

April 2007 Newsletter

S. CLEMENT'S CHURCH

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Message of His Holiness Pope Benedict XVI for Lent 2007

Dear Brothers and Sisters:

“They shall look on Him whom they have pierced” (*John 19.37*). This is the biblical theme that this year guides our Lenten reflection. Lent is a favourable time to learn to stay with Mary and John, the beloved disciple, close to Him who on the Cross, consummated for all mankind the sacrifice of His life (cf. *John 19.25*). With a more fervent participation let us direct our gaze, therefore, in this time of penance and prayer, at Christ crucified who, dying on Calvary, revealed fully for us the love of God. In the Encyclical *Deus caritas est*, We dwelt upon this theme of love, highlighting its two fundamental forms: *agape* and *eros*.

God’s love: *agape* and *eros*

The term *agape*, which appears many times in the New Testament, indicates the self-giving love of one who looks exclusively for the good of the other. The word *eros*, on the other hand, denotes the love of one who desires to possess what he or she lacks and yearns for union with the beloved. The love with which God surrounds us is undoubtedly *agape*. Indeed, can man give to God some good that He does not already possess? All that the human creature is and has is divine gift. It is the creature then, who is in need of God in everything. But God’s love is also *eros*. In the Old Testament, the Creator of the universe manifests toward the people whom He has chosen as His own a predilection that transcends every human motivation. The prophet Hosea expresses this divine passion with daring images such as the love of a man for an adulterous woman (cf. *3.1-3*). For his part, Ezekiel, speaking of God’s relationship with the people of Israel, is not afraid to use strong and passionate language (cf. *16.1-22*). These biblical texts indicate that *eros* is part of God’s very heart: the Almighty awaits the “yes” of His

creatures as a young bridegroom that of his bride. Unfortunately, from its very origins, mankind, seduced by the lies of the Evil One, rejected God’s love in the illusion of a self-sufficiency that is impossible (cf. *Genesis 3.1-7*). Turning in on himself, Adam withdrew from that source of life who is God Himself and became the first of “those who through fear of death were subject to lifelong bondage” (*Hebrews 2.15*). God, however, did not give up. On the contrary, man’s “no” was the decisive impulse that moved Him to manifest His love in all of its redeeming strength.

The Cross reveals the fullness of God’s love

It is the mystery of the Cross that the overwhelming power of the heavenly Father’s mercy is revealed in all of its fullness. In order to win back the love of His creature, He accepted to pay a very high price: the blood of His only-begotten Son. Death, which for the first Adam was an extreme sign of loneliness and powerlessness, was thus transformed in the supreme act of love and freedom of the new Adam. One could very well assert, therefore, together with Saint Maximus the Confessor, that Christ “died, if one could say so, divinely, because He died freely” On the Cross, God’s *eros* for us is made manifest. *Eros* is indeed—as Pseudo-Dionysius expresses it—that force “that does not allow the love to remain in himself but moves him to become one with the beloved.” Is there more “mad *eros*” than that which led the Son of God to make Himself one with us even to the point of suffering as his own the consequences of our offences?

“Him whom they have pierced”

Dear brothers and sisters, let us look at Christ pierced on the Cross! He is the unsurpassing revelation of God’s love, a love in which *eros* and *agape*, far from being opposed, enlighten each other. On the Cross, it is God Himself who begs

the love of His creature: He is thirsty for the love of every one of us. The Apostle Thomas recognized Jesus as “Lord and God” when he put his hand into the wound of His side. Not surprisingly, many of the saints found in the Heart of Jesus the deepest expression of this mystery of love. One could rightly say that the revelation of God’s eros toward man is, in reality, the supreme expression of His agape. In all truth, only the love that unites the free gift of oneself with the impassioned desire for the reciprocity instills a joy, which eases the heaviest of burdens. Jesus said: “When I am lifted up from the earth, I will draw all men to myself” (*John 12.32*). The response the Lord ardently desires of us is above all that we welcome His love and allow ourselves to be drawn to Him. Accepting His love, however, is not enough. We need to respond to such love and devote ourselves to communicating it to others. Christ “draws me to Himself” in order to unite Himself to me, so that I learn to love the brothers with His own love.

