

June 21st 2020

President and Preacher: The Rev'd Rob Warren.

Organist: Darren Everhart

Prelude: A meditation on brother James' Air by Harold Darke

During communion: Adagio in E flat by J.S.Bach

Postlude: Sortie in C by Lefébure-Wely.

Solo at the Offertory: Brother James' Air, arr. Gordon Jacob

Soloist: Chris Phillips

James Leith Macbeth Bain (b. Scotland, c. 1840; d. Liverpool, England, 1925), was a healer, mystic, and poet known simply as Brother James. The tune BROTHER JAMES AIR was first published in his volume *The great peace: being a New Year's greeting ...* (1915). Born in a devout Christian home, Bain came to doubt the faith but later regained a mystical belief with the aid of the Christo Theosophic Society. He founded the Brotherhood of Healers, and he and his fellow healers often sang to their patients during healing sessions. In the latter years of his life he worked among the poor in the slums of Liverpool. He published a book on healing entitled *The Brotherhood of Healers ...* (1906).

Wednesday June 24th is dedicated to St John the Baptist.



St John the Baptist (Hieronymus Bosch)

Saint John Baptist

THE last and greatest Herald of Heaven's King,
Girt with rough skins, hies to the deserts wild,
Among that savage brood the woods forth bring,
Which he than man more harmless found and mild.
His food was locusts, and what young doth spring
With honey that from virgin hives distill'd;
Parch'd body, hollow eyes, some uncouth thing
Made him appear, long since from earth exiled.
There burst he forth: 'All ye, whose hopes rely
On God, with me amidst these deserts mourn;
Repent, repent, and from old errors turn!
—Who listen'd to his voice, obey'd his cry?
Only the echoes, which he made relent,
Rung from their marble caves 'Repent! Repent!'

William Drummond

Drummond was born at Hawthornden Castle near Edinburgh in 1585 was educated at the Royal High School of Edinburgh and gained an MA at Edinburgh University in 1605. He then spent two years in France studying law. He abandoned his law studies in favour of becoming a poet. In 1613 his first poem, *Tears on the Death of Meliades*, an elegy on the death of Henry, Prince of Wales, was published. This was followed in 1616 by *Poems: Amorous, Funerall, Divine, Pastorall, in Sonnets, Songs, Sextains, Madrigals*, a lament following the death the previous year of his wife to be. In 1617 he wrote *Forth Feasting*, a poem celebrating James I's first visit to Scotland that year, and in 1618 he was visited by the poet Ben Jonson. He was one of the first Scottish poets to write in English and is one of 16 poets and writers whose names appear on the Scott Monument in Edinburgh which include Lord Byron, Robert Burns, and Tobias Smollett. His most important works are *The Cypresse Grove*, an essay on the folly and the fear of death, and his poems, many of which are adaptations from French, Italian, and Spanish. He was a great collector of scholarly books in Latin, Greek, Hebrew, French, Italian, and English, most of which he bought in France. In 1826 he generously donated a large number of these to Edinburgh University.

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A couple of weeks ago I reported back on a survey of other Anglican churches in the diocese, to see how they were dealing with their services during the pandemic. Not all the churches contributed to the survey but I have now had a rapid sweep round further websites to cover a few more churches. This time I cannot guarantee to be completely up-to-date, as in some countries the situation is evolving all the time.

In France St George's in **Paris** has reopened, allowing 30 worshippers at its main service and 10 at its earlier. The choir is not currently active, but their priest says that if anyone wants to sing they must wear a mask! St Michael's in **Paris**, Holy

Trinity in **Nice** and All Saints' in **Marseille** all have online only services at the time of writing. St Andrew's in **Moscow** has re-opened, with reduced numbers allowed, while St Peter and Paul in **St Petersburg** is not yet open to worshippers. In Portugal churches have reopened, but St George and St Paul in **Lisbon** has not been able to because with a chaplaincy vacancy they have not been able to bring out a locum from the UK. Instead services are being led online by a much travelled locally available locum the Rev Ian Eglin. Our pro-cathedral in **Malta** is now closed for public worship, private prayer and all other meetings and activities. This includes weddings, funerals and baptisms. Services continue online only. In Spain Phase 3 starts on June 22nd, and St George's **Barcelona** very much hopes that the time is not far off when they can reopen for worship again. At the moment their services are online, and unlike some others, are not filmed in long view of the altar but we follow priest and readers in close-up. In St John and St Philip in the **Hague**, worshippers were allowed to attend services for the first time on June 14th, and due to local regulations attendance is limited to 30 people, who have to reserve in advance. As the stream of this first service had technical difficulties I was not able to see how the service was conducted, whether music was sung or only played, but I hope to catch up with them in the future.

