

The Shepherd's Staff Newsletter

The Right Reverend D. M. Ashman

October 2025

News from Saint Joseph of Arimathea Seminary

The Seminary is currently offering six classes; all taught on the zoom platform, for credit or audit. All classes are recorded for the class members.

- i. Archbishop Schultz has six students (3 Deacons and 3 Postulants) working in a *Practicum for the Deaconate*, which is held on Tuesday afternoons at 4:00 p.m., Eastern Time.
- ii. Bishop Ashman has five students working in Ecclesiastical Latin One which is also held on Tuesdays at 10:30 a.m., Pacific Time.
Fifteen students are taking World History and Religion on Wednesdays at 2:00 p.m., Pacific Time. The class emphasizes the Medieval and Early Modern Periods, [Bishop Ashman]
Sixteen students are taking the Screwtape Letters Seminar on Thursdays at 11:00 a.m., Pacific Time. It is not to late to join the class. [Bishop Ashman]
- iii. Four students are taking advanced Ecclesiastical Latin on Fridays at 11:00 a.m., Pacific Time.
The class is currently reading from the *Book of Joshua* (the falling of the Walls of Jericho) and will then move on to the *Book of Daniel* which contains the *Benedictus est Domine* and the *Benedicite, omnia opera Domini* both found in the Office of Morning Prayer. [Bishop Ashman]
- iv. Three students are taking Intermediate Biblical Greek on Fridays at 2:00 p.m., Pacific Time. [Bp. Ashman]

A New Deacon at Holy Comforter, Montevallo



Left to Right: Mike McWilliams, Fr. Mark Brown, Deacon Weed, Bishop Emeritus William Wiygul, Thomas Graves (litanist), Archbishop Schultz, Bishop Jones, Fr. Shannon Clark, Rector of the Church of the Holy Comforter



Provincial Anglican Church Women (ACW)

2038 Carlsbad Caverns Court, Newman, CA 95360-9635 * Phone 1 (209) 862-2582
Trinity, 2025

Dear Friends in Christ,

It is time to **place your order** for the 2026 Liturgical Ordo Kalendar. In addition, to being a great reference guide for church information the Ordo Calendar is a good tool to introduce new members to your church. The calendar in full color has been edited by The Rev. Canon Matthew L. Weber for use with the 1928 Book of Common Prayer, and with the Anglican and American Missals. After receiving the calendars, there is a place on the front of the calendar where a parish may, if desired, insert a label with its name and address.

To be assured a sufficient number of calendars is printed to take care of your needs, please place your order as soon as possible. Our plan for the **delivery** of the calendars will approximately be in **September**.

Faithfully, *Nona Gourley, Provincial ACW President*

INVOICE/ORDER FORM 2026 ORDO KALENDAR

DATE _____ TELEPHONE _____ EMAIL _____

ordered by _____ church name _____ mailing address _____ city/state/zip _____

DO NOT USE THIS BOX
ACW OFFICE USE ONLY

Check # _____

Amount Paid: _____

Note: _____

\$6.00 per ORDO KALENDAR
ADD - Postage/Handling (U.S.A. currency)
SHIP TO ONE LOCATION

A) Original Ordo Kalendar 8" x 13 3/4" full color - \$6.00 per wall calendar
B) Pocket Ordo Kalendar folded 3 3/4" x 6" black and white - \$6.00 per pocket calendar

Make checks payable to: Provincial ACW
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2038 Carlsbad Caverns Court
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DO NOT CLIP LABEL

THIS IS YOUR SHIPPING LABEL

SHIP TO ONE (1) LOCATION PER ORDER

PRINT OR TYPE YOUR NAME/ADDRESS

From: Provincial ACW
2038 Carlsbad Caverns Court
Newman, CA 95360-9635

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2026

**# CALENDARS
ORDERED TOTAL**

A) Original Ordo Kalendar # _____ x \$6 =

+

B) Pocket Ordo Kalendar # _____ x \$6 =

Total A & B Calendars Ordered = # _____

SHIPPING/HANDLING + _____

ADD SHIPPING & HANDLING
U.S.A. Currency

CALENDARS ORDERED * HANDLING + SHIPPING

SHIPPING FEE FOR ONE (1) MAILING ADDRESS

1-2.....	\$ 9.00
3-16.....	\$15.00
17-25.....	\$25.00
26-50.....	\$35.00
51-100.....	\$50.00
101 & up.....	\$65.00

TOTAL ENCLOSED \$ _____

THE BUMPY BEGINNINGS OF OUR BOOK OF COMMON PRAYER

“Unto whom all hearts are open, all desires known, and from whom no secrets are hid...”

