



# THE SPARE

WESTMINSTER PRESBYTERIAN CHURCH  
Pittsburgh, PA

## A Safe Space for Renewal

The world feels like a contentious place these days. People need somewhere to go that feels safe, where we can find hope and strength to face the challenges of life, and where we can talk about things that matter without finding ourselves in yet another food fight.

Church should be the kind of community that meets many of those needs, and we want Westminster to be that kind of church. Actually, we hear from time to time that it feels that way – which is one of the things that draw people to our congregation.

It isn't that we don't do hard things. On the contrary, the Christian life always has an element of striving about it. Our default value as human beings tends toward personal comfort and maximizing our own advantages, while leaving others outside our immediate circle to fend for themselves. But Christianity leads us beyond self-interest, asking what God is doing to redeem the world and reconcile people to one another, and how God might want us to be a part of all that.

I often hear how people are reluctant to talk with their family or friends about important issues because they're likely to disagree, and some of those disagreements involve strong feelings. They don't want to rock the boat. But it would be a sad irony if we had to avoid sharing many of the things we care most



about with the people who matter most to us, for fear of disrupting our relationships. Isn't that just the opposite of the way things should be? Shouldn't the people we're closest to be precisely the ones with whom we can share our deepest thoughts and concerns?

Why is that so hard? I'm more and more inclined to think it's because we're not all that good at truly loving even the people who matter most to us, let alone others who are further removed.

"Love" is a highly elastic word, and it stretches over all sorts of feelings and commitments. When we think of the people we love, we generally think of those with whom we share the fondest feelings or the strongest emotional attachments. But attachment is just one kind of love, or perhaps a genus of related affections.

The kind of love Christ calls us to share has less to do with affection or attachment than with an attitude of reconciliation and good will. It looks for ways to move beyond reflexive reactions by inviting people into a safe space where we can reconsider some of our attitudes and positions without fear of condemnation.

It's in such a safe space that renewal often happens. We find grace there, and grace opens up new possibilities – from forgiveness of faults to wider perspectives on ourselves and others to the renewal of relationships and the souls that share them. The church is a community where we learn to love in this way, creating occasions for grace, which are among the things this world needs most.

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Read the *Spire* online at:

[www.westminster-church.org](http://www.westminster-church.org)

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 day of every month for the following month's  
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 telephone number, email address, and a title.  
 All articles are subject to editing.

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### Traditional Worship

📅	Sundays
🕒	8:30 & 11:00 a.m.
📍	Sanctuary

### The Bridge Contemporary Worship

📅	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.*

# Ash Wednesday

## Worship Service

Wednesday, March 1  
7:30 p.m.  
Sanctuary



### Upcoming Events

**1**  
MAR **Ash  
Wednesday**  
7:30 p.m.

**12**  
MAR **Brahms'  
Requiem**  
4:00 p.m.  
Sanctuary

**19**  
MAR **Jack Kurutz  
Piano Recital**  
Sanctuary

**31**  
MAR **Spiritual  
Renewal  
Weekend**  
**- 2**  
APR *Jumonville  
Camp and  
Retreat Center*

Sundays at 9:45 a.m.  
Galbreath Chapel

## *Lenten Series: Martin Luther*

**March 5, 12, 19**

# Reconsidering Luther

**Kenneth Woo, Assistant Professor of Church History,  
Pittsburgh Theological Seminary**

2017 marks the 500th anniversary of Martin Luther's Ninety-Five Theses, an excellent opportunity for examining the life, thought, and legacy of the colorful – even controversial – Protestant reformer. Join us for three seminars that will consider popular images of Luther and how well these reflect the realities of his 16<sup>th</sup>-century context. Along the way, we will try to understand why this erstwhile monk of obscure origins has maintained such a firm hold on the imaginations of both friends and enemies for half a millennium.

**March 26**

# Luther and Music

**Sara Kyle**

Martin Luther believed that congregations should participate in worship, not merely watch and listen. To that end, Luther introduced the congregational song and joined with colleagues to create the first printed hymnbooks for use in church and home. The singing congregation has been central to Protestant worship ever since. Luther also believed that the fine art of music, both vocal and instrumental, belongs in worship. The seminar will examine how Luther's musical training and his personal views on music as a gift from God helped define Protestant worship.

# Closer to Jesus

Lent is upon us! A season of devotion to God, to sacrifice some of the things that get in our way and (hopefully) get a good bit closer to Jesus, all getting us ready for the big resurrection day on Easter. Truth be told, sometimes this process can produce a great deal of anxiety in us. “Am I doing this right? Is Jesus proud of me? Am I actually getting closer to Jesus? Why then am I still struggling with X, Y, and Z?” Why would we do that to ourselves?

