

**Capel y Boro Service**  
**Sun 19 July 2020 at 11am**

**A service to celebrate  
Discipleship and the  
Christian Life**



**Opening music:**  
**Johann Sebastian Bach**  
***Jesu, Joy of Man's Desiring***  
arranged from Cantata BWV147  
Angela Hewitt (piano)

**Intrada**  
Sung by Huw Rhys-Evans (tenor)

***Bendigedig fyddo'r Iesu***  
(diwyg. Spinther)

**Salm I**

**R S Thomas**  
***Sea Watching***

***Iesu, Iesu, 'rwyf ti'n ddigon***  
(William Williams)  
Parti Llchwyr,  
Penuel Baptist Chapel, Loughor,  
Swansea

**Pat Boran**  
***The Washing of Feet***

**John 13: 13-20**  
***Jesus washes the Disciples' feet***

**John 13: 21-30**  
***Jesus foretells His betrayal***

**John 13: 31-35**  
***The new commandment***

***O love that wilt not let me go***  
(George Matheson)

**Dietrich Bonhoeffer**  
from ***The Cost of Discipleship***

***Un fendith dyro im***  
(Eifion Wyn, Siroledb)

**Bobi Jones**  
***Y Tad Rhadlon***

***Just as I am, without one plea***  
(Charlotte Elliott)  
John Mitchinson (tenor);  
Choristers of Guildford  
Cathedral/Barry Rose

**“You are my disciples, if you  
have love for one another” -  
Message by Parch Peter Dewi  
Richards**

**Communion**

**Gweddi'r Arglwydd / Lord's  
Prayer**

***Calon lân yn llawn daioni***  
(Gwyrosydd)

**Blessing**

**Closing music:**  
**Robert Prizeman**  
Arr. Ashley Grote  
***Sing Forever***  
Elizabeth Watts (soprano), Aled  
Jones (tenor), Anna Haestrup,  
William Miles-Kingston (soloists);  
Choristers from Cathedrals  
throughout the UK/David Dunnett  
(organ)

**Opening music:**  
**Johann Sebastian Bach**  
***Jesu, Joy of Man's Desiring***

"*Jesu, Joy of Man's Desiring*" (or simply "Joy") is the most common English title of a piece of music derived from a chorale setting of the cantata "Herz und Mund und Tat und Leben", BWV 147 ("Heart and Mouth and Deed and Life"), composed by Johann Sebastian Bach in 1723. The same music on different stanzas of a chorale closes both parts of the cantata. A transcription by the English pianist Dame Myra Hess (1890–1965) was published in 1926 for piano solo and in 1934 for piano duet. This arrangement is played by the Canadian pianist Angela Hewitt, renowned for her interpretations of Bach's music.

<https://www.youtube.com/watch?v=HqE55fYPjzI>

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**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.*

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**Bendigedig fyddo'r Iesu**  
Yr Hwn sydd yn ein caru  
Ein galw o'r byd a'n prynu  
Ac yn ei waed ein golchi  
Yn eiddo iddo'i Hun.

Haleliwia, Haleliwia!  
Moliant iddo byth, Amen.

Haleliwia, Haleliwia!  
Moliant iddo byth, Amen.

Bendigedig fyddo'r Iesu:  
Caiff pawb sydd ynddo'n credu,  
Drwy fedydd, ei gydgladdu  
Ag ef, a'i gydgfyodi  
Mewn bywyd byth yn un.

Bendigedig fyddo'r Iesu  
Fe welir ei Ddyweddi  
Heb un brycheuyn arni  
Yn lân fel y goleuni  
Ar ddelw Mab y Dyn.

*Blessed be Jesus  
The One who loves us  
Calls us from the world and  
ransoms us  
And in his blood we are washed  
Belonging to Him himself.*

*Hallelujah, Hallelujah!  
Praise to him forever, Amen.  
Hallelujah, Hallelujah!  
Praise to him forever, Amen.*

*Blessed be Jesus:  
Everyone who believes in him  
obtains,  
Through baptism, his joint-burial  
With him, and his joint-resurrection,  
Into life forever the same.*

*Blessed be Jesus  
His Betrothed is seen  
Without one blemish on her  
As pure as the light  
In the image of the Son of Man.*

[https://www.youtube.com/watch?v=p2yg\\_vjiLd8](https://www.youtube.com/watch?v=p2yg_vjiLd8)

