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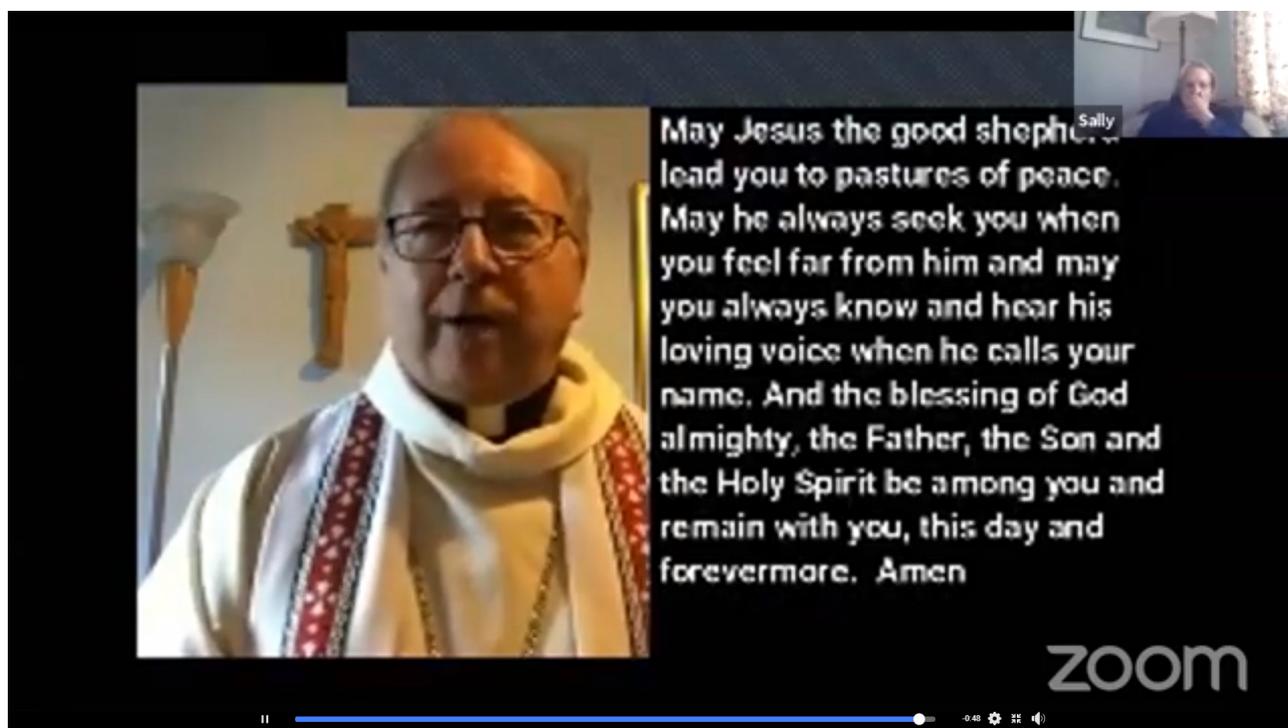
Newsletter of All Saints' Anglican Church, Via del Babuino 153.

May 10th 2020

We were privileged to be addressed by Bishop David at the end of our online morning service last Sunday. He also delivered the final blessing. Here is the text of his address.

“Dear friends,

It is a privilege to be able to share a brief word of greeting with you on this Sunday which we call, traditionally, Good Shepherd Sunday. I am aware that all of you are longing for the day when you can be together again with your own shepherd and pastor – your priest - and surrounded by the members of the beautiful and diverse community which is All Saints' in Rome. I join with you in praying that that day may come soon and little by little we are getting closer to that day when the Lord will enable us to be together at the assembled church when the acute crisis has passed. And friends when we do that it will be a new reality of church life. Let us pray today that it may be a reality where we are more aware than ever of the love which the Good Shepherd has for us and that we may be strengthened in that calling to share that love with others. Please be assured, each one of you, that All saints' is in my daily prayers and please remember me in yours. “



