

LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

July 2010

Services

Holy Trinity Church, Mostyn Street

Sundays

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

Weekdays

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

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

St. Tudno's Church, Great Orme

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

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



Plwyf Llandudno
Parish of Llandudno

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Registered Charity 1131171
www.llandudno-parish.org.uk

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

editor@llandudno-parish.org.uk

Copy may be on disk, printed or handwritten.

From the Rectory

I am writing this month to draw your attention to our 10.30 service at Holy Trinity on Sunday July 11th. On that day we will be welcoming the new Mayor of Llandudno, Mrs Ann Yates, for her 'Mayor's Sunday' Service and we will also be observing 'Sea Sunday'.



In this secular age it is really heartening to me that a mayor on entering her year of office wishes to come to church to receive God's blessing on her work and on that of the whole Town Council. At the beginning of the service she will say:

'We have come to ask the help of God and the guidance of His Spirit in the discharge of our office of Mayor and the Councillors of this Town, that therein we may faithfully serve him and our fellow citizens'.

By coming to seek God's guidance and strength and by acknowledging that by fulfilling her duties she will be serving God, as well as the people of the town, I believe our new Mayor is getting her priorities right. Every time she wears her chain of office she can see on the Llandudno coat of arms an image of St Tudno's Church – a reminder to her, to the Councillors, and to the people of the town that the Christian faith has been important here almost 1500 years and how important it remains today. The spiritual dimension in the life of

this town is vital to the true well being of its people.

Also the 11th we shall be keeping 'Sea Sunday' – a day to reflect on how much we depend on the work of seafarers to maintain our way of life. As the father of a merchant navy officer I am well aware of the

contribution they make to our lives. We depend on them to bring us much of the food we eat, most of the oil we use and so much more. They take our exports to places all over the world. They carry us across the sea in safety if we go on a cruise or take a ferry. Many of them face dangers on a daily basis, from bad weather, sometimes from ill maintained vessels and bad employers, and many face the very real threat of piracy. Seafarers are often away from home and family from long periods and can feel very isolated and lonely.

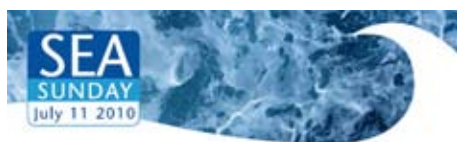
'Sea Sunday' was instituted by a number of charities representing different Christian traditions – among them, of course, our Anglican 'Mission to Seafar-



The Mayor of Llandudno, Mrs Ann Yates,

ers'. This organization cares for seafarers of many nationalities and creeds in centres at ports all over the world and you can read more about their work in an article in this edition of our magazine. Envelopes for your donation to this important charity which serves seafarers in the name of Christ will be available on 'Sea Sunday'.

Fr John



When a serious fire broke out on a cargo vessel in the port of Antwerp The Mission to Seafarers was on hand to arrange emergency accommodation and support for the sixteen-strong Syrian crew.

The 1974-built City of Berytus was in port unloading its cargo when, in the middle of the night, a fire broke out. The men on board immediately had to evacuate the vessel whilst the port authorities attempted to contain the blaze. The fire was so severe that it was left to burn for three days in a controlled fire, meaning the ship was only suitable for scrap.

"Because of the seriousness of the fire the crew left the vessel with only the clothes they were wearing," John says. "I took them to the Antwerp Seafarers' Centre where a store of second-hand clothing is kept and each of the

crew members got kitted out in clean clothes. We also provided them with a Mission to Seafarers' telephone card so that each man could reassure his family at home that he was safe. Fortunately, none of the crew was injured in the fire."

Whilst some of the crew went back to the ship to see if they could salvage some personal documents, Mr Attenborough took the rest of the crew to a local laundrette to wash their smoky clothes and then to a nearby supermarket where the Mission purchased items such as toiletries for the men.

"All of the crew were very grateful for the help the Mission in Antwerp was able to provide," said John. "It was clearly a horrifying ordeal for the men to endure, but we have been able to support them emotionally and physically through it.

"Many of the crew were concerned that they would not receive their wages or compensation for the loss of personal items and asked me to speak with the local branch of the International Transport Workers Federation. This I did and I was pleased to report back



that they would be paid what was due to them and be repatriated home.”

The Secretary General of The Mission to Seafarers, the Revd Tom Heffer, praised the work of the local Antwerp centre and commented that, whilst accidents at work happen, it is even more acute for seafarers.

