

# July / August 2005 Newsletter

## S. CLEMENT'S CHURCH

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## From the Rector

My dear People,

Summer is upon us, and most of us can hope for a vacation or a change of pace or at least some recreation. This last word is significant, because its literal meaning is re-creation, re-making. If we think hard, we can recreate scenes and experiences from our past, from our younger days. And in that sense a vacation can be a rejuvenating experience, a time when we can “grow younger” in mind and spirit (though not, alas, in body!).

One of the chief uses of the verb “remake” is in the remaking of a document such as our will. This is another ministry of a vacation: not that we should remake our wills (though that is not a bad idea) but that in a time of relaxation and refreshment we can profitably review where we are in our lives, our careers, our friendships and relationships, including our relationship with God.

After all, the old word for a vacation is “holiday,” and holiday is derived from holy day, since in former times workers had time off on the Holy Days of the Church. This is still true in some officially Christian countries such as Spain and Sweden, but the USA (and to a large extent the UK) has substituted secular holidays for the old Red Letter days of the Church.

However, in the Jewish tradition, God rested from his work of creation on the seventh day, and this sabbatical tradition is still strong, though most workers now do rather better than God and have two days off each week. So a periodic rest is built into creation, and we do well to observe it.

So I wish you all a happy vacation, a good time for recreation, physical and spiritual. When the Church “season” gets going again in October, I hope to be able to announce several ways for our congregation to deepen and build up its spiritual life. Some of you have asked me for guidance on prayer and the spiritual life, and I will begin some classes and discussion groups in October. Similarly, Fr Wall will respond to those of you who want to increase your knowledge of the Bible by conducting a series of Bible studies.

I am also working on putting together a series of speakers, special preachers and quiet day conductors for 2005-2006, so that St Clement's is a place where Christian teaching and living is shared with the wider Church and community around us. If you know of any exciting speakers who might fit this purpose, please come and discuss them with me.

Meanwhile, enjoy the summer. Thanks to the generosity of sixteen of you who have sponsored the summer Sunday quartets, we shall have a quartet singing a classical setting for all the Sundays till October. Our offering of worship to the best of our abilities will continue all summer. It is always appreciated by our many visitors to whom I know you will all give a warm welcome.

With affection,

Your friend and Rector,

## KALENDAR

### July 2005 – *The Most Precious Blood of Jesus.*

- 1 F THE MOST PRECIOUS BLOOD O.L.J.C. *Octave Day of S. John the Baptist. Abs.* [Society of the Precious Blood, Burnham Abbey & in Africa]
- 2 Sa VISITATION B.V.M. *Ss. Processus & Martinian, Mm.* [Shrine of Our Lady of Walsingham]
- 3 Su **Solemnity of the Precious Blood. Pentecost VII.** [Parish]
- 4 M Of the Octave of Ss Peter & Paul. [Commnity of the Cathedral Basilica of Ss Peter & Paul]
- 5 Tu S. Antony Zaccaria, C. *Of the Octave.* [Sister Elaine of All Saints & the work of S Anna's]
- 6 W Octave Day of Ss Peter & Paul. [Catholic renewal in the Church]
- 7 Th Translation of S. Thomas Becket, B.M. *Ss Cyril & Methodius, BbCc* [Rowan, Archbishop of Canterbury]
- 8 F S. Elisabeth of Portugal, Q.W. *Abs.* [Peace among & within the Nations]
- 9 Sa S. JOHN FISHER, B. & S. THOMAS MORE, Mm. [Corporate re-union with the Holy See]
- 10 Su **Pentecost XIII.** *Ss Seven Brothers, Mm & Comp.* [Parish]
- 11 M S Oliver Plunket, M. *S Pius I, PM* [The Church in Ireland]
- 12 Tu S. John Gualbert, Ab. *Ss Nabor & Felix, Mm.* [Those who observe the Rule of S Benedict]
- 13 W S. Anacletus, PM [Pope Benedict XVI]
- 14 Th S. Bonaventure, B.C.D.[College of the Resurrection, Mirfield]
- 15 F S. Swithun, BC *S. Henry, Emperor, C. Abs.* [Christian Kings & Rulers]
- 16 Sa Our Lady of Mount Carmel. *Requiem.* [Guild of All Souls]
- 17 Su **Pentecost IX.** B.V.M. in Porticu. [Parish]
- 18 M S. Camillus de Lellis, C. *Ss Symphorosa & her seven Sons, Mm.* [Our hospitals]
- 19 Tu S. Vincent de Paul, C. [Those who work with the Poor]
- 20 W S. Jerome Æmiliani, C. *S. Margaret, V.M.* [Society of S. Margaret]
- 21 Th S. Praxedes, V. [Confraternity of the Blessed Sacrament]
- 22 F S. Mary Magdalene, Penitent. *Abs.* [More frequent use of the Sacrament of Penance]
- 23 Sa S. Apollinaris, B.M. *S. Liborius, BC.* [Diocese & Bishop of Europe]
- 24 Su **Pentecost X.** *S. Christina, V.M.* [Parish]
- 25 M **S. James Greater, Ap.M.** Pentecost VIII. *S. Christopher, BM* [The Church in Spain]
- 26 Tu S. ANNE, Mother of the BVM. [Our Mothers & Grandmothers]
- 27 W S. Pantaleon, M. [Physicians, Nurses & health care workers]
- 28 Th Ss Nazarius & Comp, Mm. [The Bishop & Diocese of Pennsylvania]
- 29 F S. Olaf, KM. *S Martha, V. Abs.* [Those who work in the hospitality industry]
- 30 Sa Of Our Lady. *Ss Abdon & Sennen, Mm.* [Society of Mary]
- 31 Su **Pentecost XI.** *S. Ignatius Loyola, C.* [Parish]

