

November 2006 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

November is the month when we remember and pray for the Departed. I hope you will all take advantage of the rich provisions here at S Clement's for this to happen. There are many occasions for this.

First, of course is the Solemnity of All Souls on Thursday, 2nd November when the Church bids us pray for all the Faithful Departed. Your lists have been coming in for the last few weeks, and they will all be laid on the altar and in the catafalque at the Requiems that day. It is a wonderful thing to be united in the Communion of Saints with "those who have gone before us, sealed with the seal of faith" and who enjoy "a place of refreshment, light and peace." There will also be a Requiem Low Mass at one of the usual times every week in November.

S Clement's is fortunate also to have our Patronal Festival in November. The Feast of S Clement is on 23rd November and since this year that is also Thanksgiving Day, we will keep the Solemnity of S Clement on the Saturday before the Feast, 18th November, with a Procession & High Mass at 11.00 a.m.

A Patronal Festival is a time for remembering with gratitude all that S Clement's has meant to us and to give thanks for all those gone before us who have made it possible. This includes all who by their generosity have provided in their wills money to build up our endowments, which provide a goodly portion of the income we need to keep going the magnificent worship and witness of S Clement's. However, inflation and special needs mean that we must continually be on guard against

dissipating this legacy from the past. So it behoves every one of us to review our wills and make sure that we too will one day be part of that company who have provided for the continuance of S Clement's for future generations.

We have been very fortunate this year to have secured as our Special Preacher on the Patronal Festival the Very Rev'd Leonard Black, who is Dean of the Diocese of Moray, Ross and Caithness and Rector of S Michael and All Angels, Inverness. Dean Black is an old friend of mine from the days when I was Provost of Inverness Cathedral, and is one of the stalwarts of the Anglo-Catholic wing of the Scottish Episcopal Church. While he is here, I propose to invest him as a Guardian of the Shrine of Our Lady of Clemency. This will mean that we have Prebendary Scott in England and Dean Black in Scotland as well as our American Guardians.

Thanksgiving Day at the end of the month will sum up our thanks to God for all his gifts, and especially for the gift of those who have gone before us who remained faithful and led us to the Faith. We are indeed surrounded with a great cloud of witnesses who can inspire us to great things in this our own day.

