

November 2007 Newsletter

S. CLEMENT'S CHURCH

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From the Rector

My dear People,

November is full of special days, with many opportunities for us to worship and celebrate. It begins with the lovely feast of All Saints, Thursday, 1st November, when our guest preacher at the High Mass at 7 p.m. will be Canon Greg Smith, Rector of S. Luke's, Germantown.

The very next evening, High Mass of Requiem and Absolution for the souls of all the faithful departed will be offered. This is a time to gather up all our loved ones who have died, and to offer Christ's loving sacrifice for and with them as they progress on their pilgrimage in the life to come. How many people long to find a way to continue the fellowship with loved ones which death broke off, and can find no way? How many would love to be able to help a departed loved one or friend but think it is impossible? Well, we have Good News for them: in the Mass (and especially Requiem Masses) we can satisfy our longing to do something and the departed can feel the benefits of our loving intercessions for them.

Our second opportunity for Requiem High Mass will be on Sunday, 11th November, at eleven o'clock. The Armistice ending the First World War was signed at 11 a.m. on 11th November, 1918 (11/11) and the Sunday nearest—and this year it is the actual day—is kept in the U.K. as Remembrance Sunday. All over the country in busy cities or tiny villages, people gather for prayer at the cenotaphs, the war memorials to those who died in that war and subsequent wars.

Catholic churches offer Requiem Masses, others special prayers to do with repentance for the sins which cause wars and for true and lasting peace and justice to flourish everywhere.

On Friday, 23rd November, we celebrate the feast day of our Patron, S. Clement of Rome, with a Procession, High Mass and Veneration of the Relic of S. Clement at 7 p.m. Our preacher that evening will be Brother Steven Haws of the Community of the Resurrection, from Mirfield in Yorkshire (the "Mirfield Fathers"). Brother Steven is an old S. Clement's boy and it is a great pleasure to welcome him back.

Even on such a happy occasion as S. Clement's Day, we have to remember that it was through his martyrdom that he most powerfully witnessed to Our Lord's love. Through death came glory. The seed sown by S. Clement and all the martyrs sprang up into a vast harvest of new Christians.

The same is true of our Secondary Patron, S. Catherine of Alexandria, whose feast day we shall keep this year with greater solemnity than before, since it falls on Sunday, 25th November I am sure the votive candle stand at her new shrine will be blazing that day.

Affectionately, your Rector,

Kalendar

November 2007 – *The Holy Souls.*

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

Agenda:

- 1 November **All Saints.** *Holy Day of Obligation.* Low Mass, 12.10 p.m. Procession & High Mass, 7.00 p.m. The Rev'd Canon Gregory Smith, Rector of S Luke's, Germantown, guest preacher.
- 2 November **All Souls.** Requiem Low Mass, 7.00 a.m. Requiem High Mass with Absolution of the Dead at the Catafalque, 7.00 p.m.
- 3 November Low Mass, 7.00 a.m. only since the Parish Clergy will be attending Diocesan Convention this morning.
- 10 November Sung Requiem Mass for Departed members of the Catholic Societies, 10.00 a.m. Refreshments will follow—all are most welcome. Sponsored by the Wards of the Confraternity of the Blessed Sacrament, Society of Mary, Living Rosary of Our Lady and S. Dominic and Guild of All Souls.
- 11 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 Monthly meeting of Vestry, 7.00 p.m. [Anchor Room]
- 22 November **Thanksgiving Day**, there will be one Mass only at 7.00 a.m. due to the parade and the church will be closed for the remainder of the day.
- 23 November **S Clement's Day, our Patronal Feast.** Low Mass, 7.00 a.m. Procession & High Mass, 7.00 p.m.
- 25 November **Feast of S Catherine, our Minor Patron.** Usual Sunday Schedule with a Procession & High Mass at 11.00 a.m.
- 1 December **Quiet Morning in Preparation for Advent** conducted by Father Wall: 9.30 a.m., Rosary, 10.00 Sung Mass with Homily. Refreshments will follow the Mass. Address, 11.00 a.m. and Benediction of the Blessed Sacrament, 11.45 a.m. Sponsored by the Parish Wards of the Catholic Societies.

