

September 2006 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 Richard Wall, *Curate*

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

Peter Richard Conte, Organist & Choirmaster

Bernard Kunkel, *Associate Organist*

From the Rector

My dear People,

My two weeks in the UK were very pleasant, especially since the temperature was usually in the 60's. The heat wave has, however left the grass in the London parks burnt brown, instead of the usual green.

In London I visited Fr Paul Bagott, Vicar of Holy Redeemer, Clerkenwell, who took our Lent Quiet Day two years ago. Fr Peter Laister was Vicar there before coming to S Clement's, and it is still a centre of Anglo-Catholic worship. What has changed since Fr Laister's day is that the area, which was very poor and run down has now become very fashionable. Holy Redeemer faces onto Exmouth Market, which is a pedestrianised street, now full of a marvelous variety of pubs, shops and fine restaurants of all nationalities. Fr Bagott's be-cassocked figure is well-known in the area and on Holy Redeemer Day, the local restaurants vie with one another to provide food for the feast that follows the outdoor procession.

Instead of flying to Edinburgh, I took the train. The route is up the east coast of England through some lovely countryside. One can get good views of the great Cathedrals of Peterborough, York, Durham and Newcastle. Then the train crosses the Scottish border and almost immediately the scenery changes to purple heather and conifers and the trains runs along the top of cliffs so that one looks down on little coves and out to the (usually!) grey North Sea. The International Festival was happening in Edinburgh when I arrived, so I was very glad to be staying in the little village of West Linton just outside the city. As well as the big events of the Festival such as opera and symphony concerts and Shakespearean plays, there has grown up a Fringe Festival which attracts the weirdest and wackiest shows and performers from all over

the world. Every church or school hall or courtyard or open space is packed with hundreds of events, and of course the city is crowded with tourists for the month of the Festival, with bagpipers on every corner (or so it seems!) and strange troupes of clowns or angels or assorted lunatics advertising their shows. I was Rector of S Michael and All Saints in the centre of Edinburgh for twelve years, and the joys of the Festival had palled even then, so I had no wish to be in the city, and the peace and quiet of the Peeblesshire countryside was just what I needed.

I spent a week just sitting on the deck of a friend's house doing The Times Crossword, or dead-heading roses in the garden, or going down to the village a mile or so away to the local pub or in the evening to the very fine restaurant, an old converted Bakehouse, for a dinner of the finest local products. The only trip I made was thirty or forty miles south into the Border country where I was born, where I walked by the River Tweed and around Melrose Abbey, and could not resist buying cashmere and lambswool sweaters at a factory outlet at preposterously low prices. As you can see, not an intellectually demanding holiday at all!

The last three days of my time in the UK were spent in East Sussex, just over the Downs from Hastings on the south coast. The reason I was in the UK at all was that I was asked to officiate at the wedding of the son of old friends who had been in the British Embassy with me when I was Chaplain in Stockholm, Sweden. The wedding was held in the tiny thirteenth century family church of S Peter ad Vincula, built for about 780 people, into which we crammed around 150. It made the wedding a very intimate affair, with people standing even in the pulpit and in the aisle. The reception was back at Wootton Manor, the

groom's lovely old family home which dates back to the Doomsday Book of 1066. A very elegant marquee had been erected on one of the lawns and furnished with seventeen tables of ten people each. It resounded with good cheer and fine bands till the early hours of the next morning. When it grew dark, there was a tremendous fireworks display from the bottom of the gardens. I admired the stamina of my friends who rose the next day and proceeded to feed about forty or fifty guests (mostly Americans or from other distant parts) at a splendid luncheon.

I flew off the next day from London Heathrow with Fr Bill Scott who was our Assumptiontide Guest Preacher. The terrorist attempts of the week before had left the airport in some chaos as extra security measures were implemented, but Fr Scott and I got through very quickly and indeed the new rule about taking almost no hand luggage on board the plane made boarding very much quicker than

usual. No more delays while selfish people ram vast bags into overhead lockers and hold up all traffic. I slept most of the way back, which I very seldom do on a plane. It may have had something to do with all that champagne at the wedding!

