

March 2005 Newsletter

S. CLEMENT'S CHURCH

2013 Appletree Street, Philadelphia, Pennsylvania 19103

Telephone: (215) 563-1876 www.s-clements.org

The Rev'd Canon W. Gordon Reid, *Rector*

The Rev'd Lawrence R. Sipe, *Honorary Assisting Priest*

Peter Richard Conte, Organist & Choirmaster

Bernard Kunkel, *Associate Organist*

From the Rector

My dear People,

At last, after several delays, we have our new Curate, Fr Richard Wall. Father Wall comes to us from the Diocese of Chelmsford in Essex in England, just to the east of London. He has served his first curacy in the parish of St Mary the Virgin, Bocking, after graduating with First Class Honours in Theology from Oxford University and two years in Saint Stephen's House, an Oxford Anglo-Catholic seminary.

As the more perceptive among you will have noticed, S Clement's is not quite your run-of-the-mill High Church parish! So Fr Wall has to adapt himself and learn a few new things. I know you will be as helpful to him as you have been to me. In my Archidiaconal visitation to a strange church, I would sometimes do something quite different from what they were used to (out of ignorance, not malice) and have not appreciated the sharp intakes of breath or the black looks that followed. One really wanted to tell some of them to get a life! But in the more Christian churches, my errors were met with comments such as "What an interesting idea to prostrate before the Mass" (when I had tripped over the first step) or "I'm sure Mrs McTavish didn't mind at all not getting the sacrament (when I had taken her clutching a large hymn book to mean she didn't want it) etc, etc. Fr Wall will (thank God) not be a clone of me, but will add his own special gifts to the total ministry of S Clement's. I feel that with him and Fr Sipe,

we now have a good group of clergy who can maintain the high standards of music and worship for which S Clement's is well known, and also explore ways, with all of you, to bring more people into the congregation.

March will be a busy month, with several special events, such as the Lent Quiet Day on Sunday, 6th March; Bishop Lindsay Urwin's sermon and talk on Sunday, 13th March; the Sacred Triduum of Maundy Thursday, Good Friday and Holy Saturday from 24th to 26th March and, to crown it all, the glorious feast of the Resurrection on Easter Day, 27th March. Of course, I don't need to tell members of S Clement's that it is your duty to make a sacramental confession before Easter. All three priests will be hearing Confessions at the stated times, and you can make a special appointment with us if you cannot make any of these times.

I wish you a blessed Lent and Holy Week and a very happy Easter.

