



The Shepherd's Staff

*Newsletter of the
Diocese of the Western States*

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One does not have to be a history major to know that the world into which the Baby Jesus was born was a pretty rough place. It was a world that lived by the Iron Rule: *Do unto others before they do unto you*. A few years ago, I received a Christmas letter from a friend who told me how much it hurt to see so much hatred and anger in organized religion. I could not disagree! And I have many friends who doubt the existence of God or whether life is anything more than an anthill on which we all pointlessly labor until we are extinguished. And much of this pain and cynicism are shaped by the modern variants of the Iron Rule. The polite variant is the Tin Rule: *do kindly to those who are socially higher or more important than you because someday you may need their good graces*. The impolite variant is the Lead Rule: *intimidate and abuse those who are socially below you or less important than you because they are unimportant to you*. But it is time to remember that it is Christmas and that Jesus came to save us from ourselves!

Years ago, I found a Children's storybook called the *Miracle of St. Nicholas* and in it is told the story of a little boy, Dimitri, who lived in a small Russian village in the countryside. It was the mid-1990s, the Soviet Empire had collapsed and people were once again free (to a degree) to practice their religion. Dimitri's grandmother showed him their old, deserted church and, as the story unfolded, the boy witnessed how all the people in the village brought icons and other sacred objects back to the church. Something similar happened just after I became rector of Church of Our Saviour in 1983. We had won the lawsuit in which ECUSA had tried to take our church. I was invited to the home of two dear parishioners and they brought out two beautiful flower vases they had hidden just in case the Iron Rule triumphed. We have used them ever since.

At any rate, Dimitri helped to clean the church and was told how the villagers hid priests during the years of fear and persecution; and how the luminous glow of faith burned in their hearts. On Christmas Eve, little Nicholas participated in the same liturgy his grandmother knew as a child. He was in awe of the beauty of the Liturgy and for the first time in his life saw through this world into the joyful mystery of the eternal. His grandmother's Faith was renewed and his had become established; and he began to discover that love is not enough; it must be joined to Faith and Hope.

Dimitri's story is my reply to all the suffering Christians who have been demoralized by their own sins and battered by the sins of others, code for the Iron Rule. That story of Faith, Hope and Charity is a reminder that Christmas is a time of renewal for all of us, when we greet the Christ Child and seek to adopt his ways; the yearly affirmation that Christ Child comes to us and we are given Hope; that moment when eternity touches time and God saves us from ourselves. And all the iron-hearted, hypocritical, and sinful Christians cannot change the joy of that simple fact. Phillips Books said it best in his beloved Christmas Carol *O Little Town of Bethlehem: Where charity stands watching and faith holds wide the door, the dark night wakes, the glory breaks and Christmas comes once more*.

A Joyful Double Ordination in Oakland

On Ember Saturday, December 18th Deacon Franz McCartney Longsworth and Deacon Glenn Wilbur Karcher were ordained to the priesthood during a moving and beautiful two and a half hour service held at Saint Peter's Parish in Oakland, California. Assisting in the laying on of hands were the Right Reverend Peter Falconer Hansen, the Coadjutor Bishop of the Diocese and Rector of Saint Augustine of Canterbury in Chico, Canon Richard McNeely, the Chancellor of the Diocese, the Bishop's Chaplain and the Vicar of Saint Thomas Anglican Church in San Francisco, the Very Reverend David Napier, Dean of the Saint Joseph's Seminary Chapel and Preacher, Father Larry Shaddix, Rector of Saint Francis of Assisi, Livermore and Bishop Hansen's Chaplain, Father Matthew Weber, Litanist and Vicar of St. Ann's Palo Alto, Father Michael Mautner, Rector of St. Peter's Oakland, Father Tom Kelnhofer, Vicar of St. Martin of Tours in Concord, Father Paul Hauge, Assisting Priest, Saint Peter's Oakland, and Father Jeffrey Anyeh, from the Anglican Province of Nigeria. Mr. James Mayer of Saint Peter's was the Organist, Mr. Carey Binkley was the Master of Ceremonies and Helen Holder of Saint Ann's directed the Saint Ann's Choir.



above : the Laying on of Hands
left: the Litany

Both Father Karcher and Father Longsworth worked very hard on their Seminary courses and both passed their written and oral Canonical Exams on November 8th with flying colors. Both new priests will remain in their current parishes as Assisting Priests, Father Longsworth at Saint Peter's, and Father Karcher at Saint Ann's



[Above: Bishop Morse's first Pastoral Staff was used at the Absolution and Final Blessing]

The Church was full, Saint Ann's Choir sang beautifully, the new priests administered the Holy Communion and the joy of this solemn occasion was truly palpable.

