

Capel y Boro
Sun 24 Oct 2021 at 11am
on Zoom

**A Service for God's
Covenant to his people
as told to Jeremiah**

<https://us02web.zoom.us/j/85941786751?pwd=azNFU3BuLzliRzJCWmZCYnBWZ0FuUT09>



Opening music:
Tomás Luis de Victoria
Lamentations of Jeremiah
- "Incipit Lamentatione
Jeremiae prophetae"
Jolle Greenleaf, Molly Quinn
(sopranos); Geoffrey Williams
(counter-tenor); Steven Fox
(tenor); Craig Phillips (bass); St.
Ignatius of Antioch, New York, 2011

Intrada

Hymn for Wales 16:
Mi dafla maich oddi ar fy ngwar
(William Williams, tune John
Francis, Ty Ddewi)

Salm 119: 49-56

Hymn for Wales 17:
Pan oedd Iesu dan yr hoelion
(E Cefni Jones, tune R L Jones,
Coedmor)
Wyn Ashton (tenor); Cor Orffews
Treforus

**A talk by John Jones on
Dr John Dee (1527–1608/9):**

Excerpt,
Elizabeth: The Golden Age
Cate Blanchett (Elizabeth I);
David Threlfall (Dr John Dee);
Dir: Shekhar Kapur (2007)

Disgwyliaf o'r mynyddoedd draw
(Edmwnd Prys, tune by Benjamin
Williams, Deganwy)

Prayer of Jeremiah

Hymn for Wales 18:
Rho im yr hedd
(Howell Elvet Lewis, *Elfed*,
tune W J Evans, *Rhys*)
Treorchy Male Choir

Gweddi'r Arglwydd

Never lose sight of Jesus
(Oh, Pilgrim bound for the
heav'nly land)

(Johnson Oatman, Jr, tune by
Edwin Othello Excell, *Excell*)

Jeremiah 32: 36-44

Anghrediniaeth, gad fi'n llonydd
(Dafydd William, tune by William
Roberts, *Bryngogarth*)

**A message by Parch Rob
Nicholls - "God's Covenant
with his people as told
through the Prophet
Jeremiah"**

Hymn for Wales 19:
Wele'n sefyll rhwng y myrtwydd
(Ann Griffiths, tune John Hughes,
Cwm Rhondda)

Blessing and Closing music:

Hymn for Wales 20:
Tydi a wnaeth y wyrth, O Grist
fab Duw
(W Rhys Nicholas, tune M Eddie
Evans, arr. J Howard, *Pantfyedwen*)
Cor y 'Steddfod; Chamber
Orchestra of Wales/Jeffrey
Howard
National Eisteddfod, Maldwyn, 2015



Opening music:
Tomás Luis de Victoria
Lamentations of Jeremiah
**"Incipit Lamentatione
Jeremiae prophetae"**
Tenet Vocal Artists - Jolle
Greenleaf, Molly Quinn,
(sopranos); Geoffrey Williams,
(countertenor); Steven Fox,
(tenor); Craig Phillips (bass)
St. Ignatius of Antioch, New York
City, March 19, 2011



Tomás Luis de Victoria

Here begins the lamentation of
Jeremiah the prophet.

<https://www.youtube.com/watch?v=i12iwwEiEpQ>

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 and our service today is inspired by Rob Nicholls's message to us on the theme of God's Covenant to his people as told to the prophet Jeremiah. Jeremiah lived from about 650 – 570 BC), and he is famously called the "weeping prophet". One of the major prophets of the Hebrew Bible, Jeremiah authored the Book of Jeremiah, the Books of Kings and the Book of Lamentations. Jeremiah plays a foundational role in Christian thought. There are about forty direct quotations of the book in the New Testament, most appearing in Revelation 18 in connection with the destruction of Babylon. The Epistle to the Hebrews also picks up the fulfilment of the prophetic expectation of the new covenant which Rob will be talking about later on.

Jeremiah's words are quoted in the New Testament and his narrative is recounted in Islamic tradition. Christian worship regularly included readings from the Book of Jeremiah. The author of the Gospel of Matthew is especially mindful of how the events in the life, death and resurrection of Jesus fulfil Jeremianic prophecies. As a prophet, Jeremiah pronounced God's judgment upon the people of his time for their wickedness. He was concerned especially with false and insincere worship and he denounced social injustices.

We opened our service with the brief opening sequence of the *Lamentations of Jeremiah* as set to music by the renaissance Spanish composer Tomás Luis de Victoria. Victoria, who lived

from 1548 to 1611 was the most famous composer in 16th-century Spain, and one of the most important composers of the Counter-Reformation, along with Giovanni Pierluigi da Palestrina and Orlando di Lasso. This short opening sequence of Victoria's Jeremiah lamentations was performed in the church of St. Ignatius of Antioch in New York City in 2011 by the group, Tenet Vocal Artists.

