

# LLANDUDNO

Cylchgrawn Plwyf

Parish Magazine



50p

August 2010

# Services

## Holy Trinity Church, Mostyn Street

### Sundays

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

### Weekdays

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

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

Copy may be on disk, printed or handwritten.

## From the Rectory

Within a few days of writing this letter I hope to be at the Shrine of Our Lady of Walsingham in Norfolk. Pilgrimage to Walsingham has been part of my life for over twenty years. My first trip to 'England's Nazareth' (as it is often called) was in my teenage years when I went on a trip from my home parish in north London. But I didn't start going there regularly until in the 1980's, the Walsingham group in my then parish in Warrington asked me to lead their pilgrimage – I was thrown in at the deep end indeed but have been going back almost every year since!



The 'North Wales' pilgrimage, in which I shall be taking part this year, has grown from a small group from Holyhead and now includes folk from a number of parishes throughout the diocese, with about eight diocesan clergy (including our Archdeacon). Each year we join a number of other pilgrimage groups at the Anglican Shrine for a several days of worship, prayer and fun together.

Walsingham has been a place of pilgrimage since medieval times. The legend is that not long before the Norman conquest Mary, the Mother of Jesus appeared in a vision to the Lady Richeldis, an inhabitant of the manor of Walsingham and asked her to build a replica of the holy house in Nazareth in which

Our Lord lived with Mary and Joseph. Whatever the truth of this story, Walsingham soon grew into one of the major pilgrim centres in Britain. The shrine was destroyed at the reformation but pilgrimage to Walsingham was revived for

Anglicans in the early twentieth century and has flourished ever since. The present shrine church was built in the 1920's and over the years the buildings and facilities of the shrine have been gradually improved.



*The Shrine Church at Walsingham.*

A typical pilgrimage includes sharing with other pilgrimage groups in a pilgrimage Eucharist, a healing liturgy which includes 'sprinkling' at the holy well, a candlelit procession and a time of contemplation in the sacramental presence of the Lord. There are also devotions such as 'Stations of the Cross' and 'intercessions in the Holy House' which we do just with our own pilgrimage group. There is also lots of time for

walks in the beautiful countryside, visits to ‘hostelries’ of various descriptions and much else.

The life of the Shrine is centred on the ‘holy house’ a replica of the pre-reformation one – in which the image of Our Lady of Walsingham is placed. Of course Mary figures very much in the devotional life of this place – but her role is always to point away from herself to the person of her divine Son.

The real heart of the spirituality of Walsingham is in the mystery of the Incarnation of Our Lord, in which Mary of course had a vital role. The Holy House centres on the life of the incarnate Jesus as he grew ‘in wisdom and stature’ (as St. Luke tells us) with Mary and Joseph – the Holy family. Pilgrims come to meet the incarnate Lord in the company of his mother.

Over the years countless thousands of people have found renewal in their spiritual lives through pilgrimage to Walsingham. Without a doubt it is one of those so called ‘thin places’ where the life of heaven feels very close. Perhaps next year you might try it for yourself!

Why do I write about Walsingham and my visit there? Partly to encourage you to be a pilgrim in the future but also as an introduction to an important feast day this month. On Sunday 15th we will celebrate the feast of Mary the Mother of the Lord. On that day we will honour her as the one chosen to be the ‘God-bearer’, the one who brought the Son



*The Holy House within the Anglican Shrine Church at Walsingham.*

of God into our world and offered him our humanity. She carried the incarnate Lord in her womb, gave birth to him, nurtured him and stood by him when he hung on the cross.

Perhaps even more importantly we honour her because of her obedience to the message of the angel – ‘let it be done to me according to your will’ – she is the pattern of all Christian discipleship. But when we honour her it is her Son and Lord that we truly honour. Like us Mary is human, a creature of God, dependent on his grace and love as are we. But how wonderful to worship Him in the company of such a wonderful and loving companion.

**Fr John**

## News and Notices

### **Bishop sponsors 500th slate**

Sponsor-a-Slate for St. Tudno's Church passed the half-way point in June, when Bishop Andrew sponsored the 500th slate. If you would like to join the Bishop in having your name on a slate when the roof is replaced, sponsorship is £10.00 per slate and forms are available in both churches or from the parish website, the Rector or me.

*Christine Jones*

### **Friends of St. Tudno's Church**

#### **Friends' outing**

The Friends' outing took place on Saturday 10 July, when we visited some of the 'Celtic Circle' churches of SW Anglesey. Travelling by cars, our first stop was Llangadwaladr, where the church was holding a flower festival and the Friends of the Churchyard were giving tours of the herb and wildlife gardens which they have created in the church grounds. St. Cadwaladr's Church has some fine medieval stained glass and a remarkable inscribed stone commemorating King Cadfan, who died in 625 and who was the grandfather of St. Cadwaladr.

