

LLANDUDNO

Cylchgrawn Plywf

Parish Magazine



50p

March 2009

Services

Holy Trinity Church, Mostyn Street

Sundays

- 8.00 am Holy Eucharist
- 10.30 am Sung Eucharist (1st, 3rd, 4th
& 5th Sundays)
- Matins followed by
shortened Eucharist (2nd
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)



Plwyf Llandudno
Parish of Llandudno

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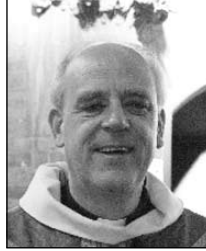
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

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From the Rectory

On the first Sunday in Lent the Gospel Reading is always one of the accounts of Our Lord's 40 days in the desert – this year we will be hearing St Mark's version:



'And the Spirit immediately drove him out into the wilderness. He was in the wilderness forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him' (Mark 1:12 -13)

Mark tells us that after his Baptism Jesus had to be driven into the desert by the Spirit. It evidently wasn't somewhere he really wanted to go and who can blame him! The desert was an uncomfortable and hard place in which to live, a place far from the comforts of home and human companionship. There would be dangers from wild animals and the desert was also believed to be the domain of demons.

And when he arrived there, Our Lord found that it wasn't just the discomforts and dangers of the desert that he would have to put up with, but something much, much worse. He was confronted by the power of evil and found himself being drawn into the conflict between good and evil in a big way. Unlike Matthew and Luke, Mark doesn't deal with the detail of the temptations Jesus faced, but it was a profound and deeply troubling experience for him,

in which he had to make a crucial choice between what he believed was God's way for the ministry which lay ahead for him rather than what must have seemed more 'sensible' and easier alternatives.

When reflecting on Christ's time in the desert I find great inspiration in a series of paintings entitled 'Christ in the Wilderness' by the 20th century English artist Stanley Spencer. In these paintings the artist – like St Mark – was not so much interested in the detail of the temptations but rather on Christ's day to day life during this time and in particular his sense of aloneness, of exile from human society his isolation and his need to sort things out at the beginning of his ministry.

Spencer was also very interested in the relationships Christ may have had with the creatures of the desert during his time there. He felt that the many references in Our Lord's teaching to the natural world reflected his experience in the desert. So, for example, he based one of the pictures of the Wilderness series on Matthew 8:20: *'The foxes have their holes and birds their roosts; but the Son of Man has nowhere to lay his head'* (Matt 8:20). In this picture Christ sits among the foxholes, almost with his arms around them, with the foxes coming and going around him, their

presence a comfort in a time of testing and isolation.

Perhaps the most famous of all these paintings is called *'The Scorpion'* and it reflects Luke 10:19: *'I have given you power to tread underfoot snakes and scorpions and all the forces of the enemy. Nothing will ever harm you'* (Lk10:19). In this picture Jesus sits in the desert with a scorpion crawling across his open hand and another scuttling at his feet. Perhaps the scorpions represent the power of Satan which is testing him at this time, although it has to be said that he looks down rather tenderly upon these little creatures which could have given him a very poisonous bite. His attitude though, reflects his confidence that the power of evil, however dangerous cannot prevail.

Unfortunately I can't reproduce these pictures here but I will bring copies to show the congregation on the first Sunday of Lent when we are thinking about this desert time. Be there if you want to see them!

Mark's Gospel account of Jesus' time in the wilderness and Stanley Spencer's paintings of it are an encouragement to us to enter the spiritual desert with our Lord this Lent. We know that if we have the courage to go there we will certainly be leaving our normal comfort zone and may face discomfort and challenge, the need to confront our own demons and face the darkness within ourselves. We may have to spend time grappling with the direction our lives

should take in the future. Yet we know that He will be with us through it all, that the angels will wait on us and the power of evil will not overwhelm us.

The special activities of Lent, our Quiet Day, times of prayer, reflection and discussion are designed to help us in all this so please do use them as well as all the normal resources of worship, sacraments etc.

In particular you might find the sacrament of penance (confession) something well worth considering at this time of year.