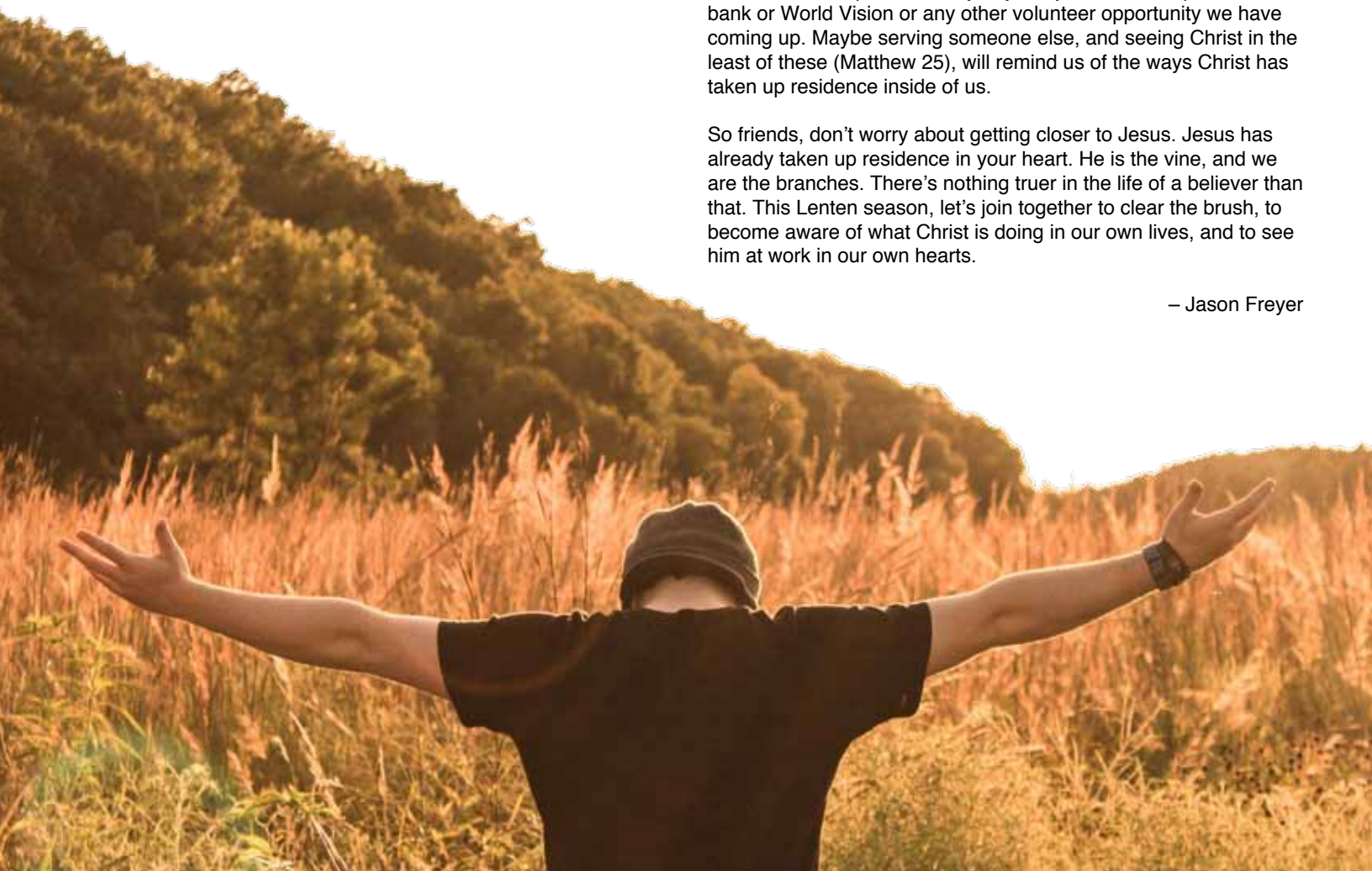
I was reading an article in *Relevant* magazine where the author was questioning the model presented to so many of us when we come to faith, that Jesus wants a relationship with us, and we achieve this by doing the kinds of things that might make Jesus smile. So when I am really up to date on my daily devotional routine, when I am praying well, when I am doing good things, Jesus is happy, and it feels like we’re closer to him. When we’re not doing those things perfectly (which at least for me is most of the time), we are farther away from Jesus. This might work for some, but I feel like it can produce a certain level of anxiety in the rest of us!

The good news is that I’m not sure this is how the gospel of Christ actually works. I don’t know that there are physical, emotional, or even spiritual distances between us and Christ. Jesus doesn’t tell us to get closer to him. He tells us that we abide in him as he abides in us (John 15:4). We don’t have to travel great distances in our soul to find Jesus waiting there for us, looking at his wrist watch. In fact, the God of all creation, the Spirit that hovered over the empty waters, and the loving Savior all take up residence in our hearts. Jesus is as close to you as the air you are breathing right now.

It is true that sometimes we don’t feel this. There are stretches where God can feel absent and distant, silent and reserved. But first of all, ask any lovesick high school student and they will tell you that feelings aren’t always the most reliable source of self awareness, and second, there are actions we can take to remind us of the truth of who Christ is, and where Christ resides. We can set aside something this Lenten season to help us remember that Christ lives in us. If television is a distraction for you, keeping your eyes off of the reality of Jesus in your midst, then take a break from it! Or maybe your Lenten awareness will come with a bit more active components. Maybe you’ll join us for a trip to the food bank or World Vision or any other volunteer opportunity we have coming up. Maybe serving someone else, and seeing Christ in the least of these (Matthew 25), will remind us of the ways Christ has taken up residence inside of us.

So friends, don’t worry about getting closer to Jesus. Jesus has already taken up residence in your heart. He is the vine, and we are the branches. There’s nothing truer in the life of a believer than that. This Lenten season, let’s join together to clear the brush, to become aware of what Christ is doing in our own lives, and to see him at work in our own hearts.

– Jason Freyer



## BETWEEN HERE AND THERE



**"Sabbath was made for man, and not man for the Sabbath."**

**Mark 2:27**

Apparently 36 hours can do very right by my soul.

At 11:30 a.m. a few Friday mornings ago, Elise and I were waiting to hear from our realtor about when we may close on our new house. We were skidding out of a busy week (or two weeks now that I think about it), we had been gone from home on a youth retreat the entire previous weekend, and I had already received one of my least favorite text messages, "Are you on your way yet?" No. I wasn't.

The text was from my aunt, who had graciously offered that I stay at her home while I spent the weekend hunting with family and friends in Maryland. It ended up that I was only going to be able to hunt one day – Saturday – and that this year's trip was going to be different from any of the previous years' trips. For one, I usually make a few days of the journey. Drive down perhaps on Thursday, hunt for a few days, and return on Sunday. Not this year. Down and back was all that time would allow. Not only was the schedule different, there was one conspicuous absence this year: my uncle, who passed away in early October. I have written about him previously and I was very close to him growing up. This year's group would be comprised of his friends, his son, and me.

