

**Capel y Boro**  
**Sun 4 April 2021, 11am**

**Easter Sunday**  
**Communion Service:**  
***The Passion of Christ***



**Music before the service:**  
**Pietro Mascagni**  
***Cavalleria rusticana***  
**Easter Hymn**

Eva-Maria Westbroek (Santuzza):  
Chorus and Orchestra of the  
Royal Opera House, Covent  
Garden/Sir Antonio Pappano

**Opening music:**  
**Johann Sebastian Bach**  
***St John Passion* opening**  
Britten Sinfonia/ Daniel Hyde

**Intrada**

***When I survey the wondrous***  
***cross***  
(Isaac Watts)

**Gwenallt**  
***Iwdas Isgariot***

***Dros bechadur buost farw***  
(William Williams, Nazareth)

*Maudy Thursday:*

**John 18: 1-14**  
The Betrayal and Arrest of Jesus /  
Jesus before the High Priest

**Ioan 18: 15-27**  
Peter Denies Jesus / The High  
Priest Questions Jesus / Peter  
Denies Jesus Again

**Ioan 18: 28-40**  
Jesus before Pilate / Jesus  
Sentenced to Death

***O! tyred i'n gwaredu, lesu da,***  
(John Roberts, Bro Aber)

*Good Friday:*

**John 19: 1-16**  
Jesus is flogged

**Wyre Davies reports from**  
**outside Col. Gaddafi's**  
**compound in Tripoli, Libya**  
24 August 2011 (BBC News)

**John 19: 17-30**  
The Crucifixion of Jesus  
*Read by Wyre Davies*

**Silence**

**Gwilym Bowen on the**  
**Evangelist in St John Passion**

**J S Bach**  
***St John Passion*, excerpt, John**  
**19: 23-27 (The soldiers**  
**dividing Christ's possessions)**  
Gwilym Bowen (Evangelist);  
Britten Sinfonia/ Daniel Hyde

**Ioan 19: 31-37**  
Jesus's Side Is Pierced

***O Iesu Mawr***  
(David Charles, Llef)

*Holy Saturday:*

**Edwin Muir**  
***The Transfiguration***

***Tydi, a roddaist liw i'r wawr***  
(T Rowland Hughes)

*Easter Sunday:*

**Stephen Evans – interviewed**  
**as witness to the terror**  
**attacks on the World Trade**  
**Centre, New York,**  
11 September 2001 (BBC News)

**Stephen Evans reports on a**  
**mystery 'Robin Hood' donor**  
**in Braunschweig, Germany,**  
5 March 2012 (BBC News)

**John 20: 1-18**  
The Resurrection  
*Read by Stephen Evans*

***Thine be the Glory***  
(E L Budry trans. R B Hoyle)

**Mark 16: 1-8**

**Message and Lord's Prayer by**  
**Parchg Peter Dewi Richards**

***O Sacred Head, sore wounded***  
(Paul Gerhardt trans. J W  
Alexander, R Davies, tune J S Bach)

**Communion**

***I will sing the wondrous story***  
(F H Rowley, *Hyfrydol*)

**Blessing**

**Closing music:**  
**Johann Sebastian Bach**  
***St John Passion* final chorus**  
Britten Sinfonia/ Daniel Hyde

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**Music before the service:**  
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***Cavalleria rusticana***  
**Easter Hymn**

Eva-Maria Westbroek (Santuzza):  
Chorus and Orchestra of the  
Royal Opera House, Covent  
Garden/Sir Antonio Pappano

<https://www.youtube.com/watch?v=n6D5ZNwqYB0>

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**Opening music:**  
**Johann Sebastian Bach**  
***St John Passion* opening**  
Britten Sinfonia/ Daniel Hyde

Premiered online 28 March, this  
complete *St John Passion* can be  
enjoyed for free until 27 April.

<https://www.youtube.com/watch?v=gOaQPJT-DOY> (13:42-17:11)

## Intrada

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

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

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## Welcome to our Easter

Sunday service from Capel y  
Boro as we look at the events of  
Holy Week from Maundy  
Thursday through to the Passion  
of Christ and his resurrection. In  
last Sunday's service Rob  
Nicholls told us to bear in mind  
that people chanting Hosanna at  
Christ's entry into Jerusalem on  
Palm Sunday were some of the  
same people who by Good Friday  
were chanting Crucify him. We  
are looking at a week of  
tumultuous events for individuals  
and crowds.

The Easter story is about good  
triumphing over evil and one  
person dying for all of us and for  
our sins. But the cruellest events  
of Christ's Passion are still with  
us today – though if you look  
deeper there are, as Rob said last  
week, good stirrings in society  
too. We have asked two of  
Wales's most distinguished BBC  
reporters to read passages from  
St John's Gospel and as well as  
the darkness they encounter as  
part of their work they reflect on  
the goodness too. Our opening  
music this morning was from a  
brand new and free concert (they  
welcome donations) streamed on  
the Britten Sinfonia and Saffron

Hall website and youtube of  
Bach's *St John Passion* (you can  
watch it until 27 April). Janet  
Keefe told me about it at the end  
of last week's service and I am so  
glad she did. As watching young  
tenor Gwilym Bowen sing the  
role of the Evangelist in this new  
recording I thought that there  
was perhaps a similarity between  
Bach's device of an everyman  
narrator telling us the story of  
Christ's Passion to that of say a  
reporter or journalist and I asked  
Gwilym for his thoughts on that  
and we shall hear from him later.

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## When I survey the wondrous cross

on which the Prince of glory  
died,  
my richest gain I count but loss,  
and pour contempt on all my  
pride.

Forbid it, Lord, that I should  
boast  
save in the death of Christ, my  
God!  
All the vain things that charm me  
most,  
I sacrifice them through his  
blood.

See, from his head, his hands, his  
feet,  
sorrow and love flow mingled  
down.  
Did e'er such love and sorrow  
meet,  
or thorns compose so rich a  
crown?

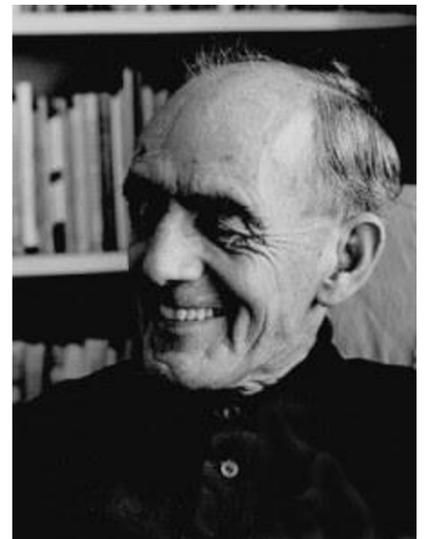
Were the whole realm of nature  
mine,  
that were a present far too small.  
Love so amazing, so divine,  
demands my soul, my life, my all.

