



THE SPARE

WESTMINSTER PRESBYTERIAN CHURCH
Pittsburgh, PA

Generosity

The connections between words and their branches often contain clues about the world itself, and the way things hang together in life. The word *generosity*, for example, comes from an especially full etymological tree.

You can see *gene* right up front, at the beginning of the word. The Greek *genos* and Latin *genus* have to do with the notion of birth, and by extension, with a race or kind of creature. In biology, a *genus* is a class of organisms that are related in some way, and a species is a particular, more “specific,” kind within the larger class – all of which are connected by closely-related sets of *genes*.

Speaking of beginnings, it’s no coincidence that the first book of the Bible is called *Genesis*, since it opens with the beginning of everything. Another characteristic of the Bible is its interest in *genealogies* and *generations*. You see it not only in the long lists of “begats” that some of us remember from the King James Version but also in the bonds between generations. The story of salvation is in part a recounting of God’s faithfulness “from generation to generation,” while the sins of one generation can affect descendants “to the third and fourth generation,” as it says in the Ten Commandments.

The connections among generations can be moral, spiritual, and environmental, as well as more narrowly biological. To *generate* is to bring something into existence, whether it be a child, a situation, or an entire “climate” in one form or another. In engineering (a field which echoes these themes in its very name), a *generator* is

a source of power, converting mechanical energy into electrical energy – yet another instance of how one thing causes something else to be.

The ultimate source of all this *generativity*, Christians believe, is God. In God are to be found the origins of every good thing, physical and moral and spiritual, because among the characteristics of God is a profound *generosity*. God is deeply, even essentially, *generous*.

Genesis says we human beings are made in the image of God, and part of our likeness to God has to do with our capacity to generate. “Be fruitful and multiply” is one obvious implication, but there are others as well. The invitation to work, to reshape elements of the earth and to bring new things forth from our imagination, is another aspect of the *imago dei*, the image of God within us. But beyond the physical kind of generativity we share with God, there is also a moral and spiritual kind, which includes our capacity to be generous.

Most creatures can make others of their own kind, and even machines can be built to make other machines. But only a person can be generous, because generosity is an act of the will. To be generous is to reflect more fully the personhood of God, since generosity brings good things into being not through the power of nature alone, but through the power of love.

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 REV. JASON FREYER, *Associate Pastor*
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Staff email addresses and phone extensions are available on our website, www.westminster-church.org.

Read the *Spire* online at:

www.westminster-church.org

The Spire is published monthly by the church staff from September through June. Contributions can be made by emailing a Word document to *Spire* editor Sara Kyle at sara@ruhlekyle.org. The deadline for submitting an article is the fifth 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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📍	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.*



Upcoming Events

03
NOV Giving Gala
5:30 p.m. at St. Clair Country Club

04
NOV All Saints' Sunday
Stewardship Dedication Sunday

Fall Festival

John Rutter
Requiem

4:00 p.m. in the sanctuary

09
NOV Chatham Baroque
7:30 p.m. in Galbreath Chapel

10
NOV Rummage-
Recycling Sale

18
NOV Congregational Meeting

21
NOV Thanksgiving Eve Service
7:30 p.m. at Christ United Methodist Church

Remembering All the Saints

During worship on November 4, we honor the memory of Westminster's members who have died over the past year as we remember God's faithful people through the ages in the unity of believers past and present.

Laura Alvi
Warren Archer
Vivian Casperson
Elizabeth Davis
Bernice Doane
Walter Dyck
Randy Fowler
William Gilleland
Katherine Hathaway

Arthur Humphreys
Myron Jessen
Helen Jacob
Olive Konick
Rachel Laffin
Jeanne Lindsey
Carl Lindstrom
Jack Livingston
Barbara Meyer

Eileen Mortimer
Frank Noll
Shirley Norman
Norman Pace
Richard Pitcock
Janet Pruitt
Mercedes Shoemaker
Byron Smith
Daniel J. Smith

*For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be forever blest.
Alleluia! Alleluia!*

*O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia! Alleluia!*

*From earth's wide bounds, from ocean's farthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Alleluia! Alleluia!*

— William Walsham How, 1864

Music of Remembrance for All Saints' Sunday

Sunday, November 4

4:00 p.m.

