

July 12th 2020

President and Preacher: The Rev'd Rob Warren.

Titular organist: Gabriele Catalucci

Organ Postlude: Fugiertes Nachspiel (Rinck)

Christian Heinrich Rinck (1770-1846) was born in Elgersburg (in present-day Thuringia), and died in Darmstadt. He studied with Johann Christian Kittel, (a pupil of Johann Sebastian Bach), and eventually became Kantor at the music school in Darmstadt, where he was also a court organist from 1813. He composed prolifically, with over 130 compositions to his name, most of which were for organ. and an organ primer of his enjoyed wide popularity.

Solo at the Offertory: The sun shall be no more thy light (Maurice Greene)

Soloist: Sarah Clayton

Maurice Greene (1695-1755) was organist at St Paul's Cathedral and of the Chapel Royal of George II: he composed songs, theatre music and much church music Greene had always admired Handel and in Greene's early days at St Paul's he invited Handel to play the great organ there. According to the musical historian Charles Burney (1726-1814), "from Greene's great admiration of Handel's manner of playing, he had literally condescended to become his bellows-blower, when he [*Handel*] went to St. Paul's to play on the organ.... Handel, after the three o'clock prayers, used frequently to get himself and young Greene locked up in the church together, and in summer often stript unto his shirt, and played till eight or nine o'clock at night." Today's solo is based on Isaiah 60.

News from All Saints'

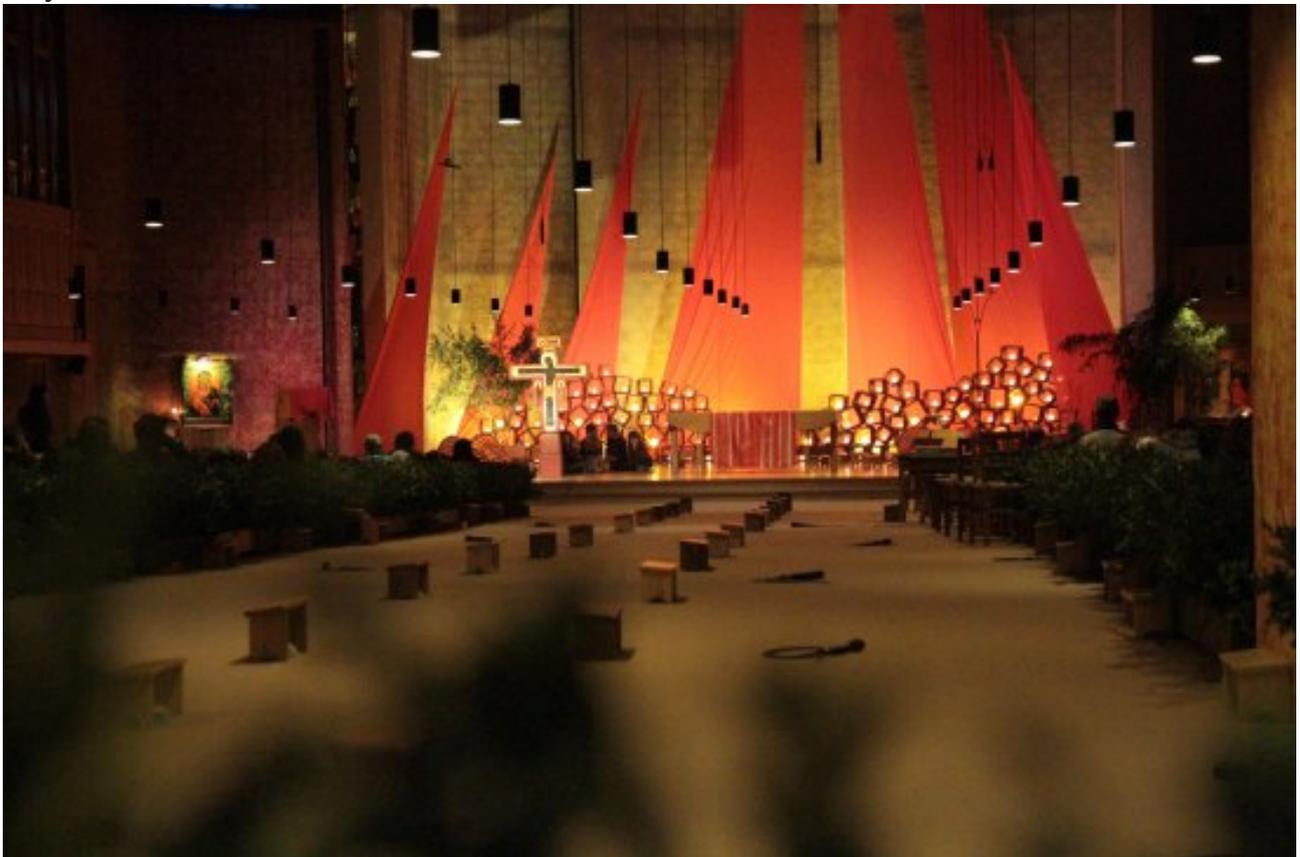
- A date for your diary: Sunday September 13th. This is going to be Back to Church Sunday, when we hope that all the usual activities of the church will be fully under way, including Sunday School. By then we hope that choirs will be allowed to sing in church and that finally the whole congregation will be able to sing the full range of hymns, though we don't yet know whether we will be masked or not!
- Please be reminded that you can participate in **Compline at 9pm on Thursdays** and **Evensong at 5pm on Fridays** via facebook live. You do not need a facebook account and may simply click on the following link -or- copy the link into your web browser:
<https://www.facebook.com/allsaintschurchrome/>

