

The Shepherd's Staff

Newsletter of the Anglican Province of Christ the King

September 2024

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

Saint Joseph of Arimathea Theological College – Michaelmas Course Offerings

There is still time to sign up for Michaelmas (Fall) Course Offerings

On Tuesdays at 5:00 p.m. Pacific (6:00 p.m. Mountain, 7:00 p.m. Central, and 8:00 p.m. Eastern), Archbishop Schultz will teach the first half of his *Survey of the 1928 Book of Common Prayer*. On Wednesday September 18th, Bishop Ashman will teach a on Ecumenical Councils. 11:00 a.m. Pacific, Noon Mountain, 1:00 p.m. Central and 2:00 p.m. Eastern. On September 19th at 5:00 p.m. Pacific Time Bishop Ashman will teach a Confirmation Class for both those who want a Confirmation Class refresher and those who want to teach Confirmation Classes. On Fridays (beginning September 20) Bishop Ashman will resume his second year Biblical Greek and third year Ecclesiastical Latin classes at 10:00.a.m. and 1:00 p.m. Pacific Time. And there will also be a first year Ecclesiastical Latin. This class will also be offered on Fridays at 3:00 p.m., after Advanced Ecclesiastical Latin and Biblical Greek.

Fall-Michaelmas Registration Form 2024

Name _____

Mailing Address _____ APCK Parish _____

Email _____

Telephone (cell) _____ (Other, if applicable) _____

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 (hard) 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.

ACW-DWS Notes, September 2024

The days are getting shorter, and our thoughts turn to indoor projects instead of time in the garden! For ACW members, it is time to think about Christmas bazaars and projects for our fund-raising drawings at Synod. If you are a member of a church with a large ACW membership, items such as gift baskets come to mind, but many of us come from churches with small congregations, and rely on individual contributions, such as quilts, knitted, crocheted or other handmade items, or perhaps pictures, jewelry, books and other well cared for items that you no longer need or have room for. You are very inventive, and we have had a wonderful selection each year, raising money for the Bishop Morse Youth Camp.

The DWS Synod in 2025 will be held in Walnut Creek, CA at Embassy Suites Hotel from Tuesday, May 6 until Saturday May 10. This will be our third year at this location, which is convenient for Bay Area attendees, and easily reached by those who fly or drive to the Synod. Please mark your calendar and plan to be there!

Please do not forget the New Oxford/Morse House Refurbishment Fund with the goal of \$300,000! To date, almost \$9,000 has been raised. Laura Samp, President of the Diocese of Atlantic States ACW donated \$500 from ACW-DAS funds, followed by \$522.43 from the ACW at her church, the Anglican Church of the Holy Comforter, Montevallo, AL, the proceeds from their yard sale. St. Ann Chapel ACW, Palo Alto, CA has contributed \$1200.00 from See's Candy Yum Raising! Congratulations St Ann Chapel ACW. and especially to Carol Karcher who is spearheading their effort!

Let's see what other DWS ACWs can do! Let me know (gillian.golden@yahoo.com) what you are planning and how it turned out and together we will meet our goal! These are just examples of what one person can do. I know we have much talent in our membership, and there are so many financial needs to be met that all of us in ACW can play our part.

Thank you all for everything you do.
Gillian Golden. President ACW-DWS

From the Deanery of the Valley of the Sun in Arizona

Greetings on this Fourteenth Sunday after Trinity.

Labor Day is upon us so the "Snowbirds" should be coming back and the pace of life will be accelerated. I received word that Deacon Richard Kishur, will be having heart surgery this month, as I get more information I will pass it along to you. Please keep Richard, his family, and the people of St. Alban's in your prayers.

Additionally, this is a reminder of the Quarterly Deanery meeting on Saturday, September 21st, 11am at Church of the Atonement in Fountain Hills. This will be Canon Jones last meeting before responding to a call to serve the congregation in Plano, Texas.

My prayers ascending for you all.

The Very Reverend John F. LesCallett
Dean

Church Camp is BACK!

