



THE SPARE

WESTMINSTER PRESBYTERIAN CHURCH
Pittsburgh, PA

Listen

I've been a fan of Krista Tippett for several years. She's a journalist and the host of a radio program called *On Being*, where she interviews thoughtful people on the great questions of our life together. A graduate of Yale Divinity School and winner of the National Humanities Medal, her new book is *Becoming Wise: An Inquiry into the Mystery and Art of Living*. I've just started reading, but I can recommend the book already because I've heard her interviews, and read her previous works, and seen her in person, and hers is the kind of spirit our culture needs to listen to.

Listening, in fact, is what Krista does for a living. She says, "I listen for wisdom, and beauty, and for voices not shouting to be heard." Too many voices are shouting these days, and when we're shouting we can't hear anyone else. Often, the loudest voices have the least to say. They make up in volume what they lack in substance.

Krista Tippett admires what a physician friend of hers calls "generous listening." In our culture of texting-while-multitasking, some people barely listen even to the person with whom they're having a conversation, and lots of people seem to think that listening means pausing to reload – planning what you want to say next while the other person is talking. By contrast, generous listening is powered by genuine curiosity; it "wants to understand the humanity behind the words of the other."



There was a time when interrupting another person and "talking over" someone else was considered rude. Now it's the norm in all sorts of media and social settings. But it's still rude, which my dictionary defines as "not having or showing concern or respect for the rights and feelings of others." Concern and respect are qualities we need to cultivate in our public and private lives, not least because they are signs of what the Bible means by love.

Among those who have a hard time being heard in this world is God. Apparently that's been the case for a very long time. "Oh that my people would listen to me!" God says through the psalmist. "Listen to me," God urges again and again by way of the prophets. And Jesus is forever saying, "Let those who have ears to hear, listen," while more often than not, they don't.

Listening is good for us in many ways. Real listening focuses on someone else rather than on ourselves, and anything that delivers us even momentarily from self-absorption is likely to be a blessing. Then again, we learn by listening to others – not only new pieces of information, but also different ways of seeing things that can only make us wiser. And listening connects us with other people. It builds relationships and strengthens the bonds that sustain us.

We would all do well to work on listening better – to our family and friends, to strangers, to people who see things differently, and most especially to the still, small voice of God.

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 telephone number, email address, and a title.
 All articles are subject to editing.

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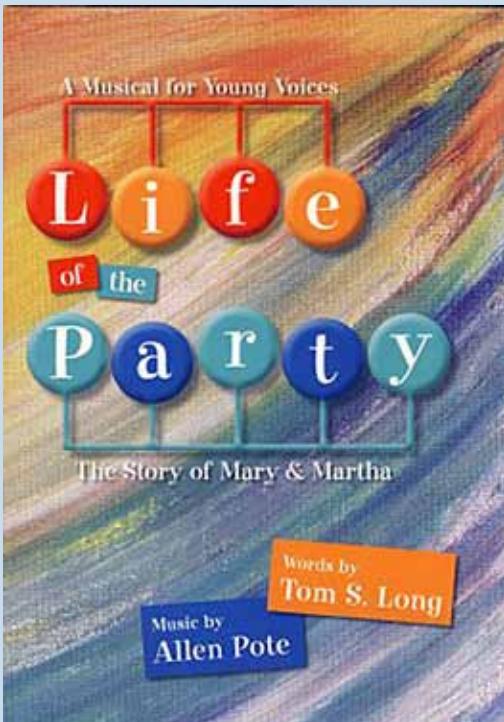
*The Lord's Supper is celebrated the first Sunday of each month.
Gluten-free wafers are available at all services.*

Upcoming Events

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*at 4:00 p.m. in
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Mother's Day Musical

Sunday, May 8
11:00 a.m. worship



The Cherub and Junior Choirs will lead worship at the 11:00 a.m. service on Mother's Day, May 8, and present *Life of the Party – The Story of Mary & Martha*. The musical is a humorous telling of the stories of Mary and Martha in the Gospels. Family conflict, making time for Jesus in the midst of hectic lives, and trusting God when things get tough are the themes that are addressed with both lighthearted humor and poignant drama.

CHRISTIAN FORMATION SEMINARS

Sundays at 9:45 a.m. in Galbreath Chapel

May 1, 8, 15, 22

Who Am I?

Bonhoeffer's Theology through His Poems

Dave Fetterman

Following his arrest in April 1943, Dietrich Bonhoeffer began writing poetry. These poems provide a glimpse into Bonhoeffer's wrestling with his faith and his humanity as well as a collection of personal statements of his theology. Come to Galbreath Chapel for the seminar series as Dave Fetterman leads us in exploring the witness and challenge of this intriguing 20th-century Christian witness.