Affectionately, your Rector,

(The Rev'd Canon) Gordon Reid

Kalendar

March 2005 – *S. Joseph, Spouse of Our Lady.*

1	Tu	S. David, B.C. <i>Of the feria. Fast.</i> [The Church in Wales]
2	W	S. Chad, B.C. <i>Of the feria. Fast.</i> [Rowan, Archbishop of Canterbury & The Church of England]
3	Th	S. Katherine Drexel, V. S. <i>Ælred, Ab. Fast.</i> [Elwell Monastery & the Cistercian Family]
4	F	S. Casimir, C. <i>Of the feria. Fast & Abs.</i> [Renewal of the Church in Eastern Europe]
5	Sa	Feria. <i>Fast.</i> [The Society of Mary]
6	Su	Lent IV. SS. Perpetua & Felicity, MM. [Parish]
7	M	S. Thomas Aquinas, C.D. <i>Of the feria. Fast.</i> [Catholic teaching in Universities & Colleges]
8	Tu	S. John of God, C. <i>Of the feria. Fast.</i> [Those in the health care professions]
9	W	S. Frances of Rome, W. <i>Of the feria. Fast.</i> [Increase of vocations to the Religious life]
10	Th	Forty Holy Martyrs. <i>Of the feria. Fast.</i> [Those who are persecuted for the Faith]
11	F	Feria. <i>Fast & Abs.</i> [For more frequent use of the Sacrament of Penance]
12	Sa	S. Gregory I, P.C.D. <i>Of the feria. Fast.</i> [Pope John Paul II]
13	Su	Passion Sunday. [Parish]
14	M	Feria. <i>Fast.</i> [The Guild of All Souls]
15	Tu	Feria. <i>Fast.</i> [The Servers' Guild]
16	W	Feria. <i>Fast.</i> [The Organists & Choir]
17	Th	S. Patrick, B.C. <i>Of the feria. Fast.</i> [The Church in Ireland]
18	F	Compassion BVM. S. Cyril of Jerusalem, B.C.D. <i>Fast & Abs.</i> [The Living Rosary of Our Lady & S. Dominic]
19	Sa	S. Joseph, Spouse of the BVM. <i>Of the feria. Fast.</i> [The Universal Church]
20	Su	Palm Sunday. [Parish]
21	M	Monday in Holy Week. S. Benedict, Abt. <i>Fast.</i> [All Benedictines]
22	Tu	Tuesday in Holy Week. S. Isidore, C. <i>Fast.</i> [Increase in devotion to the Sacred Passion]
23	W	Wednesday in Holy Week. <i>Fast.</i> [The Church in the Holy Land]
24	Th	Maundy Thursday. <i>Fast.</i> [Thanksgiving for the institution of the Eucharist & the Priesthood]
25	F	Good Friday. <i>Fast & Abs.</i>
26	Sa	Holy Saturday. <i>Fast & Abs.</i> [Thanksgiving for the Resurrection]
27	Su	Easter Day. [Parish]
28	M	OF THE OCTAVE. [Parish]
29	Tu	OF THE OCTAVE. [The Church of the Resurrection, New York City]
30	W	Of the Octave. [The Community of the Resurrection, Mirfield]
31	Th	Of the Octave. [The Bishop & Diocese of Pennsylvania]

Agenda:

- 2 March Low Mass & Lent Lunch, 12.10 pm
Annual Meeting of the Corporation of S. Clement's Church, 7.00 pm [Parish Hall]
- 4 March Stations of the Cross & Benediction, 6.30 pm
- 6 March **Rose Sunday. Eucharistic Quiet Day.** Our Conductor will be Father Paul Bagott, Vicar of the Church of Our Most Holy Redeemer, Clerkenwell, London, and his subject will be The Spanish Mystics. The Day will begin with the First Address at 10 a.m., then Fr Bagott will preach at the High Mass in the Presence of the Blessed Sacrament Exposed at 11 am, which will be followed by a Silent Lunch in the Parish Hall. The Second and Third Addresses will be at 2 and 3 pm. The Day will conclude with Solemn Vespers & Benediction at 4 pm. Please sign the list on the notice board in the Narthex if you are attending the Lunch, to assist in planning.
- 9 March Low Mass & Lent Lunch, 12.10 pm
- 11 March Stations of the Cross & Benediction, 6.30 pm
- 13 March **Passion Sunday.** The second in our Series of Guest Speakers, The Rt Rev'd Lindsay Urwin, Bishop of Horsham, England, will be present to preside and preach at the High Mass at 11 am. He will give his Address at 4 pm on the subject of "Catholic Outreach to Young People" and will preside at Solemn Benediction following the address.
- 16 March Low Mass & Lent Lunch, 12.10 pm
- 18 March **Compassion BVM.** High Mass, 6.30 pm
- 19 March **S. Joseph, Spouse of the BVM.** Sung Mass, 10.00 am
- 20 March **Palm Sunday.** The Schedule for Holy Week & Easter follows.

Notes:

Confessions: Confessions before Easter will be at the following times:

Monday through Thursday in Holy Week:	5-5.30 pm
Good Friday	11 am
Holy Saturday	3 pm
Easter Day	10 am

Confessions will also be heard by appointment.

Envelopes for your Easter Flower Offerings are enclosed with this issue of the Newsletter. Please return by Passion Sunday, 13th March.

