

# Holy Week & Easter Services

See Pages 16 - 17



MARCH ~ APRIL 2010

The Rev. Richard A. Maxwell, Rector  
55 New Park Avenue, Hartford, Connecticut 06106  
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Thomas A. Phillips ~ The New Senior Warden  
See his profile on page 7

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# GRACE EPISCOPAL CHURCH

55 New Park Avenue,  
Hartford, CT 06106

The Rev. Richard Anderson Maxwell, *Rector*

The Rev. Gary Mongillo, *Deacon*

The Rev. Canon Robert G. Carroon, *Senior Associate Priest*

The Rev. Dr. Wayne D. Pokorny, *Associate Priest*

Mr. Dennis Kane, *Verger*

Mr. Kyle Swann, *Choirmaster and Organist*



# DEAR FRIENDS

By The Rev. RICHARD A. MAXWELL  
Rector

Are you getting ready for Easter?

I wonder how many of us feel ready – really, fully, and completely ready for the arrival of our Lord and Savior, Jesus Christ. I suppose that there may be a few of us – some of our really holy brothers and sisters – who know that they are ready for Christ. But are the rest of us?

I suspect that the rest of us – the great majority of us – know in our heart of hearts that we're not really ready. We know that there are still a few spots of sin that need to be sponged out of our souls. We know that there are still a few dents and scratches that need to be repaired on our armor of holiness. We know that we're not quite ready for Christ. And yet here comes Easter!

Ever notice that all of the Gospels agree that the Resurrection was discovered early on the **FIRST** day of the week? It may seem like a minor point, but I'm not so certain. You know, over the centuries, we've changed the way we think about the days of the week, and it might be helpful to consider this for a moment.

In Jesus' time, the Sabbath, the day for rest and worship, was Saturday – from sundown Friday to sundown Saturday – just as our Jewish brothers and sisters still observe. Sunday was the first day of the week. Of course, technically, it still is, but we don't really **THINK** of it that way, do we? For most of us, **MONDAY** is **REALLY** the first day of the week, the day we go back to work. And the weekend – Saturday and Sunday – is our time for rest.

What's with this business of making the Lord's Day the **FIRST** day of the week? Think of it like a Monday morning. The entire work week lies ahead of us. There is so much that needs doing, so many chores, and tasks, and jobs to be done. We haven't earned a rest yet, let alone **SALVATION!** We haven't earned a **THING** yet. We're scrambling to get ready for work and get the kids to school.

And, surprise, here comes Jesus – early in the morning – at SUNRISE no less! The house is a mess, the kids are dawdling, and we have an important presentation to give in an hour that’s not quite finished. Let’s not even think about those sins we’re trying to keep hidden. There’s no time to get ready for GOD!

And that is exactly the point. Christ comes to us to help us clean up the mess of our lives and our world. Christ does this by feeding us in the spiritual food of his body and blood – pouring his very life and nature into us in the sacrament of the bread and the wine – so that bit by bit we can become more and more like him. Bit by bit, Jesus makes us ready for Jesus.

Have a meaningful Lent and a holy and happy Easter.

Peace!  
Max+

[Adapted from Fr. Max’s Easter Sermon of March 23, 2008.]

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## FINANCIAL CORNER



By ELAINE PHILLIPS  
Treasurer

On behalf of the parish, I would like to thank all of those who have made a pledge for 2010. The response was excellent, especially in view of the economic situation. We are still accepting pledges, so if you haven’t made a pledge and would like to do so, please let me know.

Your pledges go to the Operating Fund – the fund that pays the ordinary expenses of the parish: e.g., salaries, utilities, insurance, our diocesan pledge (yes, the parish makes a pledge, too), and so forth. In addition we have several special-purpose funds. Parishioners may make special contributions to these funds also.

One such fund is the Rector's Discretionary Fund. This fund is, so far as I know, the only fund specifically mentioned in the Canons of the Church. It is called a "discretionary" fund because disbursements are made only at the discretion of the Rector. These disbursements must be for charitable purposes, *not* for the personal or professional expenses of the Rector, and are confidential. Because the details of these expenses are not published in the financial records of the parish (although, as a rule, the payment is by a church check, not cash), a special audit is conducted by the Senior Warden or other person designated by the Vestry at the end of the year.

As we know, the neighborhood of this church has many people who are struggling financially, and the need has increased in the last few years. The Place of Grace Food Pantry helps hundreds each week. However, sometimes people have desperate needs other than food. In some of these cases, the Rector can give some help, using the Discretionary Fund.

Right now, the Rector's Discretionary Fund is rather low on assets. It has no regular funding and depends on contributions. If you have offering envelopes, there are special envelopes in the box for the RDF. Please consider making a contribution, perhaps as part of your Lenten discipline, or in memory of a loved one, or just "because."

As always, be sure to put a note on the memo line (or a Post-It note) on the check when making a special contribution, unless you use a special envelope. That will ensure that your contribution goes to the right place.

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## Did You Know?

From the belfry back, Grace Episcopal Church is the third oldest Episcopal House of Worship in Hartford. The brick church was originally erected in 1868 and has been added to on the front, back, and sides. The congregation had its beginnings as a Sunday School which was conducted as early as 1860 under the wing of Trinity Church (Sigourney Street) in a schoolhouse which stood across the street from the present site of the church. It remained a mission of Trinity Church until 1878.

