



THE SPIRE

WESTMINSTER PRESBYTERIAN CHURCH
Pittsburgh, PA

What Love Does

Right in the middle of February comes Valentine's Day, the time in our culture most conspicuously dedicated to love. It's a big day for romantic love, of course, though we may stretch the Valentine's circle to include other members of our family, and young children might swap valentines sweetly and innocently with friends in school.

Much of the love that gets shared at Valentine's Day revolves around feelings of one sort or another, which for the most part have little to do with what Christians mean when we talk about loving God and loving our neighbors. Lots of people *think* that when we bring up love in church we're still talking about feelings, but that leads to all sorts of confusion.

For one thing, people imagine that loving God, and being loved by God, should come with some kind of religious feeling, a warm glow of divine-human connection that we know is real because we *feel* it. That's entirely misleading, though, and it can leave people spiritually insecure. The truth is that feelings are fickle. They flicker on and off, driven by all manner of circumstances, and their inconsistency is exactly the opposite of God's unwavering love for us. Feelings are completely uncalibrated to "the steadfast love of the Lord, which is from everlasting to everlasting."

The fact that we don't feel God's love tells us nothing at all about whether God really loves us. The answer to that question is



always "Yes," and we would do well simply to trust God and forget about gauging God's love by anything as unreliable as the way we happen to feel.

Something similar goes for the way we need to love other people. The most compelling love in Christian circles has little or nothing to do with how we feel about folks. In the extreme, that's why Jesus' peculiar command to "love your enemies" turns out to make sense after all. We think we can't love our enemies because we don't like them very much; if we have any feeling at all toward them, it's likely to be anger. But a love that doesn't depend on feelings isn't necessarily put off even by anger. On the contrary, anger might be a clue that love needs to stretch and rise to the occasion. Love is needed most when people are estranged and have to find a way back to reconciliation.

Building bridges is one of the things that love does best.

Even in the worst case, love might reconcile enemies and mend broken relationships. Far less challenging for love is to spur people beyond indifference to care about the wellbeing of others. Then love is measured not by what we feel, but by what we do. When Jesus tells us to love other people, he's far less interested in emotion than in action. He's looking for compassion, generosity, and justice in the sense of fairness for all, because those are the kinds of things love does.

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Read the *Spire* online at: www.westminster-church.org

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Traditional Worship

 Sundays
 8:30 & 11:00 a.m.
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 Sundays
 9:45 a.m.
 WROC

*The Lord's Supper is celebrated the first Sunday of each month.
Gluten-free wafers are available at all services.*

Preparing for Lent

February 26 marks the last Sunday before Lent begins on Ash Wednesday, March 1. Known as the Transfiguration of the Lord, this Sunday gives us a glimpse of the coming journey to the cross. Paraphrasing Matthew 17: 1-9 in *The Message*, Eugene Peterson explains it this way:

Jesus took Peter and the brothers, James and John, and led them up a high mountain. His appearance changed from the inside out, right before their eyes. Sunlight poured from his face. His clothes were filled with light. Then they realized that Moses and Elijah were also there in deep conversation with him.

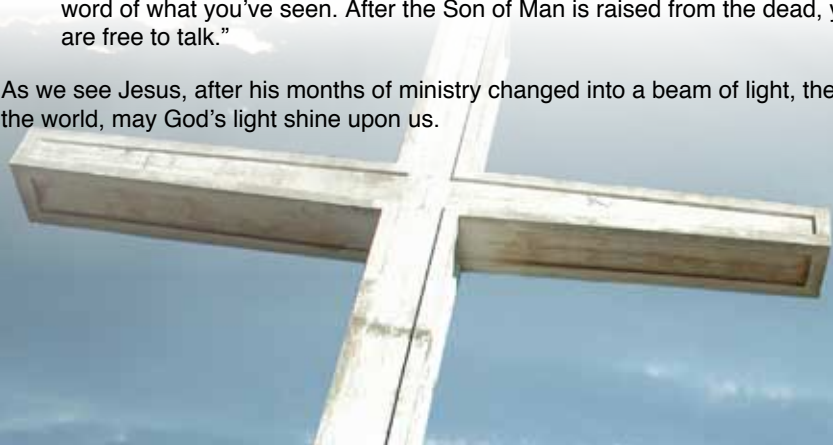
Peter broke in, "Master, this is a great moment! What would you think if I built three memorials here on the mountain – one for you, one for Moses, one for Elijah?"

