

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

January 2011

From the Rectory

2011 is the 400th anniversary of the publication of the 'Authorized' or 'King James' version of the Bible. The significance of this event can hardly be exaggerated. The 'Authorized Version' (AV) has had a profound influence on the spirituality of generations of English speaking people and also on the development of the English language itself.



Of course there were a number of translations of the Bible into English before the AV, the first major one appearing in the time of John Wycliffe in the late 14th century. In the wake of the Reformation in the 16th century various versions appeared including those by William Tyndale and Miles Coverdale, and in 1568 the 'Bishops' Bible' was published. For Roman Catholics there was the Douai-Reims Bible which was available in full in 1609.

The Authorized Version was one of the results of the famous Hampton Court Conference of 1604. The work of revision was ordered by King James I and was entrusted to a committee of 54 scholars. They took the 'Bishops' Bible' as the basis for their work and the fruits of their labours finally appeared in 1611. Within a generation the new translation had replaced former versions and for over 300 years the AV became **the** Bible for much of the

English speaking world. The AV was so influential that it wasn't until the latter part of the 19th century that a new translation was attempted.

The profound influence of the AV has been described thus: 'With good reason it has been termed 'the noblest monument of English prose,' and it has entered, as no other book has, into the making of the personal character and the public institutions of the English-speaking peoples. We owe to it an incalculable debt.' (Bruce M Metzger – Preface of the New Revised Standard Version of the Bible).

And so in 2011 we celebrate 400 years of the Authorized Version. Here in Llandudno we will be marking this anniversary in various ways: our local Bible Society committee is arranging a number of events including a reading of 50 well loved psalms at Holy Trinity Church on Saturday October 22nd. And on Sunday November 20th we will be using the AV for all our readings in Church that day. Please do make a note of these dates.

However, whilst thanking God for the Authorized Version and its importance in our heritage, we also need to acknowledge that things have moved on. Many Christians now use modern translations of the scriptures for

their bible reading and there are many churches in which the AV is seldom or never used during public worship. Some may deeply regret this, but there are important reasons why contemporary versions of the Bible are to be preferred:

1) English has changed considerably since the AV appeared. Much of the Bible can be difficult to understand at the best of times and 17th century English can make this even harder. When Our Lord spoke to his disciples he used the language of his own time – not that of 400 years earlier. And the scholars who produced the AV would surely expect us to read the scriptures in versions appropriate for our own time.

2) Since the 17th century many more ancient manuscripts of biblical books have been discovered, and these often shed new light upon the meaning of many parts of these ancient texts.

There are many different versions of the Bible available today, some un-

doubtedly better than others and in my opinion probably the best is the New Revised Standard Version. This is the version which appears on our weekly bulletins and which is used during our Sunday morning worship at Holy Trinity. However, when it comes to our private bible reading, it's a very good thing to use several different versions of the Bible. This helps us to remember that translating the Hebrew and Greek of the original texts is never easy and that no one translation is perfect. It's good to compare the different versions.

So let's make 2011 not just a celebration of the 400th anniversary of the AV but also a year in which we get to know the Bible better in whatever version we choose. The Bible is God's gift to us and He wants us to use it! A good New Year's resolution would be to make a real commitment to a daily prayerful reading of scripture.

I wish you all a very happy New Year.

Fr John

A HAPPY NEW YEAR ..

... to all our readers from the Magazine Team. Getting the January magazine out in time is always difficult and this edition is proving even more so because of the severe weather that we are experiencing as we go to press. We generally strive to have the magazine ready for distribution by the last Sunday of each

month and the plan is to have this edition printed by Christmas Day.

However, delay may be inevitable and if your copy arrives late, please accept our apologies but the situation may be beyond our control.

