

# **THE CHRONICLE**

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

**August 2010**

## From the Rector

Dear Friends in Christ,

August is upon us and with it comes preparation for the fall. During August we shall keep several Feasts that fall on Sunday. The first of August is the Feast of St Peter's Chains or St Peter's Deliverance, sometimes called Lammas Day. It celebrates our Patron Saint's deliverance from his bondage. The phrase Lammas Day comes from the old English custom of preparing loaves of bread from the wheat of the new harvest. It reminds us that fall is indeed around the corner.

The 15<sup>th</sup> of August is the Assumption of the Blessed Virgin Mary. The Assumption is a beautiful feast of Our Lady. The Prayer Book collect reminds us that "God hast taken to thyself the Blessed Virgin Mary, mother of thy Incarnate Son." It teaches us that we are called to share with the Blessed Mother in God's redemption of the World. The Octave of the Assumption is the Immaculate Heart of Mary. This is on Sunday August 22<sup>nd</sup>. This Feast reminds us that Immaculate Mary was indeed a "Pure Virgin" and reminds us that her Heart burns with love for the people of God.

The last Feast of the month is the Beheading of St John the Baptist on August 29<sup>th</sup>. It is his heavenly birthday. Most saints are celebrated on the day of their death, that is, their heavenly birthday. St John's Nativity is celebrated as well, as a Red Letter Day, in the Prayer Book on June 24<sup>th</sup>.

Please remember to give nominations for the Vestry to the members of the nominating committee. They are Faye Lee, Louise Tapper, Charlie Peace, and Nona Porter. Please speak to them about any nominations to the Vestry for the Annual Parish Meeting which will be on Sunday, October 3<sup>rd</sup>. The choir will return that day for the Feast of the Dedication of the Church. I want to thank Megan Amoss for being the cantor for High Mass all summer. It is a great blessing to have this wonderful gift of music throughout the summer.

Please remember that we are here all summer and that parish life continues as usual. Please remember to pay your pledge. Pat Hom, our treasurer, and the members of the Vestry thank you for doing so.

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

## From Father Speer

The Cana window is the second window from the front of the Nave on the Epistle side. The six windows on this side tell stories about the ministry of Our Lord after his Baptism and before his Passion. At the top of the Cana window an angel bears a scroll. "The works of the Lord are great, sought out of all them that have pleasure therein." (Psalm 111.2) One of the great works of the Lord is taking natural things and making them supernatural, as at the Wedding in Cana in Galilee. In chapter two of the Gospel according to John, this is the first of the seven signs that form the first half of John's Gospel. These signs prepare us for the supreme sign, the Death and Resurrection of Our Lord.

Read the window from the upper right to the lower left. At the top of the right hand panel the bride and groom sit at the table set with the food of the wedding feast. They are dressed in their wedding clothing. The groom holds the empty wedding cup. Festive tapestry hangs on rings from a cross beam in the house, decorated for the high point of all human celebrations. Between the uncertain gate of birth, and the certain gate of death, stands the high and wide gate of wedding and marriage, a sign continuing the human condition, pointing to the supper of the Lamb. The bride and groom look to their left to the father of the bride. Quiet and peaceful, hands folded on the table, he is secure knowing that his family will live on by means of this wedding and the children to be born.

See Our Lady in her signature blue, hands folded, wearing her halo, and speaking from the Gospel according to John, "Whatsoever he saith unto you, do it." She commands the servants to obey the command of her Son Jesus. She also commands you and me to obey all commands that Our Lord gives to us. In the left hand panel a member of the serving staff raises her hands. Another holds and fills the water pot, a container for the water of purification required for Jewish ceremonial. The water is clear when it exits the pouring vessel but changes to red as it enters the receiving vessel. Recall the English Renaissance verse by Richard Crashaw (1613-1649), "The water saw its maker and blushed red into wine." All eyes fix on Our Lord, who completes the picture. Standing, he sees the water becoming wine and blesses it with his right hand. He wears his signature deep red and his halo. Hear the *maite d'hotel*. "Every man at the beginning doth set forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good until now. The dedication is to God and in loving memory of his faithful servant Catherine Augusta Taylor who departed this life March 6, 1881. What is the connection between the picture and the dedication?

*Father Speer*  
*Priest Associate*

## **Martyrs**

*by Christina Rossetti*

Once slain for Him Who first was slain for them,  
Now made alive in Him for evermore,  
All luminous and lovely in their gore  
With no more buffeting winds or tides to stem  
The Martyrs look for New Jerusalem;  
And cry "How long?" remembering all they bore,  
"How long?" with heart and eyes sent on before  
Toward consummated throne and diadem.  
"How long?" White robes are given to their desire;  
"How long?" deep rest that is and is to be;  
With a great promise of the oncoming host,  
Loves to their love and fires to flank their fire:  
So rest they, worshipping incessantly  
One God, the Father, Son, and Holy Ghost.

Christina Rossetti was a devout Anglo-Catholic poet. Her brother, Dante Gabriel Rossetti, was part of the Pre-Raphaelite Brotherhood in Victorian Britain.

