Edwards

11.00am
Gwasanaeth Dinesig Dinas Bangor
City of Bangor Civic Service

Nid oes gwasanaeth cymun
Note this is not a communion service

3.30pm
Gosper ar Gân | Choral Evensong
Ymatebion | Responses, Rose
Gwasanaeth Hwyrrol yn D | Evening
Service in D, Brewer
God Omnipotent Reigneth, Wood

23 Medi | Dydd Llun 23 Sept | Monday

Iago o Gaersalem | James the Just

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Sanders
Gwasanaeth Hwyrrol yn Eb | Evening
Service in Eb, Brewer
The Lord is my shepherd, Rutter

24 Medi | Dydd Mawrth 24 Sept | Tuesday

9.00am - 10.30am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Ashfield (ATB)
Gwasanaeth Hwyrrol Unsain | Unison
Evening Service, Howells
Love bade me welcome, Vaughan-
Williams

25 Medi | Dydd Mercher 25 Sept | Wednesday

9.00am
Boreol Weddi | Morning Prayer

12.30pm
Cymun Bendigaid | Holy Eucharist

5.00pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, plaengan |
plainchant
Magnificat secundi toni, Dunstable
Out of the deep, Tomkins

26 Medi | Dydd Iau 26 Sept | Thursday

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital
Gweler t53 | See p53

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Reading
Gwasanaeth Hwyrrol yn E lleiaf | Evening
Service in E minor, D Purcell
Thou knowest, Lord, Purcell

27 Medi | Dydd Gwener 27 Sept | Friday

12.30pm
Cymun Bendigaid | Holy Eucharist

28 Medi | Dydd Sadwrn 28 Sept | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist



29 Medi | Gwylangel
Sept | Michaelmas

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân

Cymun ar Emyrn-Donau Cymreig,
Cooper
In paradisum, Fauré

11.00am
Choral Holy Eucharist

Missa L'Hora passa, Viadana
Michael, coeli signifer, J Handl

3.30pm
Gosper ar Gân | Choral Evensong
Ymatebion | Responses, Clucas
Gwasanaeth Hwyrrol yn E | Evening
Service in E, Murrill
And there was war in heaven, Campbell

30 Medi | Dydd Llun | Sierôm
30 Sept | Monday | Jerome

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Ayleward
Gwasanaeth Hwyrrol Byr | Short Evening
Service, Gibbons
Popule Meus, Victoria

Gwasanaethau newydd Dydd
Mercher! Ymunwch a ni i
boreol weddi am 9.00am, neu
gorffen y ddydd efo'r heddwch
gosber ar gan am 5.00pm.

New services on Wednesdays!
Join us for morning prayer at
9.00am, or finish the day with
half an hour's reflection at
evensong from 5.00pm

Hydref October

1 Hydref | Dydd Mawrth
1 Oct | Tuesday

9.00am - 10.30am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Archer (unsain |
unison)
Gwasanaeth Hwyrrol yn C lleiaf | Evening
Service in C minor, Dyson
Ex ore innocentium, Ireland

2 Hydref | Dydd Mercher
2 Oct | Wednesday

9.00am
Boreol Weddi | Morning Prayer

12.30pm
Cymun Bendigaid | Holy Eucharist

5.00pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, plaengan |
plainchant
Magnificat tertii toni, Binchois
Nolo mortem peccatoris, Morley

3 Hydref | Dydd Iau
3 Oct | Thursday

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital
Gweler t54 | See p54

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Smith
Gwasanaeth Hwyrrol yn C | Evening
Service in C, Stanford
Save us, O Lord, Bairstow

4 Hydref | Dydd Gwener
4 Oct | Friday

Ffransis | Francis di Assisi

12.30pm
Cymun Bendigaid | Holy Eucharist

5 Hydref | Dydd Sadwrn
5 Oct | Saturday

*Cynhadledd yr esgobaeth - cadeirlan
ar gau i ymwelwyr*

*Diocesan conference - cathedral
closed to visitors*



6 Hydref | Diolchgarwch Cynhaeaf
Oct | Harvest Thanksgiving

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân
Cymun Bangor, Glyn
Am brydferthwch daear lawr, Rutter

