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**The Shepherd's Staff**

1 message

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**Anglican Province of Christ the King** <frhines-stgeorgeanglican.org@shared1.ccsend.com> Fri, Jun 14, 2024 at 5:10 PM

Reply-To: frhines@stgeorgeanglican.org

To: csunderland47@gmail.com

# The Shepherd's Staff



*Newsletter of the  
Anglican Province of  
Christ the King  
June, 2024*

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

*Speaker's Bureau Series hosted by:  
Deaconess Jocelyn Obermeyer*

**You are Invited!**

**New Quarterly Ministry Teachings with  
Bishop Peter and Giti Hansen starting:  
June of 2024**

**The Soulful Journey of Bishop Peter and Giti to  
Christ.**

***Come hear how Christ knocked on their hearts and they  
opened and answered.  
What can we learn about our Lord's ministries through  
their stories?  
What can you learn about your Faith?***

**(Chaplain Students and Grads, this can count as CEU or learning  
hours)**

**(Medical Musicians, this can count as Cultural Awareness-please  
check with your certifying program)**

**Everyone is welcome!  
All Pastors, Priests, Deacons invited.**

**Saturday, June 22, 2024**

**10:00am-11:30am PST**

**Zoom Platform**

**Testimonies with Q & A to follow**

**Please text Deaconess Jocelyn at 602.565.0522 to reserve  
your spot.**

**Zoom link will be sent on June 21.**

**John 3:30. *"He must increase, but I must decrease."*  
See you soon on Zoom!**

## *A New Priest and a New Deacon*

On Saturday May 18th, Whitsun Eve, the Right Reverend Peter F. Hansen ordained Mr. Ory Schultheis to the Diaconate and Deacon Charles Newcomb to the Priesthood at the Church of the Holy Cross in Oklahoma City. About seventy five people attended. The Right Reverend Ben Jones of the Atlantic States was the preacher; Father Mark Williams was the presenter; and Canon Steven Dart and Father Jaime Torres assisted.



*Bishop Hansen chanting the Litany*



*The New Priest giving his first blessings.*



*Bishop Hansen with Deacon Ory Schultheis  
and Fr. Charles Newcomb*

## Abel Wilson Ordained to the Diaconate

On Saturday, June 8th, the Rev. Peter F. Hansen ordained Abel Wilson to the Diaconate at St. George's Church in Las Vegas, Nevada. Fr. Hines was the presenter and preacher.

Clergy and laity from the Diocese attended in addition to the laity from St. George's. St. Anne's ACW of the parish offered the reception following.

Deacon Wilson and his wife, Mary, will reside in Germany for the interim prior to returning home to the United States.

Deacon Wilson is currently serving in the United States Air Force.

Please keep Deacon Wilson and Mary in your prayers.

Congratulations Deacon Wilson!





*Bishop Wilson reading the Gospel*



*Deacon Wilson and his wife, Mary*

*A Beautiful Wedding*

## in the Forest West of Redding

On May 18th , Miss Grace Lawrence was united in the bonds of Holy Matrimony to Mr. Christian Crain with the Right Reverend Scott Mitchell presiding.

Grace, the daughter of the Reverend Benjamin Lawrence and a life-long Anglican (who attended many Bishop Morse Youth Camps), wanted an outdoor wedding so Saint Luke's parish moved their old altar into the forest along the banks of the Trinity River.

Father Lawrence walked his daughter down the aisle before the marriage ceremony and the Nuptial Mass conducted by the Bishop.

In the upper picture take note of the old parish altar, kneelers, and the glory of God's Trinity River.







*Mr. and Mrs. Christian Crain  
Bishop Scott Mitchell, and Deacon Paul Shepard*

## St. Joseph's Seminary Summer and Fall Sessions



Saint Joseph's Seminary has temporarily closed its in-person operations because of maintenance and repairs required by the recent discovery of black mold in the Bishop Morse House (shown in

photo) on the Corner of Bowditch and Durant. These repairs will be extensive and the building will be closed until next year. Please note that this closure does not affect Saint Joseph's Chapel, its services, the back house or the parking lot; and that Mrs. Nona Gourley and others are spearheading a fund raising effort to help defray the expenses involved.

