

# The Shepherd's Staff

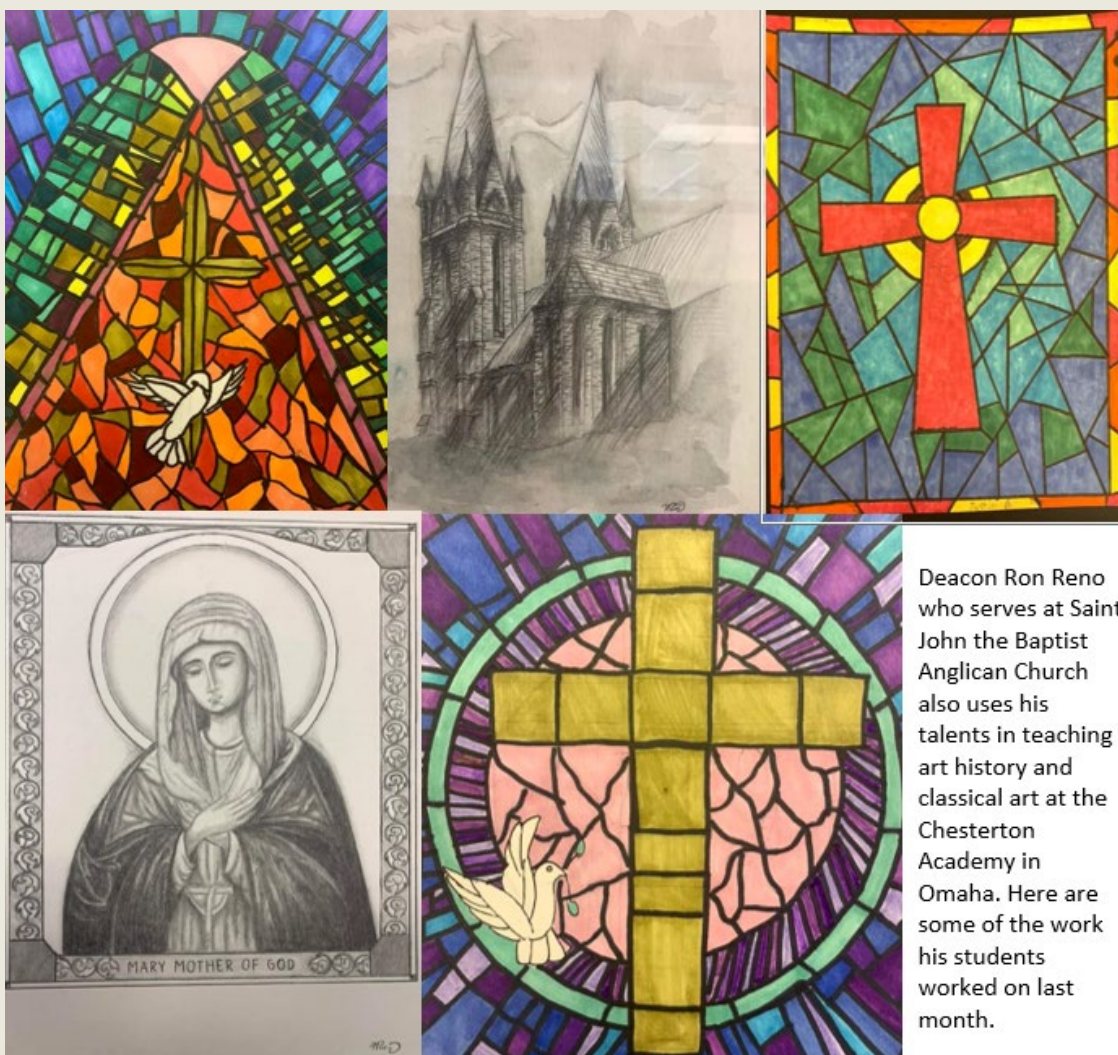


## *Newsletter of the Anglican Province of Christ the King January, 2024*

*The Most Rev. Blair Schultz  
The Right Rev. D. M. Ashman, Editor  
The Rev. Gordon Hines, Publisher*

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From Deacon Reno's  
Art Students – Omaha Nebraska



Deacon Ron Reno who serves at Saint John the Baptist Anglican Church also uses his talents in teaching art history and classical art at the Chesterton Academy in Omaha. Here are some of the work his students worked on last month.