Editor

News and Notices

Parish Fellowship

We have completed our Autumn meetings and now look forward to the Spring meetings. Thanks to Vernon for the varied talks that we had, these ranged from “the night the dam broke at Dolgarrog” to “Greig, the composer” with many others in between. Thanks to all the speakers. One that we all looked

forward to, was our own Stephanie Searle. Sadly Stephanie had to attend a funeral but we shall have the pleasure of hearing her talk in the Spring Programme. That begins on Tuesday 11th. January 2011 with a Eucharist in the Chapel at 2.30pm followed by tea and cakes, a chat and perhaps arrange another outing. Please join us if you

Tuesday 11th January	Opening Meeting	
Tuesday 18th January	Mrs Richardson	‘When Elijah Beckons’ Contrast between Judaism and Christianity
Tuesday 25th January	Mr Tony Peters	‘Into Egypt’ Highlights of a recent visit
Tuesday 1st February	Mr Keith Harrison	‘Charlie Landsborough and yourself’ A singalong with a guitar
Tuesday 8th February	Mr Paul Kay	‘Wales under water’ Life under the sea around our coast in film
Tuesday 15th February	Mrs Stephanie Searle	‘Life in Kenya’ Our church-warden’s time in Africa
Tuesday 22nd February	Mrs Lawson-Reay	‘Llandudno shops past and present’ Should bring back memories
Tuesday 1st March	Mrs Barbara Cartwright	‘Guiding’ An account of a Brownies Leader
Tuesday 8th March	Dr Peter Harries	‘Aternoon in Tanzania’ Mission to help build and establish a primary school and medical dispensary in Africa (we finish with songs in Swaili to well known tunes)
Tuesday 15th March	Closing Meeting	

wish, you will be made very welcome, you will not be disappointed by the programme to come.

The next Autumn Meetings will commence on 11th October

Adele Arrowsmith (Fellowship Leader)

Carols by Candlelight at St. Tudno's

Thanks to five Friends of St. Tudno's Church, the two services on 19 December went ahead despite most of the roads on the Great Orme being impassable due to snow and ice. A total of 30 people attended the 3.00 pm service and 10 the 5.00 pm service and the carols were accompanied by

a cathedral choir (on a CD!). Those attending were mostly Great Orme residents who had walked across the Great Orme but a few had come from further afield and had walked at least part of the way. There was a full moon shining on the sea and making the snow glitter, to give a beautiful walk home after a lovely service.

Christine Jones



A letter from the Barnabas Fund

Dear Friends,

Greetings in the Name of our Lord Jesus.

We do appreciate the most generous gift of £284.00 from Llandudno Parochial Church Council to the Barnabas Fund to help Christians who are suffering for their faith. We are so glad that you share our concern for these needy brothers and sisters. Gifts made through the Barnabas Fund make a real difference to people Who often have nobody else to help them.

Please pray for Christians in Iraq, especially in the capital Baghdad, who have suffered two major attacks in a ten-day period. First there was a hostage situation in a central Baghdad church on the evening of Sunday 31st October. Security forces were quick to attempt a rescue, but dozens of Christians were killed. Two days after the church siege, the Islamic State of Iraq - an Al-Qaeda front group that claimed responsibility for the attack - threatened further violence, saying that Christians everywhere were "legitimate targets."

Then on Wednesday 10th November coordinated bomb attacks targeted six neighbourhoods of Baghdad, all of them Christian-majority areas. Pray that our brothers and sisters will know the Lord's comfort, peace and hope at this time, and that they will be protected from those who want to kill them just because of they follow Christ

Thank you for the support for the Barnabas Fund.

Yours sincerely in His service,

Rosemary Sookhdeo

Director

The Barnabas Fund is a registered charity supported by the Afternoon Teas/Winter Warmers Team.

Welcome additions

Holy Trinity Church has recently been enhanced by two wonderful additions to its fixtures and fittings.

I'm sure that everyone has been suitably impressed by our new carpet. It not only looks good – it feels good too! I notice this particularly when I process out of church at the end of the Sung Eucharist - one simply glides down the aisle! We are deeply indebted to Judith Williams and Margot Hughes (and all who supported them) who have worked so hard to raise the necessary funds over a long period of time.

The Votive Candle Stand given by Sandra & Gwilym Davies in memory of Sandra's parents has already established itself in the devotional life of the parish. Lighting a candle is such a powerful symbol of prayer and hope whether we do this as part of an act of worship (eg later this month at Candlemass, or at the Easter Vigil, the Christingle, or the Carols by Candlelight etc), or as a sign of our own prayer for someone who is sick etc. We are most grateful to San-

dra and Gwilym for this generous gift. Unfortunately, because of the fire-risk, we are only able to allow the use of the candle stand when church officials are present – eg before and after Sunday and week-day services, Wednesday and Saturday mornings. Thankfully the Pebble Pool, long a popular aid to prayer in Holy Trinity Church – is always available as an alternative.

