

Capel y Boro Service
Sun 27 June 2021 at 11am

**Gweddi dros Gymru:
A service for nations
and all peoples**



Opening music:
George Frideric Handel
**Messiah – Aria, “Why do the
nations so furiously rage
together?”**

Philippe Sly (bass-baritone);
Trinity Wall Street Baroque
Orchestra/Julian Wachner

Intrada

Hofii 'rwyf dy lân breswylfa
(William Bullock and Henry W
Baker, cyf. Nicander, tune
Cesar Malan (*Lausanne*))

**A talk by John Jones on
Morris Williams, Nicander
(1809-74)**

**Molwch yr Arglwydd nef y
nefoedd**
(Nicander, tune John Goss, *Lauda
Anima*)
Huw Rhys-Evans (tenor)

Psalm 33: 12-22

The Church's one foundation
(E H Plumtre, tune Samuel
Sebastian Wesley, *Aurelia*)

Eseia 2: 1-5

For the healing of the nations
(Fred Kaan, *Rhuddlan*)

Prayers for our nations

Gweddi'r Arglwydd

Dros Gymru'n gwlad, O Dad
(*Gweddi Dros Gymru*)
(*Prayer for Wales*)

(Lewis Valentine, tune Jean
Sibelius, *Finlandia*)
John Eifion (tenor); Côr Penyberth

Blessing

Closing music:
Giuseppe Verdi
Nabucco - “Va, pensiero”
Chorus of the Hebrew Slaves

London Welsh Male Voice
Choir/Edward Rhys Harry;
Annabel Thwaite (piano)
Canterbury Cathedral, 2015



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[https://www.youtube.com/watch?
v=yNcZgu9yFjU](https://www.youtube.com/watch?v=yNcZgu9yFjU)

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.*

Good morning and welcome
to Capel y Boro for our service
today which celebrates the
world's peoples and nations – the
Welsh and Wales amongst them
– and the Church. The twentieth
century saw the emergence of
total war, two devastating world
wars and the nuclear bomb. It
also saw the establishment of the
League of Nations and then the
United Nations amongst other
associations of nations for
cultural, diplomatic and trading
relations such as the
Commonwealth, NATO and the
European Community. To some
extent these bodies have helped
establish peace among the
world's peoples. Now we have
new challenges to total war
(where civilians and military are
at equal risk) and that is the
information war or grey zone
(fake news, intelligence
tampering, Salisbury poisonings,
planes being forced to divert in
order for dissidents to be
arrested etc). These tactics have
been around in the last century
too but not to anywhere near
the same threat level that they
pose today. And, of course, we
now have a global pandemic. Was
there ever a time that unity and
peace between nations was more
important? We have to learn to
look at the global village with our
greatly improved
communications such as the
internet and social media and to

accept that the great challenges of the earth's survival through disease and the environment cannot be conquered alone by a single nation or indeed by several. All societies have a role to play and if they are not involved or have a place at the conference table things will not improve. Everyone needs to be offered vaccines for example for this pandemic to be managed let alone eradicated. And as for the environment the rain forests being cut down in swathes the size of Wales every few weeks is not just South America's problem it is all of ours.

In our opening music we heard Canadian bass baritone Philippe Sly with the Trinity Wall Street Baroque Orchestra, New York, conducted by Julian Wachner, in Handel's *Messiah* and the aria setting Psalm 2 which asks "Why do the nations rage, and the peoples plot a vain thing?" Ultimately the psalm reassures us saying: "give sincere homage to the Lord, lest he be angry, and you perish on the way, for his wrath will soon be kindled. Blessed are all those who take refuge in him."

In this service we will contemplate the role of God and the Church in unity between nations and peoples and also music which exhorts prayers for patriotism and nationhood such as Lewis Valentine's sublime hymn to Sibelius's *Finlandia* and Verdi's "Chorus of the Hebrew Slaves" from *Nabucco* also celebrating the identity of a people and becoming in the process Italy's *de facto* national anthem. John Jones in his talk in a moment will focus on the poet Nicander and will end with his

hymn *Molwch yr Arglwydd nef y nefoedd* which has as its words "Praise the Lord of the heaven of heavens, All nations of the blue-green earth, All the peoples of the world, sing the praise of his wonderful grace." And this is where our hymns to the church and nationhood start. But first to introduce John's talk let's sing another Nicander hymn, this is his translation of a text by William Bullock and Henry W Baker to the tune *Lausanne*, and this is *Hoffi'r wyf dy lân breswylfa* or "Fond I am of thy pure dwelling-place, Lord, where that hast promised to be; There is no dwelling like it In any place under the sky."