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## Salm I

Mae'r un sy'n gwrthod gwrando  
ar gyngor pobl ddrwg  
wedi ei fendithio'n fawr;  
yr un sydd ddim yn cadw cwmni  
pechaduriaid,  
nac yn eistedd gyda'r rhai

sy'n gwneud dim byd ond dilorni  
pobl eraill;  
yr un sydd wrth ei fodd  
yn gwneud beth mae'r Arglwydd  
eisiau,  
ac yn myfyrio ar y pethau mae'n  
eu dysgu Ref ddydd a nos.  
Bydd fel coeden wedi ei phlannu  
wrth ffrydiau o ddŵr,  
yn dwyn ffrwyth yn ei thymor,  
a'i dail byth yn gwywo. Croes  
Beth bynnag mae'n ei wneud,  
bydd yn llwyddo.  
Ond fydd hi ddim felly ar y rhai  
drwg!  
Byddan nhw fel us  
yn cael eu chwythu i ffwrdd gan y  
gwynt.  
Fydd y rhai drwg ddim yn gallu  
gwrthsefyll y farn.  
Fydd pechaduriaid ddim yn cael  
sefyll  
gyda'r dyrfa o rai cyfiawn.  
Mae'r Arglwydd yn gofalu am y  
rhai sy'n ei ddilyn,  
ond bydd y rhai drwg yn cael eu  
difa.

*The Two Ways:  
Happy are those  
who do not follow the advice of the  
wicked,  
or take the path that sinners tread,  
or sit in the seat of scoffers;  
but their delight is in the law of the  
Lord,  
and on his law they meditate day  
and night.  
They are like trees  
planted by streams of water,  
which yield their fruit in its season,  
and their leaves do not wither.  
In all that they do, they prosper.  
The wicked are not so,  
but are like chaff that the wind  
drives away.*

*Therefore the wicked will not stand  
in the judgement,  
nor sinners in the congregation of  
the righteous;  
for the Lord watches over the way  
of the righteous,*

*but the way of the wicked will  
perish.*

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## R S Thomas *Sea Watching*



Grey waters, vast  
as an area of prayer  
that one enters. Daily  
over a period of years  
I have let my eye rest on them.  
Was I waiting for something?  
Nothing  
but that continuous waving  
that is without meaning  
occurred.  
Ah, but a rare bird is  
rare. It is when one is not  
looking,  
at times one is not there  
that it comes.  
You must wear your eyes out,  
as others their knees.  
I became the hermit  
of the rocks, habited with the  
wind  
and the mist. There were days,  
so beautiful the emptiness  
it might have filled,  
its absence  
was as its presence; not to be  
told  
any more, so single my mind  
after its long fast,  
my watching from praying.

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**Iesu, Iesu, 'rwy't ti'n ddigon,**  
'Rwy't ti'n llawer mwy na'r byd;  
Mwy trysorau sy'n dy enw  
Na thrysorau'r India i gyd:  
Oll yn gyfan

Ddaeth i'm meddiant gyda'm  
Duw.

Y mae gwedd dy wyneb grasol  
Yn rhagori llawer iawn  
Ar bob peth a welodd llygad  
Ar hyd wyneb daear lawn:  
Rhosyn Saron  
Ti yw tegwch nef y nef.

Mae dy enw mor ardderchog,  
Fel, yn ngrym y storom gref,  
Llaesa'r gwyntoedd, llaesa'r tònau  
Dim ond imi ei enwi Ef;  
Noddfa gadarn  
Yw yn eithaf grym y dŵr.

*Jesus, Jesus, thou art sufficient,  
Thou art fuller than the world;  
More treasures are in thy name  
Than all the treasures of India:  
All completely  
Comes into my possession with my  
God.*

*The countenance of thy gracious  
face is  
Much better by far  
Than everything which my eyes see  
Across the face of earth below:  
Rose of Sharon  
Thou art fairer heaven of heaven.*

*Thy name is so excellent,  
That, in the strong storm,  
It slackens the winds, relaxes the  
waves  
If I but name It;  
Strong refuge  
It is in the extreme force of the  
water.*

<https://www.youtube.com/watch?v=3uvlMSZphm0>

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### **Pat Boran The Washing of Feet**

It's the simplest form of healing  
late at night the washing of feet.

when the light called sky is an  
absence,  
when the traffic's asleep.  
When song is a physical thing  
needing physical shape,  
but you're just so worn out,  
facing darkness again,  
and those brave tulips and roses  
in Merrion Square  
have long since turned in  
to the dark cottony breath that  
simmers inside of them.  
When the world is a cave, is a  
dungeon, when the angels  
retreat,  
return to this tiny pacific ocean  
to the washing of feet.



