

Capel y Boro Service
Sun 24 May 2020 at 11am

Service for Ascension and
Global Prayer Week



Opening music:
Yr Arglwydd Yw Fy Mugail
(Caradog Roberts)
London Welsh Chorale

Intrada

Talk by John Jones on the
hymn *All hail the power of*
Jesus's name

All hail the power of Jesus's
name (Miles Lane, Edward
Perronet and John Rippon)

Acts: 1:1-11

Cuthbert
The Death of Bede

William Byrd
Non vos relinquam orphanos
Durham Cathedral Choir

John Donne *Ascension*

Saunders Lewis
Difiau Dyrchafael

Un fendith dyro im
(Eifion Wyn)

R S Thomas
The Absence

Leonard Cohen
Haleliwia (Hallelujah)
Côr Glanaethwy

Prayer of St Teresa of Ávila

Prayer for St David

Prayer from Welsh Free
Church of Western
Australia, Perth

Prayer from Melbourne
Welsh Church, Victoria,
Australia

Prayer from Dewi Sant
Welsh United Church,
Toronto, Ontario, Canada

Prayer from Bryn Seion
Welsh Church, Beaver Creek,
Oregon, USA

Message and Lord's Prayer
by
Parch Peter Dewi Richards

Caed trefn i faddau pechod
(Gwilym Gyfeiliog)

Communion
Parch Peter Dewi Richards

O! am fywyd o sancteiddio
(Ann Griffiths)

Blessing

Closing Music:
Choral version, Rev Eli
Jenkins's Prayer
Under Milk Wood
(Dylan Thomas, set to an
Anglican chant by A.H.D. Troyte)
Dunvant Male Voice Choir

Opening music:
Yr Arglwydd Yw Fy Mugail
(Salm 23)

Yr Arglwydd ydy fy mugail i;
mae gen i bopeth dw i angen.
Mae'n mynd â fi i orwedd mewn
porfa hyfryd;
ac yn fy arwain at ddŵr glân sy'n
llifo'n dawel.
Mae'n rhoi bywyd newydd i mi,
ac yn dangos i mi'r ffordd iawn i
fynd.
Ydy, mae e'n enwog am ei ofal.
Hyd yn oed mewn ceunant tywyll
dychrynlyd,
fydd gen i ddim ofn, am dy fod ti
gyda mi.
Mae dy ffon a dy bastwn yn fy
amddiffyn i.

The Lord is my shepherd, I shall not
want.
He makes me lie down in green
pastures;
he leads me beside still waters;
he restores my soul.
He leads me in right paths
for his name's sake.
Even though I walk through the
darkest valley,
I fear no evil;
for you are with me;
your rod and your staff —
they comfort me.

Intrada
Ysbryd y tragwyddol Dduw,
disgyn arnom ni; Ysbryd y
tragwyddol Dduw, disgyn arnom
ni: plyg ni, trin ni, golch ni, cod ni:
Ysbryd y tragwyddol Dduw,
disgyn arnom ni.

Spirit of the eternal God, descend
upon us; Spirit of the eternal God,
descend upon us:
fold us, treat us, wash us, raise us:
Spirit of the eternal God, descend
upon us.

Talk by John Jones on the hymn *All hail the power of Jesus's name*



The author of the first hymn Edward Perronet (pictured) has the infamous reputation for having fallen out with just about everybody he met, including the Wesleys.

Edward Perronet's grandfather was a French Huguenot who had come to England to escape persecution. His father was a vicar in Kent who was deeply influenced by the evangelical revival within the Church of England. John Wesley called him the Archbishop of Methodism.

Edward became an itinerant preacher in the style of the Wesleys but they parted company, and he eventually ended up as a pastor of a small Independent congregation in Canterbury. He wrote a large number of hymns but this is his best known, that appeared in *Gospel Magazine* in 1779. Much of its imagery is drawn from the *Book of Revelation* and from the *Lamentations of Jeremiah* (the wormwood).

There are various tunes used with this hymn but the one in *Caneuon Ffydd* is the oldest, Miles Lane. It was written by a chorister of Canterbury Cathedral, William Shrubhole in 1779, when he was twenty years old and named after a famous independent chapel in the City of London with which he had a connection.

The chapel dated from the 17th century but was demolished in 1831 to make way for the new London Bridge approach. The name itself is a corruption of St. Michael's Lane, as there was a city church of that name there at one time. According to the composer Sir Edward Elgar, Miles Lane was the finest English hymn tune ever written.

All hail the power of Jesus's name,

let angels prostrate fall;
bring forth the royal diadem,
and crown him Lord of all.

Crown him, ye martyrs of our
God,
who from his altar call.
extol the stem of Jesse's rod
and crown him Lord of all.

