

LLANDUDNO

Cylchgrawn Plwyf
Parish Magazine



30p

July 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 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)

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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Llandudno

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

I have decided to break with tradition and not write a 'proper' Rector's letter this month. The reason is that my 'Rector's Notes' are rather long and I have also written another in my monthly series on the Eucharist, so I think that there's already enough from me in this edition of the magazine – normal service will be resumed next month!



Meanwhile July is going to be very busy with lots of special services of various kinds and some interesting concerts to look forward to. Please support as much of our worship and as many of our activities as you can. If you are on holiday this month – do have a happy and refreshing time!

Ministry Matters

We offer our congratulations to the Revd. Manon Parry, former curate of this parish, who was inducted as parish priest of the parishes of Llysfaen and Llanddulas last month. Manon will combine this appointment with a tutoring role at St Michael's College, Llandaff.

Please remember in your prayers Carol Roberts and Hugh Jones who, after completing a year in deacon's orders were ordained to the priesthood on Saturday 28th June in the Cathedral.

Both Carol and Hugh served pastoral placements in our parish and are remembered fondly by many. Carol serves as non-stipendiary curate in the Rectorial Benefice of Bangor combining this with her paid job as Studies Co-ordinator at the Centre for Ministry

Studies in the University at Bangor. Hugh serves as curate in the Rectorial Benefice of Holyhead. Unfortunately I missed the ordination this year as I was on holiday at the time – the first I have missed for many years.

The Society of Catholic Priests

At 7 pm on Tuesday 15th July at St Tudno there will be a special Concelebrated Eucharist (ie a Eucharist in which a number of priests celebrate together) for the St Asaph/Bangor Chapter of the Society of Catholic Priests of which I am a member. The principal celebrant & preacher will be the Bishop of St Asaph. Parishioners will be most welcome to attend this service.

The Society of Catholic Priests (SCP) is an organisation for Anglican Priests of the Catholic Tradition who amongst other things accept and indeed celebrate the ministry of women priests. It had its beginnings in the 1990's when women were first ordained as priests

in England. The existing organizations for catholic clergy declared themselves to be against the ordination of women and so those who took a different view found themselves obliged to leave those organizations. SCP was thus founded for the clergy who were glad to accept the ordination of women as a legitimate development of catholic order.

Members of the society belong to chapters which usually correspond with a diocese or as in the case of the St Asaph/Bangor Chapter several dioceses. We meet about every two months and also have Quiet Days and occasional meals out together. We have a simple rule of life which means that we pledge to:

- Centre our spiritual lives on the Eucharist.
- Say the daily office.
- Consult a spiritual director.
- Use the sacrament of reconciliation (confession).
- Offer confidential pastoral care to fellow members.
- Attend all meetings of our chapter unless prevented by good reason.

Members of the Society can be recognized by the rather beautiful red cross which they wear. Do come and join us on Tuesday 15th.

St. Benedict's Day

Once again Richard Cubie and I, as Benedictine Oblates invite you to share St. Benedict's day (Friday July 11th) with us. We will be saying three monastic offices during the day: Lauds (Morning Prayer) at 8.30am, Mid-day Office which will be combined with a Eucharist at 11am. and Vespers (Evening Prayer) at 5pm. Vespers will be in the beautiful setting of St. Tudnos – the other services at Holy Trinity. We would welcome your support at one or more of these times of prayer.

Concerts in July

Two very special concerts are booked in for this month. The first – on Thursday 10th July will be given by The CenturyMen a choir of 75 men from the USA. These are all professional musicians who are directors of music in Baptist churches across America. They will be singing the kind of music they would sing in worship services in their churches.

The second concert on 28 July is by the New Cologne Philharmonic Orchestra – this orchestra of young musicians has played at Holy Trinity on a number of occasions in recent years and is well worth hearing.

Please support both these concerts if you can.

A 'Julian Meeting' for Llandudno

You will recall that during Lent I led a series of Cytûn meetings on the subject of Christian meditation – we called the course 'A Pilgrimage of Prayer'. Some of those who attended that course decided to continue to meet once a month for a time of meditation together and we have continued to do this since Easter. We have now decided to become a 'Julian Meeting'.

