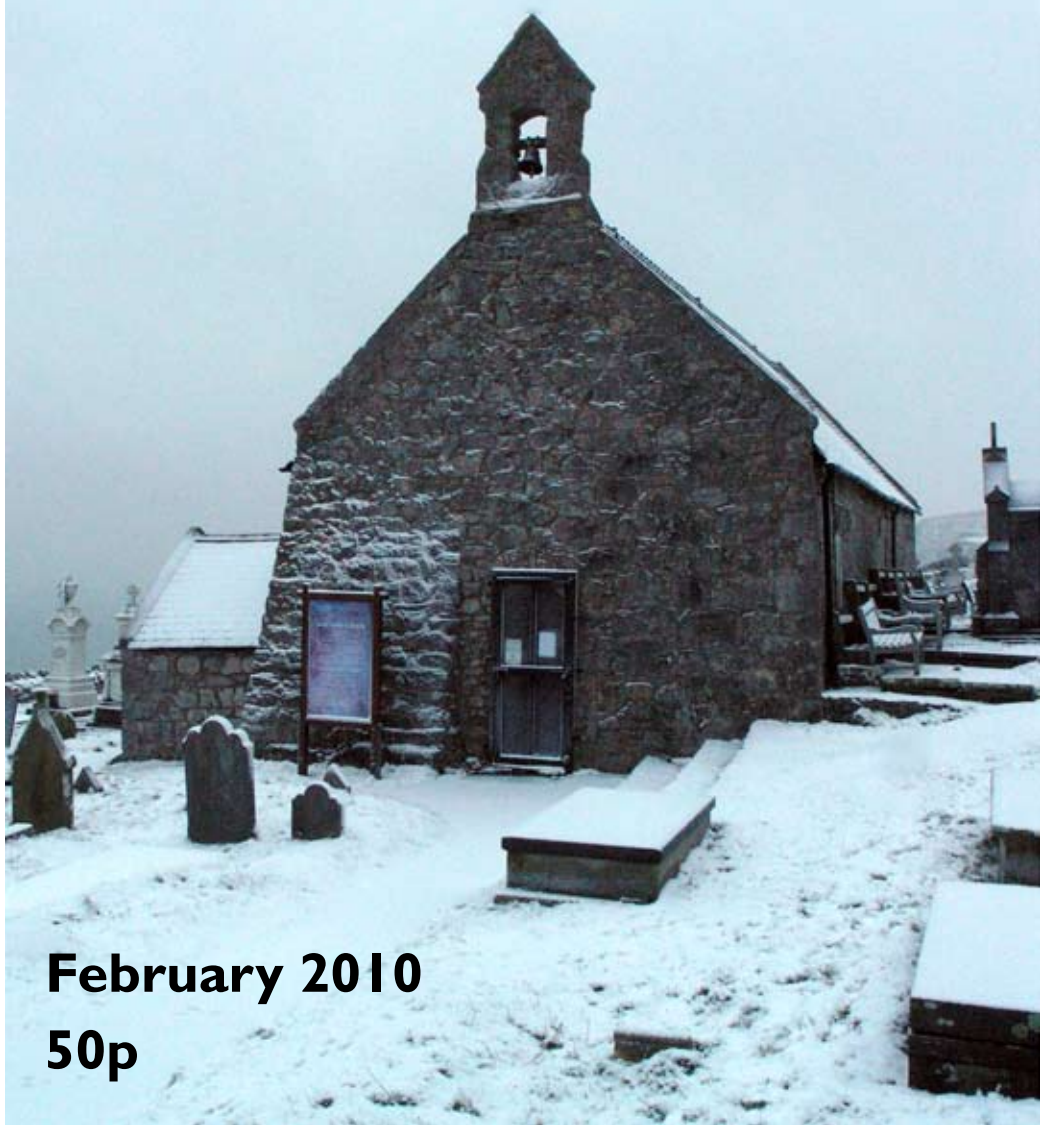


# LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



February 2010

50p

# 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 & 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)

oOo

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.

## 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.



Plwyf Llandudno  
Parish of Llandudno

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Llandudno

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

Copy may be on disk, printed or handwritten.