While he was going on like this, babbling, a light-radiant cloud enveloped them, and sounding from deep in the cloud a voice: "This is my Son, marked by my love, focus of my delight. Listen to him."

When the disciples heard it, they fell flat on their faces, scared to death. But Jesus came over and touched them. "Don't be afraid." When they opened their eyes and looked around all they saw was Jesus, only Jesus.

Coming down the mountain, Jesus swore them to secrecy. "Don't breathe a word of what you've seen. After the Son of Man is raised from the dead, you are free to talk."

As we see Jesus, after his months of ministry changed into a beam of light, the light of the world, may God's light shine upon us.



Upcoming Events

3 FEB Chatham Baroque
Galbreath Chapel

19 FEB Blood Drive

26 FEB Transfiguration of the Lord

Sundays at 9:45 a.m.
Galbreath Chapel

February 5 & 12

Collective Histories, Social Grievances, and Sacred 'Re-remembering'

R. Drew Smith, Professor of Urban Ministry, Pittsburgh Theological Seminary

The two-part series will draw upon the biblical account of ancient Israel and the collective experience of African Americans to explore ways a people's history may represent social grievance and sacred remembrance. The first session will focus on the importance of social memory and ways it may empower and disempower, and the second session will focus on healing and restoration. Both sessions provide ways for reflecting on race within contemporary America, and beyond.

As part of Westminster's commemoration of the 500th anniversary of the Reformation, the seminars will devote six weeks to reformer Martin Luther by exploring his theology as well as the historical context of his time and the preceding centuries. From February 19 through March 26, come to Galbreath Chapel to learn and to ask questions about Luther and the beginnings of Protestantism. John Wilson will lead the first two sessions. Kenneth Woo from Pittsburgh Theological Seminary will discuss Luther's theology over the next three sessions. Sara Kyle will conclude with a look at how Luther used music to further his cause.

February 19 & 26

Before Luther

The Transformation of Catholicism 400 Years Prior to Luther and Why He Didn't Like It

**John E. Wilson, Professor Emeritus of Church History,
Pittsburgh Theological Seminary**

The pair of seminars is a consideration of the so-called "first reformation" that took place in the 12th century, its consequences, and why Luther objected. Some anecdotes about Luther will also be a topic for conversation.

The first session explores the difficult situation of church prior to the 12th century and why it led to what is often called the "first reformation" and why it is called the "first reformation." In objecting to it, Luther attacked what had become the core dogma of Catholicism about the nature of the church.

The second session considers the consolidation of centralized Catholicism in the 12th and 13th centuries in the development of clerical celibacy, canon law, and a powerful papacy and how opponents at the time objected to them. We will also give attention to what church life was like prior to the Protestant Reformation.

Martin Luther's Strategy for Success

Five hundred years ago Martin Luther dramatically changed history. We know that he ignited a movement that came to be known as the Reformation, but he also spurred a radical change in communication, in how everyday people got information. Sixty years earlier Johannes Gutenberg had invented the printing press, yet publishers found it difficult to make money in printing. Luther had great practical skill and saw the potential of the printed word to further his cause, to explain his vision of the Christian faith. As the result of his far-sighted efforts, Luther became the major force in the success of printing in Germany – and of the Protestant Reformation.