However, there will be a July Summer Session offered on the Zoom Platform during the week of Monday July 22nd to Friday July 26th. The Morning class will be taught by Bishop Ashman which will consist of Morning Prayer and a seminar on C. S. Lewis' *Reflections on the Psalms* and consisting of a lecture, question, and discussion format. The only text required is *Reflections on the Psalms* (\$10.49 on Amazon) - and, if you hunt there is also a C D version. The Assignments will be given the day prior to each class. Morning Prayer will be taken from CommonPrayer.org and the longer version will be used (Psalms from the Daily Psalter).

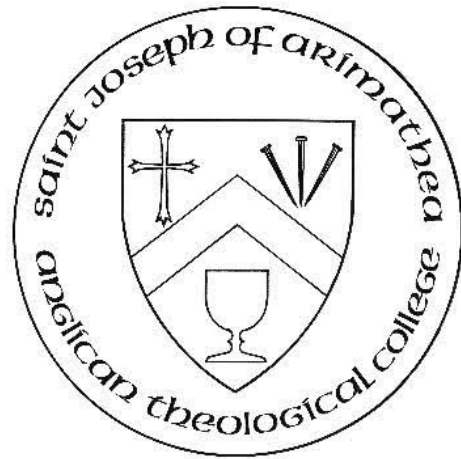
The afternoon class will be a five-day tutorial and will lay an outline of approaches to Bible Study in one's personal life and for a group study at the parish level. The matters of translations, interpretations, and purposes for study will be shared. The essential teachings that the Bible interprets itself, with the guidance of the Holy Spirit, the wisdom of the Church's Fathers, Apostolic doctrine and consistency with the Vincentian Canon of Catholicity will all be addressed. And then a real live Bible Study will finish each day's time of instruction. Students will learn to read out loud, practice active listening, allowing God's voice to be heard through the words of the Scriptures. In all, we seek to eliminate the woodiness of formal teaching, and the pedantic style of academic teachers in favor of a leader who is always glad to learn. Textbooks:

*The AV (King James) Bible*, One modern translation of the Bible and *How to Read the Bible for All Its Worth*, Gordon D. Fee and Douglas Stuart, Thomas Nelson 2014.

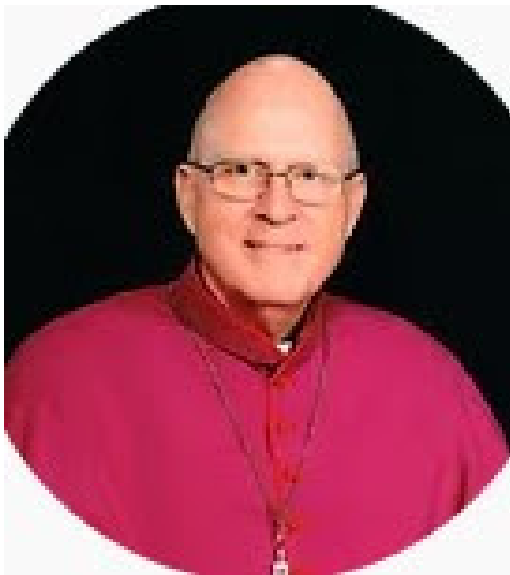
The fee is 50 dollars to audit and 100 dollars to gain credit. A student must take both classes and complete the required assignments to gain credit. Please send your name, church, diocese and email to Bishop Ashman ([bishopashman@gmail.com](mailto:bishopashman@gmail.com)), Bishop Hansen ([Augustine.chico@gmail.com](mailto:Augustine.chico@gmail.com)) and Canon Weber ([palaeologos@gmail.com](mailto:palaeologos@gmail.com)). Send your checks to Canon Weber at St. Joseph of Arimathea Anglican Theological College, 2316 Bowditch, P.O. Box 40020 Berkeley, CA 94704. There is scholarship money available. Just email or phone Bishop Ashman (818-749-8139).

## *The Fall Session*

The Fall Session will also be taught by the Zoom Platform beginning just before or around Labor Day. Courses are still in the planning stage but it looks like the following courses will be taught. A Survey of the Prayer Book by Archbishop Schultz; Latin VI by Bishop Ashman; Greek II by Bishop Ashman; How to Teach a Confirmation Class by Bishop Ashman; and A Survey of the Seven Ecumenical Councils by Bishop Ashman.