Requiem by John Rutter

Westminster Chancel Choir

Jim Burns, organ

Nicole Myers, cello

Sara Magill, harp

Stefani Wilkinson, oboe

Katy Williams, soprano

As part of All Saints' Sunday on November 4, the Chancel Choir will present John Rutter's *Requiem* at 4:00 p.m. It will be a time to remember friends and loved ones who have gone on to eternal life, joining God's faithful people through the ages – all the saints, "singing to Father, Son, and Holy Ghost, Alleluia!"

John Rutter (b. 1945) might be the most widely admired composer of church music living today. The British Rutter is especially popular in Protestant churches in the United States. Indeed, his choral music is familiar to the Westminster congregation, from charming Christmas anthems and the exciting *Gloria* with brass and percussion to his serene benediction, "The Lord Bless You and Keep You." It is no surprise that Rutter's *Requiem* (1985) was first performed on American soil: four movements at a Presbyterian church in California, followed by the complete work at a Methodist church in Texas.

In the words and music of *Requiem*, Rutter gently draws us closer to God, comforted by his love and mercy. The seven movements beautifully express the emotions surrounding life, death, and eternity. We move from a place of darkness and grief to light and consolation. The text recognizes despair yet leads us ultimately to peace in Christ. It is the message of a loving and faithful God, who will be with us forever.

In 2016, Rutter made his second recording of *Requiem* (Collegium Records). His printed notes, after 31 years of reflection, tell the story of this remarkable work. It was not a commission,

but simply something which sprang from studying the manuscript of the Fauré Requiem in Paris (could I too write a Requiem?) – and which was spurred on by a wish to remember in music my late father, who had died in the previous year.

Following the precedent established by Brahms and Fauré, among others, it is not a complete setting of the Missa pro defunctis [Mass for the dead] as laid down

"It is intimate rather than grand, mostly contemplative and lyric rather than dramatic, consolatory rather than grim, approachable rather than exclusive."

– John Rutter

in Catholic liturgy, but instead is made up of a personal selection of texts, some taken from the Requiem Mass and some from the 1662 Book of Common Prayer.

The seven sections of the work form an arch-like meditation on themes of life and death: the first and last movements are prayers to God the Father on behalf of all humanity, movements two and six are psalms, movements three and five are personal prayers to Christ, and the central Sanctus is an affirmation of divine glory, accompanied by bells as is customary at this point in the Mass. Gregorian chant is used, in fragmentary or disguised form, at several points in the work. Each of the two psalm settings has an instrumental obbligato, a feature inherited from Bach.

In style and scale, *Requiem* owes more to Fauré and Duruflé than to Berlioz, Verdi, or Britten. It is intimate rather than grand, mostly contemplative and lyric rather than dramatic, consolatory rather than grim, approachable rather than exclusive. Would I write the same sort of Requiem today? Perhaps not, but it was what I meant at the time I wrote it, and unlike other genres of composition, a Requiem is something you only write once. (Download the CD booklet at www.johnrutter.com.)

Rutter's text joins two church traditions: Roman Catholic, with Latin liturgy from the Requiem Mass, and Anglican, with biblical texts from the Burial Service of the Book of Common Prayer. This melding of Latin and English church language from centuries ago unites the traditions and acknowledges the enduring power of the words.

Two familiar psalms and a verse from the Gospel of John help to convey the progression from darkness to light. Psalm 130, "Out of the deep have I called unto thee, O Lord," is a prayer for mercy and salvation; it represents the darkness, death. As part of the Agnus Dei, we hear the words of John 11:25: "I am the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." This turn to resurrection sets up the beloved Psalm 23, "The Lord is my shepherd," which speaks of trust and comfort; it promises the light, life. This is the message that we take with us. And that message is all the more profound set to Rutter's lyrical, moving music. *Requiem* gives us all hope for now and for the years to come.

"I heard a voice from heaven saying unto me: Blessed are the dead who die in the Lord, for they rest from their labours. Even so saith the Spirit."

Revelation 14:13, Book of Common Prayer, 1662

– Sara Ruhle Kyle

Sundays at 9:45 a.m.
Galbreath Chapel

November Series

Problem Areas in Christian History

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

In the language of the Gospel of John, “world” designates reality outside of the reality of God’s revelation in Christ and in opposition to it. It means a world dominated by sin and evil, the world within which Christianity came into existence. It is evident that following the New Testament period Christianity, to exist in this world, made compromises with it. When the persecutions ended under the Emperor Constantine, Christianity was not only tolerated, but soon became the favored religion of the Roman Empire, with the result that becoming Christian had political and material benefits that had nothing to do with the life and values of the original Christian community. For the church this meant a life of contradiction between, on the one hand, a compromise of the church with “world” – for example, with its economic and social realities – and, on the other hand, a continuing conflict of the values of original Christianity with those of the world of the Roman Empire.