Fr John

Exploring Worship

Our December Exploring Worship service on 12 December welcomed a distinguished guest, the Bishop of Bangor, the Right Rev Andrew John. The church hall was packed for the service on the Advent theme ‘The King of Glory Comes’.



Bishop Andrew at Exploring Worship.



The team with Bishop Andrew.



After the Mothers' Union Christmas Lunch in the Queens Hotel.



After the Winter Warmers team's lunch in the hall.

I'm Glad You're in my Dash

This space contained a poem submitted by a reader and marked 'Anonymous'. An Internet search seemed to confirm this. Believing the poem to be in the Public Domain, it was reprinted here in good faith. We never knowingly reproduce copyrighted material without permission.

On 10 May 2011 we were informed that the poem was the copyright of its author, Linda Ellis of Linda's Lyrics. The proper title is 'The Dash'.

- We have immediately removed the poem from this Web copy of the magazine and substituted this notice.**
- We apologise to the copyright holder unreservedly.**
- We will acknowledge Linda Lewis as the author and copyright holder in the next edition of the printed magazine.**

The photographs in the Parish Magazine can be viewed in full colour on the Parish Web site. The Web version of the Magazine is generally available a week or two after publication.

www.llandudno-parish.org.uk/parish_magazine.html

The Holy Trinity Angel

Many like me, are aware of the existence of the Angel in the north west corner of the Church and have no doubt stood and looked with considerable interest at all the biblical scenes portrayed in the carving. An index of the scenes was produced by the late Sheila Crosby some years ago and it helps to act as a guide and to explain the scenes. The limited information we have states that the angel was carved by Handel Edwards in the 1970s but not very much was known about Mr Edwards.

In the late 1980s I recall one day the then rector, the Rev. Canon Derek Richards, telling me that an angel, carved in wood by a man he knew in South Wales, was in need of a home and that he would like it to come to Holy Trinity. He subsequently arranged the necessary transport (at his own expense), and the angel arrived, first being sited between the lectern and the Memorial Chapel, and later being moved to where it is now to conform with the faculty consent.



The Rev Richards left the parish in 1990 and later died, leaving us with no source for more knowledge about Mr Edwards. A number of times I have tried to find out Mr Edwards' whereabouts and whether in fact he was still alive. Regularly the question was being asked by visitors and on at least a couple of occasions I met visitors in the Church who came from South Wales who had heard of Mr Edwards but did not have the knowledge and information I was looking for.

And then in September this year I struck lucky. A group of ladies from South Wales staying in Llandudno, visited the Wednesday coffee morning and I was advised by one of our parishioners, Mrs Joyce Crosby, that one of them knew Handel Edwards. I spoke to the lady who confirmed that indeed Mr Edwards was still very much alive and this resulted in my having a telephone conversation with him a few weeks later. He has since sent me a video tape on which there are two recordings of programmes about him and his carving - one is a short item in Welsh from the S4C's "Heddiw" and the second a longer one in English, and both feature the Angel.

I plan to arrange a viewing in the hall sometime perhaps in January/February for anyone who is interested in seeing the video. I have spoken again to Mr Edwards (14/12/10) on the telephone. He is 87 years old and is reasonably well he says, but not doing any carving these days!

Stan Whittaker

Coffee Time

Congratulations to Wendy la Trobe who has won the Coffee Time cryptic puzzle/Sudoku competition and draw. Wendy submitted a completed Sudoku puzzle every month which encouraged your editor to make the December puzzle extremely difficult!

