

LLANDUDNO

Cylchgrawn Plwyf
Parish Magazine



30p

October 2008

Services

Holy Trinity Church, Mostyn Street

Sundays

- 8.00 am Holy Eucharist
- 10.30 am Sung Eucharist (1st, 3rd & 4th Sundays)
- Matins followed by shortened Eucharist (2nd Sunday)
- Combined Matins and Eucharist (5th 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)
- Holy Eucharist with Morning Prayer (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)

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.

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.

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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:

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Copy may be on disk, printed or handwritten.

From the Rectory

I'm typing this on an exciting day – the day that the Large Hadron Collider near Geneva was switched on. This is the vast machine which will send beams of particles hurtling around a 27 km circuit at almost the speed of light.



By inducing collisions between these incredibly tiny objects scientists hope to reproduce the conditions just after the 'Big Bang' at the very beginning of the Universe. They hope that this will enable them to answer fundamental questions about the nature of matter and the origins of the universe.

As a nonscientist much of all this is a mystery to me, but I still find it fascinating and exciting. It's a fundamental part of our human nature to want to understand the universe in which we live and of which we are part. Christians should not shy away from these developments but take a keen interest in them; after all it is God's creation we are seeking to understand.

Although there are scientists, such as Richard Dawkins, who wish to rule out the existence of God, many others find that their work increases a sense of wonder and awe and strengthens their religious faith, or at the very least opens for them the possibility of the Divine. So there should be no real conflict between science and religion.

It's a cause of great sadness to me that there are many Christians who turn away from certain aspects of science, and in particular from the theory of evolution. They want to make science conform to a literalist reading

of the creation stories in the book of Genesis and so they advocate a pseudo science called 'creationism'. This asserts (without any scientific evidence) that the creation of humanity came about by a special intervention of God rather than by a process of evolution from 'lower' forms of life.

Of course anyone who wishes to assert that God did intervene in this way is perfectly entitled to do so. But they have no right to pretend that what they are advocating is a respectable form of science to be taught in schools alongside the theory of evolution. Although evolution remains a theory which can't be proved absolutely, my understanding is that the evidence for it is overwhelming.

To my mind, the theory of evolution does not in any way conflict with our Christian faith and problems only arise for those who believe that the Genesis accounts of creation have to be understood as actual history rather than as poetry. Those who do understand them literally have to face the uncomfortable

fact that Genesis actually gives us two very different creation stories one after the other which sit very uncomfortably together if you insist on reading them as actual history.

To see this for yourself read Genesis Chapters one and two.

Christians should surely embrace science rather than seeing it as a threat to faith. We need to have the humility to accept that our understanding of God's relationship with the universe may have to change as scientific understanding

progresses and we must never try to manipulate science to fit a literalist understanding of scripture.

This month we will be celebrating our Harvest Festival which as well as being a thanksgiving for our food and drink is also an opportunity to celebrate the whole of God's creation. Perhaps in the year of the Large Hadron Collider we ought also to give especial thanks to God for the work of science and all that it is revealing to us of the wonder of His creation.

Fr John

Rector's Notes

A New Bishop for Our Diocese

The Electoral College to elect our new Bishop takes place during the early part of this month (I think it meets on Tuesday 7th). As members of the Church in Wales we entrust the choice of persons to be our Bishops to this College which is made up of Bishops, Clergy and Lay People from all the Dioceses of the Church in Wales but with extra members from the Diocese needing the new Bishop. It usually meets in the Cathedral of the Diocese and is literally locked away until its deliberations are completed.

Please pray for the members of the College and for their discussions and voting. We have to trust that the Holy Spirit will lead them to choose the

right person – the person God has in mind. It was very unfortunate that a controversy arose last month around one possible contender for the post. I have already made it clear publicly that I will accept whoever is appointed by the College.

Thanks

The summer season (what summer you cry!) is now behind us and I need to say a big thank you to those who as usual have worked so hard during the summer months at the Coffee Mornings and Afternoon Teas. These weekly events offer vital hospitality (and good food and drink!) to visitors and local people alike as well as contributing in a big way to parish funds. So many thanks

to Dorothy's and Angela's teams who come week by week to give of their time, energy and talents.

Congratulations ...

... to those of our young people who have taken their GCSE's and A-levels this summer and have done well. Two of our young men are going away to university – Phil Breese and Robert Henry and we wish them every blessing as they begin their university courses. We look forward to seeing them in the vacations.

