

January 2007 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,

A very Happy New Year to you all!

This last year has been a very full one. As well as the usual liturgical round, which in S Clement's is very much "the entire Ring Cycle" rather than "excerpts from Grand Opera," as one of our aficionados describes the High Mass here, we have had lots of special occasions.

In January we had a visit from Bishop Alan Chesters, former Bishop of Blackburn in England who was in the United States to publicize the extensions of the Shrine of Our Lady of Walsingham, with which our own Shrine of Our Lady of Clemency is allied. We were able to make a grant which will cover the building of disabled facilities. Talking of which—we have just completed new toilet facilities on the ground floor, which will be helpful for those who found the stairs up to the ladies or the stairs down to the gents a bit much.

In the spring, I visited old friends who have retired and now live in San Antonio, Texas. My visit coincided with the annual Fiesta, so I saw the city at its best and before the really hot weather bean (though it was hot enough for a Scotsman!). I enjoyed the Riverside Walk which winds through the centre of the city and is an oasis of flowers and greenery for a mile or two along the banks of a canal. I was able to visit S Paul's, San Antonio, which is the Anglo-Catholic parish right beside Fort Sam Houston. I am always amused to note the reaction of other clergy when I confess that I am Rector of S Clement's: it is either nostalgic envy or slightly shocked astonishment.

This was not so, of course, when I preached at S Thomas's, Hollywood, California in the autumn. I gave a talk before the High Mass to about fifty members of the congregation. The talk was

ostensibly about my time as Vicar-General of the Church of England Diocese in Europe, and I did tell them about my adventures all over that continent, but in the questions afterwards it was clear that they had almost all seen our S Clement's website and that some of them had even visited us. It is good to find how much our website is appreciated by faithful Anglo-Catholics (and not a few unfaithful Roman Catholics!) all over the country. The S Thomas liturgy was beautifully done and, as you can imagine, a Hollywood congregation is memorable!

Sadly, we have lost some very faithful members of our congregation during the year. Almost every month since I came to the parish, I have been taking the Blessed Sacrament to both Louise Hammond and Henry Varlack. Louise was a noted schoolteacher and Henry a well-known classical radio announcer, but it was only after they had died that I learned from their friends how much they had done. This was true also of Alan Hoffman and Frank Bowman, the one a director of private prison facilities, the other a prominent Professor of French at the University of Pennsylvania. The stories I heard from, especially, young friends of how much both of them did in their own spheres to encourage others made me humble. This should make us very careful of seeing old people as though they had always been in that enfeebled state. How I hate to hear cheery nurses in retirement homes calling old men Grandad when, for all they know, they may have distinguished careers behind them!

We finished the year with Fr John Alexander as our guest preacher on the last Sunday. Fr Alexander is Rector of S Stephen's, Providence, Rhode Island, and his parents are members of our congregation. So he was able to combine a visit to them with his preaching for us.

We look forward to having another distinguished preacher on 2nd February, Candlemas, Fr Tony Noble, Rector of All Saints, San Diego. I have known Fr Noble for many years when he was Rector of an Anglo-Catholic parish in Australia and now he is doing a fine job reviving All Saints.

May this New Year be one in which you experience the love of Our Lord and his Blessed Mother ever more closely.