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The Diocese in Europe held an online service on Friday of prayer, scripture, silence of 8 minutes and 46 seconds, and blessing, in solidarity with BAME communities around the world. It was led by our Bishops together with BAME champions in the Diocese, The Revd Augustine Nwaekwe, Chaplain for Ostend & Bruges, and The Revd Smitha Prasadam, Chaplain for St Alban's Church Copenhagen (with Aarhus).

Bishop David Hamid said:

“Across the world people have gathered in the hope that this death will be a catalyst for lasting change. Our gathering today is in this spirit. Brothers and sisters, at the heart of the Gospel is the inclusion of all races and peoples in the Kingdom of God. Racism is thus a blasphemy against God, who creates all men and women with equal dignity. It has no place in our world, and certainly no place in the hearts of Christians. Yet, we know that racism and injustice persist in our communities, and even in our churches. Our gathering is deliberately on a Friday and at the hour on when our Lord hung on the cross, as we pray for healing, reconciliation, and justice in our broken world.” There was a reading from the Gospel according to St Luke: *The Parable of the Good Samaritan* (Lk 10.25-37). This was followed by a deep silence together for 8 minutes and 46 seconds. During this time a thought-provoking series of images was shown in a video montage, with “8:46” emblazoned on each frame.

Over 150 clergy and laity joined the virtual service on Zoom with participants invited to bring a candle as a visible commitment to racial justice. For the first time, to enable more people to join in prayer, this pan-Diocesan service was live-streamed on YouTube. Over 100 people did so, from far and wide across the world, including Rio de Janeiro.

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In the issue of the Vatican newspaper the Osservatore Romano dated June 12th there is an interesting article referring to a recent interview with our last chaplain Jonathan Boardman. Here is the text (in Italian-sorry!)

La Sfida del Cambiamento

.....Ancora un lembo di mare e a Londra bussiamo alla porta di Jonathan Boardman, sacerdote anglicano molto ecumenico che a Roma, il 26 febbraio 2017, ospitò Papa Francesco nella chiesa di All Saints al Babuino. Parroco di Saint Paul nel popoloso quartiere di Clapham, spiega che «i luoghi di rito di tutte le religioni soggiacciono alle medesime restrizioni date dal governo. Ai riti, cioè, può partecipare solo il celebrante e un ministrante. Le parrocchie cattoliche si sono subito attrezzate per trasmettere le messe on line, a differenza di noi anglicani. Il nostro primate Justin Welby ci ha dato indicazioni diverse, un po' per la riluttanza ad ammettere il principio di un'eucaristia senza comunità ma soprattutto per solidarietà con le altre espressioni religiose. Tuttavia durante tutto il periodo è valsa una costante consultazione reciproca con il primate cattolico, il cardinale Vincent Gerard Nichols. Lunedì prossimo le chiese saranno riaperte almeno alla preghiera individuale. Io ho celebrato on line solo a Pasqua e a Pentecoste, e alla fine della messa — rivela — ho consegnato le particole consacrate in un singolo sacchetto a ciascun fedele che si era presentato alla porta della canonica. Invece spesso mi collegavo con i nostri fedeli per le lodi, i vesperi e la compieta che erano molto seguiti. I contatti on line sono stati mediamente tre volte più numerosi delle persone che abitualmente vengono in chiesa la domenica, e di questo dobbiamo fare tesoro e riflessione. C'è tanta gente nuova che si affaccia, perché questo è stato per molti un tempo in cui ripensare l'intera propria vita, il suo vero senso, e cosa in essa è realmente prioritario. Rimanendo a casa, in una città piena di pendolari, è rinato un senso di appartenenza al luogo in cui si vive, e quindi alla propria parrocchia. La situazione sociale è abbastanza grave. E ho paura — conclude — che in questo senso il peggio debba ancora venire in autunno: confido tanto nel senso di solidarietà reciproca che molti hanno testimoniato in queste settimane».

The Cathedral of Gibraltar, the Diocesan cathedral.

The church was originally built to meet the needs of Anglican worshippers among the civil population of Gibraltar, as the King's Chapel was primarily reserved for military use. John Pitt, Earl of Chatham, who had arrived as Governor of Gibraltar in 1820, persuaded the British Government to sell a derelict building and use the money to build a church on the land. Building work began in 1825 and the church was completed in 1832. The architect is unknown; Colonel Pilkington of the Royal Engineers was in charge of the work. During the building process, the partially completed church had to be used for a short time as an emergency hospital during an epidemic of yellow fever.

