

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

June 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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www.llandudno-parish.org.uk

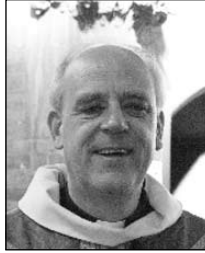
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

Copy may be on disk, printed or handwritten.

From the Rectory

Llandudno likes to portray itself as a quintessentially Victorian holiday resort, reflecting the fact that it still retains much of its nineteenth century elegance and spaciousness. But, as the book *Llandudno before the hotels* reminds us,



our town existed as a small mining and fishing community on the slopes of the Great Orme for many centuries before the building of the resort was even a glint in the developers' eyes.

Of course a vital moment in the history of this ancient community was the coming of the Celtic monk Tudno in the sixth century to establish his 'Llan' (monastic settlement) on the Great Orme and it was this which gave the town its name. The present civic coat of arms displays a prominent image of St. Tudno's Church thus reminding civic leaders and townsfolk alike of our spiritual roots. (There is a very interesting article on this coat of arms in the latest edition of the Friends of St. Tudno's Church Newsletter.)

Many citizens of Llandudno are very attached to St. Tudno's Church and are aware of their spiritual heritage, and so it is rather sad that the feast of St. Tudno passes with hardly any attention being paid to it at all outside our parish. If we lived in certain parts of continental Europe things would probably be very

different: our patronal festival would be an important day in the town's calendar kept with a religious procession, a fiesta and perhaps other celebrations. Events of this kind did exist in medieval Britain but were discouraged or abolished by the Reformers, Puritans and others. The claim was that they were idolatrous and led to wildness and drunkenness etc. But something was lost – a sense of connectedness with the past and a real appreciation of the spiritual roots of the community.

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We are not likely to revive such customs but what we can do as members of our parish community is to celebrate St. Tudno's Day to the best of our ability and to encourage others to join us. To that end I have invited Bishop Andrew to celebrate and preach at the Eucharist on the Saturday after St. Tudno's Day and I have also invited the Mayor and any councillors who care to accompany him to be present too. Unfortunately the Mayor cannot be with us but the deputy mayor is coming to represent him.

Our celebrations begin on St. Tudno's Day itself (Friday June 5th) with a Pilgrimage Walk from Holy Trinity Church (representing if you like the present 'Victorian' town) to St. Tudno's (the place where it all began). We meet

at 12.15 in Holy Trinity for a short service and will then walk via Happy Valley and the Ski Slope to St. Tudno's, stopping along the way for short times of prayer. The Eucharist for St. Tudno's Day will be a 2.30 pm and then by kind permission of the farmer we will be visiting St. Tudno's Well for a short service of blessing. Do join us for all or some of these events if you can. On the following day (Saturday 6th), as already mentioned, there will be another Eucharist at 2.30 pm celebrated by our Bishop. Light Refreshments will follow the service.

Why bother with all this? Is it really relevant to the present age with all its problems – recession, unemployment, political corruption? My answer must be a definite 'yes'. Christianity in Wales sprung from the flowering of spirituality in those ancient Celtic days and we are privileged to have a site connected with those ancient times.

To be effective in our mission to the people of Llandudno and to our visitors in the 21st century we need to be aware of our spiritual roots and to be able to speak to the transient society of today of the eternal values of our Christian faith. This is the faith we share with St. Tudno and many who have worshipped in this place over the centuries. They are part of the 'cloud of witnesses' that surround us as we worship and proclaim Christ to those amongst whom we live and work. We need their prayerful support and encouragement as we walk the path of Christian obedience today.

So come along to celebrate St. Tudno on June 5th and 6th, honour our patron saint, rejoice in the centuries of faithful Christian witness, and celebrate the life and work of the Church of Christ in Llandudno today.

Fr John

News and Notices

St. Tudno's in *The Link*

When the Friends of St. Tudno's Church was inaugurated last year, Dean Alun Hawkins (Patron of the Friends) preached an inspiring sermon about the links and connections between members of the Christian church, even in remote places and when apparently alone: 'When any solitary Christian is present, as Tudno was here, the whole

Christian Church is there; for all Christian, even solitary ones, are in close relationship to Christ and to God, and therefore with the rest of the body of Christ, his church.'

Dean Alun kindly agreed that we could print his sermon in an issue of the Friends' newsletter and he was later asked of it could be reproduced in the Diocesan *Link* magazine. Those of you

who have read the article in the spring 2009 issue of *The Link* will have noticed that the photograph illustrating it is not of St. Tudno's at all! The Editor of *The Link*, Revd Emyr Parri, would like to apologise for this glaring error. The photograph was provided by a photographic library and purported to be of St. Tudno's but is in fact the chapel in the adjoining cemetery. Not being familiar with St. Tudno's, Revd Parri used the picture in good faith and the first that Dean Alun knew of it was when the magazine was published.

