

# PARISH UPDATE

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## NEWS & NOTES

### July Birthdays

- 4..... James Wiggins
- 6..... Pauline Loria
- 13..... Larry Grundler
- 14..... David Ernst
- 22..... Kevin Jay
- 23..... Walter Perry

### Congratulations:

To Tim Ernst on his graduation from Shaler Area High School.

### A Warm Welcome:

Bishop Henry Scriven visited us on Sunday June 25, for confirmation and reception. Congratulations to those confirmed in their faith: Melissa Ernst and Taylor Slowik and those received into the church: Jason Cischke, Thomas and Melissa Farabaugh, James Wiggins and Joanne Winkler.



### Our Deepest Sympathy:

To Doris Neiger and Sarah Perry and family on the recent death of Warren Neiger, husband, father and grandfather. The funeral service was held at Our Saviour on Wednesday, June 28, at 10:00 a.m.

### Assisting in Worship:

We need three of each of the following to assist in Sunday worship at 10:00 service.

**Crucifers** - Carry the processional cross once a month in the opening and retiring processions.

**Prayers of the People** - lead the prayers once a month.

**Chalice Bearers** - Assist with the chalice at Holy Communion once a month.

If you think God may be calling you to one of these ministries or want more information, please speak to Fr. Joseph or to Kathy Walzer.

### Parish Update

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## † SPECIAL EDITION †

### The Archbishop of Canterbury's Letter

**T**his past week has brought about some startling developments. Not only has our diocese asked for alternative primatial oversight, so have San Joaquin and Central Florida. (See the related article for the decision of our diocesan Standing Committee.)

All of these developments were preceded by a letter released on Tuesday by the Archbishop of Canterbury, Rowan Williams. In his letter, the ABC lays out his view of how the Anglican Communion may move forward in the aftermath of the decisions made and not made by the recent General Convention of the Episcopal Church.

Archbishop Williams letter is divided into six sections. I want to share with you some of the highlights of the letter. The full text of the letter can be found on the American Anglican Council website at [www.americananglican.org](http://www.americananglican.org). Copies will also be made available on the table in the foyer of the church. Excerpts form the Archbishop's letter:

#### The Anglican Communion: A Church in Crisis?

“But the debate in the Anglican Communion is not essentially a debate about the human rights of homosexual people. It is possible – indeed, it is imperative – to give the strongest support to the defence of homosexual people against violence, bigotry and legal disadvantage, to appreciate the role played in the life of the church by people of homosexual orientation, and still to believe that this doesn't settle the question of whether the Christian Church has the freedom, on the basis of the Bible, and its historic teachings, to bless homosexual partnerships as a clear expression of God's will. That is disputed among Christians, and, as a bare matter of fact, only a small minority would answer yes to the question.”

“And, to make clear something that can get very much obscured in the rhetoric about ‘inclusion’, this is not and should never be a question about the contribution of gay and lesbian people as such to the Church of God and its ministry, about the dignity and value of gay and lesbian people. Instead it is

a question, agonisingly difficult for many, as to what kinds of behaviour a Church that seeks to be loyal to the Bible can bless, and what kinds of behaviour it must warn against – and so it is a question about how we make decisions corporately with other Christians, looking together for the mind of Christ as we share the study of the Scriptures.”

#### Anglican Unity

“Thus if other churches have said, in the wake of the events of 2003 that they cannot remain fully in communion with the American Church, this should not be automatically seen as some kind of blind bigotry against gay people... It is saying that, whatever the presenting issue, no member Church can make significant decisions unilaterally and still expect this to make no difference to how it is regarded in the fellowship...”

#### Truth and Unity

“But let's suppose that there isn't that level of clarity about the significance of some divisive issue. If we do still believe that unity is generally a way of coming closer to revealed truth (‘only the whole Church knows the whole Truth’ as someone put it), we now face some choices about what kind of Church we as Anglicans are or want to be. Some speak as if it would be perfectly simple – and indeed desirable – to dissolve the international relationships, so that every local Church could do what it thought right. This may be tempting, but it ignores two things at least.”