## Farewell to a Faithful Member of the Province

On Saturday, December Ninth, Bishop Ashman, Bishop Mitchell, and Deacon Gregory celebrated a requiem mass for Mary Ellen Feagin who served the APCK for more than thirty five years in a variety of offices: one of the founders and sustainers of Saint Bartholomew's Anglican Parish in Woodinville WA; a preeminent leader on the Standing Committee and an Altar Guild directress par excellence. Here follows a glimpse of the indefatigable Mary Ellen, written by her daughters when the family lived in Charleston, South Carolina:

*Charleston had a serious teacher shortage and Dad encouraged my mom to get her South Carolina teaching certificate. She was nervous about passing the math portion of the state teacher certification exam so Dad tutored her in the evenings. She passed the exam, of course, and then in the Fall of 1967, she got a job teaching earth sciences at North Charleston High School.*

*Mom discovered that the school system in Charleston was terrible. Most of her high school students were only reading at a third grade level. She decided that her students were going to learn to read that year. The problem was, the textbooks at her school were very old and written at too high of a reading level. She decided to rewrite the Earth Sciences text book with easier text to teach them to read. My sister Anne was taking 8th grade earth science at St. Andrew's Jr. High. Mom borrowed Anne's science text book and used it to write her own science tests using a manual typewriter and mimeograph stencil. She had Anne take the tests at home to make sure they weren't too easy or hard.*

*During the time that Mom was teaching in Charleston, Dr. Martin Luther King, Jr. was assassinated. Dr. King had visited Charleston twice during the Civil Rights era and his message had resonated with many local residents. Local memorial services were planned, and many of the students at Mom's school wanted to attend. Two of Mom's best students came to her in tears. They told her they wanted to go to the memorial but one of their other teachers had threatened to give them an "F" for any work missed on that day. No makeup work would be allowed. Mom had a temper, and she told us she marched down to the assistant principal's office and told him if any of her students got marked down for attending the memorial, she would punch him in the nose. Mom told us he backed down and told her it was all a misunderstanding.*

*By Nancy Feagin with Anne Figge and Mary Margaret Feagin*



## A New Priest Ordained for the Province

On the day after the Requiem Mass (see article above), the Second Sunday in Advent, Bishops Mitchell and Ashman ordained Deacon Rick Gregory to the sacred order of priests to a full church. Father Gregory will serve at Saint Bartholomew's where he has worked tirelessly to help the parish grow and spiritually prosper.







A Pilgrimage into Truth and Beauty



By Christine Sunderland

**The Word in Your Heart: Mary, Youth, and Mental Health** by Francis Etheredge (St. Louis, MO: En Route Books and Media, 2024)  
Reviewed by Christine Sunderland

In this collection of prose, poetry, and prayer, Francis Etheredge, bioethicist, theologian, and philosopher, invites us on a pilgrimage through words and pages, interweaving meditations on the Virgin Mary as protective mother to all, the truth of the human person, and the challenges young people face in today's materialistic and divisive world. The common answer to these vital questions is found in the Word implanted in our hearts, meaning Holy Scripture to be sure, but also the action of God in history and today, the Word made flesh who dwells among us.

And so, on this journey, we meet Christ and his healing power, for Etheredge has placed the Word in our hearts. We learn about **The Neocatechumenal Way**, an evangelistic group within the Roman Catholic Church, established in the 1960s, and giving life to parishes by promoting family, eucharist, and community, proclaiming the love of Christ. **The Way** changed Etheredge and brought him back to Christ and the Church and, on this journey, we see why and how and the importance of growing in a community of persons and words and sacraments, and thus living more fully the time we are given.

The pilgrimage is for real and not mere metaphor: Francis Etheredge and his family of eight join a pilgrimage of youth from London to Lisbon, stopping at Nemours, Lourdes, Pamplona, St. Francis Xavier's home, Santiago de Compostella, and Fatima. We encounter Mary's appearances and experience her help and direction. We learn of St. Ignatius, St. James, and St. Teresa Benedicta of the Cross (Edith Stein). We see the power of God working, miracles and more miracles, as we mourn the suffering of the innocent in not only the Holocaust of World War II but in Herod's slaughter of the innocents and today's slaughter of the unborn.

