

Capel y Boro
Sun 21 Mar 2021, 11am

**Resurrection and Life:
Festival of the eight
“I am” sayings of Jesus**



Opening music:
Amazing Grace
Arr. Yo Yo Ma
Yo Yo Ma (cello)

Intrada

**Ye Servants of God, your Master
proclaim**
(Charles Wesley, *Hanover*)

“I am the bread of life”:

John 6: 25-35

**Guide Me, O Thou Great
Jehovah**
(William Williams, *Cwm Rhondda*)

“I am the light of the world”:

John 8: 12-20

**Gwawr wedi hirnos, cân wedi
loes**
(Frances R Havergal, J D Vernon
Lewis, *Theodora*)

“I am the way, the truth, the life”:

John 14: 1-7

**Come, my Way, my Truth, my
Life**
(George Herbert, tune Ralph
Vaughan Williams, *The Call*)

“I am the true vine”:

Ioan 15: 1-11

**I am the Holy Vine
which God my Father tends**
(John 15: 1-5, vers. James Quinn,
tune John Ireland, *Love Unknown*)

“I am the door of the sheep”:

Ioan 10: 1:10

**George Frideric Handel
Messiah**
“And he shall feed his flock”
Sylvia McNair (soprano); Anne
Sofie von Otter (mezzo-soprano);
Academy and Chorus of St.
Martin-in-the-Fields/Sir Neville
Marriner

“I am the good shepherd”:

John 10: 11-18

The Lord’s my shepherd
(F Rous, rev. Scottish Psalter)

“Before Abraham was, I am”:

Ioan 8: 48-59

Duw Abraham, molwch ef
(Thomas Olivers, *cyf. R Williams*)

**A talk by John Jones on Ellis
Wynne:**

Film, Ellis Wynne and Y Lasynys

**Silent news footage of David
Lloyd George unveiling Ellis
Wynne memorial, 1922**

**Ellis Wynne
Excerpt, Gweledigaethau y
Bardd Cwsg**

**Ellis Wynne
Excerpt, The Visions of the
Sleeping Bard**
(*Gweledigaethau y Bardd Cwsg*)
**II. “The Vision of Death in his
nethermost court”**

Myfi yw’r Atgyfodiad Mawr
(Ellis Wynne)

“I am the resurrection and the life”:

John 11: 1-27

**Message by
Parch Richard Brunt**

**Gweddi’r Arglwydd/Lord’s
Prayer**

Love Divine, all loves excelling
(Charles Wesley, *Blaenwern*)

Blessing

Closing music:
Francis Poulenc
Organ Concerto in G minor
Daniel Oyarzabal (organ);
Orquesta Sinfónica de Castilla y
León/Carlos Dominguez-Nieto

Opening music:
Amazing Grace
Arr. Yo Yo Ma
Yo Yo Ma (cello)

The American cellist Yo Yo Ma with his recent arrangement for the inauguration of President Biden of *Amazing Grace* with a phrase from the slow movement of Dvorak’s *New World* symphony at the end and possibly a snatch of Copland.

<https://www.youtube.com/watch?v=vWZwuK8D4js> (from 0:36 to end)

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.

Welcome to our service this morning from Capel y Boro for the fifth Sunday of Lent. As we get closer to Easter today we are going to look at Jesus's statement I am the resurrection and the life. This saying by Christ as recorded in the Gospel of St John is one of the central texts for Easter and it is the subject of a Welsh hymn written by Ellis Wynne, eighteenth-century clergyman who also wrote one of the most dazzling and influential pieces of Welsh language literature *Gweledigaethau y Bardd Cwsg / The Visions of the Sleeping Bard*.

Based on the 1627 *Sueños (Visions)* of Spanish satirist Francisco de Quevedo, we will hear excerpts from *Gweledigaethau* later in English and Welsh to illustrate John Jones's talk on Ellis Wynne. And we will sing Ellis Wynne's Welsh setting of I am the resurrection and the life *Myfi yw'r Atgyfodiad Mawr*. And this will lead into our message this week from Richard Brunt and we are delighted to welcome Richard to our service this morning.

I am the resurrection and the life is one of only eight statements Jesus made and they are all in the St John's Gospel and together they provide a wonderful insight into Jesus' identity and his relationship to God. And taken together they are a conduit for how we can understand God's presence on earth and through humanity. Rather like the traditional service of lesson and carols at Christmas we are going to hear for Lent and in the lead

up to Holy Week the eight lessons of Christ's *I am* statements. Each one will be read to us in the context of their respective passages of the life of Christ as documented in the St John gospel followed by a hymn or piece of music which is close in spirit to each. Before we start with *I am the Bread of Life* let's sing or first hymn Charles Wesley's *Ye Servants of God*.

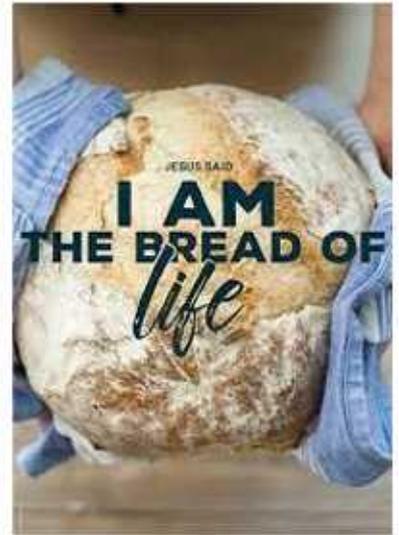
You servants of God, your Master proclaim,
and publish abroad his wonderful name;
the name all-victorious of Jesus extol;
his kingdom is glorious and rules over all.

