

December 2004 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

The New Year was my first anniversary as your rector and the first thing I want to do is to thank you all for a wonderful welcome and a very happy year. Any new Rector has to find his feet in a new parish and to spend some time surveying the state of affairs he finds on his arrival. Unless this is done, and unless he listens carefully to the accumulated wisdom of old and experienced parishioners, he will waste a lot of time re-inventing the wheel! Only after such study should he have the nerve to suggest changes or improvements.

My second comment is that, having done all this, I feel so much in tune with the Liturgy and music of S Clement's that I have no desire to change almost anything. Since 99 per cent of you feel the same way, this should come as a great relief! However, I have seen lots of ways in which our outreach efforts could be invigorated and am sure we need to try all sorts of different ways of opening S Clement's up to a wider group of people. In some ways S Clement's is the best kept secret in Philadelphia, and I want to see many more people experiencing our worship and music. Among other ideas, I have launched a series of speakers for the year ahead, which are listed elsewhere in this Newsletter. I hope you will give your support to this.

But of course the church belongs to the people, not the priest. The priest has the privilege of serving the parish, making sure that the sacraments are administered and the Gospel preached. He visits the sick and housebound and is always available for counsel and confessions. But it is the parishioners who make the parish what it is. On you depends much of the mission work, the welcoming of those who come, the inviting of new

people, etc. No priest can do this alone. In S Clement's, the great joy for the Rector is that he is wonderfully supported by a great band of people who devote hours of work every week to the benefit of the Church. I am enormously impressed by all of you who are members of Vestry, servers, sacristans, musicians, etc., as well as by the faithful attendance week after week and day after day at the Masses. I sometimes feel like the conductor of an orchestra where all the instrumentalists are dedicated professionals and just need to be held together to make wonderful music!

So in the year ahead I will continue to do what I can to hold us all together, to see that everyone is valued for what he or she can contribute to the life and work of the parish. At the beginning of February, our new Curate will arrive from England, and I look forward to sharing the priestly work with him. I know you will give him as warm a welcome as you did to me a year ago. This is his second curacy—he has been ordained just three years—so S Clement's will be a place where he will continue to learn what Monsignor Ronnie Knox called "Priestcraft." I can't think of a better place for him to do that!

I wish you all a Happy New Year and hope it will be a blessed one for you all.

With my prayers and good wishes,

(The Rev'd Canon) W. Gordon Reid
Rector

Rector's News & Notes

Curate: Our new Curate will be arriving at the beginning of February. He is Fr Richard Wall, and is at present Curate of the Church of S Mary the Virgin, Bocking, in Essex, England. He read Theology at Christ Church, Oxford, and received a first-class degree. His seminary training was then for two years in S Stephen's House, Oxford; he will be occupying the top-floor apartment in the Rectory.

Societies: The devotional societies will continue to meet on Saturday mornings in association with the 10.00 a.m. Low Mass; 8th January is the Confraternity of the Blessed Sacrament; 15th the Guild of All Souls, and 22nd the Society of Mary.

Reception: The Rector will host a reception for the congregation after High Mass on the Feast of the Epiphany, Thursday, 6th January.

Vestry: The next meeting of Vestry will be on Tuesday, 18th January at 7.00 p.m.

Preacher: The preacher at High Mass on Sunday, 30th January will be Fr David Peters, Vicar of Holy Trinity, Reading in England.

