

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

May 2011

Services

Holy Trinity Church, Mostyn Street

Sundays

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

Weekdays

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

oOo

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

St. Tudno's Church, Great Orme

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

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



Plwyf Llandudno
Parish of Llandudno

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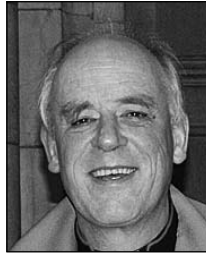
The deadline for copy for any edition is the 7th of the previous month. Please leave copy in box near pulpit in Holy Trinity Church or e-mail:

editor@llandudno-parish.org.uk

Copy may be on disk, printed or handwritten.

From the Rectory

On Sunday 15th of May, our Bishop will be visiting us to administer the rite of Confirmation. I will say something about Confirmation in a moment, but I want to begin by reflecting on the importance of the Bishop's visit to us as an event in its own right.



sovereigns feared their own power might be threatened if power in the church was in the hands of ordinary clergy and laity – ‘*no Bishop, no King*’ was a favourite catchphrase). But there were also profound theological reasons too.

As members of the Church in Wales we belong to an ‘episcopal’ church – that is a church with Bishops as its chief ministers. Unlike many protestant churches, the Anglican Church retained the ancient three fold ministry of Bishops, Priests and Deacons when it split from the Roman obedience in the sixteenth century. No doubt the reasons for doing this were partly political (English

Anglican theologians, whilst championing the Reformation in many respects, have also cherished the continuity of our church with what went before the split with Rome, seeing the Church of England (which of course also covered Wales until disestablishment in 1920) as the true inheritor of the ancient church first established in Britain in ancient times. They have also stressed the continuity of our church with that

**christian
aid
week**

**Sunday 15th May to
Saturday 21st May**

As usual, we will be glad of any volunteers to help us. We also need volunteers to sit on our local committee. If you would like to volunteer, please contact Eira Jones.

Events:

Christian Aid Joint Churches and Chapel service at Seilo on Sunday 15 May at 3.00 pm. Parchedig Dafydd Roberts preaching.

Coffee Morning and refreshments on Thursday 19 May in the Church Hall.

Also dates to note:

Coffee Morning, Thursday 21 June from 10.00 am.

Summer Market. Thursday 18 August from 10.00 am.

of the Apostles of the Lord and the Fathers and Theologians of the undivided church of the early centuries. The three-fold ministry of Bishops, Priests and Deacons was seen as an important part of this continuity and the 'apostolic succession' of Bishops down the centuries as one important guarantor of our churches' claim to be a part of the One, Holy, Catholic and Apostolic Church.

So when we welcome our Bishop to our parish – we are not simply welcoming a nice man who has been appointed to look after us but our 'father-in God', a man who by his ministry represents the wider church to us, not just our own diocese but the church universal, the church catholic. He represents the continuity of the church through the ages from the time of the Apostles and he is the chief minister of Word and Sacrament in his diocese, the guarantor of the validity of the sacraments of our church. In the most profound sense, our Bishop represents the very presence of Christ himself, our great high priest, in all his love and care for his people.

So it is that when Bishop Andrew visits us to celebrate the Eucharist, to preach, and to meet us on a pastoral basis it is always an important occasion. The church universal comes to Llandudno! But Bishop Andy is also coming for a specific reason – to celebrate the sacrament of Confirmation.

This year we have four candidates for Confirmation, two junior, Ben and

Luke and two adults David and Geoff. Please pray for them. In Confirmation, traditionally one of the seven sacraments of the church, the candidates firstly 'confirm' their commitment to Christ and their willingness to live a life of Christian service. Then, through the sacramental sign of the laying on of hands by the Bishop, they are 'confirmed' i.e. strengthened by God to fulfil this important ministry. The Spirit of God, already present in their hearts through baptism, is stirred up to enable them to be faithful to Christ, hopefully for the rest of their lives.

In our church it has always been the Bishop who has administered this sacrament. This emphasises that the candidates are members not just of the local church to which they belong but rather of the universal church. And if you believe in the apostolic succession of bishops as I do, then the Bishop's touch is both from a spiritual and a physical point of view the touch of Christ himself. Our Lord touched his apostles, they in turn laid hands on those who followed them, and that touch has come down to us through the succession of Bishops over the centuries.

Please pray for Bishop Andy, he has a difficult and demanding ministry, and do come to welcome him on May 15th, as well, of course, to support our Confirmation candidates as they begin a new chapter in their Christian lives.