- The July issue of the European Anglican magazine is now available and can be accessed here. <https://europe.anglican.org/downloads/european-anglicans---july-2020.pdf>
- This morning the early BCP communion service made a welcome return and will now be have a permanent place in the schedule of services taking place in church.
- Confirmation classes are expected to begin in September, with opportunities via Zoom for those who are unable to come to church regularly. Please let us know if there are those interested, as we are able to provide recommended advance reading for August.
- The New Chamber Singers are an English-speaking concert choir that rehearses and performs in All Saints' Church. If all goes well they have planned an exciting season that ranges from Beethoven to Bach to the Beatles. Being a choir with a large number of expatriates their membership does change regularly and there will be some vacancies for which an audition is required, as the ability to read music is essential. For further information contact a.cochlin@libero.it
- For any who might be interested, *Unité des Chrétiens*, the French ecumenical journal has run an interview with Bishop David Hamid which touches upon many themes of our Diocese in Europe: ecumenical life, Anglican identity, Brexit and our multicultural context. The journal itself (despite this interview!, says Bishop David modestly) is always an interesting read, covering ecumenical life in France, Europe and beyond, from Oriental, Orthodox, Roman Catholic, Anglican and Protestant perspectives. The link to the journal's site is here: <https://unitedeschretiens.fr/>. You will recognise a number of people in the photos!

Taizé

Continuing our series of articles on forms of worship to be found in the Anglican church, we turn our attention towards Taizé. It is many years since we had a Taizé service in All Saints, but I was one of the participants at the time and it was an unusual experience. Unlike most people in the UK who have been involved in Taizé services in the UK I have actually been to Taizé place and have witnessed the very special atmosphere that can be found there at all times of the day. The service I attended was in Polish, but it didn't seem to matter: I hummed along with the repetitive melodies and for a short time the outside world really was, well, outside. The Taizé Community is an ecumenical Christian monastic fraternity in Taizé, Saône-

et-Loire, Burgundy, France. It is composed of more than one hundred brothers, from Catholic and Protestant traditions, who originate from about thirty countries across the world. It was founded in 1940 by Brother Roger Schütz, a Reformed Protestant. Guidelines for the community's life are contained in *The Rule of Taizé* written by Brother Roger and first published in French in 1954. The community, though Western European in origin, has sought to include people and traditions worldwide. They have sought to demonstrate this in the music and prayers where songs are sung in many languages, and have included [chants](#) and [icons](#) from the [Eastern Orthodox](#) tradition. The music emphasizes simple phrases, usually lines from [Psalms](#) or other pieces of [Scripture](#), repeated and sometimes also sung in [canon](#). Earlier Taizé community music was conceived and composed by [Jacques Berthier](#). Later [Joseph Gelineau](#) became a major contributor to the music.



Chants and hymns by Berthier and Gelineau are frequently used in Anglican services – Berthier features ten times in *Hymns Ancient and Modern*, for example – and yet a search through the archives of the *Church Times* found not one single mention of the word Taizé!

IN 2012 the Archbishop of Canterbury sent a message to all young people planning a visit to Taizé:

“I first went to Taizé myself as a teenager, and my first memory of it, I'm afraid, is of putting up a tent in pouring rain. I really hope that won't be your experience – but it was not a bad introduction to new experiences, to new kinds of things happening.

