



THE SPIRE

WESTMINSTER PRESBYTERIAN CHURCH
Pittsburgh, PA

A Time for Peace

Long before it was in a folk song it was in the Scripture – the notion that there is a time for every purpose under heaven. Ecclesiastes frames these times as opposites: a time to be born, and a time to die, etc. Part of the insight here is that wisdom involves knowing what time it is, in the deep sense suggested within the pages of this month's *Spire*.

I used to hesitate when I came to Ecclesiastes' mention of "a time to hate." There's already too much hatred in the world, and some people seem to thrive on conjuring up hatred for other people; the Bible should be the last place they look for encouragement. It finally occurred to me, though, that if the hatred is not against other people but against the evils of this world, then there is indeed a time to hate. In that sense, the time to love virtually requires it. If we really love our neighbors as ourselves we ought to hate the things that make them suffer, and work to overcome them.

Which brings us to the last line of the song from Ecclesiastes, "a time for war, and a time for peace." I understand the moral appeal of pacifism, but I've never been a pacifist. I think there are times when war is the lesser of the evils, though such times are far less frequent than the wars themselves. In any case, one of the great insights of the Bible has to do with the things that make for peace.



House of Manna's Annual Prayer for Peace March in Homewood

Among those things is justice, and especially social justice.

I'm struck by how often people in comfortable suburban churches think of justice mostly in terms of criminal justice, putting bad guys in jail. The Bible has a lot to say about justice, but only part of it has to do with penalties for crimes. Much of the time, when the Old Testament prophets and Jesus talk about justice, they mean it in the sense of the Golden Rule or the Great Commandment, doing to others as we would have them to do us, and loving our neighbors as ourselves. Why do you suppose that's not the first thing that comes to mind when many of us think of justice? Could it be because, for the most part, we're not on the receiving end of injustice?

We need to listen to people whose experience is different from our own.

They often see things differently because the world works differently for them than it does for us. Our temptation is to dismiss their perspective because it is not our own; we can't identify with it, and sometimes it calls into question some things we take for granted and would rather not have to think about.

The richest biblical word for "peace" is the Hebrew *shalom*. It isn't merely the absence of war. It's a sense of wellbeing and contentment, and it only happens when the whole community experiences justice and the other things that make for peace.

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

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Sunday Worship Services

8:30 a.m.

*Traditional
Worship*

9:45 a.m.

*The Bridge
Contemporary
Worship*

11:00 a.m.

*Traditional
Worship*

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

This Month

15 Transfiguration of the Lord

18 Ash Wednesday – service at 7:30 p.m. in the Sanctuary

The Church Prepares for Lent

On the Sunday before Ash Wednesday, February 15, we remember the Transfiguration of the Lord (Mark 9:2-9), when Jesus took three disciples – Peter, James, and John – to a mountaintop to witness the glory and power of God. Jesus began to glow with radiant light, and Moses and Elijah appeared and talked to Jesus. Then, from a cloud the voice of God proclaimed, “This is my Son, the Beloved, listen to him!” After God spoke, the scene returned to normal, but the ministry of Jesus had changed. The final phase had begun.

The Transfiguration of Jesus is an important milestone in the church year for several reasons. Most important, it is one of the five major events that marked Jesus’ ministry on earth: Baptism, Transfiguration, Crucifixion, Resurrection, and Ascension. The Transfiguration also echoes God’s words of favor at Jesus’ baptism (Mark 1:4-11): “You are my Son, the Beloved, with whom I am well pleased.” The church brackets the time after Christmas and before Lent with the Baptism of the Lord, on the Sunday after Epiphany, and the Transfiguration of the Lord. Finally, the miracle of Jesus’ Transfiguration marks the beginning of the Lord’s journey to death and resurrection as Jesus speaks to his disciples on the way down the mountain: “...he ordered them to tell no one about what they had seen, until after the Son of Man had risen from the dead.”

