

PARISH UPDATE

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

NEWS & NOTES

January Birthdays

2..... Connie Lawther
 9..... Kitty Fullerton
 9..... Thomas Farabaugh
 9..... Nadine Dudjak
 11..... Bernice Goncar
 15..... Noah Wiggins
 19..... John Purdy
 20..... Helene Maglott
 21..... Pat Purdy
 24..... Ashley Kessley
 30..... Shelby Perry

Congratulations

To Megan and Jonathan Linebaugh on the birth of their son Liam Blaine on December 10, weighing in at 6lbs 9oz

Frank E. Bolden Literary Contest

The Commission on Racism of the Episcopal Diocese of Pittsburgh announces the third annual Frank E. Bolden Literary Contest for middle- and high-school students, dealing with the subject of racism. This contest is named for the late Frank Bolden, a noted Pittsburgh-based African-American journalist. Entries can be essays, poetry, fiction, etc. The winner's award, a \$100 U.S. Savings Bond, will be presented at the next annual Absalom Jones day celebration, which will take place on February 2 at Trinity Cathedral in Downtown Pittsburgh.

The theme of this year's Absalom Jones Day is Building up the Kingdom by Breaking Down the Walls. The Commission on Racism is committed to identifying and exposing such walls and working to tear them down. We invite all young people to submit a literary work that describes an example of breaking down the walls of racism, either in the past or the future.

The maximum length of entries is 200 words. Entries should be typed double-spaced on a single sheet of paper. Entries generated electronically are welcome, and can be submitted by e-mail. Submission deadline is January 18. Entries will be judged on originality, clarity, and composition. Entries should include the name, age, school, and grade level of the submitter, along with his/her home address, phone number, e-mail address, hobbies and interests, extra-curricular activities, and plans for the future.

If there are any questions, please contact Al Mann, 412-661-5947 or Mary Anne Evankovich, 412-795-4477.

Submit Entries to:
 Bishop Henry Scriven:
 Episcopal Diocese of Pittsburgh
 535 Smithfield St., Suite 900
 Pittsburgh PA 15222
 Or scriven@pgh.anglican.org

Rector's Message:

More than a Jesus Bobble Head

Dear Friends,

Some of you have heard this story but I want to tell it again and then make an offer. Recently, my son Wesley (9 years old) and I were driving in the car and we pulled up to a traffic light behind a nice, silver Caddy with a bumper sticker on the back window that read, "Jesus is the Answer." Wes said to me, "That's a good sticker, isn't it?" Surprisingly, I didn't give the customary affirmative answer as he probably expected. Instead, my reply was, "It depends what the question is," and we went on to talk about that for a little while (a real little while).

The reason I didn't give an automatic approval of the sticker is because I don't want Wes to become a "Jesus Bobble Head."

A Jesus Bobble Head is someone who gives an affirmative head nod to just about any statement just because it has the name Jesus associated with it. For instance, if a TV preacher asks the question, "Do you want to get rid of that old clunker and drive a nice Caddy? Or, Do you want to improve your self-image or be healed from a chronic illness? Do you want to have your best life now?" And then offers Jesus as the answer, a Jesus Bobble Head bobs in agreement and then tries to live it out. In that case, the bumper sticker is not good, Jesus is not the answer. A simple perusing of the bible reveals a multitude of faithful followers of Christ whose ailments, attitudes, and discomforts were not whisked away because they followed Jesus; they were shipwrecked, persecuted, exiled and executed, which does not sound like the good life to me.

On the other hand, if the question is, "How does a sinful human being stand righteous and forgiven before a holy God?" then the bumper sticker should be plastered all over our foreheads! Jesus is the answer.

The obvious point I'm trying to make is that we can no longer (I'm not sure if we ever could) rely solely on the church and its leaders to represent the truth of the Christian faith without scrutinizing what is being said. We all need to search the scriptures, read the giants of the faith, and pray for a discerning heart to distinguish truth from error.

William Tyndale, the brilliant scholar who gave us our first English translation of the bible once replied to a heretical church leader, "If God spare my life ere many years, I will cause the boy that drives the plow to know more of the scriptures than you!" He was soon after burned at the stake by the church in England under the reign of Henry VIII but his dream was fulfilled. Through the printing press and the bible translated in the language of the people, everyone, from plowboys to Presidents has had the opportunity to know the basics of the Christian faith.

So, in the spirit of William Tyndale, I'd like to make an offer: In February, the Church of Our Saviour will be kicking off a Google online teaching and discussion group called

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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
 Fourth Thursday of the month Healing Service and Lunch
 this month, Thursday Jan. 24 at 12:00 noon.

Every other ThursdayBrownies 6:00 - 7:00 p.m.

SCHEDULE FOR JANUARY

Sunday, January 13..... Holy Baptism – Liam Linebaugh 11:00 a.m.
 Monday, January 14..... Vestry meeting 7:00 p.m.
 Saturday, January 19..... Bowling Night, Harmarville Fun Fest, 6:30 pm
 Thursday, January 24.....Healing Service 12 noon
 Sunday, January 27..... Annual meeting

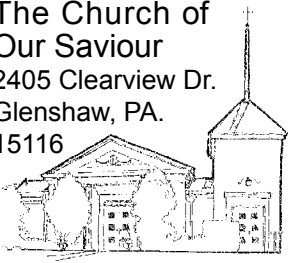
Parish Update

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

The Church of
Our Saviour
2405 Clearview Dr.
Glenshaw, PA.
15116



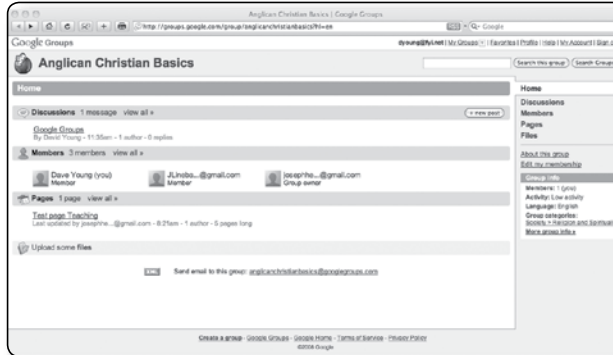
For More Information:

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Rector's Message continued: More than a Jesus Bobble Head

Anglican Christian Basics. It's our attempt to make bible study and discussion more accessible to the busy lives of our members and friends. The group is open to everyone who wants to join but we need your email address in order to send you an invitation.