Julian Meetings are ecumenical groups which foster the practice and teaching of meditation and contemplative prayer. The name is taken from Julian of Norwich, the 13th century English mystic. There are over 400 Julian meetings in Britain (the nearest to us meets in the

Diocesan Centre in Bangor). If you have an Internet connection and would like to know more about these meetings go to www.julianmeetings.org. Alternatively I would be delighted to give you more information and lend you some literature about Julian Meetings and Contemplative Prayer to read.

The new Llandudno meeting is held monthly on the first Tuesday at 10am. at Stella Maris and we would be delighted to have some new members. We begin with some introductory readings and then meditate for 20/30 minutes. This is followed by tea/coffee and a chat.

Please note that we will not be meeting in July but that from August onwards we intend to meet every first Tuesday.

From the Parish Registers

Holy Baptism

18th May: Tommi Alan Sargeant
of Ffordd Penrhyn, Llandudno

18th May: Melvyn Jones
of Llechwedd, Sychnant Pass, Conwy

The Departed

28th May: David William Bate (64)
of Bodnant Road, Llandudno
(Service at Holy Trinity followed by Burial at The Lawns)

St. Tudno's

The paths through the churchyard have now been re-surfaced, making access much easier and safer and a programme of grass cutting is underway, so the churchyard looks tidy too.

The open air services continue at 11.00 am each Sunday, with the taxi provided by the parish departing from Holy Trinity at 10.30 am. On 6 July the open air service will be followed by a shortened Eucharist in the church. Compline by candlelight will be at 7.30 pm on Tuesday 22 July and not on 15 July as originally advertised. The special afternoon service in July will be 'Holy Ground' at 4.00 pm on Sunday 27 July – look out for more details nearer the time.

Bell-ringing

On Friday 30 May a quarter peal of 1260 Grandsire Triples was rung to celebrate the end of the Bangor University academic year and as a farewell compliment to those students not returning next year. The ringers were: Ron Miers 1, Alison Greenhalgh 2, Tony Diserens 3, Donald Marshall 4, Martin J Brown 5, Garry Peal 6 (C), Tim Hollinghurst 7, Stan Whittaker 8.

Two students Garry Peal and Tim Hollinghurst, are regular visitors to our tower, and were included in the band.

This was Garry's 75th quarter peal.

Trinity Players' Season

For various reasons, the start of our Summer Season of Concerts has been delayed but we hope by the time you read this they will have started or be about to start. We very much look forward to the support of parishioners, locals and visitors which has been much appreciated in the past.

Just to make sure there is no confusion, we need to point out that that the group singing under the name of 'SHOWSTOPPERS' at The Tabernacle has no connection with the Trinity Players.

Christian Aid Week Quiz

A quiz on behalf of Christian Aid was held in the church hall on Wednesday 21st May. Although we could have done with more participants, those who attended enjoyed themselves and we managed to raise £79.45.

The Christian Aid organisers are hoping to make this an annual event so we hope you can support this next year. Thank you to all who came along.

