



Calvin Presbyterian Church
where faith, compassion, and authenticity meet

Calvin's News & Notes

The Standish Inkwell

August 2009

I'm offended! I'm outraged! I'm offended by other people's outrage, and I'm outraged at other people's offense! Their offense is offensive, and their outrage is outrageous!

How often do you feel offended by others? How often do you feel outraged over what others say or do? Now here's an interesting question to noodle in your head. What does feeling offended and outraged do to your soul?

Recently I've become convinced that the more we feel offense and outrage, the more it damages our soul. My conviction comes from the coming together of lots of observations as a citizen, pastor, counselor, and spiritual guide. Over the course of my life I've gotten to see lots of division and conflict (as most of you have) in the world and in our country, but I've also gotten to see lots of conflict up close and personal in people's lives. I've seen it in organizations, I've seen it in families and marriages, I've seen it in sports teams, and I've seen it among people who just take offense and get outraged at every little perceived slight. For instance, I'm becoming more and more convinced that at the heart of every family conflict is the tendency to take offense over what others in the family say and do. The healthiest families interact without becoming offended.

(Continued on page 2)

Did You Know?

"What is the *Song of Songs* About?" by Brendon Wahlberg

The *Song of Songs*, also known as the *Song of Solomon*, is a very unusual book in the Bible. It is a collection of erotic love poetry that does not mention God. Consequently, its place in the canon of scripture was questioned by many in antiquity. Yet, the famous first century Rabbi Akiva said in its defense, "the whole of the world is not worth the day on which the *Song of Songs* was given to Israel;

all the writings are Holy, but the *Song of Songs* is the Holy of Holies." Akiva's opinion ensured that the *Song of Songs* made it onto the final list of accepted Bible books.

The secret of Rabbi Akiva's great respect for this puzzling book is that he saw it not as erotic love poetry, but as an allegory for the love between God and Israel. For example, where the *Song* says, "*My*

beloved is to me a bag of myrrh that lies between my breasts (1:13)," an allegorical interpretation might claim that the two breasts represent the two cherubim atop the Ark of the Covenant and that the bag of perfume represents God's presence resting between them. Later Christians picked up on this theme and interpreted the book as a description of the love between Christ and the Church.

(Continued on page 6)

What does feeling offended and outraged do to your soul?

Inside this issue:

THE STANDISH INK WELL	1-3
BETH MOORE STUDY	3
FOOD CUPBOARD NEWS	4
CALVIN GOLF OUTING	4
MISSION MATTERS	5
YOGA IN HARMONY AND YOUTH GROUPS	5
DID YOU KNOW?	1,6 7

THE STANDISH INKWELL



We've become something of an outrage society. Unfortunately, all this outrage damages our souls.

Why do so many of us take offense and get outraged so easily? I watch, listen to, and read the news, and I constantly see one politician, one political group, one pundit, one interest group, or one caucus getting offended and outraged at what another has said or done. Perhaps we've always been offended and outraged in the same way we are now, but my suspicion is offense and outrage has grown because of our information age. We live in an age in which news media track and even encourage outrage. Why? Because people's offense and outrage makes for good television, radio, and print. Think about it. When you are watching the news, listening to a radio talk show, or reading an article do you find yourself attracted to the piece featuring offense and outrage? Did you find yourself reading or watching news about Sarah Palin's resignation, and either identify with or get irritated by her outrage, at the media? Were you attracted to the story about Henry Louis Gates, the Harvard professor who became outraged when police responded to a call of a potential break-in at his house? When they asked him to present his identification, they then arrested him for disorderly conduct because of his outrage. The police then became offended. President Obama was outraged enough to say that the police acted "stupidly". He then apologized for his comments (although some say he didn't, and are still outraged at him). Since then, everyone—black, white, and anyone else—have registered their outrage. The media feeds on our offense and outrage. After President Obama invited the police officer and Henry Gates to the White House to talk it all out over a beer, Congressman Richard Neal of Massachusetts became offended by the beer choices of the three—Bud Light for Obama, Blue Moon for the police officer, and Red Stripe or Beck's for Gates. He wants them to drink Samuel Adams beer because its brewed in Boston. Personally, I'm offended that they wouldn't consider Iron City, for no other reason than I think I should jump on the outrage bandwagon.