This same situation of compromise and conflict characterizes Christianity throughout its history. If the Kingdom of God that Jesus preached had come, as Paul had expected, there would have been no compromise. There would be no evil; the values of Jesus’ Sermon on the Mount would have become the only reality. The effort to Christianize “world” has a history as long as Christianity itself, and there has been much progress. Yet no one would think of equating it with the Kingdom of God as Jesus preached it.

This series of seminars will consider four problem areas of importance in Christian history: (1) violence; (2) slavery and associated forms of servitude; (3) wealth and poverty; (4) nature and sexuality. In each case the focus will be on examples that illustrate the problem of compromise and conflict. The use and interpretation of the Bible will also be of interest. The goal is the increase of awareness of compromise and conflict not only in history, but also in the personal life of faith.



Stained glass: Alfred Handel, d. 1946[2], photo:Toby Hudson

John E. Wilson is P.C. Rossin Emeritus Professor of Church History at Pittsburgh Theological Seminary. After 30 years of teaching, part of that time as Dean of Faculty, he retired in 2013. His several books are in the area of modern theology, but at Pittsburgh Seminary he taught all areas of church history. He is married to Nana, who is known at Westminster for her work in Contemplative Prayer. They have three grown children and three grandchildren.



Rule of Life

We in the youth ministry department have started a podcast, and we couldn't be happier about it. You can go to your favorite podcast provider like Apple Podcasts or Spotify and search for "The J and Ed Variety Cast," and I absolutely promise you won't regret it. While we for sure deal with some pretty serious and heavy topics, a sizable portion of our show is spent having the kinds of debates that we in the youth ministry staff are known for. We spend time debating the deepest questions of life, including:

- Who would win in a fight: a polar bear or a silver back gorilla?
- Is a hot dog a sandwich?
- Which is the king of the fruits?
- Is breakfast cereal with milk actually a soup?

Now these are obviously deep questions, and ones we ought to spend our time getting to the bottom of. During these debates, Ed will frequently ask for some definitions as a way to get at our answer. What do we mean when we say sandwich? How exactly do you understand what soup is? Essentially, Ed wants to know what the rules are before we play the game. How do we understand what we're about to be doing? What are the guardrails?

Around the sixth century, a monk by the name of Benedict started to ask questions about what the rules were, but instead of silly hot dog debates, Benedict wanted to know what the rules were for life. How is it that we relate to God, not just when we're in church and we're doing intentional worship times, but when we're in the mundane, the simple, the repetitive? Does the way we live our normal, everyday life actually have a spiritual component to it? So for his order, and all the monks who lived there, St. Benedict created what he called a Rule of Life.

I wonder if in this increasingly digital age, we shouldn't set about making our own Rules of Life.

For instance, a few months ago I noticed that the very first thing I did in the morning was look at my phone. It serves as my alarm clock, so in a certain way this made sense. But I realized that I was quickly moving from turning off the alarm clock to looking at emails, reading the news, and checking in on Twitter, all of which made me stressed before my feet even hit the floor. So, one of my rules is that I need to have coffee before I can look at my phone. It may not seem super spiritual, but there is indeed a spiritual component to it. That first look at my phone was doing some unfortunate things to my soul, and even a pause as short as the walk from my bed to the kitchen was enough to stoke a spirit of gratitude in me.

There are countless other areas where our routines and our habits could be helped along by some rules. What are the rules when you are driving your kids around town? What kinds of music do you listen to, if any? What kinds of conversations do you engage in? Are friends invited on those drives? For as much as we are all driving our kids around back and forth and back and forth, those spaces in the car could very easily become sacred spaces with a little intentionality and some rule making.

So I invite you this month to join me over on the Westminster Blog (www.westminster-church.org/blog) as we'll take some time shaping a rule of life. We'll look for the cracks and crevasses where we can take advantage of our normal routines to become more aware of what God is already active and doing in our lives. And maybe, just maybe, we'll define what we mean by soup.