After the Mass and Ordinations, the new priests blessed each person in attendance after which the good ladies of Saint Peter's graciously hosted a delicious luncheon in Canon Gottschall Hall.

Father Karcher and Father Longworth were presented with four cakes baked and decorated for the occasion.



Saint Bartholomew's Woodinville Has A White Christmas



Good King Wenceslaus looked out on the Feast of Stephen, when the snow lay round about, deep, and crisp and even.

This Christmastide carol rang true this past Sunday when we received our first snowfall of the winter. Here are two pictures I snapped Sunday morning, 26 December 2021.

Rick Gregory, Senior Warden

Saint Augustine of Canterbury, Chico CA

A Sermon For Saint John's Day by Bishop Peter F. Hansen



In the Beginning

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; that which we have seen and heard declare we unto you.”

THE BIBLE’S first words: “In the beginning God created the heavens and the earth. The earth was without form, and void; and darkness was on the face of the deep. And the Spirit of God was hovering over the face of the waters. Then God said, ‘Let there be light’; and there was light.” Gen 1:1-3 Much is said in three verses, but John the Apostle shines the brightest light on this moment. He opens his Gospel: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made.” *John 1:1-3*

God reveals Himself fully in those first words. Moses revealed three Persons long before God’s Trinity was ever known. The Father created all. The Spirit moved over black space. And the Word was spoken, “Let there be light.” John explains that the Word was God, with God the Father, and through the Word all things were created. “And the Word became flesh and dwelt among us, and we beheld His glory.” *John 1:14*

John beheld the glory on the Mount of Transfiguration. He who made light was Light Himself.

Your life began some years ago. Jesus lived and died over 1,900 years earlier. Eons before that He’d put this planet in space and started it spinning. Before that, the Word was with the Father and Spirit in an eternity without beginning.

Ancient inscribed words carry greater authority than contemporary scribbblings. The earliest manuscripts carry the authenticity of the original. Imagine the first draft of John’s Gospel in your hand. You’d feel its precious quality, handle with care.

At times society places no value on things old. We live in such a day. The newest fashion, next year’s car, the latest joke, a political fad all gain credence because they are *not old*.

But there has always been bad music, pierced bodies, tattoos, homosexuality and hair dye. There have always been disrespectful youth, and debauched middle-aged people. Always been heresy—the abandonment of the faith once given by those who should know better. To hide that these were already tried and failed, they say these are new. They are old. Yet not as old as Truth.

No matter how far back iniquity goes, God’s goodness preexists. God called His creation “good”. There’s a way things work. Find what’s been there from the beginning—that’s its value, its authority.

John heard the Baptist, his hunger for God drove him to Jordan. One day Jesus walked by. The Baptist declared Him “The Lamb of God that takes away the sins of the world.” John followed Jesus. The Lamb of God dates to Abraham who sacrificed a ram for his son Isaac, one life saving another.

Our contemporaries want to shun sacrifice. We’re squeamish moderns who want our meat in plastic, pre-marinated, ready to cook. If we don’t see it, we needn’t believe in it. Salvation comes from the Bible, wrapped in four convenient verses and a few emotional thoughts and words. Sacrifice is unwelcome, Romish, medieval, bad old religion.

Many seek a bloodless religion, a religion that modern minds need only ascent to. In John’s Bread of Life discourse Jesus says we must eat and drink His flesh and blood to have life. It is not a bloodless religion. Life is in the blood. We need His life for without it no belief will save us.

