

# LLANDUDNO

Cylchgrawn Plwyf Parish Magazine



50p

April 2011

# Services

## Holy Trinity Church, Mostyn Street

### Sundays

- 8.00 am Holy Eucharist
- 10.30 am Sung Eucharist (1<sup>st</sup>, 3<sup>rd</sup>, 4<sup>th</sup>  
& 5<sup>th</sup> Sundays)
- Matins followed by  
shortened Eucharist (2<sup>nd</sup>  
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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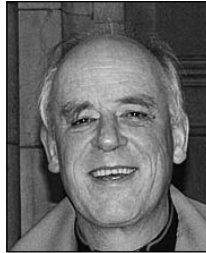
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

[editor@llandudno-parish.org.uk](mailto:editor@llandudno-parish.org.uk)

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## From the Rectory

There are times when I really wish I'd kept my mouth shut! Every year when planning the Easter Vigil Service, which we normally hold up at St.Tudno's on Holy Saturday evening, I comment that the service really ought to be held very early in the morning on Easter Day itself, so that we celebrate the resurrection as the sun is rising. And whenever I make that comment Christine Jones, our warden says 'Well why don't we then?' My usual response is 'because nobody will come.' This year, challenged once again to put my money where my mouth is, I have decided to give it a go! The Easter Vigil will start at 5.30 a.m. on Easter Day! So far then there are two of us pledged to be there, will you join us?



The service we call the Easter Vigil, or more correctly the '*Easter Liturgy*' goes back to the early centuries of the church and was really **the** most important service in the whole year. Originally it was a celebration of **both** the death and resurrection of Our Lord, known as the '*Passover of the Lord*'. Eventually, with the development of Holy Week, Good Friday became the day to commemorate the Lord's death, and Easter his resurrection. The Easter Liturgy began then on the evening before Easter with a long series of vigil bible readings and prayers which con-

tinued throughout the night. These were followed by the baptism of new members of the church, and then by the Eucharist of Easter timed to begin as the sun rose on Easter morning with the joyful cry of 'Christ is risen, He is risen indeed. Alleluia! The ceremony of blessing a large Easter Candle (the Pascal Candle) and carrying it through the church had also become an important part of the service.

Over the centuries the service was shortened and began, presumably for reasons of convenience, to be held on the previous day and although technically still the most important Easter service it ceased to be the one most people attended. When the Church of England broke with Rome, Archbishop Cranmer abolished it altogether.

The twentieth century saw a revival of this service in the Anglican Church, many provinces including our own, having official liturgies for it. Most parishes which hold this service do so on Holy Saturday evening the main reason being that it is felt that few will want to get up very early on Easter Day to attend it. The service has to begin in the dark as the vigil element of the service followed by the dramatic lighting and the procession of the Easter Candle wouldn't work if it was light. So it has

to be either the evening before or very early in the morning!

When, as a theological student at the College of the Resurrection, Mirfield many years ago, I experienced this service done at the 'proper time' early in the morning. After the vigil reading and prayers we light the Easter Candle and then welcomed the risen Christ as the sun rose. It made a powerful impression on me hence my comments that it ought to be celebrated at that time. But I have never had the courage to do this, fearing that the loyal few who do attend each year simply wouldn't be prepared to get up so early.

Now anyone who has been to this service will tell you how powerful and moving it is, if you've never been you simply don't know what you are missing! My challenge to the parish is – prove me wrong! If you possibly can, get up on Easter morning and join us to celebrate

the Lord's resurrection as Easter Day dawns. If you are used to attending the service on Holy Saturday evening I do hope you will still come. If you've never been before try it this year. You will find the service explained in some detail in the article on the services of Holy Week and Easter elsewhere in this magazine. Come well wrapped up – it might be a little cool, but the candles will warm us up as they do at the Christmas carol services. And, if it's any incentive, I'm told there will be suitable Easter morning refreshments to be provided after the service! Of course the usual Easter Day services will be held at Holy Trinity as usual for those who just can't make St. Tudno's at 5.30 am.

Meanwhile may you all be blessed in your keeping of Holy Week and Easter.

*Fr John*

## News and Notices

### Apology

In the March issue I inadvertently gave the address of Mrs Alice Mary Davies as Cornerways Hotel, Craig-y-don. The correct address is 'Cornerways', Clarence Road, Craig-y-don. I am sorry for this error Mrs Davies.