In the five years after Luther wrote his 95 theses, he had become Europe's most published author. Luther showed great gifts as a writer who could convey complex theology in a clear and fluent way. He wrote for the public in the vernacular, not Latin, and he chose short forms, often printed on one page. People eagerly bought these inexpensive sheets and got to know Luther's engaging style. And the market for Luther's writings, including books, grew. Luther established a brand and used it to promote the principles of the Reformation. In Europe at the time, this was a radical change in communication and learning.

An example of Luther's writing for the public is the following "Exposition of the Lord's Prayer for simple lay-folk" that still has the power to make us think carefully about what we pray so often:

*Your will be done on earth,
as it is in heaven.*

— *Matthew 6:10*

People say: "Yes, certainly, God has given us a free will." To this I reply: "To be sure, he has given us a *free* will; why then will you not let it remain free but make it your *own* will?" If you do with it what you will, it is not a free will. It is your own will. But God has given neither you nor any man your own will, for your own will comes from the devil and from Adam. They made the free will which they received from God into their own will. For a free will desires nothing of its own. It only cares for the will of God, and so it remains free, cleaving and clinging to nothing.

Hence you see that in this prayer God commands us to pray against ourselves, and so teaches us that we have no greater enemy than ourselves. For our will is the greatest power within us, and we must pray against it: my Father, suffer me not to have my will. Oppose my will and break it. Come what may, only let thy will and not mine be done. For so it is in heaven; self-will is not found there. Let it be the same here on earth. Such a prayer, if it is offered, hurts our nature, for self-will is the deepest and mightiest evil in the world, and there is nothing which we love more than our own will.

Luther's fame throughout Europe can be attributed in large part to the publishing of his extensive writings. Combining theology with bold marketing strategies to reach people at all levels of society, Luther started the Protestant Reformation and sowed the seeds for its lasting success, along with that of the printed word.



— Sara Kyle

DIARY OF A LUNATIC

The Joy of the Lord

A quick glance around our household at the time of this writing:

Julian – Woke up today at 4:00 a.m. for no apparent reason. Has refused to nap all day, leaving us with an extremely cranky, inconsolable little man.

Joshua – Happy, but snotty. Still getting over whatever cold has been passed around these last few days. He's in a good mood, but like a snail he leaves a trail of disgusting slime just about everywhere he goes.

Sarah – Awoke with Julian this morning, and is suffering from the predictable headache and tiredness. She handles it with more grace than I could ever imagine.

And finally for me, I have now caught the illness that everyone else was holding on to for a little while there, and have descended into a sort of cold medicine induced fog. All of that crankiness (Joshy's snotty giggles notwithstanding) are trapped in our house together, just trying to make the best of it.

When these kinds of days come, I've learned that joy and despair are equally logical choices. If I decided to be in a bad mood as a result of all of this illness and lack of sleep, I don't think anyone would blame me. I don't think folks would think I was being self-indulgent or selfish. I think most people would see my bad mood, hold it up against the situation I was in, and say, "Yeah, that makes sense."

But it also follows for Christians that joy is an equally logical response to a difficult day. When parenting gets hard, I choose to thank God for the little ones (who are becoming less little each and every day) we have been graced with. I choose to laugh because Joshy doesn't seem to know how miserable he is, and he keeps laughing. I choose to celebrate the goodness of God in our midst, rather than focusing on the difficulty of the day.

Take a quick glance at the Psalms. The word *joy* shows up again and again, a refrain the psalmists turn to in both the good times and the bad. Joy is bigger than just the happiness a good day can provide, and certainly overshadows even the gnarliest of sick days. It can be our dance partner on a wedding day, and our steadfast companion at the graveside.

One night after watching a medieval television show, Sarah and I noticed that all the clans and houses had mottos, so we wondered what our family motto would be. And so there is actually a magnet on our fridge we had made to remind us each and every day of where our priorities lie.

"Today, I will choose joy!"

What choices will you make today?

– Jason Freyer



Productivity and Progress

In our culture, the words *productivity* and *progress* are often used as metrics for value, or as claims of success. If you have a productive day, chances are you'll head home feeling satisfied. If you can look back and see that you've made progress, you'll likely continue on the same path for the foreseeable future. We use these contexts so often that both productivity and progress have become nearly synonymous with achievement.

