

October 2004 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

October has traditionally been known as the Month of the Holy Rosary. This is a method of prayer that is foreign to many Anglicans but not, of course, to Anglo-Catholics. Here at St Clement's, we have wards of both the Society of Mary and the Living Rosary of Our Lady and St Dominic—societies which promote devotion to the Mother of Our Lord, including the recitation of the Rosary.

There are several ways of using the string of beads which make up the Rosary, but the commonest is also, I believe, the most beneficial to our spiritual life. Basically, the prayers *Our Father*, *Hail Mary* and *Glory be* are recited in a special pattern while one thinks about the Mysteries of the Faith. The mechanical recitation of the prayers occupies one portion of our brain and somehow releases another portion to contemplate the mysteries and pray through them for all sorts of things. So in a strange way we combine vocal prayer, intercessions and contemplation and many souls have been greatly helped in their Christian lives by the communion with God he has given them through the Rosary.

Of course, the literal minded have taken Our Lord's warning against using "vain repetition" in our prayers as a condemnation of such a method of prayer as the Rosary. But the repetition of the rosary prayers is anything but vain. We are not trying to bludgeon God and force him to give us what we want. We are putting ourselves quietly at his disposal, opening our minds and hearts to the Gospel message and the faith of the Church so that our wills may be strengthened to share the Good News with our neighbours.

There are fifteen traditional Mysteries of the Rosary and five new ones recently added by Pope

John Paul to fill a gap which has been obvious for some time. The traditional Mysteries are:

The Joyful Mysteries:

- The Annunciation of the Angel Gabriel to Mary
- The Visitation of Mary to Elizabeth
- The Nativity of Our Lord
- The Presentation of Jesus in the Temple
- The Finding of Jesus in the Temple

The Sorrowful Mysteries:

- The Agony in the Garden of Gethsemane
- The Scourging of Jesus at the Pillar
- The Crowning with Thorns
- The Carrying of the Cross
- The Crucifixion

The Glorious Mysteries:

- The Resurrection of Jesus
- The Ascension into Heaven
- The Coming of the Holy Ghost
- The Assumption of Mary
- The Coronation of Mary in Heaven

The five new Mysteries have been named the Mysteries of Light and fill the gap between the Joyful and Sorrowful Mysteries, naming some of the events of Our Lord's life.

The Luminous Mysteries are:

- The Baptism of Jesus in the River Jordan
- The Wedding in Cana of Galilee
- The Preaching of the Kingdom of God
- The Transfiguration of Jesus on the Mountain
- The Institution of the Eucharist at the Last Supper

There are many little books to help us meditate on the mysteries, including the Holy Cross tract on sale in the Narthex and Book Shop. From time to time we shall be having the public

recitation of the Rosary for the Society of Mary, and this will be a time for those of you who are new to the devotion to learn how to use it.

The Rosary may not be suitable for everyone, but when you consider how saints through the centuries, both learned and simple, have found it a means to better prayer, better knowledge of the Faith, and a better understanding of their Christian life and destiny, it cannot be dismissed as useless. On the contrary, it can be well described as a gift of Our Lady to the Church; a powerful means of prayer. I know that many of us in S Clement's already love the Rosary, and I hope those of us who do not pray in this way may give it a try.

With every blessing,

Your friend and rector,

Gordon Reid

Rector's News & Notes

Bishop: Charles our Bishop will be with us on Sunday, 17th October for his annual Visitation. He will be administering the Sacrament of Confirmation during the 11 o'clock High Mass. We have five adult candidates to be received or confirmed. The Mass will be followed by a special reception.

Feasts: The Sundays of October and the beginning of November are full of special features:

Sunday, 3 October	Rosary Sunday
Sunday, 10 October	Harvest Festival
Sunday, 17 October	Bishop's Visitation
Sunday, 24 October	Stewardship Sunday
Sunday, 31 October	Christ the King
Monday, 1 November	All Saints Day (Preaching: Dean Richard Giles)
Tuesday, 2 November	All Souls Day

Deanery: The Southwark Deanery meeting will be held in S Clement's on Wednesday, 13 October. After Low Mass at 6 p.m. there will be a buffet supper, and the meeting of the Deanery will follow. This will be the first meeting of the Deanery under our new Dean, the Very Rev'd Ledlie Laughlin.