We travelled the short distance to Aberffraw for lunch and a wrong turning enabled some of us to have a glimpse of the flowers on Aberffraw Dunes,

which were certainly rich in clovers. The Churchwarden at Aberffraw had kindly offered us the church in which to eat our lunches, for which we were grateful as the day had started damp and grey. St. Beuno's Church in Aberffraw contains a very well preserved Norman arch, which was re-discovered in 1840, while the churchyard provides a good of view of the dune system.

The Aberffraw Dunes are one of the best examples in the UK and show the development from shifting sand dunes by the sea, to stable dunes further inland. In between some of the dunes are 'slacks', or wet areas, and so the whole area offers a variety of habitats and flora. Though we didn't have time for more than a glimpse of the dunes, we were able to visit the new Llys Llewelyn centre in the village, which includes a cafe, a small art gallery and a heritage centre with information on the history of the area. Aberffraw was once an important place for the kings and princes of Gwynedd and was one of the main llysoedd, or palaces, though for a while Maelgwn Gwynedd and his descendents transferred the centre of power to Deganwy. We left Peggy at Llys Llewelyn, being well looked after by the staff there, while the rest of us walked to St. Cwyfan's Church.

St. Cwyfan's Church is known as 'the church in the sea' and stands on a





*Crossing to St. Cwyfan's.*



*At St. Cwyfan's.*

small tidal island close to Aberffraw. The church island was originally attached to the mainland but has been cut off by erosion and is now approached by a tidal path across the beach. Part of the churchyard has been lost to the sea and a retaining wall built around the remainder of the island. Like St. Tudno's, St. Cwyfan's was saved from ruin by a Victorian benefactor, though the church is only half the size it once was, the north aisle having collapsed. We were met at this delightful little church by the incumbent, Canon Madelaine Brady, who took a short service for us. After walking back across the rocky path and along the beach, we drove on to our final stop at Llanfaelog.

St. Maelog's Church is another of Canon Madelaine's churches and very different in character to St. Cwyfan's.

The present building is Victorian but has had an interesting and very effective modernisation with a 'tree of life' theme. The result is a bright, warm, welcoming church, with the added facilities of toilets, kitchen and a flexible mezzanine floor which can form a separate room or be opened out as a gallery to the church. The parishioners generously provided us with tea and a marvellous spread of cakes, making a tasty end to an enjoyable day.

### **Concelebrated Eucharist**

On Tuesday 29 June, St. Tudno's was again host of the Bangor and St. Asaph Society of Catholic Priests, who held their annual concelebrated Eucharist in the church. The main celebrant and preacher was Bishop Andrew.



*Bishop Andrew celebrates the Eucharist at St. Tudno's on 29 June.*

## Visit by Benefactor's Family

In July we were delighted to be contacted by the great granddaughter of St. Tudno's benefactor, Mr. William Henry Reece, who was responsible for the 1855 restoration of the church. His great granddaughter, Mrs Anne Morris, and her husband, Barry, were able to meet some of the Friends of St. Tudno's during a visit to Llandudno and Anne very generously passed on to the parish some memorabilia including one of the medallions struck when St. Tudno's was restored, still in its original case and in excellent condition.

The parish now has three copies of the medallion. The first is set in the base of a pewter dish and has, presumably, been in the parish since the restoration. The second copy was kindly given to us last year by Mr D. Griffiths, whose mother

had been an organist at St. Tudno's in the 1950s. Mr Griffiths' father had found the medallion on an allotment in Llandudno and apart from being discoloured this too is in very good condition. I wonder how many medallions were made and how many still survive?

*Christine Jones*

## Church Open Day/Back to Church Sunday

The national 'Back to Church Sunday' is 26 September. Nevertheless, the date is flexible and the date selected for this parish for 2010 is **Sunday 10 October**. In association with this Sunday, the parish is having an 'Open Day' on Saturday 9 October. Sunday 10th October will also be the date of our Harvest Festival so the weekend



*Anne & Barry Morris. Caption: Anne Morris (second from right) and husband Barry (first on left) with some of the Friends of St. Tudno's.*



should prove to be a very significant one in the parish year.

Back to Church Sunday is now the largest single local-church invitational initiative in the world. It is based on the simplest and shortest step in evangelism – that we should invite someone we already know to something we love; invite our friend to our church. The initial focus was to invite ‘back’ those who used to attend, but we want to ensure that anyone who doesn’t currently attend can be guaranteed a specially warm welcome.

As this magazine goes to press, the plans for the weekend are in their infancy. Nevertheless, it will be requested that all groups which base themselves at either Holy Trinity or St. Tudno’s will participate by having a stall or presentation on the Open Day.

