

April 2006 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

A baby is born at Bethlehem—So what?

A man is crucified on Calvary—So what?

But that baby, that man rose from the dead; no one can say “So what?” to that!

Of course they can deny that it happened. Most people accept on ordinary historical grounds that there was a man Jesus who died on a cross. But they do not believe that he rose from the dead. They have spent almost 2000 years trying on a hundred different hypotheses for the existence of the Church, its willingness to suffer even death rather than deny its Lord and Master, its self-sacrificing love for the world for which Christ died.

You and I are among the millions who find it much more rational, much more realistic, much more scientific to accept the traditional explanation that the Church exists because the babe of Bethlehem, the man of Galilee, the person crucified on the Cross was the Son of God.

It is true we also find this belief more comforting, more beautiful, more life-enhancing than the bleak, ugly, depressing views of the atheists. However, I began by saying we believe in the Resurrection of Jesus Christ because it is a more rational, realistic, scientific thing to believe than any other explanation put forward by unbelievers.

The Resurrection is not only comforting, it is true. If the Church’s teaching about the love of God in the Trinity of Father, Son and Holy Ghost, and about the earthly life, teaching, death and resurrection of the second of these Persons, God the Son, is not true, it can be as comforting and

consoling as it likes, but is only a lovely fairy story.

But if it is true, it is glorious, It is life-changing. It is worthy of God.

If it is true, suddenly things slip into place: Goodness and kindness, love and compassion are seen to be right because they are God’s way of life and therefore eternal. Evil is seen to be negative, life-diminishing, self-destructive and ultimately leading to eternal death.

Suffering, in the light of the Resurrection, can become powerfully sanctifying. It can be offered for loved ones, used to identify with Jesus in the poor, the sick, the lonely, the needy.

The Resurrection shows us that God triumphs over everything that is negative, including death, but that He does it not from the comfort of a distant throne, but from the experience of life like ours—birth, growing pains, misunderstandings, betrayals and even death.

In the Easter triumph, Jesus rises to the glory of God’s life, taking our humanity with Him. If we live the Easter life of self-sacrifice and love for others, we too will rise and carry on into the life of God, a life of ever deepening wonder and joy, beyond our present limited imaginations.

Alleluia, Christ is risen!
He is risen indeed!
And we are risen with Him!
Alleluia!

Your Rector & friend,
W. Gordon Reid

KALENDAR

April 2006 – *The Resurrection of Our Lord.*

- 1 Sa Feria. *Fast.* [The Guild of All Souls]
- 2 Su **Passion Sunday.** *S Francis of Paola, C.* [Parish]
- 3 M Feria. *Fast* [Growth in the spirit of penance]
- 4 Tu S Isidore, BCD. *Of the feria. Fast.* [Right use of electronic sources of information]
- 5 W S Vincent Ferrer, C. *Of the feria. Fast.* [Living Rosary of Our Lady & S Dominic]
- 6 Th Feria. *Fast.* [Confraternity of the Blessed Sacrament]
- 7 F Compassion BVM. *Of the feria. Fast & Abs.* [The Society of Mary]
- 8 Sa Feria. *Fast.* [The Servers' Guild]
- 9 Su **Palm Sunday.** [Parish]
- 10 M Monday in Holy Week. *Fast.* [Growth in devotion to the Sacred Passion]
- 11 Tu Tuesday in Holy Week. *S Leo I, PCD. Fast.* [Pope Benedict XVI]
- 12 W Wednesday in Holy Week. *Fast.* [For a recollected & devout keeping of the Triduum]
- 13 Th **Maundy Thursday.** *Fast.* [Thanksgiving for the Institution of the Eucharist]
- 14 F **Good Friday.** *Fast & Abs.*
- 15 Sa **Holy Saturday.** *Fast & Abs.* [Preparation for Easter Communions]
- 16 Su **Easter Day.** [Parish]
- 17 M OF THE OCTAVE. [Thanksgiving for the Resurrection]
- 18 Tu OF THE OCTAVE. [Church of the Resurrection, New York City]
- 19 W Of the Octave. *S Alphege, BM.* [Rowan, Archbishop of Canterbury]
- 20 Th Of the Octave. [The Community of the Resurrection]
- 21 F Of the Octave. *S Anselm, BCD. Abs.* [The College of the Resurrection]
- 22 Sa Low Saturday. Ss Soter & Caius, Pp.Mm. [For those baptized at Easter]
- 23 Su **Low Sunday.** *S George, M.* [Parish]
- 24 M S Fidelis of Sigmaringen, M. [Vocations to the Religious Life]
- 25 Tu **S Mark, Ev.** Greater Litanies. [S Mark's Church, Locust St.]
- 26 W Ss Cletus & Marcellinus, PpMm. [The Bishop & Diocese of Pennsylvania]
- 27 Th S Peter Canisius, CD. [Preservation & restoration of Catholic Faith in the Church]
- 28 F S Paul of the Cross, C. *S Vitalis, M. Abs.* [Devotion to the Holy Cross]
- 29 Sa S Peter, M. [For the Propagation of the Faith]
- 30 Su **Easter II.** *S. Catherine of Siena, VD* [Parish]

