

THE CHRONICLE

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

July 2009

From the Rector

Dear Friends in Christ,

July is upon us. We are grateful to Martin Burch for being our organist during the sabbatical of John Marks. Megan Amoss and Mark Blackwell are the cantors for the summer. In spite of this the first two weeks of July will have Low Mass at 10 AM. I think that it will help us to appreciate the joy of our liturgical music.

The nominating committee for members of the Vestry is Faye Lee, Louise Tapper, and Charlie Peace. Please speak to them about any nominations to the Vestry for the October Parish meeting.

During the summer there are some times when I shall be away or Fr. Speer will be away. One of us will be here every day. Fr. Truiett will be around most of the summer.

The last Sunday of the month is the Feast of St. Anne, the Mother of the Blessed Virgin Mary. This feast falls rarely upon a Sunday but we are keeping it this year. It is a pleasant change from all those Sundays in Ordinary Time.

Please remember that Grace and St. Peter's operates on a 365 day basis and our expenses go on even if we are on vacation. Mass is still celebrated each day and the school is planning for the fall. Please remember to go to Mass when you travel and remember to pay your pledge. Pat Hom, our treasurer, will be most pleased if you do.

I remain faithfully yours,

Frederick S. Thomas, SSC
Rector

From Father Speer

STAINED GLASS WINDOWS provide a feature of the church buildings that we take for granted. Let us look back and notice the story of glass, how it is a human invention, what its purposes are, and how the fenestration in our churches directs our line of sight and our soul up toward God.

Glass is a human invention. Noticing in nature glasslike substances such as quartz, ingenious human beings replicated the natural process of glass-making by fusing a silica, usually sand or quartz, with an alkaline flux, usually soda ash or potash. Of particular interest to us is the design and use of glass, often stained glass, in gothic church buildings as early as the twelfth century. Due to the tall structure of the medieval cathedral, and due to the need for spaces in the walls of these cathedrals through which the light of the sun may be allowed to shine in order that we might carry on activities of worship, architects designed tall and narrow apertures in the walls of buildings.

Due to various mineral contents, glass is usually not clear, but already has various colors native to it. These various colors already in glass inspired medieval architects, artists, and glaziers to develop the practical need for interior illumination into a world-class art form. We now have a universal language through which to remind God's people, by means of picture stories, of the narratives of the Bible in a visual language of shape and color, not filtered through the code of written language.

How does the art of stained glass tell us the stories of the Bible? Stained glass windows are meaningless when I view them from outside the church building. It is only when I stand inside the church that the stories speak to me. This is because the light must originate from outside the building in the form of sunlight, pierce through the glass into the building, and reveal the picture to me as I view the window from inside. I cannot read the window story from inside the church at night because there is no sunlight shining on it from outside.

Notice the analogy to Saint Augustine's epistemology of illumination, drawn from Plato, that in order for me to see something, I need not only the object and my faculty of sight, but also a third agent, that is, light. Sight is the only sense that needs a third agent. I can receive information by means of my other four senses in the dark. It is only when God chooses to allow the sunshine to flow from the sun to and through the window, that I can read the story from inside the church. Moreover, the slant of the sun rays and therefore the splashes and blends of color the sunlight throws on the floor and walls constantly migrate due to the relative positions of the earth and the sun. The narrative constantly changes.

Let us allow these brief introductory thoughts on stained glass windows renew our insight on them with a view to focusing this illumination in the next number of the Chronicle.

Father Speer
Priest Associate

“Baltimore Rector Scores Lavish Spending and Parsimonious Giving”

Special to the New York Times

BALTIMORE, Nov. 21 – Women who pay \$1,500 for clothes and less than \$1 a week for religion and men who spend \$7 to \$10 a week for cigars and put less than that amount in the collection plate were told today by the Rev. Dr. H. P. Almon Abbott, at Grace and St. Peter’s Episcopal Church, that they were insulting God.

Abbott spoke on the financial aspect of the nation-wide campaign from the text: “Jesus sat over against the treasury and beheld how the people cast money into the treasury.” He discussed the campaign in its relation to the parish, the diocese and the general work of the church. In the course of his remarks to a congregation which packed the church, he said:

“With all my heart, my dear people, I praise you, for you are worthy of commendation. You are the most generous people with whom I have been associated as a parish priest. This church stands second only to one in America in per capita giving to the nation-wide campaign. The revenue in 1918-1919 was \$17,800, while for 1919-1920 it was \$59,500, of which \$25,500 was for work outside our own parish.”

This was introductory, to show that he was not scolding his congregation as a congregation. He then spoke of the wonderful generosity revealed by the American people in the course of the war for relief work in all parts of the world.

“The last few years will live forever in the memory of the human race,” Dr. Abbott continued, “not alone as years of bloody war, but as years characterized by open hearted giving to all good and worthy causes. Over hearts that were cold and prosaic, over hearts unimaginative and narrow in their embrace the great magician’s wand was waved, and lo, these hearts were transformed and the desire to help was spilled out of them in lavish generosity. We have made the great discovery – the finding of our treasure by giving our treasure away – and may this blessed law of liberty stimulate and govern our motives and our actions in all our future associations with our fellow-men.”