PARISH REGISTER

The Departed

*November 13th: Irene Mabel Clarke
Cremation at Colwyn Bay*

*November 29th: Philip John Hanson, aged 83
Service in Holy Trinity Church followed by burial
at the Lawns Cemetery, Llanrhos*

Sidespersons

January 2nd	William Maidlow Angela Pritchard Marion Heald Judith Williams	January 23rd	Annabel Jones Ron Illidge Wendy C Stewart Barbara Scott
January 9th	Dorothy Trent Mary Rees Terry Dewar Joyce Crosby	January 30th	Pat Ridler Barbara Yates Terry Dewar Joyce Crosby
January 16th	Sandra Davies Doug Pritchard Stan Whittaker Adele Arrowsmith	February 6th	William Maidlow Angela Pritchard Annabel Jones Mary Rees

Calendar for January

Sat 1st	The Naming of Jesus 11.00 am Bilingual Holy Eucharist
Sun 2nd	Epiphany (transferred from the 6th) Services as usual for the 1st Sunday
Tues 4th	10.00 am 'Julian' meditation group at Stella Maris

- Sun 9th The Baptism of Our Lord (Epiphany 1)**
 Services as usual for the 2nd Sunday
 At the 10.30 am Choral Matins there will a ceremony for
 the Blessing of Water and Thanksgiving for Baptism
- Mon 10th 2.30 pm Mothers' Union Eucharist & AGM
- Thurs 13th 10.00 am Guild of St. Raphael Meeting
 11.00 am Eucharist with Ministry of Healing
- Sun 16th Epiphany 2**
 Morning Services as usual for the 3rd Sunday

Tues 18th – Tues 25th Week of Prayer for Christian Unity



There will be united services (marked***) each weekday at 10.30 am (these venues are subject to confirmation, please check in weekly bulletin)

- Tues 18th 10.30 am *** *St. John's Methodist Church*
- Weds 19th 10.30 am *** *Our Lady Star of the Sea*
- Thurs 20th 10.30 am *** *Eucharist (at Holy Trinity)*
- Fri 21st 10.30 am *** *Llandudno Baptist Church*
- Sat 22nd 10.30 am *** *Emmanuel Christian Centre*

- Sun 23rd Epiphany 3**
 Morning Services as usual for the 4th Sunday
 No 5.00 pm Evening Prayer at Holy Trinity
- 6.00 pm *** *Cytûn President's Service at Seilo (Eglwys Unedig Gymraeg)*
- Mon 24th 10.30 am *** *Coptic Church*
- Tues 25th **The Conversion of St. Paul the Apostle**
 10.30 am *** *Gloddaeth United Church*
 11.15 am Eucharist (please note slightly later time than usual due to the Week of Prayer service at Gloddaeth United Church)

- Sun 30th The Presentation of Christ (trans from Feb 2nd)**
 Services as usual for the 5th Sunday.
 Candlemass ceremonies will take place at both celebrations of the Eucharist

Why do we ...

...keep times of silence during our worship?

I'm sure that you are aware that during the Eucharist in Holy Trinity Church we often observe short times of silence. Are these silences designed simply to give the priest a breather, a chance to rest his voice, or do they have a deeper significance?

There is growing recognition these days of the importance of silence both in private devotion and in public worship. We often spend our prayer time chattering away to God and the worship we experience in church is often very wordy and sometimes quite noisy! I believe that when it comes to our worship in church there is a real need to keep times of quiet in which we can be open and receptive to the living God and are able to reflect on the significance of what we are doing.

If you read through the text of the 2004 Eucharist in the red prayer books you will notice that pauses for silence are actually recommended for the following places in the liturgy: before the confession, after readings, during the intercessions, after the Eucharistic Prayer (the prayer of consecration), and after Communion. We do not observe all of these – if we did our services would be long indeed!

There are three which I feel are of par-

ticularly worth keeping – each of which has its own meaning and purpose:

1. Before the Confession

This silence has a very practical purpose. An important part of our preparation for Communion should be a time of self-examination, to reflect on our lives in the light of God's commandments. When we confess our sins during the service we surely need to remember what it is we are confessing! This silence is designed so that we can call to mind what we have discovered about ourselves before we say the Confession.

2. After the Eucharistic Prayer (The Prayer of Consecration)

During the Eucharistic Prayer a great miracle happens – the bread and wine which we place on the altar become, through the power of the Holy Spirit, the sacrament of the body and blood of Christ. The Lord, who is always present with us, has now come into our midst in a unique and powerful way in the sacramental gifts. We need a space to simply adore the Christ who has come. During this silence I often quietly pray the words of the familiar hymn by St Thomas Aquinas: 'Thee we adore O hidden Saviour thee, who in thy sacrament are please to be, both flesh and spirit in thy presence fail, yet here thy presence we devoutly hail.'