Lent is sometimes called a *'springtime of the Spirit'*. But spring means growth and growth can be challenging and painful. Let's have the courage to go into the *'desert'* and allow God to help us to grow this Lent. And maybe as in Stanley Spencer's vision of Christ's closeness to the world of nature, the beauty of the natural world around us here in Llandudno can help us too!

Fr John



**Cover
photo**

**The Right Rev Andrew, John,
the new Bishop of Bangor
meets Llandudno parishioners
after his enthronement at
Bangor on 24 January.**

News and Notices

Walsingham Pilgrimage 2009

The North Wales Pilgrimage to the Shrine of Our Lady of Walsingham will be taking place from Monday 27th to Thursday 30th July.

If anyone is interested in joining us please speak to me as soon as possible as places are limited. There will be a Eucharist and a short meeting for pilgrims and anyone interested in knowing more about pilgrimage to Walsingham at 12.30 pm on Saturday 28th March in Holy Trinity Church. Hot drinks will be provided please bring your own lunch.

Fr John

The Ven. Elwyn Roberts

It was sad to hear of the death last month of Archdeacon Elwyn Roberts, former Rector of this parish. As many of you will know Archdeacon Elwyn struggled with Parkinsons Disease for many years with great humour and bravery.

There was a good representation from Llandudno at the funeral service in the Cathedral, a sign of the affection which many of our parishioners had for him. Dean Trevor Evans, who served as Vicar here under Elwyn, gave the oration which included many references to Elwyn's ministry here.

We send our love and the assurance

of our prayers to Eiflyn, Llinos and Sioned and all the family. Rest eternal grant unto him, O Lord; and let light perpetual shine upon him!

Fr John

Celebration Choral Evensong

Many of you will be as surprised as I am to find that it is 20 years ago since Derek Richards invited me to be organist at Holy Trinity. It is in fact nearly two years longer than I was at Waltham Abbey!

John and I thought it would be nice to celebrate the event and so I have started to organise a choral evensong on Saturday 9th May at 6.00pm with possibly some sort of refreshments afterwards in the hall. The singers will be the choir, of course, plus many of the friends who have helped out in the past and Fay Adamson will play the organ so that I can conduct.

Rehearsals of the music which will be spectacular have already started and it will be good to see the choir stalls full again so please put the date in your diary and join us for what should be a wonderful occasion.

Norman

Valentines' Coffee Morning

The coffee morning held on 14th February raised £327 for the Joshua

Foundation. Many thanks to all who helped and gave their support.

Angela

Mothers' Union Annual Trip

The trip this year is to Criccieth and Porthmadog on 11th May. If any of our church members would like to join us on this trip they would be made very welcome. Please see Barbara Yates, Barbara Scott or Dorothy Trent for details.

New Date

The new date for the Coffee Morning Planning Meeting is now Monday 2nd

March at 2.15 pm in the church hall. The team invites anyone in helping at our next session, commencing 22nd April, to join us at the meeting.

Dorothy and the team

Dates for your Diary

Sunday 31 May: **Cytûn Walk and Party for Pentecost**

Friday 5th/Saturday 6th June: **St. Tudnotide Celebration**. Friday 5th – Pilgrim Walk to St. Tudno, Eucharist & Blessing at St. Tudno's Well. Saturday 6th – 2.30 pm Eucharist (Celebrant & Preacher: Bishop Andrew) followed by light refreshments.

Attendance Figures for January

Thursday 1st	11.00 am	Holy Eucharist	14
The Naming of Jesus			
		Total of Other Weekly Eucharists	9
Sunday 4th	8.00 am	Holy Eucharist	16
Epiphany Sunday	10.30 am	Sung Eucharist	63
	5.00 pm	Evening Prayer	7
Tuesday 9th	2.30 pm	Holy Eucharist (Parish Fellowship)	17
		Total of Other Weekday Eucharists	27
Sunday 11th	8.00 am	Holy Eucharist	22
The Baptism of Jesus	10.30 am	Choral Matins	60
		Shortened Eucharist	9
	10.30 am	Holy Eucharist (Sunday School)	12
	5.00 pm	Evening Prayer	7
	6.00 pm	Exploring Worship	35
Monday 12th	2.30 pm	Holy Eucharist (MU)	14
		Total of Other Weekday Eucharists	25