Affectionately, your Rector and friend,

W.Gordon Reid

Kalendar

November 2006 – *The Holy Souls.*

- 1 W **All Saints.** *Holy Day of Obligation.* [Parish]
- 2 Th ALL SOULS. [Holy Souls in Purgatory]
- 3 F S Malachy, BC Of the Octave of All Saints. *Abs.* [The Church in Ireland]
- 4 Sa S Charles, BC *Of the Octave.* Ss Vitalis & Agricola, Mm. [Archbishop & Diocese of Milan]
- 5 Su **Pentecost XXII.** The Holy Relics. *Of the Octave.* [Parish]
- 6 M S Leonard, Ab. *Of the Octave.* [Renewal of monastic life]
- 7 Tu S. Willibrord, BC. *Of the Octave.* [Br Steven & the Community of the Resurrection]
- 8 W Octave Day of All Saints. *Ss Four Crowned Martyrs.* [All Saints Sisters of the Poor]
- 9 Th DEDICATION OF S SAVIOUR. *S Theodore, M.* [Benedict XVI & the Diocese of Rome]
- 10 F S Andrew Avellino, C. *Ss Tryphon & Comp, Mm.* Requiem. *Abs.* [Sr Elaine & St Anna's]
- 11 Sa S Martin of Tours, B.C. *S Mennas, M.* [The Church in France]
- 12 Su **Pentecost XXIII.** S Martin I, P.M. Remembrance Sunday. [8 am – Parish; 11 am – The War Dead]
- 13 M S Didacus, C. [Increase in vocations to the religious life]
- 14 Tu S Josephat, BM. Requiem. [Church union according to the mind of Christ]
- 15 W S Albert the Great, BCD. [Scientists, philosophers, students]
- 16 Th S Margaret of Scotland, QW. *S Gertrude, V.* [Rowan, Archbishop of Canterbury & the Church of England]
- 17 F S Gregory the Wonder-worker, BC. *S Hugh of Lincoln, BC. Abs.* [The Bishop & Diocese of Pennsylvania]
- 18 Sa **Solemnity of S Clement.** [Parish]
- 19 Su **Pentecost XXIV.** S Elizabeth of Hungary, Q.W. *S. Pontianus, P.M.* [Parish]
- 20 M S Felix of Valois, C. Requiem. [Christians living in Moslem countries]
- 21 Tu Presentation BVM. [Living Rosary of Our Lady & S Dominic]
- 22 W S Cecilia, V.M. [Organist & Choir Master; Associate Organist; Choir]
- 23 Th **Saint Clement, PM.** *S. Felicity, M.* [Parish]
- 24 F S John of the Cross, C.D. *S Chrysogonus, M.* Of the Octave. *Abs.* [Guilds & Sodalities of our parish]
- 25 Sa **Saint Catherine, VM.** [Parish]
- 26 Su **Last Pentecost.** *S. Silvester, Ab.* S Peter of Alexandria, BM.. [Parish]
- 27 M Our Lady of the Miraculous Medal. *Of the Octave.* [Shrine of Our Lady of Clemency]
- 28 Tu Of the Octave. [Benefactors of our Parish]
- 29 W Of the Octave. *Vigil.* S Saturninus, M. Requiem. [The Friends of S. Clement's]
- 30 Th **S Andrew, Ap.** *Octave Day of S Clement.* [The Church in Scotland]

Agenda:

- 1 November **All Saints. Holy Day of Obligation.** Low Mass, 7.00 a.m. Procession & High Mass, 7.00 p.m.
- 2 November **All Souls.** Requiem Low Mass, 12.10 p.m. Requiem High Mass with Absolution of the Dead at the Catafalque, 7.00 p.m.
- 4 November Low Mass & Blessing of Food collected for the Poor, 10.00 a.m.
- 11 November Confraternity of the Blessed Sacrament: Mass, Devotions & Benediction of the Blessed Sacrament, 10.00 a.m.
Annual Requiem High Mass & Meeting of the Guild of All Souls, Church of the Resurrection, New York, 11.00 a.m. Preaching: The Rt Rev'd Keith Newton, Bishop of Richborough.
- 12 November **Remembrance Sunday.** Low Mass of Pentecost XXIII, 8.00 a.m.; High Mass of Requiem for the War Dead with Absolution at the Catafalque, 11.00 a.m.
- 20 November **Solemnity of S Clement, P.M., our Patron.** Procession & High Mass, 11.00 a.m. with Blessing of the new Shrine of S. Catherine of Alexandria in Memory of Father Peter Laister. Guest Preacher: The Very Rev'd Len Black, Dean of the Diocese of Moray, Ross & Caithness in the Scottish Episcopal Church and Rector of S. Michael & All Angels, Inverness.
- 22 November **Monthly meeting** of Vestry, 7.00 p.m. [Anchor Room]
- 23 November **Feast of S. Clement, our Patron, and Thanksgiving Day,** there will be one Mass only at 7.00 a.m. due to the parade. A Thanksgiving Day Project organized by the Communications Committee will follow. Volunteers are needed to be present in the Garden to welcome passersby, offering them hot chocolate and assisting in acquainting them with S Clement's. The Church will be open for tours as well. Please sign the list on the Notice Board in the Narthex if you wish to assist with this project.
- 25 November **Feast of S Catherine, our Minor Patron.** Usual Low Mass at 10.00 a.m.

