

LLANDUDNO

Cylchgrawn Plwyf
Parish Magazine



30p

September 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.

© 2008 Rectorial Benefice of
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

During June Gaynor and I spent a few days in the Basque city of Bilbao, an interesting place with many things to see including the famous Guggenheim Museum. One of the most interesting places we visited during our stay was the basilica of Our Lady of Begoña dating from the sixteenth century.

This church is situated in the district of Begoña high up on a hill overlooking the city and visible for miles around. The name 'Our Lady of Begoña' comes from an appearance the Blessed Virgin Mary is believed to have made to some local people in the early 16th century and



under this title Mary is the patron saint of the whole Biscay region of Spain. In the Basque language she is affectionately called 'Amatxu'— Mother.

One way of getting to this church is to walk up the Mal-lona Steps from the old town area of Bilbao. These are very steep, perhaps even steeper than many of the paths up the Great Orme and it is a long climb up to the church at the top. Along the way at intervals are the 'Stations of the Cross' which devotion many pilgrims to Our Lady of Begoña doubtless follow on their way to the shrine. The steepness of the way must add to the sense of being with our Lord in his 'via dolorosa'.

I have to confess at this point that there is another, easier way to get at least part of the way to the top - a lift, which we indeed took! The upper part of the ascent which we did do on foot was through a built up area with lots of blocks of flats and I couldn't help feeling that these had spoilt what must once have been a very beautiful area. It must also seem a bit strange doing the stations in such a busy built up area before arriving at the peace of the sanctuary above.

Yet on reflection I began to feel that these rather ugly blocks of flats actually added something to the whole



The basilica of Our Lady of Begoña

feel of the place. The church and its immediate area were still beautiful and peaceful but being so near to such a busy residential area meant that here 'sacred' and 'secular' were all mixed up together. Pilgrims doing the 'Stations' on the way up to the shrine would be praying in the midst of the normal life going on around them, bringing that life to God's throne of grace.

This is surely as it should be. Our spiritual lives, our worship and our prayer are surely not meant to be cut off, or detached from normal life. When Our Lord was crucified he had to carry his cross through the teeming, noisy, messy streets of Jerusalem and He died in full view of the passing crowds. Mary, his Mother, whose shrine at Begoña we are considering stood at the foot of

the Cross in full view of anyone who happened to be there.

This month we keep Holy Cross Day which this year falls on a Sunday. It is a day which gives us the opportunity to celebrate the triumph of the Cross in a less emotionally fraught atmosphere than in Holy Week itself. As we keep it though we need to remember that we must not lock the Cross up in our churches and holy places but live and pray this mystery in the messiness of the world around us. Wouldn't it be great to have the Stations of the Cross on the slopes of the Great Orme?

Fr John

As a short postscript to my letter – the Begoña is also a flower – begonia in English and in Bilbao in front of the Guggenheim Museum is the famous Puppy pictured below which is covered with these flowers.



Rector's Notes

Farewell

This month we say farewell to Richard Cubie and his family who are going to start a new life in Christchurch, New Zealand. In recent years Richard has served our parish in a variety of ways among them as a PCC member, and also a Foundation Governor of Ysgol San Sior. In the latter capacity he has brought his own extensive experience in education to bear and has made a real contribution to the life of the school by visiting classes and serving on the appointments panel etc. Richard has also been very much involved in the life of St. Tudno's. We are most grateful to him for all that he has done in these and other capacities.

But perhaps even more importantly than any of these very practical things, Richard has grown in his faith and his prayer life during his time here. He has been a keen member of Bible Study and 'Questions of Faith' discussion sessions and his growing openness to God led to his decision to become an oblate of Alton Abbey last year.

On a personal level it is as a fellow Benedictine Oblate and companion in prayer Saturday by Saturday in St. Tudno's (and indeed at other times) that I shall miss Richard very much indeed. We wish Richard, Jackie, Erin and Grace every blessing in their new life in New Zealand and hope that we shall see

them again before too long. They have decided to keep their house in Llandudno and (at least for the present) are leaving open the question of whether life 'down under' is to be permanent or whether they may return to Britain at some point in the future.