Music for the Month – March 2005

6th March, Lent IV (Rose Sunday):

Ordinary: *Claudio Monteverdi*, Missa 'In Illo Tempore á sei voce'

Motet: *Monteverdi*, Laudate pueri

Organ: *Maurice Duruflé*, Prelude & Fugue on the name 'Alain'

Edward Elgar, Imperial March

13th March, Passion Sunday:

Ordinary: *Maurice Duruflé*, Mass

Motet: *Roger-Ducasse*, Crux Fidelis

Organ: *Louis Vierne*, Adagio, from Symphony III; *Herbert Howells*, Rhapsody No. 3

20th March, Palm Sunday:

Ordinary: *Alonso Lobo*, Missa 'Petra ego pro te rogavi'

Antiphons: *Thomas Weelkes*, Hosanna to the Son of David; *Giovanni Croce*, In Monte Oliveti; *Giovanni Pierluigi da Palestrina*, Pueri Hebræorum; *Tomás Luis de Victoria*, Pueri Hebræorum oliveti; *Faux-bourdon*, Ingrediente Domino; *Palestrina*,

Improperium exspectavit; Passion: *Victoria*, S. Matthew Passion

Motet: *Richard Dering*, Ave verum corpus

Organ: *Johann Sebastian Bach*, Passacaglia; *Felix Mendelssohn-Bartholdy*, Prelude in G

24th March, Maundy Thursday:

Ordinary: *Josquin des Prez*, Missa 'Pange Lingua'

Tract: *Felice Anerio*, Christus factus est

Motet: *Richard Dering*, Ave verum corpus

Antiphon: *Maurice Duruflé*, Ubi caritas

Organ: *Johann Sebastian Bach*, O Lamm Gottes, unschuldig

25th March, Good Friday:

Passion: : *Tomás Luis de Victoria*, S. John Passion

Antiphon: *Victoria*, Reproaches

Motets: *Richard Dering*, Ave verum Corpus; *Victoria*, O Domine, Jesu Christe

26th March, Holy Saturday:

Antiphon: *Giovanni Pierluigi da Palestrina*, Sicut cervus

Ordinary: *Kyrie*, Missa 'Lux et origo'; *Louis Vierne*, Messe Solenelle

Motet: *Samuel Scheidt*, Surrexit Christus hodie

Organ: *Vierne*, Final (from Symphony III)

27th March, Easter Day:

Ordinary: *Wolfgang Amadeus Mozart*, 'Sparrow' Mass, K 220

Antiphons: *Orlandus Lassus*, Victimæ Paschali; *Pietro Mascagni*, Regina Cœli

Motet: *Samuel Scheidt*; Surrexit Christus hodie

Organ: *Herbert Howells*, Sarabande for the Morning of Easter

Charles-Marie Widor, Toccata, from Symphony V

Holy Week & Easter, 2005

PALM SUNDAY

20th March

Blessing of Palms & Low Mass 8 am

Palm Rite & High Mass 11 am

Solemn Vespers & Benediction 4 pm

WEDNESDAY IN HOLY WEEK

23rd March

Confessions 5-5.30 pm

Tenebræ (recited) 6.30 pm

MAUNDY THURSDAY

24th March

Confessions 5-5.30 pm

High Mass, Procession to the Altar of Repose,

Stripping of Altars & the Maundy 7.00 pm

Watch before the Blessed Sacrament at the Repository until Noon on Good Friday

GOOD FRIDAY

25th March

Tenebræ (recited) 7.00 am

Confessions 11.00 am

Mass of the Pre-Sanctified & Veneration of the Relic of the True Cross beginning at Noon

HOLY SATURDAY

26th March

Tenebræ (recited) 7.00 am

Confessions 3.00 pm

Easter Vigil & First High Mass of Easter 4.00 pm

EASTER DAY

27th March

Low Mass 8.00 am

Confessions 10.00 am

Procession & High Mass 11.00 am

Solemn Vespers & Benediction will not be offered this afternoon

**Upon The Annunciation and Passion
Falling Upon One Day. (March 25th, 1608)**

by John Donne

*Since this year there occurs the rare event of Lady Day falling on Good Friday
we thought it appropriate to offer this poem for your consideration.*

Tamely, frail body, abstain to-day; to-day
My soul eats twice, Christ hither and away.

She sees Him man, so like God made in this,
That of them both a circle emblem is,
Whose first and last concur; this doubtful day
Of feast or fast, Christ came, and went away.