Hymnwriter Thomas H. Troeger helps us apply the story of the Transfiguration to our own lives as we prepare our hearts for the season of Lent:

*Lord, transfigure our perception with the purest light that shines,
And recast our life's intentions to the shape of your designs,
Till we seek no other glory than what lies past Calvary's hill
And our living and our dying and our rising by your will.*

“Swiftly Pass the Clouds of Glory,” verse 3 (1985)
Glory to God, No. 190

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

February Series

The Scandal of Social Justice – or – Why Every Prophet Who Has Ever Come Along Has Been Considered a Nuisance Worth Killing

Tony Norman, *Pittsburgh Post-Gazette*



February 1

"The Status Quo Would Rather You Shut Up, Fall Down, and Worship the God of This World"

In this first installment, we look at the cost of proclaiming social justice and ask why a sense of prophetic calling is rare for churches in North America. Modern prophets of social justice – some Christian, many not – come along all the time, but they're rarely recognized or appreciated by the body of Christ unless they're advocates of positions that fall squarely within the conservative Christian comfort zone.

February 8

"Everyone Wants to Go to Heaven (but Nobody Wants to Die)"

Jesus was very clear about the cost of discipleship being steep, yet the church's greatest aspiration is to be comfortably bourgeois. Advocating social justice puts a bullseye on the church's back because it is, by definition, a radical rejection of the status quo. A truly prophetic stance by the church on the economy, social justice, race, immigration, crime and punishment, war and peace, and gender politics would quickly transform it into a bastion of outcasts, social misfits, cultural outlaws, religious weirdos, fiery monks, and the assorted wretched of the earth the church once was, back in the first century.

Tony Norman is a columnist and associate editor at the Pittsburgh Post-Gazette. His journey into the Christian life began at art school in 1979. He has been messing up ever since.

February 15

"American Exceptionalism – or – Behind Every Great Fortune, There's a Great Crime"

The church has bought into the American Dream as the Christian ideal in this country. To look too closely at our history or interrogate our most cherished myths about how we got here is considered both unpatriotic and unchristian. Our current crisis of cultural irrelevance is rooted in our failure to challenge the principalities and the powers that have pressed down on the church from age to age.

February 22

"What *The Walking Dead* has to say to Christians – or – How to Reverse the Zombie Apocalypse in Our Churches"

What does a politics of prophetic resistance look like? Is its orientation Left, Right, a mix of the two, or none of the above? Moving forward, what we can learn from strange parables like the Unrighteous Steward?



Spiritual Renewal Weekend

*A Retreat with
Jim Gilchrist*

**March 20-22
Laurelville Center
Mt. Pleasant, PA**

Adults are welcome to join us Friday evening through Sunday morning for renewal, discovery, and fun. Hold the date, and watch for details in next month's *Spire*.

DIARY OF A LUNATIC

I Am

When I think about all the things that I am not, the list can pile up pretty quickly. For instance, I am not (and hard to admit, probably never will be) a professional hockey player. I am not the fastest cyclist in the world. I am not as funny as I think I am. I am not (and again, sadly, probably never will be) as talented on the guitar as Dave Matthews. I am not a lot of things.

And truth be told, that's okay. Unlike Paul, I am not so sure I can be all things to all people. Certainly, I am not all the things I wish I were. But if we're honest, I think a lot of us in our culture focus on the things we are not, and they become points of frustration. We hold this ideal image of ourselves out there in our minds, and we wish desperately that we could live up to this perfect version of ourselves. The things we are not can be the ghosts that haunt us late at night.

Louie Giglio is a famous speaker from Atlanta, and he pointed out something about who we are not. There's this fascinating interaction in Exodus 3: Moses meets God for the first time in a burning bush that is somehow not consumed. God asks Moses to go to Pharaoh, the leader of the biggest political power of his day, and demand that the Israelites be let go. This is no small task. So Moses begins churning out excuses, listing all the things that he is not. He's not a good speaker. He's not as qualified as the next guy. He's not sure of himself. So Moses asks God for his name, and the answer seems confusing at first. God says that his name is "I AM." Now perhaps this is God being poetic, but perhaps something bigger is at play here. I think God has heard all of Moses' excuses, listened to him rattle off all the things that he is not, and has decided to remind Moses that God can be all the things that Moses is not.

I am not a good speaker. But God is.
I am not sure of myself. But God is.
I am not qualified. But God is.

Imagine if we met all the ghosts of who we are not with the steady and sure reminder that God is all of those things to us! What



would our faith look like if we let God be what we could not be? What if it all started with the reminder that we are not holy, perfect, blameless, or worthy, but God is, and sends his Son to do what we could not? How different would our self-esteem be if we based it not on the things that we are not, or even on the limited things that we are, but rather on who God is in our lives?

I am not a lot of things. But God is all things to me, and that is more than enough.