Weddings: We have two marriages this month:

- On Saturday, 2 October, Chris Ginieczki & Christine Donnelly
 - On Friday, 15 October, Robert Reilley & Elizabeth Robinson
- Pray for the future happiness of these couples.

Conference: From 19-21 October, the Rector will be attending the Conference of Anglo-Catholic Rectors in New Orleans. This will be studying the future of our Church in the light of some of the issues which it is grappling with at the present time.

Kalendar

October 2004 – *The Holy Guardian Angels.*

1	F	S. Remigius, B.C. <i>Abs.</i> [The Church in France]
2	Sa	Holy Guardian Angels. [Intercession of the Holy Guardian Angels in our lives]
3	Su	Pentecost XVIII. S. Theresa of the Child Jesus, V.D. Rosary Sunday. [Parish]
4	M	S. Francis of Assisi, C. [All Franciscans]
5	Tu	S. Placid & Comp, Mm. [Vocations to the monastic life]
6	W	S. Bruno, C. [Increase in the contemplative life]

7 Th **Holy Rosary BVM.** S. Mark I, P.C. *Ss Sergius & Comp, Mm.* [Living Rosary of Our Lady & S. Dominic]
 8 F S. Bridget, W. *Abs.* [Diocese of Europe]
 9 Sa S. John Leonardi, C. *S. Denis, B, Rusticus & Eleutherius, Mm.* [Preachers]
 10 Su **Pentecost XIX. Harvest Festival.** [Parish]
 11 M MOTHERHOOD B.V.M. [Society of Mary]
 12 Tu S. Wilfrid, B.C. [The Church in England]
 13 W S. Edward, K.C. [Christian Rulers]
 14 Th S. Callistus I, P.M. [Pope John Paul II]
 15 F S. Theresa of Avila, V.D. *Abs.* [For Catholic teaching in our parishes]
 16 Sa S. Hedwig, W. [The Cistercian Order]
 17 Su **Pentecost XX.** *S. Margaret Mary Alacoque, V.* [Parish]
 18 M **S. Luke, Ev.M.** [For physicians and their ministry of healing]
 19 Tu S. Frideswide, V. *S. Peter of Alacantra, C.* [Growth of Vocations to the Religious Life]
 20 W S. John Cantius, C. [Eastern Orthodox Churches]
 21 Th S. Hilarion, Ab. *SS. Ursula & Companions, VV.MM.* [Teachers & Students]
 22 F Feria. *Monthly Requiem. Abs.* [October Chantry List]
 23 Sa OUR MOST HOLY REDEEMER. [Church of Our Most Holy Redeemer, Clerkenwell, London]
 24 Su **Pentecost XXI.** *S. Raphael, Archangel.* [Parish]
 25 M Ss. Chrysanthus & Daria, Mm. [Guild of All Souls]
 26 Tu S. Evaristus, P.M. [Organists, Choir & Servers]
 27 W Vigil. [Increase of the spirit of penitence in the Church]
 28 Th **SS. Simon & Jude, App.** [The Bishop & Diocese of Pennsylvania]
 29 F Feria. *Of the Holy Cross. Abs.* [Order of the Holy Cross]
 30 Sa Vigil of All Saints. (anticipated). [All Saints Sisters of the Poor]
 31 Su **Christ the King.** *Pentecost XXII.* [Parish]

Agenda:

- 2 October S. Francis' Blessing of Animals, 11.00 a.m. [Parish Garden/Courtyard]
- 3 October **Most Holy Rosary of the BVM.** Winter Sunday schedule resumes: Matins, 7.30; Low Mass, 8.00; High Mass, 11.00 a.m. and Solemn Vespers & Benediction, 4.00 p.m.
- 10 October **Trinity XIX.** Regular Sunday schedule. Harvest Thanksgiving observed at High Mass. Please bring in your gifts of non-perishable food items for the soup kitchen—dessert items are preferred.
- 17 October Regular Sunday schedule with Episcopal Visitation by the Bishop at Pontifical High Mass at 11.00 a.m. The Bishop will administer the Sacrament of Confirmation.
- 19 October Monthly meeting of Vestry: 7.00 p.m. [Anchor Room]
- 30 October Time change—set clocks back one hour this evening.
- 31 October **Christ the King.** Regular Sunday schedule.
- 1 November **All Saints Day.** Low Mass, 7.00 a.m. Procession & High Mass, 7.00 p.m. with the Rev'd Richard Giles, Dean of the Philadelphia Cathedral, preaching. *Holy Day of Obligation.*
- 2 November **All Souls Day.** Requiem Low Mass, 7.00 a.m. Requiem High Mass with Absolution at the Catafalque, 7.00 p.m.