3. After Communion

For me it's important to keep a collective time of silence simply to rejoice together in the great gift we have received in Communion. It may well be that when as a member of the congregation you return to your seat after Communion you have to sit or kneel for quite a time in which of course it is possible to reflect and pray. But, especially at the Sung Eucharist, various

things are going on at this time: there are the Communion hymns and the antiphons and when all have communicated the priest will be cleansing the sacred vessels ('the ablutions'). It is really important that after all these are finished that all of us together then keep a moment of silence reflecting on the what we have received before we go our separate ways to live the Eucharist in our daily lives.

Fr John

Attendance Figures for November

Nov 2nd	11.00 am	Requiem Eucharist	38+3
All Souls Day	7.30.pm	Requiem Eucharist	25+12
		Other weekday Eucharists	24
Nov 7th	8.00 am	Holy Eucharist	17
Kingdom 2	10.30 am	Sung Eucharist	86
	5.00 pm	Evening Prayer	4
Nov 11th		Eucharist at Ysgol San Sior	c 25
Remembrance Day		Other weekday Eucharists	13
Nov 14th	8.00 am	Holy Eucharist	15
Kingdom 3	10.30 am	Civic Service	c 420
Remembrance	10.55 am	Act of Remembrance and Holy Eucharist	39
Sunday	5.00 pm	Evening Prayer	4
		Other weekday Eucharists	19
Nov. 21st	8.00 am	Holy Eucharist	15
Christ the King	10.30 am	Sung Eucharist	87
	5.00 pm	Evening Prayer	4
	6.00 pm	Exploring Worship	36
		Other weekday Eucharists	27
Nov 28th	8.00 am	Holy Eucharist	13
Advent Sunday	10.30 am	Sung Eucharist	65
	5.00 pm	Evening Prayer	13
		Other weekday Eucharists	4

Sheep and Goats on the Orme

Here are pictures of some of our Great Orme residents and visitors in the snow. These particular sheep are visitors and had been on the Orme for only a few days before the December 17th snowfall. There are sheep at Pink Farm throughout the year and sometimes at Parc (within the walled area at the summit) but the ones which roam freely on the Orme are there by agreement between Mostyn Estates and the grazer. The grazing agreement allows 416 ewes plus lambs to be grazed on the Orme throughout the year, though in practice this rarely occurs.

For the past few years the Orme has been under-grazed but this summer the full number of sheep were released and this highlighted some of the dilemmas in countryside management. Grazing sheep generally keep down the grasses and allow other plants to flourish. However, sheep have a tendency to eat flowers, so if there are too many sheep at the wrong time some plants may fail to set seed! Unfortunately the Country Park Wardens have no influence over when the sheep are grazed.

The sheep also made themselves unpopular by coming down the Orme





into the edges of the town and into Happy Valley – aided by the removal of the sheep grid there. There do not seem to be as many sheep on the Orme at the moment and hopefully the cattle grid problem has been resolved.

The goats are browsers, rather than grazers, preferring bushes to grass and the problems with goats raiding gardens usually occur at the end of winter when their chosen food is least plentiful. Management of the herd aims to limit the number of goats by relocation and contraception (some of the nannies are given contraceptive implants) and it is hoped that this will reduce their inclination to stray.

The photograph shows a billy in the foreground and a nanny in the background. For most of the year the billies and nannies live in separate groups but they get together for a while in the autumn, when the rut occurs. At this time the billies may be seen rearing up and clashing horns in some quite impressive displays. Though some of this effort to become “top goat” is rather wasted unless the billies know which of the nannies have been “treated”! The kids may be born from February onwards but don’t worry if you see one on its own – its mother is usually close by and will return to suckle it if not disturbed.

Christine Jones

Great Hymns? — Good King Wenceslas

Although this ongoing series is supposed to highlight great hymns, this month's study is neither a hymn nor, in the view of many, particularly great. Nevertheless, I would wager that virtually everyone who reads this article could rattle off most of it without glancing. Indeed, I am not going to bother to reprint the words as there is nothing to be gained in so doing.