So at 11:30 a.m. on Friday I loaded the truck, kissed my daughters, prayed (for my wife's sake) that they would nap well, and hit the road. I've always enjoyed driving, and today was no different. There's something about having a few hours with nothing to do but anticipate and "get there" that stirs up all of my adventure genes. I've made this journey in all four seasons, through rain, snow, and dark, and each time I have the same goal – make it across the Chesapeake Bay Bridge while there's still light in the sky. I love the Bay, and crossing it means "You're almost there." I made it across the bridge in the light, and soaked in the view as

it rolled beneath me. I pulled into the driveway shortly after 5:00 p.m. We had dinner, stayed up and talked way too late into the night and then fell asleep easily. Saturday morning at 4:52 a.m. I received another text message, "Are you awake?" No. I wasn't.

I love the Eastern Shore of Maryland – the geography, the history, the people, the food, the nature. It didn't hurt that a few hundred thousand geese had arrived in the area in the prior days. We spent the morning hunting on a friend's farm that his family has owned since the 1600s (I once asked him how long his family had owned the property and he said, "Hmm . . . forever."), enjoyed an amazing lunch at a local church, took a short nap in the afternoon, had dinner, and sadly said our goodbyes. I was on the road at 6:00 p.m.

The Bay was dark as I drove back across the bridge and pointed the car home. The drive home is like hitting the snooze button on vacation – you're still away, but you know that home is just around the corner. I still enjoy the drive. I pulled into the driveway at 11:30 p.m. on Saturday night.

The last few months have been very busy for our family – this was a much-needed Sabbath rest. A 36 hour reminder that "Sabbath was made for man, and not man for the Sabbath" (Mark 2:27).

I firmly believe that God has planted our passions, our drives, and our interests in each one of us. When we live into our God-breathed passions, we live into the people that God made us to be. It's in these moments that growth and rest intersect.

Find your rest, even if it takes your last 36 hours.

– Ed Sutter

## GLIMPSE OF MY WORLD

Recently, the JAM fifth and sixth graders have been wrestling with the idea of listening to God when we pray. Like many of us, the kids tend to be better at talking to God, and not so great at the listening part. “So okay,” said one of the kids. “I know I’m supposed to listen to God. But how do I know that it’s God’s voice that I hear?”

That’s really the crux of it, isn’t it? How do we know that the voice we hear is God’s? In John’s Gospel, the author records this description of Jesus as the good shepherd:

Jesus said, “The one who enters by the gate is the shepherd of the sheep. The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out. When he has brought out all his own, he goes on ahead of them, and his sheep follow him *because they know his voice.*” John 3:2-4

Of course, the way that we’ve gotten to know and recognize the voices of family and friends is simply by hearing those voices, over and over, throughout our lifetimes. When the moms in the neighborhood called their children in for dinner at the end of a day’s play, we simply knew which voice belonged to our own mother. The phone rings and a close friend just starts talking, without identifying themselves because we already know who it is.

One way we can learn to recognize God’s word is by listening through scriptures. Several years ago we used a song during our annual vacation Bible school, Barefoot School, which included this catchy chorus:

“I’m gonna take God’s promises and hide them in my heart.  
So I won’t forget, I’m gonna hide them in my heart.”

One way to hide God’s promises in our hearts, to become familiar enough with his voice that we can pick it out in the midst of all the voices around us, is to read and memorize scriptures. One of the JAM kids shared a project he is working on with his grandparents: they are working together (and perhaps competing just a little bit, too) to memorize Bible verses – one verse each week. Even our smallest Sunday school children are encouraged to learn a verse each month. Ways to help kids (and adults) remember a verse include short and simple, repetition, hand gestures, singing, drawing, and acting it. A number of resources are available to help organize a project like this. Find these on the internet or at the bookstore. Let me know if you need help finding one.

The JAM kids and I would like to issue a challenge: this year, we’re going to spend the weeks of Lent learning six Bible verses. We dare you to join us!

– Robin Pyles

## Sunday School News

# Moses and the Ten Commandments Workshop

Sixteen third and fourth graders attended a workshop on Wednesday nights during the month of February. The children began by learning about the terrible ways the Israelites were treated in Egypt. Then they learned about Moses in the bulrushes, the Burning Bush, and the plagues sent by God to the Pharaoh for refusing to let his people go. They also found out the meaning of Passover, the Exodus out of Egypt, the wanderings of the Israelites, and finally the Ten Commandments.

The children worked on crafts, played games, sang “The Plagues Song,” and watched sections of the film *The Ten Commandments* to reinforce what they learned each Wednesday. The children covered a lot of material and had fun as they learned.

Here are some picture highlights from the workshop.

– Debb Egli



# Seeing Jesus

“Now when the Son of God comes in his majesty and all his angels are with him, he will sit on his majestic throne. All the nations will be gathered in front of him. He will separate them from each other, just as a shepherd separates the sheep from the goats. He will put the sheep on his right side. But the goats he will put on his left. Then the king will say to those on his right, ‘Come, you who will receive good things from my Father. Inherit the kingdom that was prepared for you before the world began.’” (Matthew 25:31-34, CEB)

And so begins Jesus’ parable of judgment. What follows are pointed words from Jesus reminding us that the quality of our treatment of others reflects the quality of our treatment of him. Dr. Kenneth Carter, pastor and scholar, preached a sermon on these verses. Reminding us of the often unpopular nature of this passage, he began:

This word of Jesus, of the great judgment, has all of the appeal of a snake bite . . . If we are honest, we do not naturally gravitate toward this passage of scripture. This is not the Jesus who walks with us and talks with us in the garden alone. This is the Jesus who meets us – the least and the lost and the last.

