

# **THE CHRONICLE**

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

**February 2010**

## From the Rector

The glory of these forty days  
we celebrate with songs of praise  
For Christ, by whom all things were made,  
Himself has fasted and has prayed.

*Latin, 6th Century*

Dear Friends in Christ:

February brings with it the beginning of Lent and the celebration of Chinese New Year. Both speak to our community here at Grace and St. Peter's Church. We recently celebrated Feast of St. Charles the Martyr with the national Society of King Charles the Martyr visiting here for High Mass and luncheon. In spite of the weather it was a glorious event, with over 100 in attendance. The lovely music of Mozart with strings and the active participation of so many people made the day glorious. Robert Zimmerman created beautiful arrangements for the Shrine of Blessed Charles and for the High Altar. John Marks and the choir and instruments were superb. I want to thank Mrs. Nona Porter, Howard Bevard, George Bareford and the Chapter Chairman Charles Peace for the festive auditorium. I want to thank Adam Barner for his work on the program and the liturgy. Thank you to all the acolytes who came out on a snowy day to make everything work perfectly. Thank you to Ruth Fitzgerald, Virginia Grigsby and Louise Tapper who made sure everyone had a seat for luncheon, and Patty Vogel who cooked the meal.

The Last Sunday after Epiphany or Quinquagesmia is also Chinese New Year. The dragon Dance and Chinese refreshments will take place after High Mass on that day. Please come out for the festivities. Fay Lee has organized the Dragon Dance and I am sure that the coffee hour hosts have planned a great day. On Shrove Tuesday pancakes will be served from about 7:30 a.m. till 8:30 a.m. in the auditorium. Lent begins on February 17<sup>th</sup> with Ash Wednesday. Mass will be celebrated at 8:45 a.m., 12:00 Noon, and High Mass at 6:00 p.m.

The concept of Lent as "glory" is foreign to our understanding of the season. As a child my idea of Lent had nothing to do with glory: it was Kraft macaroni and cheese dinners, filling up a Lenten Mite Box, and extra services in church. As I have grown older I have begun to understand that the "glory" is revealed in the way of the cross. The joy of Easter comes from an understanding that as the Prayer book collect for Monday in Holy Week says: "Almighty God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified: Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace..." The way of the cross brings us to the joy of the Resurrection.

Lent is for reflection on the Paschal Mystery. The sacrificial life, saving Passion, and glorious Resurrection of Our Lord Jesus Christ draw us to meditate once again on our life in Christ. Lent is for repentance and forgiveness, to change our hearts and minds to be in union with Christ so that we may participate in the mystery of our Redemption. Life in Christ requires acceptance of our past sins and an intention to do something about them. Lent means discipline. There are four elements in this discipline: prayer, fasting, almsgiving, and brotherly love. Fasting

and prayer go together so that the Christian is strengthened to be the light of Christ in a broken world. Almsgiving and brotherly love provide a dimension of care for others that is at the heart of a lively faith.

Prayer, talking to God and letting God speak to us, is the principle activity of Lent. It should be accompanied by fasting and almsgiving. St. Augustine (354-430) in a Lenten sermon told his listeners:

By almsgiving and fasting we add wings of fervor to our prayers so that they may more easily fly up and reach God... Through humility and charity, fasting and almsgiving, abstaining and forgiving, avoiding evil and doing good, our prayer seeks peace and achieves it. For such prayer takes its flight on the wings lent it by these virtues and easily reaches heaven, where Christ our Peace has gone on ahead.

The traditional Lenten fast requires abstaining from flesh meat on Wednesdays and Fridays. It also requires only one meat meal a day on the other days - save Sunday, which is never a fast day. On Ash Wednesday and Good Friday one should abstain from meat and lower the quantity of food. Only one full meal should be eaten and that in the evening.

Prayer takes many forms: Mass, daily Morning and Evening Prayer, Stations of the Cross and Benediction of the Blessed Sacrament, the Rosary, especially the Sorrowful Mysteries. Along with any of the above forms of prayer, private prayer and a rapt contemplation on God's love for us bring us closer to the Paschal mystery of our Redemption.