'Good King Wenceslas' is a popular Christmas-tide carol about a king who goes out to give alms to a poor peasant on the Feast of Stephen (the second day of Christmas, December 26). During the journey, his page is about to give up the struggle against the freezing elements, but is enabled to continue by the heat miraculously emanating from the king's footprints in the snow.

The carol, as we know it, is not a traditional one but a combination of a Bohemian legend, Victorian whimsy and an ancient Scandinavian spring carol tune. It is difficult to know where to start but perhaps it would be appropriate to begin with the 'Wenceslas' legend, based on the life of the historical Saint Wenceslaus I, Duke of Bohemia (907–935), known in Czech as Svatý Václav. His father, the Czech ruler, Duke Vratislav I, gave him a good education which was supervised by his Christian grandmother. Vratislav died in 921 and his wife, Wenceslaus' pagan mother,

took on the affairs of state. About four years later, Wenceslaus seized control and exiled his mother. He gained a reputation for being a wise and generous ruler. In 935 a group of nobles allied with Wenceslaus' younger brother, Boleslav, plotted to kill the duke. After Boleslav invited Wenceslaus to the feast of Saints Cosmas and Damian in Stará Boleslav, three of Boleslav's companions murdered Wenceslaus on his way to church. Boleslav thus succeeded him as the Duke of Bohemia.

Wenceslaus was considered a martyr and a saint immediately after his death and a cult of Wenceslaus grew up in Bohemia and in England. Within a few decades, four biographies of him were in circulation which had a powerful influence on the High Middle Ages' concept of the *rex justus*, or 'righteous king'—that is, a monarch whose power stems mainly from his great piety, as well as from his princely vigour.

Referring approvingly, the chronicler Cosmas of Prague, writing in about the year 1119, stated: 'But his deeds I think you know better than I could tell you; for, as is read in his Passion, no one doubts that, rising every night from his noble bed, with bare feet and only one chamberlain, he went around to God's churches and gave alms generously to widows, orphans, those in prison and afflicted by every difficulty, so much so

that he was considered, not a prince, but the father of all the wretched’

Several centuries later the legend was claimed as fact by Pope Pius II (Pope from 1458 to 1464), who himself had walked ten miles barefoot in the ice and snow whilst visiting Scotland as an act of thanksgiving. Although Wenceslas was, during his lifetime, only a duke, Holy Roman Emperor Otto I posthumously ‘conferred upon him the regal dignity and title’ and that is why, in the legends and song, he is referred to as a ‘king’.

There are many legends about ‘King’ Wenceslaus. An old one claims a huge army of knights sleeps inside Blaník, a mountain in the Czech Republic. The knights will awake and under the command of St. Wenceslaus and bring aid to the Czech people when they face ultimate danger. There is a similar great legend in Prague which says that when the Motherland is in danger or in its darkest times and close to ruin, the equestrian statue of King Wenceslaus in Wenceslaus Square will come to life, raise the army sleeping in Blaník, and upon crossing the Charles Bridge his horse will stumble and trip over a stone, revealing the legendary sword of Bruncvík. With this sword, King Wenceslaus will slay all the enemies of the Czechs, bringing peace and prosperity to the land.

Whatever the historical accuracy of the legends, the fable of ‘King Wenceslaus’ came to the note of the redoubt-

able Rev John Mason Neale. Neale’s contribution to hymnody cannot be understated though his best and lasting works are that as a translator of ancient hymns from classical languages: ‘All Glory Laud and Honour’, ‘Christ is Made the Sure Foundation’, ‘Jerusalem the Golden’ etc.

Piae Cantiones (1582) was a collection of 74 songs compiled by Jaakko Suomalainen, the Protestant headmaster of Turku (Finland) Cathedral School, and published by Theodoric Petri, a young Catholic printer. The book was a unique document of European songs intended not only for use in church, but also schools, thus making the collection a unique record of secular (as opposed to sacred), children’s songs of the late medieval period. A copy of a rare 1582 edition of *Piae Cantiones*, was acquired by Thomas Helmore and John Mason Neale in 1853 from GJR Gordon, Her Majesty’s Envoy and Minister at Stockholm.