Jesus’ parable is one of promise and indictment. That’s how God’s judgment works: a union of promise and indictment, accountability and mercy, sin and salvation. In this instance, Jesus reminds people of how many times they have failed to see his face in the faces of those around them, especially the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner – in short, those on the margins of society and those who are different from us. Essentially Jesus is saying, “If you can’t see me in the lives of those on the margins, of those who are different than you, of the oppressed and hurting, you won’t really see me anywhere.”

This parable of judgment was a call to compassion, a call to see and love all of God’s children, not just those who are like us. The judgment will be Jesus separating those who live this compassionate faith from those who don’t. If we do live in this faithful, compassionate way, as Jesus’ disciples, we are given a promise of hope. If our discipleship is like this, then Jesus says that the king will say to us, “Come, you who will receive good things from my Father. Inherit the kingdom that was prepared for you before the world began.” What a promise!

Dr. Carter goes on to say that “this parable is meant to stir our imaginations, to help us to see the world in a new way.” This Lent, join me in holding this parable close to our hearts that we may remember to see the world and its people in new, gentler, and more compassionate ways. Let’s allow our daily prayer to be:

Christ, when we see you out on life’s roadways,  
looking to us in the faces of need,  
then may we know you, welcome, and show you  
love that is faithful in word and in deed.

“Come Now, You Blessed, Eat at My Table”  
*Glory to God*, No. 196

– Dave Fetterman



**That's how God's  
judgment works:  
a union of promise  
and indictment,  
accountability and  
mercy, sin and  
salvation.**



# Spiritual Renewal Weekend

## *A Retreat with Jim Gilchrist*

March 31 – April 2

Jumonville Camp and Retreat Center

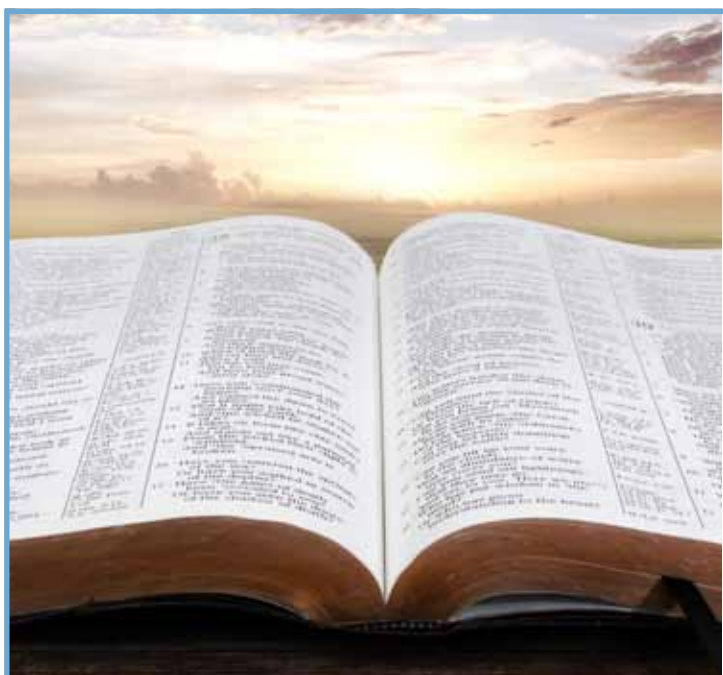
Hopwood, PA

Our lives are busy – it's easy to lose track of ourselves and lose sight of God. We need to create a space where our own spirit can thrive and God's Spirit can dwell within us.

Come spend a weekend in a beautiful mountaintop setting. Let spring be the start of a new awareness of God's presence. Enjoy a time apart and find ways to live a saner life all year long.

Adults are welcome to join us Friday evening through Sunday morning for renewal, discovery, and fun.

The cost of the retreat is \$140 per person. This includes two nights' lodging and four meals consisting of breakfast, lunch, and dinner on Saturday, and breakfast on Sunday. Scholarships are available. To register, please visit our website at [www.westminster-church.org](http://www.westminster-church.org) or call Beth Ketterman at 412-589-1006.



## Thursday AM Bible Study

March 2 – April 6

10:00-11:30 a.m.

Room 238

You are invited to a six-week Bible study led by Dave Fetterman. We will explore the Gospel of John. **RSVPs are a must if you need childcare.** RSVP to Tracey Mattes at 412-835-6630 or [mattes@westminster-church.org](mailto:mattes@westminster-church.org). Bring your favorite Bible and join us for fellowship and learning.

# The Pocket Change Project Is Back

For the eighth year in a row, the Cherub Choir at Westminster Presbyterian Church will be in mission ON a mission to support school children in Haiti. When the project first began, the goal was simple: collect enough pocket change during the season of Lent to



sponsor one child in Haiti for a year. There were about 30 Cherubs and we had seven weeks. If each of the children were able to collect \$8 we could combine our smaller contributions into one large contribution and succeed. But we only wanted pocket change. Why? Because people don't usually think very much about the small coins in their pockets and purses. Added up, however, we believed that all those small coins could amount to something significant. So the overall vision for the project was that a handful of small coins – collected by a handful of small children – could affect the life of just one child in Haiti in a big way. Long story short, the Cherubs exceeded their goal that year and sponsored more than one child.

Since then, they've engaged the children's choirs at Southminster Presbyterian Church and Mt. Lebanon United Methodist Church to join them. With the help of their church families, who are invited to join the fun and toss their own pocket change in the collection plates one Sunday morning, they've sponsored 66 children since 2010.

Please consider participating in our project by collecting your own pocket change this Lenten season and combining it with ours. Make it a family event, or a workplace effort. Or just do it on your own and collect what you can, regardless of the amount. Because little by little, coin by coin, child by child, **big change starts small.**

– Beth Ketterman

*Westminster Music & Arts presents*

Johannes Brahms

## A German Requiem

*According to Words of Holy Scripture*

The Westminster Chancel Choir and Orchestra

Maria Sensi Sellner, Conductor

Amelia Baisley D'Arcy, Soprano

Matthew Scollin, Bass-Baritone

**Sunday, March 12**

**4:00 p.m.**

Johannes Brahms (1833-1897) was a monumental figure in music of the Romantic era. His distinctive style built on Beethoven's legacy of orchestral, choral, and chamber music. Brahms melded elements like counterpoint from past centuries with the rich harmonies and singing melodies of the 19<sup>th</sup> century. Brahms' music is at once highly complex and very accessible to the listener, as his *Requiem* illustrates. It is an intensely beautiful, moving work from early in Brahms' career, completed when he was in his mid 30s. In fact, it was the *Requiem* that made Brahms famous. And his popularity as a composer has never waned.

