

THE CHRONICLE

Grace and Saint Peter's Parish 707 Park Avenue Baltimore, MD 21201
Baltimore's Traditional Anglo-Catholic Parish

June 2008

The Rector's Letter

Dear Friends in Christ,

June begins with the Solemnity of the Sacred Heart and ends with the Solemnity of Sts. Peter and Paul. The other Sundays of the month are Sundays after Pentecost. An early Easter means a long season after Pentecost. Sacred Heart is actually on the Friday after the Octave of Corpus Christi, but we keep it's Solemnity on the following Sunday. This Feast comes at the end of Paschaltide to remind us of the Saviour's love for mankind. His Sacred Heart burns with an ardour for all of us.

The Solemnity of Sts. Peter and Paul is for us a Patronal Feast. We especially remember the Chief of the Apostles, Our Patron St. Peter, and St. Paul, Apostle to the Gentiles.

June is also the month when Canon Eugene Sutton will be consecrated the next Bishop of Maryland. This will take place at the Cathedral of Sts. Peter and Paul in Washington, D.C. on Saturday 28th June at 11 a.m. There is limited space available, so if you would like a ticket please speak to Fr. Truiett.

You may have noticed the new welcome brochures, Mass booklets, walking tours, and handouts in the back of the church and the booklets in the pews. These are the work of an ad hoc committee consisting of Steve Bartley, Suzanne Meier, Rick Bavaria, Steve Boone, John Heizer and Adam Barner. They look great and will help us to speak to those who come to visit us. Some of them were used for the Flower Mart. Thanks to you all for the hard work.

I shall be on Sabbatical for the next three months after School Graduation June 6th. School Graduation will be at 9:30 a.m. that day. All are invited. While I am away Fr. Truiett and Fr. Speer will make sure that everything runs smoothly. If you need a priest please do not hesitate to get in touch with them. I have never stayed away so long. Usually clergy take sabbaticals every seven years; I, however, have not done this. I think that it is probably character building for me to do it.

I hope that all of you will have a glorious summer.

Faithfully yours,

Frederick S. Thomas

June Mass Intentions

June is the Month of the Sacred Heart

1 SOLEMNITY OF THE SACRED HEART	Our Parish Family
2 Octave	John our Bishop
3 Octave	The Society of the Holy Cross
4 Octave	The gift of Faith
5 St. Boniface, BM	The Church in Germany
6 Octave Day	Our Parish School
7 Of Our Lady	Our Parish Vestry
8 PENTECOST IV	Our Parish Family
9 St. Columba, Abbot	Fidelity to Apostolic Teaching
10 St. Margaret of Scotland, QW	The Church in Scotland
11 ST BARNABAS Ap.M.	The gift of Baptism
12 Monthly Requiem	The Faithful departed
13 St. Anthony of Padua, CD	St. Anthony of Padua, Hackensack, NJ
14 St. Basil the Great, BCD	The Eastern Churches
15 PENTECOST V	Our Parish Family
16 Feria	For all bishops, priest, & deacons
17 Feria	All those preparing for ordination
18 Feria	The sick
19 Feria	The Joseph Richey House
20 Feria	Those that mourn
21 St. Aloysius Gonzaga, C	Faith in Teaching
22 PENTECOST VI	Our Parish Family
23 Vigil	The Church of England
24 NATIVITY OF ST. JOHN BAPTIST	Our Parish
25 Feria	Pope Benedict
26 Feria	The Vestry
27 St. John Southworth, M	The Anglican Communion
28 Vigil	Eugene, Our Bishop elect
29 SS PETER & PAUL	Our Parish Family
30 Commemoration of St. Paul	St. Paul's, K Street, Washington, D.C.

The Feast of Saints Peter and Paul

June 29

They were both – well, you know what they were – both fellow-sinners. They both had had a past, and such a past! Oh, what a past! There is a tradition that whenever Saint Peter heard a cock crow he burst into tears. It called up to his remembrance the Judgment Hall and the dear Master, and the look, and that he had once denied Him. Could he ever forgive himself? So he burst into tears. Then Saint Paul too had a past. He said that he was not worthy to be called an Apostle because he had persecuted the Church of God. He said he was “like one born out of due time,” (I Cor.15:9) that he was “for a pattern to them which should hereafter believe on Him to life everlasting (I Tim.1:16).” And writing to his own spiritual child, he says so pathetically, “This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners; of whom I am chief (I Tim. 1:15).” He did not say I *was*, but of whom I *am* the chief, just as though he never could forget standing by and taking care of the clothes of those who stoned the dear Stephen to death. Well, then. There is the tie between the two, Saint Peter and Saint Paul – both poor sinners!

Brethren, I think there is a great deal of reflection in that for us all. You must not quarrel with me, and I must not quarrel with you. We both have our faults, I know, but we cannot quarrel with one another, we *cannot*, because we are both of us poor sinners. We have got our past. I have mine, and you have yours. God called us out of due time, and the Lord Jesus Christ redeemed us and washed us in His Blood. And if anybody has got anything against anybody they must forgive, even as God for Christ’s sake has forgiven us. And there is no tie stronger than that, the common tie of sinnership, and the common tie of Saviourship. That is the beautiful red stream which binds us, the love of God which binds us about the Sacred Heart. We are all poor sinners, and we need the Saviour, and He has redeemed us.