The Cubie family may be moving to the other side of the world but believe it or not the family they are renting a property from when they first arrive in New Zealand have visited St. Tudno's and have fond memories of it. It's certainly a small world. I think that calls for a New Zealand branch of the 'Friends of St. Tudno's Church' to be set up!

A new Bishop for our diocese

Some of you may be wondering when a new Bishop for our diocese is likely to be appointed. I understand that an electoral college to choose the new bishop will take place in October, and that (providing someone is actually elected this time!) the candidate will be consecrated as Bishop in December. His instalment as Bishop will take place sometime after that – presumably fairly early in the new year.

Concert of Russian Music

On Monday 15th September at 8 p.m. we will be privileged to host a concert

by the St. Petersburg Blagovest Ensemble. The group will sing 40 minutes of Orthodox church music and after the interval another 40 minutes of Russian folk music. There will be no set charge for the concert but you are asked to give generously to a retiring collection. The title of the ensemble 'Blagovest' means 'good news' and I am sure we are in for a treat at Holy Trinity.

Some of you will remember the wonderful concert given by another group from St. Petersburg several years ago and I am sure that this concert will be of the same standard, the difference is that the choir which came before was all male and this is a mixed group. Do support this concert and bring your friends.

Parking at Holy Trinity Church

Although the work on providing the extra parking spaces has been completed, it has been established that planning permission is required to install two 'pay & display' ticket issuing machines. Our architect is now attending to this but it is highly unlikely that the intended new system to manage our parking will be 'up and running' until probably the end of the year or early in 2009.

To park in the church grounds you will need a permit – **no valid permit, no parking.** We are therefore belatedly issuing **white parking permits** for 2008 and these are available from myself, the clergy and the wardens. To obtain a permit a donation is expected and this should reflect the use of the facility for the whole of 2008 ie at least 50p per hour and parking should be for **no more than 90 minutes** unless on church business. Permits will be issued to regular worshipers and existing permit holders only.

White Permit holders should only park in the spaces along the north side of the church (the Mostyn Street frontage). The existing numbered spaces on the gravelled area will still be used by holders of special permits at a fixed daily cost from Monday to Saturday inclusive **but these spaces can be used on Sundays.**

It is emphasised that parking is at owner's risk and the Parochial Church Council cannot be held responsible for loss or damage to vehicles and contents. Permits should be visibly displayed on the windscreen or dashboard of vehicles to enable effective inspections and checks from time to time.

Please remember – no valid permit displayed means that you are ineligible to use this parking facility and action may be taken.

Stan Whittaker (Tel 596796)

From the Parish Registers

Holy Baptism

12th July: Millie Elen Hannant
of Ruthin School, Mold Road, Ruthin

20th July: Isabelle Megan Roberts
of Bodysgallen Lodge, Llandudno

Holy Matrimony

27th July: Robert George Darnell
to
Claire Angela Reynolds

The Departed

4th July: Richard George Dolittle (81)
of Dinerth Park, Rhos-on-Sea
(Cremation at Colwyn Bay)

13th July: Gwendoline Holland (91)
of Coed Isaf Nursing Home, Llandudno
(Service at Holy Trinity followed by Cremation at Colwyn Bay)

14th July: Robert Smallman (62)
of Alexandra Road, Llandudno
(Cremation at Colwyn Bay)

18th July: Maureen Atkinson (74)
of Monks Walk, Llandudno
(Service at Holy Trinity followed by Burial at The Lawns, Llanrhos)

21st July: Ethel Theresa Thorndell (84)
of Isis Court, Craig-y-Don
(Service at Holy Trinity followed by Burial on the Great Orme)

A Job Well Done



There are many nooks and crannies in the church that many parishioners never see. Some inevitably become depositories for all sorts of paraphernalia and this was typified by the porch beneath the bell tower. Because this porch is occasionally used, for example at funerals, it was essential to tidy it up.

I am pleased to report that the porch has been completely transformed. It was given a thorough clean and a smart green curtain was hung to hide the cones etc. Even the cupboard under the stairs has been cleaned and sorted. A big **thank you** must be said to Judith Williams, Barbara Scott and Marian Heald for all their hard work in bringing about this transformation and thanks are also due to Stan Whittaker for removing the accumulated junk!