Wendy and Peter

Calendar for July

- Thurs 3rd **Thomas, Apostle**
 11 am Holy Eucharist
- Sun 6th** **Trinity 7 (Pentecost 8)**
 Services at the usual times. 11 am open air service at St. Tudno's will be followed by shortened Eucharist in the church-
- Thurs 10th 10 am Guild of St Raphael meeting
 11 am Holy Eucharist with ministry of healing
 8 pm Concert by The Centurymen, a Christian male voice choir from the USA
- Fri 11th **St Benedict, Abbot**
 8.30 am Monastic Office of Lauds (Morning Prayer) at Holy Trinity
 11 am Mid-day Prayers & Eucharist at Holy Trinity
 5 pm Monastic Vespers (Evening Prayer) at St. Tudno's
- Sat 12th 1.30 pm Marriage Blessing for Mark & Aime Hannant and Baptism of Millie Hannant at St Tudno's
- Sun 13th** **Trinity 8 (Pentecost 9) / Sea Sunday**
 Services at the usual times with a special service for Sea Sunday at 10.30 am
- Tues 15th 9.30 am *End of Year Eucharist at Ysgol San Sior*
 7 pm Concelebrated Eucharist for the Society of Catholic Priests (St. Asaph & Bangor Chapter) at St. Tudno's. Chief Celebrant: The Bishop of St. Asaph.
- Sun 20th** **Trinity 9 (Pentecost 10)**
 Services at the usual times
- Mon 21st – Thurs 24th *Fr John at Walsingham (North Wales Pilgrimage)*
- Tues 22nd **Mary Magdalene**
 11 am Holy Eucharist
 7.30 pm Compline by candlelight at St. Tudno's
- Fri 25th **James, Apostle**
 11 am Holy Eucharist
- Sun 27th** **Trinity 10 (Pentecost 11)**
 8 am Holy Eucharist
 10.30 am Civic Service

	11 am	Morning Worship at St Tudno's
	2.30 pm	Wedding of Robert Darnall & Claire Reynolds
	4 pm	'Holy Ground' at St. Tudno's (a service of prayer, music & reflection on sacred places)
	5 pm	Evening Prayer
Mon 28th	7.30 pm	Concert by the Cologne New Philharmonic Orchestra

The Friends of St. Tudno's Church

The 'Friends' group was inaugurated at a Eucharist service at the church on Saturday 7 June, at which the preacher was the Dean of Bangor, the Very Reverend Alun Hawkins.

The Rector and St. Tudno's wardens spoke about some of the aims of the 'Friends':

- to enable members to be part of the church family at St. Tudno's, whether they live in the parish, in other parts of the UK or overseas;
- to keep members in touch with St. Tudno's through newsletters and special events;
- to invite members to participate in the life of St. Tudno's, e.g. by helping at services or with odd jobs;
- to pray for the work and witness of St. Tudno's and for those who ask their prayers there and who may have no one else to pray for them; and
- to contribute to the restoration

and maintenance of the building, so that St. Tudno's mission can continue to future generations.

Those present were invited to become founder members.

Dean Alun then inaugurated the 'Friends' with the following prayer.

Heavenly Father, we give thanks for this ancient church, for the beauty of its setting and its great heritage of faith beginning with the coming of St. Tudno. We remember that we are the living stones of the church in this generation, entrusted both with the care of this building and the maintenance of its mission in worship and in the welcome of visitors and pilgrims.

We ask your blessing on us today as we inaugurate 'The Friends of St. Tudno's Church'. Prosper this new group as it seeks to support the work of the Parish of Llandudno here at St. Tudno's. We ask all this in the name of Christ our Lord. Amen.

Tea and cakes (baked by 'Friends') were served after the service, while the Secretary was busy gathering in membership forms and some of the gentlemen

started with a rather heavyweight odd job – lowering the flagpole to retrieve a rope which was stuck at the top. Other ‘Friends’ helped to clear up after the service and tea and Elly, from the Netherlands, was helping again at the Sunday service.

Dean Alun has kindly agreed to be Patron of the ‘Friends’ and more than half of the founder members come from outside the parish – from Gwynedd, England and the Netherlands. This follows a tradition of support for St. Tudno’s from people who may live many miles from the church, of whom we remember in particular Mr. William Henry Reece of Birmingham. In 2005 we celebrated 150 years since he generously paid for restoration of the church, which had been abandoned 16

years previously after losing its roof in a storm, but the roof now needs to be replaced again, to maintain the church for the generations to come. ‘Friends’ pay an annual subscription of £10 per household, which will support restoration of the church and can be Gift Aided. Membership forms are available in the church or can be downloaded from the parish Web site.

The atmosphere at St. Tudno’s was summed up by Dorothy, a ‘Friend’ who visits from England and who had been on both pilgrimage walks on St. Tudno’s Day. ‘Normally I have the church to myself, and that’s wonderful, but these two days the church has been full of people who feel as I do – and that’s wonderful too!’