May 29

The Birth of the Klan during Reconstruction

Elaine Parsons, Associate Professor of History, Duquesne University

What are the origins of the KKK? Professor Parsons will enlighten us about how the North and the South contributed to the development of the Klan, drawing on material from her recently published book on the topic: *Ku-Klux: The Birth of the Klan during Reconstruction* (University of North Carolina Press, 2016). Parsons argues that the post-war Klan was produced by northern and southern interests and media alike, and that its victims struggled not only against the Klan itself but against widespread skepticism of reports of Klan violence, and widespread white sympathy for its goals. The book's description from UNC Press follows:

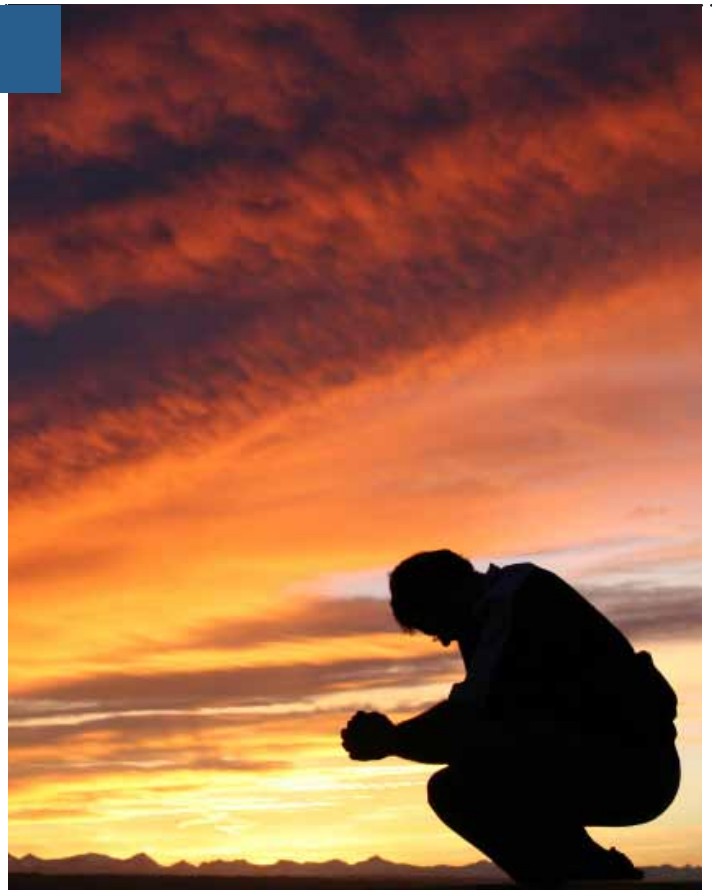
Historians have traced the origins of the Klan to Pulaski, Tennessee, in 1866, but the details behind the group's emergence have long remained shadowy. By parsing the earliest descriptions of the Klan, Parsons reveals that it was only as reports of the Tennessee Klan's mysterious

Parsons argues that the post-war Klan was produced by northern and southern interests and media alike....

and menacing activities began circulating in northern newspapers that whites enthusiastically formed their own Klan groups throughout the South. The spread of the Klan was thus intimately connected with the politics and mass media of the North.

Shedding new light on the ideas that motivated the Klan, Parsons explores Klansmen's appropriation of images and language from northern urban forms such as minstrelsy, burlesque, and business culture. While the Klan sought to retain the prewar racial order, the figure of the Ku-Klux became a joint creation of northern popular cultural entrepreneurs and southern whites seeking, perversely and violently, to

modernize the South. Innovative and packed with fresh insight, Parsons' book offers the definitive account of the rise of the Ku Klux Klan during Reconstruction.



Questions and Answers



The other day I completed a feat of unbelievable strength. For a final paper, I had to write 20 pages on John Calvin's narrative theology. It used big words like *eschatology*, *accidental mediation*, and *supralapsarian*.¹ What made it truly remarkable is that while the outlining and deep thinking took place over the term, the sitting down and writing of the paper took place in a single day. When the sun rose I had a blank Word document, and by the time the sun set there was a finished paper. I believe there was actual smoke burning off my keyboard.

As I was writing, Sarah was proofreading sections of the paper I would send her as I went along. She kept sending them back to me saying, "I have no idea what you said, but at least all your commas are in the right place." This isn't to suggest that I am anything special or smart. As a matter of fact, I basically repeated what I learned from an incredibly intelligent professor. But what the whole thing got me thinking about as I approach the end of my time at the seminary is that we theologians have all the answers.² There is this expectation that God is a subject who is knowable. We can wrap our heads around this God. There are right answers and wrong answers, and if you don't know the answer then you must be pretty bad at your faith.

This, I think, is one of the greatest lies in the church today. We don't need to know all the answers. We need to have the right questions.

Take a look at Abraham. In Genesis 18:16-33, Abraham is flat out questioning God's judgment. And more than that, God

seems interested in playing ball. God engages with Abraham, and not only does Abraham not get fried, he comes to a deeper understanding of who God is. Look at the end of the book of Job, when Job finally gives up and starts asking God some serious questions about life. God shows up in the midst of a whirlwind, and even though he refuses to answer Job's questions, Job is left with a remarkable experience of God's love. Even Jesus on the cross has questions for God. It turns out, questions are not detrimental to a faith. They are its fuel.

This month, we will have in the high school group a Q and A night. I love these! The students gather together, and everyone is given a couple of index cards. Any question they want to ask, from the deep to the controversial to the hilarious to the awkward, is on the table. There is no question that we won't spend time working on. We will chew on the questions and debate them and discover that good questions frequently lead to more good questions. And through it all we (hopefully) feel the deep presence of a loving God.