St. John Chrysostom tells us in an Easter sermon that the Christian should above all fast from sin. To abstain from food while continuing to harbor sins which separate us from God is extremely counter-productive. Sin is an action that fails its end. It is basically selfishness that fails with regard to others. The Liturgy helps us grow by understanding not only our sinfulness but also the way out of this condition: to turn to Christ and his gift of Himself to us. To repent and believe the Gospel requires faith, faith given to us by a loving Father, the Father of our Lord Jesus Christ. Many people find it difficult to accept Christ's love for them and set up spiritual roadblocks to progress. Lent is for tearing them down. Lent is for building up a temple fit for the abiding presence of Jesus within us.

On Wednesdays during Lent at 5:30 p.m. beginning on the first Wednesday after Ash Wednesday corporate Rosary will be recited in the Lady Chapel. The Sorrowful mysteries will be used for our meditation. On Fridays in Lent following the 6:00 p.m. Mass, Stations of the Cross and Benediction will be offered in the Lady Chapel. The Friday services will be followed by a Lenten meal.

In Holy Baptism we began a lifetime walk with God. I hope our walk during Lent is especially productive so that the glory of these forty days will make our celebration of Easter that much more joyful.

I remain faithfully your priest,

*The Rev'd Frederick S. Thomas, SSC*  
*Rector*

## From Father Speer

The stained glass windows on the Gospel side of Grace and St Peter's preach to us the Gospel according to Luke in the three New Testament canticles the Church sings daily at Matins and Evensong. The first window shows Zechariah the priest burning incense in the Temple, anxious because he and his aged wife Elizabeth remain childless. But the angel Gabriel surprises Zechariah with a promise. Now the promise is fulfilled. The second window is a true diptych because it tells us two different chapters of the Gospel story, one chapter in each of the two panels. The picture of John the Baptist stands above the two panels, unifying them. Notice the same characters as in the first window but nine months later. Zechariah wears a different robe. Elizabeth has birthed her son.

Zechariah and Elizabeth and the babe are at home next door to the Temple. Zechariah and the babe glow with haloes round their faces. The Temple stands in the background, a building separate and distinct from the dwelling. Small and high and far away, a dove flies in the archway revealing the sky, giving perspective to the scene. Zechariah is struck dumb by the angel of God because he failed to believe God's promise. There is no record as to how Elizabeth responds to her husband's inability to speak. Perhaps she is delighted. Now those attending the circumcision make signs to the father asking how he would have him called. Surely the name will be Zechariah, Jr. in honor of his father. But no. Elizabeth already knows the name. It will be John, meaning, The Lord Shows Favor.

Fix your eyes with the gaze of Elizabeth and Zechariah. They stare at the blank page on which Zechariah is about to write with his right hand, using a feather pen. Only the babe seems uninterested in what his name will be. The text on the window tells it all. And he wrote saying, His Name is John. In next month's Chronicle, we hear with what eloquence Zechariah regains his ability to speak, giving voice to the daily office of the Church. The door to the Temple stands in the background preparing us for the next panel. Sing Zechariah's song at Luke 1:67-79.

*Father Speer*  
*Priest Associate*

### **FRIDAYS IN LENT**

**February 20, 27, March 6, 13, 20, 27**

Stations of the Cross and Benediction at 6:30 p.m.

Followed by a simple supper.

Volunteers are needed to provide soup, salad, and bread.

**Please speak to Suzanne Meier if you are able to provide a meal.**

## February Kalender and Mass Intentions

*February is the Month of the Holy Family*

1 St Ignatius, BM	Preservation of the Catholic Faith
<b>2 PURIFICATION BVM</b>	Abiding Love
3 St Blasius, BM	Healing
4 Feria	Christian Orthodoxy
5 St Agatha, VM	Purity of souls
6 St Titus, BC	Apostolic zeal
<b>7 EPIPHANY V (SEXAGESIMA)</b>	Our Parish Family
8 Feria	Christian patience
9 St Cyril of Alexandria, BCD	The Church in Africa
10 St Scholastica, V	A holy life
11 Our Lady of Lourdes	Greater Marian devotion
12 Seven Holy Founders	For monasticism
13 Of Our Lady	The All Saints Sisters
<b>14 EPIPHANY VI (QUINQUAGESIMA)</b>	Our Parish Family
<i>Chinese Lunar New Year</i>	
15 Feria	Eugene, our Bishop
16 Monthly Requiem	The faithful departed
<b>17 ASH WEDNESDAY</b>	For a Holy Lent
18 Feria	John our Bishop
19 Feria	Devout Lenten observances
20 Feria	Purity of life
<b>21 LENT I</b>	Parish Family
22 Chair of St Peter at Antioch (Feria)	Pope Benedict
23 Feria (Vigil)	Apostolic zeal
24 ST MATTHAIS, Ap. M (Ember Day)	Preservation of the Catholic Faith
25 Feria	Those keeping the Lenten fast
26 Ember Day	Seminaries
27 Ember Day (St Gabriel, C)	Joseph Richey House
<b>28 LENT II</b>	Our Parish Family