God rules in the height, almighty to save;
though hid from our sight, his presence we have;
the great congregation his triumph shall sing,
ascribing salvation to Jesus our King.
"Salvation to God, who sits on the throne!"
Let all cry aloud, and honour the Son;
the praises of Jesus the angels proclaim,
fall down on their faces and worship the Lamb.

Then let us adore and give him his right:
all glory and power, all wisdom and might,
all honour and blessing with angels above
and thanks never ceasing for infinite love.

<https://www.bbc.co.uk/programmes/p048th39>

"I am the bread of life":



John 6: 25-35

When they found him on the other side of the lake, they said to him, 'Rabbi, when did you come here?' Jesus answered them, 'Very truly, I tell you, you are looking for me, not because you saw signs, but because you ate your fill of the loaves. Do not work for the food that perishes, but for the food that endures for eternal life, which the Son of Man will give you. For it is on him that God the Father has set his seal.'

Then they said to him, 'What must we do to perform the works of God?' Jesus answered them, 'This is the work of God, that you believe in him whom he has sent.' So they said to him, 'What sign are you going to give us then, so that we may see it and believe you? What work are you performing? Our ancestors ate the manna in the wilderness; as it is written, "He gave them bread from heaven to eat."' Then Jesus said to them, 'Very truly, I tell you, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is that which

comes down from heaven and gives life to the world.' They said to him, 'Sir, give us this bread always.'

Jesus said to them, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.'

Guide me, O thou great Jehovah,

Pilgrim through this barren land;
I am weak, but thou art mighty;
Hold me with thy powerful hand:
Bread of heaven, bread of heaven
Feed me till I want no more.

Open thou the crystal fountain
Whence the healing stream shall flow;
Let the fiery, cloudy pillar
Lead me all my journey through:
Strong deliverer, strong deliverer
Be thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside;
Death of death, and hell's destruction,
Land me safe on Canaan's side:
Songs of praises, songs of praises
I will ever give to thee.

<https://www.youtube.com/watch?v=wT4nIhGjDDg>

"I am the light of the world":



John 8:12-20

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." So the Pharisees said to him, "You are bearing witness about yourself; your testimony is not true." Jesus answered, "Even if I do bear witness about myself, my testimony is true, for I know where I came from and where I am going, but you do not know where I come from or where I am going. You judge according to the flesh; I judge no one. Yet even if I do judge, my judgement is true, for it is not I alone who judge, but I and the Father who sent me. In your Law it is written that the testimony of two people is true. I am the one who bears witness about myself, and the Father who sent me bears witness about me." They said to him therefore, "Where is your Father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would know my Father also." These words he spoke in the treasury, as he taught in the temple; but no one arrested him, because his hour had not yet come.

Gwawr wedi hirnos, can wedi loes,

Nerth wedi llesgedd, coron 'r ol croes;
Chwerw dry'n felys, no fydd yn ddydd,
Cartref 'r ol crwydro, wylo ni bydd.

Medi'r cynhaeaf, haul wedi glaw,
Treiddio'r dirgelwch, hedd wedi braw,
Wedi gofidiau, hir lawenhau'

Gorffwys 'r ol lludded, hedd i barhau.

Heuir mewn dagrau. medir yn llon,
Cariad sy'n llywio stormydd y don;
Byr ysgafn gystudd, derfydd yn llwyr
Yn y gogoniant ddaw gyda'r hwyr.

Farnwr y byw a'r meirw ynghyd,
D'eiddo yw nerthoedd angau a'r byd;
Clod a gogoniant fyddo i ti,
Ffrind a Gwardwr oesoedd di-ir'.

Annifnedig gartef ein Duw,
Ninnau nid ofnwn, ynddo cawn fyw,
Byw i gyfiawnder, popeth yn dda,
Byw yn oes oesedd, Haleliwia.

*Dawn after long night, a song after pain
Strength after weakness, a crown after affliction
The bitter will become sweet, the night day,
A home after wandering, weeping will be no more.*

*Reaping the harvest, sun after rain,
Penetrating the mystery, tranquillity after fright,
After sorrows/tribulations, prolonged rejoicing,
Rest after fatigue, an everlasting praise.*

*Sown in tears, reaped in joy
It is love that governs the storms of life;
A short light affliction will cease entirely
In the glory that will come in the evening.*

The judge both of the living and of the dead,

Thine are the powers of death and the world;
Praise and glory be thine
Everlasting Friend and Redeemer.

In the perpetual home of our God,
We shall not fear, there shall we live,
Live unto justice, all will be well
Live for ever, Hallelujah.

<https://www.youtube.com/watch?v=HIF4T6VQi4I>

"I am the way, the truth, the life":



John 14:1-7

'Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling-places. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also. And you know the way to the place where I am going.' Thomas said to him, 'Lord, we do not know where you are going. How can we know the way?'

Jesus said to him, 'I am the way, and the truth, and the life. No one comes to the Father except through me. If you know me, you will know my Father also. From now on you do know him and have seen him.'

Come, my Way, my Truth, my Life:

such a way as gives us breath;
such a truth as ends all strife;
such a life as killeth death.