## From the Rectory

If you attended the Sung Eucharist on the Feast of the Presentation (kept on Sunday January 31st) you may remember taking part in the following dialogue just after we extinguished our candles at the end of the service:



*Here we now stand near the place of baptism.*

***Help us, who are marked with the cross, to share the Lord's death and resurrection.***

*Here we turn from Christ's birth to his Passion.*

***Help us for whom Lent is near, to enter more deeply into the Easter mystery.***

The commemoration of the Presentation of Christ in the Temple marks a transition in the Christian Year between the 'Incarnation cycle' (Advent, Christmas & Epiphany) and the 'Easter cycle' (Lent & Eastertide). Our thoughts move from the events surrounding the birth of Jesus to those surrounding his death and resurrection.

What sparks-off this transition is the moment in St. Luke's account of the Presentation when Simeon, holding the infant Jesus in his arms, says to Mary: *'This child is destined for the falling and rising of many in Israel, and to be a sign*

*that will be opposed so that the inner thoughts of many will be revealed – and a sword will pierce your own soul too.'* (Lk 2:35)

So from the '*tidings of comfort and joy*' of Christmas we turn towards the austerity of Lent

and Holy Week. If we meant what we said on the Sunday of the Presentation, and really want to '*enter more deeply into the Easter mystery, then we must use the opportunity which Lent and Holy Week provide to grow in our faith and in our commitment to the Lord.*'

Ash Wednesday falls on the 17th of this month. On that day we are marked with a cross of ash, and invited by the priest to '*the observance of a holy Lent, by self-examination and repentance, by prayer, fasting, and self-denial; and by reading and meditating on God's holy word.*' Of course each of us will interpret this invitation in our own way, using those Lenten disciplines which we find most helpful in our particular circumstances. They might include being more regular in our church attendance, more disciplined in our times of prayer or bible reading, behaving more charitably to someone we don't like, taking on a commitment to voluntary work, eating less or giving up a luxury etc. etc. As we do these things we will be aware that they won't in themselves bring us closer to God

or make us better Christian disciples. Rather they will hopefully be outward signs of an inner desire to love Him better, to make ourselves more open to His grace working within us, to become more like Christ in all that we do.

The Church can of course help us in our Lenten endeavours. At the time of writing (early January) the details of our parish Lenten program had not been finalized so full details are not available in this edition of the magazine. There will certainly be the usual Wednesday evening services of Compline and Address at the Hospital; I hope to be giving

some Lenten talks at Sunday Evening Prayer and the Thursday Eucharist; there will be the usual Quiet Day at the Loreto Centre; and I am planning to have Stations of the Cross throughout Lent now that we have some permanent plaques. Full details will be given in the weekly bulletin.

But now *'as we turn from Christ's birth to his Passion'* at the Presentation of Our Lord, we have a couple of weeks to prepare for the season which has so aptly been called *'the Springtime of the soul'*.

**Fr John**

## News and Notices

### Thanks

At the time of writing the first Winter Warmers Coffee Morning after the Christmas break has just been held. This gives me an opportunity to thank all those who work hard week by week, both in the Winter Warmers and Summer Coffee Morning Teams to raise money for the parish and to provide hospitality to both locals and visitors. At the Winter Warmers' Christmas lunch Angela Pritchard found special words to say about every member of the Winter Warmers Team. Similar things could also be said of the members of the Summer Coffee Morning Team and indeed of the Summer Afternoon Tea team too. We are grateful to every member of all these teams who work

so hard on our behalf.

### Congratulations and prayerful support.....

to our friends in our sister Llandudno parish of Llanrhos which having been joined with the parish of Llangystennin has become the Rectorial Benefice of Rhos-Cystennin with seven churches, and potentially at least five clergy!

On the 2nd of this month Canon Bob Griffith will be formally licensed as Team Rector of the new parish at a special service in St Paul's, Craig-y-don and I have been invited to this service to represent Llandudno parish.