The media monster needs to be fed, and it lives on our offense and outrage. With the growth of the internet and cable television, that monster has grown exponentially. We've become something of an outrage society. Unfortunately, all this outrage damages our souls. And some of the most offended and outraged people are religious people. How often do you feel outrage over the religious beliefs of another person? How offended are you by the comments of religious, or even atheistic, people in the media?

My belief is that the ability to let go of offense and outrage is a sign of spiritual maturity. I'm not suggesting that we should become passive and never have opinions. We can have them without becoming constantly offended and outraged at what others believe and say. In fact, there are many passages of scripture that teach us to let go of offense and outrage. The apostle Paul writes about it a lot. In Ephesians 4 he writes, *"therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace."* He then goes on to say, *"Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear."* Finally, in Philippians 2 he says, *"be of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility regard others as better than yourselves. Let each of you look not to your own interests, but to the interests of others. Let the same mind be in you that was in Christ Jesus..."*

In short, I think he's telling us that offense and outrage move us away from God, while humility, unity, and love move us closer to each other and God. Taking offense and becoming outraged damages our souls because they emerge out of an extreme focus on ourselves. When we are outraged at others, we diminish them and exalt ourselves. We see them as being less than us, while placing our interests at the center of everything. The more we let offense and

outrage control our thoughts and actions, the more we let our own selfishness grow.

When I look at the lives of the great Christians throughout history, I see people who worked their whole lives to treat others, especially those who may be very offensive, with respect and even love. I look at greats such as St. Francis, St. Patrick, Martin Luther King, Jr., and Mother Teresa. Their strength was in their ability to let go of offense, while treating even enemies with great respect and love. The great 6th century mystic, Dorotheos of Gaza speaks about this when he says that the way to overcome conflict is through self-accusation. He says that the root cause of our offense and outrage at others is that *“we do not accuse ourselves; hence we have all these commotions and never find rest.... If a man really examines himself, in the fear of God, he will usually find that he has given cause for offense, either by deed or word or by his bearing. But if, in scrutinizing himself, as I said, he sees that he has given no cause in any of these ways at that moment, it is likely that at another time he has offended him either in the same circumstances or in others, or perhaps he has offended another brother and he would want to suffer on that account or for some other wrong doing. If, as I was saying, he examines himself in the fear of God and gropes about diligently in his own conscience, he will always find cause for accusing himself.”*

For Dorotheos, the secret to life and joy lies in humility. As he says, *“There are certain kinds of trees which never bear any fruit as long as their branches stay up straight, but if stones are hung on their branches to bend them down they begin to bear fruit. So it is with the soul. When it is humbled it begins to bear fruit, and the more fruit it bears the lowlier it becomes. So also the saints; the nearer they get to God, the more they see themselves as sinners.”*

Imagine a culture in which people, instead of getting offended and outraged, found a way to listen and love. Sounds like a John Lennon song. It also sounds like the gospels.

To what extent do you get offended and outraged? What does it do to your soul?

With God’s Blessings,

The Rev. Dr. N. Graham Standish

About Our Newsletter Contributors

As part of our ongoing communications, over the next few months, we’ll be providing a little biographical information about our regular contributors. This month we’ve got information about Arby Shenesky our “Food Cupboard” contributor, Judy Kercovich, our “Habitat for Humanity” contributor, and me, Nancy Mead, our Newsletter Editor.

Beth Moore Study

It’s Beth Moore time again at Calvin. Please plan to join the Beth Moore group as we study the Book of Esther. The study titled:

Esther: It’s Tough Being a Woman explores God’s providence, and the hope He offers women facing challenges in our society. Esther includes 10 video sessions and nine weeks of personal study. Beth Moore explains how God gave a young Jewish woman an opportunity to fulfill her destiny “for such a time as this,” and saved the Jews living in a pagan culture from certain destruction. Esther, though a queen, lived as an outsider in a hostile environment. Her life offers an example for today’s woman who finds it difficult to live in someone else’s shadow, to see physical beauty take precedence over character, to face life-altering decisions, to move from self-preservation to brave determination, and to see mean-spirited people prevail. You will learn strong lessons of faith that will equip you to live a courageous life.

Going up against heavyweights bent on her destruction, Esther trusted God and landed a blow that saved her people. The Old Testament story of Esther is a profile in courage and contains many modern parallels for today’s woman. Esther’s destiny can be yours as you know more deeply the God who is in your corner.