The Dean of Bangor and some of the founder members of ‘The Friends of St. Tudno’s’.

Attendance Figures for May

<i>Holy Trinity</i>			
Thursday 1st	11.00 am	Holy Eucharist	30
Ascension Day	7.30 pm	Holy Eucharist	10
Friday 2nd	11.00am	Holy Eucharist	7
SS Philip & James	Total of Other Weekday Eucharists		11
Sunday 4th	8.00 pm	Holy Eucharist	17
Easter 7	10.30 am	Sung Eucharist	80
	5.00 pm	Evensong	9
	Total of Other Weekday Eucharists		27
Sunday 11th	8.00 am	Holy Eucharist	16
Pentecost	10.30 am	Sung Eucharist	106
	5.00 pm	Evensong	12
Wednesday 14th	9.00 am	Holy Eucharist	8
Matthias	11.00 am	Holy Eucharist	6
	Total of Other Weekday Eucharists		28
Sunday 18th	8.00 am	Holy Eucharist	14
Trinity Sunday	10.30 am	Family Eucharist	120
Patronal Festival	5.00 pm	Evensong	5
	6.00 pm	Exploring Worship	36
Thursday 22nd	11.00 am	Holy Eucharist	13
Corpus Christi	Total of Other Weekday Eucharists		14
Sunday 25th	8.00 am	Holy Eucharist	16
Trinity I	10.30 am	Sung Eucharist	100
	5.00 pm	Evensong	7
Saturday 31st May	11.00 am	Holy Eucharist	7
Visitation of the Blessed Virgin Mary	Total of Other Weekday Eucharists		13
St. Tudnos'			
Sunday 25th	11.00 am	Morning Service	42

Do this in remembrance of me

- a series about the Eucharist by
Father John

Part 3 — The Presence of Christ in the Eucharist 2

In the last article we thought about four ways in which Our Lord is present with us as we celebrate the Eucharist. But for many Christians, perhaps for the majority, there is another vital way in which Christ is present – He is in some way present in the consecrated bread and wine itself. This is belief in ‘*real presence*’ of Christ in the Eucharist.

At the Last Supper Jesus gave thanks to God over bread and wine and then gave them to his disciples with the words ‘*This is my Body...this is my Blood of the new covenant, do this in remembrance of me.*’ Taking these words at face value the Christians came to believe that just as the Divine Son of God entered the material universe taking our human flesh in the man Jesus of Nazareth, so now the risen and ascended Christ continues physically present to us in the humble gifts of bread and wine.

In medieval times the presence of Christ in the Eucharistic elements came to be defined by the doctrine of transubstantiation. This was based on a contemporary view that held that everything in the world had an outer form (*the accidents*) and an inner reality (*the substance*) which could not be

seen or discovered. When the bread and wine were consecrated the outer form remained the same (they still had the appearance of bread and wine – and indeed remained so chemically) but the inner reality was changed into the body and blood of Christ.

At the Reformation some Protestants rejected the whole notion of Christ being present in the bread and wine at all. For them it was just the act of eating and drinking in remembrance of Christ which was important and they did not believe that Christ was present in the elements in any special way. But, whilst the Anglican Church did firmly reject the doctrine of transubstantiation, it did not abandon a belief in Christ’s presence in the bread and wine.

The 1662 Communion Service speaks of the ‘consecration’ of the bread and wine and the rubrics make it clear that they are to be treated with reverence and that what remains of them after Communion must be consumed – in other words they are not simply to be treated as ordinary bread and which could be fed to the birds, poured down the sink or used for some other purpose.

E.J. Bicknell, in his famous book on the 39 Articles of Religion in the 1662 prayer book put it like this: ‘*we hold that we receive through the bread and wine the Body and Blood of Christ, because in*

answer to the prayers of His Church and in fulfilment of His own promise, He has brought the elements into a mysterious union with Himself. He has, as it were, taken them up into the fullness of His ascended life and made them the vehicle of imparting that life to His members. Thus He is in a real sense present not only in the devout communicants but in the consecrated elements.'