Brahms grew up in the North German city of Hamburg, where he absorbed the tenets of the Lutheran faith and read Martin Luther's translation of the Bible. Luther had made a conscious effort to make his German Bible easy to read and understand. It was a translation for everyday people, and it became a huge bestseller. Luther wanted congregations to read, hear sermons, and sing in their native language instead of Latin, the language of Catholicism and scholarship. Some Latin remained in Lutheran worship, but the focus was on the language of the people. That language, however, was far from standardized in the early 1500s, when Luther made his translation. In time, with the spread of printed copies, the Luther Bible established a standard form of German that could be widely read and understood even as local spoken dialects persisted. Simply put, Martin Luther's efforts transformed both church and the German language to better serve all people. Over the following centuries, Luther's Bible continued to influence German culture, even for non-practicing Lutherans.

Brahms knew scripture well. He owned a large collection of Bibles and made notes in the margins. When he decided to compose *A German Requiem*, he chose passages from the familiar Luther Bible. "German" refers to the language used, yet Brahms intended the work for all of humanity. For him it was a human requiem meant to console the grieving and to help them understand the journey to death and the hereafter. Similarities to the Latin requiem mass are few, but the spirit of the word *requiem*, meaning rest or repose, is strong. Brahms' *Requiem* comforts, explains, and offers hope.

– Sara Kyle

*Brahms' musical expression of his chosen text is remarkable. He conveys the biblical words in a way that captures the essence of each phrase with a compelling power. Therefore, following the text closely will deepen the listening experience.*

*At the concert on March 12, the text from Luther's Bible will be printed alongside an English translation. Before then, consider meditating on these texts as part of your Lenten devotions and as a spiritual preparation for the performance of this masterpiece of sacred music. Luther's words appear below, in a fairly literal translation to give you a better sense of Luther's writing style. (Translation adapted from Judith Eckelmeyer, [www.mozartsroses.com](http://www.mozartsroses.com).)*

**Movement 1**

Blessed are they who bear sorrow, for they shall be comforted.  
*Matthew 5:4*

They who sow with tears shall reap with joy. They go forth and weep, and bear precious seed, and come with joy, and bring their sheaves. *Psalms 126:5-6*

**Movement 2**

For all flesh is like grass, and all splendor of humankind like the flowers of grass. The grass has withered and the flower fallen off.  
*1 Peter 1:24*

So now be patient, dear brothers, till the coming of the Lord. Look, a farmer waits for the precious fruit of the earth and is patient about it, until he receives the morning rain and the evening rain. So be patient. *James 5:7*

But the word of the Lord remains forever. *1 Peter 1:25*

The redeemed of the Lord shall return, and come with shouts of joy to Zion; eternal joy shall be over their heads; joy and delight shall move them, and pain and sighing shall be gone. *Isaiah 35:10*

**Movement 3**

Lord, do teach me that there has to be an end to me, and my life has a limit, and I must go away. See, my days are a hand's breadth before you, and my life is as nothing before you. Ah, all humans are as nothing at all, who nevertheless live so confidently. They go around like a specter, and make themselves uneasy for no reason; they accumulate and do not know who shall inherit it. Now, Lord, in what shall I take comfort? My hope is in you.  
*Psalms 39:4-7*

The souls of the righteous are in God's hand, and no anguish touches them. *Wisdom of Solomon 3:1*

**Movement 4**

How lovely are your dwellings, Lord of hosts. My soul craves and yearns for the forecourts of the Lord; my body and soul rejoice in the living God. Happy are they, who live in your house, who praise you forever. *Psalms 84:1-2, 4*

**Movement 5**

Now you have sorrow; but I will see you again, and your heart shall rejoice. *John 16:22*

Look at me: for a little while I had trouble and toil, and have found great comfort. *Ecclesiasticus 51:27*

I will comfort you like one's mother comforts him. *Isaiah 66:13*

**Movement 6**

For here we have no enduring place, but rather we seek that of the future. *Hebrews 13:14*

See, I tell you a mystery. We shall not all die but shall all be transformed, suddenly in an instant, at the time of the last trumpet. For the trumpet shall sound and the dead shall rise imperishable, and we shall be transformed. *1 Corinthians 15:51-52*

Then the word that stands written shall be fulfilled: Death is consumed in victory. Death, where is your sting! Hell, where is your victory! *1 Corinthians 15:54-55*

Lord, you are worthy to receive praise and honor and strength, for you have created all things, and through your will they have being and are created. *Revelation 4:11*

**Movement 7**

Blessed are the dead who die in the Lord from now on. Indeed, the spirit says, that they rest from their labor, and their works live after them. *Revelation 14:13*



# Music of Franz Schubert and Maurice Ravel

Jack Kurutz, pianist

Sunday, March 19

3:00 p.m.

Sanctuary

A reception in the north entry will follow the concert. Free admission; freewill offering.

# TOWN HALL SOUTH

## TOWN HALL SOUTH Invites You to Join Us for the 2016-2017 SEASON

**10:10 a.m.**  
*(doors open at 9:30)*  
**Upper St. Clair High School Theater**

Town Hall South is an outreach of  
Westminster Presbyterian Church.

Town Hall South is now in its  
49th season. (1969-2017)

[www.townhallsouth.org](http://www.townhallsouth.org)



**Marlee Matlin**  
October 3, 2017

Marlee Matlin received critical acclaim for her film debut in **Children of a Lesser God**, for which she received the Academy Award for best actress.