Helmore adapted the carol melodies and Neale either paraphrased the carol lyrics into English or wrote entirely new lines. Both the music and words were published in a *Carols for Christmas-tide* in 1853 and *Carols for Easter-tide* in 1854; both collections contained 12 carols.

Two of the Carols for Christmas-tide became standards. The first was ‘Good Christian Men Rejoice’, a very loose translation of the Latin/German ‘*In Dulci Jubilo*’ which had also been published

in several other collections. Neale's version was not really a patch on the earlier partial translation (Latin and English) of Robert Lucas de Pearsall's classic arrangement of 1837 though it too became a standard.

The second was 'Good King Wenceslas'. The words were Neales' but the tune was from a 13th century spring carol 'Tempus Adest Floridum' (literally 'It is Time for Flowering'), a 13th-century spring carol first published in *Piae Cantiones*. An English translation exists: (*Oxford book of carols*)

*Spring has now unwrapped the flowers,
day is fast reviving,*

*Life in all her growing powers towards
the light is striving:*

*Gone the iron touch of cold, winter time
and frost time,*

*Seedlings, working through the mould,
now make up for lost time.*

*Herb and plant that, winter long, slumbered
at their leisure,*

*Now bestirring, green and strong, find in
growth their pleasure;*

*All the world with beauty fills, gold the
green enhancing,*

*Flowers make glee among the hills, set
the meadows dancing.*

*Through each wonder of fair days God
Himself expresses;*

*Beauty follows all His ways, as the world
He blesses:*

*So, as He renews the earth, Artist with-
out rival,*

*In His grace of glad new birth we must
seek revival.*

*Earth puts on her dress of glee; flowers
and grasses hide her;*

*We go forth in charity—brothers all
beside her;*

*For, as man this glory sees in
th'awakening season,*

*Reason learns the heart's decrees, hearts
are led by reason.*

*Praise the Maker, all ye saints; He with
glory girt you,*

*He Who skies and meadows paints
fashioned all your virtue;*

*Praise Him, seers, heroes, kings, heralds
of perfection;*

*Brothers, praise Him, for He brings all to
resurrection!*

A text beginning substantially the same as the 1582 'Piae' version is also found in the German manuscript collection *Carmina Burana*. Then things get out of hand as clerics and virgins play the game of Venus in the meadows – *Tempus Adest*

The image shows a musical score for the carol 'Tempus Adest Floridum'. It features a decorative initial 'T' in a square frame at the top left. The score consists of four staves of music in a medieval style, with square neumes on a four-line red staff. Below the first staff, the Latin lyrics are written: 'Em-pus a-dest flo-ri-dum, fur-gant Ver-ra-les in om-ni-bus i-mi-'. Below the second staff, the lyrics continue: 'nam-q flo-res, Hoc, quod fri-gus lae-de-rat, re-tan-tur mo-tes,'. Below the third staff, the lyrics are: 'pa-rant ca-lo-res, cer-ni-mus hoc fi-e-i per'. The fourth staff shows the final notes of the piece.

Defloridum?????!

Neale first wrote on the legend of St. Wenceslaus in his *Deeds of Faith* (1849). In this earlier telling, the action takes place before Christmas, the page is called Otto, the peasant is Rudolph the swineherd and St. Agnes' fountain is not mentioned. It seems highly likely that Neale altered his carol for rhyming purposes

Academics tend to be snifty of Neale's textual substitution. Henri Massé wrote in 1921: 'Why, for instance, do we tolerate such impositions as "Good King Wenceslas?" The original was and is an Easter Hymn...it is marked in carol books as "traditional", a delightful word which often conceals ignorance. There is nothing traditional in it as a carol.'

A similar sentiment was expressed by the editors (Percy Dearmer, Martin Shaw and Ralph Vaughan Williams) in the 1928 *Oxford Book of Carols*, which was even more critical of Neale's carol. 'This rather confused narrative owes its popularity to the delightful tune, which is that of a Spring carol...Unfortunately Neale in 1853 substituted for the Spring carol this Good King Wenceslas, one of his less happy pieces, which E. Duncan goes so far as to call "doggerel", and Bullen condemns as "poor and commonplace to the last degree." The time has not yet come for a comprehensive book to discard it; but we reprint the tune in its proper setting [previous page] ... not without hope that, with the present wealth of carols

for Christmas, Good King Wenceslas may gradually pass into disuse, and the tune be restored to spring-time.'

