

LLANDUDNO

Cylchgrawn Plywf

Parish Magazine



50p

January 2009

Services

Holy Trinity Church, Mostyn Street

Sundays

- 8.00 am Holy Eucharist
- 10.30 am Sung Eucharist (1st, 3rd & 4th Sundays)
- Matins followed by shortened Eucharist (2nd Sunday)
- Combined Matins and Eucharist (5th Sunday)
- 5.00 pm Evening Prayer
- 6.00 pm Exploring Worship - in Church Hall (2nd Sunday unless notified otherwise)

Weekdays

- 8.30 am Morning Prayer (Tue, Wed & Thurs)
- Holy Eucharist with Morning Prayer (Fri)
- 9.00 am Holy Eucharist (Wed)
- 11.00 am Holy Eucharist (Thurs & Major Saints' Days)
- Holy Eucharist in Welsh (Sat)
- 5.00 pm Evening Prayer (Tue, Wed, Thurs & Fri)

St Tudno's Church Great Orme

- 9.00 am Morning Prayer (Sat)
- 11.00 am Open Air Service (Sun from end of May to end of September)
- On the first Sunday of each month, the service is followed by a shortened Eucharist in the church.

The pattern of Sunday and Weekday services sometimes changes. Please check the calendar in each month's magazine and the weekly bulletin.

The Rector is in Holy Trinity church on most Saturday mornings from 11.30 - 12.00 to see parishioners on any matter – for confessions, spiritual guidance, the booking of baptisms or weddings etc.

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Llandudno

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The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

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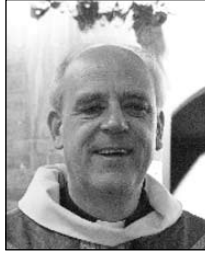
From the Rectory

At the beginning of a New Year we are naturally more aware than usual of the passing of time. We reflect on the past year and what it has brought to us and we wonder what lies before us in the year ahead, we tend to see our lives in the broader context of years rather than the more normal one of days, weeks or maybe months.

For me each year seems to pass more and more speedily and I can hardly believe that in only a year's time we will be ten years into the new century and millennium! With each year that passes the pace of life seems to get faster and faster and everything seems to be in a constant state of change so that, for example, when you buy a new computer or TV or some other piece of electronic equipment you know that it is more or less obsolete before you have even started to use it!

This January many folk will be particularly fearful of possible changes that 2009 may bring to their lives due to the economic situation in the world. They fear the possibility of redundancy, loss of their business or even home, or that they will simply not be able to make ends meet. How sad that people find themselves in this position through no fault of their own.

We live in a very uncertain world, a



world of flux and change in which it is easy to fear for the future. It's more than ever necessary to remind ourselves that beneath all this change and turbulence are the eternal truths of our faith which tell us that ultimately

God is in control.

Each New Year begins with the Feast of the Naming of Jesus which speaks to us of how the infant Jesus is indeed the Saviour of the world. The great Feast of Epiphany and the celebration of the Baptism of Our Lord which follows it, show us how the glory of this Christ was made known to the world and how we can participate in his glory through our own baptism. In a time of change, uncertainty and fear let us carry these abiding truths into 2009 trusting in that Christ to be with us through it all.

I wish you all every blessing for 2009,

Fr John



The Epiphany of Christ by Raphael.

Rector's Notes

The Epiphany

This year we will be celebrating the Epiphany on Sunday 4th January rather than on the traditional date of January 6th. The main reason for this is that the Sunday reading sheets that we use have the Epiphany readings on that date and it would be a shame not to use them. It is the practice in many parts of the Church to allow the Epiphany to be celebrated on the nearest Sunday and the sheets reflect this growing practice. It has the added benefit that a larger number of people will be in church to celebrate the feast day than if it were kept on the 6th which is a Tuesday.

Installation of Bishop Andrew

Our new Bishop is to be installed on Saturday 24th January in the Cathedral. I don't have any further details of the service at the present time and am not sure whether it will be open to anyone who would like to come or will be by ticket only. Full details will be given as soon as they are known. Please pray for Bishop Andrew, his wife Caroline and their children Matthew, Beth, Hannah and Harriet.