Music for the Month – November 2007

1st November, **All Saints:**

Ordinary: *Louis Vierne*, Messe Solenelle

Motets:

Charles Villiers Stanford, Justorum animæ [Offertory]

Stanford, Beati quorum via

Organ: *Johann Sebastian Bach*, Toccata & Fugue in d ('Dorian')

Zoltan Kodaly, Ite Missa Est

2nd November, **All Souls:**

Ordinary: *Plainsong*, Missa pro defunctis

4th November, **Pentecost XXIII:**

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

Motet: *Andrzej Hakenberger*, Exsultate justi

Organ: *Fritz Kreisler*, Variations on a Theme of Corelli

Alexandre Guilmant, Grand Choeur in D

11th November, **Remembrance Sunday:**

Ordinary: *Tomás Luis de Victoria*, Missa pro Defunctis

Motet: *Vicotira*, Versa est in luctum

Organ: *Herbert Howells*, Psalm Prelude, Set II, No. 1

Louis Vierne, In Paradisum

18th November, **Pentecost XXV:**

Ordinary: *Leonhard Lechner*, Missa Prima

Motet: *Lechner*, Novit Dominus

Organ: *Felix Mendelssohn*, Sonata in A Major

Mendelssohn, Allegro

23rd November, **S. Clement's Day:**

Ordinary, *Wolfgana Amadeus Mozart*, Missa Brevis in B-Flat, K 275 [with orchestra]

Motets:

Maurice Duruflé, Tu es Petrus [Alleluia]

William H. Harris, Behold the Tabernacle of God

Organ: *César Franck*, Chorale No. 3

Marcel Dupré, Placare Christe Servulis

25th November, **S. Catherine:**

Ordinary: *Claudio Monteverdi*, Missa In Illo Tempore

Motet: *Monteverdi*, Cantate Domino

Organ: *Max Reger*, Benedictus

Reger, Introduction & Passacaglia in d

Some Principles & Practices of the Spiritual Life

by Basil W. Maturin, Mission Priest of the Society of S John the Evangelist, Oxford

III. Mortification

LET US consider next the spirit of mortification, which is at once the necessary outcome and the guardian of contrition, for, in proportion as the spirit of mortification fails, contrition is certain to die out of the soul, and if there be no true contrition, and the soul longs to gain it, one of the surest ways is by mortification. One whose heart is truly penitent, who lives constantly before God, confessing himself a sinner and deserving His condemnation, will instinctively put away many things from his life that are the tokens of a pleasure-loving nature; the outer life is bound to take expression from the inner, and if the penitence be deep and strong, it will not be possible but that there should be the outer tokens of it. If there are no such tokens, we must doubt the reality of the penitence.

Yet the practice of mortification is not easy. It not only makes great demands upon the will, but it needs much wisdom and prayer to practise it.

It is strange how often people are to be found who certainly practise mortification and that in no small degree, who live really ascetic lives, allowing themselves very little in the way of enjoyment or indulgence, and yet who most certainly are not mortified in the proper sense of the word, but, on the contrary, are full of self-will and a certain kind of self-indulgence.

It is necessary, therefore, that in the practice of mortification we should be quite clear what our aim ought to be, and where the danger of self-deception lies, for there is no part of our nature in which self-deception acts with greater subtlety and disaster than in the higher aims of the spiritual life. It would seem almost inconceivable that a person should deny himself in many things that he liked; that he should lead a really austere life, and yet

that it could be possible that all this should be a subtle form of self-indulgence, yet it undoubtedly is true. For it is unquestionably true that there may be a very wide difference between the Christian spirit of mortification and asceticism regarded as mere austerity.

