

# LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

May 2009

# Services

## Holy Trinity Church, Mostyn Street

### Sundays

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

© 2009 Rectorial Benefice of  
Llandudno

[www.llandudno-parish.org.uk](http://www.llandudno-parish.org.uk)

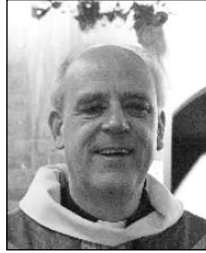
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

[editor@llandudno-parish.org.uk](mailto:editor@llandudno-parish.org.uk)

Copy may be on disk, printed or handwritten.

## From the Rectory

I'm sure that we are all particularly glad to see the coming of spring and summer after the long cold winter we've just had. And with all the gloom and doom of the credit crunch and the recession we all need cheering up!



May Day was long regarded as the herald of summer and has been kept in one way or another since ancient pagan times. Then, it was associated with fertility rites beginning with the festival of Flora the Roman goddess of flowers and in Celtic lands Beltane the festival of fire. With the coming of Christianity many of these customs were suppressed or Christianised but others survived such as dancing around the maypole or crowning a May Queen. Some parts of the country still have their own special ceremonies to this day, for example the Padstow 'Obby Oss'; the Rochester Sweeps' Festival and 'May Morning' at Magdalen College, Oxford when revellers gather to listen to the college choir.

These ceremonies may all have developed from ancient fertility rites but over the centuries they have become opportunities to welcome summer and have some fun. Sometimes the celebrations got out of hand, leading to extreme drunkenness etc. Nevertheless it is sad that Puritans and others tried

to abolish them so making it seem that Christianity is really about stopping people enjoying themselves.

In many cases the Church wisely adapted, or tolerated ancient pagan customs so helping people to accept the faith without having to abandon everything which had given shape to their lives. In Medieval times the Church developed the custom of keeping May in honour of the Blessed Virgin Mary, a chance to reflect on her wondrous fertility in giving birth to Jesus the Saviour of the world. Ceremonies of crowning statues of Mary with a wreath of blossoms are still popular in the Roman Catholic Church and in some Anglican parishes today.

In May we are of course still celebrating Eastertide which speaks to us of the resurrection of Our Lord and the new life he offers. The 50 days of Easter end with the great feast of Pentecost which shows how we can experience that new life for ourselves by sharing in the gift of the Spirit which Christ has bestowed upon his church. We are called to use the gifts that the Spirit gives us to develop fertile spiritual lives.

It seems to me that May gives us the opportunity to reflect on God gifts to us both in nature and in the Christian life. We can rejoice in the new life of the

resurrection and the gifts of the Spirit, wonder at God's gift to us of Jesus through the fertility of the Blessed Virgin Mary, and also rejoice in the coming of summer, giving thanks for the fertility of nature, and maybe also rejoicing in human love and sexuality, also part of God's wonderful gift in creation.

There are no particular May customs associated with the Llandudno area as far as I am aware – except for the Extravaganza which is of modern origin and has nothing to do with ancient May

customs. Having said that it is an opportunity for many folk to dress up and enjoy themselves and so could be seen as a new way of fulfilling that ancient desire for a ceremony to welcome the summer and have some fun: in this case with the aid of traction engines, a fun fair and Victorian costumes rather than by dancing round a maypole or crowning a May Queen!

Enjoy the month of May, giving thanks to God for all his gifts!

**Fr John**

## News and Notices

### **Norman's Twenty Years of Music at Holy Trinity**

This month we celebrate Norman Rimmer's 20th anniversary as Director of Music at Holy Trinity Church. Norman actually started at Holy Trinity on Easter Day in 1989 but it was sensible to wait until a few weeks after Easter this year to celebrate the anniversary properly. So on Saturday May 9th there will be a very special Choral Evensong at 6.00 pm followed by a reception in the Hall.

Norman says, *'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!*

*'I have started to organise the Choral*

*Evensong. 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.'*

We are very lucky to have a musician of Norman's calibre as Organist and Choirmaster and I know that his music is very much appreciated. So I do hope that everyone will make an effort to come along on the 9th to give thanks to God for Norman's ministry of music among us.

**Fr John**

## Good Friday Children's Service

A gathering of children, mums, dads, grandparents and friends came along to Holy Trinity to remember the first Good Friday.

Everyone joined in colouring a poster, making a miniature Easter Garden, prayers and hymn singing.



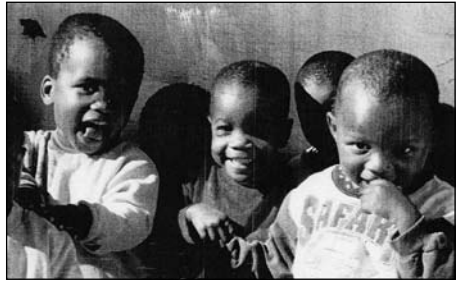
We are so fortunate in having a Sunday School, especially one that is so warm and welcoming to all.