On Sunday, August 7th, 2024, 6 campers and 4 supervising adults embarked on the inaugural Camp Wolbodo Youth Camp. Attendees began the day with the Holy Eucharist at St. James Anglican Church in Westminster, CO, then caravanned south to Ponderosa Retreat and Conference Center in Larkspur, CO. Led by Fr. Dan Canda, Ashley Stanley, Chelsea Canda, and Fr. Benjamin Brown, campers ranging from 11-14 years old arrived for 2.5 days of worship, learning, and fun!

The Year of the Bravehearted focused on learning Gideon's story - and the way God led a man who did not feel prepared or worthy to an astounding victory over the Midianites. Gideon had to learn to obey God's instructions and be clothed in His strength. As they studied Judges 6-8, campers saw how Gideon was blessed when he put aside idol worship and praised the Lord only. They also learned about the structure of prayer and how our Morning and Evening Prayer services are designed to help us worship the Lord, express contrition, be thankful, and approach the Lord with supplication. Campers synthesized their lessons to see how Gideon could have used these prayer services, and how important they are to us as Christians today.

In between the daily offices, Mass, and classes, campers participated in a wide variety of games and group activities. Ranging from "Who Sir, Me Sir?" (taught by Fr. Brown) to crate stacking to blacklight dodgeball, campers were not at a loss for fun, laughter, and a little challenge. Campers hiked, sang campfire songs, used leather and wire to craft, and even shopped in the onsite snack/gift shop. It was a busy few days, and we all can't wait for next year!





The Ordination of Fr. Drew Harrah *August 15, 2024*



l-r, Canon Steven Dart, Bishop Peter Hansen, Fr. Drew Harrah, Fr. Darius Gasatura, Dn. Ory Schultheis

All Saints (Bolingbrook) Backpack Outreach

All Saints parishioners are so supportive in helping the less fortunate children in the Vally View School District! 90 backpacks were donated to the local Resource Center at Brooks Middle School in Bolingbrook. \$1500 in school supplies were purchased for this amazing Resource Center by the Outreach Committee. Giving these students a great start to the school year sets them up for success!

Thanking God for your generosity,

All Saints Outreach Committee
Rev. Talabi, Carol Brush, Judith
Nimakoh, Sue Peterson, Marcia Wilson



A Sermon for the Fourteenth Sunday after Trinity 2019

And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I think not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Luke 17: 6-10

I don't think that these lines of Saint Luke's Gospel are quoted much today because they brutally offend the spirit of Mammon, that spirit of the world which has so much power over twenty first century humans. In my distant memory, however, I remember that the nuns in my 1950s grammar school would constantly refer to these lines; that we should always do our religious duties because they are commanded of God. Then in the sixties, that world collapsed and ushered in a war between obedience to God and obedience to Mammon. But that's not quite right is it, because the struggle dates back to the Garden of Eden and Cain and Able. And that's the point Jesus was making to his disciples and to us in the parable of the Ten Lepers. And that is what Jesus' faithful followers are preaching to the world today.

According to Saint Luke, after Jesus told us to consider ourselves unprofitable servants in doing what God has commanded us to do, he traveled toward Jerusalem and as he was traveling through Samaria and Galilee, he entered a village and was met by ten lepers. Now the lepers knew that they were sinners because they were afflicted with disease; the Jews in that day believed that all disease was a punishment inflicted on sinners. They must have known of Jesus' reputation as a healer, so they called out to him (from afar) for healing. It is interesting that Jesus never told them that they were healed but told them that they should show themselves to the priests who could certify them as healed and admit them back into Jewish society.

So, as they made their way to the priests, they discovered that their leprosy was gone. Nine went on their way but one of them turned back and fell down on his face before Jesus and thanked him; and he was a Samaritan. The Venerable Bede pointed out that the Samaritan fell on his face because he knew that he was a sinner. His faith forgave his sins, and this is an allegory that we are saved by faith. On the other hand, the nine non-Samaritans lacked faith and brought spiritual ruin on themselves. Thus, the Samaritan is told to rise and go his way because his faith has made him whole. And this is the link to the lesson of the unprofitable servants in that, according to Bede, that when we learn that faith grows in us through humility (falling on our face before God), we are spiritually transformed and made whole. So it is that those who believe (I mean really believe) and give glory and gratitude to God are the saved.