Ye seed of Israel's chosen race
and ransomed from the fall,
hail him who saves you by his
grace,
and crown him Lord of all.

Let every kindred, every tribe
On this terrestrial ball
to him all majesty ascribe,
and crown him Lord of all.

Oh, that with yonder sacred
throng
we at his feet may fall,
join in the everlasting song
and crown him Lord of all.

Acts: 1:1-11



In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when he was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom he had chosen. After his suffering he presented himself alive to them by many convincing proofs, appearing to them over the course of forty days and speaking about the kingdom of God. While staying with them, he ordered them not to leave Jerusalem, but to wait there for the promise of the Father. 'This', he said, 'is what you have heard from me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.'

So when they had come together, they asked him, 'Lord, is this the time when you will restore the kingdom to Israel?' He replied, 'It is not for you to know the times or periods that the Father has set by his own authority. But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.' When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. While he was going and they were gazing up towards heaven, suddenly two men in white robes stood by them. They said, 'Men of Galilee,

why do you stand looking up towards heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you saw him go into heaven.'

Cuthbert *The Death of Bede*



Today is the feast of the Ascension, and it is also the feast of Bede, Anglo-Saxon England's greatest scholar and historian. Bede died on the eve of Ascension Day in 735, which that year fell on 26 May. The feast of the Ascension and the words of its liturgy were in Bede's mind, and on his lips, as he lay dying. We know this because a moving account of Bede's death was recorded by a monk named Cuthbert, a former pupil of Bede's and later abbot of Wearmouth-Jarrow. Cuthbert was present at Bede's deathbed and this is his account:

For nearly a fortnight before the Feast of our Lord's Resurrection he was troubled by weakness and breathed with great difficulty, although he suffered little pain. Thenceforward until Ascension Day he remained cheerful and happy, giving thanks to God each hour day and night. O truly blessed man! He used to repeat the saying of the holy Apostle Paul, 'It is a fearful thing to fall into the hands of the living God', and many other sayings from holy scripture, and in this manner he

used to arouse our souls by the consideration of our last hour. Being well-versed in our native songs, he described to us the dread departure of the soul from the body by a verse in our own tongue, which translated means: 'Before setting forth on that inevitable journey, none is wiser than the man who considers - before his soul departs hence - what good or evil he has done, and what judgement his soul will receive after its passing'.

To comfort both us and himself, he also used to sing antiphons, one of which is 'O King of glory, Lord of might, who on this day ascended in triumph above all heavens, do not leave us orphaned, but send to us the Spirit of truth, the promise of the Father. Alleluia'. And when he reached the words 'do not leave us orphaned', he broke into tears and wept much. An hour later he began to repeat what he had begun and so continued all day, so that we who heard him sorrowed and wept with him...

The antiphon at which Bede broke down in tears is 'O rex gloriae', sung on the feast of the Ascension, which alludes to Christ's words to his disciples: 'If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth... I will not leave you comfortless: I will come to you.'

Here is the great English renaissance composer William Byrd's 1607 setting of it 'Non Vos Relinquam Orphanos' performed by the choir of Durham Cathedral, Bede's burial place, just a short distance away from his home.

William Byrd *Non vos relinquam orphanos*



Magnificat Antiphon for First Vespers at Ascension or Pentecost. A setting of John 14:18 & 16:22b.

Non vos relinquam orphanos.
Alleluia.
Vado, et venio ad vos. Alleluia.
Et gaudebit, cor vestrum. Alleluia.

*I will not leave you comfortless.
Alleluia.
I go, and I will come to you. Alleluia.
And your heart shall rejoice. Alleluia.*

Listen here:

<https://aclerkofoxford.blogspot.com/2017/05/ascension-day-and-death-of-bede.html>

John Donne *Ascension*

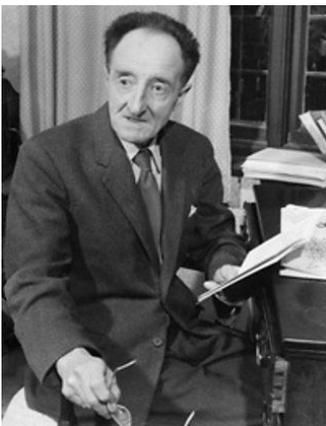


Salute the last, and everlasting day,
Joy at the uprising of this Sun,
and Son,

Ye whose true tears, or
tribulation
Have purely wash'd, or burnt
your drossy clay.
Behold, the Highest, parting
hence away,
Lightens the dark clouds, which
He treads upon;
Nor doth he by ascending show
alone,
But first He, and He first enters
the way.
O strong Ram, which hast
batter'd heaven for me!
Mild lamb, which with Thy Blood
hast mark'd the path!
Bright Torch, which shinest, that
I the way may see!
O, with Thy own Blood quench
Thy own just wrath;
And if Thy Holy Spirit my Muse
did raise,
Deign at my hands this crown of
prayer and praise.