“I am full of admiration for the efforts that John Attenborough and his team have gone to in supporting the crew

of the City of Berytus. The work of the society is often quietly performed, but when emergencies happen, our chaplains are ready to step up and meet the need as required. Seafarers do not carry many personal belongings with them and so those items that have been lost in this fire will cause anxiety and heartache.”

The Mission to Seafarers kept daily contact with the crew of the vessel until they were able to be flown home.

News and Notices

St. Tudno's Day

Celebrations of St. Tudno's Day on Saturday 5 June began with a Pilgrimage walk from Holy Trinity to St. Tudno's. After a short act of worship in Holy Trinity, we walked along the prom and climbed up to the camera obscura,

where we paused for reflection and prayers while overlooking the town. We continued up past the ski slope and had our second break looking out over the sea and towards St. Tudno's. At each break in the walk we said one of the Psalms of Ascent and at this point, as we'd done most of the ascending, we



The 'Happy band of pilgrims'. See also the cover photograph.



At St. Tudno's well.

ate our packed lunches while enjoying the glorious weather, beautiful view and fascinating wildlife around us.

After passing Pink Farm we walked down through one of the farm fields and back up the hill to St. Tudno's Well, which we visited by kind permission of the landowners. As the crow flies, it's not far from the well to St. Tudno's but it's a fair walk to reach the well from the footpath. Despite a period of very dry weather there was still water at the well but we didn't see the tadpoles this year, though they may have been hiding in the vegetation. The act of worship at the well included blessing the water, being marked with a cross of the water and having some poured over our hands. We then retraced our steps to the footpath and completed our Pilgrimage with prayers in St. Tudno's.

Stephanie, Barbara C and Peggy has been busy preparing the church for the St. Tudno's Day Eucharist, and the following refreshments, and we were joined at the service by the Mayor of Llandudno, Cllr Mrs Anne Yates, and the President of Cytûn, Revd Neil Kirkham.

We had discovered at the beginning of the week that road closures for the Three Castles Classic Welsh Trial for classic cars included the road past St. Tudno's but we had been able to negotiate access to the church for our service. In addition to the walkers, some of our parishioners and visitors did manage to reach the church, so there were nearly 30 of us at the service.

The drivers couldn't leave St. Tudno's before 5.00 pm but watching the car rally from the churchyard while enjoying tea and cakes made an interesting end to the day. The cars, all made before 1984, had driven around Marine Drive (in the opposite direction to the normal flow of traffic) and then did a hill start trial on the road up to the Half-Way Station. The cars started up the hairpin bends at one minute intervals, had to stop for a check just before St. Tudno's and then restart for the rest of the hill climb (this checkpoint replaced a planned chicane just outside the church, which would have required the parking area). The churchyard wall gave a 'grandstand view' of this part of the trial!

Christine Jones



Watching the car rally.

Celebrating the Country Park

On Sunday 6 June the Great Orme Country Park celebrated its 30th anniversary. We asked the Country Park Wardens if they would like to have a special service at St. Tudno's to celebrate this and it was agreed that this would be the morning open air service. Some of the Country Park staff were involved in an official ceremony at the summit but they were represented by one of the assistant wardens, Chris, while the Country Park Warden, Sally Pidcock, had provided us with some information which we used for reference and an introduction, as follows.

The Great Orme has been recognised as a visitor attraction since the early nineteenth century and as an important site for the study of natural history - visiting naturalists have included Charles Darwin as a young man. The Great Orme was first designated as a Site of Special Scientific Interest (SSSI) in 1957 and as a Country Park in 1980. The Great Orme is a special location for rare plants, birds and butterflies but the SSSI status recognises the importance of the geology in addition to the habitats, while much of the headland is also scheduled as a Special Area of Conservation and a Heritage Coast. The Great Orme has long been a site of human habitation and has eight Scheduled Ancient Monuments and more than 400 other notable archaeological sites. It is estimated that each year between 600,000 and 700,000 people visit the Great Orme, so management

necessitates finding a balance between conservation and recreation and many organisations and individuals have assisted the Country Park with this.

Sally also gave us her personal view of the Great Orme: 'The view, that so many people come to see, is truly spectacular and never the same, but look deeper than just the view and you soon realise that this headland is such a special place. It never ceases to amaze me.

For many years I have continued to find new places on the Great Orme that I have never discovered before. I have seen, and been involved with, many changes in my time as Warden here and have learnt so much. However, the more I learn the more I realise that there is so much more to be discovered about this place. That's just one reason why protecting the Great Orme is as important now as it was 30 years ago, and probably even more so.'