There is a strange pleasure to certain temperaments in practising self-torture themselves: it is an end in itself, it reaches out towards no thing, grasps nothing higher; it is the morbid pleasure of inflicting pain upon oneself; it appears to be a greater pleasure to some natures to forego what they like than to take it. This is one of those mysteries of nature which it is impossible to understand; but such a spirit of mortification has nothing to do with Christianity: it is to be found all over the world, and it is often the source of the most dangerous form of pride.

But Christian mortification is wholly different in its motive and its aim. To most people, the motive whence it springs must be penitence; it is the putting away of things that in themselves are lawful because of past sin; the remembrance of past self-indulgence makes the soul long to forego more and more in the spirit of reparation; it ever stands in this fair world, before God, self-condemned, and feeling that it has not the same rights that others have to the free use and enjoyment of all that is good in the world. There is nothing that it has not abused, it has allowed the creature to crowd out the thought of and the love of the Creator; therefore, in the spirit of self-condemnation, it puts away one thing after another.

In such acts of self-denial there is no harshness, no hard condemnation of the things that are put aside; on the contrary, the penitent soul

realises that the evil lies not in these things but in itself. All these things are good; they are God's creatures, but they have been abused, and they are put aside with an ever-deepening feeling of its own unworthiness. It feels keenly how sin has marred the order of God's creation, has put man in a false relation to all these things; it has given them a hold upon him, he has sunk under their influence, they have enslaved him; instead of raising him to God, he has allowed them to drag him down and to blind him, so that he cannot see God.

Consequently there is no condemnation of those things which he willingly foregoes; indeed, the mind becomes purified by penitence, so as to see deeper into their meaning and their beauty, and to appreciate their real value more. The penitent soul does not, in stripping itself of all that is fairest in the world, look upon the world with the jaundiced eye of Puritanism, but with a tender love, weeping over his own sin and weakness, which makes him incapable of using what, had he been more true, he might have used, and in using risen through them to God. Nor does he condemn others who do not put away things which he does; no, he feels that his own position is an exceptional one : he is a penitent, one who has abused God's good gifts and therefore does not deserve nor dare to have them. But with others it is different; others, he feels, are not like him, and while stripping himself more and more of all but the barest necessity, he will with the utmost tenderness try to protect others from the deprivations he practises himself.

And thus penitence as the motive for mortification protects him who practises it from hardness and pride on the one hand, and, on the other, from a false condemnation of those things which he surrenders as if they were evil in themselves. As he loosens himself from the dominion of the creatures which had enslaved and blinded him, he understands and appreciates as he never did before their value and their beauty, and he perceives how it is possible for man to rise through them to God. It is impossible therefore to

condemn them as evil; he has traced evil to its true source, and has found that it lies in his own heart and will.

Thus in the most mortified and ascetic life, amidst the barest surroundings, stripped of all save the merest necessities, living in the utmost poverty, like Him of whom it was said: Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head, amidst circumstances as hard and stern as these, the Christian displays the most perfect tenderness and gentleness of heart, the clearest sense of the real value of all things, the intensest appreciation of the beauty of nature and the profoundest humility. The school of self-discipline and mortification in which he has placed himself has done its work, and has proved that it is based upon a true principle by the wonderful blending of the most opposite virtues, gentleness and strength, self-condemnation and the appreciation of others the putting away as evil for him what is valued and esteemed more and more as good in itself. If there were any trace of bitterness, any faintest taint of Manichean condemnation of God's creatures, any hardness towards those who were not led to a similar life of mortification, we might condemn it, as based upon a wrong principle, but when we see the result we cannot but feel that a principle producing such results must be founded on truth.

But the spirit of mortification does not spring from penitence alone; it grows out of the condition of our life here on earth. It is necessary for all who would be true to God and themselves. As man was originally created, God was supreme Master of his heart and will. He saw, he knew his end, to love God above all things and to serve Him. And he found himself in a world beautiful and attractive, in which every created thing spoke to him of God and pointed him upwards. His nature had many needs, and he found around him all that would supply these needs provided by the loving hand of God, and in satisfying the wants of nature he was drawn more closely to God. His eye was, as it were, illuminated, so that it could pierce through

all and see God in all. He took what his nature needed with unerring instinct and without fear or danger of indulgence; all was in order within him and without, and God was over all and in all.