*Pat Boran (1963-) is an Irish poet. Born in Portlaoise, Boran lives in Dublin. He is publisher of the Dedalus Press which specialises in contemporary poetry from Ireland, and international poetry in English-language translation. He won the Patrick Kavanagh Poetry Award in 1989.*

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### **John 13: 13-20 Jesus washes the Disciples' feet**

Now before the festival of the  
Passover, Jesus knew that his  
hour had come to depart from  
this world and go to the Father.

Having loved his own who were  
in the world, he loved them to  
the end. The devil had already  
put it into the heart of Judas son  
of Simon Iscariot to betray him.  
And during supper Jesus,  
knowing that the Father had  
given all things into his hands, and  
that he had come from God and  
was going to God, got up from  
the table, took off his outer robe,  
and tied a towel around himself.  
Then he poured water into a  
basin and began to wash the  
disciples' feet and to wipe them  
with the towel that was tied  
around him.

He came to Simon Peter, who  
said to him, 'Lord, are you going  
to wash my feet?' Jesus  
answered, 'You do not know  
now what I am doing, but later  
you will understand.' Peter said  
to him, 'You will never wash my  
feet.' Jesus answered, 'Unless I  
wash you, you have no share  
with me.' Simon Peter said to  
him, 'Lord, not my feet only but  
also my hands and my head!' Jesus  
said to him, 'One who has  
bathed does not need to wash,  
except for the feet, but is entirely  
clean. And you are clean, though  
not all of you.' For he knew who  
was to betray him; for this  
reason he said, 'Not all of you  
are clean.'



After he had washed their feet,  
had put on his robe, and had  
returned to the table, he said to  
them, 'Do you know what I have  
done to you? You call me

Teacher and Lord—and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you. Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them. I am not speaking of all of you; I know whom I have chosen. But it is to fulfil the scripture, "The one who ate my bread has lifted his heel against me." I tell you this now, before it occurs, so that when it does occur, you may believe that I am he. Very truly, I tell you, whoever receives one whom I send receives me; and whoever receives me receives him who sent me.'

### **John 13: 21-30** **Jesus foretells His betrayal**

After saying this Jesus was troubled in spirit, and declared, 'Very truly, I tell you, one of you will betray me.' The disciples looked at one another, uncertain of whom he was speaking. One of his disciples—the one whom Jesus loved—was reclining next to him; Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. So while reclining next to Jesus, he asked him, 'Lord, who is it?' Jesus answered, 'It is the one to whom I give this piece of bread when I have dipped it in the dish.'

So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. After he received the piece of bread, Satan entered into him. Jesus said to him, 'Do quickly what you are

going to do.' Now no one at the table knew why he said this to him. Some thought that, because Judas had the common purse, Jesus was telling him, 'Buy what we need for the festival'; or, that he should give something to the poor. So, after receiving the piece of bread, he immediately went out. And it was night.

### **John 13: 31-35** **The new commandment**

When he had gone out, Jesus said, 'Now the Son of Man has been glorified, and God has been glorified in him. If God has been glorified in him, God will also glorify him in himself and will glorify him at once. Little children, I am with you only a little longer. You will look for me; and as I said to the Jews so now I say to you, "Where I am going, you cannot come." I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another.'

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### **O love that will not let me go,**

I rest my weary soul in Thee;  
I give Thee back the life I owe,  
That in Thine ocean depths its flow  
May richer, fuller be.

O Light, that followest all my way,  
I yield my flickering torch to Thee;  
My heart restores its borrowed ray,  
That in Thy sunshine's blaze its day  
May brighter, fairer be.

O Joy, that seekest me through pain,  
I cannot close my heart to Thee;  
I trace the rainbow through the rain,  
And feel the promise is not vain  
That morn shall tearless be.

O Cross, that liftest up my head,  
I dare not ask to fly from Thee;  
I lay in dust life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be.