Published in the New York Times, November 22, 1920.

Abbreviations in the Mass intentions

Ab.	Abbot	K	King
Ap.	Apostle	M	Martyr
App.	Apostles	MM	Martyrs
B	Bishop	P	Pope
Bl.	Blessed	Pr.	Priest
BVM	Blessed Virgin Mary	Q	Queen
C	Confessor	SS	Saints
Comm.	Commemoration	Trans.	Translation
Comp.	Companions	V	Virgin
D	Doctor	W	Widow
Dc.	Deacon		
Ev.	Evangelist		

Saint Mary Magdalene

St. Mary Magdalene's Feast day is July 22. She is called "the Penitent". She was present at Our Lord's Crucifixion, and with Joanna and Mary, the mother of James and Salome, at Jesus' empty tomb. St. Mary was given the name 'Magdalene' because, though a Jewish girl, she lived in a Gentile town called Magdale, in northern Galilee, and her culture and manners were those of a Gentile. St. Luke records that she was a notorious sinner, and had seven devils removed from her. She was very beautiful and very proud, but after she met Jesus, she felt great sorrow for her evil life.

When Jesus went to supper at the home of a rich man named Simon, Mary came to weep at His feet. Then with her long beautiful hair, she wiped His feet dry and anointed them with expensive perfume. Some people were surprised that Jesus let such a sinner touch Him, but Our Lord could see into Mary's heart, and He said: "Many sins are forgiven her, because she has loved very much." Then to Mary He said kindly, "Your faith has made you safe; go in peace." From then on, with the other holy women, Mary humbly served Jesus and His Apostles. When Our Lord was crucified, she was there at the foot of His cross, unafraid for herself, and thinking only of His sufferings. No wonder Jesus said of her: "She has loved much." After Jesus' body had been placed in the tomb, Mary went to anoint it with spices early Easter Sunday morning. Not finding the Sacred Body, she began to weep, and seeing someone whom she thought was the gardener, she asked him if he knew where the Body of her beloved Master had been taken. But then the person

spoke in a voice she knew so well: “Mary!” It was Jesus, risen from the dead! He had chosen to show Himself first to Mary Magdalene, the repentant sinner.

The Visitation of Our Lady

This Feast, celebrated on July 2, commemorates what is the second Joyful Mystery of the Rosary: Our Lady's visit to her cousin, Elizabeth, who was six months pregnant with St. John the Baptist at the time. At the end of the Archangel Gabriel's Annunciation to Our Lady that she will conceive, he tells her that her cousin, Elizabeth, an older woman thought barren, will also conceive. The story as told in the first chapter of Luke (verses 37-47 of this chapter form the Gospel reading for today).

A Prayer to Our Lady on the Feast of the Visitation by St Athanasius (c. 293 - 373)

O noble Virgin, truly thou art greater than any other greatness. For who is thy equal in greatness, O dwelling place of God the Word? To whom among all creatures shall I compare thee, O Virgin? Thou art greater than them all, O Ark of the Covenant, clothed with purity instead of gold! Thou art the Ark in which is found the golden vessel containing the true manna, that is, the flesh in which Divinity resides.



July Mass Intentions

July is the Month of the Most Precious Blood

1 MOST PRECIOUS BLOOD	Eugene, our Bishop
2 VISITATION BVM	All Saints Sisters of the Poor
3 St Leo II, PC (Octave)	John, our Bishop
4 Octave	The Society of the Holy Cross (SSC)
5 PENTECOST V	Our Parish Family
6 Octave Day	Amendment of Life
7 SS Cyril and Methodius, BB CC	The Church in Russia
8 St Elisabeth of Portugal, QW	The Church in Portugal
9 St John Fisher, BM and Thomas More, M	Pope Benedict
10 Seven Holy Brothers, MM	Christian discipleship
11 Of Our Lady	Praying the Rosary
12 PENTECOST VI	Our Parish Family
13 St Anacletus, PM	Apostolic Zeal
14 St Bonaventure, BCD	Christian Scholarship
15 St Henry, Emperor, C	The Church in Europe
16 Our Lady of Mount Carmel	For Carmelites
17 St Alexius, C	Grace & St. Peter's School
18 St Camillus de Lellis, C	The Joseph Richey House
19 PENTECOST VII	Our Parish Family
20 St Margaret, VM	The Guild of All Souls
21 Monthly Requiem	The faithful departed
22 ST MARY MAGDALENE	St. Mary Magdalene Church, Toronto
23 St Apollinaris, BM	The Society of Mary
24 Vigil	Rowan, Archbishop of Canterbury
25 ST JAMES, Ap.	Apostolic faith
26 ST ANNE (PENTECOST VIII)	Our Parish Family
27 St Panteleon, M	The Church in Maryland
28 SS Nazarius, et al, MM	Christian witness
29 St Martha, V	Christian virtue
30 Feria	Christian love
31 St Ignatius Loyola, C	The Society of Jesus

Daily Mass Schedule

Sunday

7:45 a.m. Matins & Low Mass

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

12:00 Noon Low Mass

Grace and Saint Peter's Church

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