

PARISH UPDATE

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

NEWS & NOTES

March Birthdays

- 3..... Jeffrey Acquafondata
- 6..... John Jeffries
- 11..... Miriam Seely
- 23..... Paul Solyan
- 25..... Taylor Slowik Farabaugh
- 27..... Jim Edge
- 28..... David Roberge

April Birthdays

- 5..... Heidi Martin
- 10..... Joanne Winkler
- 13..... Robin Acquafondata
- 22..... Robert Schoyer
- 22..... Amanda Claus Farabaugh (Teen)
- 26..... Royanne Mac

Anniversaries

- 7..... Joseph and Heidi Martin
- 12..... Robert and Jo Anne Stauffer
- 28 John and Nancy Jeffries

Easter Egg Hunt a Frigid Success

Despite the snow on the ground and the cold temperatures, a good crowd of 60-70 kids and parents showed up for the annual church Easter Egg Hunt. Organized by Stacey Jay and company, the event touted some 1,300 eggs, spread all over the church property, plus lunch, and a short presentation of the Easter story. All in all, the crowd seemed to enjoy the fun gathering and look forward to another greener event next year.

Mark Your Calendars

The third annual Memorial Weekend Bike blessing and ride to Moraine State park to honor the Vets is scheduled for Sunday, May 25. The ride will leave at 12 noon immediately after the 11:00 service. Everyone is welcome to meet at Moraine for a picnic. The church will provide the meat, buns, and condiments. Church members are asked to bring drinks and desserts. If you know of a biker pass on the info. Call Fr. Joe for details.

Pentecost, Mother's Day, and Shepherd's Heart

May 11 is going to be a special day. Besides Mother's Day and Pentecost, the church (the rector) has volunteered to serve the meal at Shepherd's Heart Church in Pittsburgh. This was the only day available on their calendar (no wonder) and it will no doubt not work for everyone. If you are at all available to help on this day please let Fr. Joseph know. We need to provide food for 150-200 people. Bishop Duncan will be visiting and presiding that Sunday also.

Parish Update

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Rector's Message:

The Only Hopeful Solution

In the closing scene of the Wizard of Oz, after all of the tribulation that Dorothy and company has been through, Glenda, the good witch, tells Dorothy she's had the power to go home the whole time, she just had to discover it for herself. In our previous two newsletters we have tried to describe the issues surrounding the Episcopal Church and how far from home she has strayed. This month, still being Easter, we'll talk about the root of the problem and the solution that has been with us all the time.



First of all, would anyone with a TV, computer, or newspaper disagree that the world is in a mess? The church, the Middle East, New York City – wherever you find people, you find conflict, corruption, backbiting, brokenness, and pain. It's a given. The scripture knows the score when it says, "There is no one righteous, no one who understands, no one who seeks God, no one who does good, not even one... There is no fear of God before their eyes" (Rms. 3:10). We echo this truth in our own Book of Common Prayer when we confess: "we have erred and strayed from thy ways like lost sheep, we have followed the devices and desires of our own hearts, we have offended against thy holy laws." (BCP pg. 320). The human condition is painfully obvious and it is universal – we are sinful.

But that's not the problem. God and the scriptures know the situation very well and have provided a very clear solution. The real problem lies in either denying the truth of the situation or providing a false solution.

A local Episcopal rector and opponent of the Bishop of Pittsburgh wrote recently that Anglicanism (the mother of the Episcopal church) is more of a "method" or a "way" than it is a certain set of beliefs. **Nothing could be more absurd.** What he is describing sounds more like Roberts Rules of Order than the specific set of beliefs known historically as the Gospel of Christ.

The Gospel, which alone provides a solution to the human condition, was so passionately believed, and so clearly articulated by the great Anglican theologians of the 16th century, that they were tortured, imprisoned, and burned for believing *the specifics*. To belittle the specifics and to replace them with a "method" of behavior is both demeaning and disgraceful, and in the end, leaves the human condition in the same incurable condition it has been in since Adam.