Come, my Light, my Feast, my Strength:

such a light as shows a feast;
such a feast as mends in length;
such a strength as makes a guest.

Come, my Joy, my Love, my Heart:

such a joy as none can move;
such a love as none can part;
such a heart as joys in love.

<https://www.youtube.com/watch?v=Ny2eRXh49SM>

"I am the true vine":



Ioan 15: 1-11

Myfi yw'r wir winwydden, a'm Tad yw'r llafurwr. Pob cangen ynof fi heb ddwyn ffrwyth, y mae efe yn ei thynnu ymaith: a phob un a ddygo ffrwyth, y mae efe yn ei glanhau, fel y dygo fwy o ffrwyth. Yr awron yr ydych chwi yn lân trwy'r gair a leferais i wrthyich. Arhoswch ynof fi, a mi ynoch chwi. Megis na all y gangen ddwyn ffrwyth ohoni ei hun, onid erys yn y winwydden; felly ni ellwch chwithau, onid arhoswch ynof fi. Myfi yw'r winwydden, chwithau yw'r canghennau. Yr hwn sydd yn aros ynof fi, a minnau ynddo yntau, hwnnw

sydd yn dwyn ffrwyth lawer: oblegid hebof fi ni ellwch chwi wneuthur dim. Onid erys un ynof fi, efe a daflwyd allan megis cangen, ac a wywodd; ac y maent yn eu casglu hwynt, ac yn eu bwrw yn tân, a hwy a losgir. Os arhoswch ynof fi, ac aros o'm geiriau ynoch, beth bynnag a ewyllysioch, gofynnwch, ac efe a fydd i chwi. Yn hyn y gogoneddwyd fy Nhad, ar ddwyn ohonoch ffrwyth lawer; a disgyblion fyddwch i mi. Fel y carodd y Tad fi, felly y cerais innau chwithau: arhoswch yn fy nghariad i. Os cedwch fy ngorchmynion, chwi a arhoswch yn fy nghariad; fel y cedwais i orchmynion fy Nhad, ac yr wyf yn aros yn ei gariad ef. Hyn a ddywedais wrthyich, fel yr arhosai fy llawenydd ynoch, ac y byddai eich llawenydd yn gyflawn.

John 15: 1-11

'I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.

If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that

you bear much fruit and become my disciples. As the Father has loved me, so I have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. I have said these things to you so that my joy may be in you, and that your joy may be complete.

I am the holy vine, which God my Father tends.

Each branch that yields no fruit my Father cuts away.
Each fruitful branch he prunes with care
to make it yield abundant fruit.

If you abide in me, I will in you abide.

Each branch to yield its fruit must with the vine be one.
So you shall fail to yield your fruit if you are not with me one vine.

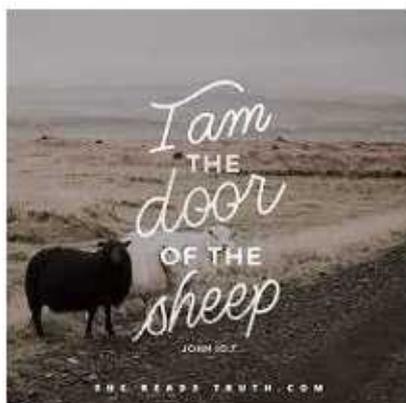
I am the fruitful vine, and you my branches are.

If you abide in me, I will in you abide.

So shall you yield much fruit, but none if you remain apart from me.

<https://www.youtube.com/watch?v=bQbctLA2Jpk>

"I am the door of the sheep":



John 10: 1:10

Yn wir, yn wir, meddaf i chwi, Yr hwn nid yw yn myned i mewn drwy'r drws i gorlan y defaid, eithr sydd yn dringo ffordd arall, lleidr ac ysbeiliwr yw. Ond yr hwn sydd yn myned i mewn drwy'r drws, bugail y defaid ydyw. I hwn y mae'r drysor yn agoryd, ac y mae'r defaid yn gwrando ar ei lais ef: ac y mae efe yn galw ei ddefaid ei hun erbyn eu henw, ac yn eu harwain hwy allan. Ac wedi iddo yrru allan ei ddefaid ei hun, y mae efe yn myned o'u blaen hwy: a'r defaid sydd yn ei ganlyn ef, oblegid y maent yn adnabod ei lais ef. Ond y dieithr nis canlynant, eithr ffoant oddi wrtho: oblegid nad adwaenant lais dieithriaid. Y ddameg hon a ddywedodd yr Iesu wrthynt: ond hwy ni wybuant pa bethau ydoedd y rhai yr oedd efe yn eu llefaru wrthynt.

Am hynny yr Iesu a ddywedodd wrthynt drachefn, Yn wir, yn wir, meddaf i chwi, Myfi yw drws y defaid. Cynifer oll ag a ddaethant o'm blaen i, lladron ac ysbeilwyr ŷnt: eithr ni wrandawodd y defaid arnynt. Myfi yw'r drws: os â neb i mewn trwof fi, efe a fydd cadwedig; ac efe a â i mewn ac allan, ac a gaiff borfa. Nid yw lleidr yn dyfod ond i ladrata, ac i ladd, ac i ddistrywio: myfi a ddeuthum fel y caent fywyd, ac y caent ef yn helaethach.