Though Matlin lost her hearing when she was only 18 months old, she never let her challenges dictate her future or deter her dreams. Matlin has helped raise awareness for better hearing health for millions of deaf and hard of hearing children and adults in developing countries. In 2015, Marlee developed "**Marlee Signs**," the first celebrity-driven mobile app teaching the basics of American Sign Language. She currently serves as a spokesperson for the American Red Cross and was instrumental in getting legislation passed in Congress in support of Closed Captioning.



**Tom Gjelten**  
December 5, 2017

Tom Gjelten is a veteran journalist who covers a wide variety of global security and economic issues for NPR News. Over a 30-year career, he has covered wars in Central America, the Middle East,

and the former Yugoslavia, as well as major stories in the United States. He is a regular panelist on the PBS program *Washington Week*, a member of the Council on Foreign Relations, and a member of the Editorial Board at *World Affairs Journal*. His latest book, *A Nation of Nations: A Great American Immigration Story*, tells of the transformation of America during the last 50 years since the passage of the 1965 Immigration and Nationality Act.



**Theresa Payton**  
February 6, 2018

Theresa Payton is one of America's most respected authorities on internet security, data breaches, fraud mitigation, and technology implementation. The first female to serve as

White House Chief Information Officer, Payton oversaw IT operations for the President and his staff from 2006 to 2008. Previously she held executive roles in banking technology at Bank of America and Wells Fargo. Payton collaborated with IT expert and attorney Ted Claypoole to author two books focused on helping others to learn how to protect their privacy online, *Privacy in the Age of Big Data* and *Protecting Your Internet Identity*. She is founder, President, and CEO of Fortalice LLC, a leading security, risk, and fraud consulting company.

# 2017-2018 SEASON



**Michael Sandel**  
November 7, 2017

Harvard political philosopher and bestselling author Michael Sandel challenges audiences to examine ethical dilemmas we confront in politics and our

everyday lives. Sandel's legendary course "Justice" has enrolled over 15,000 students and was the first Harvard course to be made freely available online and on public television. It has been viewed by millions of people around the world. In his *New York Times* bestseller, *Justice: What's the Right Thing to Do?*, Sandel has inspired public debate about the ethical and civic questions of our time. His lectures have been the subject of television series on **PBS** and the **BBC**. His ongoing **BBC** Radio series, *The Public Philosopher*, engages audiences in debates about the big philosophical questions lying behind the headlines.



**Fabien Cousteau**  
March 6, 2018

As the first grandson of Jacques Cousteau, Fabien Cousteau spent his early years aboard his grandfather's ships, learning how to scuba dive on his 4th birthday. Today, the aquanaut,

business strategist, and documentary filmmaker continues to fulfill his family's legacy of protecting and preserving the planet's extensive and endangered marine inhabitants and habitats. He uses his experience and knowledge to promote environmental discipline as a viable basis for cutting-edge solutions that strike a balance between regional and global environmental problems, and the reality of market economies. In 2016, he founded the Fabien Cousteau Ocean Learning Center dedicated to the restoration of the world's water bodies through active community engagement and education.

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## 2017 - 2018

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*Westminster at 70*

# Whether Literally or Religiously, We Are All Pilgrims

In reflecting on Westminster's long and generous history, it seemed like a good time to consider some of what shaped the early – or at least earlier – days of the congregation. To do that, a search was made of the entries in the John Galbreath sermon study series (available on the church website, Members section). Amazing as it still seems to many of us, most of the time he spoke from an outline rather than a text. Of course, that was in the days before sermons were made available electronically, so he was the only one who truly needed to know the full text. Fortunately, of the first 50 sermons that have already been prepared for the study series, a few do provide a full text.

One of the available sermons had the title "Two Pilgrims." It was preached on November 18, 1962, and used Hebrews 11:15 as its text. That verse reads: "And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned."

Here is how Dr. Galbreath began the sermon:

The deacons announced this week that in keeping with the request of the Council of Churches our congregation will take part in the sponsorship of a Cuban family in our community. All of the churches of the community have been asked to take a family but a number of us who have exceptional records in the relocation of families have been particularly asked to take this responsibility. Within two weeks there will be a plane of Cubans arriving at municipal airport and one of these families will come to our church and to our community.

In some ways it seems remarkable that the welcoming of refugees was an issue more than 50 years ago. In other ways, it seems sad that some things don't change. Dr. Galbreath noted:

Tyrants do not ask for a choice of time and place and those who are in this country are here because they must flee . . . We are not talking in terms that are theoretical but we are talking about real live persons who need help and because this is a situation that requires immediate solution; therefore we are taking this act of faith that in many ways seems somewhat illogical.

He continued by talking about the practicalities of taking in "the stranger." He also discussed finding employment and the need for clothing and blankets and furniture. And, ever practical, he sought members fluent in Spanish.

How the original English pilgrims – "the least of these" – were treated also made its way into Dr. Galbreath's sermon. He said:

They landed in a hostile community where the Indians did not welcome them, a place where there was no roof to protect them, where there were no fresh fruits or

vegetables to sustain them through the long winter that lay ahead . . . Those of us who have inherited freedom sometimes forget how deep a fire it burns in the hearts of those who are denied this which is our common heritage. So it was that the first Pilgrims, so it is that today pilgrims to our shores have chosen a bad time and a bad place to come to be among us.

A bit later, he explained something many of us may not know.

The word *Hebrew* cannot be better translated than the word pilgrim. In its original usage as we have found it in secular documents found throughout the ancient East, the word *Habiru* did not refer to the descendants of a particular man and woman. They referred to a stratum of society. They referred to the homeless ones, the gypsies, the wanderers, the riffraff, the people who wouldn't settle down. And it was from this group of these homeless ones that God chose a nation.

