

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

May 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)

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:

llandudnoparish@btinternet.com

Copy may be on disk, printed or handwritten.

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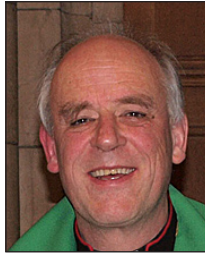
We are able to welcome guests for small functions.

The hotel is situated between Llandudno's two shores with views of the Great Orme. It is five to ten minutes' level walking to the shops, beaches and both promenades, and is close to many of the town's amenities.

The hotel has full central heating, a residential licence and a full fire certificate.

From the Rectory

Within a few days of the publication of this magazine the General Election of 2010 will be upon us. As I write, it promises to be the most closely fought election for many years with lots of talk of a 'hung' or 'balanced' parliament which makes things quite unpredictable. Now it is most definitely not my business as your parish priest to advise you how to vote, but it is my duty to lay before you some core Christian values which might be of value to you as you prepare for May 6th.



It may well be that you have already decided who will be getting your vote. Perhaps you are a paid-up member or a committed supporter of one of the political parties convinced of that party's philosophy and programme. It may be that you have decided to vote in a particular way this time because you feel one or other of the parties has the right policies or competence to deal with the difficult situation we are in as a nation at the moment.

You may feel it is time for change, or maybe that what we need is continuity. On the other hand you may be a 'floating' voter, confused by the claims and counter-claims of the election campaign and not sure who should get your support. You may be sick and tired with politics, particularly after the expenses

scandals of recent months and be tempted to register your contempt by not voting at all. Whether you are settled in your convictions or aren't sure what to do please do take time to reflect on your choice from the perspective of the Christian faith.

As Christians with concern for the well being of society and for individuals I believe that we have a duty to be involved and to vote despite the understandable cynicism that we might be justified in feeling. The right to vote was hard won by our forebears and just think for a moment what the alternative to democracy might be — a dictatorship or a one party state — in which we would have little or no say at all in how we were governed. Yes, there have been many corrupt politicians, but there is corruption and wrong doing in every part of society.

So what might be some of the values from our Christian tradition which we might reflect upon as we approach polling day? I begin in the book of Genesis where in chapter 1 we read that humanity has been created in the 'image and likeness of God.' (Gen.1:26) This has tremendous implications for the way in which each human being is to be valued and treated as members of our society. It means that **every** human

person has dignity and is to be given respect and love and is enabled, as far as is practically possible, to achieve their full potential in life as one who bears God's image. So we need to examine the philosophy and the proposals of each political party to see how they would indeed enhance the dignity and well being of every member of society in these ways.

Secondly, we can turn to many places in the Old Testament, in particular to the Pentateuch (the books of the Law) and the books of the prophets, to see that the notion of justice and fairness for every member of society is central to our Judeo-Christian tradition. In both the Law and the Prophets there is a particular concern for the poor and the weak and a demand that those in authority act with consideration for them. There is also a concern for justice and fair play in the way that society is ordered as well as a demand for personal righteousness from the individual members of that society.

Moving to the New Testament, Our Lord himself was similarly concerned with justice for the poor and he spent much of his time with the outcasts of society. And remember Mary's Song, the 'Magnificat' which speaks of God casting down the mighty from their thrones and lifting up the lowly, filling the hungry with good things and sending the rich away empty. How do the political manifestos measure up to all this?

My final point of reference is to our

understanding of God as the Holy Trinity, three persons in one God. In his book *The Orthodox Way* Bishop Kallistos Ware writes: *'Each social unit — the family, the school, the workshop, the parish, the Church universal (and in the context of the election we might add 'the nation') is to be made an ikon of the Trinity. Because we know that God is three in one, each of us is committed to living sacrificially in and for the other; each is committed irrevocably to a life of practical service, of active compassion. Our faith in the Trinity puts us under an obligation to struggle at every level, from the strictly personal to the highly organized against all forms of oppression, injustice and exploitation. In our combat for social righteousness and 'human rights' we are acting specifically in the name of the Holy Trinity'*

No political party manifesto can of course measure up to all this, but surely as Christians we are bound to look for the one which will be of most help as we seek to help our society grow, even if in very little ways, into the likeness of God's Kingdom. Happy polling day!