<https://www.youtube.com/watch?v=nt69WDtYNLo>

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### **Dietrich Bonhoeffer** from **The Cost of Discipleship**

Cheap grace means grace sold on the market like cheapjacks' wares. The sacraments, the forgiveness of sin, and the consolations of religion are thrown away at cut prices.

Grace is represented as the Church's inexhaustible treasury, from which she showers blessings with generous hands, without asking questions or fixing limits. Grace without price; grace without cost!

The essence of grace, we suppose, is that the account has been paid in advance; and, because it has been paid, everything can be had for nothing. Since the cost was infinite, the possibilities of using and spending it are infinite. What would grace be if it were not cheap?...

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion

without confession, absolution  
without personal confession.  
Cheap grace is grace without  
discipleship, grace without the  
cross, grace without Jesus Christ,  
living and incarnate.

Costly grace is the treasure  
hidden in the field; for the sake of  
it a man will go and sell all that he  
has. It is the pearl of great price  
to buy which the merchant will  
sell all his goods.

It is the kingly rule of Christ, for  
whose sake a man will pluck out  
the eye which causes him to  
stumble; it is the call of Jesus  
Christ at which the disciple  
leaves his nets and follows him.

Costly grace is the gospel which  
must be sought again and again,  
the gift which must be asked for,  
the door at which a man must  
knock.

Such grace is costly because it  
calls us to follow, and it is grace  
because it calls us to follow Jesus  
Christ. It is costly because it  
costs a man his life, and it is grace  
because it gives a man the only  
true life. It is costly because it  
condemns sin, and grace because  
it justifies the sinner.

Above all, it is costly because it  
cost God the life of his Son: "ye  
were bought at a price," and  
what has cost God much cannot  
be cheap for us.

Above all, it is grace because  
God did not reckon his Son too  
dear a price to pay for our life,  
but delivered him up for us.

Costly grace is the Incarnation of  
God.



*'The Cost of Discipleship' is a book by the German theologian Dietrich Bonhoeffer, and is considered a classic of Christian thought. The original German title is simply 'Nachfolge' (literally: "following" or: "the act of following"). It is centered on an exposition of the Sermon on the Mount, in which Bonhoeffer spells out what he believes it means to follow Christ. It was first published in 1937, when the rise of the Nazi regime was underway in Germany and it was against this background that Bonhoeffer's theology of costly discipleship developed, which ultimately led to his death.*

*Bonhoeffer argues that as Christianity spread, the Church became more "secularised", accommodating the demands of obedience to Jesus to the requirements of society. In this way, "the world was Christianised, and grace became its common property." But the hazard of this was that the gospel was cheapened, and obedience to the living Christ was gradually lost beneath formula and ritual, so that in the end, grace could literally be sold for monetary gain.*

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**Un fendith dyro im,**  
ni cheisiaf ddim ond hynny:  
Cael gras i'th garu di tra bwy',  
cael mwyl o ras i'th garu.

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

A phan ddêl dyddiau dwys,  
caf orffwys ar dy ddwyfron,  
Ac yno brofi gwin dy hedd  
a gwledd dy addewidion.

Dy garu, digon yw  
wrth fyw i'th wasanaethu,  
Ac yn oes oesoedd ger dy fron  
fy nigon 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.

<https://www.facebook.com/DechrauCanu/videos/un-fendith-dyro-im/1951050921800971/>

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**Bobi Jones Y Tad Rhadlon**

Ling-di-longian fysai'r modd  
mwyaf bonheddig  
Doedd neb yn rhedeg  
Yn y Dwyrain Cano os oedd yn  
meddu

ar fymryn o foesgarwch

Eithr rhedeg wnest Ti, y Tad, at  
yr Un  
A gymerodd arno'i hun  
fochyndra,  
Gan ymadael â'r cylchdro: at yr  
Un  
A fu'n gwasgaru, er yn sychedig,  
Dy holl dda.

A chest Ti'n ôl o'r tolch a'r twll  
Fab. Amddifad a droes  
Yn ôl o'r lloc a'r llaca  
Wedi afradu Dy win oll. Tua'th  
winllan daeth.

Dy holl wedyn a arlwyaiast  
Ar gyfer Dy hoff Fyd;  
Ac ar y Ford – Dy holl Fab, er  
mwyn  
I ninnau hefyd, o'l gyd-fwyta, fod  
mewn pryd.