Sunday 18th	8.00 am	Holy Eucharist	16
Epiphany 2	10.30 am	Sung Eucharist	68
	5.00 pm	Evening Prayer and Service for Christian Unity Week of Prayer	59
Tuesday 20th	2.30 pm	Holy Eucharist` (Parish Fellowship)	18
		Total of Other Weekday Eucharists	7
Sunday 25th	8.00 am	Holy Eucharist	18
Conversion of Paul, Apostle	10.30 am	Sung Eucharist	98
		Total of Other Weekday Eucharists	26

From the Parish Registers

The Departed

Jan 19th: May Katreen Breeze (98)
of Moorcroft, Ffermbach
(Cremation at Colwyn Bay)

Jan 22nd: Kenneth Salisbury (77)
of Trinity Crescent Llandudno
(Cremation at Colwyn Bay)

Jan 27th: Samuel John Valentine (81)
of Rockfield Drive, Llanrhos
(Cremation at Colwyn Bay)

Jan 28th: Leslie Butterworh (67)
of St. Seiriol's Road, Llandudno
(Cremation at Colwyn Bay)

Jan 30th: Beryl Gorka (80)
of The Oval, Llandudno
(Service at Holy Trinity followed by Cremation at Colwyn Bay)

Sunday School

My five-year-old grandson Thomas was staying with me in January and asked me if he could go to church with me. He had been to some services with me and although he was well-behaved I thought it would be more enjoyable for him to go into Sunday School.

I stayed in Sunday School with him and I am not sure who enjoyed it the most – Thomas or myself. Jane, her helpers and the children made us very welcome. We had prayers, a story, we learnt a new song with actions, and we made items relevant to the story.

After biscuits and juice we then coloured in a picture of ourselves and a dove which we placed onto a frieze of the river Jordan (this can be seen hung

in the church hall). I photographed the frieze for Thomas so that he could show it to his mummy and daddy. He is so proud of this and tells anyone who will look and listen that he was being baptised in the River Jordan.

We then went into church and after a full morning Thomas couldn't wait to come back. I went back into Sunday school to help the following week. I must congratulate Jane and her helpers for the wonderful work they are doing with our younger church members as I don't think we realise just how hard they work and what a lovely happy group of children we have in our church family.

Barbara Yates





Lent 2009

Parish Quiet Day

Saturday March 7th 10.00 am to 3.30 pm at the Loreto Centre.

Leader: Sister Mary Ross

Our Courteous Lord

A series of short reflections on the teachings of Julian of Norwich.

These will be given on Thursdays during the 11.00 am Eucharist and at Sunday Evening Prayer at 5.00 pm.

Compline with Address (joint event with Llanrhos parish)

Wednesdays at 7.00 pm in the Hospital Chapel. The theme of the addresses will be: 'Pilgrimage'

Why Go to Church?

Lenten discussions based on this year's Archbishop of Canterbury's Lent book by Timothy Ratcliffe.

Wednesdays at 7.45 pm at Harbour Light, Maesdu Avenue. (You don't need to read this book to take part but copies will be available for sale.)

Sidespersons

Mar 1st
Kath Lloyd
Doug Pritchard
Judith Williams
Adele Arrowsmith

Mar 8th
Barbara Yates
Ray Millington
Annabel Jones
Joyce Crosby

Mar 15th
Sandra Davies
Mary Rees
Stan Whittaker
Eileen Roberts

Mar 22nd
Dorothy Trent
Angela Pritchard
Pat Ridler
Eira Jones

Mar 29th
Kath Lloyd
Doug Pritchard
Judith Williams
Adele Arrowsmith

Apr 5th
Barbara Yates
Ray Millington
Annabel Jones
Joyce Crosby

Calendar for March

Sun 1st

First Sunday of Lent

Services at the usual times.