John 10: 1:10

"Very truly, I tell you, anyone who does not enter the sheepfold by the gate but climbs in by another way is a thief and a bandit. The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep hear his voice. He calls his own

sheep by name and leads them out. When he has brought out all his own, he goes ahead of them, and the sheep follow him because they know his voice. They will not follow a stranger, but they will run from him because they do not know the voice of strangers.' Jesus used this figure of speech with them, but they did not understand what he was saying to them.

So again Jesus said to them, "Very truly, I tell you, I am the gate for the sheep. All who came before me are thieves and bandits; but the sheep did not listen to them. I am the gate. Whoever enters by me will be saved, and will come in and go out and find pasture. The thief comes only to steal and kill and destroy. I came that they may have life, and have it abundantly.

George Frideric Handel Messiah

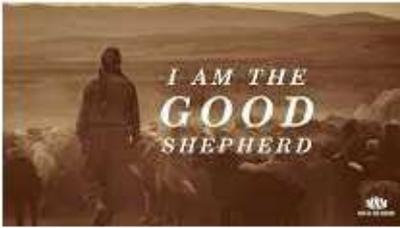
"And he shall feed his flock"

Sylvia McNair (soprano); Anne Sofie von Otter (mezzo-soprano); Academy and Chorus of St. Martin-in-the-Fields/Sir Neville Marriner

"And he shall feed his flock" is from Handel's "Messiah" and this performance features Swedish mezzo-soprano Anne Sofie von Otter and American soprano Sylvia McNair with the Academy and Chorus of St. Martin-in-the-Fields conducted by Sir Neville Marriner. It was from the 250th anniversary performance of the world premiere of "Messiah" in Dublin.

<https://www.youtube.com/watch?v=zTCUC0wBkR0> (from start to 5:14)

"I am the good shepherd":



John 10: 11-18

'I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand, who is not the shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and runs away—and the wolf snatches them and scatters them. The hired hand runs away because a hired hand does not care for the sheep. I am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father. And I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life in order to take it up again. No one takes it from me, but I lay it down of my own accord. I have power to lay it down, and I have power to take it up again. I have received this command from my Father.'

The Lord's my shepherd, I'll not want.

He makes me down to lie in pastures green; he leadeth me the quiet waters by.

My soul he doth restore again, and me to walk doth make within the paths of righteousness, e'en for his own name's sake.

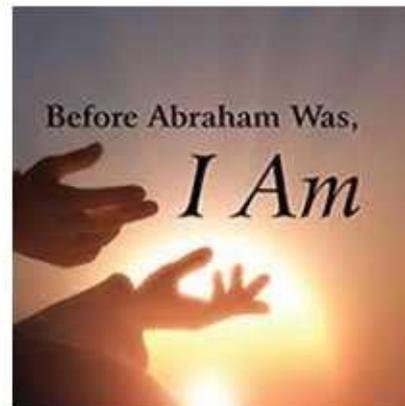
Yea, though I walk in death's dark vale,
yet will I fear none ill,
for thou art with me and thy rod
and staff me comfort still.

My table thou hast furnished
in presence of my foes.
My head thou dost with oil
anoint,
and my cup overflows.

Goodness and mercy all my life
shall surely follow me,
and in God's house forevermore
my dwelling place shall be.

<https://www.bbc.co.uk/programmes/p05n1dyd>

"Before Abraham was, I am":



Ioan 8: 48-59

Yna yr atebodd yr Iddewon, ac y dywedasant wrtho ef, Onid da yr ydym ni yn dywedyd, mai Samaritan wyt ti, a bod gennyt gythraul? Yr Iesu a atebodd, Nid oes gennyf gythraul; ond yr wyf fi yn anrhydeddu fy Nhad, ac yr ydych chwithau yn fy nianrhydeddu innau. Ac nid wyf fi yn ceisio fy ngogoniant fy hun: y mae a'i cais, ac a farn. Yn wir, yn wir, meddaf i chwi, Os ceidw neb fy ymadrodd i, ni wêl efe farwolaeth yn dragywydd. Yna y dywedodd yr Iddewon wrtho, Yr

awron y gwyddom fod gennyt gythraul. Bu Abraham farw, a'r proffwydi; ac meddi di, Os ceidw neb fy ymadrodd i, nid archwaetha efe farwolaeth yn dragywydd. Ai mwy wyt ti nag Abraham ein tad ni, yr hwn a fu farw? a'r proffwydi a fuant feirw: pwy yr wyt ti yn dy wneuthur dy hun? Yr Iesu a atebodd, Os wyf fi yn fy ngogoneddu fy hun, fy ngogoniant i nid yw ddim: fy Nhad yw'r hwn sydd yn fy ngogoneddu i, yr hwn yr ydych chwi yn dywedyd, mai eich Duw chwi yw. Ond nid adnabuoch chwi ef: eithr myfi a'i hadwaen ef. Ac os dywedaf nad adwaen ef, myfi a fyddaf debyg i chwi, yn gelwyddog: ond mi a'i hadwaen ef, ac yr wyf yn cadw ei ymadrodd ef. Gorfoledd oedd gan eich tad Abraham weled fy nydd i: ac efe a'i gwelodd hefyd, ac a lawenychodd. Yna y dywedodd yr Iddewon wrtho, Nid wyt ti ddengmlwydd a deugain eto, ac a welaist ti Abraham? Yr Iesu a ddywedodd wrthynt, Yn wir, yn wir, meddaf i chwi, Cyn bod Abraham, yr wyf fi. Yna hwy a godasant gerrig i'w taflu ato ef. A'r Iesu a ymguddiodd, ac a aeth allan o'r deml, gan fyned trwy eu canol hwynt: ac felly yr aeth efe heibio.