John was the last of all the actual eyewitnesses of Jesus to live in the 1st century, given the dazzling vision he wrote in Revelation. The depths of John’s understanding of things of the Spirit had their roots in tactile, physical, material contact with the Son of God made flesh. He wrote how Thomas, unbelieving, was made to contact Jesus’ wounds with his fingers to agree that Christ was risen. His writings are among the most valued words ever inscribed by any human author. And his living witness, to the point of torture and imprisonment, gives credence to the truth of what he attests. He tells us today, restated: *“So let the truth that you heard from the start remain alive in you, for if it stays alive, you will live in Jesus and His Father forever.”* 1 John 2:24 If you don’t want to die eternally, let Christ’s Word live in you, and living in you, give you life.

We honor St. John today, honor him in what he recorded for us, the legacy of the Son of God, who in the beginning was with God, was God, and Who created us from light



Spring Semester at Saint Joseph's Begins on January 10th

The classes for the 2022 Fall Semester of St. Joseph of Arimathea Theological College are set and will be taught via the Zoom platform. The classes can be taken for credit and for audit. Please see below the course descriptions and requirements for registration.

**The Archbishop, Provost, and Vice-Provost would like to personally remind ALL clergy that "Continuing Education" is of supreme importance and is a requirement in at least one diocese of the Province.

Courses for Spring 2022

Semester II - The History and Use of the Book of Common Prayer

Instructor: The Rt. Rev. Blair W. Schultz; Bishop Coadjutor of the Diocese of the Atlantic States, APCK

Time: The class day will be Tuesdays beginning January 12th, 2022, 7:00 pm CST, 8:00 pm EST, 6:00 pm MST, and 5:00 pm PST.

This course is the second semester of 'The History and Use of the Book of Common Prayer' for a first time offering. Those who would register for this course must have previously completed satisfactorily the 1st semester. This 2nd semester is to continue a more in-depth knowledge of traditional Anglican worship and use of the Sacraments. Bishop Schultz will continue taking students on a tour of the BCP and its history, development, and, most importantly its usage as they become more acquainted with the Liturgy that has shaped not only the life of the Church but the lives of her faithful since its first inception in 1549. The course will note the differences between the English and American Prayer Books and will include practical instruction on how best to conduct the various services and pastoral offices. This course will have weekly quizzes and a final examination. This course was stressed at this year's Summer Seminary Session to begin for the 2021 Fall semester. Please note that you must take both semesters of this course to receive credit. You will not be permitted to begin the course at the second semester.

Ecclesiastical Latin II

Instructor: The Rt. Rev. Donald M. Ashman; Bishop Ordinary of the Diocese of the Western States, APCK

Time: The class day will be Fridays beginning January 14th, 2022; 9:30 am PST, 10:30 am MST, 11:30 am CST, and 12:30 pm EST.

This will be a continuation of Latin I. Both Ecclesiastical and Classical Latin pronunciation will be taught along with basic grammatical structures: necessary vocabulary, word studies, the six indicative tenses, the six cases, the first three declensions, adjectives and adverbs. But more importantly practice sentences are based upon scripture or taken from scripture or liturgical texts. The text needed is A Primer of Ecclesiastical Latin by John F. Collins, available from Amazon. It is very well bound and there is a separate key which is worth buying.

Greek VI

Instructor: The Rt. Rev. Donald M. Ashman; Bishop Ordinary of the Diocese of the Western States, APCK

Time: The class day will be Fridays beginning January 7th, 2022; 11:00 am PST, 12:00 pm MST, 1:00 pm CST, and 2:00 pm EST.

Third Year Greek is a continuation of Second Year Greek. The course will deal with subjunctives, imperatives, infinitives, -mi verbs and complex sentence constructions and peculiarities of Biblical Greek - and sentences taken from the Septuagint (Greek Old Testament) as well as the New Testament. The textbook is A Primer of Biblical Greek by N. Clayton Croy and is available from Amazon. Each Lesson is also supplemented by instructor generated drills.

Semester II- World History and Religion

Instructor: The Rt. Rev. Donald M. Ashman; Bishop Ordinary of the Diocese of the Western States, APCK
Time: The class day will be Tuesdays beginning January 11th, 2022; 11:00 am PST, 12:00 pm MST, 1:00 pm CST, and 2:00 pm EST, AND a second section at 6:00 pm PST, 7:00 pm MST, 8:00 pm CST, and 9:00 pm EST.