Amazingly, the only wild-life found were two dead spiders and two dead beetles! The photographs show the fruits of a great job done.

Barbara Yates



Attendance Figures for July

Holy Trinity

	Total of Weekday Eucharists 1-5 July		29
Sunday 6th	8.00 pm	Holy Eucharist	19
Trinity 7	10.30 am	Sung Eucharist	131
	5.00 pm	Evensong	9
	Total of Other Weekday Eucharists		30
Sunday 13th	8.00 am	Holy Eucharist	19
Trinity 8 (Sea Sunday)	10.30 am	Choral Matins	155
		Shortened Eucharist	19
	5.00 pm	Evensong	5
	Total of Other Weekday Eucharists		27
Sunday 20th	8.00 am	Holy Eucharist	20
Trinity 9	10.30 am	Sung Eucharist	95
	5.00 pm	Evensong	9
	Total of Other Weekday Eucharists		20
Sunday 22nd	8.00 am	Holy Eucharist	17
Trinity 5	10.30 am	Sung Eucharist	89
	5.00 pm	Evensong	4
Tuesday 22nd	11.00 am	Holy Eucharist	3
Mary Magdalene			
Friday 25th	11.00 am	Holy Eucharist	6
James, Apostle	Total of Other Weekday Eucharists		21
Sunday 27th	8.00 pm	Holy Eucharist	20
Trinity 10 (Civic Sunday)	10.30 am	Sung Eucharist	222
	5.00 pm	Evensong	6
	Total of Other Weekday Eucharists		33

St. Tudnos'

Sunday 6th	11.00 am	Morning Service	29
		Shortened Eucharist	18
Friday 11th	5.00 pm	Vespers	3
Sunday 13th	11.00 am	Morning Service	43
Tuesday 15th	7.00 pm	Concelebrated Eucharist	25

Sunday 20th	11.00 am	Morning Service	31
Tuesday 22nd	7.30 pm	Compline	11
Sunday	11.00 am	Morning Service	56
	4.00 pm	'Holy Ground'	10

Calendar for September

Tues 2nd	10.00 am	<i>Julian' Meditation Group at Stella Maris</i>
Sat 6th		'Open Day' at St. Tudno's (The Parish's contribution to 'Open Church Day' organised by Church Tourism Network Wales)
Sun 7th		Trinity 16 (Pentecost 17)
		Services at the usual times
Wed 10th	7.30 pm	<i>Deanery Conference</i>
Thurs 11th	10.00 am	Guild of St. Raphael Meeting
	11.00 am	Holy Eucharist with Ministry of Healing
	7.30 pm	Standing Committee
Sun 14th		Holy Cross Day/Trinity 17 (Pentecost 18)
		Services at the usual times
Mon 15th	08.00 pm	Concert by the St. Petersburg Blagovest Ensemble
Tues 16th	2.00 pm	<i>Cytûn Council at Stella Maris</i>
	7.30 pm	Compline by Candlelight at St. Tudno's
Fri 19th	4.00 pm	Guild of St. Raphael – Day in Chester
Sat 20th	3.00 pm	Friends of St. Tudno's Church first AGM
Sun 21st		St. Matthew the Apostle/Trinity 18 (Pentecost 19)
		Services at the usual times
Mon 22nd	2.30 pm	Holy Eucharist for Mothers' Union
Thurs 25th	7.30 pm	PCC Meeting
Sun 28th		Trinity 19 (Pentecost 20)
		Morning Services at the usual times
	4.00 pm	Evensong at St. Tudno's followed by refreshments (No 5.00 pm Evening Prayer at Holy Trinity)
Mon 29th		St. Michael and All Angels
	11.00 am	Holy Eucharist

St. Tudno's

At St. Tudno's in September

We have one more month of open air services. These are at 11.00 am each Sunday and the taxi provided by the parish departs from Holy Trinity at 10.30 am, returning from St. Tudno's at midday.

On Sunday 7 September the open air service will be followed by a shortened Communion service in the church. On Tuesday 16 September there will be a service of Compline by Candlelight at 7.30 pm.

The final service of the summer season will be Evening Prayer at 4.00 pm on Sunday 28 September and this will be followed by tea and cakes. We look forward to seeing you at St. Tudno's.