John 8: 48-59

The Jews answered him, 'Are we not right in saying that you are a Samaritan and have a demon?' Jesus answered, 'I do not have a demon; but I honour my Father, and you dishonour me. Yet I do not seek my own glory; there is one who seeks it and he is the judge. Very truly, I tell you, whoever keeps my word will never see death.' The Jews said to him, 'Now we know that you have a demon. Abraham died, and so did the prophets; yet

you say, "Whoever keeps my word will never taste death." Are you greater than our father Abraham, who died? The prophets also died. Who do you claim to be?" Jesus answered, 'If I glorify myself, my glory is nothing. It is my Father who glorifies me, he of whom you say, "He is our God", though you do not know him. But I know him; if I were to say that I do not know him, I would be a liar like you. But I do know him and I keep his word. Your ancestor Abraham rejoiced that he would see my day; he saw it and was glad.' Then the Jews said to him, 'You are not yet fifty years old, and have you seen Abraham?' Jesus said to them, 'Very truly, I tell you, before Abraham was, I am.' So they picked up stones to throw at him, but Jesus hid himself and went out of the temple.

David Bahn
The eighth "I am" statement
– the most profound of all!



The eighth "I am" statement read in John 8:58, is, according to the David Bahn, Senior Pastor, St John Lutheran Church, Cypress, Texas, the most profound of all of them. He says:

"Here Jesus makes two improbable claims that rocked the world of the Jews to whom he was speaking, and should give

us pause. He said that he existed before Abraham who had died perhaps 2000 years prior to Jesus of Nazareth. He also equated himself to God, taking the holy name that God revealed to Moses in the burning bush (Exodus 3:14), and which was so holy that the people of Jesus' day would not even utter it out loud.

Their reaction? They pick up stones to throw at Jesus, but are thwarted in that attempt for Jesus' time had not yet come (cf. John 7:6). Instead, Jesus hid himself and left the temple.

Some say that the saddest verse in the Bible is Judges 2:10. Others might suggest, "Jesus wept." Still others might suggest Genesis 3:6. I might say that the last part of John 8:59 is the saddest: Jesus leaves the temple. The Son of God, through whom the whole universe was made, comes to his own, should have been the object of their worship. He came to fulfill the whole Law. He came to be among God's people, and he has no place in the Temple dedicated to the God who sent him.

"But Jesus is the eternal I AM. He was and is and is to come. He will leave the temple, but he will be eternally present with his people – those who call upon him in faith. This eighth "I am" statement of Jesus establishes him as our Lord and God. He is our Redeemer and Friend, the source and centre of all truth."

Duw Abram, molwch ef,
 yr hollalluog Dduw,
 yr Hen Ddihenydd, Brenin nef,
 Duw, cariad yw.
 I'r lôr, anfeidrol Fod,

boed mawl y nef a'r llawr;
 ymgrymu wnafl, a rhof y clod
 i'r enw mawr.

Duw Abram, molwch ef;
 ei holddigonol ddawn
 a'm cynnal ar fy nhaith i'r nef
 yn ddiogel iawn;
 i eiddil fel myfi
 fe'i geilw'i hun yn Dduw;
 trwy waed ei Fab ar Galfari
 fe'm ceidw'n fyw.

Er bod y cnawd yn wan,
 er gwaethaf grym y byd,
 drwy ras mi ddof i hyfryd fan
 fy nghartref clyd;
 mi nofia'r dyfnder llaith
 â'm trem ar lesu cu;
 af drwy'r anialwch erchyll maith
 i'r Ganaan fry.

Holl dyrfa'r nef a gân
 mewn diolch yn gytûn
 i'r Tad a'r Mab a'r Ysbryd Glân
 eu mawl sydd un:
 O henffych, lôr di-lyth;
 clodforaf gyda hwy
 Dduw Abraham a'm Duw innau
 byth
 heb dewi mwy.

*God of Abram, praise him,
 almighty God,
 Old Elder, King of heaven,
 God, love is.
 To the Lord, infinite Be,
 be it the praise of heaven and the
 earth;
 I bow down, and I will give praise
 to the great name.*

*God Abram, praise him;
 his all-round talent
 and sustain me on my journey to
 heaven
 very safely;
 to a frail like
 me he calls himself God;
 through the blood of his Son on
 Calvary he
 will keep me alive.*

Although the flesh is weak,
despite the power of the world,
by grace I will come to the delight of
my cosy home;
the damp depths swim
with my gaze upon a cursed Jesus;
I go through the horrific long desert
to the Ganaan above.

All the multitude of the heavens sing
in thanksgiving
to the Father and the Son and the
Holy Spirit of
their praise:
O ye old, unfaithful Lord;
I will praise with them the
God of Abraham and my God for
ever more.

<https://www.youtube.com/watch?v=goOK5vwzUeQ> (from 0:14 to 2:45)

A talk by John Jones on Ellis Wynne



Ellis Wynne was an 18th century clergyman who wrote one of the most important and influential pieces of Welsh language literature. Born in Lasynys near Harlech, (pictured above) he was related on his father's side to the noble Wynn family of Talsarnau. Through his mother's side, he inherited Lasynys where he spent the rest of his life.