Peter Plunkett took the service, which



Pen-Trwyn: part of the Great Orme Country Park.

had a theme of God in the natural world and the readings were from Psalm 24: 'The earth is the Lord's and all that therein is' and Matthew 26 including: 'the birds of the air' and 'the lilies of the field'. The hymns also celebrated God's creation ('Morning has broken', 'All creatures of our God and King', 'O Lord my God! When I in awesome wonder', 'All things praise thee, Lord most high' and 'You shall go out with joy') and the weather, while not as warm as on St. Tudno's Day, allowed everyone to enjoy being part of this.

Christine Jones

At St. Tudno's in July

There is an open air service each Sunday at 11.00 am, though the service will be held in the church if the weather is bad. The parish provides a taxi for these services, leaving from Holy Trinity at 10.30 am and returning from St. Tudno's at 12.00 noon. The taxi is free to users but donations may be given at St. Tudno's.

On Sunday 4 June the open air service will be followed by a shortened Eucharist service in the church and on Tuesday 13 July there will be a service of Compline by candlelight at 7.30 pm. We look forward to seeing you at St. Tudno's.

Christine Jones & Stephanie Searle

Friends of St. Tudno's Outing

On Saturday 10 July the Friends of St. Tudno's Church will be having an outing to some of the 'Celtic Circle' churches in SW Anglesey. We will first visit Llangadwaladr church, where there will be a flower festival and where the Friends of the Churchyard have created a medieval apothecary's garden.

Our next stop will be Aberffraw, which was an important site for the Kings and Princes of Gwynedd, and after visiting there church there will be a choice of activity. Those who are able will walk across the rocky beach to St. Cywfan's Church, which is on an island accessible only at low tide. Meanwhile, those who are less energetic or sure footed will be able to visit the new Llys Llywelyn centre in the village, where there is a cafe, a small art gallery and a very interesting heritage centre with information on the history of the area.

When the party has been re-united we will continue to our final destination of Llanfaelog, where the parishioners will kindly be providing refreshments. We will be travelling by cars so there is no



St. Cywfan's Church.

limit to the number in the party. If you would like to join us, please contact me as soon as possible.

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

At the time of writing, we are approaching the half way point to our target of 1000 sponsored slates. If you would like to Sponsor-A-Slate, you can have your name on St. Tudno's roof when it is replaced. Sponsorship is £10.00 per slate and forms are available in both churches, from the Rector or me or on the parish Web site.

Christine Jones

Carers' Service

The annual service for carers was held on 15 June at Holy Trinity Church and was followed by lunch at the Queens Hotel.



After the carers' lunch at the Queens Hotel.

Exploring Worship

The last Exploring Worship service of this season took place on 13 June.



Pictured is the team whose theme was based upon Exodus 3: *The angel appeared in a flame of fire.*

The service was followed by tea and fellowship.

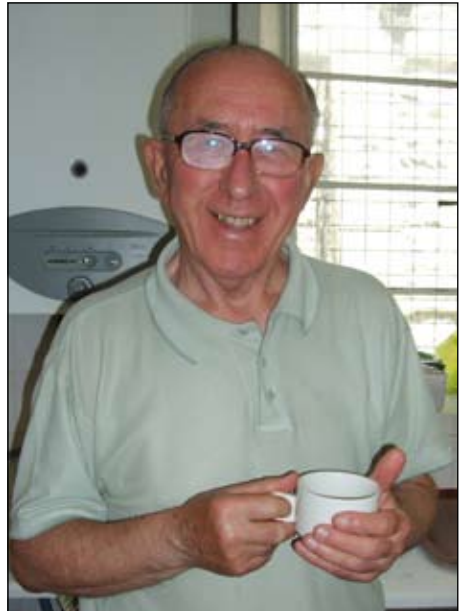
Exploring Worship will resume in September. Apart from its summer break, Exploring Worship takes place in the Church Hall every second Sunday of each month at 6pm. All are most welcome.



Above: Mothers' Union Dinner on 8 June at the Empire Hotel.



Others: Bible Society Strawberry Tea on 19 June in the Hall. The event raised £400.



Resources for Christian Living – 5

In this month's article I am going to deal with what the church has to offer to those who are close to death. Maybe this is something which we don't like to think about very much, but the process of dying is an important aspect of human life and something we will all have to face sooner or later both our own dying and that of people who are close to us. So what can we expect from the church the time comes?

Most Anglicans are aware that there are such things as the 'Last Rites' but are often a little vague as to what these actually are. This state of affairs is partly the fault of the many clergy who over the years have failed to give proper teaching on this matter.

Of course what the Church has to offer the dying will depend a great deal on the circumstances of each person. For example what a priest does at the bedside of someone who has had little contact with the church throughout his life, and maybe isn't sure what he believes, is likely to be very different from what he might do for someone who has been a committed Christian and a regular communicant. Whether the person is conscious or not, and his or her ability to understand what is going on around them is another factor which has to be taken into account.