The glorious good news of the Christian gospel is a specific belief that says the following: 1) the above description of the human condition is true, and 2) the solution is that - the Lord has laid all of that human sin on Jesus on the cross (Isaiah 53), and offered us his righteousness instead (1 Peter 3:18). That is the great power of the gospel, that by believing in what God has done on our behalf, not through a way or a method, through faith alone, we, who are sinners, actually receive the love and forgiveness of God. And when that message finds its home in the broken human heart, a transformation takes place that motivates people out of gratitude and freedom to do the will of God, not perfectly of course, but by God's grace, more so than before. What a wonderful solution - and it's been there all the time.

In Him alone,
joseph



Calendar of Events

WEEKLY ACTIVITIES

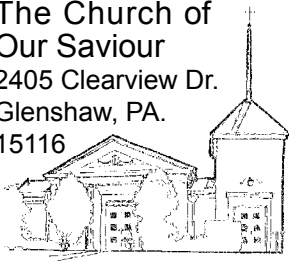
- Sunday9:00 a.m. Holy Eucharist Rite I
10:00 a.m. Adult Education
11:00 a.m. Contemporary Service w/Sunday School
Family Service the first Sunday of the month w/o Sunday school
- Tuesday 6:30 p.m. Intercessory Prayer Time
- Last Thursday of the Month Healing Service and Lunch 12:00 noon
- Every other Monday and Thursday Brownies 6:00 - 7:00 p.m.

SCHEDULE

- Sunday, April 6 Spaghetti Lunch 12 p.m.—3 p.m.
- Monday, April 14 Vestry Meeting 7 p.m.
- Tuesday, April 15 Ladies Bible Study begins at 7 p.m.
- Thursday, April 24 Healing Service and Lunch 12 noon

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

The Church of
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“Bloody” Mary Revisited

By Rev. Joseph Martin

The above title is intended to be an attention grabber as well it should be. The reason for taking a look at this real person in Anglican history, Queen Mary of England from 1553-1558 is that often times a look at history and an understanding of how people acted in the past may give us an idea of how they, and we, might act in the present.

As many of you know, Mary was the first daughter of King Henry VIII, whose mother was divorced by Henry and the two of them, Mary being 16 years old, sent away to Spain in disgrace. At the age of thirty three after seventeen years of Mary being schooled as a staunch Roman Catholic and England being transformed into a Protestant Reformation Church, largely because her dad had severed ties with Rome, Mary returned as Queen with a passion for Catholicism and a vehemence toward anything Protestant. Her mission was to eradicate all vestiges of Protestantism and restore England back to Rome.



The problem was that by this time many brilliant Protestant heavyweights such as Archbishop Thomas Cranmer (author of the Prayer Book), Bishop Hugh Lattimer, and scores of other faithful protestant Christians were spread throughout the country in churches doing ministry and promoting the protestant faith. Because these men had found a deep and abiding faith in Christ and were unwilling to compromise their beliefs and return to superstitious, Medieval Catholicism, Mary was left with one option, exert her power and imprison, torture, and burn anyone who would not fall in line. In the course of five years some 300 bishops, priests, and lay people met their demise. By the hand of providence Mary died unexpectedly after five years on the throne and the bloodshed subsided. The scary part is that all along Mary fervently believed she was doing God's work.

The reason for the history lesson is to remind us that persecution towards Christians and Anglicans is nothing new. It's part of history and Anglican history and hopefully all of us, and especially the uninformed around the country, will awaken to the severity of the situation that lies ahead. Take, for instance, the recent deposition by the PB of Bishop John-David Schofield of California and Retired Bishop William Cox, plus the sweeping dismissal and replacement of the Standing Committee in San Joaquin, and the attempted deposition of Bishop Robert Duncan of Pittsburgh. All three bishops and lay people, serving the church in faithfulness to Christ, have been targeted for elimination from their positions, and their livelihoods and ministries jeopardized, all because they cannot, in good conscience, go along with the innovative, non-Christian agenda of the National Church. And everyone involved feels they're doing God's work.

