

A little more information about some of the matters raised in the course booklet for

Expecting Christ

Session One

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LLWYD (LLOYD), MORGAN (1619 - 1659), littérateur, poet, mystic ; b. at Cynfal, in the parish of Maentwrog, Merioneth .

During 1634-5 he was in school at Wrexham, and was for some time later at Brampton Bryan, Llanfair Waterdine, Shropshire, noted home of learning. He had an experience of 'conversion' under the ministry of Walter Cradoc (q.v.) who was at the time a curate at Wrexham. He followed him to South Wales and became identified with the group that founded the first Dissenting church in Wales, at Llanfaches, Mon. He served with the Parliamentary forces during the first and second Civil Wars, and was deeply influenced by the tenets of the fifth monarchy men. In 1647 he settled at Wrexham, with his home at Bryn-y-ffynnon , and ministered to the 'gathered church' of that town. He was appointed an 'Approver' under the 1650 Act for the Propagation ... of the Gospel in Wales, and laboured extensively as an itinerant preacher. He wrote a considerable amount of poetry, including many of the Psalms and portions of the Canticles in metre, and books in English and Welsh, which include the famous classic, *Llyfr y Tri Aderyn*. His extant works were issued in two volumes by the University of Wales, the first in 1899 and the second in 1908. Later discoveries, amounting to another volume (in N.L.W) await publication. He foreran the Quakers in Wales, interpreting their teachings even in his earliest writings. He also translated, from the English, some of the works of Jacob Boehme, the German mystic , disseminating his tenets among the Welsh . He took a prominent part in the political affairs of the Commonwealth period. His intense dislike of Cromwell 's acceptance of the title ' Lord Protector ' being known, his name was included or the protest known as 'A Word for God', but he definitely denies having any part in this document. In 1656 he was approved by the 'Triers' as a minister settled in Wrexham, and the Trustees for Maintenance are requested to pay him £100 per annum. He died in June 1659 and his remains were buried at the Rhos-ddu Dissenting burial-ground, Wrexham, where a monument was unveiled in 1912.

Bibliography:

- E. Lewis Evans, *Morgan Llwyd ymchwil i rai o'r prif ddylanwadau a fu arno*, Liverpool, 1930, 1930, and the authorities cited therein.

Author:

Rev. Dr Evan Lewis Evans, D.Th., (1898-1978), Pontardulais / Swansea

Source: <http://wbo.llgc.org.uk/en/s-LLWY-MOR-1619.html>

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Veni Creator Spiritus ("Come Creator Spirit") is a hymn believed to have been written by Rabanus Maurus in the 9th century. When the original Latin text is used, it is normally sung in Gregorian Chant. As an invocation of the Holy Spirit, in the practice of the Roman Catholic Church it is sung during the liturgical celebration of the feast of Pentecost (at both Terce and Vespers). It is also sung at occasions such as the entrance of Cardinals to the Sistine Chapel, when electing a new pope, as well as at the consecration of bishops, the ordination of priests, when celebrating the sacrament of Confirmation, the dedication of churches, the celebration of synods or councils, the coronation of kings, the profession of members of religious institutes and other similar solemn events. The hymn is also widely used in the Anglican Communion and appears, for example, in the Ordering of Priests and in the Consecration of Bishops in the Book of Common Prayer, 1662.

Source : http://en.wikipedia.org/wiki/Veni_Creator_Spiritus

Session Two

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William Hubert Vanstone, priest: born Mossley, Lancashire 9 May 1923; ordained deacon 1950, priest 1951; Curate in charge, Kirkholt 1955- 64, Vicar 1964-76; Honorary Canon, Manchester Cathedral 1968-76; Vicar of Hattersley 1977-78; Canon Residentiary, Chester Cathedral 1978-90; Six Preacher, Canterbury Cathedral 1983-91; died Cirencester, Gloucestershire 4 March 1999.