*Vernon Morris.*

### Archbishop's Visit

On Saturday 9th April, the Archbishop will be coming to Holy Trinity to give out the awards for services to church music. There will be one person getting the AWACM, which I was given some years ago and 26 choir members receiving long-service certificates, seven of whom are members of the Holy Trinity choir. The service will be a choral evensong at 2.30pm and we

are expecting upwards of 300 people to attend.

Most of the candidates are from South Wales and they have each been given 10 tickets. I have about 50 tickets for our congregation and if you would like to attend the service and support your choristers please see Gaynor Nice who will give them out on a first-come-first-served basis. This is the first time since its inception that the service hasn't taken place in one of the cathedrals so we are proud of that and with the choir being augmented with local singers we will once again have the choir-stalls full. We will welcome Graham Eccles from Bangor Cathedral on the organ and I will be conducting.

### **Organ Music in August**

We have decided to have a series of ¾ hours of organ music on Wednesdays from 1 pm - 1.45 pm in August. As many of you are aware, the organ at Holy Trinity is one of the finest in the land and in the past it has been a great disappointment that very few people have attended the organ recitals. Charles Jones, who is our latest addition to the choir and until recently organist of St Paul's, Colwyn Bay is going to organize the concerts on the five Wednesdays and when he did the same at St. Paul's they were very successful and we hope that they will be equally so at Holy Trinity. It has been decided that the music played will be of a fairly popular nature and so you can expect to hear some of

the old favourites in these programmes. Please take the opportunity to take a break from shopping and support these concerts. We have an excellent array of soloists, and I will be playing too! Entrance will be **free** (with a retiring collection).

### **Eleanor**

I'm sure you will be delighted to hear that Eleanor has been accepted at the Birmingham Conservatoire for the graduate course starting in September. We have mixed emotions about her going and will miss her terribly in the choir but she knows that she goes with our very best wishes and thanks for all her singing over the past years.

*Norman Rimmer*



### **Conwy Food Share**

A big thank you to all our parishioners who have and still are supporting the Conwy Food Share by donating food in the red bucket at the back of Holy Trinity. (See Matthew 25:34-40)

To update you: Conwy Food Share is a voluntary Christian organisation and was set up in January, following the closure of Cymru Food Share due to the ill-health of the Trustees. With the economy as it is, it was realised that more and more people would be in a

## *PARISH REGISTER*

### *Holy Baptism*

*February 6th: Alfie Jon Rhys Lidgett*

*February 6th: Jemma Elizabeth Lidgett*

### *The Departed*

*February 8th: Lily Anne Hay aged 81  
Service in Holy Trinity Church followed by burial  
in the Great Orme Cemetery*

*February 14th: Evelyn Mildred Batho aged 104  
Service in Holy Trinity Church followed by burial  
in the Lawns Cemetery Llanrhos*

*February 17th: Robert William Rowlinson aged 63  
Cremation at Colwyn Bay*

*February 21st: Anne-Grace Williams aged 83  
Service in Holy Trinity Church followed by burial  
in the Lawns Cemetery, Llanrhos*

*February 25th: Jack McLean aged 19  
Service in Holy Trinity Church followed by burial  
at the Lawns Cemetery, Llanrhos*

crisis situation in the future and there was still a need in Conwy County for this service. There has been no interruption to the supply of food in Conwy during the changeover.

The aim of the service is to help peo-

ple in crisis and who have no means of buying food. Referrals for food parcels are made by agencies and organisations such as Social Services, CAIS, MIND, ARC Communities, Job Centre Plus, Churches etc. Volunteers are also

needed to make up the parcels and/or deliver them. Cash is also vital because we can only store non-perishable goods and dried food items. Bread, margarine and milk have to be bought fresh. Nappies of a certain size have to be purchased if we do not have them in stock.

We can arrange for a speaker from Conwy Food Share to talk to any of our Church organisations about the work. CFS now has premises at the Quinton Hazel site in Mochdre, kindly donated by a community-minded businessman.

The type of food we put in the boxes depends on the need. They are all nutritionally balanced. Food boxes are provided for people with no cooking facilities, people living on the streets, for families or individuals. We are trying to cut down on the number of tinned food and use packets where possible to reduce the weight of the boxes. Up to date there have been 54 emergency parcels in the last six weeks. Items we are short of are: mashed and tinned potatoes, tinned sweet corn and peas, rice pudding, custard, jelly, jam, peanut butter, coffee, sugar, dried rice, toilet rolls, soap, toothpaste and shampoo.

Don't forget the 'Buy one, get one free' offers!

Further information is available on the Conwy Food Share Web site: [www.conwyfoodshare.org](http://www.conwyfoodshare.org) or email [conwyfoodshare@gmail.com](mailto:conwyfoodshare@gmail.com)

Finally if you are concerned about

someone and you think they may need a food box, please speak to Sandra.

