

THE KEYS

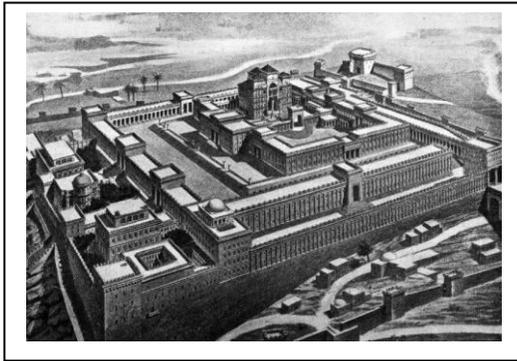


Church of St. Peter the Apostle
Anglican Catholic Diocese of the Mid-Atlantic States
www.dmas-acc.org

The Rev. Canon Peter Geromel, OHI, DMin - Rector
Mar/Apr 2026
www.anglican catholic.org
<https://stpetersacc.org>

Rector's Ramble (In and Out of Brambles)

The Third Temple



There is an unfortunate tendency, especially in American Protestantism today, to believe that an important goal is the reestablishment of the Temple at Jerusalem. You may not be aware of this trend. Yet *that* theological goal is underpinning some – but not all – “Pro Israel” sentiment in Evangelicalism today. If one feels that being an ally of Israel is a good thing, one is *not* committed to rebuilding the Temple, of course. That’s not the point. Frankly, Radical Islam has made an enemy of both Christianity and Judaism, and in our defense of our life and liberty, we are clearly united. But we should be educated and aware that some who stand with Israel have a further reason for doing so, one we might not be aware of. It should also be clear that the idea of a Third Temple is quite radical and marginal in mainstream Judaism as well.

While there appear to be a variety of debated timelines, the idea that the Temple must be rebuilt before the end of time is supposedly grounded in the Book of Daniel, as well as in Matthew 24:15 “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place,” and also in 2 Thessalonians 2: 3-4, “Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”

The general idea appears to be that in order for the anti-Christ to appear, the Temple must exist. There are a number of problems here. 1) This view simply doesn’t exist in Christianity until the 19th century. It enters in through very fishy exegesis among various well-meaning evangelicals or sects just a century ago. 2) It is not taught by the Church Fathers. 3) It is not consistent with other parts of Scripture. The Book of Hebrews clearly says there is no need of that kind of Temple anymore and Malachi prophesies that in “every place” incense and a pure offering would be offered, which we understand to be wherever the Holy Eucharist is offered. 4) We should rightly understand the “Temple” when mentioned in the New Testament as either the Second Temple (rebuilt in the time of the Maccabees and partly rebuilt by Herod, not exactly the most savory of characters) but destroyed in 70 A.D. and/or as the Body of Christ. Jesus said, destroy His Temple, His Body, and He would raise it up the Third Day and the Body of Christ is, of course, the Church.

In this respect, the “Abomination of Desolation” was likely a well-known idea (c.f. Dan. 9:27) to First Century Jews, especially this had basically happened already at an earlier defilement of the Temple during the time of the Maccabees. Jesus says there would come a time when everyone should again “flee into the mountains” and this was well-known as having happened already multiple times, including during the aforementioned Temple defilement “Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be” (c.f. Jer. 26 & 40; 1 Mac. 2:28-30; Heb. 11:38). Unfortunately, those who advocate for a rebuilding of the Temple do not spend much time reading the Apocrypha and miss some details that happened before Jesus but after the last book of the Old Testament was written.

So statements by Jesus about the “Abomination of Desolation” and “fleeing”, arguably, are a reference not to the End Times, and the Tribulation before that time, but to the chaos in 70 A.D. Until then, the Apostles were probably still worshipping, regularly, in the Temple, as we see in the Book of Acts. After the destruction, however, it was clear that the “Temple” was now the Church and that “temples” were to be

established throughout the world. Consistent with this interpretation, the 2 Thessalonians text would then indicate that the “man of sin” would be someone in the “Temple” of the Church. Fr. Chad Ripperger, a Roman Catholic exorcist, spiritual warfare conference speaker, and internet personality, even indicated that the “man of sin” might well be a future Pope, a notion that many Reformers five-hundred years ago already believed to be the case. But zero theologians of the Reformation *ever* advocated for the rebuilding of the Temple. They knew the Book of Hebrews too well!