This second semester of World History Course is especially designed for both clergy and laity alike in order to give a necessary background not only for understanding world civilizations and cultures in our modern world but also for understanding the Bible and Christian Religion. No textbook is required. All notes will be provided along with supplementary reading guides. The first semester of World History and Religion is not a pre-requisite for the second semester.

Seminar in Historical Homiletics

Instructor: The Rt. Rev. Donald M. Ashman; Bishop Ordinary of the Diocese of the Western States, APCK
Time: The class day will be Monday beginning January 10, 2022; 11:00 am PST, 12:00 pm MST, 1:00 pm CST, and 2:00 pm EST

This seminar will focus on the Gospel lessons of fifteen significant Sundays and Holy Days in the Church Year. The selected Sunday's Gospel will be read. Two or three sermons of the Church Fathers on that Gospel will be read and discussed. Finally, a sermon or short paper inspired by the Church Fathers will be assigned as homework and discussed at the beginning of the next class. This class provides a graduate level study of Holy Scripture. [Text, a good reference for any priest's library but not required for the course: *The Sunday Sermons of the Great Fathers* (4 Volume Set), Preservation Press, 1996]

Registration Requirements:

The cost per course is \$250.00 for credit and \$75.00 for audit.

Please address any requests for tuition relief to your individual parishes, your diocese, and then the Provost at bishopashman@gmail.com or provostsjact@gmail.com, in that order.

Please enter the required information in the auto-fill application, (those taking courses for CREDIT fill out the entire form and those taking the courses by AUDIT fill out sections 1, 2, 3, and the acknowledgement at the end of the application), and return by email to the Provost, The Rt. Rev. Donald M. Ashman, bishopashman@gmail.com or provostsjact@gmail.com and to the Vice-Provost/Registrar, The Rt. Rev. Ben E. Jones, Jr., bishop.benjones@gmail.com.

Please forward the payment by check to the following address.

The Rt. Rev. Ben E. Jones, Jr.
2820 Exeter Circle
Raleigh, NC 27608

Checks are to be made payable to 'St. Joseph of Arimathea Anglican Theological College.

****Please DO NOT make the checks payable to anyone or to any Parish. Period.**

Registrations and payments are due to be RECEIVED no later than January 5th, 2022, midnight EST.

****Late registrations will require special consideration by the Executive Committee of St. Joseph of Arimathea Anglican Theological College and may not be granted.**

If you have any questions or concerns, please do not hesitate to contact Bishop Ashman or Bishop Jones. We look forward to seeing you in class!!

ACW Notes. January 2022

The Shepherd's Staff is the official news venue for the Diocese of the Western States Anglican Church Women

2021 finished on a high note for the Diocese of Western States, with the ordination of two new priests, and then the arrival of much needed rain (or in some cases snow) to most of the West Coast. Hopefully 2022 will just keep getting better! ACW-DWS welcomes Fr. Glenn Karcher and Fr. Franz Longworth and congratulates them on their hard work and dedication. We will always be there support them wherever we are needed. January will bring reminders to pay your annual ACW dues, which should be paid by the end of January. Remember that these dues are mandatory, even if your church does not have an active ACW group. We will also be sending out reminders for ordering Lenten Mite Boxes. Ash Wednesday is on March 2nd this year, so you need to have your boxes by then.

It is also time to be thinking about items for the ACW drawings at the synod, as well as small items for the Welcome bags, and of course anything in a jar for Preserving the Priesthood!

Wishing you all a very blessed 2022.

Gillian Golden, President ACW-DWS

2022 ACW Dues

All churches, even if they have no active ACW, are responsible for the following ACW dues. Please pay as promptly as possible so that Provincial ACW can receive the officer list in a timely manner before the synod, as is specified in the bylaws.

Diocesan Dues:	\$35.00
<u>Provincial Dues:</u>	<u>\$15.00</u>
TOTAL DUE:	\$50.00

Please forward your parish's check, payable to ACW DWS to:

Patsy Ronat, Diocesan ACW Treasurer, 1044 Via Roble, Lafayette, CA 94549-2925

Thank you so much for your timely response.