**I am not a lot of things.
But God is all things to
me, and that is more
than enough.**

Waiting

I had some of my most profound experiences of God's presence and work when I was a hospice chaplain. On a daily basis, the patients I saw showed me a hope and faith that was powerful and deeply moving, all the more so because every one of them would die within days, weeks, or months. As they faced their deaths with an abiding hope and confidence, they gave me a glimpse into God's love and kingdom unlike any other I had ever had.

One of those patients I will call Catherine. She lived with her nephew in a small house on a street in the Greenfield section of Pittsburgh. Her world was a hospital bed in the center of a very small bedroom. She could no longer move outside the confines of that bed, although her mind and spirit remained sharp and alert. She was profoundly sad because of her limitations but also deeply hopeful in a God who promised her freedom from her restrictions. The tears that she shed – and they came often – were because of both the sadness and the yearning for the freedom of being home with God.

Catherine's faith had been a lifelong journey for her. She knew herself to be a child of God, and every breath she took was taken in that confident faith. She told me once of a dream in which she was in heaven. The scene was one of glorious flowers bursting in many brilliant colors, and she was soaring above the scene, amazingly free.

Catherine lived in that in-between time that some theologians refer to as the "now and the not yet." She lived her days affirming the faith of what had gone before – a baby in a manger, a saving ministry of Jesus, and a risen Lord – while awaiting the promised and glorious conclusion for her: the freedom of being home with God. What she awaited was "not yet." She didn't know its details, but she knew that it would be good because her loving God had promised it.

During the Thursday mornings of Lent I will be teaching a Bible study based on Philip Yancey's book *The Jesus I Never Knew*. In that book he wrote about this in-between time that Catherine lived and

the "not yet" of a tomorrow of promised freedom, wholeness, joy, and peace – a tomorrow that infused Catherine with daily hope. Yancey writes of another woman:

It is a good thing to remember that in the cosmic drama, we live out our days on Saturday, the in-between day with no name. I know a woman whose grandmother lies buried under 150-year-old live oak trees in the cemetery of an Episcopal church in rural Louisiana. In accordance with the grandmother's instructions, only one word is carved on the tombstone: "Waiting."

That could have easily been written on Catherine's tombstone. She was waiting with hope, which helped her live out her days as actively faithful as her bodily limitations allowed.

Paul had something to say about this, too. Knowing unspecified physical trials, imprisonments, mocking, among other unpleasant life happenings, he also knew faith in a loving God who took care of him daily and held out a promised tomorrow full of reward and joy. He wrote:

I have fought the good fight, finished the race, and kept the faith. At last the champion's wreath that is awarded for righteousness is waiting for me. The Lord, who is the righteous judge,

is going to give it to me on that day. He's giving it not only to me but also to all those who have set their heart on waiting for his appearance (2 Timothy 4:7-8, CEB).

Catherine's faith, the one-word epitaph on the grandmother's tombstone, and Paul's confident affirmation can renew hope for us, too.

In the face of a dangerous world and personal struggles, we can easily retreat into ourselves as a way of being protected from further difficulty and need. Or we can live as faithfully as possible within the confines of whatever limitations we face, cherishing the "not yet" of our faith in the confident hope of the day when we finish the race and receive the "champion's wreath" of freedom, wholeness, and joy that awaits us.

Shalom,



Thursday AM Bible Study

February 26 – April 2

10:00-11:30 a.m.

Room 238

You are invited to a six-week Lenten Bible Study. We will explore scripture that is based on Philip Yancey's book *The Jesus I Never Knew*. Feel free to read the book as a complement to the class, but it is not necessary. Dave Fetterman will facilitate the sessions. **RSVPs are a must if you need childcare.** RSVP to Tracey Mattes at 412-835-6630 or mattes@westminster-church.org. There is no cost for the study.

The Persistence of Memory



The Persistence of Memory. Salvador Dalí, 1931.

The ancient Greek philosophers had lots of words to define things. They thought of language as the matter of thought, the material we use to build our ideas, so they were very aware of the importance of words. They also knew that if they wanted to communicate their ideas clearly and unequivocally, their words needed to be precise and to faithfully convey meaning. So the Greeks were very careful in the use of language and, oftentimes, had several words for one thing in order to express all its nuances. They had two words for time: *chronos* and *kairos*.

Chronos is measurable time. It's the time of minutes, hours, days, and years. *Chronos* is quantitative time, it's sequential, and it's objective: it can be measured and it's the same for all of us.