## *A Sermon for Trinity Sunday*



What if we were to imagine a religion? Try to construct a vast distant past where titans roared out their bestial designs and desires, creating and destroying the spheres until one supreme being rose and conquered all life and lore. Or maybe a gentle dawn, the first tender fronds of an unrolling fern in a misty forest where wood nymphs and sprites dance in the early light, all arriving at the mother of all, our world's primal memory, the earth goddess. One thing you would

always find in a manufactured spirit world is a single being ultimately powerful and on top, like the Force in Star Wars, Ahriman of the Persians, Zeus of the Greeks, Allah of the Arabians. It was no different with the Germanic tribes that conquered the British Isles under the darkness that followed the fall of the Roman civilization. The Anglo-Saxons used charms, rhymes, potions and jewels to ward off evil spirits and beckon their many gods—Tiw, the god of war, source of Tuesday; Thunor, god of thunder, or of Thursday; but then Wooden, king of the gods and honored on Wednesday. Rome falling at the opening of the fifth century, the earlier Christian missions to Great Britain largely fell under these lesser gods. 200 years passed over

Europe. Then, 1,050 miles away, Gregory stirred in his imagination of those fair inhabitants of England, land of the Angles. The Church was rebuilding its old connections, fallen for two centuries, and an urge to send missionaries to the island kingdom consumed his thoughts. He summoned a monk of good standing, an early Benedictine named Augustine with a band of 40 brothers, giving them a commission to seek out and save the Britons. 1,050 miles to the northwest, a mystery awaited the monks of Augustine. On the way, the French told him it was useless, the Angles were a violent people. Fortified by the Pope, they regrouped and went on.

They arrived at Kent in 597, Kent being the kingdom most likely to receive the Gospel. The monks approached their pagan king, Æthelberht (shown below in a stained glass window at All Souls' College, Oxford). Unsure of these strangely dressed travelers, the king consented to meet them out of doors. The Venerable Bede wrote the scene 140 years later, as the monks held up a silver cross and a picture of Christ. The king had heard something of this godman from his wife Bertha, a Christian herself, from France. The darkness of the pagan chieftain was broken, and by Christmas of AD 597, the king was baptized and thousands of his subjects with him. The triumph of the Trinity had begun on English soil. Augustine was established as first Archbishop of Britain, in Canterbury, and died a few years later on May 26, today, 1420 years ago. Other kingdoms turned to Christ under their rulers until, by 686 all the Anglo-Saxon kingdoms claimed the Trinity as their great God. No more trinkets or amulets or lucky charms. No vast array of gods and goddesses, nor any potentate alone in his alien power, vast and inhuman and impassive.

Why was this idea of God so appealing to the minds of Celtic nomads, Briton warriors, and pagan nobles, all with rich and potent and colorful religions of their own? For one thing, our God is very difficult to comprehend. A single God who is three Persons, all divine, all supreme, all One, yet three. The Trinity is eternal, never having begun, always existent. The Father is the source of everything and always begets the Son. The Son enters our history and gives Himself up to death in order to save us from ourselves. The Holy Ghost gives life, and inspiration, and is sent to the faithful to indwell us and lead us ever toward the Trinity.

That is hard to understand, hard to hear, and hard to beat. Nobody would make that up. You can't prove it, but you might demonstrate it. No proud sage or mystic could dream it, fashion it, reason it. But someone better than they came and told it, then His miracles declared

Him to be part of it, the Divine Son of the Father, who conquered death by dying, then rose once again alive forever.

Mankind's worst fear has been swept away by Him. Believe Him and live forever. Æthelberht heard the Gospel accounts read to him. The strangest book, St. John's Revelation, opened a vista of heavenly realms where John sees God on His throne, mighty angelic beings singing three Holies in worship of Him, and lamps burning with the light of the Spirit, and a lamb alive though slain, rising to break the seals that close the mystery of our future. Who wouldn't listen to all this, spellbound? A century before Augustine, a song was written for the Church in order to explain the



two great mysteries of the Christianity. This Creed of St. Athanasias, written to enlarge on his doctrine, fully illustrates what is meant by this Triune God, and the two natures divine and human in the Incarnate Christ. We Anglicans often read this entire document on Trinity Sunday. Suffice it today for me to extract from it the core of its teaching, then find a few meanings for us today.