Thank you once again.

*Gwilym Davies, Volunteer*

*Sandra Davies, Conwy Food Share  
Co-ordinator, Holy Trinity.*

### **St. Tudno's news**

The church is open weekends every day from the beginning of April. More than 980 of the target 1000 slates have been sponsored for Sponsor-a-Slate in aid of re-roofing the church. Slates can be sponsored for £10.00 each and sponsor forms are available in both churches and from the parish web site. The Friends of St. Tudno's Church will be holding a fair on Saturday 16 April to raise funds for the roof. If you are able to help or if you have anything to donate, please contact one of us.

*Christine Jones  
Stephanie Searle*

### **Break-in at St. Tudno's**

In February Fr. John received a phone call from some visitors who were looking around the churchyard and saw that there had been a break-in. We found that some bars over the vestry window had been broken, using a small marble cross which had been taken from one of the graves. A metal grid over the window had been displaced and the leaded window folded in to allow ac-

cess. The only thing to have been taken was the CD player but we discovered that one of the south windows in the church had also been broken. This window shows Miriam in the act of leading the Israelite women in singing and dancing after crossing the Red Sea. There were no other losses or damage and we were able to continue opening the church after the police had visited and the windows had been boarded up. Just before going to press we were informed by the police that an arrest had been made and we are grateful to the local police for their work on this. Quotations for the repairs have been received and we hope that it will be possible to have the work carried out



*The damaged window to St. Miriam.*

before too long. While we are grateful that the damage was not worse, it is sad that our beautiful, peaceful church has been violated in this way.



*The broken vestry window.*

### **Easter at St. Tudno's**

The Easter service at St. Tudno's this year will be a daybreak service at 5.30 am on Easter Sunday. The service will include lighting of the new Pascal Candle and the Eucharist. The service will be followed by 'bacon butties' and tea or coffee. If you would like a lift to the service, please contact one of the Friends of St. Tudno's, St. Tudno's Wardens or the Rector.

### **Add-venture in Learning at St. Tudno's**

On March 17th St. Tudno's was visited by a group of blind and partially sighted people, accompanied by sighted guides



and a number of guide dogs. The party comprised about 30 people who were taking part in an 'Add-venture in Learning' week based in Llandudno. The party arrived in minibuses, cars and on foot, a number having walked up from Llandudno, though it evidently took longer than the leaders had anticipated to get everyone to St. Tudno's. After a welcome from the Friends of St. Tudno's and a short introduction to St. Tudno and his church, we split the party into four groups to be shown some tactile objects in the church and churchyard.

Shirley and Rob had three objects to describe to and pass around their group: the St. Tudno's chalice, a medalion struck to commemorate the 1855 restoration and a gavel made from an old roof beam. Barbara and Denis showed their group the font and the stone coffin lids, with their Celtic carvings. Vernon and I each took a group around the churchyard (undaunted by the drizzly weather) to visit the 'mountaineer', 'boat', 'chain and anchor' and 'three crosses' graves. The two groups inside the church were able to swap over and the plan was that the inside and churchyard groups would then swap too, so that everybody would have a chance to learn about and handle all the objects. Unfortunately the party had to move on to the copper mines for their next appointment and had time only for some quick refreshments before moving on. Indeed, the 'vanguard' took their sausage rolls and cakes with them, while the 'rearguard' had time for



*Chain and anchor.*

a cup of tea or coffee too.

We all thoroughly enjoyed the visit by these very enthusiastic people and admired the skill of the signed guides in helping their companions to see the various objects through their fingers. In the churchyard the 'chain and anchor' grave generated the greatest interest as it really is a remarkable carving. There are a few graves in the churchyard which feature a cross draped with a chain and with an anchor resting at the base. On the one which we showed the party part of the chain hangs free of the cross, as shown in the photos, but the whole is carved out of a single piece of stone. If you visit the churchyard

to examine any of the graves, please beware of the **very** uneven ground and take great care, however there are also many interesting graves which can be examined without leaving the paths.

**Christine Jones**

### **Ash Wednesday Frugal Lunch**

Thank you to everyone who supported this event. A total of £170.25 was raised for Barnabas Fund, a charity which supports persecuted Christians worldwide.

A special thank you to the people who made soup and donated bread and cheese.