A Vacancy at St. Tudno's

Would you like to join the team who open and close St. Tudno's Church? We have a vacancy as one member of our team will be moving away. Thanks to this dedicated team, the church is open every day from the beginning of April till the end of October (the church is at open weekends during the rest of the year).

The regular openers each do one day a week, and swap around or call on the reserves as necessary. However, sometimes the reserves get called on

two or three times in a week, so both regular and reserve openers would be very welcome. The openers unlock the church by about 9 — 10 am and lock it after about 5 — 6 pm and before locking up they tidy the cards and leaflets, etc. and say prayers for all who have asked and for all visitors.

It's wonderful to regularly spend time in the peace of St. Tudno's and to make the job easier the Council kindly provides us with Marine Drive passes for our volunteers. Please get in touch with us if you are interested.

Mark Collins & Christine Jones

Friends of St. Tudno's Church AGM

There will be a meeting of the Friends on Saturday 20 September at 3.00 pm in St. Tudno's Church and this will be the first Annual General Meeting. We will need to elect a committee, as we are currently running on a 'skeleton staff', and discuss various business matters but there will also be time to socialise while enjoying refreshments after the meeting.

The first Friends' Newsletter was sent out in August and included the meeting agenda, news of St. Tudno's, an article on the Great Orme and even some comments by one of the Great Orme goats!

If you would like to be part of St. Tudno's extended family, membership costs £10.00 per household per annum (and can be gift aided) and membership forms are available at St. Tudno's, from the Friends' page of the parish Web site, from the Secretary (1 Glan yr Afon, Boduchain, Tanygrisiau, Blaenau Ffestiniog,

Gwynedd, LL41 3RP) or please contact the clergy or me.

If any Friends are able to provide refreshments – savoury or cakes – for the September meeting, I would be very pleased to hear from you.

Christine Jones

Mothers' Union Mary Sumner Tea

Mary Sumner founded the MU in 1876. and would have been amazed and delighted that today there are 3.6 million members throughout 77 countries. Mary Sumner is commemorated on 9 August and this year, our branch held an afternoon tea on Monday 11 August..

Twenty-five members and friends met at the church hall for a lovely tea pro-

vided by 'A Piece of Cake' based at Tal Goed Nurseries. It provided a wonderful selection of sandwiches, sausage rolls, bara brith, scones with jam and cream, and a selection of cakes, all of which were home made.

The tea started with a prayer led by Rev Jane, one of our members. Everyone had an enjoyable afternoon.

Barbara Scott



Llanrhos Parish Holy Land Pilgrimage 2009

The Rev Canon RH Griffiths, Vicar of the Parish of Llanrhos, has contacted us with details of the Parish of Llanrhos' Pilgrimage to the Holy Land in October 2009 and invites Llandudno parishioners to join it.



Canon Griffiths is leading the pilgrimage from 18 to 29 October 2009. Departure will be on a scheduled morning flight from Manchester Airport which will arrive at Tel Aviv. The first five nights will be at the Montefiore Hotel, Jerusalem. Another five nights will be spent beside the Sea of Galilee and the last night will be spent at Netanya.

The itinerary (which is subject to change) includes: the Via Dolorosa,



the Mount of Olives; Erim Karem & Bethlehem; the Dead Sea & Masada; Mount Zion & the Western Wall; the Sea of Galilee, Mount of Beatitudes & Tabgha; Mount Tabor & Cana; the Golan Heights, Caesarea Philippi & Gadarenes; Nazareth & Megiddo; and Acre & Caesarea.

The price of £1399 includes: flights & taxes; 11 nights shared accommodation; breakfast & dinner each day; English-speaking guide; local travel in air-conditioned coach; entrance fees to itinerary sites; boat ride on the Sea of Galilee; and hotel portorage.

The single room supplement is £275. Travel insurance is available for £33 per person. Price does not include lunch, drinks or gratuities.

The tour price is guaranteed for bookings received by 31 December. If you find everyday walking difficult, this tour may prove unsuitable.

If you are interested in receiving further details, please contact the Parish Office at Penrhyn Beach East, Penrhyn Bay, Llandudno, LL30 3NT. 01492 541615.