Please Note:

Enclosed with this copy of the *Newsletter* are offering envelopes for All Souls Day. Please indicate the names of those whom you wish to be remembered at Requiem Masses that day along with your offering and the envelopes and return by Christ the King, 31st October.

Music for the Month – October 2004

3rd October, Most Holy Rosary:

Ordinary: *Orlandus Lassus*, Missa 'Bella Amfitrit' altera'

Motet: *Giovanni Croce*, O sacrum convivium

Organ: *Fritz Kreisler*, Variations on a Theme of Archangelo Corelli
Alexandre Guilmant, Grant Choeur in D (alla Handel)

10th October, Pentecost XIX (Harvest Thanksgiving):

Ordinary: *Harold Darke*, Communion Service in E Major

Motet: *Edward Bairstow*, I sat down under his shadow

Organ: *Bairstow*, Scherzo
Sir Edward Elgar, Empire March

17th October, Pentecost XX (Episcopal Visitation):

Antiphon: *Elgar*, Ecce Sacerdos

Ordinary: *Leonhard Lechner*, Missa Prima

Motet: *Lechner*, Novit Dominus

Organ: *Johann Sebastian Bach*, Prelude & Fugue in b minor

24th October, Pentecost XXI:

Ordinary: *Hans Leo Hassler*, Missa octo vocum

Motet: *Heinrich Isaac*, Gustate et videte

Organ: *Percy Whitlock*, Fidelis (from Four Extemporizations)
Whitlock, Paean

31st October, Christ the King:

Ordinary, *Josef Rheinberger*, Cantus Missæ

Motet: *Rheinberger*, Hymne (opus 69)

Organ: *Johannes Brahms*, Variations on a theme of Haydn
Brahms, Finale (from Variations)

Sermon

*preached at S. Clement's on the Feast of the Immaculate Heart of Mary,
22nd August 2004, by Fr Lawrence Sipe*

In this feast of the Immaculate Heart of Mary, we have the completion, the fulfillment of the feast of the Assumption, which we celebrated last Sunday. Having been assumed, body and soul into heaven to be with her divine Son, Our Lady does not sit idly on her throne: no, she continues to participate in the work of redemption that began with her reply to the Archangel Gabriel's "Ave." She continues to pray for us, to exhort us, to love us. The word 'love' of course is an abstraction, and in order for us to be moved and touched by love we need to see love in action, and we need to see love embodied in a person. We need to encounter someone with a loving heart. And Mary's heart is overflowing with love.

And as she is, so we must strive to be: the love of her heart is meant to be a model—a perfect and complete model—for the way we should love God. The fact that her heart is immaculate meant that—aside, of course, from our Lord—she is the only human person who is able to really love God in the way that He should be loved. Mary's heart is the heart that has done this, fully, completely, unreservedly. This is the heart that knows great joy, and great sorrow—whose heart beat next to the heart of Jesus in her womb, and who carried Christ in her arms, who kissed the face of God! And it is the heart of her whom the sword of suffering pierced, as S Simeon foretold, as she saw her son cruelly nailed to the cross.

And as he was dying on that cross, our Lord commended his Mother and S John to each other, as we heard in to-day's gospel: "Behold your son; behold your mother." From the earliest days, this tender exchange has been interpreted as commending all of us to Mary, and Mary to us. As S Robert Bellarmine writes: "By our prayers we can obtain the same favour from the Word who became incarnate for our sake and in His grace love was crucified for our sake. In his kindness, He will say to us also, Behold your mother; and concerning each one of us he will say to his Mother, "Behold your son." That most kind Virgin will not be oppressed by the great number of children, since she has a heart opened wide to all and she desires greatly that none should perish of those whom her son redeemed."