Bible Study Course

A course of five Bible Study Sessions is planned for the autumn probably to be held on Wednesday evenings beginning on the 8th of this month. Full details will be given in the Weekly Bulletin. The book to be studied has yet to be decided.

Baptism Working Group

Reluctantly I am not going to organise an autumn Parish Conference this year because the attendance at this event has been so poor for the last two years. It is very sad that so few parishioners could be bothered to give a couple of hours to think about important aspects of parish life and development.

However, last year's Conference, though only supported by a small

group, did some good thinking on the way we perform baptisms in the parish and how we care for the families of the infants and young children we baptize. So instead of a Conference this year I am going to convene a working group to think through this matter further and possibly make proposals to the PCC. Everyone who is interested will be most welcome to join the group – further details will appear in the weekly Bulletin.

Walsingham Pilgrimage 2009

As many of you know, I have been a Walsingham pilgrim for many years and when Rector of Holyhead led an annual pilgrimage to the shrine. Since coming to Llandudno I have continued to lead that pilgrimage as there was nobody else available to do it. The pilgrimage, though still centred on the Holyhead group is now fast becoming a diocesan wide event and this year we had folk with us from at least six other parishes and were accompanied by our Archdeacon.

I know that there are a number of people in Llandudno who have expressed an interest in making this pilgrimage and so I'm giving you the dates for next years' pilgrimage now so that you can put these in your diaries. The dates are Monday 27th – Thursday 30th July 2009. Further details will be available soon.

Meanwhile please have a word with me if you want to know more about

Walsingham and what is involved in the pilgrimage.

Weekly Bulletin

I have recently taken over the production of the weekly bulletin from Jane. She is retiring in September next year

and this is part of the process leading up to that. As you will have noticed by now my way of doing it is somewhat different from Jane's – we all have our own ways of working – some of you may prefer it, some not, but I hope you'll all get used to it soon. Please inform me of any event you wish to be included by Thursday evening each week.

Llandudno Festival 2008

I want to tell you about the concerts we have arranged for the Llandudno Festival week which starts on Wednesday 29th October and finishes with a performance of the famous Petite Messe Solonelle by Rossini which I will be conducting at St. John's Methodist Church on Saturday November 1st at 8.00 pm. There will also be a string orchestra concert, a violin and piano recital and a cello and piano recital.

On the Friday evening I will be giving an organ recital at Holy Trinity. (No bells that night!) The brochure containing all the events will be ready soon and there will be copies at the back of the church and I sincerely hope that as many of the regular parishioners at Holy Trinity will support the events this year because without support, I fear the festival will fail.

I am hoping that the organ CD which I made some time ago will be available for sale during the festival. It has been a long time in production but is now

being printed and should be with us in the near future. I am also preparing the choir for a CD which I hope will be recorded in the early new year. This will contain music for the main festivals of the year and I'm sure that you will all want to have a copy.

Norman



Gioachino Rossini.

Mothers' Union

On Tuesday evening 9th September, the Mothers' Union held the first of its season's meetings. Seventeen members attended. We were all made very welcome and the tables were all laid out and many candles were lit down the table. We began with a modern Eucharist in the Memorial Chapel with Jane Allen as the celebrant. Each member in turn read a line from the Gathering.

After the Confession, the Gospel reading was John 10:10-20. The Intercessions and the Peace followed and then we used a Kenyan form of Eucharistic Prayer. The consecrated bread and wine were passed around the table. This

reminded everyone of the Last Supper and the communion was wonderful. The Thanksgiving and the Blessing followed; it was a very special evening the atmosphere was outstanding.

We then had our social get-together in the church hall. Cakes and savouries with a glass of wine were provided. Much laughter was shared and photo's of grandchildren were passed around. Jennifer Fossi then thanked Revd Jane for all the hard work that was put into a very successful evening. A big thank you also goes to Angela Pritchard Barbara Scott and Marion Heald.



Exploring Worship's New Season

Exploring Worship's new season began again on Sunday 14 September. Jane Allen prepared the service and her subject was 'Fruitful Seasons'. Jane was assisted by Ann Rimmer who read the texts.

The next 'EW' will be on 12 October at 6 pm and because Bible Sunday is in October, the Bible Reading Fellowship will be involved in the preparation and conduction of the service.

Do join us in the hall in our monthly fellowship as we explore new ways of discovering both God and ourselves by worship, praise and song.