Sadly, this is not an isolated mistake and there are quite a few photos on the Internet, eg on Google Earth, which are said to be St. Tudno's but actually show the cemetery chapel and there is a tourist DVD of North Wales which has the same error – what a pity that people don't take the trouble to check their facts.

I have sent Revd Parri some photos of the real St. Tudno's in the hope that one of these errors can be corrected.

Christine Jones

St. Tudno's Day

St. Tudno's Day is on 5 June and, as mentioned in the May magazine, there will be two opportunities to celebrate this. Celebrations begin on Friday 5th, with a pilgrimage walk to St. Tudno's, starting at Holy Trinity at 12.15 pm. There will be a Eucharist service at St. Tudno's at 2.30 pm and a small group will then be

able to visit St. Tudno's Well, by kind permission of the landowners. The celebrations continue on Saturday 6th, when Bishop Andrew will be celebrant and preacher at a Eucharist service at St. Tudno's at 2.30 pm. This service will be followed by tea and cakes. We hope that you will be able to join in some of these celebrations of Llandudno's patron saint.

Christine Jones
Stephanie Searle

Services at St. Tudno's

The open air Sunday services are now under way for the season, with the taxi again leaving Holy Trinity at 10.30 am. Special services this month are the St. Tudno's day celebrations, Compline by Candlelight at 7.30 pm on Tuesday 9th and the ever popular Pet Blessing service at 4.00 pm on Sunday 28th. Weather permitting, the Pet Blessing service will be in the open air and all pets and their owners are welcome. We hope to see you at St. Tudno's.

Christine Jones
Stephanie Searle

Guild of St. Raphael

The Guild is concerned with the ministry of healing. In April the Rector led us in a short service of music, prayer and meditation in the chapel of St. David's Hospice, an act of worship with the patients, staff and visitors at the centre of

our thoughts and prayers. It was based around the Passiontide Acclamation 'We adore you, O Christ and we bless you. Because by your holy cross you have redeemed the world.' It touched the hearts of all present.

Our next project aims to raise money to send in support of two USPG centres of healing in Africa:

Please support the Guild Afternoon Tea, in aid of these. We are counting on you to help us in this new venture!

When is it?

- Wednesday June 3rd, from 2.00pm to 4.00 pm.

Where?

- In the Church Hall.

Who and what will it support?

- The House of Resurrection Haven, South Africa – a church-run hostel which cares for those living with HIV/AIDS. It is a place of love and security, which offers a message of hope.
- St Francis Hospital, Zambia – the only access to health care for a large rural population. 'The intervention of the church is vital, because its broad network means it can reach remote rural areas that are frequently overlooked.'

For more information, please see the booklet *Living the Gospel with HIV/AIDS*, and the fact sheets at the back of the church, or speak to a member of the

clergy, or Guild.

Thank you.

Marion Ketteridge

Future Car Parking at Holy Trinity

Work on the installation of two 'Pay & Display' machines will commence shortly and hopefully the system will come into operation late June/early July. A tarmac roadway will also be laid across the gravel of the existing rear car parking area from the rear entrance/exit to the tarmac at the Memorial Chapel corner of the Church.

When the new system comes into operation, all those wishing to park their vehicles are asked to use only the rear entrance/exit as there will be a barrier by the tower corner preventing parking access by the west entrance to the church grounds.

The seven spaces close to the church hall will be marked and designated for use only by clergy and a small number of church officials. Arrangements will be put in place for people attending Sunday morning worship, helping with the Tuesday afternoon teas and Wednesday coffee morning and Winter Warmers.

The existing **white** and **blue** parking permit system will cease.

Further details will follow in the Bulletin and July magazine.

Parish Car Park Committee

Winter Warmers

At the end of another season of Winter Warmers, I am pleased to submit the following details.

Since October 2008 a total of £6498.17 has been paid into the parish account, of this; £255.25 was sent to Barnabas Aid, a charity which supports persecuted Christians across the world and £238 was raised for Christian Aid.

A total of 21 Coffee Mornings and 2 Frugal Lunches were held between late October and April, with a break for Christmas and Easter.

All of the soup, cheese and bread for

the 2 Frugal Lunches, cake and soup for coffee mornings was given by members and friends of the team.

Once again the raffle team made a huge contribution towards the money raised; they wish to thank all who gave prizes.

Many thanks to parishioners and friends, who have encouraged and supported us, please continue to support the Summer Coffee Morning team who take over after Easter.