We hope you will be able to join us for this wonderful journey growing in God’s grace. If you are interested please feel free to call Betsy Huhn @ 724-272-3226, or email her at bhuhn@zbzoom.net. We will meet every other Wednesday night starting **September 9th** from 7-9 pm.

Contributed by Betsy Huhn

Calvin's News & Notes

Food Cupboard News

In addition to the regular needs of the cupboard, we are asking you to save brown paper grocery bags for us. We use 190 each month and we seem to run out of them every month. Please bring any that you might have to church and leave them in the Food Cupboard box under the coat rack. Thanks!!



Food Dedication - **August 8** (the second Sunday of each month)

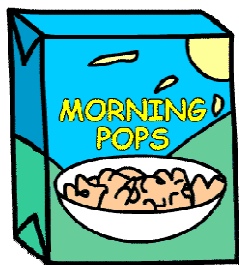
Needs: Baked Beans, Baking mixes (muffins & cookies), Cereal, Boxed potatoes (mashed & scalloped), Canned vegetables, Canned fruit, Applesauce, Spaghetti Sauce, Soup, Tuna, Macaroni & Cheese, Egg Noodles, Pasta, Peanut Butter & Jelly, Helper meals, Ensure.

Baby food and formula are not needed, as these are supplied by the WIC (Women Infants & Children) program. Diapers and wipes, however, are needed.

***Please supply only the items on this list. Most other items are hard to dispose of. Your monetary contributions are most welcome.**

Please make checks payable to **Calvin Church** and mark **"Food Cupboard"**.

Contributed by Arby Shenesky



About Arby: "I'm Arby Shenesky and I serve on the board of the South West Butler County Food Cupboard on behalf of Calvin Church. As a member of the board, I work with the other members, under the direction of the Cupboard, to plan and to keep us financially sound. I collect the food, and sometimes the monetary gifts, from Calvin and deliver them to Zion Church, where the cupboard is headquartered. I organize the volunteers needed for our annual service to the cupboard, which was just last June and will occur again in March or April of 2010. During the Christmas season I'm busy recruiting "Santa's" from our congregation to buy and wrap a present for a child of one of our 85+ food cupboard clients. I should add that I have come to feel very blessed that Jane Smith asked me to "fill her shoes" on the board at the SWBCFC."

Calvin Golf Outing

Tee it up with other Calvin members, and your friends and family!



Date: Sunday, **August 16**, at Strawberry Ridge Golf Course, with tee times starting at 12:06 PM.

Format: 18 hole scramble, which is also called Captain's Choice.

Teams: Make your own foursome or we will pair you up, family and friends are welcome. You do not need to be a good player – it's just for fun and we will use handicaps.

Contact: Nancy Mead at nancy@mead.cc or 724-368-8647, with the names of the players and their individual handicap index OR their typical individual score.

Fees: \$37.00 for greens fee with cart, plus \$2 each for prizes. Pay the \$37. To Strawberry Ridge on August 16, and the \$2.00 to Nancy Mead on August 16.

Contributed by Nancy Mead

About Nancy: "I am the Calvin Newsletter Editor and I am also on the Communications Committee and the Green Team. I've been a member of Calvin Church since October 2007. I work full-time at Carnegie Mellon, doing research in software security. I enjoy dance (especially tap dance), golf, and cooking."

Mission Matters

Our August Mission Project

All too soon schools will be starting. That says it is time for our August mission project: collecting supplies for the Pittsburgh Project's After-school Program. Last year it was backpacks. This year these are their needs:

Playground balls, Junior size footballs, Jump ropes (individual and 16' length), Markers, Pencils, Wide ruled paper, Simple calculators, Erasers, Glue bottles/glue sticks, Construction paper, Writing paper for kindergarten - 2nd graders, Any other school supplies your own children would need

Between **August 2** and **August 23** there will be boxes in Fellowship Hall for your contributions. When you are buying for your children/grandchildren, buy a little extra for the Pittsburgh Project.

The Habitat for Humanity Aquathlon

Habitat for Humanity is looking for volunteers for the Aquathlon and 3.3 Mile Run to be held at north Boundary Park on **Aug. 22**. Registration starts at 7:30am and races at 8:30am We need people to help from 7am to 10am, to hand out water, cut up fruit, time participants, etc. . If you are an early bird and enjoy cheering people on from the sidelines, contact Judy Kercovich at jkercovich@yahoo.com or 724-774-5746. We are also encouraging people to participant in the Run or the Aquathlon.