Allow me to throw a wrench into that logic.

Some years ago I took a hike on a trail that I hadn't visited in a few years, and as my hike wore on, I began to realize that I was not where I thought I was on the map. As a matter of fact, I wasn't even on the same trail anymore. A few miles back I had inadvertently taken a slight turn to the left and ended up nearly two miles down the wrong trail. For each and every step of those two miles I had made successful forward motion, felt strong, and thought I was heading in the right direction. Was I making progress? Was it productive? Then I had to turn around. For two more miles I retraced my steps, going backward on the very same ground I had just trod, only to arrive at the very location where I had made my mistake. So, was the trip back productive? Was I making progress as I moved backward? I would argue that my trip backward was far more productive than my trip forward, that even as I had hiked four miles with a zero-sum, the second half of that round trip was far more valuable.

Sometimes productivity and progress mean undoing all of the "achievement" we have built.

We can also think of it as a balance on a set of scales. Let's take, for instance, the necessary balance of work and play. What advice would you give to someone who has worked 80-hour weeks for the past few years and is feeling tired, anxious, and stressed out? You'd likely say something like, "Take a vacation – you've earned it!" What would you say to a young couple who is starting a family and has decided to move into a new home? My guess is you'd say something like, "It'll be busy, but you'll manage if you buckle down and prioritize your schedule." So, which is more productive, the vacation or the hard work? Which one makes more progress?



Sometimes productivity and progress mean undoing all of the "achievement" we have built.

I suppose it comes down to goals. All too often our culture has defined success as tangible goods: money, big house, nice neighborhood, fancy car. In these definitions we've forgotten to label the achievements of strong relationships, emotional health, personal satisfaction, and peace. To focus too much on one side neglects the other.

This tends to have a compounding effect: spend too much time focusing on one side, and the other begins to look unpleasant. If this continues for any length of time, the definition of progress becomes hard and eventually brittle. For folks in this camp, true and healthy productivity often looks quite the opposite from what they may think.

Take a look at your goals, your values, and what you consider to be productive. Have you given time to hard work recently? Have you taken time for yourself? If you've hiked too far down the wrong trail, you may just need to turn around and head back from where you came.

I'd love to talk through all of this with you. Feel free to give me a call if you think it may help.

– Ed Sutter

GLIMPSE OF MY WORLD

Remember when you were anticipating the birth or adoption of your first child? Or the expectation you felt around any real milestone event in your life – maybe getting married or starting the job you’ve always wanted, moving into the perfect house or taking the vacation trip you’ve always dreamed of.

Can you remember how excited you were? Maybe a little nervous too? And the pictures you dreamed up in your head – the images of exactly what the experience was going to be like?

In the past six months, I’ve been blessed to have two close friends each experience the birth of their first child. As the parent of a bunch of nearly grown kids, this has been the cause of great joy (and a number of chuckles). As each of these two couples has waited for the birth of their baby, they’ve kept themselves busy dreaming about what life would be like after the baby actually arrived. Their vision reminded me of a series of perfect “Hallmark” moments: each perfectly arranged, everyone well dressed, well rested, and posed perfectly; the baby clean and beaming contently up at its adoring (and equally beaming) parents; all accompanied by a soft, soothing soundtrack.

And of course, they’ve had a few moments like that. But they’ve also had the other sorts of moments: the ones when reality sinks in, and the baby won’t sleep or eat or keeps crying for no one knows what reason. Remember those? And as a result you haven’t slept, or eaten, and you can’t remember when you last had a shower. The easy two-hour car trip to grandma’s house proved to be a disaster, because the baby hates the car seat, and anyway she eats every 15 minutes and you can’t feed her in the seat. Or something like that.