Thank you Rev. Jane and all the helpers.

**Angela Pritchard**

## Guild of St. Raphael

As many of you will know, the Guild is a healing organisation within the Anglican Church, and our branch holds monthly meetings, is responsible for organising the monthly healing Eucharist and the weekly Guild prayers for healing. Members also pray regularly for the sick, and work for the development of the healing ministry in the parish.



*Children at the House of Resurrection Haven.*

This Spring, we have decided to support and work for two healing projects developed and run by the USPG in Africa.

One is the House of Resurrection Haven in Port Elizabeth, a hostel which cares for those living with HIV. It is a place of love and security where some regain their lost strength. Others are able to end their days among compassionate friends. Children are given a loving home where they can play, sing and learn. The staff offer effective support and share a message of hope.

The other is the St. Francis Hospital in Katete, Eastern Zambia, a very busy 350 bed hospital serving a population of 157,000, mostly subsistence farming communities. As well as medical treatment, teaching is given to reduce the



*Babies at the St. Francis Hospital.*

spread of disease, and to challenge the stigma which prevents people from seeking help.

Please support our Guild Project Afternoon Tea on Wednesday June 3rd.

Please also look at the pictures and facts at the back of the church. Please borrow, read and return the resource booklet: *A chance of a lifetime. Living the gospel with HIV/AIDS*. It is both very challenging, and very uplifting.

**John & Marion Ketteridge**

### **St. Tudno's Church Services**

The Easter Vigil was held at St. Tudno's on Saturday 11 April. The service started outdoors, with lighting the Paschal Candle from the new fire, and finished in the church with a renewal of Baptismal vows. Many thanks to the Friends of St. Tudno's Church for lighting the paths, though it was such a lovely, bright evening it was still light when the service finished.

The church is now open every day and the first open air service will be on Sunday 31 May at 11.00 am. However, as the



*Renewal of Baptismal vows.*

bank holiday is the weekend before this, there will be a service in the church on Sunday 24 May at 11.00 am.

The taxi service will be operating again this year. Please be at Holy Trinity by 10.30 am if you would like to take the taxi for the Sunday morning service. The taxi is provided by the parish but donations are welcome and may be given at St. Tudno's. A full list of services at St. Tudno's is available in both churches.

### **St. Tudno's Day**

St. Tudno's Day is on Friday 5 June and this will be celebrated with pilgrimage walks and a Eucharist. The first pilgrimage will be from Holy Trinity to St. Tudno's, starting with a short act of worship at 12.15 pm.

The pilgrims will then walk up to St. Tudno's (probably via Happy Valley and the ski slope), with pauses along the way for prayers or psalms. The pilgrims will arrive at St. Tudno's for the Eucharist service at 2.30 pm. After this, a small group will make a pilgrimage St. Tudno's Well.

The well is on private farmland and the visit has been agreed by kind permission of the landowners. Although the well is not far from the church 'as the crow flies', reaching the well requires a walk down and up hills over rough ground and stout footwear is recommended.

There will be a second opportunity to celebrate St. Tudno's Day on Saturday 6 June, and we are delighted that the Bishop of Bangor will be the celebrant and preacher at a Eucharist service in the church at 2.30 pm. The service will be followed by tea and cakes served in the church grounds.

### **Donations to St. Tudno's**

Many thanks to the following for their kind donations to St. Tudno's: Friends of St. Tudno's Church for some large storage boxes; anonymous donors for an electric keyboard and a petrol strimmer; and Harvey (from Australia) for a donation to the graveyard account (his great-grandfather is buried at St. Tudno's).

### **Working Party for St. Tudno's**

There will be a working party with the Friends of St. Tudno's Church on Saturday 16 May. In addition to putting out the benches for the open air services it is hoped that a number of other jobs can be completed to prepare the church and churchyard for the summer season. If you can help with any of the following jobs, please meet at St. Tudno's at 10.00 am (if the weather is very bad, the outside jobs may be put off till the following week).

- Clearing up litter.
- Fixing a new latch to a screen door.

- Putting weed killer on the paths.
- Altering the 'cushion cupboard' to provide more storage space.
- Packing up spare cushions for storage in the shed.
- Cleaning brasses, vases, etc.
- Providing cakes to encourage the others.
- Making tea and coffee.

### **Friends of St. Tudno's Church**

A series of events has been planned for the Friends of St. Tudno's Church. The events are:

Saturday 16 May – working party at St. Tudno's;

Saturday 11 July – Pilgrimage to Puffin Island and Penmon Priory;

Saturday 22 August – guided walk on the Great Orme with a Country Park warden;

Saturday 5 September – Friends' fair to raise money for St. Tudno's;

Saturday 26 September – Friends' Eucharist, AGM and lunch.

The Friends welcome anyone who would like to be part of St. Tudno's extended family and support the work and witness of St. Tudno's Church. If you are interested in joining, please contact me.