*The Gracious Father*

*Ambling leisurely would be the most  
gentlemanly manner;  
No one ran  
In the Middle East if he possessed  
An inkling of dignity.*

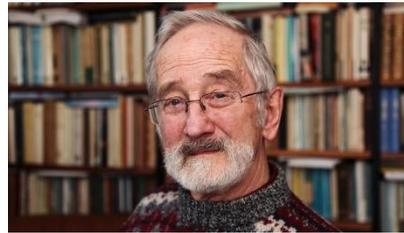
*Besides run is what you did, the  
Father towards the one  
Who took upon himself piggish  
ways  
By leaving the locality: towards the  
one  
Who had been scattering, although  
thirsty, all your stock.*

*And you appeared from the dinge  
and the hole  
An orphan son that turned  
Back from the fold and security  
Having squandered all your wine  
Towards your vineyard journey.*

*All your possessions you prepared  
For your favourite life:  
And on the table - your complete  
Son, so that*

*I too could partake of the meal in  
time.*

*Translated by Marian Evans*



*Robert Maynard Jones (1929 –  
2017), generally known as Bobi  
Jones, was a Welsh Christian  
academic and one of the most  
prolific writers in the history of the  
Welsh language. A versatile master  
of poetry, fictional prose and  
criticism, he was born in Cardiff,  
educated at the University of Wales,  
Cardiff (now Cardiff University) and  
University College Dublin. Jones held  
the chair in Welsh language at  
Aberystwyth from 1980 until his  
retirement.*

*Bobi Jones was a Christian leaning  
firmly to Calvinism. He attended a  
denominational chapel in  
Aberystwyth until a Welsh  
Evangelical Church was established  
in the town. He therefore followed a  
trend among Evangelicals of the  
time in leaving the old Christian  
denominations, on finding that  
evangelical churches best suited his  
reformed theology. He had a  
regular column in the Welsh-  
language magazine of the  
Evangelical Movement of Wales, “Y  
Cylchgrawn Efengylaidd”, discussing  
the Christian heritage of Welsh  
literature.*

*Jones was a Welsh nationalist and a  
strong supporter of the Welsh  
language. He would argue that  
culture and the nation are ordained  
of God and that therefore sustaining  
their existence is a form of praise to  
God. His major contribution to*

*promoting the language was in  
teaching Welsh to adults. While a  
republican in his views, he taught  
Welsh to Prince Charles when the  
latter attended the University of  
Wales, Aberystwyth, in the summer  
of 1969, leading up to his  
investiture as Prince of Wales.*

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**Just as I am, without one  
plea,**

But that Thy blood was shed for  
me,  
And that Thou bid'st me come to  
Thee,  
O Lamb of God, I come! I come!  
Just as I am, just as I am,  
Just as I am I come!  
Just as I am, though tossed about  
With many a conflict, many a  
doubt;  
Fightings within, and fears  
without,  
O Lamb of God, I come, I come!  
Just as I am, just as I am,  
Just as I am I come!

Just as I am, poor, wretched,  
blind;  
Sight, riches, healing of the mind;  
Yes, all I need, in Thee to find,  
O Lamb of God, I come, I come!  
Just as I am, just as I am,  
Just as I am I come!

Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse,  
relieve;  
Because Thy promise I believe,  
O Lamb of God, I come, I come!  
Just as I am, just as I am,  
Just as I am I come!

Just as I am, Thy love unknown  
Has broken every barrier down;  
Now, to be Thine, yea, Thine  
alone,  
O Lamb of God, I come, I come!  
Just as I am, just as I am,  
Just as I am I come!

Just as I am, of that free love  
 The breadth, length, depth and  
 height to prove,  
 Here for a season, then above,  
 O Lamb of God, I come:  
 Just as I am, just as I am,  
 Just as I am I come!

<https://www.youtube.com/watch?v=L0pQKy3Vix0>



Charlotte Elliott (1789 – 1871) was an English poet, hymn writer, and editor. She is best known by two hymns, "Just as I am" and "Thy will be done". Elliott edited "Christian Remembrancer Pocket Book" (1834–59) and "The Invalid's Hymn book", 6th edition, 1854. To this latter collection, she contributed 112 hymns including "Just as I am," a hymn from 1836, which was translated into almost every language. In spite of being raised in a Christian home, she reflected on her conflicts and doubts and was unsure of her relationship with Christ. So she penned her words of assurance about Jesus loving her "just as she was".

