

THE CHRONICLE

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

June 2009

From the Rector

Dear Friends in Christ,

The parish lost an older parishioner with the death of Hazel Brown: Hazel had been shut in for sometime. She was the long time secretary of Grace and St. Peter's Church. She also worked at the Diocese for a time as well. She tested her vocation with the All Saints Sisters of the Poor. She was an Associate of that order. Her funeral mass was celebrated on the 15th of May.

June is the month of the Sacred Heart and we shall keep that Solemnity on the 21st of June. The month begins with the celebration of the Most Holy Trinity on Sunday the 7th. There will be a solemn procession to the font to remind us of our Baptism. We get to sing St. Patrick's Breastplate and I always look forward to that.

Grace and St. Peter's School will graduate on Tuesday, June 9th at 9.30 AM with a Mass. All are invited.

On Sunday the 14th we will keep the Solemnity of Corpus Christi with a solemn procession of the Host, and Benediction. We give thanks for the privilege to adore Our Lord in His Most Blessed Sacrament.

On Sunday the 21st we will observe the Solemnity of the Sacred Heart. We give thanks for Our Savior's outpouring of Love.

On Sunday the 28th we will observe the Solemnity of our Patron St. Peter. We give thanks for Peter as our Patron of the Universal Church.

This summer the organist will be Mr. Martin Burch. We really appreciate Martin's willingness to be organist during John Marks's sabbatical. Please thank Marty for filling in this summer and please wish John a good sabbatical.

Faithfully yours,

Frederick S. Thomas, SSC
Rector

From Father Speer

THE SANCTUARY is the easternmost architectural section of the church building. In previous numbers of the Chronicle we have noticed the nave, which is the westernmost section, and the choir, which stands between the nave and the sanctuary. The word sanctuary comes to us from the Latin *sanctus*, meaning holy. The original sanctuary is the Holy of Holies, the most sacred chamber of the ancient Jewish Temple into which the high priest entered only once each year on Yom Kippur, the Day of Atonement. It was this chamber that Zechariah the priest, chosen by lot, was offering burning incense when the angel of the Lord assured him that he and his aged wife Elizabeth would be the parents of John the Baptist. The Letter to the Hebrews argues in chapter 6 that this first Holy of Holies in the ancient Temple was temporary, pointing to the permanent sanctuary into which Jesus our great High Priest entered for once and for all in payment for our sins. Our hope entered into the inner sanctuary behind the curtain where Jesus who went before us has entered on our behalf.

As I enter the darkened church building from the west, my eyes require a few minutes to adjust to the dim light. As my eyes adjust I raise my gaze upward and forward toward the choir section of the church. As the building narrows before me, my field of vision reaches forward. Then my gaze raises more and stretches through the choir, resting in the sanctuary and especially on the high altar and finally on the cross above it.

When the time comes during the Mass, I hear the invitation of the *sanctus* bells, three rings, inviting me to walk up to the altar rail separating the choir from the sanctuary. I feel my whole body and soul rise as I walk up toward the sanctuary. As I ascend, the smell of burning incense draws my soul upward in prayer to the Father. It is fitting that I do not enter the sanctuary. I kneel outside the sanctuary at the altar rail to receive the Body and Blood of Christ. I taste these intimate gifts. Thus my five senses combine in reaching up to God, who comes down to me from the high altar in the sanctuary.

It is fitting that I do not remain long at the altar rail. The sense of the holy is too intense, the presence of God too searing, the experience of the senses too acute. Slowly I rise from my knees and walk down the steps away from the Holy of Holies and return to my place in the nave. I kneel again and give thanks to my Lord Jesus who has given himself so completely to me and for me in the Sacrament of the Altar.

The sanctuary, the Holy of Holies, stands as a foretaste of the heavenly country. As the Sacrament of the Altar is totally real and at the same time is the pointer to the Lord Jesus, so the sanctuary in the church building is totally real and at the same time also a pointer

to the heavenly country where angels and archangels and the whole company of heaven laud and magnify the holy Name of God evermore praising him and saying, Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of thy glory.

The sanctuary of the church building is the earthly space in this world pointing the Church Militant and Expectant, the Church both quick and dead, toward the eternal heavenly country where saints and angels continually sing in worship to God, and where on The Day the whole created order may gather in eternal worship.

Father Speer
Priest Associate

Corpus Christi

What is it that the Church is celebrating today? The feast is entitled, *Festum Sanctissimi Corporis Christi*—the feast of the most holy Body of Christ. Corpus Christi, then, is a Eucharistic solemnity, or better, the solemn commemoration of the institution of that sacrament. It is, moreover, the Church's official act of homage and gratitude to Christ, who by instituting the holy Eucharist gave to her the greatest treasure. Holy Thursday marks the commemoration of the institution, but the Lord's Passion that very night suppresses the rejoicing power of that occasion. Today's observance, therefore, accents the joyous aspect of Holy Thursday, and is a time of celebration. The liturgy for the feast was edited or composed by St Thomas Aquinas at the request of Pope Urban IV in 1264. It is unquestionably a classic piece of liturgical work, wholly in accord with the best liturgical traditions. After Mass follows the procession of the Blessed Sacrament, in which we worship and adore our Lord, and in which the Incarnation is enacted by bringing Jesus among the people in the Blessed Sacrament, as he is at every Mass. The liturgy concludes with the Benediction, the blessing of the people with the Host. The Fathers of the Church tell a story that Jesus went about to select a food for the soul; all creation passed before him, but nothing was satisfactory. Therefore, he chose his own Body and Blood. Yes, it is Christ himself who is the food at this sacred Banquet.

