

The Shepherd's Staff



Newsletter of the Anglican Province of Christ the King November, 2022

*The Most Reverend John E. Upham
The Right Reverend D. M. Ashman
The Reverend Gordon Hines, Publisher*

Ordination to the Priesthood in Redding

On October 30th, the Feast of Christ the King, the Reverend Benjamin Lawrence was ordained to the priesthood at Saint Luke's Church in Redding, California. Bishop Donald Ashman was joined in the laying on of hands by Bishop Peter Hansen (Preacher and Epistoler), Bishop Scott Mitchell (Gospeler and Presenter) and Father Dr. Craig Isaacs (Litanist). After the Mass, Deena Orr was set apart as a Deaconess. [See APCK Canon 22]

The Solemn Vows



The Laying on
of Hands



The Anointing
of the fingers
and palms
with Holy
Chrism



The Presentation
of the Bible



Homily by Bishop Donald Ashman



A Little Oil Can

There is a story told of an old man who carried a little can of oil with him everywhere he went, and, if he passed through a door that squeaked, he put a little oil on the hinges. If a gate was hard to open, he oiled the latch. So he passed through life lubricating all the creaking places, making it easier for those who came after him. People called him eccentric, strange, cranky, odd, and even harsher names. But the old man went steadily on, refilling his can of oil when it was empty and oiling the squeaking places he found. He did not wait until he found a creaky door or a rusty hinge, and then go home to get his oil can; he carried it with him at all times. Of course we know that the oil

can represents that greatest of Christian virtues: Christian love or Charity. It is that love of God - put into action in our lives - that becomes the kindness, gentleness, thoughtfulness, or forgiveness that takes the burden and sorrows out of another's life. The oil of love is the New Testament and it is a can of oil that we must carry around at all times.

I remember my daughter's seventh grade teacher (long ago). Her name is not important. And I remember that painful year. She was stressed and she tried to the best of her ability to be a good teacher, but in her human frailty and inability to handle the immediate problems of life, she made many mistakes, the gravest of which was to cause her students to feel that she had no compassion, forgiveness or acceptance of them. She could never say to them, I'm sorry. They, in turn, would not forgive, even on the last day of school, when she broke down and cried in front of them. She left school after that year and never came back. And the children rejoiced. But the next year, under a wiser and kinder man, the kids made a terrible discovery. Their class was fragmented. They were as angry at each other as they had been at her. They slowly discovered that they had become what they hated; they had become hateful. Their new teacher was smart enough to understand. He could restore order, but he could not make them forgive. He did so much for them and helped them open their eyes. But it was a class that had to wrestle a continual struggle with forgiveness and acceptance. Now all of us have the same memories as those children. All of us remember those people who have hurt, betrayed, or slandered us. We didn't forget, but did we learn to forgive?

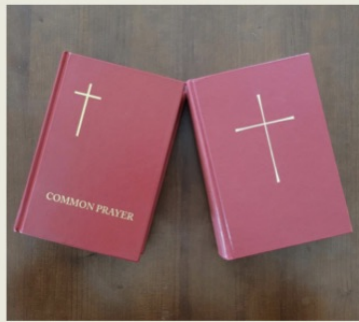
I once told about Babe Ruth, how at the end of his career, when he was making mistakes and when he was no longer the champ, his fans turned on him and booed him without mercy? After the seventh inning of a particularly bad game, the Babe was walking back to the dugout. He had dropped a routine fly ball, and the crowd was hooting and shouting obscenities at him. Suddenly a little boy, perhaps seven or eight, rushed out from the stands and ran to the Babe. He was a small boy and he just leapt and grabbed the Babe's leg - and hugged as hard as he could. The crowd was astonished. And then - recognizing that simple act of love - from an oil can of Charity - they crowd rose to its feet and cheered.

The little old man with the oil can is our icon, because he made things better for those who followed him. And we must focus that same icon and make things better for our children's children, if we ever hope to see God and if we ever want growth in those spiritual areas of God's Kingdom that are really important. For, ultimately, it is what we do for each other that counts more than bankbooks, huge congregations, and earthly laurels. In the parable today we should learn that God gives to each of us the same opportunity to do unto our fellow humans which the wicked servant failed to do: to forgive and forbear.