Kalendar

January 2005 – *The Holy Name.*

1	Sa	Circumcision of Our Lord. <i>Holy Day of Obligation.</i> [Guidance in the New Year]
2	Su	Holy Name of Jesus. <i>Octave day of S Stephen, First M.</i> [Parish]
3	M	Octave Day of S John, Ap.Ev. [S. John's, Norristown]
4	Tu	Octave Day of Ss Innocents, Mm. [Children threatened by violence or vice]
5	W	Vigil of the Epiphany. <i>S. Telesphorus, M</i> [Preparation for the Epiphany]
6	Th	Epiphany of Our Lord. [Parish]
7	F	Of the Octave. <i>Abs.</i> [Confraternity of the Blessed Sacrament]
8	Sa	Of the Octave. [Sr. Elaine & S. Anna's]
9	Su	Holy Family. <i>Of the Octave.</i> [Parish]
10	M	Of the Octave. [The Society of Mary]
11	Tu	Of the Octave. <i>S Hyginus, M.</i> [The Living Rosary of Our Lady & S Dominic]
12	W	Of the Octave. [Guild of All Souls]
13	Th	Octave Day of the Epiphany. [Foreign Missions]
14	F	S Kentigern, BC <i>S Hilary, BCD. Abs.</i> [The Church in Scotland]
15	Sa	S Paul the First Hermit, C. <i>S Maur, Ab.</i> [The Pauline Hermits at Doylestown]
16	Su	Epiphany II. <i>S Marcellus I, PM.</i> [Parish]
17	M	S Antony, Ab [Br Steven & the Community of the Resurrection]
18	Tu	Chair of S Peter, Ap at Rome. <i>S Prisca, VM</i> [Pope John Paul II & The Roman Church]
19	W	S Elizabeth Seton, V. <i>Ss Marius, Martha, Audifax & Abachum, Mm.</i> [Rowan, Archbishop of Canterbury & the Anglican Communion]
20	Th	S John Neumann, BC. <i>Ss Fabian, P & Sebastian, Mm.</i> [The Archbishop of Philadelphia]
21	F	S. Agnes, VM. <i>Abs.</i> [All Saints' Sisters of the Poor]
22	Sa	Epiphany III. (anticipated) <i>Ss Vincent & Anastasius, Mm.</i> [The Servers' Guild]
23	Su	Septuagesima. <i>S Raymond of Penafort, C.</i> [Parish]
24	M	S Timothy, BM. [S. Timothy's, Roxborough]
25	Tu	Conversion of S. Paul, Ap. [Catholic Reunion]
26	W	S Polycarp, BM. [The Church in Turkey]
27	Th	S John Chrysostom, BCD. [Oppressed Christians in the Middle East]
28	F	S Peter Nolasco, C. <i>S. Agnes, VM. Abs.</i> [Bartholomew I & The Orthodox Church]
29	Sa	S Francis de Sales, BCD. [Those who teach the Faith]
30	Su	Sexagesima. <i>S Martina, VM.</i> King Charles, M. [Parish]
31	M	S John Bosco, C. [The Bishop & Diocese of Pennsylvania]

Agenda:

- 1 January **Circumcision of Our Lord.** *Holy Day of Obligation.* High Mass, 10.00 a.m. The Church will be closed for the day after High Mass.
- 6 January **Epiphany of Our Lord.** Low Mass, 7.00 a.m. Procession with Blessing of Gold, Frankincense Myrrh and Chalk & High Mass, 7.00 p.m. The Rector has invited those present to an Epiphany Party in the Clergy House.
- 8 January Confraternity of the Blessed Sacrament Devotions in conjunction with the 10.00 a.m. Low Mass.
- 15 January Guild of All Souls Devotions in conjunction with the 10.00 a.m. Low Mass.
- 18 January Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]
- 22 January Society of Mary Devotions in conjunction with the 10.00 a.m. Low Mass.
- 25 January **Service for Christian Unity**, 7.00 p.m. The Rt Rev'd John Flack, the Archbishop of Canterbury's representative to the Holy See and Director of the Anglican center, Rome will be present as will local dignitaries of the Roman Catholic Church and various Protestant denominations.
- 30 January **Sexagesima.** Fr David Peters, Vicar of Holy Trinity, Reading, England, will be guest preacher at the High Mass.
- 2 February **Candlemas.** Low Mass, 7.00 a.m. Candlemas Ceremonies with Blessing of Candles, Procession & High Mass, 7.00 p.m.

Music for the Month – January 2005

2nd January, Holy Name of Jesus:

Ordinary: *Giovanni Pierluigi da Palestrina*, Missa 'Hodie Christus natus est'

Motet: *Palestrina*, Hodie Christus natus est

Organ: *Thomas Matthews*, Prelude on 'Orientis Partibus'

Arthur Wills, Carillon on 'Orientis Partibus'

6th January, Epiphany of Our Lord:

Ordinary: *Franz Josef Haydn*, S. Nicholas Mass [with orchestra]

Motet: *Felix Mendelssohn-Bartholdy*, There shall a star

Motet: *Lassus*, Omnes de Saba

Organ: *Maurice Duruflé*, Prelude on the Introit for the Epiphany

Duruflé, Fugue on the Hour Chime at Soissons Cathedral

9th January, Holy Family:

Ordinary: *Jacob Handl*, Missa 'Ich Stund an Einem Morgen'

Motet: *Richard Shephard*, The Birds

Organ: *Johann Sebastian Bach*, Allegro (from Sonata No. 1 in E-flat)

Bach, Vivace (Sonata No. 1)

16th January, Epiphany II:

Ordinary: *Orlandus Lassus*, Missa 'Vinum bonum'

Motet: *Francisco Guerrero*, O sacrum convivium

Organ: *Louis Vierne*, Dédicace (from Pièces de fantaisie)

C.H.H. Parry, Bridal March, from *The Birds of Aristophanes*

23rd January, Septuagesima:

Ordinary: *Francisco Guerrero*, Missa 'Simile est regnum cœlorum'

Motet: *Guerrero*, Simile est regnum cœlorum

Organ: *César Franck*, Cantabile

Franck, Final

25th January, Conversion of S Paul [Ecumenical Service]

Antiphon: *Charles V. Stanford*, Magnificat

Motet: *Maurice Duruflé*, Tu es Petrus

Motet: *Sir Edward Elgar*, The spirit of the Lord is upon me

30th January, Sexagesmia:

Ordinary: *Hans Leo Hassler*, Missa 'Ecce Quam bonum'

Motet: *Thomas Weelkes*, O Lord, grant the King a long life

Organ: *Felix Mendelssohn-Bartholdy*, Sonata III

Louis Vierne, Carillon du Longport

S. Clement's Series

I have invited a variety of speakers to give talks in the coming year on their own special work within the Church. You will notice that they almost all come from the UK because that is where I know some interesting people! However, in future years I hope to have many more from the United States once I meet equally interesting and learned people here.

The first in the series is **Bishop John Flack**, who is the Archbishop of Canterbury's Representative to the Holy See and Director of the Anglican Centre in Rome. He will give a talk on the evening of Tuesday, 25th January at 7 o'clock, on being the Archbishop's Ambassador to the Pope. January 25 is the last day of the Octave of Prayer for the Unity of the Church; so I am very happy that Cardinal Rigali (who knows the Anglican Centre from his many years in Rome) has asked Bishop Maginnis, the Senior Auxiliary Bishop of Philadelphia, to represent him at Bishop Flack's talk. Representatives from other Churches will also be present.

The talk will be followed by Compline sung by our Choir, and the evening will finish with a short reception. I hope as many of the S Clement's congregation as possible will make a special effort to be present for this evening.

The next speaker will be **Fr Paul Bagott**, Vicar of Holy Redeemer, Clerkenwell, in London. (This was Fr Peter Laister's old church). He will conduct our Quiet Day on Rose Sunday in mid-Lent, 6th March, and will give three addresses on the Spanish Mystics (Teresa of Avila, John of the Cross, etc.). Fr Bagott is also Chaplain to the Society of Our Lady of Pew, the Marian Shrine in Westminster Abbey.

Then, on Sunday, 13th March, Passion Sunday, our speaker will be **Bishop Lindsay Urwin**. He is

Bishop of Horsham, which is a Suffragan See of the Diocese of Chichester, and is well known in the UK for his work with young Anglo-Catholics. Bishop Urwin will preside and preach at High Mass and then give a talk at 4.00 p.m. on ways of reaching out to young people and teaching the Catholic Faith. This will be followed by Solemn Benediction and a reception.

This pattern of a sermon and an address, will be the same for the next two speakers. On Trinity Sunday, 22nd May, **Dr Frank Senn**, the well-known Lutheran liturgical scholar, will talk on Trinitarian worship. Dr Senn has been much involved in the conversations between the Episcopal and Lutheran Churches and is Pastor of Emmanuel Church in Evanston, Illinois.

To round off the series, we will have **Bishop Geoffrey Rowell**, the Bishop of Gibraltar in Europe, to talk about his extraordinary Diocese, and especially his relations with the many patriarchs of the Eastern Church whom he encounters as he visits the 200 or so Anglican chaplaincies throughout Europe. He will be with us for Sunday, 24th July. I was Bishop Rowell's Vicar-General for several years and am enormously grateful that, with the great deal of travelling he has to tackle every week, yet he is willing to cross the Atlantic to visit S Clement's.