Thus, the nine who did not give thanks and many Christians today lack the fruits of the Spirit. That is why Saint Paul warns us not to walk in the ways of the flesh which means in the ways of Mammon. And the most important of the fruits of the Spirit is love. Now the Greek word for God's love in the New Testament is agape. Agape is not like passionate love or familial love or even affectionate love. Rather, agape is divine love; that which is of God. Agape is deliberate love that loves in all adversities. Agape is the highest form of love: the love of God for man and of man for God. The Samaritan possessed agape because he recognized the love of God and returned God's love by saying thank you.

Saying Thank you, doing that which it is our duty to do as servants and humility are the great lessons for today. Last Sunday, the Good Samaritan returned kindness to a person who belonged to a race that despised his own; today another despised person shows gratitude while nine more respectable people do not say thank you. And all of this is an allegory that, if we wish to see eternal life and experience eternal joy, then we must tell God we are sorry for our sins and thank him for the inestimable gift of the most precious and lifegiving body and blood of his Son, our Blessed Saviour.

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No Other Way - Another Trinity 14 Sermon

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."

YOU'RE NOT SAVED by a belief system. You're not healed by holding your own religious ideals. Nobody gets to heaven by just thinking it's real and feeling they deserve it. Christianity is either the biggest fraud ever foisted off on the world, complete with ridiculous promises for gullible people desiring to invent and inject meaning into their pointless lives—either that; or else it's the Entire Truth that lies resplendent behind the stars, and holds the keys to eternity, and explains everything that we see. Jesus had to be one of three things: He was either a madman, or He was a charlatan, or He was the Son of the Living God. No logical path can lead to some mild-mannered, enlightened-but-misunderstood carpenter to whom his overreaching disciples attributed miracles, and god-like qualities and claims never made or accomplished. Try applying that same standard to anyone else, and that poor guy falls into obscurity, a sad but unread footnote in human history.

But the effects of the Life of Jesus Christ are still transforming our world after 2,000 years. I am convinced, therefore, that he was not a madman nor was He a charlatan. I have to go with God. But if He is God, then this fact has got to change us. There can be no neutral ground where your mildly positive response to the Galilean prophet makes any sense. Rather than that, hate Him—if you must. Hate Him rather than feel mildly favorable towards Him. Atheists can be converted more easily than agnostics, for an atheist actually knows there's a God and is obsessed with God: he's just angry at Him and feels the only harm he can do to God is deny His existence. But an agnostic can't be bothered. It's not an important question to settle.

If Jesus is God the Son, then He is our one great hope. If Jesus is God, the sky holds no fearful portent, the grave no longer yawns to haunt our dreams. There is a Face beyond this universe, and that Face is one of love. Hold this truth, follow it to Jesus, and you won't have wasted your life. But should you regard this bearded man mildly, a figure for stained glass and ceremony, pretty songs and fondly remembered felt-board stories, then you have never met Him. For in truth, you are either a madman, or a charlatan, or a believer in the One True God. The madman looks at the world and sees a mirage he thinks is there, but he can't find Reality. Having a break with reality is the classic definition of insanity. To deny the facts and effects that Jesus Christ brought about in our world is to walk balancing upon the gossamer threads of your own fiction. Use Voltaire and Karl Marx as your witnesses, if you want to. All of them were madmen.

The charlatan is a liar but covers up and invents himself as he goes along, hoping no one will find out. He steals the silverware, then smiles his best sociable smile, saying what is acceptable until he can get away with his loot. Religious charlatans try to fit in, but their hearts are otherwise focused. They run from the truth. A believer rationally sees the invisible One, weighs the immaterial Truth, and knows for a fact that God is here. She has met the unknowable One, spoken with the still small voice, and was held in the embrace of Him, whose very name is Love.