If you would like to join our team or can help out by baking cakes, please contact me or any member of the team. We reform to commence Afternoon



Members of the Mothers Union on May 12th. The Rev Jane Allen gave a talk 'Living with Islam.'

Tea's on the first Tuesday in May.

Angela

Apologies to Angela and the team for the delay in publishing the above. Ed

Parish Fellowship

The members of the Fellowship would like to say 'Thank you' for the help and support given at the Coffee Morning in aid of the Pensychnant, the First Response Service and for Holy Trinity.

We made over £250 and thank everyone most sincerely.

Adele

Notice for PCC members

Unfortunately the date for the next meeting has had to be changed - we will now meet on Thursday 25th June at 7 pm for the Eucharist and 7.30 for the meeting. Many apologies for this.

Fr John



Members of the team that prepared the Exploring Worship service on Sunday 17 May with a few extra friends. Exploring Worship normally takes place on the second Sunday of each month but may vary. Please feel free to join us.

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)

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Sidespersons

June 7th	Dorothy Trent Angela Pritchard Pat Ridler Eileen Roberts	June 28th	Adele Arrowsmith Doug Pritchard Pat Ridler Eira Jones
June 14th	Barbara Yates Ray Millington Annabel Jones Joyce Crosby	July 5th	Dorothy Trent Angela Pritchard Barbara Yates Joyce Crosby
June 21st	Sandra Davies Mary Rees Stan Whittaker Judith Williams		

Norman's 20th Anniversary

On 9 May, a special Choral Evensong was held at Holy Trinity church, to celebrate Director of Music Norman Rimmer's 20th anniversary as Organist and Choirmaster. Norman started at Holy Trinity on Easter Day in 1989.

The special Evensong was led by the Revd Prebendary John Nice who was assisted by the Revd Jane Allen. The regular members of Holy Trinity's choir were joined by many friends and Faye Adamson played the organ which allowed Norman to conduct the choir.

The choir sang the responses by William Smith, Psalm 145 to a chant by CV Stanford in E flat, the canticles to Bairstow in D and the anthem 'Evening Hymn' by Balfour Gardiner. The service concluded with Norman playing Hymn d'action de grace 'Te Deum' by Jean Langlais.

The Evensong was followed by a reception in the church hall where the Revd Nice presented Norman with a certificate celebrating his 20 years of service.

Norman writes: 'A very sincere "Thank you" to you all for

the wonderful way you supported my 20th anniversary evensong. I was quite overwhelmed by the numbers and am sure that it meant a lot to the singers who had worked so hard over a number of weeks in preparation. It would be nice to make the service an annual event, just for the pleasure of singing music which stretches the ability of most parish church choirs but which has graced the Cathedrals of this country for hundreds of years.

'May I also thank those who kindly sent me cards. They are sitting on the mantelpiece at Tranquillity and will remind me of the wonderful occasion and the love and affection which was shown to me.

'God bless you all.'





Extravaganza Weekend





Calendar for June

Weds 3rd	2.30 pm	Guild of St. Raphael Afternoon Tea for African HIV/Aids projects
Thurs 4th	10.00 am	Guild of St. Raphael Meeting
	11.00 am	Eucharist with Ministry of Healing
Fri 5th	St. Tudno's Day	
	12.15 am	Pilgrim Walk from Holy Trinity to St Tudno
	2.30 pm	Holy Eucharist (St. Tudno) followed by visit to St. Tudno's Well
Sat 6th	2.30 pm	St. Tudnotide Eucharist (St. Tudno). Celebrant & Preacher: Bishop Andrew. The service will be followed by light refreshments
Sun 7th	Trinity Sunday (Patronal Festival of our Parish Church) Services as normal	
Tues 9th	10.00 am	<i>Julian Meditation Group – Stella Maris</i>
	7.30 pm	Compline by Candlelight (St. Tudno)
Thurs 11th	Corpus Christi (Thanksgiving for the Eucharist) also Barnabas , Apostle	
	11.00 am	Eucharist
Sun 14th	Trinity 1 (Pentecost 2) Services as usual	
Sun 21st	Trinity 2 (Pentecost 3) Services as usual	
Weds 24th	Nativity of John the Baptist	
	9.00 am	Holy Eucharist
	11.00 am	Holy Eucharist
Thurs 25th	12.15 pm	Lunch-time Piano Recital by Vernon Barker (for church funds)
	7.00 pm	Eucharist for members of PCC
	7.30 pm	PCC meeting
Sun 28th	Trinity 3 (Pentecost 4) Services as usual with the addition of 4.00 pm Pet Blessing Service at St. Tudno.	
Sun 5th	Trinity 4 (Pentecost 5)	
	8.00 am	Holy Eucharist