News from All Saints'

- As you will now know the Government is allowing church services from May 18th, and they have published a four page document outlining the conditions under which this can happen. I don't want to anticipate any decisions that still need to be made by the non-catholic churches in Rome, but the All Saints' community and beyond will be kept informed as those decisions are made. Meanwhile I am attaching a booklet on UK citizens' rights in Italy during the transitional period following Brexit.
- More and more people are logging in to our Sunday morning service, and last week there was the highest number yet, over 30, not counting those who followed the service later on the Facebook page. A question has been asked as to the safety of the Zoom platform, following some doubts expressed in the press. This question was answered this week by Britain's most popular computer magazine Computeractive. This is their verdict:

Is Zoom safe?

Before the lockdown, few people outside the business world had ever heard of Zoom. But now it's being used by millions of people across the world – for both home working and personal use. And as with any communication tool that suddenly gains a lot of users, its level of security has been brought into question, particularly around encryption, which prevents people eavesdropping on your calls.

Earlier this month, Zoom had to roll back on claims that all calls featured

'end-to-end encryption', which would mean only the people in the call had the **encryption key** required to access it. Instead, Zoom actually stores these keys on its server. The company says it won't allow its staff, or anyone else, to use these to access your calls.

Should this concern you? In our opinion, no. It may not be watertight enough for intelligence services or government departments discussing matters of national security, but for the rest of us using it to catch up with friends and family, Zoom is perfectly safe.

A full guide to using Zoom can be found here:

<https://europe.anglican.org/downloads/zoom---diocese-in-europe---user-guide---1-may-2020-vers.-1.1.pdf>

- If you not able to follow our services live you can usually get an abridged version on our website: last Sunday's service is at <https://bobsprospect.blogspot.com/2020/05/easter-4-sunday-service-in-tin.html#more>
- Many people in the Anglican community follow closely the activities of the Non Catholic Cemetery, and in the time of lockdown are concerned about if and when they can visit. Concession holders are now allowed in during restricted hours in order to visit their loved ones. The front gate will remain

closed but they are asked to ring the bell, giving the name or tomb code of the grave they will be visiting in order to enter. They must enter alone or as a couple, not in a group, and must follow government regulations, wearing a mask, and cleaning their hands with the gel provided. Opening hours are Thursdays and Saturdays 10.00-16.30. Sundays 10.00-12.00. The Visitors' Centre is closed, but there is some expectation that visitors may be allowed in from mid-May.

- I came across a video that I hadn't seen before but is a record of a momentous day in the life of our church. In 2013 Mary Styles and Dana English were ordained priest and the video will bring back memories for many: there are some splendid close-ups! The choir was augmented for the occasion and there was an enthusiastic full house. Here is the link:
<https://www.youtube.com/watch?v=6nLykyQtB3k>
- There is still no indication from the government as to when churches can re-open for concerts, and thus one of our greatest sources of income (as well as hiring out our premises for private events) has dried up completely. It is quite conceivable that concerts will not be allowed before the end of the year, if the various musicians' unions are to be believed. These are uncertain times for us and we would be grateful for your generosity at this moment in our history. If you have the ability and willingness to help sustain us during this time, please use the link on our website to donate. www.allsaintsrome.org. Thank you!

The Descant in hymn singing.

On Sunday mornings as you sing along with the hymn you may notice musical differences in the last verse. It may be the organist playing different harmonies, it may be that the tune is emphasised, but often you will realise that some of the ladies in the choir are singing a different tune that seems higher than the tune everyone else is singing. This is the Descant.

From Wikipedia: "A descant, discant (discant), or discantus is any of several different things in music, depending on the period in question; etymologically, the word means a voice (cantus) above or removed from others.

