

# **THE CHRONICLE**

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**Grace and Saint Peter's Church**  
*Baltimore's Traditional Anglo-Catholic Parish*

**April 2010**

## From the Rector

Come, ye faithful, raise the strain  
Of triumphant gladness;  
God hath brought his Israel  
Into joy from sadness;  
Loosed from Pharaoh's bitter yoke  
Jacob's sons and daughters;  
Led them with unmoistened foot  
Through the Red Sea waters.

*St. John of Damascus, 8th Century*

Dear Friends in Christ,

The above hymn was written for Low Sunday Morning Prayer in the Greek rite. Be reminded by it that the Paschal mystery is the story of the Triumph of Christ over the powers of darkness. We are the new Israel. Easter, “the queen of seasons”, is our Passover from the world of sin and death to the kingdom of risen life in Christ. The liturgies of Holy Week and the Easter or Paschal Triduum are the means by which we participate in salvation history. The Paschal mystery is at the very heart of the liturgy. The liturgical year is based on the Paschal liturgy which “exemplifies and prescribes the law that must govern our lives: the law of death, and the law of life coming through death and by means of death.”

We walk in the Way of the Cross during Holy Week so that we can recall the saving events of the Cross and Passion. We do this not simply to remember them but, by participating in them liturgically, to render present the efficacy of the events themselves.

On Palm Sunday, we go to Jerusalem with Jesus. We greet Him with the crowds. We process and carry palms in His honor. Then we hear the solemn chanting of the Passion according to St. Luke. We must understand the crowd now demands death, and we are left with a sense of our own faithlessness. Joy and sorrow, despair and hope, mingle as we begin our walk to the Cross.

Maundy Thursday takes us to the upper room with Jesus and his disciples. The Mass of the Lord's Supper, the beginning of the Paschal Triduum, invites us to share in the Eucharistic banquet with Jesus, to walk with Him in the garden and to watch and wait. The altars are stripped as a reminder of the desolation of the disciples after the arrest of Jesus. Hope comes to us in the reception of the Eucharist. Several children from our second grade will make their First Holy Communion at this Mass. Two will make their First Communion at the Easter Vigil when they will be baptized. Please sign up for a time to watch with our Lord at the Altar of Repose.

Good Friday celebrates the Glorious Passion of Christ our Lord. We listen to the readings that culminate in the solemn chanting of the Passion according to St. John. Sin brought Jesus to the Cross. Our selfishness paved the way for His passion and death. The Cross is the instrument for the last and greatest Epiphany. God transforms an instrument of shameful death into an instrument which brings life out of death. “We venerate thy Cross, O Lord: and praise and glorify thy holy Resurrection: for by virtue of the Cross joy hath come to the whole world.” After the homily we pray for the Church and for the World in the Solemn Collects. Then, following the example of Egeria, a fourth-century traveler and our first witness to this liturgical custom, we venerate the Cross. Her diary tells us much about how Easter was kept in the early church. After the veneration we are invited to receive the Eucharist which was consecrated at the Mass of the Lord’s Supper on Holy Thursday. The Eucharist is the sign of God’s saving presence and love for us. Christ our High Priest feeds us with His own Body and Blood.

The Great Vigil of Easter is the high point of the church year. We are called to hear the great events of salvation history, to listen to the acts of God’s love for us. The Vigil begins in darkness and ends in the light of the Risen Christ. Christ is the light of the world. He redeems us from sin and death and invites us into His Kingdom of new life. Through the waters of Baptism we walk as the new Israel. The parting waters of the Red Sea for Israel at the Passover which drowned the Egyptians now wash over us to cleanse us from sin and give us new life in Christ. The ancient chant of the Exsultet reminds us that this night is the holiest of nights for it celebrates when “Christ broke the bonds of death and hell, and rose victorious from the grave.” We renew our baptismal vows and then gather at the Lord’s table to share unending life in the Eucharist. The Paschal candle glows with the joy of the Risen Lord.