It is with this heart "opened wide to all" that Mary, our Mother can sympathize with us, empathize, know and suffer along with us in our pain, anxiety, and depression. In this way she enters our darkness, our shadows, and comforts us with her maternal love:

O Mary Mother, be not loth
To listen –thou whom the stars clothe,
Who seest and mayst not be seen!
Hear us at last, O Mary Queen!
Into our shadow bend thy face,
Bowing thee from the secret place,
O Mary Virgin, full of grace! [1870]

Unearthing the seeds of harvest festival

David Bryant looks for the roots of harvest celebrations

Marrows bulge on the chancel steps. The church smells of apples, chrysanthemums and corn. City people raise the song of harvest home.

But the story of to-day's harvest festival, now a much loved service in the Church of England, starts a long way back, with the Baal worship that confronted Moses's followers when they invaded Canaan. Baals were local territorial gods who were believed to have proprietorial rights over wood, flax, oil, wine, vines, figs and the other crops that made up the harvest. They were appeased by fertility rites that included putting to death the unfortunate harvester of the last sheaf, to restore life to the Corn Spirit and ensure a good harvest the following year. This was, if you like, the primal religious harvest festival.

Mosaic law purged harvest ceremonies of their sexual, polytheistic basis, and set them on a monotheistic footing. Three Hebraic festivals coincided with three vital times in the harvest cycle. Passover marked the season of planting; Pentecost celebrated the first-fruits of the harvest; and the Feast of Tabernacles, or Ingathering, gave thanks for the proceeds of the threshing-floor and wine-press.

This pattern, which prevailed up to the time of Christ, still undergirds the Jewish liturgical year.

The next strand came with growing Christian opposition to the Roman feast of Robigalia, a pagan ceremony that was accompanied by revelry, processions, supplication to the gods for a bountiful harvest, and the kind of dissipation at which the Roman emperors excelled.

On the principle of "If you can't beat them, join them," the early Church instituted a Rogation Day (from the Latin *rogatio*, or litany), on which litanies were to be sung or recited as intercessions for the harvest. The date was set for 25 April.

Three lesser Rogation Days (the Monday, Tuesday and Wednesday before Ascension Day) had a more colourful origin. In AD 470, S Mamertius, Bishop of Vienne, experienced a series of disasters: his diocese was hit by volcanic eruptions and earthquakes, and his palace was struck by lightning. So he instigated the lesser Rogation Days, and made his flock take part in litany processions on those days as a kind of insurance scheme.

The idea caught on, and found its way to Rome. References to Rogation Days can be found in the Gregorian Sacramentary ascribed to Pope Gregory I (590-604).

Forty years later, the First Council of Orleans extended the idea of Rogation processions to the whole of Gaul. In 795, Pope Leo III said: "The clergy and the people shall go forth from the Mother of God and proceed to the manger at the church of the Saviour with hymns and spiritual songs."

At that time, though, it was hardly a celebration. In 813, the Council of Mayence said: "It hath seemed good to us that the greater litany be observed by all Christians on all three days, not on horseback nor in costly garments, but with bare feet and in sackcloth and ashes, unless sickness shall hinder." It must have brought the horse-riding Christian gentry down to earth.

Rogation Days became popular in England, where at some point they were infiltrated with the secular notion of beating the parish bounds. In order to impress the parish boundaries on the minds of the young, violent measures were adopted: youngsters were bumped on stones, thrown into ponds, dragged through hedges, and forced to climb over house roofs. Stewards equipped themselves with willow wands topped

with milkwort, with which to encourage the terrified youth.

Things began to get out of hand, and in 1547 outdoor Rogation-tide processions were suppressed. But they were revived under Elizabeth I: the royal injunctions of 1559 order the perambulation of the parishes.

The Second Book of Homilies (compulsory sermons for disaffected and ignorant clergy) contain two Rogation-tide homilies. Earlier versions of the Book of Common Prayer do not mention the observance, but the three minor Rogation Days were included in the 1662 Book, to be kept as days of fasting and abstinence.

George Herbert, the poet and priest, shows himself a fan of Rogation-tide walks in *The Country Parson* (1652), and gives four reasons for holding them. It is proper to ask for God's blessing on the fruits of the fields; there is justice in the preservation of parish bounds; there is charity in the neighbourly walking together; there is "mercie" in relieving the poor by distributing largesse.

A more colourful thread in the pattern of harvest festival is that of Lammas Day, 1 August. It probably sprang from the pre-Christian feast of Lugh Long Hand, the Sun God of the Celts, in whose honour games, contests, marriages, fairs and feasts were held. The celebrations involved using the first of the corn to make bread, which was ritually eaten. The custom was still thriving in Anglo-Saxon times, and is referred to in the works of King Alfred.

