

THE CHRONICLE

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

June 2010

From the Rector

Dear Friends in Christ,

May was a very busy month with much of Eastertide taking place. I was away on a retreat with members of the Society of the Holy Cross at the Jesuit Retreat Center at Inisfada in Long Island, New York. Inisfada is Gaelic for Long Island. I was the asked to do three meditations for the retreat and it was a joy to do them.

Memorial Day is quite late this year and we are going to have our usual parish picnic after Mass on Trinity Sunday. Please speak to Louise Tapper, Nona Porter, or Fay Lee if you can bring a dish to the picnic. It will be on the playground after the High Mass on the 30th of May.

The first Sunday in June is the celebration of the Solemnity of Corpus Christi on the 6th. We shall carry the Blessed Sacrament in procession around the Church after Mass and then have Benediction of the Blessed Sacrament. We give thanks for the privilege to adore Our Lord in His Most Blessed Sacrament. It is a beautiful liturgy and we shall have as our guest preacher Father Timothy Kroh. He was the curate at our neighbor Emmanuel Church. It is delightful to have him with us. Fr. Speer will be away at his son's wedding.

June is the month of the Sacred Heart and we shall keep that Solemnity on the 13th of June.

While the choir will begin its annual vacation in June we shall continue to have High Mass when Father Speer and I are both here. Father Truiett will be with us as well on a couple of Sundays a month. Pat Hom, our treasurer, would like you to remember to please pay your pledge before you go on vacation.

I wish you a glorious and hopefully lovely summer.

Faithfully yours,

The Rev'd Frederick S. Thomas, SSC
Rector

From Father Speer

The *Nunc Dimittis* window stands nearest to the Altar on the Gospel side of the nave in Grace and Saint Peter's Church. Atop the two main panels flies the angel holding the scroll that says "To be a Light to Lighten the Gentiles" from the text of the *Nunc Dimittis*. See the right hand panel. Doves fly high in the sky. Joseph the foster father holds in his left hand the basket with the two pigeons, the offering of the poor. His beard locates him beyond the age of fathering. His right hand reaches across to Jesus to the left panel. Joseph stands on the bare feet of the poor, wearing his only robe in order to visit the Temple. The halo of sainthood surrounds his uncovered head. Our Lady Mary keels to the right of Joseph and looks toward the left panel to her Son. Her arms modestly crossed, she kneels in thanksgiving for her Purification, forty days after the safe birth of Jesus. Mary looks straight into the eyes of her Son, perhaps saying, "Fare thee well, my dear. I return you to the Lord and I will care for you only a little while."

Now to the left panel. More doves fly high in the sky. Anna the Prophetess stands far to the left. She has worshipped for ever in the Temple since becoming a widow. Anna speaks to all about the Redemption of Jerusalem. And Jesus is the Redeemer. Anna's head surrounded by her halo, she peeks out from behind Simeon and over his shoulder. Simeon centers the entire tableau. He stands on the feet shod with the expensive shoes of the priest. He presents Jesus to the Lord. Simeon looks to God on high and begins the *Nunc Dimittis*: "Lord, now lettest thou thy servant depart in peace." Here is the second canticle in Evensong sung daily by the church in her office.

And the child Jesus, the Presentation himself, wears his halo. He lies in the presenting arms of Simeon. A swathing band covering his middle, he is the otherwise naked Son of God. His feet bare, he reaches back to his foster father and to his Mother Mary. And the dedication. In loving memory of Robert T. Baldwin and Ann H. Baldwin his wife, A.D. 1887. Is there a connection between Anna the Prophetess and Ann in the dedication? This concludes the windows on the Gospel side of the church.

Father Speer
Priest Associate

June Kalendar and Mass Intentions

June is the Month of the Sacred Heart of Jesus

1 BVM, MEDIATRIX OF ALL GRACES	Pope Benedict
2 Monthly Requiem	The Faithful departed
3 CORPUS CHRISTI	God's faithfulness
4 Octave	Apostolic Faith
5 Octave (St Boniface, BM)	Christian discipleship
6 SOLEMNITY OF CORPUS CHRISTI	Our Parish Family
7 Octave	Eugene, our Bishop
8 Octave	John, our Bishop
9 Octave (St Columba, BC)	The Church of England
10 Octave Day (St Margaret, QW)	The Church in Scotland
11 MOST SACRED HEART OF JESUS	Greater devotion to the Sacred Heart
12 ST BARNABAS, Ap. M (transferred)	Apostolic Zeal
13 SOLEMNITY OF THE SACRED HEART	Our Parish Family
14 Octave (St Basil, BCD)	The Orthodox Churches
15 Octave	Rowan, Archbishop of Canterbury
16 Octave	Grace & St. Peter's School
17 Octave	The Joseph Richey Hospice
18 Octave Day	The All Saints Sisters
19 Of Our Lady	Greater devotion to Our Lady
20 PENTECOST IV	Our Parish Family
21 St Aloysius Gonzaga, C	Teachers of the Faith
22 St Alban, M	Christian Witness
23 Vigil	The Society of the Holy Cross
24 NATIVITY OF ST JOHN BAPTIST	Holiness of life
25 St William, Ab. (Octave)	For all Religious
26 Of Our Lady	Greater Marian Devotion
27 PENTECOST V	Our Parish Family
28 Vigil (Octave)	Christian Unity
29 SS PETER & PAUL, App. MM	Our Parish
30 Commemoration of St Paul (Octave)	St. Paul's Church, Washington, D.C.