The point being – the reality isn’t quite like you had imagined it would be. Maybe it’s not anything at all like that dream you had before the actual event. And so we find ourselves faced with a choice: we can stubbornly hang on to the dream we had of what we thought it would be like, or we can re-adjust to fit the actual event, the “new normal.” We can choose to always feel disappointed and cheated, angry or sad at what life has really turned out to be. Or instead, we can choose to live into each moment, looking for the joy and laughter and love that can show up in even the most challenging of situations.

Our faith walk is a little like that too, isn’t it? We may start out in the light and airy world of Sunday school classes or vacation Bible school, the celebration of baptism or new beginnings of other kinds. It’s easy to enjoy life as a Christian, walking alongside our



We can choose to always feel disappointed and cheated, angry or sad at what life has really turned out to be. Or instead, we can choose to live into each moment, looking for the joy and laughter and love that can show up in even the most challenging of situations.

God, as long as it’s a sunny summer day. But then the winter storms come: problems, losses, disappointments, illnesses, hardships of all kinds. And we are faced with a choice: do we dwell on the difficulties, lost in the mire of frustration, sorrow, despair, guilt, or anger? Or do we rest in the promise of his presence that God has made to us through his son, Jesus. Paul says, “I have learned to be content whatever the circumstances.” His secret? “I can do everything through him [Christ] who gives me strength” (Philippians 4:11-13).

It’s yours to choose – how will you face the troubles that come in this life?

“May the God of hope fill you with all joy and peace as you trust in him, so that you may overflow with hope by the power of the Holy Spirit.”

Romans 15:13

– Robin Pyles



I Love You

“I love you.” How powerful those words are when we realize the many ways in which they are demonstrated, not just spoken. When a parent holds a child who has been bullied – offering comfort, warmth, and a tear wiped away – no words may be spoken but the message is loud and clear: “I love you.” When a couple embraces and kisses at the end of the wedding ceremony, no words may be spoken but the message is loud and clear: “I love you.” When a stranger defends a victim of a racist comment, beneath the words spoken is an even more powerful message: “I love you.” In ways too profound for words is a profound message: “I love you.” A poignant testimony is found in Jesus’ words in John’s Gospel.

The disciples had gathered with Jesus for their final meal together. Jesus had just predicted Judas’ betrayal. Judas had slipped away into the night to prepare to hand his master over to an army. Though the disciples weren’t quite catching the importance of what was happening, Jesus clearly knew. It was then, just after Judas went into the darkness outside, that Jesus looked at his disciples. If you imagine the scene, you can almost feel the silence as all eyes focused on Jesus and as he looked from one to the other of them with eyes full of love and compassion. It was then that Jesus told them:

I give you a new commandment, that you love one another. Just as I have loved you, you also should love one another. By this everyone will know that you are my disciples, if you have love for one another. (John 13:34-35, NRSV)

What was new wasn’t the call to love. That had been heard in so many ways so many times before. What was new was the caveat

that Jesus added to the familiar admonition to love. Our love was to find its model in the way Jesus loved us. This is a sacrificial love: a love that always puts others ahead of us, a love that gives its very life to demonstrate the mercy and grace of God. Not only are we to love this way, but doing so is *the* way that we will identify ourselves as Jesus’ disciples. We are disciples when we love, when we stand for others even at the price of sacrificing ourselves and our desires. Being a disciple in this sense is recognizing that love is a profound action, not just a word. Being a disciple is the recognition that what we do as much as what we say sends the loud and clear message that says “I love you.”

About a year before he was executed for living his loving faith, for standing and sacrificing on behalf of others, for being a disciple, Dietrich Bonhoeffer wrote from a Nazi prison cell:

God is beyond in the midst of our life. The church stands, not at the boundaries where human powers give out, but in the middle of the village...The church is the church only when it exists for others. (*Letters and Papers from Prison*, 1944)

Whether you say “love one another just as I have loved you” or “the church is the church only when it exists for others,” the message is the same: loving as we have been loved – sacrificially, selflessly, and compassionately – is the hallmark of discipleship. Let’s join hearts and hands and voices in living lives of loving and compassionate faith that proclaim to a hurting and often lonely world, “I love you.”