A Hymn for Wales – which is your favourite?



Since the beginning of the month, been singing all twenty of S4C's *Dechrau canu, dechrau canmol* 's shortlist of the best Welsh hymn for a viewers' poll launched for the programme's sixtieth anniversary this month. Well, today we have reached the final five – we haven't played them in any particular order of preference. But we would love to know which is your favourite from the shortlist and also if you have a favourite not on the shortlist. At the end of this programme for today's service you can find a list of all 20 of the hymns and next Sunday we will play your favourites ahead of the *Dechrau canu, dechrau canmol* programme that evening in which the viewers poll for the winning hymn from the shortlist is announced by S4C. We start with the first of today's contenders - *Mi dafla maich oddi ar fy ngwar* by William Williams,

Pantycelyn, to the tune by John Francis, Ty Ddewi):

Mi dafla' 'maich oddi ar fy ngwar

Wrth deimlo dwyfol loes;
Euogrwydd fel mynyddoedd byd
Dry'n ganu wrth dy groes.

Os edrych wnaeth i'r dwyrain draw,
Os edrych wnaeth i'r de,
Ymhlith a fu, neu ynteu ddaw,
'Does debyg iddo fe.

Fe roes ei ddwylo pur ar led,
Fe wisgodd goron ddrain
Er mwyn i'r brwnt gael bod yn
wyn
Fel hyfryd liain main.

Esgyn a wnaeth i entrych nef
I eiriol dros y gwan;
Fe sugna f'enaidd innau'n lân
I'w fynwes yn y man.

Ac yna caf fod gydag ef
Pan êl y byd ar dân,
Ac edrych yn ei hyfryd wedd,
Gan' harddach nag o'r blaen.

*I will throw my burden off from my neck
While feeling divine anguish;
Guilt like the world's mountains
Turns to singing at thy cross.*

*If I do look to the distant East,
If I do look to the South,
Amongst those who were, or those
to come,
There is none like him.*

*He put his pure hands wide apart,
He wore a crown of thorns
That the filthy might become white
Like comely fine linen.*

*He has ascended to the height of
heaven
To intercede for the weak;
My soul will suckle completely*

To his breast in a while.

And then I will be with him
When the world goes on fire,
And look on his comely
countenance,
A hundred times more beautiful
than before.

<https://www.youtube.com/watch?v=8tQ0PHIVjvk>

Salm 119: 49-56

Cofia dy air i'th was, y gair y
gwnaethost imi ymddiried ynddo.
Hyn fu fy nghysur mewn adfyd,
fod dy addewid di yn fy adfywio.
Y mae'r trahaus yn fy ngawdio
o hyd, ond ni throis oddi wrth dy
gyfraith. Yr wyf yn cofio dy farnau
erioed, ac yn cael cysur ynddynt,
O Arglwydd. Cydia digofaint ynof
oherwydd y rhai drygionus sy'n
gwrthod dy gyfraith. Daeth dy
ddeddfau'n gân i mi ymhle bynnag
y bûm yn byw. Yr wyf yn cofio dy
enw yn y nos, O Arglwydd, ac fe
gadwaf dy gyfraith. Hyn sydd wir
amdanaf, imi ufuddhau i'th
ofnyon.

Remember your word to your
servant,
in which you have made me hope.
This is my comfort in my distress,
that your promise gives me life.
The arrogant utterly deride me,
but I do not turn away from your
law.
When I think of your ordinances
from of old,
I take comfort, O Lord.
Hot indignation seizes me because
of the wicked,
those who forsake your law.
Your statutes have been my songs
wherever I make my home.
I remember your name in the night,
O Lord,
and keep your law.

This blessing has fallen to me,
for I have kept your precepts.

Pan oedd Iesu dan yr hoelion

yn nyfnderoedd chwerw loes
torrwyd beddrod i obeithion
ei rai annwyl wrth y groes;
cododd Iesu!
Nos eu trallod aeth yn ddydd.

Gyda sanctaidd wawr y bore
teithiai'r gwragedd at y bedd,
clywid ing yn sŵn eu camre,
gwelid tristwch yn eu gwedd;
cododd Iesu!
Ocheneidiau droes yn gân.

Wyla Seion mewn anobaith
a'r gelynion yn cryfhau,
gwelir myrdd yn cilio ymaith
at allorau duwiau gau;
cododd Iesu!
I wirionedd gorsedd fydd.