Sometimes death is very sudden and often the dying person is heavily sedated.

All these factors will make a difference to what can be done. And then there is the problem of whether the person knows they are dying or if perhaps there is a conspiracy of silence in which death has not been spoken of. Sometimes even when one suspects that someone knows they are dying that may well not want to talk about it.

So what I am going to say here about the 'Last Rites' makes certain assumptions: firstly that the dying person is a committed Christian and a regular communicant, secondly that he or she knows that death is close and is able to speak about it, and thirdly that he or she is fully conscious and aware of what is going on. It also assumes that the priest knows the person and has been involved in his or her pastoral care for some time. Given all these circumstances what has the Church to offer – or to put it another way – what are the 'Last Rites'.

When it becomes clear that the person's death is close the parish priest would probably offer some or all of the following:

- A short **time of prayer** with some quiet and reflective reading of appropriate **passages from scripture** (for example Ps 23);
- An opportunity for the **confession of sins**. The dying person

might wish to make a confession of their sins to the priest if they had been used to doing this or if they had a particular burden of guilt. Otherwise they would simply be encouraged to say a general confession such as is used at the Eucharist following a time for private reflection.

- The priest might then offer the **laying on of hands and the sacrament of anointing** (a sacrament which brings peace and the assurance of God's presence) as a preparation for death;
- And finally the person would be offered his or her **last Communion** (often known as *viaticum*) – the body of Christ food for the journey into eternal life.

Again, it is important to emphasise that whether all or only some of these things is offered depends very much on the state of the dying person and what they want. Sometimes, for example, it will be physically impossible for someone to receive communion. It is important however that we know what to ask for, for ourselves or a loved one as unfortunately there are clergy who might have to be 'encouraged' to offer what should be the right of every Christian as they stand on the brink of eternity. At that moment we will all need all the help we can get!

Through the 'Last Rites' the Church is enabled to comfort those who are dying and help them to know that the

Lord is really with them at every step of the way, to know the truth which the psalmist proclaimed when he wrote:

'Though I walk through the valley of the shadow of death, I will fear no evil: for you are with me; your rod and your staff, they comfort me. You spread a table before me in the presence of those who trouble me; you have anointed my head with oil and my cup shall be full. Surely goodness and loving mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.' (Ps 23)

Fr John

Free to good home: "independent", outdoor, neutered male cat, three years old, plus all accessories. For further details, please contact Annette on 07551 612713.

Having just spent the month of May in Ysbyty Glan Clwyd, I am delighted to be back home. It has been a worrying time for my family who have been a constant support.

Visits and prayers from Father John have been a great source of strength at a difficult time and I should like to thank everyone at Trinity and Mothers' Union for their prayers, messages and cards.

I hope to see you all in Church soon.

Barbara Hughes

Calendar for July

All events are at Holy Trinity Church or Hall unless specified otherwise.

Thurs 1st 8.00 pm Llandudno Festival Organ Recital
Fri 2nd 3.00 pm Wedding of Tom Parry & Jodie Bamford
Sat 3rd 8.00 pm Llandudno Festival Symphony Concert

Sun 4th Trinity 5 (Pentecost 6)
Morning services as usual for the 1st Sunday
12.30 pm Baptism
5.00 pm Festival Choral Evensong
Tues 6th 10.00 am Julian Meditation Group at Stella Maris
Thurs 8th 10.00 am Guild of St. Raphael Meeting
11.00 am Eucharist with Ministry of Healing
2 30 pm *Ysgol San Sior Summer Fair*
Sat 10th Friends of St.Tudno's Church – Summer Outing

Sun 11th Trinity 6 (Pentecost 7) – Sea Sunday
Services are at the usual times for the 2nd Sunday
At 10 30 there will a service of Worship for
Mayor's Sunday/Sea Sunday. We welcome back the
Revd Jane Allen, Mayor's Chaplain as our preacher.
12 30 pm Baptism
Tues 13th 10.30 am Carpet Fund Coffee Morning
1 30 pm Eucharist at Ysgol San Sior – all parishioners are most warmly welcome to this service
7 30 pm Compline by Candlelight at St.Tudno's

Sun 18th Trinity 7 (Pentecost 8)
Services as usual for 3rd Sunday
2 30 pm Baptism
Thurs 22nd **Mary Magdelene**
10.00 am Christian Aid Coffee Morning
11.00 am Eucharist
12 30 – 8.00 pm Blood Donor Van at Holy Trinity