10.30 am	Sung Eucharist with Confirmation. Celebrant & Preacher: Bishop Andrew
6.00 pm	Bishop's Visitation (Cathedral)

Attendance Figures for April

Holy Trinity

Total of Weekday Eucharists 1-4 April 27

Sunday 5th	8.00 am	Holy Eucharist	25
Palm Sunday	10.30 am	Sung Eucharist/Palm Procession	22
	5.00 pm	Evensong	6

Holy Week:

Monday 6th	2.30 pm	Quiet Afternoon	21
Tuesday 7th	10.15 am	Stations of the Cross	6
	11.00 am	Holy Eucharist	7
Wednesday 8th	9.00 am	Holy Eucharist	4
	7.30 pm	Stations of the Cross	20
	8.25 pm	Holy Eucharist	14
Maundy Thursday	11.00 am	Holy Eucharist	15
	7.30 pm	Eucharist of the Last Supper	43
Good Friday	10.30 am	Children's Service	43
	12.00 noon	Cytûn Outdoor Service	c150
	2.00 pm	Liturgy of the Cross	45

Sunday 12th	8.00 am	Holy Eucharist	40
Easter Day	10.30 am	Festal Eucharist	207
	5.00 pm	Choral Evensong	30

Sunday 19th	8.00 am	Holy Eucharist	15
Easter 2	10.30 am	Holy Eucharist	100
	5.00 pm	Evensong	7
	6.30 pm	Exploring Worship	38
Monday 20th	2.30 pm	Holy Eucharist (MU)	16
Tuesday 21st	9.30 am	Holy Eucharist (for Governing Body)	120

Continued overleaf

Wednesday 22nd	7.30 am	Holy Eucharist (for Governing Body)	75
Saturday 25th	11.00 am	Yr Offeren	8
Mark, Evangelist		Total of Other Weekday Eucharists	20
Sunday 26th	8.00 am	Holy Eucharist	19
Easter 3	10.30 am	Sung Eucharist	77
	2.30 pm	Scouts Service	45
	5.00 pm	Evensong	8
		Total of Other Weekday Eucharists	21
St. Tudno's			
Saturday 22nd	7.30 pm	Easter Vigil	29

From the Parish Registers

Holy Baptism

April 26th: Thomas Bradley Hughes

The Departed

April 8th: Raymond Harvey Terence Seager (60)
(Service at Holy Trinity followed by Burial at Erw Rhun Cemetery,
Tyn-y-Groes)

April 24th: James Murray Clark (70)
(Service at Holy Trinity followed by Cremation at Colwyn Bay)

April 29th: Patricia Miriam Whittaker (78)
(Service at Holy Trinity followed by Cremation at Colwyn Bay)

April 30th: Maurice Arnold Pickering (72)
(Cremation at Colwyn Bay)

Letter to the Editor

Hello

I hope you are able to help with some information please.

My wife and I recently had a short break in Llandudno and whilst there enjoyed a lovely walk around The Great Orme and over to St. Tudno's Church. We were intrigued by one gravestone in particular, that of Beatrice Bower Browne, known as 'Bee', 1887-1921. (I may not have the name and dates exact as I am going from memory and at my age I have a few 'senior moments'! The headstone was very impressive in the shape of an aeroplane wheel surmounted with a wing (bird wing that is, not a plane wing!)

We would be most grateful if you could provide us with any information about her and her adventures.

Many thanks, and we look forward to your reply.

Bri Heath

Deputy Editor Christine Jones replied:

Dear Bri,

Thank you for your email. The grave of Beatrice Blore Brown is actually in the cemetery, which is administered by Conwy County Borough Council (tel. 01492 544677), rather than St. Tudno's Churchyard (which is the other side of

the wall). As I understand it, the wheel is a car wheel and I have come across the following explanations:

Beatrice was a pioneer of motoring in North Wales; she was one of the first people to drive up the Great Orme; she was a racing driver; she was killed in a racing or driving accident.

However, I have not read any of the original accounts so I cannot say which of the explanations is / are correct.

I hope that this is of some help.

With kind regards

Christine Jones
(Warden at St. Tudno's)



Jesus was a Liar (part 3)

This is the third and final part of a seminar presented at the Christian Greenbelt festival in 2007 by Nigel Varndell, the inter-faith manager for Christian Aid.

Once again, you get a passage from the Bible and you have to spot the deliberate lie that Jesus told. This time, the passage is Mark ch 8, vv 27-38. Read it now.