So yes, when I graduate I will know some fancy words. And truth be told, a lot of times they are helpful. But all the answers in the world don't mean a thing unless they are preceded by the right questions.

So what are you asking?

– Jason Freyer

¹ First teenager to come up to me and tell me what each of those three terms mean gets a free burrito from Chipotle.

² If your friends know you to be a Christian, and you have occasionally thought about God, you are in fact, like me, a theologian.



The glass is half _____. Well, what do you say, half full or half empty? Either way, we all know the point: no matter our answer, the glass remains equally full or empty. A half empty glass has the same potential and capacity as a half full glass. No matter our decision between full and empty, the glass remains equally useful. This little exercise is designed to say more about our point of mind – a perceived optimist being more likely to say the glass is full, and a pessimist more likely to respond empty. Of course, this example has more use as a punch line than it does as a diagnostic tool, so let's change it around a little.

Allow me some metaphoric liberties and imagine that your life is the glass in this example. Your life is capable of being filled to the brim, left empty, or of course somewhere in the middle. My guess is that almost none of us would say, "My glass is totally full." A few may feel wholly empty, and the majority of us would fall somewhere in the middle – say half. What this means is that we

see equal opportunity to be filled or emptied. We've accomplished some things, have enjoyed parts of life, but recognize that there is still work to be done, life yet to be lived.

Here's the problem.

In the first chapter of Colossians we are told that all things (that is literally *all things*) have been created through Christ and *for Christ*. When we live our lives for anything other than Christ Jesus, we are immediately limiting our capacities. We are made for Christ; anything else is a misuse.

What does it say about us as Christians if our lives, which are supposedly filled with Christ, look vastly similar to the lives of those whose aren't?

Back to that glass that we've been talking about. A life lived without Christ is more like a half glass. Not half full. Not half empty. *Half of a glass*. Nowhere near the capacity of even a half empty glass. Continually limited in its ability to be filled, pour into others, and lacking any real option for growth. Personally speaking, I'd rather have a half empty glass than a half glass.

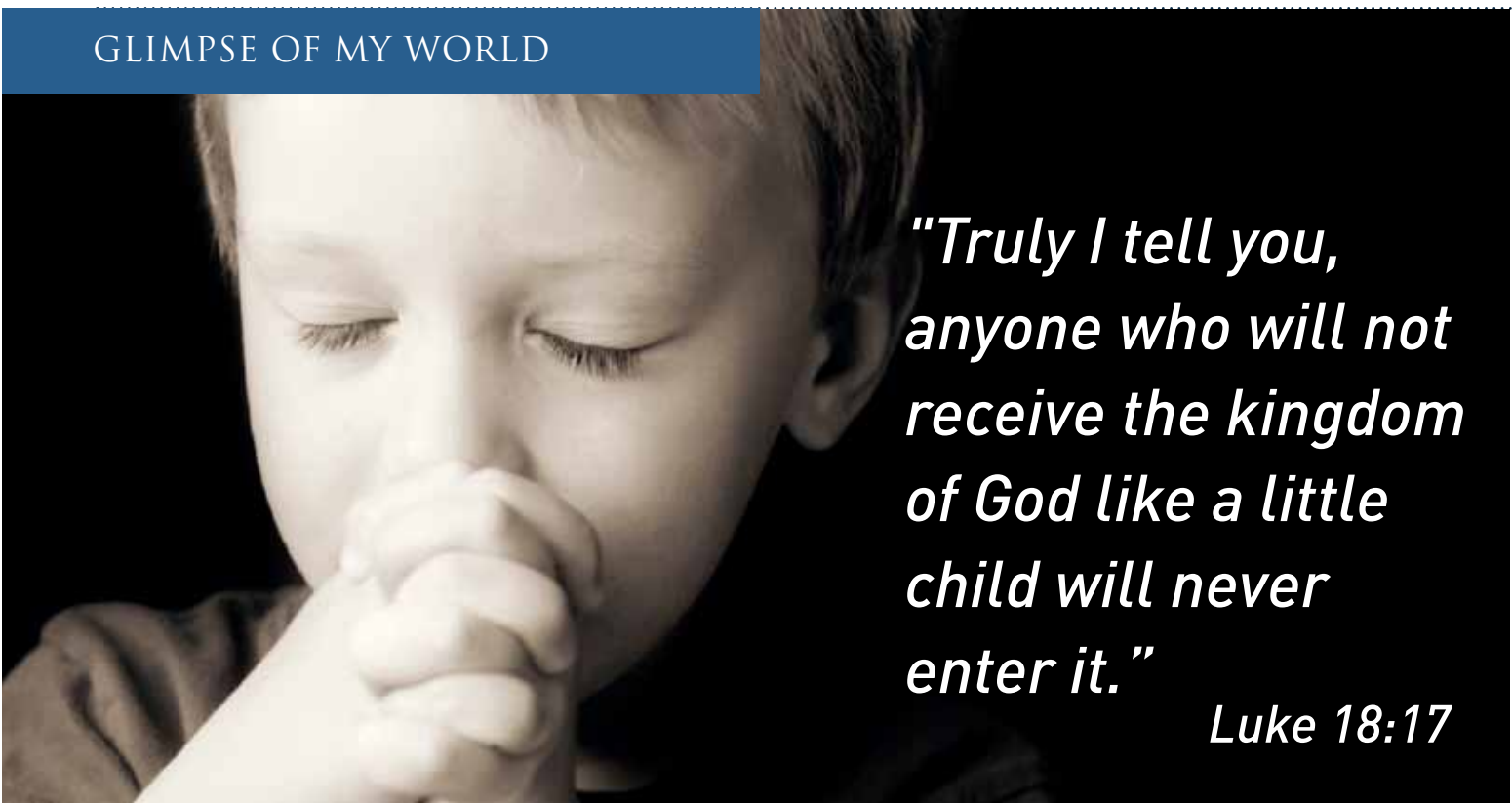
This begs the question, "What about the people around me who don't live a life for Christ, yet seem to have it just as good as, if not better than, me?" My first (and admittedly shallow) answer is this: The contents of a Christ-filled life are far different from the contents of other lives. Take a look at the Scriptures to see what Jesus has to say about earthly wealth. The second, and perhaps more compelling, answer: What does it say about us as Christians if our lives, which are supposedly filled with Christ, look vastly similar to the lives of those whose aren't? If I have an entire glass, and only choose to use the capacity of half of a glass, I've certainly left a lot of options for love, joy, peace, and patience (the list goes on) on the table. With Christ, even the driest of glasses has complete and perfect potential.