Sun 25th St. James the Great, Apostle (Trinity 8)
Services as usual for the fourth Sunday
Mon 26th – Thurs 29th Fr John is at Shrine of Our Lady of Walsingham with the North Wales Pilgrimage

Attendance Figures for May

		Holy Eucharists to May 1st	6
May 2nd	8.00 am	Holy Eucharist	14
Easter 5	10.30 am	Sung Eucharist	61
	5.00 pm	Evening Prayer	4
		Total of other weekday Eucharists	29
May 9th	8.00 am	Holy Eucharist	16
Easter 6	10.30 am	Choral Matins	70
	11.45 am	Shortened Eucharist	19
	5.00 pm	Evening Prayer	8
		Total of other weekday Eucharists	47
May 16th	8.00 am	Holy Eucharist	16
Easter 7	10.30 am	Sung Eucharist	94
	5.00 pm	Evening Prayer	9
		Total of other weekday Eucharists	11
May 23rd	8.00 am	Holy Eucharist	22
Pentecost	10.30 am	Sung Eucharist	82
	5.00 pm	Evening Prayer	5
		Total of other weekday Eucharists	38
May 30th	8.00 am	Holy Eucharist	16
Trinity Sunday	10.30 pm	Sung Eucharist	80
	5.00 pm	Evening Prayer	3
		Total of other weekday Eucharists	5

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

May 2nd: Seren Jayne Borland

The Departed

April 26th: Elizabeth Ann Jones aged 69
Cremation at Colwyn Bay

April 30th: Violet Evans aged 76
Cremation at Colwyn Bay

May 10th: Stanley Owen aged 91
Cremation at Colwyn Bay

May 28th: David Willis Rees aged 85
Cremation at Colwyn Bay

Sidespersons

July 4th	Annabel Jones Angela Pritchard William Maidlow Ron Illidge	July 18th	Joyce Crosby Stan Whittaker Judith Williams Pat Ridler
July 11th	<i>Civic and Sea Sunday</i> Dorothy Trent Vernon Morris Terry Dewer Mary Rees Wendy Cambell Stewart	July 25th	Ray Millington Sandra Davies Adele Arrowsmith Barbara Yates Angela Pritchard

In Clover

The phrase ‘to be in clover’, meaning ‘to be living a carefree life of ease, comfort, or prosperity’ is suggested to stem from the historical use of clover as a green manure planted after harvesting a crop; a farmer whose fields were ‘in the clover’ had thus finished his cultivation for the season. (Reference: Wikipedia.)

For many years, clover and grass mixtures provided nutritious grazing for livestock in the UK but increased intensification of farming, necessary to feed a growing population, has resulted in a decline in clover fields over the past 60 years.

Clover is a member of the legume family, including peas and beans, and all of these plants can ‘fix’ nitrogen from the atmosphere, thanks to a symbiotic relationship with particular soil bacteria, the rhizobia. This means that the legumes do not require nitrogen fertilisers and can in fact increase soil nitrogen levels, while the plants themselves contain high concentrations of protein (think of baked beans, for example).

The protein in clover was important not only for farm animals but for wildlife too and a loss of clover meadows has been linked to a severe reduction in bumblebee populations, while loss of



Red clover.

bumblebees can reduce the regeneration of clover.

Bumblebees are the most efficient pollinators of clover, though honey bees can also do this job, and the protein in clover pollen makes this a valuable food for bumblebees. When clover was introduced to New Zealand in the 19th century there were no natural pollinators, so bumblebees had to be introduced too. Unlike many introductions of species from one country to another, the bumblebees in New Zealand do not appear to have done any harm but they are surviving on plants introduced from Europe, some of which have become invasive weeds.

There is, however, an unexpected benefit from the introduction of bumblebees to New Zealand. One of the species which became established there, the short haired bumblebee (*Bombus subterraneus*) is now extinct in the UK, having last been seen at Dungeness in Kent. The Bumblebee Conservation Trust is currently working on a project to re-introduce the short haired bumblebee from New Zealand to Dungeness and there are various other projects (including amongst the farming community) to improve conditions for bumblebees in the UK.

Although UK bumblebees are not 'in clover' at present it is hoped that, with greater awareness of the problem, population declines can be reversed. Two common species of clover, white clover (*Trifolium repens*) and red clo-



Common carder bumblebee (Bombus pascuorum) on purple toadflax (Linaria purpurea)

ver (*T. pratense*), can be found on the Great Orme and you may be able to see bumblebees gathering nectar and pollen from these, as well as other wild flowers. Anybody who grows plants in a garden, on a patio or in a window box can help bumblebees and you don't need to grow clover to do this. Many traditional 'cottage garden' plants, such as lavender, are very good food sources for bumblebees but many modern bedding plants are not.

