

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

April 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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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.

Clergy & Officers

Rector

The Rev^d Prebendary John Nice, The Rectory, Church Walks Tel: 876624

Churchwardens

Mr Peter LaTrobe, Bryn Gwynedd, Conwy Road, Penmaenmawr Tel: 622297

Mrs Marion Heald, Ronda, 3 Lloyd Street West Tel: 871916

Sub-wardens (The Church of the Holy Trinity)

Mrs Eira Jones, 43 Parc Bodnant Tel: 878804

Mrs Jennifer Fossi, Harbour Light, Maesdu Avenue Tel: 592945

Mrs Barbara Scott, 4 Mowbray Road Tel: 879432

Miss Judith Williams, Porth-yr-aur, 15 Harcourt Road, Craig-y-don Tel: 876987

Sub-wardens (St. Tudno's Church)

Miss Christine Jones, 3 Anglesey Road Tel: 873719

Mrs Stephanie Searle, 16 Church Walks Tel: 872584

PCC Secretaries

Mr Andy Leitch, 1 Argyle Court, Augusta Street Tel: 870287

(Minutes) Vacant

PCC Treasurer

Mr Eurig Jones, 2 Lorina Grove, Craig-y-don Tel: 875311

Altar Servers

The Rector (see above)

Bible Reading Fellowship

Mrs Eileen Box, Riverholme, West Parade Tel: 875133

Captain of the Bell Tower

Mr Stan Whittaker, Brynant, Henryd Road, Conwy Tel: 596796

Child Protection Co-ordinator

Mrs Sandra Davies, Erw Las, 14 The Oval Tel: 878820

Exploring Worship Teams

The Rev^d Jane Allen, The Wyngarth, 11 Abbey Road Tel: 860531

Gift Aid Secretary

Mr Stan Whittaker, Brynant, Henryd Road, Conwy Tel: 596796

Guild of St Raphael (Llandudno Branch)

Secretary:

Mrs Marion Ketteridge, Apt 6, Rhoslan, 39 Great Orme's Road Tel: 860094

Prayer Secretary:

Mrs Angela Pritchard, 4 Cobalt House, Mostyn Broadway Tel: 878579

1st Llandudno Guides (10 - 14 years) Monday Evenings (Term Time)

Guider in Charge:

Marie Lidgett

Tel: 874770

Hall Booking Secretary

Mrs Jean Griffith, Worcester Lodge, 107 Conwy Road

Tel: 876078

Magazine

Editor:

Mr Andy Leitch, 1 Argyle Court, Augusta Street

Tel: 870287

Assistant Editor:

Miss Christine Jones, 3 Anglesey Road

Tel: 873719

Treasurer:

Vacant

Distribution:

Mr Vernon Morris, 74 Great Orme's Road

Tel: 874571

Mothers' Union

Afternoon & Evening Groups:

Mrs Barbara Yates, Crafnant, 56 Tyn-y-celyn, Glan Conwy

Tel: 581993

Organists

Organist & Choirmaster:

Mr Norman Rimmer, Tranquillity, Pen-y-garreg Lane, Little Orme

Tel: 549059

Deputy Organist:

Mr Ray Stythe-Jones, 11 Craigside Drive

Tel: 547798

Parish Fellowship Leader

Mrs Adele Arrowsmith, 21 Manor Park, Gloddaeth Avenue

Tel: 879884

Parent & Toddler Group Leader

Mrs Jean Griffith, Worcester Lodge, 107 Conwy Road

Tel: 876078

Sacristan

Mrs Jean Griffith, Worcester Lodge, 107 Conwy Road

Tel: 876078

Sunday School Leader

The Rev^d Jane Allen, The Wyngarth, 11 Abbey Road

Tel: 860531

Trinity Players Secretary

Mrs Margaret Lyon, 124 Glan y Mor Road, Penrhyn Bay

Tel: 545681

TRYGS Young People's Group

The Rev^d Jane Allen, The Wyngarth, 11 Abbey Road

Tel: 860531

Web Site Co-ordinator

Miss Christine Jones, 3 Anglesey Road

Tel: 873719

Ysgol San Siôr (Church in Wales Voluntary Aided School), Church Walks

Headteacher: Mr Ian Keith Jones

Tel: 878149

From the Rectory

Which is your favourite resurrection story? Is it St. John's account of Our Lord's appearance to the disciples in the upper room on the evening of Easter Day and his appearance in the same place a week later when Jesus showed himself to 'doubting' Thomas? I'm sure that most have had doubts about our faith at one time or another and so can identify with St. Thomas and take heart at the Lord's words *'Happy are they who find faith without seeing me.'*



Or maybe it's the story (also in John's Gospel) of Mary Magdalene mistaking the risen Jesus for the gardener and only recognising him when he spoke her name. We all need to know that Christ loves each of us and calls us by our name.