So what about you? Perhaps the "life yet to be lived" that you are feeling is a life lived for Christ. Perhaps you've only worked with half capacity and it's time to open up to the call of Jesus. What are the callings that you've felt pulled toward? Have you lived a life for Christ, or have you worked with a half glass? I'd love to hear your story.

– Ed Sutter

*Between Here
and There*

GLIMPSE OF MY WORLD



***"Truly I tell you,
anyone who will not
receive the kingdom
of God like a little
child will never
enter it."***

Luke 18:17

I have been involved in teaching children for a very long time (well more than half my life). And the way we typically view education goes something like this:

- We (the big people) know stuff.
- In order to share the stuff we know (or help children grow, or prepare them for life, or something like that), we teach/tell/show the little people, the children, what we know, so that they know it too.
- Then we look for some evidence that we've been successful, that the children have learned what we taught. So we give tests, or ask them to repeat what we've told them, or look for some behavior change.

Over the years, though, and especially recently, I have had some experiences that have made me wonder about the assumptions inherent in this process, especially when it comes to Christian education.

For the past few years, I've been leading our Sunday morning classes with the youngest children. In many ways, these children, ages two through four, don't know very much about the world. But, again and again, they show me that they do know God. Here's a little of what I mean:

Recently sharing the Easter morning story, I exclaimed at how amazed the women at the tomb, and later the disciples, were to meet Jesus again. I said something like "The disciples knew that Jesus had died. Wow! They must have been so surprised to see Jesus again." But several of the children responded, "No, they weren't surprised. It was Jesus, you know." No surprise at all – to be expected somehow.

Often we "big people" focus on how hard it can be talking to God when we can't see or feel him, wondering how we know he's even

there. The littlest of the children, though, often seem puzzled by our comments. Their responses are often along these lines: "But I know God is just always there." "Sometimes I know he gives me a big hug." "I can talk to him anytime – he's always listening for me."

In some way that we adults seem to have forgotten, or grown out of, the children seem to have a very solid, concrete experience of and relationship with God. I wonder if that's what Jesus was trying to say.

At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because *you have hidden these things from the wise and learned, and revealed them to little children.* Yes, Father, for this is what you were pleased to do" (Luke 10:21).

"Truly I tell you, *anyone who will not receive the kingdom of God like a little child will never enter it*" (Luke 18:17).

And he said: "Truly I tell you, *unless you change and become like little children, you will never enter the kingdom of heaven*" (Matthew 18:3).

Somehow, it seems, the children know something that we don't, or that we, in all our grown-up wisdom, have forgotten. Something really important – the key to the kingdom of heaven. So, how do we get it back?

I'm not at all sure about this – but I wonder....

What if we took that education plan I described above and turned it upside down? What if we let the children lead us, listening to what they say about God, instead of thinking we know all the answers? Because maybe, just maybe, they're the ones who really know.

– Robin Pyles

God: Our Center

You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot. You are the light of the world. A city built on a hill cannot be hid. No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house.

Matthew 5:13-15, NRSV

Salt and light: common everyday items, basic for good quality of life, they add zest and interest to life. They are influential: salt gives taste to otherwise bland food; light allows us to see, understand, and confidently navigate a world otherwise shrouded in darkness. Salt and light have profound influence on life and its quality. Jesus uses them to tell us something that we need to know if we are to follow him. Our discipleship is to have influence on the world, too: leaving it a better place for our having been here, giving the world zest instead of blandness. Rather than persisting with a lack of knowledge of God's love in Jesus Christ, disciples shine a light on human need so that the broken can be made whole, and they season the world to make lives that would otherwise be bland worth living.

Dietrich Bonhoeffer begins a chapter in *The Cost of Discipleship* with Matthew's verses and then writes, "The disciples...must not only think of heaven; they have an earthly task as well." Bonhoeffer wrote these words in the Nazi Germany of the 1930s. He wrote in a time of danger, a time when to proclaim faith and its need to boldly shine light on evil was risky business, for it was often interpreted as opposition to Adolf Hitler. Yet, write he did and, eventually, he was imprisoned and executed for his salty, light-shining discipleship.