Blood and water

“They shall look on Him whom they have pierced.” Let us look with trust at the pierced side of Jesus from which flow “blood and water” (*John 19.34*)! The Fathers of the Church considered these elements as symbols of the sacraments of Baptism and the Eucharist. Through the water of Baptism, thanks to the action of the Holy Spirit, we are given access to the intimacy of Trinitarian love.. In the Lenten journey, memorial of our Baptism, we are exhorted to come out of ourselves in order to open ourselves, in trustful abandonment, to the

merciful embrace of the Father. Blood, symbol of the love of the Good Shepherd, flows into us especially in the Eucharistic mystery: “The Eucharist draws us into Jesus’ act of self-oblation . . . we enter into the very dynamic of His self-giving” (Encyclical *Deus caritas est*, 13). Let us live Lent then, as a “Eucharistic” time in which, welcoming the love of Jesus, we learn to spread it around us with every word and deed. Contemplating “Him whom they have pierced” moves us in this way to open our hearts to others, recognizing the wounds inflicted upon the dignity of the human person; it moves us, in particular, to fight every form of contempt for life and human exploitation and to alleviate the tragedies of loneliness and abandonment of so many people. May Lent be for every Christian a renewed experience of God’s love given to us in Christ, a love that each day we, in turn, must “re-give” to our neighbour, especially to the one who suffers most and is in need. Only in this way will we be able to participate fully in the joy of Easter. May Mary, Mother of Beautiful Love, guide us in this Lenten journey, a journey of authentic conversion to the love of Christ. I wish you, dear brothers and sisters, a fruitful Lenten journey, imparting with affection to all of you, a special Apostolic Blessing.

From the Vatican:

+ BENEDICTUS PP XVI

Kalendar

April 2007 – *The Resurrection of Our Lord.*

- 1 Su **Palm Sunday.** [Parish]
- 2 M Monday in Holy Week. *Fast. S Francis of Paola, C.* [Growth in devotion to the Sacred Passion]
- 3 Tu Tuesday in Holy Week. *Fast* [Growth in the spirit of penance]
- 4 W Wednesday in Holy Week. *Fast.* [For a recollected & devout keeping of the Triduum]
- 5 Th **Maundy Thursday.** *Fast.* [Thanksgiving for the Institution of the Eucharist]
- 6 F **Good Friday.** *Fast & Abs.*
- 7 Sa **Holy Saturday.** *Fast & Abs.* [Preparation for Easter Communion]
- 8 Su **Easter Day.** [Parish]
- 9 M OF THE OCTAVE. [Thanksgiving for the Resurrection]
- 10 Tu OF THE OCTAVE. [Church of the Resurrection, New York City]
- 11 W Of the Octave. *S Leo I, PCD.* [Pope Benedict XVI]
- 12 Th Of the Octave. [The Community of the Resurrection]
- 13 F Of the Octave. *S Hermengild, M. Abs.* [The Church of the Holy Sepulchre in Jerusalem]
- 14 Sa Low Saturday. S Justin, M. Ss Tiburtius & his Comp, Mm. [Those baptized this Eastertide]
- 15 Su **Low Sunday.** [Parish]
- 16 M S Magnus, M. [The Guild of All Souls]
- 17 Tu S Stephen Harding, Ab. *S Anicetus, PM.* [The Cistercian Family]
- 18 W Feria. *Of the Blessed Sacrament.* [The Confraternity of the Blessed Sacrament]
- 19 Th S Alphege, BM. [Rowan, Archbishop of Canterbury]
- 20 F Feria. *Of Our Lady. Abs.* [The Society of Mary]
- 21 Sa S Anselm, BCD. [Those who teach & study theology]
- 22 Su **Easter II.** *Ss Soter & Caius, Pp.Mm.* [Parish]
- 23 M S George, M. [The Church in England]
- 24 Tu S Fidelis of Sigmaringen, M. [Vocations to the Religious Life]
- 25 W **Solemnity of S Joseph.** Greater Litanies. [S Mark's Church, Locust St.]
- 26 Th **S Mark, Ev.** *Transferred.* Of the Octave. Ss Cletus & Marcellinus, PpMm [S Mark's Church, Locust St.]
- 27 F S Peter Canisius, CD. *Of the Octave. Abs.* [Preservation & restoration of Catholic Faith in the Church]
- 28 Sa S Paul of the Cross, C. *Of the Octave.* S Vitalis, M. [Devotion to the Holy Cross]
- 29 Su **Dedication of the Church.** Easter III. *S Olaf, KM. S Peter, M.* [Parish]
- 30 M S. Catherine of Siena, VD *Of the Octaves of the Dedication & S Joseph.* [The Founders of Our Parish]