The power of God reforms and recreates and burnishes:

"The Lord, like a craftsman, then, takes our whole history and makes a stained-glass window of even the scraps and pieces that we would be happier if they were in someone else's life or no one's! But, as beautiful light transfigures everything into a blazing pattern of the Lord's glorious, redeeming love, let us



hope to rejoice that we can see how God has blessed us and that the love of God can show through the whole of our life and so help others.” (76)

Etheredge’s fervent faith is tangible, as is his deep concern for the “needs of young people today!” Thus, he speaks of the Virgin Mary, the power of pilgrimage, the human person, and the love of God seeking to heal the broken hearts and bodies of the young, born into our nihilistic world, an age at war with the spirit of man and the Spirit of God. “This is a book about the power of God to change a man’s life...” he begins, as he shares his own conversion at age forty, one that led him to greater and greater awareness that God had a vocation for him and every unique and holy person.

He writes of the contemplative nuns at The Monastery of Our Lady of Bethlehem:

“Given, then, that the Eucharist, and being able to see the Blessed Sacrament from where they lived in their hermitages, was central to their life, the image of the Blessed Virgin Mary as the ‘Monstrance of the Lord’ comes, it seems, almost to take on flesh in the day-to-day life which these sisters lived: a reciprocal discovery of the mystery of God and of the self – both in community and in the solitariness of their monastic vocation.” (42)

Etheredge’s prose reads like a conversation, an enthusiastic and compelling conversation that answers questions crucial to life and death. Between the conversations and the catecheses he gave during the pilgrimage, lives powerful poetry, rendering depth to the words and offering new ways of seeing. To be sure, within these pages Francis Etheredge offers theology and bioethics for the layperson.

In many ways this is not only words that open doors to places never visited, but it is a rosary (Etheredge’s image) that strings together moments of reflection, instruction, encouragement, and visions of Mary, prayers to live in our hearts, guiding the young (and old) on the next leg of their journey.

Words have power. Here, we see theology incarnated on the page, so that we witness the true nature of the human person, ideas taking on flesh. We ask, what is man? Body, mind, spirit? Can these be divided as is done in today’s materialistic culture where drugs become the answer and then the problem? Is wholeness lost, a holy wholeness, no longer taught to our children? How can we know that wholeness? How can we know our true selves? Francis Etheredge, in these remarkable reflections, grounds theology in reality, and touches us with truth.



And what are the real crises of our youth? Etheredge suggests one is perfectionism, including “body shaming” and the false need for plastic surgery. We see the necessary role of humor in mental health and how to find a harmony of the heart, mind, and body. We consider how the Internet “fashions fashion,” how body parts are for sale, embryos frozen, and the dignity of human life assaulted. All these factors encourage suicide. We question the treatment of mental health problems with drugs, creating side-effects that require more drugs. Shouldn’t we deal with the root causes of abortion and be honest about the true costs to mother, father, family, and society? What is gender confusion? Shouldn’t we listen to the whole of who we are and are called to be? Shouldn’t we be pilgrims, learning the vocation God has ordained for us, rather than what we have planned, or society demands.

Francis Etheredge has words for doctors: they must abide by their oath “to do no harm.” They must treat the whole human person – body, mind, and spirit – interrelated and integrated. For when only part of the person is treated, depression and euthanasia are not far behind.

And as in all of Etheredge’s works, there is goodness and beauty and truth. Weave them into your own heart. For words point to ideas unseen and feelings behind the ideas. Words do this, just as the Word, the Son of God, did this on that first Christmas in a stable in Bethlehem, bringing life and light and hope to a world of death and darkness and despair. Just so, that same Word that came in the beginning, then made flesh, enters our hearts today, bringing life and light and hope to all, especially those confused and suicidal and looking for God in all the wrong places.

One of the right places to find God is in the Church:

“The vocation of the Church is to take us towards heaven, uniting us as we travel there with the host of heaven; and, making good use of our talents and what we do in this life, if what we do is of God, then what we do is already impregnated with the golden destiny of eternal life – however hidden this reality is from us or from others.” (41)

Life is a pilgrimage from birth to death to life in Heaven. We are all pilgrims walking through time, and as pilgrims we search for meaning and for God. As pilgrims we learn to pray and take part in the greatest conversation of all, the Creator with his Creation.