The Parish Fellowship members have kindly displayed some information on bumblebees on a notice board in the church hall but if you look out for bumblebees in the countryside or in gardens you can soon get an idea of which plants they like. Bumblebees are the big, furry, colourful ones – and they rarely sting – and perhaps the gardens amongst you could help them to get back 'in clover'.

Christine Jones

Great Hymns — All Things Bright ...

*Little children must be quiet,
When to Holy Church they go,
They must sit with serious faces,
Must not play or whisper low.*

Sunday School has changed somewhat since 1848 when the above was first published when children should be seen and not heard! It is the first stanza of a poem/hymn from a collection of 40: *Hymns for Little Children* by 'CFH'. Fortunately perhaps, the above has not survived in hymnals but several of the others have and are favourites today with both children and adults alike.

'CFH' was Cecil Frances Humphreys, later Mrs CFAlexander. She was by far the Church of Ireland's greatest contributor to Anglican hymnody.

She was born in Eccles Street in Dublin, the daughter of Elizabeth née Reid and Major John Humphreys of Norfolk, land agent to the 4th Earl of Wicklow. She was named after the wife of the Earl, the former Hon Cecil Frances Hamilton (1795-1860) whose mother was Lady Cecil Hamilton (1770-1819).

Perhaps because of her male-sounding first name, the young Miss Humphreys was known as Frances or Fanny. To this day, the (Irish) *Church Hymnal* attributes her hymns to 'Cecil Frances (Fanny) Alexander'. Frances was educated at home and from a young age had shown a talent for poetry.

In 1833 when Frances was 15, Major Humphreys became land agent to the second Marquess of Abercorn at Baronscourt, Co Tyrone and the family took residence at Milltown House in Strabane. She had a developed and retained a friendship with the daughter of the Earl of Wicklow, Lady Harriet Howard. Spiritually, they were drawn to the Oxford Movement (Anglo Catholicism) and produced several articles, Lady Harriet providing the prose and Frances the poetry. An anthology of their work was later published in 1848.

Whilst visiting her sister Anne at Leamington Spa, Frances was introduced to Dr Walter Farquhar Hook (1798-1875), Vicar of Leeds from 1837 and later the Dean of Chichester by Hook's sister Georgiana.

Dr Hook provided the preface to and edited her first volume: *Verses for Holy Seasons* (1846). The book was dedicated thus: 'To the author of *The Christian Year*, this attempt to adapt the great principle of his immortal work to the exigencies of the schoolroom, is inscribed, with feelings of reverence and respect by one of the many thousands who have profited in his labours.' The author of *The Christian Year* was John Keble, a leading member of the Oxford Movement.

Frances' next book of poetry was

Hymns for Little Children (1848). With an introduction by Keble, the book was dedicated: 'To my little Godsons, I inscribe these simple lines, hoping that the language of verse, which children love, may help to impress on their minds what they are, what I have promised for them, and what they must seek to be.'

Keble's introduction read: 'The title of this little book shows it to be of a kind which stands in as small need as any of preface or explanation. Children, and those interested in children, will feel at once whether it suits them or not. These few lines, however, are prefixed, because the writer of the *Hymns* wished for some kind of clerical imprimatur, and the Clergyman to whom she applied, thinks and hopes that they will not only be found useful in the way which she earnestly desires, but will also win a high place for themselves in the estimation of all who know how to value true poetry and primitive devotion.'

'It seems right to add, that the profits of the publication, if any, will be applied to the support of a school for deaf and dumb children maintained altogether by voluntary offerings, in a small town in the north of Ireland.'

The school was the Derry and Raphoe Diocesan Institution for the Deaf and Dumb, which was founded in 1846 in Strabane. The school must have done well out of the profits as the book went through 59 editions in her lifetime.

With 40 poems, the book was somewhat smaller than her previous collection. Most of the poems expanded upon the articles in the Apostles' Creed, the 10 Commandments, and the Lord's Prayer.

The articles on the Creed proved the most fruitful: 'Maker of Heaven and Earth' resulted in 'All things bright and beautiful'; 'Who was conceived by the Holy Ghost, born of the Virgin Mary' became 'Once in royal David's City'; and 'Suffered under Pontius Pilate, was crucified, dead and was buried' resulted in 'There is a green hill, far away without a city wall.'