Do this in remembrance of me

- a series about the Eucharist by
Father John

Part 5 – The Eucharistic Sacrifice

*And now, O Father, mindful of the love
that bought us once for all on Calv'ry's
tree,
and having with us him that pleads
above,
we here present, we here spread forth
to thee
that only off'ring perfect in thine eyes,
the one true, pure, immortal sacrifice.*

These familiar words from William Bright's hymn remind us that we can't think about the Eucharist without associating it with Our Lord's sacrifice at Calvary. This is hardly surprising because He gave us this sacrament on the night before he died. It was to be the sacrament of the Body which would be offered on the cross and the Blood which would be shed there for the sins of the world. From the earliest times Christians have known that when they celebrated the Eucharist they were in some way 'linked in' to the sacrifice of Christ.

Of course the Church has also known that the Eucharist is not a sacrifice or offering in its own right but rather, to use the words of the hymn, a 'presenting' or 'spreading forth' to God of the sacrifice once offered by Christ on Calvary, the Christ who even now

pleads that sacrifice before his Father in heaven on our behalf. So the Eucharistic Prayer in the 1984 Church in Wales Rite says that 'there (i.e. on the cross) he made the one perfect and sufficient sacrifice for the sins of the whole world' and that in the Eucharist 'he also commanded us to continue a perpetual memorial of that his precious death until his coming again'. So, when we gather as celebrating priest and people to offer the Eucharist, it is really Christ who is making the offering.

And yet we are involved in the offering too. We bring ourselves and our whole lives to the celebration to be caught up into the offering of Christ, and we bring our gifts of bread and wine praying that God's Holy Spirit may transform them into the Body and Blood of the Lord. Prayer 5 of the 2004 rite puts it like this: 'Made one with him, we offer you these gifts and with them ourselves, a single, holy, living sacrifice.'

The Lord graciously allows us to share in His offering and returns our poor gifts to us transformed into the sacrament of his body and blood, his very life. We end this article as we began with William Bright's marvellous words:

*And so we come: O draw us to thy feet,
Most patient Saviour, who canst love us
still;*

And by this food, so awful and so sweet,

Concluded on foot of next page.

Letter to the Editor

From: Stephanie Searle

I went to St. Tudno's church the other evening to join in the service of Compline. To be in that ancient building, which was lit by candles, was balm to the soul but to take part in a service, which probably goes back to the 4th century, was a wonderful experience. Compline (from the Latin 'completorium') means the completion of the day. In many monasteries it is the custom to begin the 'Great Silence' after Compline, during which the whole community, including guests, observe silence throughout the night until the

morning service the next day.

I find it very moving to be saying prayers that have been said for over a thousand years. There is a feeling of spiritual peace in the stillness. The service is not long but is very meaningful. Do come along next time and if you need a lift let the wardens or clergy know.

Be present, O merciful God, and protect us through the silent hours of the night, so that we who are wearied by the changes and chances of this fleeting world, may repose upon thy eternal changelessness; through Jesus Christ our Lord. Amen.

August Flowers

Here are some very small flowers to look out for on the Orme in September. The little eyebright (*Euphrasia officinalis* agg.) plants may be no more than 10 cm (4 inches) tall but their tiny flowers are beautifully patterned. The lower lobe of the flower is formed of three petals, the upper lobe of two and the 'throat' of the flower is bright yellow, surrounded

by white. The outer parts of the petals come in a range of colours such as white, lilac, purple or dark red, often traced with darker veins – so much variety in such tiny blooms!

The 'agg.' part of the scientific name means that this is actually an aggregate of very similar species which are very difficult to tell apart, so some of the colour variation may be due to different species. The common name indicates that the plant has had medicinal use in treatment of eye complaints and apparently in Greek mythology it was the linnet which first used eyebright to

*Deliver us from every touch of ill;
In thine own service make us glad
and free,
And grant us never more to part with
thee.*

clear the sight of its fledglings.

These annual plants are usually seen amongst the shorter grasses and they are semi-parasitic on the roots of other plants, mainly grasses, gaining some of their nutrients via suckers which penetrate the grass roots.

Andy writes about great hymns but here is a great little hymn for the little flowers and creatures. We sang this at my junior school but I haven't heard it since, does anyone else know it?