Anglicized form of L. discantus and a variant of discant. Throughout the Middle Ages the term was used indiscriminately with other terms, such as descant. In the 17th century it took on special connotations in instrumental practice.

A descant is a form of medieval music in which one singer sang a fixed melody, and others accompanied with improvisations. The word in this sense comes from the term discantus supra librum (descant "above the book"), and is a form of Gregorian chant in which only the melody is notated but an improvised polyphony is understood.

The discantus supra librum had specific rules governing the improvisation of the additional voices.

Later on, the term came to mean the treble or soprano singer in any group of voices, or the higher pitched line in a song. Eventually, by the Renaissance, descant referred generally to counterpoint. Nowadays the counterpoint meaning is the most common.

Descant can also refer to the highest pitched of a group of instruments, particularly the descant viol or recorder. Similarly, it can also be applied to the soprano clef. Descant can also refer to a high, florid melody sung by a few sopranos as a decoration for a hymn.

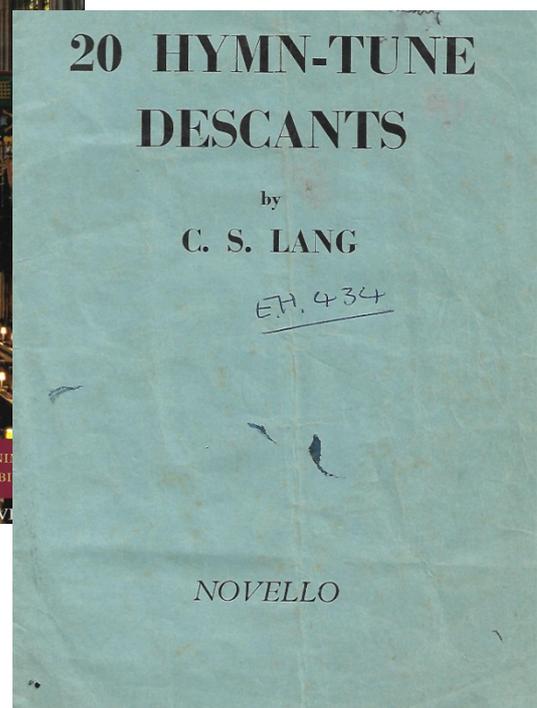
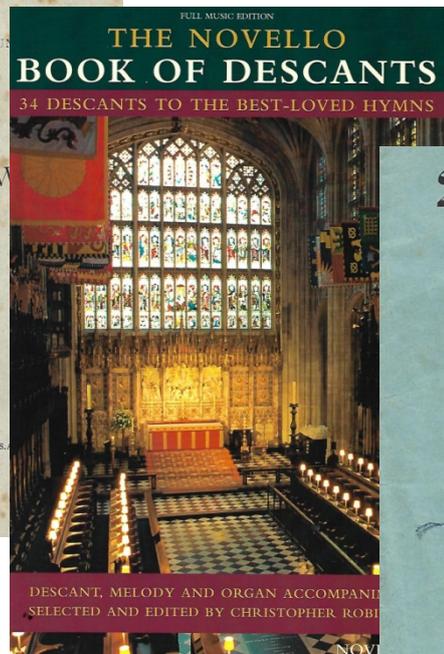
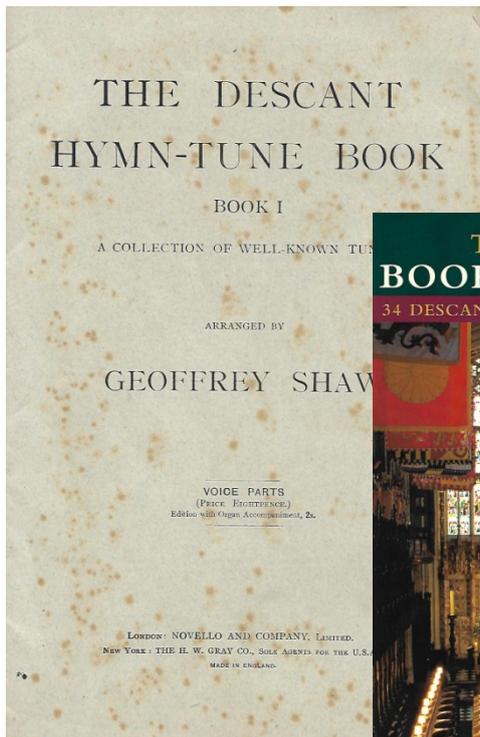
Although the English Hymnal of 1906 did not include descants, this influential hymnal, whose music editor was Ralph Vaughan Williams, served as a source of tunes for which the earliest known hymn tune descants were published. These were in collections compiled by Athelstan Riley, who wrote "The effect is thrilling; it gives the curious impression of an ethereal choir joining in the worship below; and those who hear it for the first time often turn and look up at the roof!"