But with the fall all this was changed. Man had chosen the creature before the Creator, and the creatures enslaved and blinded him. He no longer found that created things lifted him up to God, but that they became an end in themselves. By the order of his creation he needed the creatures; he could not live without them, for they were meant to lead him constantly to God. But now they came between him and God and held him down. As he used them he found himself more and more blinded and enslaved by them. His whole relationship to them was overthrown, the balance was lost; he could no longer see clearly the meaning and purpose of things nor rise through them to God ; his will got entangled and his senses ensnared. The instinct that guided him was gone. He was moving about amidst things but now lifted his whole being Godward, into the mystery of whose existence he saw as into a crystal stream. And now he moves amongst them as one fascinated and bewildered. He found himself guided in the choice or rejection of things by their appearances and their power of giving pleasure, not by the only true principle, their effects in leading him to or holding him back from God. And thus he judged things by their immediate effects upon himself, and finding in them the power of satisfying many wants of his nature, he took all that his unbalanced nature desired, and did not perceive that created things were gaining a faster and tighter grip upon him, till they filled the whole horizon of his soul and shut out God. And as time went on, every step onward created new wants which Nature supplied from her exhaustless treasury, and the satisfaction of all these wants bound man more fast to earth and to the creatures.

How quickly they ensnare, how easily they blind, how rapidly our needs increase we all know but too well. The man of many needs crowds round his life such vast supplies of earthly and

material things that the heart becomes deadened and ceases even to desire spiritual things. How can it rise, bound down on every side? Yet all these things are in themselves good; they are indeed meant to be channels of approach to God revelations of God but the channels have become clogged, the creatures have become opaque, and at last they form a barrier between the soul and God.

Therefore we have to keep ourselves loose from the creatures. We have to learn to use them as they were meant to be used, as means to an end, and the end is God. We have to use each thing as it comes, to use it or abstain from its use in so far as it leads us to God. If anything helps us Godward, it should be used so far as, neither more nor less than, it leads to God. They are means to an end, and such is the nature of those things which are means or instruments, that we should consider, in regard to them, if they are, and to what extent they are, useful as instruments for the end for which we propose to use them. We have a difficult task before us. We are obliged to use many things which have in them a most remarkable and strange power of working their way into our lives and enslaving us, and we have to learn so to use them as to keep free from their dominion and to rise through them to God.

To do this we need to hold ourselves well in hand, conquering those things which try to conquer us not allowing ourselves to go to the verge of self-indulgence, but keeping ourselves more and more free from the dominion of those things which were created to be our servants, not our masters. We must learn to gauge our progress, not by the multiplying of our needs but by minimising them. He who could feed the multitude in the wilderness and calm the storm upon the lake said of Himself, "The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay His head." He who could rule the creatures would not permit them to rule Him. He deliberately set them aside and lived in poverty. What a perversion of ideas it is that we should look upon those who accumulate round

themselves riches and all kinds of luxuries, and consequently multiply their needs, as being great. They are not, after all, the masters but the servants of the creatures that rule them. Our Lord's estimate of greatness and true happiness was different: Blessed are the poor in spirit, for theirs is the kingdom of heaven.

And all this, standing in the right attitude towards the creatures, needs the constant practice of mortification, the holding heart and will free for God. It is not easy, as we find anything getting too strong a hold upon us, to draw back and keep it in check. Food, sleep, pleasure, and a thousand other things, as we touch them they enchant us and call upon us to give in to their enjoyment as much as we desire. The effort to keep all these things in their place involves a mortified life. To stop short of indulgence, to drive away something that we are afraid is beginning to enslave us till we have taught it its proper place and admit it again later into our life as a useful servant; to stand amidst the vast multitude of God's creatures with which the earth teems persons, places, things, sorrows, joys, pleasure and pains a free man, enslaved by none

but using all fearlessly, neither held back by fear nor attracted by mere pleasure, but using and accepting or rejecting each as it comes, in so far as it leads the soul Godward this is indeed liberty; but such liberty can only be purchased by mortification.