*I love God's tiny creatures
That wander wild and free,
The coral-coated lady-bird,
The velvet humming-bee;
Shy little flowers in hedge and dyke
That hide themselves away:
God paints them though they are so
small,
God makes them bright and gay.*

*Dear Father who has all things made,
And carest for them all,
There's none too great for thy great love,
Nor anything too small:
If thou canst spend such tender care
On things that grow so wild,
How wonderful thy love must be
For me, thy loving child.*

(GW Briggs, 1875-1959)

Christine Jones

[George Wallace Briggs (1875-December 30, 1959) was an English hymn writer and Anglican clergyman.

He was born in Nottingham and educated at Loughborough Gram-



Eyebright.

mar School and Emmanuel College, Cambridge. He served as a padre in the Royal Navy (1902-1909) before becoming Vicar of St. Andrew's Church, Norwich and in 1918 became Rector of All Saints Church, Loughborough. Between 1927 and 1934 he was Canon of Leicester Cathedral and from 1934 until his retirement in 1956 he served as Canon of Worcester Cathedral.

'I Love God's Tiny Creatures' appeared in the 1931 edition of *Songs of Praise* and is found in compilations of assembly hymns. It is associated with the tunes *Forest Green* (arr RVW – O Little Town of Bethlehem) and *Ellacombe* (arr Monk – The Day of Resurrection).

Andy Leitch]

Great Hymns — Let All Mortal Flesh ...

I decided to look into a Eucharistic hymn this month and consider one of the finest to be 'Let all mortal flesh keep silence'. I knew the tune was the magnificently dignified *Picardy* (obviously French) but had neither idea of the origin of the words nor ever really considered them too closely.

Our own hymnal, *Hymns Old and New*, says economically, 'Liturgy of St. James. Trans G Moultrie (1829-1866)'. This deserved a little further investigation. Which St. James? Who was G Moultrie?

The Liturgy it turns out is associated with the name of James the Just (d AD 62), patriarch amongst the Jewish Christians at Jerusalem. It all gets a little difficult as the Bible refers to several Jameses who may or may not have been the same person: James the brother of Jesus, James the Less and James the son of Alphaeus.

The historic Christian liturgies are divided between Eastern and Western usages. Amongst the Eastern liturgies, the Liturgy of St. James is one of a group ascribed to SS James, Basil, and John Chrysostom. The liturgies attributed to John Chrysostom and Basil are the ones most widely used today by all Orthodox Christians in communion with Constantinople and by the Eastern Catholic Churches in communion with Rome.

The Liturgy of St. James is considered to be the oldest surviving liturgy developed for general use in the Church. Its date of composition is disputed though most authorities propose a 4th century date. The earliest manuscript dates to the 9th century and had been in liturgical use at Damascus, in the diocese of Antioch.

The Greek text was edited by JM Neale (1818-1866) and published in 1859. In the same year, Neale and RF Littledale published a translation in *The Liturgies of S. Mark, James, Clement, Chrysostom, and Basil, and the Church of Malabar*. A second edition was published after Neale's death in 1869.

Neale was a prolific hymnist and translator. His translations and original works range from: 'All Glory, Laud, and Honour,' and 'O Come, O Come, Emmanuel,' to 'Jerusalem the Golden' and 'Good King Wenceslas'.

The Liturgy took some hours to perform but the portion familiar to us is *Sigasato pasa sarx*. This prayer is chanted by the priest at the Great Entrance, a dramatic moment in the Eucharist when the elements of bread and wine are brought into the sanctuary.

Let all mortal flesh be silent, and stand with fear and trembling, and meditate nothing earthly within itself.

For the King of kings and Lord of lords,

Christ our God, comes forward to be sacrificed, and to be given for food to the faithful.

And the bands of angels go before Him with every power and dominion, the many-eyed cherubim, and the six-winged seraphim, covering their faces, and crying aloud the hymn, Alleluia, Alleluia, Alleluia.

The text expresses awe at Christ's coming and the mystery of our perception of Christ in the body and blood. With images from Isaiah 6 and Revelation 5, it portrays the glory of Christ (sung to by angels) and his victory over sin. Although it has Eucharistic emphasis, the text pictures the nativity of Christ in a majestic manner and in a much larger context than just his birth in Bethlehem.