It is also anticipated that there will be a Parish Harvest Lunch on the Sunday in the Church Hall to which returnees and their sponsors (if any), would be especially welcome.

A steering committee has been formed to plan the event. Nevertheless, please do not wait for the committee to contact you. If you play a part in parish life and would like to become involved, please submit your proposal to the committee via Fr. John.

## Parish Virtual Archive

This magazine’s contribution to the Church Open Day will, with your co-operation, be a projected presentation of photographs and other images outlining the history of the parish, the parishioners, and activities.

If you have any prints, negatives, slides, or documents, please could we borrow them so that they might be scanned in high resolution and that they might be used in the presentation as well as forming the basis of a digital parish archive.

So that we can return your contributions safely, please enclose them in an envelope with your name and address. Captions should be given where possible.

If you cannot deliver your images by hand, then please mail them to the Editor whose address is on page 5. Obtain a certificate of posting or have the delivery ‘Signed For’ (ie ‘recorded’). If your images are priceless, please contact the Editor before committing them to the vagaries of the Royal Mail.

Alternatively, if you can scan the images yourself, please do so in as high a resolution as is practical, save as a high quality JPEG file and send it to [editor@llandudno-parish.org.uk](mailto:editor@llandudno-parish.org.uk).



*The high altar at Bangor Cathedral.*

### **Diocesan Flower Festival**

On 1 July, the Llandudno Branch of the Mothers' Union had the honour to produce a display for this prestigious event on the right hand side of St. Deniol's



*Eira Jones and Maggie Leitch.*

Cathedral's high altar.

A team consisting of Eira Jones, Maggie Leitch and Angela Pritchard designed and prepared the display which was predominantly in the colours of green/yellow and blue, the colours of the Mothers' Union.

### **Editor's note:**

*We would dearly like to print this magazine in colour so our readers could appreciate the photographs in their glory. Unfortunately, colour printing remains prohibitively expensive for the small number of copies that we have printed.*

*Nevertheless, a version of this magazine in full colour can be viewed on our Web site [www.llandudno-parish.org.uk](http://www.llandudno-parish.org.uk). There is usually a delay of a few days for the Web version to be posted.*

## Civic Sunday/Sea Sunday

On Sunday, 11 July, a combined Civic Sunday and Sea Sunday service was held at Holy Trinity Church. The 'civic' part of the service was to bring God's blessing on the new Town Mayor, Mrs Ann Yates and her administration.

The 'sea' part was dedicated to those who serve at sea with especial emphasis on the 'Mission to Seafarers' and the Sea Cadets. New recruits from TS Aberconwy were received into the Corps by our former Vicar, the Rev Jane Allen. Jane, chaplain to both the Mayor and the Sea Cadets was the guest preacher.

We apologise for the lack of diversity in the images – the camera battery ran out!



*The various standard bearers form a guard of honour after the service and (below) beaver scouts and cub scouts.*



## Resources for Christian Living – 6

To conclude this series I'm going to deal briefly with a number of ministries available to in the parish for those who need them.

### **The Blessing of a Home**

This rite consists of prayers said in the various rooms of the house followed by a general blessing on the dwelling and on all who live there. Holy Water is often sprinkled as a sign of God's presence and blessing. It is obviously appropriate to ask for this if you have moved into a new home, if major alterations to a house have been completed, or if your family wish to mark a new stage in their life together. The Blessing of a Home can be a private affair for those who live there or it can be combined with a housewarming party and opened up to wider family and to friends.

### **Renewal of Baptism Vows/Christian Commitment**

Sometimes Christians experience a time of deep renewal in their spiritual lives, or perhaps are taking on a new ministry or project etc. and wish to mark the occasion with an act of re-commitment to Christ. In these, or similar, circumstances the Church offers an opportunity for the renewal of baptism vows and a reaffirmation of faith. This can be done privately or during a service in church (most appropriately at a celebration of the

Eucharist). In addition to this there are of course two occasions every year in our parish when everyone can renew their Christian commitment together – at the Sung Eucharist on the Feast of Our Lord's Baptism (the Sunday after Epiphany) and at the Easter Vigil on Holy Saturday (the night before Easter Day).

### **Renewal of Marriage Vows**

Couples celebrating a significant anniversary often ask to renew their marriage vows either in a private ceremony or, quite often, during a special service to which family and friends are invited. Of course there are other situations in which a renewal of marriage vows is also appropriate – perhaps a marriage has been going through a time of difficulty and a couple want to make a fresh start or maybe a couple just want an opportunity to celebrate their love for each other. Instead of a special service for themselves couples can also renew their vows at the annual Cytûn service held at Our Lady Star of the Sea in February each year.