## KALENDAR

### August 2005 – *Our Lady in Heaven.*

1	M	S Peter in Chains. <i>Ss Machabees, Mm.</i> [Prisoners & those who work with them]
2	Tu	S Alphonsus Mary de'Liguori, BCD. <i>S Stephen I, PM.</i> [The Bishop & Diocese of Pennsylvania]
3	W	Invention of S. Stephen, First M. [S. Stephen's House, Oxford]
4	Th	S. Dominic, C. [The Living Rosary of Our Lady & S. Dominic]
5	F	Dedication of Our Lady of the Snows. <i>Abs.</i> [The Society of Mary]
6	Sa	<b>Transfiguration of Our Lord.</b> [The Dean & Chapter of the Diocesan Cathedral]
7	Su	<b>Pentecost XII.</b> <i>Of the Octave.</i> [Parish]
8	M	<i>S Oswald, K.M. Ss Cyriacus, Largus &amp; Smaragdus, Mm</i> [The Church of England]
9	Tu	S John Mary Vianney, C. <i>Of the Octave.</i> [Parish Priests]
10	W	S Lawrence, Dn.M. <i>Of the Octave.</i> [Pope Benedict XVI & The Roman Church]
11	Th	<i>Of the Octave. Ss Tiburtius &amp; Susanna, VMm.</i> [Sr Elaine & St Anna's]
12	F	S Clare, V. <i>Of the Octave. Abs.</i> [The Franciscan Family]
13	Sa	Octave Day of the Transfiguration. <i>Ss Hippolytus &amp; Cassian, Mm.</i> [The Community of the Transfiguration]
14	Su	<b>Pentecost XIII.</b> <i>S. Eusebius, C.</i> [Parish]
15	M	<b>Assumption BVM.</b> [Parish]
16	Tu	S JOACHIM, Father of the BVM. <i>Of the Octave.</i> [Shrine of Our Lady of Walshingham]
17	W	S Hyacinth, C. <i>Of the Octave.</i> The Confraternity of the Blessed Sacrament]
18	Th	S Helena, Empress. <i>Of the Octave.</i> [For an increase of devotion to the Cross & Passion of Our Lord]
19	F	S John Eudes, C. <i>Of the Octave. Abs.</i> [Catholic renewal in our diocese & parish]
20	Sa	S Bernard, AbtCD. <i>Of the Octave.</i> [Tymawr Convent & the Cistercian Family]
21	Su	<b>Pentecost XIV.</b> <i>S Jane Frances de Chantal, W.</i> [Parish]
22	M	<b>Immaculate Heart BVM.</b> <i>Ss Timothy, Hippolytus &amp; Symphorian, Mm.</i> [Increase of devotion to Our Lady]
23	Tu	S Philip Benizi, C. <i>Vigil.</i> [The Guild of All Souls]
24	W	<b>S Bartholomew, Ap.</b> [Rowan, Archbishop of Canterbury]
25	Th	S Louis, K.C. [The Church in France]
26	F	S Zephyrinus, P.M. <i>Abs.</i> [Fr Athanasys & The Church of Our Lady, Joy of All Who Sorrow]
27	Sa	S Joseph Calasanza, C. [For all teachers & their pupils]
28	Su	<b>Pentecost XV.</b> <i>S Augustine, BCD.</i> [Parish]
29	M	Beheading of S. John the Baptist. <i>S Sabina, M.</i> [Community of S John the Baptist]
30	Tu	S Rose of Lima, V. [The Church in Latin America]
31	W	S Raymond Nonnatus, C. [Christians in Moslem countries]

