

LLANDUDNO

Cylchgrawn Plwyf
Parish Magazine



30p

April 2008

Services

Holy Trinity Church, Mostyn Street

Sundays

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

Weekdays

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

St Tudno's Church Great Orme

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

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

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

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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.

A Letter from the Rectory

By the time you read this, Easter Day will have come and gone, and yet we will still be in **Easter tide**. The resurrection of Christ was such a tremendous event and indeed is such a wonderful reality, that it simply can't be contained in one day however important. So the Church gives us **fifty** days, ending on the Feast of Pentecost, to let the glorious truth of Christ's resurrection sink in.



Actually, in practical terms, it can be quite difficult to celebrate even something as wonderful as the Resurrection for such a long period of time. After the excitement of Easter Day itself the rest of Eastertide may seem to be a bit of an anti-climax and we may be hard pressed to keep the sense of resurrection joy and wonder alive for a whole seven weeks. For one thing there aren't enough Easter hymns to last for all that time without undue repetition!

I think that part of our difficulty here, is that we live in a culture which seldom allows us to linger over anything, certainly never for seven weeks! No sooner is Christmas over than Easter eggs appear in the supermarkets, and when people are walking around in T-shirts and shorts on hot summer days the shops are already full of autumn and winter clothing. We are constantly being pushed onwards from one new

thing to another with hardly a moment to take a breath or get our bearings.

In her great wisdom, the Church urges us to slow down a bit, to take that breath, and to get those bearings. 'You've had forty days of penitence' she says, 'now have fifty of celebration!' So, let's respond to that invitation and take time this Eastertide to allow the truth of the risen Christ to sink in to our hearts and minds. Christians have been called the '**Easter People**'. Let's give ourselves time to discover what being the Easter people might actually mean.

What resources are there to help us to do this? The liturgy of Easter has a particularly joyful character with lots of 'Alleluias', there are wonderful hymns to sing and the Easter Candle shines at the front of church as a visible reminder of Christ's conquest of the darkness of sin and death – all this can help us to keep that sense of wonder alive. The Sunday scripture readings have been especially chosen to help us experience the presence of the risen Lord. The first reading for every Sunday in Eastertide, is always from the Acts of the Apostles, and speaks to us of the presence of the risen Christ in the life of the early church. And each week the Gospel Readings tell us, in turn, of Christ's ap-

pearance to his disciples in the upper room offering them his peace (Easter 2); the risen Jesus walking to Emmaus with the two disciples explaining the scriptures and being made known to them in the breaking of the bread (Easter 3); Christ the Good Shepherd (Easter 4); His promise that he goes to prepare a place for us in his Kingdom (Easter 5); and the promise of the gift of the Holy Spirit (Easter 6). There is much to ponder on and to wonder at in these passages from the Bible!

In Lent and Passiontide we are used to keeping the 'Stations of the Cross' in which we try to follow Jesus on his 'via dolorosa' to Calvary. In recent years a similar 'Stations of the Resurrection'

has been devised to help Christians appreciate the stories of Easter better. Maybe we can arrange to follow these at some point this Eastertide. Watch this space!

So, there is much to help us become Christ's 'Easter People', to grow in the mystery of Christ's presence with us and to share it with those we meet day by day. If Christ truly has risen then **everything** has changed and this must surely be reflected in the way we live. I wish you all the joy of the risen Lord this Eastertide.

Christ is risen! He is risen indeed! Alleluia!

Fr John.

Rector's Notes

Cytûn Pilgrimage of Prayer

During Lent I was privileged to lead four Cytûn workshops on Christian meditation. These were very well supported by people from a variety of churches and at the last workshop we decided to meet again after Easter to continue the exploration we had begun. This meeting will be on Tuesday 1st April, 10 am at Stella Maris. New members of the group would be most welcome. There is a possibility that we might wish to continue meeting, on perhaps a monthly basis, to meditate together. This may take the form of a 'Julian Group'. Named after the medi-

eval English mystic Julian of Norwich, Julian Groups meet in many parts of the country to share regular times of silent meditation together. The members of these groups get great strength in their own prayer life from meeting together in this way. More of this next month.