11.00am
Choral Holy Eucharist
Spatzenmesse, Mozart
The Heavens Are Telling, Haydn
Cino dewch a rhannu heddiw
Bring and share lunch today

3.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Rose
Gwasanaeth Hwyrrol yn A | Evening
Service in A, Stanford
Fear not, O Land, Elgar

7 Hydref | Dydd Llun
7 Oct | Monday

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Ayleward
Gwasanaeth Ffalsbwrdon | Fauxbourdon
Service, Andreas
Thou visitest the earth, Greene

8 Hydref | Dydd Mawrth
8 Oct | Tuesday

9.00am - 10.30am
Camau Bach
12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Archer (à3)
Gwasanaeth Hwyrrol yn F | Evening
Service in F, Long
I give you a new commandment, Aston



9 Hydref | Dydd Mercher | Cadwaladr
9 Oct | Wednesday | Cadwaladr

9.00am
Boreol Weddi | Morning Prayer

12.30pm
Cymun Bendigaid | Holy Eucharist

5.00pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Stark
Gwasanaeth Hwyrrol yn G | Evening
Service in G, Wood
Si iniquitates observaveris, Wesley

10 Hydref | Dydd Iau | Tanwg
10 Hydref | Thursday | Tanwg

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital
Gweler t54 | See p54

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Tomkins
Pumed Gwasanaeth Hwyrrol | Fifth
Evening Service, Tomkins
Remember not, Lord, our offences,
Purcell

11 Hydref | Dydd Gwener | Deiniol Fab
11 Oct | Friday | Deiniol the Younger

12.30pm
Cymun Bendigaid | Holy Eucharist

12 Hydref | Dydd Sadwrn
12 Oct | Saturday

12.30pm
Cymun Bendigaid | Holy Eucharist

13 Hydref | Trindod 20
13 Oct | Trinity 20

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân
Offeren Fer, Elwyn-Edwards
Gwynnach na'r eira, Evans

11.00am
Choral Holy Eucharist
Communion Service in C & F, Stanford
Beati quorum via, Stanford

3.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Tomkins
Ail Wasanaeth | Second Service, Byrd
Sing joyfully, Byrd

14 Hydref | Dydd Llun
14 Oct | Monday

Thomas Charles

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Sumsion
Gwasanaeth Hwyrrol yn D | Evening
Service in D, Wood
Oculi omnium, Wood

15 Hydref | Dydd Mawrth
15 Oct | Tuesday

Teresa d'Avila

9.00am - 10.30am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Nardone
Gwasanaeth Caeredin | Edinburgh
Service, Byram-Wigfield
Love one another, Wesley



16 Hydref | Dydd Mercher
16 Oct | Wednesday

Richard Gwyn

9.00am

Boreol Weddi | Morning Prayer

12.30pm

Cymun Bendigaid | Holy Eucharist

5.00pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, plaengan | plainchant