*A contemporary of composer
William Byrd, John Donne was a
poet, theologian and dean of St Paul
Cathedral.*

Saunders Lewis *Difiau Dyrchafael*



Beth sydd ymlaen fore o Fai ar y
bronnydd?
Edrychwch arnynt, ar aur y
banadl a'r euron
A'r wenwisg loyw ar ysgwyddau'r
ddraenen

Ac emrallt astud y gwellt a'r lloi
llonydd;

Gwelwch ganhwylbren y
gastanwydden yn olau,
Y perthi'n penlinio a'r lleian
fedwen fud,
Deunod y gog dros ust llathraid y
ffrwd
A'r rhith tarth yn gwyro o thuser
y dolau:

Dowch allan, ddyinion, o'r tai
cyngor cyn
Gwasgar y cwning, dowch gyda'r
wenci i weled
Codi o'r ddaear afrrladen
ddifrycheulyd
A'r Tad yn cusanu'r Mab yn y
gwllith gwyn.

Ascension Day

*What is afoot of a May morning on
the hillsides?*

*Look at them, at the gold of the
broom and laburnum*

*And the white surplice on the
shoulders of the thorn*

*And the attentive emerald of the
grass and the motionless calves;*

*You can see the candlestick of the
chestnut tree alight,*

*The bushes kneeling and the silent
willow nun,*

*The cuckoo's double note above the
bright hush of the stream*

*And the phantom haze twisting
upwards from the censer of the
meadows:*

*Come out, men, from your council
houses before*

*The rabbits scatter, come with the
weasel to see*

*A stainless wafer rise from the earth
and the Father*

Kissing the son in the white dew.

Translated R Gerallt Jones

Un fendith dyro im,
ni cheisïaf ddïm ond hynny:
cael gras i'th garu di tra bwy',
cael mwy o ras i'th garu.

Ond im dy garu'n iawn,
caf waith a dawn sancteiddïach,
a'th ganlyn wnaï bob dydd yn
well,
ac nid o hirbell mwyach.

A phan ddêl dyddïau dwys
caf orffwys ar dy ddwyfron,
ac yno brofi gwïn dy hedd
a gwledd dy addewïdïon.

Dy garu, digon yw
wrth fyw i'th wasanaethu,
ac yn oes oesoedd ger dy fron
fy nïgon fydd dy garu.

*One blessing give me,
I will seek nothing but this:
To have grace to love thee while I
live,
To have more of grace to love thee.*

*Only for me to love thee well,
Will I have work and a gift more
holy;
And I will follow thee better every
day,
And not from a distance any more.*

*And when intense days come,
I be able to rest on thy breasts,
And there taste the wine of thy
peace
And the feast of thy promises.*

*Thy love, it is sufficient
For life in thy service,
And forever and ever before thee
Sufficient for me shall be thy love.*

R S Thomas *The Absence*

It is this great absence
that is like a presence, that
compels
me to address it without hope

of a reply. It is a room I enter
from which someone has just
gone, the vestibule for the arrival
of one who has not yet come.
I modernise the anachronism

of my language, but he is no
more here
than before. Genes and
molecules
have no more power to call
him up than the incense of the
Hebrews

at their altars. My equations fail
as my words do. What resources
have I
other than the emptiness without
him of my whole
being, a vacuum he may not
abhor?



In his poem 'Adjustments,' R S Thomas wrote: 'Never known as anything but an absence, I dare not name him as God ... We never catch him at work, but can only say, coming suddenly upon an amendment, that here he had been.' In 'The Absence' this "great articulator of uneasy faith" grapples with the Ascension paradox of absence and presence.

Leonard Cohen Haleliwia (Hallelujah)

This is a setting in Welsh of one of the Canadian singer-songwriter Leonard Cohen's (1934-2016) most popular songs. It is performed here by Côr Glanaethwy from Ysgol

*Glanaethwy, a drama school in
Bangor, north Wales.*



Mewn dwrn o ddu mae'r seren
wen
Mae cysgod gwn tros Bethlehem
Dim angel gwyn yn canu
Haleliwia.
Codi muriau, cau y pyrth
Troi eu cefn ar werth y wyrth
Mor ddu yw'r nos ar strydoedd
Palesteina.

Haleliwia, Haleliwia, Haleliwia,
Haleliwia.

Mae weiran bigog gylch y crud
A chraith lle bu creawdwr byd
Mae gobaith yno'n wylu ar ei
glinia'
A ninnau'n euog bob yr un
Yn dal ei gôt i wylu'r dyn
Yn chwalu pob un hoel o
Haleliwia.

