

July & August 2006 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

Many of you have asked me about the election of Bishop Katherine Shorri of Nevada to be the new Presiding Bishop, and what effect this might have on S Clement's.

Well, none of us can tell the long-term effects of the controversies that are exercising our Church at the moment, but let me try to put the immediate concerns into some perspective. And don't let us forget that that perspective must include 2000 years of Church history, during which we might have lived in times when, for example, there were two rival Popes in Rome and Avignon, excommunicating each other and everyone who followed them. (England was for the Roman Pope, Scotland for the Avignon one, which must have made Berwick-on-Tweed a dangerous place to be!).

Or we might have lived to watch the crusading armies of the Western Church pillage the city of Constantinople and desecrate Hagia Sophia, one of the holiest basilicas of the Eastern Church. Or we might have seen the Western Church tear itself apart at the Reformation and wondered if the burning of Catholics by Protestants and vice versa would ever end. Or we might have lived in the days when the Pope's armies regularly massacred other armies composed of fellow Catholics because of disputes over the Papal States.

There are hundreds of other examples from every century when the Church had been embroiled in conflicts which often looked like the end. Compared to the last 2000 years, the present state of the Church is infinitely calmer and indeed more charitable. Roman Catholics, Anglicans, Eastern Orthodox, Protestants pray together on occasion and work together in many ways for the good of mankind. If the *Vox Populi* is indeed the *Vox Dei*, then the ordinary people of the Churches are often telling Church leaders and officials that it is more important to tackle together the pains and divisions of our world than to squabble over differences of belief about God.

Of course theology, the study of God and the things of God, is important, but today there is a much greater willingness on the part of many to avoid the arrogance of certainty about matters of faith, and a greater tolerance and humility in allowing others to follow different beliefs. Most of the trouble and hatred that leads to terrorist murders, suicide bombings, torture and brain-washing comes from the intolerant fundamentalists of every religion (and of none).

As to the present election, these are some of the factors we will have to keep in mind: She has been elected Presiding Bishop of the Episcopal Church. This is a role similar to that of the Primus of the Scottish Episcopal Church, who is not an Archbishop with jurisdiction over any other bishops, but simply the Chairman of the House of Bishops.

Usually, the Presiding Bishop is the chief consecrator of new bishops, but in practice many other bishops also take part in consecrations. So even for those who do not recognize the validity of her orders as either priest or bishop, the technical validity of future consecrations will not be affected.

The Presiding Bishop's other role of representing the Episcopal Church in meetings of the Primates of the Anglican Communion will be anomalous, since about half of the Churches in the Anglican Communion do not allow women to be made bishop. This includes the Church of England. She will share this anomaly (and this is often forgotten or played down) with all American priests, male or female, who have been ordained by a woman bishop. Their orders also cannot be recognized by the Church of England at the moment.

However, the present English solution may be partly the way forward, since there already exist in the Church of England provisions for parishes which are conscientiously opposed to the ordination of women. The Archbishop of Canterbury has consecrated bishops for all parishes who vote for alternative Episcopal oversight (they are known colloquially as flying bishops).

Already the Bishop and Standing Committee of the Diocese of Fort Worth, Texas, have asked the Archbishop of Canterbury to provide alternative episcopal oversight for them, and other US dioceses are rumoured to be about to do the same. The trouble with this is that the Archbishop of Canterbury has no legal jurisdiction in the United States and I am sure he will be reluctant to seem to interfere with the internal life of an independent Church. But there are other Primates, in Africa for instance, who might not be so concerned about legal niceties. However, any attempt by such outsiders to take over Episcopal dioceses is sure to be resisted by "loyal" Episcopalians in these places and could lead to very expensive lawsuits about properties and endowments. The potential for confusion and counterclaims is enormous.