W.H. Vanstone was one of the most intellectually brilliant of the many able men who were ordained after the Second World War. His genius flowered in his addresses, essays and devotional books. In 1982 *The Stature of Waiting* was welcomed by many as a notable protest against over-activism in the Church and the public relations of religion: it was a plea to see the waiting figure in the Gospels as powerful and dignified.

Vanstone argued that humanity can achieve its true dignity through a life of prayer. In his own last years he lived out patiently his theme of waiting.

Source: <http://www.independent.co.uk/arts-entertainment/obituary-canon-bill-vanstone-1079750.html>

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In Dreams is a song composed and sung by rock and roll performer Roy Orbison (1936-88). An operatic ballad of lost love, it was released as a single on Monument Records in February 1963. It became the title track on the album *In Dreams*, released in July of the same year. The song has a unique structure in seven musical movements in which Orbison sings through two octaves, beyond the range of most rock and roll singers.

The song peaked on the Billboard Hot 100 charts at number 7, and charted in England for five months while Orbison toured sharing billing with The Beatles. It gained notability again in 1987 when Orbison released a re-recorded anthology of his greatest hits; the year prior David Lynch had used the song provocatively in his dark thriller *Blue Velvet*, helping to revive Orbison's career. The theme of the song was interwoven in similar compositions throughout his tenure as a musician. As a result, several collections of Orbison's music share the title of the song. *Rolling Stone* magazine listed *In Dreams* at number 319 of their *500 Greatest Songs of All Time*.

Source : http://en.wikipedia.org/wiki/In_Dreams_%28song%29

Ode to Joy (German: *Ode an die Freude*, first line: *Freude, schöner Götterfunken*) is an ode written in 1785 by the German poet, playwright and historian Friedrich Schiller, enthusiastically celebrating the brotherhood and unity of all mankind. The ode is best known for its musical setting by Ludwig van Beethoven in the final movement of his Ninth Symphony (completed in 1824), a choral symphony for orchestra, four solo voices and choir. The Beethoven setting was adopted as the Anthem of Europe by the Council of Europe in 1972 and the then European Community - since 1993 the European Union - in 1985.

Source: https://en.wikipedia.org/wiki/Ode_to_Joy

Session Three

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‘playing Lewis to the Archbishop’s Morse’

Inspector Endeavour Morse is a fictional character in the eponymous series of detective novels by British author Colin Dexter, as well as the 33-episode 1987–2000 television

adaptation of the same name, in which the character was portrayed by John Thaw. Morse is a senior CID (Criminal Investigation Department) officer with the fictional Oxford City Police force in Oxford, England. Morse is ostensibly the embodiment of white, male, middle-class Englishness, with a set of prejudices and assumptions to match. He may thus be considered a late example of the gentleman detective, a staple of British detective fiction. This background is in sharp juxtaposition to the working class origins of his assistant, Lewis; in the novels, Lewis is Welsh, but this was altered to a northern English (Geordie) background in the TV series. He is also middle-aged in the books.

Source: http://en.wikipedia.org/wiki/Inspector_Morse

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The poem on page 17, quoted by C S Lewis in his *Letters to Malcolm: Chiefly on Prayer*, was apparently found by Lewis in an old notebook, author unknown.

Source : http://www.cslewisinstitute.org/webfm_send/44

Session Four

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T S Eliot: 'The end is where we start from' comes from Section V of *Little Gidding*, the fourth and final poem in Eliot's series of poems entitled *The Four Quartets*.

James Woodforde (1740–1803) was an English clergyman, best known as the author of *The Diary of a Country Parson*.

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The Mission Statement for Corrymeela from their website : <http://www.corrymeela.org/>

“Corrymeela's mission is: embracing difference, healing division and enabling reconciliation. Our vision is of a peaceful and sustainable society based on social justice, positive relationships and respect for diversity. The Corrymeela Community strives to embody these values in every aspect of our lives.”