Perhaps it's the account of Jesus' last words to his disciples right at the end of St. Matthew's Gospel when He commanded his followers to make men and women of all nations his disciples and to baptize them which appeals especially to you. This ends with his promise to be *'with you always to the end of time.'* What a comforting assurance of his presence with us nearly 2000 years later!

I love all the resurrection stories but I think my favourite of them all is St Luke's account of the walk to Emmaus. In this we read of the two disciples who

meet Jesus as they walk along. They do not recognise him even though he helps them to understand the significance of what has happened. When they arrive at Emmaus the disciples invite the Lord to have a meal with them. St Luke tells

us: 'when he had sat down with them at table, he took bread and said the blessing; he broke the bread, and offered it to them. Then their eyes were opened and they recognized him, but he vanished from their sight.' They rushed back to Jerusalem to tell the Apostles describing *'what had happened on their journey and told how he had made himself known to them in the breaking of the bread'*.

I relate to this story in particular because I know the Lord in the breaking of the bread too – each time I celebrate or worship at the Eucharist. Unlike the disciples at Emmaus I have never seen Christ with my eyes but I do 'see' him in the Eucharistic bread and wine. There, I know him to be my crucified and risen Lord, a Lord who wants to make himself known to me.

Whichever your favourite Easter story is – one of those I have mentioned or perhaps another – you will love it because it will speak to you of the presence of the risen Lord in your life. Please do read it and reflect on it in the days ahead. But it would be good

for all of us to widen our reading to take in more of the Gospel accounts of the resurrection over this Easter period - to read them, and prayerfully reflect upon them and so to deepen our sense of the presence of the risen Lord in our own lives.

But at Easter we also need to come together as Christians to worship the risen Lord. The Easter Liturgy on Holy Saturday evening is a wonderful opportunity to reflect on the witness of

the scriptures to the risen Lord and, as the great Easter Candle is lit, to rejoice in the light that his conquest of death brings into our world. Above all, though, like the disciples at Emmaus, we need to know him in the breaking of the bread as we celebrate the Easter Eucharist together.

May you all have a blessed Easter and be filled with the presence of the risen Lord.

Fr John

News and Notices

Friends of St. Tudno's

The Friends are continuing their efforts to raise money towards re-roofing St. Tudno's and will be holding a Spring Fair on Saturday 17 April from 10.00 am – 2.00 pm in Holy Trinity church hall. Stalls will include cakes, refreshments, raffle, plants, chocolate and bottle tom-bolas, bric-a-brac, books.

There will be another opportunity to Sponsor-a-Slate for St. Tudno's roof and (weather permitting) for your soft toy to take part in the popular soft toy bungee jump. If you would like to donate something to one of the stalls please contact Vernon (874571) or Christine (873719). Please let one of us know if you would like to help on the day. We look forward to seeing you at the Fair.

St. Tudno's Church

From Thursday 1 April the church will be open every day. The Easter Vigil service will be held at St. Tudno's at 7.30 pm on Saturday 3 April. The open air services begin at the end of May and on Saturday 17 May there will be a working party to prepare the church for the summer season.

Christine Jones

Parish Fellowship

We are coming to the end of our Spring Programme and preparing for our Autumn Meetings. We thank Vernon for arranging the Programme and thank all the Speakers for their time and effort. We enjoyed their stories, films and slides. These took us from the Arctic



Marion Heald and Angela Pritchard who gave a talk to the Fellowship on their pilgrimage to the Holy Land.

Circle, through England and Wales to the beautiful shore of the Sea of Galilee, the beatitudes, Tabgha (the loaves and fishes), the Via Delorosa, the Dome on the Rock and Gethsemane. Wonderful places that we know of through the life of Jesus in the Bible.

We went further, to Nepal and Afghanistan with Pam Kirkham, to learn more about the people and the way they make a living. We learnt so much from each and everyone of our Speakers, how many knew of the 'plight' of the bumble bee until Christine came along?