There is much in the Liturgies of the Church in Wales which speaks of this

Sidespersons

July 6th	Kath Lloyd
& August 3rd	Mary Rees Judith Williams Joyce Crosby
July 13th	Annabel Jones Angela Pritchard Eira Jones Eileen Roberts
July 20th	Pat Ridler Margot Hughes Stan Whittaker Ray Millington
July 27th Civic Sunday	Dorothy Trent Doug Pritchard Sandra Davies Roy Rees Jones Kath Lloyd Annabel Jones Mary Rees Eira Jones Eileen Roberts Joyce Crosby

truth. For instance in Prayer 5 of the 2004 Eucharist we pray: '*send your Holy Spirit ...upon this bread and wine, that overshadowed by his life-giving power, they may be the body and blood of your Son.'*

However the Anglican Church resists the temptation to define how Christ is present agreeing with some well know words attributed to Queen Elizabeth I; '*His was the Word that spake it: He took the bread and brake it: And what that Word did make it, I do believe and take it.'*

In my opinion this belief in Christ's presence in the sacramental gifts is no better expressed than in a prayer we often say at the end of the service: '*God of truth we have seen with our eyes and touched with our hands the bread of life.'* I do believe that when we see the Eucharistic wafer and when we feel it in our hands that in a sense beyond our comprehension we are both seeing and touching Christ himself.



*New Cologne
Philharmonic
Orchestra
in Concert*

*Holy Trinity Church,
Llandudno
Monday 28th July
at 7.30 pm*

Oberammergau Passion Play 2010

Father John has very kindly given me permission to put this notice in the Parish Magazine as it may possibly be of interest to old friends. I am organizing, under the auspices of SAGA, a visit to the world-famous Passion Play in the summer of 2010. Some of you may remember that I led such a tour for SAGA last time, in the year 2000, although that was not a parish tour but what they call a 'brochure tour'.

Anyway, this time I have got together a group of a dozen or so from the parish where Janet and I now worship and it occurred to me that it would be lovely to invite people from Llandudno as well because the flights will be from and to Manchester — suiting travel both from Yorkshire and from North Wales.

SAGA has not yet got precise dates from the Oberammergau authorities but the trip will be some time between May and September of the year 2010. I am therefore asking for neither commitment nor money at this stage — just expressions of interest

Like last time, the visit to the Play will be within a seven-night holiday, probably based in a hotel in the Austrian Alps and the package will

include one night in the village itself plus, of course, a ticket and reserved seat for the Play (which is an all-day event with an incongruous break for lunch!). Prices at present range around the £1000 mark, but may well rise of course.

This is all rather vague at the moment, I know, but people here seem pretty keen and if any old (and new) friends from your end would like to join us, we'd be thrilled. Should this appeal to you, please ring me on 01904 700316 or write to our address which is '17 Chalfonts, York YO24 1EX' or e-mail 'janet.philip.@virgin.net'.

If you have Internet access, more details can be seen at: <http://www.saga.co.uk/travel/general3/oberammergau.asp>

Thank you for reading this!

Philip Cousins

The Parish Share or Quota for 2008 is

£68412

giftaid it

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 £2.50 at no cost to you.

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

Letters to the Editor

From: Charles Lonsdale

What a wonderful idea to form 'The Friends of St. Tudno's Church'.

Not such a wonderful idea, in my opinion, to suggest that the members may be able to help with 'money raising activities'.

St. Tudno's has always been looked upon financially as the Jewel in the Crown, being well supported over many decades by wealthy benefactors who in their wills have covenanted, whereby such funds can only be used for the benefit of that church.

We are constantly being reminded of our Parish Share and our various groups spend endless hours fund raising in an endeavour to meet our commitments. I am sure our teams, especially those responsible for Coffee Mornings, Afternoon Teas and Winter Warmers, would not be too pleased to see potential funds being channelled away from Holy Trinity, a church that is making every effort to balance the books.