Let us never forget that God has forgiven us and sent us his Son to bring us out of the darkness of mammon and into the light of the New Testament. When we just listen to Jesus and try to do His will, then we are successful. So it is that the Devil works overtime to persuade us to believe that we must be immediately and materially successful and to forget our duty to our neighbors. So never forget that we are the light of the world. We are the salt of the earth and do battle with the children of darkness who hate us because we squirt that oil of Charity. We are the Church and we are pushing forward preaching God's word and doing God's will. Remember that the little old man who did not count the hinges, but just oiled them!

Keeping the Faith

Book of Common Prayer vs. Prayer Book



This is the second of a two part essay on “The Book of Common Prayer vs. Prayer Book.”

For brevity’s sake, the 1928 Book of Common Prayer will often be cited in this essay as “28 BCP;” the 1979 Prayer Book as “79 PB.”



If you read the first part of this essay in last month's issue of The Shepherd's Staff, you may recall my saying that in the Anglican Church the Book of Common Prayer is both the law of prayer and the law of belief. *Lex orandi lex credenda*: as we pray, so we believe. Within its pages are the doctrine and discipline of the Anglican church. This principle is why every jot and tittle of the liturgy is so important.

When the 1979 Prayer Book was introduced by the Episcopal Church, it marked a deliberate revolutionary theological shift from, every previous Book of Common Prayer going back to 1549. The consequences of this new theology are sadly evident in the Episcopal Church today.

The most dramatic theological change in the '79 PB was the virtual abolition of the Sacrament of Holy Confirmation. Like the Sacrament of Baptism, Holy Confirmation is also scripturally based (Acts 8:17 & 19:2, 6); Hebrews (6:2). The “28 BCP (pp. 269-9) reflects the importance of the Sacrament of Confirmation several times during the service (e.g., the first words from the Bishop require the reading of the scriptural basis for the Sacrament, Acts 8:14-17); indeed, the Order’s final rubric underlines the essential nature of that Sacrament: “And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or ready and desirous to be confirmed.” (P. 296)

The essential prayer in Holy Confirmation is that it confers the seven-fold gifts of the Holy Ghost upon the confirmand. The '79 PB removes this prayer (cf. Acts 8:15), thus reducing the sacrament to a prayerful hope that the human psyche will somehow benefit by undergoing the ritual (q.v. '79). That one alteration, by itself, renders the rite invalid.

Another important element: the '28 BCP specifically quotes from Acts 8, which witnesses to the fact that this Sacrament is an important, scripturally required sacrament. Neither this nor any of the other references to the centrality of Sacrament of Holy Confirmation for fully adult participation in the life of the Church is even mentioned by the '79 PB. These cannot be accidental or "mere" verbal updates. They were, without doubt, purposeful omissions.

Now with regard to the Mass, the validity of the '28 BCP has been accepted by all historic, sacramental churches including Rome, where [with structural changes some of which Anglicans would accept] it is presently authorized and used as "the Holy Mass according to the Anglican Use of the Roman Rite." Its authenticity and essential nature are unassailable.

The '79 PB on the other hand, represents what must be regarded as a secular humanist document which replaces the clear, orthodox Christian doctrines of the Incarnation and Atonement evident in the '28 BCP with a stack of four alternatives (Eucharistic Prayers A-D) each of which disagrees with at least one of the other Prayers, and all of which are (at a minimum) doctrinally muddy, inadequate, or heretical. The following evaluation is both succinct and apt.

These rites run the gamut from a less-than-orthodox paraphrase of Eucharistic Prayer of the new Roman Missal to a do-it-yourself 'Order for Celebration of the Holy Eucharist.' The latter is an open invitation to all the secular and agnostic teaching and practice in the Church from Simon Magus to boy-evangelist Jimmy Joe Jeter.

Note that even in Rite One (the less unorthodox of the two Rites), the fourth of the Comfortable Words is altered in such way as to dilute (or eliminate) the historical doctrine of Our Lord's Atonement. The deed is done by merely changing the word, "propitiation" to "perfect offering." (p. 332) Nothing more than a verbal change? Compare with I John 2:1-2 KJV. Then remember that in Greek the word "propitiation" means "atoning sacrifice."