Hoffi'r wyf dy lân breswylfa,
Arglwydd, lle'r addewaist fod;
Nid oes drigfa'n debyg iddi
Mewn un man o dan y rhod.

Teml yr Arglwydd sydd dŷ
gweddi,
Lle i alw arnat Ti;
Derbyn dithau ein herfyniau
Pan weddiom yn dy dŷ.

Hoffi'r wyf dy lân fedyddfan,
Lle mae'r Yspryd oddi fry
Yn bendithio'r gwan aelodau,
Pan dderbynir hwynt i'th dŷ.

Hoffi'r wyf dy allor sanctaidd,
Yno cawn gysuron hael,
Bara'r bywyd, ymborth nefol
Ini, bechaduriaid gwael.

Hoffi'r wyf wir air y bywyd,
Tystio mae am wlad yr hedd,
Lle mae gwynfyd yn ddi-derfyn
l'w fwynhau, tu draw i'r bedd.

*Fond I am of thy pure dwelling-
place,
Lord, where that hast promised to
be;*

*There is no dwelling like it
In any place under the sky.*

*The temple of the Lord is a house of
prayer,
A place to call upon Thee;
Receive thou our supplications
When we pray in thy house.*

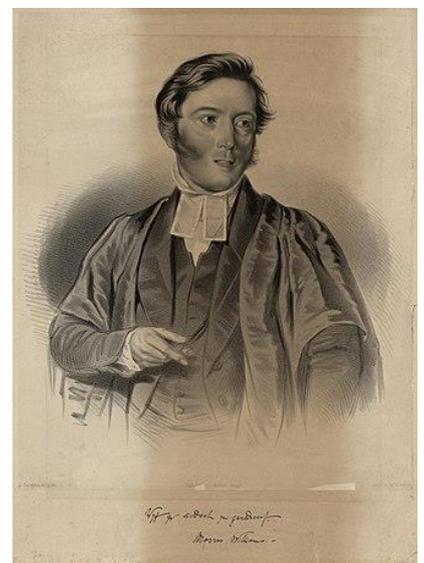
*Fond I am of thy holy font,
Where thy Spirit from above is
Blessing the weak members,
When they are received into thy
house.*

*Fond I am of thy sacred altar,
There we get generous comforts,
The bread of life, heavenly nutrition
For us, poor sinners.*

*Fond I am of the true word of life,
Witnessing it is about the land of
peace,
Where there is blessedness
endlessly
To be enjoyed, beyond the grave.*

https://hymnary.org/tune/lausanne_malan (Audio file with white arrow in red box next to the word 'recording' at top of page)

**A talk by John Jones on
Morris Williams, Nicander
(1809-74)**



Morris Williams was a Welsh clergyman and man of letters, commonly known by his bardic name, Nicander. The name Nicander comes from a Greek, pre-Christian poet, by the way. His mother was the sister of the hymn writer *Pedr Fardd*, author of *Cysegrwn flaenffrwyth dyddiau'n hoes*.

Morris Williams was born in Caernarfon in 1809 but the family, who were Calvinistic Methodists, moved to Llangybi on the Llyn peninsula, where he was apprenticed to a carpenter but spent his spare time writing poetry. There, he became a friend of another hymn writer, *Eben Fardd* who was school teacher in Llangybi, author of the hymn *O Fy Iesu Bendigedig*. Once his talent for poetry was recognised, Nicander received his education at King's School, Chester and later Jesus College, Oxford. He was ordained as an Anglican curate in 1836 by the Bishop of Chester and as a priest by the Bishop of St. Asaph and served in Holywell and Bangor before settling in Amlwch on Anglesey. While in Holywell, Nicander assisted in the revision of the Welsh version of the *Book of Common Prayer* and, after winning the chair at the Aberffraw Eisteddfod in 1849, took an active part in the literary life of Wales. He often contributed to Welsh magazines on church matters, translated *Aesop's Fables* into Welsh and composed a number of hymns.

In terms of his theological beliefs, he was a follower of the Oxford Movement, a high church Catholicism that grew from a group of theologians in Oxford such as John Henry Newman,

John Keble and Edward Pusey, of which Nicander was something of a pioneer within the diocese of Bangor. Such was his acclaim that, after his death in 1874, the prime minister Disraeli granted his widow a pension of \$50 a year.