### **The Ministry of Deliverance**

From time to time parish clergy are asked to go to a home in which strange and sometimes frightening things seem to be happening, events which seem to have no rational explanation. The first thing the priest does is to listen care-



fully to what is being said and to take it seriously. The events may be due to a number of factors, including perhaps a malign spiritual presence, but whatever the reason for the happenings they are likely to cause distress to those who live there and so need to be taken seriously indeed.

My usual next response is to offer the rite of the blessing of a home, including the sprinkling of holy water as a powerful symbol of the presence of the loving God. At the very least the blessing asserts that God is sovereign over any other power that might be active in that place and those who live there can trust in that loving presence. Occasionally it is also appropriate to offer the Eucharist – a particularly powerful

form of prayer – in the home.

However if the problem is not resolved by these means then, with the permission of the householder, it is time to call in help from the wider church. Parish Clergy are not normally allowed to undertake formal exorcisms and so at this point it is necessary to hand over to the person specially appointed by the Bishop to undertake the more formal Ministry of Deliverance.

And so ends this series on ‘Resources for Christian living’. These ministries together with those mentioned in previous articles are available on request to any who need them.

*Fr John*

## Where is God?

Two little boys, ages eight and ten, are excessively mischievous. They are always getting into trouble and their parents know if any mischief occurs in their town, the two boys are probably involved.

The boys’ mother heard that a preacher in town had been successful in disciplining children, so she asked if he would speak with her boys. The preacher agreed, but he asked to see them individually.

The mother sent the eight year old in the morning, with the older boy

to see the preacher in the afternoon. The preacher, a huge man with a deep booming voice, sat the younger boy down and asked him sternly, ‘Do you know where God is, son?’

The boy’s mouth dropped open, but he made no response, sitting there wide-eyed with his mouth hanging open. So the preacher repeated the question in an even sterner tone: **‘Where is God?’**

Again, the boy made no attempt to answer. The preacher raised his voice even more and shook his finger in the

boy's face and bellowed.

## **'WHERE IS GOD?!'**

The boy screamed and bolted from the room, ran directly home and dived into his bedroom, slamming the door behind him.

When his older brother found him in his bedroom, he asked, 'What happened?'

The younger brother, gasping for breath, replied: 'We are in **big** trouble this time! God is missing, and they think **we** did it!'

*Via Peter and Wendy LaTrobe*

## **From the Parish Registers**

### **Holy Baptism**

June 27th: William Philip Smith

### **The Departed**

June 23rd: George Cecil Griffiths aged 98  
Cremation at Colwyn Bay

## **Sidespersons**

August 1st William Maidlow  
Angela Pritchard  
Annabel Jones  
Ron Illidge

August 8th Dorothy Trent  
Vernon Morris  
Terry Dewer  
Mary Rees

August 15th Pat Ridler  
Barbara Yates  
Stan Whittaker  
Joyce Crosby

August 22nd Sandra Davies  
Adele Arrowsmith  
Wendy C Stewart  
Eileen Roberts

August 29th William Maidlow  
Doug Pritchard  
Judith Williams  
Ray Millington

September 5th Dorothy Trent  
Angela Pritchard  
Terry Dewer  
Joyce Crosby

# Calendar for August

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

## Sunday Services in August

During August the morning services on every Sunday will be:

- 8.00 am Holy Eucharist,
  - 10.30 am Sung Eucharist
  - 11.00 am Morning Worship at St. Tudno's (followed by shortened Eucharist on Sunday 1st)
- For evening services see below