Fr John



News and Notices

Exploring Worship

He came and stood in the midst of them.

This was the theme for our April Exploring Worship service planned and led by Rev'd Jane Allen.

Happily members of TRYGS, our youth group, took part in this. Seniors Lewis, Joshua, Maisie, Ffion, Seren and Rebecca gave us two group readings from St. Luke's gospel telling of Jesus appearing to his disciples in the upper room and from St. John as he called them from the shore of the lake.

Millie, T J and Jasmine recited for us a poem written by Rev'd Jane, *Put Jesus at the centre.*

In scripture, prayer, hymns, poetry and meditation we recalled vividly Jesus in the midst of his disciples and exploring the meaning of the risen Lord at the centre of our own lives.

The congregation placed a closed circle of pebbles and the choir sang a blessing to end our worship.

Winter Warmers

This year it was November before we started our Winter Warmers sessions because three of us had the privilege of visiting The Holy Land during the last two weeks of October, we continued

every Wednesday, as usual, until Holy Week.

The total amount paid into the parish account was £4638.92, of this; £142.00 went to Christian Aid, £152.00 to USPG and £227.32 to Barnabas Aid, for a food aid programme to assist persecuted Christians.

The total amount of cash raised is very much less than last year. Week after week we noticed a decline in takings.

All of the homemade soup, cheese and bread for frugal lunches, are donated by our team, who also, week after week, supply soup, apple pie, bara-brith, chocolate cake, Victoria sponges and scones. The team add to the overall profits further by paying an agreed amount for their lunches.

A very big thank you to those parishioners who gave loyal support by providing raffle prizes, baking and being there, we would have loved to welcome more people from our parish, after all, a cup of fresh Fair-trade coffee is only 80p, much cheaper than most places in town.

Fortunately, raising money is not our primary aim; we pride ourselves on the fellowship, outreach and support which we offer to one another, and to our customers, a number of whom do not attend church regularly.



Members of the Winter Warmers team at their end-of-season party.

On the first Saturday of Christian Aid week, the team have planned a coffee morning, in July there will be a Strawberry Tea in aid of The Bible Society, and in September, we will have a coffee morning for Barnabas Aid, to continue that project. Please give us your support, the Church is, after all, much bigger than the parish of Llandudno!

Hope to see you all then.

On behalf of the Winter Warmers team.

Angela Pritchard

Apologies

I am sorry if some copy sent to the magazine has not been printed. Unfortunately, my e-mail address that was printed at the front of the magazine has not been forwarding messages to my usual mailbox.

If your submissions have not been printed, in this or any previous edition, please resend them to:

llandudnoparish@btinternet.com

Andy Leitch

Letter to the Editor

Dear Mr Andy Leitch

Just a note to thank you for the wonderful job you do on the Parish Magazine. I am unable to go to church now and having the magazine every month keeps me in touch with it. Fr John tells me your wife helps taking the pictures.

Rose Mason

Thank you Rose for your kind words and thank you for making me more aware that one of the major reasons why we publish this magazine is to enable our home-bound parishioners to keep in touch.



Eira Jones (right) presents past MU Provincial President Mary Salmon with a potted plant during a recent visit.



The pictures on these two pages were taken during the visit of the Chester branch of the Guild of St. Raphael to Llandudno on 15 April.





CHRISTIAN AID WEEK – A WAY WE CHANGE THE WORLD

Ever wondered why we do Christian Aid Week?
Here are seven good reasons why we're involved...

- 1 We are joining with more than **20,000 churches** in an unparalleled act of Christian witness to our communities – showing them we care about justice and poor people.
- 2 Christian Aid has a vision – an **end to poverty**. By being part of this week we're not only funding life-changing projects, we're helping tackle the root causes of poverty – helping to change the world for good.
- 3 The church has an **amazing heritage** of working for justice. Christian Aid Week has run every year since soon after the Second World War – demonstrating the church's faithfulness to helping the poor.
- 4 In these **difficult financial times**, the world's poorest people need our time, prayers and financial support more than ever. Christian Aid Week helps us give people the opportunity to be generous.
- 5 Around **300,000 volunteers** give their time to deliver envelopes door to door and put on events. We are part of this movement for change.
- 6 We get **money for nothing!** Every taxpayer who signs a Gift Aid declaration on an envelope is giving Christian Aid 28 per cent extra – making even more development work possible in the world's poorest countries.
- 7 Christian Aid has successfully campaigned on 'dropping the debt', carbon-declaration reform and trade justice. Christian Aid Week helps world-wide **structural change** to take place.