Well, did you spot the lie? It occurs in v 38. Jesus makes this statement in the context of Jesus rebuking Peter, the man whom, just before the crucifixion, denied Jesus three times because he is ashamed of him. And what does Jesus do? Well, according to this passage, he's going to be ashamed of Peter. What does he actually do? He forgives Peter. He says 'it's OK' and he ends up making Peter central to the church. It's almost as if Jesus can't go through with these harsh words of condemnation.

Now, you may be thinking 'how's he going to make half a seminar out of that?' 'It's only a throw-away line and it's only in Mark's gospel. When Luke and Matthew borrow this story, they take out Jesus' final quote. It's almost as if they are slightly embarrassed, because, clearly, Jesus didn't do what he said he was going to. 'Oops! Let's leave that out; it doesn't make sense.'

But the reason why I think this passage is significant is that it highlights an issue

that threads its way through the gospel stories. It's an interesting problem in New Testament ethics. The problem is that what Jesus says and what Jesus does are different things.

We need to understand the mode of writing used in the gospels. These biographies of Jesus are not designed to teach us history. Their main purpose is to inspire faith in the 'God-made-man'. It is in this light that we need to hear Jesus' moral teaching.

When we look at what Jesus says about how to behave, we find that Jesus deepens and intensifies the law. He makes moral demands more stringent and more difficult than anything heard before. His moral teachings make us deeply uncomfortable, because his demands are simply not reasonable! For example: "'You shall not murder; whoever murders shall be liable to judgement'", but I say to you: if you are angry with a brother or a sister, you will be liable to judgement; if you insult a brother or sister you will be liable to the council, and if you say 'you fool', you will be liable to the hell of fire. Put up your hand if you have never been angry with a brother or sister! Ooh – we're in trouble!

What about 'Sell everything you have and give to the poor'? Has anybody here done that? What about: 'Anyone who puts his hand to the plough and

looks back is not fit for the kingdom'? What about: 'It's harder for a rich man to enter the kingdom of heaven? I have bad news. We are all in deep, deep trouble!

The point is that Jesus' ethical commandments teach perfection. It's not do-able! But there's a flip-side. There is good news too – namely, not what Jesus says, but what Jesus does. Jesus' ethical teaching requires enormously high standards but his actions are the complete opposite. When it comes to his actions, it is the religious leaders and the guardians of morality that find him deeply uncomfortable, while he keeps company with sinners like us. He is criticised as a drunkard and a glutton – a friend of tax-collectors and sinners. He accepts people just as they are. He forgives them without them needing to go to the temple and make sacrifices. His healing ministry demonstrates that people of no consequence are welcome into the kingdom of God. That's the paradox of this curious story when Jesus lies to Peter. On the one hand, Jesus sets the highest ethical standards for his followers, and on the other, his actions completely contradict what he says. It's almost as if he says: 'I know what I said, and you screwed up, but it's OK. Come back.'

If we're serious about working out a New Testament ethics, we have to resolve this conundrum. Let's set up the problem.

In trying to determine a Christian eth-

ics, there are two big pitfalls.

The first mistake is to go exclusively with what Jesus says. You can adopt a position that says we must maintain the highest standards. If you're not committed to the very highest standards, then we really can't be associated with you. This is the 'moral high-ground' approach to ethics. Some branches of the Church adopted this approach in relation to HIV. HIV affects sex-workers and is spread by promiscuity and infidelity. Behave badly and you end up with HIV! The nuances of our understanding had not developed – the links between poverty and health education; between warfare and rape; between power-relations and gender rights in homes. That's the first mistake – the moral high-ground.

The second mistake is to go exclusively with what Jesus does. We land up in a situation where everything is forgivable. No-one has to be held accountable for their moral laxness. This is the kind of vacuous model of ethics that ends up with everyone getting away, literally, with murder, because, in the end, everyone is forgiven so what's the point of condemning them now? It's possible to be so moved with compassion for people infected with HIV that we fail to take account of the ethical dimensions at all. You have to be honest about the fact that different behaviours incur different risks and that if you have unprotected sex with multiple partners, what you are doing is immoral. It has to be condemned. It is unfair. It

is exploitative. Behaviour like that has to be condemned. There will be clear instances of right and wrong in most issues and we should speak out when we encounter them.

So what I'm saying is that there is no easy answer. I can't give you the short answer that tells you how to construct an ethics that holds in tension those two very different viewpoints – one that emphasises God's justice and one that emphasises God's grace. We have to take account of issues of right and wrong, or we have no morality at all. But if we take no account of forgiveness and grace, then our moralising has no relevance.

Let's draw all this together. I think what I'm saying is that the Jesus we encounter in Mark's gospel wants you to take out a Direct Debit to Christian Aid (I thought I might sneak that one in! That's a lie, but, hey, if it's good enough for Jesus ...).