### Sun 1st Trinity 9 (Pentecost 10)

Morning services – see above

5.00 pm Evening Prayer

Tues 3rd 10.00 am *Julian Meditation Group at Stella Maris*

### Fri 6th The Transfiguration of Our Lord

11.00 am Eucharist

### Sun 8th Trinity 10 (Pentecost 11)

Morning services – see above

5.00 pm Evening Prayer

Tues 10th 10.00 am Carpet Fund Coffee Morning

7.30 pm Compline by Candlelight at St. Tudno's

Thurs 12th 11.00 am Eucharist with Ministry of Healing

12.30 pm Wedding of James Miller & Keri Thomas

### Sun 15th Feast of Mary, Mother of the Lord

Morning services – see above

5.00 pm Evening Prayer

Thurs 19th 10.00 am Christian Aid Market

Fri 20th Blood Donor Vehicle at Holy Trinity

Sat 21st Barnabus Fund Coffee Morning

Friends of St. Tudno's Church – Great Orme Walk

### Sun 22nd Trinity 12 (Pentecost 13)

Morning services – see above

Tues 24th Bartholomew, Apostle

11.00 am Eucharist

**Sun 29th**

**Trinity 13 (Pentecost 14)**

Morning services – see above

4.00 pm

Songs of Praise at St. Tudno's

## Attendance Figures for June

### Holy Trinity

		Holy Eucharists to June 5th	44
June 6th	8.00 am	Holy Eucharist	18
Trinity	10.30 am	Sung Eucharist	67
	5.00 pm	Evening Prayer	4
		Total of other weekday Eucharists	28
June 13th	8.00 am	Holy Eucharist	22
Trinity 2	10.30 am	Choral Matins	53
	5.00 pm	Evening Prayer	3
	6.00 pm	Exploring Worship	36
June 15th		Carers Service	23
		Total of other weekday Eucharists	21
June 20th	8.00 am	Holy Eucharist	11
Trinity 3	10.30 am	Sung Eucharist	80
	5.00 pm	Evening Prayer	4
		Total of other weekday Eucharists	29
June 27th	8.00 am	Holy Eucharist	11
Trinity 4	10.30 am	Sung Eucharist	74
	5.00 pm	Evening Prayer	6
		Other weekday Eucharists to June 30th	8

### St. Tudno's

[Sat 3 April	7.30 pm	Easter Vigil	26]
[Sunday 30 May	11.00 am	Morning Service	25]
Sunday 5 June	3.00 pm	St. Tudno's Day	28
Sunday 6 June	11.00 am	Morning Service	32
Sunday 6 June	11.45 am	Eucharist	18
Tuesday 8 June	7.30 pm	Compline by Candlelight	8
Sunday 13 June	11.00 am	Morning Service	27
Sunday 20 June	11.00 am	Morning Service	54
Sunday 27 June	11.00 am	Morning Service	39
Tuesday 29 June	7.00 pm	Concelebrated Eucharist	21



# Recipe — Gingerbread

## Ingredients

8oz (200g) Plain Flour\*  
1 teaspoon Baking Soda\*  
Pinch of Salt\*  
1 teaspoon Ground Cinnamon\*  
1 teaspoon Ground Ginger\*  
1 teaspoon Mixed Spice\*  
4 ozs (100g) Caster Sugar\*  
4 ozs (100g) Margarine  
1/2pt (250ml) Milk



2 tablespoons Treacle  
1 tablespoon Syrup  
1 Egg

## Method

Measure ingredients marked \*, sieve into a baking bowl and mix  
Place the margarine, milk, treacle and syrup into a saucepan  
Heat gently until margarine is melted  
Cool  
Beat the egg, and add to the saucepan  
Make a well in the centre of \* in bowl  
Pour in the contents of saucepan  
Fold, until combined  
Place into a prepared tin (or two 1lb tins)  
Bake for 1 hour at 180C, 350F, Gas mark 4 (3/4 hour if using 1lb tins).

'An I had but one penny in the world, thou shouldst have it to buy gingerbread.'  
— William Shakespeare, *Love's Labours Lost*.

## 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)

*giftaid it*

## Great Hymns — Holy, Holy, Holy

There are several hymns beginning with 'Holy, Holy, Holy' but there is little confusion because all are obscure except for this month's study: Bishop Reginald Heber's 'Holy Holy, Holy, Lord God Almighty'. Inextricably wedded to Dyke's tune *Nicaea* since 1861, the hymn for Trinity Sunday remains one of the greatest and is to be found in virtually every hymnal, even Unitarian ones (albeit rearranged).

Reginald Heber was born in at Malpas in Cheshire (north of Whitchurch) in April 1783 into a wealthy family. His father, also Reginald, had been incumbent at Chelsea, a living bought by his elder brother who held the family living at Hodnet in Shropshire. After the early death of his brother, Reginald Snr inherited the living at Hodnet and exchanged his Chelsea incumbency to become higher co-rector of Malpas. The family initially resided at Malpas and, it is said, that Reginald Snr travelled the 16 or so miles between his parishes in a coach and four. Reginald Snr had a son from his first marriage, Richard. He married Mary Allanson in July 1782.

Young Reginald born the following year was very gifted and it was said of him: '[He was] distinguished by sweetness of disposition, obedience and that trust in God's providence which formed through life so prominent a feature in his character ... He could read the Bible

with fluency at five years old, and the avidity with which he studied it, and his wonderful remembrance of its contents, astonished his parents. Indeed, from the moment he could read, his passion for books became insatiable.'

Aged eight (c1791) he entered Whitchurch Grammar School and from 1796 was schooled by a Mr Bristow at Neasden. In 1800 he entered Brasenose College, Oxford joining his step-brother. His younger brother, Thomas, followed. At Oxford he won many prizes for both Latin and English poetry and in 1804 was elected a Fellow of All Souls College.

