

THE KEYS



Church of St. Peter the Apostle

Anglican Catholic Diocese of the Mid-Atlantic States

www.dmas-acc.org

The Rev. Canon Peter Geromel, OHI, DMin - Rector

March 2023

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The Rector's Rambling (In and Out of Brambles)

John Keble's, *The Christian Year*

We will be studying the poems for Lent from John Keble's *The Christian Year* at our Wednesday Lenten Soup-ers. So who is John Keble and what's *The Christian Year*? Born in 1792, Keble's father was a parish priest and received a home education from his father, rather than going away to school. In 1807, receiving a scholarship to Corpus Christi, Oxford, he did very well. He was ordained deacon in 1815 and later that year a priest. Becoming the curate of Eastleach for eight years, but also continued to be associated with Oxford and was installed as a College Tutor in 1818. Kenneth Hylson-Smith relates, "In Oxford he was increasingly venerated. He grew steadily and undramatically in his own devotional and spiritual life, for he never experienced any sudden conversion or radical change. He had a deep belief in sacramental religion, but a reticence which meant that his religious and moral influence over others was largely the influence of example . . ." In 1823, he resigned his duties at Oriel and became curate of Southdrop, and would invite students for "reading-parties" including future leaders of the Oxford Movement, Hurrell Froude and Robert Wilberforce, one of the four sons of William Wilberforce.

Hylson-Smith again, "In 1827 he published *The Christian Year*. By its tone as much as by its content, it advocated a sober, even sombre, godliness which was somewhat lacking in emotion and music. It did not aspire to being great literature: it was written as a commentary on the Book of Common Prayer and as a guide to devotion, and as such it was to be of immense help and comfort to thousands." "It went through 140 editions between 1827 and 1873, with 305,500 copies printed." It is generally considered that Keble's Assize Sermon six years later, in 1833, was the beginning of the Oxford Movement. Two years later, however, he received the "Living of Hursley", essentially a parish position that would allow him to marry and marry he did, a few months later. "For thirty years Keble attempted to put the principles of the Oxford movement into practice. He laid great stress on the duty of church-going as a 'service' due to God rather than as primarily a means of edification. Comparatively little emphasis was laid on the sermon, although teaching was regarded as of paramount importance. Thus, at Sunday Evenson there was no sermon, but Keble catechized the children, boys on one Sunday, girls the next, and after the catechizing he summed up the questions and answers in a brief, practical manner for the benefit of the listening adults. Daily Mattins and Evenson was introduced, there was an increase in the number of celebrations of Holy Communion, and a rise in the number of communicants." Also, "Keble's care of his parishioners became proverbial, and it was not all gentleness, for he was stern where necessary. The children were his special concern and delight, and no matter what the pressures of work might be, he spent one hour each morning and afternoon teaching in the village school. He controversially adopted the practice of private confession, because he regarded it as an essential part of his pastoral ministry, in order to really know the minds and souls of his parishioners, and also vital for the enforcement of discipline."²

Perhaps we should hear him, however, and his thoughts concerning *The Christian Year: Thoughts in Verse for the Sundays and Holydays throughout the Year*. From his Preface (or "Advertisement" as it was called), "Next to a sound rule of faith, there is nothing of so much consequence as a sober standard of feeling in matters of practical religion: and it is the peculiar happiness of the Church of England to possess, in her authorized formularies, an ample and secure provision for both. But in times of much leisure and unbounded curiosity, when excitement of every kind is sought after with a morbid eagerness, this part of the merit of our Liturgy is likely in some measure to be lost, on many even of its sincere admirers: the very tempers which most require such discipline setting themselves, in general, most decidedly against it." This is to say that devotion, feeling, in religion is important, and the Liturgy and other

¹ Richard H. Schmidt, *Glorious Companions: Five Centuries of Anglican Spirituality* (Grand Rapids: William B. Eerdmans Publishing Company).