Jesus is not the embarrassing fact of our upbringing, as children forced to celebrate Christmas and Easter attending church, believing a mere story. Jesus is not a kindly angel who answers selfish prayers with the kinds of 'miracles' we send as stories to magazines. Jesus is not a distant hope, some pie in the sky, or a choice among equally good religious walks. He does not belong to the Church. The Church belongs to Him. He walked the earth, but it is His earth. Jesus is the fact we meet at the end of time, and we'd better be on friendly terms. We strive, we worry, we fret, we get angry, we have ulcers, high blood pressure and cancer and heart disease and nervous break downs, and why? Our wholeness, our health is found in one significant truth. Jesus is God and we are His. Rely on that and whatever your circumstances, way of life, age or health: you are whole. The prayer of faith saves the sick. Sins are forgiven. Life returns.

Wholeness is ours. We may die, but that's the illusion. He said, "Whosoever liveth and believeth in me shall never die." We go from life to life. Jesus often told the sick, "Your faith has made you whole." What good is it to have your crooked leg straightened just so you can walk away from God? What good is it for your life to be saved just to throw it away? We touch His hem. We eat the crumbs. We grope in our darkness. He heals us, stops the bleeding, opens our eyes, delivers children from bedevilment, fills hearts with peace, forgives sins, defends souls, feeds us His Body and Blood, and raises us the last day.

Jesus was confronted on a day by ten lepers. Nine of them were Jews, one a Samaritan. But their disease had made the difference irrelevant. They all suffered together, and all were outcasts, crying "Unclean!" to warn the public of their presence and condition, and not get stoned and driven off. They begged His mercy — exactly what they asked for is not written—and He sent them to the priests. The priests could certify a person cleansed from leprosy. And as the lepers went off to the synagogue, their diseased skin and body parts were suddenly healed. That was their evidence: Was Jesus a madman? Not a chance. A charlatan? Can't be. God on earth? What other conclusion can a sane person have?

But the ten were now nine Jews, needing the certification that only the priests could give, and one Samaritan, a disfavored foreigner. The Samaritan would not be welcomed by the priests. He would say, "What are you doing here? Get out!" His disease had bound him to his fellow sufferers, but his health now severed their ties. Priests were no solution for his trouble. But Jesus was everything. He stopped, turned around, and returned to the square where Jesus was still standing. He cried out, "Praise to the Living God! And all praise to His glorious servant, Jesus! Thank you, my Lord! How can I ever thank you enough?"

Jesus looked over his kneeling form, and asked, "but where are the nine? Not one has returned to give glory to God, except this foreigner." And he said unto him, "Arise, go thy way: thy faith hath made thee whole." Our flesh wants things to be like the time before we met Him. Flesh is not skin or bone, but the remembered comfort of thinking we were in charge of our own truth. And truth felt good, so long as it was our truth. The truth that looked after #1. Truth that gave us comfort we did not earn or deserve. Then one day, we encountered real Truth. That day, the old self needed to make way for Truth and stop kidding ourselves.

No one is saved by a belief system. Christ lives. And because He lives, I live: with hope and faith to live another day. Nothing was made except through Him. Nothing will remain unless through Him. Nothing is nothing. Everything else is everything—and it all counts on Christ. No Other Way—nothing lacking, nothing held back, One Way Only, the way that leads to Him.

+PFH

The Last Word

The contemporary Church for some time has been concerned with satisfying the social needs of the lonely multitudes living in a secular desert. A spiritual drought separates them from love, for lust has replaced love. Television personalities have replaced real friendships. Workers isolated in computer stations, sitting alone before screens, represent today's civilization. God becomes an expletive, rather than a person.

We must not lose sight of the eternal in worship and word. The Atonement is the omega point, the culminating act of history. Here time and eternity cross in the Passion of Christ. Suffering, death, loneliness, and injustice are lifted and given meaning.

We must not lose sight of the eternal. We must strengthen our confreres to run the race and finish the course of life, to obtain that "crown of glory that fadeth not away," our end and destiny. In seeking the eternal, Christians must express love in time, in our fallen world, through corporal charity, the education of the young, and as an extended family within the Church.

+Robert S. Morse (1996-1997)