Magnificat quarti toni, Feroci

Iste sanctus, anonymous

17 Hydref | Dydd Iau

17 Oct | Thursday

Inigo o Antiochia | Ignatius of Antioch

12.30pm

Cymun Bendigaid | Holy Eucharist

1.15pm

Datganiad Cerdd | Music Recital

Gweler t54 | See p54

2.00pm Eglwys y Groes

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer

Gwasanaeth Hwyrrol Collegium Regale
Evening Service, Howells

Like as the Hart, Howells

18 Hydref | Dydd Gwener | Luc

18 Oct | Friday | Luke

12.30pm

Cymun Bendigaid | Holy Eucharist

19 Hydref | Dydd Sadwrn

19 Oct | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist

20 Hydref | Trindod 21
Oct | Trinity 21

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Cymun y Cymry I, Harper

Llonna, O Arglwydd, Crotch

11.00am

Choral Holy Eucharist

Little Organ Mass, Haydn

Awake the Harp, Haydn

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sanders

Gwasanaeth Coleg yr Iesu | Jesus

College Service, Mathias

Jubilate Deo, Britten

21 Hydref | Dydd Llun

21 Oct | Monday

12.30pm

Duw a Dysgwyr

Gweler t57 | See p57

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sanders

Gwasanaeth Ffalsbwrdon | Fauxbourdon
Service, Morley

Lord, for thy tender mercy's sake, Hilton

22 Hydref | Dydd Mawrth

22 Oct | Tuesday

9.00am - 10.30am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Darke

Gwasanaeth Hwyrrol yn D | Evening
Service in D, Sumsion

I waited for the Lord, Mendelssohn



23 Hydref | Dydd Mercher
23 Oct | Wednesday

9.00am
Boreol Weddi | Morning Prayer

12.30pm
Cymun Bendigaid | Holy Eucharist

5.00pm
Gosber ar Gân | Choral Evensong
Ymatebion a chantiglau, plaengan |
Responses & canticles, plainchant
Hear my prayer, O Lord, Tomkins

24 Hydref | Dydd Iau
24 Oct | Thursday

Gwyl TARANNON Festival

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital
Gweler t55 | See p55

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Leighton
Gwasanaeth Hwyrrol Cyntaf | First
Evening Service, Cooper
O lewyrch wyneb, Cooper

25 Hydref | Dydd Gwener
25 Oct | Friday

Gwyl TARANNON Festival

12.30pm
Cymun Bendigaid | Holy Eucharist

26 Hydref | Dydd Sadwrn | Cedd a Chad
26 Oct | Saturday | Cedd & Chad

Gwyl TARANNON Festival

12.30pm
Cymun Bendigaid | Holy Eucharist

27 Hydref | Sul Olaf ar ol Drindod
Oct | Last Sunday after Trinity

Gwyl TARANNON Festival

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân
Cymun Gwynedd, Cooper
Dyfroedd o'r Graig, Cooper

11.00am
Choral Holy Eucharist
Missa Brevis, Berkeley
Deep River, Tippett

3.30pm
Gosber ar Gân | Choral Evensong
Gwasanaeth Hwyrrol yn C | Evening
Service in C, Kelly

28 Hydref | Dydd Llun | Seimon a Jwdas
28 Oct | Monday | Simon & Jude

Gwyl TARANNON Festival

10.00am
Llan Llanast | Messy Church

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Rose (ATB)
Ail Wasanaeth Hwyrrol | Second Evening
Service, Moore
Thy word is a lantern, Purcell

29 Hydref | Dydd Mawrth | Bernard
29 Oct | Tuesday | Bernard

Dim Camau Bach | No Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Halls
Gwasanaeth Hwyrrol Cyntaf | First
Evening Service, Halls
By the waters of Babylon, Mawby



30 Hydref | Dydd Mercher
30 Oct | Wednesday

9.00am

Boreol Weddi | Morning Prayer

12.30pm

Cymun Bendigaid | Holy Eucharist

5.00pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, plaengan |
plainchant

Magnificat octavi toni, Feroci

Man that is born of a woman, Morley

31 Hydref | Dydd Iau

31 Oct | 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, Smith

Gwasanaeth yn Ab | Service in Ab,
Harwood

O how glorious, Harwood

Tachwedd

November

1 Tachwedd | Dydd Gwener | Cadfan

1 Nov | Friday | Cadfan

12.30pm

Cymun Bendigaid | Holy Eucharist

2 Tachwedd | Dydd Sadwrn

2 Nov | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist

GWYL TARANNON

24-28 HYDREF

Cadwch lygad ar wefan a chyfryngau cymdeithasol y Gadeirlan (manylion ar y dudalen gefn) am fanylion llawn digwyddiadau yng ngŵyl Crefydd a Chelfyddydau Tarannon eleni.

Bydd yr uchafbwyntiau yn cynnwys taith dywysedig o bererindod ar hyd cwrs yr afon, yn ogystal â dydd Sadwrn ar thema bwyd, a diwrnod o weithgareddau i'r teulu ar gyfer dechrau'r hanner tymor ddydd Llun.