<https://www.youtube.com/watch?v=9EikGeNuoBA>

## Gwenallt

### *Iwdas Isgariot*

Rhaid oedd i'r cwmni gwirion  
wrth dy fedr  
I gadw'r cyfri ac i gasglu'r pres,  
Ni hidiai loan ac ni faliai Pedr,  
Rhaid oedd wrth aur i ddod â  
Duw yn nes:  
Yr elusennau aml a odrai'r gist,  
A'r Pasg a'i gwagiodd, gyda'i win  
a'i fwyd,  
Ac ar y farchnad gwerthaist ti dy  
Grist  
Gan wybod y dôi'n rhydd o'u  
magl a'u rhwyd.  
Gresyn dy grogi cyn codi Mab y  
Dyn  
A rhannu eilwaith win a bara  
croyw,  
Y Groes yn codi'r brad oddi ar  
dy fin  
A golchi d'arian brwnt yn  
berffraith loyw;  
Gallaset fel Pedr wylo'n chwerw  
dost  
A gweld y gist yn llawn ar  
Bentecost.



Gwenallt 1899-1968

### *Judas Iscariot*

*The innocent companions because  
of your deviousness  
had to keep count and collect the  
money. John didn't care and Peter  
didn't worry,*

*You had to have gold to bring God closer:*

*The charities often lined the chest which Easter emptied for its wine and food*

*And on the market you sold your Christ*

*Knowing you would loosen away from the snare and net*

*Pity you were hanged before raising the son of man,*

*And sharing again wine and plain bread.*

*The Cross lifts the betrayal off your lip*

*And washes your dirty money perfectly clean.*

*You could have, like Peter, wept bitter tears,*

*And seen the chest fully replenished at Pentecost.*

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### **Dros bechadur buost farw**

Dros bechadur, ar y pren  
Y dioddefaist hoelion llymion  
Nes it orfod crymu pen;  
Dwed i mi, ai fi oedd hwnnw  
Gofiodd cariad rhad mor fawr –  
Marw dros un bron â suddo  
Yn Gehenna boeth i lawr.

Dwed i mi, a wyt yn maddau  
Cwmpo ganwaith  
i'r un bai?

Dwed a ddeui byth i galon  
Na all gynnig 'difarhau?  
Beth yw pwysau'r beiau mwyaf  
A faddei? O ba ri?  
Pa un drymaf yw fy mhechod  
Ai griddfannau Calfari?

Arglwydd, rhaid i mi gael bywyd;  
Mae y meiau yn rhy fawr  
Fy euogrwydd sy'n cydbwyso  
Â mynyddoedd mwya'r llawr:  
Rhad faddeuant, gwawria bellach,  
Gwna garcharor caeth yn rhydd,  
Fu'n ymdreiglo mewn tywyllwch,  
Nawr i weled golau'r dydd.

*For a sinner thou didst die  
For a sinner, on the tree*

*Thou didst suffer sharp nails  
Until thou hadst to bow thy head;  
Tell me, whether it was I  
Whom such great free love  
remembered -  
To die for one almost sinking  
Down in hot Gehenna.*

*Tell me, dost thou forgive  
Falling a hundred times  
into the same fault?  
Say whether thou Wilt ever come to  
a heart  
That is not able to offer to repent?  
What is the weight of the greatest  
faults  
Which thou wilt forgive? Of what  
number?  
Which one is weightiest: my sin  
Or the groaning of Calvary?*

*Lord, I must obtain life;  
The faults are too great  
My guilt outweighs  
The great mountains of the earth:  
Free forgiveness, dawn henceforth  
Set the captive prisoner free  
Who was moving in the darkness  
Now to see the light of day.*

<https://www.youtube.com/watch?v=LMLHpQ8KEqs>

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*Maudy Thursday:*

### **John 18: 1-14**

*The Betrayal and Arrest of Jesus /  
Jesus before the High Priest*



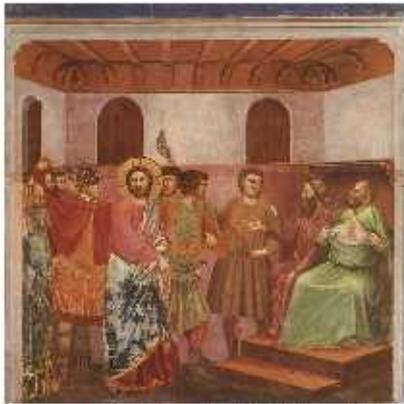
Giotto *Betrayal and arrest of Christ*, 1305,  
Scrovegni Chapel, Padua

After Jesus had spoken these words, he went out with his disciples across the Kidron valley to a place where there was a garden, which he and his disciples entered. Now Judas, who betrayed him, also knew the place, because Jesus often met there with his disciples. So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. Then Jesus, knowing all that was to happen to him, came forward and asked them, 'For whom are you looking?' They answered, 'Jesus of Nazareth.' Jesus replied, 'I am he.' Judas, who betrayed him, was standing with them. When Jesus said to them, 'I am he,' they stepped back and fell to the ground. Again he asked them, 'For whom are you looking?' And they said, 'Jesus of Nazareth.' Jesus answered, 'I told you that I am he. So if you are looking for me, let these men go.' This was to fulfil the word that he had spoken, 'I did not lose a single one of those whom you gave me.' Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?'

So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.

## Ioan 18: 15-27

Peter Denies Jesus /The High Priest Questions Jesus / Peter Denies Jesus Again



Giotto Christ before the High Priest, 1305, Scrovegni Chapel, Padua

Yr oedd Simon Pedr yn canlyn Iesu, a disgybl arall hefyd. Yr oedd y disgybl hwn yn adnabyddus i'r archoffeiriad, ac fe aeth i mewn gyda Iesu i gyntedd yr archoffeiriad, ond safodd Pedr wrth y drws y tu allan. Felly aeth y disgybl arall, yr un oedd yn adnabyddus i'r archoffeiriad, allan a siarad â'r forwyn oedd yn cadw'r drws, a daeth â Pedr i mewn. A dyma'r forwyn oedd yn cadw'r drws yn dweud wrth Pedr, "Tybed a wyt tithau'n un o ddisgyblion y dyn yma?" "Nac ydyf," atebodd yntau. A chan ei bod yn oer, yr oedd y gweision a'r swyddogion wedi gwneud tân golosg, ac yr oeddent yn sefyll yn ymdwymo wrtho. Ac yr oedd Pedr yntau yn sefyll gyda hwy yn ymdwymo.

Yna holodd yr archoffeiriad Iesu am ei ddisgyblion ac am ei ddysgeidiaeth. Atebodd Iesu ef: "Yr wyf fi wedi siarad yn agored wrth y byd. Yr oeddwn i bob amser yn dysgu mewn synagog ac yn y deml, lle y bydd yr Iddewon i gyd yn ymgynnull; nid wyf wedi siarad dim yn y dirgel. Pam yr wyt yn fy holi i? HOLA'r rhai sydd wedi clywed yr hyn a leferais wrthynt.

Dyma'r sawl sy'n gwybod beth a ddywedais i." Pan ddywedodd hyn, rhoddodd un o'r swyddogion oedd yn sefyll yn ei myl gernod i Iesu, gan ddweud, "Ai felly yr wyt yn ateb yr archoffeiriad?" Atebodd Iesu, "Os dywedais rywbeth o'i le, rho dystiolaeth ynglŷn â hynny. Ond os oeddwn yn fy lle, pam yr wyt yn fy nharo?" Yna anfonodd Annas ef, wedi ei rwymo, at Caiaffas, yr archoffeiriad.