Haleliwia, Haleliwia, Haleliwia,
Haleliwia.

Mae'r nos yn ddu mae'r nos yn
hir

Ond mae na rai sy'n gweld y gwir
Yn gwybod fod y neges mwy na
geiria'
Mai o'r tywyllwch ddaw y wawr
A miwsig ddaeth â'r muriau lawr
Daw awr i ninnau ganu Haleliwia.

Haleliwia, Haleliwia, Haleliwia,
Haleliwia.

[Welsh lyrics: © Tony Llewelyn]

*The White Star in a fist of steel,
There's a shadow of a gun over
Bethlehem,
No white angel singing "Hallelujah".
Raising the walls, closing the doors,
Turning their backs on the value of
the miracle,
The night's so dark on the streets of
Palestine.*

*Hallelujah, Hallelujah, Hallelujah,
Hallelujah.*

*There's a barb-wire circling the
cradle,
And a scar where once was the
World's creator,
Hope is weeping - on its knees.
Guilty - each and every one of us,
Holding Mankind's coat -
While he destroys every trace of
"Hallelujah".*

*Hallelujah, Hallelujah, Hallelujah,
Hallelujah.*

*The night is dark, The night is long,
Yet there are some that see the
truth,
They know the message is more
than words;
That from the darkness comes the
dawn,
and the music brought the walls
down.
There came the hour for us to sing,
"Hallelujah."*

*Hallelujah, Hallelujah, Hallelujah,
Hallelujah.*

[English translation of Welsh lyrics:
© Tony Llewelyn]

View here:

<https://www.youtube.com/watch?v=3KtwSGsGdnI>

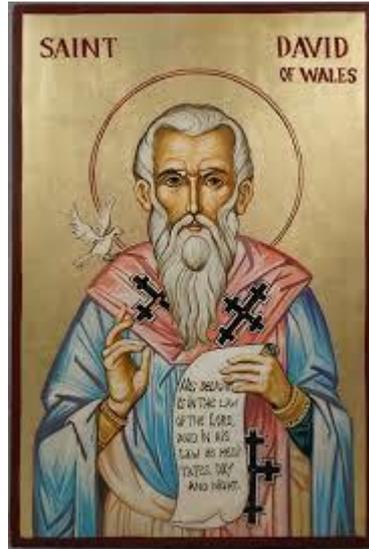
Prayer of St Teresa of Ávila



Let nothing disturb you.
Let nothing frighten you.
All things pass.
God does not change.
Patience achieves everything.
Whoever has God lacks nothing.
God alone suffices.

Christ has no body but yours,
No hands, no feet on earth but
yours,
Yours are the eyes with which
He looks
Compassion on this world,
Yours are the feet with which He
walks to do good,
Yours are the hands, with which
He blesses all the world.
Yours are the hands, yours are
the feet,
Yours are the eyes, you are His
body.
Christ has no body now but
yours,
No hands, no feet on earth but
yours,
Yours are the eyes with which he
looks
compassion on this world.
Christ has no body now on earth
but yours.
Amen

Prayer for St David



Almighty God,
we remember Saint David, your
servant.
We give thanks for his passion
for the Gospel
which helped to spread
Christianity;
We give thanks for his purity and
simplicity of life
which enabled his pursuit of
Christian perfection;
We give thanks for his
gentleness, but clear spiritual
leadership.
Grant that we may learn from
him
and respond to the words that
are thought to be his last:
'Be steadfast, and do the little
things';
through Jesus Christ our Lord.
Amen.

Prayer from Welsh Free Church of Western Australia, Perth



Nefol Dad gweddiwn am dy
bresenoldeb led led y byd yn yr
amseroedd anghyfforddus hyn.

Gofynnwn am dy gymorth
arbennig i bawb sydd yn gofalu
dros y cleifion sydd yn dioddef
salwch y "corona" firiws.

Diolch o galon am ei aberthion
achos fel ein Harglwydd Iesu
Grist maen't yn barod i aberthu
ei bywydau dros eraill.

Rho ddoethineb i arweinwyr y
byd, a gweddiwn dros pawb sydd
yn galaru wedi colli anwylyd i'r
firws.

Dyro gysur i bawb mewn trallod;
a thawelwch ysbryd a llonyddwch
meddwl I ni gyd yn y dyddiau
ansicr hyn.

Gofynnwn hyn oll yn enw ac yn
haeddiant ein annwyl Gwarddwr
– Ein Harglwydd Iesu Grist.