The first point is that Jesus places messages of social justice right at the core of what it means to be religious and, in order for us to notice what he is doing, he uses a rhetorical flourish – he lies. He misrepresents his scripture and his religious tradition. Two thousand years from the event, we don't notice that Jesus is being disingenuous, shocking and confrontational, because the words have now become our scripture.

The second point is that if we are going to work out in practice what this social justice message means, it is going to be

difficult. We have to be mindful of both the impossibly high moral standards that Jesus sets and also his repeated offers of grace and forgiveness. We need to aim for perfection in our lives, and forgive ourselves when we fail to attain it. When it comes to issues of social justice and campaigning, we need to avoid the extremes of heartlessness on the one hand and vacuousness on the other, by holding Jesus' deeds and words in creative tension. Sometimes, this may mean that we have to work with people who make us feel profoundly uncomfortable, because they do not hold the same standards as we do. At other times, it may mean we have to be harsh to people who are trying because they have not done enough. Campaigning with no ethics is pointless; campaigning with no heart is ineffective.

Just one final thought for those of you who feel I have been blasphemous with my title. I want to leave you with a few words of Samuel Butler: 'Any fool can tell the truth; it requires a man of some sense to know how to lie well'. I think Jesus was a liar, but, man, he was good at it!

***Nigel Varndell (adapted)
via Garth Higginbotham***

The Grass of the Field

'This very beautiful grass is widely distributed in the British Isles,' so says Dr. Charles Hubbard author of *Grasses*, one of the standard Flora describing and identifying the 150 or so British grasses. The Great Orme is one of the places where the quaking grass (*Briza media*) can be found and there may not appear to be anything unusual in Dr. Hubbard's statement. However, most of his descriptions are purely factual and he describes just a few grasses as 'attractive' but there can be no mistaking his enthusiasm for the quaking grass, the only one which he terms 'beautiful'.

The quaking grass is indeed a beautiful grass and its rounded flower heads hang on very slender stalks, shaking or quaking in the slightest breeze. Gardeners and flower arrangers may be familiar with its Mediterranean cousin the large quaking grass (*B. maxima*) but we are fortunate to have the native species growing in abundance here. The quaking grass flowers from June to August, so there is plenty of time to look out for it and watch

it trembling in the breeze. This characteristic (which makes it a challenge to photograph!) has given rise to a large number of alternative names – do you know of any local names for it?

Christine Jones



Quaking grass.

Great Hymns — Jesu, lover of my soul

I have recounted before how whilst at school, a housemaster forced his charges to sing hymns to older Victorian tunes. Amongst them was 'Jesu, lover of my soul.' In assembly, we sang the words to Joseph Parry's extraordinarily poignant *Aberystwyth* but I have had to research the melody we used in chapel. It turns out that the tune we used was *Hollingside* by the prolific Rev JB Dykes but several other tunes have also been used.

The words are amongst Charles Wesley's (1707-1788) finest and most loved. By far, the most Internet references to the hymn have it beginning with 'Jesus' so it needed some research to find out what was first published. I found the answer in a 1743 printing of Part 3 of John and Charles Wesley's *Hymns and Sacred Poems*. It was considered as a personal sacred poem to be read in time of temptation. Below are the exact words as printed (except for instances of the long S).

IN TEMPTATION

*JESU, Lover of my Soul,
Let me to thy Bosom fly,
While the nearer Waters roll,
While the Tempest still is high:
Hide me, O my SAVIOUR, hide,
Till the Storm of Life is past:
Safe into the Haven guide;
O receive my Soul at last.*

*Other Refuge have I none,
Hangs my helpless Soul on Thee;
Leave, ah! leave me not alone,
Still support and comfort me.
All my Trust on Thee is stay'd;
All my Help from Thee I bring;
Cover my defenceless Head
With the Shadow of thy Wing.*

*Wilt Thou not regard my Call?
Wilt Thou not accept my Prayer?
Lo! I sink, I faint, I fall ...
Lo! on Thee I cast my care;
Reach me out thy gracious Hand!
While I of thy strength receive,
Hoping against Hope I stand,
Dying, and behold, I live!*

*Thou, O CHRIST, art all I want,
More than all in Thee I find:
Raise the Fallen, cheer the Faint,
Heal the Sick, and lead the Blind.
Just, and Holy is thy Name,
I am all Unrighteousness,
False, and full of Sin I am,
Thou art full of Truth and Grace.*

*Plenteous Grace with Thee is found,
Grace to cover all my Sin;
Let the healing Streams abound,
Make and keep me pure within:
Thou of Life the Fountain art:
Freely let me take of Thee,
Spring Thou up within my Heart,
Rise to all Eternity!*

There are several explanations as to how and why Wesley came to write

the words. One describes Wesley witnessing a bird being attacked by a hawk. Another tells of Wesley watching a bird sheltering from a storm. A third tells of Wesley writing the words after escaping from an angry mob in Ireland. None of these explanations are likely to be true. The lyric dates to 1740.