**Fr John**

## **Seventy-fifth Birthday Recitals**

To celebrate my 75th birthday in February, I have been invited to play again at York Minster on the 10th February and at Chester Cathedral on the 18th March. I thought it would be a good idea to give the programme a trial run at Holy Trinity which I will do on Wednesday the 3rd February at 8.00 pm.

Please come and join me and have a glass of wine in the hall afterwards. The programme will take about 45 minutes and there will be no charge.

***Norman Rimmer***

## **Betty Foulkes (1923 - 2009)**

Sadly Betty died aged 87 on Christmas Night while staying with son Justin and daughter in law Christine at Eglwysbach.

Many people will have known Betty and probably for more years than me. I had known her since 1983 when I came to Llandudno, and she and Bryn were two of the first people Jean and I met after moving to live in the town.

At that time Bryn and Betty lived at Bodysgallen Farm and Betty had a dress shop called Sophisticat in St George's Place (next to Burtons). She also had a shop in Reform Street where she had an amazing selection of wedding dresses and accessories.

Apart from knowing her through my work and her business, we also met

at Holy Trinity where we were both involved with a number of things but more particularly in the early 1990s with fund-raising appeals for the Church. Betty readily offered to organise a 'Fashion Show' I remember and very successful it was too. She had organised such events for other charities.

Betty had a marvellous sense of humour and always seemed pleased to see you where ever and when ever you met. I sometimes gave her a lift home to St. Andrew's Place after the Sunday morning service, and used to apologetically say that I was only in the 'old Rover' today. She used to say 'Stan it's one of the most comfortable cars I have ever ridden in,' and I think she really meant it. I know she and Bryn had a similar model up to Bryn's death some five years ago.

At the funeral service on 5th January we heard daughter Elizabeth pay tribute to her mother and provide a resume of her life. We learnt that from an early age Betty adored pink and invariably her 'outfit' included something of that colour. Indeed the photograph on the front of the service sheet showed Betty wearing a lovely big pink hat, a photograph that had been taken only last year at her grandson Olliver's wedding. Apart from her later businesses in the town, Betty had been a teacher at Conwy and Llandudno Junction schools but had 'retired' when she married Bryn in 1951. When Bryn died five years ago they had been married for

54 years.

We shall miss you Betty.

**Stan Whittaker**

### **1st Llandudno Guides**

A member of 1st Llandudno Guides, was presented her Baden Powell Award by Mayor of Llandudno, Cllr. Janet Jones. Jane McAdam, 14, Llandudno has worked very hard over the past 18 months to gain this award.

The Baden-Powell Challenge is the ultimate individual achievement for Guides. It is for girls who wish to 'stretch' themselves as individuals.

Jane completed tasks such as creating a cookbook with healthy recipes for Brownies, gaining the Agility badge,

holding a fund-raising evening, participating in nature conservation at the RSPB Conwy, holding an activity based on UN Convention on the Rights of the Child. To complete the award and celebrate the completion she took part in an activity weekend in mid-Wales with other fellow BP Award guides from across Wales.

Adult Leader Marie Lidgett said, 'Jane worked extremely hard to gain her award and all the Leaders and Guides at Llandudno are extremely proud of her. Well Done Jane!'

For further information about 1st Llandudno Guides click on: [http://www.llandudno-parish.org.uk/1st\\_llandudno\\_guides.html](http://www.llandudno-parish.org.uk/1st_llandudno_guides.html)

**Marie Lidgett**



*Jane receiving the prestigious award from Mayor Cllr. Janet Jones.*



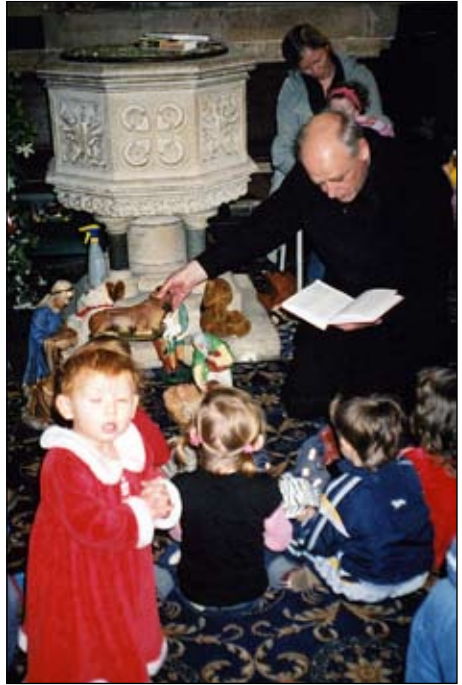
## Parent and Toddlers' Group

On December 14th, a Christmas party was held for the toddlers and their parents. There were 17 children including a baby.