Fr John

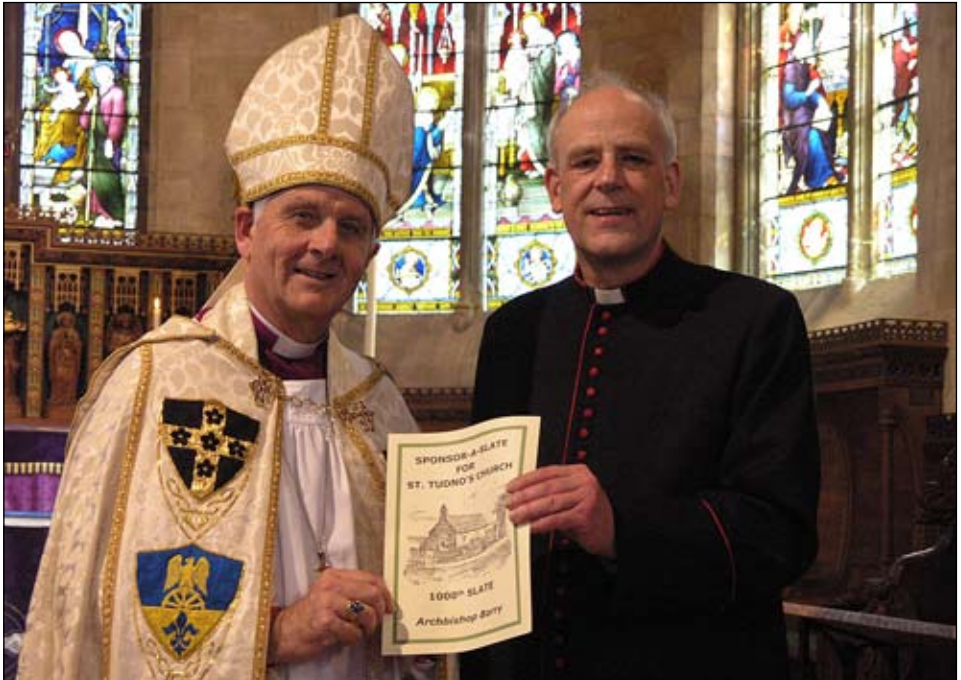
News and Notices

Archbishop Sponsors 1000th Slate for St. Tudno's

The Archbishop of Wales, Dr. Barry Morgan, has just sponsored the 1000th slate for the roof of St. Tudno's Church and the photo shows the Archbishop receiving a special Sponsor-a-Slate certificate from the Rector following presentations of the Archbishop of Wales' Awards for Church Music. The Sponsor-a-Slate appeal was launched by the Friends of St. Tudno's Church in September 2009, with the aim of finding sponsors for each of the 1000 new slates which will be required when the

roof is replaced. The appeal reached the halfway point in June 2010, when Bishop Andrew sponsored the 500th slate and the three quarters mark in September 2010, when Mr. Guto Bebb MP sponsored the 750th slate.

When the roof is replaced each of the slates will have the sponsor's name engraved on it, while a book of names and messages will be kept in the parish archive as a more accessible record of sponsors. Archbishop Barry's message for the book is: 'I have very fond memories of preaching at St. Tudno's when Elwyn Roberts was the incumbent and I



Archbishop Barry and Father John. More photos of the visit are on page 17.

was university chaplain. I have loved the place since those days.' If you have not yet sponsored a slate but would like to do so, it is still possible to do this but 'your' slate may be a re-used one from the roof, rather than a new one.

Including Gift Aid, Sponsor-a-Slate will have raised £14,700 towards the roof appeal but thousands of pounds are still needed before the work can begin and the Friends of St. Tudno's Church are continuing to help the parish raise the necessary funds, while the parish is also applying for grants.

St Tudno's News

As part of the continuing fundraising for St. Tudno's roof, the Friends of St. Tudno's held a fair at Holy Trinity Church on Saturday 16 April. Good weather once again allowed some of the stalls to be held outside and a performance by Llandudno Town Band got the fair off to a good start and drew in the crowds. We were pleased to be able to use the parish's new gazebo and although it took about an hour to erect it the



The gazebo in use.

instructions were quite clear and the time should reduce as people become more used to it. The fair raised £660, so many thanks to all the helpers, supporters and the Band.



'That goes there' – assembling poles for the gazebo.



There he goes! A soft toy enjoys a bungee jump.

The spring working party at St. Tudno's will be on Saturday 14 May at 10.00 am. In addition to setting out the benches, we will be tidying the churchyard, wobbling the tombstones and cleaning the church. Jobs for all – refreshments provided! If you are coming to the working party, you are also invited to join in Morning Prayer at St. Tudno's at 9.00 am.