**Agenda:**

- 4 July Fourth of July National Holiday. There will be Low Mass at 10.00 a.m., the Parish Office will be closed for the day and Evensong will be recited privately.
- 18 July Planning meeting of Vestry, 6.30 p.m. [Anchor Room]
- 23 July **Annual Parish Picnic** at the home of Paul & DaVida Goings, Ridley Park. We thank Paul & DaVida again for hosting this event at their home. This year everyone will have the opportunity to informally meet Bishop Rowell who will be with us for the weekend—please sign the list on the Notice Board in the Narthex if you are planning on attending. Driving directions are available from the Parish Office.
- 24 July The last in our 2004-05 Speakers Series will be **The Rt Rev'd Geoffrey Rowell**, The Lord Bishop of Gibraltar in Europe, to give him his full title. He will preach and preside at High Mass at 10.00 a.m. and then give a talk at 4.00 p.m. on the Patriarchates in the territory covered by the Diocese of Europe (including the Roman Patriarchate, of course!). Bishop Geoffrey is a friend of Cardinal Ratzinger, now Pope Benedict XVI, and has known many of the Eastern Patriarchs for many years; so his talk should be well worth hearing.
- 15 August **Assumption BVM.** Low Mass 12.10 p.m.; Procession & High Mass, 7.00 p.m. *Hassler:* Missa 'Dixit 'Maria, followed by a Reception in the Garden, weather permitting.

**‘All generations call her blessed’**

*On the Feast of Our Lady’s Assumption, 15<sup>th</sup> August 2003, Canon Jeffrey John, Canon Theologian of Southwark Cathedral (now Dean of St Alban’s), preached the following sermon.*

Last year I went, as I usually do, to take part in the National Pilgrimage to Walsingham. One of the traditional features of the National Pilgrimage is that it also attracts objectors, who find it very shocking that this kind of thing should go on in the Church of England. As the procession goes past the parish pump, there is always a crowd of hecklers and ranters bawling out texts and imprecations and generally adding to the jollity of the occasion. Last year I noticed they had a new banner, supposedly showing how the cult of Mary derives from various kinds of goddess-worship. There were lines connecting Mary with Cybele, Diana, Isis, Astarte of the Canaanites, Belith Shamay of the Babylonians, and even Shing Moo, divine Mother of the Chinese. Underneath this genealogy of goddess-worship was a wonderfully apt text from Jeremiah 7.14: ‘Ye have burned incense unto the Queen of heaven; therefore ye are an abomination unto me, saith the Lord.’

‘Well, that puts us nicely in our place.’ I thought. It sums up the opinion, which is still instinctive to many British Christians, that devotion to Mary is foreign, pagan and unbiblical. And to some extent I can see why they think it. The Jeremiah quotation *was* apt because in the Old Testament, it is true that any suggestion of worshipping a female figure is pagan by definition. In deliberate contrast with its neighbouring religions, Yahwism systematically excluded the female from its concept of deity. Yahweh is one God, a jealous God, and he is definitely all man.

Yet reading the Old Testament you can’t help noticing how unsatisfying this clearly was. Time and time again you find the Israelites slipping away to worship a bit of the feminine on the side. In the desert they worshipped the calf, the local form of the fertility goddess. When they settled in Canaan, they kept making altars to Astarte, the goddess of nature and rebirth. When they were exiled to Babylon, Jeremiah had terrible trouble keeping them away from Belith Shamay, whose big attraction was that you worshipped her by eating raisin cakes and having sex—which must have been serious competition. So in reaction to this constant urge to worship foreign female deities, you find a stronger and stronger assertion that femaleness has no place in the godhead, but must be stamped out as an idolatrous abomination. So as I say, to be fair to the Walsingham ranters, you have to admit they stand on firm Old Testament ground.

Not, however, on New Testament ground. Because what’s astonishing in view of this Old Testament background is that New Testament authors could write the kind of things about Mary that we heard in today’s readings.