Heber had long decided upon becoming ordained but would have to wait for three years. Consequently, he undertook an extensive and adventurous tour of Scandinavia, Germany and Russia, returning in 1806. He took up residence at All Souls and immersed himself in the study of theology. He was ordained in 1807 and was appointed by his step-brother Richard as Rector of Hodnet. Richard had inherited the estate (Hodnet Hall) in 1804.

Heber remained living in Oxford, studying for his MA until 1808 when he moved to Hodnet Rectory. The following April he married Amelia Shipley at St. Mary's Parish Church, Rhuddlan. She was the daughter of Dr. William Davies Shipley, Vicar of Wrexham and Dean of

St.Asaph Cathedral; he had married the heiress of Bodrhyddan in Rhuddlan and resided there. Effectively, Heber was a cross between a country parson and a local squire.

In 1813, Heber was offered a prebendary of Durham but refused because he would lose the living at Hodnet. Nevertheless, his spreading reputation and extra-parochial activities required that he take on a curate: initially his younger brother Thomas. In 1815, he was appointed Brampton lecturer at Oxford. In 1817, Heber was made a canon of St. Asaph Cathedral. St.Asaph is about 60 miles from Hodnet and he spent much time in the saddle thereafter. Much of his poetry and hymn-writing stems from this time.

Like some of his contemporaries, he was somewhat appalled at the abysmal quality of congregational singing. Dismayed by the apparent irrelevance of psalm singing to the sermon and liturgy, he began writing and collecting hymns with the goal of preparing a hymnal organised around the Church Year. He was influenced by Newton and Cowper's *Olney Hymns* (1779).

Realising that a great attraction of some nonconformist services was the use of hymns, he sought (unsuccessfully) official sanction for a collection of hymns. Heber held strong opinions about the language of hymns, objecting vehemently to addressing God 'with ditties of embraces and passion, or in language which it would be disgraceful

in an earthly sovereign to endure.'

Heber was interested in the mission of the Church. He was critical of the duplication of effort and expenses of the Church Mission Society and the Society for the Propagation of the Gospel, and urged union. In 1819, a Royal Letter was issued authorising every church to make a collection to aid the SPG in India and the East. At the request of his father-in-law, Heber wrote 'From Greenland's Icy Mountains' for the Whit Sunday SPG special service at Wrexham in 1819. The national collection raised £50000.

His other hymns included: 'Brightest and Best of the Sons of the Morning', 'Bread of the World in Mercy Broken', 'God Who Madest Earth and Heaven' (first stanza) as well as 'Holy, Holy, Holy'. Considering he wrote only 57 hymns (Charles Wesley wrote over 100 times that number) his writing was of the highest order in quality and survivability. He frequently contributed works to the *Quarterly Review*, had several hymns published in the *Christian Observer*, and edited the works of Jeremy Taylor (1613-1677).

Heber was named preacher of Lincoln's Inn in 1822 but the appointment did not last for in the December of that year, Heber was offered the position of Bishop of Calcutta. Fearing for the health of his young daughter (his first daughter had died aged six months in 1818), he declined twice. Nevertheless, after his father-in-law undertook to

care for the child should the climate prove injurious, Heber accepted the appointment valued at £5000 pa.

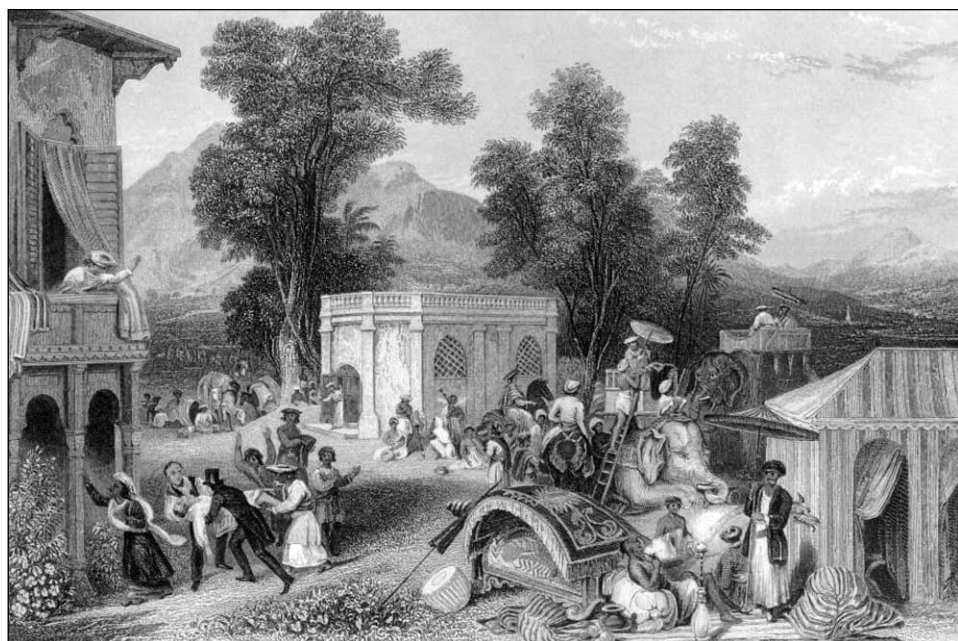
This was not an easy decision. Heber was man of wealth and he had a good living at Hodnet. Though the income from going to India would be advantageous, he was relatively young, a high-flyer and most likely to advance in the English Church. He accepted out of a sense of duty.