She sees Him nothing, twice at once, who's all;
She sees a Cedar plant itself, and fall;
Her Maker put to making, and the Head
Of life, at once, not yet alive, yet dead.

She sees at once the Virgin Mother stay
Reclused at home, public at Golgotha;
Sad and rejoiced she's seen at once, and seen
At almost fifty, and at scarce fifteen.

At once a Son is promised her, and gone;
Gabriell gives Christ to her, He her to John;
Not fully a mother, She's in orbity;
At once receiver and the legacy.

All this, and all between, this day hath shown,
Th' abridgement of Christ's story, which makes one—
As in plain maps, the furthest west is east—
Of th' angels *Ave*, and *Consummatum est*.

How well the Church, God's Court of Faculties
Deals, in sometimes, and seldom joining these!

As by the self-fix'd Pole we never do
Direct our course, but the next star thereto,
Which shows where th'other is, and which we say
—Because it strays not far—doth never stray;
So God by His Church, nearest to Him, we know
And stand firm, if we by her motion go;
His Spirit, as His fiery pillar, doth
Leade, and His Church, as cloud; to one end both.

This Church, by letting those days join, hath shown
Death and conception in mankind is one;
Or 'twas in Him, the same humility,
That He would be a man, and leave to be;
Or as creation He hath made, as God,
With the last judgement, but one period,
His imitating Spouse would join in one
Manhood's extremes: He shall come, He is gone;
Or as though one blood drop, which thence did fall,
Accepted, would have served, He yet shed all,
So though the least of His pains, deeds, or words,
Would busy a life, she all this day affords;
This treasure then, in gross, my soul, uplay,
And in my life retail it every day.

Putting Down Roots

by Fr Sean Mullen

In the two and a half years I've lived in Philadelphia (just four blocks from the church) I've seen a lot of people come and go. This is a transient city, in part because so many people are here for education that will eventually carry them elsewhere, and because the city tax structure is not friendly to families or businesses, and because the city school system has a terrible reputation, and there are probably lots of other reasons, too. I've personally bid farewell to graduating undergrads, med students going off to residencies, MBAs launching out into the corporate world, young parents in search of more space and better schools, and retired couples moving to be closer to their families. Philly is a place that loves its history, but in which a good number of folks find it hard to put down roots.

This parish will always be—in some sense—a reflection of the city around us. But in this very significant way we need to be a community in which people put down roots. At first this may

sound like a plea to come to Saint Mark's and stay put—never leave us. But that's not quite what I mean. I mean that Saint Mark's needs to be a place where each of us is invested: where we care about the people around us, where we are involved in the ministries that take place, and where we know we can reliably find spiritual sustenance, even if we don't make Philadelphia our home for a lifetime.

We know that as an urban parish in a particularly transient city, members of this community will always be coming and going. But we want to be a place where people put down roots whether they plan to be here for one year or ten or fifty. And we want this not just because it's good for the church as an institution (which it is), but because we believe it is good for all of us, as individual members. Trees and plants put down roots to get the nutrients they need, and to stand firm in the face of forces that buffet them: it's good for them. Without root they dry up and get blown around: tumbleweed.

We don't want to be a tumbleweed farm. But it's up to each of us individually to decide what kind of roots we can and will put down here. We're trying to create more and more opportunities for people to put down roots. Whether by cooking breakfast for parishioners on Sundays or making soup for the hungry on Saturdays, or by knitting a scarf, or digging in the garden, or serving at the altar, making a pledge of financial support, or coming to a bible study. All these and many other opportunities are available because we want to help each other grow fully into the person God made us to be—and that requires putting down roots in a community that cares about God's promises for his people.

If we go about this the right way, some of us will put down roots so long and deep that we'll stay here at Saint Mark's for decades. Others, who pass through Philadelphia for a few years, will find

that they have put down roots that are strong and healthy enough to be transplanted when the time comes to move.

As you read in these pages about what's going on at Saint Mark's and as you pray and worship with us, will you consider how well rooted you are in this community of God's love? And will you, with me, consider that to fulfill his promises for us all, God may need us to put down roots a little deeper for as long as we stay here.

