

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

March 2010

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)

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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

Copy may be on disk, printed or handwritten.

From the Rectory

I'm writing only a very short letter this month as you'll find quite a few other contributions from me in this edition of the magazine. May I simply take this opportunity to encourage you in your keeping of Lent and to ask that everyone makes worship a real priority as we draw near to Holy Week and Easter. It is so important that we experience the commemoration of



Our Lord's Passion, Death and Resurrection **together** as a Christian family. All of us who are responsible for worship over this period, work very hard to make Holy Week and Easter as memorable as possible but we need you to be there to experience it all. More of these things next month.

Fr John

News and Notices

Parish Quiet Day

Some of you may have wondered why there is no mention this month of a Quiet Day. For various reasons I have decided not to organise one this Lent but hope to do so next year – perhaps on a Deanery basis.

Walsingham

From time to time a number of you have said that you would like to come on the annual North Wales pilgrimage to Walsingham, but except for the late Margaret Taylor nobody from Llandudno parish has yet actually done so. This year the pilgrimage is from Monday 26th – Thursday 29th July, and it would be good to have several folk from this parish as part of the group.

Transport is by coach (you would be picked up at Llandudno Junction) and the full cost is around £200. To make a firm booking, a deposit of £60 should be paid by 1st April. The deposit is nonrefundable but it can sometimes be 'held over' as it were and go towards the cost if you were able to come next year. Please let me know if you are interested.

Plaques on Pews

When the pews were put in Holy Trinity Church some years ago a number of people gave donations towards their purchase. These donations were recorded with small plaques placed on the pews, and these included dedications to departed family members. Since then,

however, it has become the custom for other people to be commemorated by placing one of these small plaques on the pews, and in recent years these seem to have proliferated. The PCC feels that the Parish does not want too many more of these and has decided that regretfully no further plaques of this nature would be permitted.

We do now have the Book of Remembrance in church and this should now be the proper place to remember past members of our parish and their close relatives.

Congratulations and Prayers ...

... to the Revd Pam Wright, non-stipendiary curate in the Rectorial Benefice of Rhos-Cystennin who is to be ordained priest at 3 pm on Sunday 21st March at

All Saints, Deganwy.

My commissioning as Area Dean

Many thanks to everyone who came along on a very rainy Monday evening last month to witness my commissioning as Area Dean of Arllechwedd. In recent years very little has happened on a Deanery basis: the clergy have met in their Chapter from time to time; the Deanery Conference has met about once a year, and the Mothers Union have an annual Deanery Festival and other get-togethers, but that is about all. My priority as Area Dean will be to encourage the parishes to get to know each other again and hopefully to work together in new ways.

Fr John

More photos can be seen on page 16.



The new Area Dean and the Bishop with clergy from the Area Deanery.

Important Notice

Renewal of Electoral Roll

Every five years the Electoral Roll of our parish has to be completely renewed and 2010 is one of the years in which this must happen. So during this month everybody needs to make a fresh application to have their name on the Roll. This applies both to those whose names are at present on the Roll and anyone wishing to come on to it for the first time.

Why be on the Electoral Roll? Firstly because it is the nearest thing we have to a membership list. If you are not on the Roll you may be forgotten when it comes to communications from the parish, clergy visiting etc. Secondly because it enables you to take an active part in the decision making of the parish: you are able to attend, speak and vote at the Annual Vestry Meeting and if you wish stand for of-

fice in the parish as a PCC member, warden etc.

Before filling in an application form please make sure that you are eligible to be on the Roll – the conditions will be printed on the back of the form. The most important conditions are that you must be 16 or over, be a communicant member of the Church in Wales, and either live in the parish or be a regular worshipper at one of our churches.

Please do make sure that all household members of our parish family are enabled to complete a form. Anyone who will be away during the renewal period should complete a form before they leave. Please ask for one as soon as possible.

The timetable for the renewal is as follows:

**Sunday 14th March:
(Mothering Sunday)**

Application forms available.

**Sunday 21st March:
(Palm Sunday)**

All forms must be handed in by today.

**Sunday 4th April:
(Easter Day)**

Copies of the new Roll on display at both our churches.