From the Parish Register:

Burials:

Henry Varlack, 7th October, Rose Garden following Requiem Low Mass & Absolution
Alan Hoffman, 14th October, Crypt Chapel following Requiem Low Mass & Absolution
The Rev'd Canon Robert W. Offerle, Castlevew Cemetery, New Castle, Pennsylvania,
following Requiem High Mass & Absolution

Music for the Month – November 2006

1st November, All Saints:

Ordinary: *Ignacio de Jerusalem*, Mass in D Major (*with orchestra*)

Motet: *William Harris*, Faire is the heaven

Organ: *Johann Sebastian Bach*, Toccata & Fugue in d ('Dorian')
Zoltan Kodaly, Ite Missa est

2nd November, All Souls:

Ordinary: *Plainsong*, Missa pro defunctis

5th November, Pentecost XXII:

Ordinary: *Jacob Handl*, Missa 'Ich stund an einem Morgen'

Motet: *Heinrich Isaac*, Gustate et videte

Organ: *Healey Willan*, Prelude & Fugue in c minor
Robert Schumann, Prelude No. 5 on the name BACH

12th November, Remembrance Sunday:

Ordinary: *Tomás Luis de Victoria*, Requiem á 6

Motet: *Victoria*, Versa est in luctum

Organ: *Herbert Howells*, Psalm Prelude, Set II, No. 1
Louis Vierne, Requiem _ternam

18th November, Solemnity of S Clement:

Ordinary: *Wolfgang Amadeus Mozart*, Missa Solemnis, K 337 (*with orchestra*)

Alleluia: *Maurice Duruflé*, Tu es Petrus

Motet: *Edward Bairstow*, Blessed City, Heavenly Salem

Organ: *César Franck*, Chorale No. 3
Marcel Dupré, Placare Christe Servulis

19th November, Pentecost XXIV:

Ordinary, *Auctore Joanne Cruce*, Missa Octavi Toni

Motet: *Malcolm Archer*, Bread of the World

Organ: *Felix Mendelssohn*, Sonata in f minor: Allegro
Mendelssohn, Sonata in f minor: Allegro assai

26th November, Last Pentecost:

Ordinary: *Anton Bruckner*, Mass in C Major

Motet: *Giovanni Croce*, O sacrum convivium

Organ: *Maurice Duruflé*, Scherzo
Herbert Howells, Rhapsody No. 2

Liturgy & Music

Greeting of Pope Benedict XVI at the Blessing of the New Organ, Regensburg's Alte Kapelle, Wednesday, 13th September 2006

This venerable house of God, the Basilica of “Our Lady of the Old Chapel”, has been splendidly refurbished—as we can see—and today receives a new organ, which will now be blessed and solemnly dedicated to its proper aim: the glorification of God and the strengthening of faith.

An important contribution to the renewal of sacred music in the nineteenth century was made by a canon of this collegiate church. Carl Joseph Proske, Gregorian chant and classic choral polyphony were integrated into the liturgy. The attention given to liturgical sacred music in the “Old Chapel” was so significant that it reached far beyond the confines of the region, making Regensburg a centre for the reform of sacred music, and its influence has continued to the present time.

In the Constitution on Sacred Liturgy of the Second Vatican Council (*Sacrosanctum Concilium*), it is emphasized that the “combination of sacred music and words. . . forms a necessary or integral part of the solemn liturgy” (No. 112). This means that music and song are more than an embellishment (perhaps even unnecessary) of worship; they are themselves part of the liturgical action. Solemn sacred music, with choir, organ, orchestra and the singing of the people, is not therefore a kind of addition that frames the liturgy and makes it more pleasing, but an important means of active participation in worship. The organ has always been considered, and rightly so, the king of musical instruments, because it takes up all the sounds of creation—as was just said—and gives resonance to the fullness of

human sentiments, from joy to sadness, from praise to lamentation. By transcending the merely human sphere, as all music of quality does, it evokes the divine. The organ’s great range of timbre, from piano through to a thundering fortissimo, makes it an instrument superior to all others. It is capable of echoing and expressing all the experiences of human life. The manifold possibilities of the organ in some way remind us of the immensity and the magnificence of God.

