

# THE KEYS



Church of St. Peter the Apostle  
Anglican Catholic Diocese of the Mid-Atlantic States  
[www.dmas-acc.org](http://www.dmas-acc.org)

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

## The Rector's Ramble (In and Out of Brambles)

## *Evangelism in Town & Gown, Part 3*

I can't help myself; when I see Mormon elders out missionizing and they stop for lunch, I want to buy it for them. But we have to remember, they aren't Christians – period. Recently, I found out that a pastor in town was “friending” Mormons on social media in order to evangelize them and those same Mormons were then friending that pastor's newly Christianized friends and trying to bring them into heterodoxy within the fold of the LDS Church. We should be careful of bridges built to others, because those bridges are a two-way street. We should build those bridges anyway.

It is observed by those who attend a Mormon funeral that they might well hear words from the 40<sup>th</sup> Chapter of the Book of Alma, which sounds definitely biblical, concerning the Resurrection of the Body: “Behold, I say unto you, that there is no resurrection – or, I would say, in other words, that this mortal does not put on immortality, this corruption does not put on incorruption – until after the coming of Christ.”<sup>1</sup> Furthermore, this book observes:

Now, concerning the state of the soul between death and the resurrection – Behold, it has been made known unto me by an angel, that the spirits of all men, as soon as they are departed from this mortal body, yea, the spirits of all men, whether they be good or evil, are taken home to that God who gave them life.

And then shall it come to pass, that the spirits of those who are righteous are received into a state of happiness, which is called paradise, a state of rest, a state of peace, where they shall rest from all their troubles and from all care, and sorrow.

And then shall it come to pass, that the spirits of the wicked, yea, who are evil – for behold, they have no part nor portion of the Spirit of the Lord; for behold, they chose evil works rather than good; therefore the spirit of the devil did enter into them, and take possession of their house – and these shall be cast out into outer darkness; there shall be weeping, and wailing, and gnashing of teeth, and this because of their own iniquity, being led captive by the will of the devil.<sup>2</sup>

This sounds quite in accordance with the confession of the Church and the teachings of the canonical Scripture. Yet the teachings of the Mormon tradition, according to their leadership, takes on a much less biblical doctrine. So Thomas Starkes comments, “For Mormons, persons in the afterlife will be in one of three kingdoms. This will come after Jesus Christ comes to reign from Independence, Missouri, for a thousand years before the Judgement when all humans will go to one of these three kingdoms. Their placement will be based on their works. The wicked and filthy will be called ‘sons of perdition’ and resurrected from a spirit prison and will be resurrected from a spirit prison at the conclusion of the millennium and assigned to the terrestrial kingdom. Honorable persons ‘blinded by the craftiness of men’ and Mormons who ‘lose their testimony’ will be resurrected at the beginning of the millennium. At the Judgement, they will ‘receive a fullness of the blessing, power and glory of the Father’ in the celestial kingdom. Mormon males, married in a temple, can progress to godhead and receive a planet to populate, as God did before them. Mormons not married in a temple but deemed ‘worthy’ will become angels in the celestial kingdom. There is a hell reserved for Satan, his angels and a very few persons who commit such unpardonable sins as murder and apostasy.”<sup>3</sup>

Their heterodoxy can be read in their traditions. Ezra Taft Benson, thirteenth of their presidents, taught: “I am sure many of you know that the veil can be very thin – that there are people over there who are pulling for us – people who have faith in us and who have great hopes for us, who are hoping and praying that we will measure up . . .

<sup>1</sup> Alma 40: 2.

<sup>2</sup> Alma 40: 11-13.

<sup>3</sup> M. Thomas Starkes, *Confronting Cults: Old and New* (Chattanooga, TN: AMG Publishers, 1984), 15-16.

.<sup>4</sup> What does he mean by “thin”? Perhaps he means the following: “Visitors, seen and unseen, from the world beyond, are often close to us. This is part of eternity which we are living today – part of God’s plan. There is no veil to the Lord.”<sup>5</sup>

Your Rector has observed at funerals where Mormon leaders read from the Book of Alma, but then talk about how close the dead are to us and around us and, as a hospice chaplain, has been told from Mormons how ancestors are expected to come and lead loved ones to the next life. Benson speaks somewhat similarly as well.<sup>6</sup> In addition, according to their own catechetical work, *Teachings of Presidents of the Church*, they teach about the chance for the departed to receive salvation after death through the “keys of sealing” which is “Elijah came, having the keys of sealing, and the power has been given unto us by which we may reach out after the dead. This sealing power embraces those who are dead who are willing to repent and to receive the Gospel who died without that knowledge, just the same as it reaches out for those who repent who are living.”<sup>7</sup> Furthermore, “There is no work connected with the gospel that is of a more unselfish nature than the work in the House of the Lord, for our dead. Those who work for the dead do not expect to receive any earthly remuneration or reward.”<sup>8</sup> Again, “The doctrine of salvation for the dead and temple work holds out to us the glorious prospect of the continuance of the family relation. Through it we learn that family ties are not to be broken, that husbands and wives will eternally have a claim upon each other and upon their children to the latest generation.”<sup>9</sup>