Before the party, Father John came to talk on the Nativity in the Children's Corner of the Church. He brought with him some cuddly toys to illustrate his talk and figures of Joseph, Mary and baby Jesus. The toddlers listened and afterwards sang 'Away in a Manger'.

They went back into the church hall to enjoy the party. Father Christmas came with a sackful of presents which he handed out to the little ones. It was a very enjoyable and happy time.

**Jean and Harold**



*Father John gives his Nativity talk.*



*With Father Christmas in the church hall.*



*Members of the Mothers Union during their January meeting enjoying a Chinese take-away in the church hall. Members enjoyed a further talk by Vernon Morris about his days in the Metropolitan Police.*

## **From the Parish Registers**

### **Marriages**

December 24th: Imogen Silhan-Sutton to Gareth Burrows  
Service at St. Tudno's by special licence from the  
Archbishop of Canterbury

### **The Departed**

December 2nd: Isabel Margaret Neale aged 84  
Cremation at Colwyn Bay

December 11th: Hazel Mann aged 58  
Cremation at Colwyn Bay



# Christmas Decorations





# Resources for Christian Living — I

## Reconciliation

The approach of Lent is a good time to think about some of the spiritual resources available to us as members of the Church. Sometimes even long standing parishioners are not aware of what the Church can offer them and so in a series of articles we will explore some of these resources.

We begin with a sacrament of the Church which is particularly relevant in Lent – the **Sacrament of Reconciliation** (Confession), in which a Christian makes a confession of sins in the presence of a priest and receives absolution.

Some folk are surprised to hear that Confession is practised in the Anglican Church. In fact it has always been available to Anglicans and there is teaching about it in the 1662 Book of Common Prayer. Unfortunately however it has often been neglected and so it's important to remind folk about it on a regular basis.

The teaching of the Church in Wales about Confession is quite clear. It can be found in the Green (or Red) 1984 Prayer Book on page 23. There is similar teaching in the new red Eucharist books which we use in Holy Trinity

Church – see page 141. You will find there an excellent summary of our Church's understanding of this sacrament. It is worth reproducing here:

*Our Lord Jesus Christ gave power to his Church to forgive sins in his name. This ministry, committed to them at their ordination, is exercised by Bishops and Priests. General absolution may be given in the public services of the Church, or absolution may be given individually and privately.*

*The exhortation in the Book of Common Prayer of 1662 encourages any 'who cannot quiet his own conscience... but requireth further comfort or counsel' to 'come...*

*and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoidance of all scruple and doubtfulness'. The practice of private confession, made under the seal of secrecy, while not obligatory, is open to all and its use is particularly encouraged for those who may benefit from it, whether to give peace of mind to a troubled conscience or as an aid to growth in a life of faith and devotion.*

So the teaching of the Church in Wales here expressed is that Confession to a Priest is an important ministry avail-





able in the Anglican Church. It is meant for (i) Those who cannot find God's forgiveness through other means & (ii) any Christian seeking to grow in his or her spiritual life. Are you in either category? Between them they probably cover most church members. If so why on earth do so few people use a

means of grace that God has given to his church?

Having established the credentials of Private Confession in the Anglican Church I will go on next month to explore the practice further.

*Fr John*

## Letter to the Editor

Dear Friends

When I experience pain, I start to pray to God for a quick solution to the daily trauma a lot more than when everything is going nice and smoothly.

I have just spent another three days in hospital and it now seems like a very unpleasant dream. It's strange how many people you meet who are finding it difficult to cope: simple things like drinking tea and coffee out of paper cups and water (with a hint of Dettol) out of a plastic container.