***Christine Jones***

## **From the Parish Registers**

### **Holy Baptism**

March 15th: Fredy Rodriguez Mendoza  
& Tomas Rodriguez Mendoza  
both of Queensway, Craig-y-Don

March 29th: Iona Catrin Williams  
of Gerddi Gledhill, Llandudno

### **The Departed**

March 9th: Gwilym Roberts (57)  
of Wern-y-Wylan, Llandudno  
(Service at Holy Trinity followed by burial in Great Orme Cemetery)

March 19th: Margaret Ann Jones (92)  
of St Andrew's Avenue, Llandudno  
(Cremation at Colwyn Bay)

March 24th: Marjorie Elizabeth Price (90)  
of Ffordd Morfa, Llandudno  
(Cremation at Colwyn Bay)

March 30th: Glynne David Roberts (74)  
of Rowen Road, Tyn-y-Groes  
(Service at Holy Trinity followed by Cremation at Colwyn Bay)

## **CHORAL EVENSONG AND RECEPTION**

**to celebrate Norman Rimmer's 20th  
Anniversary as Organist at Holy Trinity.**

**Saturday 9th May at 6pm.**



## Palm Sunday Procession



## Attendance Figures for March

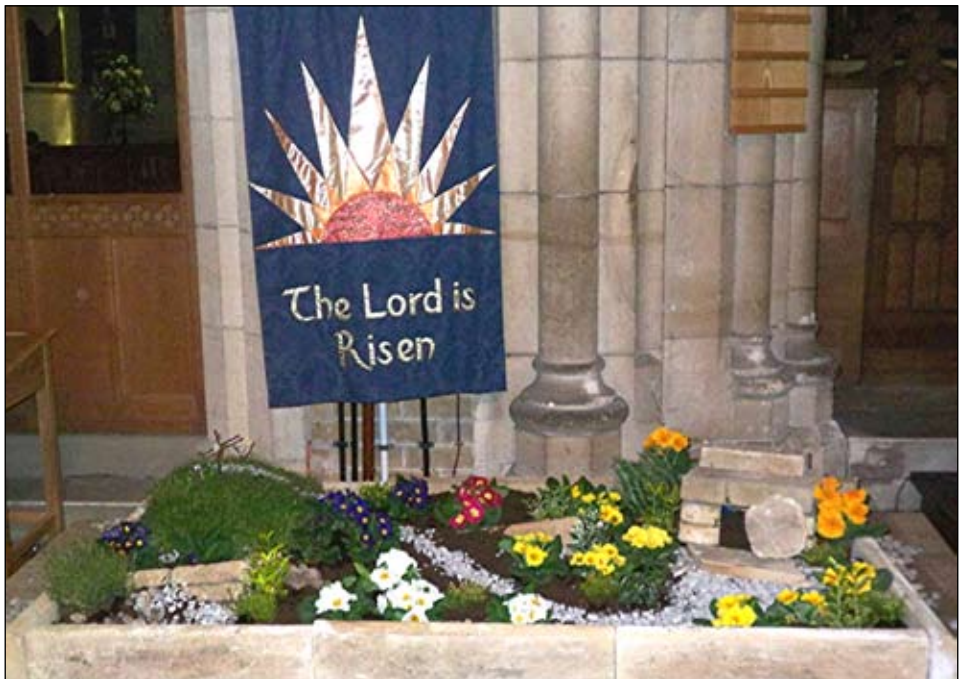
<b>Sunday 1st</b>	8.00 am	Holy Eucharist	15
<b>Lent 1</b>	10.30 am	Sung Eucharist	82
	5.00 pm	Evensong	13
Tuesday 3rd	9.30 am	Holy Eucharist (At Ysgol San Sïor)	22
		Total of Other Weekday Eucharists	16
<b>Sunday 8th</b>	8.00 am	Holy Eucharist	15
<b>Lent 2</b>	10.30 am	Choral Matins	93
		Shortened Eucharist	18
		Holy Eucharist (Sunday School)	12
	5.00 pm	Evensong	7
	6.00 pm	Exploring Worship	29
		Total of Other Weekday Eucharists	30
<b>Sunday 15th</b>	8.00 am	Holy Eucharist	17
<b>Lent 3</b>	10.30 am	Sung Eucharist	72
	5.00 pm	Evensong	10
		Total of Other Weekday Eucharists	29
<b>Sunday 22nd</b>	8.00 am	Holy Eucharist	20
<b>Lent 4</b>	10.30 am	Family Eucharist	139
<b>Mothering Sunday</b>	5.00 pm	Evensong	6
Tuesday 24th	2.30 pm	Holy Eucharist (Parish Fellowship)	18
Wednesday 25th	9.00 am	Holy Eucharist	2
	11.00 am	Holy Eucharist	5
Saturday 28th	2.15 pm	Holy Eucharist (For Our Lady of Walsingham Pilgrimage Meeting)	22
		Total of Other Weekday Eucharists	16
<b>Sunday 29th</b>	8.00 am	Holy Eucharist	20
<b>Passion (Palm) Sunday</b>	10.30 am	Sung Eucharist	77
	5.00 pm	Evensong	12