The first open air service of the sea-

son will be on Sunday 29 May at 11.00 am and, as last season, a taxi will run between Holy Trinity and St. Tudno's, leaving Holy Trinity at 10.30 am. This year St. Tudno's Day, 5 June, will be on a Sunday and there will be an open air Parish Eucharist at St. Tudno's at 10.30 am on that day. There will be more details in the next magazine.

A service of light and shadows for Holy Week

On the Wednesday in Holy Week we welcomed our neighbours from Rhoscystennin Parish to St. Tudno's for a service led by Revd Peter Walker of Rhoscystennin. The service began in the unlit church while light from the Pascal candle was passed from person to person as Let all mortal flesh keep silence was sung unaccompanied. The church lights were then put on for the rest of the service of light, which dates from the fourth century and is associated with the lighting of lamps and with Psalm 141, which was said during the service.

The service of shadows, Tenebrae, originates from monastic prayer in the 12th century and included a reading of the Passion of Jesus from St. John's gospel. During the reading the candles were gradually extinguished, the church lights were put out and finally the old Pascal candle was extinguished. The new Pascal candle would be lit at St. Tudno's during the Easter Vigil on Easter Sunday.

Peter Owen Jones

Peter Owen Jones, Anglican parish priest and BBC presenter of *Around the World in 80 Faiths*, *Extreme Pilgrim* and *How to Live a Simple Life*, visited Holy Trinity on 24 March. Peter talked about some of his experiences while making the television programmes and read extracts from his new book: *Letters from an Extreme Pilgrim*. The Letters were written during a period that Peter spent alone, living in a small hermit's cave in mountains above St. Anthony's Monastery in Egypt, in the east of the Sinai Desert. The time in the cave formed the basis for the programme *Extreme Pilgrim*, which Peter filmed himself, and the very moving and lyrical Letters were written to 'some of those who have made me what I am'.

Peter said that 'Many of the world religions began with men and women □ alone in caves, alone in deserts' and Fr. John replied that St. Tudno is suggested to have started his ministry here from a cave, Ogof Llech, on the Great Orme.

Peter showed some of the determination which was required to be an Ex-



Peter Owen Jones.

treme Pilgrim by arriving on crutches after breaking a bone in his leg while descending from Moel Siabod earlier in the day. After his talk, Peter took questions from the audience, talked with individuals and signed copies of his book. Proceeds were in aid of Peter's Indian charities and Holy Trinity Church.

Fr Derek & Marlene Simpson

I am writing with heartfelt thanks on behalf of Marlene and myself for your thoughts and prayers which were so important to us when I was unexpectedly taken seriously ill in Barbados. Your prayers meant a great deal to us at such a difficult time, especially being so far away from home.

As many of you know following a ten day stay in a Heart Clinic in Barbados I was transferred by Air Ambulance to a French University Teaching Hospital on the Island of Martinique and spent a week there, before returning home. A marathon 23 hour journey passing through four airports. We were ready for a cup of tea when we got home!

Marlene and I are so pleased to be home amongst friends. Thank you for your many get well cards, if we had a mantelpiece it would need extending!

I have begun the slow journey of recovery supported by your good wishes, thoughts and prayers.

Thanks again,

Fr Derek & Marlene

Winter Warmers News

On behalf of the Winter Warmers Team, I am pleased to share details of our activities since May 2010.

A total of £7157.22 has been banked into the Parish Account. From this, we made the following donations:

- Barnabas Fund: £764.82
- Christian Aid: £437.80
- Bible Society: £400.00

I would like to thank the team who have given so generously of their time and money. Week after week they bring homemade soup, cakes and often a joke or a tale to tell to give us all a good laugh.

A special thank you to the people who make cake and pies at home, but who are not able to work alongside us.

On a cold and snowy day in December, the team enjoyed a Christmas party in the Church Hall and an end of season lunch at Llandrillo College is planned for mid-May.

After ten years of working with Holy Trinity hospitality teams, I have decided to step down from leading Winter Warmers in the hope that someone younger may be encouraged to have a go. It has been a great privilege to work alongside such a dedicated and good natured team and to make new friends among our much valued customers, I will miss you all.

Angela

From: the Barnabas Trust

Greetings in the Name of our Lord Jesus.

We do appreciate the most generous gift of £146.29 from Llandudno Parochial Church Council to the Barnabas Fund to help Christians who are suffering for their faith. We are so glad that you share our concern for these needy brothers and sisters. Gifts made through the Barnabas Fund make a real difference to people who often have nobody else to help them.