And one last word... I continue to marvel at Francis Etheredge’s pulling together many genres into one book – essay, instruction, poetry, memoir, travel journal, history, even hagiography. Publishers often demand their separation, so that librarians and booksellers and marketers can tag them, shelve them, and brand them. Francis Etheredge defies them all with a certain faith that his

writings have their own wholeness, their own life, their own vocation, their own shelf, their own brand, uniquely ordained by God.

Enter this world of truth and beauty. It's a good place to be, even on a pilgrimage of words, following and welcoming the Word into your heart.



Francis Etheredge is a Catholic theologian, writer, and speaker, living in England. He is married, with eight children, plus three in heaven. Mr. Etheredge holds a BA Div, an MA in Catholic Theology, a PGC in Biblical Studies, a PGC in Higher Education, and an MA in Marriage and Family. He is author of 11 books on Amazon: [Amazon UK](#) [Amazon US](#)

Visit Francis Etheredge at his [website](#) and at [Linked-In](#) for book news and blog posts.

Christine Sunderland serves as Managing Editor for American Church Union Publishing. She is the author of seven award-winning novels about faith and family, freedom of speech and religion, and the importance of history and human dignity. She lives in the San Francisco Bay Area with her husband and a white longhair cat named Angel.

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## Friendly Reminder Time

- Please try to get your Parochial Reports into your respective Diocesan Offices.
- Please send in your ACW Diocesan and Provincial Dues to your respective ACW Treasurers.  
[Treat the old DWS and the old DSWS separately like we did last year]
- Join the **Saint Jude's Intercessory Prayer Group**. How? Contact Deb Ponec at [ponec@msn.com](mailto:ponec@msn.com)
- Keep your clergy in your prayers and **let them know that they are appreciated.**
- Pray for our postulants seeking Holy Orders.
- Please pray for the repose of the soul of Archbishop John E. Upham.

### **Saint Joseph of Arimathea Seminary Spring Semester**

**Time is running Out – Classes started on January 9  
It's Ok to register late**

Six classes are offered with the first having begun on January 9, 2024. These classes are offered on the Zoom platform and are open for clergy and laity; audit or credit. Bishop Hansen is taking a semester off, a well-deserved semester off! There will be a Summer Session both in-person at the Seminary and on Zoom.

**General Liturgics:** Tuesdays at 11:00 a.m. and (if there is demand) 5:00 p.m. This class (A study of the organization and celebration of Christian worship and the Sacraments with special emphasis on the Anglican tradition) will cover the history of the western liturgy along with practical information for celebrating the Eucharist (1928 Service, Missal Mass, Missa Cantata), the daily offices and the pastoral administration of the sacraments. A good reference text (not required) is ***Ritual Notes***, Ninth Edition or earlier by Henry Cairncross (based on E C R Lamburn) (*began January 9*)

**A Seminar in Homiletics:** Wednesdays at 11:00 a.m. In this seminar, students will be sent outlines of the instructor's previous sermons. The students will then write their own sermons and during class share them by sharing their sermons with their classmates. The class is designed to help clergy (especially younger clergy – by date of ordination) develop confidence in sermon composition and delivery. Laity are most welcome to audit. (*began January 10*)

**Ecclesiastical Latin 1:** Wednesdays at 2:00 p.m. Basic introduction to Latin and Ecclesiastical Latin. Cases and declensions; tenses and moods. The course features reading real Latin almost immediately. Text: *A Primer of Ecclesiastical Latin* by John F. Collins. Do not be afraid to try. It's not nearly as hard as one might expect. (*began January 10*)

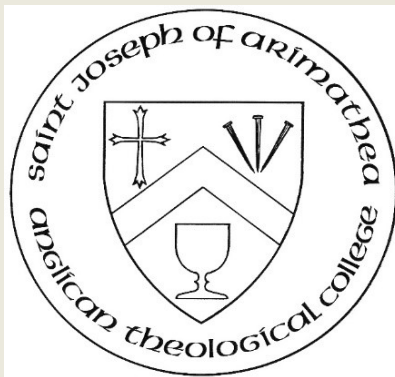
**Ecclesiastical Latin VI:** Fridays at 10:00 a.m. Our third year veterans will take their final semester of Ecclesiastical Latin, unless they want to push on and read longer and continuous passages from the traditional Latin Mass; and the Old and New Testaments in the fall. Text: *A Primer of Ecclesiastical Latin* by John F. Collins. (*begins January 12*)