It is often said in the Parish that 'St. Tudno's has plenty of money.' This has been true mainly because St. Tudno's expenses have generally been quite small. Most of the money is invested and St. Tudno's has about £14,700 available to spend on the fabric. (Parish Report and Financial Statement)

St. Tudno's is being faced with a bill for possibly £60,000 for re-roofing and one grant application has been turned down by CADW because it considered that the church was not of sufficient architectural interest.

All money raised at St. Tudno's goes into the general parish account and this includes collections, donations and profit from our own prayer cards and booklets. This usually amounts to more than £3000 per annum and so we do, in a small way, help to pay the Parish Share.

Who else is going to raise money for St. Tudno's? More than 50% of the Founder Members of the 'Friends' are from outside the Parish, so we are surely 'widening the net' for fund-raising, rather than competing.

Christine Jones, Deputy Editor

From: Garth Higginbotham

Reflections on Christian Aid Week

The older I get, the harder I find it to believe in God. A common argument against the existence of God is that no god would allow the horrors of earthquakes and cyclones such as the world has witnessed in the last few weeks. Personally, I've never found that a very convincing argument. If we expect God to run around manipulating nature for

our benefit, we have the wrong idea about God.

I'll give you a more convincing argument against the existence of a God. If there were a God, how could any God-made human being, when approached on the doorstep, refuse to give even a tiny sum of money to an International Aid Agency that alleviates the suffering of victims of natural disasters (and much more)? If there were any likeness of God to be found in human-beings, presumably the high-point of God's creation, surely no-one could refuse.

I hear two reasons why people do not give. One is that they cannot afford! How many of us can honestly say that if we dropped a £1 coin in the street and it rolled down a grid, that we would really miss it? We'd be annoyed, but would we let it spoil our day? If anyone

came knocking on my door for almost any charity, I'd give 'em a quid just to reward their effort!

The second reason people give is that the aid won't reach the people who need it, but will be used up in the administrative costs of the Aid Agency. Can I ask how many of us, when shopping in Marks and Spencer's, say to the assistant 'I'm not paying £1 for that. How much of my £1 goes on getting the food to the shop? How much of it goes on paying you? How much of it goes to pay managers' salaries? How much of it do you waste paying the rates on this store, for heating and lighting the place, for staff training and insurance? I'll give you 60p or you can keep your food.'

No. If people's hearts are so cold that they can use either of those arguments, there's obviously no God.



Baptist Mission Heritage Tour



*Additional date:
Thursday July 10 2008 at 8 pm
Holy Trinity Church,
Llandudno*



Director of Music: Buryl Red

Jewels of July

On sunny days in the summer, the very dramatic six-spot burnet moth (*Zygaena filipendulae*) may be seen on the Great Orme. These moths fly in the daytime but on dull days they tend to hide away at the base of the vegetation. The moths occur in colonies and so if you spot one there will generally be more close by.

The forewings are a metallic black with bright red spots and the hind wings are a matching red, which can be glimpsed when in flight. The caterpillars are also brightly coloured, being green with yellow stripes along the body and black spots on each segment, and their main food plant is bird's-foot trefoil (*Lotus corniculatus*).

This pretty little plant produces cyanide-based compounds, which would protect it from being eaten by many creatures. However, the compounds accumulate in this caterpillar's body,



Pupa on a tall grass.



Six-spot burnet moth on black knapweed.

while both caterpillars and adults can produce further cyanide-based compounds.

Vivid colours in nature often give a signal to a predator that potential prey may be unpleasant to eat and this is certainly the case with the six-spot burnet moth - nature's chemicals can be quite nasty!

The caterpillars overwinter for one or two seasons before pupating and the yellow, papery pupa, or chrysalis, can be found in the summer on tall grass stems in particular. The adults feed on the nectar of flowers and the one in the photo is on the purple-flowered

black knapweed (*Centaurea nigra*), while I have also seen them on creeping thistle (*Cirsium arvense*) and red valerian (*Centranthus ruber*).

