

# **THE CHRONICLE**

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*Grace and Saint Peter's Parish 707 Park Avenue Baltimore, MD 21201*  
**Baltimore's Traditional Anglo-Catholic Parish**

**July 2008**

## From the Rector

Dear Friends in Christ:

I write to you while enjoying my sabbatical. I am enjoying going to 8 AM Mass at Christ Church, Cambridge. The Peace goes on for some time but it is a friendly congregation.

I hope that you read the article in this issue of the Chronicle about the 175<sup>th</sup> anniversary of the Oxford Movement of which we are a part. I remind you of our Mission statement: Grace and St. Peter's Church exists to glorify God and worship Him on a daily basis by being an outward and visible sign of Christ's presence for all people through Anglo-Catholic worship, preaching, education, and music. Education was added to this statement at the suggestion of Roger Marks. It is a reminder that we teach the Catholic and Apostolic Faith delivered to the Saints. We are at one with SS. Peter & Paul but also John Keble, Edward Pusey, and John Henry Newman. This Parish was collecting money for Nashotah House, the Seminary of the Catholic Movement, in 1856. This is a statement about what our Parish Family does. It is not a once-a-week place but a daily place. We pray for you even when you cannot be with us. It is not an optional extra but what we do as a Parish Family. The Eucharist should be at the center of all our lives. Our beautiful building was built to show forth the centrality of the Eucharistic mystery. We are privileged to worship God in the beauty of holiness. Please come join with us on any day of the week.

I hope that all of you are doing well this summer. I am grateful to all of you who make Grace and St. Peter's such a wonderful place. I especially thank Fr. Truiett and Fr. Speer for their faithfulness while I am away and throughout the year.

I remain faithfully your parish priest,

*Frederick S. Thomas*

## From Father Truiett

Dear Friends,

For many years I have been intrigued by this poem of Emily Dickinson.

The Brain – is wider than the Sky—  
For – put them side by side –  
The one the other will contain  
With ease – and You – beside --

The Brain is deeper than the sea –  
For – hold them – Blue to Blue –  
The one the other will absorb –  
As Sponges – Buckets – do—

The Brain is just the weight of God –  
For – Heft them – Pound for Pound –  
And they will differ – if they do –  
As Syllable from Sound –

Although over a century old, this poem celebrates the prominence of the contemporary mind. It infers that the weight of my own individual thinking is indistinguishable from the weight of divine authority. Religion in western society has largely fallen into knowledge. It is the knowledge of good and evil. It becomes the knowledge that my bucket of ideas is superior to your bucket of ideas. The human brain, “wider than the Sky”, contains heaven, earth “and You – beside”. Most people, in most places, for most of human existence, regarded the ‘soul’ as the center of ‘human-beingness’. The mind as servant of the soul has had the humble task of helping you survive in a dangerous world and helping you arrive at your soul’s heavenly destination.

Walking through Trinity College in Dublin, the guide pointed out the elaborate bell tower that dominates the center of the campus. He said that the bell rings only for final exams and for funerals. The first to see whether you have paid attention to your studies, the final time to see whether you have learned anything from God. When you kick the bucket all your superior ideas pour out upon the dust, what is left? God knows! In fact in it is not what you know, but Who you know that makes the heavenly difference.

Faithfully yours,

*Melvin Truiett*

## 175th Anniversary of the Oxford Movement 14 July 2008

In 1833 the Church of England was startled by the Oxford Movement. The spark which ignited this powerful religious reawakening was the proposal of the Whig government to suppress half the Anglican bishoprics in Ireland and to re-dispose their incomes, without first consulting the Church. A group of clerical dons at Oxford, of whom John Keble, John Henry Newman, Richard Hurrell Froude and Edward Bouverie Pusey are the most well-known, took grave exception to the Whigs' proposals. They believed that the Church is a divinely-founded society, with Jesus Christ at its head, and that its reform was nothing to do with a secular Parliament. Their campaign of opposition was inaugurated with an assize sermon preached by Keble in the university church of St Mary in Oxford on 14 July 1833, in which he called Whig government's planned legislation 'National Apostasy.' The Oxford dons next wrote a series of *Tracts for the Times*, examining aspects of the theological crisis created by the government's action, which they had delivered to every parsonage in England.

The Church of England, they taught, has passed *through* the Reformation, but it is not simply *of* the Reformation. It is not a Protestant Church (the word *Protestant* never appears in the Prayer Book, nor in any Anglican formularies), but it is a *reformed catholic* Church, a subtle but significant difference. The Church of England is the historic catholic and apostolic Church of this land. It is part of the wider Church of Christ – a claim made on the title page of the 1662 Prayer Book – cleansed of medieval abuses and unscriptural accretions in the sixteenth century, but in all other respects in continuity with what went before. They pointed out that the Church of England has retained the historic three-fold ministry of bishop, priest and deacon; her bishops are part of the Apostolic Succession; her priests by their episcopal ordination are identifiable with Roman Catholic and Eastern Orthodox priests, and exercise the same priesthood; through them, her faithful are assured of a valid sacramental ministry.

The leaders of the Oxford Movement were highly intellectual and very serious men. They believed the Church of England to be under threat, and they sought to raise the whole tone of her life and witness. For them, what mattered above all else was personal and corporate *holiness*; and, because holiness may only grow upon a foundation of truth, they were especially concerned with doctrinal purity and theological orthodoxy.