“With this ring, I thee wed...”

“Earth to earth, ashes to ashes, dust to dust...”

“World without end. Amen.”

These are a few phrases in the English language that are instantly identifiable as pertaining to the worship of God and an acknowledgment of the sacred. If you’re an English speaker, words like these simply “sound like church,” probably even for those English speakers who aren’t regular churchgoers. It’s not hard to see why. How many movies and TV shows have depicted a wedding and had the first words out of the minister’s mouth be “Dearly beloved, we are gathered together here in the sight of God”? I’d say probably quite a few. Could there be a better introduction to worship than the words “The Lord be with you”? Are there any words to evoke a sense of pain, grief, loss, and sadness more fitting than “Ashes to ashes. Dust to dust”? Those few, simple words capture our deep and profound anxiety over death so effectively that we should be grateful the effect is ameliorated by that equally enduring phrase where we’re reminded of our “sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ.”

For us as English-speaking Christians, these words express our faith in God and hope in Jesus Christ to a degree of efficacy second only to those of Sacred Scripture. There are likely more than a few who think it’s from the Bible that we get all of these echoing and enduring words and phrases. It’s important to remember, though—doubly important if you’re an Anglican—that these words of sacred beauty, power, and majesty come to us straight out our own Book of Common Prayer. What a heritage. What a legacy. What a gift. For those who pray with and love the Book of Common Prayer and find joy and comfort in its majestic language—language that seems at once ancient yet timeless—it’s perhaps difficult to imagine that there was ever a time when the words of our worship weren’t thought of as perfectly expressing “the beauty of holiness.” It wasn’t even 500 years ago, though, when the words of the Prayer Book were, for many people, not expressions of timelines tradition, but rather tokens of oppression and upheaval.

The separation of the Church of England from the Roman Catholic Church didn’t result in the kind of dramatic visual shift and brutal break with the past seen in the churches on the continent during the period of the Reformation. After Henry VIII was declared Supreme Governor of the Church of England in 1534 and for the duration of Henry’s reign, services [*The Mass*] were still conducted in Latin, and it was only begrudgingly on the part of the church and the King that the Bible began to be translated and circulated in English. Even with the dissolution of the monasteries in 1538, there were still many people in the kingdom who likely didn’t even realize the Reformation had come to England.

When Henry died in 1547 his funeral at St George’s Chapel, Windsor was undertaken with the Latin liturgy and all of the ceremonial of the Medieval Catholic Church fully intact. It would take the new King Edward VI, along with the combined efforts of Archbishop Thomas Cranmer and Edward Seymour, 1st Duke of Somerset as well as suggestions from visiting reformers from the continent like the German Martin Bucer and Italian Peter Martyr for the English Reformation to get underway in earnest and, resultingly, give to the world the first coherent, comprehensive, and unified liturgy for the worship of Almighty God entirely in the English Language: the Book of Common Prayer of 1549.

It’s in that first Prayer Book of Edward VI where we first encounter all of those beautiful words and phrasing that have come down to us, largely unchanged, in our regular worship and are for many so great an expression of tradition and of God’s unchanging majesty.

But just try telling that to the people of Cornwall and many other parts of England in 1549. Archbishop Cranmer and the Privy Council had ordered the distribution and enforced use of the new English Prayer Book on Whitsunday (Pentecost) of that year. From the very beginning, though it appeared to be only the Archbishop and the government who were satisfied with this new liturgy or would advocate its being used.

Large numbers of English people reacted to this so-called Common Prayer Book with feelings of betrayal and confusion. It wouldn't be long before this unease gave way to anger, hostility, and open rebellion in many parts of the Kingdom. The Duchy of Cornwall in the west of England was still thought of by many of its inhabitants as really a "country apart" from the rest of the island nation. Descendants of the Celtic tribes of Britain, the majority still spoke the Cornish language and were suspicious of outsiders and resentful of any incursion and influence of English-speaking elites. For them, this new Prayer Book was not just unwelcome, but actually insulting.



Things were no better in nearby Devon, where a parishioner in the town of Sampford Courtenay was killed and his body dismembered in front of the church after he had dared to ask people to consider using the new liturgy. Tensions and hostilities escalated. Rebel militias from Cornwall combined forces with the dissident factions of Devon and began an active, armed resistance all throughout England's Westcountry. Rebels would then lay siege to the city of Exeter resulting in a month-long standoff.