Kairos is not measurable. It's qualitative time. It's time that is experienced subjectively: it's lived and interpreted differently by each of us. It's the time of purpose, the time of love, the time that gives significance and meaning to our lives. And *kairos* is a time that doesn't happen on its own. We have to be attentive, we have to make room for it

among the demands of *chronos*, and we have to be active participants.

Salvador Dalí's 1931 painting *The Persistence of Memory* intriguingly explores the idea of time. Clocks melt, ants attack a watch, and a rock resembling a face sleeps on the sand. The meaning of the painting has been widely speculated. Some have associated it with the distortion of time in our dream states and Freud's theories; others see it as Dalí's artistic exploration of Einstein's theory of relativity and its concern with space-time. I like to think of it as the exploration of the *chronos/kairos* time. *Chronos* time disappears, it melts, it dies. *Chronos* is so implacable that it cannot be stopped; it goes on and seems to vanish in the worldliness and busyness of our lives. And after a while, it's time that we can't recall in our memories because it melts without trace. Unless time is connected to meaning and purpose, unless time is linked to something larger than ourselves, it leaves us feeling empty: time passes us by while we sleep in the desert. *Kairos* is the time that stays with us; it's the time that will persist in our

memory. It's the time we recall when we look back at our lives, the lapses that shape who we are and give meaning to our existence.

The problem with *kairos* is that it doesn't appear in watches or clocks, it does not show up on our phone screen, it doesn't have alarms. *Kairos* requires that we pay attention, that we become responsible and break the inertia of our *chronos* lives to discover meaning and purpose. *Kairos* is not imposed on us – it can't be; it's a gift, an opportunity. *Kairos* is the time we grasp to become the people we were meant to be.

Kairos is a time for meaning, a time for growth. It's the time when we love and when we are transformed by the love of others. It's the time when we are inspired by beauty and truth and goodness, and we aspire to become the best we can be. And it's also the time when we face challenges, because trials sculpt our souls in ways that we, sometimes, cannot fully understand.

A writer I like once said:

For the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth – that Love is the ultimate and highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and in love.¹

Kairos is God's time. It's the time of Love. It's the time of purpose and meaning and self-transcendence. *Kairos* are the moments when we move beyond our own self and needs to fulfill our purpose and encounter others. It's the time that persists in our memory, the string of meaningful moments that shape who we are and bring us closer to becoming who we ought to be. And maybe, in the end, that is the only time that really counts.

– Mariela M. Antunes

¹ Viktor E. Frankl, *Man's Search for Meaning*

The Statue with No Hands

She walked from the elevated train platform to the street. The larger than life statue above the door of the enormous old church caught her eye. The statue had no hands. One moment can have a dramatic effect on a person's life, and it turned out that gazing on this statue was a defining moment in her life.

For some reason, she recalled, "I looked at this statue and saw the eyes of Jesus looking at me with compassion, inviting me to come to him. It was then I decided to 'try out this church.' It was the following Sunday that I experienced a new kindling of my faith. Since then I have experienced God's forgiving and loving grace in Jesus Christ. By the way, I have also discovered that the 'no hands of Jesus' on the statue reminds me every day that I am Jesus' hands sharing Jesus' love and forgiveness in my daily life. In sharing his love, I find that I too am blessed." ¹

Within this brief story is a reminder that "God's work, our hands" brings life and hope to both the giver and the beneficiary. We have opportunities to bring this life and this hope to others this month and next through these scheduled Westminster outreach events:

February 21
Produce to
People on the
North Side

March 14
World Vision
distribution
center

March 28
Greater
Pittsburgh Food
Bank distribution
center

But you need not wait for these serving events. Remember the words of Anne Frank whose quote was in last December's *Spire*: "How wonderful that no one need wait a single moment to improve the world."

¹ Adapted from Ben H. Coltviet in Luther Seminary's email devotion, God Pause, November 19, 2014.



WPC's Volunteers at the Pittsburgh Food Bank



WPC's Volunteers at Produce to People, North Side, October 2014

Families, Escape Winter in the WROC! Family Fitness Frenzy



Are you looking at your children on their iPods, playing Xbox, or watching TV and thinking they need to get moving? Participating in an exercise program as a family can help to build healthy habits and discover new activities to enjoy together.