Music for the Month – April 2007

1st April, Palm Sunday:

Antiphons:

Thomas Weelkes, Hosanna to the Son of David

Giovanni Croce, In Monte Oliveti

Giovanni Pierluigi da Palestrina, Pueri Hebraeorum

Tomás Luis de Victoria, Pueri Hebraeorum Oliveti

Faux-bourdon, Ingrediento Domino

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

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

Tract: *Samuel Wesley*, Psalm 22

Passion: *Victoria*, S. Matthew Passion

Offertory: *Palestrina*, Improperium exspectavit

Motet: *Francisco Guerrero*, O Domine, Jesu Christe

Organ: *J.S. Bach*, Passacaglia; *Felix Mendelssohn-Bartholdy*, Prelude In G

5th April, Maundy Thursday:

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

Gradual: *Felice Anerio*, Christus factus est

Motet: *Giovanni Maria Nanino*, Adoremus Te, Christe

Antiphon: *Durufié*, Ubi caritas

Organ: *Bach*, O Lamm Gottes, unschuldig

6th April, Good Friday:

Passion: *Victoria*, S. John Passion

Motets:

Victoria, Reproaches

Guerrero, O Domine Jesu Christe

Nanino, Adoremus Te, Christe

7th April, Holy Saturday (Vigil, 4.00 p.m.):

Tract: *Palestrina*, Sicut Cervus

Ordinary:

Plainsong, Missa 'Lux et origo' (Kyrie)

Louis Vierne, Messe Solenelle

Motet: *Orlando Gibbons*, If ye be risen again with Christ

Canticle: *Healey Willan*, Magnificat in B-Flat Major

Organ: *Herbert Howells*, Paean

8^h April, Easter Day (with orchestra):

Ordinary: *Wolfgang Amadeus Mozart*, "Coronation" Mass

Sequence: *Orlandus Lassus* Victimæ Paschali
Motet: *Gibbons*, If ye be risen again with Christ
Antiphon: *Pietro Mascagni*, Regina cœli
Organ: *Herbert Howells*, Sarabande for the Morning of Easter
Widor, Toccata [Symphony V]

15th April, Low Sunday:

Ordinary: *Orlandus Lassus*, Missa super 'Amor eco cœli'
Motet: *Jacob Handl*, Alleluia. In resurrectione tua Christe
Antiphon: *Cristobal Morales*, Regina Coeli
Organ: *Frank Bridge*, Allegreto Grazioso; *Percy Whitlock*, Toccata

22nd April, Easter II:

Ordinary: *Giovanni Pierluigi da Palestrina*, Missa super Lauda Sion
Motet: *Sir Edward Elgar*, Light out of Darkness
Antiphon: *Francesco Soriano*, Regina Cœli
Organ: *Felix Mendelssohn-Bartholdy*, Sonata VI; *Herbert Howells*, Paean

29th April, Dedication of the Church:

Ordinary:
Kyrie & Gloria (*Juan Gutiérrez de Padilla*, Missa Ego flos campi)
Creed (*Herbert Howells*, Collegium Regale)
Sanctus & Benedictus (*Josef Rheinberger*, Cantus missæ)
Agnus Dei (*Anton Dvorak*, Mass in D)
Moter: *William Harris*, Behold the Tabernacle of God
Antiphon: *Giovanni Croce*, Regina cœli
Organ: *Percy Whitlock*, Salix;
Alexandre Guilmant, Sortie [Fete de la Dédicase des églises]

April

Month of the Resurrection

THE flowers are closed in the moonlight of the April garden, but their perfumes fill the night—hyacinths, tulips, and ghostly white and yellow lilies scent the air with a dim, delicious fragrance. They sleep in the fullness of Spring, and the April moon, round and white, displays the masses of their colours in her dazzling beam.