Help Wanted!

Presbyterian World Mission leaders are asking Presbyterians across the country to help them find qualified candidates for international mission service. A list of the open positions is available on the mission service recruitment Web site - www.pcusa.org or by phone at (888) 728-7228 x2530.

Thank you to all who helped with the dinner at Cranberry Community Days and to all who supported the One Great Hour of Sharing offering. We serve Christ in many ways.

Contributed by the Mission Committee

About Judy: "I have been a member of Habitat for Humanity since I helped start the organization here in 1993. I joined because of Rev. Dick Anderson's infectious interest in providing affordable housing for people struggling financially. I have been the chairman and am now a volunteer. We have completed six homes and are working on numbers seven and eight right now. We hope to have both completed before the end of the year. We have been blessed to have strong support from Calvin Church and its members. I am the Teacher of the Zelienople Nursery School at Calvin Church and have been full time since 1992. The school serves the children of the community and several of our members were introduced to Calvin Church because their children attended Preschool. I am co-chair of the Open Circle that meets the fourth Tuesday of every month at the home of different members." If you are interested in helping with Habitat, please contact me at jkercovich@yahoo.com.

Yoga in Harmony

Becky Allan, who taught the yoga classes here at Calvin, has moved to Florida. Those of you who were taking her classes may be interested to know that yoga classes are being offered on the second floor above Bottlebrush Gallery in Harmony. The classes are Monday 7-8:30 PM, Wednesday 7-8:30 PM and Saturday 9-10:30 AM. More information can be found here <http://www.bottlebrushgallery.com/events.html> .

Calvin Youth Groups

Calvin Youth Group (CYG), grades 9-12 Sunday evenings, 7:30-9:00 p.m.

Calvin Youth Group 2 (CYG2), grades 7-8 Sunday evenings, 6:00-7:30 p.m.

Calvin Youth Group 3 (CYG3), grades 5-6 Sunday evenings, 6:00-7:15 p.m.

Ready for God (RFG), grades 3-4 Sunday evenings, 6:00-7:15 p.m.

All Youth Groups—always check the Sunday bulletins for any changes

For further information contact Bruce Smith, Youth Director, at the church at 724-452-7560 (ext 14) or brucesmith@zoominternet.net

“What is the Song of Songs About?” (continued)

Others find the allegorical approach to be baseless, and they see only a collection of random love poems that celebrate the natural love between men and women. Including the poems in scripture is an affirmation that such love is a holy part of God's creation, but there is no deeper meaning to be found in the book. They theorize that the poems were sung at weddings in ancient Israel.

Finally, there are those who see the Song of Songs as a sort of drama, a play with three characters who take turns speaking. When viewed this way, the Song of Songs tells of a young woman in love with a shepherd boy, and the powerful King who covets her beauty and tries to make her part of his harem. This last approach is perhaps the most interesting and meaningful, because we can take some powerful life lessons from a dramatic story, while a random collection of verses has less to offer us.

If the Song of Songs is indeed a story, who are the characters? One is King Solomon, the son of King David. The first line of the book says, “*The Song of Songs, which is Solomon's.*” (1:1) This line could mean that the book was written by Solomon, for Solomon, or about Solomon. Perhaps it is about Solomon, for the Song of Songs might be a subtle criticism of the promiscuity of the King, and it is unlikely that Solomon would have criticized himself.

What was there to criticize about Solomon? As the powerful King of Israel, Solomon had 1,000 women in his harem, as described in the following passage. “*King Solomon loved many foreign women [...] from the nations concerning which the Lord had said to the Israelites, ‘You shall not enter into marriage with them, neither shall they with you; for they will surely incline your heart to follow their gods;’ Solomon clung to these in love. Among his wives were seven hundred princesses and three hundred concubines; and his wives turned away his heart. For when Solomon was old, his wives turned away his heart after other gods; and his heart was not true to the Lord his God, as was the heart of his father David.*” (1 Kings 11:1-4)

So the problem was that his many wives led Solomon to worship other gods. He should have known better: the Torah specifically forbids the King to have so many wives. “*When you have come into the land that the Lord your God is giving you, and have taken possession of it and settled in it, and you say, ‘I will set a king over me, like all the nations that are around me’, you may indeed set over you a king whom the Lord your God will choose. [...] And he must not acquire many wives for himself, or else his heart will turn away... ”*(Deuteronomy 17:14-17) According to the dramatic interpretation of the Song of Songs, despite having so many

women, Solomon wants one more, and he only wants her for her looks. Her refusal of his advances and her choice to uphold true love may represent a rebuke to Solomon for his behavior in general. Not only did his promiscuity lead him to other gods, it also offended human ideals of romantic love.