The hymn we'll sing is *Molwch yr Arglwydd nef y nefoedd*, No. 82 in *Caneuon Ffydd*, based on Psalm 117. "O praise the Lord, all ye nations, praise him, all ye people". It's sung to the hymn tune known here as Goss, after its composer, Sir John Goss, and better known to the words, *Praise my Soul the King of Heaven*.

Molwch Arglwydd nef y nefoedd,

Holl genhedloedd daear las,
Holl dylwythau'r byd
a'r bobloedd,
Cenwch glod ei ryfedd ras:
Halelwia,
Molwch, molwch enw'r Iôn.

Mawr yw serch ei
gariad atom,
Mawr ei ryfedd
ras di-lyth,
Ei gyfamod a'i wirionedd
Sydd heb ball yn para byth:
Halelwia,
Molwch, molwch enw'r Iôn.

*Praise the Lord of the heaven of heavens,
All nations of the blue-green earth,
All the tribes of the world
and the peoples,
Sing the praise of his wonderful grace:
Hallelujah,
Praise, praise the name of the Lord.*

*Great is the strength of
his love towards us,
Great his wonderful,*

*never-failing grace,
His covenant and his truth
Are without faltering enduring
forever:
Hallelujah,
Praise, praise the name of the Lord.*

<https://www.youtube.com/watch?v=5cDSavW-KuM>

Psalm 33: 12-22

Blessed is the nation whose God is the Lord,
the people whom he has chosen as his heritage!
The Lord looks down from heaven;
he sees all the children of man;
from where he sits enthroned he looks out
on all the inhabitants of the earth,
he who fashions the hearts of them all
and observes all their deeds.

The king is not saved by his great army;
a warrior is not delivered by his great strength.
The war horse is a false hope for salvation,
and by its great might it cannot rescue.
Behold, the eye of the Lord is on those who fear him,
on those who hope in his steadfast love,
that he may deliver their soul from death
and keep them alive in famine.
Our soul waits for the Lord;
he is our help and our shield.
For our heart is glad in him,
because we trust in his holy name.
Let your steadfast love, O Lord,
be upon us,
even as we hope in you.

The Church's one foundation

Is Jesus Christ her Lord,
She is His new creation
By water and the Word.
From heaven He came and
sought her
To be His holy bride;
With His own blood He bought
her
And for her life He died.

She is from every nation,
Yet one o'er all the earth;
Her charter of salvation,
One Lord, one faith, one birth;
One holy Name she blesses,
Partakes one holy food,
And to one hope she presses,
With every grace endued.

Though with a scornful wonder
Men see her sore oppressed,
By schisms rent asunder,
By heresies distressed:
Yet saints their watch are
keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song!

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won,
O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee.

<https://www.bbc.co.uk/programmes/p07cdt1x>

Eseia 2: 1-5

Y Gair yr hwn a welodd Eseia
mab Amos, am Jwda a Jerwsalem.
A bydd yn y dyddiau diwethaf,
fod mynydd tŷ yr Arglwydd wedi
ei baratoi ym mhen y
mynyddoedd, ac yn ddyrchafedig
goruwch y bryniau; a'r holl
genhedloedd a ddylifant ato. A
phobloedd lawer a ânt ac a
ddywedant, Deuwch, ac
esgynnwn i fynydd yr Arglwydd, i
dŷ Duw Jacob; ac efe a'n dysg ni
yn ei ffyrdd, a ni a rodiwn yn ei
lwybrau ef; canys y gyfraith a â
allan o Seion, a gair yr Arglwydd
o Jerwsalem. Ac efe a farna
rhwng y cenedloedd, ac a
gerydda bobloedd lawer: a hwy a
gurant eu cleddyfau yn sychau,
a'u gwaywffyn yn bladuriau: ni
chyfyd cenedl gleddyf yn erbyn
cenedl, ac ni ddysgant ryfel
mwyach. Tŷ Jacob, deuwch, a
rhodiwn yng ngoleuni yr
Arglwydd.