“...No local Church and no group within a local Church can just settle down complacently with what it or its surrounding society finds comfortable. The Church worldwide is not simply the sum total of local communities. It has a cross-cultural dimension that is vital to its health and it is naïve to think that this can survive without some structures to make it possible. An isolated local Church is less than a complete

**Continued**



## Calendar of Events

### WEEKLY ACTIVITIES

- Sunday** ..... 8:00 a.m. Holy Eucharist Rite I  
9:30 a.m. Contemporary Music Practice  
10:00 a.m. Family Service  
& Children's Summer Video Series
- Tuesday** ..... 6:30 p.m. Intercessory Prayer Time
- Saturdays** ..... 7:30 a.m. Men's Group the 1<sup>st</sup> and 3<sup>rd</sup>

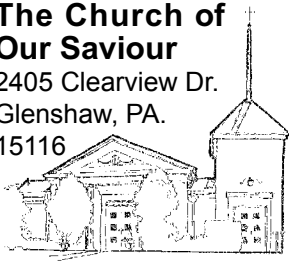
### SCHEDULE FOR JUNE

- Sunday, July 2** ..... Morning Prayer – Kathy Walzer, Leader & Preacher
- Sunday, July 9** ..... Holy Eucharist – Fr. Ted Wood, Preacher and Celebrant
- Monday, July 17** ..... Vestry meeting 7:00 p.m.
- Monday, July 24-28** ..... ENK Club from 10:00 -12:00 p.m.
- Sunday July 30** ..... Baptism of Noah Ryan Jay with picnic to follow

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

## The Church of Our Saviour

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### For More Information:

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## The Archbishop of Canterbury's Letter (continued)

"...our unity is something given to us prior to our choices - let alone our votes. 'You have not chosen me but I have chosen you', says Jesus to his disciples; and when we gather to celebrate the Eucharist, we are saying that we are all there as invited guests, not because of what we have done. The basic challenge that practically all the churches worldwide... is, 'Are we joining together in one act of Holy Communion, one Eucharist, throughout the world, or are we just celebrating our local identities and our personal preferences?'"

### The Anglican Identity

"The reason Anglicanism is worth bothering with is because it has tried to find a way of being a Church that is neither tightly centralised nor just a loose federation of essentially independent bodies - a Church that is seeking to be a coherent family of communities meeting to hear the Bible read, to break bread and share wine as guests of Jesus Christ, and to celebrate a unity in worldwide mission and ministry. That is what the word 'Communion' means for Anglicans..."

"It is becoming urgent to work at what adequate structures for decision-making might look like. We need ways of translating this underlying sacramental communion into a more effective institutional reality, so that we don't compromise or embarrass each other in ways that get in the way of our local and our universal mission, but learn how to share responsibility."

### Future Directions

"The idea of a 'covenant' between local Churches (developing alongside the existing work being done on harmonising the church law of different local Churches) is one method that has been suggested, and it seems to me the best way forward. It is necessarily an 'opt-in' matter. Those Churches that were prepared to take this on as an expression of their responsibility to each other would limit their local freedoms for the sake of a wider witness; and some might not be willing to do this. We could arrive at a situation where there were 'constituent' Churches in covenant in the Anglican Communion and other 'churches in association'... not bound in a single and unrestricted sacramental communion, and not sharing the same constitutional structures."

"There is no way in which the Anglican Communion can remain unchanged by what is happening at the moment... We do have a distinctive historic tradition - a reformed commitment to the absolute priority of the Bible for deciding doctrine, a catholic loyalty to the sacraments and the threefold ministry of bishops, priests and deacons, and a habit of cultural sensitivity and intellectual flexibility that does not seek to close down unexpected questions too quickly. But for this to survive with all its aspects intact, we need closer and more visible formal commitments to each other. And it is not going to look exactly like anything we have known so far. Some may find this unfamiliar future conscientiously unacceptable, and that view deserves respect. But if we are to continue to be any sort of 'Catholic' church, if we believe that we are answerable to something more than our immediate environment and its priorities and are held in unity by something more than just the consensus of the moment, we have some very hard work to do to embody this more clearly. The next Lambeth Conference ought to address this matter directly and fully as part of its agenda."