Thursday 22nd April:

New Roll comes into force at the Easter Vestry.

Lent 2010

Parish Programme

Special services and courses

Sundays

A series of sermons entitled 'Eucharistic Moments' will be given at both morning services throughout Lent (except Mothering Sunday).

Sundays & Thursdays

A series of short talks entitled 'Daily Prayer from Scripture' will be given at 5.00 pm Evening Prayer services on Sundays and at the 11.00 am Eucharist on Thursdays.

Wednesdays

9.40 am on 24th Feb, 3rd & 10th March – 'Stations of the Cross' with pupils of Ysgol San Sior. Parishioners are most welcome to attend.

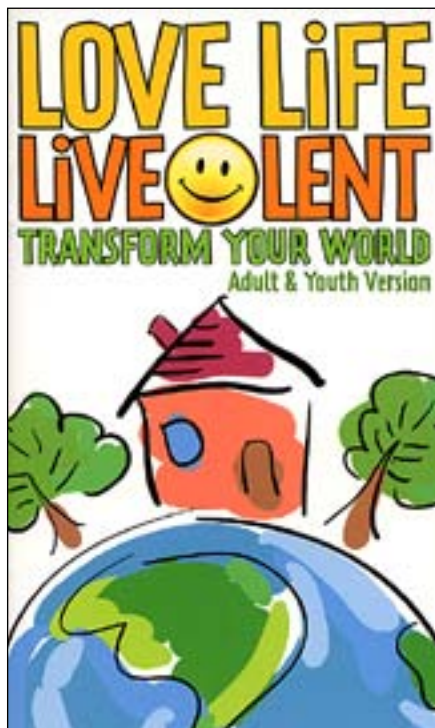
7.00 pm – Compline & Address at Llandudno Hospital.

All events are in Holy Trin-

ity except Wednesday Compline.

For the personal attention of parishioners ...

... *Love Life Live Lent* booklets with 40 suggestions of how we can transform our world this Lent are available for everyone.



Easter Eve at St. Tudno's

The Easter Eve service will be on Saturday 3 April at 7.30 pm. The service will include lighting of the new fire and renewal of Baptismal vows. We hope to see you then.

***Christine Jones
Stephanie Searle***

Friends of St. Tudno's Fair

The Friends are continuing to raise funds towards re-roofing St. Tudno's and the next event will be a spring fair on Saturday 17 April. If you would like to help, or if you can donate something for a stall, please contact me. Stalls will include cakes, plants (garden and indoor), raffle, tombolas (chocolates and bottles), bric-a-brac, etc.

Christine Jones (Secretary)

A Date for Your Diary



The Guild of St Raphael
Christ's Ministry of Healing

On Thursday, April 15th, in the afternoon, Guild members and visiting members of the Chester Cathedral Guild branch warmly invite you to meet and listen to Stella Jones.

Here is her introduction in the Guild News: Rev Stella Jones is 85, and a retired URC minister, who has also been a missionary in India, nurse, probation officer, and served in the WAAF dur-

ing the last war. She is an amazing lady with a dynamic healing ministry, still preaching, laying on hands in healing services whenever asked to, and currently writing her autobiography, with technical assistance.

Angela (Pritchard) arranged a meeting when the Rector and Guild members visited Chester and attended worship at the Cathedral early in December. They were made most welcome, and the April visit to Holy Trinity was arranged.

You will be very welcome to join us for a special, and inspiring afternoon and refreshments will be served!

Marion Ketteridge

Cover Story – Organ Recital



On 3 February, our Organist, Norman Rimmer gave an organ recital in Holy Trinity

Church. Norman is 75 later this year and he will celebrate this by playing a recital in Chester Cathedral. Norman's recital in Holy Trinity was a rehearsal of his programme.

The audience enjoyed works by JS Bach, John Stanley, François Gossec, CV Stanford, Sigfrid Karg-Elert, Robert Schumann and Healey Willan.

The evening concluded with glasses of wine in the church hall.