Historically, in the Bar Kokhba Revolt (132-136 AD), Simon bar Kokhba was hailed as the Messiah and tried to liberate Jerusalem and rebuild the Temple. Early Christians strictly opposed him. In 363 AD, Julian the Apostate attempted to rebuild the Temple, specifically opposing the Christians and in order to spite Jesus’ prophecies. The Early Church was delighted to see the project’s failure which occurred purportedly because of earthquakes and fireballs.

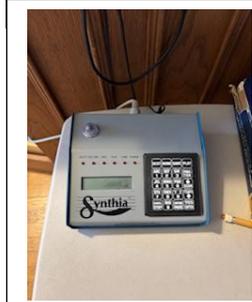
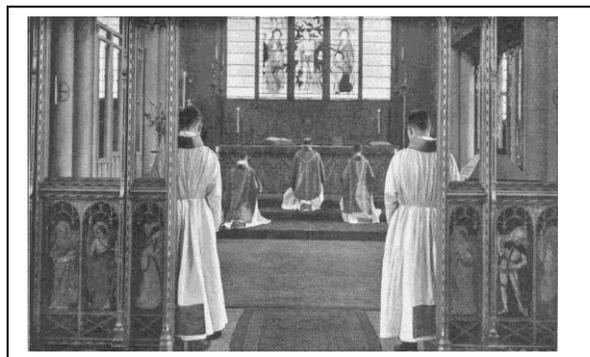
As Anglicans, believing as we do the theology of the Book of Hebrews, (written probably to stop folks from returning to Judaism) we believe in the sacrifice “once, for all” offered on the Cross, and the complete and forever abolition of all such blood rites and sacrifices required according to the Law of Moses. We also affirm the prophecy of Malachi that “in every place” there would be temples, of a sort, offering a “pure offering”, a reference to the fine flour offerings in Moses’ Law, as Justin the Philosopher taught in the Early Church, “And the offering of fine flour, sirs," I said, "which was prescribed to be presented on behalf of those purified from leprosy, was a type of the bread of the Eucharist, the celebration of which our Lord Jesus Christ prescribed, in remembrance of the suffering which He endured on behalf of those who are purified in soul from all iniquity . . .” and, again, “[Malachi] then speaks of those Gentiles, namely us, who in every place offer sacrifices to Him, i.e., the bread of the Eucharist, and also the cup of the Eucharist, affirming . . . that we glorify His name . . .” There is no need for a Third Temple, and those who advocate for it are in grave danger of very great error.

Perhaps instead of praying that the Temple be rebuilt physically, a better prayer for Israel is the one that was once said after the Lord’s Prayer and before the “Peace of the Lord be Always with you” in the Sarum Rite of Medieval England.

O God, Who in Thy wondrous Providence orderest all things, we humbly pray Thee that, rescuing the land which Thy Only Begotten Son hath consecrated with His own Blood out of the hands of the enemies of the Cross of Christ, Thou wouldst restore it to the worship of Christ, by mercifully directing the prayers of the faithful who are instant for its deliverance into the way of eternal peace. Through . . .

Panels for the reredos done!

Just a matter of putting them up. Kudos to Clemens, Dan and Phil!



Ethan Stinson was able to get a “Synthia” up and running through our organ. This is a technical device that places some of the 1940 Hymnal through the “midi” system in the organ. This means that the hymns are actually played through our own organ. We are still working out the kinks but this is a great way to hear our organ when the organist is gone.

News and Announcements

March 25th, The Annunciation: 7 pm Mass & Vestry

March 29th, **Palm Sunday**: 8 am Matins & Mass, **10 am Blessing of Palms, Procession, and Holy Eucharist**

March 30th, Monday before Easter: Mass at 12 Noon; Stations of the Cross 4:30 PM.

March 31st, Tuesday before Easter: Stations of the Cross 5:30 PM; Mass at 6 PM.

April 1st, Wednesday before Easter: Mass at 12 Noon, General Healing Service & Tenebrae at 6 PM

April 2nd, **Maundy Thursday**: Mass at 12 Noon (Passion According to Luke); *Festive Holy Eucharist, Institution of the Lord's Supper, 6 PM*, SEDER at Christiansburg Presbyterian Church, Watch Following and continuing until Noon on Good Friday.