While in a Nazi prison, Bonhoeffer continued to reflect on the meaning of discipleship in the world. In a letter written in April of 1944, he suggested an understanding of the church that is just as

fresh in 2016 as it was 72 years ago. He had become concerned that people's faith placed them, not God, at the center of life as they felt themselves and the meeting of their own needs to be superior to asking what God intends for us. Instead, God needs to be at the center of our lives. Placing God at the center was key to discipleship for Bonhoeffer. He wrote:

I should like to speak of God not on the boundaries but at the center, not in weakness but in strength; and therefore not in death and guilt but in...life and goodness...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.

Salt, light, boundaries, middle of the village: whatever words we choose to express the thought, the meaning is the same. With God at the center of our lives and discipleship, we can be salt and light to a bland, broken, and needy world. We can stand courageously in the "middle of the village" living a gospel of hope and of peace, not because it is safe and free of risk to do so but because that is what we are called to do.

Shalom.

– Dave Fetterman

Music for Peace

Sunday, May 15

7:00 p.m.

Ralph Vaughan Williams,
Dona Nobis Pacem
Westminster Chancel Choir
Leonard Bernstein,
Chichester Psalms
Upper St. Clair High School
Pantheon Choir

The evening of May 15 will be a time to bring together the beauty of music and the Christian call to seek peace and justice in our world. The concert's two choral masterpieces were composed in response to troubled times in the 20th century. Their message of hope and peace remains applicable and deeply moving today.

Westminster's Peace and Justice Group will host a pre-concert supper at 5:30 p.m. in Fellowship Hall and a post-concert reception in the north entry. These times of fellowship will focus on refugees as part of the destruction of war, with a variety of information available. At the supper a basket offering at each table will support aid to refugees.



The year 1936 saw the first performance of the cantata *Dona Nobis Pacem* by British composer Ralph Vaughan Williams (1872-1958). Set for chorus, soprano and baritone soloists, and orchestra, the work revolves around the phrase "Dona nobis pacem" (grant us peace), which concludes the opening movement, a setting of the final invocation of the Latin *Agnus Dei* (Lamb of God, you who take away the sin of the world, grant us peace). The following poetry and prose reflect on past wars as a cautionary reminder of what the future could – and unfortunately did after 1936 – hold. The text includes poetry by Walt Whitman (1819-1892), a quote from British Quaker statesman John Bright (1811-1889), and verses from the Bible.

Vaughan Williams knew the horrors of war. He served in World War I (1914-1918) in France and Greece; he lost close friends, including his brother-in-law and composer George Butterworth. By the mid 1930s the threat of war was once again present. Vaughan Williams responded to this unsettled time by composing *Dona Nobis Pacem*.

The beloved American poet Walt Whitman also knew war firsthand. When the Civil War began in 1861, Whitman visited wounded soldiers in New York City hospitals. The next year he went to battlefields, searching for his brother, a Union soldier. He then volunteered as a nurse in Washington, D.C., military hospitals. From 1862 to 1865, Whitman nursed over 80,000 sick and wounded soldiers. His creative reflections on these experiences were published in two books of poetry, *Drum Taps* (1865) and *Sequel to Drum Taps* (1865-1866). Movements II, III, and IV of *Dona Nobis Pacem* set poems from *Drum Taps*: "Beat! Beat! Drums!," "Reconciliation," and "Dirge for Two Veterans." The two veterans in the third poem refer to the necessity of sending two generations of men to war. This was true for the Civil War and also for World War I. In fact, it was before 1914 that Vaughan Williams first set "Dirge," which became Movement IV in *Dona Nobis Pacem*. In 1930s England, perhaps Vaughan Williams was wondering if such tremendous loss could happen again.

Most of the biblical texts come from the Old Testament, including these bleak words from Jeremiah 8: "We looked for peace, but no good came; and for a time of health, and behold trouble!" Encouraging words of promise come, too: "O man greatly beloved, fear not, peace be unto thee, be strong, yea be strong" (Daniel 10:19). And optimistic words from Leviticus 26: "Mercy and truth are met together; righteousness and peace have kissed each other." The cantata ends with the angels' song of praise at Christ's birth, "Glory to God in the highest, and on earth, peace, goodwill toward men" (Luke 2:14), followed by a repeat of "Dona nobis pacem."

Vaughan Williams drew on inspiring texts, both sacred and secular, to create a profound musical commentary on the futility of war and the ever hopeful promise of peace. The message of *Dona Nobis Pacem* endures.

Over the three movements of *Chichester Psalms* – for treble soloist, chorus, solo quartet, and the composer's arrangement for organ, harp, and percussion – Leonard Bernstein (1918-1990) set verses in Hebrew from six psalms expressing joy, strife, lament, and peace. The work was first performed in 1965, a turbulent time in America of escalating conflict in Vietnam, racial strife, and the ongoing Cold War. Bernstein's musical interpretation of these psalm texts embodies his philosophy of fostering peace through music. The composer's daughter Jamie recalls that her father "clung hard to the belief that by creating beauty, and by sharing it with as many people as possible, artists had the power to tip the earthly balance in favor of brotherhood and peace...if humans could create and appreciate musical harmony, then surely they were capable of replicating that very same harmony in the world they lived in."