Amen ac Amen

Prayer from Melbourne Welsh Church, Victoria, Australia



**Rev. Siôn Gough Hughes and
Rev. Sara S. V. Bishop read
their prayers:**

Ymgrymwch i'r Arglwydd yn
ysblander
ei sancteiddrwydd;
crynwch o'i flaen, yr holl ddaear.
Dywedwch ymhlith y
cenhedloedd,
"Y mae'r Arglwydd yn frenin."
(Salm 96: 9-10)

Since then we have a great high
priest who has passed
through the heavens, Jesus, the
Son of God, let us
hold fast our confession.
For we do not have a high priest
who is
unable to sympathize with our
weaknesses,
but one who in every respect has
been tempted as we
are, yet without sin. Let us then
with confidence draw
near to the throne of grace, that
we may receive mercy
and find grace to help in time of
need.
(Hebrews 4: 14-16)

Dduw Hollalluog,
a ddyrchfaist dy Fab, Iesu Grist,
i ogoniant y nefoedd,
y tu hwnt i orwelion ein golwg ni
a thu draw i ffiniau ein deall,
diolchwn fod gennym yn y nef yn
awr
Waredwr sy'n deall ein
gwendidau
ac yn eiriol drosom.

No longer confined to one place,
we give thanks that, by the Holy
Spirit,
he is present in all places
and abides with us for ever.
And so, unto him who lives and
reigns
with you and the Holy Spirit,
we offer praise and glory,
now and for evermore.
Amen

Prayer from Dewi Sant Welsh United Church, Toronto, Ontario, Canada



*Rev. Liz Mackenzie welcomes us
to the Sanctuary of Dewi Sant
Church where she lights the Christ
Candle for us and all affected by
Covid 19*

Dewi Sant Welsh United Church member Hefina Phillips reads her prayer:

Cyfarchion i aelodau Capel y
Boro wrth Gymry Toronto,
Canada.
Gweddiwn,
Dduw Dad, fel y gwyddost rydym
yn ymdrechu i ymdopi yn yr
amser rhyfedd hwn. Does neb
ohonnon wedi bod drwy'r fath
brofiad o'r blaen ac i wneud
materion yn waeth allwn ni ddim
ymgynull yn dy Dŷ a chael profi
dy fendith wrth gyd-addoli gyda'n
ffrindiau. Ond er gwaetha'r haint
a'r digalondid ac er bod drysau'r
eglwysi eu hunain ar gau, rwyd ti
wedi agor drysau eraill i ni.
Diolch i dechnoleg fe allwn ddod
at ein gilydd mewn ffyrdd
annisgwyl. Rydym yn hen
gyfarwydd â'n cyfrifiaduron a'n
ffôn ond ers i ni orfod hunan
ynysu mae Zoom wedi dod yn
rhan anhepgor o'n bywydau.. I fi
fel mam-gu dw i'n ddiolchgar

iawn mod i'n gallu gweld fy
wyrion nid dim ond siarad ar y
ffôn neu ddanfond tecst.
Yn ystod yr amser diflas hwn
rydym hefyd yn dysgu gwersi
bythgofiadwy. Does dim bod yn
hunanol bellach gan bod cymaint
o bobl mewn llawer gwaeth
sefyllfa na ni ein hunain. Rwyd ti,
o Dduw, wedi dangos gwell
ffordd o fyw i'r mwyafrif
ohonnon ni. Mawr hyderwn nad
anghofiwn y gwersi hyn pan fydd
bywyd yn "normal" unwaith eto.
Diolchwn i ti am dy haelioni tuag
atom a gofynnwn i ti warchod
aelodau'r Boro, ein haelodau ni
yma yn egwyls Dewi Sant yn
Toronto a dy blant drwy gydol y
byd. Arwain ni drwy'r anialwch
dwfn a brawychus hwn a
gofynnwn hyn oll yn enw Dy fab,
Iesu Grist,
Amen

Dewi Sant Welsh United Church's Nest Pritchard reads the Territorial statement:

Yr ydym ni, fel aelodau o Eglwys
Dewi Sant, yn cydnabod fod y tir
lle adeiladwyd yr eglwys wedi
bod yn gartref traddodiadol bobl
yr Huron- Wendat, yr
Haudenosaunee (Iroquois) ac yn
fwy ddiweddar y Missisauga o'r
Afon Credit.
Yr oeddynt yn addoli yn eu iaith
a'i ffordd eu hunan am
flynyddoedd lawer yn yr ardal
yma.
Cofiwn, a gwerthfawrogwn, y
cysylltiad yma wrth i ni addoli yn
yr iaith Gymraeg.

*As members of Dewi Sant Church
we acknowledge that the land on
which the church was built had
been the traditional home of the
people of the Huron-Wendat,
Haudenosaunee (Iroquois) and*

more recently the Missisauga of the Credit River.

They worshiped in their own way and language for many years in this neighbourhood.

We remember and appreciate this connection as we worship in the Welsh language.