Your friend and Rector,

W. Gordon Reid

KALANDAR

January 2006 – *The Holy Name.*

- 1 M **Circumcision of Our Lord.** [Parish]
2 Tu **Most Holy Name of Jesus.** *Octave day of S Stephen, First M.* [For guidance in the New Year]
3 W Octave Day of S John, Ap.Ev. [S. John's, Norristown]
4 Th Octave Day of Ss Innocents, Mm. [Children threatened by violence or vice]
5 F Vigil of the Epiphany. *S. Telesphorus, M. Abs.* [Preparation for the Epiphany]
6 Sa **Epiphany of Our Lord.** [Parish]
7 Su **Holy Family.** Epiphany I. *Of the Octave.* [Parish]
8 M Resumed Mass of Epiphany I. *Of the Octave* [Guild of All Souls]
9 Tu Of the Octave. [Christian families]
10 W Of the Octave. [The Society of Mary]
11 Th Of the Octave. *S Hyginus, M.* [The Living Rosary of Our Lady & S Dominic]
12 F Of the Octave. *Abs.* [All Saints Sisters of the Poor]
13 Sa Octave Day of the Epiphany. [Foreign Missions]
14 Su **Epiphany II.** *S Kentigern, BC. S Hilary, BCD. S Felix, Priest, M* [Parish]
15 M S Paul the First Hermit, C. *S Maurus, Ab.* [Pauline Hermits at Doylestown]
16 Tu S Marcellus I, PM. [January Chantry List]
17 W S Antony, Ab. [Br Steven & the Community of the Resurrection]
18 Th Chair of S Peter, Ap at Rome. *S Prisca, VM. Abs.* [Pope Benedict XVI & The Roman Church]
19 F Ss Marius & His Companions, Mm. *S Canute, KM. S Wulfstan, BC. Abs.* [Rowan, Archbishop of Canterbury & the Anglican Communion]
20 Sa Ss Fabian, P & Sebastian, Mm. [The Church in Italy]
21 Su **Epiphany III.** *S Agnes, VM.* [Parish]
22 M Ss Vincent & Anastasius, Mm. [Acolytes of our Parish]
23 Tu S Raymond of Penafort, C. *S Emerentiana, VM.* [More frequent use of the Sacrament of Penance]
24 W S Timothy, BM. [S. Timothy's, Roxborough]
25 Th Conversion of S Paul, Ap. [Catholic Reunion]
26 F S Polycarp, BM. *Abs.* [The Church in Turkey]
27 Sa S John Chrysostom, BCD. [Oppressed Christians in the Middle East]
28 Su **Epiphany IV.** *S Peter Nolasco, C. S Agnes, VM.* [Parish]
29 M S Francis de Sales, BCD. [Those who teach and learn the Faith]
30 Tu King Charles the Martyr. *S. Martina, VM.* [Christian kings & rulers]
31 W S John Bosco, C. [The Bishop & Diocese of Pennsylvania]

Agenda:

- 6 January **Epiphany of Our Lord.** Procession with Blessing of Gold, Frankincense Myrrh and Chalk & High Mass, 11.00 a.m. The Rector has invited those present to an Epiphany Party in the Clergy House following the Mass.
- 23 January Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]
- 27 January Annual High Mass & Meeting of the Society of King Charles the Martyr. The Rev'd Arnold Klukas, guest preacher.
- 2 February **Candlemas.** Low Mass, 7.00 a.m. Candlemas Ceremonies with Blessing of Candles, Procession & High Mass, 7.00 p.m.

Music for the Month – January 2007

6th January, Epiphany of Our Lord:

Ordinary: *George Malcolm*, Missa ad Præsepe

Motet: *Orlandus Lassus*, Omnes de Saba

Organ: *Maurice Duruflé*, Prelude on the Introit for the Epiphany
Duruflé, Fugue on the Hour Chime at Soissons Cathedral

7th January, Holy Family:

Ordinary: *Giovanni Pierluigi da Palestrina*,

Missa ‘Hodie Christus natus est’

Motet: *Richard Shephard*, The Birds

Organ: *Thomas Matthews*, Prelude on ‘Orientis Partibus’
Arthur Wills, Carillon on ‘Orientis Partibus’

14th January, Epiphany II:

Ordinary: *William Byrd*, Mass for Five Voices

Motet: *Luca Marenzio*, Tribus Miraculis

Organ: *Percy Whitlock*, Fidelis (from Four Extemporizations)
Whitlock, Paeon

21st January, Epiphany III:

Ordinary: *Orlandus Lassus*, Missa ‘Vinum Bonum’

Motet: *Lassus*, Dexterâ Domini

Organ: *César Franck*, Cantabile
Franck, Final

28th January, Epiphany IV:

Ordinary: *Plainsong*, Kyrie

Antonio Gabrieli, Mass for Three Choirs

Motet: *Gabrieli*, Jubilate Deo

Organ: *Louis Vierne*, Dédicace (From Pièces de fantaisie)
Vierne, Carillon du Longport

January

Month of the Holy Infancy

THE YEAR begins—on a January morning, cold and early. The earth lies frozen under her strewings of snow. There is no wind, and a great silence broods over the fields; the faint bleating of a winter lamb only accentuates the stillness, as it creeps from the lambing-hut with its tale of life beginning in struggle and distress. It is the only sound of life in all that frost-bound stillness, and it is a sound of woe.