The church was consecrated in 1838 by Archdeacon Edward Burrow in the presence of the Dowager Queen Adelaide, widow of William IV. It was raised to cathedral status in 1842, with the creation of the Diocese of Gibraltar at the time of enthronement of George Tomlinson^[1] as the first Bishop of Gibraltar.

The cathedral suffered no significant damage during the Second World War. After the war had come to an end, Bishop Harold Buxton made an appeal for the purpose of "Saying Thank You to Malta and Gibraltar", with the intention of raising funds to be spent on improvements for St Paul's Pro-Cathedral, Malta and the cathedral in Gibraltar. In Gibraltar the money raised was used for the construction of new vestries and the creation of a second chapel in the



south aisle of the cathedral, to be dedicated to Saint George and in memory of all who lost their lives in the Mediterranean area during the war. A stone from Coventry Cathedral, which was ruined in the Blitz, is let into the wall behind the baptismal font. It is a small stone with a cross. The explosion of the RFA *Bedenham* on 27 April 1951 caused substantial damage to the cathedral, lifting the roof and smashing the stained glass. The windows in the sides of the building were re-glazed with plain glass, whilst the gathered fragments of coloured glass were used to construct the new stained glass window which remains in the east wall, above the high altar. The cathedral required extensive repair work and was not in use until Christmas of that year.

Building of the Holy Trinity Church began in 1825. It was completed in 1832, and consecrated in 1838 by the Revd Edward Burrow in the presence of the Dowager Queen Adelaide, widow of William IV.

In 1842 it was raised to Cathedral status with the creation of the Diocese of Gibraltar at the time of the enthronement of George Tomlinson as first Bishop. The Diocese then included all Anglican chaplaincies from Portugal to the Caspian Sea.

The Diocese of Gibraltar in Europe, as is its correct title now, was inaugurated at a service in this Cathedral in January 1981 in the presence of the Governor at the



time, General Sir William Jackson and the Diocesan Bishop, John Satterthwaite. The new diocese includes the former Diocese of Gibraltar, together with the former Jurisdiction of North and Central Europe.

The newly appointed dean of Holy Trinity Cathedral, Canon Ian Tarrant, arrived in Gibraltar on 16th March 2020, just as lockdown measures were taking effect. No services were taking place in the church; and many of the church leadership were confined to their homes by law. The installation service planned for 2nd April had to be postponed, provisionally to mid-October. Canon Ian nevertheless started streaming services from 22nd March, created a new website (the old one having expired), and set up an email list to keep in touch with regular worshippers.

(Photos by Gibmetal77 - Own work, CC BY-SA 3.0,
<https://commons.wikimedia.org/w/index.php?curid=10354404>)

Anglican chant

Last week we looked more closely at one aspect of Anglican music that in its day had a significant role in Anglican services, especially at parish level, the West Gallery music. This week we look at Anglican Chant.

Anglican chant is a way to sing unmetrical texts, including psalms and canticles from the Bible, by matching the natural speech-rhythm of the words to the notes of a

simple harmonized melody. This distinctive type of chant is a significant element of Anglican church music.

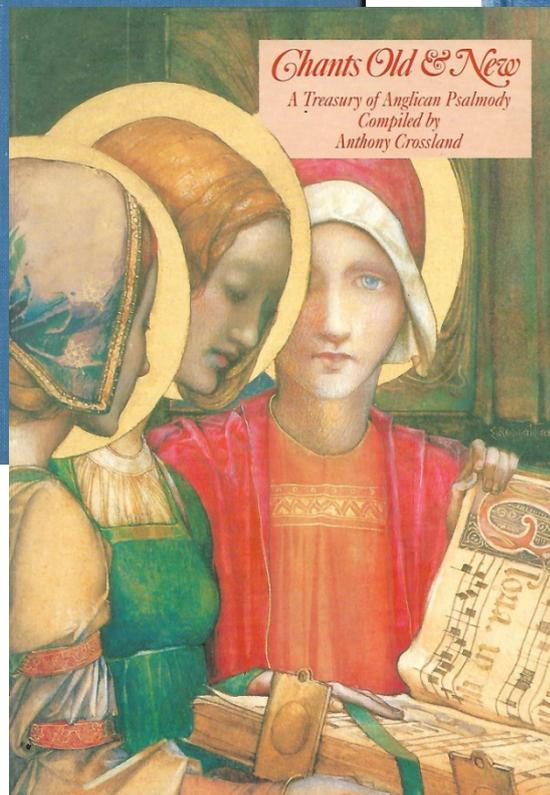
Anglican chant was formerly in widespread use in Anglican and Episcopal churches, but today, Anglican chant is sung primarily in Anglican cathedrals and parish churches that have retained a choral liturgical tradition..

