

THE CHRONICLE

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

September 2009

From the Rector

Dear Friends in Christ,

September is upon us and with it comes a new school year. The children of Grace & St. Peter's School return on Wednesday the 2nd of September. We are looking forward to learning together.

September also reminds us that we are very thankful for Martin Burch time as our organist this summer. Martin has allowed us to have a beautiful sung or High Mass most Sundays of the summer. Our choirmaster, John Marks, will return in mid-September. He had a successful eye operation and is planning our fall program as I write. I am pleased that he had a good sabbatical.

The Sundays of September are usually taken up with Sundays after Pentecost. However, we shall keep the Solemnity of the Exaltation of the Holy Cross on September 13. Sunday the 20th of September will be the Bishop's Visitation. Bishop Rabb will be with us to celebrate the Solemnity of the Seven Sorrows of the Blessed Virgin Mary. Please plan to be with us for this festive occasion. There will be a reception for the Bishop in the Rectory dining room after the High Mass.

Please remember that the nominating committee of the Vestry, Faye Lee, Louise Tapper, Nona Porter and Charles Peace, will meet soon. The Vestry is an important part of parish life and thus we need people who take their responsibilities seriously. The election will take place at the annual Parish Meeting on the first Sunday of October, the Feast of the Dedication of the Church.

It is with sadness that I tell you that former Vestryman, Usher, and Parish ball committee member Ed Evans has died at the age of 84. His funeral Mass was on the 22nd of August. He was a stalwart member of this parish and will be sorely missed. Suzanne Meier's mother, Elma Leahy, died this past week and a Memorial Mass will be held on Saturday the 12th of September. Please keep Ed and Elma in your prayers as well as their families.

I remain faithfully your parish priest,

The Rev'd Frederick S. Thomas, SSC
Rector

From Father Speer

Stained glass windows tell us the Gospel story. We continue to meditate on the four panels on the west end of Grace and Saint Peter's Church under the Ascension window. As the Father sends sunlight to illuminate the windows from the sun in the sky, he reveals to us the Gospel story. In the last Chronicle we noticed the first panel on the left, where Jesus the youth speaks with the doctors of the law in the Temple, both hearing them and asking them questions. And all are astonished at his understanding and answers.

Our picture now is the second from the left, the baptism of Jesus by his cousin John. The text at the bottom of the panel is found at Luke 3:22. Read this panel from the bottom to the top. First the biblical text, then up to the water, then higher to the three principle figure in the panel, and finally to the top, the dove flying down from the sky sending flashes of the power of the Spirit Jesus. You will see a development of this panel in the diptych in the inner room of the sacristy.

First the water. One of the four Greek elements (air, earth, and fire are the others), it takes the shape of the vessel into which it is poured, or takes the shape of an object placed into - in this case the feet of Jesus. Water kills, cleans, and nourishes. It is the outward and visible sign of the Sacrament of Holy Baptism. We are out of doors for John baptizes Jesus in a river, a stream of flowing water. His feet are light blue and water in color, rather than the flesh color of his upper body in the middle of the picture.

Raise your eyes to the triangle of haloes forming the middle of the picture. First to the Baptizer, the last and greatest Old Testament Saint. Often presented as malodorous, unkempt, and ascetic, this Baptizer stands as a tall and lean English prelate, carrying a small processional cross. John baptizes his cousin Jesus using a seashell, recalling the sliver seashell often used at Anglican fonts for baptism, even at Grace and Saint Peter's.

Saint John the Baptizer is the cardinal or hinge holding the cross and pointing to Jesus. Behold the Lamb of God. John leaves the stage to make way for his cousin, the Messiah. The Baptizer is the victim of a hasty promise by an infatuated and greedy king, and a clever and opportunistic mother, as her daughter dances for the king. Our last view of John is his head carried into the banquet to honor the request of the mother.