No promise shows in all that hard, dark soil. Surely nothing can live on the frozen grass, or in the waters of the pond that lie black under their scum of ice. The sun himself looks feeble as he tries in vain to disperse the January clouds, and the long beam that at last goes down into the woods contains no warmth and only the palest light. The fields are bound—water-logged ditches, half-frozen soil, hedges of bare, spindled thorn. The fields are silent—birdless, windless, lifeless; they have no voice but the cry of the winter lamb.

* * * *

It is a week now since “when all things were in a quiet silence and that night in the midst of her swift course” the Eternal Word leaped from the throne of the heavens to the throne of straw. For a week he has shared the bed and shelter of the ox. Unable to do more than feed and cry, he has lain in Mary’s arms and cried for her breast. Out into the star-pricked winter darkness creeps the wailing of the speechless Word. He is the Word—he cannot speak. He is the Energy that set the worlds in motion—he lies helpless on his mother’s lap.

But now a new note has come into his cry of hunger and helplessness—the note of pain. He who is the End of the Law submits to the means he had ordained for approaching himself. He who is

the Light of the World enters the thick darkness where Moses found God. He will make Sinai a foothill to Calvary. . . “Verily I say unto you, I am not come to destroy but to fulfil”—perhaps to destroy by fulfilling, as an ancient bottle is burst with new-made wine. The veil of the temple is rent in twain at the cry of ‘Consummatum est,’ and in that hour the Law of Moses stands both destroyed and fulfilled.

So the child in Mary’s arms is really a mighty, propitiatory child. The Precious Blood did not fall only on Calvary but at Bethlehem. It was there that the fountain was first opened for sin and uncleanness, in the first dark hours of the year. As the winter sun shall mount at last into the blazing heavens of July, so he too will pass through shattering equinoxes of redemption to his ascended summer calm.

But our New Year’s worship is for him in his winter helplessness, his smallness, his obedience to the frosty fierceness of the law. He is the pattern of our Faith—its helplessness in its first struggle for life—for what are its two thousand years in his sight but as yesterday?—its smallness, as it lies in the stable of humble intellects and impulsive hearts—its half-conscious obedience to laws which are the patterns of heavenly things—its blood-shedding in that obedience. . . We are often too confident of our Faith, just as our enemies are too contemptuous of it—we and they forget that it is still only a child, existing chiefly by desire, by feeling, by necessity.

The age of that child made obedient unto the law, and in the shedding of blood first given his human name, is not more disproportionate to the age of the Law than is the age of the Kingdom of Heaven to the age of the earth. Millions and millions of years ago life first appeared—a small helpless thing, scarcely distinguishable from the

inorganic mass, in constant danger of being stamped out by the mighty forces around it. Throughout long ages it developed so slowly that its growth would be almost imperceptible to the watchman of a thousand years. . . and as it grew, it submitted itself to the Law. Terrific forces bound it, moulded it, complicated it, regulated it, evolved it. We see the domain of the Law stretching back from the circumcised Christ, far beyond the Priestly Code, far beyond the days of Moses on the Mount, back to the prehistoric ages of the world, when in some dim secret place of the sea there was a change, a miraculous birth. In the same way we see the dominion of Grace stretching forward from the child of that winter's day, beyond his helpless infancy and suffering manhood, beyond his Cross, beyond his empty grave, beyond the Mount of his Ascension, on into the far future of the world, when having grown to manhood and shared his Cross, it is raised at last to share his throne.