Shalom.

– Dave Fetterman

Chatham Baroque at Westminster

*When Love Enflames a Heart:
Passion and Rage in Baroque France*

**Friday, February 3
7:30 p.m. in Galbreath Chapel**

Experience the splendor and *amour* of the French courts of Louis XIV and XV. Major works include the gripping cantata *Médée* by Louis-Nicolas Clérambault; a delicious sonata for violin by Elizabeth Claude Jacquet de la Guerre; and a rarely heard quartet for flute, violin, viol, and continuo by Louis-Gabriel Guillemain. With Pascale Beaudin (soprano), Stephen Schultz (baroque flute), and Andre Appel (harpsichord).

For more information and ticket prices, visit www.chathambaroque.org or call 412-687-1788. Tickets are available at the door. Meet the performers at a reception in the church gallery following the concert.



WESTMINSTER PRESBYTERIAN CHURCH

Music & Arts Series

Coming in March

Westminster's Chancel Choir
performs Brahms' *Requiem*

**Sunday, March 12
4:00 p.m.**



Requiem

Painting with a Twist

Are you ready to discover your inner artist? Join us as we gather for an evening of fun, creativity, and fellowship as we create one-of-a-kind pieces of art to take home and, perhaps, discover a newfound talent. Led by local art instructors, participants will paint on bare 16" by 20" canvases using paint and brushes (all provided).

All painting supplies and artist instructions are included. No art experience is needed. Simply be ready to have a good time!

Friday, February 17
6:30 – 8:30 p.m.

Cost: \$35 (Includes hot chocolate and cookies, paint supplies, and artist instruction)

Location: Fellowship Hall Kitchen Serving Area

Instructor: Local professional artist provided by Painting with a Twist



Painting with a Twist, spring 2016

NEW Class!

Barre-Pilates Fusion

This fun, energetic workout fuses classical ballet and Pilates to strengthen and tone your lower body and core. Class includes 30 minutes of barre work followed by 30 minutes of mat work. No experience necessary!

Join our new instructor Lori Misis on Tuesdays at 10:00 a.m. or Thursdays at 6:00 p.m. in the WROC fitness room. Drop in anytime! **Try your first class free.**



Visit our website at wroc.westminster-church.org for a complete list of winter 2017 fitness programs.

Westminster at 70

Westminster and *Gone with the Wind?*

What do these two have in common? The answer is Olivia de Havilland. Memorable as the kind, patient, devout Melanie Hamilton Wilkes, Ms. de Havilland is just one of the memorable names who have shared their thoughts, insights, and experiences as part of Town Hall South.

As noted on their website, "Town Hall South was conceived and organized in 1969 by Westminster Presbyterian Church members Edna Brown and Ruth Bayley, with the encouragement of Pastor John Galbreath, as an outreach of the church. The purpose of Town Hall South has been to provide an educational enrichment program for the community through quality lectures, to provide fellowship to the community, and to provide service to the community through philanthropic gifts to a wide range of local organizations. The purpose, high standards, and lecture format of Town Hall South have remained constant."

Over the decades, the speakers have been diverse. They have included Charles Kuralt, Elliot Richardson, Marvin Kalb, Margaret Mead, Cleveland Amory, Hugh Sidey, Erma Bombeck, David Frost, Tom Wolfe, William Colby, David Halberstam, Vincent Price, Mike Wallace, Alex Haley, Art Buchwald, David Brinkley, Maya Angelou, Isaac Asimov, Helen Thomas, George Will, William Sloan Coffin, Phil Donahue, Doris Kearns Goodwin, Patricia Neal, Beverly Sills, Ralph Nader, Peter Jennings, Julie Nixon Eisenhower, Mary Higgins Clark, David McCullough, Anna Quindlen, Fareed Zakaria, Wolf Blitzer, Nick Clooney, Jane Pauley, Jacques Pepin, and Jack Hanna.