Yr oedd Simon Pedr yn sefyll yno yn ymdwymo. Meddent wrtho felly, "Tybed a wyt tithau'n un o'i ddisgyblion?" Gwadodd yntau: "Nac ydyf," meddai. Dyma un o weision yr archoffeiriad, perthynas i'r un y torrodd Pedr ei glust i fwrdd, yn gofyn iddo, "Oni welais i di yn yr ardd gydag ef?" Yna gwadodd Pedr eto. Ac ar hynny, canodd y ceiliog.

## John 18:15-27

*Simon Peter and another disciple followed Jesus. Since that disciple was known to the high priest, he went with Jesus into the courtyard of the high priest, but Peter was standing outside at the gate. So the other disciple, who was known to the high priest, went out, spoke to the woman who guarded the gate, and brought Peter in. The woman said to Peter, 'You are not also one of this man's disciples, are you?' He said, 'I am not.' Now the slaves and the police had made a charcoal fire because it was cold, and they were standing round it and warming themselves. Peter also was standing with them and warming himself.*

*Then the high priest questioned Jesus about his disciples and about his teaching. Jesus answered, 'I have spoken openly to the world; I have always taught in synagogues and in*

*the temple, where all the Jews come together. I have said nothing in secret. Why do you ask me? Ask those who heard what I said to them; they know what I said.' When he had said this, one of the police standing nearby struck Jesus on the face, saying, 'Is that how you answer the high priest?' Jesus answered, 'If I have spoken wrongly, testify to the wrong. But if I have spoken rightly, why do you strike me?' Then Annas sent him bound to Caiaphas the high priest.*

*Now Simon Peter was standing and warming himself. They asked him, 'You are not also one of his disciples, are you?' He denied it and said, 'I am not.' One of the slaves of the high priest, a relative of the man whose ear Peter had cut off, asked, 'Did I not see you in the garden with him?' Again Peter denied it, and at that moment the cock crowed.*

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## Ioan 18: 28-40

Jesus before Pilate / Jesus Sentenced to Death

Aethant â Iesu oddi wrth Caiaffas i'r Praetoriwm. Yr oedd yn fore. Nid aeth yr Iddewon eu hunain i mewn i'r Praetoriwm, rhag iddynt gael eu halogi, er mwyn gallu bwyta gwledd y Pasg. Am hynny, daeth Pilat allan atynt hwy, ac meddai, "Beth yw'r cyhuddiad yr ydych yn ei ddwyn yn erbyn y dyn hwn?" Atebasant ef, "Oni bai fod hwn yn droseddwr, ni buasem wedi ei drosglwyddo i ti." Yna dywedodd Pilat wrthynt, "Cymerwch chwi ef, a barnwch ef yn ôl eich Cyfraith eich hunain." Meddai'r Iddewon wrtho, "Nid yw'n gyfreithlon i ni roi neb i farwolaeth."

Felly cyflawnwyd y gair yr oedd Iesu wedi ei lefaru i ddangos beth

fyddai dull y farwolaeth oedd yn ei aros. Yna, aeth Pilat i mewn i'r Praetoriwm eto. Galwodd Iesu, ac meddai wrtho, "Ai ti yw Brenin yr Iddewon?" Atebodd Iesu, "Ai ohonot dy hun yr wyt ti'n dweud hyn, ai ynteu eraill a ddywedodd hyn wrthynt amdanaf fi?" Atebodd Pilat, "Ai Iddew wyf fi? Dy genedl dy hun a'i phrif offeiriaid sydd wedi dy drosglwyddo di i mi. Beth wnaethost ti?" Atebodd Iesu, "Nid yw fy nheyrnas i o'r byd hwn. Pe bai fy nheyrnas i o'r byd hwn, byddai fy ngwasanaethwyr i yn ymladd, rhag imi gael fy nhrosglwyddo i'r Iddewon.

Ond y gwir yw, nid dyma darddle fy nheyrnas i." Yna meddai Pilat wrtho, "Yr wyt ti yn frenin, ynteu?" "Ti sy'n dweud fy mod yn frenin," atebodd Iesu. "Er mwyn hyn yr wyf fi wedi cael fy ngeni, ac er mwyn hyn y deuthum i'r byd, i dystiolaethu i'r gwirionedd. Y mae pawb sy'n perthyn i'r gwirionedd yn gwrando ar fy llais i." Meddai Pilat wrtho, "Beth yw gwirionedd?"

Wedi iddo ddweud hyn, daeth allan eto at yr Iddewon ac meddai wrthynt, "Nid wyf fi'n cael unrhyw achos yn ei erbyn. Ond y mae'n arfer gennyh i mi ryddhau un carcharor ichwi ar y Pasg. A ydych yn dymuno, felly, imi ryddhau ichwi Frenin yr Iddewon?" Yna gwaeddasant yn ôl, "Na, nid hwnnw, ond Barabbas." Terfysgwr oedd Barabbas.

*John 18: 28-40*

*Then they took Jesus from Caiaphas to Pilate's headquarters. It was early in the morning. They themselves did not enter the headquarters, so as to avoid ritual*

*defilement and to be able to eat the Passover. So Pilate went out to them and said, 'What accusation do you bring against this man?' They answered, 'If this man were not a criminal, we would not have handed him over to you.' Pilate said to them, 'Take him yourselves and judge him according to your law.' The Jews replied, 'We are not permitted to put anyone to death.' (This was to fulfil what Jesus had said when he indicated the kind of death he was to die.)*

*Then Pilate entered the headquarters again, summoned Jesus, and asked him, 'Are you the King of the Jews?' Jesus answered, 'Do you ask this on your own, or did others tell you about me?' Pilate replied, 'I am not a Jew, am I? Your own nation and the chief priests have handed you over to me. What have you done?' Jesus answered, 'My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here.'*

*Pilate asked him, 'So you are a king?' Jesus answered, 'You say that I am a king. For this I was born, and for this I came into the world, to testify to the truth. Everyone who belongs to the truth listens to my voice.' Pilate asked him, 'What is truth?'*

*After he had said this, he went out to the Jews again and told them, 'I find no case against him. But you have a custom that I release someone for you at the Passover. Do you want me to release for you the King of the Jews?' They shouted in reply, 'Not this man, but Barabbas!' Now Barabbas was a bandit.*

**O! tyred i'n gwaredu, Iesu da,**  
Fel cynt y daethost ar dy newydd wedd,  
A'r drysau 'nghau, at rai dan ofnus bla,  
A'u cadarnhau â nerthol air dy hedd:  
Llefara dy dangnefedd yma nawr,

A dangos inni greithiau d'aberth nawr.  
Yn d' aberth di mae'n gobaith ni o hyd,  
Ni ddaw o'r ddaear ond llonyddwch brau;  
O hen gaethiwed barn rhyfeloedd byd,  
Hiraethwn am y cymod sy'n rhyddhau:  
Tydi, Gyfryngwr byw rhwng,  
Duw a dyn,  
Rho yn ein calon ras i fyw'n gytûn.

Cyd-fyw'n gytûn fel brodyr fyddo'n rhan,  
A'th gariad yn ein cynnal drwy ein hoes;  
Na foed i'r arfog cry' orthrymu'r gwan,  
Ac na bo grwm i ni ond grym y groes:  
Rhag gwae y dilyw tân, O!  
trugarha,  
A thyred i'n gwaredu, Iesu da.