I hope all members have a lovely Summer and return to spend more pleasant time together in our truly loving Fellowship.

Rene Woodyatts

We shall meet again on the 12th October without one of our longest serving members: Rene. We shall miss her very much. She was a wonderful lady and it

was a privilege to know her. We extend our deepest sympathy to her family and friends.

A tribute to Rene will appear in the May edition of the Parish Magazine

Adele

Coffee Morning News

Our Summer Coffee Morning season commences on Wednesday 14 April.

Hope to see you there.

Dorothy and the Team

Mind the goats – a message from the Great Orme Country Park Wardens

The feral Kashmir goats started having their kids in early February, and it is expected that the last ones will be born at the end of March. Unfortunately, at this time of year, many people come across lone goat kids whilst walking on the headland and think that they have been abandoned. This is rarely the case! Its mother will have left it in a safe place while she is a short distance away feeding. If you find a goat kid, please leave it alone as you may not be able to see its mother but she won't be far away and will be able to see, hear and smell you. If she sees you touching her kid or even standing too close she may decide to abandon it. If you find a kid who is obviously injured please phone the Country Park Office on 01492 874 151 or the RSPCA on 0300 1234 999.

Cover Story

Images from the Mothering Sunday service held at Holy Trinity Church on 14 March. With the aid from members of the Sunday School, Fr John distributed potted primulas.



Resources for Christian Living — 3

In the last article in this series we thought about objections to the sacrament of reconciliation (Confession) that some folk in the Anglican Church have and we then went on to consider what great benefits it brings. This month I'm going to explain what actually happens when someone comes to make their Confession.

The first question you may have is 'Where does it happen?' Well, forget Confessional boxes! There are a very few Anglo-Catholic churches that have these but they are not the usual place for Confession in the Anglican Church. In theory Confessions can be heard anywhere – in the penitent's home, in the Priest's study, in hospital etc. More often than not they take place at a discrete place in church – for example in Holy Trinity it would be in the Memorial Chapel which is a place which affords a certain degree of privacy.

Another question is 'When does it happen'. In many parishes times when the priest is available for this will be advertised. In this parish I am usually available on Saturday mornings at 11.30. Alternatively a special appointment may be made. Each penitent will decide for themselves how often they ought to do this. For example it might be three times a year – before Easter and Christmas and perhaps in the early autumn. If one was conscious of having committed

a very grave sin then an 'emergency' confession might well be in order.

And now we get to what actually happens. The priest sits in a stall or on a chair and the penitent normally kneels alongside him at a kneeling desk facing in the opposite direction so that priest and penitent are close together but not directly facing each other. This makes the proceedings slightly less embarrassing than it might otherwise be! When he is ready the penitent reads out the form of confession (see the Church in Wales Prayer Book) and at the appropriate point mentions all the sins that he can remember since his last confession. He will naturally have prepared for this with an examination of conscience at home or in the church beforehand and will probably have written his sins on a piece of paper. When he has finished the priest will usually give him some words of encouragement or counsel and will then pronounce the absolution – the declaration of God's forgiveness. The priest then gives the penitent a little task to do in thanksgiving to God. This is called a 'penance' and it will usually be a prayer or a psalm to say which is pertinent to the penitent's circumstances. Sometimes it might even be an action eg such as putting right a wrong that the penitent has committed. The penitent is then sent away with a blessing and a request that he prays for the priest who is also a sinner in need

Friends of St. Tudno's Church

SPRING FAIR

Saturday 17 April, 10.00 am – 2.00 pm

At Holy Trinity Church

Stalls, refreshments, raffle, etc

*Soft toy bungee jump (weather
permitting) – is your soft toy brave
enough?*

Sponsor-a-Slate for St. Tudno's Church



of God's forgiveness.

Before giving the absolution, the priest must be assured that the penitent is genuinely sorry for the sins he has committed and intends to amend his life with God's grace. In very exceptional circumstances the Priest may withhold absolution – in thirty three years as a priest I have never had to do this.

I'm sure that everyone who has made a confession would agree that the moment of absolution is very special. One feels a sense of liberation, of having ones sins wiped away. One experiences the embracing arms of the God who loves us despite our unworthiness and who welcomes us back like the father in the parable of the Prodigal Son.