Enid Horsfield

Last month we said farewell to Enid Horsfield who died after a long battle with cancer. I'm sure that someone else will be writing about her at greater length in the pages of our magazine – *Continued on the bottom of the next page.*

Calendar for April

Tues 1st	10.00 am	'Pilgrimage of Prayer' meeting at Stella Maris (see Rector's Notes)
Weds 2nd	7.30 pm	Standing Committee
Thurs 3rd	10.00 am	Guild of St Raphael meeting
	11.00 am	Eucharist with Ministry of Healing

Sun 6th **The Third Sunday of Easter**

Services at the usual times

Weds 9th	11.00 am	Eucharist in St David's Hospice Chapel
Thurs 10th	7.30 pm	PCC meeting

Sun 13th **The Fourth Sunday of Easter**

Services at the usual times

12.00 noon Easter Vestry meeting

Sun 20th **The Fifth Sunday of Easter**

Services at the usual times

12.30 pm Baptism

Mon 21st 2.30 pm Mothers' Union Annual General Meeting

Fri 25th St Mark, Evangelist

11.00 am Eucharist

Sun 27th **Sixth Sunday of Easter (Rogation Sunday)**

Services at the usual times

Tues 29th 2.00 pm Cytûn Council, Stella Maris

May

Thurs 1st **The Ascension of Our Lord**

11.00 am Eucharist with hymns

7.30 pm Eucharist with hymns

Continued from previous page

suffice it to say here that we owe Enid a great debt for her leadership both of the Bells' Restoration Committee and more recently the Windows' Repair Fund. Her courage in fighting her illness has been a great inspiration to us all as

has her unwavering Christian faith. John and Enid had a wonderful partnership both in their marriage and in their work at Holy Trinity. We send our love and prayers to John and his family and commend Enid to the love of Christ. May she rest in peace and rise in glory!

Enid Horsfield (1944-2008)

I am sure everyone who knew Enid would have been saddened to hear that she had passed away on 21 February after a very brave fight against her terminal illness. Family and friends who attended her funeral on 29 February heard John her husband, pay a very moving tribute to her. He mentioned what a determined lady she could be and we in the Parish of Llandudno, experienced that determination at first hand to good effect.

Enid and John moved from Stockport to Conwy in 1999 following retirement, and very soon after their move introduced themselves to me one Friday evening at the weekly practice, asking if they could learn to bell-ring. They did and became valuable members of our team at Holy Trinity. In early 2000 after establishing that restoration work was required on our bells at a cost between £30,000 and £40,000, an Appeal Committee was set up with Enid as chairman. She led the various efforts to raise the funds with great success and of course as we all know the necessary amount was raised and the work was completed by November 2002.

In 2004 another project was looming and again Enid took on the challenge of chairing the Committee set up to raise the funds. This time it was the stained glass windows of Holy Trinity and a figure approaching £40,000 was

required. Again various efforts were spearheaded by Enid and others with the result that the majority of the funds were raised. It was soon after taking on this task that the first signs of Enid's illness started to show, but amazingly she seemed to almost rise above this adversity in her determination to see the windows work completed. Of the various events that she initiated, who would ever forget the 'Son et lumiere' just before Christmas 2005 when one dark December evening, the apse windows were illuminated in turn from the outside, and we saw the stained glass in all its glory.

Enid continued to ring the bells when she was able and eventually had to give up in May 2007 when husband John had what was described at the time as a 'minor' heart attack. This was followed by John requiring further treatment but to maintain her contact with the bells, Enid suggested the forming of a handbell ringing group which started last summer on Monday evenings, and still continues. This was an activity she was able to do until early this year when sadly her illness became so severe it prevented her attending.

We her fellow ringers will miss Enid immensely as no doubt others will do too. We are very grateful for all that has been achieved with her at 'the helm' and these achievements will surely

serve as memorials to her life with us that we shall never forget. We will hold John and Enid's family in our thoughts and prayers and hope that John will remain with us in the Church family and its activities.

May she rest in peace and rise in glory.