King Edward and the Privy Council had no choice but to dispatch an army under the command of Lord John Russell, 1st Earl of Bedford in hopes of quelling the growing insurrection. It was only after the battles at Fenny Bridges, Woodbury Common, and Clyst St Mary as well as the massacre at Clyste Heath and the subsequent Battle of Clyste Heath and, finally, the decisive Battle of Sampford Courtenay that the rebel forces were quashed.

A victory for the fledgling Anglican Church but, coming at the cost of the lives of so many good Englishmen, a bittersweet one. It seems all the more so when considering the fact that the Book of Common Prayer of 1549 would only be used for another two years following the uprising it fomented at its introduction. It would be replaced by an even more radical revision in 1552 which itself had an even shorter lifespan than that of its predecessor.

It's interesting to contemplate how we traditionalists of Anglicanism, the same traditionalists who valiantly stood against our mother church when she fell into error regarding imposition of the new 1979 BCP and fought to retain our beloved 1928, might just have something in common with those Cornish rebels in 1549 who fought against there ever being a Book of Common Prayer at all.

DEACON ALASTAIR MORLEY JAQUES

Taken from the *Mane Lion*

Thanks to Michelle Connor

ACW Notes, October 2025

October is here already, and the days are getting shorter. Our thoughts are turning towards Christmas fund raising, with bazaars and Christmas programs. Don't forget to take photos to share with the rest of the community of the Province of Christ the King and send them to Bishop Ashman (bishopashman@gmail.com) so we can all share.

We also need to remember that the 35th Synod of the Diocese of the Western States will be taking place next year at the Embassy Suites by Hilton hotel in Walnut Creek, CA from April 21st, 2026 until April 25th, 2026. I would like some input from ACW members as to whether we continue should our fundraiser for the Bishop Morse Youth Camp with the drawings of items donated by ACW members and others, or do you have any other ideas for raising these funds. Please email me at gillian.golden@yahoo.com with ideas and comments. Thank you for your input.

Tickets for Carol Karcher's splendid, embroidered picture, PEONIES, will be available in January, 2026 and some churches will be able to view the picture before the Synod, as Carol hopes to be able to visit churches in the Bay area (and beyond!). Tickets will be \$5.00 each, and the proceeds will benefit St. Joseph of Arimathea Seminary Student Support. Drawing for the winner will take place at the Synod Banquet on Friday, April 24th, 2026

Happy Fall, and love and blessings to you all

Gillian Golden, President ACW-DWS



A Prophet Comes to Town

A Sermon for the Sixteenth Sunday after Trinity

In the First and Second Books of the Kings, we read about the prophets Elijah and Elisha raising two boys from the dead. In both cases they were the sons of women who had shown kindness to the prophets and in both cases the actions of the prophets seem positively bizarre. Elijah took the dead boy into his room, put him in bed, got into bed with the corpse and stretched himself upon the dead child three times, praying: O LORD my God, I pray thee, let this child's soul come into him again. And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. Elijah's trainee Elisha witnessed this miraculous event and imitated it several years later in the case of another dead boy. He went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. [...] and the child sneezed seven times, and the child opened his eyes. Our modern rational minds want to view these two events as medical procedures. Elijah stretched himself upon the child three times. Isn't that CPR? Elisha put his mouth on the dead child's mouth. Isn't that rescue breathing? He stretched himself upon the child and the child waxed warm. Isn't that sharing of body heat? No. These were not medical revivals. In both cases the prophets humbled themselves, connected intimately with the dire condition of the deceased children, and prayed to God, the only source of life, for a miracle of life. Elisha resurrected the latter child in Shunem, about two miles from a village called Nain, where the scene in this morning's Gospel reading played out eight hundred years later. And what a scene that must have been.