*When Jesus was under the nails
in the bitter, gloomy depths
a tomb was broken for the hopes of
his beloved ones at the cross;
Jesus rose!
The night of their misery became
day.*

*With the holy dawn of the morning
the
women traveled to the grave, they
were
heard in the noise of their steps,
sorrow was seen in their
appearance;
Jesus rose!
Sorrows turned into song.*

*Zion wept in despair
and the enemies strengthened,
myriads are seen retreating
to the altars of false gods;
Jesus rose!
To the truth of a throne will be.*

<https://www.youtube.com/watch?v=FK69qWNWHU8>

**A talk by John Jones on
Dr John Dee
(1527–1608/9):**



John Dee by unknown artist (16th-c) ©
National Maritime Museum, Greenwich

John Dee was a 16th century
mathematician, astronomer,
occultist and alchemist, an
astrological and scientific advisor
to Queen Elizabeth I, who even
choosing her coronation date
along astrological lines. As an
antiquarian he had one of the
largest private libraries in
England at his home in Mortlake
near Putney. As a politician, he
advocated the founding of English
colonies in the New World to
form a British Empire, a term
that he is credited with coining.
He also served as an advisor to
England's voyages of discovery,
providing expertise in navigation
based on mathematical principles.

Here is a short clip from the film,
Elizabeth – The Golden Age.

Excerpt,

Elizabeth: The Golden Age
Cate Blanchett (Elizabeth I);
David Threlfall (Dr John Dee);
Dir: Shekhar Kapur (2007)



David Threlfall as John Dee

<https://www.youtube.com/watch?v=uksbu0P9S78>

And he was of course of Welsh stock. His parents identified as Welsh; his grandfather was Bedo Ddu of Nant y Groes, Pilleth near Knighton on the Welsh border in Radnorshire. The Dee of his surname is an Anglicisation of the Welsh word for Black: Du. Some believe John Dee was born near the Tower of London as his father, Rowland, was a mercer and gentleman courtier to Henry VIII. Others have maintained that he was born in Bugeildu, between Knighton and my home town Newtown in Powys. It's known that he certainly kept a close connection with that area. Dee claimed his descent from Rhodri the Great, known as the King of Wales in the ninth century and constructed a pedigree accordingly. His family had arrived in London with Henry Tudor's coronation as Henry VII in 1485.

In 1574, John Dee wrote to William Cecil, one of the Welsh Seisyllts of Herefordshire, claiming to have occult knowledge of treasure in the Welsh Marches and of valuable manuscripts kept at Wigmore castle near Knighton, knowing that the Lord Treasurer's ancestors came from that area.

What is less well known is that he was a Catholic priest, becoming Rector of Upton upon Severn in the Malvern Hills. Incidentally, an uncle of mine who lived near Worcester told me once that the word Malvern is an Anglicisation of the Welsh word Moelfryn.

Dee became one of the founding fellows of Trinity College, Cambridge on its foundation by Henry VIII in 1546 where his clever stage effects for a production of an Aristophanes' play earned him a reputation as a magician.

During the 1550s he travelled throughout Europe, studying Louvain University in Belgium, Brussels, Prague and Krakow, lecturing in Paris on the way, and returned to London with a major collection of mathematical and astronomical instruments. Some thought he was a spy, having such close connections with the Crown.

But his life wasn't easy, as you can imagine. He was arrested and charged for casting horoscopes for Mary I and her sister Elizabeth, who became Elizabeth I in 1558, and was turned over to the Catholic Bishop Bonner for religious examination. When he returned to Mortlake, he found his home vandalised, his library in ruins and prized astronomical instruments stolen. His supernatural practises were very much under suspicion, particularly by the church authorities. He sought Queen Elizabeth's patronage, who finally appointed him Warden of Christ's College in Manchester, a college of priests and parish church on the site that is now Manchester Cathedral.

I don't know how he navigated the Catholic/Protestant flip flopping of the Tudor monarchy, but James I gave him no support and he returned to London in poverty, cared for by his daughter Katherine until his death in 1608 at the age of 81.

What interests me here is how the supernatural and the religious were by no means mutually exclusive at that time. Some looked back towards the middle ages, witchcraft, alchemy and magic, while the established church frowned upon such superstitious practices and made great efforts to stamp it out. Some of you may remember my talk about the secret language of flowers in which quack doctors such as the Doctors of Myddfai for example were virtually highjacked by the monasteries who wanted to Christianise the medicinal use of herbs and flowers for healing the sick as an act of God as opposed to something more secular.

But Dee was intensely Christian, heavily influenced by other more progressive ideas that emerged during the Renaissance in Europe. He believed that numbers were the basis of all things and key to knowledge. His goal was to bring together a united world religion through healing the breach between the Roman Catholic and Protestant churches and capture the pure theology of the ancients. Today, we'd call that ecumenism.