Or compare Rite One's Prayer of Humble Access with the '28 BCP: the revision eliminates "that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood."

There is a warning, too, that Rite Two's mishmash so bastardizes the doctrine of sacrifice central to 1928's liturgical offering of the Holy Eucharist that historic doctrine is there only if it be inferred by the reader from an ambiguous text. Furthermore, the very inclusion of Rite Two underlines the fact that revisers held that no doctrine can be regarded essential to the Truth about the Person, the Incarnation, the Sacrifice, or the Atonement of our Blessed Lord.

Given what has been mentioned thus far, it would be foolish to ask has the '79 PB gone beyond the irreducible minimum. Loyal members of the Episcopal Church say "No"; however, as a prominent theologian remarked, Why would anyone even want to see how minimally he could express the historic Christian doctrine of the Holy Eucharist? Given the most charitable interpretation, that is precisely the thin ice on which 1979 skates. Traditional Anglican Churches believe that ice has been irreparably broken.

There is much more that needs to be said (some of which is more egregious than elements mentioned thus far) but this essay is meant to serve as a brief analysis.

A few words about Holy Matrimony and Holy Orders; the '28 affirms both as sacraments; each is lifelong and indissoluble. On the other hand, in 1973 the General Convention adopted a canon completely overthrowing the teaching of Christ and of the New Testament concerning the lifelong state of marriage. Marriage, according to the Episcopal Church's current teaching, is a glorified agreement which can be broken at will. What was proposed and called a "marriage canon" was in actuality a "divorce canon. . . ." The only requirement which is really necessary in order for an Episcopal priest to perform a wedding for a divorced person is the priest's finding that the prior marriage has been annulled or dissolved by a final judgment or decree of a civil court of competent jurisdiction.

Concerning Holy Orders: In 1976 the Episcopal Church's General Convention altered the requirement (in place our Lord consecrated the Apostles)(that the candidate be male. It also enacted a canon approving the ordination/consecration of women to the priesthood and episcopacy. The '79 PB revisers accomplished this deed by changing a few pronouns! Amazing how much can be accomplished by a few pronouns.

There has been confusion and misunderstanding among clergy and laity as to why the Church does not ordain women as priest. The opposition to women's ordination has nothing whatsoever to do with talent or modern notions of equality. It has everything to do with an accurate representation of the being and nature of God. This topic deserves a more thorough response; therefore, I would like to address it at some later issue.

It must be admitted that in the direction of Protestantism, the 1979 Prayer Book accomplishes everything ecumenical that could be hoped for; sadly, those very actions have set back everything accomplished in recent years on the other side of the ecumenical divide. While dilution of doctrine has made the Episcopal Church more acceptable to the widely divergent brands of Protestantism available at today's religious buffet, Eastern Orthodox, Old Catholic, and Roman Catholic authorities have warned that the ordination of women would undo all the work accomplished in recent years toward closer relationships.

In authorizing anomalous ordinations, the Episcopal Church chose to shape itself closer to prevailing secular culture than to position itself as a Rock on which secular culture might rely for strength, for grace, for solace, for direction, for certainty.

I close with these words from one of today's most respected commentators on things liturgical:

People who have the time and inclination to read my . . . tracts and books will have noticed that constantly over the years I have referred to the official Prayer Book of the Episcopal Church, as "the 1979 Prayer Book." This is a reasonable title to use . . . for one reason – in order to avoid using the official title as given to it by the General Convention of the Episcopal Church . . . which was "The Book of Common Prayer." Why do I seek to avoid calling this book by its official title? . . . I cannot in conscience of historical judgment see it as The Book of Common Prayer. It is most certainly a Prayer Book, but to my eyes it is not the "The Book of Common Prayer."

May we give thanks to God that the Anglican Province of Christ the King is founded upon a scripturally and doctrinally solid rock which is the 1928 Book of Common Prayer.

This essay was co-authored by Fathers Gordon Hines and Yates Greer.