From the Parish Registers

Holy Baptism

3rd August: Carla Jayne Palin
of Ffordd Llas, Llandudno

3rd August: Jack Stephan Palan
of Fford Llas, Llandudno

10th August: Kayleigh Eloise Hoe-Pike
of Tabor Hill, Great Orme

10th August: Keating Robert Hoe-Pike
of Tabor Hill, Great Orme

24th August: Ashton Alex Stanley Humphreys
of Morfa Road, Llandudno

31st August: Tristan Tomos Williams
of Dolydd, West Shore, Llandudno

Holy Matrimony

2nd August: Stephen John Williams of Llandudno
to
Joanne Williams of Llandudno

The Departed

18th August: Jean Ogden (56)
of Penrhyn Court, Penrhyn Bay
(Cremation at Colwyn Bay)

Attendance Figures for August

Holy Trinity

| | | | |
|-------------------------------------|--|---------------------|----|
| | Total of Weekday Eucharists 1-2 August | | 11 |
| Sunday 3rd | 8.00 am | Holy Eucharist | 16 |
| Trinity 11 | 10.30 am | Sung Eucharist | 96 |
| | 5.00 pm | Evensong | 8 |
| Wednesday 6th | 9.00 am | Holy Eucharist | 4 |
| The Transfiguration | 11.00 am | Holy Eucharist | 6 |
| | Total of Other Weekday Eucharists | | 21 |
| Sunday 10th | 8.00 am | Holy Eucharist | 16 |
| Trinity 12 | 10.30 am | Sung Eucharist | 90 |
| | 5.00 pm | Evensong | 3 |
| Friday 15th | 11.00 am | Holy Eucharist | 10 |
| Mary, the Mother of Our Lord | | | |
| | Total of Other Weekday Eucharists | | 21 |
| Sunday 17th | 8.00 am | Holy Eucharist | 20 |
| Trinity 13 | 10.30 am | Sung Eucharist | 92 |
| | 5.00 pm | Evensong | 8 |
| | Total of Other Weekday Eucharists | | 23 |
| Sunday 24th | 8.00 am | Holy Eucharist | 20 |
| St. Bartholomew | 10.30 am | Sung Eucharist | 91 |
| | Total of Other Weekday Eucharists | | 34 |
| Sunday 31st | 8.00 pm | Holy Eucharist | 25 |
| Trinity 15 | 10.30 am | Sung Eucharist | 82 |
| | 5.00 pm | Evensong | 6 |
| St. Tudnos' | | | |
| Sunday 3rd | 11.00 am | Morning Service | 45 |
| | | Shortened Eucharist | 30 |
| Sunday 10th | 11.00 am | Morning Service | 26 |
| Sunday 17th | 11.00 am | Morning Service | 15 |
| Tuesday 19th | 7.30 pm | Compline | 10 |
| Sunday 24th | 11.00 am | Morning Service | 43 |
| | 4.00 pm | Songs of Praise | 27 |
| Sunday 31st | 11.00 am | Morning Service | 26 |

Open Church Day at St. Tudno's

On Saturday 6 September, St. Tudno's took part in the Open Church Day, organised by Church Tourism Network Wales as part of the European Heritage weekends. Fr. John, Derek Simpson and I "manned" the church between 10.00 am and 5.00 pm but the day was very wet and windy and there were few visitors. However, those who had braved the weather were generally glad of the shelter, a hot drink, a cake and a chat.

Christine Jones

St. David's Hospice Coffee Shop

If you are passing the Hospice you may like to call in at its new Coffee Shop for a coffee, cake, soup, sandwich, or other light refreshments. The Shop is open from between 10.00 am to 4.00 pm Monday to Friday, and the food is delicious.

It's also good to know that not only can you enjoy what's on offer, but that at the same time you are helping support our Hospice – as one of the Hospice Chaplains, I know how vital this support is. So do go along sometime and see for yourself.

Jane

St Luke's Hospital for the Clergy

The retired clergy and their wives look forward to holding a coffee morning again this year. The date will be 15th October.

The hospital is up and running after it's refurbishment. The two operating theatres are well used and a wider range of treatment is available. The cost of providing these treatments funded entirely by voluntary contributions and over one hundred and fifty consultants give their spare time entirely free.

The hospital is situated in central London and provides treatment for clergy, their families active or retired or non-stipendiary.

Please join us in this happy occasion and help St. Luke's to keep up its good work.