In this service to the dead, Mormons are grasping for something and distorting something that we know to be the genuine prayers for the departed that the Catholic Faith holds dear. She does not “baptize the dead” but offers charitable prayers for them. The 1549 Book of Common Prayer carefully and graciously upheld a balanced practice of praying for the departed, not to overcome their own choices made in this mortal life, but to proclaim that blessed hope and charitable blessing upon their souls. The collect for the Requiem Mass in the 1549 Book of Common Prayer says it well, “. . . We mekely beseche thee (o father) to raise us from the death of sin, unto the life of righteousness, that when we shall departe this lyfe, we may slepe in him (as our hope is this our brother doeth) and at the general resurreccion in the laste daie, bothe we and this oure brother departed, receiving agayne our bodies, and rising againe in thy moste gracious favoure maye with all thine elect Saynctes, obtaine eternal joye. . . .”

### News and Information

**ADDITIONAL MASS** time on Saturdays at 5 PM beginning September 11th. This will be assisted at times by Fr. Trent from Keystone, WV. It is intended for those who cannot make the Sunday masses for good cause and with the hope and prayer that it will increase those who are served by Word and Sacrament.

**Vestry** is scheduled for September 15<sup>th</sup> at 7:30 PM. A mass will precede it at 7 PM for the Exaltation of the Holy Cross (transferred from Tuesday).

**September 21\*** there will be a mass celebrating St. Matthew at Noon.

**September 30<sup>th</sup>** there will be a mass celebrating St. Michael and all Angels at Noon (transferred from Wednesday).

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<sup>4</sup> Benson, *Teachings of Ezra Taft Benson*, 31.

<sup>5</sup> *Ibid.*, 35.

<sup>6</sup> Speaking of his own mother-in-law, he says: “So thin is the veil that this good woman knew the time she was going to leave. . . . She had had a dream or a vision of her husband telling her it was time to go.” *Ibid.*, 35.

<sup>7</sup> Joseph Fielding Smith, *Teachings of Presidents of the Church* (Salt Lake City, UT: The Church of Jesus Christ of Latter-day Saints, 2013), 221.

<sup>8</sup> *Ibid.*, 223.

<sup>9</sup> *Ibid.*, 224.

SEPTEMBER, 2021

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<b>LEGEND: HC - Holy Communion; FHE – Festal Holy Eucharist; HE - Holy Eucharist; SS – Sunday School; PG - Prayer Group; EP – Evening Prayer; MP – Morning Prayer; P&amp;HU – Prayers and Holy Unction</b>			[1]	[2] 12 noon HC	[3]	[4]
[5] 8:00 a.m. MP & HC 10:00 a.m. HE, SS  TRINITY XIV	[6]	[7]	[8]	[9] 12 noon HC	[10]	[11] 5:00 p.m. HC
[12] 8:00 a.m. MP & HC 10:00 a.m. HE, SS  TRINITY XV	[13]	[14]	[15] 7:00 p.m. HC 7:30 p.m. Vestry	[16] 12 noon HC	[17]	[18] 5:00 p.m. HC
[19] 8:00 a.m. MP & HC 10:00 a.m. HE, SS  TRINITY XVI	[20]	[21] 12 noon HC  ST. MATTHEW	[22]	[23] 12 noon HC	[24]	[25] 5:00 p.m. HC
[26] 8:00 a.m. MP & HC 10:00 a.m. HE, SS  TRINITY XVII	[27]	[28]	[29]	[30] 12 noon HC  ST. MICHAEL & ALL ANGELS		

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 →	September 5	September 12	September 19	September 26	October 3
<b>Altar Guild</b>	B. Higginbotham	M. Slayton	B. Higginbotham	B. Higginbotham	M. Slayton
	V. Williams	B. Higginbotham	J. Butterfield	V. Williams	B. Higginbotham
<b>Coffee Hour</b>	M. Slayton	J. Butterfield	G. Terrell	S. Darby	C. Pappas
<b>Ushers</b>	L. Brossy	M. Slayton	D. Drysdale	M. Slayton	P. Pappas
	D. Drysdale	P. Pappas	P. Williams	G. Terrell	L. Brossy
<b>Epistoler 8 a.m.</b>	G. Mauney	A. Butterfield	G. Mauney	A. Butterfield	A. Butterfield
<b>Epistoler 10 a.m.</b>	P. Williams	C. Von Claparede	G. Terrell	P. Williams	T. Paisley
<b>Server</b>	P. Williams	P. Williams	T. Paisley	P. Williams	P. Williams
<b>Crucifer</b>	T. Paisley	W. Paisley	W. Paisley	C. Von Claparede	W. Paisley

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