Christ Anglican Church, Carefree, Arizona Helps Launch a Non-Profit Organization



The Non-Profit, Innovative Rural Development, with the leadership and vision of its founder, Christ Anglican Church Parishioner Colin O'Connor, got its start as a fiscal project of Christ Anglican Church. Over the last three years, the parish has contributed to assist in the delivery of over 1,000 food crates, install forty-four tin roofs, and help transform twenty-five huts into homes. Now they are working to raise funds to dig a well to bless over two hundred and fifty men, women and children in a poverty-stricken village in India. "I was thirsty and you gave Me something to drink." (Matthew 25:35.) The parish will host a holiday craft fair as part of this effort. For more information please click on

this link: [Innovative Rural Development](#)

St. Martin of Tours, Feast Day, Nov. 11th



St Martin of Tours was born in approximately 316 AD in Pannonia, an area in present day western Hungary. His father was an officer in the Roman army.

When the family later moved to Pavia in northern Italy, Martin was only ten years old. In spite of his parents' objections, he became a Christian.

At the age of 15 Martin joined the army and was stationed at Amiens, France.

It was in Amiens that a most notable incident took place. It was winter, and he was riding in full regalia towards the city when he saw a beggar by the gates. The beggar was barely clad and shivering. Martin took off his thick woolen cloak and cut it in two with his sword, giving half to the beggar. The next night Martin had a vision of Jesus, who appeared dressed in the half cloak he had given to the beggar. Jesus told Martin, "You may still be a catechumen, but you have clothed me with this robe."

Martin was known to live more like a monk than a soldier. He was entitled to have a servant as he was an officer. Instead of allowing the servant to serve him, Martin served his servant. When he was about 20 years old, he found it too difficult to reconcile being a soldier and a Christian. The Emperor Julian was distributing pay to the soldiers before they went into battle against invading barbarians and Martin said to him: "Until now I have served you as a soldier. Give me leave to become a soldier for God. Let the men who are to serve you in the army receive their due pay: I am a soldier of Christ, and it is not right that I should fight."

Martin went to Poitiers and spent some time with St. Hilary. After a short banishment from there (Martin had preached against the Arian heresy, which denies the divinity of Christ. Hilary had also been banished as a result of opposing the Arians.), they both returned to Poitiers where Martin had a chance to live the life of a hermit. Gradually others joined him and a monastery was founded.

Martin lived there for ten years, preaching and converting people from paganism, tearing down the pagan temples and replacing them with Christian churches.

Many stories are told about miracles he performed. When a young man died, Martin lay across his body and prayed, and the man recovered. He healed a girl who couldn't speak by asking her to say her father's name, which she did. At one pagan site, the chief priest said they would cut their sacred tree down themselves if Martin would stand under it wherever they chose. He was placed on the side where the tree was leaning and the pagans began to cut it. Just as it was about to fall on him, Martin made the sign of the cross and it fell the other way. When he was destroying another temple, a pagan came to attack him with a sword. Martin bared his chest and the man fell back in terror.

When the bishop of Tours died in 371, the people decided that they wanted Martin to be their new bishop. They knew he would not agree so tricked him into coming to the city to bless a sick woman. Once he arrived, the people surrounded him and forced him to go to the church.

Martin took his responsibilities seriously and travelled around the district on foot or by donkey, going from house to house to tell people about God. He would install a priest or monk to look after each parish he formed in this way, and every year he personally visited each of his parishes.

Martin was well known for his work in freeing prisoners. He became so famous for this that people in authority avoided meeting him in case he asked them to release someone.

Martin stayed in the diocese of Tours for the rest of his life. As his life drew to a close, the monks who were with him wanted to make him more comfortable by giving him a sheet to lie on but he refused. He raised his hands and eyes to heaven saying, "Allow me, my brethren, to look towards Heaven rather than to earth, that my soul may be ready to take its flight to the Lord."

Martin died in 397 and was buried at Tours. It is said that 2000 monks and nuns attended his funeral.