Peter Goodwin — (1935-2010)

Holy Trinity Church Bell Ringer

The funeral took place on Friday 5th February of one of our longest serving bell ringers, Peter Goodwin. His funeral service was held at Holy Trinity Church followed by Committal at Colwyn Bay Crematorium.

Peter had been ringing at Holy Trinity Church since 1998 after his wife Pauline had seen an advert in the local paper, which read, 'Wanted bell ringers - to be trained' and persuaded Peter, who really fancied doing this, to go and have a try. So starting his long association with Holy Trinity Bell Ringing.

I first met Peter some ten years ago in 1999 when I came along here to Holy Trinity Church for the first time to learn bell ringing myself, and of course anyone that knew Peter, would tell you how welcome he could make you feel and how welcoming his smile was.

Peter loved to ring the bells to celebrate the New Year, he was one of the ringers who rang in the new millennium and a certificate to commemorate this, listing Peter among the ringers that night, hangs in the bell tower. Peter last rang our Church bells on New Year's Day this year.

His enthusiasm within the group was always evident. He thoroughly enjoyed the involvement with all the ringers, above all, whenever we entered a team

in a bell striking competition Peter would certainly give his all!

One of my favourite memories of Peter's enthusiasm was at the time we were fund raising for the restoration of the bells back in 2001 and 2002. I remember that during one of our most successful fund raising events – the teddy bears parachuting from the top of the Church tower – my late wife Enid, who was organising the event, persuaded Peter to be the one to go onto the tower roof to launch the teddy bears.

Peter had a great time that day. He spent the whole day up there on the tower roof hurtling teddies off. Most of the teddies would glide down with parachute open, a wonderful sight to see, but some, when Peter had wrapped the parachute too tightly around the teddy, not giving it chance to open, came down like 'Kamikaze Pilots' head first into the Church grounds. Peter was quite calm about it. He simply asked for the brave teddy to be hauled up again, and, having had a word with them 'giving them a little bit of extra training' he hurled them off again.

It was sad for me to hear that Peter had been admitted to Bangor Hospital on Thursday 21st January, but I was proud when Stan Whittaker, our tower captain, received a phone call from his wife Pauline on the following Monday

morning. She informed him that Peter had asked that Stan and I go into the hospital to see him. I am sure it was Peter's way of saying a last farewell.

Both Stan and I were amazed by the positive attitude of Peter who told us he had had a wonderful 74 years and never regretted anything, he appeared so composed and ready to accept whatever the next few days would bring. We said our goodbyes and left Peter after about half an hour and when walking back to the car both Stan and I said what a humbling experience it had been for the both of us.

Peter passed away the following day Tuesday 26th January.

As a tribute to him, the bells of Holy Trinity Church were rung open, both before and after his funeral service, and rung again before the Friday evening practise session when a quarter peal of 1260 Plain Bob Doubles, lasting 45 minutes, was rung in his honour. Peter's wife Pauline and her family gathered outside the Church to listen to the peal which they found very moving, after it had finished they all came up to the ringing chamber to meet the six ringers who had carried out the peal.

Peter will be sadly missed by all his fellow bell ringers.

May he rest in peace and rise in glory

John Horsfield

Ash Wednesday Frugal Lunch





More Photos of Fr John's Installation as Area Dean







The Bishop and the Rector are joined by the Ven Meurig Williams, the Archdeacon of Bangor.



Resources for Christian Living — 2

When folk have got over the shock of realising that Confession is not just something Roman Catholics do but is also available in the Anglican Church, their most common form of 'defence' against it is to say 'Well I don't need to confess to a Priest, I can go straight to God'. Of course this is true – we can 'go straight to God' – but look at things from a different perspective for a moment. If Confession is truly a way of knowing forgiveness that **God himself** offers us through his Church, it would surely be perverse to refuse this ministry on the grounds that we don't need it! How perverse our human nature can sometimes be!