– Jason Freyer

BETWEEN HERE AND THERE

A few years back I wrote about “calling.” I don’t remember exactly what I wrote, but I do remember that I talked about how hard it can be to identify a call from God in our lives. I know that I still find it funny how easily we can be convinced of what we’re *not* called. How many times have you heard something like, “I just don’t feel called to work with those people...”? You get the point. So often we mix up our own desires with what we think God desires for our lives. I’m still learning that it’s not always that easy.

I’ve started to think of the work that I do in suicide education and prevention as a calling in my life. Why does it feel like a calling? Because sometimes I just don’t want to do it, but I know that I have to. I have to do this work because I care about people in ways that I would never have expected before I began. I have to do this work because the more I talk about it, the more I recognize how many people are struggling. I have to do this work because people keep telling me their stories – friends, parents, siblings, and of course there are people who share their own struggles with suicidal thinking. I have to do this work because it’s too important to ignore. People who struggle with suicide or have lost someone to suicide need to know that they’re not alone. People who hear about suicide and think, “I just don’t get it,” need to know that suicide touches our communities every day for countless reasons. I can’t look away any longer.

So why is it that I don’t always want to do this work? It’s obviously not because I don’t think it’s important, and it’s not because I feel unsupported or even unqualified. It’s because it’s hard. Talking about suicide is hard. Sometimes I just want things to be easy. I’m sure that I’m not alone. I’m also sure that I’m not the only one who thinks that suicide can be a difficult conversation topic.

Last year I decided to host a conversation about suicide here at Westminster. I answered phone calls asking about the discussion. I replied to emails thanking me for touching on such an important subject. I said “absolutely” when people asked if they could invite non-members. And then I canceled the event when no one registered. We don’t like talking about suicide. But we have to. It’s those four words that no one wants to hear.

We need to talk...

I’m inviting all of Westminster to join me in this calling. I know that you may not want to, and I know that it won’t always be easy. But we need to open the lines of communication for those who feel like they don’t have anyone to talk to. We need to reach out to those who feel like no one would understand. We need to be a community. Not a “put on a good face” kind of a community, but a “this is the real me, and sometimes my life sucks” kind of community.

If you have thoughts of suicide and need someone to talk to, you are not alone. I’m here for any story that you may need to share.

Don’t feel comfortable sitting down to talk? Please reach out to someone.

The National Suicide Prevention Lifeline is 1-800-273-8255.

The Crisis Text Line is 741 741.

– Ed Sutter



GLIMPSE OF MY WORLD



“Will you pray with me?”

This fall, the fifth and sixth graders have been thinking about prayer. They already know a fair amount. They know that prayer is how we talk to God, and that we can talk with God about anything. “There is nothing too bad or too sad to tell God,” one of the kids said recently. “And he won’t laugh at you, even if you say something silly or not too smart.”

They know that God answers prayers; “Except sometimes he might say ‘no’ or ‘not right now,’” explained another student, “because it might not be good for you right now, or he might want you to learn something first.”

They know that we can ask for help in prayer – for ourselves or for someone else (but that it doesn’t mean you can skip studying and just pray for God to give you the answers on the test).

They know that it’s important to thank God for everything when we pray – the fun and the happy and the good, the stuff we would all identify as “blessings.” But they also are beginning to understand the much more difficult concept that God really does want us to be grateful for literally everything – even the bad and the hard and the sad, the stuff no one would really call a blessing. Recently one of the kids offered this prayer: “God, thank you for the flooding – cuz it made me remember how lucky I am, and it gave me a chance to help other people too.” And while perhaps this isn’t exactly what Paul meant when he directed the Christians in Thessalonica to “give thanks in all circumstances,” it does indicate that this student is working at figuring out how to be thankful when things aren’t so good.

They also know that prayer can be used as praise – that sometimes all we need to say is “Wow, God!” Another student recently said, “Wow, God! You are awesome and terrific and ever-everything! You are the best, God!”

A few weeks ago, however, I noticed that as soon as we mention prayer, all of the kids immediately bow their heads, close their eyes, and fold their hands. Now, there’s nothing wrong with this

posture for prayer. It is what we teach children to do when they pray: it limits distractions, cuts down on the ability to play with something or poke someone, and it gives us adults something we can see, a way to ensure that kids really are praying. But there are many circumstances when closing your eyes and all the rest might not be the safest option, even when prayer is really needed. When you are riding a bike, playing sports, or driving a car, for example. Or when you are becoming a middle school student, more aware of what those around you might be thinking, or how you might be judged. While we want students to feel strong and confident in their faith, we also want to give them some tools to help them along as they learn to live their faith in every area of their lives.