Marjory Dwyfor Jones

I made a little snowball
as perfect as can be
I thought that it could be my pet
and let it sleep with me.
So I made it some pyjamas
and a pillow for its head
but last night it ran away
just after it wet my bed!!!

Melissa Shields (age 10)

Letter to the Editor

I wish to express publicly my thanks to John for his statement from the pulpit on Sunday 7th September concerning the appointment of the next Bishop of Bangor. It was a task he could have ducked and it was a task that was bound to make him unpopular with some members of the congregation. I am grateful to him for both the courage he showed and the sentiments he expressed. I understand half a dozen people mentioned the matter to him after the service, all of them being supportive of his remarks.

Why anyone can have the slightest concern about the sexual orientation of anyone is beyond my understanding. Both heterosexuality and homosexuality are natural aspects of our evolutionary heritage. Homosexual behaviour has been observed among 1,500 species; we are but one of those species. If you wish to use language that says heterosexuality is a gift from God, then you also have to say that homosexuality is a gift from God. I thank him/her for both of them.

I have many acquaintances and several close friends who are gay. Recently, a near relative has embarked upon a lesbian courtship. This is not a way of life that they 'chose', any more than others of us 'chose' to be straight. It is what they are. Neither homosexual nor heterosexual people can change

their sexuality, any more than they can change the colour of their skin. To discriminate against anyone on the grounds of their sexual orientation is as evil as it is to discriminate because of their colour.

Many people who perpetuate a prejudice against gays do so on the basis of the story of Sodom. Two strangers ('angels') came to Sodom and Lot insisted they should stay with him. He provided excellent hospitality. However, several men from the town banged on Lot's door and said they wanted to see the men 'that we may know them.'

Jewish, Christian and Islamic interpretations of this story are explored in a Wikipedia article on Sodom and Gomorrah. Jewish analysis plays down any homosexual aspect of the story; Islamic interpretation plays it up; Christians (would you believe it) are divided on the matter! However, it seems to me that if you wish to argue that the men of Sodom wanted homosexual relations with the visitors, and that this is why God destroyed Sodom, then you must also accept that prostitution is a good thing, rewarded by God. After all, did not Lot (one of the fewer than ten righteous people to be found in Sodom) offer the men the services of two of his daughters? (Gen 19:8)

The real sin of Sodom is made clear in Ezekiel 16:49: 'Now this was the sin of

Sodom: She and her daughters were arrogant, overfed and unconcerned; they did not help the poor and needy. They were haughty and did detestable things before me. Therefore I did away with them as you have seen.' Lot offered hospitality to the strangers. The sin of people of Sodom was not homosexuality but their general malice, xenophobia and inhospitality.

There's the message for the Church. Our mission on this earth is to care for the needy. As Archbishop Desmond Tutu said recently, God must be weeping that the church is tearing itself apart over homosexuality, rather than concentrating on addressing the needs of suffering humanity. Is it any wonder that people think the church is irrelevant?

Garth

Goldwynisms

Samuel Goldwyn was one of Hollywood's most influential producers. He was born in 1879 in Warsaw and named Schmucl Gelbfisz.

Poverty forced young Schmucl to England where his name was Anglicised to Samuel Goldfish. By 1899, Samuel was working in the garment trade in upstate New York.

In 1916, Samuel Goldfish was well established in the movie business. He formed a partnership with brothers Edgar and Archibald Selwyn and by combining the surnames, the Goldwyn Picture Corporation was founded.

Spotting an opportunity, Samuel changed his surname to Goldwyn. His partners forced him out of the company which was eventually amalgamated into Metro Goldwyn Mayer. Goldwyn then founded the Goldwyn Studio and earned a fine reputation as a leading independent

producer.

Samuel Goldwyn died in 1974. But his legacy extends beyond that of film making. He was famous for malapropisms, paradoxes, and other speech errors now known as 'Goldwynisms'. No doubt many of those that follow were written for him or are apocryphal.

"A bachelor's life is no life for a single man."

"A verbal contract isn't worth the paper it's written on."

"Anyone who would go to a psychiatrist ought to have his head examined!"

"Can she sing? She's practically a Florence Nightingale."

"Color television! Bah, I won't believe it until I see it in black and white."

"Don't worry about the war. It's all over but the shooting."

“Every director bites the hand that lays the golden egg.”

“Flashbacks are a thing of the past.”

“For your information, just answer me one question!”

“Gentlemen, include me out.”

“Gentlemen, listen to me slowly.”

“Give me a couple of years, and I’ll make that actress an overnight success.”

