



Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

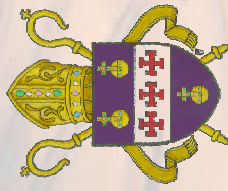
Jeremiah 6:16



Fr Robert Schelling and Lynda. Fr Robert , retired ECUSA priest, was incardinated into our Church on the Feast of St Thomas (21 December.)



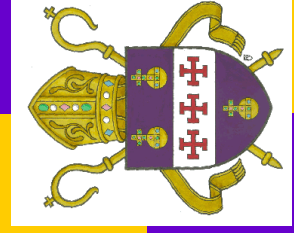
Fr Naeem Harry and Sr Mariam Harry, OP. Originally from Pakistan and now living in the United States, they come to The Orthodox Anglican Church from the Roman Catholic Church.



**THE
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CHURCH®**

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To:



The Orthodox Anglican Church®

**THE
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Father... Not my will, but Thine be done...

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We Believe...

- ◆ *The Holy Scripture is God's written word.*
- ◆ *... and confess the Nicene, Apostle's, and Athanasian Creeds*
- ◆ *In the genuine spiritual power of the sacraments.*
- ◆ *God has the power to heal the sick and broken-hearted.*
- ◆ *Loyalty to our Lord is expressed by service to our fellow man.*
- ◆ *In the necessity of inward spiritual development and outward amendment of life of every Christian.*

The Church...

- ◆ *... practices an ancient Way of Faith instituted by Christ, through the Holy Apostles, and brought to England in the earliest days of the Church.*
- ◆ *... has restored the original traditions of the Church of England, the Mother Church of the English-speaking people.*
- ◆ *... has re-instituted the original vision of the Anglican Reformation: a return to the doctrine and practices of the Early Christian Church, without Roman additions or Protestant subtractions.*
- ◆ *... is the Orthodox Church of the West.*
- ◆ *... is not led into error or heresy by political and social trends: only godly men are ordained to Holy Orders and marriage is affirmed as a sacred bond between a man and a woman.*

THE ORTHODOX ANGLICAN HERALD

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Writers: Archbishop McLaughlin, Fr Michael Clancy, Fr David Cavalli, and other clergy as noted

(Please submit articles and photographs to David Bessinger.)

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The Cathedral Priory of St Stephen the Protomartyr

When Lent arrives, there is a feeling that something mysterious is about to occur. If we actively participate in worship and listen to the readings, we are led through a period of repentance and we experience the Passion of Christ all in anticipation to celebrate the Resurrection. Unfortunately, Lent often becomes disconnected from Easter and it becomes meaningless... and we just go through the "religious motions".

Remember when you first truly celebrated and prayed through the Lenten season? Remember how it felt as though you had come out of a cold, dark winter into a spring-time of a new spiritual rebirth?

One reason Lent becomes "routine" is because we lose the disciplines of prayer and prayerful practices.

One prayerful practice is fasting. Matthew

6:16-18 says, "Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face: That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." In the Book of Acts (13:2) we read of Christians who "ministered to the Lord and fasted..."

Fasting is integral to the spirit of Lent and the journey to Easter. It is in fasting, prayer, and denying ourselves that we experience what is written in 2 Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature..."

Communion Welcomes Priest and Nun from Pakistan

The Orthodox Anglican Church extends a warm welcome to Father Naeem Harry and Sister Mariam Harry, OP.

Fr Naeem and Sr Miriam Harry are both originally from Pakistan. They recently moved to Philadelphia, Pennsylvania.

In March of this year, Sr Miriam will be coming into the Order of St Stephen the Protomartyr.

She is a fully professed nun, with more than 25 years of consecrated life as a Dominican nun.

One of Fr Naeem's great interests is the role of music in worship and the effectiveness of choirs. He believes that choirs can take Christ to the world with their voices and sacred music.

He and Sr Miriam have also been involved in relief work for children in Pakistan.

A Word from Archbishop McLaughlin, cont'd

world, and at that moment His fate as the suffering, crucified Christ was sealed. We also must sacrifice the world for the sake of the Kingdom of God. As Jesus asked, "What profit is there in gaining the world at the loss of your soul?" The way of the Lord is the way of sacrifice: to daily take up our Cross and follow Him.