April 3rd, **Good Friday**: *Noon The Good Friday Liturgy*. Confessions heard after that Service. 6 PM Evening Prayer, Liturgy of 7 Last Words, and Stations of the Cross

April 4th, **Holy Saturday**: Noon Pre-Sanctified Liturgy, communion from the Reserve Sacrament. Confessions heard after 1 PM. *The Great Vigil of Easter with Baptisms, 6 PM*. Mass for Easter Even to follow.

April 5th, **Easter**: 8 AM Matins & Mass, *10 AM Festive Holy Eucharist*

April 6th, Easter Monday Mass - 12 Noon.

April 7th, Easter Tuesday Mass - 6 PM

MARCH, 2026						
SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
[1] 8:00 a.m. MP & HC 10:00 a.m. HE, SS 6 p.m. Evensong & Benediction LENT II	[2]	[3]	[4]	[5] 12 noon HC	[6]	[7]
[8] 8:00 a.m. MP & HC 10:00 a.m. HE, SS LENT III	[9]	[10]	[11]	[12] 12 noon HC	[13]	[14]
[15] 8:00 a.m. MP & HC 10:00 a.m. HE, SS LENT IV	[16]	[17]	[18]	[19] 12 noon HC	[20]	[21]
[22] 8:00 a.m. MP & HC 10:00 a.m. HE, SS LENT V	[23]	[24]	[25] 7 pm HC & Vestry THE ANNUNCIATION	[26] 12 noon HC	[27]	[28]
[29] 8:00 a.m. MP & HC 10:00 a.m. HE, SS PALM SUNDAY	[30] 12 noon HC 4:30 pm Stations MONDAY BEFORE EASTER	[31] 5:30 pm Stations 6 pm HC TUESDAY BEFORE EASTER	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			

IN THE LORD'S SERVICE

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

	March 1	March 8	March 15	March 22	March 29
Coffee Hour	C. Pappas	L. Olver	V. Williams	G. Terrell	M. Slayton
Epistoler 8 a.m.	D. Drysdale	C. Von Claparede	G. Mauney	D. Drysdale	C. Von Claparede
Epistoler 10 a.m.	P. Williams	G. Terrell	T. Paisley	G. Terrell	P. Williams

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

APRIL, 2026						
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] 12 noon HC 6 pm Healing & Tenebrae WEDNESDAY BEFORE EASTER	[2] 12 noon HC 6 pm FHE followed by Seder MAUNDY THURSDAY	[3] 12 noon Liturgy 6 pm EP, Liturgy, Stations GOOD FRIDAY	[4] 12 noon Liturgy 6 pm Vigil & HC HOLY SATURDAY
[5] 8:00 a.m. MP & HC 10:00 a.m. FHE, SS EASTER SUNDAY	[6] 12 noon HC EASTER MONDAY	[7] 6 pm HC EASTER TUESDAY	[8]	[9] 12 noon HC	[10]	[11]
[12] 8:00 a.m. MP & HC 10:00 a.m. HE, SS EASTER I	[13]	[14]	[15]	[16] 12 noon HC	[17]	[18]
[19] 8:00 a.m. MP & HC 10:00 a.m. HE, SS EASTER II	[20]	[21]	[22]	[23] 12 noon HC	[24]	[25]
[26] 8:00 a.m. MP & HC 10:00 a.m. HE, SS EASTER III	[27]	[28]	[29]	[30] 12 noon HC		

IN THE LORD'S SERVICE

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

	April 5	April 12	April 19	April 26
Coffee Hour	B. Von Claparede	S. Darby	C. Kurstedt	C. Pappas
Epistoler 8 a.m.	D. Drysdale	C. Von Claparede	G. Mauney	D. Drysdale
Epistoler 10 a.m.	T. Paisley	P. Williams	T. Paisley	G. Terrell

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

2026 Vestry (term end): Clemens Von Claparede (?27), Dan Drysdale (?27), George Mauney (?28), Ted Paisley (?28), George Terrell (?26), Vicki Williams (?26)