As a tribute to the polymath John Dee, we'll sing a hymn by one of his contemporaries, Edmwnd Prys, *Disgwyliaf o'r Mynyddoedd Draw*:

Disgwyliaf o'r mynyddoedd draw:

ble daw im help 'wyllysgar?
Yr Arglwydd, rhydd im gymorth
gref,
hwn a wnaeth nef a daear.

Dy droed i lithro, ef nis gad,
a'th Geidwad fydd heb huno;
wele dy Geidwad, Israel lân,

heb hun na hepian arno.

Ar dy law ddehau mae dy Dduw,
yr Arglwydd yw dy Geidwad;
dy lygru ni chaiff haul y dydd,
a'r nos nid rhydd i'r lleuad.

Yr lôn a'th geidw rhag pob drwg
a rhag pob cilwg anfad;
cei fynd a dyfod byth yn rhwydd:
yr Arglwydd fydd dy Geidwad.

*I watch expectantly from the
distant mountains:
Whence comes my willing help?
The Lord, he will bestow
on me strong support,
He who made heaven and earth.*

*Thy foot to slip, he will not let,
And thy Keeper will not sleep;
See thy Keeper, holy Israel,
Without any sleep or dozing.*

*At thy right hand is thy God,
The Lord is thy Keeper;
The sun will not get to corrupt thee
by day,
And at night he will not allow the
moon.*

*It is the Lord who keeps you from
every evil
And from every threatening ill;
You may go and come forever
freely:
The Lord will be thy Keeper.*

<https://www.youtube.com/watch?v=KVHC-UWLYIY>

Prayer of Jeremiah



Jeremiah by Michelangelo; Sistine Chapel, Vatican, Rome (detail)

Remember, O Lord, what has befallen us; behold, and see our disgrace!
Our inheritance has been turned over to strangers, our homes to aliens.
We have become orphans, fatherless; our mothers are like widows.
We must pay for the water we drink, the wood we get must be bought.
With a yoke on our necks we are hard driven; we are weary, we are given no rest.
We have given the hand to Egypt, and to Assyria, to get bread enough.
Our fathers sinned, and are no more; and we bear their iniquities.
Slaves rule over us; there is none to deliver us from their hand.
We get our bread at the peril of our lives, because of the sword in the wilderness.
Our skin is hot as an oven with the burning heat of famine.
Women are ravished in Zion, virgins in the towns of Judah.
Princes are hung up by their hands; no respect is shown to the elders.
Young men are compelled to grind at the mill; and boys stagger under loads of wood.
The old men have quit the city gate, the young men their music.
The joy of our hearts has ceased; our dancing has been turned to mourning.

The crown has fallen from our head; woe to us, for we have sinned!

For this our heart has become sick, for these things our eyes have grown dim,
for Mount Zion which lies desolate; jackals prowl over it.
But thou, O Lord, dost reign for ever; thy throne endures to all generations.

Why dost thou forget us for ever, why dost thou so long forsake us?
Restore us to thyself, O Lord, that we may be restored! Renew our days as of old!
Or hast thou utterly rejected us? Art thou exceedingly angry with us?
Jerusalem, Jerusalem, turn again to the Lord your God. Amen.

Jeremiah is a confessing, complaining pray-er. His prayers reflect both the confession of God's presence in his life and the complaint or lament that God is for some reason not present, or at least that his presence is so sufficiently hidden or disguised that Jeremiah cannot discern it. The prophet Jeremiah was not a popular man. When he declared the truth God had given him – that Judah would soon start 70 long years in captivity — the people threw him into prison.

Yet in such dire circumstances, Jeremiah learned something profound about prayer. Jeremiah 33:1–3 says, While Jeremiah was still confined in the courtyard of the guard, the word of the LORD came to him a second time: “This is what the LORD says, he who made the earth, the LORD who formed it and established it—the LORD is his name: ‘Call to me and I will answer you and tell you great and unsearchable things you do not know.

Rho im yr hedd na wŷr y byd amdano,

hedd, nefol hedd, a ddaeth drwy ddwyfol loes;
pan fyddo'r don ar f'enaid gwan yn curio
mae'n dawel gyda'r Iesu wrth y groes.

O rho yr hedd na all y stormydd garwaf
ei flino byth na chwerwi ei fwynhad
pan fyddo'r enaid ar y noson dduaf
yn gwneud ei nyth ym mynwes
Duw ein Tad.

Rho brofi'r hedd a wna im weithio'n dawel
yng ngwaith y nef dan siomedigaeth flin;
heb ofni dim, ond aros byth yn ddiogel
yng nghariad Duw, er garwed fyddo'r hin.

O am yr hedd sy'n llifo megis afon
drwy ddinas Duw, dan gangau'r bywiol bren:
hedd wedi'r loes i dyrfa'r pererinion
heb gwmwl byth na nos, tu hwnt i'r llen.