**Prayer from Bryn Seion
Welsh Church, Beaver Creek,
Oregon, USA**



**Bryn Seion Welsh Church
member Idris Evans reads
from Isaiah 25**

I Arglwydd, ti ydy fy Nuw!
Dw i'n dy ganmol di, dw i'n moli
dy enw!
Ti wedi gwneud peth rhyfeddol –
rhywbeth gafodd ei gynllunio
ymhell yn ôl;
ti'n gwbl ddibynadwy!
Ti wedi troi dinas y gelyn yn
bentwr o gerrig,
troi'r gaer amddiffynnol yn
adfeilion!
Gaiff y palas estron fyth ei
ailadeiladu!
Felly bydd gwledydd cryfion yn dy
anrhydeddu di,
a threfi'r cenedloedd creulon yn
dy barchu di!
Ond rwy'ti'n dal yn lle diogel i'r
rhai tlawd guddio,
yn lle i'r anghenus gysgodi mewn
argyfwng,
yn lloches rhag y storm, cysgod
rhag gwres yr haul.
Pan mae pobl greulon yn ein taro
fel storm o law trwm,

neu fel gwres yr haul yn crasu'r
tir,
rwy'ti'n tewi twrw'r estroniaid.
Mae fel cysgod cwmwl yn dod i
leddfu'r gwres,
ac mae cân y gormeswr creulon
yn cael ei dewi.
Duw yn paratoi gwledd
Ar y mynydd hwn bydd yr
Arglwydd hollbwerus
yn paratoi gwledd o fwyd blasus
i'r cenedloedd i gyd:
gwledd o winoedd aeddfed,
bwyd blasus gyda'r gwin gorau.
Ar y mynydd hwn bydd yn
dinistrio'r llen
sy'n gorchuddio wynebau'r
bobloedd,
a'r gorchudd sy'n bwrw cysgod
dros y cenedloedd i gyd.

Bydd marwolaeth wedi'i lyncu am
byth.
Bydd fy Meistr, yr Arglwydd,
yn sychu'r dagrau oddi ar bob
wyneb,
a symud y cywilydd sydd wedi
bod ar ei bobl o'r tir.
—mae'r Arglwydd wedi dweud.
Bryd hynny bydd y bobl yn
dweud:
“Dyma'n Duw ni, yr un roedden
ni'n disgwyl iddo'n hachub.
Dyma'r Arglwydd roedden ni'n ei
drystio.
Gadewch i ni ddathlu a mwynhau
ei achubiaeth.”

**Bryn Seion Welsh Church
member Susan McKenna
reads from Isaiah 25**

Lord, you are my God;
I will exalt you and praise your
name,
for in perfect faithfulness
you have done wonderful things,
things planned long ago.
You have made the city a heap of
rubble,
the fortified town a ruin,

the foreigners' stronghold a city
no more;
it will never be rebuilt.
Therefore strong peoples will
honor you;
cities of ruthless nations will
revere you.
You have been a refuge for the
poor,
a refuge for the needy in their
distress,
a shelter from the storm
and a shade from the heat.
For the breath of the ruthless
is like a storm driving against a
wall
and like the heat of the desert.
You silence the uproar of
foreigners;
as heat is reduced by the shadow
of a cloud,
so the song of the ruthless is
stilled.
On this mountain the Lord
Almighty will prepare
a feast of rich food for all
peoples,
a banquet of aged wine—
the best of meats and the finest
of wines.
On this mountain he will destroy
the shroud that enfolds all
peoples,
the sheet that covers all nations;
he will swallow up death forever.
The Sovereign Lord will wipe
away the tears
from all faces;
he will remove his people's
disgrace
from all the earth.
The Lord has spoken.
In that day they will say,
“Surely this is our God;
we trusted in him, and he saved
us.
This is the Lord, we trusted in
him;
let us rejoice and be glad in his
salvation.”

Message and Lord's Prayer by Parch Peter Dewi Richards

The Ascension

Darllen Acts Chap 1 Verses 6-14

John Chap 17 verses 1-11



Ar un adeg dyma oedd un o wyiau pwysicaf yr Eglwys ond bellach ychydig o sylw a roddir i'r Wyl hon ond y mae yn ein hatgoffa o'r gwirioneddau hynny sydd yn parhau yn oesol. Bellach y Gwyl y Pentecost sydd yn cael y lle blaenaf ond heb y Dyrchafael ni fyddai'r Pentecost.

Luke's account of the Ascension is as descriptive as it gets. It is as if the Gospel writers are trying to suggest that what happened physically to Jesus is not as important as its effect on those who were left behind to carry on his mission. They accept that their lives were transformed through their personal experiences with Jesus and those lives would never be the same

again. Let us pause and see how the lives of these disciples were transformed by the Ascension experience.