The next objection that people usually offer is something like this - '*I could never tell the priest such private and embarrassing things about myself, things I might not even tell my best friend*'. It is certainly not very nice having to reveal one's sins to another person. However, most experiences of healing are likely to be difficult and painful. If we are ill and have to take medicine we may experience unpleasant side-effects. If we break a leg the very process of the bones binding together again can be very painful indeed. To truly know God's forgiveness in the Sacrament of Penance we need



to have the courage to be honest about ourselves in the presence of God's minister however painful and embarrassing this may be. In this respect it may help to remember that: 1 – the Priest is himself (or herself) a sinner, and may well have committed similar sins and probably

goes to Confession regularly himself; 2 – He is unlikely to be shocked at what you have to confess (having heard it all before from others many times!). He is certainly not there to gloat over your sins and failings and his only concern is to help you know Christ's love and forgiveness and to help you to progress in your spiritual life.

We've dealt with some of the objections to this practice, now for the positive things about it. The Sacrament of Penance (or Reconciliation) is good because:

- it really helps to unburden oneself to a person who we know will never reveal what we have said to anyone else. He will not even discuss it with us in the future unless we bring it up;
- and it's great to hear someone say directly to **us** the words of forgiveness: '*By his authority committed to me, I absolve you from all your sins,*

in the name of the Father, and of the Son, and of the Holy Spirit'. When we have made a full confession, are truly sorry and have heard the words of the absolution, it's as if the blackboard has been wiped clean

and we can begin again.

In my final article on Confession next month, I'll explain what actually happens when we make our Confession.

Fr John

Attendance Figures for January

		Eucharists to January 2nd	21
January 3rd	8.00 am	Holy Eucharist	12
Epiphany of Our Lord	10.30 am	Sung Eucharist	47
	5.00 pm	Evening Prayer	9
January 4th	2.30 pm	Mothers Union Eucharist	13
January 7th		Eucharist at Trinity Centre	7
		Other weekday Eucharists	22
January 10th	8.00 am	Holy Eucharist	14
The Baptism of Christ	10.30 am	Choral Matins and Blessing of Water	63
		Shortened Eucharist	21
	5.00 pm	Evening Prayer	8
	6.00 pm	Exploring Worship	25
		Other weekday Eucharists	22
January 17th	8.00 am	Holy Eucharist	15
Epiphany 2	10.30 am	Sung Eucharist	75
	5.00 pm	Evening Prayer	3
January 19th		Holy Eucharist for Parish Fellowship	20
		Other weekday Eucharists	16
January 24th	8.00 am	Holy Eucharist	14
Epiphany 3	10.30 am	Sung Eucharist	84
		No Evening Prayer	
		Total of other weekday Eucharists	31
January 31st	8.00 am	Holy Eucharist	13
Presentation of Christ	10.30 am	Sung Eucharist with Candlemass	
		Ceremonies	75
	5.00 pm	Evening Prayer	9

Calendar for March

Mon 1st	David, Patron of Wales	
	11.00 am	Bilingual Eucharist
	2.30 pm	Mothers' Union St. David's Day celebration with fair Trade Tea
Tues 2nd	10.00 am	Julian Meditation Group at Stella Maris
Weds 3rd	9.40 am	Stations of the Cross with Ysgol San Sior (all parishioners welcome)
	7.00 pm	Compline & Address – Llandudno Hospital
Sun 7th	The Third Sunday of Lent	Services as usual for 1st Sunday.
Weds 10th	9.40 am	Stations of the Cross with Ysgol San Sior (all parishioners welcome)
	7.00 pm	Compline & Address – Llandudno Hospital
Thurs 11th	10.00 am	Guild of St. Raphael Meeting
Sun 14th	The Fourth Sunday of Lent/Mothering Sunday	
	10.30 am	Family Worship for Mothering Sunday All other services as usual
Weds 17th	7.00 pm	Compline & Address – Llandudno Hospital
Sun 21st	The Fifth Sunday of Lent (Passion Sunday)	Services as usual for 3rd Sunday
Tues 23rd	2.30 pm	Eucharist for Parish Fellowship
Weds 24th	9.30 am	Eucharist at Ysgol San Sior (parishioners welcome) (No 9.00 am Eucharist at Holy Trinity)
	7.00 pm	Compline & Address – Llandudno Hospital
Thurs 25th		The Annunciation to the BVM
	11.00 am	Eucharist
Sun 28th	Palm Sunday	
	8.00 am	Holy Eucharist & Blessing of Palms
	10.30 am	Palm Procession & Sung Eucharist
	5.00 pm	Evening Prayer

Details of services for Holy Week will appear in next month's magazine.