I was very pleased to get back home in nearly one piece to be greeted by my cat (Blacky) who I thought had been run over by a car. Apparently I forgot to tell him I was going away for a few days. Finding no one in (central heating only ticking over), he decided to move temporarily next door but one where it was warmer and fit for company. He would not come near me till four days had elapsed. Thank goodness it was only a temporary flip on this life's journey. I

couldn't cope with a cat who is always sulking and with no emotion.

We are back to normal again. One of the first things I noticed, looking around my abode was that the roses in my garden are covered with hips. I think I might try to make some rose hip syrup: they say it's quite tasty and good for oneself being especially with a tot of whisky in it.

I bet this winter has been a good year for most of the whisky distillers. I've started to put a tot in my drinking chocolate, but not too much as I find one can get a little confused, especially at 3 am when I usually load the washing machine. I accidentally found myself loading my wash into the fridge. I must get myself fully under control. (I blame the antibiotics.)

Well friends, thanks for reading my letter. I'm nearly back to my healthy self again once more.

God Bless and Thank you

*Ray Millington*

# Attendance Figures for December

## Holy Trinity

		Weekday Eucharists to December 5th	18
		Eucharist at Trinity Centre	7
<b>December 6th</b>	8.00 am	Holy Eucharist	18
<b>Advent 2</b>	10.30 am	Sung Eucharist	77
	5.00 pm	Christingle Service	45
December 8th		Eucharist for Parish Fellowship	18
		Total of other weekday Eucharists	22
<b>December 13th</b>	8.00 am	Holy Eucharist	20
<b>Advent 3</b>	10.30 am	Advent Morning Worship	63
		Shortened Eucharist	c20
	5.00 pm	Evening Prayer	10
	6.00 pm	Exploring Worship	36
December 17th		Hospice Carol Service	c300
		Total of other weekday Eucharists	25
<b>December 20th</b>	8.00 am	Holy Eucharist	7
<b>Advent 4</b>	10.30 am	Sung Eucharist	72
		No Evening Prayer	
<b>Christmas Eve</b>	5.00 pm	Crib Service	72
	11.30 pm	Midnight Mass	149
<b>Christmas Day</b>	8.00 am	Holy Eucharist	17
	10.30 am	Holy Eucharist with Carols	114
		Total of other weekday Eucharists	19
<b>December 27th</b>	8.00 am	Holy Eucharist	9
<b>Christmas I</b>	10.30 am	Holy Eucharist with Hymns	43
		Renewal of Marriage Vows Angela and David Parker	c12
		Total of other weekday Eucharists	16
 <b>St. Tudno's</b>			
<b>December 20th</b>	3.00 pm	Carols by Candlelight	95
	5.00 pm	Carols by Candlelight	55



# Calendar for February

Tues 2nd 10.00 am Julian Meditation Group at Stella Maris  
 Weds 3rd 8.00 pm Organ Recital by Norman Rimmer  
 Thurs 4th 7.30 pm Standing Committee

**Sun 7th The Second Sunday before Lent**  
 Services as usual for 1st Sunday in the month  
 Weds 10th 7.30 pm Trinity Players' AGM  
 Thurs 11th 10.00 am Guild of St. Raphael meeting

**Sun 14th The Sunday before Lent**  
 Services as usual for 2nd Sunday in the month

Tues 16th 2.00 pm Cytûn Council (Stella Maris)

Weds 17th **Ash Wednesday**

9.00 am Holy Eucharist with Imposition of Ashes

11.00 am Holy Eucharist with Imposition of Ashes

7.30 pm Holy Eucharist with Imposition of Ashes

Thurs 18th 7.30 pm PCC Meeting

**Sun 21st Lent 1**  
 Services as usual for 3rd Sunday in the month

Weds 24th 7.00 pm *Compline & Address at Llandudno Hospital*

**Sun 28th Lent 2**  
 Services as usual for 4th Sunday in the month

## March

Mon 1st **David, Patron of Wales**  
 11.00 am Bilingual Eucharist

### **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*

## Sidespersons

Feb 7th      Annabel Jones  
                 Angela Pritchard  
                 William Maidlow  
                 Adele Arrowsmith