These five speakers are all very different, but equally distinguished in their own fields. I know they will attract people from outside S Clement's to hear them, and this is why I have included both a service and a reception in the programs. In this way, others will have a little experience of the wonderful liturgy and music of S Clement's. In the receptions, they should also experience a warm welcome and feel they might like to worship with us regularly.

Epiphany

The word “Epiphany” is the Greek for “manifestation” and this festival, observed on 6th January, originated in the Eastern Church. It is older than Christmas and is mentioned by Clement of Alexandria as far back as AD 200. In the East it is still celebrated in commemoration of the Baptism of Christ as the manifestation of the Incarnation. By the fourth century it had come to rank with Easter and Pentecost as one of the three great festivals of the Eastern Church, and its vigil was a day commonly chosen for the baptism of converts.

It was first adopted by the Western Church in southern Gaul. There, by the middle of the fourth century, it was kept as a separate festival from Christmas. In Rome it became instead a commemoration of the manifestation of Christ to the Gentiles. The Magi are seen as representative of all the non-Jews to whom Christ came. Their gifts symbolize three aspects of his life—gold for kingship; frankincense for priesthood; myrrh for death. Frankincense is, of course, incense and myrrh is a spice used in embalming the dead. From the few sentences in S Matthew, a whole legend developed in the Middle Ages. The Magi became three in number, were promoted to be kings and finally acquired the names of Melchior, Caspar and Balthazar. Then in 1158 three bodies were found in the church of S Eustorgio, just outside a

new moat surrounding Milan, which were presumed to be those of the Magi. When the Emperor Frederick Barbarossa captured the city, he took them to Germany, where they were deposited in Cologne Cathedral in 1165. Henceforward the Shrine of the Three Kings of Cologne became a famous place of pilgrimage. It was among those visited by the wife of Bath in Chaucer’s *Canterbury Tales*.

Also in the Middle Ages it was the custom of the rich and powerful to make offerings in church of gold, frankincense and myrrh. This is still done by the Queen in England at a service in the Chapel Royal, S James’s Palace, where two Gentlemen Ushers make the offering at the altar on her behalf. The gift of twenty-five gold sovereigns is changed into notes and distributed to the aged poor, the frankincense is used in a church, and the myrrh is given to a hospital.

The Epiphany was once popularly known as Twelfth Day, being twelve days after Christmas Day, and the evening preceding the Epiphany was Twelfth Night—a time of merry-making marking the end of the Christmas holiday. The Twelfth Cake was an ornamental cake, containing a bean or a coin, the drawer of which became the “King” or “Queen” of the festivities.

Epiphany Blessed Chalk

It is traditional for the Church to bless chalk on the Epiphany each year and to distribute it to the faithful so that they may use it to bless their homes. With the chalk, they write an inscription on the lintel above their front door. The series of numbers and letters changes every year. At the start of this year, they will be 20+C+M+B+05.

The four digits designate the year and appear at the beginning and end of the inscription. Because the Epiphany is so close to the beginning of the new year, the numbers represent an annual renewal of God's blessing.

The letters have two meanings. They are the initials of the traditional names of the Magi: Caspar, Melchior and Balthasar. They also abbreviate the Latin words "Christus mansionem

benedicat." "May Christ bless the house." The letters recall the day on which the blessing was made as well as the purpose of the blessing. The crosses represent Our Lord and also the saintliness of the Magi.

The inscription is made above the front door, so that all who enter and depart this year may enjoy God's blessing. The month of January still bears the name of the Roman god Janus, the doorkeeper of heaven and patron of the beginning and end of things. The blessing with chalk adds a Christian dimension to the observance of the first month. The inscription is made in chalk, a product of clay, which recalls the human nature taken by God's eternal Son in this holy season.

Septuagesima, Sunday of Christian Paradox

On Septuagesima Sunday (this year on 23rd January), the Epistle and the Gospel seem to contradict one another. “All run in the race, but only one receives the prize” says the Epistle, urging the early Christians to make sure they put every effort into winning the prize. Yet the Gospel tells of the benevolent master who pays the same wage to all his workers, even those who have been hired at the very end of the day, at the eleventh hour, and have therefore done very little work compared to those who have toiled since the early morning.

In this seeming contradiction is summed up the scandal of the Gospel. The Good News is that God in Jesus Christ has forgiven us our sins and is eager to welcome us into his life, which we call heaven, no matter what we have done, so long as we accept his gracious gift of grace and forgiveness, even at the last moment, like the Penitent Thief.