Wed 4th

7.00 pm

Compline in Hospital Chapel

7.45 pm

Lenten Discussion Group (see notice opposite)

Thurs 5th

9.30 am

Eucharist at Ysgol San Sior

10.00 am

Guild of St. Raphael Meeting

11.00 am

Eucharist with ministry of healing

7.30 pm

Standing Committee Meeting

Sat 7th

Parish Quiet Day at Loretto (see notice opposite)

Sun 8th

Second Sunday of Lent

Services at the usual times

Tue 10th

10.00 am

Julian Meditation Group – Stella Maris

Wed 11th

7.00 pm

Compline in Hospital Chapel

7.45 pm

Lenten Discussion Group

Sun 15th

Third Sunday of Lent

Services at the usual times

Wed 18th

7.00 pm

Compline in Hospital Chapel

7.45 pm

Lenten Discussion Group

Thurs 19th

7.30 pm

Friend of St. Tudno's Church Committee

Sat 21st

2.30 pm

'Singathon' in aid of the Anthony Nolan Trust by the Exploring Worship Choir; ends 5.00 pm

Sun 22nd

Fourth Sunday of Lent/Mothering Sunday

Services at the usual times. At 10.30 am there will be a Family Eucharist

Wed 25th

The Annunciation to the Blessed Virgin Mary

9.00 am

Eucharist

11.00 am

Eucharist

7.00 pm

Compline in Hospital Chapel

7.45 pm

Lenten Discussion Group

Sat 28th

12.30 pm

Eucharist and meeting for Walsingham Pilgrims and enquirers

Sun 29th

Fifth Sunday of Lent/Passion Sunday

Services at the usual times

Goat Reminder

Young kids of the Great Orme goats may be seen at this time but don't worry too much if you see one on its own. The Wardens of the Great Orme Country Park warn that a nanny will often leave her young kid somewhere safe while she is feeding, returning at regular intervals to suckle it. The kid has not been abandoned and should not be approached or handled, as this could prevent the mother from accepting it again. If you are concerned about a kid, please



telephone the Wardens on 01492 874151.

Christine Jones

The Parish Share or 'Quota' for 2009 is £73442

The Quota is the sum of money that we have to contribute to pay the stipends of our clergy. In 2007 and 2008, we partially paid this sum from our reserves. This year the increase is £5030 more than 2008 (7.35% 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)

giftaid it

Great Hymns — Cwm Rhondda

With St. David's day looming, a Welsh hymn would be appropriate and none is more well-known to the English than *Cwm Rhondda* – 'Guide me, O thou great Jehovah/Redeemer'. But traditionally, the Welsh version of the hymn uses a completely different lyric – *Wele'n sefyll rhwng y myrtwydd* (Lo, between the myrtles standing). The situation becomes complicated because the English hymn is a translation of another Welsh hymn.

Guide me, O thou great Jehovah

The original Welsh version of the English lyric was written by William Williams (1717-1791), often known by his bardic name of *Pantycelyn*. Williams was born in the parish of Llanfair-ar-y-bryn, Carmarthenshire. As a deacon, he was appointed as curate in the parishes of Llanwrtyd, Llanfihangel Abergwesyn and Llanddewi Abergwesyn. Because of his Methodist activities he was refused ordination as a priest and from then on he committed himself entirely to Methodism. He travelled throughout the country preaching and establishing *seiadau*, local fellowships of Methodist people, for the converts he won.

The hymn was first published in 1745, in *Hallelujah*, with five six-line stanzas. The following version is dated 1773:

*Arglwydd, arwain trwy'r anialwch
Fi bererir gwael ei wedd,*

*Nad oes ynof nerth na bywyd,
Fel yn gorwedd yn y bedd ;
Hollalluog
Ydyw'r un a'm cwyd i'r lan.*

*Colofn dan rho'r nos i'm harwain
A rho'r golofn niwl y dydd ;
Dal fi pan bwy'n teithio'r manau
Geirwon yn fy ffordd y sydd ;
Rho imi fanna,
Fel na bwyf yn llwfrhau.*

*Agor y ffynnonau melus
Sydd yn tarddu o'r Graig i maes;
'Rhyd yr anial mawr canlyned
Afon iachawdwriaeth gras
Rho imi hyny ;
Dim i mi ond dy fwynhau.*