Psalm 150, which we have just heard and interiorly followed, speaks of trumpets and flutes, of harps and zithers, cymbals and drums; all these musical instruments are called to contribute to the praise of the triune God. In an organ, the many pipes and voices must form a unity. If here or there something becomes blocked, if one pipe is out of tune, this may at first be perceptible only to a trained ear. But if more pipes are out of tune, dissonance ensues and the result is unbearable. Also, the pipes of this organ are exposed to variations of temperature and subject to wear. Now, this is an image of our community in the Church. Just as in an organ an expert hand must constantly bring disharmony back to consonance, so we in the Church, in the variety of our gifts and charisms, always need to find anew, through our communion in faith, harmony in the praise of God and in fraternal love. The more we allow ourselves, through the liturgy, to be transformed in Christ, the more we will be capable of transforming the world, radiating Christ’s goodness, his mercy and his love for others.

The great composers, each in his own way, ultimately sought to glorify God by their music. Johann Sebastian Bach wrote above the title of many of his musical compositions the letters S.D.G., *Soli Deo Gloria*—to God alone be glory. Anton Bruckner also prefaced his compositions with the words: *Dem lieben Gott*

gewidmet—dedicated to the good God. May all those who enter this splendid Basilica, experiencing the magnificence of its architecture and its liturgy, enriched by solemn song and the harmony of this new organ, be brought to the joy of faith. This is my good wish and hope on the day when this new organ is inaugurated.

November

Month of the Holy Souls

There is a great silence over all the land. The furrows hold in stillness the new seed—brown, bare, and earth-smelling, they keep the secret of the life that has been buried in them. There is darkness too. At night the galaxy has faded from the sky—here and there rarely some greater lamp shines through the mists that veil the zenith, but more often even the moon herself is hidden, fog-wrapped, a mere dim spilling of light into the clouds. By day too the mists hang thick. The earth lies motionless and silent under a veil. Trees and hedges near at hand are hidden away or only loom occasionally through the mists as monstrous, unnatural shapes. There is something terrifying about the familiar barns and haystacks that the mist has blotted into ghostliness. The dimness and the silence bring a sense of fear, as of a land changed. Yet it is only the exhalations of the earth that have given this sinister, mysterious cast to loved, familiar objects. A gleam of sunlight falls upon the mists, and for a moment they part and show us the waiting furrow, and the hedgerows pearled with moisture and bloomed with a soft, spring-like purple that reminds us of March's brave passional livery of redemption. Though despoiled, and bound, the earth is not dead, and in her already a new harvest sleeps.

* * * *

“For thou, O Lord, changest, but takest not away the life of thy people . . .” They are changed,

they have gone from us, the mists of earth hide them from us and give to their loved, familiar personalities a touch of the sinister, of ghostliness. If we would let her, the earth would make them ghosts. But as our prayers strive through the mists that veil not them but us, a gleam of sunlight falls, and for a moment we catch a glimpse of them in their passional livery of redemption, waiting there under the altar, the prisoners of hope. “Turn ye to the stronghold, ye prisoners of hope.”

They are changed. They no longer look into the same mirror as ourselves, the mirror of nature where supernature lies reflected as in a glass darkly. They do not yet see face to face, but theirs is no longer the mirror of the months, where together with divine things strange troubling things of earth are shown, where often Narcissus sees but his own image calling him down into the well of shadows. Their mirror, though a reflector only, is unclouded and cannot deceive. They have escaped out of the deceiver's power, and can no longer be touched by the evil that preys on the world. They have left that evil behind in space and time, by virtue of him who for their sake assumed space and time that he might bind with them the enemy of eternity.