– Sara Kyle

Inviting the Stranger In

With all of the talk in the news about refugees fleeing ISIS and other radical groups in the Middle East and Africa, it could seem that finding ways to help refugees is a new dilemma for Christians and their churches. As it happens, though, Westminster has a long and proud history of reaching out to those fleeing danger in different times and places. From a review of various notes in the archives, it seems Westminster members have worked with refugees from Hungary, Cuba, and other locations over the decades.

The most recent example of refugee support and assistance comes from the mid 1970s as thousands of Vietnamese were fleeing the country at the time of the fall of Saigon. Two of those families became members of Westminster's extended family through the kind shepherding of Westminster volunteers led by Nancy and Paul Page for one family and Jean Stockdale for another.

On a recent sunny afternoon, Nancy and Jean reminisced about the two families to whom they became so close, as well as how and why Westminster reached out to help these families start new lives in Pittsburgh.

It began when a local company sponsored two families to come to the U.S. After that initial hurdle, though, the company cut ties to the families, leaving them once again at loose ends. That is when Westminster stepped in. Asked today about that decision to reach out, Nancy Page explained what so many Westminster members have felt over the years: when you hear of a need you respond to it.

The Pages were the primary contact for the Trinh family. There was Qyuen, the father, a civil engineer. Then there was mom Yen, an attorney whose work centered around the Vietnamese Supreme Court. She was five months pregnant when the family arrived in the United States. Their children – daughter Phuong and son Phong – were preschoolers at the time. And there was a cousin, also an engineer.

The Trinh family's escape was both harrowing and lucky. Yen's father was in the Vietnamese Navy. As a result, he knew when ships would be sailing down a particular river and identified one as an opportunity for the Trinhs to escape. Living in a walled home in Saigon, Qyuen and his family had to dig under the wall to leave their home, then make their way to the river to be picked up by the ship. As has been true for refugees throughout history, they escaped with only what they could carry.

When they arrived in Pittsburgh, the obvious first need was somewhere for them to stay temporarily. While housing and zoning regulations would never allow it today, their first home in Pittsburgh was in the Sunday school rooms that are now used for the childcare center on the first floor of the church. Their ties to the Christian community continued when a house was finally found for them – the former parsonage of a Lutheran church on South Park Road. Working together, the team of Westminster volunteers found the house, furniture, and other items that

the family needed. Phuong and Phong retained an additional connection to the church as they attended our nursery school, chauffeured by Nancy three days a week. The Page children even pitched in by providing the youngsters with their first experience of Halloween. They all remember the fun everyone had and the look of joy on Yen's face to see her children having such a good time.

Nancy, a registered nurse, found herself joining the family for many appointments to assist in communication. Those visits included Yen's preparation to give birth to their newest child, their daughter Huoiti. When the big day came, Nancy had strep throat and wasn't able to be at the hospital for the delivery of the beautiful baby girl. From home she worried about not being there to smooth the communication.

While the Pages took the lead in working with the Trinhs, Jean Stockdale was busy working with Dat and Thanh, a couple from a more mountainous area of Vietnam, whose children were grown and settled elsewhere in the United States. Dat was a midwife who ended up working for Planned Parenthood after settling in. Thanh had been a civil servant in Vietnam, so was viewed as having been in danger because of his service to the government. Their first home in Pittsburgh was an apartment on the T line (the regular trolley in those days) in Dormont. One of Jean's most vivid memories of getting them settled was when she and Nancy laid carpet in that first apartment to make it more livable for them.

In addition to their living arrangements, the women worked with Westminster members to help each of the adults find the work they would need to support themselves here.

As happens in everyone's lives, things change and people move on. The Trinhs' cousin eventually moved to the Philadelphia area. The rest of the family moved to the Jamestown complex in Scott Township, then to Washington, D.C., where Qyuen went to work for the FBI. In fact, for Qyuen to get the job, Paul Page had to testify under oath to all that he knew about the family. Sadly, as Yen traveled to California to see other family in the late 1970s, Huoiti, the beautiful baby girl so protected by her mother during their escape, died in an auto accident. Dat and Thanh eventually moved to California to be closer to her parents in a community where large numbers of Vietnamese refugees had settled.

Some volunteers remember being invited to dinners at the Trinh home; others remember taking Phuong and Phong to see Bambi at the Village Cinema. Nancy and Jean both remember all of the Christmas card updates from these families who had come with so little and received much kindness from the church and its members.

We would do well to remember Westminster's history of reaching out to refugees fleeing circumstances none of us can imagine. It is our responsibility as Christians to invite the stranger in, as Westminster has done so often and so willingly.

– Carolyn Kerr

Two Trucks Full

Refugee Helps Collect Clothing For Hungary



It may be freezing weather, but their hearts are warm because they've just finished a big clothing collection for Hungary. The boys in the front are Ron Buell, Kenny Gray, Dan Vastag, George Davis, Ricky Koenig and Jerry Gorby.

In the middle row are Diane Sutton, Sue Bayley, Melinda Rittenhouse, Eleanor Ross, Gay McNaughton, Joyce Elder and Karen Lanning. Those in the background are Tom Montgomery, Don Lasko, Bob Glenn, Vern Hawkins, Tom Hill, John Buell and Don Davis.