As we contemplate the meaning of Lent and its inevitable conclusion, we need to remember that even Jesus felt a sense of beyondness. The sermon noted:

The night Jesus was betrayed he said, "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself." Now at least you see he was as Moses within sight of home . . . Home always seems to be at a distance, something yet to be accomplished and fulfilled, never quite achieved. Jesus Christ was a pilgrim and came in order that once and for all men might find the meaning of home . . . We are not true to God until we have discovered our pilgrimship, until we realize that this is not our citizenship but that we are citizens of that kingdom of God's own creation and that heaven alone is our home.

During Lent, we would all do well to look at the intersection of our faith and our lives. We are pilgrims seeking the home that has been promised us through grace. And we are expected to be the open arms welcoming pilgrims, whether they worship God as Allah or G-d\* or "I am."

– Carolyn Kerr

*\*The Jewish custom of substituting "G-d" for "God" in English comes from the traditional Jewish practice of giving God's Hebrew name a high degree of reverence. According to Jewish law, the name of God must not be destroyed or erased. While writing or erasing "God" in English is not forbidden, for many Jews this substitution ensures respect for the law and the name of God.*

## What the Deacons Do

# Providing for Our Troops Abroad — Expressions of Gratitude from Near and Far

### Treats for Troops

Back in December, the Deacons took on a holiday project. We made homemade cookies for Kira Brown's troop stationed in Kuwait. Kira is the daughter of Lynn and Knox Brown and was raised in the church. It was our goal to bring a bit of cheer to our soldiers who wouldn't be home for Christmas this year. As we had hoped, the cookies were well-received and enjoyed by all. We wanted to share her note with you.

*Dear Westminster Deacons,*

*Thank you so much for the generous Christmas care packages full of sweet treats! Soldiers from the 31st Combat Support Hospital (CSH) enjoyed the cookies while attending our monthly morale event and Pinewood Derby. Smiles abounded as folks discovered the variety of cookies: childhood favorites and new recipes. Your prayers, cards, and messages were perfectly timed, as we spent the holidays thousands of miles from home and in need of encouragement. We are now halfway through deployment. Please pray that our soldiers will not count down the days, but make the days count.*

*Blessings,  
Kira Brown*



### Treasures for Troops

In January, the Deacons took on a second project to benefit our troops. We enlisted the congregation's help in collecting toiletries and snacks for soldiers being deployed in the Middle East. Your response was absolutely overwhelming. Because of your generosity, we will be sending 25 care packages in the coming week. Thank you to all for making this another Westminster success.



## Extended Communion

Five times each year, extended communion is offered to people who can't get to church. Perhaps you have been ill, had recent surgery or hospitalization. Maybe your age or current physical condition makes it hard to get to church, especially in winter months. A pair of deacons or elders will take the elements to your home or nursing facility. We will say prayers together and then serve communion. It is a very rewarding experience for both the servers and recipients. The next date for extended communion is April 2. If you know of anyone who would benefit from this worthwhile mission, please contact Dave Fetterman.

# Meet Westminster's New Officers

## DEACONS

### Andrew Marsh

I'm the proud father of three amazing kids – David (13), John (11), and Elizabeth (9) – and have been married to my best friend Jenny for the past 20 years. I'm truly appreciative of the important role that Westminster has played in my life and I look forward to serving as a deacon.

### Bobbie Copeland

Dave and I joined the church shortly after we were married in 1989. We have raised both of our sons – David (23) and Matthew (19) – at Westminster Church from nursery school to confirmation class. We attend the Bridge service. Dave serves as an elder. I work in sales at Matthews International. I have made so many lifelong friends at Westminster, my second family. I look forward to being part of the Deacons.

### Matthew Baculik

I look forward to working with the church as a deacon. I reside in Upper St. Clair with my wife Nicole and five children – Alexis, Noah, Elliot, Paige, and Alyvia – and three dogs. I enjoy golfing, home projects, and spending time with my family.

### Kathleen Crisanti

There are so many opportunities for helping others. I have always held to that belief, and I hope that serving as a deacon will help me and the church make progress toward our goal for caring.

### Mary Schmitt

I have been a member of Westminster Church for 13 years. I enjoy outdoor activities and any time with family. Steve and I have four grown daughters and two sons-in-law. I look forward to serving with an amazing group of people in service to God.

### Tony Guzzi

I am married to my best friend Kim with two wonderful children, Andrew and Katie. We've lived in USC for nearly 20 years and been members of Westminster for about ten years.

### Sandy Krucik

### "Cricket" Jean E. Ruppert

I have attended Westminster Presbyterian Church for nine years. I am currently a member of the choir and enjoy volunteering at the church rummage sales. I'm excited for the opportunity to serve the members of our congregation.

### Ginny Douds

I am retired elementary teacher and live in Bethel Park. I have two sons and four grandchildren ranging in ages from 17 to 21. I also live with a Westie who rules the house. An interesting fact: 18 members of my family have or will graduate from Westminster College. I look forward to serving as a deacon at Westminster.

### Dean Olson

I became a member of Westminster in 1972 and was a choir member until my wife became ill in 2009. I returned when she passed away last February. I grew up at Westminster Presbyterian Church in downtown Minneapolis and was a member of Grace Presbyterian Church in Crystal City, Missouri, for eight years. I have four children – three living in this area, one a member of Westminster.

### Catherine S. Kramer

Having been a member of Westminster from the early 80s until 2005 when I moved to Dallas, Texas, for my career, I jumped at the chance to join again when I moved back to Pittsburgh in 2015. I have two grown sons, Jack and Dan, a daughter-in-law, Tammi, and a grandson, Bennett William. I look forward to contributing my time and talents to this wonderful church community; it's given me so much!

### Jennifer Bollman

I am married to Jim Bollman; we have four boys and live in Peters Township. We have been members of Westminster for 20 years and I look forward to getting to know more members of our church and serving as a deacon.