The Christians hijacked this pagan feast, and gave it a religious significance. Lammas is a corruption of two Anglo-Saxon words, *hlaf* (loaf) and *maesse* (mass): the Lammas bread was made from the first of the corn to be harvested, and was used in the celebration of the mass.

Lammas celebrations gradually declined, but were revived by the Rev'd R.S. Hawker (1804-1875), the Vicar of Morwenstow in Cornwall. He was famous for building a vicarage with ships as

chimney pots, and for presiding over one of the most infamous wreckers' coasts in the country.

Lammas clung on: as recently as 1951, the Rev'd D. L. Couper, Vicar of Highfield, published a booklet containing a Lammas-tide service which included this thanksgiving: "Praise be to God for the rich soil of the countryside, and for drills drawn straight across the field. For the patient trudging of horses, and for the strength of the tractors."

Ember weeks are another element in the festival. They follow the season of Lent, Whitsunday, Holy Cross Day (14 September) and S Lucia's Day (13 December). They were agricultural in origin, and related to pagan observances in Rome, when the harvest was gathered and wine fermented.

In Anglo-Saxon times, they, too, were Christianised, and became seasons of prayer and fasting. They were regularized by the Council of Placentia in 1095, and introduced into Britain by Augustine. Over the years, their rural connection disappeared, and they became times when the faithful prayed for those preparing for ordination: a harvest of a different sort.

A secular forerunner of our present practices was, of course, the Harvest Home, when the last load was brought home in triumph on a harvest wain, decorated with a corn dolly. This was followed by a Mell Supper laid on at the expense of local farmers, and accompanied by a choir singing the Harvest Home song.

This was all still going strong in the late 19th century, as Thomas Hardy shows in his novels. The village of Hutton-le-Hole in North Yorkshire still holds an annual Mell Supper—now paid for by the diners rather than the farmers.

The last element in the picture is Plough Monday. This took place on 6 January, when work was resumed after the twelve days of Christmas. A Fool's Plough was dragged round the village, and money was demanded from householders in a version of trick-or-treat. If you gave a donation, the revelers shouted "Largesse!", and you were off

the hook. If you refused, the land in front of your house would be ploughed into impassable furrows.

In medieval times, some of the money given went to the upkeep of the Plough Light, which burned perpetually in the church as a reminder to God to keep an eye on future harvests.

Since 1943, plough services have taken over from the secular delights of Plough Monday, and the day has been changed to Plough Sunday.

So, how did our present-day harvest festivals emerge from this complex past?

The first special prayer for harvest thanksgiving was provided by the church authorities in 1796, and was for use after the General Thanksgiving for a month. This is the time when harvest hymns began to be written.

In 1847, by Queen Victoria's special command, a complete form of harvest service was drawn up, including sentences, psalms, lessons, Epistle, Gospel, propers, and prayers of thanksgiving in a year of pestilence and grave national difficulties.

The desire for such services grew rapidly. On 7 September 1853, a cleric wrote to *The Manchester Guardian*, pleading for a service of thanksgiving to be held after the completion of the harvest. He had, he said, successfully followed the practice since 1850, and attracted healthy crowds.

By 1854, the heavyweights were joining in: St Paul's Cathedral held its first harvest thanksgiving in October of the year. But the Bishop of Oxford declined to appoint any day of thanksgiving for his diocese, or any special lessons for a harvest service, though he recommended clergy to preach a harvest sermon on a specific Sunday each year.

By 1858, harvest thanksgivings had become widespread, and we read of village churches being decorated, and crowded with labourers and their families. One country vicar said: "Formerly there was not the slightest recognition of Almighty God, and no meeting in God's house to thank him for the harvest."

But not until 1862 did both Houses of Convocation for the Province of Canterbury agree to and issue a form of service, and thereby set the seal of approval on the observance. Harvest festival had become a respectable event in the Anglican calendar.

Rural clergy with multiple benefices may sigh at the thought of several harvest services, and the mountains of produce for which a home has to be found. They may tire of "We plough the fields, and scatter." But they are keeping alive a tradition of thanksgiving at harvest time that goes back to the origins of our faith.

—from *Church Times*, 29 September 2000