And such liberty cannot be gained by the mere action of a determined will. No; the will needs a lever to raise the nature out of the bondage to the creatures. And where shall such a lever be found? The power strongest to move the will is love. And there is but one love that can counteract the attraction of the creatures. The love of Him who being God took into Himself a created nature the sum and consummation of all the creatures we turn to Him, we cling to His human nature. He is the way out of the labyrinth in which we are entangled to the Father. As our love to the man Christ Jesus grows more and more within us, we feel an attraction that lifts us from the earth and gives the soul once more its balance. We submit ourselves to the slavery of His love, whom to serve is to reign. If the Son shall make you free, ye shall be free indeed.

Faith

God has created me to do Him some definite service; He has committed some work to me, which He has not committed to another. I have my mission—I may never know it in this life, but I shall be told it in the next

I am a link in a chain, a bond of connection between persons. He has not created me for naught, I shall do good, I shall do His work. I shall be an angel of peace, a preacher of truth in my own place while not intending it—if I do but keep His commandments.

Therefore, I will trust Him. Whatever, wherever I am, I can never be thrown away. If I am in sickness, my sickness may serve Him; in perplexity, my perplexity may serve Him; if I am in sorrow, my sorrow may serve Him. He does nothing in vain. He knows what He is about. He may take away my friends. He may throw me among strangers. He may make me feel desolate, make my spirits sink, hide my future from me—still He knows what He is about.

—John Henry Cardinal Newman (1801-90)

A Catholic Alphabet

P is for Purgatory

In 2 Maccabees, Chapter 12, Judas Maccabaeus “made the propitiation for them that had died, that they might be released from their sin.” The Early Church took seriously the words of Jesus in Matthew, Chapter 2, when he said there was a sin against the Holy Ghost which will not be forgiven “either in this world or that which is to come” as implying a state beyond the grave when expiation of sin is still possible. Without a doctrine of Purgatory—a place identical neither with Heaven or Hell—Masses for the dead and prayers for the dead, common practices of the Church from the beginning, make no sense at all. The Church later developed the view that serious sins led to eternal death if unrepented, but lesser sins could be expiated in this world by good works and in the next by the purifying fires of Purgatory. These fires need not be conceived of in a physical way but rather the fiery pangs of shame and anguish on facing up to and confessing one’s sins.

R is for Relics

In S. Clement’s we often have caskets or small monstrances on the altar among the candlesticks. These contain relics of the saints, either bones from their bodies or clothing or objects that came from saints.

In the New Testament, Acts 19 tells of the healing power of handkerchiefs that had been in touch with S. Paul’s person. But after the holy deaths of hundreds of martyrs, the Church took to saying Mass over their tombs, venerating their remains and miracles of healing soon began to be associated with such shrines. Eventually it was decreed by the Second Council of Nicaea that no altar should be built unless some relics were placed in it. This is why the priest kisses the altar when he goes up to begin the Mass. He is venerating the relics enclosed in the mensa.

Precious among relics are fragments of the Cross which the Empress Helena brought back from Jerusalem in the 4th Century, which was cherished there as the very Cross on which Our Lord was crucified.

Q is for Quelle

Q is the name given by scholars to the material in the Gospels of S. Matthew and S. Luke which is common to them both, but not taken from S. Mark’s Gospel. It is the first letter of the German word for a source—“Quelle.”

The commonest theory of the relationship of the first three Gospels is that Mark was the earliest and S. Matthew & S. Luke both used lots of S. Mark’s stories. They also have material of their own, which is not in any other Gospel. Then they have almost identical material, which looks as if it comes from another earlier source. This is known as “Q.” From internal evidence it is almost impossible that Matthew knew Luke’s Gospel or vice versa, which would also explain the common passages not in Mark. This is why the first three Gospels are called the Synoptic Gospels. S. John’s Gospel is quite different, written using different sources.