1. On Ascension Day the disciples lives were transformed. Cafodd byd y disgyblion ei weddnewid yn llwyr.

These disciples had too narrow a viewpoint of the world. Probably it was a natural viewpoint. They were ordinary people whose world was Israel; even to Galilee. In their mindset the Kingdom of God was about Israel 'Lord, is this the time when you will restore the kingdom to Israel?'

Mewn ymateb y mae yn dweud wrthynt mewn gair i ehangu eu gorwelion ac y mae yn cyflwyno yr un neges i ni.

We cannot confine Christ as the disciples tried to do here. God's challenge to us is to believe that God can open our eyes to see a world in a new and liberating way.

I remember reading the following comment some years ago.

'Politics changes things but God transforms things.'

There is a world of difference between the two.

We have had to face major changes to our lives because of the Coronavirus pandemic that is challenging the normality of daily life. 'Change is here to stay' and it is important how we adapt to this challenge. Changes have been made and hopefully these will allow society to move forward slowly but in confidence. In reality we don't like change. In the past they can very often be cosmetic as the old saying goes

'changing the deck chairs while the Titanic is sinking'.

Transforming is an experience that gives a much deeper and meaningful response and I we have seen this in the lives of so many people during this crisis. Thinking of others; walking the second mile, 'gweld pob mab i ti yn frawd i fi' O Dduw

2 Gweddnewidiwyd meddyliau y disgyblion. The disciples' minds were transformed

Onid dyna fu profiad y ddau ddisgybl ar y ffordd i Emmaus Dywedir i'w meddyliau gael eu haor i ddeall yr ysgrytherau. Does dim byd mwy trist na meddyliau cauedig.

Closed minds can undermine so much we face in life. It happens so often even within the Church. Closed minds will lead the Church to become a closet Church -only interested in itself. Listen to how John puts it:

'Now they know that everything you have given me is from you; for the words that you gave me I have given to them and they have received them and know in truth I came from you.'

3 On Ascension day the disciples' spirits were transformed. Adnewyddwyd ysbryd y disgyblion.

'You will receive power when the Holy Spirit has come upon you.

Nerth yr Ysbryd Glan Addwid, gorchymyn dau air sydd yn canolog yn yr hanes. Dywedir iddynt dderbyn yr addewid a gwrando ar y gorchymyn i ddychwelyd i Jerwsalem. wedi eu hadnewyddu trwy weddi.

They were new men and we are told that they constantly devoted themselves in prayer. They faced the power of the world around them with the power of prayer.

What the Ascension experience tells us is that God can put in our hearts the confidence that love, truth and integrity are never defeated. And He shall reign for ever and ever.

Fhyfedd fel mae rhai pobl yn meddwl fod cynnal oedfaon ar Zoom ddim yn oedfa mewn gwirionedd. Wrth gwrs i ni yn edrych ymlaen i ddychwelyd i'n capeli ond mae Ysbryd y Crist BYW yno ble bynnag a sut bynnag y mae ei bobl yn addoli.

Let us not make our God too small and confine him to the traditional. Let Him free and allow His spirit to transform the Church and Society and to move us forward in faith and love.

Dyrchafwn ein golygon at y digyfnewid Dduw a gadael i'r Esgyniad ddod yn brofiad o adnewyddiad yn ein bywydau.

Let us now say together the Lord's Prayer in the language of our hearts whether that be Welsh or English.

Ein Tad, yr hwn wyt yn y nefoedd,
sancteiddier dy enw.
Deled dy deyrnas.
Gwneler dy ewyllys,
megis yn y nef, felly ar y ddaear hefyd.
Dyro i ni heddiw ein bara beunyddiol.
A maddau i ni ein dyledion,
fel y maddeuwn ninnau i'n dyledwyr.

Ac nac arwain ni i brofedigaeth,
eithr gwared ni rhag drwg.
Canys eiddot ti yw'r deyrnas, a'r nerth, a'r gogoniant yn oes oesoedd.

Amen

Caed trefn i faddau pechod

yn yr lawn;
mae iechydwrriaeth barod yn yr lawn:
mae'r ddeddf o dan ei choron,
cyfiawnder yn dweud, 'Digon,'
a'r Tad yn gweiddi, 'Bodlon'
yn yr lawn;
a 'Diolch byth,' medd Seion,
am yr lawn.

Yn awr, hen deulu'r gollfarn,
llawenhawn;
mae'n cymorth ar Un cadarn,
llawenhawn:
mae galwad heddiw ato
a bythol fywyd ynddo;
ni cholir neb a gredo,
llawenhawn;
gan lwyr ymroddi iddo,
llawenhawn.