*O Christ, now come and save us, save us, Lord,  
As once Thou didst in guise and aspect new,  
Behind closed doors, to those who suffered dread,  
And soothed them with thy noble words of peace:  
Proclaim to us this day that self-same word,  
And show the wounds of thy great sacrifice.*

*Our hope still comes from thy great sacrifice,  
On earth we have but fragile unison;*

*Weary of wordly wars and servitude  
We long for real freedom, concord  
too:*

*Give us the living peace "twixt God  
and man, Give us the fragrant grace  
and live as one*

*Teach us to live united, brotherlike,  
Supported by thy love our whole  
lives through,*

*Let not the force of arms oppress  
the weak,*

*Our sole and only power is the  
cross;*

*From fire's deluge, Lord, protect us  
now.*

[https://www.youtube.com/watch?v=M\\_IVsgPOguY](https://www.youtube.com/watch?v=M_IVsgPOguY)

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*Good Friday:*

### **John 19: 1-16**

Jesus is flogged



Piero della Francesca *The Flagellation*  
c1468–1470 Galleria Nazionale delle  
Marche, Urbino

Then Pilate took Jesus and had him flogged. And the soldiers wove a crown of thorns and put it on his head, and they dressed him in a purple robe. They kept coming up to him, saying, 'Hail, King of the Jews!' and striking him on the face. Pilate went out again and said to them, 'Look, I am bringing him out to you to let you know that I find no case against him.' So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, 'Here is the man!' When

the chief priests and the police saw him, they shouted, 'Crucify him! Crucify him!' Pilate said to them, 'Take him yourselves and crucify him; I find no case against him.' The Jews answered him, 'We have a law, and according to that law he ought to die because he has claimed to be the Son of God.'

Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, 'Where are you from?' But Jesus gave him no answer. Pilate therefore said to him, 'Do you refuse to speak to me? Do you not know that I have power to release you, and power to crucify you?' Jesus answered him, 'You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.' From then on Pilate tried to release him, but the Jews cried out, 'If you release this man, you are no friend of the emperor. Everyone who claims to be a king sets himself against the emperor.'

When Pilate heard these words, he brought Jesus outside and sat on the judge's bench at a place called The Stone Pavement, or in Hebrew Gabbatha.

Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, 'Here is your King!' They cried out, 'Away with him! Away with him! Crucify him!' Pilate asked them, 'Shall I crucify your King?' The chief priests answered, 'We have no king but the emperor.' Then he handed him over to them to be crucified.

### **Wyre Davies reports from outside Col. Gaddafi's compound in Tripoli, Libya** 24 August 2011 (BBC News)



Wyre Davies under fire in Tripoli, 2011  
– his report had to be cut short

*Wyre Davies is a Welsh journalist, and correspondent for BBC News. After studying Latin American politics at university, he joined BBC News where he became a foreign correspondent in Latin America. In 2000 he transferred to a job as correspondent at BBC Wales, reporting on stories across Wales and appearing on Wales Today together with the BBC's Six and Ten o'clock news.*

*Since 2005, he has undertaken occasional assignments to both Palestine and Israel, and in April 2010 was appointed permanent Middle East correspondent, under fellow Welshman, BBC Middle East editor Jeremy Bowen. He covered the 2011 Egyptian protests from within Tahrir Square.*

*Here he is reporting from outside Col Gaddafi's compound in Tripoli, Aug 2011. He had to duck for cover to avoid heavy arms fire coming from inside the complex forcing him to cut his report short.*

<https://www.bbc.co.uk/news/av/world-africa-14649053>

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## John 19: 17-30

The Crucifixion of Jesus  
*Read and introduced by*  
Wyre Davies



Happy Easter to you all wherever you are. It's a huge pleasure to be asked to make this recording today. I am here with my family in Llanrhystud in West Wales, it is a very peaceful scene but this is a time of year when we are reminded of the importance of testimony and witness and of acts of kindness in adversity.

Now in my role as a foreign correspondent and as a war reporter I have often been witness to traumatic events across the world in Palestine and Israel, in Libya and Syria and further afield in Brazil and Venezuela. Often even in the most trying of times you come across humility and forgiveness that leaves a lasting impression, a father in Libya who lost all four of his sons to a brutal regime, yearning to just have their bodices returned, a daughter whose cameraman father was killed during clashes in Brazil honouring the importance of his work or refugees from Syria struggling in a cold Lebanese winter surviving thanks only to the generosity of others.

So with much of that in mind here is the passage on The Crucifixion from the Gospel of John:

Carrying the cross by himself, he went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified him, and with him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the cross. It read, 'Jesus of Nazareth the King of the Jews.' Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. Then the chief priests of the Jews said to Pilate, 'Do not write, "The King of the Jews", but, "This man said, I am King of the Jews."' Pilate answered, 'What I have written I have written.' When the soldiers had crucified Jesus, they took his clothes and divided them into four parts, one for each soldier. They also took his tunic; now the tunic was seamless, woven in one piece from the top. So they said to one another, 'Let us not tear it, but cast lots for it to see who will get it.' This was to fulfil what the scripture says,

'They divided my clothes among themselves,  
and for my clothing they cast lots.'

And that is what the soldiers did.

Meanwhile, standing near the cross of Jesus were his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw his mother and the disciple whom he loved standing beside her, he said to his mother, 'Woman, here is your son.' Then he said to the disciple, 'Here is your mother.'

And from that hour the disciple took her into his own home.

After this, when Jesus knew that all was now finished, he said (in order to fulfil the scripture), 'I am thirsty.' A jar full of sour wine was standing there. So they put a sponge full of the wine on a branch of hyssop and held it to his mouth. When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit.



Giotto *The Crucifixion*, 1305, Scrovegni Chapel, Padua

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## Silence

Michelangelo's *Pietà*



Michelangelo *Pietà*, 1498-9, St Peter's Basilica, The Vatican, Rome

*As we reflected on the moment of Christ's Crucifixion we have been looking at Michelangelo's sublime Pietà in St Peter's Basilica in Rome followed by an image from the Vietnam war by the great photographer Sir Don McCullin. who said that though he grew up sceptical of religion having witnessed so many conflicts as part of his work inextricably linked with various faiths, he could not escape the inevitability that some of the compositions of his work can take*

on a religious tableau resonance, soldiers cradling an injured colleague in a pieta-like scene.



Sir Don McCullin Wounded Soldier against Wall, Vietnam, 1968 © Don McCullin

Like Wyre, the tenor Gwilym Bowen, finds himself in front of a camera, so to speak, telling us about extraordinary events. He is singing the Evangelist, or John, in Bach's "St John Passion." Bach writes for figures such as Christ in his oratorio but he has one narrator who threads the action together. Some have likened the part of the evangelist to a news reporter. But a reporter is often defined as a dispassionate observer to convey the facts underpinning the emotion. But with John's special relationship with Christ, is this neutrality really the case in Bach's evangelist? Gwilym has his own view on this, let's join him now:

### Gwilym Bowen on the Evangelist in St John Passion



Hello and very happy Easter to everyone. I'm here to talk about the role of the evangelist and what it means to recount it in the words of St John in the translation of Martin Luther the

events of Maundy Thursday and Good Friday up until the Crucifixion. And to think about this question of neutrality and if the evangelist is an impartial observer, a kind of everyman guiding the audience or congregation through the events of the day. There has long been a tradition in Britain and in church-led German performance that the Evangelist is along those lines and does not get stuck into the emotional weight to be found in the choruses and the arias. And that can be a very beautiful approach but for me that doesn't get to the heart of what Bach was setting out to do.