Stan Whittaker

Amanda Jane Edwards.

Doug, Angela, David and Ben wish to extend their heartfelt thanks for the many cards, letters, flowers, cakes, and messages of sympathy extended to them in their recent loss of a beloved daughter and mother. Special thanks to those people who helped with the care of Ben, allowing all the necessary arrangements to be made.

We were deeply touched by all the people who came to support us at the funeral, and to Revd Jane and Fr John for the uplifting and beautiful service.

Most of all, we thank those people who have held us in their prayers which have carried, strengthened and comforted us.

We thank God for our family at Holy Trinity who continue to support us on a daily basis.

Bellringing

All our ringers are saddened by the passing away of Enid Horsfield. The bells were rung half muffled before and after her funeral service on Friday 29 February and later in the evening a quarter peal of 1260 Plain Bob Doubles was rung in her memory.

The ringers were:- Lynn Ferriday 1, Jason Walker 2, Elizabeth Curtis 3, Garry Peel 4, David Raggett (C) 5, and Stan Whittaker 6.

Stan Whittaker

May I thank our Church family here at Holy Trinity for the numerous cards, messages of sympathy and support following the death of my wife Enid

A special thank you to The Reverend Jane Allen, who when Enid was admitted to St. David's Hospice, told me she would 'walk this journey' with my family and me. Thank you Jane for visiting Enid each day in the hospice, I know that your private prayers with her were of great comfort to her.

In addition, my thanks to Stan Whittaker and his team for ringing our Church bells for Enid's service and also a quarter peal ring in her honour on Friday evening. Also the team who served tea, coffee and biscuits for people after the service.

John Horsfield

Attendance Figures for February

Holy Trinity

1st/2nd	Total of Weekday Eucharists		11
Sunday 3rd	8.00 am	Holy Eucharist	15
Presentation of Our Lord	10.30 am	Sung Eucharist	86
	5.00 pm	Evensong	11
Wednesday 6th	9.00 am	Holy Eucharist*	11
Ash Wednesday	11.00 am	Holy Eucharist*	39
	7.30 pm	Holy Eucharist*	8
		*with Imposition of Ashes	
	Total of Weekday Eucharists		22
Sunday 10th	8.00 am	Holy Eucharist	11
Lent 1	10.30 am	Choral Matins	70
		Shortened Eucharist	28
	5.00 pm	Evensong/Bible Study	9
	6.00 pm	Exploring Worship	38
	Total of Weekday Eucharists		30
Sunday 17th	8.00 am	Holy Eucharist	20
Lent 2	10.30 am	Sung Eucharist	88
	5.00 pm	Evensong/Bible Study	14
	Total of Weekday Eucharists		30
Sunday 24th	8.00 am	Holy Eucharist	17
Lent 3	10.30 am	Sung Eucharist	73
	5.00 pm	Evensong/Bible Study	14
	Total of Weekday Eucharists		18

Reminder and date for your diary:

The summer season of Coffee Mornings commences on Wednesday 2nd April, from 10.00 am to 12.00 noon. See you there.

Dorothy and the team.

From the Parish Registers

The Departed

5th Feb: Patrick Anthony Howard (80)
of Rockfield Drive, Deganwy
(Service at Holy Trinity, followed by Cremation at Colwyn Bay)

5th Feb: Barry Michael Masterson-Andrews (63)
of Vaughan Street, Llandudno (Cremation at Bangor)

5th Feb: Peter Collins (79)
of Colwyn Place, Llandudno (Cremation at Colwyn Bay)

14th Feb: Amanda Jane Edwards (47)
of Peel Street, Abergele
(Service at Holy Trinity, followed by Burial at Gt Orme's Cemetery)

25th Feb: Derek Ridler (67)
of Monks Walk, Llandudno
(Service at Holy Trinity, followed by Burial at The Lawns, Llanrhos)

26th Feb: Evelyn Annie Docksey (90)
of Salisbury Court, Llandudno (Cremation at Colwyn Bay)

27th Feb: Maisie Marie Searrell (90)
of Brigadoon, Bryniau Road, Llandudno
(Service and Burial at Gt Orme's Cemetery)