So, because I wanted to stretch the kids’ thinking a bit in this area, I asked this question: “Why do we often bow our heads, close our eyes, and fold our hands? Can we pray while we are in another position?” After some discussion, I suggested that they each “find the position that most helps you focus on talking to God.”

I looked up to find kids in all sorts of postures: some lying fully prostrate on the floor, while others sat in varying positions, hands clenched in fists (“to hold tight to God”) or open, palm up (“to catch God’s words” or “to give him all of me”). One student was standing, arms raised to heaven, gazing, wide-eyed at the ceiling, so that he could “see everything God says.” A few lay on their backs, eyes toward the ceiling, including one who had arms and legs stretched upward (“because God’s too big for just my hands!”).

Each week we are continuing to experiment with different postures for prayer, as we figure out how our bodies might affect our openness to hearing God’s voice: sitting, standing, lying down, walking, or kneeling. Being still, or writing or drawing, or even moving around a bit.

So, I’m curious: how do you pray? What helps you focus most on communicating with God? Stop by if you’d like to let me know your thoughts. I’d love to hear from you.

– Robin Pyles

Caring Notes

I want to be more thankful in my life.

Don't get me wrong, I am deeply grateful for so many blessings: friends, family, a wonderful church, good health, food on our table, freedoms, a winning season for the Pirates! But at times I know these blessings, among others, get taken for granted.

Colossians 2:6-7 reads: "So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness" (NIV).

When I read this passage it hits home. The phrase "overflowing with thankfulness" begins to repeat itself over and over in my mind. "Overflowing." Some translations say "abounding." This brings the mental picture of the Thanksgiving cornucopia spilling out an abundant harvest blessing. Jesus said, "Out of the abundance of the heart, the mouth speaks." What is in my heart? Complaining, selfishness, or words of thanks?

Thanksgiving is the mark of a Christian, because thanksgiving points beyond ourselves. Thanksgiving toward God and others fits the Great Commandment like a glove – to love God with all my heart, soul, mind, and strength, and to love my neighbor as myself. What better vehicle than thankfulness to express love?

Patterns of prayer can help all of us become more thankful.

We can cultivate a thankful heart through a pattern of prayer called the Examen. This is a dedicated prayer time when we look back over our day and say thank you for the things that have gone well and say sorry for the things that have not.

The steps of praying the Examen are found in the Pray As You Go app:

- Begin by getting still. Gently listen to the sounds around you.
- Now reflect on your day: what is the best thing that happened today? Maybe something small – maybe something big; touch it, smell it, feel it... Thank God for it! Let that feeling of thankfulness spread through the entire day.
- Now replay your day as you would view a movie. What amazed you? What disappointed you? Where you feel thankful, give thanks to God who gave you that moment.
- Think about your day. Where you did not live up to everything you could be, say sorry to God. Now that you have replayed the entire day in your mind, speak to God about the day as you speak to one of your friends.
- Finally, what is the one thing you must ask of God to strengthen you for tomorrow? Ask God for that now in prayer.

In this reflective prayer you will become more aware of what God is doing in your life. People who use this prayer often find their life gets better as they become attuned to the presence of God – thankfulness flows!

As we draw near to God, God draws near to us.

With joy for the journey,

Louise

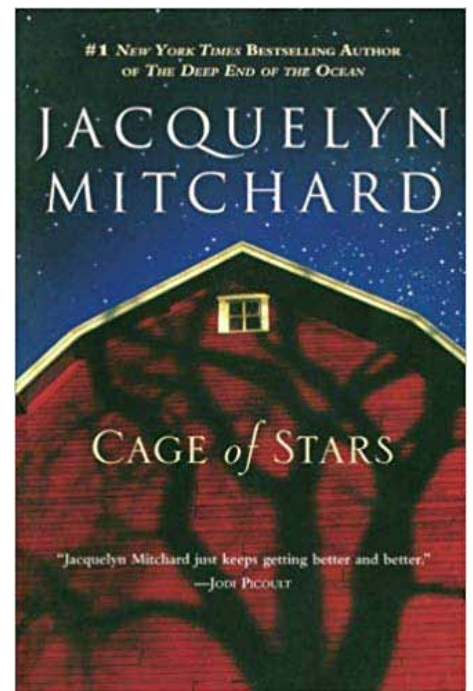
Westminster Book Group

Wednesday, November 28

Noon – 1:15 p.m.