Isaiah 2:1-5

*In days to come
the mountain of the Lord's house
shall be established as the highest
of the mountains,
and shall be raised above the hills;
all the nations shall stream to it.
Many peoples shall come and say,
'Come, let us go up to the mountain
of the Lord, to the house of the God
of Jacob; that he may teach us his
ways and that we may walk in his
paths.' For out of Zion shall go forth
instruction, and the word of the Lord
from Jerusalem.
He shall judge between the nations,
and shall arbitrate for many
peoples;
they shall beat their swords into
ploughshares, and their spears into
pruning-hooks; nation shall not lift
up sword against nation, neither
shall they learn war any more.*

*O house of Jacob, come, let us walk
in the light of the Lord!*

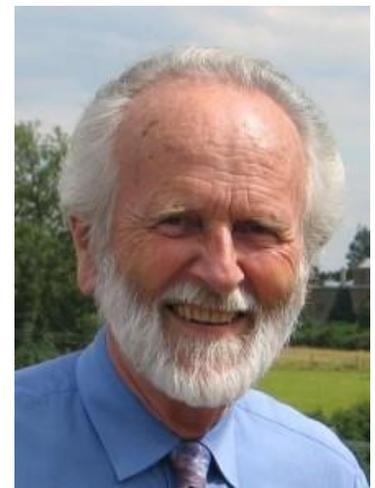
For the healing of the nations,

Lord, we pray with one accord,
for a just and equal sharing
of the things that earth affords.
To a life of love in action
help us rise and pledge our word.
Lead us forward into freedom;
from despair your world release,
that, redeemed from war and
hatred,
all may come and go in peace.
Show us how through care and
goodness
fear will die and hope increase.

All that kills abundant living,
let it from the earth be banned:
pride of status, race, or
schooling,
dogmas that obscure your plan.
In our common quest for justice
may we hallow life's brief span.

You, Creator God, have written
your great name on humankind.
For our growing in your likeness,
bring the life of Christ to mind
that by our response and service
earth its destiny may find.

<https://www.youtube.com/watch?v=i19LgSpPxmo>



Fred Kaan, writer of *For the healing of the nations*

“For the healing of the nations” is by the Reverend Frederik Hermanus Kaan who lived from 1929 to 2009. He was a clergyman of Dutch origin who served in the Congregational Church in Britain (subsequently part of the United Reformed Church) and was a prodigious hymnwriter.

Kaan was born in Haarlem, Netherlands, and his teenage years coincided with the Nazi occupation. His parents were committed anti-Nazis who were active in the Dutch Resistance; guns and fugitives were hidden in the family home. The family were affected by the Nazi induced famine in early 1945, when three of Kaan's grandparents died.

His experiences of wartime Netherlands had a lasting effect upon Kaan. His Christianity had previously been nominal; he had not entered a church until his late teens, despite his baptism in the Grote Kerk, Haarlem. He became a pacifist, attended church and was confirmed in 1947; subsequently, he studied theology and psychology at Utrecht University.

Kaan managed a significant literary productivity despite his pastoral commitments: including six collections of hymns, with translations into over fifteen languages. Kaan said that he wrote his first hymn when aged 34. During his pastorate in Plymouth, the first edition of “Pilgrim Praise” was published in 1968, going into second and third editions in 1972 and 1975. Paul Oestreicher commissioned a hymn for Remembrance Sunday, sung for the first time in Coventry Cathedral, but (in Oestreicher's opinion), freeing it of its anachronistic nationalist theology. So let's now sing it, this is Kaan's "For the Healing of the

Nations” to the hymn tune based on the Welsh folk song “Rhuddlan.”

Prayers for our nations

The Archbishops of Canterbury and York and senior church leaders have called a month of Prayer for the Nation during the last lockdown.

A Family Prayer

Loving God, you know us and all that we are facing.
We thank you that we can come to you as we are – with all our fears and concerns, our difficulties and challenges.
Please draw close to each of us and those we remember before you now.

Bring to us your peace and comfort.
And fill us with your Spirit that we may be bearers of your grace and hope to others.
As a country protect us, encourage us and keep us.
In the name of your Son Jesus we pray. Amen

Prayers for the nation

Lord Jesus Christ,
In these dark and difficult days we turn our hearts to you.
In ages past you have delivered our nation from disaster.
Do it again we pray.
Give Wisdom beyond human wisdom to our leaders.
Give strength beyond human strength to the NHS and all our frontline workers.
Give comfort beyond human comfort to children and the elderly and all who grieve.
Lord, Jesus Christ. In these

dark and difficult days, turn your face towards us, have mercy upon us, and heal our land we pray. Amen

Loving God,
your Son Jesus Christ came that we might have life and have it abundantly;
pour out your blessing upon our nation;
where there is illness, bring your healing touch;
where there is fear, strengthen us with the knowledge of your presence;
where there is uncertainty, build us up in faith;
where there is dishonesty, lead us into truth;
where there is discord, may we know the harmony of your love;
this we ask in Jesus' name.
Amen.