Feb 14th     Pat Ridler  
                 Doug Pritchard  
                 Eira Jones  
                 Eileen Roberts

Feb 21st     Dorothy Trent  
                 Mary Rees  
                 Wendy Campbell Stewart  
                 Joyce Crosby

Feb 28th     Sandra Davies  
                 Alun Barrett  
                 Ray Millington  
                 Judith Williams

March 7th    Annabel Jones  
                 Angela Pritchard  
                 William Maidlow  
                 Adele Arrowsmith

## Who Has Seen the Wind?

While the deciduous trees are still without their leaves and the branches are exposed, it's a good opportunity to study the structure, or architecture, of the trees. In areas exposed to the prevailing south-westerly winds, some of the trees seem to be permanently bending away from the wind.

Christina Rossetti (1830-1894) wrote:

*Who has seen the wind?*

*Neither I nor you:*

*But when the leaves hang trembling  
The wind is passing through.*

*Who has seen the wind?*

*Neither you nor I:*

*But when the trees bow down their  
heads  
The wind is passing by.*

If you watch a tree 'bowing down' in a very strong wind, with its branches streaming down-wind, it would appear that the permanently 'bent' trees have adopted this aerodynamic shape as a result of the wind constantly bending the branches. However, windy as it may be in some

places around here (and where I live it's particularly windy), the wind is not strong enough often enough for wind pressure alone to be the cause of permanently 'bent' branches.

If you walk up Marine Drive from West Shore you can see a number of these 'bent' trees and though they may have been cut back a bit over the pavement, most of the shape is natural. If you look closely you will see that on the windward side the branches and twigs are generally quite short, while they are longer on the leeward side. Leaves and buds on the windward side can be killed by effects of the wind, including desiccation, cold and wind blown particles, particularly salt in our coastal areas.

On the leeward side there is more



*Two flagged hawthorn trees at Maes y Fachrell, showing the streamlined shape resulting from growing in the prevailing wind.*

In his sermon on 10 January, the Rector mentioned satellite images of UK showing almost the entire country turned white by the snow. If, like me, you missed these pictures on the television or in the newspapers, here's a copy of one. The picture was taken by a NASA satellite on 7 January.



protection and so the tree is able to grow more on that side. If the main growing point of the tree is also killed, one of the side branches will take over as the 'dominant' growing point and as the main growing branches are on the leeward side the tree will grow even further in this direction.

Trees which grow away from the prevailing wind are said to be 'flagged', as their shape resembles a flag blowing in the wind. The flagged trees on the Great Orme are often hawthorns, which are able to withstand the exposed conditions, and while not large trees they have some very dramatic outlines as you can see from the examples in these photos.



**Christine Jones**

*A flagged hawthorn bush, just coming into leaf, in an exposed position between the gunnery school site and Marine Drive.*

## Great Hymns — The King of Love

The most well-known of the Psalms is number 23 and there are numerous metrical versions of it. 'The Lord's My Shepherd' from the Scottish Psalter (*Crimond, Bother James' Air* etc) is probably the best known but 'The King of Love My Shepherd Is' by Sir Henry Williams Baker runs it a close second.

Baker was the son of Vice Admiral Henry Loraine Baker. He was born at Vauxhall in May 1821 and attended Trinity College at Cambridge. Ordained in 1844, he became assistant curate at Great Hockesley, near Colchester, Essex. In 1851, he became Vicar of Monkland Priory Church in Herefordshire, England, where he served most of his life. Upon his father's death in 1859, Baker became the 3rd Baronet Baker of Dunstable House in Richmond, Surrey.

Baker was the secretary of the committee that created *Hymns, Ancient and Modern* and from 1860 to 1877, he was its editor-in-chief. He died, unmarried, at Monkland in 1877 aged 55. His last words were the third stanza of the subject hymn.

Baker contributed both hymns and translations and many survive. His hymns that remain popular include 'O Praise Ye the Lord', 'Praise O Praise Our God and King', and 'Lord Thy Word Abideth'. The title hymn was first published in the *A&M* supplement of 1868.