Please thank the Lord with us for the release from prison of Said Musa, an Afghan believer who had been threatened with the death penalty for leaving Islam to follow Christ. Said had been in prison since May 2010, and been tortured and abused. Please pray for him now that

he can be reunited with his family in a safe country, where they can begin a new life together.

Pray also for other Afghan Christians currently in prison, including Shoab Assadullah who was arrested last October, after giving a New Testament to another Afghan. Pray that international pressure will persuade the Afghan authorities to change their attitude to converts from Islam and allow them full freedom to follow the faith of their choice without fear of harassment or death.

Thank you for the support for the Barnabas Fund.

Yours sincerely in His service,

Rosemary Sookhdeo

Calendar for May

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

Sun 1st

2nd Sunday of Easter

Services at usual times for the 1st Sunday (The feast of SS Philip & James will be transferred to a day in the following week – please see weekly bulletin for details).

Tues 3rd

10.00 am 'Julian' meditation group at Stella Maris

Sun 8th

3rd Sunday of Easter

Services at usual times for the 2nd Sunday
At the 10.30 am Choral Matins the Standard of the NW Coast Branch of the Air Crew Association will be laid up.

- Tues 10th 2.00 pm Cytûn AGM, Stella Maris Centre.
- Thurs 12th 10.00 am Guild of St. Raphael Meeting
11.00 am Eucharist with Ministry of Healing
7 30 pm Arllechwedd Deanery Conference
- Sat 14th **Matthias, Apostle**
10.00 am St. Tudno's Spring Working Party
11.00 am Yr Offeren
12.30 pm Wedding of David Gale & Cher James-Owen.
1.30 pm Confirmation Rehearsal
- Sun 15th Beginning of Christian Aid Week - See page 7
3rd Sunday of Easter**
10.30 am Sung Eucharist with Confirmation
Celebrant & Preacher: Bishop Andrew
All other services as usual for the 3rd Sunday
- Thurs 19th Governors' Meeting at Ysgol San Sior
- Sun 22nd 5th Sunday of Easter**
Services as usual for the 4th Sunday.
- Thurs 26th 7.30 pm PCC meeting
- Sun 29th 6th Sunday of Easter (Rogation Sunday)**
11.00 am First Sunday Service at St Tudno's
12.30 am Holy Baptism – at Holy Trinity
All other services as usual for the 5th Sunday.

And coming up in June.....

Ascension Day – Thursday 2nd June

There will be celebrations of the Eucharist at 11.00 am & 7.30 pm in Holy Trinity.

St. Tudno's Eve – Saturday 4th June

We will begin the celebration of our founder and patron with a Pilgrim Walk from Holy Trinity to St. Tudno's, starting at 4.00 pm and calling at St. Tudno's Well for a service of Blessing. The event will end with a short service at St. Tudno's.

St. Tudno's Day – Sunday 5th June

On St. Tudno's Day itself, we are planning to move the main service of the parish to St. Tudno's. There will be a Parish Eucharist there (hopefully open-air) at 10.30 am and there will be no 10.30 am service at Holy Trinity. Special arrangements will be made to get everyone up to St. Tudno's, please look out for special announcements about these nearer the time.

Sidespersons

May 1st	Pat Ridler Mary Rees Stan Whittaker Joyce Crosby	May 22nd	Sandra Davies Angela Pritchard Terry Dewer Eira Jones
May 8th	William Maidlow Vernon Morris Wendy C Stewart Judith Williams	May 29th	Pat Ridler Doug Pritchard Marion Heald Ray Millington
May 15th	Dorothy Trent Ron Illidge Annabel Jones Adele Arrowsmith	June 5th	William Maidlow Mary Rees Wendy C Stewart Joyce Crosby

Palm Sunday Procession 17th April





Archbishop's Church Music Awards



The Archbishop's procession leaving the vestry (top) and approaching the chancel (below).