In January 1823, Heber received the King's 'entire' approbation. All Souls College commissioned a portrait by Thomas Phillips RA and Oxford University conferred the awards of BD and DD.

The Diocese of Calcutta had been established 10 years earlier as part

of the Church of England and the see included India, Ceylon, Australia and Tasmania, New Zealand, the Cape of Good Hope, Mauritius and Madeira. Unsurprisingly, overwork had killed its first bishop, as it did Heber in 1826 at the age of 42.

During his service in India, he had demonstrated great judgment and administrative capacity, as well as enthusiasm and boundless energy. After three years of ceaseless travelling and intense missionary work, Heber died suddenly while passing through Tiruchirappalli (Trichinopoly), Tamil Nadu. On the morning of his demise he took a cold plunge and succumbed to 'apoplexy' – probably a cerebral haemorrhage. He was buried at St. John's Church, Trichinopoly on the north side of the altar.



*'The Death of Bishop Heber' by H Melville, engraved by J Sands. c 1845.*



There was great dismay at the passing of the energetic young bishop in both India and England. Schools and colleges were named after him. Tablets and statues were erected. To many, the charismatic missionary bishop had been nothing less than martyred.

Heber was survived by Amelia and their surviving daughters Emily and Harriet. His collection of hymns was published posthumously the following year (1827) after being edited by his widow entitled *Hymns, written and adapted to the weekly Church service of the year*. The preface read: 'The Hymns in this volume were arranged by Bishop Heber with a hope that they might be deemed worthy of general adoption into our churches, and it was his intention to publish them soon after his arrival in India; but the arduous duties of his situation left little time, during the short life there allotted to him for any employment not immediately connected with his diocese.

'The work is now given to the world in compliance with his wishes, and from an anxious desire that none of his labours in the service of Christianity should be lost.

'... the remainder [of the hymns] were composed by the Bishop at different

intervals of leisure during his parochial ministry in Shropshire.'

The hymnal was dedicated to the Archbishop of Canterbury but it was not universally adopted as had been Heber's wish.

'Holy, Holy, Holy' had actually been published the previous year in the third edition of *A Selection of Psalms and Hymns for the Parish Church of Banbury* and it was published in a compendium of Heber's poems and hymns in the USA in 1828.

Whether or not Heber wrote the hymn with a tune in mind is difficult to determine. The stanzas are nominally written in 11.12.12.10 time but this varies and the solution lay in especially composed tunes. I have discovered two dated 1850. The first is *Trinity* by John Hopkins (1822-1900) and the second by Lowell Mason in his *Cantica Laudis: or The American Book of Church Music*. In the latter, the hymn had been reworked somewhat:

*Holy, holy, holy, Lord God Almighty!  
Early in the morning shall our song arise  
to thee!*

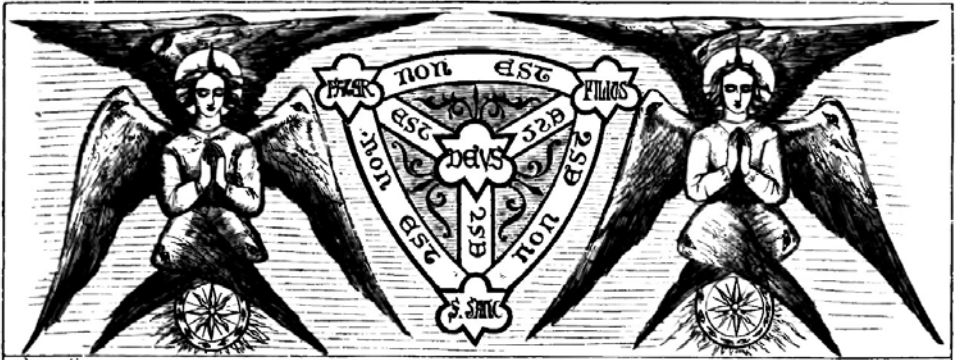
*Holy, holy, holy, merciful and mighty—  
Jehovah! Father of Eternity!*

Ouch!