As opposed to some of the earlier Passion evangelists which in general are much simpler recitations such as you find in Schutz's setting, which are really not all that different from a plain chant with some added accompaniment and occasional rhetorical flourishes. In Bach the evangelist's recitatives just wring out every possible expressiveness from a text even in one that is often repeating 'this happened' and 'then this happened' where the expressive potential for that might be limited... but not in the hands of Bach.

So I wanted to talk about one recitative in particular which gets across the character of John the Evangelist. And words like 'character' and 'scene' and 'role' belong to theatre and I don't want to go that far. These are not dramatic pieces which have dramatic conflict between characters. But this is a man. He is John the Evangelist and he has one key obsession and there is one key give-away that this is a personal devotional account. And

if it is not intervening in the way that Peter tries to and then fails very badly.

Following a recitative towards the end after the soldiers have quibbled about how to divide Jesus's possessions there is a very boisterous chorus with extremely lively orchestra and then a recitative with words that either prophesise from the Hebrew Bible or are words from Jesus himself. And this is Bach's mission throughout the piece and so it is important that we note that it is not an account of neutral behaviour. Immediately after this is one of the most extraordinarily painful accounts of an extremely painful day. And it is preceded by this throwaway line about what the soldiers did. And then we come to this completely new world of pain. And these named people - his mother and his mother's sister and Mary Magdalene - who John knew and was there with, and then as Jesus sees his mother and the disciple that he loved, every bit of already very painful harmonies gummed up with all these passing notes which make everything worse and here:

[Da nun Jesus seine Mutter sahe und den Jünger dabei stehen, den er lieb hatte, spricht er zu seiner Mutter:

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother:]

and this extraordinary melting phrase goes into something a bit more gentle as it focuses on this disciple he loved who was John. John himself is there at the foot of the cross describing Jesus

turning to him and saying  
“Woman behold this is your son”  
and “see this is your mother”  
something so painful and  
personal I can’t see this as any  
kind of neutral observation. In  
that short recitative we get the  
picture that John the Evangelist  
was a man, a human being, as are  
we all. And that is the point of all  
this suffering, who it is for, and  
who caused it.  
And why Good Friday is good.

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### **J S Bach**

#### ***St John Passion, excerpt, John 19: 23-27 (after the Crucifixion and the soldiers dividing Christ’s clothes)***

Gwilym Bowen (Evangelist);  
William Gaunt (Jesus); Britten  
Sinfonia/ Daniel Hyde

Here is Gwilym Bowen in the  
excerpt he describes from *St John  
Passion*, in German followed by  
English, after the Crucifixion as  
the soldiers are dividing Christ’s  
clothes:

#### **Evangelist:**

Die Kriegsknechte aber, da sie  
Jesum gekreuziget hatten,  
nahmen seine Kleider und  
machten vier Teile, einem  
jeglichen Kriegesknechte sein  
Teil, dazu auch den Rock.  
Der Rock aber war ungenähet,  
von oben an gewürket durch und  
durch. Da sprachen sie  
untereinander:

#### **Chorus:**

Lasset uns den nicht zerteilen,  
sondern darum lösen,  
wes er sein soll.

#### **Evangelist:**

Auf daß erfüllet würde die  
Schrift, die da saget: ‘Sie haben  
meine Kleider unter sich

geteilet und haben über meinen  
Rock das Los geworfen.’ Solches  
taten die Kriegesknechte.  
Es stund aber bei dem Kreuze  
Jesu seine Mutter und seiner  
Mutter Schwester, Maria,  
Kleophas Weib, und Maria  
Magdalena. Da nun Jesus seine  
Mutter sahe und den Jünger  
dabei stehen, den er lieb hatte,  
spricht er zu seiner Mutter:

#### **Jesus:**

Weib, siehe, das ist dein Sohn!

#### **Evangelist:**

Darnach spricht er zu dem  
Jünger:

#### **Jesus:**

Siehe, das ist deine Mutter!

#### **Chorale:**

Er nahm alles wohl  
in acht in der letzten Stunde,  
seine Mutter noch bedacht,  
setzt ihr ein’ Vormunde.  
und dich nicht betrübe!

#### **Evangelist:**

Und von Stund an nahm sie der  
Jünger zu sich. Darnach, als Jesus  
wußte, daß schon alles vollbracht  
war, daß die Schrift erfüllet  
würde, spricht er:

#### **Jesus:**

Mich dürstet!

#### **Evangelist:**

Da stund ein Gefäße voll Essigs.  
Sie fülleten aber einen Schwamm  
mit Essig and legten ihn um einen  
Isopen, und hielten es ihm dar  
zum Munde. Da nun Jesus den  
Essig genommen hatte, sprach er:

#### **Jesus:**

Es ist vollbracht!

### ***St John Passion, excerpt, John 19: 23-27***

#### **Evangelist**

*Then the soldiers, when they had  
crucified Jesus, took his garments,  
and made four parts, to every  
soldier a part; and also his coat:  
now the coat was without seam,  
woven from the top throughout.  
They said therefore among  
themselves:*

#### **Chorus:**

*Let us not rend it, but cast lots for it,  
whose it shall be:*

#### **Evangelist:**

*That the scripture might be fulfilled,  
which saith, they parted my raiment  
among them, and for my vesture  
they did cast lots. These things  
therefore the soldiers did. Now  
there stood by the cross of Jesus his  
mother, and his mother’s sister,  
Mary the wife of Cleophas, and  
Mary Magdalene. When Jesus  
therefore saw his mother, and the  
disciple standing by, whom he loved,  
he saith unto his mother:*

#### **Jesus:**

*Woman, behold thy son!*

#### **Evangelist:**

*Then saith he to the disciple:*

#### **Jesus:**

*Behold thy mother!*

#### **Chorale:**

*He thought of everything  
in his last hour, and gave his mother  
one to protect her.  
Thou too should rightly act,  
loving God and man, that thou canst  
die untroubled and without anxiety.*

#### **Evangelist:**

*And from that hour that disciple  
took her unto his own home. After  
this, Jesus knowing that all things*

were now accomplished, that the scripture might be fulfilled, saith:

**Jesus:**

I thirst.

**Evangelist:**

Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said:

**Jesus:**

It is finished

<https://www.youtube.com/watch?v=gOaQPJT-DOY> (1:34:55 – 1:41:48)

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Gwilym Bowen studied at Trinity College, Cambridge and the Royal Academy of Music, and has sung Bach, Monteverdi and Handel with the Dunedin Consort and BBC National Orchestra of Wales, Polyphony and the Orchestra of the Age of Enlightenment, Academy of Ancient Music, City of Birmingham Symphony Orchestra, Seattle Symphony, Melbourne Symphony, Concerto Copenhagen and the Australian Chamber Orchestra. His recordings include Bach's Mass in B Minor on Hyperion and Handel's "Brockes Passion" with AAM and Richard Egarr, and in 2021 he sings in Britten's "A Midsummer Night's Dream" at the Grange Park Festival.