On April 9th, Holy Trinity Church hosted the Archbishop of Wales' Awards for Church Music. This was a great honour

for the church as this was the first time that the ceremony had been held outside of a cathedral. Since seating was

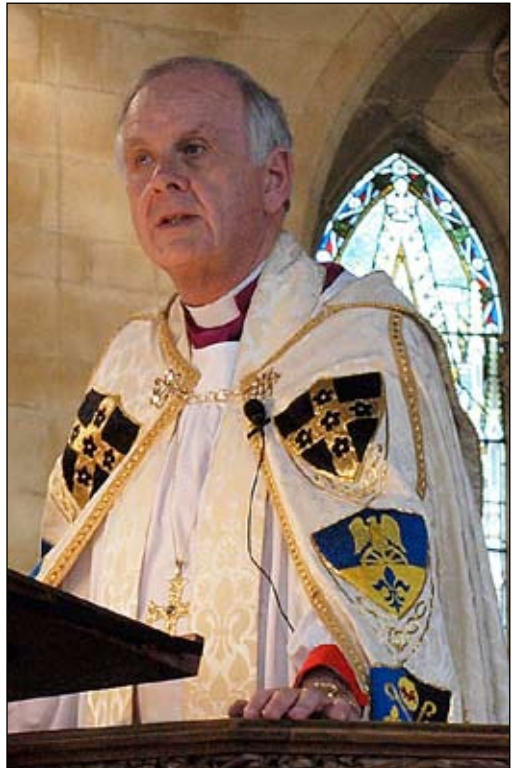


Father John welcomes all to Holy Trinity.

very limited, only a few parishioners were able to attend.

The awards were made during a Choral Evensong, set to Stanford in A with the Preces and Responses by William Smith.

The Preacher was the Most Reverend Dr Barry Morgan, Archbishop of Wales; the Officiant was our Rector, the Reverend Prebendary John Nice; the Director of Music was our organist, Norman Rimmer AWACM; the Organist was Graham Eccles, Acting Director of Music of Bangor Cathedral; and the choir was the Holy Trinity Choir, augmented by local singers. The Chairman of the Awards' Committee was the Very Reverend Dr Richard Fenwick, the Dean of Monmouth, and Bishop Elect of St Helena.



Archbishop Barry was the preacher.



Peter and Wendy La Trobe receiving Certificates of Merit.



The Very Reverend Dr Richard Fenwick (left) and Father John lead the Archbishop in the recessional procession.

The Archbishop's Award for Church Music was presented to John Griffith, organist at St. Mary and St. Nicholas, Beaumaris. Twenty-two organists and choristers were awarded the Archbishop's Certificate of Merit in Church

Music including seven choristers from Holy Trinity. The Rev Paul Bigmore, Jeanette Massocchi and Llywela Harris received an Honorary Archbishop's Award of Church Music.



Seven members of the Holy Trinity choir received the Archbishop's Certificate of Merit. Seen with Williams, Marlene Simpson, Norman Rimmer (organist and choirmaster), Gaynor Nice, Gaynor .



... the Archbishop are: (seated) Wendy La Trobe, (standing, left to right) Peter La Trobe, Paul Stythe-Jones and Ray Stythe-Jones.



The Archbishop with his Award and Certificate recipients.



Archbishop Barry with parishioners Margaret Sawyer and Gwen Davies.

Christian Aid Week 15–21 May 2011

Christian Aid / Tom Pilston

'I hope one day we will have a school on this land, clean water and latrines'



Eladio stands on the site on where his community hopes to build a school

For the people of Jinotega, Nicaragua, coffee isn't just a caffeine kick – it's a means of transforming the lives of entire communities. By getting involved in Christian Aid Week, you can help to make this transformation possible.

Five years ago, Eladio Simeón Pineda's community was a group of poor farm labourers. Then Christian Aid partner Soppexcca (pronounced so-pecks-ka) offered them credit to establish themselves as coffee farmers and supported them to work together as a cooperative. Eladio and the other members of the La Paz del Tuma cooperative now hope that together they will transform their own community.

Even though the coffee farmers of La Paz del Tuma have only been working with Soppexcca for a short time, their lives are already changing for the better. The credit which Soppexcca gave to Eladio and the other farmers has been vital in getting them started. The cooperative has a community fund that will be used to achieve the dreams which Eladio and his fellow farmers once thought were out of their reach.

- **£14** could buy enough coffee seeds to plant a 0.7 hectare plot of coffee and start one farmer on the path out of poverty.
- **£2,170** could pay for a processing plant, allowing farmers to process the coffee they have grown and then sell it for a better price.

'I hope one day we will have a school on this land, clean water and latrines,' says Eladio.

Eladio knows that transformation is possible. He is driven by the example of a nearby community, where Gustavo Adolfo Talavera and the members of the Los Alpes cooperative have been supported by Soppexcca for 12 years. In that time, they have successfully worked to establish a school and a health centre for their community.

The hopes of the people of La Paz del Tuma are hopes held for the whole community. Eladio works every day towards his dream of a purpose-built school, clean water and latrines for all the farming families of La Paz del Tuma.

