

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

February 2011

Services

Holy Trinity Church, Mostyn Street

Sundays

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

Weekdays

- 8.30 am Morning Prayer (Tue, Wed
Thurs & Fri)
- 9.00 am Holy Eucharist (Wed)
- 11.00 am Holy Eucharist (Thurs &
major saints' days)
- Holy Eucharist in Welsh
(Sat)
- 5.00 pm Evening Prayer (Tue, Wed,
Thurs & Fri)

oOo

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

St. Tudno's Church, Great Orme

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

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



Plwyf Llandudno
Parish of Llandudno

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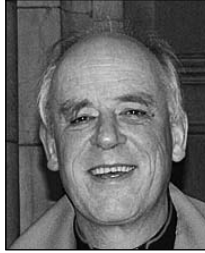
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

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From the Rectory

With Easter being so late this year, there is a much longer 'gap' than is usually the case between the end of the Epiphany Season and the beginning of Lent – and this 'gap' occurs during the month of February. These extra Sundays give us the opportunity to hear parts of the Bible read out that we would normally miss out on.



The Gospel Readings for these weeks are devoted to the teaching of Jesus and this year (Year A, the Year of Matthew) we will be hearing three sections of the famous *'Sermon on the Mount'*.

It is sometimes said that St Matthew presents Jesus to us in terms of a new and greater Moses. As Moses was the person through whom God gave his Law to the People of Israel, so Jesus, as the fulfilment of Moses and the Law, brings us a new kind of 'Law' based not just on the keeping of rules but on the living of a new kind of life – the life of the Spirit.

In the first extract (Matt. 5:13-20 - 6th Feb), Our Lord proclaims that his followers are *'the salt of the earth'* and *'the light of the world'* and warns us that the salt mustn't lose its taste and the light mustn't be hidden. He tells us that He hasn't come to abolish the law and the prophets but to fulfil them and that his disciples must live better lives than

those of the Pharisees.

The following week (13th Feb) in Matt. 5:21-37, Christ tells us that it is no longer just a matter of keeping God's commandments; we have to go beyond external observance to consider the motivation behind our actions. For example it is not enough simply to refrain from murdering someone – we also have to deal with our anger against them.

Finally on Sunday 20th the Lord explains (Matt. 5:38-48) that we actually have to go way beyond what the Law demands of us if we are to be worthy of Him – *'if anyone strikes you on the right cheek, turn the other also'* and that we must actually love our enemies and those who persecute us. In short we are to *'Be perfect therefore, as your heavenly Father is perfect.'*

All this is pretty challenging stuff. It can be very disheartening to read this teaching of Jesus when we are very aware that the way we actually live and behave is far removed from what Our Lord seems to be demanding of us. Often the things he demands seem to go against the realities of normal life.

But surely His aim is not to fill us anxiety as we contemplate how 'impossible' it actually is to live in this way in the real world around us. Rather I think what

He is really doing in the Sermon on the Mount is to give us a vision of what the Christ-like life is all about; he's trying to show us what the coming of God's Kingdom might really mean in terms of human attitudes and behaviour. He's inviting us to open ourselves up to His love and to be drawn in to His generosity of spirit, and then to show that love and generosity in the way we live, even if we can never actually become truly perfect this side of the coming of the Kingdom.

To reflect on the Sermon on the Mount is an excellent preparation for Lent when we are called to 'go back to basics' in our spiritual lives.

May I challenge you to read through these passages before we hear them in church so that we can engage with them more effectively on the various Sundays concerned?

One part of the Sermon on the Mount will be missing from our Gospel Readings this month – the Beatitudes which, of course, form the opening of the Sermon and which set the tone for what is to follow. I am planning to make these the subject for a Deanery Quiet Day to be held on Saturday 19th March. Please make a note of that date in your diary.

Fr John

News and Notices

Lent 2011 – Preview

Lent will be with us next month, somewhat later in the year than is usual. But it's not too soon to give you advance notice of two Lenten activities which we have planned to help us grow in our faith. As you will see below both will be joint activities with folk from other parishes. Further details of these activities will be available soon.

Arlechwedd Deanery Quiet Day

'With Jesus in the wilderness – a reflection on the Beatitudes'

Saturday 19th March 10 am – 3 pm at the Stella Maris Centre.

