



The Shepherd's Staff

***Newsletter of the
Diocese of the Western States***

March 2022

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Quinquagesima

The Greatest of These is Charity

I am a priest. It was Quinquagesima Sunday and I was driving home. It had been raining and snowing for four days and it was taking longer than I thought to get home. I was starving and saw a little dinner. I parked, went in and sat down at the counter - and waited. A good five minutes went by. A waitress passed me by; two cooks and a busboy took no notice of me. I was hungry and getting frustrated. My ego was soothed only because the truck driver seated next to me was ignored as well. *"Maybe this counter is off limits,"* I bitterly said to him. *"Maybe they are short of help,"* he responded. Time ticked on and still no one came to offer either of us even a glass of water. Everyone just seemed to be rushing around and nothing was happening.

Then I said to the truck driver, *"Maybe they don't want our business."* He said, *"Maybe they are taking care of those at the tables in the dining room."* The hands on the wall clock kept turning and I got more and more indignant with the restaurant staff. Finally I said to my friend, *"Maybe they don't like us!"* But he said, *"The heater is working. I don't mind waiting."* Before he could finish speaking an exhausted waitress stopped at the counter and apologetically told us that the water had been cut off, the grill broke five minutes ago and a food delivery had not been made for two days. Moreover, the other waitress couldn't get to work because of the storm. Then she very sweetly and apologetically added, *"However, we do have sodas, hot drinks and cold sandwiches – can I help you gentlemen?"* The truck driver said, *"I'll take a tuna sandwich and coffee. Thanks!"*

I was so angry that I got up without a word and left. When I got to my car, I was still hungry and I realized that I didn't like the truck driver. And then (**wham!**) it hit me that the truck driver was doing what I was preaching. I remembered the words from the Epistle: *"Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass and, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Charity, I am nothing."* I suddenly realized how much I had acted like the disciples around Jesus when they told the blind man in the Gospel to shut up. So I went back into the diner, apologized to the truck driver and the waitress and enjoyed a wonderful dinner with some wonderful people.

After dinner I went back to my car. I was a very happy and contented man. I no longer felt resentment, dislike or hunger! I said a quiet little thanksgiving to God for using a stormy night, a truck driver, and a waitress to help me come a little closer to His Kingdom. And I thought of St. Paul's Epistle once again, *"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face-to-face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity."*

Seminary News

Currently: Bishop Schultz's (Prayer Book) and Bishop Ashman's (Historical Homiletics, World History and Religion, Greek and Latin) classes are running along just fine with a total of forty three students enrolled.

Summer Session in Berkeley: Plans for Summer Session are being made which will include both in-person instruction and zoom instruction. We hope to offer a class in the Revelation of St. John*, Vocational Discernment* and Liturgics: Sung Evening Prayer. [Classes with an asterisk * will be able to be taken for credit or audit via the zoom platform. The day will begin with Morning Prayer at 9:00 a.m. in the Chapel followed by the first class from 10:00 to noon. Mass will follow in the Chapel. After a two hour break, the afternoon class will be held from 3:00 p.m. to 5:00 p.m., after which Sung Evensong will be celebrated in the Chapel. More details will follow but note that students are able to take two classes via zoom.

Fall Semester (2022) Plans are also being drawn up for the Fall Semester which will include six classes, all on the zoom platform.

1. Bishop Hansen will be teaching a year long course in Dogmatic Theology.
2. Archbishop Upham will teach Ecclesiology in the Fall and Ecclesiastical Polity in the Spring.
3. Bishop Ashman will teach 2nd year Ecclesiastical Latin, 2nd year World History and Religion; and a seminar in reading Old Testament Greek, New Testament Greek, and selections from the Church Fathers.
4. A course in Holy Scripture is currently being developed (more next month).

Diocese of the Southwestern States Ordination and Confirmations

On February twenty sixth, Bishop Peter F. Hansen ordained Mr. Darius Gasatura to the Sacred Order of Deacons at Christ Anglican Church in Carefree Arizona. The next morning, Quinquagesima Sunday, Bishop Hansen celebrated the principal mass and confirmed Channing, David, EveElise and Brynn, pictured with Canon Steven Dart and Bishop Hansen.