From the Parish Registers

The Departed

January 5th: Anne Elizabeth (Betty) Foulkes aged 86
Service in Holy Trinity followed by Cremation
at Colwyn Bay

January 25th: Roger Harry Craig aged 70
Cremation at Colwyn Bay

January 27th: David Winston Kearney aged 71
Service in Holy Trinity followed by burial at the
Lawns Llanrhos

January 29th: Trevor Jones aged 80
Service in Holy Trinity followed by burial at the
Gt Orme Cemetery

Sidespersons

Mar 7th	Judith Williams Angela Pritchard William Maidlow Eileen Roberts	Mar 28th	Sandra Davies Alun Barrett Ray Millington Judith Williams
Mar 14th	Pat Ridler Doug Pritchard Eira Jones Adele Arrowsmith	Apr 4th Easter Sunday	Annabel Jones Angela Pritchard William Maidlow Pat Ridler Mary Rees Adele Arrowsmith
Mar 21st	Dorothy Trent Mary Rees Wendy Campbell Stewart Joyce Crosby		



PARKING ARRANGEMENTS AT HOLY TRINITY CHURCH

The following is a summary of the arrangements, rules and conditions for all parking in the grounds of Holy Trinity Church as set out by the Parochial Church Council. The co-operation of all those people using the facility will be appreciated.

1. **Entrance** for parking purposes in the **main car park** shall **only** be through the south access at the rear of the Church. Vehicles using the main car park should exit by this means.
2. The west access may only be used as an entrance by church officials, vehicles dropping and collecting people, and other deliveries/collections.
3. **Only church officials on church business are permitted to park in the seven spaces in the west car park** (ie by the hall entrance).
4. **Everyone** except a church official on church business **must obtain a parking ticket** from either of the two machines. If a machine is unserviceable, please use the other machine. **Church officials** on church duty using either car park **must possess a valid permit to park**.
5. The **ticket or permit must be displayed prominently** on the dash/windscreen so that its details may be clearly visible from outside the vehicle.
6. Vehicles should be parked neatly within the marked spaces.
7. Those attending Holy Trinity Church services on Sunday mornings may do so without obtaining a ticket but the Pay & Display arrangement will operate from 1pm.
8. Vehicles are parked at owners' risk.
9. The parking will be monitored at regular intervals and action may be taken against anyone infringing these conditions.
10. The current tariff is displayed on the machines.
11. The Parochial Church Council reserves the right to change or amend these conditions if it deems it necessary.

A H Leitch
Secretary, Llandudno PCC

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Violets



The flowers of the two species are similar but the sweet violet is supposed to be scented. You may see them first in sheltered places, such as below trees, but the dog violet (pictured) can also be found in grassland. When the spring flowers

begin to appear it really feels as if the worst of winter is behind us, so do go and have a look for some violets.

Some of the first spring flowers to appear on the Great Orme are the violets. There are two species which you may start to see this month: the sweet violet (*Viola odorata*) and the common dog violet (*V. riviniana*).

ers begin to appear it really feels as if the worst of winter is behind us, so do go and have a look for some violets.

Christine Jones

The new Rector was visiting the homes of his parishioners. At one house it was obvious that someone was at home, but no answer came to his repeated knocks at the door.

So he took out one of his address cards and wrote 'Revelation 3:20' on the back of it and stuck it in the door.

The following Sunday, he found his

card had been returned. Added to it was this message, 'Genesis 3:10'.

Reaching for his Bible to check the reading, he began to laugh, for Revelation 3:20 begins 'Behold, I stand at the door and knock' whilst Genesis 3:10 reads, 'I heard your voice in the garden and I was afraid for I was naked.'

Great Hymns — Jerusalem

The word ‘hymn’ derives from the Greek ὕμνος (hymnos), ‘a song of praise’. This month’s offering, ‘Jerusalem’, is therefore not a hymn at all. However, it is so charismatic that few compilers of modern mainstream English hymnals would dare exclude it and thus worthy of consideration.