Reprinted with permission from *The Lion's Mark*, The Newsletter of Saint Mark's Church, January-February 2005 – Issue 8

[What Fr Mullen says of Saint Mark's is just as relevant for those who worship at S. Clement's. (Fr Reid)]

A Life in the Day of the Rector

People sometimes ask me what I do all day, and behind their question I often detect the old chestnut that a priest works only on a Sunday! Well, strangely enough, Sunday is probably the lightest workload of the week.

The one fact about a priest's job is that it is not a job: it is more a way of life. This is why it is hard for some priests to take a day off; even on a day off one is still a priest, with priestly duties.

Let me explain. The first duty in a priest's day is the *Opus Dei*, the divine office. At his ordination a priest is charged with saying at least Morning and Evening Prayer every day, and many clergy say the full office, adding the Office of Readings, prayer during the Day and Compline.

So my day begins when I rise at 5.30, open up the church at 6.30 and say Morning Prayer and the Office of Readings. No one comes to these offices, so I happily say them in Italian, a habit I began when I went to Milan to be Archdeacon of Italy in 2001. It was, incidentally, a great help in learning Italian, though at first all I could say was pious phrases, quite useless for buying potatoes in the market! During the day I say either Terce, Sext or None according to the time of day. Then at 5.30 I say evensong in church (in English and from the Prayer Book because several people do attend this office). This is followed by prayers of intercession as a novena at the Shrine of Our Lady of Clemency.

As well as the office, I say or attend Mass every day at 7 a.m. On feast days, there is also a High Mass in the evening at 7. So, what with the

rosary and private meditation, to which I try to give about an hour, the time needed for the whole work of prayer, is about three hours a day, or five if it includes a High Mass. Quite a chunk out of the day, but this is the first and most important of my tasks on which all the rest is built.

From 9 to 12 I am usually in my study or in the parish office, dealing with paper work which includes the mail. This ranges from personal letters to the seemingly unending stream of paper that comes from the Diocesan office. I also receive a variety of what a priest friend of mine calls "the royal visitors," the needy, the poor, the cunning and the mad, who nevertheless should be treated with courtesy and kindness, even if it is impossible to stretch the Rector's discretionary fund to give them all they want. This is the time, too, to make out the many lists that keep things in order, to collect material for sermons and talks, to make appointments to see people, etc.

The afternoons and evenings are more variable. Usually I can make visits in the afternoons, and most special meetings happen in the evenings. My afternoon visits (or sometimes interviews in the Rectory) are to do with impending weddings or other special events, instruction of newcomers to the Episcopal Church, or people with pastoral problems. I also carry the blessed Sacrament to the sick and housebound on a regular basis, which is a great privilege for the priest and very much appreciated by the recipients.

The evenings are often free, but they are also the times when meetings can be held with others who work a 9-5 day. These include meetings of Vestry and its subcommittees, Deanery and diocesan meetings, the Cathedral Chapter, of which I am a member, special events in other churches, etc. Of course, the evening is often able

to be spent visiting and having a meal with parishioners and other friends.

I have made no mention of the telephone, but every day a lot of business and pastoral work is done either on the office phone or my cell phone. It must ring at least twenty times a day and I make at least as many calls. Even (or especially) when it rings in the middle of the night, I can never ignore it: it can be a call to a death bed in one of the hospitals or just a wrong number, but to miss the former would be tragic.

This all sounds pretty busy, and often it is, but I also have quite a bit of leisure time too. So you must never feel shy about phoning or asking to see me or inviting me out. As I said in the beginning, the priestly vocation is not a job; it is a way of life. It is, I believe, one of the most rewarding vocations given by God and one which I have never regretted entering into.

The priest's life can be difficult: like a policeman or a nurse, one is constantly confronted with people's tragedies, sins, problems. But these are far outweighed by the privilege of sharing people's moments of happiness and fulfillment, baptisms, confirmations, marriages, special celebrations.

When I took my first degree, at Edinburgh University, it was in French and German because I was attracted to the idea of joining Her Majesty's Diplomatic Service. But in rejecting that and entering the priesthood, I have become a diplomat nonetheless, an ambassador for the King of kings. I am happy to tell you, He has been a wonderful boss!