Faint scents of earth come from the field, of the earth harrowed and her hidden secrets revealed. The scent of moss and soil mingles with the scent of the flowers in the garden. The moon rides high, then dips towards the west—she founders in the west like a great ship; the moon founders, and as she sinks, the sun arises on the opposite shore of the sky, and a long golden beam slants into the garden. The flowers wake and open their petals to the sun—the scents of the harrowed earth are lost in the sweetness of the opening flowers.

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“The night is come—O night verily blessed!”

The blessed night is an April night, the night of a full moon. Already the scents of Spring are stirring in the fields—fair scents, fugitive scents, scents of budding and growth. Yet to the watcher of the Passion, spring has not yet fully come. The earth is like a stage set, but with the curtains down. All is in readiness, but the drama has not yet begun. The watcher of the Passion feels that Spring will not have begun till he sings among the perfumes of incense and lilies.—

“Lo, the fair beauty of earth, from the death of winter arising,

Every good gift of the year now with its Master returns.”

But already at those lines he will be looking back—back on a beginning he did not see. The breaking of Easter day was hidden from all but the moon, as none but the moon saw the Son of Man rise from the dead. So on this most blessed night there is no watching but the watching of the moon. The faithful have kept a sorrowful watch in Gethsemane, as a few months ago they kept a joyful watch at Bethlehem, but this night is too blessed, too solemn for human vigil. All we can do is to salute it as it drops over the earth, to greet it as we should greet a joyful daybreak—

“The night is come—O night verily blessed!”

Then we disperse and leave that night to its own mysteries.

The moon is high in the sky, her flooding whiteness of light has wiped out nearly all the stars. On the earth she calls colours into being, strange, ghostly colours. She sails across the heavens like a ship, and to-night she seems to bear with her the wonder of all past lore: she is the ship of the dead to which the Egyptians looked up, she is the goddess who wooed Endymion, she is the Mystery of Mysteries in some far-off Hindu temple. Ship, queen and goddess, mystery of mysteries, she is by virtue of that night when she rode the Paschal heavens and saw what was hidden from all human eyes.

That night was nearing its close, and already the scents of morning were in the air. The flowers and the shrubs in the garden of Joseph of Arimathea breathed into the spring moonlight perfumes like the Song of Solomon. In the clear

light of the Paschal moon, that great moon of the feast, their colours were flung into the flooding whiteness, the crimson of the lilies, the flame of the flowering thorn. The garden breathed the breath of spring and the breath of morning, as the moon dipped slowly towards the rim of the earth. She was like the great white lamp of fire that Enoch saw burning in the kingdom of the Son of Man. Already with her whiteness another whiteness was mingling, the whiteness of dawn spreading over the vault of the sky. She lay upon the rim of the earth and her beams flowed straight as a river through the trees of Joseph of Arimathea's garden. Then the Wonder happened. In the whiteness of her beams stood a Man—very still in Joseph of Arimathea's garden. He seemed part of the peace and tranquility of the night, and yet in his stillness flowed the festival flood of Spring—budding, joy, warmth, light and life.

For a moment the moon's rays held him, then a strange kindling flush crept into them, as they mingled with other rays—they warmed, they reddened . . . and the sun came over the edge of the world and looked into the face of the moon. Between them stood the Risen Lord of both—and across the world the sun and moon gave each other the first Easter Salutation—

“The Peace of the Lord be always with you!”
“And with thy spirit!”

