

THE KEYS



Church of St. Peter the Apostle
Anglican Catholic Diocese of the Mid-Atlantic States
www.dmas-acc.org

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The Rev. Peter Geromel OHI, Th.M, Vicar
January 2021
<https://stpetersacc.org>

The Vicar's Volleyed Verbiage

Outreach in Town & Gown, Part Two - The East

In Bishop Grafton's book *The Lineage of the American Catholic Church* of 1911, we read

It is a happy sign that Bishop Raphael, head of the Orthodox Syrian Church in the United States, has given permission to his own people, where no priest of their own is present, to be baptized, and the marriage service performed, by an Anglican priest, and the Holy Communion received, under certain circumstances, at his hands. (145)

This same Raphael is now known as St. Raphael of Brooklyn. Grafton a few years earlier had consecrated a bishop for the Episcopal Church and present with him on that occasion were two Orthodox clerics who were later declared saints by that Church - St. Tikhon (Patriarch) of Moscow and St. John Kochurov, the first to receive martyrdom in the Bolshevik revolution. (Picture below)



The happy relationship that Charles Grafton alludes to was, indeed, a common reality in the Episcopal Church for many years. Orthodox immigrants of many ethnic traditions connected with Episcopal congregations, until such time as their own were set up. This was not only true of the Byzantine or "Chalcedonian" Orthodox but also true of two others Eastern communions - the Oriental Orthodox (Non-Chalcedonian) and the Church of the East (Nestorian or Non-Ephesine). To what am I referring when I say this?

At the Council of Ephesus in 431 A.D. the Council condemned a teaching popularly known as "Nestorianism" - that God in Christ Jesus had two distinct persons (God and man) with two distinct natures (God and man). The basic idea was that Jesus was fully God and fully man, but this Council (dominated by Egyptian theologians) did not feel that Nestorius, a theologian from Constantinople, had a view that presented one complete "Jesus" but rather a bifurcated (or schizophrenic?) sort of Jesus. The excommunicated "Nestorian" theologians later removed themselves out of the (Byzantine) Roman Empire and settled with sympathetic ears in present-day Iraq, thus forming an Assyrian Catholic Church of the East centered in Baghdad. Some today dispute that that Church preached actual formal heresy.

Twenty years later, Egypt raised issue with how Jesus' united self was still being presented in Constantinople and called that imperial city to answer for it at the Council of Chalcedon. Surprisingly, the Egyptian Church ended up getting told that how Constantinople was explaining matters was just fine and dandy but that they needed to clean house themselves! That they, in Egypt, were, in fact, heretics for holding that Jesus was one person with one nature (a nature with two united but not fused - or confused - parts - God and man). Indignant, they stormed off, joining with the Armenian Church (which could not be present at this Council as they were being invaded at the time). The Armenians, happy to distinguish themselves from the nearby Byzantines, and, no doubt, irritated not to have been consulted, formed, along

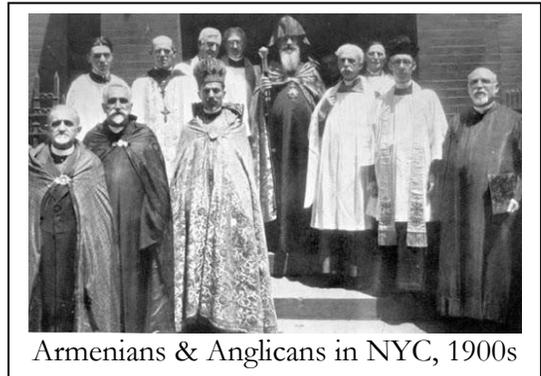
with the Copts, “Syrians,” Ethiopian, and Indian churches, this “Oriental Orthodox Communion.” Today, similar doubts exist about the actual “heresy” of this “Miaphysite” position concerning Christ’s dual-nature.