Elfet Lewis by Walter Stoneman

*Give me the peace which the world does not know,
peace, heavenly peace, which came through a humble divine;
when the wave upon my weak soul beats
it is silent with Jesus at the cross.*

*Grant the peace that the harshest storms can
never grieve or bitter its enjoyment
when the soul on the blackest night makes its nest in the bosom of God our Father.*

*Experience the peace that makes me work quietly
in the work of heaven under angry disappointment;
fear nothing, but remain ever safe in the love of God, though love be.*

*O for the peace that flows like a river
through the city of God, under the gangs of the living wood:
peace after the sorrow to the pilgrim crowd
without a cloud for night and night, beyond the curtain.*

<https://www.youtube.com/watch?v=upFlsN4lfqs>

Gweddi'r Arglwydd

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.

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

Oh, Pilgrim bound for the heav'nly land,

Never lose sight of Jesus;
He'll lead you gently with loving hand,
Never lose sight of Jesus.

Chorus:

Never lose sight of Jesus,
Never lose sight of Jesus;
Day and night He will lead you right,
Never lose sight of Jesus.

Whene'er you're tempted to go astray,
Never lose sight of Jesus;
Press onward, upward, the narrow way,
Never lose sight of Jesus.
Tho' dark the pathway may seem ahead,
Never lose sight of Jesus;
"I will be with you," His word hath said,
Never lose sight of Jesus;

When death is knocking outside
the door,
Never lose sight of Jesus;
Till safely landed on Canaan's
shore,
Never lose sight of Jesus.

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

Jeremiah 32: 36-44

And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence;

Behold, I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely:

And they shall be my people, and I will be their God:

And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them:

And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul.

For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.

Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord.

Anghrediniaeth, gad fi'n llonydd,

Onid e mi godaf lef
O'r dyfnderoedd, lle'r wy'n gorwedd,
Fry yn lân i ganol nef.
Brawd sydd yno'n eiriol drosof,
Nid wyf angof nos na dydd;
Brawd a dyr fy holl gadwynau,
Brawd a ddaw â'r caeth yn rhydd.

'Chydig ffydd, ble'r wyt ti'n llechu?

Cymer galon, gwna dy ran.
Obaith egwan, ble'r wyt tithau?
Tyn dy gleddau gyda'r gwan.
Anghrediniaeth, cilia o'r llwybr,
Phery'r frwydyr ddim yn hir;
Er mai eiddil yw fy enw,
Eto i gyd 'rwy'n ennill tir.

*Unbelief, leave me peaceful,
Or else I shall raise a cry
From the depths, where I am lying,
Up above clean to the centre of
heaven.*

*A brother is there pleading for me,
I am not forgetful night or day;
A brother who breaks all my chains,
A brother who brings the captive
to be free.*

*A little faith, where art thou hiding?
Take heart, do thy part.
Faint hope, and where art thou?
Draw thy sword on behalf of the
weak.*

*Unbelief, flee from the path,
No need for me to battle long;
Although feeble is my name,
Yet still am I gaining ground.*

<https://www.youtube.com/watch?v=VGS2QPKxD4o>

A message by Parch Rob Nicholls - "God's Covenant with his people as told through the Prophet Jeremiah"

Darlleniad – Jeremeia 32:36-44



I'd like to consider some words from the book of the prophet Jeremiah as a text for our sermon today – from the 32nd chapter, and the 39th verse. Here are the words in Welsh:

“A rhof iddynt un meddwl (neu “un galon” yn yr hen gyfieithiad) ac un ffordd, i'm hofni bob amser, er lles iddynt ac i'w meibion / I will give them one heart and one

way, that they may fear me for ever, for their own good, and the good of their children after them.” 32:39

The Lord makes a great promise to Israel as he speaks through the prophet Jeremiah, when he says, amongst other things in this section of scripture, “They shall be my people, and I will be their God.”

And in verse 40, he goes on to say, “I will make an everlasting covenant with them, that I will not turn away from them, but I will put my fear in their hearts, that they shall not depart from me.”

This, then, is the “Covenant of Grace” the “Contract of Love” which God has made with his people. To the Hebrew nation firstly in the Old Testament, and then to all people through Jesus in the New. And it’s very significant, to me at least, that one of the first things mentioned is the “heart” – y galon.

Oherwydd, pan fo Duw yn dechrau gweithio gyda phobol, fel arfer, mae’n dechrau yn y galon.

He doesn’t start with the outward things, but rather with the inward – with the inward spirit.

“I will give them one heart, and one way” – the way is second! The heart comes first

Mae’r gwres a’r tân yn cael eu cynnau yn y galon i ddechrau, ac yna mae’n gallu treiddio i bob man arall.