# Parish Annual Meeting

The Annual Meeting of the Parish was held on Sunday, Jan. 31. The following were elected:

Senior Warden – Thomas A. Phillips  
Junior Warden – William Pascucci  
Treasurer – Elaine Phillips  
Assistant Treasurer – Eunice Lyman  
Parish Clerk – Doug Bowman  
Delegate to Convention and the Deanery – Richard Wegener  
Alternate Delegate to Convention and the Deanery – Barbara Rezner  
Vestry – Class of 2013 – Charles Morse  
Vestry – Class of 2013 – Sandra Morgan

They join James Shafer (Class of 2011), Elizabeth MacKiernan Miel (Class of 2011), Carol Larco-Murzyn (Class of 2012) and John Pryor (Class of 2012) on the Vestry.



PARISH LEADERS (left to right): Fr. Richard A. Maxwell, James Shafer, Barbara Rezner, Eunice Lyman, John Pryor, William Pascucci, Sandra Morgan, Richard Wegener, and Charles Morse. Missing are Thomas A. Phillips, Elaine Phillips, and Doug Bowman. (Photo taken January 31, 2010.)

# Tom Phillips Becomes Senior Warden

By ED KLEMONSKI

Thomas A. Phillips, a 32-two year veteran member of Grace Episcopal Church, became our Senior Warden at the annual Parish Meeting on January 31, 2010, where he was elected to replace Rob Duncan who chose not to run for the office again. Tom previously served on the Vestry, is a member of the Choir, and is well-known to the members of the Parish.

Tom holds a Bachelors Degree in Electrical Engineering from Cornell University (1958), and has had careers in engineering, business, education, and aviation. He is married to our Parish treasurer, Elaine Phillips. They have five children – Steven, Timothy, Mark, Ruth, and Matthew.

Steven is a mechanical engineer and scuba diving instructor and lives in Pittsburgh, PA. Timothy holds a Ph.D. in chemical physics, is currently working on a master's degree in computer science, and lives in Norman, OK. Mark is an M.D. specializing in family medicine, holds a Ph.D. in biology, and lives and practices medicine in Baltimore, MD. Ruth Grant breeds Boer goats at her farm in Melrose, CT (where she has between 100 and 150 goats), and, together with her mother runs the Beorningswick goat farm operation. Matthew is a journalist and test director for “Bicycling” and “Mountain Bike” magazines and lives in Durango, CA. Five grandchildren round out the immediate family.

Tom had a 42-year-long career in electrical engineering. He spent 20 years working for General Electric in New York State, another 20 years at Dynamic Controls in South Windsor (where he rose to Vice President), and 2 more years as President of DCHS, a part of the Hamilton Standard division of United Technologies. He and Elaine came to Connecticut in 1976 and settled in Hebron. They became members of Grace Church, Hartford, in 1978 and have been an integral part of the Parish ever since.

His passions, Tom says, are flying airplanes, bicycling, and scuba diving. He started taking flying lessons while at Cornell and has been a pilot since age 17. He now keeps in Willimantic his own 4-seat Piper Arrow IV single-engine airplane. Tom is also a professional pilot. He operated jet airplanes for charter from 1998 to 2008, and hopes to “land another gig” as a pilot now that job has ended.

He took up scuba diving a few years ago, made 10 or 11 dives during his and Elaine's recent trip to Mexico – which caused them both to miss our Parish Annual Meeting – and he is working on an advanced scuba diving certificate. All he needs, he says, is a night dive to complete it. He would like some day to teach scuba diving.

Bicycling is another major activity. He has raced bikes since the 1970's and was Connecticut State Champion in his age group in 1988. He participated with daughter-in-law Amy in The Bicycle Tour of Colorado four times.

And, of course, he helps Elaine with her herd of 20 goats – which, he says, are likely to become 40 in the spring.

He also has several years' experience as an Adjunct Professor of Electrical Engineering and Technology in the College of Engineering, Technology and Architecture at the University of Hartford.

Tom is a tenor in our choir. While he has no formal musical training, he did attend the UCONN Community Music School to learn sight reading several years ago. He plays the recorder – mostly Baroque music – and, together with Elaine and Charlie and Ellen Morse and David and Judy Rintoul, was a member of the “Wretched Recorder Society.” They actually played once in church, he remembers. This Christmas he received a ukulele, an instrument he hasn't picked up in years, and plans to return to playing.

Tom's experience in the Parish goes back to the days of the 6<sup>th</sup> Rector, Fr. Bruce Chamberlain. He served on the Vestry during the tenure of the 7<sup>th</sup> Rector, Fr. Christopher L. Rose. Now, in his new role as Senior Warden he will to serve the 8<sup>th</sup> Rector, Richard A. Maxwell. The position of Senior Warden, the highest elected lay position in any Episcopal Church, is a critical one legally. The person who holds that position is, literally, in charge of the parish during the Rector's absence.

Tom says, as Senior Warden he hopes “to help keep the flame and to support the Rector and his ministry.” He would like to encourage more people to enjoy the spiritual life here. He cites the “unfinished business” of our strategic plan and hopes to help the vestry set new goals for the next five years. Tom is a realist, however. He knows you cannot foresee everything. “Life is what happens,” he says, when you are making other plans.”