27th Feb: Dorothy Morley (87)
of Maes Cwstennyn, Llandudno Junction
(Service at Holy Trinity followed by Cremation at Colwyn Bay)

29th Feb: Enid Horsfield (63)
of Meirion Drive, Conwy
(Service at Holy Trinity followed by Cremation at Colwyn Bay)

29th Feb: Edna Walker (95)
of Tan-y-Berllan, Deganwy (Service and Burial at Gt Orme's Cemetery)

May the souls of the righteous rest in peace and arise in glory

Sidespersons

April 6th (& May 4th)	Dorothy Trent Roy Rees-Jones Sandra Davies Doug Pritchard
April 13th	Kath Lloyd Mary Rees Judith Williams Joyce Crosby
April 20th	Annabel Jones Angela Pritchard Eira Jones Eileen Roberts
April 27th	Pat Ridler Margot Hughes Stan Whittaker Ray Millington

Car Parking

Nearly all the necessary planning permissions and consents are in place to create more parking spaces in the Holy Trinity church grounds and it is hoped that work will commence shortly. In the meantime 2007 permits should be displayed on car windscreens/dashboards and it would be appreciated if donations for parking could be sent to me or handed to clergy or wardens.

When the work commences and is underway, there will be little or no parking available for the duration of construction work. After completion it is anticipated that a 'Pay & Display' scheme will operate.

Stan Whittaker

The Parish Share or Quota for 2008 is

£68412

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The Quota is the sum of money that we have to give the diocese each year to forward to the Church in Wales to pay the stipends of our clergy. We were able to pay this sum last year by using our reserves. This year the Quota is 4.51% more than 2007 and it seems certain that we will not have the reserves to pay it.

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 your regular giving and donations as 'Gift Aid'. This is a scheme where HM Revenue and Customs refunds the tax you paid on earning your gift.

So if you make a donation of £10, the Parish receives an extra £2.80 (£2.50 from 6/4) at no cost to you.

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

Early Visitors to St Tudno's



Early visitors to St. Tudno's in 2008 were this nanny goat and her young kid, seen in the churchyard during February. They are, of course, part of the herd of feral Kashmir goats which live on the Great Orme.

When I first saw them, the kid was still looking rather wet but a week later, when the photo was taken, it was starting to look fluffy, nibble grass and jump on and off the flat tombstones.

The Wardens of the Great Orme Country Park warn that a nanny will often leave her young kid somewhere safe while she is feeding, returning at

regular intervals to suckle it. The kid has not been abandoned and should not be approached or handled, as this could prevent the mother from accepting it again.

If you are concerned about a kid, please telephone the Wardens on 01492 874151.

Christine Jones

Images of Mothering Sunday



Palm Sunday Procession





Winter Warmers' Memories



Barbara, Eira and Angela.



Peter, our chief washer-up.



Tony eating Betty's cream sponge.



Ray talks to the customers.



Chief soup-maker Charles.



Peggy and Agnes selling raffle tickets.



John and Cath enjoying Charles' soup.



Joan enjoying her toasted tea-cake.



Joan and Joyce at the Mustard Seed shop.



Rev Jane and Fr John compare notes.



Betty models a hat.

Great Hymns — Lasst uns erfreuen

The traditional way of hymn writing was for the hymnist to pen the words, leaving it up to others to choose a tune that fitted the meter. As collections of hymns were compiled, music editions were published and eventually most, but by no means all, hymns obtained a *de facto* tune, perhaps two, to which they became associated.

Ralph Vaughan Williams was the musical editor of the *English Hymnal* (1906) and considered many hymn tunes, even the most popular ones, to have ‘bad melody’ or be over sentimental. Some tunes he considered excellent were unobtainable due to copyright restrictions. He scoured the hymnals and psalters of other countries for tunes and adapted a number of English folk songs. When he could not find a suitable tune, he composed one of his own. The popular tunes with ‘bad melody’ were largely relegated to an appendix (apparently known as ‘the chamber of horrors’) as the editors feared a backlash should they be dropped completely.