ACW Notes, March 2022

Our thoughts are turning towards the Synod in Redding in May and the contributions that ACW can make, both by our presence and by our contributions for raising funds. I hope that by now you are all getting ideas for items for our Drawings. I will need to receive photos and descriptions of your items no later than Wednesday, April 6th to complete the brochure and get it out to all the churches in time for Easter, so that you can sell lots of tickets! Thank you to those who have already let me know that you have items. We also need items for the Welcome bags. We aim to have about eighty bags, but they do not all have to have the same items in them, so if you have fewer than eighty, send them anyway, and they will be used! Please send them to St. Luke's Church, c/o Deena Orr, 851 Mission de Oro Drive, Apt. #20, Redding, CA 96003

We are also going to try something new this Synod. Christine and Harry Sunderland have very generously donated several items, including three certified copies of ancient Byzantine icons, and several crosses, crucifixes, and a picture from Pre-Raphaelite mosaics of four archangels which have all been blessed by Archbishop Morse. We are going to set up an online silent auction for these items, so that everyone in the Province can take part if they wish. Pictures of these items are attached, and details about the auction will be available soon. Proceeds from the auction will go to Student Support, St. Joseph of Arimathea Seminary.

I hope as many as possible of you will attend the Synod. It is a wonderful way to meet people from other parishes, and to learn much more about the work entailed in keeping our churches going, as well as having a lot of fun. Looking forward to seeing you there!

Gillian Golden, ACW President



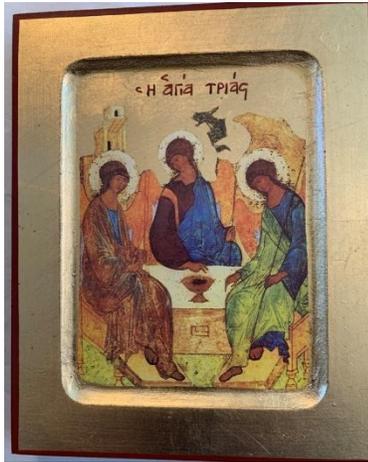
CERTIFICATE

Ακριβές αντίγραφο της αυθεντικής Βυζαντινής Τεχνογραφίας (Κρητική Σχολή-Θεοφάνεια), που φιλοτεχνήθηκε από τον Πατέρα 'Πεφκία', Σπουδαίου του Αγιογράφου της Αθωνικής Εκκλησιαστικής Ακαδημίας του Αγίου Όρους στο Άθω, με τα γνήσια παραδοσιακά χρώματα, με φύλλο χρυσού, πάνω στο μουσαμά, σε πεπαιρωμένο ξύλο.

Exact copy of the strict Byzantine style (Cretan School - Theophania), created by Father 'Pefkia', qualified hagiographer of the Athonians Ecclesiastical Academy in Agion Oros at Athos, with the genuine traditional colours with gold sheets on canvas on aged wood.

Originaltreue Nachbildung des strengen byzantinischen Stils (Kreta - Schule Theophania), kunstvoll hergestellt von Pater 'Pefkia', Diplom - Hagiograph (Heiligenbildner) der Athonischen Kirchlichen Akademie des Heiligen Berges Athos, bearbeitet mit der Authentischen traditionellen Farben mit Goldblatt auf Wachsleuch, auf veraltetem Holz.

Copia fedele e sinistria stile bizantino (Scuola Cretese - Teofania) realizzata da padre Pefkia, agiografo diplomato dell'Accademia Ecclesiastica del Monte Santo (località Athos) con colori autentici e tradizionali con foglio dorato, su tela e legno invecchiato.



Trinity
Andrei Rublev
1425 (copy)

CERTIFICAT D'ORIGINE

CETTE ICONE EST LA COPIE D'UNE AUTHENTIQUE ET ANCIENNE ICONE BYZANTINE CHOISIE PARMI LES MEILLEURES. ELLE EST REPRODUITE SUR UN PETIT CANVAS ET FAVORISE ARTISANALMENT A LA MAIN, DOREE A LA STELLE D'OR DANS LE STYLE LA TRADITION ET LES COUTURES EXECUTES PAR L'ECOLE MACEDONNISTE DE L'AGION OROS (MONT STIOS) - SEULE HERITIERE DE LA VRAIE ICONE EST UN VÉRITABLE OUVRIER D'ART.