A prayer for the leaders of the nations

O God our heavenly Father, whose love sets no boundaries and whose strength is in service; grant to the leaders of the nations wisdom, courage and insight at this time of change and uncertainty.
Give to all who exercise authority determination to defend the principles of freedom, love and tolerance, strength to protect and safeguard the innocent and clarity of vision to guide the world into the paths of justice and peace.
This we ask through Jesus Christ our Lord
Amen

Gweddi'r Arglwydd

<https://www.youtube.com/watch?v=ZzF49HPfQzM>

Dros Gymru'n gwlad, O Dad,

dyrchafwn gri,

Y winllan wen a roed i'n gofal ni;

D'amddiffyn cryf a'i cadwo'n
ffyddlon byth,

A boed i'r gwir a'r glân gael ynddi
nyth;

Er mwyn dy Fab a'i prynodd

iddo'i hun,

O crea hi yn Gymru ar dy lun.

O deued dydd pan fo awelon

Duw

Yn chwythu eto dros ein herwau

gwyw,

A'r crindir cras dan ras

cawodydd nef

Yn erddi Crist, yn ffrwythlon

iddo ef;

A'n heniaith fwyn â gorfoleddus
hoen

Yn seinio fry haeddiannau'r

Addfwyn Oen.

*For Wales our land O Father hear
our prayer,*

*This blessed vineyard granted to our
care;*

*May you protect her always
faithfully,*

*And prosper here all truth and
purity;*

*For your Son's sake who bought us
with His blood,*

*O make our Wales in your own
image Lord.*

*O come the day when o'er our
barren land*

*Reviving winds blow sent from God's
own hand,*

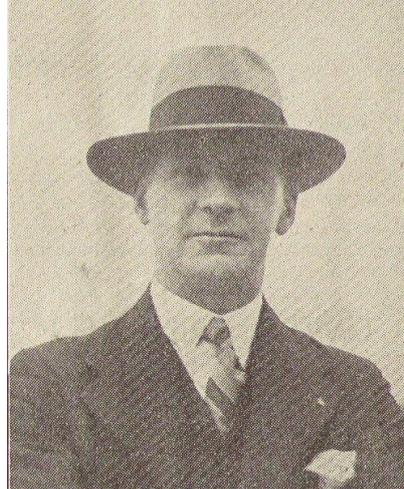
*As grace pours down on parched
and arid sand*

*We will bear fruit for Christ by his
command,*

*Come with one voice and gentle
vigour sing*

*The virtues of our gentle Lamb and
King*

<https://www.youtube.com/watch?v=Ow3IfaqNe2o>



Lewis Valentine, c1936

*Lewis Valentine's great prayer to
Wales is "Dros Gymru'n gwlad."*

*The patriotism of this is, of course,
very marked but it has an
international spirit too, not least
because it is set to "Finlandia," Jean
Sibelius's majestic tune which is a
symbol of Finland's national identity
composed at a time (1899) when
that country was still under Russian
rule.*



Jean Sibelius, 1913

Blessing

Grant us, Lord God, a vision of
our world as your love would
make it: a world where the weak
are protected, and none go
hungry or poor; a world where
the benefits of abundant life are
shared, and everyone can enjoy
them; a world where different
races and cultures live in
tolerance and mutual respect; a
world where peace is built with
justice, and justice is guided by
love. And give us the inspiration
and courage to build it, through
Jesus Christ our Lord. Amen

Closing music:

Giuseppe Verdi

Nabucco - "Va, pensiero"

Chorus of the Hebrew Slaves

London Welsh Male Voice

Choir/Edward Rhys Harry,

Annabel Thwaite (piano)

Canterbury Cathedral, 2015

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

Readers:

**A talk by John Jones on
Morris Williams, Nicander**

(1809-74)

John Jones

Psalms 33: 12-22

David Evans

Eseia 2: 1-5

Megan Evans

**Prayers for our nations and
Blessing, script links**

Neil Evans

Producer Mike Williams