Because my second experience was how very easy it was to make friends at Taizé. People simply came along, introduced themselves, and started talking. You had to get used to talking to people from very different backgrounds, to people who came from other countries and other cultures – understanding that actually they were as interested in you as you were in them, and as glad to be with you as you were with them. Part of the Taizé experience is just that – discovering new people, new cultures, new experiences, and finding out that the world is full of potential friends. But the third experience, and in some ways the deepest memory, is of the silence in the church – in the main church at Taizé, the main community church; also in the little village church, the little historic church where sometimes the Eastern Orthodox liturgy is celebrated – deep silence with a glow of candles and people taking their time to get used to being with God. I think one of the toughest and one of the most exciting aspects of being at Taizé is learning to slow down, learning to let that glow surround you – the glow of words and pictures and candles; the glow in other people's faces. Learning to be quiet with God, learning to let God say to you what he wants to say to you. Learning that you don't have to be busy all the time to make an impression – it's all right to be where you are, to take your time with God. I hope and pray that your experience of Taizé will be one that you'll remember all your lives, as I've remembered that first visit all my life. I hope it'll be a time for friends, for new experiences of God. A time to slow down. A time to be yourself. A time to bask in the glow of prayer and of love. “

The Prior of Taizé, Brother Alois, announced that the next European meeting of Young Adults will take place in Italy, in the city of Turin, from December 28, 2020 to January 1, 2021.

Elizabeth Gerard

Tuesday July 14th is dedicated in the Anglican lectionary to John Keble, but as he has featured frequently in these pages I am investigating the life and words of Elizabeth Gerard, celebrated on July 18th as the first deaconess of the Church of England.

Elizabeth Catherine Ferard (22 February 1825 - 18 April 1883) was the middle child of Daniel Ferard, between Charles b.1823 and Bingham b.1830. We do not know whether she and her mother moved with her brother Charles into Ascot Place when he inherited it in 1850, but at any rate after her mother's death in 1858 she travelled to Germany to stay at Kaiserwerth where a new order of Deaconesses had been established in 1836 for nursing and teaching, and although the trip was unsatisfactory in many ways she was determined that something similar could and should be done in London. She had caught the zeitgeist - the idea of creating an order of Deaconesses in the Church of England was being discussed in the same year at the Convocation of Canterbury.

Upon her return Elizabeth evidently secured the support of the Bishop of London and, perhaps equally importantly, managed to get funding from a relative the Revd. Thomas P. Dale. (Dale, by the way, had an eventful later ecclesiastical career, becoming a determined proponent of High Church Ritualism which led to his arrest and imprisonment in 1880 for a few months. Elizabeth however does not appear from her 1858 diary to have held High Church views.) Her brother Charles was very

wealthy and yet is nowhere mentioned as a benefactor - one wonders about the sibling relationship.

In 1861 Elizabeth was able to open the North London Deaconess Institution at North London Deaconess House in Burton Crescent near King's Cross - and on 18 July 1862 she became, by the laying on of hands by Bishop Tait, the Bishop of London (and subsequently Archbishop of Canterbury), the first deaconess in the Church of England. She is reported to have been very unwilling to take a leading role in this way but her determination and faith, and perhaps encouragement from others, overcome her shyness.

Because of ill health Elizabeth had to retire in 1870, but she later ran a convalescent home for children in Redhill. She died at 16 Fitzroy Square in London on 18 April 1883. Her legacy remains to this day; through her efforts were founded two Church of England institutions: the Community of St. Andrew (the final name (1943) of the North London Deaconess Institution which in 1868 had become the London Diocesan

Deaconess Institution), and Order of Deaconesses. Although the Order was closed to new entrants in 1987, this was because women were then admitted to the order of deacon, and subsequently priest (1994) and bishop (2015). One wonders what Elizabeth would have made of these developments for which she blazed an early trail. In some branches of the Anglican communion other than the Church of England the Order of Deaconesses remains open to women.



The Rev'd Adrian Leak writes: At first, Elizabeth Ferard wondered whether her stay at the Kaiserwerth Lutheran community in Germany was going to be a waste of time. The food was dismal; after her first meal, she felt dizzy and had to take some brandy. For some days, no one seemed to know what to do with her, and Pastor Fliedner, the director, ignored her. She found the dialect the sisters spoke quite different from the German she had learnt. But after some weeks things got better. She was not the first Englishwoman to be trained at Kaiserwerth. Florence Nightingale had been there a few years before, and so had Elizabeth Fry. Despite the evidence of these doughty women, Pastor Fliedner had misgivings. But Elizabeth persevered.

When she returned to London some months later, she had learnt much that would shape her work as a trainer of deaconesses. She also stayed with the Anglican nuns at Ditchingham. Later, it was the devotional life at Ditchingham rather than Kaiserwerth that influenced her when she drew up a scheme of prayer for her Community of St Andrew at King's Cross.