Soppexcca's support for coffee cooperatives like La Paz del Tuma and Los Alpes allows communities to see a bigger picture, full of possibilities for the future.

You can be part of the story of transformation which is unfolding right now in Nicaragua.

By getting involved in Christian Aid Week in your own community, you can help to turn the hopes of communities all around the world into realities. You can be part of a movement which is transforming lives.

To find out how, visit **www.caweek.org** or talk to your local Christian Aid Week coordinator.

To give to Christian Aid Week, visit **www.caweek.org** or call **08080 006 006**.

Help people in poverty out of poverty

UK registered charity number 1105851 Company number 5171525 Scotland charity number SC039150 Northern Ireland charity number XR94639 Company number NI059154 Republic of Ireland charity number CHY 6998 Company number 426928 The Christian Aid name and logo are trademarks of Christian Aid; Poverty Over is a trademark of Christian Aid. © Christian Aid January 2011

Attendance Figures for March

March 1st to 5th		Weekday Eucharists	41
March 6th	8.00 am	Holy Eucharist	10
Sunday before Lent	10.30 am	Sung Eucharist	86
	5.00 pm	Evening Prayer	10
March 9th	9.00 am	Holy Eucharist with imposition of ashes	17
Ash Wednesday	11.00 am	Holy Eucharist with imposition of ashes	37
	7.30 pm	Holy Eucharist with imposition of ashes	10
		Other weekday Eucharists	19
March 12th	3.30 pm	Evening Prayer for North Wales Bellringers' Association	c25
March 13th	8.00 am	Holy Eucharist	17
Lent 1	10.30 am	Choral Matins	72
	11.45 am	Shortened Eucharist	19
	5.00 pm	Evening Prayer	5
	6.00 pm	Exploring Worship	40
March 15th	2.30 pm	Eucharist for Parish Fellowship	12 + 1
March 19th		Eucharist for Deanery Quiet Day at Stella Maris Centre	17
		Other weekday Eucharists	31
March 20th	8.00 am	Holy Eucharist	18
Lent 2	10.30 am	Sung Eucharist	78
	5.00 pm	Evening Prayer	5
		Other weekday Eucharists	37
27th March	8.00 am	Holy Eucharist	18
Lent 3	10.30 am	Sung Eucharist	86
	5.00 pm	Evening Prayer	5
		Other weekday Eucharists	14

PARISH REGISTER

Holy Baptism

March 27: Oliver Paul Anthony Robinson

Thrift

During May the Great Orme, Little Orme and other hills in this area will be bright with drifts of thrift (*Armeria maritima*) growing in the grassland, among rocks and on the sea cliffs. The plant is well adapted to a harsh, coastal, environment and can tolerate a high concentration of salt in soil.

Long roots provide good anchorage and allow the plant to reach water deeper in the soil, while the narrow, almost grass-like leaves limit the amount of water lost by the plant. In some areas thrift plants show tolerance of some of the 'heavy' metals in soil, which would be toxic to other plants, and thrift may therefore thrive around mine workings. Thrift can be tolerant of copper, zinc and lead and research on plants in an area of Coed y Brenin has shown that thrift can tolerate very high concentrations of copper in soil by storing the metal in carbohydrates in cell walls, particularly in the roots, and so preventing it from damaging the plant's cells.

One of the areas on the Great Orme where thrift can be seen in abundance is Bryniau Poethion near the copper mines. The removal of surface deposits of copper has left an area with circular depressions or 'ring-doughnut' shapes and while the copper ores have been removed there may still be copper in the soil, possibly explaining a paucity of



Bryniau Poethion.

other plants in areas where the thrift is thriving.

Each flowerhead of thrift comprises a mass of pale to bright pink five-petalled flowers, giving the plant one of its alternative names: sea pink. The photographs show a close up of one flowerhead where the individual flowers can be clearly seen, some bright pink flowers against a vivid blue sky and a area of plants flowering amongst sparse grass at Bryniau Poethion. Don't forget that if you use the internet you can see all the photographs in the magazine





in colour when it is published on the parish website.

Those who remember pre-decimal coins may recall that for a number of years a thrift plant featured on the reverse of the brass threepenny bit. This rather stylised version of a thrift plant appeared during the reign of George VI from 1937 – 1952 but was first designed for Edward VIII. The original design for the reverse, by Miss Frances Madge Kitchener (niece of military

hero Lord Kitchener), showed a much more natural thrift plant but this was considered too elaborate and the design was modified by Percy Metcalfe for production coins.