My prayer for you is that your sacrifices during the forty days of Lent will prepare you anew for the service of God, aware of the trials and temptations of this life, conscious of our sins and short comings, but joyful in the knowledge that God uses us—these unfit vessels—to minister to the world by the grace of the Risen Lord Jesus Christ. God grant us His benediction this Lenten and Easter season. Amen.

At the end of His ministry, our Lord once again triumphed over the temptation to sacrifice the soul for the sake of the body—more, he sacrificed Himself for the sake of us undeserving sinners, praying to His Father... "Not my will, but Thine be done."

This is the true meaning of the Lenten fast: to sacrifice something dear to us as an exercise to strengthen our souls: to sacrifice the body to grow the spirit within us. In this we follow the example of our Lord in the wilder-



The True Role of the Bishop cont'd

iv. The Bishop as the Link Between the Christian Communities

The bishop is the bond between the local Church and the Church Universal in a way that no other minister can ever be. The local Church does not have to find representation to meet with representatives from other Churches; the bishop is its representative. Central to this idea is the concept of 'the charismatic equality of bishops.' Each bishop is the icon of Christ and the channel through which the plenitude of the Spirit's gifts flows into his community. In this respect there is no difference between a patriarchal see and a small rural one. The historical fact of having been founded by an Apostle, or the size and dignity of a city, may afford honor

and even a degree of jurisdiction to a particular see, but it does not make its bishop more a bishop than any other....

v. The Perception of a Bishop

An important aspect of the Orthodox perception of a bishop in countries where the Orthodox Church is deeply rooted is his physical appearance. Beards and, increasingly, dress are simply matters of personal taste or fashion in the West. Not so in the East. The bishop has a *persona*. He is a *patriarch*, or image of the Father and the incarnate Son, and has a beard as an expression (with strong significance for the Orthodox) of the masculinity that goes with the concepts. Flowing robes, hat, veil, staff, all contribute to an overall image and create a kind of 'otherness' which

does not necessarily mean distance or inapproachability in a Western sense. Indeed, traditionally, Eastern bishops are very approachable, holding court for all to present their pleas, as Ambrose of Milan did at the end of the fourth century in the West.

Connected with the image of the bishop as Father or Patriarch is that of him as a Holy Man. This is an elusive concept, but an important one. From the sixth century both Byzantine and Oriental bishops were chosen from monks and marked out by special head-gear. Archdeacons do the administration; bishops are praying, liturgical figures. Again this does not necessarily mean that they are remote; on the contrary, they are to be an image of the 'Holy One in your midst.'

Updating Your Will



All of us experience changes in our lives. Sometimes those changes are good, sometimes they are not so good. It is always important to keep up with any changes by

making sure your estate planning is up-to-date. You should consider updating your Will or trust if any of the following situations take place:

- **Your estate (assets) have increased or decreased.** Most people accumulate wealth during their lives. If your estate has substantially increased over the years, your estate planning documents should reflect this. Estate planning and tax saving strategies are available to fit your current situation. Likewise, if your assets have decreased over time, your Will may be unnecessarily complex, and could be simplified.

- **You are widowed or divorced.** We all agree that the death of a spouse is difficult part of our lives to face. Updating your Will is generally advised by attorneys to insure that your assets pass directly to your children or other beneficiaries. It is a sad fact that not all marriages succeed. Your Will should be updated to reflect the change (or impending change) in your marital status.

- **Your children are grown.** If your Will was drafted when you had minor children, then it probably contains provisions for guardianships and trusts. If your children have reached their majority (or any other specific age as determined in your Will), then any guardianship or trust provision may be unnecessary, and should be removed.

- **Your child is getting divorced.** You may consider updating your Will to assure that your child receives his or her inheritance by leaving it to a trust (with the child as beneficiary) instead of directly to your child, where it could become entangled in a divorce proceeding.