Take that reading from Revelation 12. John sees a vision first of the Ark of the Covenant opened up. Then he sees a woman, clothed with the sun, the moon at her feet, and on her head a crown of twelve stars. It is this woman who brings forth the Son, the Messiah, who is to rule all nations with a rod of iron. When she gives birth she and her child are threatened by a dragon or serpent who makes to eat the child, but they flee into the desert and escape. After an interlude

the dragon has another go, spewing out a torrent to engulf the woman, and again she escapes; but we are told that the serpent will continue to make war on the rest of her offspring until the final battle is won.

There are at least half a dozen levels of interpretation of that vision, all of which are probably intended by the author. At the historic, human, level, clearly the Woman must be Mary. She is the one who gave birth to the Messiah, and having given birth we are told she escaped the dragon by taking the child into the desert, a story which seems to recall Matthew's birth narrative. So there's no doubt that Mary is the historical bottom line here. But then, as happens throughout Revelation, the historical base is overlaid with a wealth of symbolism and imagery, so that it becomes a kind of dream-picture, conveying deeper theological meaning.

So, at another level, the Woman is identified with the Ark of the Covenant. It is she who is seen as soon as John says the ark is opened in heaven. This is an identification which also appears in the Gospel. When Luke tells us that the angel told Mary, 'The Holy Spirit will come upon you and the power of the Mother High will overshadow you' he uses language which deliberately recalls the moment when the Shekinah, the cloud of God's glory, hovered over the Ark in the desert, or when it finally came to rest in the Ark in the desert, or when it finally came to rest in the Ark of the Holy of Holies of Solomon's temple. So now Mary is portrayed herself as an Ark or tabernacle, whose womb holds the physical presence of God on earth.

At another level the Woman is clearly a new Eve. Genesis had said that Eve and her offspring would always be at enmity with the serpent who tricked her. Now the Woman of the vision, in her battle with the dragon or serpent, is shown as the

new Eve who will finally defeat the serpent through her Son

At yet another level the Woman is Israel, symbolized in the prophets as the Daughter of Zion who brings forth the saviour, and now, as it were, focussed and made real in an actual daughter of Zion, Mary. She is crowned with twelve stars, the symbols of the twelve tribes of Israel, as in Joseph's dream in Genesis 39.

At yet another level the Woman is the New Israel, the Church. It is her offspring against whom the dragon is continuing to wage his war—in the person probably of Domitian, the emperor who was persecuting the Church at the time John wrote down his vision from exile.

So far all these levels of symbolism relate to the Old Testament, but there is more. What about the fact that she is 'clothed with the sun, and the moon at her feet?' At the time Revelation was written, that description would immediately bring to mind the goddess Roma, who was depicted on Roman coins in precisely that way, with the Sun behind her head, standing on the moon as a sign of Universal dominion. Roma was the great Mother; but here, John is saying, is an authority to rival hers.

Finally there is the strange story of the woman, the child and the dragon, where the dragon spews a flood of water to drown the child and sweeps half the stars away. That is almost word for word the story of Apollo's birth, when he and his mother Leto were snatched by Zeus from the sea-dragon. Furthermore, that story itself was an astrological myth, deriving from the fact that Apollo's star lies beneath the constellation Virgo, being borne down upon by the pincers of the constellation Scorpio.

Now in case at this point you are beginning to wonder what exactly I'm on, let me refer you

to numerous good commentaries on Revelation, and you'll find that all these levels of meaning really are there in this depiction of the Woman in Chapter 12. Mary the Mother of Jesus is portrayed as fulfilling not only the themes and expectations of the Old Testament, but also these Gentile myths and images from pagan religion and astrology—showing that the deepest religious longings of *all* nations have now been met, through the birth of a real saviour from a real Mother, Mary.

Now of course people like the Walsingham ranters would say, 'Gosh how appalling. Doesn't this just show that medieval Catholicism was really a syncretism which imported pagan woman worship into biblical Christianity?' The truth is, however, that the medievals understood the nature of scripture, whereas the ranters don't. They knew that Biblical Christianity itself was perfectly happy to bring into its understanding of Mary and Jesus not only Old Testament insights but pagan insights too because they were confident enough to see that all religious truth and wisdom, from whatever source, is not negated, but rather subsumed and summed up, in the truth of the birth, death and resurrection of Christ.