**Angela Pritchard on behalf of the Winter Warmers' Team.**

*Ash Wednesday Frugal Lunch.*

### **Thanks**

I would like to say a special thank you to all members of the Mothers' Union for the beautiful basket of flowers and books given to me when I stood down as branch leader. The Annual general meeting chaired by Father John was made all the more special by the afternoon tea organised by Maggie Leitch and which was enjoyed by all. I have enjoyed my six years as leader and have many happy memories, having made so many friends both in our own branch and in our diocese. The help given to me by members made my job so much easier. I now aim to concentrate on getting my health back on track and know that with the new committee our Mothers' Union branch will go from strength to strength. Thank you all so much.

**Barbara Yates**



## Mothers' Union

On 7 March, the afternoon meeting was fascinated by Mrs Joan Langrill describing the role of the wife of a senior RAF officer. On 10 March, those attending the evening meeting exchanged and reflected upon photographs taken in their youth. On 21 March at the afternoon meeting, Margaret Rostron gave a talk on the significance of three of Jesus' parables. We thank all of those who helped us with these meetings.

## Calendar changes

The Anglesey Outing has been brought forward from 16 May to 10 May. The evening meeting for 10 May has been cancelled and the talk scheduled for that evening will be at a later date.

## Next meetings

Afternoon 4 April: Glenis Roberts on 'Herbs and Honey'. Evening 5 April: Quiet Lenten Meditation.

*Maggie Leitch*

## Attendance Figures for February

February 3rd		Weekday Eucharists to February 5th	28
		Eucharist at Trinity Centre	6
February 6th	8.00 am	Holy Eucharist	14
5th Sunday	10.30 am	Sung Eucharist	65
before Lent	5.00 pm	Evening Prayer	9
February 10th	2.30 pm	Mass of our Lady of Walsingham Mothers' Union	12
		Other weekday Eucharists	24
February 13th	8.00 am	Holy Eucharist	14
4th Sunday	10.30 am	Choral Matins	57
before Lent		Shortened Eucharist	17
	5.00 pm	Evening Prayer	5
	6.00 pm	Exploring Worship	30
		Other weekday Eucharists	25
February 20th	8.00 am	Holy Eucharist	16
3rd Sunday	10.30 am	Sung Eucharist	58
before Lent	5.00 pm	Evening Prayer	2
		Other weekday Eucharists	27
February 27th	8.00 am	Holy Eucharist	14
2nd Sunday	10.30 am	Sung Eucharist	62
before Lent	5.00	Evening Prayer	6

## Sidespersons

April 3rd	William Maidlow Mary Rees Sandra Davies Joyce Crosby	April 24th	Barbara Yates Doug Pritchard Terry Dewer Eira Jones
April 10th	Pat Ridler Angela Pritchard Annabel Jones Adele Arrowsmith	May 1st	Pat Ridler Mary Rees Stan Whittaker Joyce Crosby
April 17th	Dorothy Trent Ron Illidge Wendy C. Stewart Judith Williams		

## Calendar for April

All events are held in Holy Trinity or Holy Trinity church hall unless *indicated otherwise*.

<b>Sun 3rd</b>	<b>Lent 4 – Mothering Sunday</b>	Services at usual times for the 1st Sunday The 10.30 am service will be a Family Eucharist
	12.30 pm	Holy Baptism
	1.15 pm	Holy Baptism
Tues 5th	10.00 am	<i>'Julian' meditation group at Stella Maris</i>
Weds 6th	9.30 am	Stations of the Cross for Children
	7.00 pm	<i>Compline &amp; Address – Hospital Chapel</i>
	7.45 pm	<i>'Growing the Church' Lent Group – Hospital Chapel</i>
Thurs 7th	10.00 am	Guild of St. Raphael Meeting
	11.00 am	Eucharist with Ministry of Healing
	11.45 am	'Growing the Church' Lent Group
Sat 9th	2.30 pm	Choral Evensong with Archbishop of Wales' Awards for Service to Church Music Preacher: the Archbishop of Wales

<b>Sun 10th</b>	<b>Lent 5 – Passion Sunday</b>	Services at usual times for the 2nd Sunday At 10.30 am there will be a special service for the Passion Sunday which will include a Baptism
	6.00 pm	Exploring Worship in the Church Hall
Weds 13th	9.30 am	Stations of the Cross for Children
	7.00 pm	Compline in the Hospital Chapel
	7.45 am	<i>‘Growing the Church’ Lent Group – Hospital Chapel</i>
Thurs 14th	10.00 am	<i>Eucharist in Ysgol San Sior</i> (no 11.00 am Eucharist in Holy Trinity today)
	11.45 am	Growing the Church Lent Study Group – HT Hall
	7.30 pm	PCC Meeting
Sat 16th	10.00 am	St. Tudno’s Spring Fair (Holy Trinity Hall)
<b>Sun 17th</b>	<b>Palm Sunday</b>	– The beginning of Holy Week Services at usual times for third Sunday. The 10.30 am service will begin with the Palm Procession Palm Crosses will be available at all services