Agenda:

- 1 April evening. Daylight Savings Time begins—set clocks forward one hour this evening.
- 2 April **Passion Sunday.** Regular Sunday schedule. Vespers of the Dead on the occasion of the Year's Mind of Pope John Paul II. The Office will be recited in the Crypt immediately after Solemn Vespers & Benediction at 4.00 p.m.
- 3 April Year's Mind of Pope John Paul II. Low Mass at 12.10 p.m.
- 6 April Thursday Lenten Lunch following Low Mass at 12.10 p.m.
- 7 April **Compassion BVM.** Low Mass, 7.00 a.m.; High Mass, 6.30 p.m.
- 9 April **Palm Sunday.** Blessing of Palms & Low Mass, 8.00 a.m.; Palm Rite (Blessing & Distribution of Palms & Procession) and High Mass, 11.00 a.m. Solemn Vespers & Benediction, 4.00 p.m.
- 12 April Wednesday in Holy Week. Tenebræ (recited), 7.00 p.m
- 13 April **Maundy Thursday.** High Mass, Procession to the Altar of Repose, Stripping of Altars & the Maundy, 7.00 p.m. Watch before the Blessed Sacrament in S John's Chapel at the Repository until Noon on Good Friday. (A security guard will be present for your safety.)
- 14 April **Good Friday.** Tenebræ (recited), 7.00 a.m. Mass of the Pre-Sanctified & Veneration of the Relic of the True Cross, 12 Noon.
- 15 April **Holy Saturday.** Tenebræ (recited), 7.00 a.m. Easter Vigil & First High Mass of Easter, 4.00 p.m.
- 16 April **Easter Day.** Low Mass, 8.00 a.m. Procession & High Mass, 11.00 a.m. Solemn Vespers & Benediction will not be offered to-day.
- 25 April Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]

Music for the Month – April 2006

2nd April, Passion Sunday:

Ordinary: *Jean Langlais*, Messe Solenelle

Motet: *Roger-Ducasse*, Crux Fidelis

Organ: *Louis Vierne*, Adagio [Symphony III]; *Herbert Howells*, Rhapsody

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9th April, Palm Sunday:

Antiphons:

Thomas Weelkes, Hosanna to the Son of David

Giovanni Croce, In Monte Oliveti

Giovanni Pierluigi da Palestrina, Pueri Hebraeorum

Tomás Luis de Victoria, Pueri Hebraeorum Oliveti

Faux-bourdon, Ingrediento Domino

Ludovico Viadana, Missa 'L' hora passa' (Sanctus)

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

Tract: *Samuel Wesley*, Psalm 22

Passion: *Victoria*, S. Matthew Passion

Offertory: *Palestrina*, Improperium exspectavit

Motet: *Orlandus Lassus*, Ave verum Corpus

Organ: *Johann Sebastian Bach*, Passacaglia; *Felix Mendelssohn-*

Bartholdy, Prelude In G

13th April, Maundy Thursday:

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

Gradual: *Felice Anerio*, Christus factus est

Motet: *Giovanni Gabrieli*, O Domine, Jesu Christe

Antiphon: *Durufié*, Ubi caritas

Organ: *Bach*, O Lamm Gottes, unschuldig

14th April, Good Friday:

Passion: *Victoria*, S. John Passion

Motets:

Victoria, Reproaches

Orlandus Lassus, Ave verum Corpus

Victoria, O Domine, Jesu Christe

Francis Poulenc, Vinea mea electa

15th April, Holy Saturday (Vigil, 4.00 p.m.):