If we remove Mary from Christian devotion, as the ranters think we should, then we rob our faith of the one sphere where the feminine has traditionally been brought in. One of the big complaints of people who reject the Church for New Age religions is that like Yahwism, the Church is too male-orientated. There is no place for the female as an object of our prayer and devotion. But of course in Catholic Christianity there is, in Mary. We don't have to go off and become Wiccans or worship trees. Both the New

Testament and Catholic tradition give us Mary as the Mother of Christians, the New Eve, the Redeemed and Glorified Woman, the Ark of the New Covenant, the Mother and Archetype of the Church. She symbolises not only the feminine gender but the feminine in our own humanity and the feminine in the heart of God; and we are *meant* to contemplate her, talk to her, and revere her. The vast majority of Christians down the centuries have founding her a supremely consoling and strengthening and inspiring figure for their faith; and they were not wrong.

When I was a Vicar in Eltham I discovered in the cellar a lovely statue of Our Lady that was dumped there by some misguided predecessor, and I put it back in the church with a candlestand in front of it. Some of the older people wept to see her back, but the newer ones were terribly apprehensive. They desperately *wanted* to go and light a candle, but somehow they felt they shouldn't, as if it was something naughty but nice.

So many people have been brainwashed by the ranters into thinking devotion to Mary is wrong and 'unbiblical.' Well, we need to unbrainwash them, and rather more robustly than has been our wont. In the end all the ranters achieve is to impoverish the faith and dehumanise themselves. As for 'being biblical,' 'being biblical' is precisely what we are being here and now, offering Mass on this Feast—and don't let anyone tell you otherwise. What Jesus says to John the beloved disciple from the cross, he says to all his beloved disciples in his Church: 'Behold your Mother.' And that is why, *in obedience to scripture*, all generations *have* called her blessed, and always will.

## Till we meet again

*In this extract from Colin Stephenson's autobiography 'Merrily on High' (Darton Longman Todd, 1972), Fr Raymond Raynes, CR, recounts his first meeting with the Bishop of Wakefield when he returned from South Africa to become Superior of the Mirfield Community. Episcopal authority did not triumph.*

The Bishop had hardly said 'How do you do' when he asked if his liturgical requirements were being observed in the chapel. This at once riled Fr Raynes who replied coldly that as he had been away for ten years he had no idea what was being done. The Bishop then produced a wad of typescript from which he began to read while Fr Raynes listened with growing impatience, and after a page or two he said, 'There's no need to go on, because from what I've heard I can tell you that these things are being done, but I can also tell you that speaking for myself and most of the community we find them extremely vexatious.'

The Bishop said smugly: 'They are my requirements for the whole diocese,' and Fr Raynes who was well roused by this time replied, 'I can't see what that has to do with our religious life. You may die tomorrow and then we shall probably have another crackpot with another set of ideas.' The Bishop rose saying, 'I'm not accustomed to being spoken to like this,' but Fr Raynes was not to be put down: 'If it comes to that, neither am I,' he replied 'I've spent the last ten years in a decent province of

the Anglican Communion where we were governed by Synod and not by the whims of elderly eccentrics.'

This story was much in my mind when I saw the bishop in question, now retired and living in Oxford, standing at a North Oxford bus stop on a chilly morning. I had just been to bless the house of an old lady who said she had a poltergeist and there was a holy water bucket on the seat beside me. I wound down the window of my car and said, 'Can I give you a lift, Bishop?' 'Oh how kind,' he said and opened the car door. What happened next was so swift that I really don't know how it could have occurred unless the poltergeist had got into the car, for the holy water bucket leaped off the seat straight at the bishop and covered him with holy water from head to foot.

I longed to tell Fr Raynes how I had aspersed his old enemy, but it was just at this time he died and so I must wait to hear that rich laugh till we meet again in a land where bishops do not have liturgical requirements.

## Making Your Own End-of-Life Decisions

*The Prayer Book reminds the faithful that while in health they should make their Will and put their Temporal Estate in order. In these times of rapidly changing medical technology, we might well do the same with regard to our wishes concerning health care. The following article from Health Affairs after 50 may be of some use as you think about this. The Parish Clergy will be happy to give you their guidance on any questions which you may have.*

The recent controversy over the ultimate removal of Terry Schiavo's feeding tube has left millions of people thinking about their own end-of-life decisions. Mrs Schiavo's life and death emphasize the importance of not only making these decisions known to your loved ones, who may stumble when faced with such a heart-wrenching situation, but also making the decisions legally binding.

