

PARISH UPDATE

2405 Clearview Drive • Glenshaw, PA 15116 • 412-486-5171 (phone) • 412-487-4520 (fax) www. • churchworthfinding.org

NEWS & NOTES

April Birthdays

- 5Heidi Martin
- 9Matt McCormick
- 10.....Joanne Winkler
- 13.....Robin Acquafondata
- 22.....Robert Schoyer
- 22.....Amanda Claus Farabaugh
- 26.....Royanne Mac

April Anniversaries

- 7Joseph and Heidi Martin
- 12..... Robert and JoAnne Stauffer

Our Deepest Sympathy:

To Dick Decker, a former member of the parish, on the passing of his wife Ruth.

The Process Continues

The Discernment of a Call to Ministry (aka "The Process") moved into a new phase for two of our people this month. Kathy Walzer had her interview to become a candidate for ordination to the diaconate on March 16 and Jonathan Linebaugh from Falls Church, VA, was interviewed to become a postulant for the priesthood the same day. Fr. Joseph Martin was present at both interviews. Both Kathy and Jonathan have received word of approval by the Commission on Ministry which now must be confirmed by the diocesan Standing Committee.

Third Annual Easter Egg Hunt to be a Whopper

God willing, on Easter Saturday, April 7 at 11 a.m. the grounds of the Church of Our Saviour will be swarming with neighborhood children and families hunting for the famed Easter Eggs. Over 800 of the little candy filled goodies will be hidden around the church yard for the hunt. Afterward, hot dogs and drinks will be served along with a fun teaching game about the good news of Easter. All are welcome to this joyous event.

Painting Project Immaculate

The interior of the sanctuary is completely repainted and looks absolutely beautiful. Thanks to everyone who donated time and/or money for the project. Special thanks to the family of former parishioner, Harry Backman for their seed money to get the project started.

Bishop Scriven Shaves Beard

In celebration of the 12th anniversary of his consecration, and in support of a fund raising effort for a missions trip to Guatemala, Bishop Henry Scriven bid goodbye to his beard recently. Originally the "fund razor" was to be for Catherine Scriven's short term medical mission trip to Guatemala. She is not now able to go (please pray for her surgery on Monday 12) but the team is still going without her and the fund at 'Church of the Ascension' (4729 Ellsworth Ave., Pittsburgh, PA 15213-2888) (memo: Guatemala Scriven) is still accepting contributions. Catherine very much hopes to go on a future trip.

Parish Update

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Rector's Message:

Oh, Those Comfortable Words

Dear Friends,

I apologize in advance if this message becomes too emotional but given the contrast between the moving pastoral experience I've had recently and the state of the Episcopal Church, my emotions are all over the map. But, before I tell you about the moving experience, let me give a little historical background for those who have only been acquainted with the Anglican/Episcopal Church since 1979. Here's the historical background: The red Prayer Books in our church pews are called the "1979 Prayer Books" because they were issued to all Episcopal churches in 1979 as a revision of the 1928 Prayer Book that served the church before then. The changes were considerable. Now the story.

The other night I received a call at home from the local hospital telling me that an elderly lady in the Medical ICU was not expected to live much longer and had asked for an Episcopal priest. I put on my priestly garb and as I headed out the door I felt a strong urge to grab my copy of the 1928 prayer book which I had just acquired while visiting my family in Tampa in January. My thinking was that the elderly lady, Marge, would have grown up on the '28 book and might find the words comforting.

When I arrived at the room, there Marge lay, tubes everywhere and a clear oxygen mask over her nose. She was conscious and made good eye contact as I introduced myself and told her I had brought the 1928 prayer book to remind her of those "comfortable words" on which many of us had grown up. Her daughter, standing by the bedside, had been raised on the '28 book but

had become a Roman Catholic when she got married.

I leaned toward Marge and began to read the following words from page 76 of the 1928 Prayer Book: "Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

As I read, I noticed the daughter was reciting the words along with me with tears in her eyes and I, likewise, was almost too choked up to finish. Fighting back this unexpected flood of emotion, I continued: "Hear also what Saint Paul saith.