Yn gyntaf heddiw, dwi am ystyried y galon – y galon ranedig, achos mae’n amlwg bod

rhywbeth o’i le, gan fod Duw am roi “un” galon i’r bobl.

The fickleness, or dividedness of the human heart – that will be our first consideration today, “I will give them one heart” suggesting, obviously, that there is more than one heart as far as our allegiance and faithfulness to God is concerned.

Ac yna’n ail, y fendith a ddaw yn sgil cael un galon – sef “un ffordd” hefyd – the blessing which results from this one heart – namely the “one way”, that’s my second point.

And finally, the result of the two together – the one heart and one way, leading to the people “fearing” the Lord. Not in a terrifying, dreadful way, but with “reverential fear” – parchedig ofn.

Felly, fe ddechreuwn ni gyda’r galon. What can we say about the divided and fickle nature of the human heart?

Our hearts are a great puzzle, aren’t they? And I don’t think anyone can work them out, not even we ourselves in regard to our own hearts! None but God himself can work them out properly – the one who made them in the first place.

Ni ‘gyd yn gwrth-ddweud a gwrth-wneud pethau’n aml – “tŷ wedi ymrannu’n erbyn ei gilydd” ydym ni ‘gyd ar brydiau.

We have so many different god’s and lord’s, passions and fears, which all struggle for supremacy within our hearts from time to time. It’s good for us to

remember that God wants to give us a “single” heart. Mae’n dim ond yn naturiol mewn ffordd, yn rhan o’n natur dynol, bod ein calonau ni’n rhanedig, ond yw e?

And although our natural, human tendency is to have a divided heart with divided loyalties, it must become united - that’s the point of the Covenant between God and humankind, “I will give them one heart”.

Because if our hearts aren’t wholly, entirely and completely following God, they must be following something else as well!

God never did, nor never will receive the love and homage of a divided heart!

Nid yw Duw yn dweud, “rho i mi rhan o’th galon, neu gyfran o’th sylw a’th feddwl.”

And doesn’t God’s love toward us in Jesus, deserve and demand our wholehearted love and adoration in return?

Y cariad hwnnw a ddaeth i lawr atom mewn ffurf dynol, yn cymryd arno’i hun agwedd gwas er ein mwyn ni nad yw hynny’n hawlio ein holl deyrngarwch a ffyddlondeb?

“Love so amazing, so divine meddai Isaac Watts, “demands my soul, my life, my all!”

You can live with a divided limb, or even an amputated limb; you can live without certain organs, or parts of organs in your body - but if you put one pin-prick, and try to divide your heart into two – you’ll surely die as a consequence!

Os yw hynny'n wir o fewn ein bodolaeth corfforol, mae'n sicr yn wir o fewn ein bywyd ysbrydol hefyd.

Wedi ystyried y galon ranedig , beth am y fendith a ddaw i ni wrth dderbyn un galon – sef “un ffordd.”

One of the blessings of receiving one heart, is to be given one way as well, and that's my second point today.

When anyone's heart is united in one purpose and goal in life, you can be assured of one thing – that person will live for a single objective, and that objective alone. Running in one direction, striving for one purpose.

A heb yr undod yma, does dim gwirionedd a didwylledd i fywyd 'chwaith – mae ein bywydau yn troi mewn i “mish-mash” o bopeth – chwarae gyda hyn a'r llall, dechrau gydag un prosiect neu fwriad mewn bywyd, ac yna'n troi rownd a newid o hyd ac o hyd. (Whit-what)

Not that change and variety in life aren't good things – of course they are – a change of direction now and again, a change of career; but to be constantly turning from left to right, starting one thing and never finishing it before going on to the next – that will never do!

Mae'n rhad i ni gerdded un ffordd, neu fydd dim datblygiad i'n bywydau.

If a person travels in two opposite directions, they'll find themselves not moving forward at all. Some professing Christians find themselves in the same

place, spiritually, as they were 20 or even 30 years ago!

Sut mae hynny'n gallu bod, gwedwch?

Growth, progress, advancement – these things are impossible if you're travelling in two different directions!

Not that we all make progress at the same rate, of course. Some will take much longer than others to reach a certain point, but the way must be the same – un ffordd – a “one way street” as far as our commitment and service to God is concerned, and not turning back to go the other way.

“Er mai eiddil yw fy enw” meddai Dafydd William yn ei emyn, “eto i gyd rwy'n ennill tir.” Mae'n rhaid i ni ddewis un ffordd er mwyn i ni fod yn ddefnyddiol yn y gwaith hefyd.

Consistency and unity of life is essential for us to be useful in our Christian witness. What good is it to talk of God on a Sunday, and be totally contrary in our actions and words for the rest of the week?