Cytûn News

The Week of Prayer for Christian Unity is kept each year from 18th to 25th January. This year the first and last days of the week are both Sundays

and so we will begin the Week with a service in Holy Trinity on 18th at 5 p.m. and end it at St John's Methodist Church on Sunday 25th with the main service of the Week at 6 30 pm. On the intervening weekdays there will be the usual services at 10 30 a.m. each morning in various of our member churches around the town. The venues of these services will be announced later. Please do support this week as much as you are able.

New Cytûn President – Having served eight months more than the usual year's term I will hand the Cytûn Presidency over to the Revd Mike Long of St John's Methodist Church at the concluding service of the Week of Prayer at St John's on Sunday 25th of January. It has been a great privilege to be President and I have enjoyed my term of office but I am quite relieved to be handing over to Mike and wish him every blessing for his term of office.

Thursday Prayers – At the last Cytûn Council it was decided to stop the Thursday Cytûn Prayers which have been held for over a year at St John's. It has been quite an achievement to continue these prayers as long as we have and we thank all those from our member churches who have led the prayers and the faithful few who have continued to support them.

News

St. Luke's Coffee Morning

The annual Coffee Morning for the St. Luke's Hospital for the Clergy was held in Holy Trinity Church Hall at St. Luke's tide. Organised by the families of retired priests in the locality, it raised the record sum of £616.12.

The organisers are grateful for the financial support they received through donations, for the attendance of so many, and for the practical help through the baking of cakes and the manning of stalls.

The inspiration behind the group is Mrs

Marjorie (Dwyfor) Jones, and everyone involved in the event is appreciative of her tremendous leadership. All the moneys received were handed to the Parish of Llandudno for eventual transfer to the St. Luke's Charity Appeal.

Trevor G Davies

Exploring Worship for Advent

How refreshing to have seen our Trygs Young People's Group deliver their modern day version of the Nativity. It was very humbling watching the group at the crossroads, wondering which



Members of TRYGS with a number of senior and junior assistants at the Advent EW.

road they should take to find Jesus. When they finally took the road in front of them, they found Him, not in a palace but in a warm blanket covered cardboard box. The atmosphere was wonderful as was the hearty singing in this service of praise and fellowship.

Thanks to all those who contributed to the service, which ended with prayers and a blessing. The next Exploring Worship Service will be on Sunday, 11th January 2009, at 6.00 pm. Please join us.

*Thank you God for our friends,
And our families too;
Thank you God for everything,
Especially for you.*

Margot Hughes

Parish Fellowship

On behalf of the members may I thank Betty Craven for the excellent speakers we have had for the autumn season. All have been so different but very enjoyable. Looking forward to the New Year programme, it seems we are to have lessons in history, geography and music – not a bad bargain for 30p with a cup of tea included.

This is Betty's last programme as she is finishing at Easter. We thank her again for all the work and time that she has put into these autumn and winter sessions. Vernon will take over from next October. We thank him and all members who helped in so many ways.

We also thank the Rev Dick Owen for the Eucharist he held for us at the last meeting before Christmas.

We enjoyed the Christmas lunch that Dorothy Trent arranged for our Christmas get together. It seems there may be a Father Christmas – by the name of Barbara Yates – at large in Glan Conway!!

Again – Thank you

Spring Programme 2009

Each Tuesday at 2.30pm

20th January – open meeting

27th January – Vernon (to be decided)

3rd February – Miss K Smith, China Travels

10th February – Miss C Jones, Community Health Council

17th February – John Lawson-Reay – to be announced

24th February – Brian Lewis – Edward Elgar, illustrated with music

3rd March – Mrs Pat Farnworth – Slavery

10th March – Ian Toffey – Ambulance Equipment

17th March – Tony Tolson – Fire Safety

24th March – Closing meeting with Eucharist

Adele

MU/Parish Fellowship Christmas Lunch



Members of the Mothers' Union and the Parish Fellowship enjoyed their Christmas lunch at the Queens Hotel.



From the Parish Registers

The Departed

Nov 6th: Margaret Julia Goodchild (86)
of Jubilee Terrave, Conwy
(Cremation at Colwyn Bay)

Nov 10th: Elsie Jones (88)
of Trinity Avenue, Llandudno
(Service at Holy Trinity followed by Burial at The Lawns, Llanrhos)

Nov 11th: Thomas Edward Davies (76)
of Knowles Road, Llandudno
(Cremation at Colwyn Bay)

Nov 13th: Thomas Leonard Breeze (92)
of Moorcroft, Fferm Bach Road, Craig-y-don
(Cremation at Colwyn Bay)