William Blake is often referred to as a mystic but he was an engraver by trade. The son of a draper, Blake was born in Westminster in 1757 and became an apprentice engraver when he was 14. He married Catherine Boucher in 1782 and worked as a freelance engraver. His main commissions were from a bookseller called Joseph Johnson who had established a Unitarian chapel and may have influenced Blake’s religious views. Johnson introduced Blake to several radical thinkers.

Blake began to experiment with a method of printing that he apparently devised in a dream – now called ‘relief etching’. Instead of using a stylus to engrave the type or image into a copper plate, text and illustrations were drawn with a fine brush in mirror image onto the plate with a special liquid which became impervious to acid on setting. The exposed part of the plate was then dissolved away in acid leaving the text and image, protected by the set liquid, proud. The prints from these plates were later coloured by hand.

The first of his illustrated books was *Natural Religion* (1788) and many other volumes followed. These increasingly developed an attitude of revolt against authority. Fearing persecution Blake printed one book anonymously.

In 1800, Blake moved to Felpham in West Sussex. Whilst at Felpham, he began work on his epic poems, *Milton* and *Jerusalem*. In these poems Blake provides a complex mixture of prophecy, social criticism and biblical legend.

In August 1803 Blake removed John Scofield, a drunken soldier, from his garden. Scofield afterwards claimed that Blake ‘damned the King and said that soldiers were all slaves.’ On Scofield’s testimony, Blake was charged with high treason and put on trial at Chichester. Blake was subsequently acquitted and moved back to London.

An exhibition of Blake’s work at the Royal Academy in 1809 failed to attract any significant interest and he sank into obscurity. Blake continued to produce poetry, paintings and engravings but he rarely found customers for his work.

William Blake died in 1827 and was buried in an unmarked grave at Bunhill Fields.

The poem ‘Jerusalem’ comes from the preface to *Milton*. The date on the title page is 1804 but it was

*And did those feet in ancient time,
 Walk upon England's mountains green;
 And was the holy Lamb of God,
 In England's pleasant pastures seen!*
*And did the Countenance Divine,
 Shine forth upon our clouded hills?
 And was Jerusalem builded here,
 Among these dark Satanic Mills?*
*Bring me my Bow of burning gold;
 Bring me my Arrows of desire;
 Bring me my Spear: O clouds unfold!
 Bring me my Chariot of fire!*
*I will not cease from Mental Fight,
 Nor shall my Sword sleep in my hand:
 Till we have built Jerusalem,
 In England's green & pleasant Land.*

A section of Blake's preface to Milton.

printed c1808. The poem was based upon the apocryphal story that Jesus, when a young boy, accompanied his uncle, Joseph of Arimathea, to England. 'Jerusalem' was a metaphor for Heaven and Blake asks if, for a short period, Heaven had existed in England. He then compares that picture of Heaven with the actuality of 'the dark satanic mills'. The only biblical reference apart from 'Jerusalem' is the phrase 'chariots of fire' which appears twice in 2 Kings, once concerning Elisha and the other Elijah.

There are various theories as to Blake's inspiration for the phrase 'dark satanic mills'. Perhaps the most obvious was to the Industrial Revolution. For example, Matthew Boulton and James Watt had opened the steam-powered Albion Flour Mills in 1769, producing 6000 bushels of flour weekly. Opponents accused the mill as being 'satanic'. The mill, a short distance from Blake's home, was destroyed by fire in 1791, perhaps deliberately, giving some relief to the traditional millers.

The phrase became increasingly meaningful for the millions of workers

And did those feet in ancient time
 Walk upon England's mountains green?
 And was the holy Lamb of God
 On England's pleasant pastures seen?
 And did the Countenance Divine
 Shine forth upon our clouded hills?
 And was Jerusalem builded here
 Among those dark Satanic mills?
 Bring me my bow of burning gold:
 Bring me my arrows of desire:
 Bring me my spear: O clouds, unfold!
 Bring me my chariot of fire!
 I will not cease from mental fight,
 Nor shall my sword sleep in my hand
 Till we have built Jerusalem
 In England's green and pleasant land.