# Calendar for May

Fri 1st	<b>SS Philip &amp; James, Apostles</b> 11.00 am Holy Eucharist
<b>Sun 3rd</b>	<b>4th Sunday of Easter (Extravaganza Weekend)</b> Services as normal
Thurs 7th	10.00 am Guild of St. Raphael Meeting 11.00 am Eucharist with Ministry of Healing
Sat 9th	6.00 pm Choral Evensong & Reception to mark Norman Rimmer's 20th anniversary as organist of Holy Trinity
<b>Sun 10th</b>	<b>5th Sunday of Easter</b> Services as usual with the addition of 7.45 pm <i>Christian Aid Week Service at St. John's Methodist Church</i>
Mon 11th	Christian Aid Week begins
Tues 12th	10.00 am <i>Julian Meditation Group – Stella Maris</i>
Thurs 14th	<b>Matthias, Apostle</b> 11.00 am Holy Eucharist
Sat 16th	10.00 am St. Tudno – Working Party to prepare for the new season. 12.30 pm Wedding
<b>Sun 17th</b>	<b>6th Sunday of Easter (Rogation Sunday)</b> 8.00 am & 5.00 pm services as normal 9.30 am Service for Royal Military Police Veterans 11.00 am Choral Eucharist
Thurs 21st	<b>Ascension Day</b> 11.00 am Holy Eucharist 1.00 pm Wedding 7.30 pm Holy Eucharist
<b>Sun 24th</b>	<b>7th Sunday of Easter</b> Services at the usual times First service of the new season at St. Tudno's
Thurs 28th	7.30 pm 'Friends of St Tudno's Church' Committee Meeting
<b>Sun 31st</b>	<b>The Day of Pentecost</b> Services at the usual times.

# Flowers at Easter





## Didn't They do Well

Forgive me if I raise a little question. It's not something I feel particularly strongly about, but I think it's a point worth making and thinking about. I have to admit that the issue had never occurred to me until someone raised it with me.

What am I talking about? Let me illustrate by making two announcements that we could make during the course of our worship, but that we never would. I think you will agree that both of them would be entirely inappropriate.

1. Now, to help us with our worship, Mr and Mrs Smith are going to come up and they're each going to read us a passage from the Bible.

and after they've read:

2. Didn't they read beautifully? Shall we give them a good clap?

How would we describe such announcements? Condescending? Demeaning? Embarrassing? What would they imply about the contribution of Mr and Mrs Smith? Would they not suggest that the readings were not quite an integral part of the service, but were more of a delightful interlude? The Smiths took part in the service not so that the readings might edify us, but that the act of reading – and the very participation of Mr and Mrs Smith – might delight us.

Yet, is this not the way in which we treat our children and young people every time they take part in a service?

I am well aware that making a fuss of the children seems absolutely right and proper and the natural thing to do. It is, of course, a genuine attempt to make them feel a valued part of the church family. However, more reflective thought might make us ask whether praising and clapping really achieve what we are trying to do.

How much more inclusive it would be if the children and young people took their place, unannounced, at the appropriate time, led a part of the service and sat down, without public comment. (Yes, I know they will probably need quite a bit of discreet adult prompting the first few times they do it.) Would not this make them feel an even more integral part of our family? (We might even risk asking them whether they would like a vote of thanks and a clap.)

As an alternative, perhaps we should consider making an announcement to praise the Eucharistic ministers for the reverential manner in which they have conducted their duties, or give a little clap to John or Jane for preaching such a lovely sermon.

**Garth**

## Dear Garth

The Editor felt it might be appropriate for a response to your letter to be included in this month's copy of the Parish Magazine, and so I am writing this on behalf of both the Rector and myself.

I am somewhat saddened that you feel it is somehow inappropriate within the context of a Church Service to introduce contributions made by the Youth Group/Sunday School, and also to thank them. The only introduction I usually make to the Sunday School is to explain how what they are doing in Church ties in with work we have been doing in Sunday School.

Last month you may recall, at our Family Service, I explained that we had been thinking about the Church not just as a building but ourselves as living stones, and that's why the Sunday School then proceeded to make the shape of the walls of a building and put a roof on it. Of course, we had practised doing this in Sunday School to get it right, and the children had enjoyed making a house, with themselves being the living stones, just as much as the congregation seemed to enjoy watching them when they came into Church for the Mothering Sunday Family Service. Outlines for the prayers which the Senior Sunday School children took at that Service had been put together by the children in previous weeks – all I did was to put their suggestions/thoughts together.

One of the first things I learnt as a

teacher was the importance of affirmation, and so far from thinking that applause and thanks is inappropriate, I feel that they are invaluable in giving young people the encouragement they need as they grow in understanding of the Christian faith, and in participating in the worship of the Church.