An Easter hymn with Alleluias found in a Cologne hymnal (*Ausserlesene Catholische Geistliche Kirchengesänge*) of 1623 must have caused some frustration. It had a fine melody but an unusual meter and there were no suitable existing words. The solution was simple – have one of the hymnal’s compilers write new words to fit the tune.

Ye watchers and ye holy ones

One of the editors was John Athelstan Riley (1858-1945), a prominent Anglo-Catholic layman who was a founder of the Anglican and Eastern Churches Union. Riley’s hymn was the theological ‘Ye watchers and ye holy ones.’ When combined with Vaughan Williams’ unusual use of breaking the stanzas up into sections of unison and exquisite harmony, it produced one of the finest hymns of the early twentieth century. The tune was named ‘Lasst uns erfreuen’ (Let us rejoice) though was sometimes named ‘Vigili et Sancti’, possibly for reasons of copyright.

The first stanza addresses each of the traditional nine choirs of angels and has nothing to do with earthly powers or dominions etc. The second stanza focuses on Mary, the Mother of Jesus and is based on ancient Eastern Orthodox prayers to Mary, ‘bearer’ being by whom Christ, the ‘Eternal Word’ was borne. The *English Hymnal* printed an explanation to this effect and our present hymn book, *One Church, One Faith One Lord* aka *Hymns Old and New* rewrites the fourth line as ‘O Mary, bearer of the Word.’

The third stanza tells the holy souls to join in praising God and also urges the patriarchs, prophets, the holy apostles, the martyrs, and All Saints to join in the praise of God. They are addressed

in groups similar to those in the Litany of the Saints. The fourth stanza finally addresses the present congregation and all the living in the church militant. So in this hymn, all three parts of the church, including the church triumphant and the church expectant are addressed because of the traditional Anglo-Catholic belief in the communion of saints.

*Ye watchers and ye holy ones,
Bright Seraphs, Cherubim and Thrones,
Raise the glad strain, Alleluia!
Cry out, Dominions, Princedoms, Powers,
Virtues, Archangels, Angels' Choirs:
Alleluia! Alleluia! Alleluia! Alleluia!
Alleluia!*

*O higher than the Cherubim,
More glorious than the Seraphim,
Lead their praises, Alleluia!
Thou Bearer of th'eternal Word,
Most gracious, magnify the Lord.
Alleluia! Alleluia! Alleluia! Alleluia!
Alleluia!*

*Respond, ye souls in endless rest,
Ye patriarchs and prophets blest,
Alleluia! Alleluia!
Ye holy Twelve, ye Martyrs strong,
All Saints triumphant, raise the song.
Alleluia! Alleluia! Alleluia! Alleluia!
Alleluia!*

*O friends, in gladness let us sing,
Supernal anthems echoing,
Alleluia! Alleluia!
To God the Father, God the Son,
And God the Spirit, Three in One.
Alleluia! Alleluia! Alleluia! Alleluia!
Alleluia!*

All creatures of our God and King

As, or perhaps more familiar to modern congregations is the hymn 'All creatures of our God and King' which is also sung to 'Lasst uns erfren'. The similarity in structure is surely no coincidence but getting to the true facts about the hymn is less well-documented. What is not in doubt is that the words are based on 'Cantico di fratre sole' (the 'Canticle of Brother Sun') attributed to St Francis of Assisi (1181-1226). St Francis gave the elements gender so they become 'brother' and 'sister' and his use of the word 'creatures' includes everything that is created:

*Most High, Omnipotent, Good Lord, Thine
be the praises, the glory, and the honour
and every blessing; to Thee alone, Most
High, do they belong and no man is worthy
to mention Thee.*

*May Thou be praised, my Lord, with all Thy
creatures, especially mister brother sun, of
whom is the day, and Thou enlightens us
through him; and he is beautiful and radi-
ant with a great splendour, of Thee, Most
High, does he convey the meaning.*

*May Thou be praised, my Lord, for sister
moon and the stars; in heaven Thou
has made them clear and precious and
beautiful.*

*May Thou be praised, my Lord, for brother
wind, and for the air and the cloudy and
the clear weather and every weather,
through which to all Thy creatures Thou
gives sustenance.*

May Thou be praised, my Lord, for sister water, who is very useful and humble and precious and chaste.