During the early days, the basis of the deaconesses' devotional life was the BCP morning and evening prayer, with time for meditation and private Bible study. It was 20 or so years later that the Rule was altered to include the six daily Offices. Despite appearances (Elizabeth had been fussed one summer afternoon in Germany by the loss of her parasol), the first generation of deaconesses in the Church of England was not daunted by what Bishop Thorold, one of their champions, called the "filth and hideous darkness" of the slums. During the 1872 cholera epidemic in Bedford, it was a deaconess, Fanny Eagles, and her assistant, Miss Coles, who nursed the sick and dying, and helped to carry the corpses out to the carts for collection at night.

The North London Deaconess Institution was the first, but not the only establishment of its kind. In 1869, deaconesses were appointed in Liverpool and in Bedford. There had been earlier initiatives. In 1857, Mrs L. N. Raynard had recruited "Bible Women" to work in the Seven Dials district of London. In 1861, the Revd W. C. Pennefather and his wife had founded the Female Missionary Training Home in Barnet. What characterised the development of the work of deaconesses, and secured their place in the Church of England, was their integration into the diocesan and parochial system. It was that, and the deliberate absence of life-vows, that distinguished them from the Anglican sisterhoods. It was intended that theirs was to be a serving, not a leading, part. At the Office for the admission of a deaconess, the Bishop exhorted the candidate "to set aside all unwomanly usurpation of authority in the Church." But it soon became clear that many women who had been blessed with a talent to serve were also possessed of a vocation to lead. Someone who knew Elizabeth Ferard said of her: "She was a manager of decision and power, and not

inclined to brook interference especially on household matters.” She saw what was needed, and got it done.

Main source: www.ferard.co.uk/elizabeth.php

News roundup

- CHURCHES in England are exercising caution over the return to public worship for the first time since late March. It is thought that only a minority of churches reopened for worship on Sunday. In joint benefices, typically only one church was prepared to welcome a congregation, given the restrictions still in place, which include social distancing, the use of sanitising and cleaning, and the register of those attending. More plan to open in the coming weeks. A Church House survey of cathedrals at the end of last week found that, of the 38 that responded, 13 were choosing not to open over the weekend.
- THE election of the Rt Revd Stephen Cottrell as Archbishop of York was confirmed today, in an hour-long Zoom service incorporating the legal proceedings, led by the Archbishop of Canterbury in the virtual presence of the Bishops of London, Durham, Carlisle, Manchester, Blackburn, and Winchester. In normal circumstances, the enthronement of the Archbishop would mark the effective start of the new ministry, but Archbishop Welby emphasised: “Even though this ministry today begins in a digital environment, it will be earthed in the world that Christ came to save.”
- CHURCH musicians have welcomed the Government’s initiation of targeted scientific research into the droplet transmission produced by singers, as the debate continues on how choirs can return safely to singing together physically. A senior medical adviser at Public Health England (PHE), Dr Simon Tanner, said on Tuesday that his organisation was leading a small study with adult male choir-singers from Salisbury Cathedral, and some adult volunteers, to gain a better understanding of transmission. German scientists are at the forefront of aerosol research, with a plethora of papers emerging for peer review. The first results from a study conducted by Professor Matthias Echternach with the Bavarian Radio Chorus were announced this week and confirmed what many other studies have concluded: singers need to stand at least 2.5 metres from one another in a closed space and possibly at even greater distances to be safe, until aerosol transmission of the coronavirus is discounted.

ARMISTICE DAY IN ROME.

(From a Correspondent.)