So even to this time that night is watched by the moon, and we, like the disciples, do not see the Son of man arise, but know him afterwards in the breaking of bread. In the liturgy of the Mass itself, we do not see the fraction of the Host into the chalice which shows his rising, though our attention is ceremonially called to the solemn moment when the Altar becomes both Bethlehem and Calvary. We know when he takes upon himself the veils of our humiliation, we know when his sacrifice stands lifted to the Father, but of the moment when the Altar is Joseph of Arimathea's garden, when the broken body and the

poured out blood attain the re-union which is their resurrection, we know nothing till we hear the Easter greeting—“The peace of the Lord be always with you.” It is the priest alone who looks over the Altar as on that first night the moon alone looked over the Altar of the world and saw the Sun of Righteousness arise.

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“A festival of the returning Spring”—“the god dies to symbolize the apparent death of Nature in Winter, then rises again at the Spring Equinox.” “Tammuz—Gilgamesh—Orpheus—Osiris—Jesus.” Thus the student of comparative religion flings the solemnities of our redemption into the same heap as the nature cults of heathendom. We are inclined to resent this treatment, to deny its justice—but can we? Do we really need to? Why should we be ashamed that in some far back time our father Hammurabi, or our father Tutankhamen, as well as our father Abraham, rejoiced to see our day, and he saw it and was glad?

The devout pagan, whether of the valley of the Euphrates or of the Nile, was wiser than many a learned man to-day who sees in the story of the suffering and triumphant God no more than the story of the withering and flowering field. Those pious heathen of old looked out on the rice fields drowned in the winter floods, they saw the floods recede and a cleansed and refertilised earth emerge from the waters, but their eyes were not so dim as to see only an earthly tragedy and its overthrow—they saw their god suffering in the drowned field, victorious in its resurrection. They could not see the woes of earth apart from the woes of heaven, and as their allegory of food and drink purged itself through the ages into an allegory of sin and redemption, so that under countless rites countless redeemers pointed to the Redeemer of all, that great shape of human thought was made which should be the chalice waiting to receive the wine of divine revelation.

For the great truths of our faith were born in the same manner as all the other wonderful births of earth, all those miraculous virgin births which find their historical ground in the Incarnation . . . “by the Holy Ghost of the Virgin Mary”—earth prepared by the Divine Spirit to receive the New Life of heaven. As Christ redeemed human nature, so Christianity redeemed human thought. As for untold thousands of years the physical processes of the earth were preparing him a body for his love, so for thousands of years the mental processes of the human race were preparing him a body for his truth. We have grown accustomed to the idea that Christianity baptised into itself the best of Judaism, but we have yet to accept the undoubted fact that it also baptised into itself the best of paganism. We are like the pious

Christianised Jew of the first century who could not understand that the Gospel was also for the Greek. We talk as in reproach of the “Muddy waters of Mithras,” not thinking that by virtue of Cana even these waters can be made wine. . . . When S John saw the heavenly Jerusalem he said that “all the kings of the earth shall bring their glory into it,” and among those kings ride Mithras, Tammuz, Osiris, Orpheus, Dionysius . . . riding to Joseph of Arimathea’s garden, to lay their glory at the empty tomb.

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

Agenda:

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| 1 April | Palm Sunday. Blessing of Palms & Low Mass, 8.00 a.m.; Palm Rite (Blessing & Distribution of Palms & Procession) and High Mass, 11.00 a.m. Solemn Vespers & Benediction, 4.00 p.m. |
| 4 April | Wednesday in Holy Week. Tenebræ (recited), 7.00 p.m |
| 5 April | Maundy Thursday. High Mass, Procession to the Altar of Repose, Stripping of Altars & the Maundy, 7.00 p.m. Watch before the Blessed Sacrament in S John’s Chapel at the Repository until Noon on Good Friday. (A security guard will be present for your safety.) |
| 6 April | Good Friday. Tenebræ (recited), 7.00 a.m. Mass of the Pre-Sanctified & Veneration of the Relic of the True Cross, 12 Noon. |
| 7 April | Holy Saturday. Tenebræ (recited), 7.00 a.m. Easter Vigil & First High Mass of Easter, 4.00 p.m. |
| 8 April | Easter Day. Low Mass, 8.00 a.m. Procession & High Mass, 11.00 a.m. Solemn Vespers & Benediction will not be offered to-day. |
| 17 April | Monthly meeting of Vestry, 7.00 p.m. [Anchor Room] |