(Please complete form and return with your check.)

Parish _____ has ___ has not ___ an active ACW.

ACW President, or contact name _____

Mailing Address _____

Phone # _____

Email address _____

ACW Vice President _____

Phone # _____

Email _____

ACW Secretary _____

Phone # _____

Email _____

ACW Treasurer _____

Phone # _____

Email _____



Lenten Mite Boxes

Order Now! Ash Wednesday is March 2nd.

Provincial Anglican Church Women

Lenten Mite Boxes are a remarkably effective Out-Reach project for the support of the Anglican Province of Christ the King, and in recent years have been designated for student support at St. Joseph of Arimathea Seminary. If every church in the Province participates, we can raise thousands of dollars! It is easy and relatively painless if you just contribute the change in your pocket, or the savings from that latte that you gave up for Lent! Remember, the person who receives help from this fund might be from your parish!

Please order your boxes **today**, distribute them by Ash Wednesday (March 2nd) and collect the **full** (!) boxes on Easter Sunday (April 17th). Count the money in the boxes, make one check payable to: **Provincial Anglican Church Women**, and mail to:

Gillian Golden
Lenten Chairman, Provincial Anglican Church Women
P.O. Box 558
Selma OR 97538-0558

Thank you for your parish participation!!!

Email Lenten Box requests to gillian.golden@yahoo.com, or phone 541-597-4270, or mail to above address.

Church Name: _____

Mailing Address: _____

City: _____ State _____ Zip _____

Number of Boxes required _____

Requested by: _____ Phone # _____

The Preaching of our Salvation

It is interesting to note that in every four years out of seven, two Sundays (not one) fall between Christmas and Epiphany. The old Latin Missals and English language Prayer Books gave no propers for the second Sunday and many solutions were worked out like using the propers for Circumcision or celebrating the feast of the Holy Name of Jesus. But in 1928, the American Episcopal Church produced a unique solution by including new propers for Christmas II including today's lesson for an Epistle from Isaiah, chapter 61. In these verses Isaiah is prefiguring the Messiah who will come to do the work of God the Holy Ghost. He will be anointed to preach the gospel to the poor - and not just to those who lack material comforts and possessions, but also to all who are poor in spirit, that is to say, humble before God. The Messiah will come to heal those who have been broken and brokenhearted by their own sins and the sins of others. He will preach deliverance to the captives. Isaiah probably meant those held in the Babylonian Captivity, but that is (is it not?) the kind of captivity that leads to our snorting rebellions. When the Messiah gives recovery of sight, it means the sight of God given again to a people blinded by sin. The same for the bruised set free from sin. Isaiah finishes by saying that the Messiah will preach the acceptable year of the Lord, which is a reference to a Jubilee year in ancient Israel in which all debtors were forgiven their debts and by which Isaiah meant that the Messiah would free his people to again worship God, just as Moses had asked of Pharaoh, that the Children of the Hebrews be allowed to worship their God – but for us to rejoice in the Good News of our Salvation. Merry Christmas!



Looking Forward: Epiphany, the Feast of Lights

Today, the beginning of the Epiphany season, is often called the Feast of Lights. On this winter day when darkness comes early and night lingers late, Christians celebrate the Epiphany of Christ, when he revealed Himself in history as God Incarnate, God become man. St. John writes, *That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him and the world knew Him not. He came into his own and his own received Him not. But as many as received Him, to them gave he power to become the sons of God.*

What a mysterious moment this Epiphany of Christ is, God come among us as one of us. St. Paul writes, *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.* We must each experience our own epiphany.

I remember being a freshman in college, soon to be swept up into World War II, and rummaging through the library stacks of the university. It was one of my favorite sports. Raised to think that man would find his way through science, I came across a history book, a biography of a famous warrior and conqueror that agreed with the words of the Psalmist, *"The Earth is the Lord's and all that therein is."* I was struck for a moment with that truth. It was my first epiphany. It is perhaps why I stand here today, for *"The Earth is the Lord's and all that therein is."* The belief that God is the source of all is the beginning of faith and leads us to the Wise Men at the manger, where God became man, God Incarnate, God one of us, Epiphany.

+Robert S. Morse