**If you would to watch the entire performance of Bach's "St John Passion" with Gwilym Bowen you can watch it at your leisure for free on this link until April 27. There is also a pdf of the programme:**

<https://events.saffronhall.com/whats-on/view/britten-sinfonia-st-john-passion>

## Ioan 19: 31-37

Jesus's Side Is Pierced



Anonymous *The Crucifixion* from *Korzenna*, c.1440 National Museum Kraków

Yr Iddewon gan hynny, fel nad arhoai'r cyrff ar y groes ar y Saboth, oherwydd ei bod yn ddarpar-wyl, (canys mawr oedd y dydd Saboth hwnnw,) a ddeisyfasant ar Peilat gael torri eu hesgeiriau hwynt, a'u tynnu i lawr. Yna y milwyr a ddaethant, ac a dorasant esgeiriau'r cyntaf, a'r llall yr hwn a groeshoeliasid gydag ef. Eithr wedi iddynt ddyfod at yr Iesu, pan welsant ef wedi marw eisoes, ni thorasant ei esgeiriau ef.

Ond un o'r milwyr a wanodd ei ystlys ef â gwaywffon: ac yn y fan daeth allan waed a dwfr. A'r hwn a'i gwelodd, a dystiolaethodd; a gwir yw ei dystiolaeth: ac efe a wŷr ei fod yn dywedyd gwir, fel y credoch chwi. Canys y pethau hyn a wnaethpwyd, fel y cyflawnid yr ysgrythur, Ni thorri asgwrn ohono. A thrachefn, ysgrythur

arall sydd yn dywedyd, Hwy a edrychant ar yr hwn a wanasant.

*John 19:31-37*

Since it was the day of Preparation, the Jews did not want the bodies left on the cross during the sabbath, especially because that sabbath was a day of great solemnity. So they asked Pilate to have the legs of the crucified men broken and the bodies removed. Then the soldiers came and broke the legs of the first and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. (He who saw this has testified so that you also may believe. His testimony is true, and he knows that he tells the truth.) These things occurred so that the scripture might be fulfilled, 'None of his bones shall be broken.' And again another passage of scripture says, 'They will look on the one whom they have pierced.'

---

**O Iesu mawr, rho d'anian bur**

I eiddil gwan mewn anial dir,  
I'w nerthu drwy'r  
holl rwystrau sy  
Ar ddyrys daith  
i'r Ganaan fry.

Pob gras sydd yn  
yr Eglwys fawr,  
Fry yn y nef neu ar y llawr,  
Caf feddu'r oll,  
eu meddu'n un,  
Wrth feddu d'anian di dy hun.

Mi lyna'n dawel wrth dy draed,  
Mi ganaf am rinweddau'r gwaed,

Mi garia'r groes,  
mi nofia'r don,  
Ond cael dy anian  
dan fy mron.

*O great Jesus, impart Thy pure  
nature*

*To a feeble, frail one in a  
wilderness,*

*To strengthen him through  
all the obstacles*

*On a difficult journey  
to the Canaan above.*

*Every grace which is  
in the great Church,  
Above in heaven and down on  
earth,  
All shall I have,  
to possess them is the same,  
As to possess Thy very own nature.*

*I shall cling quietly to Thy feet,  
I shall sing of the virtues of Thy  
blood,  
I shall carry the cross,  
I shall swim the wave,  
If only I have Thy nature  
beneath my breast.*

<https://www.youtube.com/watch?v=Uh0cD8siSRY>

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*Holy Saturday:*

And now we move to the next day, Holy Saturday, when we had the burial of Jesus as recorded in John 19: 38-42. "After these things, Joseph of Arimathea, who was a disciple of Jesus, though a secret one because of his fear of the Jews, asked Pilate to let him take away the body of Jesus. Pilate gave him permission; so he came and removed his body. Nicodemus, who had at first come to Jesus by night, also came, bringing a mixture of myrrh and aloes, weighing about a hundred pounds. They took the

body of Jesus and wrapped it with the spices in linen cloths, according to the burial custom of the Jews. Now there was a garden in the place where he was crucified, and in the garden there was a new tomb in which no one had ever been laid. And so, because it was the Jewish day of Preparation, and the tomb was nearby, they laid Jesus there."

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**Edwin Muir**  
***The Transfiguration***



Edwin Muir (1887-1959)

So from the ground we felt that  
virtue branch  
Through all our veins till we  
were whole, our wrists  
As fresh and pure as water from  
a well,  
Our hands made new to handle  
holy things,  
The source of all our seeing  
rinsed and cleansed  
Till earth and light and water  
entering there  
Gave back to us the clear  
unfallen world.  
We would have thrown our  
clothes away for lightness,  
But that even they, though sour  
and travel stained,

Seemed, like our flesh, made of  
immortal substance,  
And the soiled flax and wool lay  
light upon us  
Like friendly wonders, flower and  
flock entwined  
As in a morning field. Was it a  
vision?  
Or did we see that day the  
unseeable  
One glory of the everlasting  
world  
Perpetually at work, though  
never seen  
Since Eden locked the gate that's  
everywhere  
And nowhere? Was the change in  
us alone,  
And the enormous earth still left  
forlorn,  
An exile or a prisoner? Yet the  
world  
We saw that day made this  
unreal, for all  
Was in its place. The painted  
animals  
Assembled there in gentle  
congregations,  
Or sought apart their leafy  
oratories,  
Or walked in peace, the wild and  
tame together,  
As if, also for them, the day had  
come.  
The shepherds' hovels shone, for  
underneath  
The soot we saw the stone clean  
at the heart  
As on the starting-day. The  
refuse heaps  
Were grained with that fine dust  
that made the world;  
For he had said, 'To the pure all  
things are pure.'  
And when we went into the  
town, he with us,  
The lurkers under doorways,  
murderers,  
With rags tied round their feet  
for silence, came  
Out of themselves to us and  
were with us,

And those who hide within the  
labyrinth  
Of their own loneliness and  
greatness came,  
And those entangled in their own  
devices,  
The silent and the garrulous liars,  
all  
Stepped out of their dungeons  
and were free.  
Reality or vision, this we have  
seen.  
If it had lasted but another  
moment  
It might have held for ever! But  
the world  
Rolled back into its place, and we  
are here,  
And all that radiant kingdom lies  
forlorn,  
As if it had never stirred; no  
human voice  
Is heard among its meadows, but  
it speaks  
To itself alone, alone it flowers  
and shines  
And blossoms for itself while  
time runs on.  
But he will come again, it's said,  
though not  
Unwanted and unsummoned; for  
all things,  
Beasts of the field, and woods,  
and rocks, and seas,  
And all mankind from end to end  
of the earth  
Will call him with one voice. In  
our own time,  
Some say, or at a time when time  
is ripe.  
Then he will come, Christ the  
uncrucified,  
Christ the dis-crucified, his death  
undone,  
His agony unmade, his cross  
dismantled—  
Glad to be so—and the  
tormented wood  
Will cure its hurt and grow into a  
tree  
In a green springing corner of  
young Eden,

And Judas damned take his long  
journey backward  
From darkness into light and be a  
child  
Beside his mother's knee, and the  
betrayal  
Be quite undone and never more  
be done.

---

**Tydi, a roddaist liw i'r wawr,**  
A hud i'r machlud mwyn,  
tydi, a luniaist gerdd a sawr,  
y gwanwyn yn y llwyn:  
O cadw ni rhag colli'r hud  
sydd heddiw'n crwydro drwy'r  
holl fyd.