While the insights and entertainment of the speakers keep the subscribers coming back year after year, the longest-term legacy may be the charitable contributions that have been made as a result of these series. Again, as noted on their website, "since its inception in 1969, Town Hall South has been committed to providing service to the community through philanthropic gifts to a wide range of local organizations. We are pleased to announce that our total gifts to various charities have exceeded \$525,000." It's yet another legacy of which Westminster can be proud while also serving as a reminder of the work that remains for us to do.

– Carolyn Kerr

THIS TOWN HALL *South* LECTURE SERIES *Est. 1969*

The purpose of Town Hall South has been to provide an educational enrichment program for the community through quality lectures, to provide fellowship to the community, and to provide service to the community through philanthropic gifts to a wide range of local organizations.

We Need Your Smiling Face

It's Time for a New Church Family Directory

You are invited to be a part of our new church family directory. We need you to make it complete. When you set aside time to have your picture taken it is a gift to your church family and staff by helping us all get to know each other better. Reserve a photo session by going to the church's website and clicking on the "Schedule Your Portrait Session" slide or button.



Each family or individual who has their picture taken will receive a free 8X10 portrait, and only those who have their picture taken will receive a copy of the directory. For those who want to buy pictures, there is a 20% discount for seniors (60+), veterans, and first responders.

Lifetouch will photograph at Westminster in Memorial Parlor on the following dates:

March 2, 3, 4, 16, 17, 18, 30, 31

April 1, 10, 11, 12

In your one-hour session, you will be professionally photographed, immediately view your portraits, and have an opportunity to purchase additional portraits if you wish. There is no obligation to purchase anything.

You can bring a meaningful item like a portrait of a loved one, musical instrument, sports memorabilia, or your pet!

Sign up ASAP to lock in your preferred date and time. Call Jan Baumann with any questions.





Blood Drive

Sunday, February 19

8:00 a.m. – 2:00 p.m.

Fellowship Hall

The Deacons thank you for your continuing support in the worthy mission of donating blood. In order to donate, you must:

- Be 17 years or older (16 with parental consent)
- Weight at least 110 lbs.
- Not have donated within the last 56 days
- Be in good health

Medications such as insulin, aspirin, and high blood pressure treatments do not prevent you from donating. If you have medical questions, please call the Central Blood Bank's Medical Help Line at 412-209-7160.

For your convenience and to help the Central Blood Bank to plan for this drive, we ask all prospective donors to pre-register in one of the following ways:

- Online at www.centralbloodbank.org, using sponsor code G0010171
- Sign-up tables before or after worship services on February 5 and 12
- Contact the church office at 412-835-6630
- Walk-ins are always welcome

For those planning to donate, please remember to eat a good breakfast and drink plenty of non-caffeinated beverages. There will be plenty of snacks and goodies for all donors!

*The Westminster Deacons thank you in advance
for your support of this worthy mission.*

2017 Per Capita

Please remember to forward your 2017 per capita apportionment to the Finance Office anytime after January 1, 2017. **The amount set by Pittsburgh Presbytery for 2017 is \$31.50 per member.** Each year Westminster must send the amount set for the year to the presbytery **for each active member of our church.** For those members who do not send in their per capita apportionment, we must make up the difference from our operating budget. In 2016 we had to make up approximately \$43,000 in per capita shortfall. For those of you receiving offering envelopes, there is an envelope inside each box for the per capita apportionment. For those of you who have elected not to receive offering envelopes, please note "2017 Per Capita" on the memo line of your check. If you have any questions regarding this apportionment, please contact David Reiter, church business administrator, at 412-835-6630x201 or reiter@westminster-church.org. **Thank you.**



Deaths

Marilyn Zelt

December 20

Frank Clark

January 4

Margaret Nan Cissna

January 12





**WESTMINSTER
PRESBYTERIAN CHURCH**

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*"Many waters cannot
quench love,
neither can floods
drown it."*

Song of Solomon 8:7a