Another surviving 'hymn' from this book is 'Do no sinful action'. I put the word 'hymn' in quotation marks because these poems are not hymns in the strictest sense because they contain no prayer to God. Interestingly, the hymns that do survive the best are also suitable for adults whilst many directed to children are of a different age.

'All things bright and beautiful' is said to have been written in 1848 while Frances was a guest of the Cooper family at Markree Castle, Co Sligo. This is entirely possible both because of her association with the Protestant Irish gentry and the fact that Co Sligo has plenty of 'purple headed mountains.'

Another story claims the inspiration of the hymn was Dunster in Somerset where Frances was the guest of Mary Martin of the banking dynasty. Was Frances influenced by 'He Prayeth best,

9.

MAKER OF HEAVEN AND EARTH.

ALL things bright and beautiful,
All creatures great and small,
All things wise and wonderful,
The LORD GOD made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colours,
He made their tiny wings.

The rich man in his castle,
The poor man at his gate,
GOD made them, high or lowly,
And ordered their estate.

The purple-headed mountain,
The river running by,
The sunset, and the morning,
That brightens up the sky,

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water,
We gather every day;—

He gave us eyes to see them,
And lips that we might tell,
How great is GOD Almighty,
Who has made all things well.

The hymn as it first appeared in CFH's 'Hymns for Little Children' (1848). It was not readily singable!

who loveth best; All things great and small; For the dear God who loveth us; He made and loveth all' — Samuel Taylor Coleridge (The Rhyme of the Ancient Mariner)?

Another of the 'hymns' in the book has a single stanza of 32 lines in 16 rhyming couplets of seven syllables per line, surely indicating that the book was written as poetry and not originally intended to be sung.

As can be seen (left) in 'All things bright and beautiful' what is now sung as a refrain was originally the first of seven 76 76 stanzas. What may not be immediately obvious is that in this form, the poem is very difficult to sing. Try the first stanza to a melody that fits, then any other stanza using the same melody.

Technically, the first stanza has a different poetic foot (trochaic) to the remainder (iambic). This is most manifest in the first and third lines:

First stanza (trochaic)

dum de | dum de | dum de | dum

Other stanzas (iambic)

de **dum** | de **dum** | de **dum** | de

The earliest solution that I have found dates to 1877 where the seven stanzas were printed in *The Children's Hymn Book* to an iambic melody by Sir Frederick Ouseley. To solve the poetic foot problem, the tune was modified for the first and third lines of the first stanza. (A harmonised version was later printed

491. ALL THINGS BRIGHT. 7 6, 7 6.

F. A. G. OUSELEY.

* All things bright and beau - ti - ful,

GOD IN NATURE.

J. STAINER.

v. 1. All things bright and beau - ti - ful,

Two similar and ultimately unsuccessful attempts to make the original hymn singable by Sir Frederick Ouseley and his most famous student, Sir John Stainer:

in *The Hymnal Companion to the Book of Common Prayer*, third edition, [1890 - above, top]).

Sunday Schools demand simple consistent tunes and the breakthrough came in 1885. The first verse was given a different melody to the others and was used as an introduction and a refrain. It appeared in *The Home Hymn Book* - a 'Manual of Sacred Song for the Family Circle.' The tune was *All things bright (and beautiful)*, the simpler of the two tunes used today, by William Henry Monk, the former Musical Editor of *Hymns, Ancient and Modern*. This version appeared in in 1889 supplement to the second edition of the A&M.

A major problem was the infamous third stanza. To some, this was seen as heresy and bad theology arguing that God made all equally and that poverty is a result of evil. To be fair, the comma between 'them' and 'high' implies that

God made all men, whatever their status.

The *Companion to Hymns, Ancient & Modern* addressed the matter thus: 'This hymn will always appeal to the hearts of the young; stanza 3 is quaint and objected to by some in modern days, who long for equality as dull as it would be unhappy.'

The Church Hymnary (Church of Scotland, 1902) dropped the troublesome third stanza and created a version with three eight-line stanzas (76 76 D) with no refrain. The tune was *God in Nature* by Sir John Stainer, the musical editor. He used a similar device as Ouseley had made to force the first and third lines of the first stanza to fit the tune (above).

The New Edition of the A&M, 1904 retained Monk's tune, kept the offending stanza, and dropped the penultimate stanza. The *English Hymnal* of 1906

GREYSTONE. (76. 76. D. and Refrain.) **587**
 Brightly ♩ = 104. W. R. WAGHORNE.

The tune 'Greystone' was offered in the first edition of the English Hymnal.

dropped the third stanza and printed a tune with a double stanza (76 76 D) and refrain called *Greystone* (aka *Danish Tune, All Things*), adapted from a traditional Danish folk melody and arranged by WR Waghorne for the 1904/1905 *Songs for Little People*. Since Monk's tune had become the copyright of the A&M, it is possible that permission to use it was denied.