# The Thursdays and Fridays in Lent

By The Rev. RICHARD A. MAXWELL

## **Thursday “Gatherings” With Evelyn Underhill**

At 7:00 p.m. Every Thursday evening in Lent, we gather to discuss and reflect upon selections from the book, *Lent With Evelyn Underhill*, which was edited by G. P. Mellick Belshaw, a retired Bishop of New Jersey.

Half a century may have passed since Evelyn Underhill's death, yet her devotional writings endure as a beacon to those who seek a deeper understanding of the "interior life" in the mystical Christian tradition. Bishop Belshaw's personal discovery of Underhill's works when he was a young student at General Theological Seminary moved him to pursue an extensive knowledge of her writings. From these he has skillfully culled readings appropriate for every day of Lent, from Ash Wednesday to Easter Eve and broadly following liturgical themes.

Now back in print, these selections were chosen with the purpose of deepening Lenten observance by allowing the reader to follow the thought of Underhill, from the "spiritual stocktaking" theme for Ash Wednesday to Easter Saturday's joyous anticipation of God's ultimate Gift.

We hope you'll join us for conversation and camaraderie on these Thursday evenings. They begin with mass in the chapel at 5:30. After mass, some folks bring supper to eat in Nason Hall, while others repair to “Lena's,” a local pizza restaurant. Everyone gathers back at church at 7:00 for the discussion and, as always, everyone is welcome to participate as little or as much as they wish.

## **Fridays: Stations of the Cross**

At 6:00 p.m. every Friday evening in Lent we continue to walk the Way of the Cross at Grace. This is one name – along with the “Via Crucis,” the “Via Dolorosa,” the “Way of Sorrows,” or simply, “The Way” – for the Stations of the Cross, a depiction of the final hours of Jesus. The Stations of the Cross are a vehicle to honor, remember, and even walk with Jesus through His Passion. “Walking” them is a practice that is believed to have begun with St. Francis of Assisi. This Lenten devotion is a long-standing tradition at Grace.

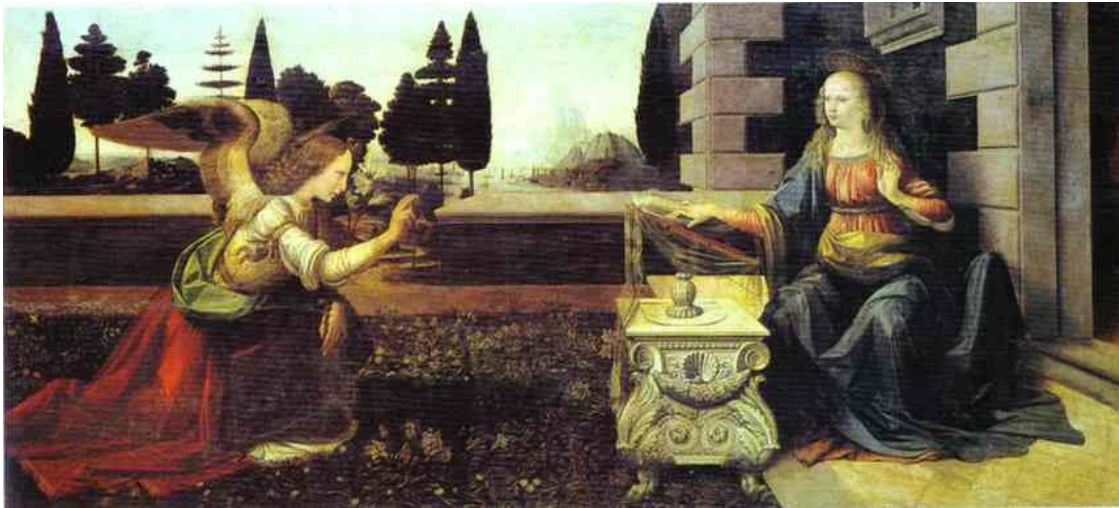
The Stations of the Cross originated in pilgrimages to Jerusalem, but the desire to reproduce the holy places in other lands seems to have developed at quite an early date. At the monastery of San Stefano at Bologna a group of connected chapels was constructed as early as the 5th century by St. Petronius, Bishop of Bologna, that was intended to represent the more important shrines of Jerusalem. As a result, this monastery became known familiarly as "Hierusalem." This group of chapels may perhaps be regarded as the germ from which the Stations later developed, but, currently, nothing we know of before about the 15th century can be called a Way of the Cross in the modern sense. In Jerusalem, the devotion of the Via Dolorosa, for which there have been a number of different routes through the years, was probably developed by the Franciscans after they were granted administration of the Christian holy places in the city in 1342.

The object of the Stations the Cross is to help the faithful make a spiritual pilgrimage of prayer, through meditating upon the chief scenes of Christ's suffering and death. The Stations themselves are a series of 14 pictures or sculptures depicting the following scenes:

(1) Jesus is condemned to death; (2) Jesus is given his cross; (3) Jesus falls the first time; (4) Jesus meets His Mother; (5) Simon of Cyrene carries the cross; (6) Veronica wipes the face of Jesus; (7) Jesus falls the second time; (8) Jesus meets the women of Jerusalem; (9) Jesus falls the third time; (10) Jesus is stripped of His garments; (11) Crucifixion: Jesus is nailed to the cross; (12) Jesus dies on the cross; (13) Jesus' body is removed from the cross (the Deposition or Lamentation); (14) Jesus is laid in the tomb.