The song combined the stanzas and though question marks were added to the ends of lines 2 and 4, the meaning was unchanged.

employed in mills, who adopted the poem as a socialist hymn. Nevertheless, the poem remained relatively obscure until it was included in a patriotic anthology of verse published in 1916. This was a time when morale had begun to decline due to the high number of casualties in the First World War and there was a perception that there was no end in sight.

To counter this anti-war feeling, the 'Fight for Right Campaign' was founded. The objectives of this organisation were 'to brace the spirit of the nation that the people of Great Britain, knowing that they are fighting for the best interests of humanity, may refuse any temptation, however insidious,

to conclude a premature peace, and may accept with cheerfulness all the sacrifices necessary to bring the war to a satisfactory conclusion.'

To many, the poem defined what Britain was fighting for. Robert Bridges, the Poet Laureate, during the Fight for Right inaugural meeting in London's Queen's Hall asked Sir Hubert Parry (1848-1918) to supply the verse with 'suitable, simple music that an audience could take up and join in.' Parry's student, Walford Davies, was the musical director at that meeting. When he met Parry at the Royal College of Music a few days later, Parry gave him a manuscript saying 'Here's a song for you, do whatever you like with it.'

'Jerusalem' debuted at a Fight for Right meeting at the Queen's Hall on 28 March 1916 sung by a choir of 300 volunteers from London's choirs and choral societies with an organ accompaniment. Walford Davies took the song to Curwen & Son for publication insisting on the necessity for securing the composer's copyright. The song was annotated that the first verse could be sung by a solo soprano.

Parry began to have second thoughts about his support for the Fight for Right Campaign and he withdrew his support from the organisation in May 1917. Nevertheless, the song continued to be sung lustily around the country at Campaign meetings. Two months earlier, Parry had conducted the

song for the ladies of the Albert Hall Choir at a women's demonstration meeting. The following year, Parry was asked if the song could be as part of a suffrage demonstration in March and it was suggested that the song should become 'The Women Voter's Hymn'. Parry was delighted and wrote: 'Thank you for what you say about the "Jerusalem" song. I wish indeed it might become the Women Voter's Hymn as you suggest. People seem to enjoy singing it. And having the vote ought to diffuse a good deal of joy. So they would combine happily.' Parry's contribution to the suffrage movement was an orchestrated version that he had produced in November 1916.

During the 1920s, many Women's Institutes started choirs and the National Federation set up a music committee and appointed a Mr Leslie as an advisor. Leslie held a one-day school for village conductors in London in early 1924. He asked his Walford Davies to write an arrangement for WI choirs. This hymn with its association with the fight for women's suffrage was appropriate for the newly emerging WI movement which was encouraging women to take their part in public life, and to fight to improve the conditions of rural life. The hymn has remained the unofficial anthem of the WI ever since.

Parry died in 1918. In his memory, the first part of a concert was dedicated to his music at the Leeds Festival of 1922 conducted by Sir Hugh Allen.

'Jerusalem' to a new orchestration for a large orchestra by Sir Edward Elgar. was included. (Elgar had given up composition on the death of his wife.) On the cover of Elgar's manuscript was written in his hand 'To Hugh P Allen in dear memory of Hubert Parry, September 1922.'

According to the review of the concert in the Music Times, the new orchestration was made for the one occasion only but it apparently was used again at Oxford by the Bach Choir, conducted by Allen, and at Elgar's visit to the Aberystwyth Festival in 1923.

It is at this point the history differs. Some accounts say that Parry's orchestration was little heard from that date but a letter from Sir Jack Westrup in the Musical Times in 1969 said, 'I have not heard of any performance [of the Elgar orchestration] since then. When Allen died in 1946, he left a whole mass of manuscript material of various kinds. ... When Parry's copyright expired at the end of 1968, it occurred to me that Elgar's orchestration, which is clearly designed for mass singing, should be better known. It is now published for hire by Curwen & Sons, the publishers of Parry's original version.'