A hyd yn oed os nad ydyn ni'n datblygu fel y dylem – even if we cannot make such progress as we should and as we'd like to do – if I follow Jesus' guide and influence on my life, keeping my face steadfastly set toward the goal, then I know where I am, I know what I am, and I know where I'm going as well!

Mae'n bwysig i gofio wrth gwrs, 'dyw'r cerddeddiad uniawn, ac unionsyth 'ma, ddim yn dod oddi wrthon ni, ond oddi wrth Dduw.

God is the only one who can give this unity of way, “I will give them” says God, “I will give them one heart and one way.”

Ac yna'n fyr cyn terfynu, before concluding, the result of this one heart and one way as we read in the text is this, “That they may fear me forever.”

And as I mentioned earlier, this isn't a terrifying, dreadful fear, but rather a “reverential” fear – “parchedig ofn.”

Roeddwn i'n dwlu ar dad-cu, roedden ni'n ffrindiau mawr a'n gilydd.

And as close as I was to my grand-father – big mates and partners in crime, I also had a reverential fear of him as well. He could lay down the law in no uncertain terms, and that was the end of that!

Get the “heart” and the “way” in the right place, and the reverential fear of the Lord will become a natural thing within us. It should become second nature to us.

Mae llyfr y Diarhebion yn dweud wrthon ni'n blaen the Book of Proverbs, full of good counselling, tell's us exactly what the fear of the Lord is - it's the beginning of wisdom!

O na fyddai mwy o bobl yn ddoeth yn dyddiau 'ma! Yn ceisio a chwilio am ddoethineb, ac yn dechrau ofni'r Arglwydd unwaith eto.

Our religion must have the Lord at the very heart of it! We must have the true “reverential” fear of God in our hearts, because

just as this is the beginning of wisdom, it's also the only security and guarantee of our perseverance and salvation in this life, and in the next!

We're bound for the heavenly Kingdom, and what joy and mercy it is to have the "fear of God" within us, within our hearts and souls, not to last for a few months or a few years, but forever!

Mae'r adnod yn gorffen wrth sôn am les ein plant ni hefyd – y cenedlaethau i ddod – and the good of the future generations as well – that's how the verse concludes, "and for the good of their children after them."

We used to sing a lovely hymn in both Sunday School and Junior school in Penclawdd - a hymn, although probably considered old-fashioned for children these days, but full of wisdom and sound advice:

Oh, Pilgrim bound for the heav'nly land,
Never lose sight of Jesus;
He'll lead you gently with loving hand,
Never lose sight of Jesus.

Whene'er you're tempted to go astray,
Never lose sight of Jesus;
Press onward, upward, the narrow way, (the one way!)
Never lose sight of Jesus.

.....Day and night He will lead you right,
Never lose sight of Jesus.

Gan weddio heddiw, na fyddwn ni fyth yn colli golwg ar Iesu

Er gogoniant i'w Enw.
Amen

Wele'n sefyll rhwng y myrtwydd

Wrthrych teilwng o fy mryd;
Er mai o ran, yr wy'n adnabod
Ei fod uwchlaw gwrthrychau'r
byd:

Henffych fore
Y caf ei weled fel y mae.
Rhosyn Saron yw ei enw,
Gwyn a gwridog, teg o bryd;
Ar ddeng mil y mae'n rhagori
O wrthrychau penna'r byd:
Ffrind pechadur,
Dyma ei beilat ar y môr.

Beth sydd imi mwy a wnelwyf
Ag eilunod gwael y llawr?
Tystio'r wyf nad yw eu cwmni
l'w cystadlu â Iesu mawr:
O! am aros
Yn ei gariad ddyddiau f'oes.

*See he stands among the myrtles
Object worthy of my heart;
Although in part, I know
He is above the objects of the
world:
Hail the morning
I saw him as he is.*

*Rose of Sharon is his name,
White and rosy, fair of heart;
Than ten thousand he is better
Of objects the world prescribes:
A sinner's Friend,
Here is his pilot on the sea.*

*What is there more for me to do
With wretched idols of the earth?
I testify that there company is not
To compete with great Jesus:
O to stay
In his love the days of my life!*

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

Blessing

As Jeremiah tells us in 29:7, "seek the peace of the city where I

have caused you to be carried away captive, and pray to the Lord for it; for in its peace you will have peace."
Amen

Closing music:

Hymn for Wales 20:

Tydi a wnaeth y wyrth, O Grist fab Duw

(W Rhys Nicholas, tune M Eddie Evans, arr. J Howard, Pantyfedwen)
Cor y 'Steddfod; Chamber Orchestra of Wales/Jeffrey Howard
National Eisteddfod, Maldwyn, 2015

Tydi a wnaeth y wyrth, O! Grist, Fab Duw,

Tydi a roddaist imi flas ar fyw;
Fa gydaist ynof dy Ysbryd Glan,
Ni allaf, tra bwyf byw, ond canu'r gan;
'Rwyf heddiw'n gweld yr Harddwch sy'n bywiocau;
Mae'r Haleliwia yn fy enaid i,
A rhoddaf, Iesu, fy mawrhad i Ti.