Among composers of descants during 1915 to 1934 were Alan Gray, Geoffrey Shaw, and Ralph Vaughan Williams himself. Several of their descants appear in what is possibly the earliest hymnal to include descants, *Songs of Praise* (London: Oxford University Press, 1925, enlarged, 1931, reprinted 1971).

During the last quarter of the twentieth century, new editions of hymnals increased the number of included descants. For example, the influential *Hymnal 1940* (Episcopal) contains no descants, whereas its successor, *The Hymnal 1982*, contains 32.

It's at Christmas that we hear some of the most spectacular descants. In this article you can read more and **hear** some of them:

<https://www.classicfm.com/discover-music/occasions/christmas/best-carol-descants/>



Caroline Chisholm

The name of Caroline Chisholm may not be familiar to many but she is commemorated by the Church of England next Saturday, May 16th. Her life and works are worth investigating.

Caroline Chisholm began life as Caroline Jones in the English country town of Northampton in 1808. Caroline was christened and grew up as part of the Church of England. As she grew, she became convinced that God was calling her to dedicate her life to help people in need. After her marriage and after much thought, Caroline became a Catholic in 1831. Her religious faith inspired her work – for example, before commencing her work in Sydney, she committed herself to this task before the altar in St Mary's Cathedral.

After a happy girlhood, Caroline met and married Archibald Chisholm who was a Scottish soldier in the East India Company's Army. Caroline and Archibald were married at the end of 1830 in the Holy Sepulchre Church at Northampton.

After their marriage, the Chisholms lived for two years in England and then were posted to



Madras, India. It was here that their first two sons were born, and Caroline began her first social work. Noticing that the daughters of soldiers were at something of a loose end, Caroline Chisholm founded a school at which these girls not only learnt the three R's but also practical domestic skills as well. The school was a great success, but in 1838 Archibald became ill and had to take sick leave. The Chisholms decided that Australia's healthier climate would be best, and sailed for Australia.

On reaching Australia in September

1838, the Chisholms found a very class-conscious society in the process of change. The convict era was nearing its end in New South Wales, and a period of prosperity was giving way to the depression of the "hungry forties!" Boatloads of immigrants were arriving in the colony and had to fend for themselves. Single men fared best, whilst married men with families to be fed were at a strong disadvantage. Most unfortunate were the single girls – no concern was shown for their welfare either physical, material or moral. Observing that something had to be done to assist the young girls who were starving, unemployed and ready prey for the unscrupulous, Caroline Chisholm embarked upon a work for which she was eventually to become famous.

Grudgingly, the Governor allowed her to use a rat infested old barracks to house these girls. It was here that she could give motherly protection to the girls whilst arranging employment and suitable homes for them to go to. Employment was available in the country areas, and Caroline Chisholm personally arranged employment and accompanied the girls to their new-found positions. During the years 1841-1844 Caroline Chisholm's work assist-

ed the amazing total of 14,000 people. When her husband Archibald returned in 1845, he found that Caroline was well-known throughout New South Wales. The Chisholms returned to England a year later.