Anglican chant grew out of the plainchant tradition during the English Reformation. When singing a text in Anglican chant, the natural rhythm of the words as they would be spoken by a careful speaker governs how the music is fitted to the words. The majority of the words are freely and rhythmically chanted over the *reciting*

OXFORD CHANT BOOK

No. I

THE WORCESTER
PSALTER



Some chant books we use in All Saints'

eleventh (etc.) bars of the chant and with the other notes of the music appropriately fitted to the words at the end of each half-verse. Formerly the rhythm of the non-reciting notes was strictly observed, but nowadays the rhythm is based on the natural cadence of speech. Thus, the length of each of these notes bears little relation to the normal musical value of a note such as a minim or semi-breve. When John Merbecke published *The Booke of Common Praier Noted* (1550), he used the first seven psalm tones for the canticles and tone eight for the psalms. Anglican chant was well established by the 18th century. The earliest known examples are single chants written by John Blow, Henry Purcell, and their

contemporaries. Earlier examples by Tudor composers such as Tallis, Farrant, and others are not original. The earliest double chants are from about 1700, and at least one composer, James Turle (1802-1882), would probably be unknown to most but



for his chant settings!

Psalms may be sung unaccompanied or accompanied by an organ or other instrument. Organists use a variety of registrations to mirror the changing mood of the words from verse to verse; but the organ should never be so loud that the words cannot be clearly heard. Organists may sometimes indulge in word painting, using effects such as a deep pedal note on the word "thunder", a harsh reed tone for "darkness" contrasting with a mixture for "light", or (more frivolously!) applying

the Zymbelstern to the phrases "round about" (Ps 110:10), "fair ground" (Ps 16:7) and "sea saw" (Ps 114:3).

A further stylistic technique is used in cathedrals and churches which use an antiphonal style of singing. In this case, the choir is divided into two equal half-choirs, each having representation for the four musical parts, and usually facing one another. They are typically named *Decani* (usually the half-choir to the south side) and *Cantoris* (usually the half-choir to the north side).

Up to the Oxford Movement in the nineteenth century Anglican chant was in very little use except in cathedrals and collegiate churches. Dr Burney wrote in 1805: "The difference between cathedral or choral service and parochial consists in the choirs of the cathedrals chanting the psalms in 4 parts instead of the minister and the clerk and the congregation, as in parish churches, reading them verse by verse without music". With the Oxford movement, however, the desire for a "fully choral" service was extended until (after much opposition and sometimes grave disorder) it reached village churches. It became necessary for printed and pointed versions of the psalter to be published for such choirs, and the Cathedral Psalter edited by Stainer in 1875 long held the most prominent position (we have copies! –ed). Modern translations of the psalms, meant to be sung to Anglican chant, seem to have found little favour, and instead tend to be sung responsorially as paraphrases of the original.

Not everyone has agreed with the use of Anglican chant. In 1920 a well-known Anglican musician Dr Charles Pearce called for "the complete abolition of an abuse which has disfigured the choral services of the Anglican Church for two centuries

and more” and Sir Richard Terry wrote “The Anglican chant can be made very effective in the hands of a good choir. It’s rendering on the part of a bad choir must be horrible.” Nevertheless In the 21st century it is very much present in “quires and places where they sing”, including All Saints’.

When I visit my local cathedral in England in Chichester for Evensong I do not sing a note: it is all done by the precenter and choir. Indeed our former chaplain at All Saints’ Bevan Wardrobe once said to me that when he was Headmaster of York Minster School he would glare at any member of the congregation who tried to join in! At All Saints’ we distribute words and music of any chanted psalm so that our congregation can at least follow the pointed word and no-one is glared at if s/he wants to sing along!

Here are some examples of psalm singing in Anglican chant:

<https://www.youtube.com/watch?v=iNqvpM2MFYM> (Westminster Abbey)

https://www.youtube.com/watch?v=ddUIZbcBQ_s (King’s College)

and this is believed to be the first-ever recording of a psalm in Anglican chant: recorded in 1908!