*The King of love my Shepherd is,  
Whose goodness faileth never,  
I nothing lack if I am His  
And He is mine forever.*

*Where streams of living water flow  
My ransomed soul He leadeth,  
And where the verdant pastures grow,  
With food celestial feedeth.*

*Perverse and foolish oft I strayed,  
But yet in love He sought me,  
And on His shoulder gently laid,  
And home, rejoicing, brought me.*

*In death's dark vale I fear no ill  
With Thee, dear Lord, beside me;  
Thy rod and staff my comfort still,  
Thy cross before to guide me.*

*Thou spread'st a table in my sight;  
Thy unction grace bestoweth;  
And O what transport of delight  
From Thy pure chalice floweth!*

*And so through all the length of days  
Thy goodness faileth never;  
Good Shepherd, may I sing Thy praise  
Within Thy house forever.*

Baker retained the order of the verses of the Psalm but expanded the first into two stanzas. Unlike 'The Lord's My Shepherd' which is a true paraphrase, Baker took a leaf out of Watts' book and updated his version with some Christian theology: the fourth stanza refers to the cross; the cup becomes a [communion] chalice in stanza five;



and the shepherd becomes the Good Shepherd (John 10) in the last.

For a tune, Baker enlisted the help of one of the most prolific of Victorian amateur hymn-tune composers, the Rev John Bacchus Dykes (1823-1876).

I have previously given a brief biography of Dykes when considering ‘Eternal Father Strong to Save’/Melita. Born in Hull, Dykes was a ‘natural’ musician. He studied at St. Catherine’s Hall in Cambridge and earned a BA in Classics. He was ordained deacon in 1847 and in 1848, he became curate at Malton, Yorkshire. In 1849 he became a canon of Durham Cathedral, then its precentor.

In 1861, he received a MusD from the University of Durham and in 1862 he became vicar of St. Oswald’s, Durham. He was a high churchman, but met with resistance from his bishop. I have recently come across the cause of the rift and it is a fascinating story.

The then Bishop of Durham was Charles Baring, a member of the banking family and a noted evangelical. Baring wished to make a stand against Catholic practices and in order to receive his approval for a replacement curate, Baring required Dykes to produce a document promising that he would not require the new curate to (a) wear coloured stoles, (b) use incense, and (c) turn his back to the congregation except when ‘ordering the bread’ at Holy Communion. Furthermore, the curate would have to make a similar

written promise.

As much on principle as anything else, Dykes refused. His last letter, a considerable epistle, to the Bishop concluded:

‘I have only most humbly to crave indulgence for the length and tone of this letter, written amid incessant interruptions—written not under feelings of “annoyance and irritation” as your Lordship says of my former letter, but in all seriousness, and not without earnest prayer. I cannot face the responsibility of seeming to defy my Bishop without fully and unreservedly stating the convictions under which I act.

‘I am, my Lord,

‘Your Lordship’s faithful and obedient servant in CHRIST,

‘JOHN B DYKES.’

The response was curt:

‘DEAR SIR,-

‘I regret that I must decline to licence the Rev. G. E. F. Peake to the Curacy of St. Oswald’s, Durham.

‘Yours faithfully

‘C. DUNELM.’

Baring’s letter was dated 19 July 1873 and the correspondence between him and Dykes appeared with a covering letter from Dykes ‘not without intense repugnance’ in the Durham County Advertiser on 25 July 1873.

Dykes attempted to have the Bishop of Durham's requirements, which had no legal basis, nullified but the Queen's Bench refused in spite of strong opinion in Dyke's favour.

The burden of caring for his large parish without help, together with the strain of the controversy with the bishop, took its toll on him and he died at only 53, on January 22, 1876 at Ticehurst, Sussex, England. He was buried at St. Oswald's. After his death, his great popularity was seen when his admirers raised £10000 to benefit his family.

Dykes published sermons and articles on religion, but is best known for his hymn tunes. He is regarded as the most representative and successful composer of Victorian hymn tunes and many remain standard repertory. His tune for the title hymn was *Dominus Regit Me* (the Latin title for Psalm 23).