**Details of services on Monday, Tuesday & Wednesday of Holy Week will be given in the Weekly Bulletin.**

Thurs 21st	<b>Maundy Thursday</b>	11.00 am Holy Eucharist 7.30 pm Eucharist of the Last Supper followed by Vigil until Midnight
Fri 22nd	<b>Good Friday</b>	10.30 am Children’s Worship 11.45 am <i>Cytûn Procession of Witness</i> <i>(meet outside the Emmanuel Centre)</i> 2.00 pm Good Friday Liturgy
<b>Sun 24th</b>	<b>Easter Day</b>	5.30 am Easter Liturgy at St. Tudno’s 8.00 am Holy Eucharist 10.30 am Festal Eucharist 5.00 pm Choral Evensong
Weds 27th		7.30 pm Easter Vestry Meeting

# Holy Week and Easter Services

## **Palm Sunday**

(The liturgical colour is red for the passion)

There are two main elements in the traditional service for Palm Sunday:

- 1. The Palm Procession** – Hosanna to the Son of David This is the commemoration of Christ's triumphant entry into Jerusalem and it consists of the reading of the Gospel account of this event followed by the blessing of Palms and the Palm Procession (sometimes led by a donkey).
- 2. The Eucharist** proper moves away from the events of the triumphal entry and begins the Church's solemn commemoration of the Passion. The normal Gospel reading is replaced by the reading of the accounts of the Passion. Often this is done in a dramatized way with several people playing the various parts and the congregation taking the role of the crowd etc.

## **Monday – Wednesday**

(The liturgical colour is red)

There are no special liturgies for these days. The Eucharist is celebrated and there may be devotions such as Stations of the Cross in which we follow Christ on his 'Via Dolorosa' (way of sorrows) to Calvary by moving around

the church from one 'station' to the next recalling the various events which either the Gospels record or people have imagined might have happened.

## **Maundy (or Holy) Thursday**

(The liturgical colour is white)

Traditionally there are two main celebrations of the Eucharist. In the morning the diocesan clergy gather in the Cathedral for the 'Chrism Mass'. During this service the clergy renew their ordination vows and the Bishop blesses the holy oils.

In the evening the 'Mass of the Last Supper' is celebrated. This service commemorates Christ's institution of the Eucharist. After the address the ceremony of the Washing of the Feet is enacted reminding us of Christ's action in washing his disciples' feet at the Last Supper as a lesson that they must love one another.

After Communion the joy of the Eucharist gives way to desolation mirroring the events which took place as soon as Jesus and the disciples left the upper room. The church is stripped of all its ornaments leaving it bare and desolate. A silent vigil of prayer is then kept at an 'altar of repose' as we seek to watch with Christ as he goes through the agony of Gethsemane and faces arrest and trial.

## Good Friday

(The liturgical colour is red)

On this day the church remains stripped of all ornaments and devotional items. Anglicans often kept this day with devotional services of prayers, meditations, musical items and hymns sometimes lasting for the 'three last hours' of Christ's time on the cross. In modern times some places have ecumenical processions of witness. The main service of the day is the **Liturgy of the Passion** – sometimes known by Anglicans as the 'Ante-Communion'. This may consist of: 1) A ministry of the word which includes the reading of the Passion from St. John's Gospel; 2) The solemn prayers of Good Friday or the Litany; 3) A devotion to the Cross – often using a large cross or crucifix as a focus for devotion, which is brought in or unveiled at this point. 4) Some churches (not Holy Trinity at present) also give Communion from the reserved sacrament (the Eucharist itself is not usually celebrated on Good Friday). To emphasize the solemnity of the day the organ is only used to accompany hymns and no blessing is given.

## Holy Saturday or Easter Eve

(Not to be confused with Easter Saturday – the Saturday after Easter)

This is a 'non-liturgical' day – and apart from the offices of Morning and Evening Prayer has no services because we are waiting for the resurrection. However in the evening or in the early morn-

ing of Easter Day) is celebrated the **Easter Vigil** or **Easter Liturgy**. The Vigil part of the service consists of a number of readings, psalms and prayers in a darkened church. This is preceded or followed by the kindling of the new fire, the lighting of the Easter Candle, the singing of the Exultet (an Easter chant) and the proclamation of the resurrection with organ playing, the ringing of bells etc. Water for baptism is blessed and the congregation are then invited to renew their baptismal vows. In some churches this is followed by the First Eucharist of Easter, in others the service ends at this point with the first Eucharist delayed until Easter morning.