The Family Fitness program is designed to build family relationships and encourage fitness. Families will rotate through a variety of fun stations that will keep everyone moving and will enhance coordination, strength, endurance, and gross motor skills. Each 10 to 15 minute rotation will include fun games using jump ropes, hula hoops, Twister, and badminton. Additional equipment such as exercise bands and balls, agility ladders, and aerobic steps will be incorporated. Activities will be done as a family, in small groups, and as an entire class.

One adult (age 18 or older) must accompany each family. Children must be age 5 or older to participate.

March 5 – April 16

Thursdays: 6:00 – 7:00 p.m.

Instructor: Gailya Woodyard



Save the Date

Pittsburgh Pirates Faith Night

August 20

Game time: 7:05 p.m.

Join your church family for an evening of food, faith, and fellowship at PNC Park. Details and ticket information will be available in the spring.

THE GALLERY AT WESTMINSTER

By now you've heard much about **Bob Hayes** and his exhibit of photographic work that will be on display in the gallery through mid-February. The exhibit is colorful and exciting, and professionally presented. It covers not only some of Bob's favorite sports and landscape photos but also subject matter that will appeal to viewers with other special interests.

Art is personal. Just as certain subjects and forms of art appeal to a viewer, certain subjects and forms enable the artist to present his or her extraordinary talent. Photography is Bob Hayes' forte. Fiber art and quilting are the specialty of our next exhibitor, **Pamela George-Valone**.

Pam has been working as a fiber artist and quilter since her retirement from the education field nine years ago. Her ideas of quilt making are more than piecing patterns or working a repetitive grid. She uses color, shape, and form in a more spontaneous method. And although her work represents many traditional concepts, there is an element of modern and abstract.

Since 1995, many forms of art have been exhibited in the Gallery at Westminster, and a large number of artists – some from our



Photo by Bob Hayes

own congregation – have presented the unique qualities of their work. It is hoped that fresh ideas presented in the exhibits this year will broaden your interpretation and appreciation of art in general and its spiritual relationship.

– Betty Digby

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, March 30, 2015**, 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, March 30**.



Town Hall South

The Town Hall South committee is eagerly awaiting THE BIG REVEAL at the Tuesday, February 3, lecture. Since the deadline for the *Spire* is too early to divulge our speakers for next season, watch for the March *Spire*, or go online to the Town Hall South website, www.townhallsouth.org, on February 3. Brochures will be mailed on February 3 to those on our mailing list. If you would like to be on the mailing list, please contact Nancy Rex at nwr.wrex@gmail.com or 724-941-6704. Beginning February 3, lecture series subscriptions will be available for \$145 for the 2015-2016 season.

Be assured that the THS committee has researched and deliberated to again bring a terrific lineup of interesting, cutting-edge speakers to our members. Watch for a conservationist and adventurer, a doctor and best-selling author whose story will intrigue you, a foreign policy expert, a top travel guru, and a community and business “genius” to grace the stage of the Upper St. Clair High School Theater in 2015-2016.

Town Hall South has a twofold purpose: to provide an enrichment program for the community through quality lectures

and to provide service in the community through philanthropic gifts to a wide range of local organizations. To that end Town Hall South has given away over \$525,388 during its 47 years of existence.

Pictured below is the Town Hall South committee with John Miller, the December 2014 speaker. Miller is the NYPD Deputy Commissioner of Counterterrorism. He gave spine-chilling examples of how terrorists are filling the Internet with videos that appeal to young people – their main targets for recruitment. He also entertained with his self-deprecating humor that kept the topic from dwelling in negativity. Miller closed with an optimistic thought “that of the over 200 terrorism cases since 9/11, only a handful have succeeded, having been stopped by intelligence officers, along with the public speaking up when they see something.”

– Mary Kay Mitchell





The Heart Truth

Above all else, guard your heart, for it is the wellspring of life. Proverbs 4:23

February is heart month, everyone knows that! Love is in the air, as they say. We look forward to celebrating Valentine's Day as an oasis in the winter desert, and of course an excuse to indulge in delectable chocolate heart candy and goodies.

Perhaps you also know that the American Heart Association designated February as American Heart Month to bring attention to the leading cause of death in the U.S. – heart disease. The AHA's *Go Red for Women* campaign urges women to make reducing the risk of heart disease their mission. The focus of this concern is turning to women under age 55, because of their rapidly increasing mortality.