Following any of our Family Services where the Youth Group/Sunday School have taken part, I make a point of thanking participants both individually in the case of the Youth Group and collectively the following Sunday at Sunday School. I will also comment on behaviour generally, so that we can look at anything which may need attention, though generally speaking I think the young ones – and we have a wide age range from babes in arms, through toddlers, up to the senior Sunday School children – behave very very well, and need to be told this.

The Youth Group do some intensive practice for their contribution just before a service as they are all busy with school, exams and Saturday jobs, and again, I think need to be congratulated for their willingness to contribute as they do. Surely thanks are only ever 'condescending' or 'demeaning' if they are not sincere?

In Sunday School, before we have our juice and biscuits, we are quiet so that we can take the time to say 'thank you' to God and pray for those who may not have anything to eat or drink that day. Teaching children to give thanks both to

God and one another is part of helping them to be courteous Christians. So I hope you will not mind, Garth, if we go on thanking the young people for what they do – which after all is part of their

thanksgiving to God – and I hope the congregation will not feel it inappropriate to applaud that participation/contribution if they so wish.

*Jane*

## A Trilogy (part 2)

As in last month's article, you first have to read a passage of scripture and then try to spot the lie that Jesus told. This month it is Mark 10: 17-22. Go and read it now.

Well, did you spot the lie? With last month's warm-up, you should have found this one quite easy. Jesus is asked to quote scripture, which he does, but he lies about what the scripture says. He's making up commandments this time! He misquotes the most famous section of the Old Testament – the Ten Commandments. He makes up his own commandment and sticks it in the middle. Jesus makes up a commandment about defrauding and the word he uses has a highly specific meaning. This is about not defrauding your workers of their wages. It is something that is mentioned in Leviticus 19:13 – 'do not withhold the wages of a day-labourer. Don't rip off your workers.'

It is only at the end of the passage that we realise why Jesus might have started making up commandments. We learn that the man who came to him 'had great possessions.' This was a rich guy

and there is no doubt he would have employed workers.

Let's pause for a moment and think what it meant to be rich in the time of Jesus. We probably imagine Palestinian society in those days to be a bit like our own today – working class, middle class, aspirational, upper class. In fact, it was nothing like that. Agrarian societies of two thousand years ago didn't work like ours. In a Principdom like Galilee, the truly rich people would have been a tiny group. You would have Herod Antipas, who was the Roman client ruler, his court officials, and the owners of large estates – probably less than one percent of the population. Below them came a little 'middle' group – businessmen, craftsmen, freeholders who owned their own land. Even they had very limited financial security. Further down the chain would be day-labourers, hired servants, travelling craftsmen and dispossessed farmers, many of whom might be forced into banditry in order to survive. Then there were slaves at the bottom of the pile.

It's likely that Jesus was somewhere in



that middle group of craftsmen, ie quite high up the chain. But these craftsmen were not a 'middle class'; they were not financially secure. They were always one taxation or one bad famine away from financial ruin. For everyone except a really tiny rich, elite minority, all of the population was struggling in some level of poverty and in some level of insecurity – failed crops, weather, markets, capricious rulers, unpredictable taxes; any of these could wipe them out.

So the rich land-owner is not just rich, he is obscenely, filthy rich. The way he gets his riches is through poor landholders being forced into poverty through taxation, weather, or other crises, and when they default on their debts or loans, the rich land-owner grabs their land. The land is increasingly being concentrated in the hands of a few very rich people, a situation that is preserved by the threat of violence. This is imperial exploitation on a grand scale that is grinding the poor into desperate poverty by driving them into debt, robbing them of their land, and then hiring them back as day-labourers.

When we talk about the rich land-owner, we are not talking about a successful businessman, who is lifting his community out of poverty by providing jobs. We are talking about someone who has ruthlessly exploited an agrarian society to get rich. He has robbed the poor and exploited them, and has done these things through oppression. When Jesus says don't defraud your workers, he is not making a polite point

about workers' rights; he is condemning the rich man for being part of a system that routinely rips off the poor. That's why, when the man says that he has kept all of the law, Jesus says 'then it's not enough. If you are keeping all the law and this is still happening, then the system is wrong. Don't be a part of it any longer; sell everything and walk away.'

So where does that leave us on the first two of Jesus' lies. On both occasions, Jesus is asked big questions about religion. 'What must I do to get eternal life?' 'What is the most important commandment?' They go to the heart of what religion is about. Jesus takes the two most seminal parts of religious literature – the *Shema* (Love the Lord your God - the central prayer in the Jewish prayerbook) and the Ten Commandments – and he misquotes them both! He lies about their content. Everyone in his audience would have noticed straight away that Jesus was playing fast and loose with scripture. He's not trying to pull the wool over anyone's eyes; he's trying to draw attention to the point he's making. He's adding in bits and shocking people into hearing something new.

And what was that new thing? On both occasions, the bits that Jesus adds in are about social justice. Jesus places right at the heart of religion and the practice of faith, issues of social justice and he does so in a way that everyone in his Jewish audience would have grasped instantly and shockingly. When the scribe comes

to Jesus and asks him what the most important commandment is, he plucks this quotation out of Leviticus and shoves it into the *Shema*. When asked what you have to do to inherit eternal life, Jesus makes up a commandment about not defrauding or exploiting your workers and shoves it into the Ten Commandments. He did it to make a point: Faith is about Justice.