The Rosary will be offered this month on Saturday, June 5 at 11:30 a.m.

Our Home in God

“Now, O Lord, thou art our Father.”

Isaiah 64:8

That which makes home heaven is that which makes heaven home, and that is the reign there of a true and tender heart. When we speak of home, we do not mean bricks and mortar: when we speak of heaven, we do not really mean streets of gold and crystal seas, still less having everything we want. We cannot rest in that kind of thing. We cannot doubt that any world that is wholly God’s creation is altogether lovely and beautiful, but when we think about heaven as our home it is not because heaven is beautiful, but because God is there and we find our abiding-place in His Heart. As has been admirably said by a good Frenchman, “We do not find God in heaven, but we find heaven in God.” That is because we find home in God. The Sacred Heart is our sure home, and we must return again and again to that home in our prayer.

The Sacred Heart is a faithful heart. Probably we have all been faithful to some people but unfaithful to others. We have “let them down” as we say. The Heart of Jesus has never let anyone down. Our hope for the world, for the Church, for the great body of Christian people outside the Church, for our own solitary soul, is in His faithfulness. The Apostles had their differences, S. Paul sometimes withstood S. Peter to the face, but their union was in the Heart of Jesus. It is the same with us to-day. There are many divisions amongst Christian people, but when we are troubled about the divisions in the Church, we can remember that there is one Heart which is always faithful, and if we are tempted to despair of union amongst ourselves we may none the less have hope of union in Him.

Father Andrew, S.D.C., *Meditations for Every Day*

Father Andrew was an Anglican monk and popular spiritual writer.



PARISH PICNIC

Trinity Sunday, May 30th, 2010

After High Mass on the Wilkes Playground

Volunteers are still needed to provide various items for the picnic.

What is the Gregorian Canon?

The Gregorian Canon is the most ancient Eucharistic prayer known to the Church Catholic, East and West. It is found in our Mass Booklet and on page 678 of the Anglican Service Book. It is used at Grace and St Peter's some days at Low Mass during the week, and on several Sundays and Holy Days at High Mass. The following explanation of the Gregorian Canon is by Hugh Ross Williamson, an Anglican clergyman.

The Eucharist ... is thus in every way central not only to the life of the Church but to the understanding of Christianity. To know the prayer which accompanies the action is to know the Faith. And the Faith is the faith of [the] whole, undivided Church, before schisms had sundered it. The formula of the Eucharistic Prayer - the 'Canon of the Mass,' as it is more usually called - has not varied since the end of the sixth century. Its final form was given to it by Gregory the Great, the Pope who sent Augustine to England. The Prayer as Augustine prayed it in that first Communion he celebrated in the ruined church of St. Martin in Canterbury in 597 is, word for word, the same prayer as has been said this particular morning at every Catholic altar all over the world.

Thus the Canon today is not only the prayer of unity within the Church itself. It is the potential point of unity for all those separated from the Church. The sects which have sprung up since the Reformation could all unite in saying the Canon. There can be nothing in the doctrine implied there from which any Presbyterian or Congregationalist or Methodist could dissent, for no dissenter disagrees with the Catholic Church on the question of the original Christianity St. Augustine brought to England. There is in the Canon only the teaching of the primitive Church (for, of course, Gregory the Great only put the final touches to prayers which had slowly developed or hardened into particular forms from apostolic times) and nothing whatever of 'late medieval accretions' against which the Reformers inveighed. The Canon had already been in use, in its present form, for six hundred years before 'Transubstantiation' was defined in 1215.

In praying the Canon we unite ourselves with all fellow-Christians 'throughout all ages, world without end.' In knowing the Canon, we become grounded in the teaching of the primitive Church which Protestants no less than Catholics accept and so we may find that the Lord's Table, despite all the controversies which have disgraced His followers, is indeed the centre of unity. And in knowing about the Canon, we can detect the false arguments of those opponents of the Faith who have tried and who still try to perpetuate disunity.

The Rev'd Hugh Ross Williamson, *The Great Prayer*, pages 13-14

What is the symbol of YOUR real God?

If you go to the office, or the store, or somewhere else, rather than go to church on Sunday morning; if you buy a new car every year or so and pledge \$1.00 a week to the support of the church; if you go on long vacations and don't pay your pledge to the church; if you say that the church is always asking for money, and you don't give anyway, then the dollar sign is the symbol of your real god.

If you have company, if you play golf, if you stay in bed when it's raining, if you go fishing, if you loaf around the house – if you do these things rather than go to church on Sunday morning... if you stay away from church because you do not like the music, or the sermon, or the priest, or somebody who goes regularly – if you let these things keep you away from church, then "I" is the symbol of your real god.

If you "worship God every Sunday in this Church" and if you say your prayers morning and night and grace at meals, if you fast on Fridays and before making your Communion, if you regularly examine your life past and confess your sins, if you work with organizations of the church, if you let nothing stand in the way of worshipping God with all your heart and mind and soul, then the Cross is the symbol of your real God.

Think it over. In what class do you fit? It is your life that you are dealing with, and in the end (when our Lord shall come to judge the quick and the dead) you will be judged according to that life – the way you have lived it.

From *The Anglican Digest*
Summer 2010

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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