When Tennyson wrote about ‘Nature, red in tooth and claw’ (In Memoriam A.H.H., 1850), he probably didn’t have moths in mind but the fight for survival can occur quite subtly.



Christine Jones

Caterpillar of the moth.

Great Hymns — For All the Saints

At my rather minor boarding school, we used the melodic *English Hymnal* and a large blue tome, the *Public School Hymn Book*, which was full of lusty tunes, suitable the voices of lusty boys. But the middle school chapel was dominated by the housemaster and an elderly edition of *Hymns Ancient and Modern*.

I believe my fascination for Victorian dirges stems from those dark evenings in the school chapel where we sang some classic and not so classic hymns to dusty old tunes. When one of the rota of organists couldn’t be bothered to practice, playing the melody in a key of his choice with chords of his own invention, it all got rather depressing. Imagine singing ‘Jesu Lover of my Soul’ to a spontaneously-harmonised version of *Hollingside* – 1861 (JB Dykes), and you’ll know what I mean. With its

intended harmony, *Hollingside* is not bad but it is sentimental compared with the melancholy though magnificent *Aberystwyth* (Joseph Parry).

Another long-lost tune associated to ‘Jesu Lover of my Soul’ is *St. Fabian* by another Victorian composer, Sir Joseph Barmby. Barmby also wrote *Sarum*, another defunct tune, especially for ‘For all the saints, who from their labours rest’ and this too was butchered in the school chapel, to the frustration of all, now familiar with *Sine Nomine* (1906), the magnificent, popular and long-*de facto* tune by Ralph Vaughan Williams.

‘For all the saints’ was written as a processional hymn by Bishop William Wal-



sham How (1823-1897), and the hymn was first printed in *Hymns for Saints' Days, and Other Hymns*, by Earl Nelson in 1864. How was then a rural dean at Oswestry but became the Bishop of Bedford (suffragan in the Diocese of London) in 1879 and the much-loved first Bishop of Wakefield in 1888.

The hymn had 11 stanzas and was originally 'For all **Thy** saints'. The original stanzas 3, 4 and 5 have become rather obscure, probably because they were not used in the *English Hymnal* which permanently wedded the words to the Vaughan Williams' tune.

Vaughan Williams preferred to adapt existing melodies rather than compose new ones and *Sine Nomine* was one of just four completely original tunes he composed for the *English Hymnal* that he musically edited for £5. The other tunes were *Down Ampney* (Come down O love divine), *Randolph* (God be with you till we meet again) and *Salva feste dies* (Hail thee festival day).

Reintroducing the lost verses is not so simple because the hymn can only be properly sung, without familiarity, from a music edition though various versions have emerged for congregational singing. Eleven various versions are noted in *A Catalogue of the Works of Ralph Vaughan Williams*. The most common version is perhaps from the 1933 edition of the *English Hymnal* which was slightly modified from the 1906.

Though the hymn is written 10.10.10.4.4 Vaughan Williams was not content to

compose a tune in the traditional manner. In *Sine Nomine* - Without Name (a reference to all the saints), he clearly wanted flexibility to emphasise either the first or second syllables of the second and third lines. He employed a cunning device: in a line in which he considered the first syllable weak, the first syllable was moved forward a beat into the previous bar:



The complexities for congregational singing are somewhat alleviated in the unison stanzas (1-3, 7, 8 [above]) by a rhythm maintained by a thumping bass line of quarter-notes that starts a beat before the melody, played upon the pedals. Regular singers quickly pick up the intended form and wince at attempts to standardise the meter.

The three harmonised stanzas provide additional value. The bass and chords are replaced by a typical and beautiful Vaughan Williams chorale-like harmonisation.

The stanzas that follow are from the *English Hymnal*. Note that in addition to omitting the original stanzas 3 to 5, the running order was changed, probably to keep the most suitable stanzas

for harmony singing together.