Many of us have found this devotion to be an extremely meaningful element of our Lenten practice. We hope that you will all join us on this spiritual pilgrimage at least once during the season





"The Annunciation" by Leonardo da Vinci (1475)

## And the Word Was Made Flesh

By ELIZABETH MACKIERNAN MIEL

The Feast of the Annunciation (Lady Day), March 25, celebrates the Holy Mystery of the Incarnation when the angel appeared to the Virgin Mary and she conceived the child Jesus.

"In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth to a virgin betrothed to a man named Joseph of the house of David and the virgin's name was Mary...." (Lk 1:26)

Artists, poets and musical composers have tried to imagine and portray this extraordinary scene: the breaking in of the Angel Gabriel to greet a startled young woman to announce the news that she is going to be the mother of the Messiah, the Anointed One, the Son of God. Mary is presumed to have been quite a young teenager, perhaps 14 or 15.

Sometimes she is portrayed as completely serene, sometimes as hesitant, frightened, or shocked. The Archangel Gabriel may be portrayed as a majestic figure with enormous white swan wings; or as colorful as a peacock; or painted merely as a blur of light. In Eastern icons he is almost always in a hurry, running with hair ribbons streaming in the wind.

The Annunciation is not just the announcement of what will be. It is also the very moment of the conception of the Son of God. Artists have tried to indicate that by

(Continued on Page 14)



# March



Sun	Mon	Tue	Wed	Thu	Fri	Sat
	<p align="center"><b>March Notes</b></p> <p><b>Feast of the Annunciation of Our Lord (Thursday, 25<sup>th</sup>)</b> 6 p.m. Mass followed by potluck supper</p> <p><b>Thursday Gatherings in Lent (4<sup>th</sup>, 11<sup>th</sup>, 18<sup>th</sup>)</b> <i>Lent With Evelyn Underhill</i> ~ 5:30 p.m. Mass, followed by discussion at 7 p.m.</p> <p><b>Stations of the Cross and Benediction of the Blessed Sacrament (Fridays in Lent at 6 p.m.)</b></p> <p><b>Contemplative Prayer Group (9<sup>th</sup>, 23<sup>rd</sup> at 7 p.m.)</b></p> <p><b>Education Hour (Sundays, 9:45 a.m.)</b>      <b>Healing Mass (9<sup>th</sup>, 5:30 p.m.)</b></p> <p><b>Vestry Meeting (Sunday, 21<sup>st</sup>)</b> 12:15 p.m., Rector's Office</p> <p><b>Daylight Saving Begins (Sunday, 14<sup>th</sup>, 2 a.m.)</b></p>					
	<b>1</b>  AA	<b>2</b> 5:30 p.m. Low Mass AA	<b>3</b> 7:15 a.m. Low Mass and breakfast at Effie's 7 p.m. Choir Rehearsal	<b>4</b> 5:30 p.m. Low Mass 7 p.m. Thursday Gathering	<b>5</b>  6 p.m. Stations of the Cross & Benediction	<b>6</b>
<b>Lent III 7</b> 8 a.m. Low Mass 9:45 a.m. Education Hour 10:30 a.m. Solemn High Mass	<b>8</b>	<b>9</b> 5:30 p.m. Healing Mass 7 p.m. Contemplative Prayer Group AA	<b>10</b> 7:15 a.m. Low Mass and breakfast at Effie's 4:00 Pantry Food Packing 7 p.m. Choir Rehearsal	<b>11</b> 8:30 a.m. Food Pantry 5:30 p.m. Low Mass 7 p.m. Thursday Gathering	<b>12</b>  6 p.m. Stations of the Cross & Benediction	<b>13</b>
<b>Lent IV 14</b> Refreshment Sunday <b>Daylight Saving Begins</b> 8 a.m. Low Mass 9:45 a.m. Education Hour 10:30 a.m. Solemn High Mass	<b>15</b>	<b>16</b> 5:30 p.m. Low Mass AA	<b>17</b> 7:15 a.m. Low Mass and breakfast at Effie's 4:00 Pantry Food Packing 7 p.m. Choir Rehearsal	<b>18</b> 8:30 a.m. Food Pantry 5:30 p.m. Low Mass 7 p.m. Thursday Gathering	<b>Saint Joseph 19</b>  6 p.m. Stations of the Cross & Benediction	<b>20</b> 9 a.m. ~ 2 p.m. <b>Lenten Quiet Day</b> St. John's, West Hartford 
<b>Lent V 21</b> <b>Passion Sunday</b> 8 a.m. Low Mass 9:45 a.m. Education Hour 10:30 a.m. Solemn High Mass 12:15 p.m. Vestry Meeting	<b>22</b>	<b>23</b> 5:30 p.m. Low Mass 7 p.m. Contemplative Prayer Group AA	<b>24</b> 7:15 a.m. Low Mass and breakfast at Effie's 4:00 Pantry Food Packing 7 p.m. Choir Rehearsal	<b>Annunciation 25</b> 8:30 a.m. Food Pantry  6 p.m. Solemn High Mass Potluck Supper	<b>26</b>  6 p.m. Stations of the Cross & Benediction	<b>27</b> 9:30 a.m. Brass and Silver Polishing 
<b>Palm Sunday 28</b> 8 a.m. Low Mass 9:45 a.m. Education Hour 10:30 a.m. Procession & Solemn High Mass Following Coffee Hour Grace CLEAN-UP	<b>MONDAY 29</b> <b>IN HOLY WEEK</b> 5:30 p.m. Low Mass AA	<b>TUESDAY 30</b> <b>IN HOLY WEEK</b> 5:30 p.m. Low Mass AA	<b>WEDNESDAY 31</b> <b>IN HOLY WEEK</b> 7:15 a.m. Low Mass and breakfast at Effie's 7 p.m. TENEBRAE	<p align="center"><b>Holy Week at Grace</b></p> <p><b>Palm Sunday (Mar. 28<sup>th</sup>)</b> ~ Distribution of Palms at both Masses ~ 8 a.m. ~ Low Mass  <b>10:30 a.m.</b> ~ Gather on Grace St. Porch; Palm blessing and Procession; Solemn High Mass follows          Following Coffee Hour ~ <b>Grace CLEAN-UP</b>  <b>Monday in Holy Week (Mar. 29<sup>th</sup>)</b> ~ Mass 5:30 p.m.  <b>Tuesday in Holy Week (Mar. 30<sup>th</sup>)</b> ~ Mass 5:30 p.m.  <b>Wednesday in Holy Week (Mar. 31<sup>st</sup>)</b> ~  <b>7:15 a.m.</b> ~ Low Mass (followed by breakfast at Effie's)  <b>7 p.m.</b> ~ Office of Tenebrae</p> 		