*There is a plan for the forgiveness of sins
in the Atonement;
there is ready salvation
in the Atonement:
the law is under his crown,
righteousness says, 'Sufficient'
And the Father shouts, 'Satisfied'
in the Atonement;
and 'thanks forever', says Zion,
for the Atonement.*

*Now the old family of the
condemnation,
rejoicing;
our support is on a firm One,
rejoicing:
there is a call today to him,
and everlasting life in him;
none to be lost who believe,
rejoicing;*

*by complete devotion to him,
rejoicing.*

O! am fywyd o sancteiddio

Sanctaidd enw pur fy Nuw,
Ac ymostwng i'w ewyllys
A'i lywodraeth tra fwy' byw;
Byw gan addunedu a thalu,
Dan ymnerthu
yn y gras
Sydd yng Nghrist yn drysoredig,
I orchfygu ar y maes.

O! na chawn i dreulio 'nyddiau
Yn fywyd o ddyrchafu ei waed;
Llechu'n dawel dan ei gysgod,
Byw a marw wrth ei draed;
Cario'r groes,
a phara i'w chodi,
Am mai croes fy Mhriod yw,
ymddyfyrro yn ei Berson,
A'i addoli byth yn Dduw.

Dyma Frawd a anwyd inni
Erbyn c'ledi a phob clwy';
Ffyddlon ydyw, llawn tosturi,
Haeddai gael ei foli'n fwy:
Rhyddhawr caethion, Meddyg
cleifion,
Ffordd i Seion union yw;
Ffynnon loyw, bywyd meirw,
Arch i gadw dyn yw Duw.

*O for a life of sanctifying
the holy pure name of my God,
and submitting to his will
and his governance as long as I live;
to live by vowing and paying,
by becoming strong
in his grace
which is garnered in Christ,
to overcome on the field.*

*O that I may spend my days
in a life of exalting his blood;
hiding quietly under his shade,
living and dying by his feet;
carrying the cross,
and continuing to raise it,
for it is the cross of my Husband,
delighting in his Person,*

and adoring him forever in God.

Here is a Brother who was born to us
against hardship and every ailment;
faithful is he, full of mercy
worthy of being praised more:
freer of captives, physician of the sick,
a direct way to Zion he is;
a bright spring, life of the dead,
an ark to save man is God.

Closing Music:
Choral version, Rev Eli
Jenkins's Prayer
Under Milk Wood



Every morning when I wake,
Dear Lord, a little prayer I make,
O please do keep Thy lovely eye
On all poor creatures born to die
And every evening at sun-down
I ask a blessing on the town,
For whether we last the night or
no
I'm sure is always touch-and-go.
We are not wholly bad or good
Who live our lives under Milk
Wood,
And Thou, I know, wilt be the first
To see our best side, not our
worst.
O let us see another day!
Bless us all this night, I pray,
And to the sun we all will bow
And say, good-bye – but just for
now!

View here:

<https://www.youtube.com/watch?v=8TsPiNkj6DA>

Readers:

Talk on the hymn *All hail the power of Jesus's name* John Jones

Acts: 1:1-11 Sir Simon Hughes

Cuthbert *The Death of Bede*
Dewi Griffiths

John Donne *Ascension*
Glyn Pritchard

Saunders Lewis
Difiau Dyrchafael
Megan Evans

R S Thomas
The Absence Neil Evans

Prayer of St Teresa of Ávila
Ceri Davies

Prayer for St David
James Prideaux

Prayer from Welsh Free Church of Western Australia, Perth
Catrin Treharne

Prayer from Melbourne Welsh Church, Victoria, Australia
Rev. Siôn Gough Hughes and
Rev. Sara S. V. Bishop

Prayer from Dewi Sant Welsh United Church, Toronto, Ontario, Canada
Rev. Liz Mackenzie
Hefina Phillips
Nest Pritchard

Prayer from Bryn Seion Welsh Church, Beaver Creek, Oregon, USA
Idris Evans
Susan McKenna

Message, Communion and Lord's Prayer
Parch Peter Dewi Richards

Pictures: (from the top):

Edward Perronet, engraving
The Ascension, an icon

'The Last Chapter', from *The Venerable Bede translates John* by James Doyle
Penrose, 1902

William Byrd, engraving

John Donne by unknown artist
© National Portrait Gallery, London

Saunders Lewis, unknown photographer

R S Thomas, unknown photographer

Leonard Cohen, unknown photographer

St Teresa of Avila, icon

St David, icon

Welsh Free Church of Western Australia (Trinity Church)

Melbourne Welsh Church, Australia

Dewi Sant Welsh United Church, Toronto, Canada

Bryn Seion Welsh Church, Beaver Creek, Oregon, USA

Andrea Mantegna *The Ascension* © The Uffizi, Florence

TV still of Duvant Male Voice Choir singing Rev Eli Jenkins's Prayer from *Under Milk Wood* at Rhossili, Gower, Swansea