**376** *Alligre Maestoso.* **HYMN. ADORATION.** (*Episcopal Collection.*; *1. MASON, 1860.*)

1. Ho - ly, ho - ly, ho - ly, Lord, God Al - migh - ty! Ear - ly in the morn - ing shall our song a - rise to thee;  
Ho - - ly, ho - ly, ho - ly, mer - ci - ful and mighty Je - - ho - vah! Fa - ther of e - ter - ni - ty!

Lowell Mason's early (1850) attempt at composing a tune was not successful.



Trinity Sunday.

HOLY, holy, holy, Lord God Almighty !  
 Early in the morning our song shall rise to Thee ;  
 Holy, holy, holy ! merciful and mighty !  
 God in three persons, blessed Trinity !

Holy, holy, holy ! all the saints adore Thee,  
 Casting down their golden crowns around the glassy sea ;  
 Cherubim and seraphim falling down before Thee,  
 Which wert and art and evermore shalt be !

Holy, holy, holy ! Though the darkness hide Thee,  
 Though the eye of sinful man Thy glory may not see,  
 Only Thou art holy, there is none beside Thee,  
 Perfect in power, in love, and purity !

Holy, holy, holy ! Lord God Almighty !  
 All Thy works shall praise Thy name in earth and sky  
 and sea.

· <sup>1</sup> Holy, holy, holy ! merciful and mighty !  
 God in three persons, blessed Trinity !



A page from 'Heber's Hymns' (1866). This was an illustrated reprint of his 1827 collection but excluding the work of other writers. The words are identical to those in the earlier volume as were those in 'Hymns, Ancient and Modern' (1860) and virtually every subsequent printing. Stanza 2 line 1 of the original manuscript read 'all **thy** saints' and line 4 read 'Which wert and art **and ever art to be.**'

The hymn was printed alongside *Nicaea* in the music edition of *Hymns, Ancient and Modern* in 1861. Named after the council where the doctrine of the Trinity was finalised in 325, the tune had been written and submitted for consideration by the Rev JB Dykes, one of the finest of Victorian hymn composers. *Nicaea* is reminiscent of a German chorale and a similarity to *Wachet Auf* has been noted by scholars.

The hymn's familiarity masks its difficulties: the unusual and irregular metre, and the unusual rhyming. Congregations confuse the last notes of the first and third lines. In the first, the last note is lower than the penultimate, in the third, the notes are the same.

The pairing was an instant success and virtually all hymnals opted for *Nicaea* though I have discovered tunes by Edward Griffiths (*St. Bernard*), SS Wesley (*Trinity*), Joseph Barnby (*St. Philip*), Dr AH Mann (*Armley*) and the Rev WH Havergal (*Trisagion* [Greek for 'thrice-holy']).

In 1960, *Tersanctus* (Latin for 'thrice-holy') by the Rev Gordon Hartless (1913-?) was published in *Thirty 20th Century Hymn Tunes* alongside modernised text which, especially in the second stanza, destroyed the 'ee' rhyming ('you' does not rhyme with 'thee'). The tunes in the book sought 'to express in the musical idiom of light music – music which is common to almost everyone – the common worship of the People of God. ...Drums are also helpful in

keeping the rhythm.'

*Tersanctus*, with or without the updated lyric has only occasionally been republished. Nevertheless, the hymn **has** found its way into the mainstream of worship songs, invariably with the traditional words and often, in the ears of the writer, to a cringe-inducing *Nicaea* complete with rhythm section.

The hymn has become so popular that it is sung by denominations who do not believe in the Trinity. Rearranged versions, sometimes with three stanzas, are sung by Unitarians and others. The Mormon Tabernacle Choir sings stanzas 1&4 line 4 'God in his glory, blessed Deity.' The hymn has been widely translated.



*Reginald Heber engraved by Edward Finden after Thomas Phillips' portrait in All Souls College.*

# 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.

**Cryptics (thanks and courtesy Barbara Cartwright).** All begin with 'A'.

1. Pacify gorilla that's eating vegetables (7)
2. Hound without lead, something worth having (5)
3. Forger's item found in Roman villa (5)
4. A change of oil to put in jet's mechanical flyer (4,5)
5. One makes them to compensate (6)
6. Get a group of singers, we hear (7)
7. Upper Spain's rent date revised (14)
8. Like little photo of jelly (5)
9. They're bitter, also upset about the late finish (5)
10. Branch of Worcester pearmain (3)

## SUDOKU

Put your cryptic solutions below

	7	3		6		1	2	
5			7	1				
8	1		4		3	5		
	2	1			8	4		7
		9					3	6
3	5			7	6		8	
				9		8	4	
2		7		8			1	
				5	2		9	

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