**2010**



# April



Sun	Mon	Tue	Wed	Thu	Fri	Sat
<b>Holy Week at Grace (continued from March)</b> <b>Maundy Thursday</b> (Apr. ) ~ 6 p.m. Solemn High Mass, followed by Stripping of the Altar and Night Watch in the Chapel of Repose <b>Good Friday</b> (Apr. 2 <sup>nd</sup> ) ~ 12 noon Good Friday Liturgy; 6 p.m. Stations of the Cross <b>Holy Saturday</b> (Apr. 3 <sup>rd</sup> ) ~ 9:30 a.m. Liturgy for Holy Saturday 7 p.m. Easter Vigil followed by lamb dinner <b>EASTER SUNDAY</b> (Apr. 4 <sup>th</sup> ) ~ 8 a.m. Low Mass with hymns 10:30 a.m. Festal Eucharist						
<b>MAUNDY THURSDAY</b> 1  6 p.m. Solemn High Mass Stripping of Altar and Night Watch	<b>†GOOD FRIDAY†</b> 2  12 noon Good Friday Liturgy  6 p.m. Stations of the Cross  7 p.m. <span style="color: blue;">Choir Rehearsal</span>	<b>HOLY SATURDAY</b> 3  9:30 a.m. Liturgy  7 p.m. Easter Vigil Lamb Dinner				
<b>◆ EASTER ◆</b> 4 <b>DAY</b> 8 a.m. Low Mass with Hymns 10:30 a.m. Festal Eucharist 	<b>Monday in Easter Week</b> 5  AA	<b>Tuesday in Easter Week</b> 6 5:30 p.m. Low Mass 7 p.m. <span style="color: purple;">Contemplative Prayer Group</span> AA	<b>Wednesday in Easter Week</b> 7 7:15 a.m. Low Mass and breakfast at Effie's 4:00 Pantry Food Packing 7 p.m. <span style="color: blue;">Choir Rehearsal</span>	<b>Thursday in Easter Week</b> 8  8:30 a.m. Food Pantry  5:30 p.m. Low Mass	<b>Friday in Easter Week</b> 9	<b>Saturday in Easter Week</b> 10
<b>Easter II</b> 11 <b>Low Sunday</b> 8 a.m. Low Mass 9:45 a.m. <span style="color: blue;">Education Hour</span> 10:30 a.m. Solemn High Mass  AA	<b>12</b>  AA	<b>13</b>  5:30 p.m. Healing Mass  AA	<b>14</b> 7:15 a.m. Low Mass and breakfast at Effie's 4:00 Pantry Food Packing 7 p.m. <span style="color: blue;">Choir Rehearsal</span>	<b>15</b>  8:30 a.m. Food Pantry  5:30 p.m. Low Mass	<b>16</b>	<b>17</b>
<b>Easter III</b> 18 8 a.m. Low Mass 9:45 a.m. <span style="color: blue;">Education Hour</span> 10:30 a.m. Solemn High Mass 12:15 p.m. Vestry Meeting  AA	<b>19</b>  AA	<b>20</b> 5:30 p.m. Low Mass 7 p.m. <span style="color: purple;">Contemplative Prayer Group</span> AA	<b>21</b> 7:15 a.m. Low Mass and breakfast at Effie's 4:00 Pantry Food Packing 7 p.m. <span style="color: blue;">Choir Rehearsal</span>	<b>22</b>  8:30 a.m. Food Pantry  5:30 p.m. Low Mass	<b>23</b>	<b>24</b>    7:30 p.m. <span style="color: blue;">Parkville Classics</span> <span style="color: red;">Adaskin Plus</span>
<b>Easter IV</b> 25 8 a.m. Low Mass 9:45 a.m. <span style="color: blue;">Education Hour</span> 10:30 a.m. Solemn High Mass	<b>St. Mark the Evangelist</b> 26  AA	<b>27</b> 5:30 p.m. Low Mass  AA	<b>28</b> 7:15 a.m. Low Mass and breakfast at Effie's 4:00 Pantry Food Packing 7 p.m. <span style="color: blue;">Choir Rehearsal</span>	<b>29</b>  8:30 a.m. Food Pantry  5:30 p.m. Low Mass	<b>30</b>	
	<b>April Notes</b> Healing Mass (Tuesday, 6 <sup>th</sup> , 5:30 p.m.) <span style="color: red;">Contemplative Prayer Group</span> (Tuesday, 6 <sup>th</sup> , 20 <sup>th</sup> ) Vestry Meeting (Sunday, 18 <sup>th</sup> , 12:15 p.m.), Rector's Office Parkville Classics ~ <span style="color: red;">Adaskin Plus</span> (Saturday, 24 <sup>th</sup> , 7:30 p.m.) <span style="color: blue;">Education Hour</span> (Sundays, 9:45 a.m.)					

