



# ***The Shepherd's Staff***

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

***March 2021***

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## **The Thirtieth Synod of the Diocese of the Western States**

### **A Special Synod Welcome**

By our Host, Bishop Peter F. Hansen

Synod last year was diverted by the COVID-19 scare we are finally living through, praise God. And not without casualties and serious suffering. But our brave church meets this April in Chico, California. Plans are being laid to see that we meet and enjoy it while we're at it.

Nona Gourley's Synod packets are with you, and you need to get those in. While you're at it, be assured that the Hotel Diamond will house you in style, just one block from the Church. We have plenty of rooms in the Church for all our events, even if we can't go to restaurants or banquet facilities. Some of the earlier announced places as yet have not opened and we are quickly establishing plan B locations and sources, so have no fear. You will enjoy yourselves while here.

And as you know, we have a very important duty to perform: the election and consecration of a new suffragan bishop, beyond the usual scope of our Synod meetings and business. Enjoy the historic church building (see article on page 2) and take a walk in Chico's downtown to visit the University, one block north, city founder John Bidwell's mansion, and the 2nd largest city park in the USA, Bidwell Park, starting just a few steps from the Church doors.

I will prepare the downtown map of best places to get breakfast, lunch and dinner, and we hope Thursday night's Farmer's Market will be offered and give you its entertainments right at the hotel doors. All in all, we encourage you to come to Chico April 20th, spend time with us in prayer on Tuesday for ourselves, our events, and our province, meet Archbishop Upham, Bishop Ashman, and each other.



We will take care for your health concerns that we distance and mask as appropriate. Stay safe, and continue the work of our Lord. May God protect and bless and feed us all! Come to Chico!

## St. Augustine of Canterbury Anglican Church

St. Augustine of Canterbury was born in 1980 at the call of two couples and the willingness of a retired Episcopal priest, Father Boardman C. Reed. They met first in a living room, then in the 7th Day Adventist church, and eventually in a little church building they'd purchased in a residential neighborhood. But all that time, they nursed hurt feelings about the beautiful Gothic revival church downtown that had been home to Anglican worship and had now been sold and turned into a restaurant complex with three bars, centrally located in Chico's college community. How three bars failed in a college town is in itself a mystery. 1991 brought Father Peter and Giti Hansen to serve the little church, but they felt God's call to reclaim that historic building, and three years later were blessed to do just that.

Ground was broken for the original church on Feb. 1, 1904, and the cornerstone was laid April 9, 1904. The church was made ready for use on January 1, 1905. The stained-glass windows were designed and made by Los Angeles master artist, J.E. McCoy, who had early connections with the Tiffany Glass Co. of New York. Registered as a historical building by the U.S. Department of the Interior in 1981, it joins Bidwell Mansion, Stansbury House, and the University Romanesque revival buildings in the preservation of Chico's architectural heritage. In 1982, the building was sold to local restaurant owners, who re-purposed the building into the Dynasty/Shell Cove/Fuji Sushi complex. The venture cost them over \$2 million and it failed. The bankrupt facility closed in 1991. In 1994, the Bank of the Orient wanted as much as \$1.5 million to sell the existing complex, but soon reduced that to a listing price of \$950,000. After a fruitless year it re-listed at \$850,000, and a year later for \$695,000. St. Augustine's began negotiating, but the Associated Students Union bought the building for \$520,000. The purchase was contingent, however, on passing the university seismic code. The 90-year-old structure could never be brought up to the stringent state standards. Fr. Hansen therefore announced to the Enterprise-Record the church's intention to buy the historic church to restore it to its original use.

The ASU gave up their escrow, and St. Augustine's held a parish meeting to consider a price. An initial offer of \$450,000 was approved. The church owned its small building and had about \$90,000 in savings, but was still quite small in membership, having about 35 people in attendance on Sundays. It would take a true miracle to make it happen. And this was almost 12,000 square feet of badly rundown complex to renovate after the purchase. Miracles happen. The bank accepted \$450,000 in June of 1994, and gave the church until September 22 to close escrow. "Save the Church" bumper stickers and window signs were seen all over town. An appeal for Chico townspeople to help save this historic building was greeted with wide support.

The old sanctuary was restored to Anglican worship. A cross was re-erected on the steeple closely resembling the original. Once more a holy place of worship, St. Augustine's speaks of the Presence of God as a physical expression of faith, built from plaster, wood, sweat and generously given funds. The congregation, in its re-opening of the sanctuary on February 19, 1995, chose as its theme: "Non nobis, Domine", "Not unto us, O Lord, but unto Thy Name be the glory." Psalm 115

An 1878 English T. C. Lewis tracker pipe organ, valued at over \$100,000, was restored and installed. A street level addition, formerly built as Fuji Sushi was eventually renovated into a coffee house, then rented out to become Gogi's Café, a place for fine Indian food. The complex is once again a multiple-use religiously-oriented sanctuary and a living part of downtown Chico. It bespeaks the elegance of worship. God is pleased. A drive to retire the debt succeeded in paying off all loans in 2001, and the consecration of the building held on November 25, 2001, by Archbishop Robert Sherwood Morse. The church is still without debt and has renovated Canon Reed Hall, offices, library/nursery, classrooms, sacristy, and Gogi's. The history of a 115-year-old building can be much like the story of any life: full of hope, first love, great expectations, and also setbacks, break-downs, and disillusionments. But the difference in the life of this building, as in the lives of those who have worshipped here, is the God who inhabits both and has saved both for something better.