When I was young when you encountered a funeral procession, you stopped walking or pulled your car over. Men removed their hats. And no one moved until the last car with its headlights on had passed. In Jesus' day when you encountered a funeral procession, you joined it. You fell in line behind the next of kin, who would lead the procession with symbolically torn clothing, followed by the body carried on a bier—a kind of woven stretcher. Even if you didn't know the family, even if you were from out of town, you went with the body to the grave and joined in the mourning. Even the poorest of families were expected to hire at least a couple of musicians to play mournful tunes and weeping was absolutely required. It must have been quite awkward for a traffic jam to develop on the road outside of Nain when a large funeral procession met a large crowd of Jesus and His followers traveling from Capernaum. It must have been positively shocking when the Leader of this band of travelers tells the mourning widow, "Weep not." How insensitive! She has lost her husband and now her son. She is emotionally devastated and economically ruined. The whole village feels for her. She is required by custom to weep and mourn and this fellow from out of town tells her to be quiet. And then He touches the bier. The text doesn't record the reaction to that but I bet it was either loud outrage or shocked silence. No Jew would do what Jesus did. There is no greater defilement than touching a dead body in that culture. The pallbearers stop, shocked, in their tracks. But here's a question for a rabbi. Do the rules about ritual impurity and dead bodies apply when the corpse comes back to life? Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And everyone in that crowd knew that just two miles away, eight hundred years earlier, the prophet Elisha had done the very same thing. Well not quite the same. Where Elisha had stretched his body upon the dead child, put his mouth on the child's mouth, his eyes upon his eyes, and his hands upon his hands, Jesus used one finger.

Some of the crowd that witnessed this event called Jesus a great prophet, risen up among us—just like Elisha. Everyone in that crowd knew the story of what had happened just over the hill in Shunem. But some of them knew that God Himself had come to town. In writing on this miracle, Pastor Gary Davenport notes that Jesus is touched by death. You know the shortest verse in the Bible. Two words, "Jesus wept." At the grave of Lazarus. The sight of death always touched Him, says Davenport, the fact that men die is what brought Him to earth. He came to this plane of existence to do to each of us exactly what he did to the widow's son, to the Centurion's servant, to His friend Lazarus, to Jairus' daughter. He came to raise us from eternal death to resurrection and life with Him forever. This story is not just about having compassion on this weeping widow and restoring her economic and familial life. This story is not just about the dead child and restoring his physical life. This story is about you and me and eternal life. That is the breadth, and length, and depth, and height of the story that Saint Paul wrote to us about this morning: eternal life. Paul wrote that he was in tribulation. He wrote to the Ephesians from prison in Rome. If there's anything we learn from his writings it's that the Christian life is not always easy. But Paul was, and wanted us to be, Strengthened with might by His spirit in the inner man. Keep your eyes on the eternal prize. Every one of us is in that traffic jam on the road outside Nain. We're in one of two crowds: We are in a funeral procession headed for the graves on the outskirts of town, busy with mourning and attending to the practical and necessary unpleasantness of life. Perhaps we're one of the hired musicians sadly making our living out of the grief of others. Perhaps we're the widow, leading her dead son to his grave, her clothes symbolically torn, weeping as required. Or we're walking with Jesus. Eagerly and joyously anticipating what He's going to do next. Reveling in the great works of God that we see every day. I wonder how many people who started out that day in a funeral procession wound up joining the Jesus procession, and how many went back to their homes. We stand at that crossroads, brethren. We are caught up in a cosmic traffic jam. Are you going to continue down the road to the cemetery—down the road to death—sleepwalking your way to the next funeral? Or are you going to join the crowd of people walking with the Lord—walking who knows where, and joyously anticipating the next miracle?

Fr. Charles Newcomb, Holy Cross, Oklahoma City

Father Karcher Visits Our Saviour, Los Angeles

As mentioned Mrs. Gillian Golden's ACW notes above, Mrs. Carol Karcher wants to visit as many DWS parishes as possible before the 2026 Synod in order to display her embroidery. So, she visited Church of Our Saviour on the Fifteenth Sunday after Trinity, September 28th. Well, since Carol could bring her husband, the Church of Our Saviour invited Father Glenn Karcher to celebrate and preach. Thus, the congregation was able not only to see Carol's embroidery first hand but also to enjoy the richness and variety of a visiting priest.



At the coffee hour and reception following, a generous brunch was laid out, and Carol displayed her *PEONIES* and sold a few tickets for the Synod drawing. Father Karcher was well received, and his kind and gentle manner brought home the advantages which "pulpit exchanges" can bring. Father Karcher's home parish is Saint Ann's Chapel in Palo Alto where father serves as assisting priest where he celebrates the Eucharist every other week in conjunction with the Vicar, Canon Matthew Weber. Father also lends a clerical hand when other Bay Area Parishes (San Francisco, Oakland, Berkeley, Livermore and Concord) need supply clergy and is secretary of the Standing Committee. Carol has recently been named National Altar Guild Directress. She also remarked how substantial our sacristy is. How lucky we were to have them with us.