In 1780, John Wesley published *A Collection of Hymns, for the Use of the People Called Methodists*. 'Jesu, lover of my soul' was not included. John Wesley disliked the intimate language of his brother's poem, once declaring his effort 'in all the hymns which are addressed to our blessed Lord, to avoid every fondling expression, and to speak as to the most-high God.'

His objections failed to diminish the poem's appeal. In 1780, American Methodists included it in their hymnal and in 1807, it appeared in an American Roman Catholic hymnal.

The hymn was published in a subsequent edition of the Methodist hymnal after the death of John Wesley. It was little changed from the original except for the dropping of the third, most intimate, stanza. Noted in the 1889 edition compared with the 1740's original: 'is' amended to 'be' in stanza 1 line 6; altered capitalisation; and corrected punctuation.

The hymn was published in 1861 in the first edition of *Hymns, Ancient and Modern* as a general hymn. The compilers set the words to Dyke's *Hollingside* which was one of a number of tunes

that he had submitted.

John Bacchus Dykes (1823-1876) was a Church of England clergyman and amateur writer of over 300 hymn tunes. Though he composed for a generation where sentimentality was popular, his best were very fine and a number of his tunes are still used today: *Nicaea* (Holy, Holy, Holy! Lord God Almighty!); *Wir Pflügen* (harm) (We plough the fields, and scatter); *Melita* (Eternal Father, Strong to Save); *Gerontius* (Praise to the Holiest in the Height) and *Dominus Regit Me* (The King of love my Shepherd is).

Whether or not Dykes composed *Hollingside* (the name of his cottage) specifically for 'Jesu, lover of my soul' is unclear but there is no doubt that this pairing was immediately popular.

So the mystery is 'how did the tune *Aberystwyth* become paired with the words when they were wedded to another?' *Aberystwyth* was written by Joseph Parry, who was born in Merthyr Tydfil in 1841. When he was 13, his family emigrated to a Welsh community in Danville, Pennsylvania. He was employed in the Rough and Ready Iron Works where he sung with his friends. His musical talents were obviously noticed because his community funded his attendance at the Royal College of Music from 1868 to 1871.

In 1872, Parry moved to *Aberystwyth* and became the first professor of music at the university where he stayed until 1877. He was awarded his doctorate

of music by Cambridge University and held several professional posts until his death in Penarth in 1903. Parry was a prolific composer of cantatas, operas, oratorios and hymn tunes. He wrote his most famous hymn tune, *Aberystwyth*, in 1876 and it was first published in 1879 with the Welsh hymn 'Beth sydd i mi yn y byd' in *Ail lyfr tonau ac emynau* by Edward Stephens of Wrexham for Welsh Congregationalists.

This ties in very well with a reference I have discovered to the fact that Parry composed the tune using the organ in the English Congregational church in Portland Street, Aberystwyth. The organ is still there but was bricked in when the church was sold and converted to a doctors' surgery about 20 years ago.

There is a reference to *Aberystwyth* being first associated with 'Jesus, lover of my soul' in Parry's cantata 'Ceridwen.' According to the *Dictionary of National Biography*, this was first produced at the Liverpool eisteddfod in 1900. A Welsh translation of the words had appeared in *Y Geirgrawn* (Treasury of Words) in 1796 published in Chester.

The A&M had no Welsh tunes but the *English Hymnal* of 1906 had over a dozen, amongst them *Aberystwyth*. But the tune was set to the words 'Saviour, when in dust to thee.' 'Jesus, lover of my soul' remained firmly wedded to *Hollingside*.

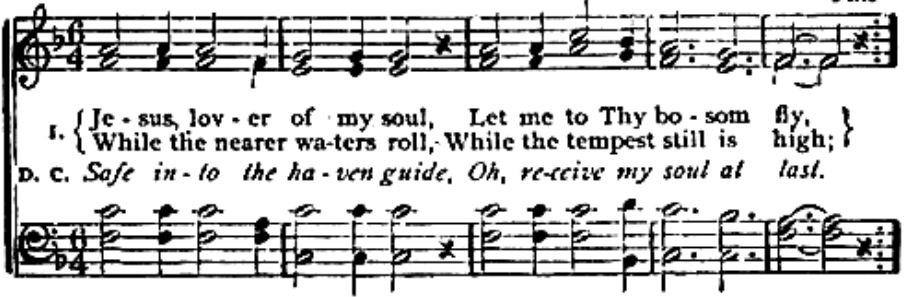
Athelston Riley, a contributor to the *EH* (Ye watchers and ye holy ones), wrote