Yahweh Café

The Westminster Book Group will meet on Wednesday, November 28, at noon in the Yahweh Café to discuss *Cage of Stars* by Jacquelyn Mitchard. We invite you to bring a brown bag lunch and join us!



"Twelve-year-old Veronica Swan's idyllic life in a close-knit Mormon community is shattered when her two younger sisters are brutally murdered. Although her parents find the strength to forgive the deranged killer, Scott Early, Veronica cannot do the same. Years later, she sets out alone to avenge her sisters' deaths, dropping her identity and severing ties in the process. As she closes in on Early, Veronica will discover the true meaning of sin and compassion, before she makes a decision that will change her and her family's lives forever."

– Amazon

Fall 2018 Rummage-Recycling Sale

Saturday, November 10

Regular sale: 8:00 a.m. – noon

Closed for lunch: noon – 12:30 p.m.

Bag and half-price sale: 12:30 – 2:00 p.m.

Collection Day

Friday, November 9

8:00 a.m. – 7:00 p.m.

Please donate only clean and usable items. Magazines, textbooks, large pieces of furniture, and broken or unusable items will not be accepted. Leftover goods will be donated to local mission and recycling efforts.

WE NEED YOU!

Volunteers are needed both Friday and Saturday. Join the Collection Day Crew any time between 8:00 a.m. and 7:00 p.m. for great fellowship, food, and shopping. On Saturday we need at least 60 volunteers. Each person will have a specific job. We also need donations of salads and desserts for the volunteers' lunches both days.

For questions or to volunteer, please call Marilyn Hayes at 412-831-5704 or Jan Baumann at 412-835-6630.



COMMUNITY OUTREACH

MUSIC & ARTS SERIES

Chatham Baroque: The Art of the Trio

Friday, November 9

7:30 p.m. in Galbreath Chapel

The three artistic directors of Chatham Baroque have begun their second decade together as a trio. Each season, they celebrate their friendship and years of collaboration with a program showcasing the full range of musical expression and command of their respective instruments.

Tickets, with discounts for seniors and students, are available online and at the door. For more information and ticket prices, visit www.chathambaroque.org or call 412-687-1788.



Chair exercise takes on a new twist at the WROC!

Boogaloo Down Broadway

Low impact chair exercise class

Dance, sing, and laugh to popular Broadway music as you boogie from your chair. Gentle, joint friendly exercises with light weights, balls, and bands keep the blood pumping and backstage trivia questions buff up the brain. Join in the fun! There's no business like show business!



Wednesdays, November 7 – December 12 (no class 11/21)
10:00 – 10:50 a.m.
Cost: \$25
WROC Fitness Room (above gym)

Instructor: Anne Brucker – experienced exercise physiologist, professional teacher, and program director. Anne has years of experience and a passion for working with seniors. You will enjoy the energy, expertise, and spirit Anne brings to class.

More 55+ Friendly Classes!

Arthritis Exercise Program

(55+ Friendly)

The arthritis exercise program is a fun-filled, low-impact course that helps most people with arthritis increase their joint flexibility and find relief from arthritis pain. The program features gentle, joint-safe movements and can be adapted for various fitness levels. This low-impact, fun class can be taken either sitting or standing.

Mondays, November 5 – December 17
9:30 – 10:20 a.m.

Cost: \$35

WROC Fitness Room (above gym)

Instructor: Amy Taylor – AFAA and CPR certified with 14 years of experience.



Gentle Yoga A.M. (55+ Friendly)

This yoga class emphasizes a gentle form of the classical hatha yoga poses and slow-moving yoga postures. It is non-competitive, fun, and appropriate for people of all sizes, fitness levels, and ages.

Wednesdays, November 7 – December 19
10:00 – 11:00 a.m.

OR

Mondays, November 5 – December 17
6:00 – 7:00 p.m.

Cost: \$63

Pay per class: \$12

Instructor: Larkey Miller – board certified by the Himalayan Institute; CPR certified.

Cardio Strength Fusion A.M.