I hope I have said enough to inspire some of you to find out more about this wonderful means of grace. I would be more than willing to discuss it with you further (with no obligation to proceed!) As your parish priest I am always willing to make myself available for this ministry. Some may feel that they would feel more comfortable going to a priest outside their own parish. If this is the case I would be pleased to recommend clergy to whom you might go for this purpose.

Next time in this series we will consider the Sacrament of the anointing of the sick.

Fr John

HOLY WEEK & EASTER 2010

PALM SUNDAY

8.00 am Eucharist
10.30 am PALM PROCESSION & SUNG EUCHARIST
5.00 pm Evening Prayer

Monday of Holy Week

2.30 pm Mothers' Union Quiet Afternoon (all welcome)

Tuesday of Holy Week

10.15 am Stations of the Cross
11.00 am Eucharist

Wednesday of Holy Week

9.00 am Eucharist
(12 noon Frugal Lunch)
7.30 pm Stations of the Cross
8.15 pm Informal Eucharist

MAUNDY THURSDAY

11.00 am Eucharist
7.30 pm EUCHARIST OF THE LAST SUPPER
Vigil until Midnight
(The Vigil ends with Compline at 11.50 pm)

GOOD FRIDAY

10.30 am Childrens' Worship
11.45 am Cytûn Procession of Witness
(please meet at Emmanuel Christian Centre)
2.00 pm GOOD FRIDAY LITURGY

HOLY SATURDAY

7.30 pm EASTER VIGIL at St. Tudno's

EASTER DAY

8.00 am Holy Eucharist
10.30 am FESTAL EUCHARIST
5.00 pm Choral Evensong

Attendance Figures for February

		Weekday Eucharists to February 6th	28
February 7th		2nd Sunday before Lent	
	8.00 am	Holy Eucharist	12
	10.30 am	Choral Eucharist	68
	5.00 pm	Evening Prayer	8
February 13th		Eucharist of Our Lady of Walsingham	23
		Total of other Weekday Eucharists	26
February 14th		Sunday before Lent	
	8.00 am	Holy Eucharist	24
	10.30 am	Choral Matins	69
		Shortened Eucharist	19
	5.00 pm	Evening Prayer	7
	6.00 pm	Exploring Worship	31
February 15th		Holy Eucharist Commissioning of the new Area Dean	55
February 17th		Ash Wednesday	
	9.00 am	Holy Eucharist	7
	11.00 am	Holy Eucharist	38
	7.30 pm	Holy Eucharist	12
		All with imposition of Ashes	
		Total of other weekday Eucharists	18
February 21st		Lent 1	
	8.00 am	Holy Eucharist	14
	10.30 am	Sung Eucharist	60
	5.00 pm	Evening Prayer	9
		Total of other Weekday Eucharists	20
February 28th		Lent 2	
	8.00 am	Holy Eucharist	18
	10.30 am	Sung Eucharist	78
	5.00 pm	Evening Prayer with Lent Address	8

Calendar for April

For Holy Week and Easter Day services please see separate list on page 14.

Sun 4th

Easter Day

Tues 6th

10.00 am Julian Meditation Group at Stella Maris

Thurs 8th

10.00 am Guild of St Raphael Meeting

Sun 11th

The 2nd Sunday of Easter

Services as normal except that a Eucharist with hymns will replace Choral Matins and shortened Eucharist (due to choir holiday and organ repairs).

'Exploring Worship' postponed until 18th.

Thurs 15th

11.00 am

Eucharist with Ministry of Healing

Visit of Chester branch of the Guild of St. Raphael

2.00 pm

Talk by the Revd Stella Jones of Chester

7.30 pm

PCC Meeting

Sat 17th

10.00 am

Friends of St. Tudno's Church Spring Fair

Sun 18th

The 3rd Sunday of Easter

Services as for 3rd Sunday with the addition of

6.00 pm

'Exploring Worship'

Thurs 22nd

7.30 pm

Easter Vestry Meeting

Sun 25th

The 4th Sunday of Easter

Services as usual for the fourth Sunday.

Tues 27th

2.00 pm

Cytûn AGM

8.00 pm

Concert by 'Blagovest' from Russia.

(this is a provisional event – please see weekly bulletins for confirmation)

The Parish Share or 'Quota' for 2010 is £76992

The Quota is the sum of money that we have to contribute to pay the stipends of our clergy. In 2008 and 2009, we partially paid this sum from our reserves. This year the increase is £3550 more than 2009 (+4.83%) and we do not have the reserves.