With the Baptizer out of the way, the stage is set for Jesus the Messiah. Notice the character in the upper left of the triangle. We name him the attendant. A saint because he is wearing a halo, we don't know his name. What is important is what he is carrying. It is

a robe of deep crimson, the color of blood. Recall this robe from our first panel, the one on the left, worn there by a doctor of the law in the Temple, sitting and listen to the young Jesus. Now the attendant bear the crimson robe. Here is the transition, the already and the not yet, the shift from the Old Testament to the New. Below the Baptizer the attendant bows Jesus, shoulders bare, receiving baptism from his cousin John. While in the first panel, Jesus the youth stands upright, Jesus the bearded adult bows here, showing his radical immersion and participation in the total human condition. Look closely at his halo and you will see a cross in it.

Raise your eyes to the highest point in the picture. Notice in the upper right hand corner the cupola of a building. The city stands in the distance. And see the Dove, the Holy Ghost, flying in the sky, descending from the clouds, sending the words of the Father to the Son. The Holy Trinity appears. The Father speaks to the Son through the mediation of the Holy Ghost. "This is my beloved Son in whom I am well pleased."

Father Speer
Priest Associate

Influential Anglo-Catholic Laity

Travelling north on the A1 brings one to Newark and beyond that town in the vale of the Trent, into North Nottinghamshire and South Yorkshire. A detour from the Great North Road is always rewarding as the magnificent countryside and fine country houses are a joy to visit. To explore the parish churches of this area is equally rewarding for many rural and remote villages can boast parish churches with strikingly beautiful interiors. Many have been lovingly adorned with furnishings and fittings, which are surprising; for some are both cosmopolitan and exotic. Here we can stray into a bygone Anglican age and enter a world, which was transformed by the piety of a considerable number of wealthy and influential laymen and women. Their faith led them to employ some of the leading architects of the day. During the late nineteenth century G. F. Bodley, J. L. Pearson and Sir Ninian Comper carried out some of their finest work in this region. Many of the churches, adorned with treasures and *objets de piété* of international provenance, were collected by wealthy Anglo-Catholic patrons during their travels in European Catholic countries. Many of these devotional objects (some of splendid magnificence) adorn these rural shrines in an unblushing statement of confidence in the eternal and contribute to a sense of the numinous.

The Anglo-Catholic laity of that period was a force to be reckoned with. Charles Lindley Wood, 2nd Viscount Halifax (Hickleton Hall) and Henry, 7th Duke of Newcastle (Clumber Park) are two perfect examples of the devout, wealthy and influential laity which today have disappeared from the ecclesiastical scene. In their day they were prepared to use their wealth, patronage and influence to bring the Catholic Faith in its uncompromising fullness to the smallest of communities in their care. Their influence in South Yorkshire and North Nottinghamshire earned it the nickname of “the biretta belt.” This was not some silly title referring to priests dressing up in the sacristy - but part of a strategic campaign to bring the Catholic Faith to those villagers and workers on their estates. They were serious men and used every means at their disposal to bring ordinary men, women, and children to a sense of the reality of the Incarnation and into the presence of beauty and eternity.

The Duke of Newcastle, for example, maintained a choir school for his great Chapel of S. Mary at Clumber, where they provided exquisite music for a daily Mass and Evensong on his Nottinghamshire estate. He financed the restoration of Eglington Church with its lovely shrine of Our Lady of Eglington. Lord Halifax even took a chaplain with him on his honeymoon. His enthusiasm for the fruits of the Oxford Movement, celebrated in the Centenary Celebrations of 1933 caused him to have a great altar pavilion designed and built in his garden at Hickleton Hall at enormous cost – for a single High Mass! It was said in Goldthorpe (where Lord Halifax built the enormous parish church in 1916) that if a man wanted a job on the Hickleton estate the ability to sing plainsong or swing a thurible was a distinct advantage. It is unsurprising that this region more than most can boast such an extraordinary number of Anglo-Catholic parishes.

There were, however, many others of their generation not least some devout and influential lay women. Mrs Julia Warde-Adam who built S. Mary's South Elmsall and restored the churches of Hooton Pagnall and North Elmsall. Similarly, the devotion of Cassandra, Countess of Ross who was responsible for the beauty of S. Martin's Womersley and her counterpart Lady Bingley at S. Luke's Clifford is recalled. In the Society of Mary we continue to remember with affection our founders and give thanks for all members of our Society who have gone before us. Those who heard the voice of God, held fast to the Faith once delivered to the saints and who responded with determination and extraordinary generosity. Henry Pelham-Clinton (1864-1928), Seventh Duke of Newcastle, was one of them.