## The Padre's Corner

Some of you may remember an old cartoon strip. It was called "Pogo". He was a little green alligator who walked upright. One day he came upon his friends and proclaimed, "I have seen the enemy and he is us." Too often this attitude of being our own worst enemy can deplete us. Have you ever stepped into your car, turned the key and get that sound which says 'dead battery'. The usual fix is for a friend to pull up beside you, attach the jumper cables and transfer power to the dead battery. We can all lose our 'power' too. Just as the weak battery received some encouragement, we can too. We are all so tired and fed up with a particular situation such as Covid-19. We need that transfer of power our friend's jumper cables gave us for that boost. And this is how some 'power' encouragement can be.

There was once a man named Joseph by his parents. By his later actions his friends called him Barnabas, 'son of encouragement'. Paul, of the same time, had always been an enemy of the new Christians and he was also a tax collector for the Romans. Thus, there were many who were doubtful of St. Paul's conversion to Christianity. It was St. Barnabas who stood beside him and gave Paul the encouragement he needed to become a leader in the early Church.

We too need to give encouragement and accept encouragement from others to re-charge us, to get us going. So let us emulate St. Barnabas for in giving encouragement we can receive encouragement. As one person said some time ago: "Give love, accept love. Repeat." PDS+

## News from Saint Joseph's Seminary

Three classes are currently underway: *Fourth Semester Biblical Greek*, Fridays at 11:00 a.m. Pacific Time. A ten-week *Theology Made Simple* class, Tuesdays at 5:00 p.m., and an intensive class (two semesters compressed into one) on *The Theology of the Seven Oecumenical Councils*, Tuesdays at 11:00 a.m., Pacific Time). Finally, A ten-week *Deacon's Practicum* will begin on April 13 to June 15 offered for all current deacons and postulants who are considering ordination in the next two years. \*\*\*[Deacons and Postulants who are serious about seeking ordination, the Council of Bishops strongly urges you to take this class. It is not particularly rigorous, but covers material recommended for taking that next step\*\*\*]

Starting in September 2021, three classes will be offered. Bishop Blair Schultz will teach an expanded yearlong class in *An Analysis of the Book of Common Prayer*. Archbishop Upham will teach *Ecclesiology* in the Fall and *Ecclesiastical Polity* in the Spring (2022). And Bishop Ashman will teach *Greek Five and Six*.

## Beatitudes for Lent

1. Blessed are the reformed Type A personalities, for their efforts to change will make a happy life.
2. Blessed are the non-judgmental, for they find that peace that passes human understanding.
3. Blessed are they who refuse to play the power game, for they will not leave a path of pain, broken lives, and bruised spirits.
4. Blessed are they who stop running after "the latest," "the newest," and "the most improved," for they shall not longer be breathless and frustrated.
5. Blessed are they who deny themselves for Christ's sake, for they shall taste eternal life.
6. Blessed are they who give with no expectation of reward, for they will be wealthy beyond their wildest dreams.
7. Blessed are they who allow God to show them the BIG PICTURE, for they will always have the vision to look beyond the here and now.
8. Blessed are they who stop and listen to others, for they shall hear - and be heard.
9. Blessed are they who realize their total dependence on God, for they will not fall prey to the devil.
10. Blessed are you, when you are tried and tempted, still fighting your old sins, and yet still endure and keep trying for the love of God, for you will rise on Easter Morning with your Blessed Saviour.

## A Sermon for the Rose Sunday in Lent

The most important history in this world is the history of how God created humans in his own image, gave them free will and then guided them to an eternal destiny to be with him forever. God touched them when they were still Stone Age savages by planting a sense of eternal destiny. I was moved when I used to teach my students about unearthed Paleolithic graves with flowers lovingly left for a loved one (perhaps) in the hope of something beyond the grave or how the Egyptians left food and other necessities to be used in the afterlife. Such memories were recorded by the Children of the Hebrews in the Book of Genesis from Adam and Eve to their Fathers Abraham, Isaac and Jacob down to their captivity in Egypt. Then in the defining moment of Jewish history, God touched them again through Moses, freed them from slavery and made them aware that they were a chosen people who had to keep the covenant their God had made with them.

That moment is called the Exodus and the central memory of that moment was the Passover Supper. Yahweh had hardened Pharaoh's heart so that He might be glorified. He sent plagues (lice, locusts, and boils) but the last was the sending of the Angel of Death to kill the first born of all the land. But the Hebrews were told to take an unblemished lamb, kill it, and spread its blood over their door posts so that the Angel of Death would pass over their houses. They were to eat the lamb with their loins girt, and with unleavened bread and bitter herbs that they might remember their release from slavery. To the Jews, the Passover was and is a remembrance of that great moment when God made the Covenant but for us Christians it was a prefiguring (a foretelling) of much, much more.