For this first time this year we shall be keeping the whole Easter Liturgy at St Tudno's (including the first Eucharist of Easter) early on Easter morning beginning at 5.30 am. The Easter Candle will then be taken to Holy Trinity where it will be solemnly brought into church in the procession at the beginning of the Choral Eucharist).

## Easter Day

(The liturgical colour is white)

The **Easter Eucharist** is the most important service of the whole year. It is celebrated with extra rejoicing and the church is richly decorated with flowers etc. making a real contrast with the bareness of the church on Good Friday. The Easter Candle burns at all the main services throughout the 50 days of Eastertide.

## Spring on the Orme

As well as new lambs and goat kids, including one dark brown one with a white twin, the wild flowers are starting to appear. You may see willow catkins including, 'pussy willow' in hedgerows around the area but the Great Orme has at least one patch of one of the more unusual willow species. The creeping willow (*Salix repens*) does as its name suggests and 'creeps' along with the branches close to the ground. It is a plant of bogs, wet heaths and due slacks and can be found in a damp area just above Marine Drive not far from the turning to St. Tudno's. Some of the

branches hang over a low cliff above the road and as the flowers appear before the leaves the bright yellow, pollen-covered anthers should show up quite well. In willows, male and female flowers are borne on separate plants and it is usually the more showy male pussy willows which are sold as garden plants. In some parts of the UK, willow catkins are known as 'palm' and have traditionally been used to decorate churches on Palm Sunday. Has this tradition been practiced in North Wales?

**Christine Jones**



*Creeping Willow.*





*Ewes and new-born lambs on the Great Orme.*

## Great Hymns — The Easter Hymn

There is a somewhat forgotten film of the mid-1950s, *The Purple Plain*, starring Gregory Peck as Bill Forrester, an RAF pilot in the Far East who has gone 'round the bend'. He finds his salvation within a Burmese Christian community led by an eccentric Scottish missionary, Miss McNab (Brenda De Banzie).



'What's your favourite hymn for Easter Mr Forrester' Miss McNab disarmingly enquires of the pilot. Forrester is completely lost for words until the medical officer (Bernard Lee) helpfully makes a suggestion: 'Alleluia, isn't it.' The pilot thankfully grabs his lifeline and the missionary launches into 'Jesus Christ is Risen Today' on her harmonium. There may be a bit of artistic licence in the script as several Easter hymns contain the word 'Alleluia'. Nevertheless, it is effective cinema and the title hymn is perhaps the best known.

I tried to investigate this hymn a couple of years ago but got horribly unstuck at an early stage. As most will be aware, there is another similar hymn 'Christ

the Lord is Risen Today'. More complications arise with another hymn, 'Christ the Lord is Risen Again' and with the Ascension Day hymn 'Hail the Day that Sees Him Rise' and it was with these observations that I chickened-out previously.

The roots are in an anonymous 14th-century Latin hymn of nine stanzas found in a Munich manuscript, '*Surrexit Christus hodie*,' which was translated into English (perhaps by Nahum Tate) in *Lyra Davidica, or a Collection of Divine Songs and Hymns, partly new composed, partly translated from the High German and Latin Hymns; and set to easy and pleasant tunes*. London: J Walsh, 1708. Little is known about the history of the collection. The tune given was anonymous and what is now known as *Easter Hymn*. The text was as follows:

*Jesus Christ is risen to day, Halle-Haile-lujah.*

*Our triumphant Holyday  
Who so lately on the Cross  
Suffer'd to redeem our loss.*

*Hast ye females from your fright  
Take to Galilee your flight  
To his sad disciples say  
Jesus Christ is risen today.*

*In our Paschal joy and feast  
Let the Lord of life be blest  
Let the Holy Trine be prais'd  
And thankful hearts to heaven be rais'd.*

*Lyra Davidica* was a modest though significant publication. Until then, metrical psalms and hymns had been set to syllabic old psalm tunes. In the preface, the compiler stated that there was a desire for a little freer air than the grand movement of the psalm tunes. The compiler had no idea that his new style would have such far-reaching consequences.

The hymn caught the eye of Charles Wesley. He did not consider it as suitable for his type of evangelical message and elected to rework it with considerable theology into what was essentially a new hymn of 11 stanzas, 'Christ the Lord is Risen Today'.