# 2010

including a dove (the Holy Spirit) on a beam of light entering the virgin's body or a light entering the Virgin's ear as she conceived by hearing and the Word became flesh.

The greeting of the angel ("Hail -- full of Grace, the Lord is with you") is repeated many times every day as people all over the world recite the rosary and as bells ring out the Angelus and people stop to recall that "The Angel declared unto Mary and she conceived of the Holy Spirit" and so rehearse the central truth of Christianity: Eternity has entered time; God has become one of us.

In the Western tradition, Mary is frequently shown reading a book – perhaps the prophecies of Isaiah – when the angel appears to her. A candle is often shown smoking beside her to show that the old light of the law has just been extinguished and in her, as she agrees to the angel's summons, a new light is coming into the world, the new Covenant of Christ.

In Eastern icons, Mary is usually shown holding a spinner's distaff with red or purple wool. According to the *Protevangelium of James* (a non-canonical gospel of the 3<sup>rd</sup> century, which has supplied many traditions about the virgin and her family), Mary, the child of Anna and Joachim in their old age, was dedicated to God from birth and spent her childhood living at the Temple of Jerusalem.

Sequestered, fed by angels, the young girl was occupied in spinning the true scarlet and purple wool to be used in weaving the veil of the Temple. This was the veil that separated the Holy of Holies where God was truly present, the innermost sanctuary where no human entered except the High Priest once a year on the Day of Atonement. As she approached puberty, Mary had to leave the temple. According to the *Protevangelium* she was betrothed to Joseph and went to live in Nazareth, still a virgin, still spinning the holy wool. The angel interrupts her spinning. She lays aside the wool and begins instead to spin within her body the human child



"Annunciation: by Paolo de Matteis (1712)

whose flesh can also be thought of as a “veil” which encloses very Glory of God. As we sing in the Christmas Carol:

“Veiled in flesh the Godhead see, Hail the incarnate  
deity, pleased as man with man to dwell, Jesus our  
Immanuel.”  
*(Hark the Herald Angels Sing)*

At the moment when Jesus dies, the veil of the temple is torn in two from the top to the bottom. And in the Epistle to the Hebrews, Jesus’ high priesthood is described by which he enters the Holy of Holies:

“By a new and living way, which he has consecrated  
for us, through the veil, that is to say, his flesh,”  
(Heb 10:20)

Rowan Williams in his book; *Ponder These Things: Praying with Icons of the Virgin* includes a lovely meditation on the meaning of the Virgin’s spinning the veil that separates God from man. He sees her as laying aside all the traditional artificial constructed curtains which block access to God and opening herself to the new and immediate real presence of the Divine.

It is surprising somehow to find ourselves in the middle of Lent celebrating the Feast of the Annunciation a story that seems to belong with the Nativity Cycle. March 25 (nine months before December 25) usually does occur in Lent, sometimes in Holy Week and seems out of place as we are preparing to walk with Jesus through his passion.

The liturgical cycles intertwine throughout the year, and so, as we celebrate the Feast of the Annunciation and look forward to the Nativity of the Lord, we are also never far from His death and resurrection.

Today is the beginning of our salvation,  
And the revelation of the eternal mystery!  
The Son of God becomes the Son of the Virgin  
As Gabriel announces the coming of Grace.  
Together with him let us cry to the Theotokos:  
"Rejoice, O Full of Grace, the Lord is with you!"

(Traditional Orthodox Hymn for the Annunciation)

# HOLY WEEK AT GRACE

## CALENDAR OF MASSES AND ACTIVITIES

### Palm Sunday, March 28 ~ Sunday of the Passion

Distribution of the palms at both services

8:00 a.m. Low Mass

10:30 a.m. Gather on the Grace Street porch

Blessing of the palms and procession

Solemn High Mass with reading of the Passion according to St. Luke

Following Coffee Hour ~ CLEAN-UP around the church (and around the block)

### Monday in Holy Week, March 29

5:30 p.m. Low Mass in the Chapel

### Tuesday in Holy Week, March 30

5:30 p.m. Low Mass in the Chapel

### Wednesday in Holy Week, March 31

7:15 a.m. Low Mass in the Chapel

7:00 p.m. Office of Tenebrae ~ Music is the traditional Psalmody  
with Antiphons by Healey Wilan.