I'm going to make that point concretely real. I'm going to tell you a story from South Africa. South Africa has one of the widest gaps between rich and poor to be found anywhere in the world. After years of colonial and apartheid rule, most land still remains in the hands of a wealthy minority. About sixty thousand mainly white farmers control about 85% of the land and nineteen million poor black South Africans struggle to make ends meet on the remaining 15% of land. A large number of South Africans live as tenants on rich owners' land. With such a large wealth, power and education gap between the land-owners and the tenants, poor families are particularly vulnerable to abuse and eviction if the land-owner is ruthless. One million South Africans have been evicted from their land since the end of apartheid in 1994. Some landowners treat their tenants very well but many other tenants endure appalling living and working conditions. They work long hours for low wages; they have no say over their own lives. Many farm-dwellers live as virtual prisoners in their own home. The land-owner de-

cides how many cattle they are allowed to own, how much land they can farm, where they can gather firewood and where and when they can collect water. Many are denied the right to bury their relatives on the family homestead – an important cultural practice for many people. Mistreatment of farm-dwellers ranges from widespread economic exploitation at its most extreme, to violent abuse. (In 2005, one farmer was found guilty of beating a farm-worker and then throwing him to the lions to be eaten alive). None of this, needless to say, is legal. But if you are poor and illiterate, ill-informed about the law and unable to afford a lawyer, then you are likely to be exploited.

Jabulani is a tenant farmer. He built two homes on the farm where he lived for twenty years. He lost his job soon after the farm changed hands and was evicted by the new landowner. He now sleeps on a friend's kitchen floor and pays another family to look after his disabled son, whom he visits most days. One day, while he was at work, the landowner evicted him from his property, burnt one of his houses, stripped the other of its building materials and took away its possessions. The first Jabulani knew of it was when he got home and realised it was not there. And Jesus says 'Don't defraud your workers.'

Since our society is so different from that in which Jesus lived, a lot of our ethics comes from inference and extension. But many societies in the developing world live in cultures quite similar

to Jesus' agrarian society and Biblical ethics can be applied directly. Jesus' focus on social justice is central to any mature understanding of Christianity. For cases like that of Jabulani, what Jesus says is directly and immediately relevant. It is an essential part of any Christian response to the situation. Jabulani is being helped by a Christian Aid partner called Afra, who have taken up the legal case of getting compensation for his eviction and of getting new land for him on which he can build a new home. This is one example of how our gifts to Christian Aid are used.

When Jesus lies about scripture, he puts ethics at the heart of religion. Jesus chooses to ram home the message in an uncompromising way, by telling 'lies'. It's not that ethics was not already there in Judaism; the passages that Jesus puts in are merely quotations from the Old Testament. But what Jesus is doing is to thrust them right into the heart of religion – into those liturgical passages that his listeners prayed every day and into the Ten Commandments that ruled their lives. He is saying 'This is what is central – this is what is important.'

***Nigel Varndell (adapted)***

***Via Garth Higginbotham***

## Sidespersons

May 3rd	Barbara Yates Ray Millington Annabel Jones Joyce Crosby	May 24th	Annabel Jones Doug Pritchard Barbara Scott Adele Arrowsmith
May 10th	Sandra Davies Mary Rees Stan Whittaker Judith Williams	May 31st	Barbara Yates Ray Millington Sandra Davies Joyce Crosby
May 17th	Dorothy Trent Angela Pritchard Pat Ridler Eira Jones	June 7th	Dorothy Trent Angela Pritchard Pat Ridler Eileen Roberts

## Warning Bells

John Masefield wrote of a bluebell wood as:

*A miracle unspeakable of flower  
In a green May unutterable blue  
(The Bluebells).*

A typical image of a bluebell wood would be a sea of fragrant bluebells beneath graceful beech trees. Fortunately, the bluebell is sufficiently adaptable to grow in other situations as well and at Bodnant Garden there is an area where they seem to spring directly from a rock face, obviously surviving in very small pockets of soil. On the Great Orme bluebells, while not abundant, can be found in various small woods and also in areas of bracken, which will provide the shading effect of a woodland as the new fronds grow.



*Native bluebell with narrow, deep blue flowers with curled petals. Flowers form on one side of a curved stalk and leaves are narrow.*



*Spanish bluebell with wide, pale flowers. Flowers form around an upright stalk and leaves are wide.*

Unfortunately, our native bluebell (*Hyacinthoides non-scripta*) could now be under threat from illegal collection and from competition with the Spanish bluebell (*H. hispanica*). The Spanish bluebell was introduced to the UK as a garden plant in the 17th century and has been popular for its ease of cultivation and large flowers, which may be pale blue, pink or white but which have very little scent.