We must hold the Catholic Faith. Another recent saint in those years, Vincent of Lérins, whose day was Friday, gave us the meaning of Catholic, universal, those truths that we've always held, all of us, everywhere. Catholic does not mean Roman. It means all the Church's closely held unchanging doctrine. This is the standard, which must be believed for eternal life. We worship one God only – any more would be a contentious heaven. But He is a unity in Trinity, three Persons in one God. Don't try to explain it. One Father, One Son, One Holy Ghost. Their godhead is one, they all share the divine attributes of glory, uncreated splendor, beyond our comprehension, almighty God and Lord, our source and our end. Sharing these attributes equally, still they are not the same Person. The Father is neither created nor begotten, nor made. The Son is not created, but He is begotten of the Father. The Holy Ghost is not created, nor begotten but proceeds from the Father through the Son. Equal: but three different roles they fulfill. All are to be adored equally by us.

This is the triumph of the Trinity. And we see that our God, once revealed in part to the ancient Jews, children of Abraham and Jacob, Moses and David, can truly speak of love as the highest commandment, because, as a Trinity, He can love. A single person alone forever before any creatures were made, could only sit in power alone and scheme a plot to entertain himself with subjects, slaves and subordinates. Enter our Trinity, and that love has always existed, without beginning, within the Trinity, each Person for both the other deserving Persons, complete within Himself, and over-brimming with goodness, finally to create us as subjects of Love itself. The final phase of His love for us, seeing our wretchedness in failing to keep watch over ourselves, as He commanded, is the 2nd Person's sacrifice for us in coming among us as one of us. Now the Son becomes both God and man. God of the substance of his Father, forever begotten of Him. Man of the substance of Mary, born in the world.

He is perfect God and perfect man, equal to the Father in His divinity, subject to the Father in His humanity. Yet not two, but one divine Person, the Logos, taking humanity into His divine nature, one Person, with two natures. He died for our salvation from sin, descended into hell to save those who still hear Him, broke the power of death by rising from the grave on Easter, ascended into heaven, and is seated at the right hand of His Father, awaiting the day to return and judge all people for their lives in faith, or for lacking faith and failing to account for their works. The monks sang out in conclusion, "This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved. Glory be to the Father, to the Son, and to the Holy Ghost. Amen."

What do you say, O king, O queen? Is it good? Do you think it's true? Many human inventions and stories and forces and distractions array themselves on your cell phone screens to tantalize you and bemuse you until the next iPhone release captures your imagination further and buries its hooks deeper into your consciousness. Our gods are computer generated, Artificial Intelligence claiming better words and simulations than human minds may fashion, for at the tips of its synapses every written word and image ever recorded and the speed of Google- Search can mix and match for your mind's eye with dazzling speed.

What value is the Trinity? Can we disengage ourselves from the frenetic beat of the spirit of this age long enough to enter into, and value the truth that offers itself to us, as Augustine offered it to Æthelberht? The king sat and listened to the weary monk, just arrived from across the treacherous channel. Letters of commendation from the distant Roman Bishop lay in his hand, ribbons fluttering in the

English breeze, waxen seals and flourishing text across the parchment – it all looked authentic. But such a crazy story. It's a lie, or it's just lunacy. But look at these earnest faces. They risked their lives to bring this tale to us, to me. It might be true. And if it's true, this is the best and most important message ever sent, ever received.

Can we set down our mobile devices and hear the song of St. Athanasius, take it home? All of your emails this morning have received the creed. We won't say it now, but take it home. I enjoin you to open it up and stand one time and say it, in your home, where you live, and let the Trinity rule and reign triumphant.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen. +PFH

## Visitation and Confirmation Saint Mary the Virgin Church, San Diego

On Trinity Sunday Bishop Ashman confirmed, preached and celebrated at Saint Mary the Virgin Anglican Church in La Mesa (San Diego). Saint Mary's (founded in 1978) was one of the first churches in the old Diocese of Christ the King.