The way it works is, you send me your email address at josephheidi@gmail.com and we send you an invitation to join the group. Then, once a week we post a teaching and allow you to read, study, and ask questions if you want. All of the discussion is posted on the group site for everyone to interact with. It's really easy and will hopefully benefit a lot of people with



different schedules. For those who don't do email stuff the teachings will be discussed at Adult Ed Sunday mornings at 10 am.

“Blessed Lord, who caused all holy Scriptures to be written for our learning; Grant us so to hear them, read, mark, learn, and inwardly digest them, that we may embrace and ever hold fast to the blessed hope of everlasting life, which you have given us in our Savior Jesus Christ; who

lives and reigns with you and the Holy Spirit, one God, for ever and ever. Amen” (Proper 28, pg. 236, Book of Common Prayer).

Hope to see you in the group, *Joseph*

An Update on the Ongoing Episcopal “Crisis”

The following is an excerpt from the January 2006 newsletter:

First, a brief background and some important terms to understand (I realize some of this will be redundant for some of you.)

“In the beginning” most of Europe was Roman Catholic. In the 16th century King Henry the 8th of England broke ties with the Pope and the Church of England, the Anglican Church, was established. Through English colonization and missionary work the Anglican Church was spread throughout the world. There are now some 38 Anglican Provinces in Africa, South America, Asia, and around the world that make up the Anglican Communion. The Episcopal Church is one of 38 Anglican provinces in the world each with their own Primate, or head Bishop. In the case of the Episcopal Church, the primate is called the Presiding Bishop. Within the provinces and “underneath” the Primates are Diocesan Bishops, priests, deacons, etc. The Archbishop of Canterbury is the “head Bishop” of the Anglican Communion but without the same authority as the Pope.

Whereas all provinces have their own constitutions (like all dioceses), they are all “bound” by their membership in the Communion to abide by the basic beliefs and doctrines of the Anglican Church. Every ten years the Primates from all of the Provinces gather to clarify doctrine and set policy for the Communion. The Episcopal Church, like the rest of the provinces, by their membership in the communion, agree to abide by the policies established by primates. In the 1998 gathering of Primates (Lambeth 1998) the policy was established that homosexual behavior and the ordination of practicing homosexuals was forbidden by scripture and therefore not allowed in the Anglican Communion.

At the 2003 General Convention, the Episcopal Church consecrated as Bishop a practicing homosexual, who had left his wife and children for his same-sex partner. This action contradicted the agreed policy of Lambeth 98 and in doing so “broke communion” with the rest of the Anglican Church.

As a result, “all hell” broke loose within the communion and fracture seemed imminent. In response the Archbishop of Canterbury established the Lambeth Commission to access the situation and make recommendations for keeping the communion together. The result was the Windsor Report, which basically upheld Lambeth 98 and called upon the Episcopal Church of the USA to express regret for what they had done and agree not to do it again.

So far that has not happened. The Anglican Communion

Network, of which Bishop Duncan is the Moderator, is a group of Episcopal Dioceses and churches who uphold Lambeth 98 and desire to remain a member of the Anglican Communion.

In June of 2006 the Episcopal Church will meet again for its General Convention and decide whether or not to abide by the Windsor Report and remain a part of the Anglican Communion. All signs indicate that will not happen and the communion will fracture.

What that means for the Church of Our Saviour is yet to be determined. We will continue to follow the Lord in accordance with the Holy Scriptures and stand firm in support of Bishop Duncan. My hope is that we will continue to grow in our relationship with the Lord and stay focused on the mission of the church, to spread the gospel of Jesus Christ to the people of Glenshaw and the ends of the earth.

In the two years since we printed the first article, the situation in the Anglican Communion has deteriorated to the very condition that the Primates predicted even before General Convention 2003. The Communion is splitting apart because the Episcopal Church USA continues to maintain its position on sexuality and was unable to affirm basic Christian doctrine at GC 2006.

Now, whole dioceses, Pittsburgh included, are looking to align themselves with another Province (and Primate) of the Anglican Communion that upholds our historic beliefs. On the positive side, a new term has emerged, the Common Cause Partnership, which is a gathering of all Anglican groups in North America that uphold the historic faith. Together with the African, Asian, and South American Provinces, they comprise nearly 80 per cent of Anglicans around the world. If the Episcopal Church continues to take a hard line on churches and diocese that desire alignments with such Provinces, 2008 will be the year of litigation for property. Our hope is that an amicable settlement can be agreed upon.

Lambeth 2008 is just around the corner and it looks as though many of the Primates will not attend for the first time in the history of the Communion. An unprecedented pre-Lambeth gathering of Primates has already been scheduled to discuss the future of the Communion after Lambeth 2008. Only a miracle will prevent the defacto split from becoming formal.

At the Church of Our Saviour we will continue to uphold the truth of the “faith once delivered” as laid out in Scripture and articulated in the Creeds and the historic writings of the church in hopes of sharing the gospel to the world around us.