They are changed. They have entered as it were into a new function as mediators, for they are now a link between us and those unknown worlds whose complexity makes the unity of creation. We

cannot limit our conception of life to beings like ourselves. If they live, and we know that they live, they do not live as we do, but manifest themselves in other ways and under other conditions. Spirit and manifestation—the first is always the same, the latter is constantly changing. But spirit shall never be without manifestation—that truth was proclaimed for all time in Joseph of Arimathea's garden, and is preserved for all time in the doctrine of the Resurrection of the Body. We shall not live as the helpless and futile shades of a Greek paradise, but as body and spirit, though that idea of a body need not bind us to the body as we know it now. The body of the springing corn in May is very different from the body of the seed that was cast into the November furrow, but it is as much the corn as ever was the seed—indeed it is more, for in the seed the idea of the corn slept undeveloped, uncertain and incomplete. Nevertheless the body of the springing corn was formed invisibly in the seed, and invisibly in the bodies of our flesh that spiritual body of our glory may be forming itself even now, waiting for the sowing in the ground which shall set it free to grow and lift itself out of the bondage of the earth into the liberty of the sun.

They are changed. They are learning perhaps painfully to develop this new body, from which the husk has fallen away. As yet they have not the new vehicle, though they have lost the old, their spirit fumbles for its manifestation in the

Mediatory Kingdom where they wait. They are prisoners, but they are prisoners of hope, for their new faculties and powers are forming themselves in that unknown land. Once again, as it were, they go through the processes of birth, as at the beginning of their earthly life they went through them in their mother's womb. A new body is forming itself in the shelter of that land we call Purgatory, where evil cannot seize upon the growing form as it seized upon that which was cast off. For those who escape the bondage of the earth, the Old Testament fierceness of natural law, the continual harrying and preying of evil seeking to maintain its life parasitically through ours, Purgatory even if viewed as a place of retribution as well as of cleansing must also be a place of refreshing, light and peace.

For there only good wills move in an orderly growth, an evolution which sin has not corrupted and debased. There the mists of earth can no longer hide from us the stars which are the burning of spirits aflame with the love of God, the angelic hierarchies that fill a universe in which our earth and its humanity holds only a small space. The shelter of the furrow is paradoxically the freedom of the sky. The prisoner of hope is the freeman of love.

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

Property Update

There have been numerous improvements to the buildings and property which have been undertaken since Curt Mangel was appointed Chairman of the Property Committee and it is appropriate that we address these now since some of you have inquired about the scaffolding which is erected on the Cherry Street side of the Nave and two of the stained glass windows are now covered in protective sheeting.

In addition to the usual maintenance of boilers, electrical and plumbing systems and the organ, many of the long overdue restoration projects have been completed. One of the very early projects was the improvement of lighting in the Nave. As with most of our improvements we had been complaining about the low level of lighting and spent many years pondering various ways of remedying the situation. After searching we were able to obtain eight hanging lantern fixtures very similar to the original ones in the Nave. After a little modification four of these were hung between those six fixtures and a dimmer system was installed which provides for various levels of lighting as required for various services and concerts. The remaining four fixtures replaced the odd modern ones in the Anchor Room. We are currently seeking replacements for the ceiling lights in S John's Chapel. In addition, the old brittle ice melting cables on the church roof were updated and cables added to the Clergy House.

Then, we were the recipients of the altar bread baking equipment, including several baking units, a humidifying cabinet and automatic and manual cutters from the All Saints Sisters of the Poor Convent in Catonsville, Maryland. A portion of one of the basement storerooms was sectioned off and a proper baking area installed to provide priests' and peoples' hosts for the Parish. We are

able to produce traditional "thin" hosts which are now not available as in the past. A few other parishes have inquired about our providing them with altar breads from our "bakery."

We also discussed for many years the possibility of providing first floor toilet facilities. This has finally come about by using the existing door into the Parish Office from the Narthex and creating the facility from a portion of the office itself. Many of you will find this extremely convenient since it eliminates the necessity of climbing stairs to the second floor or basement as the case may be. In addition we will be able to keep the basement locked during High Mass as a security measure. This project was made possible by funding provided by the Anchor Foundation.