On the Feast of the Circumcision the old and the new kingdoms meet—the kingdom of Nature and Law and the kingdom of Grace. We do not understand why the greater submits to the less, why Grace is content to suffer under the Law, why the New King weeps and the Old King carries the sword.

“I am not come to destroy but to fulfil.” . . . Not only the Law of Moses, but the whole Old Testament of the world's history—that which we call, understanding but in part, the Law of Nature.

The supernatural life does not come to destroy the natural, but to fulfil it, not to supplant but to complete it. Grace fulfils the Law, and Spirit raises Matter to the right hand of God. On the Feast of the Circumcision the sacramental wonder has begun.

So we watch the New Life lying on the Winter's lap, submitting itself humbly and sweetly to nature and mankind, surrounded by dangers that threaten it—the shouts of Herod's soldiers are not far off—suffering the pains and indignities that accompany its surrender to our limitations, baptizing itself into our humanity with blood. Mary and Joseph—the loving and the wise among us—know that it will live best in the warm air of simplicity, homeliness and familiarity, of childhood and the hearth. It must be sheltered from the windy blasts of dispute, and wrapped from the frosts of prohibitions; it must not be brought into the cold halls of pomposity, nor starved by cutting off from the six days of common things. . . Mary and Joseph must be careful guardians of the New Life if it is to grow through the slow ages of the world's future—as life grew humble and close to the ground through the ages of her past—till it is old enough to claim its manhood—till it attains at last to the full stature of the Cross.

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

The Twelve Days of Christmas

*On the first day of Christmas,
my true love sent to me
A partridge in a pear tree.*

Often misunderstood, the twelve days of Christmas are not the twelve days before Christmas, but the twelve days including Christmas leading up to the Epiphany.

The origin of the Twelve Days is complicated—related to various calendars, church traditions and cultural observances. By the 16th century, some European and Scandinavian cultures had combined the Twelve Days with sometimes pagan festivals celebrating the changing of the year. The Twelfth Night is January 5th, the last day of the Christmas season which often included feasting along with the removal of the Christmas decorations. However, some reckon the first day as December 26, the first day after Christmas, so that Twelfth Day is the Epiphany itself. In that case, the evening of January 5th is “Twelfth Eve,” the Eve of the Twelfth Day. In England today it’s fairly common to celebrate Twelfth Night on the evening of January 6th, the Epiphany. French and English celebrations of Twelfth Night included a King’s Cake in honour of the Three Magi and ale or wine.

The popular song *The Twelve Days of Christmas* is usually thought of as a nonsense song for children but it may, according to some, have hidden meaning. There is no substantive evidence to demonstrate that the song was written as a secret catechism for recusant Catholics in Elizabethan England, but there is no substantive evidence that it wasn’t either.

Here’s the key to the words in the song:

On the 1st Day of Christmas: A Partridge in a Pear Tree—the partridge is Jesus the Christ whose birthday we celebrate on the first day of Christmas. Christ is symbolically presented as a

mother partridge that feigns injury to decoy predators from her helpless nestlings, recalling the expression of Christ’s sadness over the fate of Jerusalem.

Jerusalem! Jerusalem! How often would I have sheltered you under my wings, as a hen does her chicks, but you would not have it so . . . [Luke 13.24].

On the 2nd Day of Christmas: Two Turtle Doves—the Old and New Testaments, which together bear witness to God’s self-revelation in history and the creation of a people to tell the story of God to the world.

On the 3rd Day of Christmas: Three French Hens—the three theological virtues; faith, hope, and love [Corinthians 13.13].

On the 4th Day of Christmas: Four Calling Birds—the four Gospels: Matthew, Mark, Luke and John which proclaim the Good News of God’s reconciliation of the world to Himself in Jesus Christ.

On the 5th Day of Christmas: Five Gold Rings—the first five books of the Old Testament, known as the Torah or the Pentateuch: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which gives the history of humanity’s sinful failure and God’s response of grace in the creation of a people to be a light to the world.

On the 6th Day of Christmas: Six Geese A-laying—the six days of creation that confesses God as Creator and Sustainer of the world [Genesis 1].