**Biblical Greek IV:** Fridays at 1:00 p.m. This course continues Greek III and introduces aorist and perfect participles, contract verbs, liquid verbs, the subjunctive mood and infinitives. The text is *A Primer of Biblical Greek* by N. Clayton Croy. (*begins January 12*)

**Biblical Greek II:** Fridays at 3:30 p.m.

Biblical Greek II will continue instruction in basic Greek. The text is *A Primer of Biblical Greek* by N. Clayton Croy (*begins January 12*)

Saint Joseph of Arimathea  
Theological College  
Spring Registration Form 2024



Name:

Mailing Address:

APCK Parish or Church Affiliation:

Are you a postulant for Holy Orders in the APCK? Yes ( ) No ( )

Email:

Telephone (cell):

Telephone (other):

List the classes you wish to take:



The cost is \$250.00 for credit and \$50.00 for audit per course. Please send any requests for tuition relief to Bishop Ashman at bishopashman@gmail.com Send a copy of this form to Bishop Ashman and a second copy with your tuition fee to Saint Joseph's Anglican Theological College C/O Canon Matthew Weber, 2316 Bowditch, P.O. Box 40020, Berkeley, CA 94704.

Please do not send any money to the San Francisco Office.

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## Father Daniel McGrath

Father has finished his tour with the 3D Marine Aircraft Wing in San Diego and will be moving to Virginia in January to start work at Marine Corps University in Quantico. His family will stay in California so his children can finish school. Here below are two pictures he sent of a Holy Communion "in the field."



From Carol Karcher

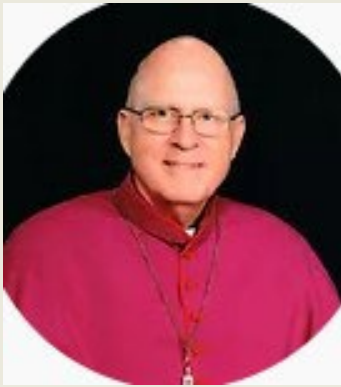
For the Synod ACW Drawing  
Backstitched, ironed, and ready  
to go to the framers:





From Bishop Hansen  
Epiphany ~ January 6 ~ "What the Wise Men  
Saw"





*This fanciful story was told me by a fellow pastor, original source unknown. My apologies to its true author, but here is my retelling of your tale...*

You have heard of Gaspar, Melchior, and Balthazar, the magi arriving from the east, who were following a star toward a king born to the Jews. And of their gifts: gold, frankincense and myrrh. But that's not the whole story. These

men came to the child, bearing gifts fit for a king. So much is certainly true—but there is more. The first, Gaspar, was rich beyond all imagining. Fine gold and jewels adorned his richly encrusted belt, his turban of fine silk and wrought gold. He came to the stable doorway, and abruptly stopped. His fellow travelers watch him, saw his mouth moving, and they thought he was praying. But Gaspar beheld a bright angel. Saint Gabriel at the door stood in his path, and the angel challenged him: “Did you bring a gift? A gift you must bring or you cannot enter.” “Yes, of course! Gold! The finest in the world!” Gaspar said, and held aloft an ebony casket, so heavy that his arms could scarcely lift it. “What you must bring here is the essence of your soul.” said the angel. “That I do,” replied Gaspar. “We shall see,” said Gabriel. The angel stepped back and let Gaspar enter the humble stable. There, before the cradle of the baby king, his mother and her husband, he brought out his gift. But look here! Instead of an iron box, he held a hammer with a heavy iron head. “What madness is this? I've been robbed!” he cried, and turned toward Gabriel.

“This hammer is the essence of your soul,” replied the angel, “It is the hammer of greed with which you pounded the lives of others in pursuit of wealth.” “I cannot give this... I'll just go.” “You must lay it at his feet, or you'll never leave.” “It's so heavy! It may endanger the child!” “You must leave that to heaven.”

“I can't leave it here.” “This is the only place where you can leave it.” Gaspar sadly laid the hammer by the manger and rose to depart. A weight was lifted off his shoulders, and a new light shone in his eyes.