Prevalence

Heart disease is the number one killer in the world today, and contrary to popular belief, it does not only affect men. Worldwide, 8.6 million women die from heart disease each year; 435,000 American women have heart attacks annually, and 83,000 of them are under age 65. Forty-two percent of women who have heart attacks die within one year, compared to 24% of men. Under age 50, women's heart attacks are twice as likely as men's to be fatal. Overall, heart attacks alone kill six times more women than breast cancer.

Risk Factors

Epidemiological studies and randomized clinical trials provide compelling evidence that Coronary Heart Disease is largely preventable. Smoking, hypertension, diabetes, abnormal lipids, stress, Type A personality, obesity, sedentary life

style, and marital discord have long been recognized for their potential contribution to cardiovascular risk. The literature is replete with strategies to reduce those risk factors. On the other hand, the risk factors of age, gender, and heredity are non-modifiable, and therefore only provide additional clarity to our clinical picture.

Lord, grant me the serenity to accept the things I cannot change,
The courage to change the things I can,
And the wisdom to know the difference.¹

Recently, researchers have identified inflammation as a possible risk factor. The mechanism of this risk is the subject of ongoing research, but it is thought to result from the fat and cholesterol buildup in the coronary arteries and the body's attempt to wall off the plaque causing an inflammatory response.

Last year, the expert panel on heart disease of the American Heart Association recommended that depression be included in the risk factors for heart disease. In a recent study, Dr. Amit Shah of Emory University concluded that women 55 and younger were more than two times as likely to suffer a heart attack, die, have heart disease, or require artery-opening procedures if they had moderate to severe depression. Interestingly, men did not demonstrate a similar link between depression and heart disease mortality. Clearly, young women should be diligent about their heart health while researchers continue to study the relationship between depression and heart disease. In addition, the results of this study advocate for early treatment of depression especially in younger women.

¹ *Serenity Prayer*, Reinhold Neibuhr

Clinical Presentation

What we have come to know as classic signs of a heart attack – crushing chest pain often travelling down the left arm, shortness of breath, sweating, and nausea – usually are seen only in men.

Women's early signs of a heart attack are more likely to include extreme weakness that feels like the flu with no chest pain at all. Often this feeling in women does not accompany increased physical activity, but occurs with usual activity of shopping, cooking, resting, or family care. Women are more likely to report discomfort in the neck, jaw, throat, or back; and if they have chest pain, they describe it as sharp or burning. Women also are more likely to have dizziness, light-headedness, and indigestion. As a result, women wait longer to go to the Emergency Room, and when they do go, physicians are slower to recognize the presence of a heart attack because the "characteristic" patterns of chest pain and EKG changes are not always present.

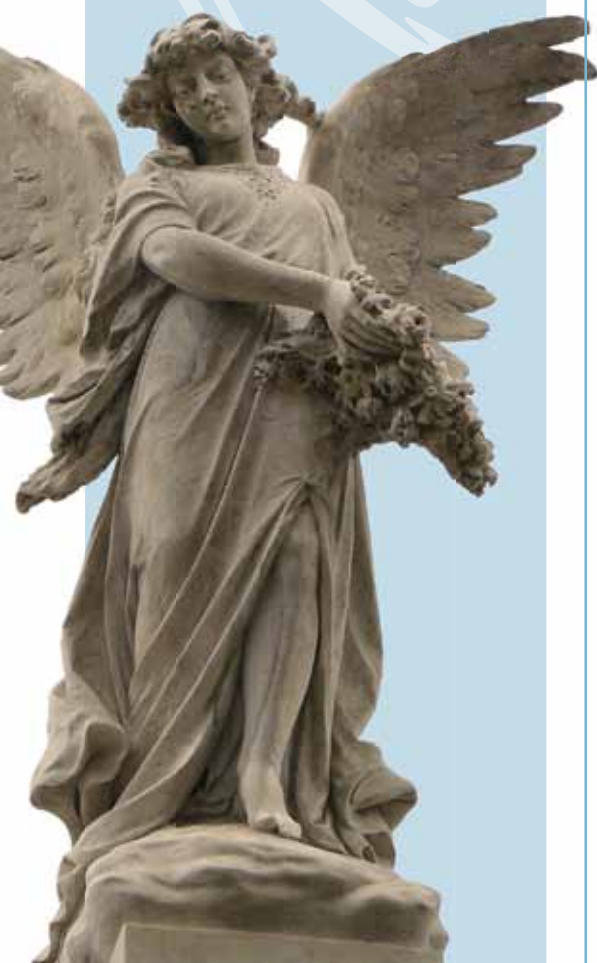
Please join me this February to "spread the love" by educating women about their risk for developing heart disease, as well as their subtle warning signs of a heart attack.