Film, *Ellis Wynne and Y Lasynys*

<https://www.youtube.com/watch?v=TcRtEh9J2TQ>
(2:30- 3:22)

News footage of David Lloyd George unveiling Ellis Wynne plaque, Lasynys, 1922



https://www.youtube.com/watch?v=VzNx_SkXkl0

Little is really known about him, though it's believed that he received his education in Chester before going to Jesus College, Oxford in 1692 where he may have graduated in Law before being persuaded by a friend, Humphrey Hymphreys, the Bishop of Bangor, to take Holy orders. He then served as a priest in Llandanwg, Llanbedr and Llanfair near Harlech. One can assume that he spent his life as a typically literary country vicar in the Llyn Peninsula, in the days before the early Methodist Revivals.

Although a respected cleric, translator and hymn writer, he's best known for *Gweledigaethau'r Bardd Cwsg/Visions of the Sleeping Bard*, a Welsh prose classic, first published in London in 1703. It's actually a loose adaptation of a Spanish poem, which describes savage pictures of contemporary evils in a series of satirical visions highlighting societies' sinfulness and immorality. In it, the Sleeping Bard is led through a series of visions by an angel on earth and by the sleep master and sinners towards Hell. Ellis Wynne maintained that the established

church was the only means of salvation. By the beginning of the 20th century, no fewer than 32 editions of *Gweledigaethau* had appeared and it has been translated into many languages. It's believed that Ellis Wynne proposed a second part as a vision of Heaven but, on hearing that he had been charged with plagiarism, he apparently threw the manuscript onto the fire.

The natural scenery of the Arduwy valley clearly influenced him and, in the *Visions*, we come across unmistakable descriptions of scenes and places around his home area. It's a region also rich in folklore and historic associations. Harlech Castle, about twenty years before his birth, had been the scene of battles between Roundhead and Cavaliers and the last stand made by the Welsh for King Charles, battles that members of his extended family would have fought.

I find certain parallels here between *Gweledigaethau* and Bunyan's *Pilgrim's Progress*, written twenty years earlier, and its pessimistic mood clearly reflects the religious doctrines and beliefs of the time

In 1710 Ellis Wynne was asked to edit a new and revised edition of the Book of Common Prayer by Humphrey Hymphreys, who had by this time become the Bishop of Hereford, but wrote little more other than some hymns and carols.

Ellis Wynne Excerpt, *Gweledigaethau y Bardd Cwsg*



Benjamin West *The Bard*, c 1778 © Tate

Ellis Wynne

Excerpt, *The Visions of the Sleeping Bard*

(Gweledigaethau y Bardd Cwsg)

II. "The Vision of Death in his nethermost court"

"One long, cold, and dark winter's night, when one-eye'd Phœbus well nigh had reached his utmost limit in the south and, from afar, lowered upon Great Britain and all the Northern land, and when it was much warmer in the kitchen of Glyn Cywarch than at the top of Cader Idris, and better in a cosy room with a warm bedfellow than in a shroud in the lychgate, I was meditating upon a talk I had had by the fireside with a neighbour concerning the brevity of human life, and how certain it was that death would come to all, and yet how uncertain its coming. Thus engaged, I had just lain down, and was half-asleep, when I felt a heavy weight stealthily creeping over me, from head to heel, so that I could not move a finger—my tongue only was unbound. I perceived, methought, a man upon my chest, and above him, a woman. After eyeing him carefully I recognised by his

strong odours, dewy locks and bleary eyes, that the man was no other than my good Master Sleep. "I pray you, sir," cried I, squeaking, "what have I done to you that you bring that witch here to torment me?" "Hush," said he, "it is only my sister Nightmare; we twain are going to pay our brother Death a visit, and want a third to accompany us, and lest thou shouldst resist we came upon thee, just as he does, unawares. Consequently come thou must." "Alas," I cried, "must I die?" "Nay," said Nightmare, "we will spare thee this time." "But," said I, "your brother Death has never spared anyone yet who came beneath his stroke—he who wrestled with the Lord of Life himself, though it was little he gained by that contest." Nightmare, at that word, rose up angrily and departed. "Come along," cried Sleep, "thou wilt never repent of thy journey." "Well," said I, "may there never be night in Slepton, and may Nightmare never have rest save on an awl's point if ye bring me not back where ye found me."

Ellis Wynne died in 1734 and was buried under the communion table of Llanfair church where there's a commemorative stained glass window.

His best known hymn is *Myfi yw'r Atgyfodiad Mawr*, based on the Gospel of St. John: 11 "I am the resurrection and the life", a hymn associated with Holy Week.

Myfi yw'r Adgyfodiad mawr,
Myfi yw Gwawr y bywyd;
Caiff pawb a'm cred,
medd f'Arglwydd Dduw,
Er trengu, fyw mewn eilfyd.

A'r sawl sy'n byw mewn ufudd
gred
I Mi caiff drwydded llefol,
Nad allo angau, brenin braw,
Ddrwg iddaw yn dragwyddol.

Yn wir, yn wir, medd Gwir ei
Hun,
Pob cyfryw ddyd sy'n gwrando
Fy ngair gan gredu'r Tad a'm
rhoes,
Mae didranc einioes ganddo.