Next came Melchior, a man of letters, his austere visage sobering the other travelers, whose overwhelming knowledge levied a debt on the whole world. Again, they saw him come to the door and halt, his lips

moving. But the bright angel, Gabriel, barred his way, demanding of him a gift. "I bring this!" and he held a gilded jar. "Frankincense! Precious scent of kings." "You must bring the essence of your soul," said the angel. "That I do as well," replied the sage. "We shall see. You may enter." Melchior entered and began at once to lay down the jar, but lo! Instead of the spice, he brought out a dingy glass bottle! In wonder he pulled the stopper and recoiled. "Ugh! vinegar! What devilry...?" "It is the bitterness of your life in pursuit of secrets, desiring knowledge and then scowling at other men for what you perceive is their ignorance. Give it to him now." "I cannot give this! It may bring harm to him. Such bitter poison may kill him." "You must leave that to heaven." "But I cannot leave it here!" "It's the only place you can leave it." Melchior left the vinegar by the manger and, with a sigh, he left. But a smile broadened his face, and new joy brightened his visage.

Now came Balthazar, a proud warrior, a captain of men, and in his hands was an oaken box filled with myrrh. Again he stopped. When he finally entered and reached for his gift, instead of myrrh he found his spear, sharp and heavy, notched with battles, and stained with his enemies' blood. "What witchcraft?" he cried. "The essence of your soul, hatred and enmity against all men in your way. You treat everyone as your slaves. This is your essence. Lay it down." said the angel. "I cannot! I must bear it back to my people, to defend them and to fight for the glory of our kingdom." "There is no other kingdom but the one whose King is this child. Lay down the spear." "But if it hurts him...?" "Leave that heaven." "I cannot leave this here!" "This is the only place you can." Balthazar laid the spear by the manger, and a transformation in his demeanor with loving expressions carried him to his traveling companions as they now entered excitedly into an animated discussion, telling in honesty all they had seen and heard from the angel.

Now you know what they talked about, and you've heard what the wise men saw. And what happened to the hammer, the vinegar, and the spear? That's another story, but you may have heard it also. They found their way to a hilltop, upon which another wooden structure bore this same King and presented Him before other men, even more cruel and more corrupt. But in our concern, let the angel's words

comfort us as well. We must give Him the essence of our souls. And if that hurts Him, we leave that to heaven. That is the fictional story of the wise men I heard. Much of it made-up by some clever teller of tales.

But isn't it true?

### **The Final Word...**

Remember, it does not matter how big or small our parish is. What counts is how many people we send to our Blessed Saviour. I know we sometimes feel marginalized and fighting an unwinnable fight (that kind of despair is the devil's most powerful weapon!) but, if we are faithful, if we laugh at the devil and his minions, we cannot lose because we will be given the Vision of God. Be happy; be a happy church family in Christ. These words may not "grow" a parish but visitors, if they encounter a happy church family in your church, will be given a glimpse of the Vision of God. The taddled poem below says it best:

***Why can't we overlook others' mistakes?  
We've all surely been there before.  
Love and forgiveness are all that it takes,  
to boot Satan out of the door.***

Clergy, one way we can fend off this "devil's disease" (also known as clerical depression over things we cannot control) is to take "continuing education" classes through the Seminary Zoom system. It's not just the knowledge (although that in itself is a comfort), it's a venue to work with our brothers and feel less isolated. Another way is to take joy in our pastoral work, especially to the sick and the shut-ins; and pray for our Council of Bishops.

Support your Anglican Church Women. If you are the only woman in your parish (or if there are just a few of you), help the priest keep your diocesan and provincial dues up to date. I know we are all very busy, but the ACW has done so much for our church camps and our seminarians. You might work on getting auction items for the ACW auction at Synod. And vestries/bishop's committees, you can help too.

I am proud of my own parish vestry which just writes the checks and sends them off. And gentlemen, think about what you might bring to Synod for the Men's Auction.

Many times I have preached on entitlement (code for you owe me!) and the slavery which inevitably follows, as opposed to the freedom of joyfully serving God as his sons and daughters. And many times I have asked the question I now ask to you my readers. Which will we choose in the course of our daily lives: generosity or selfishness; pride or humility; saying we are sorry for our sins or denying that we sin; taking our trials and tribulations patiently or blaming God and/or our neighbors; being a bright ray of sunshine and joy or a dark cloud of gloom; being a volunteer or letting someone else carry the load? Will we be peacemakers, love our enemies, pray for those that use us badly; and struggle to do for our neighbor as we would have them do to us? And so, when we live out those virtues for others to witness, with no expectation of reward, we preach Christ and we shall receive our inheritance in which we will never taste the bitter slavery of entitlement.