CHRISTIAN AID WEEK 9–15 May 2010

We believe that poverty is a scandal and that we can really do something about it.

To find out more about how you can get involved, just ask your Christian Aid Week representative or go to www.caweek.org

POVERTY – LET'S END IT

Calendar for May

Sun 2nd	The 5th Sunday of Easter
Tues 4th	10.00 am Julian Meditation Group at Stella Maris
Thurs 6th	10.00 am Guild of St Raphael Meeting
	11.00 am Eucharist with Ministry of Healing
Fri 7th	11.00 am Guild Service at Llanduno Hospital
Sat 8th	Christian Aid Coffee Morning

Sun 9th	The 6th Sunday of Easter (Rogation Sunday)
	Services as usual for the 2nd Sunday
	6.00 pm Christian Aid Service at Gloddaeth United Church
Tues 11th	10.30 am Carpet Fund Coffee Morning
Weds 12th	7.00 pm Archdeacon's Visitation in Conwy
Thurs 13th	Ascension Day
	11.00 am Eucharist
	7.00 pm Eucharist
Fri 14th	Matthias, Apostle
	11.00 am Eucharist
Sat 15th	10.00 am St. Tudno's Working Party



Sun 16th	The 7th Sunday of Easter
	Services as usual for 3rd Sunday
Sun 23rd	The Day of Pentecost
	Services as usual for the fourth Sunday.
Tues 25th`	7.00 pm Child Protection Training Evening
Sun 30th	Trinity Sunday
	Patronal Festival of our Parish Church
	Services at the usual times
Mon 31st	The Visitation of the Blessed Virgin Mary
	11.00 am Eucharist

Attendance Figures for March

March 1st	Eucharist for St David's Day	13
	Other weekday Eucharists to March 6th	27

March 7th	8.00 am	Holy Eucharist	19
Lent 3	10.30 am	Sung Eucharist	71
	5.00 pm	Evening Prayer	8
		Total of other weekday Eucharists	19
March 14th	8.00 am	Holy Eucharist	18
Lent 4	10.30 am	Family Worship	92
		Shortened Eucharist	16
	5.00 pm	Evening Prayer	12
	6.00 pm	Exploring Worship	22
		Total of other weekday Eucharists	26
March 21st	8.00 am	Holy Eucharist	15
Lent 5	10.30 am	Choral Eucharist	90
	5.00 pm	Evening Prayer	6
March 23rd		Holy Eucharist for Parish Fellowship	11
March 24th		Eucharist at Ysgol San Sior	c 40
		Total of other weekday Eucharists	27
March 28th	8.00 am	Holy Eucharist	19
Palm Sunday	10.30 am	Palm Procession and Sung Eucharist	90
	5.00 pm	Evening Prayer	6
Holy Week			
March 29th		Mothers' Union Quiet Afternoon	14
March 30th	10.15 am	Stations of the Cross	6
March 31st	7.30 pm	Stations of the Cross	c 20
		Informal Eucharist	19

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

March 14th: Ellie Seren Jones

March 21st: Ella Rose Carey

The Departed

March 5th: Margaret McDonald
Service in Holy Trinity followed by burial in the Great Orme
Cemetery

March 16th: Ethel Lowe aged 83
Cremation at Colwyn Bay

March 22nd: Irene Woodyatt aged 93
Service in Holy Trinity followed by Cremation at Colwyn Bay

March 26th: Joseph Alan Hughes aged 73
Service in Holy Trinity followed by burial in the Great Orme
Cemetery

Sidespersons

May 2nd	Annabel Jones Angela Pritchard William Maidlow Mary Rees	May 23rd	Judith Williams Angela Pritchard Marion Heald Joyce Crosby
May 9th	Dorothy Trent Doug Pritchard Wendy Campbell Stewart Adele Arrowsmith	May 30th	Annabel Jones Eileen Roberts Barbara Scott Eira Jones
May 16th	Pat Ridler Sandra Davies Stanley Whittaker Ray Millington		

CHRISTIAN AID WEEK

9–15 May 2010

Rosalind McLaughlin, a Christian Aid Week representative, travelled to Kenya with a group of other organisers and collectors. She saw the work of Christian Aid partner MNU in Kiambiu slum, and discovered what life is like in Matopeni, where it has yet to start work. This is her story...