Father Arthur Henry Stanton (1839-1913)

Curate, Saint Alban’s Church, Holborn, London

Father Stanton’s Last Sermons in Saint Alban’s Holborn

On Genuflecting and Bowing

What is Genuflection?

To GENUFLECT is to 'bow the knee': to go down on one knee. Either knee will do! It is the most profound and solemn form of bowing. The next most solemn form of BOW is a profound bow from the waist. Finally there is the simplest form in which the head alone is inclined slightly forward and down.

Prayer

"And the Word became flesh and dwelt among us." (St. John Ch.1 v.14). These words are at the heart of the Christian Gospel. It is only because of that one almost unbelievable fact that we can pray at all. These words also remind us of a fact that some earlier generations were inclined to forget that the whole human person, spirit, mind and body has been 'saved', a fact emphasised when the Risen Christ ascended, or returned, to the Father taking His human body with Him.

When we pray we offer our whole self to God - we come before the throne of the Heavenly Grace with humility. The whole self seeks to be united with God. Although prayer comes from the heart it is often expressed, rightly and naturally, through our bodies. We pray with words. We put into words, in the best way that we can, what we want to say to God. There is much that we want to say to Him, though, that we simply cannot find words to express. Indeed, the most meaningful prayer is often completely silent, for when we stop talking to God we may listen to what He might want to say. Midway between words and silence is 'non-verbal' communication, the language of facial expression and bodily movement. It is such a powerful language because it is almost instinctive. One gesture is often worth a thousand words, as we all know! It can express attitude and state of mind, and when it accompanies words can point up their deeper meanings to us.

Worship

We are all familiar with signs of reverence and honour in non-Church life. Anyone who has been in a Courtroom will have seen how the officials have to 'nod', or bow the head to the Judge or Magistrate when they pass in front of him. The same is true of people who are introduced to Her Majesty the Queen; they have to curtsy or bow. In this way we are saying that what the person stands for, or represents, is worthy of our respect. How much more is God worthy, not only of our respect, but of the worship of our souls!

In St. Paul's letter to the Philippians (ch.2 v.9) we read:

"Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth".

For the person who wishes to worship the Lord with all his heart, with all his soul, with all his mind and with all his strength, worship with the body is both right and natural.

When to Genuflect

When we genuflect depends partly on the tradition of the Church in which we worship. Whatever the current tradition of your Church, though, the general rule should be to reserve the most solemn reverence, i.e. genuflection, for the most solemn times. Genuflection is particularly appropriate in the presence of God Himself!

If you are fortunate enough to worship in a Church in which the Body of Christ (the Blessed Sacrament) is reserved, it is right to acknowledge the Lord's Real Presence with a brief act of worship on entering or leaving the building. Normally genuflection in the direction of the place of reservation, coupled with turning of the mind towards Him is enough.

If you are unsure whether the Blessed Sacrament is reserved in a Church, then look for the tell-tale sign of a permanently lit white lamp before the High Altar or the altar where the Blessed Sacrament is reserved in the tabernacle. Occasionally, churches have boxes in the wall for this purpose, called aumbries, though this is highly improper.

Whether the Body of Christ is reserved in a Church or not, during the Mass the Body and Blood of the Lord certainly comes into any Church. The Real Presence of the Lord God Himself comes among us under the appearance of bread and wine, as St. Paul's first letter to the Corinthians (ch.11) reminds us. When you move from your seat to go up for Communion, remember who is waiting for you at the altar, and genuflect to adore your Lord and God. After you have received the Body and Blood of the Lord, and before you retake your seat it is a good practice to genuflect in adoration of the Lord who is still present at the altar.

We also genuflect during the Creed at the mention of the Incarnation and during the Last Gospel also at the mention of the Incarnation, as this doctrine is the very centre and most important article of the Faith.

When to Bow

Although customs vary tremendously there are several points during the Mass at which it is traditional to bow profoundly. More generally, it has been customary to bow the head slightly at the mention of the name of Jesus, whenever it is heard in Church. This practice not only honours the sacred name, but encourages us to be attentive at all times during Divine Service. The bow is not a substitute for genuflecting – if you are unable to genuflect completely (and many of us no longer are!), then “go down” as far as you can and God knows what you meant!

Above all, if you put your soul, your mind, and your body into worship you can't go far wrong.

Adapted from the Church Literature Association tract.

June Music

Sunday, June 1

Solemnity of the Sacred Heart

10:00 a.m. High Mass

Missa Simplex - Colin Brumby

Teach Me, O Lord - Thomas Attwood

Lord, I Trust Thee - G. F. Handel

4:30 p.m. Solemn Evensong and Benediction

Magnificat & Nunc Dimittis in A Flat - Edmund Rubbra

Thou I Speak With The Tongues Of Men - Edward Bairstow

Ave Verum - Edward Elgar

Followed by the Parish Picnic

Daily Mass Schedule

Sunday - 7:45 a.m. Matins and 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 - 8:45 a.m. Sung Mass 6:00 p.m. Low Mass

Saturday - 12:00 Noon Low Mass

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Address Service Requested