Your fiduciary's circumstances

In The Headlines... The True Role of the Bishop

Some new members of our parishes have resentment against their former Bishops, seeing them as "CEOs" who betrayed the Church, rather than as true spiritual leaders. In many cases the resentment is justified. But, is this the true role of the Bishop? The below article, excerpted from *Episcopal Ministry, 1990*, correctly expresses our view of the *Episcopacy*—corresponding to that of the Orthodox Church. —Archbishop McLaughlin

The Orthodox would claim to have maintained the Episcopal office without a break in tradition, from the early patristic era. The role of the bishop has been invested with a great deal of theological significance in Orthodox thinking. Certain concepts stand out:

- i. the bishop as bearer of the Apostolic tradition
- ii. the bishop as head and president of the Eucharistic community
- iii. the bishop as head and representative of a local community
- iv. the bishop as link between Christian communities

To these may be added a further area, concerning the perception of the bishop and the way in which he embodies his ministry.

i. The Bishop as Bearer of the Apostolic Tradition

The bishop is teacher and transmitter of the faith of the Apostles. The Orthodox emphasis in the matter of apostolic succession is primarily on the succession of communities in Orthodox faith. The tactile succession is regarded by the Orthodox as essential primarily because it serves this end, and provides a demonstrable line with the authority of the apostolic communities....As well as being part of an apostolic community, the bishop must be *teaching* the apostolic faith to be in the apostolic succession. Most Eastern episcopal consecration rites include an examination of the candidate's faith far more rigorous than that of the Anglican rites. There is a clear aim of preserving doctrinal purity. A

bishop who departs from this will not only be recognized to have done so, but may be rejected by his people.

ii. The Bishop as Head and President of the Eucharistic Community

For the Orthodox, the bishop is the center of the community and 'guarantees' its life and its sacraments. Membership of the Church depends on being in relation to the bishop—who, of course, in earlier centuries was not a remote but a familiar locally known figure. Liturgical expression of this survives today in Orthodoxy in the formal bow to the bishop's stall or throne by a presbyter before he begins to celebrate the Eucharist. He is mentioned by name in prayers and bowed to if present. The *fermentum* of the bishops of Rome—the practice whereby the Pope sent fragments of Bread from the Eucharist at which he presided to the presbyters presiding over the Eucharist at the other parish churches of the City of Rome—gave expression to the same understanding.

A further dimension of the concept of the bishop as the center of the eucharistic community is that he is also its representative. Although it is true that some of the Eastern Churches have a lone tradition of lay theologians and lay participation in decision-making, it still remains the case that ecclesologically the Orthodox would answer the question 'who represents the laity?' by 'the bishop, of course.' The bishop is the local representative of the *laos*—the people of God. This must be appreciated in order to understand what sometimes seems to Western eyes a lack of enthusiasm among the Orthodox for lay representation and participation in synods. It is also relevant to the issue of the 'representation' of women in the episcopate. The principle is that the bishop is not simply exercising a function among the many as a personal 'right'; he focuses and represents the whole body of men and women among whom he serves.

The impression must not be given, however, that the bishop can act in isolation. The classic images show him in a net-



A bishop administers Confirmation. van der Weyden, *The Seven Sacraments*, 15th century

work of *relationships*—with deacons at his side, and surrounded by his presbyters and people. The modern Anglican concept of a synod (with three 'houses' which can veto each other's decisions) has not developed in Orthodoxy....

iii. The Bishop as Head and Representative of a Local Community

Orthodoxy sees the bishop as part of the structure of a local expression of the universal Church and not the bearer of a *potestas* or even a charism *in vacua*, as it were. Liturgically this is expressed in the consecrating of a man for a named see. He is the father of the community and the one through whom all charismatic manifestations of the Church must pass, so that they may be manifestations not of individualism but of the *Koinonia* of the Spirit and of the community created by it. On such a view a bishop without a community is a nonsense. This is in keeping with the fact that frequently—probably normally in the earliest centuries—a bishop was chosen from *within* the community that he was consecrated to serve and, therefore already shared in its 'apostolic tradition.' He was chosen from and by the *laos* (clergy and laity together)—originally by election....