May Thou be praised, my lord, for brother fire, through whom Thou illumines the night and he is handsome and jocund and robust and strong.

May Thou be praised, my Lord, for our sister, mother earth, who sustains us and governs, and produces various fruits with coloured flowers and green plants.

May Thou be praised, my Lord, for those who forgive for the sake of Thy love, and endure infirmity and tribulation; blessed those who endure them in peace, because by Thee, Most High, will they be crowned.

May Thou be praised, my Lord, for our sister, bodily death, whom no man living can escape; woe to those, who die in mortal sin; blessed those whom she will find in Thy most holy desires, because the second death will do them no evil.

Praise and bless my Lord, and give Him thanks and serve Him with great humility!

The hymn based on the canticle was written by William Draper (1855-1933). William Henry Draper was educated at Keble College, Oxford and ordained in 1880. He wrote the words whilst he was vicar of Adel in Yorkshire and they were first used at a children's Whitsuntide festival at Leeds (in 1910 according to most sources). One source claims that the words 'O praise him' and 'Alleluia' were added to fit the tune but this is unlikely as the words would not

then be compatible with the original canticle or even make sense. What seems most likely is that Draper saw the possibilities of fitting a free translation of St Francis' text to the newly recovered tune. The words were first published in the second edition of the *Public School Hymn Book* in 1919.

*All creatures of our God and King,
lift up your voices, let us sing:
Alleluia, alleluia!*

*Thou burning sun with golden beams,
thou silver moon that gently gleams,
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

*Thou rushing wind that art so strong,
ye clouds that sail in heaven along,
O praise him, Alleluia!*

*Thou rising morn, in praise rejoice,
ye lights of evening, find a voice,
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

*Thou flowing water, pure and clear,
make music for thy Lord to hear,
Alleluia, alleluia!*

*Thou fire so masterful and bright,
that givest man both warmth and light,
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

*Dear mother earth, who day by day
unfoldest blessings on our way,
O praise him, Alleluia!
The flowers and fruits that in thee grow,
let them his glory also show:
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

*And all ye men of tender heart,
forgiving others, take your part,
O sing ye Alleluia!
Ye who long pain and sorrow bear,
praise God and on him cast your care:
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

*And thou, most kind and gentle death,
waiting to hush our latest breath,
O praise him, Alleluia!
Thou leadest home the child of God,
and Christ our Lord the way hath trod:
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

*Let all things their Creator bless,
and worship him in humbleness,
O praise him, Alleluia!
Praise, praise the Father, praise the Son,
and praise the Spirit, Three in One:
O praise him, O praise him,
Alleluia, alleluia, alleluia!*

The editors of our *Hymns Old and New* present us with some changes: v1 'with golden beams ... that gently gleams' becomes 'with golden beam ... with softer gleam'; v3 'man' becomes 'us'; v5 'And all ye men of tender heart' becomes 'All you with mercy in your heart'.

Inclusively of language is perhaps inevitable and desirable but should not be allowed to butcher poetry of a certain age and style. The thoughtless change in v5 has introduced a modern 'you' whilst the rest of the hymn retains its 'ye's and thou's, and other older forms.

So there you have it: two great hymns connected by a common tune and an

identical structure of praising God. The difference lies in the theology: one concentrating upon the Church from a Catholic view, the other of a much simpler doctrine.

I like to conclude by including photographs or portraits of those whose work has contributed so much to our worship but that has proved difficult in this case. No images of St Francis exist and searching for both Athelstan Riley's and William Draper's images have proved fruitless.

Ralph Vaughan Williams causes no such problem but he is invariably shown as a rather cantankerous great grandfather-like figure yet was only in his early 30s when he edited the music for *English Hymnal*. His second wife described him as 'an atheist ... [who] later drifted into a cheerful agnosticism.' His great-uncle was none other than Charles Darwin so there exists a little extra irony considering the subject matter of the later hymn.



The younger Ralph Vaughan Williams.