Laws surrounding advance medical directives, and the types of documents available, vary from state to state and in some areas hold very little power. You should familiarize yourself with the legal issues surrounding end-of-life directives in your own state when considering these difficult but important decisions.

### Choosing your representative

The first and most important step in formalizing your end-of-life decisions is to select the person you want and trust to uphold your wishes and to make decisions when you no longer can.

**Power of attorney** is a legal term that refers to the delegation of legal powers. A person must be competent to delegate power of attorney and remain competent for it to be enforced since the power of attorney can be removed or changed at any time.

Because illness often interferes with a person's capacity (legally called incompetency), most states have implemented a durable power of attorney. The word "durable" allows the document to remain in force even after a person

becomes incompetent. It is usually worded to begin only when incompetence develops.

In some states, a distinction is made between durable power of attorney for health matters and for financial matters. The form for medical decisions may be called a health care proxy. Be sure you use the correct type of form to accomplish what you wish. You can set up a durable power of attorney at any time. If you are faced with a terminal or progressive illness, it is best to set up this directive sooner rather than later to prevent any questions about your capacity. Without this document, a judge may assign a guardian—usually your spouse or child—if you do become incapacitated. If you draw up your own power of attorney, however, you will have the chance to discuss your exact wishes with your chosen representative.

### Living Wills

Many states have also set up legal documents, called living wills, by which an individual can direct others to make health decisions for them if they become terminally ill. In order for a living will to take effect, the person must be declared terminally ill—that is, close to death.

Often, there is little benefit in having a living will, as the most difficult decisions usually arise before a person is terminally ill and because terminal care covers a short period of time. And because the power of a living will depends on prognosis, decisions by a hospital or physician may override its provisions. A health care proxy

or advance medical directive is more likely to ensure that your wishes are followed.

Still, if your state accepts living wills, having one is not a bad idea. Drawing up the document is inexpensive and having it may do some good. Your estate attorney may suggest you complete one along with your will.

### **Spelling out your wishes**

Some states distinguish between a health care proxy and a document called an **advance medical directive**, although in many states they are a single document. An advance medical directive allows competent individuals to designate who should make healthcare decisions for them if they become incapacitated and to state their own wishes about the use of medical

therapies, such as feeding tubes and ventilators, and aggressive treatment at the end of life.

No one can know in advance what medical decisions will be needed. And it's quite possible that your opinions about the type of care you will or won't accept may change over time. For these reasons, it is important to revisit your advance directive periodically and to talk with your chosen representative about your values and wishes.

One of the greatest benefits of preparing these documents is the discussion it encourages between you and your loved ones. Together, frank discussion and written directives are the best way to safeguard your dignity and your right to live or die in a manner befitting your personal values.

## **Drafting an Advance Medical Directive**

Contact your lawyer or the state attorney general's office to get information specific to your state. A lawyer may not be required, although it's prudent to consult one.

Be sure to use the correct forms within the state of your primary residence. If you also have a home elsewhere, it would be ideal to execute the appropriate form or forms for that state as well.

Give copies of your advance medical directives to your family and your doctor. It's best not to hand out copies of your durable power of attorney until you need to, especially if it delegates financial power. Don't store copies in your safe deposit box, where it may be accessible only to you.

To keep the documents current, reexamine the files every 2 years or so, and sign and date them again. Every 5 years, sign them again in front of witnesses.

## News & Notes

**Confirmation:** Our Assisting Bishop, The Rt Rev'd Clarence Coleridge, will be making the Annual Episcopal Visitation at S Clement's on Sunday, 20<sup>th</sup> November, the Solemnity of S Clement. Anyone who would like to receive the Sacrament of Confirmation from Bishop Coleridge, or be received into the Episcopal Church should see the Rector, who will arrange appropriate instruction.

**Mrs Husted:** Vestry received the resignation of Mrs Carolyn Husted at its meeting on 21<sup>st</sup> June. The Rector expressed his thanks to Mrs Husted for her long service on Vestry and for her work as Treasurer. Mr John Treat kindly agreed to take on the Treasurer's work as well as that of Chairman of the Finance Committee until the next Annual General Meeting of the Corporation.

**Pledge Giving:** Enclosed with the issue of the Newsletter is your giving statement for the first half of this year. S Clement's very much depends on your regular support to continue the ministry we have established here. Please review your statement and bring your giving up-to-date if you have fallen behind and please remember that we must continue to pay our bills throughout the summer months although you may not always be present during this time.