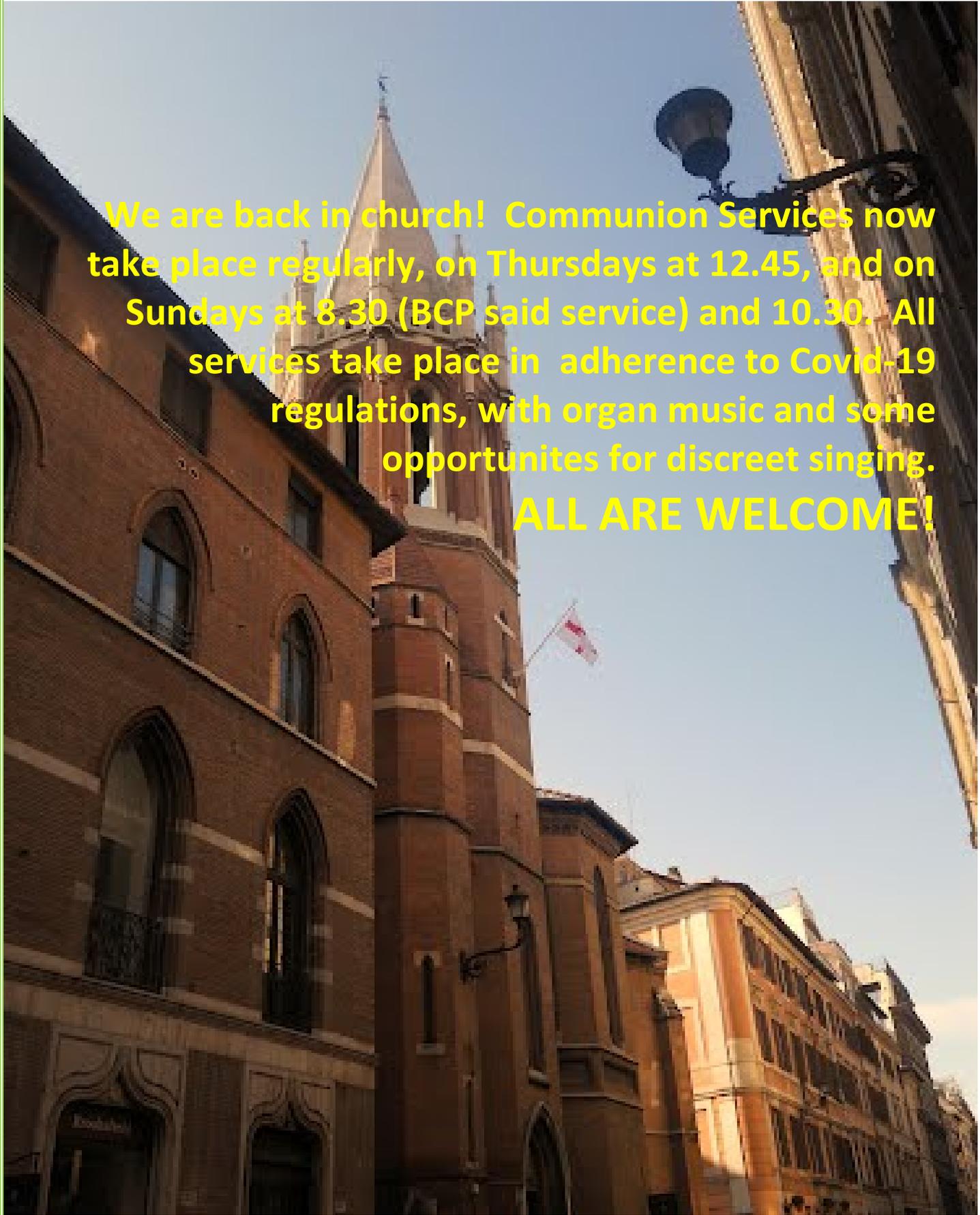
THE beautiful church of All Saints', Rome, was a very living centre of British religion on the Feast of Martin, the soldier-saint. The early morning Eucharist, at which there was detailed remembrance of the departed, was well attended; and at 10.45 the church was crowded with a very representative gathering of the English-speaking colony.

The service began with a hymn, "O God, our help," followed by an address. The Two Minutes' Silence was preceded by an act of memorial, and followed by a hymn, "Let saints on earth." The Lesson consisted of the first five verses of Revelation xxi. Other hymns and prayers followed, and the memorial service ended with the singing of the National Anthem.

To the Romans, who observe their Armistice Day on November 4, November 11 is the King's birthday; and the coincidence was reflected in the bright uniforms of the military and air-force *attaches*, who had sped to church direct from the King's review; also by the thanksgivings rendered by our people for the life and reign of this gallant sovereign, whose place in the affections of his own people can only be compared to that of our King George.

The Ambassador and Lady Sybil Gorham and many of the Embassy staff, the British Consul and his staff, and the principal residents and visitors, were supported by not a few of our American allies and kinsfolk. The collection in church, half of which was devoted to Lord Haig's Fund, was surpassed by the sum raised in the park for that Fund by the sale of Flanders poppies. The poppies were also sold in hotels and English business houses during the day, and the British Legion will have reason to bless the zeal of the little English colony in Rome. Meanwhile, the little group of British soldiers' graves in the Testaccio cemetery, associated for ever with the names of Keats and Shelley, was not forgotten, and all received their tribute of decoration.

In the afternoon a score of members of the British Legion resident in Rome laid a wreath upon the tomb of the Unknown Soldier in Piazza Venezia.



We are back in church! Communion Services now take place regularly, on Thursdays at 12.45, and on Sundays at 8.30 (BCP said service) and 10.30. All services take place in adherence to Covid-19 regulations, with organ music and some opportunities for discreet singing. ALL ARE WELCOME!