### Maundy Thursday, April 1

6:00 p.m. Solemn High Mass ~ Followed by the stripping of the altar  
and “Night Watch” in the Chapel of Repose  
(Please sign up for a half hour or more of devotion)

### Good Friday, April 2

12:00 noon Good Friday Liturgy and Veneration of the Cross

4:00 ~ 6:00 p.m. Sacrament of Reconciliation of a Penitent

(Appointments for Confession may be made with Fr. Maxwell)

6:00 p.m. Stations of the Cross

### Saturday in Holy Week, April 3

9:30 a.m. Proper Liturgy for Holy Saturday

# The Great Feast of Easter

## Saturday in Holy Week, April 3 ~ EASTER EVE

7:00 p.m. The Great Easter Vigil and the First Mass of Easter

Music: The Grace Mass (Wagner) with chanted lessons and psalms;  
hymns and anthems for choir and congregation

Traditional lamb and baked ham dinner (\$15) following Mass in Nason Hall. [The meal is prepared by the choir, and proceeds benefit the Russell Music Fund.]



## EASTER DAY, Sunday, April 4

8:00 a.m. Low Mass with hymns

10:30 a.m. Solemn High Mass

Music with Ritual Choir, String Trio and Organ:  
Missa Brevis in D Minor K 65 (Mozart),  
Regina Coeli (Mozart), Church Sonata in C (Mozart)



Isenheim Altarpiece: The Resurrection  
by Matthias Grünewald (Completed 1515)

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Saturday, April 24

## Parkville Classics Concert

The next Parkville Classics Concert features the Adaskin String Trio and takes place on Saturday, April 24 at 7:30 p.m. in the church. A reception to meet and greet the performers follows in Nason Hall. There is no admission charge for the concert or the reception.

Although currently based in New England, the members of the Adaskin String Trio are all originally from Canada. They met in Montreal where they each studied chamber music with founding Orford Quartet cellist Marcel Saint-Cyr. They later completed two years as ensemble-in-residence at The Hartt School under the guidance of the Emerson Quartet. The trio is named in honor of Murray Adaskin, one of Canada's most loved and respected composers, and two of his brothers, violinist Harry Adaskin and producer and music educator John Adaskin.



They have previously appeared at Grace. This time another musician will be joining them in a concert they are calling “Adaskin Plus.” Formed in 1994, the trio performs extensively throughout the United States and Canada, and has appeared at Merkin Concert Hall in New York, the Corcoran Gallery of Art in Washington DC, and in Boston, Los Angeles, Montreal, Nashville, Pittsburgh, Santa Barbara, and Chicago. In addition, the trio’s concerts have been regularly recorded for broadcast by CBC Radio, Radio-Canada, and National Public Radio. They record for New World Records. Their recordings may be purchased at [www.Amazon.com](http://www.Amazon.com).

# The New Addition at the Rectory

By ED KLEMONSKI

There's a new resident at the Rectory. His name is "Cosmo" (named perhaps, hints Fr. Max, for Cosimo de' Medici, the grandfather of Lorenzo the Magnificent). He's a standard French poodle of impeccable ancestry – his ancestors on both sides were champions – and came with impressive papers. He accompanies Fr. Max to work and has appropriated to his own use space in Max's office. He likes church work and is especially adept at meeting and greeting parishioners, visitors, and newcomers alike.



Cosmo came to live at the Rectory on New Year's Day. He was born Sept. 20, 2009, at the Meledee Kennel in Monroe, CT, one of just 2 puppies in his litter. He picked Fr. Maxwell and Paul Kline as his new masters in mid-December on their very first visit to his breeder, Mary Ellen Pardee, the owner of the kennel. "He's very smart and learns quickly," notes Fr. Max. "Mary Ellen breeds champions and for disposition." He gets along very well with people and has learned to keep quiet during mass when he's confined, alone, to Max's office in the pantry wing on the church campus. During the workweek, he sometimes plays with kids from the Parkville Elementary School.

At home, however, he has to endure the cautious camaraderie

of Lyndon, the Rectory cat, who has yet to fully accept Cosmo as a bona fide member of the household. To keep them apart, Paul and Max tend to confine Cosmo to one floor of the 3-story building and let Lyndon have the free run of the other floors. So, if Cosmo is on the second floor, Lyndon can romp the first and third floors unimpeded. And if Cosmo is on the first floor, Lyndon can have the two upper levels to himself. Lyndon is just beginning to put his paw through the puppy gate occasionally to reach out to the gregarious Cosmo, who could happily exist without any barricades between them.

Cosmo attends puppy school at the Elmwood Community Center where he is learning, among other things, how to relate to other dogs and what the confusing commands “heel,” “sit,” “come,” “stay,” and “down” mean. He has “play dates” with his 2 girl friends – “Olive,” a one-year-old Labradoodle who has a fenced-in yard down the street from the Rectory, and “Molly,” a cute and sweet member of Carol Larco-Murzyn’s five-dog menagerie in Coventry. Cosmo also is fond of Mozart’s music and listens intently to “Bird Note” on National Public Radio.

Paul and Max’s next-door neighbor breeds Yorkshire terriers and recommended the Meledee Kennel to them. “We wanted a nice poodle,” says Fr. Max, “and we got a nicer poodle than we expected.” Paul and Max knew that a standard poodle was the breed for them after scouring the dog section of Barnes and Noble and taking tests for different breeds. The result was a “cosmic” concurrence that now makes all of them happy – and has compelled Paul and Max to increase their aerobic walking exercise program exponentially.