USPG Lent Study Course for Llandudno & Rhoscystennin parishes

'Growing the Church - Lessons from the Acts of the Apostles and the contemporary world church'

A five week course for members of Llandudno & Rhoscystennin parishes. There will be a number of groups meeting on different days throughout the district.

Fr John

Thanks

I would like to thank everyone who have been so kind during my 'illness'. I have put 'illness' in inverted commas because I feel fine and am not 'under the weather'.

Nevertheless, I am under orders to keep warm. Ironically, I have to avoid direct sunlight too! I also have to avoid crowds to lessen any chances of contracting a seasonal bug which could complicate matters.

Editor

St Tudno's news

During winter, St. Tudno's is open weekends and Wednesdays, weather permitting. Nearly 940 slates have now been sponsored as part of the appeal to raise funds to re-roof the church, so there are only 60 remaining to be sponsored. So if you are still thinking about sponsoring a slate, don't leave it too late. Sponsor-a-Slate forms are available in both churches and from the parish Web site: www.llandudno-parish.org.uk

Christine Jones

Mothers' Union

The Mothers' Union held its AGM on Monday 15 January and around 20 members attended. Before the meeting, a Eucharist, celebrated by Father John, was held in the Memorial Chapel.

After the service the AGM was opened by Father John, Barbara Scott read the minutes for last year. She was followed by Dorothy Trent who gave the Treasurer's Report. Barbara Yates then gave the Branch Leader's report.

The meeting then discussed the organisation for the coming year. Dorothy Trent agreed to stand for one more year as Treasurer but sadly Barbara Yates and Barbara Scott were not seeking re-election as Leader and Secretary respectively. Margaret Rostrum had been nominated as Secretary but there were no nominations for Branch Leader. Margaret Rostrum and Dorothy Trent were duly elected unanimously. Also elected as Committee Members were Jenny Bicknell, Adele Arrowsmith, Grace Macdonald, Angela Pritchard, Eira Jones and Maggie Leitch. With the position of Leader being vacant, the 'leadership' of the Branch rests with the eight committee members.

The meeting thanked the retiring Leader and Secretary. Their work and dedication had been remarkable and would be missed. Barbara Yates was presented with some books and Barbara Scott received an M&S voucher. Both received a basket of flowers. Father John was thanked for chairing the meeting and was rewarded with a box of chocolates. Afternoon tea followed with sandwiches and cakes. Everyone enjoyed good fellowship which was a good end to a perfect day.

Maggie Leitch



Barbara Scott, Barbara Yates, Fr. John and Dorothy Trent at the MUs' AGM.

PARISH REGISTER

Baptisms

December 5th: Matilda Jenny Gillian Fairhurst

December 5th: Elliot George Fairhurst

December 12th: Carys Aurelia Lambe

December 12th: Noah James Massey

The Departed

*December 29th: Margery Helen Henderson age 101
Cremation at Colwyn Bay*

*December 31st: Ann Lloyd age 80
Service at Holy Trinity Church followed by
burial at the Gt. Orme Cemetary*

Attendance Figures for December

		Holy Eucharists to Dec 4th	24
Dec 5th	8.00 am	Holy Eucharist	15
Advent 2	10.30 am	Sung Eucharist	73
	5.00 pm	Christingle Service	73
		Total other weekday Eucharists	25
Dec 12th	8.00 am	Holy Eucharist	17
Advent 3	10.30 am	Advent Morning Worship	78
		Shortened Eucharist	18
	5.00 pm	Evening Prayer	4
	6.00 pm	Exploring Worship	58
Dec 13th		Mothers' Union Quiet Evening	10
Dec 14th		Parish Fellowship Eucharist	15
Dec 16th		Hospice Carol Service	193
		Total other weekday Eucharists	23

Dec 19th	8.00 am	Holy Eucharist	5
Advent 4	10.30 am	Sung Eucharist	35
Dec 24th	5.00 pm	Crib Service	55
Christmas Eve	11.30 pm	Midnight Mass	103
		Total other weekday Eucharists	14
Dec 25th	8.00 am	Holy Eucharist	13
Christmas Day	10.30 am	Holy Eucharist	72
Dec 26th	10.30 am	Holy Eucharist	34
Christmas I			
		Total other weekday Eucharists	23