Meanwhile, to get back to where I began, here at S Clement's we shall simply continue to proclaim the Christian Faith as Catholic Anglicans or Anglican Catholics. The great majority of our congregation do not believe that we should have women priests. Some of us are "impossibilists"—that is, we believe that our Lord did not intend women to be priests and that there is a vital distinction to be made between the roles of men and women in the symbolic reenactment of the Last Supper and our Lord's sacrifice on Calvary. Others of us accept the validity of women's ordination but believe that this momentous change in Church teaching and practice should not be done by a tiny bit of the Church and that the much more important aim of reunion with the Holy See and the Eastern Churches should not be set back by taking this action. And we probably have members who do not object theologically to the ordination of women but who see that the Tridentine Liturgy and traditional Catholic practices of S Clement's are a

legitimate part of the wide spectrum of Anglicanism and that it would be bizarre to have women priests in this church, and yet not denying the right of other kinds of Episcopal Church to have women rectors and bishops.

What we must avoid is any kind of unchristian hatred of those who differ from our views. At least while I am Rector we will remain faithful to the traditional Anglo-Catholic witness of the Oxford Movement and all its spiritual children. We shall continue to pray for reunion with the Holy See in spite of the many aspects of present-day Roman Catholicism with which many of us disagree. As I said above, there is much that is encouraging about 21st century Christianity, and we could have lived in times where the Church was much more corrupt and in danger of disappearing. If only the so-called Liberals were really liberal and believed in living and letting live instead of their quasi-fascist insistence that only they are right, the controversies and differences in the Churches could be the signs of healthy growth instead of battle lines.

I am no prophet; I do not see how all this is going to develop. We live in exciting times. What I do know is that our personal relationship with God, Father, Son and Holy Ghost, our membership of the Body of Christ, the Communion of Saints is what we must continue to treasure. S Clement's exists to further this spiritual life of deep-seated joy. Let's just get on with it!

I hope you all have a rest during this summer season. Stop all your usual activities for a period of recreation if you can—except one: the offering of the Mass wherever you are. And if you are here in S Clement's, be sure to welcome those who are faithfully doing this by coming to us while they are on vacation.

With every blessing,

Affectionately your Rector,

Agenda:

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| 2 July | Visitation of the Blessed Virgin Mary. Usual Summer Sunday schedule with Low Mass at 8.00 a.m. and High Mass at 10.00 a.m. |
| 4 July | National Holiday. Low Mass, 10.00 a.m. The Parish Office will be closed. |
| 5 July | “Happy Losers Party” in the Rectory, beginning at 6.30 p.m. Everyone is welcome to attend. |
| 6 August | Transfiguration of Our Lord. Usual Summer Sunday schedule with Low Mass at 8.00 a.m. and High Mass at 10.00 a.m. |
| 15 August | Assumption BVM. Holy Day of Obligation. Low Mass, 7.00 a.m.; Procession & High Mass, 7.00 p.m. followed by an outdoor Reception, weather permitting. There will be Full Choir to sing the <i>Mozart</i> Missa Brevis in G, K 140 with orchestra accompaniment and our guest preacher will be the Rev'd Prebendary Bill Scott, Chaplain to the Queen's Chapel of the Savoy, London, and a Guardian of the Shrine of Our Lady of Clemency. |