When the cab dropped us at S Clement's Rectory, it felt like a real homecoming. I may still be technically an "alien" but I don't feel it. You, the people of S Clement's, have a lot to do with that. Many thanks for your friendship.

Affectionately, your Rector,

W. Gordon Reid

Kalendar

September 2006 – *The Holy Cross.*

1	F	S Giles, Ab. <i>Ss Twelve Holy Brothers, Mm. Abs.</i> [Increase in vocations to the Religious Life]
2	Sa	S Stephen, K.C. [Christian Kings & those in public authority]
3	Su	Pentecost XIII. <i>S Pius X, P.C.</i> [Parish]
4	M	Feria. <i>Monthly Requiem.</i> [September Chantry List]
5	Tu	S Lawrence Giustiniani, B.C. [Just conditions for all workers]
6	W	Feria. <i>Of S Joseph.</i> [Catholic Renewal in the Church]
7	Th	Feria. <i>Of the Blessed Sacrament.</i> [Confraternity of the Blessed Sacrament]
8	F	Nativity BVM. <i>S Adrian, M. Abs.</i> [Society of Mary]
9	Sa	BVM on Saturday. <i>S Gorgonius, M.</i> [All Saints Sisters of the Poor]
10	Su	Pentecost XIV. <i>S Nicholas of Tolentino, C.</i> [Parish]
11	M	Ss Protus & Hyacinth, Mm. [Respect & peace among peoples & nations]
12	Tu	Holy Name of Mary. [Increase of devotion to Our Lady]
13	W	Feria. <i>Mass for Peace.</i> [The Church of the Holy Sepulchre & Christians in the Holy Land]
14	Th	Exaltation of the Holy Cross. [Order of the Holy Cross]
15	F	SEVEN SORROWS B.V.M. <i>S Nicomedes, M. Abs.</i> [Living Rosary of Our Lady & S. Dominic]
16	Sa	S Ninian, B.C. <i>Ss Cornelius, P. & Cyprian, Mm.</i> S Euphemia & her Companions, Mm. [The Church in Scotland]

- 17 Su **Solemnity of the Seven Sorrows.** Pentecost XV. *Imprinting of the holy Stigmata of S Francis.*
[Parish]
- 18 M S Joseph of Cupertino, C. [For those who travel by air]
- 19 Tu S Januarius & Companions, Mm. [Bishop & Diocese of Europe]
- 20 W S Eustace & Comp., Mm. *Vigil.* Ember Day. *Fast & Abs.* [Rowan, Archbishop of Canterbury]
- 21 Th **S Matthew, ApEv.** *Ember Day.* [The Bishop & Diocese of Pennsylvania]
- 22 F S Thomas of Villanova, BC. *S Maurice & Comp. Mm.* Ember Day. *Fast & Abs.* [Catholic colleges & universities]
- 23 Sa S Linus, PM. *S Tecla, VM.* Ember Day. *Fast & Abs.* [Pope Benedict XVI]
- 24 Su **Our Lady of Clemency.** Pentecost XVI. [Parish]
- 25 M Resumed Mass of Pentecost XVI. [Christians in Islamic countries]
- 26 Tu Ss Martyrs of North America. *Ss Cyprian & Justina, VMm.* [The Church in North America]
- 27 W Ss Cosmas & Damian, Mm. [Physicians & all who serve the sick]
- 28 Th S Wenceslas, Duke, M. [The Church in Eastern Europe]
- 29 F DEDICATION OF S MICHAEL, Archangel. *Abs.* [Guild of All Souls]
- 30 Sa S Jerome, Priest, CD. [Right use & understanding of the Holy Scriptures]

Agenda:

- 4 September **Labour Day holiday.** Low Mass at 10.00 a.m. The Parish Office will be closed.
- 17 September **Solemnity of the Seven Sorrows.** Regular Summer Sunday schedule with Procession & Veneration of the Relic of the True Cross following the 10.00 a.m. High Mass.
- 19 September Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]
- 24 September **Our Lady of Clemency. Marian Festival.** High Mass of Our Lady of Clemency, 10.00 a.m. followed by a Buffet Luncheon (provided at no charge—please r.s.v.p. by 17th September). The Full Choir will return for the fall season to-day. Sponsored by the Society of Mary, Ward of Our Lady of Clemency.
- 1 October **Solemnity of the Holy Rosary.** The Winter Sunday schedule resumes with Low Mass at 8.00 a.m., High Mass & Sermon at 11.00 a.m. and Solemn Vespers & Benedicton at 4.00 p.m.

