

PARISH UPDATE

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NEWS & NOTES

July Birthdays

- 1.....JoAnne Stauffer
- 6.....Pauline Loria
- 6..... Regis Kessler
- 10..... Max Reno
- 22..... Kevin Jay
- 23..... Walter Perry
- 23.....Melissa Farabaugh
- 25..... Nathan Farabaugh
- 31..... Larry Lane

Our Deepest Sympathy ...

To the family of Dorothy Donley who passed away on June 6th. A Memorial service was held at the Church of Our Saviour on June 13th. Dorothy attended Our Saviour for many years until she moved to St Barnabas assisted living community in Gibsonia and then to Worthington Adams residential care facility in Cranberry. "Happy from now on are those who die in the Lord." (BCP pg. 492)

Congratulations ...

To Dr. and Mrs. David Vorp (Allison) who were married at the Church of Our Saviour June 14.

Congratulations Also ...

To Nick and Aya Lannon on the birth of their daughter Hazel Hisako Lannon on June 24, weighing 6lbs 13oz.



Our Deepest Sympathy ...

To the family of Ann Thorpe who passed away at age 101 on June 23. Ann was a former parishioner and a member of the altar guild. She enjoyed needlepoint and her work can found on some of the Kneelers near the altar.

Church Sponsors Two Ordinands

On June 7, 2008 God willed that Kathy Walzer, long time member and child of the parish, and Jonathan Linebaugh, friend of the church from Falls Church Virginia, be ordained as deacons in God's One, Holy, catholic Church. Kathy will remain a deacon and continue to serve at Our Saviour while Jonathan moves on to further studies. We are blessed to have walked with each of these faithful ministers through this arduous process and we are doubly blessed to have Kathy continue and expand her ministry among us. For more details see the article on the next page.

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Rector's Message:

An Analogy that even a Scientist can Understand

Dear Friends,

Do you remember the key principal in adding or subtracting fractions? You know, $1/2 + 1/4$? I know that takes many of us back a few years but the key, as you recall, is that all the fractions have to have a common denominator before you can solve the equation. In the example above, $1/2$ has to be changed to $2/4$ before you can add them and get $3/4$. Recently, Bishop Duncan gave an address at the GAFCON (Global Anglican Future Conference) in Jerusalem that spoke, among other things, of the principal of the common denominator in the current Anglican/Episcopal conflict. Here's what he said while addressing some 1200 Primates, Bishops, Priests, and lay folks from around the globe:

"All of us here are sinners, of course; all obstacles to the (Jesus) story, not just the North Americans. In the great tradition of the East African Revival of the 20th century, we would, in the beginning, all admit to this sad truth of our fallen nature. This is our base solidarity. Nevertheless, that God has had mercy on the likes of us, and called us to His ministry, despite our sinfulness, has been a testimony of God's Grace and God's Goodness for all to see. We are here to proclaim this transforming and joyful solidarity, too."

Did you catch it - Our "base solidarity," our common denominator, if you will, the key principal that allows the Christian equation to work? It is the fundamental, universal understanding of our "fallen nature" that "All of us here are sinners." Man, what a refreshing, but uncommon, way to address a group of people. But, surely, it would not be refreshing at all unless there was a solution to the problem. To know we are all grounded by our common sin problem would be no better than "misery loves company" if it were not for the joyful solution also provided in the paragraph - that "God has had mercy on the likes of us." That mathematical, concrete solution, found specifically in the death and resurrection of Jesus Christ as an atoning sacrifice for the sin of the world, makes the calculation work out every time.

The problem we have in the Anglican/Episcopal conflict is that we have un-common denominators. While historic Christianity has always started with the common denominator or "base solidarity" as expressed by Bishop Duncan, the new math of the Episcopal Church begins with just the opposite. Take this quote, also found in the Bishop's address, that comes from the Episcopal Diocese of Northern Michigan: "Each and every one of us is an only begotten child of God." Did you hear that? That's an official statement from an Episcopal diocese. Instead of beginning as sinners in need of a Savior, we're all, as the Michigan statement goes on to say, "the incarnation of God." My goodness, who needs a Savior if you're already one. The distance between the two foundational statements defines the term "infinity."

Now someone might claim that the heretical Michigan statement (reference "begotten" and "incarnate" in the Nicene Creed: I believe it refers to Jesus only) is an anomaly and not representative of the Episcopal Church. But then one has to ask, why then is Bishop Duncan targeted by the National Church for deposition while the leadership in Michigan carries on unchecked? Where is the theological Review Committee? At some point, the national leadership runs out of wiggle room and the truth is plain to see: we have antithetical common denominators within our church, and as mathematics goes, the problem simply cannot be solved until someone changes.

That's the dilemma that the Communion finds itself in and the one that the GAFCON gathering will address and the Lambeth Conference in July will have to address if the Communion has any hope of staying together. One thing is for certain: in the end, a solidarity will emerge among the vast majority of Anglicans around the globe that will uphold the historical Christian theology of sinful, fallen human nature, and the forgiveness of sins through the atoning death of Jesus Christ on the cross. Thankfully, that is the solidarity we share here at the Church of Our Saviour and the common denominator that, by God's grace, will guide us in the future. Stay tuned and hold fast to the faith.