On arrival in England, she obtained passages for the stranded families of some ex-convicts and traced the children left behind by bounty migrants. The re-unification of families was very dear to Caroline Chisholm's heart, and she was responsible for bringing many families together again after years of separation. The first children to be reunited with their families arrived in Melbourne on the "Sir Edward Parry" in 1848. Caroline could see the need for a national emigration plan, especially as the famine caused by the failure of the potato crop was forcing many hungry people to try to get to Australia. Little official help was forthcoming, so Caroline Chisholm founded the Family Colonization Loan Society which assisted the free migration of families. The horror of the Irish Famine and the distress being experienced in England and Scotland seemed to Caroline to be quite unnecessary since Australia was a land of plenty needing only manpower to harvest its abundance.

Founded by Caroline Chisholm as a pilot scheme to demonstrate her ideals, the Family Colonization Scheme fostered and made possible the emigration of complete families, who, departing voluntarily, were well-equipped for the voyage, optimistic for the future and guaranteed the necessary information on arrival.

Caroline Chisholm, herself experienced in the practicalities of shipboard life, was most attentive to all the details of travel, from actually chartering ships to planning adequate hygiene, ventilation, plentiful fresh water and food and even medical and schooling facilities. The innovations introduced by Caroline Chisholm were a revelation to ship owners, crews and passengers alike, and helped overcome much disease and discomfort which had until then been an accepted part of travel to Australia.

From her humble home in Islington, Mrs Chisholm conducted the Society, and a house next door was used as temporary accommodation for intending migrants.

The discovery of gold in Australia brought changes. The Society needed an Australian agent, and Archibald Chisholm set off for Australia whilst Caroline remained until she could satisfactorily hand over. Caroline travelled through England, Scotland, Wales and Ireland telling people about Australian life and her ideas, and later visited France and Rome where she was honoured by Pope Pius IX. The outbreak of the Crimean War delayed Caroline and her five children from returning to Australia until July 1854. On arrival in Melbourne, the sight of so many diggers heading for the goldfields at Bendigo and Ballarat prompted her to consider the need for cheap, suitable accommodation for diggers and their families en route. The establishment of "shelter sheds" at approximately a day's journey apart along the route was her answer to the problem.

Increasing years, and ill-health made Mrs Chisholm retire from public life to Kyneton and later she went to Sydney. Like so many people in the post-gold rush slump, the family found themselves in straightened circumstances. Partly to help make ends meet and partly for the education of her own daughters, Mrs Chisholm opened a girls' school in Sydney. Eventually, the Chisholms took their teenage daughters to the old country, from which Caroline's illness prevented their return. Heart trouble, which without modern treatment kept her confined to bed for the last years of her life, claimed her. On 25th March, 1877, Caroline died at the age of 68. A few months later, her devoted husband Archibald died. (From the website caroline.org.au)

Daphne Allen writes:

Today – 9 May 2020 – the Ecumenical Garden at San Gregorio al Celio was open again!! After two months in lockdown, we expected a wilderness. We have missed the early spring flowers this year, but as you will see from the photos, roses, lilies and pansies etc. are thriving. The “kitchen garden” area is somewhat overgrown and, sad to say, we found only one rhubarb plant visible. This must be remedied as soon as possible! Rose and I planted tomatoes, eggplant and artichokes. Wayne attacked the lawns with the mower, adjusted the watering system and sprayed the orange trees which, unfortunately, like many other orange trees



round Rome this winter, are being infested with a nasty bug. PLEASE everybody who is interested – come and see this unique special space for yourselves. Now that we are able to move around Rome with more flexibility, you can reach S. Gregorio (across the road from Circo Massimo) by bus or metro. Of course, I took the car and was stopped, very politely, by the police as I passed the Terme di Caracalla! When they saw my paper which mentioned “lavoro volontariato” they were impressed. For further information on opening days etc. contact Rose Wentz, a lovely American gardening expert from the Caravita Community, on phone 3270751908 or Facebook Ecumenical Garden of

Rome. She and her husband Wayne have spent time and love on the Garden right from its opening when Revd Dana English was still in Rome. You do not have to get down on hands and knees to do the weeding (although that also helps!) but we want the Garden to be known and appreciated by as many people as possible and enjoyed for quiet time, meditation, and friendship. This is an “ecumenical” space to be enjoyed by everybody.