The Spanish bluebell can be found in the wild and a further potential threat to the native bluebell is hybridisation between the two species. Surveys of British bluebells have been performed for the last few years under the direction of the Natural History Museum and the charity Plantlife International and it is hoped that the true position

of the native bluebell can be determined when the 2009 survey has been completed.

The UK is estimated to have between 25 and 50 % of the world population of *H. non-scripta* and its conservation is important. Gardeners can help by planting only native bluebells which are known to have been cultivated, and not collected from the wild, and if possible ensuring that the original source of these was British.

All three types of bluebell can be found on the Great Orme and some of the differences between them can be seen in the photos.



*Hybrid bluebell (H. x massartiana) is intermediate between the two species.*

**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)



## Great Hymns — Urbs beata Jerusalem

Before I set off investigating this month, I knew that there were a couple of hymns with identical doxologies with the memorable fifth line 'Consubstantial, Co-eternal'. They are both sung to a wonderfully stately tune *Westminster Abbey* by Henry Purcell (1659-1695) though I remember singing them to other tunes as a lad. The hymns are 'Blessed City, Heavenly Salem' and 'Christ is made the sure foundation.'

Both hymns have their origin in a seventh or eighth century Latin hymn 'Urbs beata Jerusalem' comprising eight stanzas and a doxology. According to the *Catholic Encyclopaedia*, the hymn was 'sung in the Office of the Dedication of a Church, the first four stanzas were usually assigned to Vespers and Matins, the last four to Lauds.' The first stanza was:

*Urbs beata Jerusalem, dicta pacis visio,  
Quæ construitur in cælo vivis ex lapidibus,*

*Et angelis coronata ut sponsata comite.*

Under Pope Urban VIII, the rhythm was changed and the first line appeared in the Breviary as 'Cœlestis Urbs Jerusalem.' Apparently, there are over 30 translations of the Latin versions of the hymn but the most well known is by the prolific John Mason Neale (1818-1866). Neale was critical of Urban VIII's modernisation, reckoning it had 'lost half of its beauty in the process.' Neale's

translation in eight stanzas plus doxology was first published in his *Medieval Hymns and Sequences* in 1851.

1. BLESSED City, Heav'nly Salem,  
Vision dear of Peace and Love,  
Who, of living stones upbuilt,  
Art the joy of Heav'n above,  
And, with angel cohorts circled,  
As a bride to earth dost move!

2. From celestial realms descending,  
Ready for the nuptial bed,  
To His presence, decked with jew-els,  
By her Lord shall she be led:  
All her streets, and all her bulwarks,  
Of pure gold are fashioned.

3. Bright with pearls her portal glitters;  
It is open evermore;  
And, by virtue of His merits,  
Thither faithful souls may soar,  
Who for Christ's dear Name, in this  
world  
Pain and tribulation bore.

4. Many a blow and biting sculpture  
Polished well those stones elect,  
In their places now compacted  
By the Heav'nly Architect,  
Who therewith hath willed for ever  
That His Palace should be decked.

5. CHRIST is made the sure Foundation,  
And the precious Corner-stone,  
Who, the two-fold walls surmounting,  
Binds them closely into one:  
Holy Sion's Help for ever,  
And her confidence alone.

6. *All that dedicated City,  
Dearly loved by God on high,  
In exultant jubilation  
Pours perpetual melody;  
God the One, and God the Trinal  
Singing everlastingly.*

7. *To this Temple, where we call Thee  
Come, O Lord of Hosts, today!  
With Thy wonted loving-kindness  
Hear Thy people as they pray;  
And Thy fullest benediction  
Shed within its walls for aye.*

8. *Here vouchsafe to all Thy servants  
That they supplicate to gain,  
Here to have and hold for ever  
Those good things their prayers obtain;  
And hereafter in Thy Glory  
With Thy blessed ones to reign.*

9. *Laud and honour to the Father;  
Laud and honour to the Son;  
Laud and honour to the Spirit;  
Ever Three, and ever One:  
Consubstantial, Co-eternal,  
While unending ages run. Amen.*

Neale noted that he believed that the hymn was originally designed as one for general use and that stanzas 7 and 8 were added later to make it suitable for the dedication of a church: '1. Because there is a clear difference in the style and language of the two last and seven [sic] first stanzas. 2. Because the transition from one part to the other is so unusually abrupt. 3. Because, at the end of the sixth stanza, there is a quasi-doxology as if to point out that the hymn originally concluded there.'

As in the Catholic Breviary, the hymn was divided after the 4th stanza into two when first published as a hymn in the *Hymnal Noted* (1851).

The first four stanzas plus doxology became:

No 43, '**Urbs beata Hierusalem,**'

'BLESSED City, Heavenly Salem, Evening Hymn for the Dedication of a Church' with a chant 'from the Salisbury Hymnal.' The hymn was prefixed with a text from Revelations: 'I saw the holy city, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.'