Tydi, a lunaist gan i'r nant,  
a'i su i'r goedwig werdd;  
tydi, a roist i'r awel dant,  
ac i'r ehedydd gerdd:  
O cadw ni rhag dyfod dydd  
na yrr ein calon gân yn rhydd.

Tydi, a glywaist lithriad traed  
ar ffordd Calfaria gynt;  
tydi, a welaist ddfafnau gwaed  
y Gŵr ar ddieithr hynt:  
O cadw ni rhag dyfod oes  
heb goron ddrain na chur na  
chroes.

*O Thou who gave the dawn its form  
and gently set the sun;  
O thou who formed the song and  
scent of sylvan springtime green;  
Oh! save us lest the magic goes  
that every place in this world knows.*

*O thou who gave the brook his song  
and murmuring green forest made;  
Who gave the breeze its biting  
tongue and the lark its serenade;  
Oh! save us lest we see a day  
that cause our heart's song go  
away.*

*O thou who once heard hesitant  
steps on Calvary's hill of shame;  
Who saw the blood in trickling  
drops from Man on path so strange;*

*Oh! save us from our future loss;  
No crown of thorns, nor pain, nor  
cross.*

<https://www.youtube.com/watch?v=rh1YL6k3iMo>

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*Easter Sunday:*

Stephen Evans, the Cardiff-born  
journalist lived in Bridgend and  
for many years worked for the  
BBC as their correspondent in  
Berlin, Germany and Seoul, South  
Korea.

**Stephen Evans – interviewed  
as witness to the terror  
attacks on the World Trade  
Centre, New York,**  
11 September 2001 (BBC News)



Stephen Evans came to particular  
prominence in 2001 when he was  
inside the World Trade Centre  
at the time it was struck in the  
terrorist attacks. Here is his eye-  
witness account:

<https://www.youtube.com/watch?v=Bjezhp0rL3M>

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**Stephen Evans reports on a mystery 'Robin Hood' donor in Braunschweig, Germany**  
5 March 2012 (BBC News)



A hospice in Braunschweig Germany was the recipient of 10,000 euros left for it anonymously under the doormat

Evans became the BBC's Seoul correspondent in 2014 but it was during his time as the BBC's Berlin correspondent from 2010 that this report came to my attention as an example of a complete contrast to the sheer evil of the World Trade Centre devastation. What you are about to see is an example of goodness and humanity that doesn't always reach the news though I have to say this is an extraordinary story, this is Stephen Evans reporting on a Robin Hood mystery donor in the German town of Braunschweig in 2012.

<https://www.bbc.co.uk/news/av/world-europe-17254763>

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In 2017 Stephen moved to New South Wales, Australia. He now works at the *Canberra Times* and we join him now from Canberra, after those two reports of his that contrast the hope and light that can be found amidst the darkness in society. And Stephen is going to read from John 20: 1-18 The Resurrection:

**John 20: 1-18**

The Resurrection

*Read and introduced by Stephen Evans*



Greetings to you all from sunny autumnal Canberra, it can get very cold here but today is a very sunny Good Friday. I'm talking to you from the other side of the world at a time of hope. The epidemic seems to be waning. Not disappearing but waning. So we look forward in your case to summer, in my case to the coolness of winter, and maybe the start of international travel. I am going to read to you about The Resurrection what we are thinking about at this time. And as we hear it, my reflection is that this is a time of hope, it is a time to put the terrible year behind us and to move forward. With this message in our hearts:

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, 'They have taken the Lord out of the tomb, and we do not know where they have laid him.' Then Peter and the other disciple set out and went towards the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings

lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that he must rise from the dead. Then the disciples returned to their homes.

But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, 'Woman, why are you weeping?' She said to them, 'They have taken away my Lord, and I do not know where they have laid him.' When she had said this, she turned round and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, 'Woman, why are you weeping? For whom are you looking?' Supposing him to be the gardener, she said to him, 'Sir, if you have carried him away, tell me where you have laid him, and I will take him away.' Jesus said to her, 'Mary!' She turned and said to him in Hebrew, 'Rabbouni!' (which means Teacher). Jesus said to her, 'Do not hold on to me, because I have not yet ascended to the Father. But go to my brothers and say to them, "I am ascending to my Father and your Father, to my God and your God."' Mary Magdalene went and announced to the disciples, 'I have seen the Lord'; and she told them that he had said these things to her.

**Thine be the glory,**  
risen, conqu'ring Son:  
endless is the vict'ry thou o'er  
death hast won;  
angels in bright raiment rolled  
the stone away,  
kept the folded grave-clothes  
where thy body lay.

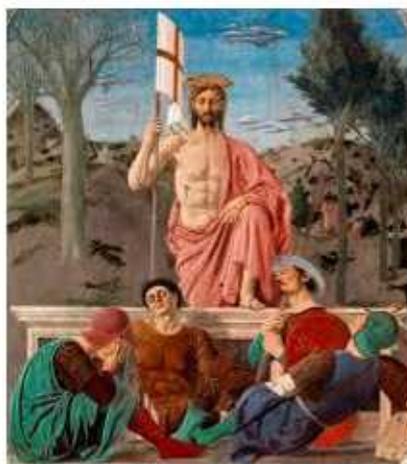
*Refrain:*

Thine be the glory, risen,  
conqu'ring Son;  
endless is the vict'ry thou o'er  
death hast won.

Lo! Jesus meets us, risen from  
the tomb;  
lovingly he greets us, scatters  
fear and gloom;  
let the church with gladness,  
hymns of triumph sing,  
for her Lord now liveth, death  
hath lost its sting.

No more we doubt thee,  
glorious Prince of life;  
life is naught without thee: aid us  
in our strife;  
make us more than conqu'rors,  
thro' thy deathless love:  
bring us safe thro' Jordan to thy  
home above.

<https://www.bbc.co.uk/programmes/p088szdh>



Piero della Francesca, *The Resurrection*,  
Museo Civico of Sansepolcro

## **Accounts of the Resurrection: St John and St Mark**

Stephen Evans gave us the last of our readings today from the Gospel of St John. As Gwilym Bowen points out John is expressive and also very dramatically involved in the action he is describing to us.

St Mark on the other hand could be described as a more dispassionate narrator. As well as varying recollections of the Resurrection between the gospels Mark's account could be seen as more concise. Peter Dewi has chosen a passage from it to accompany his talk this morning and in a few lines Mark very directly and even sparsely tells us about the Resurrection (although in this version unlike the passage Stephen read from John, Mary Magdalene meets Christ later.) Also in the same fuller passage for Mark we get to hear about the two disciples on the road to Emmaus and Christ commissioning the other disciples and urging them to believe in him; and the Ascension, episodes that Peter Dewi will refer to in his talk. Here is the first part of St Mark's account of the Resurrection, 16:1-8.

### **Mark 16: 1-8**

When the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, 'Who will roll away the stone for us from the entrance to the

tomb?' When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, 'Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; he is not here. Look, there is the place they laid him. But go, tell his disciples and Peter that he is going ahead of you to Galilee; there you will see him, just as he told you.' So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

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### **Message and Lord's Prayer by Parchg Peter Dewi Richards**

*Mark 16:6:*

Nid yw Ef yma . He is not here  
Beth mae y Pasg yn ei olygu I ni/.  
A ydym yn wirioneddol yn  
cyffwrth a'r gymdeithas seciwlar I  
ni yn byw ynddi. Mae ei  
phwysigrwydd wedi lleihau yn y  
Gorllewin ond yn y Dwyrain y  
mae dathlu'r Pasg yn dal yn  
brofiad byw.