Music for the Month – September 2006

3rd September, Pentecost XIII:

Ordinary: *Stephano Berardi*, Missa 'Preparate Corde Vestra'

Organ: *Charles-Marie Widor*, Andante sostenuto

C.S. Lang, Tuba Tune

10th September, Pentecost XIV:

Ordinary: *Ludovico Viadana*, Missa 'Cantabo Domino'

Organ: *Josef Rheinberger*, Andante tranquillo

Rheinberger, Poco agitato

17th September, Solemnity of the Seven Sorrows:

Ordinary: *Hans Leo Hassler*, Missa 'Dixit Maria'

Organ: *Harold Darke*, Prelude on 'Brother James' Air'

Marcel Dupré, Placare Christe Servulis

24th September, Our Lady of Clemency (full choir):

Ordinary: *Tomás Luis de Victoria*, Missa Vidi speciosam

Motet: *Victoria*, Vidi Speciosam

Organ: *Marcel Dupré*, Antiphon on the Magnificat

Dupré, Magnificat IV: Final

September

Month of the Sorrows of Mary

There is a new sharpness in the air—the first sharpness of Winter returning. There is a sharpness which is only just not the sharpness of frost on the dew that lies so late and thick upon the morning grass. The winds sleep, and the air is bound. But this sharpness and stillness are not as in frozen January, for they are no longer sterile—they are rich, fruitful, golden. Up into the still air ascends the straight blue smoke-column of the bonfires that consume the dross of summer, and in that burning there is a sweetness, a richness that makes the heart beat quickly and almost chokes the breath. There is no perfume like that of a September garden fire, burning away the summer in an agony of sweetness. The smoke of it goes up like incense through the gold and blue of the afternoon. The breath of the earth is like incense as she turns slowly to her sleep. The earth is emptied of her harvests, but not of their perfume—it hangs still about her, perfume of the crops she has brought forth, corn and hops and hay, merged into one rich sweetness in the September sunshine. She is stripped but she still is sweet, indeed sweeter in this autumn spoliation than ever in her sun-baked fertilities of Summer, just as the trees are lovelier in their golden dying than in the pale austerity of their budding or in the green monotony of their July crown. The trees are still bearing fruit. The crimson of the apples hides among the golden green of the leaves. September is the month of the fruitful trees, of the harvest of the golden bough. The field has given up the last of her harvests, but the orchard is still heavy, and in the wild trees of the woods the acorns, the nuts, the sloes are ripe among the yellowing leaves.

* * * * *

Two women stand at the foot of two trees. The women are weeping, the trees are heavy with fruit. Eve stands at the foot of the tree of the knowledge of good and evil—Mary stands at the foot of the Cross. Both are *Matres Dolorosæ*—sorrowful mothers—Eve the mother of all living, Mary the mother of life. Eve has betrayed her children, through the perverse choice of her will, but weeps for herself rather than for them—Mary has been redeemed by her child through the offering of her will, and she weeps for him alone.

The sorrows of Mary are fertile sorrows—the ground watered by her tears is rich for all mankind, whereas the tears of Eve water only thorns and thistles, cockle and darnel. The sorrows of Mary are sweet as the perfume of the September fires, they go up as incense to heaven. The sorrows of Eve are bitter as the smoke of green wood, and the gusts of her self-love blow them along the ground.

It is not the first time that Eve and Mary have stood over against each other in the scheme of the ages. They are both the medium of creation, vessels of life, the material of the active, creative principle of the universe. But in Eve this material has failed, it thwarts the life that works in it, so that its energies are not only cramped but perverted. Eve fights against the power that uses her—hence her own suffering, and the apparent failure of the power, due to the defects of its instrument. For Eve has discovered herself, and uses her will for her own purposes, with the result that both her own purposes and the purposes of God as far as she is concerned are lost. She knows both good and evil, but can use neither. The serpent deceived her by biting his own tail and

calling himself eternity, hence she is caught in the round of things and cannot escape.

