

# PARISH UPDATE

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

## NEWS & NOTES

### September Birthdays

13.....Sarah Perry  
24..... Betty Cushman

### September Anniversaries

4..... Walter and Sarah Perry  
15.....John and Patricia Purdy

### Bishop Scriven departing in December

Our good friend and assisting bishop, Henry Scriven, will be leaving the diocese and heading across the pond come the end of December. Henry's new job will be as Director of the South American Mission Society based in the UK. He and his wife Catherine will have their new grandchild nearby which makes the family happy but they will be missed dearly here in Pittsburgh.



*Bishop Henry's final visit to the Church of Our Saviour.*

### Short-Term Missions Event

Pittsburgh Anglican Missions (PAM) is sponsoring a gathering focused on short-term missions at St. James, Penn Hills, on Saturday, November 15 from 8:30 a.m. until noon. The morning will include worship, testimony from people who have recently undertaken short-term mission work in Nigeria, Uganda, Honduras, Guatemala, Bolivia and many other places, and information on how to get involved as individuals and parishes. For more information, contact Lynn Bouterse at 724-266-0669.

### Fellowship of Prayer Program

The Anglican Fellowship of Prayer, which began its ministry in Pittsburgh in 1958, has been holding yearly prayer days in the diocese for a number of years. This year, the Rev. Dr. Rod Whitacre, will be leading 'Prayer of the Heart,' which will be held, Saturday, December 6, at Trinity Cathedral, between 9:00 a.m. and 12:30 p.m. To RSVP, contact Celinda Scott at 724-463-6436 or Fr. Art Dilge at 724-465-2176.

## Parish Update

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### Rector's Message:

## This Could Be Big

Dear Church,

The Diocese of Pittsburgh and the Anglican Communion are on the eve of unprecedented restructuring. The Anglican Communion was established in 1533 and has maintained some sense of coherence for nearly 500 years. The Diocese of Pittsburgh, established in 1865, but with roots extending back to the first Anglican worship service held at Fort Duquesne in 1758, has a 250 year legacy. Barring swift divine intervention, both entities will split within the next year.

Since this is the first newsletter after the GAFCON Primates' Council in August, and the last one before the Diocesan Convention on October 4, I thought I would try to explain this complicated development and show just how monumental this season is in the life of our church and the World wide Anglican Communion. In order to do that I've decided the best way to get us all up to speed is to simply define the key terms and phrases associated with the restructuring. I hope this is helpful.

Realignment – simply stated, this is the process by which the Diocese of Pittsburgh, at its next convention (Oct. 4) will transfer its Primatial oversight and affiliation from the Episcopal Church (USA), to the Anglican Province of the Southern Cone (South America). Because the Episcopal Church has broken fellowship with the Anglican Communion through a defiance of accepted resolutions regarding sexuality, and through numerous theological statements has indicated an abandonment of historic Christian doctrine, the diocese will realign with a Primate and Province in good standing with the Anglican Communion, and which still believes the apostolic, biblical faith. This is a temporary measure until the New North American Province is formed (See below). Also, see YouTube video: "Who Moved."



**GAFCON** – The Global Anglican Futures Conference was a meeting in Jerusalem in July, before the every ten year Lambeth Conference, of 1,200 Anglican Primates, Bishops, Priests, and Lay people who, seeing the failure of the Archbishop of Canterbury and the present Anglican structure in dealing with the current crisis, made plans for restructuring the communion in such a way as to preserve historic Anglican Christianity.

**Jerusalem Declaration** – the official statement of the GAFCON meeting developed and accepted by the entire GAFCON gathering. The following are the first two of fourteen "tenets of orthodoxy which underpin our Anglican identity:"

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.

**Continued on next page**



## Calendar of Events

### WEEKLY ACTIVITIES

Sunday .....8:00 a.m. Holy Eucharist Rite I  
 9:15 Adult Education  
 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

Thursday ..... 7:00 p.m. Woman's bible study carpool to Avalon

Last Thursday of the Month ..... Healing Service and Lunch 12:00 noon

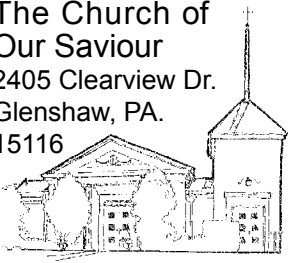
### ACTIVITIES

Sept, 17-20..... Clergy Conference

Sept, 25..... Healing Service and Lunch

Sept, 27..... Flea Market 8 a.m. to 2 p.m.

The Church of  
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### For More Information:

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### 'Step Into Africa' Highlights Pandemic's Impact

St. Stephen's Church in Sewickley "The World Vision Experience: Step into Africa" exhibit from October 3 to 6 in St. Stephen's Grace Commons. The event will be open to visitors from 10 a.m. to 9 p.m., with extended hours on Saturday, October 5 until 10 p.m. There is no cost to attend this multimedia walk-through experience, which puts participants in the shoes of one of four real children who have had their lives impacted by the AIDS crisis in Africa.



According to statistics provided by World Vision, the Christian humanitarian organization which produces the exhibit, the 12 percent of the world's population which lives in Sub-Saharan Africa accounts for nearly 66 percent of all people living with HIV.