This is the scandal of the Gospel. This is why they crucified our Lord. He lived in such a way that he was called ‘a glutton and a wine-bibber, the friend of publicans and sinners.’ He said of a pretty notorious lady, ‘Her sins, which are many, are forgiven, for she loved much.’

That is good news for sinners, good news for you and me, sinners as we are. Nothing brings home to me more the privilege of ministering the Sacrament of Penance than the very last thing I say to a penitent before he leaves the confessional: “Go in peace; the Lord has put away thy sins—and pray for me, a sinner.”

But for the self-righteous, for those who think themselves to be something, for those who aspire to honour and despise others, there is no good news, no Gospel. They are scandalized, as were the early workers in the vineyard, that newcomers who had lazed around for most of the day should

receive the same wage. They are the ones who tend to quote S Paul out of context and insist that he taught that only the elect would be saved, and that they will be few in number. But they ignore our Lord at the Last Supper: “This is the blood of the New Covenant, which is shed for you and for *many*” or his words: “I will that *all* shall be saved.”

The solution of this seeming contradiction is one that is familiar to us in many realms of Christian experience. The Church has always found that heresy flourishes when a simple-minded solution is sought to profound truths. “Either/or” has to give way in Catholic teaching to ‘both-and.’

For example, either our Lord was God or he was man. The Monophysites said he was God only, which made his entire human life a sham. The Nestorians said he was man only, which made God remote again and deprived us of incorporation into God through our union with Christ. The Catholic Church said: he is both God and Man in one Person, thus showing the loving humility of God and the boundless divine destiny of mankind.

Or to give another example of the barrenness of “either/or”: either the Blessed Sacrament is bread or it is the Body of Christ. If it is just bread, our rite is just a fond memory of the Last Supper. If it is just the Body of Christ, our rite is just a magical ceremony. But if it is both bread and the Body of Christ, then our rite is the taking up of material things into God, the first sign of the divinization of the whole of creation.

Or lastly—if you need any more convincing—the spirit of “either/or” says: either one God or three Gods, one Person or three Persons. Those who said there is only one Person and one God had to deny the divinity of Jesus. Their God was the lonely creator in eternity. But others so emphasized that Jesus and God were

distinct and different came close to tritheism (or bitheism, I suppose, since the Holy Ghost did not figure much in their thought). But again, the catholic solution was “both/and.” God is both three and one, three Persons and one Substance.

Now what is clear in all these examples is that the Catholic Church has proclaimed that the Good News, the Gospel, is not simple. It is a paradox. It is false to say that Jesus is only God or Jesus is only man. It is false to say that the Blessed Sacrament is only bread and wine or that it is only Body and Blood. It is false to say that God is only one Person or that there are three Gods. The Catholic Church has always proclaimed that the truth is greater than the measure of man’s mind and that God is greater than our imaginations can conceive.

So to return to where we began, the metaphor of life as a race and the parable of the workers in the vineyard, it is heresy to say that our salvation depends entirely on our own efforts, and it is heresy to say that no matter what we do, God has already predestined us either to heaven or to hell.

As usual, the Catholic teaching is “both/and.” We are both free and also dependent on the grace of God. Someone has summed it up in the saying: “Work as though it all depends on you, and pray as though it all depends on God.”

We are both free and also in the hand of God, and we are never freer than when we are doing his will. That is why the eleventh-hour men received the whole penny. They responded when offered work. The length of time was not important. As the prophet Samuel said: “The Lord looketh not on the outward appearance, but the Lord looketh on the heart.” It is the willingness that matters, not how much is achieved.

In the same way, the true measurement of our life is not its duration, but its intensity. Our Lord died at thirty-three, but he said: “I have finished the work thou gavest me to do.” God measures not the length of a life but its depth, its depth of service and of sacrifice.

God grant that you and I learn to live like twelfth-hour men, waiting to be called to work in the vineyard or, to use S Paul’s metaphor, willing to run the race that is set before us, “Looking unto Jesus, the author and finisher of our faith.” Then every one of us will receive our penny, the token that we are the Lord’s. On that penny will be the mark of the Cross of Jesus Christ. And if we share his Cross, run the race he ran, work willingly in his vineyard, we shall have all eternity to rest, to live and to love.

—Canon Gordon Reid