The second character of this drama is a young virgin Shulammitte maiden. Solomon wants to add her to his collection, but she is already in love with the third character, a young shepherd boy from her village. The other women in the harem, who are referred to as the “daughters of Jerusalem”, also speak in the story, acting as a sort of chorus.

The following is a summary of the dramatic story of the Song of Songs, along with chapter and verse numbers so you can follow along in your Bible if you wish. One weakness of this interpretation of the book is that it is hard to assign some of the verses to a specific character with real certainty. Some people would say that a particular line was spoken by the King, but some would say it was the maiden. Therefore, take the details with a grain of salt, so to speak. Besides the ambiguity of who is speaking in some parts, there is the difficulty of translation. The Song of Songs is notoriously hard to translate. The meaning of many of the Hebrew phrases is unclear, and many of the individual words are found only in this book, so we sometimes

have to guess what they mean.

As the story opens, the young maiden lives in the north of Israel where she works on one of the King's vineyards as a tenant farmer. Solomon has camped nearby to inspect his grape crops, and he sees the maiden and is taken with her beauty. The maiden is praising her young shepherd boyfriend (1:2-4) when she is summoned into the King's tent (1:4). Women of the harem welcome her (1:4). We learn that the maiden's skin is dark from tending grapes in the sun all the time (1:5-6) as she stands there wondering where the shepherd is at that moment (1:7). The harem women begin to tell her to go find him (1:8) when the King enters, reclines on a couch, and starts praising the maiden's facial beauty and jewelry (1:9-10). The harem promises her even more jewelry (1:11) but the maiden can only stand and talk about her beloved the shepherd (1:12-14).

The King keeps praising the maiden's beauty (1:15; 2:2) while the maiden steadfastly praises only her true love and talks about the house they'll share, and how they first saw each other and fell in love (1:16-17; 2:1; 2:3-10). She describes what the shepherd said to her as their love grew (2:11-15). The maiden says (and she repeats it three times in the story) that love should not be rushed – it has to awaken when it is ready (2:7). Therefore what the King is

doing is wrong. But Solomon will not release her, and she has to travel back to Jerusalem with him. On the way, she dreams she is in the city, looking in the streets for her beloved. She finds him in the dream, and they escape to her mother's house (2:16-17; 3:1-5). But it is only a dream.

The King's grand procession approaches Jerusalem. Solomon rides on a litter, a fancy travelling couch accompanied by many soldiers, and the rest of the harem comes out to greet it (3:6-11). The King is looking forward to another wedding, with the maiden. Many of his wives were princesses - daughters of foreign rulers, married to him to cement political alliances. But the Shulammite maiden was just a poor peasant - she must have been truly beautiful to so powerfully attract Solomon. The King extols her beauty at length, complimenting every part of her individually, discussing her virginity with great interest, and calling her his sister and bride (4:1-15). But the maiden is oblivious to his seduction, imagining the consummation of her love with the shepherd (4:16; 5:1).

In Jerusalem, the maiden dreams that her shepherd has come to find her. This time, the dream is more frightening than the last. The shepherd seems to be there, being intimate with her, but suddenly he vanishes. When she takes to the street looking for him, she dreams she is found and beaten by guards (5:2-7). The maiden wakes up and begs the harem women to tell the shepherd (if they see him) how much she misses him (5:8). The women ask what makes this boy so special (5:9) and of course the maiden tells them in detail (5:10-16). They ask where he has gone (6:1) and the maiden says her love is with his sheep and in his lily gardens (6:2-3). She then speaks words that have become famous in Jewish weddings, words which are sometimes inscribed on wedding rings: *"I am my beloved's and my beloved is mine."* (6:3)