### Conclusion

"Being an Anglican in the way I have sketched involves certain concessions and unclarity but provides at least for ways of sharing responsibility and making decisions that will hold...No-one can impose the canonical and structural changes that will be necessary.... the idea of an Archbishop of Canterbury resolving any of this by decree is misplaced, however tempting for many."

"But it is nonetheless possible for the Churches of the Communion to decide that this is indeed the identity, the living tradition - and by God's grace, the gift - we want to share with the rest of the Christian world in the coming generation; more importantly still, that this is a valid and vital way of presenting the Good News of Jesus Christ to the world."

*I hope the excerpts above have helped you in understanding where we are now and the possible way forward as we await what Bishop Duncan and others have called for, the emergence of Province X.*

-- Reported by Kathy Walzer

## Diocese Asking for Alternative Primalial Oversight

Members of the Standing Committee of the Episcopal Diocese of Pittsburgh voted June 28 that Pittsburgh join with other dioceses in appealing to the Archbishop of Canterbury, the primates of the Anglican Communion and the Panel of Reference for "immediate alternative Primalial oversight and pastoral care." The Standing committee also published its intent (pending ratification by the diocesan convention this November 3-4) to "withdraw its consent, pursuant to Article VII of the Constitution of the Episcopal Church, to be included in the Third Province of the Episcopal Church" envisioning the drawing together of a new Windsor-compliant Tenth Province in the Episcopal Church. Finally, the standing committee committed itself to "work with and care for all the congregations of the Episcopal Diocese of Pittsburgh."

"These decisions are simply in character with those made by our own convention year after year," said Bishop Duncan. "We are and will remain the Episcopal Diocese of Pittsburgh. We are living within the constitution and canons of the Episcopal Church. But as the presiding bishop-elect, Katharine Jefferts Schori, herself so helpfully stated during the recently completed General Convention, there are really two bodies within our church, each with its own heart and mind. The decisions made today don't change who we are in the least, but they do make clear here in Pittsburgh and to the rest of the communion with which body in the Episcopal Church we stand," he added.

Making that clear is especially important in light of Archbishop of Canterbury Rowan Williams' vision for the future of the Anglican Communion put forward in his teaching of June 27. In that vision, the Anglican Communion would be united around a covenant of agreed

theological understandings and mutual submission. The covenant would allow those who agreed to it to continue in "constituent" membership in the Anglican Communion while those who were unable to agree to it would become "associate" members of the communion. The Archbishop also acknowledged that the fault lines between those who could agree and those who could not agree would not just run between provinces, but within them, and that there may well be a need within those provinces for an "ordered and mutually respectful" delineation.

"We understand that these decisions may be difficult for some Pittsburgh Episcopalians. As it has been in the past, our goal as a diocese is to help everyone stand as they need to stand in these difficult and divisive times. Further, in all we do, your bishops and other diocesan leadership join with the Standing Committee in pledging our commitment to work with and care for all the congregations of the Episcopal Diocese of Pittsburgh to prosper their local mission," added Bishop Duncan.

### For More Information and the Latest News:

To read the entire announcement by the Diocese of Pittsburgh visit the Church of Our Saviour website: [www.churchworthfinding.org](http://www.churchworthfinding.org) or visit these other relevant sites:

**Episcopal Diocese of Pittsburgh:** [www.pgh.anglican.org](http://www.pgh.anglican.org)  
**Anglican Communion Network:** [www.acn-us.org/](http://www.acn-us.org/)  
**American Anglican Council:** [www.americananglican.org](http://www.americananglican.org)