On the 7th Day of Christmas: Seven Swans A-swimming—the seven gifts of the Holy Spirit: prophecy, ministry, teaching, exhortation, giving, leading and compassion [Romans 12.6-8; cf. 1 Corinthians 12.8-11].

On the 8th Day of Christmas: Eight Maids A-milking—the eight Beatitudes: blessed are the poor in spirit, those who mourn, the meek, those who hunger and thirst for righteousness, the merciful, the pure in heart, the peacemakers, those who are persecuted for righteousness' sake [Matthew 5.3-10].

On the 9th Day of Christmas: Nine Ladies Dancing—the nine Fruits of the Holy Spirit; love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self control [Galatians 5.22].

On the 10th Day of Christmas: Ten Lords A-leaping—the Ten Commandments: You shall have no other gods before me; Do not make an idol; Do not take God's name in vain; Remember the Sabbath; Honour your father and mother; Do not murder; Do not commit adultery; Do not steal; Do not bear false witness; Do not covet [Exodus 20.1-17].

On the 11th Day of Christmas: Eleven Pipers Piping—the eleven faithful Apostles: Simon Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James bar Alphaeus, Simon the Zealot, Judas bar James [Luke 6.14-16]. Judas Iscariot, the twelfth Apostle and betrayer of Jesus, is excluded.

On the 12th Day of Christmas: Twelve Drummers Drumming—the twelve points of doctrine in the Apostles' Creed: 1. I believe in God

the Father almighty, creator of heaven and earth 2. In Jesus Christ, his only son, our Lord 3. He was conceived by the power of the Holy Spirit and born of the Virgin Mary 4. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell 5. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father 6. He will come again to judge the quick and the dead 7. I believe in the Holy Spirit 8. The Holy Catholic Church 9. The communion of saints 10. The forgiveness of sins 11. The resurrection of the body 12. And life everlasting.

I found this information on Dennis Bratcher's website titled *Biblical and Theological Resources for Growing Christians*. He says, "Perhaps, when all is said and done, historical accuracy is not really the point. Perhaps more important is that Christians can celebrate their rich heritage, and God's grace, through one more avenue this Christmas. Now, when they hear what they once thought was a secular 'nonsense song,' they will be reminded in one more way of the grace of God working in transforming ways in their lives and in our world."

—Karen Vorbeck Williams, from THE S STEPHEN, the newsletter of S Stephen's Church, Providence, Rhode Island

Stewardship

One day a young boy found his grandfather in the backyard planting a small peach tree. The boy knew it would take many years for the tree to grow big enough so that it would give peaches. If his grandfather wanted peaches, the boy wondered, wouldn't it be faster and easier to just go to the store and buy some/

After watching his grandfather work for a long time at planting the peach tree, he asked, "Why are you planting a peach tree?" "Son, all of my life I have eaten the peaches off of trees that other people have planted. Now it is my turn to plant a tree that someone else can enjoy."

Generous givers among us know that it is our turn to plant and help. To every one who has made a heartfelt pledge to S Clement's for 2007: "Thank you! Thank you!" To everyone else: "Please join us. It's not too late. The choice is ours to make."

Gordon Reid

Note: If you have not received a letter inviting you to pledge, please inform the Parish Office.

Are You Over Age 70? Do You have an IRA?

Did you know that under the Pension Protection Act of 2006, you can make a "qualified charitable donation" to S Clement's Church (or to any other public charity) and not have the amount transferred included in your income for federal income-tax purposes?

You must be 70 _ or older and the amount transferred cannot exceed \$100,000 in one year. The distribution must be from an IRA through a transfer made directly by the IRA trustee to the public charity. And there's added good news: the amount distributed will count toward your minimum required distribution for the year in which the transfer is made.

This opportunity is available only for transfers made in 2006 and 2007. You may want to consider paying your 2007 pledge to S Clements via a direct transfer from your IRA. You can even prepay your 2007 pledge in 2006 and your 2008 pledge in 2007 to take full advantage of this opportunity.

As with any issue of this sort, there are always technicalities so, if you have questions, you should check with your lawyer or accountant before acting.