This a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners."

At this point it was all I could do to finish as I read the last line: "Hear also what Saint John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins."

I turned to Marge, and hardly able to get the words out of my mouth, said, "Isn't that good news, Marge? That Jesus has taken on the penalty that we deserved and given us his righteousness instead? Do you believe that?" With tears in her eyes and affirmation all over her face, she shook her head - yes. I went home and left Marge with the assurance that she would be going Home too, to her Father in heaven.

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Calendar of Events

WEEKLY ACTIVITIES

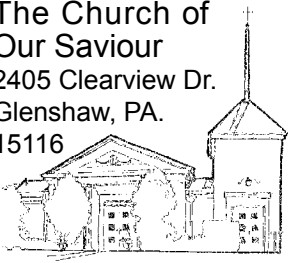
- Sunday** 8:00 a.m. Holy Eucharist Rite I
9:15 a.m. Adult Education
10:30 a.m. Family Service & Children's Ministries
Family Service the first Sunday of the month w/o Sunday school
- Tuesday** 6:30 p.m. Intercessory Prayer Time
Healing Service and Lunch the
last Thursday of the month at 12:00 noon
Brownies every other Tuesday 6:00 - 7:30 p.m.
- Saturdays** 8:00 a.m. Men's Group the 1st and 3rd

SCHEDULE FOR MARCH

- Thursday, April 5** Seder Meal at 6:30 p.m.
- Friday, April 6** Good Friday Service at 12 noon.
- Saturday, April 7** Easter egg Hunt at 11:00 a.m.
- Sunday, April 8** Easter Services at 8:00 a.m. and 10:30 a.m.
- Monday, April 16** Vestry Meeting at 7:00 p.m.
- Friday, April 20** Scrapbooking at 7:00 p.m.
- Thursday, April 26** Healing Service and Lunch at 12 noon.
- Friday, April 27** Movie Night at 6:15 p.m.

Please pray for the all the parishioners and friends of Church of Our Saviour

The Church of
Our Saviour
2405 Clearview Dr.
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Rector's Message (continued)

My friends, they say that if you put a frog in a pot of cold water and gradually turn up the heat, he will sit there and cook to death; but if you drop a frog in a pan of hot water he will jump out immediately. The pain in my emotion is that for the last forty years the Episcopal Church has been slowly turning up the heat until now the water is actually deadly and many people don't realize it. The truth of the matter, based on what our Presiding Bishop believes about Jesus and the recent statements made by the House of Bishops (see article), is that priests who believe the comfortable words as I, and many others do, are no longer welcome in the Episcopal Church. This is especially sad for Marge's generation who built the very church that no longer welcomes her beliefs.

The good news for this Easter is that the "faith once delivered by the saints," as represented by the comfortable words and upheld by the Anglican Communion, is not something that can be changed or voted out; and, truly, all who believe them will be saved. My prayer for all of us is that we would rediscover the original meaning of the comfortable words and receive a revival of soul that will strengthen our faith and propel us on to love and good deeds in the name of our Risen Lord and Saviour, Jesus Christ.

Happy Easter,

Joseph



**Maundy Thursday
or
What in the world is a seder?**

Taken from an article by Kathy Walzer

Maundy Thursday is the day in our Christian calendar where we celebrate Jesus' last meal with his disciples before his passion and death on the cross for our redemption.

The Last Supper was a Passover seder (Hebrew for "order") meal. Like our Eucharist, the seder is ritual meal that celebrates the salvation of our God in delivering His people. The Passover commemorates the deliverance of God in freeing the Hebrews from bondage in Egypt that they might be free to serve him in land he had promised them.

Jesus chose the Passover meal to institute the sacrament of the "new covenant in my blood" that He was about to shed for our deliverance from the bondage of sin and death.