“God makes stars. I just produce them.”

“He treats me like the dirt under my feet.”

“I don’t care if it doesn’t make a nickel. I just want every man, woman, and child in America to see it.”

“I don’t think anyone should write his autobiography until after he’s dead.”

“I had a great idea this morning, but I didn’t like it.”

“I paid too much for it, but it’s worth it.”

“I read part of it all the way through.”

“If I look confused it’s because I’m thinking.”

“In two words: im-possible.”

“I’m willing to admit that I may not always be right, but I am never wrong.”

“Keep a stiff upper chin.”

“Modern dancing is old fashioned.”

“Our comedies are not to be laughed at.”

“Pictures are for entertainment, messages should be delivered by Western Union.”

“Tell them to stand closer apart.”

“That’s our strongest weak point.”

“That’s the kind of ad I like, facts, facts, facts.”

“That’s the way with these directors, they’re always biting the hand that lays the golden egg.”

“The next time I send a damn fool for something, I go myself.”

“There is a statue of limitation.”

“They stayed away in droves.”

“We have that Indian scene. We can get the Indians from the reservoir.”

“What we need now is some new, fresh clichés.”

“Why did you name him Sam? Every Tom, Dick and Harry is named Sam!”

“Why should people go out and pay to see bad movies when they can stay home and see bad television for nothing.”

“You fail to overlook the crucial point.”

“You’ve got to take the bitter with the sour.”

Raise the Song of Harvest Home

In a town, the annual harvest can seem rather remote, even at the time of Harvest Festival, and in this area we are not exactly surrounded by valleys 'thick with corn', so I'd like to put in a word for farmers near and far.

We have been hearing on the news of

the food crises in developing countries due to soaring prices and in many areas this will have been exacerbated by floods, droughts and hurricanes. In the UK, the rain which has been causing flooding or spoiling summer holidays has also been spoiling crops.



A field of wheat in eastern England in July, at the time of writing this had not been 'safely gathered in'.

Even on big, highly mechanised farms with enormous combine harvesters and efficient grain driers, the harvest cannot begin if the crop is too wet. While the combines are sitting in the sheds and the crops are dripping in the rain, the previously 'golden corn' may be sprouting, falling from the ears or being infected with diseases.

In this country, a difficult harvest may cause problems within the farming community but none of us are going to starve. In the developing countries a bad harvest can be a disaster. So as we celebrate Harvest Festival let us think about where our food comes from and those who produce it.

Christine Jones

Great Hymns — Love Unknown

It's curious that after I choose a 'Great Hymn' for the month, my initial perceptions are changed somewhat. These are a busy few days for me and I deliberately chose a hymn this time that I thought would be summed up in a page or two as its lines hadn't been edited and it had only ever had one tune – not so!

I first came across 'My song is love unknown' at school assembly. The school was not flush for cash so for a short while, the junior boys sang from *Songs of Praise* and the seniors used *The Public School Hymn Book*. I will avoid the obvious cliché and comment that it worked quite well despite a complicated system of asterisked verses. Curiously, these were the first two hymnals to print the words with the familiar tune.

The words were written by Samuel Crossman (1624-1683). Crossman was, according to all references that I have found, born at Bradfield Monachorum in Suffolk. There is no such place listed on modern maps. A monachorum was land owned by monks and I found in an obscure reference that another name for Bradfield Monachorum was Bradfield *Sancti Georgi*. Sure enough, there is a hamlet near Bury St. Edmunds called Bradfield St. George.

Cross-referencing with the helpful Web site of the Crossman Society, I read that in 1624, Samuëll Crossman, son of

Samuëll Crossman (mother not given) was born in Bradfield Monachorum and his two brothers, Samuëll (confusingly) and Thomas were born in 1625 and 1632 respectively in Bradfield St. George. Clearly a little more detective work needs to be done.

Crossman earned a Bachelor of Divinity at Pembroke College, Cambridge. After graduation, he ministered simultaneously to both an Anglican congregation at All Saints', Sudbury, and to a Puritan congregation. He attended the 1661 Savoy Conference, which attempted to up-date the Book of Common Prayer so that both Puritans and Anglicans could use it. The conference failed and the 1662 Act of Uniformity expelled Crossman along with some 2000 other Puritan-leaning ministers from the Church of England.

Crossman renounced his Puritan affiliations and was ordained in 1665. He received a post at Bristol in 1667, and became Dean of Bristol Cathedral. He died at Bristol, and lies buried in the south aisle of the cathedral. These must have been interesting times for a churchman considering Bristol's importance in the slave-trade.