The brass ‘thrupenny’ bit was first minted in low numbers in preparation for Edward VIII’s reign and a few coins ‘escaped’ into circulation. These very rare coins are now worth rather a lot of money and anyone who had acquired and saved one of these would have benefitted considerably from their ‘thrift’!

Christine Jones

With thanks to Mark Collins for information on the coins.



Test Edward VIII 3d bit with original thrift design by Frances Madge Kitchener.



George VI 3d bit with modified thrift design by Percy Metcalfe.

Great Hymns – I heard the voice of Jesus

One of the favoured hymns in my middle-school chapel, the school's last bastion of *Hymns, Ancient and Modern*, was Horatius Bonar's 'I Heard the Voice of Jesus Say' sung to a striking tune, *Vox delecti* by JB Dykes, that switched mid-stanza between the minor and major modes. It was only some years later that I was aware of a vastly different tune called *Kingsfold*, fitted to the words by Ralph Vaughan Williams. JB Dykes was a major contributor of tunes to *H,A&M* and RVW was the musical editor of the *English Hymnal*. This hymn well demonstrates the differences between the two volumes.

Horatius Bonar (1808-1889) was a Scottish minister. The son of James Bonar, Solicitor of Excise for Scotland, he was born and educated in Edinburgh. He came from a long line of ministers who had served for many years in the Church of Scotland. One of eleven children, his brothers John James and Andrew Alexander were also ministers. He entered the Ministry of the Church of Scotland, being ordained in November 1837. He was put in charge of the newly-built North Parish Church at Kelso.

In 1843, the Church of Scotland split in protest against what was regarded by some as the state's encroachment on the spiritual independence of the Church; 450 of the 1200 ministers

broke away. Horatius Bonar and his entire congregation joined the new church which was more evangelical than the Church of Scotland. This was a period of religious revival and enormous sums were raised to build new churches and manses. Until the new Kelso North Free Church was opened in 1866, the breakaway parish relied upon temporary accommodation.

Horatius Bonar married Jane Catherine Lundie in 1843. It was around this time that he began to write hymns. The irony of the situation was that the Free Church maintained its Calvinistic principles and would not sing anything on the Sabbath that was not of divine origin. 'I Heard the Voice of Jesus Say' was first published in 1846 in his *Hymns Original & Selected*. Bonar was a great lover of children and understood that the singing of metrical Psalms was not a happy experience for them. Nevertheless, he would never have entertained the singing of hymns on the Sabbath until much later in his life.

*I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast."
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.*

*I heard the voice of Jesus say,
"Behold, I freely give
The living water; thirsty one,
Stoop down and drink, and live."
I came to Jesus, and I drank
Of that life-giving stream;
My thirst was quenched, my soul revived,
And now I live in Him.*

*I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till travelling days are done*

The three stanzas are split. The first half of each presents Jesus' invitation to our weary, thirsty and dark souls. These are based upon Matthew 11:28 (Come unto me, all ye that labour and are heavy laden, and I will give you rest); John 4:14 (But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life); and John 8:12 (Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life). In the second half of the stanza, the invitation is accepted and the soul thus satisfied.

The hymn was subsequently printed in the first of three volumes of Bonar's *Hymns of Faith of Hope* (1857). Quite what tune was used in these early

days is uncertain though a possible clue comes from the *Scottish Hymnal* (Church of Scotland) of 1870 which set the hymn to the Old 137th – from the *Geneva Psalter*. The revision of 1885 set the hymn to Dyke's *Vox delecti*. This suggests that the Old 137th may have been an early tune. This is entirely consistent with Scottish congregations being familiar with the tunes of metrical psalms.

Dyke's tune was first introduced in the supplement to the first edition of *H,A&M* in 1868 and was especially written for the words. The first half of each stanza (the invitation) is in the very sombre key of G minor whilst the second half (the response) is in a much brighter G major. It's a cunning theatrical trick which Dykes also utilised in *St. Andrew of Crete* ('Christian Dost Thou See Them') of the same date.