'The first things we saw when we arrived in Matopeni were the results of the "flying toilets". There's not a single toilet here, so people go, put it in a bag, and throw it over the wall. And there is no official tap or clean running water. People have managed to reach the water pipes below the ground – but the water is really filthy and carries typhoid.

'A lady called Catherine Kithuku (pictured below) showed us around. It was incredible. We were led along a walkway that runs alongside the houses. It was constructed of planks that were half-broken, and directly underneath it ran the community's drainage system. Catherine said when it rains her family home floods with sewage right up to the level of the beds, soaking the mattresses.



Catherine Kithuku shows the broken walkway over her community's drainage

'WHEN IT RAINS HER FAMILY HOME FLOODS WITH SEWAGE'

'The dignity of the people here and the sense of community are very striking. It's about we, not me. Catherine has already formed a group that has organised rubbish collections and educated people about health and other issues. Catherine said she dreams of an environment fit for humans to live in. She said she believes in change.

If MNU works in Matopeni, I believe she will see it.

'By contrast, the people in Kiambiu are living something like a normal life. With the help of MNU, they have built five toilet and shower blocks and they've employed people from the local community to clean and maintain them. They've also got clean drinking water now.

'But I've also seen that if we're willing to do something, to make an effort, to put other people first, we can make others' lives a lot better. We don't even need a huge amount of money. Relatively small amounts bring massive, massive changes to many, many people.'

**'SMALL AMOUNTS
BRING MASSIVE
CHANGES TO MANY,
MANY PEOPLE.'**



Catherine Nyaata and her daughter Blessing collecting clean water from the sanitation block

£16 could buy the materials needed to build five metres of new drainage in Kenya, to prevent sewage flooding into streets and houses, protecting families from disease.

To find out more about how you can be part of these amazing changes, ask your Christian Aid Week representative or go to **www.caweek.org**

Together, we can bring an end to the scandal of poverty.

POVERTY—LET'S END IT

Rosalind McLaughlin photo: Christian Aid/Antoinette Powell

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Great Hymns — Rock of Ages

Having spent much of my early life in Somerset, I am well aware of the legend of how ‘Rock of Ages, Cleft for Me’ came to be written – how a young curate walking through Burrington Coombe found shelter from a thunderstorm in a cleft in the rock and was inspired to draft the hymn on a playing card he found there.

It is certainly one of those wonderfully inspirational stories but is there any truth to it? The year was around 1763. Pencils were not mass-produced until the 19th century so was the hymn really penned in a thunderstorm on a soggy playing card using a quill? The author, the Rev Augustus Toplady was no typical country curate but a fervent Calvinist who died young having had a very public spat with John Wesley.

Augustus Montague Toplady was born in Farnham in 1740. His father, Richard Toplady, thought to be from Ireland, was an officer in the Royal Marines who died, probably of fever in 1741 during the War of Jenkins’ Ear (1739-1742).

Augustus’ mother, Catherine, was the daughter of Richard Bate, who was the incumbent of Chilham. Catherine and her son moved from Farnham to Westminster. From 1750 to 1755, Augustus attended the Westminster School. He wrote in his diary on a Sunday in 1754 that he went to St. Martin’s Church and heard a sermon from Dr Pearce,

the Bishop of Bangor. He recorded, ‘The only good thing in it was when he said, “to conclude.”’ In 1755, Catherine and Augustus moved to Ireland, and Augustus was enrolled in Trinity College, Dublin.

In August 1756, Toplady attended a sermon in a barn in Co Wexford. It was preached by James Morris, a follower of John Wesley who had little education but was a passionate speaker. In stark contrast to his reaction to Dr Pearce’s sermon, Toplady was very moved and this was the beginning of his calling. Toplady initially followed Wesley in supporting Arminianism (named after the Dutch Reformed theologian Jacobus Arminius [1560–1609]), corresponding with Wesley who was 44 years his senior. In 1758, however, the 18-year-old Toplady read Thomas Manton’s 17th century sermon on John: 17 and Jerome Zanchius’ *Confession of the Christian Religion* (1562). These works convinced Toplady that Calvinism and not Arminianism, was the correct teaching.