Elizabeth Poston, in the *Penguin Book of Christmas Carols*, referred to it as the 'product of an unnatural marriage between Victorian whimsy and the thirteenth-century dance carol.' She went on to detail how Neale's 'ponderous moral doggerel' does not fit the light-hearted dance measure of the original tune, and that if performed in the correct manner 'sounds ridiculous to pseudo-religious words.'

John Mason Neale certainly received a bad press for his efforts. Admittedly, his carol would not make it into King's College but hardly a Christmas sing-a-long for children would be without it. Despite its questionable lyric and its only tangential connection to Christmas, the carol will remain partly because of tradition and partly because of the perverse appeal of its good-natured narrative. Although the lyrics, in their strange way, contributed to the song's success, the bouncy and festive melody is what really makes the carol a perennial favourite. Since the practice of singing spring and Easter carols has all but died out, then perhaps Neale unwittingly saved the tune for posterity.

Though largely shunned by the established church during his lifetime, Neale is now amongst a very exclusive set of hymn writers commemorated by the Anglican Church. He is remembered in the liturgical calendar on 7 August.

Recipe — Sticky Toffee Pudding

Serves 8

To prepare: 20 mins, plus 10 mins soaking

To cook: 35 mins

Cost per serving: 50p

Ingredients

175g (6oz) pitted medjool dates, roughly chopped

1 teabag

1 tsp bicarbonate of soda

1 tsp vanilla extract

75g (3oz) lightly salted butter, softened, plus extra for greasing

50g (2oz) dark muscovado sugar

50g (2oz) soft light brown sugar

2 eggs

100ml (3½fl oz) milk

175g (6oz) self-raising flour, plus extra for dusting

For the toffee sauce

150ml (¼ pint) double cream

100g (3½oz) dark muscovado sugar

75g (3oz) lightly salted butter

1 Pour 150ml (¼ pint) boiling water over the dates, tea bag and bicarbonate of soda and set aside to soak for 10 minutes. Remove the tea bag and discard. Add the vanilla extract and mash the mixture with a fork.

2 Preheat the oven to gas 4, 180°C, fan 160°C. Butter a 20x30cm (8x12in) tin or ceramic dish and line the base with nonstick baking paper. Alternatively, use six 200ml (7fl oz) pudding tins or

ramekins to make individual puddings - butter and lightly flour them before lining the bases with circles of nonstick baking paper.

3 Beat the butter with both the muscovado sugars until smooth. Beat in the eggs, followed by the milk and the date mix, beating well each time (the mixture may split, but will come together when you add the flour). Sieve in the flour and fold. Pour into the dish or tin and smooth the top. Bake for 35 minutes (or 25 for individual puds), until golden and risen.

4 Meanwhile, make the sauce. Gently heat the cream, sugar and butter in a pan set over a low heat, stirring often until smooth. Spoon half the sauce over the cooked sponge as soon as it is removed from the oven, keeping the remaining sauce warm. Let the sponge sit for 10 minutes then cut into 8. Serve warm, with the extra sauce and some creme fraiche or ice cream, if you like.



Coffee Time

Cryptics (*thanks and courtesy Barbara Cartwright*).

All begin with the letter D. Solution next month.

1. Need for change in the valley. (4)
2. There's something wrong about fifty two to put you off course. (7)
3. The eastern dialect, though jumbled, is polite. (8)
4. Kitchen beauty? (4)
5. Sided with us and arranged so that they won't be put to purpose again. (7)
6. Darted around loudly and was conscripted. (7)
7. When the cat died, Ed was broken up and became devoted. (9)
8. I drape this around the baby. (6)
9. Bent a duet back into shape in time for her coming out. (9)
10. What a percussionist has for his break. (4,4)

SUDOKU

See page 17 for the Coffee Time competition results.

		4			8		6	2
7		8		3	1			
						3		
	7		5			2		
	2						9	
		5		4	2		7	
		2						
			7			1		3
3	9		1	2		5		