Nov 14th: Audrey Allen (87)
of Park Avenue, Craig-y-don
(Cremation at Colwyn Bay)

November 17th: Lesley Denise Jones (55)
of Kings Avenue, Llandudno
(Cremation at Colwyn Bay)

Attendance Figures for November

Saturday 1st	11.00 am	Bilingual Eucharist	18
All Saints Day			
Sunday 2nd	8.00 am	Holy Eucharist	16
Kingdom I	11.30 am	Sung Eucharist	71
	5.00 pm	Evensong	8

Monday 3rd	11.00 am	Requiem Eucharist	31
All Souls Day	7.30 pm	Requiem Eucharist	50
		Total of Other Weekday Eucharists	22
Sunday 9th	8.00 am	Holy Eucharist	17
Kingdom 2	9.45	Civic Service	c400
Remembrance Sunday	10.55	Act of Remembrance with Holy Eucharist	52
	5.00 pm	Evensong	6
	6.00 pm	Exploring Worship	26
		Total of Other Weekday Eucharists	26
Sunday 16th	8.00 am	Holy Eucharist	15
Kingdom 3	10.30 am	Sung Eucharist	106
	5.00 pm	Evensong	8
		Total of Other Weekday Eucharists	28
Sunday 23rd	8.00 am	Holy Eucharist	15
Christ the King	10.30 am	Sung Eucharist	89
	5.00 pm	Evensong	7
		Total of Other Weekday Eucharists	33
Sunday 30th	8.00 pm	Holy Eucharist	23
Advent I	10.30 am	Sung Eucharist	79
	5.00 pm	Advent Carol Service	56

Calendar for January

Thurs 1st	The Naming of Jesus 11.00 am	Holy Eucharist
Sun 4th	Epiphany Sunday Services at the usual times	
<i>Tues 6th</i>	<i>10.00 am</i>	<i>Julian Meditation Group at Stella Maris</i>
Thurs 8th	10.00 am	Guild of St. Raphael Meeting
	11.00 am	Eucharist with ministry of healing
Sun 11th	The Baptism of Our Lord (Epiphany I) Services at the usual times	
Wed 14th	7.30 pm	Standing Committee
Thurs 15th	7.30 pm	Friends of St. Tudno Committee

Sat 17th 9.30 am Gravestone testing at St. Tudno's churchyard

Sun 18th Epiphany 2

Beginning of the Week of Prayer for Christian Unity. Morning services at the usual times

5.00 pm Opening Service for the Week of Prayer at Holy Trinity

Week of Prayer for Christian Unity

Mon 19th - 10.30 am

Sat 24th daily Services for Unity, venues to be announced

Sat 24th *Installation of Bishop Andrew in Bangor Cathedral*

Sun 25th Conversion of St. Paul the Apostle (Epiphany 3)

Morning services at the usual times

6.30 pm *Final service of the the Week of Prayer for Christian Unity at St. John's Methodist church. During this service the Revd. Mike Long will be installed as President of Cytûn Llandudno*

Letter to the Editor

I was deeply disturbed by the critical letter from 'Garth' published in the December magazine.

People volunteered not only their time but also their cheerful giving to make the coffee morning for St. Lukes' a success. He states that the coffee was a gift from a well-wisher. Were the organisers to refuse a donation?

Does 'Garth' want to upset people so much that we no longer have volunteers trying to do a good turn for others? His requested sign was an insult.

I have not yet found or heard of a perfect person on this earth at present. Surely we should be grateful for all

helpers and accept the imperfections of all as part of our Christian faith.

Mary Evison

This letter raises a number of related issues and there are no easy answers. It is true that the Diocese of Bangor has declared that it has attained Fairtrade status. I am not too sure what this exactly means because a quick check of the Fairtrade Foundation Web site lists the following retail categories that are available as Fairtrade products: beer & ale, biscuits, cakes & brownies, cereals & bars, chocolate, cocoa, coffee, cotton, dried fruit, flowers, fresh fruits, fresh vegetables,

herbs & spices, honey, hot chocolate, ice cream, jams & spreads, juice & soft drinks, nuts/nut oil, quinoa, rice, spirits, sports balls, sugar, sweets, syrup, tea & herbal tea, wine, yoghurt.

A 100% Fairtrade policy is clearly unworkable as the list names many items that are regularly used in the church and church hall. And in any event, how can you possibly police the ingredients used to make, say, a coffee cake?