Within the broader spectrum of the Protestant Church, Arminianism (which is broadly synonymous with Methodism) and Calvinism are closely related, the two systems sharing both history and many doctrines in common. Nonetheless, they are often viewed as rivals within evangelicalism because of their disagreement over details of the

doctrines of divine predestination and salvation. The rival camps were then entrenched within the established church and each camp claimed it was the true doctrine of the Church of England.

Following his graduation from Trinity College in 1760, Toplady and his mother returned to Westminster and two years later, Edward Wiles, the Bishop of Bath and Wells, ordained him as a deacon, appointing him as curate of Blagdon. Blagdon is located at the foot of the northern slopes of the Mendip Hills on the road between Bath and Weston.

Upon being ordained priest in 1764, Toplady returned to London briefly, and then served as curate of Farleigh Hungerford near Bath for a little over a year (1764–65). He then returned to stay with friends in London for 1765–66.

In May 1766, he became incumbent of Harpford and Venn Ottery, two villages in Devon. In 1768, however, he learned that he had been named to this incumbency because it had been purchased for him; seeing this as simony (when a sacrament is obtained by money), he chose to exchange the incumbency for the post of vicar of Broadhembury, another Devon village near Honiton.

In 1769, Toplady published his translation of Zanchius' *Confession of the Christian Religion* (1562). He entitled his translation *The Doctrine of Absolute Predestination Stated and Asserted*. This work drew a vehement response from John Wesley, thus initiating a protracted

pamphlet debate between Toplady and Wesley about whether the Church of England was historically Calvinist or Arminian. This debate peaked in 1774, when Toplady published his 700-page *The Historic Proof of the Doctrinal Calvinism of the Church of England*, a massive study which traced the doctrine of predestination. It contained a footnote identifying five basic propositions of the Calvinist faith, arguably the first appearance in print of the 'five points of Calvinism.'

Wesley took exception to the publication and in turn published an abridgment of that work adding his own comment that 'The sum of all is this: One in twenty (suppose) of mankind are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will; the reprobate will be damned, do what they can. Reader believe this, or be damned. Witness my hand.' Toplady viewed the abridgment and comments as a distortion of his views and was particularly enraged that the authorship of these additions was attributed to him.

Letters and pamphlets flew but eventually Wesley avoided direct correspondence with Toplady, famously stating in 1770, 'I do not fight with chimney-sweepers. He is too dirty a writer for me to meddle with. I should only foul my fingers. I read his title-page, and troubled myself no farther.'

Never enjoying robust health, Toplady was taken ill with 'consumption' and

was advised to move to the healthier air of London! He left Broadhembury in 1775 though retained the incumbency in his absence. His friends hired the French Calvinist Reformed Chapel in Orange Street, London on Sundays and Wednesdays for him to continue his ministry, the building being licensed by the Bishop of London. He became editor of the *Gospel Magazine* for a short period in 1775 and 1776 having written much for that magazine, including a number of hymns.

Toplady's health continued to deteriorate and, as he came near to death, his theological opponents broadcast a statement to the effect that he had recanted his Calvinistic beliefs. In 1778, just a few weeks before his death he made his avowal in the Orange Street chapel and, obviously dying, in no uncertain terms denied any recantation '...I do publicly and most solemnly aver, that I have not, nor ever had, any such intention or desire; and that I most sincerely hope, my last hours will be much better employed.' He published his full statement shortly before his death as *The Reverend Mr Toplady's Dying Avowal of his Religious Sentiments*. He died in August 1778 aged 38 years and was buried at Tottenham Court Road Chapel (Whitefield's Tabernacle). John Wesley survived him and died in 1791.

Toplady never married, though he did have relationships with two women. The first was Selina Hastings, Countess of Huntingdon, the founder of the Countess of Huntingdon's Connexion.

Toplady first met the Countess in 1763, and preached in her chapels several times in 1775 during his absence from Broadhembury. The second was Catherine Macaulay, whom he first met in 1773, and with whom he spent a large amount of time in the years 1773-77.