***The Rosary will be offered this month on Saturday, February 6 after the Noon Mass.***

*The Rosary is also offered every Wednesday in Lent (except Ash Wednesday) at 5:30 p.m., preceding the 6:00 p.m. Mass.*

## Lent: An Assurance

Lent is a command to take our religion seriously, and, therefore to win souls. I ask the question to all those who have been signed with the sign of the Cross, who are in the Church, who are on the Lord's side [all the baptized]. Put the question: Are you on His side just as an ornament? Do you think that you add to His Cause a note of exquisite piety and loveliness, a note of personal dignity and charm, or are you on the Lord's side to do something? You have been baptized. Whom do you bring to Baptism? You make your Communion. Whom have you helped to restore to Communion? You have been confirmed. Whom have you brought to Confirmation? You may feel terribly inadequate; but so did Moses. You may say the wrong thing. So did Peter. You may have once had no use for the Church. Nor had Paul. But God uses them – and us – to bring men to Himself.

In Lent – and in all times – we are commanded as Churchmen and disciples of the Saviour to go forth and bring souls to the knowledge of Christ, to bring men to the great glad truths about Christ and His Church. We are members of the historic Christian Church of Christ's own founding; and a Churchman who does not spread his Faith is a parasite on the Life of the Church. He who is not girding his loins for the Apostolate is abdicating his seat on the dais of Christianity, and is like a tree cut down on the road, impeding the march of the army of God.

Lent is an assurance. A member of the Russian Orthodox Church in Paris has written of a beautiful custom in the Eastern Church. At the beginning of Lent there is a Vesper service; the Church is dark and everything is covered with black. The Lenten prayers are said, and the people prostrate themselves, and suddenly in this sad and penitential atmosphere, the choir begins to sing, very quietly, the Easter hymns. It is like a hope and encouragement showing that "it will come – do not forget." And the knowledge of God's help during a difficult time can be like these Easter hymns during the Lent Service.

Lent moves forward to the Passion of Christ and the majestic epic of the might of God. This drama is the key to the fearsome and glorious mysteries of God's love and man's sin, and the measure of the agony and terror which that love cost. The assurance is with us and, if in this Lent, or in any of the days of your life, you become discouraged and you feel some power is pushing you down, that some force is pushing you under – if you can identify these powers with the force that crucified our Lord, you don't have to be afraid any more. For the Cross was the worst that evil could do. The worst the Devil could do was to crucify our divine Lord. The worst that evil could do was to give you the Body and Blood of Christ.

*The Rev'd Canon Darwin Kirby. Father Kirby was rector of St George's, Schenectady, NY from 1947 to 1986.*

## **February Music Schedule**

### **February 7 – Sexagesima: Epiphany V**

Communion Service in E “Collegium Regale” - Harold Darke

Prevent Us O Lord - C. Hubert H. Parry

All People That On Earth Do Dwell - attr. Thomas Tallis

### **February 14 – Quinquagesima: Epiphany VI**

*Chinese Lunar New Year*

Missa Ave Jesu - George Oldroyd

Sacerdotes Domini - William Byrd

O Nata Lux - Thomas Tallis

### **February 17 - Ash Wednesday**

*6:00 p.m.*

Communion Service in E Flat Major - Edward C. Bairstow

Turn Thy Face From My Sins - Thomas Attwood

Call To Remembrance - Richard Farrant

### **February 21 - Lent I**

Short Mass in C - Richard R. Terry

De Profundis - attr. W. A. Mozart

God Is Our Refuge - W. A. Mozart

### **February 28 - Lent II**

Mass in A Minor - Claudio Casciolini

Jesus Christ The Apple Tree - Elizabeth Poston

Hide Not Thou Thy Face - Richard Farrant

## **Weekly Schedule**

### **Sunday**

7:45 a.m. Matins & Low Mass

9:30 a.m. Confessions

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**

5:30 p.m. Rosary (during Lent)

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 (followed by Stations and Benediction during Lent)

### **Saturday**

12:00 Noon Low Mass

12:30 p.m. Rosary (First Saturday of the month)

### **Grace and Saint Peter's Church**

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