A young refugee who recently arrived here from Budapest pitched in to help boys and girls from the Westminster Presbyterian Church in a clothing drive for his needy countrymen.

The Hungarian youth who assisted in the collection, which netted two truckloads of warm clothing--was Dan Vastag.

Until recently a pre-law student at the University of Budapest, he is residing at the home of Mr. and Mrs. James Gillis of 3209 Martin Lane, Brookside Farms.

As soon as he learns English, he plans to enroll at the University of Pittsburgh in mechanical engineering.

The teenagers who conducted the clothing drive are members of the Ninth Grade Fellowship at the church.

Harry B. Fike of Westminster Presbyterian reported that the support given by St. Clair residents in the drive was excellent. He added that the clothing given was in excellent condition.

Among the teenagers who took part in the drive were Tom Montgomery, Don Lasko, Bob Glenn, Vern Hawkins, Tom Hill, Diane Sutton, Sue Bayley, Melinda Rittenhouse, Eleanor Ross, Gay Joyce Elder, Karen Lanning, Ron Buell, Kenny Gray, George Davis, Ricky Koenig, and Jerry Gorby.

John Buell and Don Davis from the church's Senior Fellowship also helped with the collection.

Hungarian Refugees at Westminster

As the article about settling the Vietnamese refugees was being prepared for this issue of the *Spire*, a team was looking in the Westminster archives for information on other subjects that will be shared in future issues. They came upon clippings of two articles, tucked in a scrapbook, which seemed pertinent to this issue. Both are from February 1957, but neither indicates the publication from which they came.

The subject was the settling of refugees from Hungary. The first article begins: "A young refugee who recently arrived here from Budapest pitched in to help boys and girls from the Westminster Presbyterian Church in a clothing drive for his needy countrymen."

That young man, Dan Vastag, helped the ninth-grade youth of Westminster collect two truckloads of desperately needed warm clothing. In Hungary, Dan had been a pre-law student at the University of Budapest. In that cold February of 1957, he was living with the Gillis family in Brookside Farms. While Dan wasn't yet fluent in English, he already had big plans to attend the University of Pittsburgh to study mechanical engineering.

The second article tells the story of another Hungarian refugee, Ferenc Soos, known as Frank. The Nesgoda family of Bethel Park was helping him settle into a new life. The article mentions that Frank worked as a brakeman on a scenic railway while he attended school in Budapest. It also notes his desire to go to American high school as soon as he learned English. Frank loved jazz and rock and roll and explained that Hungarian girls were more reserved than their American counterparts.

"The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God."

Leviticus 19:34

Refugees come to our country for various reasons. The Hungarian Frank was proud of participating in the Budapest uprisings to protest the treatment of the Hungarians by the Russians. That was how people came to be refugees from Hungary. The Vietnamese became refugees because of war. And today's refugees? They are fleeing conditions too horrifying for us to imagine.

Let us remember and think about the 19 Hungarians who settled in the Bethel Park area nearly 60 years ago, as we also remember all refugees who have come to the U.S. seeking a safe and peaceful place to live, worship, learn, and work.

February 1957

THE GALLERY AT WESTMINSTER

Westminster Permanent Gallery

The quest continues for artwork for the Westminster Permanent Gallery in the reception area of the church's south end. The work being sought doesn't have to depict literal religious imagery; it must only have an inspirational tone. The Gallery Committee hopes to be led to works that will become stimulating and meaningful to those who visit this warm gathering place.

From time unknown, art has been used in worship. Even before the Iron Age, the Celts created temples (some only knee high) from stones of the glen to encircle the idols of their gods and then embellished the structure with a range of colors and textures: chunks of quartz, granite, and sandstone. Eras later, Europeans carved images from marble, and painted masterpieces depicting stories of the Bible on ceilings and in the windows of their magnificent cathedrals, to visually touch many of the worshipers who could not read.

Today, there are distinct differences in architectural style and philosophy of art in worship. In our own community, for instance, Beverly Heights Presbyterian Church in Mt. Lebanon is traditional in design, with stained glass windows depicting the Apostles. Christ United Methodist Church, Bethel Park, is more pioneering, with limestone screens housing strategically-placed faceted, colored glass inserts. And our church, Westminster Presbyterian, is authentic Colonial style architecture, with long antique-glass windows, stately columns, and a tall, gleaming white spire, in keeping with the Williamsburg style of all official township buildings built in the 1950s.

As individuals, we show respect and devotion in less splendid ways, and we respond in a more personal manner. Sometimes it takes only a few words from the Scriptures, a few resonant notes from the organ, or a glance at a work of art to reach the depths of our being. For 39 years, there have been rotating art exhibits in the gallery and its annex in the adjacent hall corridor. The gallery opened on Sunday, October 16, 1977, with an exhibit by Sadao Watanabe. Watanabe, a printmaker, was a Buddhist who was baptized at the age of 17. In all of his works, Watanabe places biblical subjects in a Japanese context. There have been many other outstanding displays, some unforgettable. But times have changed since 1977. Life has become more pressured. People have less time to devote to the countless hours it takes to freely serve on an art committee that has endless chores. It is time for a permanent collection in the gallery area.