The 2,340 square foot exhibit has planned visits to 80 cities during its 2007-2008 tour, in hopes of raising awareness about this crisis. It is expected that visitors will spend 20 to 30 minutes in the exhibit. Portions of the audio material may be upsetting for some children, and parental discretion is advised. Visit [www.worldvisionexperience.org](http://www.worldvisionexperience.org) for more info.

### Rector's Message (Continued)

**Primates Council** – this is the most radical, but sensible, result of the GAFCON gathering. The Primates Council, in essence, replaces the Archbishop of Canterbury as the governing head of the Anglican Communion. Understanding that the "colonial" model of the Anglican Communion, with the head of the Church, the Archbishop of Canterbury, being appointed by a secular government (the Queen of England) instead of being raised up from among the largely African, Asian, and South American Church, is no longer functional, the Primates Council was formed to "recognize confessing Anglicans" and to "promote the gospel."

**Fellowship of Confessing Anglicans** – a description of the restructured Anglican Communion which identifies members as those who voluntarily have ascribed to the basic tenets of the Christian faith as outlined in the Jerusalem Declaration. This refreshing "membership requirement" holds no one captive through political or legal means to belong to the communion but rather opens the door of faith to all "who believe in Him" (Jn. 3:16). The new structure is free from the encumbrance of the crown and the assault from TEC lawyers.

**New North American Province** – one result of the GAFCON restructuring is the formation of a new Anglican Province in North America with its own Primate that would bring together all of the fragmented Anglican groups, churches, and dioceses, now identified as the Common Cause Partners, under the voluntary umbrella of a Confessing Anglican fellowship. Once established, the Province could get on with the mission of the Church in unity of belief without the ongoing distraction now consuming countless hours and tremendous amounts of energy from the mission of the Church.

Conclusion: This all may sound confusing and complicated but, then again, restructuring a 500 year old institution, is never easy. However, the end result will be a less cumbersome, historically Christian, Anglican Communion which seeks to preserve the faith once delivered to the saints and spread the good news of God's saving grace through Christ to all the world. May God guide our fallible human intentions for the sake of his Church.

To God be the Glory, Joseph

## Realignment Report

*Deacon Kathy Walzer*

The Coalition for Realignment held its last public meeting before our October diocesan convention on Saturday, September 6, 2008 at St. Stephen's Church, Sewickley. After a wonderful service of Morning Prayer with a really good time of intercession, we were welcomed by St. Stephen's rector, Geoff Chapman, who introduced Fr. David Roseberry of Christ Church, Plano, Texas. Christ Church, Plano was the largest Episcopal Church by Sunday attendance in the nation at the time it realigned in 2005. Their decision came after the 2003 General Convention and they agreed that they would realign by a certain date unless some compelling reason arose in the meantime that would cause them to change their mind. No such compelling reason presented itself.

Fr. Roseberry had originally founded Christ Church in a high school gymnasium some 20 years before. As they faced the prospect of possibly having to start over in a gymnasium as part of the cost of the stand they were taking, Fr. Roseberry was reminded of how special a time that initial start-up and ministry time was. Nevertheless, the mortgage on their property was such that it was not attractive to the diocese and they were able to negotiate to keep their building and property. However, Fr. Roseberry did have to leave the "Cadillac of pension plans" – the Church Pension Fund and take some financial hit there. Although there were other costs, such as altered relationships with clergy and other friends who have chosen not to realign, Fr. Roseberry reported that life outside of TEC has proved to be exciting and fruitful. While there was some initial dip in attendance, they have continued to grow and are able to define themselves to their community in a new and fresh way without the TEC "branding." (No, I'm not that kind of Episcopalian.) He reports that he has 20 hours a week of time that he didn't have before to spend on ministry and mission that he had previously spent on the controversies within TEC.

Bishop Henry Scriven reported on the July GAFCON (Global Anglican Future Conference) and made the comparison between that gathering and Lambeth (the once a decade gathering of Anglican Communion bishops in London) as the birth of the new post-colonial Anglican Communion and the death of the old. One report that Bishop Scriven heard out of Lambeth palace was that "the operation was successful, but the patient died." Lambeth he said was structured not to make any decisions and the outcome was predetermined by the organizers. GAFCON on the other hand was intentionally designed for participants to have a real say in the outcome and the GAFCON statements reflect this.

Bishop Duncan spoke a little bit about Lambeth as well, including that the Archbishop of Canterbury had assured Nara Duncan that he had done what he could to intercede for Bishop Duncan with the American Presiding Bishop and other bishops. The outcome of the September 18-19 TEC House of Bishops meeting is uncertain. They may choose to proceed with a vote to depose Bishop Duncan or they may choose not to at this time. In any case, he will be present at diocesan convention. If he has been deposed, Fr. David Wilson or some other priest of the convention's choosing will preside. If the vote for realignment passes, the bishop will be invited back to chair the rest of the convention. Bishop Duncan also reported that the meetings with the lawyers are going well. (And the diocese had a favorable court ruling just this week.) Please keep Bishop Duncan and all our diocesan leaders in your prayers as we wait for "what our God in heaven has in store" as we walk with faith into the future.