Wesley's hymn was first published in *Hymns and Sacred Poems* in 1739. The book printed a number of other hymns for the Church year, all in the same 7.7.7.7 meter. They included 'Hark How All the Welkin Rings' (later rewritten as 'Hark the Herald Angels Sing') for Christmas and 'Hail the Day that Sees Him Rise' for the Ascension. None of these hymns were annotated with 'Alleluias' which probably gives a clue that they were not originally intended to be sung.

Reverting to the original hymn, the familiar form first appeared in Arnold's *Compleat Psalmodist*, 2nd edition, 1749, where the first stanza of 1708 was retained. Stanzas 2 and 3 were replaced by new ones written without any reference to the original Latin; (the modern version is in squared brackets []):

## HYMN for EASTER-DAY.

- 1 "CHRIST the LORD is ris'n To-day,"  
Sons of Men and Angels say,  
Raife your Joys and Triumphs high,  
Sing ye Heav'ns, and Earth reply.
- 2 Love's Redeeming Work is done,  
Fought the Fight, the Battle won,  
Lo! our Sun's Eclipse is o'er,  
Lo! He sets in Blood no more.
- 3 Vain the Stone, the Watch, the Seal;  
CHRIST hath burst the Gates of Hell!  
Death in vain forbids his Rise:  
CHRIST hath open'd Paradise!
- 4 Lives again our glorious King,  
Where, O Death, is now thy Sting?  
Once He died our Souls to save,  
Where thy Victory, O Grave?
- 5 Soar we now, where CHRIST has led,  
Following our Exalted Head,  
Made like Him, like Him we rise:  
Ours the Cross; the Grave; the Skies.
- 6 What tho' once we perish'd All,  
Partners of our Parent's Fall,  
Second Life we All receive,  
In our Heav'nly *Adam* live.
- 7 Ris'n with Him, we upward move,  
Still we seek the Things above,  
Still pursue, and kiss the Son,  
Seated on his Father's Throne;
- 8 Scarce on Earth a Thought bestow,  
Dead to all we leave below,  
Heav'n our Aim, and lov'd Abode,  
Hid our Life with CHRIST in GOD!
- 9 Hid; 'till CHRIST our Life appear,  
Glorious in his Members here:  
Join'd to Him, we then shall shine  
All Immortal, all Divine!
- 10 Hail the LORD of Earth and Heav'n!  
Praise to Thee by both be giv'n:  
Thee we greet Triumphant now;  
Hail the Refurrection Thou!
- 11 King of Glory, Soul of Bliss,  
Everlasting Life is This,  
Thee to know, thy Pow'r to prove,  
Thus to sing, and thus to love!

*Charles Wesley's 1739 Easter hymn from  
'Hymns and Sacred Poems'.*

*Jesus Christ is ris'n to-day. Hallelujah  
[Alleluia].*

*Our triumphal [triumphant] holyday  
[holy day]*

*Who did once upon the Cross  
Suffer to redeem our Loss.*

*Hymns of praises let us sing  
Unto Christ our heavenly King  
Who endur'd the Cross and Grave  
Sinners to redeem and save.*

*But the pain [pains] that he endured  
Our Salvation has [hath/have] procured  
Now above the Sky he's King  
Where the Angels ever sing.*

Over the years, the text wobbled a little and doxologies were added, typical being:

*Now be God the Father prais'd,  
With the Son from death uprais'd,  
And the Spirit, ever blest;  
One true God, by all confest.*

Perhaps the most outlandish example of the hymn dates to around 1800. In it, the adaptor reverted to the 1708 version, altered it somewhat, and added six additional stanzas of doggerel including:

*The holy martyrs early came,  
To weep o'er their Saviour's tomb;  
Two bright angels did appear,  
Who said Jesus is not here.*

*Where is he, O tell us where,  
His bless'd residence declare;  
Jesus seek among the dead,  
Far from these dark regions fled.*

Various composers including John

Worgan (1724-90) and Handel were credited but Worgan was born too late and Handel was not resident in England when the tune was first published. (Worgan may well have made an arrangement.)

In the 1830 supplement to the *Methodist Hymn Book*, Wesley's hymn, by now down to six stanzas (1-5, 10) was printed alongside Handel's tune (called *Georgia*) from Judas Maccabaeus (See the *Conquering Hero Comes*) which took the slurring of notes to even greater heights. The first two lines of the first stanza would have been repeated at the end of each stanza. Swiss pastor Edmond Louis Budry's (Tr Richard Hoyle) Easter hymn 'Thine Be the Glory' magnificently resurrects this tune (now called *Maccabaeus*). In recent years, *Easter Hymn* has become the *de facto* tune for Wesley's hymn.