Yr hwn sy'n ffyddlawn ufuddhau,
Trwy ffydd, i'm geiriau hyfryd,
Ni ddaw i farn, ond trwodd
faeth,
O angau caeth i fywyd.

*I am the great Resurrection,
I am the Dawn of life;
All who believe me, shall get,
says my Lord God,
Though they die,
to live in another world.*

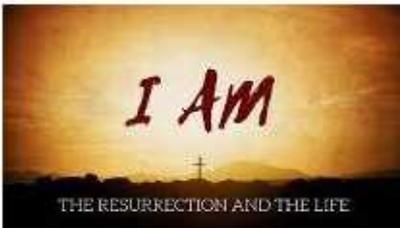
*And those who live in obedient belief
To me shall get vocal access,
Nor shall death, a terrible king, be
able
To draw to himself eternally.*

*Truly, truly, says Truth Himself,
Every such man that hears
My word while believing the
Father who sent me,
Has a deathless life.*

*The one who faithfully obeys,
Through faith, my delightful words,
Shall not come to judgment,
but through he has gone,
From captive death to life.*

<https://www.youtube.com/watch?v=kthvpHaISM4>

"I am the resurrection and the life":



John 11: 1-27

Now a certain man was ill, Lazarus of Bethany, the village of Mary and her sister Martha. Mary was the one who anointed the Lord with perfume and wiped his feet with her hair; her brother Lazarus was ill. So the sisters sent a message to Jesus, 'Lord, he whom you love is ill.' But when Jesus heard it, he said, 'This illness does not lead to death; rather it is for God's glory, so that the Son of God may be glorified through it.' Accordingly, though Jesus loved Martha and her sister and Lazarus, after having heard that Lazarus was ill, he stayed two days longer in the place where he was.

Then after this he said to the disciples, 'Let us go to Judea again.' The disciples said to him, 'Rabbi, the Jews were just now trying to stone you, and are you going there again?' Jesus answered, 'Are there not twelve hours of daylight? Those who walk during the day do not stumble, because they see the light of this world. But those who walk at night stumble, because the light is not in them.' After saying this, he told them, 'Our friend Lazarus has fallen asleep, but I am going there to awaken him.' The disciples said to him, 'Lord, if he has fallen asleep, he will be all right.' Jesus, however, had been speaking about his death, but they thought

that he was referring merely to sleep. Then Jesus told them plainly, 'Lazarus is dead. For your sake I am glad I was not there, so that you may believe. But let us go to him.' Thomas, who was called the Twin, said to his fellow-disciples, 'Let us also go, that we may die with him.'

When Jesus arrived, he found that Lazarus had already been in the tomb for four days. Now Bethany was near Jerusalem, some two miles away, and many of the Jews had come to Martha and Mary to console them about their brother. When Martha heard that Jesus was coming, she went and met him, while Mary stayed at home. Martha said to Jesus, 'Lord, if you had been here, my brother would not have died. But even now I know that God will give you whatever you ask of him.' Jesus said to her, 'Your brother will rise again.' Martha said to him, 'I know that he will rise again in the resurrection on the last day.' Jesus said to her, 'I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?' She said to him, 'Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world.'

Message by Parchg Richard Brunt

Yn gyntaf oll, hoffwn ddiolch yn fawr i chi am y fraint o fod gyda chi heddiw.
'Myfi yw'r atgyfodiad a'r bywyd' yw testun emyn mawreddog Ellis Wynne o Lasynys (1671-1734) nad yw yng Nghaneuon Ffydd:

Myfi yw'r Atgyfodiad mawr,
Myfi yw gwawr y bywyd;

John Jones's talk about Ellis Wynne has wonderfully reminded us of Ellis Wynne's great hymn of praise based on one of the eight 'I am' sayings of Jesus we have heard today from John's Gospel:

'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.' (John 11:25 KJV)

As John said and as Professor E. Wyn James, Cardiff, also says in one of his reflections on Welsh hymns, in 1710 Ellis Wynne was preparing a new edition of the Book of Common Prayer (Llyfyr Gweddi Gyffredin) and, as he was doing this, he discovered that he had an empty page in the book and decided to fill this page with his hymn *Myfi yw'r Atgyfodiad mawr*.

Y mae rhai eglwys yn galw pumed Sul y Grawys yn 'Sul dioddefaint' a'r bythefnos ddilynol yn 'wythnosau'r dioddefaint'. Ar y Sul hwn yn draddodiadol cai credinwyr eu hannog i droi eu sylw at aberth Crist a myfyrio ar y Groes a'r Atgyfodiad.

In some church traditions this Sunday, the fifth Sunday in Lent, is known as Passion Sunday and in the coming weeks we will continue our journey with Christ to Sul y Blodau (Palm Sunday), Maundy Thursday, Good Friday and Easter Sunday.

But let us return to the empty page in the Book of Common Prayer which Ellis Wynne filled with his resurrection hymn, *Myfi yw'r Atgyfodiad mawr*.

I was listening to the author Michael Morpurgo speaking on *A Point of View* on BBC Radio 4 last Friday evening. He said that because of COVID 19 he has been 'hunkered down' in Devon for the past year. He went on to describe the feeling of 'an emptiness inside us' as we are no longer able to meet people face to face and how, through the experience of the past year, he has realised anew how important the live relationship is to him and his audience. I am sure that we are all looking forward to being able to meet family and friends face to face again.