1 - Unison

*For all the saints, who from their labours
rest,
Who|thee by faith before the world
confessed,
Thy|Name, O Jesus, be forever blessed.
Alleluia, Alleluia!*

2 - Unison

*Thou wast their Rock, their Fortress and
their Might;
|Thou, Lord, their Captain in the well
fought fight;
|Thou, in the darkness drear, their one
true Light.
Alleluia, Alleluia!*

3 - Unison (originally 7)

*O may Thy soldiers, faithful, true and
bold,
|Fight as the saints who nobly fought of
old,
And|win with them the victor's crown of
gold.
Alleluia, Alleluia!*

4 - Harmony (originally 6)

*O blest communion! fellowship divine!
|We feebly struggle, they in glory shine;
Yet|all are one in Thee, for all are Thine.
Alleluia, Alleluia!*

5 - Harmony (originally 8)

*And when the strife is fierce, the warfare
long,
|Steals on the ear the distant triumph
song,
And|hearts are brave, again, and arms
are strong.
Alleluia, Alleluia!*

6 - Harmony (originally 9)

*The golden evening brightens in the
west;
|Soon, soon to faithful warriors comes
their rest;
|Sweet is the calm of paradise the
blessed.
Alleluia, Alleluia!*

7 - Unison (originally 10)

*But lo! there breaks a yet more glorious
day;
The|saints triumphant rise in bright ar-
ray;
The|King of glory passes on His way.
Alleluia, Alleluia!*

8 - Unison (originally 11)

*From earth's wide bounds, from ocean's
farthest coast,
Through|gates of pearl streams in the
countless host,
|Singing to Father, Son and Holy Ghost:
Alleluia, Alleluia!*

The deleted stanzas were:

*(3) For the Apostles' glorious company,
Who bearing forth the Cross o'er land
and sea,
Shook all the mighty world, we sing to
Thee:
Alleluia, Alleluia!*

*(4) For the Evangelists, by whose blest
word,
Like fourfold streams, the garden of the
Lord,
Is fair and fruitful, be Thy Name adored.
Alleluia, Alleluia!*

(5) For Martyrs, who with rapture kindled
 eye,
 Saw the bright crown descending from
 the sky,
 And seeing, grasped it, Thee we glorify.
 Alleluia, Alleluia!

The deletion of the original stanzas 3 to 5, excludes the Apostles, Evangelists and Martyrs from the Church Triumphant. Perhaps 'all the Saints' were considered generic enough.

The switching of stanzas 3 and 4 slightly changes the narrative to the addition of the Church Militant. But no matter, the whole Communion ends up in triumph passing through the pearly gates. But therein lies the problem.

The hymn was written at a time when a Christian army was a metaphor for church mission. Some modern hymn books, including our own *Hymns, Old and New*, have removed all 'military similes and triumphalism'.

'Onward Christian Soldiers', for example, has been completely rewritten as 'Onward Christian Pilgrims' and 'For all the saints' has been 'adapted' by the same hand. I appreciate that hymns evolve but I believe that the trend of the editors of hymnals to rework old favourites and slap new copyright notices upon them will be short lived. Congregations are not so naive as to realise that some hymns reflect the times in which they were written and are more tolerant than imagined.

Are such editors so sniffy about the

work of Salvation Army or the Church Army? ('Endure hardship with us like a good soldier of Christ Jesus.' II Timothy 2:3).

There are references to 'For all the saints' being written as a funeral hymn and indeed, it can make a rousing if lengthy contribution. Nevertheless, the hymn has become the *de facto* processional hymn for All Saints' Day in many denominations.

It would probably be truthful to say that 'For all the saints' is an example of a great tune (voted by a survey of organists as the finest) married to fine words. But without the words, the tune would never have been written.

And finally, a note about Sir Joseph Barmby, composer of the long-forgotten *Sarum*. His compositions to survive include: *Cloisters* (Lord of our life and God of our salvation), and *Laudes domini* (When morning guilds the skies) though the former is also associated with *Iste Confessor*. 'When morning guilds the skies' was one of my grandfather's favourites. He was a professional musician and a fine church organist and for that reason alone I'll include Joseph Barmby's image below.



William Walsham How, Joseph Barmby and Ralph Vaughan Williams.