If you are able, please consider revising your regular giving so the Parish can pay its dues.

If you are a payer of income tax or capital gains tax, please declare regular giving and donations as 'Gift Aid' so HM Customs and Revenue might refund to us the tax you paid on earning your gift.

If you make a donation of £10, the Parish receives an extra £2.50 at no cost to you.

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

From the Parish Registers

Holy Baptism

February 14th: Toni-Mari Sargeant

The Departed

February 5th: Peter Goodwin aged 74
Service at Holy Trinity followed by Cremation at Colwyn Bay

February 10th: Beryl Jones aged 77
Service in the Chapel of Rest, Bodhyfryd Road followed by burial
at the Gt. Orme Cemetery

February 16th: David Barrett aged 77
Service at Colwyn Bay Crematorium

February 22nd: Meirion Evans aged 74
Service in Holy Trinity followed by Cremation at Colwyn Bay

February 25th: Winifred Pearson aged 91
Service at Colwyn Bay Crematorium

Sidespersons

Apr 4th	Annabel Jones	Apr 18th	Dorothy Trent
Easter	Angela Pritchard		Adele Arrowsmith
Sunday	William Maidlow		Alun Barrett
	Pat Ridler		Eira Jones
	Mary Rees	Apr 25th	Stan Whittaker
	Joyce Crosby		Ray Millington
Apr 11th	Sandra Davies		Marion Heald
	Judith Williams		Barbara Scott
	Doug Pritchard		
	Wendy Campbell Stewart		

Blackthorn



Two years ago I started writing these nature notes from the Great Orme by featuring the hawthorn or May blossom (*Crataegus monogyna*) but in April the related blackthorn (*Prunus sinosa*) can be seen in flower. The flowers of the blackthorn are similar to those of hawthorn (both are members of the rose family) but blackthorn flowers are pure white, compared with the cream or pinkish flowers of hawthorn. Another difference between these two bushes or small trees is that the blackthorn produces its flowers before the leaves,

while the reverse occurs in the hawthorn.

In autumn the blackthorn produces dark purple fruits, which resemble miniature damsons or plums. As the Latin name indicates blackthorn is closely related to plums and damsons, which are also species of *Prunus*, but the fruits of blackthorn are best left for the drink to which they give their name - sloe gin.

A couple of months ago, Andy appealed for other contributors to the magazine, pointing out that there's a limited number of Great Hymns and of flowers on the Orme. Perhaps after two years of my nature notes, this would be a good time for someone else to have a go at writing regular (or even occasional) articles. Is there anyone who could tell us about bird watching and what to look out for month by month (you will have noticed that I have not featured any birds)? Or perhaps someone would like to give some tips of what to do in the garden each month? I'm sure that there are plenty of people who could write interesting articles – the Editors would be delighted to hear from you!

Christine Jones

Great Hymns — The Strife is O'er

Since Eastertide is approaching, I thought it appropriate to research an Easter hymn. One of the favourites from my childhood was 'The Strife is O'er' and it was sung to a slow and dignified tune called *Victory*. The name of the tune implied that it had been specially written or adapted for the words. It certainly was an unusual hymn, kicking off with three alleluias (but not always, depending on the hymnal), then

ALLELUIA ! Alleluia !
Finita jam sunt praelia ;
Est parta jam victoria ;
Gaudeamus et canamus : Alleluia !

Alleluia ! Alleluia !
Post fata mortis barbara,
Devicit Jesus tartara :
Applaudamus et psallamus : Alleluia !

Alleluia ! Alleluia !
Surrexit die tertiâ,
Cœlesti clarus gratiâ :
Insonemus et cantemus : Alleluia !

Alleluia ! Alleluia !
Sunt clausa stygis ostia,
Et cœli patent atria :
Gaudeamus et canamus : Alleluia !

Alleluia ! Alleluia !
Per tua, Jesu, vulnera,
Nos malâ morte libera,
Ut vivamus et canamus : Alleluia !

Finita jam in Neale's Medieval Hymns and Sequences, 1851.

four or five stanzas of three lines of eight syllables, each stanza concluded with an alleluia.