Its first vicar was Canon Valentine Dodd (at far left in the picture below -taken in 1983) who lived in San Francisco but flew to San Diego every Sunday to shepherd his flock. In the early 1980s, when Canon Dodd was unable to travel to Saint Mary's, Deacon Ashman often drove from Los Angeles to San Diego to celebrate a Deacon's Liturgy.



Saint Mary's has been served over its 45 years by Deacon Gary Pinhero, Father Robert Greene, Father Daniel McGrath and Father Ron White. Before the Confirmation of Mr. Nick Kroncke, Bishop Ashman blessed oil for the sick. Bishop Ashman preached and assisted by Father Oliver Barrios, celebrated the Eucharist.







## ACW Notes, June 2024

By now, you all should know about the Provincial ACW ongoing fundraiser with the huge goal of \$300,000 .00 for the refurbishing of the New Oxford and Morse House at St. Joseph of Arimathea Seminary. Although this seems an almost impossible task, if we approach it together, in smaller increments, we can do it!

I am challenging the women of the Diocese of Western States, whether or not your church has an active ACW, to spearhead the

fund raising in your parish, and to contribute to this fund by the end of 2024, and to do it again in the following years. Remember that every dollar counts! Small churches can simply ask for donations, or maybe set up a “donate your pennies (or other small change)’ box. Larger churches can have bake sales, afternoon teas or any other fund-raising idea. Be inventive, and if your ideas work well, share them! Send your checks, made out to Provincial ACW with memo New Oxford Refurbishing Fund to [2038 Carlsbad Caverns Court, Newman CA 95360](#)

Please remember that Lenten Mite Box money is due now. Simply count the money, make out a check to Provincial ACW with memo Lenten Mite boxes, and send it to Gillian Golden, P.O. Box 558 Selma OR 97538-0558. Thank you to all those who have sent their donations. Your certificates will be arriving soon.

I have copies of the latest edition of the APCK Provincial ACW Handbook, and the Provincial ACW Yearbook for 2024-2025. Some of you received these at the Synod, but for those who were unable to attend Synod, email me your name and mailing address, and the number of copies you want and I will snail mail them to you.

Gillian Golden  
President, ACW-DWS

Dear friends in Christ,

My name is Carol Karcher from St. Ann Chapel in Palo Alto, CA. I am co-ordinating an arm of a fundraiser whose goal is the refurbishment of the New Oxford House at the St. Joseph of Arimathea Anglican Theological Seminary in Berkeley, CA. The house, built in 1900, has been a gem since it was built. The lower floor is dedicated to the Bishop’s office, a kitchen and dinette, and 3 rooms which hold the Seminary Library and classrooms. The upper floor has bedrooms which house the Berkeley Crew during the school year, and Seminary students during the two-week Seminary Session. It is in need of some tender loving care.

Our goal? Raise money to accomplish this! We need to pray this project right through into completion, trust that God will be at our side through the process, and find the best way to bring about its accomplishment.

To that end, we are starting a fundraiser using See's Candy Yum-raising. How it happens?

We choose what items we wish to sell.

We will have a fundraising site through the See's corporation.

People buy what they want through the site.

People check out their cart just like they would on any online site.

People get their candy through the mail.

See's gets the money and sends us a check for our part of the profits.

We don't collect monies, we don't deliver candies, we don't have to find the check that came in last week. We just smile, be approachable, and the candy pretty much sells itself .

The best part is that part of the options we are going to be having is a See's Gift Card—so we can waltz right into the little shop and choose what we want in our box! (for those who have a See's store near) Okay, the other best part is that our Seminary has a safe place for us; a roof that doesn't leak, and the various bits that come along with a lovely, but aging, house.

If it is possible, I would like to have a 'point person' in every parish with whom I can communicate. I will send out cards which has the key information in it, so all you need to do is pass them along. Most of all, pray with us that God will bless this effort to His glory! If they can contact me, I will be so very thankful!