*Pan bwy'n myned trwy'r lorddonen
Angeu creulon yn ei rym,
Ti est trwyddi gynt dy hunan,
P'am yr ofnaf bellach ddim?
Buddugoliaeth !*

*Gwna imi waeddi yn y llif !
Ymddiriedaf yn dy allu,
Mawr yw'r gwaith a wnest erioed;
Ti gest angau, ti gest uffern,
Ti gest Satan dan dy droed,
Pen Calfaria,
Nac aed hwnw byth o'm cof.*

In 1771, the Rev Peter Williams (a colleague but no relation) translated stanzas 1, 3 and 4 into English and published them in his *Hymns on Various Subjects*. William Williams accepted Peter Williams' first English stanza revised the

second and third, added a fourth, and reprinted it, initially in a leaflet in 1772. The hymn is credited to this day to W Williams, Tr PWilliams, almost certainly by agreement. The leaflet had this heading: 'A FAVOURITE HYMN, sung by Lady Huntingdon's Young Collegians. Printed by the desire of many Christian friends. Lord, give it Thy blessing!' The words were:

*Guide me, O Thou Great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand:
Bread of heaven,
Feed me till I want no more.*

*Open now the crystal fountain,
Whence the healing stream doth flow;
Let the fire and cloudy pillar
Lead me all my journey through:
Strong Deliverer,
Be Thou still my Strength and Shield.*

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

*Musing on my habitation,
Musing on my heav'nly home,
Fills my soul with holy longings:
Come, my Jesus, quickly come;
Vanity is all I see;
Lord, I long to be with Thee!*

It is this version, less William William's fourth stanza, that is the basis of the hymn as used today. It is rather obvi-

ous why the last stanza was dropped having no equivalent in the original Welsh hymn and adding nothing. The hymn was published in America in 1772 and republished in England in 1774. Inevitably there are variations in both the American and English traditions of the hymn.

Perhaps the most obvious change has been to substitute 'Redeemer' for 'Jehovah' in the first line. 'Jehovah' is an English reading of יהוה, the personal name of God in the Old Testament. 'Redeemer' was used when the hymn was printed in the appendix to *Hymns Ancient and Modern* in 1868 and remains favoured in Anglican hymnals. Perhaps 'Jehovah' was considered archaic. Another common variation is to change the last line of the first stanza from 'feed me till I want no more' to 'feed me now and evermore', the change implying an ongoing rather than temporary spiritual requirement. Inevitably additional verses and complete re-workings exist.

The American and British traditions of the hymn attracted many different tunes. American tunes included *Oliphant* (Mason) and *Dismissal* (Viner). Victorian English hymn books published several tunes, the most common being *Pilgrimage* (Elvey). The 1906 *English Hymnal* preferred *Caersalem*, composed by Robert Edwards.

An American hymnal-editor wrote: 'And we may well ask if Williams' hymn is not in need of a deeply felt, elevated,

and melodious tune that will fitly mate with the words. If the hymn is a little rough, it is not more so than a marching song ought to be. It is strong and full of feeling and dramatic force. It wants a tune with a thrill in it.' After listing various unsatisfactory tunes, the writer concluded: 'Might not our search end happily with the tune *Caersalem*? It is the tune to which the original hymn is sung in Wales itself. The Welsh people have understood it better than we have. We have thought of it as timid and pathetic; they have thought of it as resolute and confident. And in their tune we hear the trumpeters at the head of the marching host sounding forth the clear call of faith, and can catch the response from every quickened heart.'

Wele'n sefyll rhwng y myrtwydd

I am not too sure if this editor has his facts entirely right. Welsh language hymnals favoured *Capel-y-ddol* or *Llan Baglan* to the Welsh version of the Williams' lyric. Welsh hymnals had also been publishing another hymn, this time by Ann Griffiths. The most famous of all Welsh female poets, Ann was born Ann Thomas (Nansi Tomos) in Montgomeryshire. She married Thomas Griffiths, a Montgomeryshire Methodist leader, in October 1804, and died in August 1805 following childbirth.