TARANNON FESTIVAL

24-28 OCTOBER

Keep an eye on the cathedral's website and social media (details on back page) for full details of events in this year's Tarannon festival of religion and arts.

Highlights will include a guided walk of pilgrimage along the course of the river, as well as a Saturday themed around food, and a day of family activities for the start of half term on Monday.



3 Tachwedd | Dygwyl yr Holl Sant **November | All Saints' Day**

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân
Offeren fer yn C, Gounod
Pwy yw y rhai hyn, Roberts

11.00am
Choral Holy Eucharist
Messe Solennelle, Vierge
O quam gloriosum, Victoria

Nid oes gosber ar gân heddiw
No choral evensong today

6.00pm
Cymun Bendigaid ar Gân dros y Meirw
Choral Holy Eucharist of Requiem
Requiem, Fauré

4 Tachwedd | Dydd Llun | Gwentffrewi **4 Nov | Monday | Winifred**

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
Give us the wings of faith, Bullock

5 Tachwedd | Dydd Mawrth | Cybi **5 Nov | Tuesday | Cybi**

9.00am - 10.30am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Ashfield (ATB)
Gwasanaeth Hwyrrol yn Bb | Evening
Service in Bb, Lang
Let us now praise famous men,
Vaughan-Williams

6 Tachwedd | Dydd Mercher **6 Nov | Wednesday**

9.00am
Boreol Weddi | Morning Prayer

12.30pm
Cymun Bendigaid | Holy Eucharist

5.00pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, plaengan |
plainchant
Magnificat quarti toni, anonymous
Gloria tibi, Domine, Byrd

7 Tachwedd | Dydd Iau **7 Nov | Thursday**

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad | Recital

Gweler t55 | See p55

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Stark
Gwasanaeth Hwyrrol ar gyfer Lleisiau
Isaf | Evening Service for Lower
Voices, Howells
Lord, thou hast been our refuge, Walker

8 Tachwedd | Dydd Gwener | Tysilio **8 Nov | Friday | Tysilio**

12.30pm
Cymun Bendigaid | Holy Eucharist

9 Tachwedd | Dydd Sadwrn **9 Nov | Saturday**

12.30pm
Cymun Bendigaid | Holy Eucharist



10 Tachwedd | Sul y Cofio November | Remembrance Day

8.15am

Holy Eucharist

10.00am

**Gwasanaeth Coffa Dinas Bangor
City of Bangor Remembrance Service**

Te Deum yn | in Bb, Stanford

Turn back, O man, Holst

Duw fo yn fy mhen, Walford Davies

3.30pm

Cymun Bendigaid | Holy Eucharist

11 Tachwedd | Dydd Llun | Eleth 11 Nov | Monday | Eleth

Dydd y Cadoediad | Armistice Day

**10.45am Cofeb Rhyfel | War Memorial
Defod Coffa | Act of Remembrance**

For the fallen, Guest

12.30am

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Ebdon

Gwasanaeth Hwyrrol ar Siant Znamennu

Evening Service on Znamenny

Chants, Ogdon

Funeral Ikos, Tavener

12 Tachwedd | Dydd Mawrth 12 Nov | Tuesday

9.00am - 10.30am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Aston

Gwasanaeth Ffalsbwrddon | Fauxbourdon

Service, MacDonald

For the Fallen, Blatchly

13 Tachwedd | Dydd Mercher 13 Nov | Wednesday

9.00am

Boreol Weddi | Morning Prayer

12.30pm

Cymun Bendigaid | Holy Eucharist

5.00pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, plaengan |
plainchant