Some months ago it was noticed that the stones in the decorative cupola on the west end of the Nave roof had shifted and it was feared that a dangerous situation might arise if these should dislodge completely. The cupola was removed and taken to a builder's yard for reassembly on a stainless steel framework and subsequently placed back in position on the roof. The cupola has been restored with the open design which it had originally; you will note the stone enclosed one still present on the east end of the roof.

Again, we have been intending to address the deteriorating condition of the stonework on the Cherry Street side of the building complex since completing the Appletree and Twentieth St. elevations many years ago. Finally, Vestry has authorized the work which is now underway and should be completed before deep winter weather arrives. You will appreciate the necessity for this restoration with leaking of water and subsequent plaster damage evidence in the Parish Hall. Unlike

the other projects in which we could employ the services of our sexton and various volunteers, this one had to be completed entirely by a professional firm specializing in brownstone restoration and is very costly. This project is estimated to cost over \$200,000 so you will be hearing from us in the near future regarding a Renovation Campaign to assist with underwriting these expenses.

As you can see, many of the “deferred” maintenance/restoration needs that have been avoided for many years have finally been addressed. However, due to the age and complexity of our buildings and property additional attention will always be necessary. We owe a great deal of gratitude to Mr Mangel and his committee for the outstanding work they have done in keeping us safe and secure.

Shrine of S. Catherine of Alexandria, Virgin & Martyr

THE FATHER PETER LAISTER MEMORIAL

Veneration of S. Catherine of Alexandria has had a long history in our parish. The cultus of our holy Patron S. Clement has close ties with that of the holy Virgin Martyr. The feasts of the two Saints are, of course, only a few days apart in the Kalendar. In the Church of S. Clemente in Rome, built on the site of the Saint's house and housing his relics, there is a major chapel in honour of S. Catherine, adorned with a series of famous frescoes. Here at S. Clement's in Philadelphia, the Catholic revival brought an active devotion to the holy Pope and Martyr as Patron and devotion to the holy Virgin as minor Patroness. We find her image together with that of S. Clement on the High Altar reredos and the triptych in S. John's Chapel, as well as in the window of the Lady Chapel, and we find her "Catherine Wheel" here and there throughout the buildings together with S. Clement's Anchor.

Until the present Lady Chapel was built in 1910 there was an altar dedicated to S. Catherine at the head of the South Aisle. It was removed to make way for Our Lady's Chapel and we need have no fear that S. Catherine gladly gave way to the Mother of God. Still, the lack of a major centre of devotion to the Saint has been long felt. Father Peter Laister, whose incumbency is so warmly remembered by many, often expressed this wish and Father Offerle, lately reposed, suggested that the restoration of such a Shrine would be a fitting memorial to this priest whose memory is so dear to the hearts of many parishioners and the numerous friends whose lives he touched.

Planning for this Shrine has occupied several years, since it was essential that it be of the quality of the other ornaments in the Church. Some thought was given to commissioning a new statue, but this suggestion proved problematic. It was fortunate that through the good offices of David Gwesyn Smith a fine image of late 17th or early 18th century French work was secured. The statue was in need of considerable restoration and the work of polychroming and gilding was undertaken by Matthew Szczepanowski at his studio on Callowhill Street. It seemed appropriate that this image be restored to a prominent place in the South Aisle. This has required the moving of the statue of King Charles the Martyr to another site, but as S. Catherine gave way to Our Lady, we can hardly feel that Blessed Charles would not rejoice in giving place to a Saint whose cultus was so popular in Catholic England. The new shrine has been designed by Davis d'Ambly, the well-known ecclesiastical artist whose Altarpiece is in S. John's Chapel. A large part of the woodwork of the shrine has come from the bishop's chair which had been in the apse of the Church before the erection of the new High Altar and Sanctuary in 1903 in memory of Father Moffett. It has been kept in storage for these hundred years and more and was designed by John Notman, the architect of our Church. The candlesticks at the Shrine are from the Estate of the late Robert N. Mattis, who served as a Vestryman of the Parish from the 1940's and who devoted much labour to the preservation and beautification of our Church.