Sidespersons

February 6th	William Maidlow Angela Pritchard Annabel Jones Mary Rees	Terry Dewer Judith Williams
February 13th	Dorothy Trent Doug Pritchard Wendy C Stewart Joyce Crosby	February 27th Barbara Yates Adele Arrowsmith Stan Whittaker Ray Millington
February 20th	Pat Ridler Ron Illidge	March 6th Sandra Davies Mary Rees Wendy C Stewart Eira Jones

If children live with criticism

They learn to condemn

If children live with hostility

They learn to fight

If children live with ridicule

They learn to be shy

If children live with shame

They learn to feel guilty

If children live with tolerance

They learn to be patient

If children live with encouragement

They learn confidence

If children live with praise

They learn to appreciate

If children live with fairness

They learn justice

If children live with security

They learn to have faith

If children live with appreciation

They learn to like themselves

If children live with acceptance & friendship

They learn to find love in the world.

Anon

though loyal, congregations at the three celebrations of the Eucharist, and the Daily Office is normally said just by me – or on three mornings each week shared with Derek Simpson. We would welcome more folk to join us!

But why hold these services at all? Since the earliest times, Sunday has been the chief day for Christian worship – it was on this day that the Lord rose from the dead – and the Church has always expected its members to attend Sunday worship. However at the same time the church has always felt that worship needs to be offered on a much more regular basis than just once a week, and so a daily system of common prayer and worship grew up throughout the ancient and medieval periods particularly in Cathedrals, major churches and in religious communities. Important elements of this were the ‘Daily Offices’ said in the early morning, the evening and at other times. Unlike Sunday worship attendance at these week day services was always considered as optional – except for clergy and members of religious communities who were obligated to attend.

This tradition of daily worship was continued in the Anglican Church after the break with Rome. In the 1662 Book of Common Prayer the Clergy were instructed to say the offices of Morning and Evening Prayer, preferably in church after tolling the bell. Parishioners hearing the bell would either be able to join their parish clergy in church or at least

would know that the clergy would be offering prayer on their behalf. This instruction is still given in the latest version of Morning and Evening Prayer of the Church of Wales published in 2010. So when I go to church to say Evening Prayer I am obeying this instruction and offering the churches daily prayer on your behalf. I would love more of you to join me, the office is much better when shared – but it is still just as valuable an offering when said just by one person.

There are in my view three reasons for having weekday services – both Daily Offices and Celebrations of the Eucharist:

- firstly, to continue the daily round of worship and prayer (see the paragraphs above);
- secondly, to provide opportunities for those who for any reason are unable to get to Sunday worship;
- and thirdly, to give folk opportunities to deepen their commitment to the Lord by more regular worship/participation in the sacrament of the Eucharist. For those who truly wish to grow in their spiritual lives it is well worth taking the opportunity to join in a daily office or to receive the grace of Christ by receiving the sacrament of his Body and Blood.

It would be good to see more of you in church during the week!

Fr John



Holy Trinity Church on 22 December at 8.30am. Photo by Mrs Jean Scupham.



Spring Has Now Unwrapped the Flowers

I was delighted to see in last month's magazine that Andy's 'Great Hymns' article included a mention of the 'Flower Carol'. In Sussex, where I grew up, this was said to be a traditional Sussex springtime carol and we sang it at my junior school (along with quite a few other hymns which hardly anyone else seems to know). (*Tune: Good King Wenceslas – Ed*)

*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.*

February is perhaps a little early to be thinking about spring and for seedlings to be 'working through the mould' on the Great Orme but 'day is fast reviving' even if 'the iron touch of cold, winter time and frost time' has not gone.

*Herb and plant that, winter long,
slumbered at their leisure,
Now bestirring, green and strong, find in
growth their pleasure:*



Hazel with catkins.

*All the world with beauty fills, gold the
green enhancing,
Flowers make merry on the hills, set the
meadows dancing.*

Some plants will be starting to 'stir' during February and there should, indeed, be some flowers which will 'make merry on the hills' and enhance the green with gold, though it will be woodlands and hedgerows rather than the meadows which will be 'set dancing'. Look out for hazel (*Corylus avellana*) catkins this month – the hazel is likely to be the earliest native tree in

flower – there are some bushes on the Great Orme and they can also be seen in hedgerows around Llandudno.

Male and female flowers are separate on the hazel and it is the male flowers which form the long, showy catkins. The female flowers look like buds with tufts of red hairs but these don't show up in my photographs. Catkins are produced before the leaves and are composed of many tiny flowers which do not have petals but derive their gold colour from the anthers which produce pollen. The flowers are pollinated by

wind, which is generally less efficient than insect pollination, so large quantities of pollen are required, while flowering before the leaves open aids dispersal of the pollen.