The Oxford Movement teaches us that all truth ultimately comes from God: Jesus Christ himself said "I am the way, *the truth* and the life." Christian truth does not depend for its validity upon the opinions of individual Christians at any one time. Something is true simply because God makes it true and reveals it to us, and for no other reason. If all Christians decided to reject some aspect of Christianity, this aspect would not thereby become untrue because of their rejection of it. Nor, if all Christians decided to believe in

something new or decided to amend some old aspect of Christianity, would it therefore suddenly become true because of their new belief. God does not – indeed, He cannot – contradict Himself. Christian doctrine and moral teaching that were true in 33 A.D. and 1833 A.D., remain true in 2008 A.D. They cannot have become false by reason of their contradicting current values and ideas, and because some people find them difficult.

The Oxford Movement did not go unchallenged, but it proved to be the most important religious reawakening in England during the nineteenth century. The renaissance of spirituality, theology, scholarship, liturgy, music, art, architecture, and the revival of religious orders and communities (monks and nuns), which the Oxford Movement began in the Church of England goes under the name of the *Catholic Revival*. To this day in the early twenty-first century, there is not a parish church in the Anglican Communion that has not been affected by it in some way or other.

On 14 July 2008, the 175<sup>th</sup> anniversary of John Keble's Assize sermon, Anglicans throughout the world will observe an hour of silent prayer. We will give thanks for the rich inheritance of the Oxford Movement. We will also pray for the future, seeking to discover God's will and fulfil His purposes for us in our own lives, churches and communities. We warmly invite you to hold an hour of silent prayer in your own church or to join one being held in a church near you. For more information visit [www.oxfordmovement.org.uk](http://www.oxfordmovement.org.uk).

## The Visitation of Our Lady

*And Mary arose in those days, and went into the hill country with haste, into a city of  
Juda. [Luke 1:39]*

How lyrical that is, the opening sentence of St. Luke's description of the Visitation. We can feel the rush of warmth and kindness, the sudden urgency of love that sent that girl hurrying over the hills. "Those days" in which she rose on that impulse were the days in which Christ was being formed in her, the impulse was his impulse.

Many women, if they were expecting a child, would refuse to hurry over the hills on a visit of pure kindness. They would say they had a duty to themselves and to their unborn child which came before anything or anyone else. The Mother of God considered no such thing. Elizabeth was going to have a child, too, and although Mary's own child was God, she could not forget Elizabeth's need—almost incredible to us, but characteristic of her. She greeted her cousin Elizabeth, and at the sound of her voice, John quickened in his mother's womb and leapt for joy. I am come, said Christ, that they may have life and may have it more abundantly. [John 10:10] Even before He was born His presence gave life.

With what piercing shoots of joy does this story of Christ unfold! First the conception of a child in a child's heart, and then this first salutation, an infant leaping for joy in his mother's womb, knowing the hidden Christ and leaping into life.

How did Elizabeth herself know what had happened to Our Lady? What made her realize that this little cousin who was so familiar to her was the mother of her God? She knew it by the child within herself, by the quickening into life which was a leap of joy.

If we practice this contemplation taught and shown to us by Our Lady, we will find that our experience is like hers. If Christ is growing in us, if we are at peace, recollected, because we know that however insignificant our life seems to be, from it He is forming Himself; if we go with eager wills, "in haste," to wherever our circumstances compel us, because we believe that He desires to be in that place, we shall find that we are driven more and more to act on the impulse of His love. And the answer we shall get from others to those impulses will be an awakening into life, or the leap into joy of the already wakened life within them.

Caryll Houselander  
*The Reed of God*

## July Mass Intentions

*July is the Month of the Most Precious Blood*

1 MOST PRECIOUS BLOOD OLJC	The sick
2 VISITATION OF THE BVM	John our Bishop
3 St. Irenaeus, BM	Nashotah House
4 Octave	The gift of Faith
5 Octave	Eugene, our Bishop
6 PENTECOST VIII	Our Parish School
7 SS. Cyril & Methodius, BB CC	Our Parish Vestry
8 St. Elizabeth of Portugal, QW	The Church in Portugal
9 St. John Fisher, BM & St. Thomas More, M	Fidelity to Apostolic Teaching
10 Monthly Requiem	The Faithful departed
11 Feria	The gift of Baptism
12 Of Our Lady	Devotion to the Mother of God
13 PENTECOST IX	Our Parish Family
14 St. Bonaventure, BCD	The Apostolic Faith
15 Our Most Holy Redeemer	Devotion to Our Lord
16 Our Lady of Mount Carmel	For all bishops, priest, & deacons
17 Feria	All those preparing for ordination
18 St. Camillus, C	The sick
19 St. Vincent de Paul, C	The Society of the Holy Cross
20 PENTECOST X	Our Parish Family
21 Feria	Faith in Teaching
22 ST. MARY MAGDALEN, Penitent	Our Resurrection Faith
23 Feria	The Church of England
24 Vigil	Our Parish
25 ST. JAMES MAJOR Ap. M	Pope Benedict
26 ST. ANNE, Mother of the BVM	The Vestry
27 PENTECOST XI	Our Parish Family
28 Feria	The Joseph Richey House
29 St. Martha, V	Our Parish School
30 Feria	The sick
31 St. Ignatius of Loyola, C	St. Ignatius Church, Baltimore

## **Daily Mass Schedule**

Sunday - 7:45 a.m. Matins and 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 - 6:00 p.m. Low Mass

Saturday - 12:00 Noon Low Mass

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