Kalendar

July 2006 – *The Most Precious Blood of Jesus.*

- 1 Sa 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 Su **VISITATION B.V.M.** Pentecost IV. *Ss. Processus & Martinian, Mm.* [Parish]
- 3 M S Leo II, PC. *Of the Octave of Ss Peter & Paul.* [Reunion with the Holy See]
- 4 Tu Of the Octave. [Community of the Cathedral Basilica of Ss Peter & Paul]
- 5 W S Antony Zaccaria, C. *Of the Octave.* [Sister Elaine of All Saints & the work of S Anna's]
- 6 Th Octave Day of Ss Peter & Paul, App. [Catholic renewal in the Church]
- 7 F Translation of S. Thomas Becket, BM. *Ss Cyril & Methodius, BbCc. Abs.* [Rowan, Archbishop of Canterbury]
- 8 Sa S Elisabeth of Portugal, QW. [Peace among & within the Nations]
- 9 Su **Pentecost V.** Ss John Fisher, B & Thomas More, Mm. [Parish]
- 10 M Ss Seven Brothers, Mm & Ss Rufina & Secunda, Mm. [Christians persecuted for the Faith]
- 11 Tu S Oliver Plunket, M. *Monthly Requiem.* [July Chantry List]
- 12 W S John Gualbert, Ab. *Ss Nabor & Felix, Mm.* [Those who observe the Rule of S Benedict]
- 13 Th S Anacletus, PM [Pope Benedict XVI]
- 14 F S Bonaventure, BCD. *Abs.* [College of the Resurrection, Mirfield]
- 15 Sa S Swithun, BC *S. Henry, Emperor, C.* [Christian Kings & Rulers]
- 16 Su **Pentecost VI.** Our Lady of Mount Carmel. [Parish]
- 17 M BVM in Porticu. S Alexius, C. [Society of Mary]
- 18 Tu S Camillus de Lellis, C. *Ss Symphorosa & her seven Sons, Mm.* [Our hospitals]
- 19 W S Vincent de Paul, C. [Those who work with the Poor]
- 20 Th S Jerome Æmiliani, C. *S. Margaret, V.M.* [Society of S. Margaret]
- 21 F S Praxedes, V. *Abs.* [Confraternity of the Blessed Sacrament]
- 22 Sa S Mary Magdalene, Penitent. [More frequent use of the Sacrament of Penance]
- 23 Su **Pentecost VII.** S Apollinaris, BM. *S Liborius, BC.* [Parish]
- 24 M Vigil. *S Christina, VM.* [Guild of All Souls]
- 25 Tu **S. James Greater, ApM.** *S Christopher, BM* [The Church in Spain]
- 26 W S ANNE, Mother of the BVM. [Our Mothers & Grandmothers]
- 27 Th S Pantaleon, M. [Physicians, Nurses & health care workers]
- 28 F Ss Nazarius & Celus, Mm, Victor I, PM & Innocent I, PC. *Abs.* [The Bishop & Diocese of Pennsylvania]
- 29 Sa S Olaf, KM. *S Martha, V.* Ss Felix II, P. Simplicius, Faustinus & Beatrice, Mm. [The Church in Scandinavia]
- 30 Su **Pentecost VIII.** *Ss Abdon & Sennen, Mm.* [Parish]
- 31 M S Ignatius Loyola, C. [Increase of vocations to the Religious Life]