In the previous year, 1867, Bonar had been moved to Edinburgh to take over the Chalmers Memorial Church (named after his teacher at college, Dr. Thomas Chalmers). Horatius Bonar wrote over 600 hymns and many were starting to be reproduced in other countries. Theodore Cuyler, a leading Presbyterian minister in the USA recalled: 'The first time I ever saw Dr. Horatius Bonar was in May, 1872, when I was attending the Free Church General Assembly of Scotland as a delegate from the Presbyterian Church in the United States. I was glad to be introduced to him, for I was an enthusiastic admirer of his hymns. Although Horatius had

won his world-wide fame as a composer of hymns, he was, at that time, stoutly opposed to the use of anything but the old Scotch [sic] version of the Psalms in church worship. During my address to the Assembly I said: "We Presbyterians in America sing the good old psalms of David." At this point Dr. Bonar led in a round of applause, and then I continued: "We also sing the Gospel of Jesus Christ as versified by Watts, Wesley, Cowper, Toplady and your own Horatius Bonar." There was a burst of laughter, and then I rather mischievously added: "My own people have the privilege, not accorded to my brother's congregation, of singing his magnificent hymns." By this time the whole house came down in a perfect roar, and the confused blush on Bonar's face puzzled us – whether it was on account of the compliment, or on account of his own inconsistency. However, before his death he consented to have his own congregation sing his own hymns, although it is said that two pragmatical elders rose and strode indignantly down the aisle of the church.' (The hymnals of the Presbyterian Church in the USA of this period printed the tunes *Athens* and *Hillhurst* but within a few years had settled on *Vox delecti*.)

The adoption of *Vox delecti* as the usual tune to the words caused a change to the classification of the hymn. The funeral tone of the first half of each stanza was hardly suited to the voices of children so it was included in the 'mission' section of some hymn books.

Church Hymn with Tunes (SPCK 1881), possibly for reasons of copyright, printed two tunes: *Audite Audientes Me* (Hearken diligently to me) by Arthur Sullivan and *Vox Jesu* by Joseph Barnby (after Louis Spohr). Sullivan's tune not only changed key mid-stanza but went from unison into harmony. These alternative tunes made no inroads into Dyke's tune which, though theatrical and popular, was not universally liked.

At the beginning of the 20th century there was an increasing opinion that the Victorian period had produced a surfeit of poor hymns with over-sentimental tunes. The radical compilers of the *English Hymnal* (1906) were more than happy to include the words though the tune *Vox delecti* was not used. This was because the copyright was owned by H, A & M and unavailable. Undoubtedly Ralph Vaughan Williams welcomed the opportunity to source an alternative tune. He chose an English folk tune which he called *Kingsfold*.

The tune is a modal ballad and stems from antiquity. Though thought to be English, it turns up used in numerous folk songs in the English, Scottish (Gilderoy) and Irish (My Love Nell, Star of the County Down) traditions. *Kingsfold* was one of several folk tunes that RVW adapted for the *EH*.

The tune was first published in a book edited by Lucy Broadwood (1858-1925) and JA Fuller Maitland: *English Country Songs*, London: Leadenhall Press, 1893. The tune had been collected by

AJ Hipkins Esq in Westminster. Hipkins knew no words for the tune but had known it for many years as *Lazarus*. This had been corroborated in 1892 by an old woman who lived in Westminster. The coeditors thought it highly probable that this was a tune that was once used with the ballad 'Dives and Lazarus' (based upon Luke 19) and printed the tune alongside the lyric. They called the tune *Middlesex*.

As it fell out upon one day,
 Rich Diversus he made a feast;
 And he invited all his friends,
 And gentry of the best.
 And it fell out upon one day,
 Poor Lazarus he was so poor,
 He came and laid him down and down,
 Ev'n down at Diversus' door.

RVW would have been aware of this ballad in *English Country Songs*. He

Lazarus. [MIDDLESEX.
J. A. F. M.
p
I. As

it fell out up - on one day, Rich Di - ver - us he made a

KINGSFOLD. (D. C. M.) From an English Traditional Melody.
In moderate time $\text{♩} = 80$.

The first publication of the tune in 1893 (top) and how it appeared as Kingsfold in the English Hymnal in 1906 (lower).

Coffee Time

Cryptics (thanks and courtesy Barbara Cartwright).

All answers begin with 'F'.

1. Left tray, smeared with soft soap (8)
2. Remedial treatment if dirt's a problem. (5,3)
3. Painting strange forces (6)
4. Free five give extreme excitement. (5)
5. Wrinkles found in skin or earth. (7)
6. Run about in visages, for heating purposes. (8)
7. Was conscious of material. (4)
8. Reportedly just out of the medals, then ok to be direct. (10)
9. Where road divides in favour of king. (4)
10. Tormenting or freeing outsider. (9)

Results for last month:

1. Nestlings.
2. Twig.
3. Camellia.
4. Lilac.
5. Rhododendrons.
6. Runner bean.
7. Eagle.
8. Elm.
9. Marigolds
10. Nest



**Palm Sunday
Procession
More photos inside**