The King is not finished trying to win her with over-the-top praise of her beauty, calling her perfect and complimenting every part of her body at great length. He lets her know how much he wants to make love to her (6:4-13; 7:1-9). Again, the maiden refuses the King. *"I am my beloved's, and his desire is for me."* (7:10) She speaks passionately to her shepherd as if he was there with her (7:10-13; 8:1-3). Again, she entreats everyone there not to force love, but to let love run its natural course. *"I adjure you, O daughters of Jerusalem, do not stir up or awaken love until it is ready!"* (8:4)

With that final refusal, Solomon evidently relents, and we find the maiden returning north, home to her village. Her brothers spot her coming (8:5). She walks up the path, leaning on her beloved shepherd at last. As they walk, the maiden talks about how strong true love is, and how it helped her resist Solomon. *"For love is strong as death, passion fierce as the grave. Its flashes are flashes of fire, a raging flame. Many waters cannot quench love, neither can floods drown it. If one offered for love all the wealth of one's house, it would be utterly scorned."* (8:6-7) She reassures her concerned brothers that she remains a virgin (8:8-12), and hurries off with her shepherd to be with him alone (8:13-14).

It is impossible to say for sure if this dramatic interpretation of the Song of Songs is correct in general. But viewed in this way, it has important things to say about love and marriage. Love is natural and beautiful, but it cannot be forced to grow. True love is between two people who belong to each other, and has nothing to do with wealth or power. Solomon was wrong to let his desire come between two young people, and for all his flattery, his shallow, superficial attraction could not equal the deep and honest feelings shared by the two peasants.

If this interpretation is correct, then how did this book end up in the Bible in the first place? It is not a grand story of God and mankind, like the Exodus story. Was it included simply because it was a story of Solomon, and, as we know, even critical stories about the Kings of Israel were preserved? We may never know. Even if God is not in the Song of Songs, we are invited to think about God in relation to the book, simply because it is there in the Bible. Whether you look for God's presence in the symbolism of the poetry, as Rabbi Akiva did, or if you see the story as an example of how God wants us to love each other - with delight and faithfulness - you can take something important from the Song of Songs.

"Did You Know"

All of the previous "Did You Know?" articles are now hosted on the Calvin website in the Discipleship section. Or go directly to: <http://www.calvinchurchzelie.org/didyounow.htm>

Calvin Presbyterian Church is a spiritual family sharing the gospel of Jesus Christ
and discerning God's purpose and will through sincere commitment to
worship, prayer, fellowship, teaching and mission.

Session Members

Nan Durny	<i>Clerk of Session</i>	Sandy Lambert	<i>Spiritual Nurture & Outreach</i>
Jim Willard	<i>Building & Grounds</i>	Karen Albert	<i>Communications Committee</i>
Rosemary Shirley	<i>Mission</i>	John Heinbockel	<i>Worship & Arts Committee</i>
Karen Albert	<i>Nominating Committee</i>	Shaney Mitchell	<i>Youth Formation & Education</i>
Heidi Vandrak	<i>Nominating Committee</i>	Heidi Vandrak	<i>Nursery School Committee</i>
Peter Durny	<i>Personnel & Finance</i>		
Mark Sebring	<i>Personnel & Finance</i>		

Staff

Volunteer Staff

Rev. Dr. N. Graham Standish	<i>Pastor</i>	Nancy Reader
Rev. Dr. Stephen Polley	<i>Pastor of Pastoral Care</i>	<i>Publicity Coordinator</i>
Bruce Smith	<i>Director of Music/Youth Director</i>	
Toni Schlemmer	<i>Director of Drama/Associate Director of Music</i>	Jack Haubach
Connie Frierson	<i>Program Director</i>	David Sloat
DeWayne Segafredo	<i>Technical Director/Accompanist</i>	<i>Web Servants</i>
Abbie Hoffman	<i>Assistant Youth Director</i>	
Michelle Shepler	<i>Staff Secretary</i>	Nancy Mead
Karen Frank	<i>Treasurer</i>	<i>Newsletter Editor</i>

Address Service Requested

We're on the web!
www.Calvinchurchzelle.org

415 E. Grandview Avenue
 Zellenople, PA 16063
 724-452-7560
 724-452-7561 (fax)
Calvin Presbyterian Church
where faith, compassion, and authenticity meet



Non-Profit Organization
 U. S. Postage Paid
 Harmony, PA 16037
 Permit #16