A sincere THANK YOU to everyone who sends pictures and news to *The Shepherd's Staff*. Please keep them coming. And dear clergy, we need to print some of your sermons. So far, Bishop Hansen has sent the most sermons.

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## Letter of Call for the Annual Synod of 2024



## The Anglican Province of Christ the King Diocese of the Western States

### Diocesan Office

2725 Sacramento Street, P.O. Box 15095  
San Francisco, CA 94115

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*provostsjact@gmail.com*



January 6, 2024  
The Feast of the Epiphany

### Letter of Call for the Annual Synod of 2024

Greetings to the Clergy and Laity of the Diocese of the Western States as I hereby make formal call for the assembling of the thirty-third Synod of the Diocese of the Western States to be held at the Embassy Suites by Hilton Walnut Creek supported by the parishes of Saint Joseph of Arimathea in Berkeley and Saint Martin of Tours in Concord from April 16<sup>th</sup> to April 20<sup>th</sup>, 2024.

The membership of Synod consists of: (a) The Bishop, Bishop Coadjutor and Suffragan Bishop; (b) All Presbyters of the Diocese. [Note that Deacons of the Diocese are entitled to seat and voice without vote]; (c) Three lay delegates from each Parish of the Diocese and one lay delegate from each Mission of the Diocese.

Synod is the legislative body of the Diocese, subject to its own Canons and the Canons of the Province. Synod may levy assessments on Parishes and Missions and adopt a balanced budget. Synod also admits new parishes and missions; hears and receives status reports about various functions of the Diocese; and elects its officers and committees.

This year we will meet as one Diocese with the former Diocese of the Southwestern States so that the APCK will become a two diocesan model: The Atlantic States and the Western States. And like last year, we will have two special (optional) events. On the afternoon of April 16<sup>th</sup> we will have a tour of Saint Joseph's Seminary and Solemn Evensong; and the following morning (April 17<sup>th</sup>) a retreat (quiet morning) at the hotel with the Daily Offices, prayers, meditations and a noon Eucharist.

I am well aware that attendance at Synod involves personal effort and expense, especially for working clergy and smaller parishes. Let us not forget the sacrifices of the pioneers who helped us win our freedom. Use proxies if you cannot attend but I strongly encourage all parishes and missions (wherever possible) find ways to help their clergy and laity to attend.

Yours faithfully in our Blessed Lord,

+ Donald M. Ashman  
Bishop Ordinary

# The Anglican Province of Christ the King

## Diocese of the Western States

### Diocesan Office

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*provostsjact@gmail.com*



January 6, 2024  
The Feast of the Epiphany

Dear laity and clergy of the Diocese of the Western States,

I am enormously grateful for the efforts of Saint Martin of Tours Parish in Concord and Saint Joseph's Seminary Chapel for helping to host this year's synod from April 16<sup>th</sup> to April 20<sup>th</sup>. But unfortunately, as you know, the cost of hosting an annual synod takes additional money (around \$5,000 plus – inflation, inflation, inflation) added to Synod Registration Fees. These additional monies are needed to help cover the cost of the Clergy and Wives' Dinner, the Hospitality Room, along with accommodations for the Bishops; and to help keep registration costs down.

In the old days, this burden fell on the host parish but in the last few years we have shifted to a new model in which these extra expenses are shared by all the parishes and missions of the diocese. Covid is still complicating the picture but it looks like we will have 50 to 60 delegates attending Synod.

In the past few years, thanks to your generosity, this new model has worked well and so I am once again asking all parishes, missions, and chapels to help with the financial burdens of the upcoming Synod. Please give what you can (even if it is a modest amount) and let me make it clear that this is not an obligation but an act of charity and that I hope and pray will bring about closer bonds between sister-parishes.

Some parishes send monthly contributions; others wait until about this time and send one check. Either way your contributions are greatly appreciated. I urge you to discuss this matter with your Vestry or Bishop's Committee and help our 2024 Synod to be another wonderful event in our earthly pilgrimage.

Please send your donations (marked Synod Support) to  
Diocese of the Western States, P.O. Box 15095, San Francisco, CA 94115

Yours faithfully in our Blessed Lord,

+ Donald M. Ashman  
Bishop Ordinary



**Anglican Province of Christ the King**

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