In recent years, I have heard the hymn sung to another fine tune of German origin without the initial alleluias and each stanza ending with three alleluias. This can cause some mild confusion here at Holy Trinity where the hymnal has dropped the initial three alleluias and when Norman, our esteemed organist using a different hymnsheet, plays through the missing alleluias of *Victory*.

The hymn is a translation of a Latin hymn entitled '*Finita jam sunt praelia*'. John Mason Neale (1818-1866) published the Latin text in his *Hymni Ecclesiae* and an English translation in *Medieval Hymns and Sequences*, both 1851. The first of the five stanzas was:

ALLELUIA! Alleluia!
Finita jam sunt praelia;
Est parta jam victoria;
Gaudeamus et canamus: Alleluia!

which Neale translated as:

ALLELUIA! Alleluia!
Finished is the battle now;
The Crown is on the Victor's brow!
Hence with sadness:
Sing with gladness
Alleluia!

Neale was meticulous in matching both meaning and meter in his translations

(presumably stanza 1 line 2 is intended as 'Finish-ed etc'). Note the survival of the internal rhyming in line 4/5. Neale believed that the text originated in the 12th century. The Latin appears in the Jesuit *Symphonia Sirenum Selectarum* of 1695 (Cologne) though Neale's source was the *Hymnodia Sacra* of 1753 (Munich). This explains why the words are variously described as coming from the 12th, 17th or 18th centuries.

Though Neale's original translation appeared in a few obscure hymnals, the best-known translation is by Francis Pott (1832-1909), circa 1859: 'The Strife Is O'er, the Battle Done'.

Pott was born at Southwark. He attended Brasenose College, Oxford and was ordained in 1856. He served as Curate at Bishopsworth, Gloucestershire, 1858-1868; Ardingly, Berkshire, 1858-1861; Ticehurst, Sussex, 1861-1866; and as Rector at Norhill, Bedfordshire, 1866. Interested in hymnody, he served on the first committee which compiled *Hymns, Ancient and Modern*, and edited *Hymns Fitted to the Order of Common Prayer* (1861) and *The Free Rhythm Psalter* (1898).

Most narratives say that the words appeared first in *Hymns Fitted to the Order of Common Prayer* and then the A&M, both 1861 – the assumption being that the text in Pott's modest hymnal was taken up by the A&M. But this clearly cannot be so. The first edition of the A&M is often identified as 1861 but this text first appeared in the trial edition

of 1859 entitled *Hymns* (#83), then in the text only edition of 1860 (#114). The 1861 edition was the 1860 edition plus music and it came out in the same year as Pott's hymnal.

Curiously, these two first printings varied somewhat. Perhaps the A&M overruled, changing the text and the later book used a version preferred by Pott. Subsequent hymnals have had differences too numerous to indicate. What follows might be considered a typical lyric as used today:

[*ALLELUIA! ALLELUIA! ALLELUIA!]

*The strife is o'er, the battle done;
Now is the Victor's triumph won
O let the song of praise be sung.
Alleluia!*

*Death's mightiest powers have done
their worst,
And Jesus hath His foes dispersed;
Let shouts of praise and joy outburst.
Alleluia!*

*On the third morn He rose again
Glorious in majesty to reign;
O let us swell the joyful strain.
Alleluia!*

[*He closed the yawning gates of hell;
The bars from heaven's high portals fell;
Let hymns of praise His triumphs tell.
Alleluia!]

*Lord by the stripes that wounded Thee,
From death's dread sting Thy servants
free,
That we may live and sing to Thee.
Alleluia!*

The hymn reflects on Christ's crucifixion, death and resurrection: a battle between the powers of good and evil. Each stanza starts with part of the story and concludes with a response of praise. In Pott's translation, the two alleluias at the start of each stanza are changed to three alleluias at the beginning and the internal rhyming of (his) line three has been dropped though the meter remains a nominal 8.8.8 with alleluia.

The tune published in the *A&M* was *Victory* (aka *Palestrina*). It was adapted by Dr William Henry Monk (1823-1889), the Musical Editor from the Gloria of a Magnificat written by Geovanni Perluigi da Palestrina in 1591. Perluigi was born around 1525. By 1551, he was directing the Julian Choir which sang in the Vatican.

Monk used the first two phrases from the Gloria, repeated the first and added the initial alleluias and the final alleluia of each stanza with melody of his own composition. It works very well but only because Pott's translation does not have any internal rhyming in the third line.