of Welsh tunes in 1910: 'They have a peculiar fervour and pathos, a beauty, indeed, that is all their own; their fault is a tendency to emotionalism as we might expect to find music composed by Celts. The emotional tunes are unfitted for purely liturgical use, but very fitted for mission services. [An example is] *Aberystwyth*. The hymn "JESU, Lover of my soul," is usually sung in Wales to this tune.' In a footnote he added '*Hollingside*, the melody to which we sing this hymn in England, seems to me one of the best specimens of Dyke's work. His emotional style well suits the words.'

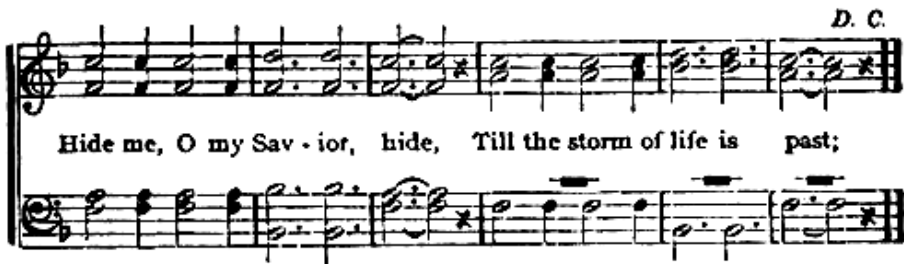
Paradoxically, *Llyfr Hymnau y Methodistiaid Calfnaidd* (1917 Caernarfon) published three stanzas and suggested the tunes *Hollingside* and *St. Mary Magdelaine*. It suggested setting *Aberystwyth* to the hymns 'Beth sydd i mi yn y byd' and 'YMA'N griddfan ar y llawr.'

Athelston Riley's contention that Welsh hymn tunes were unfitted for liturgical use can be challenged. For example, you could not get more liturgical than Dix's 'Alleluia, sing to Jesus' set to *Hyfrydol* (EH - 1906).

Aberystwyth is an extraordinary tune. The second couplet starts in the same manner as the first, ie line 3 is a repeat of line 1. But instead line 4 repeating line 2, it answers it and anticipates the next line. Though written in a minor key, it is not exclusively so and it has a climax in line 7 that Welsh choirs die for, before returning to its roots in the



1. { Je - sus, lov - er of my soul, Let me to Thy bo - som fly, }
 { While the nearer wa - ters roll, While the tempest still is high; }
 D. C. Safe in - to the ha - ven guide, Oh, re - ceive my soul at last.



D. C.
 Hide me, O my Sav - ior, hide, Till the storm of life is past;

2 Other refuge have I none,
 Hangs my helpless soul on Thee;
 Leave, oh, leave me not alone,
 Still support and comfort me.
 All my trust on Thee is stayed,
 All my help from Thee I bring;
 Cover my defenseless head
 With the shadow of Thy wing.

3 Thou, O Christ, art all I want,
 More than all in Thee I find;
 Raise the fallen, cheer the faint,
 Heal the sick and lead the blind.
 Just and holy is Thy name;
 I am all unrighteousness;
 Vile and full of sin I am,
 Thou art full of truth and grace.

An interesting setting from a US songbook dated 1916 with the first three verses only to the tune *Martyn*. Note the hymn starts with 'Jesus'.

last line.

The hymn has only seen very minor changes to its text. The first word 'Jesus' seems to be more popular in the American tradition. The third original stanza is not printed and the fourth stanza is either optional or dropped. Line 3 stanza 1 sometimes substitutes 'gath'ring' for 'nearer' and line 2 of the last stanza is sometimes 'Grace to cleanse from ev'ry sin.'

Some hymnals have preferred not to use the word 'lover', especially in America so 'Jesus, savior of my soul'



Charles Wesley, Rev JB Dykes, Dr Joseph Parry.

and 'Jesus, refuge of my soul' are not unknown. 'Refuge' is also used in the compilation *Sacred Poetry of the Sixteenth, Seventeenth, Eighteenth and Nineteenth Centuries* published in London in 1861. These amendments may seem minor at a glance but the meaning is rather different and not what Wesley intended.

Though *Aberystwyth* is by far the most popular tune in the UK, *Hollingside* has not been completely neglected and remained as the first tune in the *New English Hymnal* (1985) with *Aberystwyth* as the second tune. In American usage, the tunes *Refuge* and *Martyn* are used but *Aberystwyth* is now the most popular.