**St Lawrence, Deacon and Martyr - August 10**

# August Kalendar and Mass Intentions

*August is the Month of the Assumption*

<b>1 ST PETER'S CHAINS (Pentecost X)</b>	Our Parish Family
2 St Alphonsus Liguori, BCD	Apostolic Faith
3 Invention of St Stephen, M	Purity of Life
4 St Dominic, C	The Order of St Dominic
5 Our Lady of the Snows	The Mystery of Faith
6 TRANSFIGURATION OLJC	Pope Benedict
7 St Cajetan, C	Eugene, our Bishop
<b>8 PENTECOST XI</b>	Our Parish Family
9 St John Vianney, C (Vigil)	Amendment of life
10 ST LAWRENCE, M	The Joseph Richey House
11 Monthly Requiem	The Faithful Departed
12 St Clare, V	The Franciscan Orders
13 SS Hippolytus & Cassian, MM	The Wilkes School at Grace & St Peter's
14 Vigil (St Eusebius, C)	John, our Bishop
<b>15 ASSUMPTION BVM (Pentecost XII)</b>	Our Parish Family
16 St Joachim (Octave)	Holy families
17 St Hyacinth, C (Octave)	Devotion to Our Lady
18 St Helena, QW (Octave)	Christian tenacity
19 St John Eudes, C (Octave)	Increased use of the Holy Rosary
20 St Bernard, Ab. D (Octave)	Rowan, Archbishop of Canterbury
21 St Jane Frances de Chantal, W (Octave)	The Church in France
<b>22 IMMACULATE HEART OF MARY</b>	Our Parish Family
23 Vigil	Apostolic Faith
24 ST BARTHOLOMEW, Ap. M	Christian Apostleship
25 St Louis, KC	The All Saints Sisters
26 Feria	The Wilkes School at Grace & St Peter's
27 St Monica, W	Dr Bob's Place at the Joseph Richey Hospice
28 St Augustine, BCD	Christian Scholarship
<b>29 BEHEADING OF ST JOHN BAPTIST</b>	Our Parish Family
30 St Rose of Lima, V	The Church in South America
31 St Aidan, BC	The Church of England

## Ten Qualities of Growing Parishes

*From an address to the Convention of the Diocese of Rhode Island. All of these qualities may not be found in any one parish, but growing parishes tend to have several of them. We might well think about how our own parish would be evaluated with these in mind.*

1. They changed their attitude. They got honest with themselves, owning their responsibilities instead of acting as victims.
2. They are people of abundance instead of scarcity. They speak of God's blessings in their life, of gratitude and thankfulness. They experience the joy of giving instead of complaining that they don't have enough.
3. They place a high priority on Christian formation for all ages, acknowledging that instructed believers make faithful disciples.
4. They see newcomers not as sources of money, but as people who are seeking a Christ-centered community.
5. They create an environment of mutual responsibility, member to member, organization to organization.
6. They develop achievable goals, and rely upon shared ministry to accomplish them.
7. They move from triangulation and gossip to effective ways of communication.
8. They unashamedly give voice to the Christian faith: to the sinful failings of the human condition, redeemed through the transforming love of the Word made Flesh.
9. They use new technologies in the service of evangelism and proclamation.
10. They expect people to worship every Sunday; hearing the Word of God, and receiving the Bread of Life.

## The Assumption of Our Lady

This feast was originally a commemoration of the day of the death of Our Lady. It is, like most of her festivals, of Eastern origin. It is first mentioned by St Andrew of Crete in the 7<sup>th</sup> century in the East; and in the West, St Gregory of Tours (A.D. 594) seems the first to record it. In the East it is called the Falling Asleep of the Blessed Virgin. There are no clear facts of history upon which the date of the feast can be made to depend. No one knows either the place or her death or the date upon which the Blessed Mother joined her Divine Son in the glory of Paradise. The Eastern and Western Churches unite in the observance on this date, and practically since the beginning of the Feast of the Assumption, it has been regarded as the principal festival of Our Lady.

At a very early period the devout instinct of Christian people revolted from the idea that the body which gave flesh to the Eternal Son of God should go the way of common flesh. Baring-Gould, who was no Mariolotrist, well says: "It is repugnant to Christian feeling to think that the body of the Blessed Mother of Jesus should have become prey to worms; that Jesus who ascended up into heaven in His Human Body, should suffer the flesh of His Mother to see corruption. The natural instinct of the Christian proclaims the Assumption – that on the death of Our Lady her Divine Son assumed her, body and soul, to His heavenly mansions."

There is nothing in the belief of the Assumption which is, from the Christian point of view, improbable or unnatural. It is universally accepted by Christians of every name, Catholic or Protestant, that the bodies of the faithful in Christ will one day rise from their graves, be reunited to their souls, and be taken up into heaven to share our Lord's glory which He had with the Father before the world was. This what a belief in the Assumption of Blessed Mary takes for granted concerning here – this, and nothing more, except that what she shall all, by God's grace, enjoy at the end, has already been granted to her as a special privilege of her exalted position as the Mother of God. The instinct of the Christian heart, of which we have thought, has so operated these past 1500 years, that the belief that her body was taken up into heaven is now held by the Catholic Church, both East and West.

The Rev'd S.C. Hughson, O.H.C.

Father Hughson was an Anglican monastic and popular writer.

# **Weekly Schedule**

## **Sunday**

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

## **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**

6:00 p.m. Low Mass

## **Saturday**

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

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

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