Never boring, and suitable for beginner to advanced exercisers, this class incorporates a fusion of exercise styles with focus on both aerobic and strength elements. Expect various types of high and low-impact cardiovascular exercise including aerobics, dance, boot camp, and cardio kickboxing. In addition, strength training with weights, yoga, and/or Pilates will be incorporated into the exercise sessions. This class is ongoing. Jump in anytime.

Mondays, Wednesdays, and Fridays
8:00 – 9:00 a.m.

Pay per class: \$7

Instructor: Pam Hart – holistic health coach and nationally certified in group fitness and weight training for women; more than 25 years teaching experience. CPR certified.



Online Giving with MyWPC

MyWPC is a secure online tool that will help members stay connected with Westminster's activities and events, as well as manage personal information and giving.

With the current stewardship season, MyWPC makes pledging and giving a quick and easy process while allowing you access to monitor your giving throughout the year.

Visit the church website at www.westminster-church.org and click on MyWPC in the upper, right-hand corner. Read about all of the benefits of using this new church tool.



When you're ready, click on the Login to MyWPC button:

- If you've used our system for event registration, type in your email address and password.
- If you haven't, or if you're not sure, click where it says "Need a login?"
- If you get an error message, please contact Anna Hiner at 412-835-6630x207 or hiner@westminster-church.org.
- Please be sure to remember your username and password for future use.



For instructions on using MyWPC to set up your 2019 pledge and to make online donations, please click the Give button, also in the upper, right-hand corner of the church website.

Questions about online pledging, giving, or using MyWPC may be directed to Anna Hiner at 412-835-6630x207 or hiner@westminster-church.org.

Donations of Appreciated Assets

Contributors to Westminster Presbyterian Church may give appreciated assets to the church (such as stocks or mutual funds) without being required to pay tax on the capital gains. This can be accomplished either by delivering certificates to the church or by electronic transfer of these assets to Westminster Presbyterian Church as payment on your pledge. Please note that these gifts must be long-term investments. Short-term capital gains do not qualify for the tax benefits.

The procedure for each of these types of donations is quite simple.

CERTIFICATE DONATION

Present the certificates to Dave Reiter, church business administrator, at the church office.

The owner(s) must sign and date the certificates. If all of the shares of the certificate are being donated to Westminster Presbyterian Church, the owner(s) must sign a form letter to confirm the donation to Westminster Presbyterian Church.

If a fraction of the total shares of the certificate is being donated to Westminster Presbyterian Church, the owner(s) must sign a form letter to confirm the donation to Westminster Presbyterian Church and a request for reissue of the remaining fraction of certificate shares.

An acknowledgement of the receipt of the stock shares will be given or sent to the donor(s), followed by a confirmation letter of the sale, per share average price for the date of the gift, and total value of the donation.

ELECTRONIC TRANSFER

Notify your broker that you wish to donate shares to Westminster Presbyterian Church through Morgan Stanley Smith Barney.

The transfer should go to:
 DTC 0015
 Account no. 827-105717-515

It is important that you or your broker contact Dave Reiter at the church office, 412-835-6630x201, informing us that a transfer is being made. This will ensure that proper credit is given to you on your church giving statement.

A letter of confirmation of the sale will be sent to the donor(s). This letter will state the date of sale, per share average price for the date of the gift, and total value of the donation.

If you have further questions, please call Dave Reiter at 412-835-6630x201.

Forward in Faith Projects Update

Forward in Faith has begun disbursements with \$2.53 million pledged. From the first dollar received, 80% goes to property renovations and improvements, and 10% goes each to mission and the endowment. The planning teams are committed to good stewardship of all pledged funds. Through *Spire* articles, bulletin updates, and a dedicated bulletin board outside the Library, the involved teams will keep the congregation informed as projects move forward.

Outreach has identified three specific projects for Forward in Faith funding. Westminster has donated \$31,000 each to the "Haiti Vocational School Project" and the Homewood project "Own Your Own."

In early 2019, Outreach will make their next disbursement and include the third project, the "The Archer Fund," developed by SHIM. Equal funding to the three projects is the commitment for all received funds. For more details on the scope of each project, please contact Paul Conley, chair of the Outreach Commission.

The Property Commission is soliciting bids and planning the implementation of multiple projects from the extensive long-term list.