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**"Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another" - Message by Parch Peter Dewi Richards**



"By this everyone will know that you are my disciples."

We live in an age where we are inundated by advertising. What I find is that they appeal to our very basic sentiments. Perhaps the most irresistible advertising appeals to our social status.

*Yr apel at greu delwedd a fydd yn dderbyniol i gymdeithas.*

What I also find is that we live in a society where very often the image is more important than substance or at least the person behind the image.

Jesus was very concerned about the image people had of him. He was the son of God who came with all the authority of God behind him and yet he was afraid that people would misunderstand his purpose so he had to cast aside all those symbols associated with his divinity.

The Jewish nation had a set image of the Messiah. He would descend from the clouds and scatter his enemies before him. But Jesus came with the quietness of love, accepting the role of the suffering servant as mentioned by Isaiah.

Being the kind of Messiah that the Jewish people expected was a temptation to Jesus; conforming to the image they expected from the Son of God.

These were the temptations he faced in the desert. Turning the stones into bread; throwing himself from the temple top and accepting the terms that the devil was offering him. Jesus refused. He wanted people who accepted him as he was and to accept his social status.

*Chwi yw goleuni'r byd. Chwi yw haelen y ddaear.* as the text says: By this people will know you are my disciples.

William Temple once said: "The best advertisement for Christianity is the Christian." Jesus gave his disciples a new set of status symbols; so different to those status symbols we find in our advertisements today. It is only those symbols offered by Christ that can challenge and change our society; our world. It is for us to be the channels of these symbols. Symbols so different to what society expects.

But these symbols CAN change people's perception of what is life; its meaning and purpose. Let us look at these symbols.

I. The Cross. *Y groes.*

What a symbol some people might say; so irrelevant to our modern society, a society that puts self first, getting on in life. *Llwyddiant sy'n bwysicach na dim arall.*

This symbol of a wooden cross represented in the time of Jesus a crime; something shameful and evil. Associated with breaking the law. To the Christian the cross is the symbol of Self Renunciation. *Hunan ymwadiad Gosod hunan o'r neilltu.*

'If any man would come after me let him deny himself and take up the cross and follow me.' Jesus's cross is not a designer cross in gold or silver but a cross that is in the heart of mankind.

2. The basin and the towel.  
Symbols of service. *Symbol o wasanaeth.*

*Nid oes unrhyw son gan loan am y cymun traddodiadol o rannu y bara a'r gwin yn yr Oruwch ystafell. ond dyma ddisgrifiad loan o'r hyn a ddigwyddodd yn yr ystafell honno.*

No mention by John of the Bread and Wine but he does give us this account which stands out as unique and special. Jesus washing the disciples' feet; doing something that they had refused to do. Jesus the servant - *Mae yn ein hatgoffa o'r gwas dioddefus.*

This menial task was done with such simplicity but gives us a wonderful picture of Christ. *Gostyngeiddrwydd. A symbol of service.*

We have seen many pictures of people serving others during this Covid 19 virus. Nurses and doctors and care workers not thinking of themselves but there at the sharp end doing what needs to be done. Others going around with food parcels to those in need. We have so many examples of what the Americans would call 'doing good.' Our prayer is that this good will continue when the pandemic is over because the need will still be there.

3 *Dagrau.* Tears.

We have seen so many tears during these last few months.

The lockdown period, not allowing people to visit loved ones in hospital, care homes, even people living in their own homes. *Dagrau colled ac unigrwydd.* Tears of loss and feeling and emptiness.

*Nid oedd yr Iesu byth a chywilydd o wylo, darllenwn amdano yn wylo pan glywodd anm farwolaeth Lasurus.*

This verse although short says so much about the humanity of Jesus - 'Jesus wept.' He wept over Jerusalem; in other words wept over that society he saw around him. He wept over Lazarus, grieving on a more personal level. He felt for others. His humanity was so deep.

What are the symbols of society today? For many it is arrogance, ruthlessness and a detachment from the burdens of others. The symbols of the Christian are an empathy for people in need; *conyrn at y llai ffous. Ein tasg ni yw gweithio i ddyfnhau yr hyn y mae'r Iesu yn ei annog.*

What we need as Christians is to do what we can for others, whatever that may be. Karl Rahner wrote in his book *The Shape of the Church to come* that Christians must connect with society at all times.