## ELDERS

### Sherrie Koch

I've been a member of Westminster since 1995. My husband Bob and I have three sons, Matthew and Ryan (19-year old twins) and Joshua (18). We live in Upper St Clair. In years past, I enjoyed teaching Sunday school and helping out with JAM. I look forward to the opportunity to serve the church as an elder.

### Barbara Livingston

I am a long-time member of Westminster. I think of WPC as my spiritual home. I am humbled to serve WPC and look forward to the opportunity.

### Doug Mahrer

My main volunteer focus is Westminster. Additionally, I research and write obscure western Pennsylvania railroad history.

### Kathy Peelor

To get to know me better, watch for me ushering in the months of February and August. Twice a month on Tuesday afternoons, I work at the reception desk. On Thursdays, you will find me at the church planting and watering flowers, pulling weeds, pruning bushes, and raking leaves. And, if you want, you can help with the "outside crew." We have lots of fun!

### Louis Craig

I was born and raised in West Middletown, PA. My wife Vidya and I have two children, Maya (senior at Grove City College) and Louis (sophomore at USCHS). We moved to Upper St Clair in 1997 and started attending Westminster regularly in 1998. I enjoy all sports, especially golf. I play volleyball at the WROC and enjoy hunting. I manage an automobile auction in Washington, PA. I have a passion for cars and recently restored a 1969 Triumph TR6.

### Joshua Shanholtzer

I reside in Upper St. Clair with my wife, Melanie Hallums, and two children, Danny and Ellie. I grew up in Maryland and have lived in Tennessee and New York. I work as a book editor for the University of Pittsburgh Press.

### Jay Descalzi

I have been a member of Westminster Presbyterian Church for 36 years and previously served on Session for three years and the Finance Commission for seven years. I look forward to serving on Session again as an expression of my strong faith and my desire to support our church in its mission of advancing individual spiritual growth and bringing glory to God.

### Luke Walker

I was baptized at Westminster, so I have attended/been a member for all 51 years of my life. My wife Amy and I have four children – Luke, Ben, Aly, Lindsay (Senge) – and son-in-law Joe and grandson Max. My Parents are John and Jinny Walker. They moved into Upper St. Clair and joined Westminster in 1963. Westminster has been (and still is) a focal point of all of our lives.

### Nora Green

A 35-year resident of Upper St. Clair, I have spent the last 12 years teaching PreK with Pittsburgh Public Schools. My life work is dedicated to enriching the lives of children through education. I enjoy laughing and making people laugh. I occasionally moonlight as a waitress to make some extra spending money. Unequivocally, I feel that joining Westminster is one of the best decisions I ever made.

### Daryl Kerr

I have been happily married to David Kerr for 23 years. We have two kids: Carolyn (freshman at Virginia Tech) and Kevin (freshman at Bethel Park High School). We live in Brookside Farms. I worked for United States Steel Corporation for 27 years and now am an Inside Sales Manager for MCC International, Inc. We love Westminster Presbyterian Church and I look forward to serving as an elder.

# Deaths

**Jean Ewing**  
*January 27*

**John (Jack) Welsh**  
*February 10*

**Paul Kienholz**  
*February 11*



# It's Not Too Late: Westminster's Church Family Directory Needs You



Be a part of *Westminster's*  
church family directory

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SCHEDULE YOUR PORTRAIT SESSION

If you worship with us, you are a part of Westminster's church family, and we want you to be a part of our new church family directory! Reserve a photo session today by going to the church's website and clicking on the "Schedule Your Portrait Session" link.

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.



# Financial Report *As of January 31, 2017*

General Fund Contributions	
Year-to-Date Actual 2017	\$157,342.15
Annual Budget	\$1,995,623.00
Amount needed to fulfill budget	\$1,838,280.85

Year-to-Date Income Statement	
Income	\$193,289.62
Expenses	\$170,384.22
Net Position	\$22,905.40



## Easter Flowers

Spring and Easter are coming!

The Chancel Guild is accepting memorial/honoree contributions for Easter flowers. Make your check payable to the **Chancel Guild** and mail to Peg Kinsey at the church office or place it in the collection plate on Sunday morning with your form. Your contribution must be received by **Monday, April 10, 2017**, so your gift can be listed in the Easter bulletin.

Please indicate if you wish to pick up your flower following the 11:00 a.m. worship service or if you would like to have it delivered to a shut-in.

### EASTER FLOWERS ORDER FORM

- In memory       In honor

Name of memorial/honoree (PLEASE PRINT)

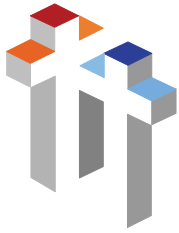
\_\_\_\_\_

- Please deliver flower to a shut-in       I will pick up the flower

My name \_\_\_\_\_

Please return this form to Peg Kinsey in the church office by **Monday, April 10**.





## WESTMINSTER PRESBYTERIAN CHURCH

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# Out of the Depths

Out of the depths I cry to you; O Lord God, hear me calling.  
Incline your ear to my distress in spite of my rebelling.  
Do not regard my sinful deeds. Send me the grace my spirit needs;  
Without it I am nothing.

All things you send are full of grace; you crown our lives with favor.  
All our good works are done in vain without our Lord and Savior.  
We praise you for the gift of faith; you save us from the grip of death;  
Our lives are in your keeping.

In you alone, O God, we hope, and not in our own merit.  
We rest our fears in your good word; uphold our fainting spirit.  
Your promised mercy is my fort, my comfort, and my strong support;  
I wait for it with patience.

My soul is waiting for you, Lord, as one who longs for morning;  
No watcher waits with greater hope than I for your returning.  
I hope as Israel in the Lord, who sends redemption through the Word.  
Praise God for grace and mercy!

Paraphrase of Psalm 130  
Martin Luther, 1524  
*Glory to God*, No. 424