It seems to me that emptiness is a recurring theme through Holy Week and Easter: the popular cry on Palm Sunday 'Hosanna to the Son of David' turning out to be empty words as the cry changes to 'Crucify Him'; the empty Upper Room on Maundy Thursday prepared for Jesus and his disciples to share the Last Supper; the empty cross following the suffering and death of Jesus; and finally, the empty tomb in the garden.



Rudyard Kipling, author of the poem *If*

When I was in college in Aberystwyth, one of my friends

had a poster of Rudyard Kipling's poem *If* on his wall, and more recently I came across the poem again when a family in Clapham Junction Welsh chapel asked for it to be included in their son's baptismal service. The poet calls us to fill 'the unforgiving minute' with something worthwhile, hopeful, and positive:

"If you can fill the unforgiving minute
With sixty seconds' worth of distance run—
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!"

As we prepare this Lent to follow the Easter story, the 'Hosanna' returns; the empty Upper Room is filled with the friendship and fellowship of Jesus and his disciples; the empty cross becomes a symbol of God's love for the world; and the empty tomb a testimony to the Risen Christ.

For Christians through the ages, the empty tomb and the appearances of the risen Jesus to his disciples has been the foundation of their faith.

Cyfeirient at y bedd gwag a'i ymddangosiadau i'w ddisgyblion fel prawf iddo atgyfodi o blith y meirw, ac ar sail ei atgyfodiad ef aethant i gyhoeddi y byddai pawb a gredai ynndo yn cael eu hatgyfodi hefyd.
Pa wahaniaeth, felly, a wna credu yn yr atgyfodiad?

What difference, then, does believing in the resurrection make?

Pob gwahaniaeth yn ôl yr ysgrythur, a hynny ar lefel gymdeithasol a phersonol. Yn gymdeithasol cydiodd y Cristnogion yn Jerwsalem mewn ffordd newydd o fyw gan rannu adnoddau ei gilydd ac estyn cymorth i'r gwan.

Ac yn bersonol fe gafodd Mair Magdalen, er enghraifft, obaith newydd yng nghanol ei galar. Derbyniodd Pedr, oedd wedi gwadu Iesu, faddeuant a gwaith newydd.

Returning to the message of Ellis Wynne's hymn - emyn ar thema marwolaeth yw'r emyn hwn. Ellis Wynne includes a heading that the hymn is a funeral hymn and the funeral service traditionally begins with the words of John chapter 11: 'Myfi yw'r Atgyfodiad a'r bywyd - I am the resurrection, and the life'.

Eto nid emyn trist sydd yma ond emyn sy'n llawn gobaith, a llawn sicrwydd.

Rather than 'Myfi yw'r Atgyfodiad mawr,' Ellis Wynne wrote in the original version of his hymn: 'Myfi yw'r Atgyfodiad cryf - I am the strong resurrection' and we give thanks for the strength of the love of Jesus Christ for each one of us as we journey together towards Easter. Amen

Gweddi'r Arglwydd/Lord's Prayer

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.

Love divine, all loves excelling,

joy of heav'n, to earth come
down,
fix in us thy humble dwelling,
all thy faithful mercies crown.
Jesus, thou art all compassion,
pure, unbounded love thou art.
Visit us with thy salvation;
enter ev'ry trembling heart.

Come, Almighty, to deliver,
let us all thy life receive.
Suddenly return, and never,
nevermore thy temples leave.
Thee we would be always
blessing,
serve thee as thy hosts above,
pray, and praise thee without
ceasing,
glory in thy perfect love.

Finish, then, thy new creation;
true and spotless let us be.
Let us see thy great salvation
perfectly restored in thee.
Changed from glory into glory,

till in heav'n we take our place,
till we cast our crowns before
thee,
lost in wonder, love and praise.

<https://www.bbc.co.uk/programmes/p05gxvbx>

Closing music:

Francis Poulenc

Organ Concerto in G minor

Daniel Oyarzabal (organ);
Orquesta Sinfónica de Castilla y
León/Carlos Dominguez-Nieto
*Filed live at Catedral de León,
Spain, 2013*

https://youtu.be/47_IPETjxTU
(19:27 to end)

Readers:

"I am the bread of life":

John 6: 25-35

Rowenna Hughes

"I am the light of the world":

John 8: 12-20

Wyn Davies

"I am the way, the truth, the life":

John 14: 1-7

Mark Walter

"I am the true vine":

Ioan 15: 1-11

Megan Evans

"I am the door of the sheep":

Ioan 10: 1:10

Catrin Treharne

"I am the good shepherd":

John 10: 11-18

Neil Evans

"Before Abraham was, I am":

Ioan 8: 48-59

Rachel Hughes

**A talk by John Jones on
Ellis Wynne**

John Jones

Ellis Wynne

Excerpt, Gweledigaethau y Bardd

Cwsg

John Jones

Ellis Wynne

Excerpt, The Visions of the

Sleeping Bard

(Gweledigaethau y Bardd Cwsg)

Mark Salmon

"I am the resurrection and the life":

John 11: 1-27

David Evans

Message by Parchg Richard

Brunt, Gweddi'r Arglwydd and

Blessing:

Richard Brunt

Links script

Neil Evans

Producer Mike Williams