The hymn has a metre of 8.7.8.7 but if you try to match it with most 8.7.8.7 tunes it just will not work because the stresses on the syllable pairs are reversed: '**L**ove div | **i**ne all | **l**oves ex | **c**ell ing' is **strong** - weak whereas 'The **K**ing | of **l**ove | my **S**hep | herd **i**s' is weak - **strong**).

If you omit the last syllable of the even lines, then a tune in common metre will work and the words will rhyme (though be meaningless) – try it to *Winchester Old* ('While Shepherds Watched'). Dykes wrote his tune in common time (4/4), accommodating the extra beat by doubling the penultimate syllables

of the even lines. The result was both clever, catchy and much admired.

Dyke's papers mention several meetings he had with Baker and Dr W Monk (the musical editor of the *A&M*) in 1868 when the supplement was being finalised. Unfortunately, there is no mention of this specific hymn though it must have been one of Dyke's favourites as it was sung at his funeral in 1876.

The hymn immediately became a standard and was reproduced, both words and tune, in numerous hymnals. Interestingly, the 'New' edition of the *A&M* (1904) relegated *Dominus Regit Me* to 'second tune'. The 'first tune' was *Wishford* by music editor Bertram Luard Selby. He need not have bothered for the tune, like the edition, died.

The editors of the *English Hymnal* (1906) were faced with a problem. Baker's words were available to them, but Dykes' tune, was not. This is curious because Dykes was normally generous with his tunes but *Dominus regit me* was the property of the *A&M* and it refused the *EH* permission to use the tune. Ralph Vaughan Williams, the music editor of the *EH*, considered the tune 'beautiful' and regretted its unavailability 'for a few years'. (He also regretted not being able to use Stainer's *In memoriam* for 'There's A Friend for Little Children'.)

RVW's choice of tune was the Irish melody *St. Columba*. The tune was collected by George Petrie around



*The early version of St. Columba as published in 1874.*

1855. The tune was in common metre (8.6.8.6) and a little starker than the tune that is now so familiar. It was first used as a hymn tune in the *Church Hymnal* (Church of Ireland 1874). Petrie's collection was edited between 1902 and 1905 by Sir CV Stanford and his harmonisation (1902) was more elaborate and had elongated final notes. The tune was annotated as having come from County Londonderry. A developed version was used in the ill-fated A&M edition of 1904 set to the words 'And now the sun's declining rays'.

The *EH* (presumably RVW) reverted to Stanford's harmonisation, breaking the elongated final notes to accommodate the 8.7.8.7 metre of the hymn and modified the sixth measure (in line 2) with a triplet. Though the matching of the pastoral psalm with the ancient Irish melody worked well to many ears, it irritated a number of musical purists. Some considered the ends of the even lines as being dreary and, being in triple time, they pointed out that the hymn took half again as long to sing.

The tune can be sung as a two or three part canon.

Though only originally included as a stop-gap measure, *St. Columba* achieved popularity and both it and *Dominus regit*

me are included in most hymnals today. The latest edition of the *Church Hymnal* has both tunes for the title hymn but retains a common metre version of *St. Columba* for two other hymns. Interestingly, it retains the elaborations made by Stanford and the *EH* but not Stanford's elongated final notes.

'The King of Love' is undoubtedly one of the finest Victorian hymns and product of the emerging A&M. Unlike many of its contemporaries, neither the words nor Dyke's (first) tune could be considered sentimental which ensures that both remain in mainstream hymnals.

The adoption of a second popular tune would never have happened had it not been because of the rivalry between the foremost Anglican hymnals. In spite of some criticism, the use of *St. Columba* is typical of how the *EH* sourced its tunes, thus enriching church music for over a century.



*Rev H W Baker and Rev J B Dykes.*

## Caption Competition



This is the third of a very occasional series of caption competitions.

A bottle of wine is on offer to the person who sends the Editor the best caption to the above.

Please e-mail your suggestions to the Editor (address on page 3), hand to any warden or leave in the magazine in-box which is near the pulpit in Holy Trinity Church.