In Christ alone, Joseph



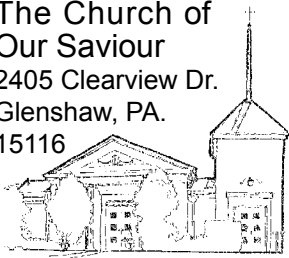
Calendar of Events

WEEKLY ACTIVITIES

- Sunday8:00 a.m. Holy Eucharist Rite I
10:30 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

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

The Church of
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Ch-ch-changes (or What is a Deacon anyway?)

By Deacon Kathy Walzer

“Do you feel any different?” This has been the question posed to me by several people over the last couple of weeks. I guess that is a natural question considering the elaborate rite that surrounds the “deaconing” of a person or, as in this case, a group of persons. (See the picture in this newsletter and on the web.) But in my case, feelings sometimes take awhile to catch up to me.

The ordination liturgy was actually a bit overwhelming - from first to last. I was honored and humbled to have the most esteemed group of people acting as my presenters, presenting me on your behalf as a gift to the Church as Her servant for Christ’s sake. Fr. John Leggett, Fr. Aaron and Sandy Zull, and Deacon Laura Theis joined Fr. Joseph Martin and Barb Grundler in presenting me to the bishop on behalf of the whole diocese and people of God.

While standing there waiting my turn to speak and then to sign the oath of accession to the primacy and sufficiency of the Holy Scriptures and the discipline and doctrine of the Church, the reality of it all began to sink in. What an awesome responsibility and what a glorious blessing to have all of that huge congregation (again just a representation of the saints in earth and heaven who were not seen) praying over us.

The bishop’s hands were laid upon my head and he prayed for the Holy Spirit to come and “make Kathy a deacon in your Church” and then we were all vested as deacons and put to work!

Thanks to all of you who participated in this very special day by your presence and your prayers. The Church of Our Saviour provided me with a lovely reversible stole for red and green seasons of the Church year. I am pleased to be able to serve you as your deacon or rather as the bishop’s deacon at Our Saviour, and I wore the stole you gave me the first Sunday following my ordination.

Do I feel different? In some ways, I have felt like a deacon for some time now as I have prayed and come through the “process” of formation as a deacon. But in some ways I am beginning to feel different, knowing that my status has changed and my responsibilities have changed, and as the Holy Spirit continues the work He has started in me.

“So just what is a deacon anyway?” you are probably asking. I asked this question, too, when I first felt God nudging me (ok, pushing me) in this direction.



The short answer is that a deacon is a servant, an agent, and a bridge between the Church and the world. As Joseph has told the vestry, I work for the bishop and act as his agent and serve him in assisting in the ministry of the Word and the sacraments where I am assigned and other duties as that he may give me from time to time.

A deacon also serves by leading and helping the people of God in discerning, developing, and using their gifts for ministry to the Church and the community.

While you may see me doing some different things on Sunday morning, one of my jobs is to give away ministry and help those of you who may feel called to take a part in ministry in the community or on Sunday morning as acolytes, lectors, lay readers, chalice bearers, etc. to use your gifts for ministry.

Another aspect of my ministry will be to look for ways that together we can reach out to the community with the gospel and the love of Christ. I will be talking to you all more about this in the coming months, but if you have a particular interest in ministry or I can support you in your ministry in any way, please talk to me about it.

Together we can fulfill our mission to “serve others in Jesus’ name.” Amen.

Dr. Justyn Terry Assumes Trinity Post in July

The Rev. Dr. Justyn Terry recently accepted an enthusiastic call by the board of Trinity Episcopal School of Ministry to become their new Dean and President, beginning July 1, 2008. He will be succeeding the Rt. Rev. Dr. John H. Rodgers, Trinity’s second Dean and President, who left retirement to serve as Interim Dean/President from August 2007 to the present.

Chairman of the Board of Trustees the Rev. Canon David Roseberry said, “The Lord has blessed us indeed, as Justyn will assume the awesome responsibility of Trinity’s vital role as a bearer of an orthodox evangelical witness in North America.”

According to the Rev. Geoff Chapman, search committee co-chair, “Dr. Justyn Terry is a superb leader, a tested pastor and a leading scholar of gospel and culture. His election is a sign of hope for the future of evangelical Anglicanism and the gospel we love. His warmth of heart, clarity of mind and depth of faith will be a model for those who join us at Trinity.”

The Trinity School for Ministry in Ambridge, Pennsylvania, serves the Lord by forming Christian leaders, both lay and ordained,



Rev. Dr. Justyn Terry

for ministry and mission. Trinity is an evangelical seminary in the Anglican tradition, and serves all those committed to the spread of the gospel, whatever their tradition.

Dr. Terry was recently introduced to diocesan leaders as the Trinity Episcopal School of Ministry held its 30th commencement ceremony on Saturday, May 17 at Trinity Cathedral in Pittsburgh. Forty-nine students graduated, including five Doctor of Ministry, 31 Master of Divinity, five Master of Arts in Religion, one Master of Arts in Mission and Evangelism, and six diploma students.

Dr. Terry, 42, was ordained a priest in the Church of England in 1996. With undergraduate studies in physics at Keble College, Oxford (UK), and graduate studies in theology and ministry at Cranmer Hall, St. John’s College, Durham (UK), Dr. Terry received the PhD in Systematic Theology from King’s College, London, in 2003. Since 2005 he has served as Trinity’s Associate Professor of Systematic Theology. Prior to coming to Trinity, he was rector of St. Helen’s Church in North Kensington, London. Dr. Terry and his wife, Cathy, live in Sewickley, Pennsylvania and have two young daughters, Sophia and Lydia.