- Adapted from *The Church's Year of Grace*, by Pius Parsch

June: the Month of the Sacred Heart

If representations of the Sacred Heart of Jesus are sometimes more repellent than conducive to devotion, this is perhaps because the truth that they seek to express is quite inexpressible. The truth of God's great love for us is doubtless beyond our understanding, and St John hints at this when he says, "In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins". The Sacred Heart of Jesus is the human sign or symbol of that great love. The seat of affections is for us the heart, and we know what is meant when the heart is used in that context. So quite naturally men have thought of God's love as being focussed or centred on the Sacred Heart of Jesus, "that great love which like a fire is always burning in his heart".

Our Lord Jesus Christ is God and Man. His Incarnation is an eternal fact, not a temporary manifestation. When he ascended up on high, to the glory that was his from all eternity, he took with him that sacred humanity which he had received from Mary his mother. Our humanity is united to his divinity, never to be separated. He has still a human heart and all that we mean by that – the Sacred Heart of Jesus. It is the heart of the Word Incarnate.

The Heart of Jesus is the object of Christian devotion, because in a special way it represents his great love for us, and because it tells of his love for the Father. This love is the moving force of all that he did and suffered for us during his life on earth, in the manger, on the Cross, in giving himself to us in the Blessed Sacrament, in his teaching, his praying, and in his public ministry. All is focussed for us in devotion to the Sacred Heart.

But heart must answer heart if there is to be any true devotion. Love must respond to love. We can respond to his love in one of two ways – spurn it by our indifference or by deliberate refusal, or we can answer in by love in prayer, in deed, in living for him. Everyday life is the raw material of our response. For as his love was and is a dynamic force, expressing itself in action, and not merely a passive feeling of goodwill towards us so must our love for him be the moving force in our lives expressing itself in active concrete living of the Christian life. To love God with all the heart and mind and soul, and to love one's neighbour is to answer love with love.

In the Heart of Jesus all hearts meet, all loves meet. It is the centre of unity for all mankind, "I, if I be lifted up, will draw all men unto me". It is the refuge of sinners – the cleft in the rock, "and one of the soldiers pierced his side with a spear, and at once there came out blood and water". It is the treasury of divine Grace, "a fountain opened for the house of David". For all the blessings we enjoy were merited and won for us by the

divine heart of Christ; ever burning with love of man, ever open to pour upon us the blessings of that love; ever touched by a sense of our ills and ready to impart to us its treasures and to give us itself; ever ready to receive us, to be a shelter and dwelling place; the Sacred Heart of Jesus imposes a debt of gratitude beyond repayment by any human heart. It is “the magnet of his mighty love”.

This article is a condensed version of one that appeared in the Catholic Standard, the magazine of the English Province of the Society of the Holy Cross (SSC). The Rector is a member of the Society.

June Music

June 7 – Trinity Sunday
Mass for 3 Voices – William Byrd

Key of 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		

June Mass Intentions

June is the Month of the Sacred Heart

1 Whit Monday	Pope Benedict
2 Whit Tuesday	Eugene, Our Bishop
3 Whit Wednesday (Ember Day)	John, Our Bishop
4 Whit Thursday	The gifts of the Spirit
5 Whit Friday (Ember Day)	Joy in the Holy Spirit
6 Whit Saturday (Ember Day)	Grace and St. Peter's School
7 TRINITY SUNDAY	Our Parish Family
8 Feria	Holiness of life
9 Monthly Requiem	The faithful departed
10 St Margaret of Scotland, QW	The Church in Scotland
11 CORPUS CHRISTI	Devotion to the Holy Sacrament
12 Octave	The All Saints Sisters
13 Octave (St Anthony of Padua, CD)	The Joseph Richey House
14 SOLEMNITY OF CORPUS CHRISTI	Our Parish Family
15 Octave	Thanksgiving for Benediction
16 Octave	Thanksgiving for the Tractarians
17 Octave	The Society of the Holy Cross
18 Octave	The Society of Mary
19 SACRED HEART OF JESUS	Increased use of the Holy Rosary
20 ST BARNABAS, Ap. M	Apostolic zeal
21 SOLEMNITY OF THE SACRED HEART	Our Parish Family
22 Octave	Devotion to the Sacred Heart
23 Vigil (Octave)	Amendment of life
24 NATIVITY OF ST JOHN BAPTIST	Personal holiness
25 Octave	The Church in the Diocese of Maryland
26 Octave Day	Dr. Bob's Place
27 Vigil of SS Peter and Paul	Intercession of our Patron, St Peter
28 Solemnity of SS PETER & PAUL	Our Parish Family
29 SS PETER AND PAUL, App. MM	Keeping Apostolic Faith
30 Commemoration of St Paul	The Church throughout the world

Daily Mass Schedule

Sunday

7:45 a.m. Matins & Low Mass

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

12:00 Noon Low Mass

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