Easter Sunday. We know what it meant for the Early Church and especially those disciples that shared His mission. Today we can still grasp the Easter experience for Christ is alive in his Spirit. The question I would like to share with you this morning is this:

What did the Resurrection mean to Christ's Disciples?

*Mair/Mary:*

She was so blinded by her grief  
ac yn methu derbyn y coled a'l  
bywyd ar chwal.

There was an intensity to her  
grief that blotted out even the  
words she had spoken before his  
death. He was Gone to her  
forever. Grief sometimes clouds  
out your hope and peace. We  
can lose sight of the power and  
presence of God.

*Peter/Pedr:*

There is a Peter in all of us. One  
day he confesses to the Lordship  
of Christ and the next day  
rebukes Jesus.  
Iddo ef roedd popeth ar ben ac  
am fynd yn ol I bysgota.

*Thomas:*

One Bible commentator called  
him 'A man for the modern age'.  
A man who believes in what he  
can see. He was the thinker who  
asked the questions the others  
would not ask but would like  
some answers. Resurrection was  
not part of the reality of life. It  
cannot happen.

Mae'r hanes ohono yn dod  
wyneb yn wyneb yn un o'r  
digwyddiadau mwyaf grymus yn  
yr Efyngylau' "Yr Arglwydd Yr"

Y ddau ddisgybl ar y ffordd I  
Emaus.

The two disciples who were on  
the way to Emmaus, who were  
they? They were despondent and  
sad. A stranger joined them and  
asked them why they were sad.  
While they were having a meal at  
their home Jesus took some  
bread and broke it. Their eyes  
were opened. It was Jesus.  
Diflannodd yr anobaith a'r  
tristwch. He was alive.

What do these encounters say to  
us? Each of them had their own  
difficulties of faith with the  
Resurrection.

But Jesus appeared to strengthen  
their faith.

He addresses Mary at the point  
of her grief.

Peter at his point of failure.

Thomas at the point where he  
felt the need for reality and  
proof.

The two disciples on the road to  
Emmaus - at the point of their  
despair. And the symbolism  
becomes the vehicle of Jesus's  
presence.

Let us go back to our text 'He is  
not here. Nid yw yma!' Wrth  
ddarllen ymlaen cawnwybod ble y  
mae.

We discover where he is if we  
read further. Tell them I have  
gone before them to Galilee.  
Why Galilee? It was here that the  
first met Him. It was here that  
He called them to be 'fishers of  
men'

He wanted them in Galilee to  
rediscover the Call of Christ.  
Rediscover their enthusiasm and  
what He meant for them.

We all can have that experience  
of Galilee. Rediscovering how  
Jesus called us and to be  
enthusiastic in his service. For as  
Easter reminds us that Jesus is  
Lord He is now to be met, to be  
discovered in our society; our  
world.

It is a reminder that the Christian  
faith is not a set of rules but a  
relationship with the Risen Lord.  
Let us encounter Him where we  
are.

It is interesting to discover what  
happened next in their mission.  
Tradition says that Peter

returned to Jerusalem and was  
crucified upside down as he felt  
unworthy to be crucified as Jesus

Mark also re-ignited his faith and  
went to Alexandria which became  
the most influential and inspiring  
of Churches. Thomas we are told  
came to Britain but we cannot be  
sure. They moved - and in their  
different ways proclaimed what  
Jesus is:

He is not here HE IS RISEN.  
Amen

Ein Tad, yr hwn wyt yn y  
nefoedd,  
sancteiddier dy enw.  
Deled dy deyrnas.  
Gwneler dy ewyllys,  
megis yn y nef, felly ar y ddaear  
hefyd.

Dyro i ni heddiw ein bara  
beunyddiol.  
A maddau i ni ein dyledion,  
fel y maddeuwn ninnau i'n  
dyledwyr.  
Ac nac arwain ni i brofedigaeth,  
eithr gwared ni rhag drwg.  
Canys eiddot ti yw'r deyrnas, a'r  
nerth, a'r gogoniant yn oes  
oesoedd.  
Amen.

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

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**O sacred head, sore wounded,**

Defiled and put to scorn:  
O kingly head, surrounded  
With mocking crown of thorn;  
What sorrow mars thy grandeur?  
Can death thy bloom deflow'r?  
O countenance whose splendor  
The hosts of heav'n adore!

In thy most bitter passion  
My heart to share doth cry.  
With thee for my salvation  
Upon the cross to die.  
Ah, keep my heart thus moved  
To stand thy cross beneath,  
To mourn thee, well-beloved,  
Yet thank thee for thy death.

<https://www.youtube.com/watch?v=3M4uUjibpvw>

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**Communion (5:00)**

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**I will sing the wondrous story**

Of the Christ who died for me.  
How He left His home in glory  
For the cross of Calvary.  
I was lost, but Jesus found me,  
Found the sheep that went  
astray,  
Threw His loving arms around  
me,  
Drew me back into His way.

I was bruised, but Jesus healed  
me;  
Faint was I from many a fall;  
Sight was gone, and fears  
possessed me,  
But He freed me from them all.  
Days of darkness still come o'er  
me,  
Sorrow's paths I often tread,  
But the Saviour still is with me;  
By His hand I'm safely led.

He will keep me till the river  
Rolls its waters at my feet;  
Then He'll bear me safely over,

Where the loved ones I shall  
meet.  
Yes, I'll sing the wondrous story  
Of the Christ who died for me,  
Sing it with the saints in glory,  
Gathered by the crystal sea.

<https://www.bbc.co.uk/programmes/p07cdswy>

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**Closing music:**  
**Johann Sebastian Bach**  
**St John Passion final chorus**  
Britten Sinfonia/ Daniel Hyde

<https://www.youtube.com/watch?v=gOaQPJT-DOY> (2:14:45-2:16:45)

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*Readers:*

**Gwenallt**  
**Iwdas Isgariot**  
Catrin Treharne

**John 18: 1-14**  
The Betrayal and Arrest of Jesus /  
Jesus before the High Priest  
Mark Salmon

**Ioan 18: 15-27**  
Peter Denies Jesus /The High Priest  
Questions Jesus / Peter Denies Jesus  
Again  
Mark Walter

**Ioan 18: 28-40**  
Jesus before Pilate / Jesus Sentenced  
to Death  
Rachel Hughes

**John 19: 1-16**  
Jesus is flogged  
John Jones

**John 19: 17-30**  
The Crucifixion of Jesus  
Wyre Davies

**Gwilym Bowen on the**  
**Evangelist in St John Passion**  
Gwilym Bowen

**Ioan 19: 31-37**  
Jesus's Side Is Pierced  
Megan Evans

**Edwin Muir**  
**The Transfiguration**  
Joshua Games

**John 20: 1-18**  
The Resurrection  
Stephen Evans

**Mark 16: 1-8**  
Rowenna Hughes

**Message and Lord's Prayer by**  
**Parchg Peter Dewi Richards,**  
**Communion and Blessing**  
Peter Dewi Richards

**Script and links** Neil Evans

**Producer** Mike Williams

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