Kalendar

August 2006 – *Our Lady in Heaven.*

- 1 Tu S Peter in Chains. *Ss Machabees, Mm.* [Prisoners & those who work with them]
2 W S Alphonsus Mary de Liguori, BCD. S *Stephen I, PM.* [The Bishop & Diocese of Pennsylvania]
3 Th Invention of S. Stephen, First M. [S. Stephen's House, Oxford]
4 F S. Dominic, C. *Abs.* [The Living Rosary of Our Lady & S. Dominic]
5 Sa Dedication of Our Lady of the Snows. [The Society of Mary]
6 Su **Transfiguration of Our Lord.** Pentecost IX. Ss Sixtus II, P Felicissimus & Agapitus, Mm [Parish]
7 M S Cajetan, C S *Donatus, BM,* Of the Octave. [The Dean & Chapter of the Diocesan Cathedral]
8 Tu S Oswald, KM. *Ss Cyriacus, Largus & Smaragdus, Mm* Of the Octave. [The Church of England]
9 W S John Mary Vianney, C. *Vigil.* S Romanus, M. *Of the Octave.* [Parish Priests]
10 Th S LAWRENCE, Dn.M. *Of the Octave.* [Pope Benedict XVI & The Roman Church]
11 F Of the Octave. *Ss Tiburtius & Susanna, VMm. Abs.* [Sr Elaine & St Anna's]
12 Sa S Clare, V. *Of the Octave.* [The Franciscan Family]
13 Su **Pentecost X.** Octave Day of the Transfiguration. *Ss Hippolytus & Cassian, Mm.* [Parish]
14 M *Vigil. S Eusebius, C.* [Worthy preparation for tomorrow's festival]
15 Tu **Assumption BVM.** Holy Day of Obligation. [Parish]
16 W S JOACHIM, Father of the BVM. *Of the Octave.* [Shrine of Our Lady of Walsingham]
17 Th S Hyacinth, C. *Of the Octave.* Octave Day of S Lawrence [The Confraternity of the Blessed Sacrament]
18 F S Helena, Empress. *Of the Octave.* S Agapitus, M *Abs.* [For an increase of devotion to the Cross & Passion of Our Lord]
19 Sa S John Eudes, C. *Of the Octave.* [Catholic renewal in our diocese & parish]
20 Su **Pentecost XI.** S Bernard, AbtCD. *Of the Octave.* [Parish]
21 M S Jane Frances de Chantal, W. Of the Octave. [Increase of vocations to the Religious Life]
22 Tu **Immaculate Heart BVM.** *Ss Timothy, Hippolytus & Symphorian, Mm.* [Increase of devotion to Our Lady]
23 W S Philip Benizi, C. *Vigil.* [The Guild of All Souls]
24 Th **S Bartholomew, Ap.** [Rowan, Archbishop of Canterbury]
25 F S Louis, KC. *Abs.* [The Church in France]
26 Sa S John Wall, M. *S Zephyrinus, PM.* [Fr Athanasy & The Church of Our Lady, Joy of All Who Sorrow]
27 Su **Pentecost XII.** S Joseph Calasanza, C. [Parish]
28 M S Augustine, BCD. S Hermes, M. [Catholic renewal in Church life and teaching]
29 Tu Beheading of S. John the Baptist. *S Sabina, M.* [Community of S John the Baptist]
30 W S Rose of Lima, V. *Ss Felix & Adauctus, Mm.* [The Church in Latin America]
31 Th S Aidan, BC. *S Raymond Nonnatus, C.* [Christians in Moslem countries]

Music for the Month – July & August 2006

2nd July, Visitation BVM:

Ordinary: *Andrea Gabrieli*, Missa Brevis

Organ: *Jehain Alain*, Aria

Felix Mendelssohn, Allegro

9th July, Pentecost V:

Ordinary: *G.F. Anerio*, Missa della Battaglia

Organ: *Flor Peeters*, Aria

Johann Sebastian Bach, Allegro, from Concerto in a

16th July, Pentecost VI:

Ordinary: *Stephano Bernardi*, Missa 'Il bianco e dolce cigno'

Organ: *Marcel Dupré*, Ut queant laxis

Herbert Howells, Allegro assai

23rd July, Pentecost VII:

Ordinary: *Tomás Luis de Victoria*, Missa 'Simile est regnum cœlorum'

Organ: *César Franck*, Cantabile

Franck, Sortie

30th July, Pentecost VIII:

Ordinary: *Hans Leo Hassler*, Missa Tertia

Organ: *Herbert Howells*, Master Tallis' Testament

Howells, Psalm Prelude, No. 1 Set 1

6th August, Transfiguration of Our Lord:

Ordinary: *Orlandus Lassus*, Missa 'On me la dit'

Organ: *Felix Mendelssohn*, Andante serioso e maestoso

Mendelssohn, Allegro vivace

13th August, Pentecost X

Ordinary: *Hans Leo Hassler*, Missa Secunda

Organ: *Edward Elgar*, Chanson de Matin

Louis Vierne, Allegro, from Symphony II

15th August, Assumption BVM:

Ordinary: *Wolfgang Amadeus Mozart*, Missa Brevis in G, K 140 (with orchestra)

Motet: *Mozart*, Sancta Maria

Organ: *Mozart*, Sonata in B-flat

Mozart, Sonata in D Major

20th August, Pentecost XI:

Ordinary: *Ludovico Viadana*, Missa 'L' Hora Passa'

Organ: *Percy Whitlock*, Folk Song

Whitlock, Fanfare

27th August, Pentecost XII:

Ordinary: *G. P. da Palestrina*, Missa 'Aeterna Christi Munera'

Organ: *Healey Willan*, Prelude on 'Aeterna Christi munera'
George Frederick Handel, Sinfonia from 'Solomon'

The Transfiguration

A sermon by the Rector

This is my beloved Son in whom I am well pleased (*Matthew 17.5*)

These are the words Peter, James and John heard coming from the cloud on the mountainside after they had seen Jesus shining with a dazzling white light.

If you were reading straight through S Matthew's Gospel, this is the second time you would have come across these words. For right at the start of our Lord's ministry, he went to the river Jordan to be baptized by John the Baptist, and as he came out of the water a voice from heaven said: "This is my beloved Son in whom I am well pleased."

What then is the connection between the voice at the Baptism of Jesus and the voice at his Transfiguration? Surely it is that on both occasions it was made clear that Jesus was much more than just a man.

When the people standing on the riverbank heard the voice of God saying: "This is my beloved Son" they would think immediately of the Messiah, for whom all religious Jews were waiting. In the days of King David, God had promised that one day a ruler would come who would begin a kingdom of love and peace. So they expected that one day a mighty ruler would be raised up for that purpose. But in their thinking and hoping they never got any further than expecting a wonderful man. They never dreamed that God himself would take human flesh and live like one of them.

Now it is clear that the voice at the Baptism did not tell them all that; but it certainly made a first move towards teaching men about the true identity of our Lord Jesus Christ. And as his ministry developed, there must have been some among those closest to him who began to get a glimpse of who he really was.

And it was three of those closest disciples that Jesus took up the mountainside to see for themselves his true glory and to hear the voice of his Father. For there on the mountain, Peter, James and John had a brief and fleeting glimpse of the glory of God shining in the body of Jesus. For the first time, they saw man as he is meant to be—united in love to God and therefore living with the life of God and displaying God's glory.

So both in his Baptism and his Transfiguration Jesus was revealed as indeed the Son of God. In the Prayer Book Catechism we are taught that the effects of Holy Baptism are to make the person baptized 'a member of Christ, the child of God and an inheritor of the Kingdom of Heaven.'

After baptism, a person is in a very special way the child of God. For by baptism we are each one of us united with the body of Christ, the Church, and begin to live not only on the human plane but also with Christ on the supernatural plane. This is what being made a member, or a limb, of Christ means. And since Christ's life is eternal, by baptism into him we are also promised eternal life which death cannot conquer, a life whose joy and wonder we cannot begin to comprehend.

So we must never take the fact of our baptism lightly, for by this sacrament we start out on what may be called the road to Transfiguration; and if we could look round now and see our neighbour with the glory he or she will have in heaven, we would be tempted to fall down and worship him.

Baptism is the first step in a pilgrimage which, please God, will reach its goal in us in that dazzling moment when we see Christ face to face and hear the voice of God saying to you and me: "This is my beloved son in whom I am well pleased."

Saint Anne, Mother of the BVM

[feast day: 26th July]

Dignity & Sanctity of S Anne

How holy must have been the woman in whom the great mystery of the Immaculate Conception was accomplished! How holy the womb into which the fullness of grace descended, in which the child “full of grace” was conceived and took flesh! Great was the dignity of S Elizabeth, the mother of S John the Baptist, who was privileged to have her son sanctified in her womb; but how much greater is the dignity of S Anne, whose child, by a special prerogative, from the first instant of her conception was preserved from all taint of sin! Holy was the root from which sprouted the tree that bore the holiest Fruit, Jesus. S Anne’s sanctity was increased still more through this wonderful conception: and indeed, how highly must she have been sanctified who bore the Mother of God! Is it any wonder that S Jerome praises her in the words: “Anne is the glorious tree from which bloomed a twig under divine influence. She is the sublime heaven from whose heights the Star of the Sea neared its rising. She is the blessed barren woman, happy mother among mothers, from whose pure womb came forth the shining temple of God, the sanctuary of the Holy Ghost, the Mother of God!”