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A word from the Archbishop



Archbishop Scott E. McLaughlin

February 28 marks the beginning of the forty day period of Lent.

The season of Lent is a pattern given to us by the Church to replicate in our own souls the same preparation as that experienced by Christ during His temptation in the wilderness, as the gospel lessons for Lent in the *Book of Common Prayer* make clear.

The theme of forty days or forty years as a time of spiritual preparation and bodily sacrifice is found throughout the pages of scripture.

The flood of Noah was forty days upon the earth, in preparation for a new race of men to live in the world.

Moses led the children of Israel for forty years in the wilderness, preparing them for their entry into the Promised Land.

Jesus was tested forty days in the wilderness, preparing Him for his public ministry, which proclaimed the promises of God fulfilled in Him.

Jesus remained with His Apostles forty days after His resurrection, preparing them for the benefit of the

paring them for their reception of the Holy Spirit and the inauguration of the Church.

In each of these cases, after forty days or forty years something great and wonderful happened. At the same time, during the forty days or forty years there was something given up, some pain suffered, some sacrifice done, in order to prepare the way to something better.

The world, before Noah's time, "being overflowed with water, perished" (2 Pet. 3:6). Under Moses' leadership, an entire generation passed away in the desert. Moses fasted forty days. Elijah fasted forty days. Our Lord fasted forty days.

In the same way every year the Church gives us a forty-day period as an avenue for our own spiritual preparation and bodily sacrifice, giving us

“...not my will, but thine, be done.”
(*Luke 22:42*)

the opportunity to become more fit to serve Him and inherit His Kingdom in the age to come.

The three temptations (better translated as “testings”) of Christ are types of our Lenten discipline: that we are to sacrifice the body for the benefit of the

Fr Robert Schelling Joins Communion

Father Robert Schelling has received Letters of Faculty incardinating him as a priest in The Orthodox Anglican Church.

Incardination is the canonical enlistment into a new diocese or jurisdiction of a priest who has been transferred through Letters of Excardination from his old diocese or jurisdiction. (In canonical law, we belong to a bishop in one or more of four ways: birth, benefice, domicile, or service.)

These letters were issued to Fr Schelling by Archbishop McLaughlin on 21 December 2006, the Feast of St Thomas.

Fr Schelling was a priest in The Episcopal Church (USA) from 1976-1996. In these two decades, he served a number of parishes in Idaho and Colorado.

He earned his BA in 1960 from the University of Colorado.

soul—“our flesh subdued to the Spirit,” as the Prayer Book Collect puts it (page 125). The first temptation is this: “If you are the Son of God, turn these stones into bread, to satisfy your hunger.” In other words, “Sacrifice the soul for the sake of the body.” For us, the test might be phrased this way: “If you are a Christian, use your standing with God to better your life now.” There is a popular book in Christian circles called *Your Best Life Now*. This attitude fails the test of a true follower of Christ.

The second test is like the first, but more refined. “Cast yourself off of the pinnacle of the temple, and dramatically prove to yourself and to all others that you are indeed the Savior of the World.” In other words, “Forsake the soul for the glorification of the body.” Our Lord refused such arrogance. His humility should be our example, and His words our command: “Take the log out of your own eye,” said our Master, “before you presume to take the splinter out of your brother’s eye.” This temptation shows that if we are presumptuous to our brethren, we will end up by insulting God Himself.

Finally, our Lord could have become the militaristic Messiah the Jews were looking for—one who by the sword conquered the world. In the third test Jesus refused the kingdoms of this

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In 1976, Fr Schelling received a Master of Divinity from the Seabury Western Theological Seminary in Evanston, Illinois.

In 1996, he earned a BS from the University of Southern Colorado.

Presently, he is serving part time at St Jude’s Anglican Church in Tucson, Arizona.

We warmly welcome Fr Schelling and his wife, Lynda!

News from the Communion

public setting for worship, the mission meets as a house church at the home of Tom and Janet Gordon on Sunday evenings at 7pm.

This is an exciting time for Holy Trinity as they grow and reach out to those seeking a deeper relationship with Jesus Christ. For more information about the mission, please contact Fr Maclean at frmacleanoac@aol.com or at 704.947.3194.