Mary stands at the foot of the Cross as the second Eve. Once more the creative principle has sought a medium, and this time the medium has responded perfectly, so that the work of the new creation of the new heavens and the new earth, has not been foiled by its instrument. Mary used her freedom, her will, not for herself but to further the purposes of God. She became as it were the collaborator of God by yielding herself as his handmaiden. As a reward he has made her a sharer of his joys and sorrows. The sorrows of Mary are fertile because they are the sorrows of the Cross. Every one of them, from the flight into Egypt till the moment when she holds the slain body of her son upon her knees, every one of them draws life from the fountain of the Precious Blood. The mother standing there weeps no vain tears of selfish grief **nor** vain regret—her sorrows are

already united with the sacrifice of her Son, she offers them to God with his, for the purposes of redemption. Her sorrows are fruitful for the assistance of the world on its new ways, in company with all human sorrow which is offered at the foot of the Cross. They are part of the new processes of life—the sublimation of the old laws whereby nature groaned and travailed towards higher things; they are part of the supernatural evolution, in which sorrow is eucharistic, a sacrifice of praise and thanksgiving.

The sorrows of Mary go up to heaven in perfume, like the fires of September. Her motherhood burns in an agony of sweetness. She is the rich earth, scented and fertile, at the foot of the golden bough, now ripe for harvest.

—from THE MIRROR OF THE MONTHS, by Sheila
Kaye-Smith, London: The Society of Ss. Peter &
Paul

The Shrine of Our Lady of Clemency

The Shrine of Our Lady of Clemency was erected in S Clement's Church, Philadelphia, in 1943, and was dedicated on the Feast of the Annunciation of that year.

The fund for the erection of the Shrine was subscribed by innumerable members of the congregation and friends of the parish. No one person gave a large sum. It represents the gifts of many devoted people who love Our Lady and who wished to see her honored by a Shrine in S Clement's Church.

The statue is of unusual design and beauty and must be seen to be fully appreciated. Many who see the statue for the first time are impressed by the unusual aspect. It is not the earthly representation—the Holy Mother holding the Divine Child—but is patterned from the vision of S John who saw Our Lady as the Queen of Heaven:

*A woman clothed with the sun, the moon
under her feet, and upon her head a crown
of twelve stars. Rev. 12.1*

In this statue Our Lady holds a scepter in her right hand, while her left hand rests above her heart. From behind the figure, highly burnished rays of glory waver out in the shape of a great vesica. Above the statue is a deep valance of delicate wood-carving gilded and painted in medieval gothic colours, and surmounted by a tall spire of open wood-work and carving, making a total height for the shrine from the floor to the tip of the pinnacle, of about 25 feet.

The Shrine was designed by Wilfred E. Anthony of New York, and follows the suggestion of the late Rev'd Franklin Joiner, Rector of S Clement's from 1920-55. The wood-work was built by the Mater Wood Craft Company of New York, with Henry E. Beretta as the sculptor. Robert Robbins, also of New York, did the gilding and the painting.

Shortly after the Shrine was set up, it became evident that this could be no mere parish Shrine, but a Shrine that belonged to the whole Church; a Shrine that belonged to all whoever they were and wherever they might be. In short, to all who loved Our Lady and longed to promote the honor that is her due. And so it was that in 1944, one year after the erection of the Shrine, it was given the designation of The Shrine of

Our Lady of Clemency. Thus began a new foundation with a new title for S Mary. The title was adapted from the dedication of the church where the Shrine was erected, and because clemency is a synonym for mercy, gentleness, compassion, sympathetic understanding, kindness and all attributes that belong in superabundance to the Holy Mother of God.

Over the years many novena petitions and offerings have been received, and it is gratifying to note that in many instances petitions have been followed by novenas of thanksgiving for prayers that have been so promptly answered. The offerings to the Shrine have been generous and this fund has been far reaching in its use.

To-day, a fifteen-minute devotion is conducted at the Shrine immediately following daily Evensong. A few general prayers pertinent to the Shrine and its purpose are offered first, then follow the special novenas.

Our prayers and our devotions are linked each evening with those being offered in England at the Shrine of Our Lady of Walsingham, and on Sunday mornings the Rosary is recited one-half hour before the beginning of High Mass.