Gwasanaeth Hwyrrol | Evening Service,
Causton

In pace in idipsum, Sheppard

14 Tachwedd | Dydd Iau 14 Nov | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

1.15pm

Datganiad | Recital

Gweler t56 | See p56

2.00pm Eglwys y Groes

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Spicer

Ail Wasanaeth Hwyrrol yn Eb | Second
Evening Service in Eb, Wood

My soul, there is a country, Parry

15 Tachwedd | Dydd Gwener | Tysilio 15 Nov | Friday | Tysilio

12.30pm

Cymun Bendigaid | Holy Eucharist

16 Tachwedd | Dydd Sadwrn 16 Nov | Saturday

12.30pm

Cymun Bendigaid | Holy Eucharist



17 Tachwedd

November

Dygwyl Saint a Merthyron Cymru The Saints and Martyrs of Wales

8.15am

Holy Eucharist

9.15am

Cymun Bendigaid ar Gân

Offeren Fer yn y Modd Prygaidd, Wood
O Beata Trinitas, Meador

11.00am

Choral Holy Eucharist

Missa brevissima, Eberlin
Ave verum corpus, Mozart

3.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Gwasanaeth Hwyrrol yn G | Evening
Service in G, Sumsion
Benedicite yn | in Bb, Sumsion

18 Tachwedd | Dydd Llun

18 Nov | Monday

12.30pm

Duw a Dysgwyr

Gweler t57 | See p57

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Sumsion
Gwasanaeth Ffalsbwrddon | Fauxbourdon
Service, Byrd
A Gaelic Blessing, Rutter

19 Tachwedd | Dydd Mawrth

19 Nov | Tuesday

Hilda o | of Whitby

9.00am - 10.30am

Camau Bach

12.30pm

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Lamb
Gwasanaeth Berkeley | Berkeley Service,
Hewitt-Jones
Make a joyful noise, Head

20 Tachwedd | Dydd Mercher

20 Nov | Wednesday

9.00am

Boreol Weddi | Morning Prayer

12.30pm

Cymun Bendigaid | Holy Eucharist

5.00pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Rose (ATB)
Gwasanaeth Hwyrrol yn G lleiaf | Evening
Service in G minor, Wills
God be in my head, Ashfield

21 Tachwedd | Dydd Iau

21 Nov | Thursday

12.30pm

Cymun Bendigaid | Holy Eucharist

1.15pm

Datganiad Cerdd | Music Recital

Gweler t56 | See p56

2.00pm Eglwys y Groes

Cymun Bendigaid | Holy Eucharist

5.30pm

Gosber ar Gân | Choral Evensong

Ymatebion | Responses, Leighton
Gwasanaeth Caerloyw | Gloucester
Service, Howells
A Hymn for St Cecilia, Howells

22 Tachwedd | Dydd Gwener | Cecilia

22 Nov | Friday | Cecilia

12.30pm

Cymun Bendigaid | Holy Eucharist

23 Tachwedd | Dydd Sadwrn | Clemens

23 Nov | Saturday | Clement

12.30pm

Cymun Bendigaid | Holy Eucharist



24 Tachwedd | Crist y Brenin
November | Christ the King

8.15am
Holy Eucharist

9.15am
Cymun Bendigaid ar Gân
Offeren yn G lleiaf, Vaughan Williams
Antiffon, Vaughan Williamss

11.00am
Choral Holy Eucharist
Missa Aedis Christi, Mathias
Let the people praise thee, Mathias

3.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Leighton
Ail Wasanaeth Hwyrwl | Second Evening
Service, Leighton
Let all the world, Leighton

25 Tachwedd | Dydd Llun | Catrin
25 Nov | Monday | Catherine

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Sanders
Gwasanaeth Hwyrwl yn E | Evening
Service in E, Watson
Lift up your heads, O ye gates, Mathias

26 Tachwedd | Dydd Mawrth
26 Nov | Tuesday

Celynnin

9.00am - 10.30am
Camau Bach

12.30pm
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Archer (à3)
Gwasanaeth Collegium Magdalenae
Oxoniense Service, White
Christ, whose glory fills the skies,
Shephard

27 Tachwedd | Dydd Mercher
27 Nov | Wednesday

9.00am
Boreol Weddi | Morning Prayer

12.30pm
Cymun Bendigaid | Holy Eucharist

5.00pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, plaengan |
plainchant
Magnificat octavi toni, anonymous
Qui vult venire post me, anonymous