In 1664, influenced by George Herbert, Crossman published a short book of nine poems titled *The Young Man's Meditation, or some few Sacred Poems upon Select Subjects, and Scriptures* and one of

them was 'My Song is love unknown'.

Crossman's rich imagery inspires us to meditate upon what Jesus Christ did for us in going to the cross and calls us to live a life of praise and thanksgiving in light of Jesus' sacrifice for our sins. These are the original seven stanzas with some minor changes of spelling:

*My song is love unknown,
My Saviour's love to me.
Love to the loveless shown,
That they might lovely be.
O, who am I,
That for my sake
My Lord should take
Frail flesh, and die?*

*He came from his blest throne,
Salvation to bestow:
But men made strange, and none
The longed-for Christ would know.
But O, my Friend;
My Friend indeed,
Who at my need
His life did spend!*

*Sometimes they strew his way,
And his sweet praises sing;
Resounding all the day
Hosannah's to their King.
'Then Crucify!'
Is all their breath,
And for his death
They thirst, and cry.*

*Why, what hath my Lord done?
What makes this rage, and spite?
He made the lame to run,
He gave the blind their sight.
Sweet injuries!*

*Yet they at these
Themselves displease,
And 'gainst him rise.*

*They rise, and needs will have
My dear Lord made away,
A murderer they save,
The Prince of Life they slay.
Yet cheerful he
To suffer'ing goes,
That he his foes
From thence might free.*

*In life no house, no home,
My Lord on earth might have:
In death no friendly tomb,
But what a stranger gave.
What may I say?
Heav'n was his home;
But mine the tomb
Wherein he lay.*

*Here might I stay, and sing,
No story so divine.
Never was love, dear King,
Never was grief like thine!
This is my Friend,
In whose sweet praise
I all my days
Could gladly spend.*

Almost two hundred years passed before the book was republished in 1663. This clearly had some influence because the second part of another meditation, 'Sweet Place, Sweet Place Alone' became the hymn 'Jerusalem on high', which with 'My song is love unknown' were published in the *Anglican Hymn Book* of 1868, both as general hymns.

'My song is love unknown' was usually

sung to the tune *Psalm 47* by Henry Lawes (1596-1662) but several other tunes were and occasionally still are used. However the tune that really swept the hymn into the big time was by John Ireland who was asked by Musical Editor Geoffrey Shaw (brother of Martin) to write a new tune for the *Public School Hymn Book* of 1919.

John Ireland (1879-1962) was born in Bowdon, near Manchester. Ireland entered the newly-established Royal College of Music in London at the age of 14. He lost both his parents shortly after, and had to make his own way as an orphaned teenager, studying piano, organ and composition. The last was under Sir Charles Stanford, who taught many of the English composers who emerged at the end of the 19th century: Ralph Vaughan Williams, Gustav Holst and Arthur Bliss amongst others.

Self-critical, Ireland destroyed almost all his early compositions but emerged as a celebrated composer towards the end of World War. From then until his death he combined composition, teaching at the Royal College (1923-1939) where his pupils included Benjamin Britten, and his position as organist and choirmaster at St. Luke's Church, Chelsea, in London (1904-1926).



John Ireland. No image of Samuel Crossman could be found.

Ireland had a difficult personal life. According to Radio 3 'There was a brief interlude in Ireland's lifelong bachelorhood, as in quick succession he married, separated, then sought an annulment.'

A letter to the *Daily Telegraph* in 1950, said Ireland was supposed to have penned the tune, *Love Unknown* in 15 minutes. Some sources say he wrote it on the back of a menu after being taken out to lunch by Shaw and given the commission. The tune is a masterpiece which somehow perfectly accommodates both 'O who am I ...?' and 'Then "Crucify!"' in line six of the first and third stanzas.

The words and tune were then published in *Songs of Praise* (1925) and have appeared in most subsequent hymnals including the *Ancient and Modern Revised* (1950) and the *New English Hymnal* (1985). Our hymnal, *Hymns Old and New* omits the penultimate stanza and changes 'but men made strange' to 'but men refused' in stanza 2 line 3. Curiously, the new phrase does not feature the 'inclusive language' insisted upon by the editors!

It is curious and gently ironic that the work of Puritan-minded Crossman and Anglo-Catholic Ireland could become so wonderfully fused to be so inspirational to so many.