"If the Church is prepared to have the same compassion as Jesus and washes the feet of others - that is helping others - must be prepared to be kicked in the teeth. In other words serving others is sometimes difficult but it is a challenge we have to face."

Amen

And now let us come to the table. Enjoy the fellowship and partake of the bread and wine. Jesus, we come.

[Communion]

And now we say together in our Heart language the Lord's Prayer. The Lord's prayer 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

Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever.  
Amen.

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**Nid wy'n gofyn bywyd moethus,**

Aur y byd na'i berlau mân:  
Gofyn wyf am galon hapus,

Calon onest, calon lân.

Calon lân yn llawn daioni,  
Tecach yw na'r lili dlos:  
Dim ond calon lân all ganu  
Canu'r dydd a chanu'r nos.

Pe dymunwn olud bydol,  
Chwim adenydd iddo sydd,  
Golud calon lân, rinweddol,  
Yn dwyn bythol elw fydd.

Calon lân yn llawn daioni,  
Tecach yw na'r lili dlos:  
Dim ond calon lân all ganu  
Canu'r dydd a chanu'r nos.

Hwyr a bore fy nymuniad  
Esgyn ar adenydd cân,  
Ar i Dduw, er mwyn fy  
Ngheidwad,  
Roddi i mi galon lân.

Calon lân yn llawn daioni,  
Tecach yw na'r lili dlos:  
Dim ond calon lân all ganu  
Canu'r dydd a chanu'r nos.

*I don't ask for a luxurious life  
the world's gold or its fine pearls,  
I ask for a happy heart,  
an honest heart, a pure heart.*

*A pure heart full of goodness  
Is fairer than the pretty lily,  
None but a pure heart can sing,  
Sing in the day and sing in the night.*

*If I wished for worldly wealth,  
It would swiftly go to seed;  
The riches of a virtuous, pure heart  
Will bear eternal profit.*

*(Chorus): Evening and morning, my  
wish rising to heaven on the wing of  
song  
For God, for the sake of my Saviour,  
To give me a pure heart.*

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

**Closing music:**  
**Robert Prizeman**  
Arr. Ashley Grote  
**Sing Forever**



*A new arrangement of Robert Prizeman's 1987 song for 269 Cathedral choristers from around the UK with solos from the operatic soprano Elizabeth Watts and Aled Jones (pictured above right). Recorded in lockdown it was released this week to raise funds for Cathedral choirs.*

*Robert Prizeman (1952-) is a British composer born in the London Borough of Lambeth. He attended the Royal College of Music in South Kensington. He studied organ with Timothy Farrell and John Birch, and harpsichord with Millicent Silver. In 1986 he composed the theme to Songs of Praise, and since 1985 has been the programme's musical director.*

<https://www.englishcathedrals.co.uk/latest-news/sing-forever/>

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Readers:

**Salm I**  
Megan Evans

**R S Thomas**  
**Sea Watching**  
Joshua Games

**Pat Boran**  
**The Washing of Feet**  
Neil Evans

**John 13: 13-20**  
**Jesus washes the Disciples' feet**  
Mark Salmon

**John 13: 21-30**  
**Jesus foretells His betrayal**  
Stephen Aldridge

**John 13: 31-35**  
**The new commandment**  
James Prideaux

**Dietrich Bonhoeffer**  
**from The Cost of Discipleship**  
Neil Evans

**Bobi Jones**  
**Y Tad Rhadlon**  
Catrin Treharne

**Message by Parch Peter Dewi Richards, Communion, Gweddî'r Arglwydd / Lord's Prayer and Blessing**  
Peter Dewi Richards

**Producer:** Mike Williams

*Image credits: (from top)*

*Jesus washing the feet;  
R S Thomas overlooking the sea  
Pat Boran  
Illustration, Washing of Disciples' feet  
Illustration, Dietrich Bonhoeffer  
Bobi Jones  
Charlotte Elliott  
Christ with the Disciples, the New Commandment  
A video still showing Aled Jones (tenor) and David Dunnett, organist, for 'Sing forever', July 2020, in aid of Cathedral Choristers fund*