*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 without rival,
In his grace of glad new birth
we must seek revival.*

In the countryside, catkins and swelling buds show the earth being 'renewed' and give us hope that it will not be long before spring 'unwraps' some more flowers.

Christine Jones



Great Hymns — O Worship the King

'O Worship the King' is a hymn of praise by Sir Robert Grant (1779-1838) and is based on Psalm 104. It is not a close paraphrase of the psalm but it was almost certainly influenced by an earlier versification that appeared in the 'Old' Psalter.

In the mid-16th Century, Thomas Sternhold and John Hopkins compiled a psalter containing a limited number of psalms. This selection found its way to Geneva where a number of protestant biblical scholars had been driven during the reign of Queen Mary. Influenced by John Calvin, they produced an influential translation of the Bible called the *Geneva Bible* (1560). The first verse of Psalm 104 in this translation was: *My soul, praise thou the Lord: O Lord my God, thou art exceeding great, thou art clothed with glory and honour.*

Simultaneously, Sternhold and Hopkins's psalter was expanded into the *Anglo-Genevan Psalter*, 1561. This contained a number of paraphrases by William Kethe, the most famous being Psalm 100 'All People that on Earth Do Dwell'. The first stanza of his version of Psalm 104 went:

*My soul, Praise the Lord, speak good of his Name
O Lord our great God, how dost thou appear!
So passing in glory, that great is thy fame,*

Honour and Majesty in thee shine most clear.

English metrical psalms had generally been written in ballad meter, a form of common meter (8.6.8.6) where only the second and fourth lines necessarily rhymed. Kethe's Psalm 104 was written in a French style with a 'particular' meter of 10.10.11.11. The *Genevan Psalter* with many of its tunes was brought back to England and with further additions and changes became the first complete English psalter to be printed (1562): *The Whole Booke of Psalmes, Collected into English Meter*, otherwise known as *Sternhold and Hopkins*. The tune in Dorian mode set to Psalm 104 from the *Genevan Psalter* spanned two stanzas.

In 1621, Thomas Ravenscroft published an expanded edition of *Sternhold and Hopkins*. Ravenscroft's edition added many more psalm tunes, some of which had been composed by leading late Tudor and early Stuart English composers. The tune that became known as *Old 104th* accompanied Psalm 104 and had Ravenscroft's name above it. It was practice at the time to name an arranger as a composer but since scholars have been unable to find an earlier printing to *Old 104th*, the tune remains credited to Ravenscroft.

Old 104th is a fine dignified tune in triple time which lasts to this day. Nev-

Pfalme 104. TENOR, or Playnsong. Tho. Rauens. B. of M.

M Y soule praise the Lord, speake good of his name: O Lord our
 great God, how dost thou appeare: So passing in glory, that great is thy
 fame: honour and maiestie in thee shine most cleare.

Ravencroft's 'Old 104th', as originally set to Psalm 104 in the 'Old Psalter' in 1621. This was the first tune associated with the title hymn, also based upon Psalm 104. The 'Old 104th' is now invariably associated with the hymn 'Disposer Supreme and Judge of the Earth'.

ertheless, the marriage between it and Keefe's words is to modern ears difficult, though this would have probably been true for any tune. This is entirely due to the poor poetry of the words. Take the first two lines of stanza three for example:

His | **chamber-beams** | **lie** [beat] in |
the clouds full | **sure** [beat],

Which | **as his char** | **iots** [beat] are |
made him to | **bear** [beat].

'Chariots' has to be forced into two syllables 'char-yots' (nothing unusual in that perhaps). However, the meter requires that the first syllable of each bar is the dominant one and in many cases this just does not work. See also stanza 1 line 4 above.

Bad poetry and doggerel plagued Sternhold and Hopkins. Over a period, Tate and Brady's *Psalter* of 1696 largely ousted Sternhold and Hopkins's *Psalter*.

On its acceptance it was known as the *New Psalter* and the older publication as the *Old Psalter*. The *New Psalter*'s versification of Psalm 104 was in long meter (8.8.8.8). The only 'new' Psalm that could be sung to the *Old 104th*, of 'Particular Meter', was No 149.