From the Church Times

- Church Urban Fund offers coronavirus support. THE Just Finance Foundation, a branch of the Church Urban Fund, has set up a Covid Crash Course to help marginalised people in the UK, particularly those without internet access, to understand the new regulations that have been introduced since the pandemic. There are more than one million people who do not use the internet; so information will be delivered over the phone, as well as online, by more than 50 community groups across the country. justfinancefoundation.org.uk/covid-cash-course
- *History of the Bible* shortlisted for the Wolfson prize. THE six books shortlisted for the Wolfson History Prize include Professor John Barton's *A History of the Bible: The book and its faiths* (Allen Lane, £25 (CT Bookshop £20) (Books, 5 April 2019; Features, 26 April 2019). The winner, who will receive £40,000, will be announced on 15 June. Each shortlisted author will receive £4000.
- An Anglican marriage service has taken place using video technology. On 20 April, a teacher from Birmingham, Liam Bek, aged 40, and his fiancée, Solène Montiège, a 36-year-old French horse-trainer, who live in the United Arab Emirates, made their vows at home on Zoom, witnessed remotely by more than 100 friends and family. The service was conducted by the Chaplain of St Andrew's, Abu Dhabi, Canon Andrew Thompson, who was in church. The couple's marriage had been postponed from 26 March, owing to the pandemic. They celebrated afterwards with a party, also on Zoom.
- The meeting of the General Synod in York in July has been cancelled and the elections for the next quinquennium are likely to be delayed by a year, it has been confirmed. Instead, the Synod might meet remotely, although parliamentary legislation would be needed if a virtual meeting were to carry any formal weight. The officers of the Synod wrote: "We would like Synod to have the option to be able to despatch its business remotely using teleconferencing software should it be unable to meet physically."

From an issue of the Church Times in April 1937:

ALL SAINTS', ROME.

Jubilee Festival.

MEMBERS of the congregation of All Saints', Rome, observed the fiftieth anniversary of the dedication of their church on Sunday, April 4. This church, built in the English Gothic style from the designs of George Edmund Street, is generally considered to be the finest Anglican church in Italy. The chaplaincy has been served by many eminent priests, who have faithfully striven to uphold the highest traditions of the English Church. The present chaplain is the Rev. A. L. Harkness, who is assisted by Canon H. W. de Nancrede. All Saints' is keenly supported by a united and loyal congregation, which includes a great many members of the British Embassy staff. The Holy Eucharist, Mattins and Evensong are said daily, and the church possesses very handsome sets of the Eucharistic vestments, some of which have been in use since the church was first opened.

The jubilee has been commemorated by the erection of a graceful spire in Travertine stone, to complete the tower which, owing to shortage of funds, had to be left unfinished in 1887. The cross which surmounts the spire was dedicated by the Archdeacon of Gibraltar, the Ven. Lonsdale Ragg, D.D., whose faithful service as chaplain of All Saints' from 1924 to 1930 has made him much beloved in the colony.

On the Sunday there were large congregations at all the services. The chaplain celebrated Mass at 8 a.m., and the Archdeacon was the celebrant at the sung Eucharist at 10. The dedication of the spire took place during Mattins, the clergy taking part in the procession being the Archdeacon of Gibraltar, Canon de Nancrede, Canon Herbert Moore, the Rev. Guy Bridges, and the Chaplain.