Our Blessed Lord came among us to fulfill all that was foretold in the Old Testament. The Prophets marked the way, but the Baby born in Bethlehem came to bring a New Covenant. He came to be a new Lamb; a Lamb who would free us from sin (the sin of our first parents) and give us eternal life. The Feeding of the Five Thousand in today's Gospel was a prophecy (a forth-telling) of his sacred priesthood. Our Blessed Lord became the new Passover Lamb. He would be sacrificed for the sins of all men and women by the shedding of his blood. A few verses beyond today's Gospel passage, Jesus engages in the Bread of Life Dialogue in which he tells his people that Moses fed their bodies with manna in the wilderness but that He would feed them with the bread that would give Eternal Life. He stunned them when he said that the Bread of Eternal life was his body; and that anyone who ate His Body and drank Blood would live forever. And many of his followers abandoned him because they could not think beyond this life.

And then at the Last Supper, he instituted the Sacrament of his Body and Blood: *he took Bread; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.* The Old Covenant was done away, and the New Covenant replaced it. Jesus gave us the Bread of Life and commanded us to continue that ritual until He comes again. So the Mass, the Eucharist, the Lord's Supper, the Holy Communion, and the Divine Liturgy; call it what you will; is when we Christians receive the Bread of Eternal Life and our heavenly food. And every time we receive that Sacrament, time is touched by eternity.

Twenty years after the Last Supper, Saint Paul, in his First Letter to the Corinthians, recorded the Words of Institution and the very essence of the Last Supper. Saint Paul was not present at the Last Supper, but he knew that from the earliest days of the Apostolic Church, the Apostles and their successors kept fellowship in the Breaking of Bread. That is why we believe in the Real Presence and why the Mass is the focus of our worship. No other service is as important. In the Eucharist, we meet our Holy Redeemer; in the Eucharist we are fed with heavenly food; in the Eucharist we show the Lord's death until he comes again. Ponder the Prayer of Humble Access which we hear in every Eucharist: *Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us. Amen.*

## ACW Notes. March 2021

It's March already, and we are approaching the glorious season of Easter, followed by our 30th Annual Synod to be held in Chico, CA on April 21st – 23rd. In past years, ACW Chapters have assembled gift baskets and other items for our annual Drawings to benefit Bishop Morse Youth Camp. This year, because of Covid-19, we have been unable to get together to do this, so I appeal to individuals to donate items for the drawings. I know we have incredibly talented members out there in all kinds of crafts: quilting, knitting, crochet, artwork, woodwork to name a few. Please email me a photo and short description by Wednesday, March 24th (gillian.golden@yahoo.com) so there is time to get a brochure and tickets out to the churches before Easter. A grateful 'Thank You' to those who have already sent in photos and descriptions.



In addition to the ACW offerings, we also have a drawing for the fabulous *Fox and Hare Collection*, generously donated by Ellen Ashman, and don't forget donations for 'Preserve the Priesthood'! Anything you can fit in a canning jar – jam, jelly, relish, pickles, sauces, cookie mixes, bean soup mixes, even M&Ms! We will have a country store, and proceeds will benefit seminarians at St. Joseph of Arimathea Anglican Theological College. If you have questions/comments about this, please contact Carol Karcher at beauspaniel@comcast.net.



Finally, please send any items you may have for the Welcome Bags directly to St Augustine of Canterbury Church, 228 Salem Street, Chico, CA 95928.

I hope as many of you as is possible will attend the Synod. It is a wonderful chance to meet other people, find out what is going on in our diocese, and just enjoy fellowship after so long on lockdown! I look forward to seeing you there! Gillian Golden, ACW President

### The Last Word

Lent is a period of preparation for Christians to enter into the ultimate mystery of our existence—resurrection—Easter. The meaning of Lent is to go up to Jerusalem with Jesus, to enter into His Passion and death, allowing us to comprehend the ultimate reality of our Faith, resurrection. The most glorious, beautiful, word in our vocabulary is passion, which is the union of suffering and love. The problem of suffering is that we often suffer alone. When someone is in pain in the hospital, all we can give them is sympathy and concern. That is the difference between ourselves and Jesus. Christians can share their suffering with Jesus.

The Christian mystery is that we suffer with and for Him, and He suffers with us. We die with Him in His death, and He with us in our death. We at the end will share with Him in His resurrection and the gift of eternal life. To enter into the Passion of Christ is to love through tragedy. A common rejection of belief in God is that if there was a God, He would not let the innocent suffer. But that would nullify the Crucifixion. T.S. Eliot writes, "Again, in spite of that, we call this Friday good," the suffering of the only innocent in human history.

When I first came to St. Peter's Church, nineteen years ago, I followed a priest of thirty years who had practiced what I called Christian Science with incense—positive thinking—and I caused great controversy, taking down an almost Gnostic statue of Christ and putting up a twelfth-century Dutch crucifix. We go up to Jerusalem in Lent. The meaning of Lent is the suffering of the Passion and the death of Jesus. Together, in union with Him, we will share His resurrection. St. Paul writes: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." +Robert Sherwood Morse