A supplement to Tate & Brady c1702 had an alternative Psalm 67 (Our God bless us all, with mercy and strength) which was in 10.10.11.11 meter. A later supplement (1708) printed an uncredited tune (now known as *Hanover*) to accompany the alternative Psalm 67 with the suggestion that the tune was also suitable for the *Old 104th* Psalm and the *New 149th* Psalm (O Praise Ye the Lord [prepare your glad voice]).

William Croft incorporated several additional tunes into the 1708 supplement to the *New Psalter* and *Hanover* was one of them. It was once accredited to Handel but since he did not visit Eng-

returned for Norwich, and in 1832 for Finsbury.

Robert Grant was a strenuous advocate for the removal of the civil impositions on the Jews, and twice carried bills on the subject through the House of Commons. They were, however, rejected in the Upper House, which did not yield on the question until 1858, 20 years after Grant's death. In 1832 he became Judge Advocate General, and in 1834 was appointed Governor of Bombay. He died in India in 1838. The Oldest Medical College in Mumbai, Grant Medical College, is named after him as is Grant Road and Grant Road Station in Mumbai.

The exact date when Robert Grant wrote the hymn is unknown, but its first publications in Bickersteth's *Church Psalmody* (1833), and in Elliott's *Psalms and Hymns* (1835) appear to have been unauthorised. After Robert Grant's death, his brother Lord Glenelg published 12 of his hymns/poems in a modest form titled *Sacred Poems* (1839). This posthumous publication acknowledged that several of Grant's poems had already been printed but they varied so much from the originals as each other, it had been necessary to present more correct and authentic verses.

The hymn that follows is as authorised and published in *Sacred Poems*. [The lines in squared brackets are as first printed in 1833.] (The words in round brackets are as used today.)

1. *O Worship the King,*
All glorious above,
O gratefully sing
His power and His love –
[His unchangeable love]
Our Shield and Defender, (6)
The Ancient of days, (5)
Pavilion'd in splendour, (6)
And girded with praise. (5)
2. *O tell of His might,*
O sing of His grace,
Whose robe is the light,
Whose canopy space.
His chariots of wrath (5)
(The) Deep thunder-clouds form, (5)
And dark is his path (5)
On the wings of the storm. (6)
3. *This earth, with its store,*
Of wonders untold,
Almighty! thy power
Hath founded of old;
Hath stablish'd it fast (5)
By a changeless decree, (6)
And round it hath cast, (5)
Like a mantle the sea. (6)
[Like a girdle, the sea.]
4. *Thy bountiful care*
What tongue can recite?
It breathes in the air;
It shines in the light:
It streams from the hills, (5)
It descends to the plain, (6)
And sweetly distils (5)
In the dew and the rain. (6)
5. *Frail children of dust,*
And feeble as frail,
In thee do we trust,
Nor find thee to fail:

Thy mercies how tender! (6)
How firm to the end! (5)
Our Maker, Defender, (6)
Redeemer, and Friend! (5)

6 O measureless might!
[*O Lord of all might!*
Ineffable love!
[*How boundless thy love!*
While angels delight
To hymn thee above,
The (Thy) humbler creation, (6)
Tho' feeble their lays, (5)
With true adoration (6)
Shall lisp (sing) to thy praise! (5)

Grant, like Wesley before him used an internal rhyme creating stanzas with eight lines. Interestingly, the internal rhyme was placed after either the fifth or sixth syllable in the lines of eleven syllables which created a technically irregular meter. Generally, the slightly different meters of the poetry are of little consequence but the second stanza 5.5.5.5.5.5.6 was problematical. With 'wrath' rhyming with 'path', the sixth line had to be forced to six syllables, for example 'Dee-eeep thun-der clouds form', and only later improved by adding the leading 'The'.

Grant's hymn was popular and was sometimes printed alongside the 'old' Psalm 104 in metrical psalters as alternative words. So perhaps it is no wonder, and it may have been Grant's design, that the tune originally associated with it was Ravenscroft's *Old 104th*.

The first edition of *Hymns, Ancient and Modern* (1861) printed a version omit-

ting stanzas 3 and 4. Inexplicably line 6 of the second stanza is 'The thunder clouds form' (was this a misprint?), The first word to the last stanza line 5 became the more familiar 'thy' and 'lisp' in the last line inevitably became 'sing'. An older definition of 'lisp' was to speak in a child-like manner, as befitted God's 'humbler creations' perhaps. To modern congregations, 'lithping' praise sounds decidedly odd! The music edition of *H, A&M* (1862) set the hymn to *Old 104th*.