One complication that comes to mind is that of other organisations with similar objectives. I am thinking particularly of the 'Rainforest Alliance' which is an American Foundation that also certifies products in a similar way. Are we to deny a Rainforest Alliance-certified box of tea bags because they are not certified 'Fairtrade'? The answer could be 'yes' because it is apparently considerably cheaper to be Rainforest Alliance-certified than Fairtrade-certified.

And there are those who contend that these schemes are flawed. They argue that setting an artificially high price encourages more farmers to produce the raw materials which, in turn, create a glut on world markets. And there are the cynics who maintain that the biggest profiteers are those that charge a premium for the products well over and above the proportion that goes to the farmers.

There are many who will argue that our own farmers do not get a fair price from the supermarkets and there are those who will maintain that all meat and eggs should be produced to high ethical standards too. Where does the spirit of the policy stop?

In the case in question, I have been given a different story. The organiser was not aware of the Fairtrade status and would have happily obliged had she known. As to the offensive logo, this was my idea. I was being clever in trying to fill up a blank space and I apologise for adding fuel to the situation.

The PCC has discussed the issue and feels it cannot insist on demanding 100% Fairtrade products on those who use the hall, especially upon those who are otherwise unconnected with the church. However, it would request that users behave reasonably, follow the spirit of the policy and use Fairtrade products when they are readily available. For example, Fairtrade teas and coffees are available in supermarkets and these should be obtained in preference to standard products. If this results in a slight loss to any function, then that is a small price to pay for the ethics of maintaining the policy.

Editor

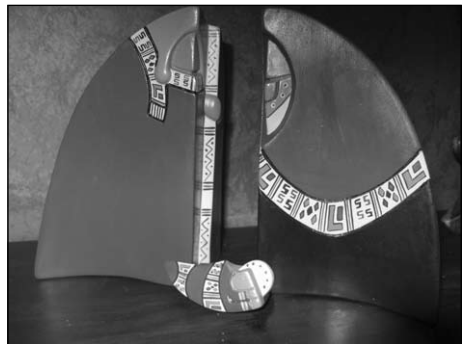
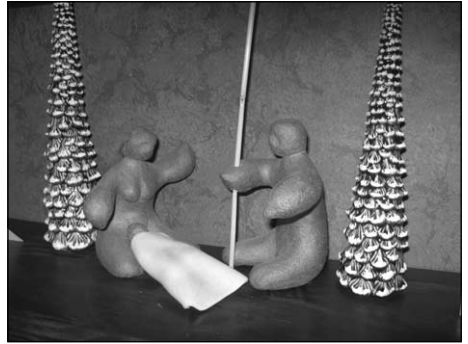
I endorse what Andy has written on this sensitive issue and just want to underline two points that he has made. Firstly that the St. Luke's Coffee morning folk were not aware of the parish policy and to encourage everyone who runs events for the parish to use Fairtrade products where this is practically possible.

Fr John

Christus Natus Est

Pictured are six of Garth and Nia Higginbotham's nativity scenes, collected from around the world. They were displayed at their home on 7 December when their house was open for carols, mince pies and mulled wine

A collection was held for 'Children of Peace' a multifaith charity dedicated to improving relationships between Israeli and Palestinian children. Garth and Nia thank all those who gave so generously to this cause.



The Parish Share or 'Quota' for 2008 was £68412

The Quota is the sum of money that we have to contribute to pay the stipends of our clergy. In 2007 and 2008 we had to pay a substantial sum from our reserves. This year it will be even more and we do not have the reserves.

If you are able, please consider revising your regular giving so the Parish can pay its dues.

If you are a payer of income tax or capital gains tax, please declare regular giving and donations as 'Gift Aid' so HM Customs and Revenue might refund to us the tax you paid on earning your gift.

If you make a donation of £10, the Parish receives an extra £2.50 at no cost to you.

Please contact Stan Whittaker, the Gift Aid Secretary. (Tel: 596796)



Sidespersons

Jan 4th	Barbara Yates Ray Millington Annabel Jones Joyce Crosby	Jan 25th	Dorothy Trent Angela Pritchard Annabel Jones Eira Jones
Jan 11th	Kath Lloyd Adele Arrowsmith Judith Williams Eileen Roberts	Feb 1st	Kath Lloyd Doug Pritchard Judith Williams Adele Arrowsmith
Jan 18th	Sandra Davies Mary Rees Stan Whittaker Joyce Crosby		

Do This in Remembrance of Me

A series about the Eucharist by Father John



Part 8 – Preparing for Communion

Christians have always been aware of the importance of a proper preparation for Communion. St Paul, in his first letter to the Corinthians, warns of the dangers of eating the bread and drinking the cup of the Lord unworthily (1 Cor. 11: 27ff) and over the centuries much advice has been given, and many prayers written to encourage the faithful Christian to be properly prepared for the sacrament. In this article we will explore how we can approach this vital task.