Blessings, Carol

[306 Hiller St.](#)

[Belmont, CA 94002](#)

650 (593-7789)

[beauspaniel@comcast.net](mailto:beauspaniel@comcast.net)



New Oxford House Fundraiser

## RECIPE FOR SUCCESS

INGREDIENTS	DIRECTIONS
<p>Ingredient #1 <i>Faith</i></p> <p>Ingredient #2 <i>Hope</i></p> <p>Ingredient #3 <i>Charity</i></p> <p><b>The See's Candy Fundraiser</b></p> <p><b>Questions? Contact Carol Karcher, beauspaniel@comcast.net</b></p>	<p>Step #1 <i>Worship</i></p> <p>Step #2 <i>Fire the imagination</i></p> <p>Step #3 <i>Make it happen!</i></p> <p><i>Birthdays</i> <i>Anniversary</i> <i>Christmas</i> <i>Gift Cards! Brittle! Lollypops!</i> <i>And Chocolate!</i></p> <p>Order online at <a href="https://www.yumraising.com/secure/stjoa_st_joseph_of_ariat_hca_new_oxford_house49/Carbea6422/candy">https://www.yumraising.com/secure/stjoa_st_joseph_of_ariat_hca_new_oxford_house49/Carbea6422/candy</a></p> <div data-bbox="954 1041 1187 1272" style="text-align: center;"> </div> <p style="text-align: center;"><b>Visit the store here!</b></p>

## A Sermon for the First Sunday after Trinity

I have always been struck by a passage in today's Gospel: *And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.* In other words, in the place of departed spirits (the next life), there is a great chasm or wall between Lazarus who suffered unjustly in this life and was rewarded in

paradise; and the rich man who fared well (*lived sumptuously*) in this life but ignored Lazarus' suffering and so was sent to hell; so that the rich man now suffered but Lazarus rests in Abraham's Bosom. (Remember that the rabbis taught that Abraham's Bosom was paradise). Nevertheless, this barrier is so great that the rabbis used to say that a person in either place, paradise or hell, could never look over that great wall into the other place. This is a frightening thought, but it doesn't need to be that way.



A few years ago, I attended the funeral of a sweet lady and friend of mine, who worked with my wife. The minister (her brother in law) was clearly a feel-good preacher but a kind and sincere man whose theology, nevertheless, made little accounting for sin and hell. It was only paradise that mattered. So, the service lacked a sense of dignity and turned into a series of weepy eulogies and remembrances. But there was one overarching and redeeming thread that wove itself throughout the fabric of the service; and that was love. I knew the deceased lady will enough understand that she was the love-glue (forgive my made-up word) that held her family together. Her brother in law, her children, her friends and her coworkers all testified to her unconditional love. It was quite an impressive tribute.

Now it is important to remember that the Parable of the Rich Man and Lazarus is NOT that the rich man did terrible things but that he did nothing. It was obvious that my friend spent her life doing good things for others; she wasn't perfect, but she was guilty of unconditional love – because she loved God. That is why we loved her because she loved us. I think one of the greatest challenges that faces Christ's Church today (whatever the denomination) is calling of people back to depending upon God and loving their neighbors as themselves. Saint John reminds us in the Epistle: If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he bath not seen? This must be the restored norm of civilization.

Moreover, it's not just that the rich man didn't do anything! His sin went beyond that because he could look at suffering in the world (symbolized by Lazarus at the rich man's gate with the dogs licking his sores) and feel no compassion, no love or pity in his heart. And if we think about it, it becomes a haunting question for us. I am sometimes tempted to despise myself because I find myself filled with resentment

because I don't have what think I should have, or I struggle with anger at those who have hurt me, or I am filled with just old-fashioned selfishness. I know that I must forgive and love myself but not too much. How do I find the right balance? That is the great lesson of Trinity I; that we must depend on God and love our neighbors as ourselves. That is the norm to which we must call the world.

The Parable of the Rich Man and Lazarus is universal and a parable for all times and ages. Some scholars believe that Jesus was putting his own touch on older Jewish parables and others believe that Jesus told this parable to introduce his New Covenant of unconditional love. Some scholars believe the story was a literal event which really happened; others that it was allegory. A few scholars believe that it was an attack on the Sadducees or the Pharisees. There is truth in all of these, but I agree with the scholars who take the view of Martin Luther who taught that the details of the parable (especially about the afterlife) were not to be taken literally because the overarching point is that it is a parable of conscience. I will fondly remember my friend who tried to practice love towards others as best she could because she got that point. And that is a lesson the world needs to hear and put into action more than ever. +dma



**Anglican Province of Christ the King**

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