The second four stanzas, plus doxology, became:

No 44, '**Angulare Fundementum**' (literally 'corner foundation'),

'CHRIST is made the sure Foundation, Morning Hymn for the Dedication of a Church' with the same chant. Its text came from Peter 1: 'Behold, I lay in Sion, a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.'

*The Hymnal Noted* printed evening hymns before morning hymns as they were sung at evensong on the previous day as well as on the day itself. This contradicts the Breviary usage

outlined above.

The hymns swiftly became standards. This was a glorious period in the compilation of hymnals and editors played fast and loose with un-copyrighted translations. The changes are too numerous to mention but right from the first, there were problems with stanza 2 line 2: 'Ready for the nuptial bed'. *Hymns Ancient and Modern* and the *English Hymnal* preferred 'Bridal glory round her shed whilst the *Sarum Hymnal* edited heavily and prudishly settled for 'Grace and glory round her shed.'

Neale was not too impressed. In his notes to the third edition of *Medieval Hymns* he wrote: 'some of the changes can hardly be thought improvements' though conceded, 'The second part of the translation, "Christ is made the sure Foundation," has been adopted as a dedication hymn with so much general favour, that it would be unthankful not to mention the fact.'

'Blessed City' does not appear in our church hymnal, *Hymns Old and New* but 'Christ is made the sure foundation' does. Neale, who strived to make his translations both literal and poetic, would not be very happy with the numerous revisions. The second stanza (No 6 above) has been dropped and the third and fourth (7 and 8) heavily amended. For example, 'And Thy fullest benediction shed within its walls for aye' becomes 'Bless your people now before you, turn our darkness into day.' (The original Latin is 'Largam ben-

edictionem hic infunde iugiter,' literally 'Pour out bountiful benediction in this place unendingly').

*Songs Old and New* has a changed doxology where the three instances of 'laud' become 'praise' and 'consubstantial, co-eternal (of the same substance, equally eternal)' becomes 'One in might and One in glory.' It seems as if the stanza has been altered to make it more easily understood but in so doing has lost the crucial conception of the Trinity. In fairness, a more literal translation of the Latin doxology would be: 'Glory and honour to God on high, one Father, Son and renowned Spirit, to whom praise and power be through eternal ages.'

John Neale's contribution to hymnody cannot be understated. He is first in the *New English Hymnal* with 39 contributions compared with Charles Wesley, second with 26. Though most of his credits are as a translator from Greek and Latin, he also wrote original words including the carols 'Good Christian Men Rejoice' (a rip-off of 'In Dulci Jubilo') and 'Good King Wenceslas.'

Neale was educated at Trinity College Cambridge and though brilliant at classics, he could not get an honours degree because he could not handle mathematics. He was ordained in 1841 but ill-health prevented a career in the church. He was appointed as the director of an almshouse in 1846, a position he held till his death.

His tendencies were high church and he was considered suspiciously by



many, believing him to be an agent of the Vatican and wishing to subvert the Anglican Church.

Neale received virtually no honour or preference from the Church of England. His Doctor of Divinity degree was conferred by Trinity College, Hartford, Connecticut, in 1860.

In time, but not in his lifetime, the oversight would be corrected. Archbishop Trench called him 'the most profoundly learned hymnologist of our church.' Someone else wrote 'one of the most erudite scholars, one of the best linguists, one of the most profound theologians, and the foremost liturgist of his time.'

Neale could read, write and think in 21 languages. At his funeral the highest ranking clergymen were Orthodox.

The plainsong chant published in *The Hymnal Noted* became known as *Urbs beata* (or *Urbs beata Jerusalem*) and was published in most hymnals, often accompanied by a standard in the 8.7.8.7.8.7 meter for congregational singing, usually *Regent Square* by Henry Thomas Smart or *Oriel* (German). *Urbs Coelestis* was especially written by the Rev H E Hodson. However, in recent years, these tunes and several others have become redundant in this usage with Purcell's *Westminster Abbey* becoming the *de facto* tune.

The tune comes from the concluding alleluias in Purcell's anthem 'O God, thou art my God' (c 1692). Ernest Hawkins

arranged the alleluias as a hymn tune for use in Vincent Novello's *The Psalmist* (1843). The tune was matched to Neale's words by Sir Sidney Nicholson who, like Purcell, was organist at Westminster Abbey and published in the 1939 *Shortened Music Edition of the A&M* with the name *Westminster Abbey*. The pairing was republished in the *A&M Revised* (1950) and the singing of 'Christ is made the sure foundation' at Princess Margaret's wedding in 1960 certainly increased both hymns' popularity.

Purcell was England's leading baroque composer (assuming Handel was a German). His career encompassed both secular and sacred music and he enjoyed great success and favour. He became organist at Westminster Abbey at the age of 22 and he was also organist at the Chapel Royal.

Purcell is buried adjacent to the organ in Westminster Abbey. His epitaph reads, 'Here lyes Henry Purcell Esq., who left this life and is gone to that blessed place where only his harmony can be exceeded.'



*John Mason Neale and Henry Purcell.*