Why would Christians do a seder, you ask? Primarily as a way of better understanding the significance of the New Covenant meal that Jesus commanded us to share "as often as you do this" and to celebrate His giving of himself to provide for us the way of everlasting life. All are invited to this educational and inspiring meal Thursday, April 5 at 6:30 p.m.



House of Bishops' Meeting Analysis

The responses (see excerpts below) to the House of Bishops' "Mind of the House" resolutions are consistent in reporting that the House of Bishops has rejected the Primates' Communique's recommendation for a Pastoral Scheme to provide alternative oversight to orthodox Anglicans in the U.S. Bishop Robert Duncan, moderator for the Network, is meeting with various leaders in the orthodox Anglican movement to pray about and discern the Lord's mind for a biblical, missionary and united Anglicanism in the U.S. that remains in full communion with the Anglican Communion. They ask for your prayers, your continued support and your trust at this critical time.

Jonathan Hylden of First Things wrote:

Unfortunately, last week the Episcopal Church apparently decided that it will be bound by nothing beyond itself—not Scripture, not tradition, not worldwide Anglican councils, not anything. ...

In their statement, the American bishops accused the global Anglican primates of "unprecedented" spiritual unsoundness and solemnly spoke of the Episcopal Church's "autonomy" and "liberation from colonialism," which they understood to be threatened by the creeping rule of "a distant and unaccountable group of prelates." Apparently, they were serious. With no sense of irony, the bishops of an overwhelmingly white, wealthy, and liberal American church actually saw fit to accuse their fellow Anglicans—many of whom are from poor third-world countries—of "colonialism."

...The absurd situation—wherein Episcopalians could be disciplined for daring to conform to Anglican "doctrine, discipline, and worship," just as printed in every single prayer book in every Anglican pew—apparently has not yet occurred to the Episcopal bishops.

Discouraging as all this is, it gets worse. ...To make clear the radical nature of the Episcopal bishops' new claim, the constitution's preamble is worth quoting: "The Episcopal Church . . . is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer." By stating that the meaning of this sentence is determined solely by General Convention, the Episcopal bishops are doing nothing less than claiming that what it means to be Anglican, what it means to be in communion with Canterbury, what it means to be a part of the one, holy, catholic, and apostolic Church and hold to the historic Christian faith—that all of this is to be decided solely by the democratic vote of clergy and laypeople once every two years in a Marriott hotel convention room, with reference to nothing and nobody. It is breathtaking in its arrogance.

Archbishop Greg Venables of the Southern Cone wrote:

Episcopal Bishops claim authority they do not have when they selectively apply Scripture and dispassionately ignore the pleas of those with whom they have been linked for years. That is not only manifest in what is said, it is writ large in bold letters as they reject the Panel of Reference and file new legal actions targeting individual church members. It is behaviour not even worthy of a social club, much less what is expected in the Church.

Ephraim Radner of the Anglican Communion Institute wrote:

The recent House of Bishops meeting in Texas seems to put a seal of finality to the fraying hopes many of us had for the renewal of our common life. To be realistic, however, to lose hope; rather, it is seen clearly where our true hope must lie...There is clearly no real place left for conservative Christians within TEC's official structures... (T)hey have reached a point where they are quite open and brazen in their exclusion of conservative presence and influence within the councils of TEC...



Richard Kew, former director of the Society for the Propagation of Christian Knowledge wrote:

There is a dog-in-the-managerness about this because it is their mindset that they want to prevent me from being part of the Anglican Communion too. So we have now hanging on the tree the full fruit of what we saw developing in the Eighties and Nineties. This says "We want our conscience to be respected despite the fact that it is not part of the continuity of what the Church has always believed, while at the same time over our dead body will we allow you the expression of your conscience because we don't like what your conscience is about."

I suspect charges brought against faithful priests will multiply on trumped up charges, and there will be lawsuits galore which will very rapidly strip the Episcopal Church of its assets, both real and monetary. What a wonderful Christian face to show a watching world that, whether it realizes it or not, craves the message of salvation that is focused on the Cross.