In the mid-19th century, the freer trend of hymn tunes began to be treated with some suspicion and in 1850 the Chendale Association for the Promotion of Church Music, after proclaiming that its object was to furnish tunes of a strictly ecclesiastical character, offered a prize of five guineas for a new setting of 'Jesus Christ is Risen Today'. The prize was won by W H Monk with his tune, also confusingly called *Easter Hymn*.

In 1858, Catherine Winkworth published 'Christ the Lord is Risen Again'. This was a translation of a German hymn '*Christus ist erstanden*' by Michael Weisse:

*Christ the Lord is risen again!  
Christ hath broken every chain!  
Hark! angelic voices cry,  
Singing evermore on high,  
Alleluia!*

In both the German and English versions, the Alleluia by context has to be at the conclusion of the stanza. Weisse's hymn was based upon earlier work though proving a common root or otherwise between these hymns is beyond my capabilities. What is evident however is the theme of the risen Christ being lauded with Alleluias.

The term 'Alleluia' or 'Hallelujah' predates Christianity and is from the Hebrew הַיְיָ לֵלֵלָה, which at its most literal means 'Praise Yah[weh]'. In Christian usage it is synonymous with 'Praise the Lord'. In the Western Church, 'Alleluias' were not said in Lent so perhaps it is not surprising to find the term used so enthusiastically at Easter, especially when Christians greet each other.

When *Hymns, Ancient and Modern* was published in 1861, the editors selected 'Jesus Christ is Risen Today' and it was set in the music edition to both *Easter Hymn (Monk)* and *Easter Hymn (Worgan [sic])*. Also printed was Winkworth's 'Christ the Lord in Risen Again', tune *Wirtemberg* (adapted by Monk, the Musical Editor).

*H, A & M* was wrong to credit Worgan as the composer of the original *Easter Hymn*. The anonymous composer received his or her revenge because Monk's competition winning tune

was rarely ever reprinted. *The English Hymnal* (1906), alongside 'Jesus Christ is Risen Today' printed two versions of *Easter Hymn*, the *de facto* version and an earlier version as it appeared in *Lyra Davidica*.

The *EH* also printed Winkworth's 'Christ the Lord is Risen Again' to the tune *Orientis Partibus*, an old French melody, consigning *Wirtemberg* to the Appendix. It also printed Wesley's hymn but to avoid confusion with the original, it simply dropped the first stanza creating the hymn 'Love's Redeeming Work is Done'. The tune chosen was *Savannah* which was quite fitting as it first appeared in a Wesley tune book of 1742. (Both Wesleys had been in Savannah a few years previously.) Most subsequent Anglican hymnals have printed both 'Jesus Christ is Risen Today', and 'Love's Redeeming Work is Done' as well as 'Christ the Lord is Risen Again'.

When introduced, 'Jesus Christ is Risen Today' became known as 'The Easter Hymn'. The term is not often used today because there are so many Easter hymns. Notwithstanding, what one would define as **the** Easter Hymn rather depends upon one's denomination. On Easter morning, to the same tune with Alleluias, Methodists and others will sing Wesley's 'Christ the Lord is Risen Today', whilst Anglicans and yet others will launch into 'Jesus Christ is Risen Today'. Though different, both hymns are inextricably linked by their history, the similar first lines, their use, and that great tune.

# **FRIENDS OF ST. TUDNO'S CHURCH SPRING FAIR**

Saturday 16 April, 10.00 am – 2.00 pm  
At Holy Trinity Church

Refreshments, raffle, stalls including  
books and handicraft materials

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

In aid of re-roofing St. Tudno's Church

## **Coffee Time**

**Cryptics** (*thanks and courtesy Barbara Cartwright*).

All begin found out of doors. Solution next month.

1. Young birds, sent off with learner, sing badly. (9)
2. Realise Tory's leader has hair piece. (4)
3. I came all prepared to find a scrub. (8)
4. Colour seen in the shrubberies. (5)
5. This bush is not deciduous, nor odd shorned variety. (13)
6. - for an athletic vegetarian. (6,4)
7. Bird of prey biting head off dog. (5)
8. Wood found in pelmet. (3)
9. Flowers I put before precious metal in a world remote from ours. (9)
10. Flyers home in north eastern thoroughfare. (4)

Results for last month:

1. Eggshell
2. Entity
3. Ember
4. Extra
5. End
6. Editor
7. Enrol
8. Erased
9. Enid
10. Ennui