- Before risking the resurfacing work of driveways and parking lots, the condition of the sanitary drains and storm runoffs was evaluated. A few issues were found and are being addressed. Bids for paving are being analyzed; repaving will occur in the spring of 2019. From a technical and longevity standpoint – we want the new paving to last 10-15 years – waiting for the correct weather and ground conditions was important. Similarly, the renovation work in Fellowship Hall was delayed



FORWARD IN FAITH

pending identification and rectification of the root cause of the May 17 flooding incident. Excavation of a drain line and installation of a check valve under the sidewalk outside the kitchen ensures the interior renovation work will not be compromised by the same issue in the future. Interior renovations will start in 2019.

- Another major project initially targeted for 2018 was restoration and repairs to the spire, ten years since it was last painted. By the time necessary funds were available, the contractor was unable to commit to completing the work during the remaining good weather this year. This work will be done in 2019.

- A contractor has been committed for excavation and water proofing the area above the hallway under the gallery-to-narthex breezeway; that work should be completed in 2018. At the north end of the building, excavation of the area above the hallway from the WROC to Fellowship Hall is anticipated in 2019, and subsequent repairs and renovation will be completed.
- Replacement of several double doors throughout the building is planned. The Emergency Preparedness Team will recommend which doors should be first priorities. Property will consider security, ADA compliance, cost, and installation requirements.

Please contact Mandy Thomas if you have questions or want to review the complete list of property projects. We continue to welcome pledges to Forward in Faith. Pledge cards can be found in the narthex, north entry, gallery, and on the back table of the Bridge. Let's keep moving Forward in Faith together!

Session Update

On October 15, Session welcomed seven new active members into the fellowship of Westminster Church.

Following the reception of new members, Session heard from Dr. Sheldon Sorge, minister to the Pittsburgh Presbytery, and Carla Campbell, the stated clerk of Presbytery, about the process for Session to hire an interim senior pastor and the congregation eventually to call a new senior pastor following Jim Gilchrist's retirement on March 1.

Pat McClintock-Comeaux, chair of Westminster's Personnel Commission, proposed to head an interim search committee also including Lynn Brown, Bob Dilly, Marilyn Lindstrom, Lindsay Senge, and Josh Shanholtzer, which Session approved. The church's Nominating Committee will recommend a slate of members to serve on a new Pastor Nominating Committee, along with nominations for Session, the Board of Deacons, the Endowment & Special Gifts Committee, and at-large members of the Nominating Committee to be elected at a congregational meeting after the 11:00 service on November 18.

Financial Report *As of September 30, 2018*

General Fund Contributions

Year-to-Date Actual 2018	\$1,456,673.90
Annual Budget	\$1,995,579.00
Amount needed to fulfill budget	\$538,905.10

Year-to-Date Income Statement

Income	\$1,693,344.73
Expenses	\$1,690,922.03
Net Position	\$2,422.70

We thank you for your wonderful support through the first nine months, and we are pleased to report that we have not had to rely on any outside lending sources to fulfill our internal and external commitments. However, as you can see above, we still have approximately 27% of our 2018 budget yet to be fulfilled.

If you are current or ahead on your 2018 pledge, thank you for your continuing support. If you are behind on your 2018 pledge, please consider catching up and fulfilling your pledge, so that we can continue to meet our commitments. Thank you.

Christmas Poinsettias

The Chancel Guild is accepting memorial or honoree contributions for poinsettias. The beautiful poinsettias throughout Westminster during the Christmas season are the result of generous contributions by our members and friends. Use the form below and make your check payable to the Chancel Guild. Mail the form and your check to Peg Kinsey at the church office or place it in the collection plate. Contributions must be received no later than **Monday, December 17**, so your gift can be listed in the Christmas Eve bulletin.

Please indicate below if you plan to pick up your flower or whether you would like it delivered to a shut-in.



Christmas Memorial and Honoree Poinsettia Order Form

Memorial Honoree

Name of Memorial/Honoree (PLEASE PRINT)

Deliver poinsettia to shut-in Will pick up poinsettia on Wednesday, December 26, or Thursday, December 27 (9:00 a.m. – 2:00 p.m.)

My Name _____

Please return this form to Peg Kinsey in the church office by Monday, December 17.



**WESTMINSTER
PRESBYTERIAN CHURCH**

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“In ordinary life we hardly realize that we receive a great deal more than we give, and that it is only with gratitude that life becomes rich.”

*— Dietrich Bonhoeffer
Letters and Papers from Prison*