As an avid collector of folk songs, it could have struck RVW how similar Monk's tune was to a traditional tune from Reformation times that became known as *Royal Oak*. In the event, Monk's tune remained the *de facto* tune for the hymn until an arrangement by Martin F Shaw (1875-1958) of *Royal Oak* was printed to the words in *Song Time* (1915) - 'a book of rhymes, songs, games, hymns and other music for all occasions in a child's life.'

Songs of Praise (1925), edited by Shaw and RVW used *Royal Oak* as did the second edition of the *EH* (1932). Since then, most hymnals have offered both Monk's tune and Shaw's tune.

The hymn has changed little though some hymnals have made very minor amendments. The fifth (tall trees) stanza is sometimes also omitted as the scene is not very representative of modern living. A Canadian hymnal added this stanza:

*The rocky mountain splendour,
 The lone wolf's haunting call
 The great lakes and the prairies,
 The forest in the fall*

There are some who find the hymn somewhat irritating and it remains attacked to this day, often citing the third stanza which has almost universally been dropped for over a century. Apparently, the London Education Authority banned the stanza in 1982!

In October 1850 Frances Humphreys married the Rev William Alexander in Strabane Church. William, the son of a clergyman, had been born in Londonderry and educated at Tonbridge School and Oxford. Also a poet, he had been a curate at St Columb's Cathedral, Londonderry and was six years her junior.

All things bright 76 76 with Refrain

William Henry Monk (1823–1889)



All things bright and beau-ti-ful, all crea-tures great and small,

Royal Oak 76 76 with Refrain

17th-century English traditional melody
arr. Martin Shaw (1875–1958)



All things bright and beau-ti-ful, all crea-tures great and small,

All things bright (Monk) and Royal Oak are the tunes commonly used today. Also popular is a modern arrangement for choirs by John Rutter.

William served in the parishes of Termonamongan, Fahan and Strabane in the diocese of Derry and Raphoe. He was elected bishop in 1867. Thereafter, William, Frances and their four children lived in the Bishop's Palace.

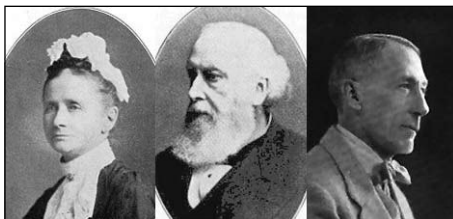
Frances continued her life of poetry-writing, and charitable works as well as being the dutiful wife of an influential churchman. Though privileged, she was of a humble disposition and disliked praise and flattery. She was much involved with the Derry Home for Fallen Women and with the development of a district nurses' service. She was described as an indefatigable visitor to the poor and the sick.

Her poetry and hymn-writing had graduated from the nursery. She wrote a hymn objecting to the disestablishment of the Church of Ireland, something that she and William were much opposed to, but perhaps her best work

was her English versification of St. Patrick's Breastplate.

She died in Londonderry, in 1895 and was buried in Londonderry City Cemetery. The following year, her husband William was appointed as Archbishop of Armagh and Primate of All-Ireland.

William Alexander retired in 1911 and moved to Torquay where he died the same year. He was buried next to his wife in Londonderry City Cemetery. The stone white cross that marks their grave was restored in 2006 by the Friends of St. Columb's Cathedral.



Cecil Frances Alexander; William Henry Monk; Martin Shaw.

Coffee Time

SOLVE the cryptic clues **OR** the Sudoku puzzle on this page. Complete the form, detach page and hand into an editor or warden. Correct solutions for this and subsequent months in 2010 will be entered into a **prize draw** at Christmas.

Religious Cryptics (*thanks and courtesy Barbara Cartwright*)

1. Direction Queen follows to festival. (6)
2. Religious leader, docking tail from burrowing animal. (5)
3. First woman, discovered in the vestry. (3)
4. A new tenor made for the cathedral. (5,4)
5. The cod I see re-arranged under the Bishop's jurisdiction. (7)
6. Go before the New Testament as an example. (9)
7. Right note for a keen musician. (5)
8. Lark or choirboy? (8)
9. Name applied to Jesus in various form. (7)
10. Ethics spoken in a manuscript. (6)

SUDOKU

Put your cryptic solutions below

	3			7			8				1
							5	1			2
8	2	5					4				3
6	1	7			8						4
			3	2							5
				5				9			6
	9		8							5	10
	5			3				6			Name
	7		4						9		Tel