Families Gather for Baptisms at St. Peters Church in Oakland California



St. Peter's was graced on Sunday, October 9th, by the baptism of little William Rea and two of his young cousins, Jackie and Elizabeth McGooden. The Rea and McGooden families hosted refreshments after service. Prayers of thanksgiving all around! Welcoming new members to the Body of Christ is so very vital. Our children are the Church's future. Michael Mautner †+

A Call for Human Rights for the Unborn



Christine Sunderland, laymember of the APCK, is a well-known novelist from the San Francisco Bay Area. Her stories, set in Europe, Hawaii, and California, draw from the past but take place in the present, dealing with themes of love, suffering, faith, family, and freedom. Visit her website here: [Christine Sunderland](#)



Unfolding a Post-Roe World, by Francis Etheredge (to be published soon by En Route Books and Media, St. Louis, MO, 2022).

Reviewed by Christine Sunderland

In **Unfolding a Post-Roe World**, bioethicist and theologian Francis Etheredge updates his earlier work, **The ABCQ of Conceiving Conception**, by considering the Supreme Court of the United States ruling in Dobbs v. Jackson which stated, “abortion... destroys an unborn human being,” overturning the Roe v. Wade (1973) decision supporting abortion rights. Today, science (biology, embryology, genetics) defines human conception as occurring from the moment of fertilization; this first instant of fertilization begins a continuous **development**, culminating in showing forth this person from conception. Thus, defined as a human being, the embryo shares the same **human rights** as you and I, the right to life being paramount



The Supreme Court found no **right to abortion** in the U.S. Constitution and thus referred these decisions to the States. And so we ask, “Is there a **right to life** of the unborn in the U.S. Constitution?” We wait to see, as cases in progress argue yes, based on the 14th Amendment and its historical interpretations. For if the embryo is defined as a “person” from the moment

of fertilization, with all rights and protections, then the following phrase in the 14th Amendment would be binding:

“Nor shall any State deprive any **person** of life, liberty, or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.”

Not only has the Supreme Court of the United States ruled, but the European Court of Human Rights has said, “human embryos [should]... not be reduced to the level of an object.” Thus, humans are not to be objects of experimentation. They are not to be frozen for future use:

“The Hippocratic Oath states: ‘I will not give a woman a pessary to procure abortion’. The Nuremberg Code says: ‘No experiment should be conducted where there is an a priori reason to believe that death or disabling injury will occur’. The Belmont Report says: ‘persons with diminished autonomy are entitled to protection’.

Francis Etheredge re-introduces his earlier arguments in support of the embryo as a person. With the Supreme Court ruling in America, this science (and logic) is supported by law. Embryos as human beings should now be eligible for human rights protections claimed by humanity globally. The author updates the debate and considers medical ethics, philosophy, theology, and historical precedent. He reminds us that to be human is to be a member of the human race, in-relationship with one another, beginning with the mother who bears and gives birth to us, then the father, the family, the community, the nation, and the human family worldwide.



The author adds depth with his poignant and powerful poetry, reflecting his own suffering in the loss of a child through abortion, humbly witnessing to his own tragedies. Thus, he prays that those who see the pre-born as blobs of tissue reconsider and embrace a future of life and love and inclusion. He offers them sight when they are blind.

For if we mistreat these tiny and innocent human beings, we open the door to our being mistreated as well. Eventually, tyranny will prevail, and our own rights will be threatened. We too will become disposable, our right to life and liberty denied. Francis Etheredge urges us to recognize this fact and see that “rights are integral to human existence.”

The author answers objections to his arguments, and here again, his thorough and patient reasoning and scholarship is convincing. He addresses the dignity of women, with several female contributors and testimonies. He offers supportive resources for women pressured to seek abortion.



One testimony comes from the late Mother Teresa who cared for the poor in the slums of Calcutta:

“Please don’t kill the child. I want the child. Please give me the child. I am willing to accept any child who would be aborted and to give that child to a married couple who will love the child and be loved by the child.”

And there are many today who would offer the same love and acceptance.

In addition to testimony and resources, we learn how abnormal cells of the embryo, which once were considered deforming, are sent to be used in the placenta, the nourishing sack within the womb. Abnormal cells can regenerate.