Easter Day dawns with the knowledge that God loves us. The Alleluia has returned to our lives. The Paschal candle burns as a sign of the Risen Christ. The brass sounds the joyous message that “Christ hath burst his prison, and from three days’ sleep in death as a sun hath risen.”

I hope that each of you will prepare for the Paschal mystery by examining your conscience in the light of God’s love for us and that you will make your confession. Holy Week and Easter are truly the climax of the Church year. Each of us is called to put aside the pettiness and hardness of heart that separates us from the love of God. We should give ourselves over to the power of God present in the liturgies of Holy Week and Easter. Growing in love requires the attitude of a pilgrim. We should constantly strive to find God in our lives and in those about us. We should seek the Kingdom not in a place more beautiful and more spiritual but right where we are. Evelyn Underhill reminds us that if the spiritual life is like a rose garden then one must tend one’s roses if they are to have beautiful blooms. I wish that all us may truly bloom in the Lord’s goodness.

I remain faithfully your priest,

*The Rev’d Frederick S. Thomas, SSC*  
*Rector*

## From Father Speer

The stained glass windows on the gospel side of Grace and Saint Peter's Church present the New Testament canticles for the Daily Office of the Church. Begin at the rear of the church. In the first single panel window Zechariah serves the Lord in the Temple, but he and his wife Elizabeth are childless. Next on the left side of the first diptych Zechariah sits and writes, "His name is John." This is a true diptych. Each panel tells two separate scenes of one story. Zechariah and Elizabeth have walked in the Temple whose outside door we see in the left panel. In the right panel Zechariah stands in the Temple, whose curtain falls behind him. The flame we see burning in the first window continues burning in the Temple.

Zechariah stands in the classic attitude of Biblical prayer, arms spread and raised upward toward God. A halo surrounds Zechariah's head, his full beard octogenarian like Walt Whitman's. Zechariah regains his speech. While his mouth was closed in silence in the left panel, it is now open in praise. Elizabeth seems content with her husband's regained skill of speech. Luke tells us that his mouth was opened and he praised God saying, "Blessed be the Lord God of Israel." Sing this canticle from your New Testament at Luke 1:67-79. The Church sings this song daily at Matins.

To the right notice Elizabeth, kneeling and without a halo, holding the infant John the Baptist, his head surrounded by a halo, wrapped in swathing bands, generally uninterested in his surroundings. To the left kneels a mystery woman, her head surrounded by a halo. Can anyone tell me who she is? The youthful and haloed Baptist, whom we noticed last time, still commands the tiny top panel above and between the two chapters of this diptych. He carries the cross and points to the Lamb of God, his standard signature in medieval iconography (John 1:29). It is said that each and every crucifer, before attending to the duty of carrying the cross leading the procession, pauses before this model cross carrier, in rededication to the sacred duty of carrying the cross. "He that is worthy of me will take up my cross and follow me."

In contrast to the poignant memorials below some of our windows, the years 1888 and 1887 notice the deaths of beloved and mature parents. Is this memorial an echo of the joy in parenthood shared by Zechariah and Elizabeth? In the next Chronicle we will notice the Annunciation window.