'Rock of Ages' is usually dated to 1763, when Toplady was the curate at Blagdon. Many references quote Sir William Henry Wills (son of the founder of the tobacco empire), in a letter republished in the *Times* in June, 1898. He said 'Toplady was one day overtaken by a thunderstorm in Burrington Coombe, on the edge of my property, Blagdon, a rocky glen running up into the heart of the Mendip range, and there, taking shelter between two massive piers of our native limestone rock, he penned the hymn.' Though the incident may contain some truth, the story of the playing card is regarded by researchers as a fable. There is evidence enough of Toplady's preoccupation with the Rock of Ages at the time. His final sermon at Blagdon contained: '... let not such say, "How shall I stand when he appears?" For such have a Foundation to stand upon, a Foundation that cannot fail, even Jesus, the Mediator and Surety of the covenant, Christ, The Rock of Ages.'

Toplady almost certainly borrowed some hints for his subsequent hymn from Dr Brevint's treatise on *The Christian Sacrament and Sacrifice*, prefixed to John and Charles Wesley's *Hymns on the Lord's Supper*, 1745. 'O

Rock of Israel, Rock of salvation, Rock struck and cleft for me, let those two streams of blood and water which once gushed out of Thy side bring down pardon and holiness into my soul; and let me thirst after them now, as if I stood upon the mountain whence sprung this water, and near the cleft of that rock, the wounds of my Lord, whence gushed this sacred blood.' Charles Wesley began one of his hymns on the Lord's Supper with 'Rock of Israel, cleft for me.'

In 1775, an article by Toplady in the *Gospel Magazine* read: 'Yet, if you fall, be humbled; but do not despair. Pray afresh to God, who is able to raise you up, and to set you on your feet again. Look to the blood of the covenant and say to the Lord, from the depth of your heart,

“Rock of Ages, cleft for me,
let me hide myself in thee!
Foul, I to the fountain fly:
wash me, Saviour, or I die.“

The above lines are from the first and third stanzas of the full text which was published the following year in the *Gospel Magazine* as a climax to an extraordinary article. The article dealt with the absolute impossibility of one's paying his indebtedness to God and was designed to oppose Wesley's doctrine of holiness. Just as England could never pay her national debt (sound familiar?), how could man through his own efforts ever satisfy the justice of God having committed, by the age of 80,

over two and a half thousand million (2,522,880,000 to be precise) sins? That works out at a sin per second if you ignore the extras for leap years!

He entitled the hymn 'A Living and Dying Prayer for the Holiest Believer in the World.'

Toplady immediately included the hymn in his '*Psalms and Hymns*' (1776). The

*Rock of ages, cleft for me,
Let me hide myself in thee!
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure;
Cleanse me from its guilt and pow'r!*

*Not the labours of my hands
Can fulfil thy law's demands:
Could my zeal no respite know,
Could my tears forever flow,
All for sin could not atone;
Thou must save, and thou alone.*

*Nothing in my hand I bring,
Simply to the cross I cling;
Naked, come to thee for dress;
Helpless look to thee for grace;
Foul, I to the fountain fly;
Wash me, Saviour, or I die!*

*Whilst [While] I draw this fleeting
breath,
When my eye-strings break in death,
When I soar to tracts [worlds] unknown,
See thee on thy judgment throne—
Rock of ages, cleft for me,
Let me hide myself in thee!*

Toplady's original 1776 text with his changes in Psalms & Hymns in stanza 4 in parenthesis.

only changes from the original were stanza 4 line 1 'whilst' becoming 'while' and stanza 4 line 3 'tracts' becoming 'worlds' and this must be recognised as Toplady's authorised text.

The 1794 edition edited by Walter Row changed stanza 3 line 2 'simply' to 'simple'. The hymn was reproduced in a small number of hymnals but it was not until 1810 when it started to take off. There were many minor changes of text including 'Rock of ages, shelter me' but the most important rearrangement and one which gained as great if not a greater hold upon the public mind than the original, was that made by Thomas Cotterill (1779-1823), and included in his *Selection of Psalms & Hymns*, 1815. See Cottrill's changes right.

A later edition of 1819 by Cotterill changed stanza 1 line 4 again to 'From Thy side, a healing flood'.