From Annunciationtide 2009 number of AVE, the magazine of the Society of Mary in the UK.

Saint Paul of the Cross and the Anglican Church

It is customary to speak of the 'dreary eighteenth century.' Owing to the deadness and artificiality of the times, the era full deserved to be so designated. Yet even in so bleak an age, the grace of God could and did produce Saints. One of these chosen souls who, in this inauspicious time, rose to sanctity was Paul Daney, now known as St Paul of the Cross. From his earliest youth his heart was given to God. The Passion of our blessed Lord was the principle subject of his meditations. A desire to share in that Passion caused Paul to choose a life of mortification. Others, attracted by his sanctity, joined him in his retreat, and so came into existence the austere Congregation of the Discalced Clerks of the Most Holy Cross and Passion of Our Lord Jesus Christ, commonly known as the Passionists.

Strange to us are the workings of God's Spirit. Italian though he was, Paul felt himself strongly impelled to pray for England, the cold, rationalistic, Protestant England of his day. "O England! England!" he would exclaim. "Let us pray for England. I could not help doing it, even if I wished, for as soon as I begin to pray, that unhappy kingdom comes before me. I remember her every morning in the Holy Mass, and have done so for forty years. What may be God's intentions for that kingdom, I know not. Well, let us pray on, and leave the issue in God's hands."

Surely God heard the prayers of His Saint. Not sixty years elapsed after the death of Paul in 1775, before the commencement of the Oxford Movement, when England's Church began to wake from her long sleep. While the awakening was of a kind from what the Saint had in mind, it happened, as it so often does, that God answered His servant according to His own infinite wisdom, and did not permit Himself to be hedged in by the limitations of the vision even of a Saint. But non the less are Anglicans to be grateful for the prayers of St Paul of the Cross, and we can be sure that he who prayed so earnestly on earth still prays for us from his place in heaven.

From Athletes of God, by the Rev'd S.C. Hughson, O.H.C.

Father Hughson was a priest, writer member of the Order of the Holy Cross, an Anglican Monastic Order based in West Park, New York.

September Mass Intentions

September is the Month of the Holy Cross

1 St Giles, Ab.	The Church in France
2 St Stephen of Hungary, KC	The Church in Hungary
3 St Pius X, PC	Pope Benedict
4 Feria	Grace & St. Peter's School
5 Of Our Lady	Marian devotion
6 PENTECOST XIV	Our Parish Family
7 Feria	Eugene, our Bishop
8 NATIVITY BVM	For the gift of Grace
9 St Peter Claver, C	The Church in Africa
10 St Nicholas of Tolentino, C	The Church in Italy
11 Monthly Requiem	The Faithful Departed
12 Most Holy Name of Mary	The All Saints Sisters
13 SOLEMNITY OF THE HOLY CROSS	Our Parish Family
14 EXALTATION OF THE HOLY CROSS	The Joseph Richey House
15 OUR LADY OF SORROWS	Mount Calvary Church
16 St Cyprian, BM (Ember Day)	John, our Bishop
17 Stigmata of St Francis	All Franciscans
18 Ember Day	Seminarians
19 Ember Day (Vigil)	Ordinands
20 SOLEMNITY OF THE SEVEN SORROWS	Our Parish Family
21 ST MATTHEW, Ap. Ev.	Apostolic Faith
22 St Thomas of Villanova, BC	Fidelity to the Apostles' teaching
23 St Linus, PM	Thanksgiving for the Martyrs
24 Our Lady of Ransom	Thanksgiving for the Holy Rosary
25 Feria	Thanksgiving for personal holiness
26 Martyrs of North America	The Church in North America
27 PENTECOST XVII	Our Parish Family
28 St Wenceslas, KM	The Church in Central Europe
29 ST MICHAEL AND ALL ANGELS	Thanksgiving for the Holy Angels
30 St Jerome, C	Christian Scholarship

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

8:45 a.m. Sung Mass

6:00 p.m. Low Mass

Saturday

12:00 Noon Low Mass

Grace and Saint Peter's Church

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