The question is how do we prepare for the coming storm? In the 16th century some fled the country, some went undercover, and some maintained their presence and took the consequences. In our situation, the options are similar: we can leave the Episcopal Church and our property and join a splinter Anglican group like AMiA or Cana, we can maintain our status in the Episcopal Church and not make any noise, or we can continue to stand for the Gospel and take the consequences. For us in Pittsburgh the third option means we continue to stand with Bishop Duncan and hope that realignment is successful. That will be determined at the next Diocesan Convention that will be held most likely in September. Even if the vote to realign is successful, Duncan is sure to be deposed and a parallel diocese set up by the National Church. Attorneys will then decide who is the real Episcopal Diocese. May we all be in prayerful attentiveness to the situation and continue to witness lovingly to Christ and the gospel so that some might be reached.

Online Teaching Series

By Kathy Walzer

In Lent, the Church of Our Saviour began offering an online teaching series on Google groups. Our first teaching series is on the Nicene Creed and has offered weekly teachings on the various sections of the Creed written by Fr. Joseph Martin and our two candidates for ordination this June, Jonathan Linebaugh and Kathy Walzer. All are invited to become members of the group and all members of the group are encouraged to respond to the teachings with comments or questions. If you receive the teachings via e-mail, responding is as simple as hitting the Reply button and typing in your response. (Please do not Reply with History as this makes it more difficult for those who receive the teachings and responses via digest or prefer to read them online on the Google group site. It is best to cut and paste any specific info from the original post or someone else's comment that you wish to reply to that gives context for your remarks.) If you respond online, just go to the post you want to comment on and click on the button to respond, type in your comments and send them.

The final teaching on the Creed will be posted on Monday, but you can still respond to any of the previous posted teachings at any time. The topic for the next teaching series will be announced soon. Stay tuned and invite anyone you think might be interested to join by sending their e-mail address to office@churchworthfinding.org. If you are not online, you can still follow the teachings by attending adult education on Sunday mornings at 10:00 am (between the two worship services).

A Synopsis of the Teaching Thus Far

“I believe in God the Father Almighty, maker of heaven and earth.”

This teaching looked at two understandings of the nature of God as found in Greek philosophy. The first saw God as transcendent, powerful, out there, but not involved with his creation. The second view saw God as immanent where everything is a part of God. These views of God are still in currency today. By contrast, the Judeo-Christian view of God the Creator is that He is both transcendent (i.e. holy, powerful, and separate from His creation) and immanent (present and involved in a loving relationship with His creation).

“and in one Lord Jesus Christ, the only-begotten Son of God, begotten of His Father before all worlds, God of God, Light of Light, very God of very God, begotten not made, begotten not made, being of one substance with the Father; by whom all things were made..”

This teaching focused on Jesus as co-eternal and of the same nature as God the Father. The distinctive claim of Christianity is that God is Trinity and that God was in Christ reconciling the world to Him.

“For us and for our salvation He came down from heaven; by the power of the Holy Spirit, He became incarnate of the Virgin Mary and was made man.”

That Jesus came “for us” was the focus of this teaching. The revelation of God's love and that God is indeed “for” us and acting for the salvation and restoration of his creation, most especially his human creatures, including you and me.

“For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father.”

Here we focused on how it is the Jesus' awful death of crucifixion acts as atonement (reconciliation of sinner to a holy God) for us, how Jesus came to bear the sins of the whole world as the Christ (Messiah) in a priestly way, representing all of us in His self-sacrifice on the Cross.

“He will come again in glory to judge the living and the dead, and his kingdom will have no end.”

In this teaching we looked at how and why Jesus is coming again at the end of the age to put all things right, why He has authority to judge, and why through faith, we can rejoice at his coming which is compared to a wedding feast where the Church is united with Christ at the end of the age, to live “happily ever after” in the relationship we were created for.

“I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets.”

Here we looked at the various ways the doctrine of the Holy Spirit has been a source of division in the Church, but how God poured out the gift of the Holy Spirit to unite us and empower us for our mission to testify to Jesus.