<https://www.youtube.com/watch?v=oIftVtq0YCE>

(Main sources: The Oxford Companion to music, britannia.com)

News from All Saints’

- Today is our assistant organist Darren’s last day at All Saints’. As Head of Music at St. George’s School he has been in Rome for ten years, and he leaves us to return to the UK. Apart from his invaluable work as organist in our church he has also directed our resident chamber choir the New Chamber Singers and has brought his school musicians and singers on numerous occasions to All Saints’, not least for Remembrance Sunday. He leaves us with thanks and best wishes to him, his wife Ellie and his three children as they leave Italy.
- The Ecumenical Garden is now open every Saturday morning from 9-12. All are welcome to come and do some gardening: tools and gloves are provided. For further information speak to Daphne.
- I am sure many of you will remember Hugo Williams. This young organ scholar was frequently seen as performer in services and concerts at All Saints’ last year and he is now studying music at



Darren Everhart

Peterhouse College, Cambridge. His college recently is currently putting on a series of short recitals on Facebook to showcase their talents. In one of them Hugo is playing Bridge and Liszt. You will find all the concerts here.

<https://www.facebook.com/peterhousemusicsoc>

- Following Andrew Colvin's recent article on our twin church Ognissanti he has sent these photos. He writes: "The choice of corporate name was apparently fortuitous, and selection of the contractor transparent. - - The Devil and all his works have just completed a new, and badly needed, sports ground at Ognissanti - assisted naturally by the plans of an Archangel! "



- This morning our Annual General meeting took place in church, and was also broadcast on Zoom to enable those who were not able to be in church to participate. Following Church of England directives only those who were physically present were allowed to vote. The meeting was attended in person

by the encouraging number of 49 people: Andrew Colvin and Jane Tucker were elected churchwardens. More in next week's newsletter.

From the Church Times

- FOR the first time since 1985, when women were first ordained to the diaconate, more women than men are being ordained in the Church of England. But the Church is a long way off from reaching its ethnic-diversity goals, new figures suggest. The latest mission statistics, published on Wednesday, show that more than half (51 per cent) of the 570 people who were ordained deacons in 2019 were women (290); this was compared with 47 per cent of the 500 people who were ordained in 2018 (235 women). Of the 550 people who began ordination training in 2019, more than half (54 per cent) were women — similar to the past two years. The Bishop of Derby, the Rt Revd Libby Lane, who was consecrated as the first female bishop in 2015, said: “Women are now a widely visible presence among clergy in the Church of England — praise God. However, there are still other under-represented groups whose vocations to ordination are being missed.”
- GENERAL SYNOD members have voted more than three to one in favour of asking Parliament to allow them to pass legislation remotely during the coronavirus pandemic. Members were also asked whether decisions made remotely should have to be ratified once the Synod got back together again, and 92 per cent agreed. In an online poll of 363 members, 76 per cent were in favour of asking permission to conduct official business via teleconferencing; 19 per cent were opposed; and five per cent were unsure. The July residential meeting in York was cancelled last month. Members indicated that the change should be only temporary, however: 81 per cent agreed that the presumption should remain in favour of physical meetings. The Synod will meet online informally on Saturday 11 July, in a session dominated by questions and answers.
- THE Evangelical Bishop of Berlin, Dr Christian Stäblein, in a “Word from the Bishop” address last weekend on local radio, welcomed calls in Germany for the removal of the word “race” from the German constitution. Addressing the movement Black Lives Matter, he said: “It starts with language. It betrays us. The word ‘race’ itself is more than problematic. For decades, no reasonable person has spoken about people as different races. It is the nonsensical ideology, originating in the 19th century and bringing terror and death to the world in the 20th century, to want to classify people according to external characteristics and to distinguish strictly between them.”

From the Church Times August 27th 1965

Status of Cats

I CHANCED to remark last week in passing that the Catholic Study Circle for Animal Welfare, which recently went on pilgrimage to Lourdes, might do something for the stray cats that haunt the ruins of Rome.

To mention an animal is to ensure some mail. A member of Our Dumb Friends League takes the opportunity to draw attention to a campaign to raise the status of the cat to that of the dog by imposing a tax on cat-owners, which would make them value their cats more highly.

This correspondent also suggests that the English community attending All Saints', Rome, under the British Chaplaincy, could do something to help the cats of Rome, which is certainly a new aspect of chaplaincy work.

- **It was reported in this morning's AGM that the All Saints' community had been very generous in these difficult times.**

Churches such as ours in Italy are highly dependent on revenue not only from plate offerings but also from concerts and other rentals of space which are impossible at the present moment. These are uncertain times for us and we have been so grateful for your generosity at this moment in our history. If you have the ability and willingness to help sustain us, please use the link on our website to donate.

www.allsaintsrome.org. Thank you!