CERTIFICATE

THIS ICON IS THE COPY OF AN AUTHENTIC AND ANCIENT BYZANTINE ICON CHOSEN AMONG THE BEST. IT IS REPRODUCED ON A SMALL CANVAS AND FAVORISE ARTISANALMENT BY HAND, GILDED WITH GOLD STARS IN THE STYLE OF THE TRADITION AND THE CRAFTSMANSHIP EXECUTED BY THE SCHOOL OF MACEDONIA IN THE AGION OROS (MOUNT STIOS) - THE ONLY HEIR OF THE TRUE ICON IS A VERITABLE WORKMAN OF ART.

ΑΝΤΙΓΡΑΦΟ ΜΙΑΣ ΠΑΛΙΑΣ ΚΑΙ ΑΥΘΗΝΤΙΚΗΣ ΒΥΖΑΝΤΙΝΗΣ ΕΙΚΟΝΑΣ ΑΡΧΑΙΟΤΕΡΗΣ ΤΗΣ ΑΓΙΑΣ ΤΡΙΑΔΟΣ. ΑΝΤΙΦΩΤΗΚΕ ΜΕΤΕΞΕΛΕΞΑΜΕΝΗ ΑΠΟ ΤΩΝ ΚΑΛΙΕΡΩΤΗΤΕΡΩΝ ΕΙΚΟΝΩΝ ΤΗΣ ΕΚΚΛΗΣΙΑΣ ΤΟΥ ΑΓΙΟΥ ΟΡΟΥΣ. Η ΕΙΚΟΝΑ ΑΥΤΗ ΕΙΝΑΙ ΕΝΑ ΕΡΓΟ ΜΑΚΕΔΟΝΙΚΟΥ ΕΡΤΟ ΤΕΧΝΙΤΗ.

ICONE JEAN MISSIOS FABRIQUEE EN GRECE
MADE IN GREECE
KATAΘΕΤΑΙ ΕΣΤΙΝ ΕΙΣ ΑΛΛΑ



The Resurrection
Athos, 16th C.
(copy)

partant

CERTIFICATE

Είναι ένα αντιγραφή αυθεντικής Βυζαντινής Ικονας, επιλεγμένης από τις πιο αναπαραστάσεις κλασικής Βυζαντινής τεχνογραφίας, που φιλοτεχνήθηκε με τα γνήσια παραδοσιακά χρώματα, με φύλλο χρυσού, πάνω στο μουσαμά, σε πεπαιρωμένο ξύλο.

This is a copy of an ancient Byzantine icon, selected from the most representative samples of classic Byzantine icon painting. It has been produced with the greatest possible fidelity to the original, on canvas, wood and a gold background.

Copia d'una icone bizantina classica, scelta parmi le più rappresentative de l'agiografia bizantina, executed assidua plus grande fidelité possible sur toile, sur bois et sur fond d'or.

Es ist die Nachbildung einer alten byzantinischen Ikone, die aus den klassischen und besonders charakteristischen Beispielen der byzantinischen Ikonmalerei ausgewählt wurde. Mit größtmöglicher Treue und höchster möglichkeit auf Leinwand, Holz und Goldgrund gearbeitet.

È una copia fedele di vecchia icona bizantina, scelta tra gli esemplari più significativi dell'agiografia bizantina, eseguita in assoluto accuratezza, legno e sfondo dorato, con maggior fedeltà possibile all'originale.

Este icona es una copia de un antiguo icona bizantina, escogida entre las muestras más representativas de la agiografía bizantina, creado con la máxima fidelidad del original sobre tela, madera y fondo dorado.