– Joan E. Watson
Care Associate

As part of her role as care associate, Joan Watson, RN, PhD, is working with Tammy Yeager to oversee the health ministry at Westminster.

Death

Jack Kunkle



Blood Drive

Sunday, February 15

8:00 a.m. – 2:00 p.m.

Fellowship Hall

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

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

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

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

- Online at www.centralbloodbank.org, using sponsor code G0010171
- Sign-up tables before or after worship services on February 1 and 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 homemade cinnamon rolls for all donors!

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

Sincerely,

The Deacons of Westminster

Tell Westminster's Stories in Video

Are you a retired individual who has some free time during the week? Are you a student who has a couple of hours right after school to help edit a short highlight? Are you a regular attendee at one of the three worship services? (I know we have a lot of those!) You could record the service from the comfort of the South Studio and still get to hear the sermon. Are you someone who is interested in learning what a TV production looks like "behind the scenes"? We need all of you!

Using technology is a great opportunity for Westminster to connect with members and non-members near and far. The church website, video sharing sites (YouTube and Vimeo), Facebook, and other forms of social media are all ways that we, as a congregation, can tell our stories – spreading God's word and sharing our experiences and faith journeys with others.

Westminster has invested in software and hardware to deliver messages: three mounted cameras in the sanctuary for capturing services and other events, two handheld cameras available for capturing video in and outside of Westminster, a studio with equipment necessary to edit all video shot, and a screen in the sanctuary for showing videos created at Westminster.

Just this past September, Westminster hired me as Educational Media Support Consultant to get the video department up and running by training volunteers, maintaining and updating hardware and software, and producing video material for the Westminster website, YouTube channel, and worship services. My experience professionally in the video production industry, in addition to my passion for telling uplifting stories, has prepared me to serve in this role.

The Communications Commission, the Adult Spiritual Development Commission, and the Distance Education Task Force firmly believe we have many stories to tell. For example, the stories of our friends abroad in Haiti and locally in places like the City Mission and Homewood. The stories of the programs within our four walls that fall within Children's Ministry, the extensive music education and music performances as well as Adult Spiritual Development programming. In order to tell these stories using video, we need your help.

We need the help of volunteers to come in one Sunday a month to record the 11:00 a.m. service. We need help in covering events held on weekday evenings and for interviewing participants. We are not looking for professionals or those with experience using a camera or editing software (although we gladly welcome those who do have experience!). We are looking for people, of all ages, who are willing to dedicate less than an hour of training and then spend between two and three hours periodically to collaborate with us to get our stories told.

How will this all work?

1. First, a member of Westminster will submit a video production request form. It could come from Chris Hestwood requesting a video for the music department. It could come from Robin Pyles requesting a video about Children's Ministry. It could be anything!
2. The form will be reviewed and the individual or group requesting the work will be contacted with any questions about the video project they are looking to produce. The requester will be an integral part of the production and will serve as the coordinator and point person for the project.
3. Volunteers will then be contacted and assigned, based on their availability, to record the events that need to be covered in order to fulfill the needs of the project.
4. Finally, volunteers will be contacted and asked to take on the editing process, keeping in mind the timeline given by the requestor.

All volunteers will be trained prior to being assigned to record an event or edit a project. Please check the Westminster website or email klasnick@westminster-church.org for more information about trainings. All the equipment is user-friendly and there are detailed instructions on how to operate everything properly (not to mention, it's fun to use!). All volunteers will be asked to attend a brief 30-45 minute training session to become familiar with the equipment and learn the basics.

We hope that with a large group of potential volunteers, we will be able to tell many of the wonderful stories. In volunteering, you usually get more out than you put in, and in this case, you'll definitely have a lot of fun with a very small time commitment! Who knows, maybe you'll discover a knack or talent for video production that you never knew you had. With your help, I'm looking forward to telling the Westminster story. Let's find out what we can do together. See you in the studio.

– Carolyn Klasnick
Educational Media Support Consultant,
Westminster Presbyterian Church
Questions? Email me at Klasnick@westminster-church.org.



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www.facebook.com/Westminster.Pittsburgh



www.youtube.com/user/WestminsterUSC

“The Lord is gracious and merciful, slow to anger and abounding in steadfast love. The Lord is good to all, and his compassion is over all that he has made.”

James 3:17