*Father Speer*  
*Priest Associate*

# April Kalendar and Mass Intentions

*April is the Month of the Resurrection*

<b>1 MAUNDY THURSDAY</b>	For those making their First Communions
<b>2 GOOD FRIDAY</b>	
<b>3 HOLY SATURDAY</b>	For those Baptized
<b>4 EASTER DAY</b>	Our Parish Family
5 EASTER MONDAY	Pope Benedict
6 EASTER TUESDAY	Eugene, our Bishop
7 EASTER WEDNESDAY	John, our Bishop
8 EASTER THURSDAY	The Joseph Richey House
9 EASTER FRIDAY	The All Saints Sisters of the Poor
10 EASTER SATURDAY	A lively Faith
<b>11 LOW SUNDAY</b>	Our Parish Family
12 Feria	Joy in the Resurrection
13 Feria	Christian Orthodoxy
14 St Justin Martyr	Witness to Christian Faith
15 Feria	Holiness of life
16 St Magnus the Martyr	Church of St Magnus the Martyr, London
17 Of Our Lady	The Holy Rosary
<b>18 EASTER III</b>	Our Parish Family
19 St Alphege, BM	Rowan, Archbishop of Canterbury
20 Monthly Requiem	The faithful departed
21 PATRONAGE OF ST JOSEPH	Christian families
22 Feria	The mission of the Church
23 ST GEORGE, M	The Church of England
24 Of Our Lady	Greater Marian devotion
<b>25 ST MARK, Ev. M (Easter IV)</b>	Our Parish Family
26 Feria	Grace and St Peter's School
27 St Peter Canisius, CD	The Church in Poland
28 St Paul of the Cross, C	Christian spirituality
29 St Peter Martyr	Apostolic zeal
30 St Catherine of Siena, V	The Church in Italy

**The Rosary will be offered this month on Saturday, April 10 at 11:30 a.m.**

**The Annual Mass of the Society of Mary will be celebrated on Saturday, May 1 at 11:00 a.m. at Mount Calvary Church located at 816 N. Eutaw Street.**

**[www.somamerica.org](http://www.somamerica.org)**

## **April Music Schedule**

### **April 4 - Easter Day**

Mass in C - Baldassare Galuppi

This Is The Day - Anonymous

Why Seek Ye The Living? - Charles Villiers Stanford

Eheu Sustulerunt Dominum Meum - Thoms Morley

### **April 11 – Low Sunday**

Communion Service in F - Herbert Sumsion

Let Us With a Gladsome Mind - Alan Ridout

This Joyful Eastertide - Charles Wood

### **April 18 - Easter III**

Communion Service in D - Everett Titcomb

Christ Our Passover - Horatio Parker

O For A Closer Walk With God - Charles Villiers Stanford

### **April 25 – St Mark, Evangelist & Martyr - Easter IV**

Communion Service in C and F - Charles Villiers Stanford

Dominus Regit Me - Carl Nielsen

Jubilate Deo in A Flat - Charles Wood

# Holy Week and Easter

## **Palm Sunday – March 28**

7:45 a.m. Matins and Low Mass

9:30 Confessions

10:00 a.m. Blessing of Palms, Procession, and High Mass

## **Monday in Holy Week – March 29**

6:00 p.m. Low Mass

## **Tuesday in Holy Week – March 30**

12:00 Noon Low Mass and Holy Unction

## **Wednesday in Holy Week – March 31**

5:30 p.m. Rosary

6:00 p.m. Low Mass

## **Maundy Thursday – April 1**

6:00 p.m. High Mass, Procession to the Altar of Repose, and Stripping of the Altars

## **Good Friday – April 2**

3:00 p.m. Mass of the Pre-Sanctified and Veneration of the Cross

## **Holy Saturday – April 3**

7:00 p.m. The Easter Vigil and High Mass

## **Easter Day – April 4**

7:45 a.m. Matins and Low Mass

9:30 a.m. Confessions

10:00 a.m. Procession and High Mass

# **Weekly Schedule**

## **Sunday**

7:45 a.m. Matins & Low Mass  
9:30 a.m. Confessions  
10:00 a.m. High Mass  
5:00 p.m. Evensong

## **Monday**

6:00 p.m. Low Mass

## **Tuesday**

12:00 Noon Low Mass and Holy Unction

## **Wednesday**

6:00 p.m. Low Mass

## **Thursday**

6:00 p.m. Low Mass

## **Friday**

8:45 a.m. Sung Mass  
6:00 p.m. Low Mass

## **Saturday**

11:30 a.m. Rosary (First Saturday of the month)  
12:00 Noon Low Mass

## **Grace and Saint Peter's Church**

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