Around 1802, she began composing verses to crystallize her spiritual experiences. They were composed orally, with no intention of their becoming congregational hymns. Just over 70 of

these verses survived including her ode of love to Christ:

*Wele'n sefyll rhwng y myrtwydd
Wrthddrych teilwng o fy mryd;
Er o'r braidd 'rwy'n Ei adnabod
Ef uwchlaw gwrthrychau'r byd:
Henffych fore!
Caf ei weled fel y mae.*

*Rhosyn Saron yw Ei enw,
Gwyn a gwridog, hardd Ei bryd!
Ar ddeng mil y mae'n rhagori
O wrthddrychau pennar byd ;
Ffrind pechadur!
Dyma'r llywydd ar y môr.*

*Beth sydd imi mwy a wnelwyf
Ag eilunod gwael y llawr?
Tystio 'r wyf nad yw eu cwmni
I'w gymharu a'm Iesu Mawr.
O, am aros!*

Yn Ei gariad ddyddiau f'oes

Cwm Rhondda

John Hughes (1873-1932) was a railway clerk and an organist of the Capel Rhondda at Pontypridd. Like many composers of the Welsh revival, he was a gifted amateur. Hughes was invited to write a new hymn tune for a music festival and the tune, then called *Rhondda* had its first public performance in 1907. There exists a discrepancy in the narrative as some accounts record the tune being first sung to the Welsh lyric *Wele'n sefyll rhwng y myrtwydd* whilst others say it was sung to 'Guide me, O thou great Jehovah.' I find the former argument more compelling.

Whatever the truth, the fact is that the

A RHONDDA REBEL SONG.

To the memory of our two Welsh Comrades who died in London during the Miners March to London 1927.

Words by A. Geddes.

Tune— Cwm-Rhondda

<p>(1) See the mighty hosts of Labour, Toiling slaves who dare be free, Crimson flag and shining sabre, Strike a blow for Liberty. On to Victory! On to Victory! Break the bonds of slavery.</p> <p>(2) Pressing onward into battle, See our Red battalions go, steadfast'neath guns deadly rattle, Pledged to fight an age-long foe, Courage Rebels! Courage Rebels! Freedom comes with every blow.</p>	<p>(3) Battle-scarred but yet triumphant, Never more to bend the knee, THE Precious blood we freely gave FOR, Thou great cause of Liberty, Dawn of Freedom! Dawn of Freedom! Banish gloom and misery.</p> <p>(4) Workers of all lands united, Marching onwards steadfast true, Hopes of kings and tyrants blighted, We shall build this world anew, Long live Freedom! Long live Freedom! Chains are shattered, we are free.</p>
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be performed on stage in the main marquee. The conductor W Morgan Evans avoided an incident by calling out 'Let Mr Baldwin [the Prime Minister] hear Cwm Rhondda!'

The hymn was published in its English form in the Methodist Hymn Book of 1932. It has subse-

One of the more interesting and printable versions of Cwm Rhondda to survive is the Rhondda Rebel Song of 1927. One of the deceased was killed in a motor accident whilst his comrade succumbed to pneumonia.

quently been translated into numerous languages and the tune has been used for other hymns and numerous secular (even ribald) parodies.

Cwm Rhondda has become more associated with W Williams' Welsh version of the hymn which survives in a three stanza form. This is partially due to its use in bilingual worship where mixing the Ann Griffiths' lyric with the English words would make no sense.

Gradually the appeal of *Cwm Rhondda* spread far and wide, enjoying growing international appeal in a religious, competitive and sporting setting. Its popularity with the public was not always matched by the churches being frequently performed [and I quote] 'at football matches and on charabancs.' Undoubtedly, it was becoming more of a firm favourite at sporting events than any other tune. During the 1920s, newspaper reports claimed that Arsenal lost the cup at Swansea because of the impromptu performance of *Cwm Rhondda* by the spectators around the field!

Whatever version of *Cwm Rhondda* you enjoy, they are all great hymns. But the reason why they are great hymns is because they are bigamously wedded to a really great tune written in the finest Welsh choral tradition.

At the Treorchy National Eisteddfod in 1928, members of the Communist Party called for 'The Red Flag' to



William Williams, Ann Griffiths and John Hughes.