The Missionary Diocese of New Mexico (Bishop Thomas Shank): Bishop Shank, his family, and volunteers continue to follow the command of Jesus Christ in helping others less fortunate in their work with the Tarahumara Indians in Mexico. Here, the situation is desperate and critical. Having enough food and receiving medical care for serious health conditions are a daily need among the Tarahumara.

Through this work, Bishop Shank and team are able to share Jesus and bring His light to an impoverished people. Bishop Shank asks your continued prayers for this mission.

St Jude’s Orthodox Anglican Church, Tucson, AZ (Fr Mark D’Amico, Rector): 4 February saw The Blessing of Throats at the Feast of St Blasius.

On 21 February, St Jude’s held two Ash Wednesday services, one at 8am and 7pm.

On the Fridays during Lent (beginning with 23 February, the Church will serve soup suppers, followed by the Stations of the Cross. The suppers begin at 9pm.

St Thomas the Apostle Chapel, Oklahoma City, OK (Fr Guy O Dunklee, Vicar): Fr Guy is currently training Mr Gregory James as an acolyte.

There are many exciting things happening within the Orthodox Anglican Communion!

Those things need to be shared with others, in order to provide encouragement and ideas.

Please send us your news items! We want to hear from you! Your contact for parish news is Fr David Cavalli. You may contact him at dcavalli@charter.net!

In the parishes...

St Augustine’s Anglican Church, Bryon City, NC (Fr Rusty Marts, Rector): On 21 January, the Church was visited by Archbishop Scott McLaughlin who presided over the confirmation of Mr Randall Fuller, Miss Rachel Quinn, and Miss Lauren Laws.

On 4 February was the celebration of the Candlemas and presentation of Christ in the Temple and purification of the Blessed Virgin Mary.

On 21 February, Ash Wednesday, St Augustine’s again held an ecumenical service with the Methodist and Presbyterian churches in Bryson City to mark the beginning of the Holy Lenten season.

A service celebrating the Annunciation of Mary will be held on 25 March. There will be several celebrations of the Holy Mass during Holy Week culminating with the Feast of the Resurrection of Our Lord Jesus Christ on Easter Day.

Holy Trinity Anglican Church, serving North Charlotte / Concord / Kannapolis, NC (Fr Patrick Maclean, Vicar, Tom Gordon, Warden): Holy Trinity serves the northeastern portion of the Charlotte-metro region. While currently looking to secure a

Fr Guy continues to serve as chaplain to over 1,500 members of Post #12 in the American Legion.

St John the Baptist Orthodox Anglican Chapel, Holly Ridge, NC (Fr David Cavalli, Vicar): St John the Baptist served a Shrove Tuesday pancake dinner on 20 February. It was preceded by Evening Prayer.

The Church will hold an inquirer’s meeting at 7:30pm on 3 March. They are inviting anyone in the community who is interested in, or has questions about the Orthodox Faith.

Good Shepherd Anglican Church, Myrtle Beach, SC (Fr Creighton Jones, Rector): Ten people are participating in Confirmation Classes at Good Shepherd. Six are scheduled for Confirmation by Archbishop McLaughlin on Palm Sunday.

Good Shepherd is participating in the Lenten Lunch Series sponsored by the Myrtle Beach Ministerial Association. The mid-day services are held each Wednesday during Lent at different churches in the area.

Christ Church Cathedral, Lexington, NC (Fr Keith Bernaducci, Dean): On 7 January, AD 2007, Archbishop McLaughlin baptised Miss Brittany Nichole Stone. Four young people at the Cathedral are currently preparing for Confirmation to be held on Easter Sunday: Alex Hawks, Gabe Hawks, Ian Ellis, and Emma McLaughlin.

The Cathedral will host two Liturgical Seminars for Deacons in March. Eight new candidates for ordination as Deacons in 2007-2008 will participate in these seminars.

Thank you to Fr Michael Clancy, SSP, who kindly donated four computers for the use at the Orthodox Anglican Centre, our Church’s administrative office in Lexington, NC.