The Hymnal Companion to the Book of Common Prayer (1870) used the full authorised text amended with stanza 6 line 2 being the now *de facto* 'The deep thunder clouds form'. The meter of the hymn was given as '104M'. The second edition of *H, A&M* (1875) reverted to six stanzas though maintained its earlier changes and was hymn as we know it today though the first word of Stanza 3 was 'The'.

This edition of *H, A&M* set the hymn to *Old 104th* with *Hanover*, set with 'Disposer Supreme' given as an alternative. This surely demonstrates how *Hanover* was making inroads and by the beginning of the 20th Century, *Old 104th* had been dropped in favour of *Hanover* (*Church Hymns* [1881], *Hymnbook Companion* 3rd Edition [1890], *H, A&M* New Edition [1904], *English Hymnal* [1906]).

But whilst *Hanover* became inseparable with the title hymn, *Old 104th* became wedded to 'Disposer Supreme'. This

was quite fortuitous since both tunes are excellent and each fitted its new partner very well. A new harmonisation of *Old 104th* by Ralph Vaughan Williams in the *EH* gave a new lease of life to the noble old tune (he also wrote a fantasia on the tune in 1949) and Alan Gray (d1935) wrote a magnificent and soaring descant to *Hanover* – once sung, never forgotten.

‘O Worship the King’ evolved somewhat differently in America where the preferred tune (except in Episcopalian churches) is *Lyons*. Both *Lyons* and *Hanover* (named *St. Michael*) were printed in Lowell Mason’s *Collection of Church Music* 16th Edition, Boston, 1836 with two versions of Psalm 149. The same author’s *Sabbath Hymn and Tune Book* (1859) printed almost 1300 hymns to about a third the number of tunes. The only tune in the meter was *Lyons* and was printed above ‘O Worship the King’ and Wesley’s ‘Ye Servants of God’. Lowell Mason was so influential that *Lyons* became the printed tune in most American hymnals.

Lyons, named for the French city, appeared with a reference to ‘Haydn’ in volume 2 of William Gardiner’s *Sacred Melodies* (London, 1815). However, the tune was never found in the works of Franz Joseph Haydn or those of his younger brother Johann Michael Haydn. Though usually attributed to JM Haydn, recent research has revealed that the tune was composed by Joseph Martin Kraus, a German composer who settled in Sweden and who travelled

widely throughout Europe.

Lyons is a fine tune in its own right and its start is very similar to *Hanover*. Many American hymnals omit the last stanza and some only print four. Though the fifth stanza ends on a sort of high, it begins with a whimper. I cannot imagine anyone singing Gray’s descant to anything but the last stanza.

Though the hymn settled down over a century ago, there have been attempts to make the language more inclusive. Perhaps the most extreme is:

*O worship our God
All glorious above
And publish abroad
God’s power and God’s love... and*

*And dark is whose path
On the wind and the storm.*

It seems that in the eyes of some, God cannot be masculine and certainly not a king.

This has been an interesting hymn to research, for as often happens, the subject is much more complicated than it first appears. What is fascinating is how the French meter was adapted, not very well initially, via the metrical salters into a small but important niche of our hymnals. The hymns in the meter that survive are ‘O Worship the King’, ‘Disposer Supreme’, ‘Ye Servants of God’ (usually set with *Paderborn*) and Sir Henry Williams Baker’s version of Psalm 149 ‘O Praise Ye the Lord, Praise Him in the Height’ (usually set with Parry’s *Laudate Dominum*).

Coffee Time

Cryptics (*thanks and courtesy Barbara Cartwright*).

All are countries. Solution next month.

1. Country is at one after shake up. (7)
2. Island part of icy Prussia. (6)
3. Country hat. (6)
4. Country with sound of musical. (6)
5. Al's away from Oz country. (7)
6. Month with father in the country. (5)
7. Country and western drinks. (5)
8. Country one has entered before. (4)
9. Country with chaps in song. (7)
10. Country needs redistribution in aid. (5)

Results for last month:

1. Dene
2. Deflect
3. Delicate
4. Dish
5. Disused
6. Drafted
7. Dedicated
8. Diaper
9. Debutante
10. Drum Roll

SUDOKU

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