Firstly, there is what is traditionally called ‘**remote preparation**’. By this I mean that our ordinary day to day life itself is an important part of our preparation for our next Communion. We get ready for the Lord to come

to us by the way we live at home, at work, in our leisure activities and by the quality of our relationships etc. And when we come to Communion we bring that whole life to Christ in every aspect – our sorrows and joys, our hopes and fears, our failures and triumphs, our sinfulness and all that is good within us. All this is offered to God and transformed by His grace in the sacrament so we are able to go back into the world to live as renewed servants of Christ.

Then there is ‘**immediate preparation**’. At some point before the Eucharist at which we are to Communicate – perhaps in our prayers the night before, or when we get up on the day itself – we spend some time in prayerful preparation. You can buy lots of books with suggestions for prayer on these occasions and I can recommend some to you if you ask. But it is helpful to focus in on three particular aspects:

1. **Penitence** – our preparation must include an examination of our lives since our last Communion so that we can ask God’s forgiveness for our sins.
2. **Thanksgiving** – each time we come to Communion it is helpful to have something special to thank God for (remember that the name Eucharist means ‘*thanksgiving*’). Most of us shouldn’t find it difficult

to think of something that we particularly want to thank God for at each specific Communion.

3. An **Intention** – something specific to pray for at this particular Eucharist: a sick person, some need in our own life, a situation in the world etc.

The third stage of our preparation should be in church as we wait for the service to begin. It's good to arrive 5/10 minutes beforehand and to spend that time in prayer. Unfortunately in most Anglican churches many members of the congregation seem to spend this time talking to their friends. Sometimes in the porch of a church you will find a notice saying:

Before the service – Speak to God

During the service – Let God speak to you

After the service – Speak to one another

This is surely excellent advice. The time before the service begins is precious and we should learn to use it properly. I'm not suggesting we should ignore our fellow worshippers – we can certainly greet each other and exchange essential information - but surely most of our socialising can wait until afterwards when perhaps there is a cup of

coffee in the hall. Beforehand, kneel or sit quietly in your place and spend the time with God.

In this time before the service we can bring to Him those things we have identified in our earlier prayers – penitence, thanksgiving and intention and then offer our whole life to Him. Please also pray for the celebrant, the preacher and any others taking part in the service.

Quite often these days there are times of silence during the Eucharistic Liturgy. One of these occurs before the Confession when we are bidden to call to mind our sins. It is much easier to use this time profitably if we have spent time beforehand thinking about them.

During the intercessions there may also be a pause in which we are invited to offer our intention for prayer in the silence of our own hearts – again our preparation will bear fruit now. As the Bread and Wine are offered we offer our whole lives with them and in the words of the 5th Eucharistic Prayer of the 2004 rite we can pray: *'made one with him, we offer you these gifts and with them ourselves, a single, holy, living sacrifice.'*

We are never worthy to receive Christ Our Lord in His Holy Sacrament but in his mercy and love he bids us come. A good preparation will simply help us to clear a space in our hearts to receive Him.

Glorious Gorse

If you have become entangled with a gorse bush while out walking, you might be disinclined to apply the epithet 'glorious' to it. However, once you have extricated yourself and picked out a few spines, you might find that the bush (particularly if a large one) is in flower.

Even in the middle of winter, a few flowers can be seen on the large bushes of gorse (*Ulex europaeus*) and during late winter and early spring the numbers of flowers increase to produce a truly glorious blaze of gold. After spring, the numbers of flowers decline but flowering will continue right through the year, giving rise to the old saying that 'when gorse is not in bloom, kissing (or love, depending upon the version) is out of fashion.' During late summer,

the smaller western gorse (*Ulex gallii*) comes into flower so that in areas where the two occur together, such as the Great Orme, there are two flushes of flowers during the year.