Yes, great indeed was the privilege and dignity conferred by God on S Anne in electing her to be the mother of the treasury of all graces! How great must have been S Anne’s joy, how blissful her delight, when, contrary to all hope, she gave birth to a child! And what a child! Never before had earth beheld a child so fair and noble as Anne’s infant daughter, “conceived without stain of Original Sin.” Never had there been a maternity so rich in blessings as hers—she who was privileged to call her child by the exalted title of “Mother of God.”

Well indeed might S John Damascene, a great Doctor of the Church, exclaim: “Blessed, thrice blessed art thou, O Saint Anne, who didst receive from God and bring forth the blessed child from whom proceeded Christ, the Flower of life! We congratulate thee, O blessed Anne, on the dignity of being the mother of Mary, for thou hast brought forth our common hope, the germ of Promise! All pious lips bless thee in thy daughter, all languages glorify thy child! Worthy art thou above all praise, worthy of the praise of all who are redeemed, for thou hast given life to her who brought forth our Saviour, Jesus Christ.”

Even her name “Anne” signifies “gracious, loving” and typifies her sublime destiny. She too had been chosen by God from eternity, and to her, as to her daughter, Mary, may be applied the words: “The Lord possessed me in the beginning of His ways . . . I was set up from eternity.” (*Prov. 8.22-23*) God prepared S Anne with magnificent gifts and graces. Of

her may be said what S Bernardine of Siena wrote of S Joseph: “In the kingdom of grace the universal rule is: If God elects anyone for a special privilege and a sublime state, He bestows on that person all the gifts necessary for his state and adornment.” “Anne was the most chaste of virgins,” wrote Mary of Agreda in *The Mystical City of God*. “From her very childhood, she possessed the fullness of every virtue. She was continually engaged in devout meditation. Her unceasing prayer was that the Redeemer might come soon.” As the works of God are perfect, it was natural to expect that He should make S Anne a worthy mother of that most pure creature who was superior in sanctity to all creatures and inferior only to God. Had S Anne not been adorned with angelic purity, she could not have become the mother of the Virgin of virgins. The great miracle of Mary’s Immaculate Conception fittingly took place in S Anne’s pure womb.

In her visions, the servant of God, Anne Catherine Emmerich, beheld S Anne in ecstasy, enveloped in heavenly splendour and surrounded by a host of Angels at the moment of Mary’s Immaculate Conception. She beheld how the heavens opened, and she saw the holy Angels and the Most Holy Trinity rejoice. Equally great was the jubilation at the Blessed Virgin’s birth. These are but a few rays of S Anne’s dignity and sanctity.

Veneration of S Anne

How long has S Anne been honoured by Catholics? Baronius, a celebrated ecclesiastical writer, says: “Veneration of S Anne is as ancient as the Church itself. In the East and in the West, she had been venerated from the beginning.” It is related that the Apostles themselves transformed S Anne’s dwelling at Jerusalem into a Church. Why is S Anne one of the most popular Saints of Holy Church? Because of the plentitude of her virtues, the height of her exalted dignity and her close relationship with the holiest of all persons, Jesus and Mary.

After S Joseph, no Saint enjoys such widespread veneration as good S Anne. It would be impossible to enumerate the churches and chapels dedicated to her and the many places of pilgrimage where, in the course of centuries, manifold favours have been granted and astounding miracles wrought. The number of churches having an altar or image in honour of S Anne is constantly increasing. Love and veneration of the faithful for S Anne is manifested in a practical way by giving the name “Anne” to girls in Baptism. Certainly, after the name of Mary, none is more beautiful. Frequently the two names, Mary and Anne, are combined.

—from *Good S Anne* by Tan Books & Publications, Inc