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## MESSAGE FROM THE EDITOR

Many thanks to Tori Burns, Tom Phillips, Bill Pascucci, Elaine Phillips, Fr. Max, Elizabeth MacKiernan Miel, and Kyle Swann for their help and suggestions with this issue of “Grace Notes.” Contributions from others are always welcome and may be sent to me at any time at [klemonske@aol.com](mailto:klemonske@aol.com).

EDWARD S. KLEMONSKI, Editor.

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## SENIOR WARDEN'S CORNER

By THOMAS A. PHILLIPS  
Senior Warden

I wish to thank you all for the confidence you expressed in electing me to the position of Senior Warden. I look forward to working in support of the Rector and the Vestry to help spread the good news about the joyful community that is Grace Church as well as taking care of the property and the finances.

I've always wondered what a Senior Warden did, and I expect I will find out soon enough! I would be grateful for any suggestions or recollections of lessons learned by present or former Vestry members and parishioners. I'm a firm believer in benefiting from other peoples experience.

Once again, thanks for your confidence. I will do my best.



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## JUNIOR WARDEN'S CORNER

By BILL PASCUCCI  
Junior Warden

It is the Junior Warden's responsibility to ensure that the properties owned by the parish, including the Church and Nason Hall on 55 New Park Avenue and the Rectory at 42 Rumford Street in West Hartford, are properly maintained and operating as intended.

This is no easy task since our buildings are older. Although we are a small parish, we face the same type of mechanical failures, repairs and damages as larger parishes. Due to our size and limited budget, we are unable to retain a maintenance staff. However, through the efforts of Bethany-Anne Bouchard, our sexton, who keeps the Church and Hall clean and operable, we are able to serve our many missions.

During the winter, we are required to ensure that the boiler is operating properly and that the church and Nason Hall receive adequate heat. Earlier this winter, we discovered that the heat was not working effectively as large areas of the church and Nason Hall were cold. Fortunately, these cold spots were caused by air that was trapped in the heating pipes. It created enough pressure to stop the heated water from circulating. This was no small job to fix, and took two days to “bleed” the air from the many heating zones. The good news in all of this was that our boiler was working well and no expensive parts or repairs were necessary.

We have been very lucky through January regarding snowfall and the associated clean up. Each year the Vestry establishes a budget amount for snow removal, but it is always a “best guess” scenario. Each time it snows, we must clean the walks and the driveway at the rectory as well as the walks at the church. The church sidewalk stretches from the edge of the school parking lot on New Park Avenue around the Grace Street corner just beyond our dumpsters. Included in our sidewalk is handicap access from the New Park/Grace Street corner. We must also keep this clear following snow storms.

Each time it snows, Trent Landscaping, our snow removal contractor, must make multiple return trips to the church to ensure all of the walks are clear of snow and ice. This process is very expensive, so we are very pleased about this year’s snowfall totals thus far.

Before the next Grace Notes is published, we will be working on our spring clean up. We will also be submitting a Request For Proposals to landscaping companies for lawn care. If anyone has experience in the development of a Proposal or knows of a reputable contractor we should solicit, please contact one of the members of the Building Committee.

If anyone is interested joining the Building Committee, with John Pryor, Eunice Lyman and myself, please let one of us know. If there are any suggestions or ideas that you believe will benefit our property and/ or our parishioners, we would like to hear from you.

## A Reminder

# Church Communion Customs

Episcopalians customarily place their right palm across the left for the priest to place the Host (the wafer of consecrated Bread) upon the open palm, and then raise the Host to their mouth to consume it. When the chalice minister offers the consecrated wine, it is helpful to assist by gently touching the base of the chalice, guiding the cup to your lips, and taking a small sip.

Sharing the common chalice is a powerful sacramental symbol and privilege enjoyed by Anglicans for nearly 500 years. But persons who do not wish to receive the consecrated wine for any reason may accept the host only. Holy Communion is *fully* received under either form of bread or wine. Simply cross your arms over your chest to indicate to the chalice minister that you are declining to receive the cup.

Some people prefer to receive Communion by intinction, that is, dipping the wafer into the wine. If you feel sick, accept the host only and skip the cup, or simply leave the wafer in your palm and allow the chalice minister to dip it and place it on your tongue. Whenever you intinct for yourself, be very careful to avoid touching the wine with your fingertips.

If you wish to come to the altar rail to receive a blessing from the priest (without receiving Communion), cross your arms over your chest and the priest will bless you. Remain in that posture until the person following you has finished receiving both the bread and the wine. You may receive a priest's blessing whether you are a baptized Christian or not.

Gloves should be removed before receiving the host. Ladies should remove lipstick before drinking from the chalice. After the person following you has received the chalice, rise and return to your seat. Many people bow or genuflect when they leave their pews to approach the Blessed Sacrament. Many others make the sign of the cross when they receive Communion and at other times during the service. These acts are traditional personal devotions done out of respect for the Real Presence of Christ in the Blessed Sacrament.

March ~ April 2010 Issue

GRACE  
EPISCOPAL  
CHURCH



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If you are receiving this newsletter in error or wish to be taken off the mailing list, please notify the Church office.

PARKVILLE CLASSICALS

All concerts are on Saturday evenings in the church. They are free and start at 7:30 p.m. Seating is limited and on a first-come basis. A reception in the Parish Hall to meet the musicians follows each concert.

APRIL 24, 2010 ~ ADASKIN PLUS  
JUNE 26, 2010 ~ MUSICAL FRIENDS