Gorse (or furze or whin) is generally a plant of acidic or heathland soils, so why does it grow so vigorously on the limestone Great Orme? The answer is that after the last ice age, pockets of more acidic soil were left on the Great Orme which support the heathland species such as gorse and heather and this mixture of habitats contributes to the natural diversity of the Great Orme.

Gorse is a member of the pea family and the similarity can be seen in the flowers, if not in the rest of the plant. A gorse bush can provide safe shelter for

small birds but the rather vicious spines offer the plant itself little protection against the Great Orme goats and it's not unusual to see a large billy in the middle of a large bush, happily munching away – glorious golden gorse, good for Great Orme goats!



(Ulex europaeus) in flower on the Great Orme.

Christine Jones

Great Hymns — The Beauty of Holiness

The Rev. JSB Monsell was another Victorian clergyman and a prolific writer of hymns. His two hymns which remain in common usage are 'Fight the good fight' and 'O worship the Lord in the beauty of holiness'. The former takes its first line from I Timothy though the latter can be found in I Chronicles 16:29: 'Give unto the Lord the glory due unto his name: bring an offering, and come before him: worship the Lord in the beauty of holiness;' Psalm 29:2: 'Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness;' and Psalm 96:9: 'O worship the Lord in the beauty of holiness: fear before him, all the earth.'

Beauty of holiness? I am a little out of my depth when it comes to deciphering what the chronicler and psalmist meant so I asked a friend who translates bibles for a living. She says:

'As with most Hebrew words, these have a broad range of meaning, and context is king.

'Holiness is a standard translation of *qodesh*. It has the idea of being separate, consecrated or sacred.

'The problem is *hadar*, which can mean anything from ornament or adornment to splendour or honour. Beauty and dignity are also within range.

'The context of the occurrences of the phrase (I Chron. 16.29, 2 Chron. 20.21,

Ps. 29.2, Ps. 96.9, Ps. 110.3) seems to be that the "beauty of holiness" is sanctification – we're to be set apart and holy when we come to the Lord.

'One translation interprets this as that we're to worship in "holy clothing" or with "sacred adornment", going back to the holy attire required of the priests in coming to the Tabernacle or Temple. (Also of interest is that Luther's German has this as *heiligem Schmuck* – holy adornment).

The bottom line is that we're not to approach the Lord as we want to, but according to His pronouncements and commandments, not in our own beauty but in His holiness (as the New American Standard puts it in I Peter 3:3-4: "And let not your adornment be merely external – braiding the hair, and wearing gold jewellery, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God)."

'So, is the hymn wrong? No, 'beauty of holiness' is a valid translation of the phrase, although it's not the only valid translation.'

John Samuel Bewley Monsell was born in 1811 at St. Columbs. He was the son of Thomas Bewley Monsell, Archdeacon of Londonderry. John Monsell was educated at Trinity College, Dublin, and

received a BA in 1832. He held various positions in the Church of Ireland before moving to England in 1853 becoming vicar of Egham. In 1870, he became rector of St. Nicholas' at Guildford.

'O worship the Lord in the beauty of holiness' was written around 1860 and was published in 1863 in *Hymns of Love and Praise for the Church's Year*. There was an irregularity in the metre of the first stanza caused by the exclamatory 'O' on line one and 'with' on line three which changed the nominal 12.10.12.10 to 13.10.13.10. In his revision of 1873 in *The Parish Hymnal After the Order of the Book of Common Prayer*, Monsell altered the first stanza thus:

Original

O worship the Lord in the beauty of
holiness!
Bow down before him, his glory proclaim;
With gold of obedience, and incense of
lowliness,
Kneel and adore him: the Lord is his
Name!

Revision

Worship the Lord in the beauty of
holiness,
Bow down before him, his glory proclaim;
Gold of obedience and incense of
lowliness
Bring and adore him; the Lord is His
Name!

In order to make the last two lines make sense, 'kneel' was changed to 'bring'. As a consequence, there are slightly different versions of the first

stanza in current usage but the original is generally preferred in the UK.

The following stanzas are numbers 2 to 4. The words in brackets are occasionally used. Stanza 1 is often repeated at the end.

2. Low at his feet lay thy burden of
carefulness,
High on his heart he will bear it for thee,
(and) Comfort thy sorrows, and answer
thy prayerfulness,
Guiding thy steps as may best for thee
be.

3. Fear not to enter his courts in the
slenderness
Of the poor wealth thou wouldst reckon
as thine;
(for) Truth in its beauty, and love in its
tenderness,
These are the offerings to lay on his
shrine.