² Kenneth Hylson-Smith, *High Churchmanship in the Church of England*, 131-37.

aspects of our faith have this. The devotional aspects of the prayer book are not so obvious, however, that something supplemental that stirs the imagination a bit, while being still grounded in the principles of the prayer book, might not be of help to focus the mind in the direction of increased devotion. Indeed, much of the high church religion at Keble's time and during his upbringing was considered "high and dry", but the alternative known as "enthusiasm" (which is what the Methodists were referred to as) was simply unacceptable to many of the high churchmen. So what was the solution when more devotion was needed? A set of poems. Keble continues, "The object of the present publication will be attained, if any person find assistance from it in bringing his own thoughts and feelings into more entire unison with those recommended and exemplified in the Prayer Book."

News and Information

Vestry meeting – March 15th, 7:30 PM, mass preceding at 7 PM.

Wednesdays in Lent – 6 PM Soup-er. Family Prayers with study of *The Christian Year*.

Fridays in Lent – 4 PM Evening Prayer. 4:30 PM Mass. 5 PM Stations of the Cross.

Feast of the Annunciation – March 24th at 4:30 PM.

MARCH, 2023						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
LEGEND: HC - Holy Communion; FHE – Festal Holy Eucharist; HE - Holy Eucharist; SS – Sunday School; PG - Prayer Group; EP – Evening Prayer; MP – Morning Prayer; P&HU – Prayers and Holy Unction			[1] 6:00 p.m. Soup/Prayer	[2] 12 noon HC	[3] 4:00 p.m. EP 4:30 p.m. HC 5:00 p.m. Stations	[4] 5:00 p.m. HC
[5] 8:00 a.m. MP & HC 10:00 a.m. HE, SS LENT II	[6]	[7]	[8] 6:00 p.m. Soup/Prayer	[9] 12 noon HC	[10] 4:00 p.m. EP 4:30 p.m. HC 5:00 p.m. Stations	[11] 5:00 p.m. HC
[12] 8:00 a.m. MP & HC 10:00 a.m. HE, SS LENT III	[13]	[14]	[15] 7:00 p.m. HC 7:30 p.m. Vestry	[16] 12 noon HC	[17] 4:00 p.m. EP 4:30 p.m. HC 5:00 p.m. Stations	[18] 5:00 p.m. HC
[19] 8:00 a.m. MP & HC 10:00 a.m. HE, SS LENT IV	[20]	[21]	[22] 6:00 p.m. Soup/Prayer	[23] 12 noon HC	[24] 4:00 p.m. EP 4:30 p.m. HC 5:00 p.m. Stations	[25] 5:00 p.m. HC
[26] 8:00 a.m. MP & HC 10:00 a.m. HE, SS PASSION SUNDAY	[27]	[28]	[29] 6:00 p.m. Soup/Prayer	[30] 12 noon HC	[31] 4:00 p.m. EP 4:30 p.m. HC 5:00 p.m. Stations	

IN THE LORD'S SERVICE

If you cannot fulfill your assigned duty because of an urgent reason, PLEASE SECURE A REPLACEMENT.

	March 5	March 12	March 19	March 26	April 2
Coffee Hour	V. Williams	E. Paisley	J. Butterfield	G. Terrell	S. Darby
Sat. Epistoler 5 p.m.	A. Butterfield	A. Butterfield	A. Butterfield	A. Butterfield	A. Butterfield
Epistoler 8 a.m.	C. Von Claparede	D. Drysdale	C. Von Claparede	D. Drysdale	G. Mauney
Epistoler 10 a.m.	T. Paisley	P. Williams	G. Terrell	P. Williams	T. Paisley

Altar servers and ushers will be assigned as available before each service.

2023 Vestry (term end): Allen Butterfield ('25), Dan Drysdale ('23), Lisa Olver ('24),
Ted Paisley ('24), Mike Slayton ('25), Phil Williams ('23)