When I was growing up in the Detroit area, it was commonly the case to find folks from both the Nestorian (Assyrian Catholic Church of the East) and Oriental (usually Armenian) Orthodox churches who had attended Episcopal churches for years. In Flint, I was blessed to be near the oldest Assyrian Catholic church in America. Both Assyrian and Armenian young people were a part of my youth group. One woman I knew in Flint was the daughter growing up of the rector at the local Russian (Bulgarian) Orthodox church. But was her father Bulgarian? No! He had been raised Assyrian Catholic Church of the East, then became Russian Orthodox when he attended seminary in northern Iran near the Russian border. Wanting to make sure that his children learned the Faith in English, however, he sent them to a local Episcopal Church! Eventually, she married a local Maronite (Lebanese) Catholic deacon! But still loved to visit the Assyrian Catholic Church, the tradition in which her father had been raised.

I am told that St. Paul’s ACC in Grand Rapids, Michigan, has a large segment of Armenians. Furthermore, during seminary, I was a part of a Coptic Orthodox youth group for college and graduate students in Norristown, Pennsylvania. The same Coptic congregation, before acquiring a building, had used the Anglo-Catholic cardinal parish of Good Shepherd Rosemont. What a blessing!

While welcome to some extent at Greek and Russian Orthodox churches, it is often the case that local Ethiopians/Eritreans, Copts, Armenians, Syrians, Malankara (Indian) Orthodox, and Assyrian Catholics travel many miles to get to a church of their own. Many such isolated young people and families, no doubt, study at Virginia Tech. Given our liturgical tradition, prominent iconography, and historic connection with these churches, we would be a most welcomed haven for them. In those traditions, they chrismate (confirm) right at the baby’s baptism, and if spiritually prepared according to their conscience and in good standing, such students or other laity would be most welcome to receive communion at an Anglican Catholic Church.

Do you know any? Invite them to St. Peter’s. Good for them and good for us. 😊



News and Information

Epiphany House Blessings are available now thru Ash Wednesday.

Vestry is scheduled for Wednesday, January 13th, 7:30 pm. There will be a Mass prior to this at 7 pm.

Sanctity of Life Sunday is January 17th. We will again be collecting donations in baby bottles.

The Conversion of St. Paul will be celebrated on Monday, January 25th at 7 pm.

A Commemorative Mass of Charles, King and Martyr will be celebrated Jan. 30th at Noon.

JANUARY, 2021

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
[31] 8:00 a.m. MP & HC 10:00 a.m. HE, SS SEPTUAGESIMA	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] 12 noon HC FEAST OF THE CIRCUMCISION	[2]
[3] 8:00 a.m. MP & HC 10:00 a.m. HE CHRISTMAS II	[4]	[5]	[6] 7:00 FHE EPIPHANY	[7] 12 noon HC	[8]	[9]
[10] 8:00 a.m. MP & HC 10:00 a.m. HE, SS EPIPHANY I	[11]	[12]	[13] 7:00 p.m. HC 7:30 p.m. Vestry	[14] 12 noon HC	[15]	[16]
[17] 8:00 a.m. MP & HC 10:00 a.m. HE, SS EPIPHANY II	[18]	[19]	[20]	[21] 12 noon HC	[22]	[23]
[24] 8:00 a.m. MP & HC 10:00 a.m. HE, SS EPIPHANY III	[25] 7:00 p.m. HC CONVERSION OF ST. PAUL	[26]	[27]	[28] 12 noon HC	[29]	[30] 12 noon HC

IN THE LORD'S SERVICE

Please — If you cannot fulfill your assigned duty because of an urgent reason, IT IS YOUR RESPONSIBILITY TO SECURE YOUR OWN REPLACEMENT!

Week beginning Sunday →	January 3	January 10	January 17	January 24	January 31
Altar Guild	B. Higginbotham V. Williams	B. Higginbotham J. Butterfield	M. Slayton C. deRosset	B. Higginbotham V. Williams	B. Higginbotham J. Butterfield
Coffee Hour	--	--	--	--	--
Ushers	--	--	--	--	--
Epistoler	T. Paisley	C. von Claparede	G. Terrell	B. Paisley	A. Butterfield
Server	P. Williams	P. Williams	T. Paisley	P. Williams	P. Williams
Crucifer	W. Paisley	W. Paisley	B. Paisley	W. Paisley	C. von Claparede

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2021 Vestry: Allen Butterfield, Dan Drysdale, Phil Pappas, Marnie Slayton, Clemens von Claparede, Phil Williams