Tydi yw Haul fy nydd, O! Grist y Groes,
Yr wyt yn hrddu holl orwelion f'oes;
Lle'r oedd cysgodion nos, mae llif y wawr,
Lle'r oeddwn gynt yn ddall, 'rwy'n gweld yn awr;
Mae golau imi yn de Berson hael,
Penllane fy ngorfoledd yw dy gael;
Mae'r Haleliwia yn fy enaid i,
A rhoddaf, Iesu, fy mawrhad i Ti.

Tydi sy'n haeddu'r clod, Ddihalog Un,
Mae ystr bywyd ynot Ti dy Hun;
Yr wyt yn llawr'r gwacter trwy dy Air,
Daw'r pell yn agos ynot, O Fab Mair;
Mae melodïau'r cread er dy fwyn,

Mi welaf dy ogoniant ar bob twyn;
Mae'r Haleliwia yn fy enaid i,
A rhoddaf, Iesu, fy mawrhad i Ti.

*You did this mighty deed, Oh! Christ
God's son,
You gave me joy anew the race to
run; Your Spirit held and guided me
along
Forever more I'll sing the glorious
song I see the beauty now that can
survive,
I feel the touch divine that makes
alive;
The Hallelujah has possessed my
soul,
To You, O! Christ, I give my praises
all.*

*You are my Sun, O! Christ of
Calvary, You beatify the whole of life
for me; The gleaming dawn makes
all the shadows flee,
I now have sight where once I could
not see; Your gracious Life upon my
path sheds light,
To cherish You is my supreme
delight; The Hallelujah has
possessed my soul, To you, O!
Christ, I give my praises all.*

*To you belongs all honour Holy One,
Life's purpose can be found in You
alone; Your Word sustains and
moves in every sphere,
O! Mary's Son, in you the far is
near; To You belongs the praise
creation sings,
And I behold your glory in all things;
The Hallelujah has possessed my
soul, To you, O! Christ, I give my
praises all.*

<https://www.youtube.com/watch?v=L9nxKi0smQY>

Readers:

Salm 119: 49-56

Megan Evans

A talk by John Jones on

Dr John Dee:

(1527–1608/9)

John Jones

Prayer of Jeremiah and Blessing

Neil Evans

Jeremiah 32: 36-44

Neil Evans

A message by Parch Rob

**Nicholls - "God's Covenant with
his people as told through the
Prophet Jeremiah"**

Rob Nicholls

Producer Mike Williams



**A Hymn for Wales – please
tell us your favourite?**

Today we sing the last five of the top 20 best Welsh hymns that we have been singing each Sunday since the beginning of October. They are shortlisted by *Dechrau canu, Dechrau canmol* for a viewers' poll for the programme's 60th anniversary. The favourite is announced by S4C on the evening of next Sunday 31 October. Ahead of that we ask for your favourite - and it can be one on the shortlist or one that you think the shortlisting panel have overlooked in their top 20. We will play your favourites in next

Sunday's service before the poll is announced.

The shortlisted 20 hymns:

Arwelfa - Arglwydd gad im dawel orffwys

Blaenwern - Tyred Iesu i'r anialwch

Bro Aber - O tyred i'n gwaredu, Iesu Da

Bryn Myrddin - Mawr oedd Crist yn nhragwyddoldeb

Builth - Rhagluniaeth fawr y nef
Clawdd Madog - Os gwelir fi bechadur

Coedmor - Pan oedd Iesu dan yr hoelion

Cwm Rhondda - Wele'n sefyll rhwng y myrtwydd

Dim ond Iesu - O fy Iesu bendigedig

Ellers - Pan fwyf yn teimlo'n unig lawer awr

Godre'r Coed - Tydi sy'n deilwng oll o'm cân

Gwahoddiad - Mi glywaf dyner lais

In Memoriam - Arglwydd Iesu arwain f'enaid

Pantfyfedwen - Tydi a wnaeth y wyrth, O Grist fab Duw

Penmachno - Ar fôr tymhestlog teithio rwyf

Pennant - Dyma gariad fel y moroedd

Rhys - Rho im yr hedd

Sirioldeb - Un fendith dyro im

Ty Ddewi - Mi dafla maich oddi ar fy ngwar

Tydi a roddaist - Tydi a roddaist liw i'r wawr

Please email

pressnevans@gmail.com to let us know your favourite from the top 20 shortlist and if you have another that is not in the top 20 shortlist please include that.