The formal prayers at the Shrine of Our Lady of Clemency are thus begun:

"In the Name of the Father and of the Son and of the Holy Ghost. Amen. Let us pray for a greater devotion to S Mary, and for a wider practice of her invocation. Let us give thanks for the privilege of these evening devotions at this Shrine of her Clemency. Let us remember all those who have ever prayed at this Shrine, or offered their Novenas here. Let us pray for all those absent from us who are joining their prayers with ours at this time. And let us join our intentions with those being offered this evening at the Shrine of Our Lady of Walsingham:

*Holy Mary, pray for us.
Holy Mother of God,
Holy Virgin of virgins,
Our Lady of Clemency,
Our Lady of Walsingham,
Mother of the Church,
Queen of Peace, pray for us.*

Here follow the Novena Intentions, Prayers for the Sick and for the Departed, then:

BLESSED MARY, Mother of Our Lord Jesus Christ, glory of our Church and Mother of all Christians: of the generous love and courtesy wherewith thou hast ever served the people of God, be pleased to take our needs to Him. As we kneel before the Throne of our Eucharistic King, do thou bow before His presence in Heaven and plead our cause for us, and by thy mighty intercession obtain for us the petitions which we ask of God during this Novena, that JESUS may triumph over the Prince of this world, and souls be blessed and saved, and God glorified in us all for ever and ever. *Amen.*

O JESUS, our Friend, our Master, our hidden Guest, accept our adoration, our devotion, our life as an unending act of supplication from the intentions of our Continuous Novena. *Amen.*

A Litany of Our Lady of Clemency

by Fr Joseph, O.S.F.

Kyrie Eleison. *Christe Eleison.* Kyrie Eleison.
Christ, hear us. *Christ graciously hear us.*

O God the Father of Heaven, *Have mercy upon us.*
O God the Son, Redeemer of the world,
O God the Holy Ghost,
O Holy Trinity, One God,

Holy Mary, *Pray for us.*
Holy Mother of God,
Holy Virgin of virgins,
Mother of the Holy Family,
Mother of Nazareth,
Mother of all mankind,
Mother of our Saviour,
Mother of Christ the King,
Mother of the Prince of Peace,

Mother of seven joys, *Beseech God's clemency.*
Mother of seven sorrows,
Mother of clemency,
Mother of the suffering,
Mother of the wounded,
Mother of those in prison,
Mother of the homeless,
Mother of the dying,
Mother of holy souls,

Queen of the Church Militant, *Intercede for holy Church.*
Queen of the Church Expectant,
Queen of the Church Triumphant,
Queen of the holy Angels,
Queen of All Saints,
Queen of all who serve Christ the King,
Queen of the Kingdom of God,
Queen of justice,
Queen of peace,

Protectress of children, *Pray for those for whom we pray.*
Protectress of virgins,
Protectress of the aged,
Protectress of the chastity of men,

Protectress of the valour of soldiers,
Protectress of those who die in battle,
Protectress against cruelty,
Protectress against greed,
Protectress against the ravages of war,

Our Lady of the Incarnation, *Obtain for us the Grace of God.*
Our Lady of the Crucifixion,
Our Lady of the Resurrection.
Refuge of sinners,
Friend of the weak,
Strength of the down-trodden,
Help of the persecuted,
Consoler of the afflicted,
Succour in every need,

O Lamb of God that takest away the sins of the world:
Spare us, O Lord.
O Lamb of God that takest away the sins of the world:
Graciously hear us, O Lord.
O Lamb of God that takest away the sins of the world:
Have mercy upon us.

O Christ hear us.
O Christ, graciously hear us.
Pray for us, O holy Lady of Clemency.
That we may be made worthy of the promises of Christ.

Let us pray.

GRANT thine abundant grace, O Lord, both to us and those for whom we pray, that whatever may befall us we may serve thee with courageous and cheerful hearts: at the prayers of the blessed Ever-Virgin Mother of God, which same underwent all the temptations and sorrows of this life; and yet not even death could bind her in bonds who conceived in her heart and brought forth unto life thy Blessed Son, Jesus Christ our Lord. *Amen.*