28 Tachwedd | Dydd Iau
28 Nov | Thursday

12.30pm
Cymun Bendigaid | Holy Eucharist

1.15pm
Datganiad Cerdd | Music Recital
Gweler t56 | See p56

2.00pm Eglwys y Groes
Cymun Bendigaid | Holy Eucharist

5.30pm
Gosber ar Gân | Choral Evensong
Ymatebion | Responses, Clucas
Gwasanaeth Hwyrwl yn F | Evening
Service in F, Wood
Great is the Lord, Elgar

29 Tachwedd | Dydd Gwener | Tysilio
29 Nov | Friday | Tysilio

12.30pm
Cymun Bendigaid | Holy Eucharist

30 Tachwedd | Dydd Sadwrn
30 Nov | Saturday

Andreas | Andrew

12.30pm
Cymun Bendigaid | Holy Eucharist



Y gair olaf

Fe wnaethon ni ofyn i aelodau cynulleidfa'r gadeirlan i ddewis adnod unigol o'r Beibl a fu'n ysbrydoliaeth iddyn nhw.

Y tro hwn: **Simon Retallick**, aelod o gynulleidfa 11am ac yn gyson bresennol yng gosber 3.30pm...

**“Dim y byd hwn ydy'n dinas ni! Dŷn ni'n edrych ymlaen at y ddinas yn y nefoedd, sef yr un sydd i ddod.”
(Hebraid 13:14)**

Fe fu sawl adeg yn fy mywyd pan roedd y perffeithydd ynof fi wedi ceisio cael popeth yn iawn ac, yn amlwg, dwi'n bell o fod wedi llwyddo! Fodd bynnag, mae'r adnod hon wedi f'atgoffa'n gyson fod bywyd yn fyr, ac fe all hynny osod fy holl hollti blew mewn persbectif.

Rydyn ni'n gallu mynd i deimlo'n bryderus wrth ystyried mor fyr ydy bywyd, neu fe allen ni gael ein cysuro. Dwi'n credu i awdur yr Hebraidw ei olygu fel cysur. Mae pethau'r bywyd hwn yn bwysig, ond rhaid inni ymgymryd â'r bererindod hon trwy deithio'n ysgafn, gan mai “nid yn y byd hwn mae'n dinas ni”.

Roedd fy nhaid, ar ochr fy mam, William Stevens, yn aml yn dyfynnu'r adnod hon, a bob amser gyda gwên. Iddo fo, roedd hon yn adnod a oedd yn bendant yn ymddatod unrhyw orbryder oedd ynddo. Pysgotwr o Gernyw oedd o, rhwng 1920au a'r 1950au, felly roedd yntau'n hynod o ymwybodol o'i feidroldeb, a'r rhai hynny a oedd yn cydweithio hefo fo. Bu hefyd yn gwasanaethu ar long glirio ffrwydrynnau yn y Rhyfel Byd Cyntaf, profiad a gafodd effaith ddiryngol arno.

Dwi'n hoffi meddwl am yr adnod hon fel tae'n gosod pethau'r byd hwn mewn cyddestun - ac yn f'atgoffa o'r wên na phyla amser' ar wyneb fy nhaid. **[B]**



The last word



We ask members of the cathedral congregation to choose a single verse from the Bible which has inspired them.

This time: **Simon Retallick**, member of the 11am congregation and regular at 3.30pm evensong...

“For here we have no lasting city, but we are looking for the city that is to come.” (Hebrews 13:14)

There have been many times in my life when the perfectionist in me has sought to get everything right, and clearly, I have been far from succeeding! However, I have been constantly reminded by this verse that life is short, and it can put my fussing into perspective.

We can be anxious at the thought that life is short, or we can be consoled by it. I believe the writer to the Hebrews meant it to console. The things of this life are important, but we need to do this pilgrimage travelling lightly. “For here we have no lasting city”.