Session approved the project in February and hearts responded immediately with offerings to fund the acquisition of artwork and framing. You also may be part of this exciting venture by making a one-time contribution. Time is limited, for the opening of the Westminster Permanent Gallery is planned for fall 2016.

– Betty Digby



GALLERY FUND

Level 1	(\$100-\$249)
Level 2	(\$250-\$499)
Level 3	(\$500-\$999)
Level 4	(\$1,000-4,999)
Level 5	(\$5,000 and above)

UPDATE

Deadline for contributions is June 15.

If you would like to make a contribution to the fund, please look for the "Gallery" brochure around the church, complete the form and submit it along with your check to Dave Reiter. To give online, visit the Gallery page on the church's website.

Summer Fitness Programs Are Heating Up at the WROC

If you're looking to tone and sculpt, stretch and meditate, or burn calories, then we have the classes for you.

Aerobics and Strength Training

Monday, Wednesday, and Friday: 9:15 – 10:15 a.m.

A high energy class, completely low-impact, with a variety of music. Workout is adaptable to a range of fitness levels (from beginner to very fit) and ages.

Total Body Sculpt

Tuesday: 6:30 – 7:30 p.m. and Saturday: 8 – 9 a.m.

Shape and tone using bars, dumb bells, bands, tubes, and loops (all provided).

Flow (Vinyasa) Yoga

Tuesday: 6 – 7 p.m.

Tuesday and Friday: 9:30 – 10:30 a.m.

Class focuses on body awareness while stretching, breathing, building balance and strength using a smooth flow format.

Zumba

Tuesday and Thursday: 9 – 10 a.m.

Saturday: 9:15 – 10:15 a.m.

Zumba is a fusion of Latin and international music – dance themes that create a dynamic, exciting, effective fitness system! Zumba combines high energy and motivating music with unique moves and combinations that allow the Zumba participants to dance away their worries. Zumba is fun and easy to do. Two left feet, no problem. Just move to the music.

Visit the WROC website for a complete list of aerobic, strength, and yoga classes.



Fit4Baby® Fitness

May 12 – June 16

Thursdays: 6:30 – 7:30 p.m.

\$80

Fit4Baby focuses on functional movements designed to strengthen each participant and assist in preparing the body for changes throughout pregnancy, as well as assist in preparing the body physically for labor and delivery.

Each class incorporates strength and aerobic elements using hand weights, resistance bands, and floor work. Class format will include elements of circuit training and group fitness exercise starting with simple foundational movements and adding on to perform compound exercises. Cultivating a thankful heart for the blessing and calling of motherhood will be the fiber woven throughout each class.

All fitness levels welcome. Modifications for specific needs provided. Please bring a mat, towel, and water.

Blood Drive

May 15
8 a.m. – 2 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)
- Weigh 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 any medical questions, please call 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 May 1 and May 8
- 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.

Seminary Students

Westminster Presbyterian Church provides financial scholarship support for church staff or members enrolled or planning to enroll in a Master of Divinity program. Applications are available in the church finance office (412-835-6630).

Please submit completed application by **June 17, 2016**. Questions may be directed to Carl Lindstrom at 412-833-8628 or 412-418-1003

Deliver application to:

Westminster Presbyterian Church
Finance Office
2040 Washington Road
Pittsburgh, PA 15241

Westminster Education and Service Trust W.E.S.T.

Do you need a helping hand with post high school educational costs? The W.E.S.T. Fund has a limited amount of resources available to distribute to Westminster Church students needing some financial assistance. Gifts are often used toward book purchases and similar expenses.

Applications are available in the church finance office or receptionist area during normal working hours (412-835-6630).

Undergraduate and/or graduate students are limited to a total of four (4) annual gifts.

When completing the application, please explain why you are requesting the gift and how you are planning to use it.

If you have questions or need additional information, please contact Carl Lindstrom at 412-833-8628.

**APPLICATION IS DUE IN THE FINANCE OFFICE
BY JUNE 17, 2016.**

2016 Confirmands

We congratulate and welcome into active membership the following young people who were received on April 24.

Jacob Bacik
Chance Cahn
Emma Caldart
Louis Craig
Andrew D'Arrigo
Natalie Daube
Jackson Debski

Maya Debski
Erin Graham
Kyrie Graham
Marly McClintock
Brooklynn Pica
Eric Pica
Nathan Pica

Grace Pletz
Rachel Robinson
Cameron Scott
Will Van Zandt
Katie Weber
Christopher Wright
Emily Zavadil

Financial Report *As of March 31, 2016*

General Fund Contributions

Year-to-Date Actual 2016	\$ 524,088.55
Annual Budget	\$ 1,986,000.00
Amount needed to fulfill budget	\$ 1,461,911.45

Year-to-Date Income Statement

Income	\$ 615,510.31
Expenses	\$ 575,388.51
Net Position	\$ 40,121.80

George Walker

March 24





**WESTMINSTER
PRESBYTERIAN CHURCH**

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Pittsburgh, PA 15241
www.westminster-church.org
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www.facebook.com/Westminster.Pittsburgh



www.youtube.com/user/WestminsterUSC

"If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever. This is the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, because he abides with you, and he will be in you."

John 14:15-17

Peace

