

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
October 2022
<https://stpetersacc.org>

The Curate's Corner – Mr. Gregory Seeley

“The Grace of the Church of England” Part 2

What about the Via Media, the idea that the Church of England was the “middle way” between Catholicism and Protestantism? And how about her issues with the Roman Catholic Church?

Well, as I began this piece, noticing that when it comes to understanding the gifts of God, that mistakes often occur. What if, rather than the Via Media, it were to be the Via Multa: the “Many Way”. What if, rather than finding a midpoint between Catholicism and Protestantism, the Church of England were to make available to the faithful a three-fold expression of religious devotion; all while keeping her Catholic doctrine (all things to all men)? What if, for those who hunger for ancient ceremony and mysterious expressions of the religion of Christ, she were to make available the traditional Mass of St. Gregory the Great, with all of its Latin and complex ceremony? And for those who find such ceremonies distracting, those who want to feel more involved, or for those who have families and want their children to begin their spiritual growth understanding what is happening at the altar, there was the Eucharist per the Book of Common Prayer? And finally, for those who want to be carried away by the ceremony, who want religion to be more of a celebration, a place to glorify God with all of one's heart in a ceremony full of song and power. What if for such a one there were a ceremony like the ones John and Charles Wesley used to hold: Methodism, truly Evangelical and Catholic?

This is patrimony of the Church of England, even if no one wants to admit it. John and Charles Wesley are as much a part of the “C of E” as William Laud and George Abbot. This is, I believe, the grace of the Church of England, to be “all things to all people” as St. Paul was called to be in his own day. What if, ultimately, England could spread the Gospel that Rome so carefully protects? What if Rome and England could work together to bring the Gospel to all men: *ut unum sint*, that they might be one church though different in mission.

Further, the Church of England has a unique place in Western Christianity, for she has a place those who would otherwise find themselves outside of the Roman Catholic Church were they to hear a call to serve. Rome, as her charism indicates, is responsible for the purity of the faith, and hence she has a number of “filters” which protect her from influences she feels are dangerous. The priesthood is celibate, and the priests are taken almost exclusively from young men who are trained in her faith and ceremonies. Her communities of religious men and women are strictly controlled. The members enter, live in strict communities, and take vows. She had until recent decades only one ceremony which she has nourished and protected for close to 2000 years.

The Church of England is different in many ways. She admits both older and married men to the priesthood; the nature of the priesthood thus becomes more fatherly and pastoral rather than strictly sacramental. She has a much larger scope for those seeking religious commitment, some of whom are “habited” religious living under vows (she needs more of them), but many were part of lay societies. She had choir schools for forming young men and women in classical teaching as well as music and the arts. The Roman Catholic Church had some of these, but they played a major role in the English church from the very beginning.

Finally, where the Church of Rome has solid teachings on the dogmas of the Catholic religion, she has almost none on the kind of society which those teachings should compose. The Church of England has the opposite. She has little interest in arguing over the nature of Christ in the Eucharist (except to state that He is there), but has quite a bit to say about how a Christian society should look and run. Richard Hooker's *Laws of Ecclesiastical Polity*, expresses admirably this setup of society based on three pillars: Scripture, Tradition, Reason. This has meant that the Church of England has been able to set up a society that is not only Christian, but also more harmonious with the state. This is in a sense why England has had better luck in colonizing than say, Spain. Spain certainly did convert the native peoples of the American continent to the Catholic faith, but their lack of cohesive government, based upon authority rather than reason, meant that soon enough, the individual countries (which were not united or organized), each wanted their independence. Compare that with the nations that England has

colonized (Canada, Australia, New Zealand among others in Africa and Asia), none of whose churches have abandoned their allegiance to the Anglican Communion (even when they got their independence from the crown). I am not here arguing for colonization, but the cultural influences of the European nations as they evangelized, and then colonized the peoples with whom they came in contact. There have indeed been evils and injustices in the colonization which England did in the nations wherein she colonized. I am speaking here in particular of the Christian faith and the culture which England had developed that allowed a people to live as Christians, with decent fashion, clean and honorable sport, wholesome leisure activities, and general morals. This she brought to the nations with whom she had contact, and this aided these nations in understanding, appreciating, and adopting the Christian faith.

The Roman Catholic Church on the other hand, is based upon three pillars with this key difference, that is: Authority, Tradition, Scripture. This has allowed the Roman Catholic Church to squash doctrinal errors and preserve the Faith and ceremony, and her zeal certainly helped to establish churches all over the world. But it did not create a unified culture within which Christianity could grow. Thus, what was called Christendom was a scattered collection of cultures which held the tenets of Christianity, but which also suffered from factions.

I think that if the churches of Christendom would work together and each seek a specialty of charism, it would be a more united movement and probably more effective in its mission.

News and Information

St. Luke the Evangelist - Tuesday, October 20th, at Noon.

Vestry meeting - October 26th, 7:30 PM, Holy Mass preceding at 7 PM.

Sts Simon and Jude - Friday, October 28th at 10 AM.

All Saints Day - Tuesday, November 1st, 12 Noon & 7 PM.

All Souls Day - Wednesday, November 2nd, 12 Noon & 7 PM.

We have received the sad news that Krystal, our organist, will be moving back to Northern VA in about a month. If you have any ideas about possible organists who could replace her, please let us know ASAP. (A pianist who is open to learning the organ we are happy to speak with.)

OCTOBER, 2022

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
[30] 8:00 a.m. MP & HC 10:00 a.m. HE, SS CHRIST THE KING	[31]	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] 5:00 p.m. HC
[2] 8:00 a.m. MP & HC 10:00 a.m. HE, SS TRINITY XVI	[3]	[4]	[5]	[6] 12 noon HC	[7]	[8] 5:00 p.m. HC
[9] 8:00 a.m. MP & HC 10:00 a.m. HE, SS TRINITY XVII	[10]	[11]	[12]	[13] 12 noon HC	[14]	[15] 5:00 p.m. HC
[16] 8:00 a.m. MP & HC 10:00 a.m. HE, SS TRINITY XVIII	[17]	[18]	[19]	[20] 12 noon HC ST. LUKE EVANGELIST	[21]	[22] 5:00 p.m. HC
[23] 8:00 a.m. MP & HC 10:00 a.m. HE, SS TRINITY XIX	[24]	[25]	[26] 7:00 p.m. HC 7:30 p.m. Vestry	[27] 12 noon HC	[28] 10:00 am HC STS. SIMON and JUDE	[29] 5:00 p.m. HC

IN THE LORD'S SERVICE

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

	October 2	October 9	October 16	October 23	October 30
Altar Guild	V. Williams	M. Slayton	J. Butterfield	V. Williams	M. Slayton
	B. Higginbotham	B. Higginbotham	B. Higginbotham	B. Higginbotham	B. Higginbotham
Coffee Hour	C. deRosset	L. Olver	B. Von Claparede	M. Slayton	J. Butterfield
Sat. Epistoler 5 p.m.	A. Butterfield	A. Butterfield	A. Butterfield	A. Butterfield	A. Butterfield
Epistoler 8 a.m.	D. Drysdale	G. Mauney	D. Drysdale	G. Mauney	C. Von Claparede
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.

2022 Vestry (term end): Dan Drysdale ('23), Lisa Olver ('24), Ted Paisley ('24), Marnie Slayton ('22), Clemens Von Claparede ('22), Phil Williams ('23)