My maternal grandfather, William Stevens, often quoted this verse, and always with a smile. For him, it was a verse that definitely relieved him of anxiety. He had been a Cornish fisherman in the 1920s to 1950s, so he was particularly conscious of his mortality, and that of the others with which he worked. He had also served on a mine sweeper in the first world war, which had had a profound effect on him.

I like to always think of this verse as putting the things of this world into context - and a reminder too of the smile on my grandfather's face. **[B]**



(...o tudalen 50) Hyd yn oed yn fwy diweddar, daethpwyd ar draws rhywbeth tebyg yn Ffynnon Eilian ym 1925, ar yr arfordir, rhyw draean o filltir o Eglwys Llaneilian: yn y ffynnon fe gafwyd llechen fechan gyda chorffddelw mewn cŵyr a phinnau arno. Roedd y llythrennau RF wedi'u crafu ar y lechen – tybir mai dyma oedd prif lythrennau'r person a felltithiwyd. Mae hon hefyd bellach yn y casgliad yn Storiel, ynghyd â'r lechen a'r gwpan o Benrhos. Maen nhw'n cael eu harddangos yno ac i'w gweld ar y wefan.

Y ffynnon feltithio fwyaf enwog - neu ddrwgenwog - oedd ffynnon arall dan nawdd Sant Eilian, yn Llanelian-yn-Rhos uwchlaw Abergele. Yma, lluniwyd y feltith trwy sgwennu enw'r dioddefwr mewn llyfr, ei grafu ar lechen a oedd wedyn yn cael ei daflu i mewn i'r ffynnon neu ar ddarn o bapur wedi'i osod gyda phin ar gorc. Roedd y pinnau, fel gyda'r llyffant ym Mhenrhos, yn chwarae rhan allweddol yn y defodau ac yn aml, y rheini sy'n goroesi fel y dystiolaeth amlycaf mewn ffynnon feltith. Yn aml, fe'u caed wedi plygu'n fwriadol. I wrthdroi'r feltith, fe fyddai'n rhaid i'r un a oedd yn destun y feltith ddod at geidwad y ffynnon, talu arian iddyn nhw, cerdded o amgylch y ffynnon dair gwaith tr'n darllen y Beibl a chanu'r salmau. Yna, fe fyddai'r ceidwad yn gwagu'r ffynnon, dod o hyd i'r lechen gyda'r enw cywir arni a'i gyflwyno i'r dioddefwr.

Carcharwyd sawl un am gynnal ffynnon feltith ond roedd ymwelwyr yn parhau i ddod i feltithio eu gelynion, er gwaetha'r datganiadau gan y plwyf ym 1828 nad oedd hud o gwbl yn y ffynnon a chwalu'r ffynnon wreiddiol ym 1829. Ond roedd y ffrydiau naturiol yn parhau i lifo a doedd hi ddim tan 1870 y daeth mellitithio i ben yn Sir Ddinbych, er i'r arferiad barhau rhyw ychydig yn ddiweddarach ar Ynys Môn! **[B]**

(...from page 51) Storiel, together with the slate and cup from Penrhos. Both are on display and on the Storiel website.

The most famous - or infamous - cursing well was another well under the patronage of St Eilian, at Llanelian-yn-Rhos above Abergele. Here, the curse was made by writing the victim's name in a book, scratching it on a slate which was then thrown into the well or on a piece of paper pinned to a cork. Pins, as with the frog at Penrhos, play a major role in the rituals and are often the best surviving evidence of a cursing well. They were often deliberately bent. To reverse the curse the victim would have to come to the well keeper, pay him or her money, walk three times round the well while reading the Bible and singing the psalms. The keeper would then empty the well, find the slate with the right name and give it to him.

Several people were sent to jail for running a cursing well but visitors were still coming to curse their enemies, despite statements from the parish in 1828 that there was no magic in the well and the destruction of the initial well in 1829. But the natural springs still ran and it was not until the 1870s that the cursing stopped in Denbighshire, even if it lingered slightly longer in Anglesey! **[B]**

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Siôn Aled

**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 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 live stream operators, stewards, choir members and their families, servers, the foodbank team, flower arrangers and the generosity of many others.



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