Why have these discoveries been silenced? We see that powerful financial interests are invested in the business of contraception and abortion. And yet studies have found that women are often damaged by these products and procedures preventing pregnancy. Over fifty percent of ectopic pregnancies have occurred with women who have used intrauterine devices.

Scriptural and theological evidence weaves through the discussion: Psalm 139, “For you formed my inward parts; you knitted me together in my mother’s womb...” The action of God, ensouling the child at the moment of conception completes the creation of a fully human being; this ensoulment constitutes a nature sacrament, for the “human person comes to exist, so God has acted to complete it.”

Mr. Etheredge calls for the world community to grant human rights to the next generation:

“We stand, then, at a point in human history where it is not so much a question of personal choice determining anything and everything as choosing the truth, as it becomes more fully known concerning human conception, that will take us into a humane future of the human race or the future of the human race will be determined by the most powerful and prevailing vested interests that will determine, on utilitarian grounds, whose future it will be to be a resource for the rest of the human race.”

It is true, as Christ said, that the truth will set us free (John 8:32). We must face the truth of what we have done, this slaughter of our children. We must face the light, repent, and enact laws to end the killing of the next generation.

Francis Etheredge’s **Unfolding a Post-Roe World** is an important work for our times. Children are the future, humanity’s future, at least in this world. In the world to come, we shall have to answer for what we have done, or left undone, what we have said, or left unsaid, for human rights belong to all of us.

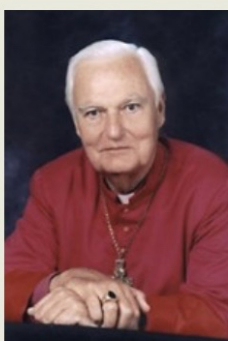


Francis Etheredge, Catholic husband, father of eleven, three of whom are in Heaven, is author of thirteen books on [Amazon](#). Visit him at [LinkedIn](#) and [En Route Books and Media](#).



Christine Sunderland is author of seven award-winning literary novels about faith, family, and freedom. Her most recent novel is [Angel Mountain](#) (Wipf and Stock, 2020).

The Last Word



Feast of All Saints: A Cloud of Witnesses

We celebrate today the Octave of All Saints. The Church marks the great feasts by observing them for eight days, an *octave*.

Halloween, or All Hallows' Eve, is the night before all Saints. Halloween has recently become the second great feast day for the American public. commercially it follows Christmas, ahead of Easter. In this era of conflict, cultural confusion, and unemployment, Americans celebrate the darkness of Halloween rather than the light of Easter.

Scripture states that we are created in the image of God. In science fiction, extra-terrestrial beings emerge from their smooth spaceships as misshapen individuals, not having the beauty of the human form. It is another example of humanity's egoism. Why should they not be more beautiful than we mortals?

Image means likeness and we are created like God, not that we have His appearance, but rather His nature. We can love, we can choose between right and wrong, and we can create. The Feast of All Saints celebrates those remarkable individuals who reflected, like mirrors, the glory of God. We remember them not as past heroes or great rulers but as living personalities who actively intercede. They are so good that we ask them to pray for us.

When we say the "Our Father" we repeat the words, "Thy kingdom come, thy will be done on Earth as it is in Heaven." The saints are men and women who lived with a sense of eternity, rather than with a sense of time. The saints are not remote figurines, but practical and realistic.

History recounts their deeds, but few of us have encountered a declared saint, except in legend or popular story, such as St. Teresa of Calcutta. We have all known individuals, friends or family, personalities overlooked and forgotten, who had traces of sanctity.

Most of us begin to grow up when we face our mortality. The saints hold out for us the certainty of eternal life. They reveal to all that our destiny is God and show us the supernatural, the possibility of miracles.

I am awed by the saints. Through their courage in obeying Christ, they have changed the course of history. Yet it is the sanctity of common men that gives me even greater hope.

The saints are filled with the love of God. They are a cloud of witnesses encompassing us. They have seen the love of God in all things, even in their sufferings, and they have never ceased, never stopped, loving God and others.

When you think of eternity who do you want to see again? It's those whom you love, those whose love reflected something more, something greater, something like God's love.



Anglican Province of Christ the King

[Visit our website](#)