Tract: *Palestrina, Sicut Cervus*

Ordinary:

Plainsong, Missa 'Lux et origo' (Kyrie)

Flor Peeters, Missa Festiva

Motet: *Sir Edward Elgar, Light Our of Darkness*

Canticle: *Herbert Murrill, Magnificat in E*

Organ: *Charles-Marie Widor, Toccata [Symphony V]*

16th April, Easter Day:

Antiphon: *Victoria, Vidi Aquam*

Ordinary: *Wolfgang Amadeus Mozart, 'Piccolomini-Messe' KV 258*

Sequence: *Victoria, Victimæ Paschali*

Motet: *Elgar, Light Out of Darkness*

Antiphon: *Pietro Mascagni, Regina coeli*

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

Widor, Toccata [Symphony V]

23rd April, Low Sunday:

Ordinary: *Giovanni Pierluigi da Palestrina, Missa 'Lauda Sion'*

Motet: *Palestrina, Quia vidisti me*

Antiphon: *Cristobal Morales, Regina Coeli*

Organ: *Frank Bridge, Allegreto Grazioso; Percy Whitlock, Toccata*

30th April, Easter II:

Ordinary: *Orlandus Lassus, Missa super 'Amor ecco cœli'*

Offertorium: *Henry Purcell, O God, Thou art my God*

Motet: *Jacob Handl, Alleluia. In resurrectione tua Christe*

Organ: *Felix Mendelssohn-Bartholdy, Sonata VI; Herbert Howells,*

Paean

The Holy Eucharist

from a treatise of S Gaudentius of Brescia

The heavenly sacrifice which Christ instituted is truly the bequest of his new testament which he left us as the pledge of his presence on the night he was handed over to be crucified.

This is the food which sustains and nourishes us on our journey through life, until we depart from this world and are united with Christ. This is why our Lord said: "Unless you eat my flesh and drink my blood, you will have no life in you."

It was his will that his gifts should remain among us; it was his will that the souls which he had redeemed by his precious blood should continue to be sanctified by sharing the pattern of his own passion. For this reason he appointed his faithful disciples the first priests of his Church and enjoined them never to cease to perform the mysteries of eternal life. These mysteries must be celebrated by every priest in every church in the world until Christ comes again from heaven, so that we priests, together with the congregation of the faithful, may have the example of Christ's passion daily before our eyes, hold it in our hands, and even receive it in our mouths and in our hearts and so keep undimmed the memory of our redemption.

Besides, since bread is made from many grains of wheat ground into flour, mixed with water and baked by fire, it is appropriate that we

should receive the sacrament of Christ's body in the form of bread. For we know that Christ has become one body made up of the many members of the human race and brought to completion by the fire of the Holy Spirit.

He was born of the Holy Spirit, and since it was fitting for him to fulfil all righteousness, he entered the waters of baptism in order to consecrate them. Then, full of the Holy Spirit, who had come down on him in the likeness of a dove, he returned from the Jordan, as S Luke tells us: "And Jesus, full of the Holy Spirit, returned from the Jordan."

So too the wine of his blood is made from many grapes, the fruit of the vineyard he had planted himself, which are gathered and pressed in the wine-press of the cross; by its own energy this wine ferments in those who, with faithful hearts, receive him like capacious jars.

Escape, all of you, from the dominion of Egypt and Pharaoh, I mean the devil, and join us in the receiving of the saving Pasch with all the eagerness of a religious heart, so that the Lord Jesus Christ himself, whom we believe to be present in his sacraments, may sanctify your inmost hearts. For the power of this sacrifice is beyond worth, and endures for ever.

The Killing

That was the day they killed the Son of God
On a squat hill-top by Jerusalem.
Zion was bare, her children from their maze
Sucked by the demon curiosity
Clean through the gates. The very halt and blind
Had somehow got themselves up to the hill.