In the meantime, Elgar had died in 1934 and his position as Master of the King's Musick was taken over by Walford Davies. In 1935, a national concert of British music to be given at the Albert Hall in the presence of their George V was proposed and the King consented

to it, not without misgivings. He had had to attend national concerts before and he found them long and always boring.

The concert was duly 'Commanded' and was performed on Empire Day (May 24). It was an enormous, unexpected success. BBC Controller Cecil Graves wrote of it: 'I remember very well Walford's telling me how, on seeing the programme, the King remarked with, something like dismay the absence of Hubert Parry's setting of Blake's immortal poem, 'Jerusalem'. We must have 'Jerusalem', he said, 'and if there is no room for it, I shall go down myself to the platform and whistle it.' The King was given 'Jerusalem', and a great deal more besides. Afterwards his remark was, 'Best show I've ever seen.' I have discovered a Pathé News clip of a later Empire Day concert in the Albert Hall in 1938 attended by King George VI. Jerusalem is sung by a choir of 2000 – really quite slowly (see <http://www.britishpathe.com/record.php?id=17722>).

'Jerusalem', alongside 'Rule Britannia' and 'Land of Hope and Glory', was introduced to the Last Night of the Proms by Sir Malcolm Sargent in the early 1950s. Sargent actually first conducted this trio at the dedication of the Royal Festival Hall in May 1951. Some sources say that Sargent used Elgar's orchestration which contradicts Westrup's letter to the Musical Times. In any event, the Elgar orchestration is normally the one used at the Last

Night of the Proms though in 2009, Parry's was reportedly used. The consensus is that Elgar's orchestration is superior for a large orchestra and mass choirs though Parry's stands up well being more sober and, without the embellishments, concentrates on the tune.

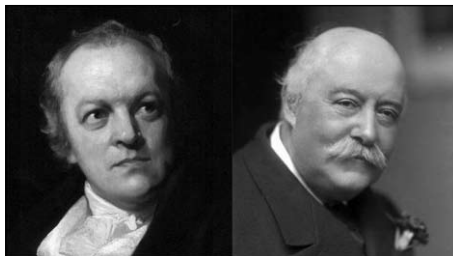
Perhaps Jerusalem became an honorary 'hymn' when it appeared in mainstream English hymn books. It was printed in *Songs of Praise* (1925) and the *A&M Revised* (1950). Too late for inclusion in the *English Hymnal* (1906), it was the only hymn to be added later, first at the beginning of the book and then as No 656A. In spite of this acceptance, there are some English churches which will not use it though some choose it as an office or recessional hymn on St. George's Day.

The use of the hymn outside of England but within the United Kingdom is naturally controversial. It has been suggested for 'England' to be substituted with 'Albion' (Albion being the Greek for the island of Great Britain — interestingly, Blake used the word in his works as a metaphor for 'mankind'). The complete hymn has been published in Canada and, to a lesser degree, the USA but its use is generally restricted in other countries to the tune being set to a different set of words — one being used at the funeral of President Ronald Reagan. Numerous schools, including some in the USA, use 'Jerusalem' as a school song.

'Jerusalem' is often considered to be England's most popular patriotic song and there have been calls to give it official status, there being no English anthem. Some sports use 'Jerusalem' as the English anthem. Nevertheless, the chances of 'Jerusalem' becoming officially adopted as the English national anthem are slight for it is considered nonsecular and the metaphor of its title is not universally understood.

The poem's idealistic theme accounts for its popularity across the philosophical spectrum. It was used as a campaign slogan by the Labour Party in the 1945 general election; Clement Attlee said they would build 'a new Jerusalem.' It has been sung at conferences of the Conservative Party, at the Glee Club of the British Liberal Assembly, the Labour Party and by the Liberal Democrats.

No one wrote a more telling testimonial to the impact 'Jerusalem' has had on England than Parry's son-in-law, Harry Plunkett Greene, who said, 'It is said that the greatest benefactor of a country is the man who writes its tunes; if he had left us nothing but "Jerusalem" we could never repay him for what we owe him.'



William Blake and Sir C Hubert H Parry.