The hymn in the 1830 supplement to the *Wesleyan Hymn Book* was based upon Cotterill's text but restored both 'shoulds' in stanza 2 to 'could', stanza 2 line 3 'this' to 'these' and line 2 in the last stanza to 'When my eyes shall close in death'. Presumably all these changes had made the hymn conform with Wesleyan doctrine. (Toplady tinkered with the Wesleys' hymns to suit his own doctrine so he could not have complained.) The *Mitre Hymn Book* of 1836 made another major reworking of Cotterill's second stanza.

Hymns, Ancient and Modern (1860) was based upon Cotterill (1815) but

*Rock of ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood,
From Thy **wounded** side which flow'd,
[From thy side a healing flood,]
Be of sin the double cure;
Save from sin and make me pure.*

***Should** my tears for ever flow,
Should my zeal no languor know,
This for sin could not atone;
Thou must save, and Thou alone;
In my hand no price I bring,
Simply to **Thy** cross I cling.*

*While I draw this fleeting breath,
When **mine eye lids close** in death,
When I soar to worlds unknown,
And behold thee on thy throne;
Rock of ages, cleft for me,
Let me hide myself in Thee!*

Cotterill's 1815 alteration with his 1819 amendment in parenthesis.

changed 'sin' (s1:6) to 'wrath' and 'soar' (s3:6) to 'rise'. It reworked the second stanza as:

*Nothing in my hand I bring,
Simply to Thy cross I cling;
Could my tears forever flow,
Could my zeal no languor know,
All for sin could not atone;
Thou must save, and Thou alone.*

By now, the variants of the original four-stanza hymn and Cottrill's three-stanza hymn had become numerous. This led to a vigorous protest by Sir Roundell Palmer (Lord Selborne) at the Leeds Church Congress in 1866 about the plethora of altered texts in hymnals.

Since then, most new hymnals have been close to Toplady's text though stanza 4 line 2 (eye-strings break) is invariably altered. Eye-strings are the muscles that move the eye and were thought to break at death.

The hymn being incredibly popular attracted the attention of numerous composers including Sullivan and Dykes. Nevertheless, only two tunes have ever become really associated with the hymn.

Toplady, the tune popular in the United States, was composed for this text in 1830 by Thomas Hastings. It was first published in the 1832 collection *Spiritual Songs for Social Worship* set to Cotterill's 1815 text, slightly altered.

Thomas Hastings (1784-1872) was born to Dr Seth and Eunice Hastings in Washington, Connecticut. He was a 3rd great-grandson of Thomas Hastings who came from East Anglia to the Massachusetts Bay Colony in 1634.

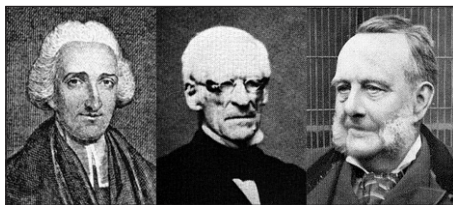
Hastings moved to Clinton, New York, as a youth. In that region he began his career as a singing teacher, being himself largely a self-taught musician. Hastings compiled the hymn book *Spiritual Songs* with Lowell Mason in 1831. He then moved to New York City where he served as a choir master for 40 years, from 1832 to 1872. Hastings was a prolific composer, writing some 1000 hymn tunes.

In the United Kingdom, people are familiar with Hastings' tune as it is

such a common cliché in the 'Boot Hill' Cemetery scene of many a western film – perhaps too sentimental for our tastes. Without sentimentality, the tune popular in the United Kingdom, *Readhead 76*, is named after its composer, Richard Readhead (1820-1901). He published it as number 76 in his influential *Church Hymn Tunes, Ancient and Modern* (1853) as a setting for this text. The tune is also known as *Petra* (the Jordanian city built in the rock).

Richard Redhead was a chorister at Magdalen College, Oxford. At the age of 19, he was invited to become organist at Margaret Chapel (later All Saints Church), London. Greatly influencing the musical tradition of the church, he remained in that position for 25 years as organist and an excellent trainer of the boys' choirs.

Redhead and the church's rector, Frederick Oakeley, were strongly committed to the Oxford Movement, which favoured the introduction of Roman elements into Anglican worship. Together they produced the first Anglican plainsong psalter, *Laudes Diurnae* (1843). Redhead spent the latter part of his career as organist at St. Mary Magdalene Church in Paddington (1864-1894).



Augustus Toplady, Thomas Hastings, Richard Redhead.