The paraphrase 'Let all mortal flesh keep silence' was written by another of Neale's associates and literary collaborators: Gerard Moultrie. It was published in 1864 in the 2nd edition of Orby Shipley's appropriately titled *Lyra Eucharistica* and entitled 'Prayer of the Cherubic Hymn'.

There is certainly some confusion as some references state that the Neale/Littledale translation was not published until 1869, thus postdating Moultrie's contribution – but that was the second edition. The first edition did indeed predate Moultrie's 'translation' and paraphrase and it seems highly likely that he was at the very least influenced by the earlier translation.

Gerard Moultrie, a clergyman in the Church of England, was born in Rugby, where his father, the Rev. John Moultrie (also a hymn writer of note), was the Rector. He was educated at Rugby School and Oxford. He filled various clerical offices in the Church. Amongst his published volumes are: *Hymns and Lyrics for the Seasons and Saints' Days of the Church*, 1867, and *Cantica Sanctorum*; or, *Hymns for the Black Letter Saints' Days in the English and Scottish Calendars*, 1880.

*1. Let all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly minded,
For with blessing in His hand,
Christ our God to earth descendeth,
Our full homage to demand.*

*2. King of kings, yet born of Mary,
As of old on earth He stood,
Lord of lords, in human vesture,
In the body and the blood;
He will give to all the faithful
His own self for heavenly food.*

*3. Rank on rank the host of heaven
Spreads its vanguard on the way,
As the Light of light descendeth
From the realms of endless day,
That the powers of hell may vanish
As the darkness clears away.*

*4. At His feet the six winged seraph,
Cherubim with sleepless eye,
Veil their faces to the presence,
As with ceaseless voice they cry:
Alleluia, Alleluia
Alleluia, Lord Most High!*

The hymn was found in *The Altar Hymnal* (1885) published in London set to a tune called *Confitemini Domino* by HJ Stark and suggested as an offertory hymn. This seems a little curious because of the hymn's obvious associations with the Eucharist, Advent and Christmas. Nowadays, the hymn is regarded as one of the greatest of the Eucharistic hymns, no doubt propelled because of its 1906 wedding to the tune *Picardy* in the *English Hymnal*.

Picardy is a French carol melody, perhaps as old as the 17th century, although not traceable earlier than the 19th century. It was published in *Chansons populaires des provinces de France* (1860) with the title 'La Ballade de Jésus Christ', and in Tiersot's *Mémoires* (Paris, 1887) with the title 'Romancero'. The latter is indicated as the source of the melody in the

English Hymnal, the arrangement being by Ralph Vaughan Williams.

Picardy is sung in unison. When sung slowly it has a sombre but also dignified and ceremonious character. Sung fast, the sombreness changes to fierceness. This dual personality is remarkable, and can be attributed to an unusual character, with a striking rhythm alternately hastening and halting. With its minor tonality *Picardy* is a fine vehicle for supporting the majesty expressed in this text.

I add no photographs this month. Moultrie's image remains elusive and Neale will surely feature in his own right one month. RVW's image appeared last month so I add (below) a long-lost contribution to our hymnic heritage.

Hymns for General Use—Offertory.

115 CONFITEMINI DOMINO. 3 of 87. *H. J. STARK.

(304)

Hymns for General Use—Offertory.

mf LET all mortal flesh keep silence,
And with fear and trembling stand;
Ponder nothing earthly-minded,
For with Blessing in His Hand
CHRIST our God to earth descendeth,
Our full homage to demand.

f KING of Kings, (*mf*) yet born of Mary,
As of old on earth He stood,
LORD of Lords, in Human Nature—
In the Body and the Blood—
He will give to all the Faithful
His Own Self for Heavenly Food.

f Rank on rank the Host of Heaven
Spreads its vanguard on the way,
As the LIGHT of Light descendeth
From the realms of endless day,
That the Powers of Hell may vanish
As the darkness clears away.

mf At His Feet the six-winged Seraph:
Cherubim with sleepless eye
Veil their faces to the Presence,
As with ceaseless voice they cry—
Alleluia, Alleluia,
Alleluia, LORD most High!

(305)

U 3

A spread from *The Altar Hymnal* of 1885.