After the ceremonial preparation,
The scourging, nailing, nailing against the wood,
Erection of the main-trees with their burden,
While from the hill rose an orchestral wailing,
They were there at last, high up in the soft spring day.
We watched the writings, heard the moanings, saw
The three heads turning on their separate axles
Like broken wheels left spinning. Round his head
Was loosely bound a crown of plaited thorn
That hurt at random, stinging temple and brow
As the pain swung into its vicious circle.
In front the wreath was gathered in a knot
That as he gazed looked like the last stump left
Of a death-wounded deer's great antlers. Some
Who came to stare grew silent as they looked
Indignant or sorry. But the hardened old
And the hard-hearted young, although at odds
From the first morning cursed him with one curse,
Having prayed for a Rabbi or an armed Messiah
And found the Son of God. What use to them
Was a God or a Son of God? Of what avail
For purposes such as theirs? Beside the cross-foot
Alone, four women stood and did not move
All day. The sun revolved, the shadow wheeled,
The evening fell. His head lay on his breast,
But in his breast they watched his heart move on
By itself alone, accomplishing its journey.
Their taunts grew louder, sharpened by the knowledge
That he was walking in the path of death,
Far from their rage. Yet all grew stale at last,
Spite, curiosity, hate itself.
They waited only for death and death was slow
And came so quietly they scarce could mark it.
They were angry then with death and death's deceit.

I as a stranger, could not read these people
Or this outlandish deity. Did a God
Indeed in dying cross my life that day
By chance, he on his road and I on mine?

This poem by Edwin Muir is one of the poems in the new English version of the Roman Breviary, which may be used instead of the Office Hymn in Lent.

Saint Gaudentius

Bishop of Brescia from about 387 until about 410; he was the successor of the writer on heresies, S Philastrius. At the time of that saint's death Gaudentius was making a pilgrimage to Jerusalem. The people of Brescia bound themselves by an oath that they would accept no other bishop than Gaudentius; and S Ambrose and other neighbouring prelates, in consequence, obliged him to return, though against his will. The Eastern bishops also threatened to refuse him Communion if he did not obey. He brought back with him from the East many precious relics of S John Baptist and of the Apostles, and especially of the Forty Martyrs of Sebaste, relics of whom he had received at Caesarea in Cappadocia from nieces of S Basil. These and other relics from Milan and elsewhere he deposited in a basilica which he named *Concilium Sanctorum*. His body lies in the Church of S John the Baptist, on the site of the Concilium Sanctorum. His figure is frequently seen in the altar-pieces of the great Brescian painters, Moretto, Savoldo, and Romanino.

Spotlight on a member of S Clement's

The Curtis Institute of Music appoints Melinda Whiting
as Vice President for Communications

Philadelphia, PA – Roberto Diaz, president-designate of The Curtis Institute of Music, has announced the appointment of Melinda Whiting as vice president for communications, effective July 1, 2006. Ms Whiting will oversee the Institute's short- and long-term communications strategies, as well as all aspects of publications, marketing, and institutional visibility.

"I am delighted that Ms Whiting will be joining our senior staff this summer," said Mr Diaz. "Her wealth of experience is truly impressive, encompassing print, broadcast, and new media, as well as classical training as a singer. She will bring us musical knowledge, enthusiasm, and multifaceted expertise that will be invaluable to the Curtis Institute as we move forward."

Ms Whiting's wide-ranging career has encompassed strategic communications, radio broadcasting, print journalism, new media, and public relations. She currently serves as editor in chief of *Symphony*, the award-winning bimonthly magazine of the American Symphony Orchestra League. The only periodical exclusively for the orchestra industry, *Symphony* has been honoured with four ASCAP/Deems Taylor Awards for excellence in music journalism within the past four years.

Ms Whiting's career began in radio, and she has remained active in that field. For 11 years, she was a familiar voice on Philadelphia's WHYY-FM, where she produced and presented classical music programs, arts reports, and interviews. She has hosted nationally broadcast concerts by the New York Philharmonic, the Philadelphia Orchestra, and the New Jersey Symphony, and she served for 10 years as the voice of the Saint Louis Symphony orchestra's weekly radio concerts. She has been a frequent fill-in host for National Public Radio's daily music program, *Performance Today*, since 1991 and is an occasional host on New York's WQXR-FM.

Ms Whiting has served on panels for the National Endowment for the Arts and the Pennsylvania Council on the Arts. She is a member of the Choir of S Clement's, and is married to vocal coach and conductor John Burrows.

The Curtis Institute of Music trains exceptionally gifted young musicians for careers as performing artists on the highest professional level. Admission is highly selective, and all students receive full-tuition scholarships based on merit, ensuring that talent is the sole consideration for admission. Since its founding in 1924, The Curtis Institute of Music has consistently been considered one of the leading music schools of the world.