It did seem curious to me that an available translation by Neale, who was the largest contributor to the *A&M*, should have his translation overlooked for one by Pott whose output was very modest (but which included 'Angel Voices Ever Singing'). Perhaps Monk requested from Pott an alternative translation to fit a tune he had discovered and they coop-

erated closely to produce the hymn.

The hymn was an instant hit and was taken up by most hymnals. *Victory* was inevitably the matched tune though the French tune *O filii et filiae* (usually set to Neale's translation 'Oh Sons and Daughters' – another Easter hymn) was occasionally suggested. *The English Hymnal* (1906) used *Victory* though it omitted the first three alleluias.

There the narrative may have ended except that in 1925, the first edition of *Songs of Praise* offered an alternative tune: *Gelobt sei Gott* ('Praise be to God' aka *Vulpus*) by the German composer Melchior Vulpus (c1570-1615). Vulpus was a Lutheran church musician and teacher and the tune comes from a hymnal he edited in 1609, *Ein Schon Geistlich Gesangbuch*, set to a text by Michael Weisse (1531):

*Gelobt sei Gott im höchsten Thron
Samt seinem eingebornen Sohn,
Der für uns hat genug getan.
Halleluja, Halleluja, Halleluja*

The five stanzas which followed are an Easter hymn which when translated, look remarkably familiar! Clearly a common root exists for an Easter hymn with alleluia in Germany and France

Anglican hymnals (*Songs of Praise* was aimed at schools but was decidedly Anglican) had no difficulty wedding German Roman Catholic words to a Lutheran tune. It was around this time that *Gelobt sei Gott* was set to a new set of words. According to Percy

Dearmer, the Editor of *Songs of Praise* when talking of the 1931 enlarged edition, 'Good Christian Men, Rejoice and Sing' was written by Cyril Alington 'for our book, in order to carry the tune we have called *Vulpus*.' The 1931 edition set 'The Strife is O'er' to *Victory*.

It seems likely that *Gelobt sei Gott* was little-used after the 1925 edition and the new hymn was written to fully utilise the tune. Nevertheless, the Revised Edition of the A&M (1950) printed both tunes to 'The Strife is O'er' as have most subsequent hymnals. Most hymnals also print 'Good Christian Men, Rejoice and Sing' which is also an Easter hymn and not entirely dissimilar to 'The Strife is O'er'.

*Good Christian men, rejoice and sing!
Now is the triumph of our King!
To all the world glad news we bring:
Alleluia, Alleluia, Alleluia!*

Whatever words are chosen (and there are others), it is necessary to sing three alleluias at the end of each stanza. Various harmonisations exist however, and the alleluias can vary: a-a-lay-loo-oo-ya or a-lay-loo-ya-a-a. The hymn may be sung in unison with the alleluias in harmony.

Another translation of the words crops up in some Catholic hymnals.

*Battle is o'er, hell's armies flee;
Raise we the cry of victory
With abounding joy resounding
Alleluia, Alleluia.*

'Battle is O'er' by Mgr Ronald Knox

(1888-1957), former Anglican and detective novelist, was apparently in the *Westminster Hymnal*. I do not have access to a copy of this Catholic hymnal and there have been a number of editions so I cannot precisely date its introduction. I have discovered that the *Westminster Hymnal* had an anti-Protestant policy so perhaps that is why it avoided Pott's translation.

Knox retained the internal rhyming of the third line thus making *Victory* and *Gelobt sei Gott*, both in 3/4 time, unusable. The tune, specially written, was *Surrexit* (he arose) by Dom Gregory Murray of Downside Abbey (1905-1992). *Surrexit* is in 4/4 time and fits the original Latin hymn as well as Neale's translation. *Surrexit* is the first word of the third Latin stanza.

In a final twist, Neale's original translation has seen a revival set to *Surrexit*. The words have been altered somewhat and the amended first stanza reads:

*Finished the strife of battle now,
Gloriously crowned the victor's brow:
Sing with gladness, hence with sadness:
Alleluia, Alleluia!*

The hymn was included in *More Hymns for Today* (the second A&M Revised supplement of 1980) and several other modern hymnals have adopted it, including our own *One Church, One Faith, One Lord* (#156). It also prints 'The Strife is O'er' (#653, both tunes) and, inevitably, 'Good Christians **All**, Rejoice and Sing' (#228).