Αντιγραφή Άθω, Μονή Στουρουβίτης (16ος αιώνας)
The Resurrection, Athos, Stavronikita Monastery (16th C.)
La Résurrection, Athos, Stavronikita Monastère (16e C.)
Auferstehung Christi, Athos, Stavronikita Kloster (16 J.)
La Resurrezione, Monte Athos, Monastero di Stavronikita (16 J.)
Resurrección, Monte Athos, Monasterio de Stavronikita (16 J.)



A Sermon for the Fourth Sunday in Lent

Years ago, I used to teach my students Latin expressions which are used in English. One of my favorites was *quid pro quo*, which roughly translates *something for something*. It means a favor for a favor; you scratch my back, I'll scratch yours; or just simply what's in it for me? *Quid pro quo* then contains a universal idea that is as old as conscious human thinking. In law it may be expressed as an *eye for an eye*, that is, that the punishment for a crime be literally as severe as the crime itself with mitigating circumstances. This idea goes back to the famous Law code of Hammurabi over 4,000 years ago. For example, if a person caused the death of another person's child, the first person's child would be put to death. My point is that what's in it for me seems to be a basic component of our selfish human natures that we want things for ourselves, satisfaction for ourselves, compensation for ourselves FIRST, before we think of others.

The multitudes that followed Jesus in the Gospel today were no different. They followed him because they expected something in return for their investment of time and effort. They followed him because they saw his miracles which he did on them that were diseased. They expected a *quid pro quo*. So let's look at what they got from three different viewpoints: the physical, the emotional and the spiritual. Physically, the people had been following Jesus for days and they were without food. So Jesus took five barley loaves and two fishes and made enough food to feed everyone so that they could return to their homes. Emotionally, they had the spirits lifted. I know that when I don't get fed, I get cranky (just ask my family). I know that when we are fed, we feel better. Spiritually, I am not sure if the multitudes understood what was happening. Some to a degree, but most, I'm not sure. The Gospel does tell us that they said; *this is of a truth that prophet. that should come into the world*. But did they understand what that meant? Did they understand the spiritual *quid pro quo* as clearly as they did the physical and emotional?

The Gospel also tells us that the Feast of the Passover was almost upon them. The Passover commemorated the passing over of the Angel of Death and the slaying of the entire first born of Egypt followed by the Hebrews winning their freedom from Pharaoh. A lamb was slain; its blood sprinkled on the doorpost; and while the Hebrews ate, the angel of death passed over their houses. The feeding of the five-thousand near the Feast of the Passover was meant to recall this first Passover. But it was much more than that, because it was also a prefiguring of Jesus' replacing the Passover Lamb with Himself on the cross of Calvary. The old Passover lamb died that the Children of the Hebrews might live physically; but they would someday die. Soon after the feeding of the five thousand, Jesus, the new Passover Lamb would die so that all men might live forever even after their bodies died. That was the spiritual *quid pro quo*.

It is important to understand that the feeding of the five thousand also prefigured the Last Supper, which was the first Eucharist. Each time the priest takes the bread and wine and says the Words of Institution and calls the Holy Ghost down upon the Bread and Wine, they become the flesh and blood of the Paschal Lamb who died on the Cross. Jesus himself said that whoever eats his flesh and drinks his blood has eternal life. This is the *quid pro quo* in every Mass, Eucharist, Divine Liturgy and Holy Communion. We come to him and offer ourselves, our souls, and bodies, as a sacrifice and we receive in return heavenly food that gives eternal life.

However, my dear friends, there is a big difference (or there ought to be a big difference) between the multitude that followed Jesus and the Christian who comes to Mass. The people of Jesus' day did not yet understand their half of the *quid pro quo* and that was love, the dispassionate love Jesus came to model and to teach. The multitude thought only of themselves, desperately and/or selfishly perhaps, but only of themselves. We, unlike the multitude, however, have been taught his love and have no excuse; we understand what Jesus came to teach; we may fail or reject his teachings, but we understand. So it is, that in the divine *quid pro quo* of the Eucharist what we give is the surrender of ourselves to that love, so that every time we come to the Eucharist in that love we become an offering that is worthy of the divine *quid pro quo*: imperfect love for divine love; struggling love of eternal love; human love of limitless love.