Music Divine: A Benefit Choral Concert

Friday, 11th May 2007

The Choir of S Clement's Church, under the direction of Peter Richard Conte, Organist & Choirmaster, accompanied by Bernard Kunkel, Associate Organist will offer its first public concert in more than a decade on Friday, 11th May 2007 at 8.00 p.m. For this concert, Mr Conte has assembled a programme that represents the best of the liturgical repertoire, showcasing the particular qualities of the S Clement's Choir.

The concert is structured around parts of the Mass, with each section featuring a movement from masses for which the choir is well-known—from Lassus to Rheinberger to Dvorak. In a nod to Mother's Day weekend, the choir will perform a Marian set, with motets of Victoria, Vilette and Stravinsky; and the English cathedral tradition will be celebrated with works of Howells, Wood and Elgar, whose 150th anniversary is in 2007. Bernard Kunkel will perform the Duruflé *Prelude & Fugue sur le nom "Alain."*

Members of the choir are excited at the opportunity to prepare and perform these works in a concert setting for an audience that extends beyond those who attend services at S Clement's. They are also pleased to contribute their services for this fund-raising effort, in thanksgiving for the commitment at S Clement's shows in having a music programme of the highest quality.

Benefitting the Helping Others Fund and the Church Restoration Fund

Proceeds from the concert will support the Church Restoration Fund, for critically-needed stone work on the church and parish house north wall and the Helping Others Fund, to assist the church's performance of corporal works of mercy.

Tickets are priced at \$75, \$35 and \$15 and can be purchased by contacting the parish office at 215.563.1876 or online at www.s-clements.org. Patrons at the \$75 level will be eligible to attend a pre-concert open rehearsal and patron party hosted by the Rector on Thursday, 19th April.

In addition to the basic tickets, ranging from \$15 to \$75, sponsorships ranging from \$150 to \$2,000 are also being sought to defray some of the marketing and hospitality expenses related to the concert.

Spreading the Word

Members of the Choir, Vestry and Communications Committee have been working together closely in past weeks to plan and market this event. The public marketing plan is poised to be launched immediately following Easter Day, using an exquisite design by Marc Coleman, S Clement's Webmaster, as the basis for directing marketing. Potential audiences are churches and schools with a commitment to excellent music programs, Philadelphia's classical music audience, and the general public, through a widespread postcard campaign, media releases, and classical radio announcements. Choir members will

also be instrumental in contacting friends, family, colleagues and fellow musicians. Integral to this plan is the participation of the faithful members of S Clement's. The planning committee asks for your support in several ways:

First, you can help spread word of the concert to all potential audience members you may come in contact with. Please use this event as an opportunity to introduce new people to the good work, the friendly people and beautiful music of S Clement's. We have a number of tools to offer you, from providing you with announcement postcards to distribute by mail, in person, or post in your favourite public gathering-place; to providing you with an announcement that you can email to all the contacts in your address book.

Secondly, please consider being a Patron to the Concert and enjoy the benefits, including the Patron Party mentioned above as well as a peek preview of the concert by attending the dress rehearsal on 19th April.

Thirdly, your assistance in identifying additional patrons for the concert will provide tremendous support for this effort and the worthy cause it represents.

Putting It All Together

Please also consider volunteering your time to assist directly in several areas of concert production and hospitality. We may have as many as 500 audience members, and want to provide the same warm S Clement's welcome that we do to guests at Sunday Mass. We can only accomplish this goal with a well-organized critical mass of parishioners, who can help with ushering, ticket sales and with the reception following the concert.

For further information on how you can help, please contact Fr Reid or Fr Wall who can direct you to committee members who need your assistance. Let's join together to show our appreciation for the gift the choir is giving to our church as we continue God's good work.