4. These, though we bring them in
trembling and fearfulness,
He will accept for the Name that is
dear;
Mornings of joy give for evenings of
tearfulness,
Trust for our trembling and hope for our
fear.

The reference to gold and incense in the first stanza is very familiar from Matthew 2 and the hymn is long-associated with the Epiphany. The Psalms are referenced again in stanza 2 (55:2), stanza 3 (96:8) and stanza 4 (30:5).

Monsell tragically died in 1875 after being struck on the head by falling ma-

Worship the Lord in the Beauty of Holiness

(MONSELL, 12, 10, 12, 10)

JOHN S. B. MONSELL, 1863

WILLIAM F. SHERWIN, 1826-1887

1. Wor-ship the Lord in the beau-ty of ho-li-ness, Bow down be-
 2. Low at his feet lay thy bur-den of care-ful-ness, High on his
 3. Truth in its beau-ty, and love in its ten-der-ness, These are the

fore him, his glo-ry pro-claim; With gold of o-be-dience, and in-cense of
 heart he will bear it for thee, Com-fort thy sor-rows, and an-swer thy
 of-fer-ings we lay on his shrine; These, tho' we bring them in tremb-ling and

low-li-ness, Kneel and a-dore him,—the Lord is his name.
 prayer-ful-ness, Guid-ing thy steps as may best for thee be.
 fear-ful-ness, He will ac-cept in the Name all di-vine. A-MEN.

A curious version of the hymn appeared in the US Army and Navy Hymnal (date undetermined) with a hybrid of Monsell's two versions of the first stanza set to the tune Monsell. The third stanza is a combination of the last two lines of the original third stanza followed by the first two lines of the fourth stanza, with line four altered to rhyme with line two.

sonry whilst his church was being extensively modified. Horrified workmen looked on as Monsell was carried back to the rectory but he never regained consciousness.

A number of tunes have become as-

sociated with the hymn. One, clearly written for the hymn was Monsell by Bostonian William F Sherwin (1826-1888). The tune is still sometimes used in the USA though most listeners today might find it over-sentimental.

WAS LEBET 13 10 13 10 	WAS LEBET, WAS SCHWEBET 12. 10. 12. 10. 
--	--

The *English Hymnal* of 1906 introduced the tune 'was lebet' (left). Preferring Mansell's original first stanza with the irregular metre, an extra note had to be added to the beginning of lines one and three. This US hymnal of 1910 (right) uses Mansell's amendment and reprints the same tune in 12.10.12.10.

Another tune *Southampton* was composed by Edwin Barnes for these words in 1886. Barnes was involved in the production of the first Adventist hymnal, *The Seventh-day Adventist Hymn and Tune Book*.

Much more familiar is the fine German tune *was lebet* which came from a manuscript of 1754, *Choral-Buch vor Johann Heinrich Reinhardt*, where it accompanied the song 'Was Lebet, was Schwebet'.

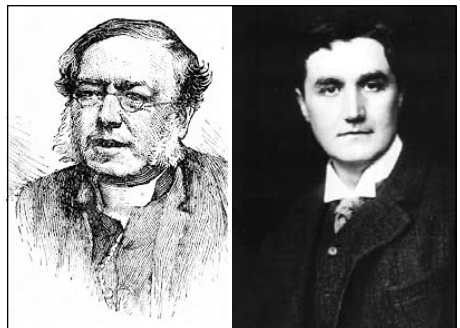
The tune was first used in this connection in the *English Hymnal* in 1906 with a typically fine harmonisation by Ralph Vaughn Williams. Clearly the editors of the *EH* preferred Mansell's original text with its exclamatory 'O' and stronger fourth line to the first stanza and the tune was arranged accordingly.

It is possible that it was the *EH* that originally repeated the first stanza. A rousing tune deserves an upbeat finale which is not as strong in the fourth stanza. Certainly the repeated first stanza makes the hymn suitable for

processions. It is not unknown in some churches to have an Epiphany procession to the first four stanzas, followed by presentations of gifts at the crib, and concluded with the repeat of the first stanza.

Our own hymn book, *Hymns Old and New* uses Mansell's original text and economically does not repeat the first stanza at the end.

This hymn was another of those happy combinations of when a Victorian hymn (albeit with finer words than many) was rescued from sentimental oblivion by the use of a tune that matched it perfectly.



John Mansell and Ralph Vaughn Williams