



Calvin Presbyterian Church
where faith, compassion, and authenticity meet

Calvin's News & Notes

The Standish Inkwell

May 2010

You know, one of the hardest things about preaching, or writing an article like this one each month, is always trying to find that one right thing to say that makes a difference. All pastors get frustrated at times with how hard it is to find that one thing to say that makes a difference in people's lives. We live our lives in a strange place. We have few tangible skills except our willingness to look in places that others shy away from, to think about possibilities that others dismiss, and to embrace experiences that others are unsure of; and then we try to lead people to look, think, and embrace with us. And we hope we can boil our looking, thinking, and embracing down to the "one right thing," but it always eludes us.

I think that one reason that the "one right thing" to say always eludes us is that despite our experiences of the Holy that have changed our lives, we don't know what to do with people who not only haven't had similar experiences, but who are skeptical of these experiences because they haven't had any that compare.

I was reminded of this recently when a member of Calvin Presbyterian Church sent me an article about new medical research on near-death experiences. The article, by Jennifer Warner of *WebMD Health News*, said,

"There may be a sound scientific explanation behind the strange near-death experiences reported by many people who go into cardiac arrest.

(Continued on page 2)

Did You Know?

"Christian Apocrypha: Mary as a Kid" by Brendon Wahlberg

Previously, this column has taken a look at a few ancient Christian writings which did not make it into the New Testament, such as the "Acts of Peter", the "Shepherd of Hermas", "The Acts of Paul", and the "Infancy Gospel of Thomas". All of these writings were once popular, but when it came to including them in the Christian canon, the Church fathers judged that they were written well after the Apostolic age, and rejected them. But just because something was left out of the New Testament collection, that does not mean it was not a widely read or even a beloved book. This month, we will look at just such a document, the "Protoevangelion of James", a story of the childhood of Mary, the mother of Jesus. This "proto-gospel" was the beginning of the veneration of Mary, and it inspired artists and the faithful for many centuries.

Although it has had several titles, this story of Mary is often called a "proto-gospel" because the events it described take place mostly before any of the events in the canonical gospels, Mark, Luke, Matthew, and John. And, although the name of James (the Just), the brother of Jesus, is attached to the proto-gospel, it was not written by James. The proto-gospel clearly quotes and builds upon Matthew and Luke, and those two gospels were written after James died in 62CE. The consensus is that the proto-gospel was written in James' name around 150CE.

(Continued on page 6)

All pastors have frustration with how hard it is to find that one thing to say that makes a difference in people's lives

Inside this issue:

THE STANDISH INKWELL	1-3
SINGLES NEWS	3
FOOD CUPBOARD NEWS, MISSION MATTERS	4
PRESBYTERIAN WOMEN, CONFIRMATION CLASS, MORNING CIRCLE	4
HABITAT FOR HUMANITY	5
YOUTH FORMATION, PROGRESSIVE DINNER	5
DID YOU KNOW?, YOUTH GROUPS	1,6-7

THE STANDISH INKWELL (CONTINUED...)



“A new study suggests a buildup of carbon dioxide in the blood during cardiac arrest may cause the sensations of life flashing before the eyes, feelings of peace and joy, and encounters with mystical entities associated with near-death experiences.

“Researchers say about a fifth of people who survive cardiac arrest report near-death experiences.”

What do you make of an article like this? It's written from a perspective that is skeptical of the spiritual dimension to life. It looks for purely biological origins for seemingly spiritual experiences, suggesting a suffocating brain creates false experiences to calm people in the face of death. There's a lot of brain research now that says prayer and meditation activates certain areas of the brain, suggesting that meditation is simply a neurological act, not a spiritual one. The conclusion of many of these articles is that religious experiences are purely neuro-biological processes that make us think we are experiencing something spiritual, while in reality we are only experiencing some sort of inner brain reverie. The advocates of the neuro-biological view are rooted in a material viewpoint that says that the only reality is what we see, and that any experiences of God or the Holy are simply trance-like moments created by having certain lobes of the brain activated, which creates a soothing effect.

My problem with this material viewpoint is that it is awfully simplistic. To use a fancy term, it is reductionistic. It reduces everything to only one possibility, while dismissing all other possibilities. It says that deep, transforming experiences aren't real. They apply this kind of thinking to spiritual experiences, but why don't they apply it to all other experiences. Following this train of thought, shouldn't we say that love is just a biological response and not really love? You don't really love your children, your parents, your spouse, or your friends. You just have a biological reverie caused by the activation of certain parts of your brain. When you experience joy or happiness, you don't really experience them. You're just activating some part of your brain.

I spend a lot of time reading about the brain, mainly because psychology is as much a part of my background as spirituality. I think the problem with a lot of people who conclude that spiritual experiences are merely the result of certain synapses is that they are trying so hard to reduce all the unknowns of life to biology that they exclude the possibility that our biology is wired the way it is so that we can experience something beyond biology. They don't recognize the possibility that the spiritual is always also biological.

We don't have to get caught up in an “either-biology-or-spirituality” perspective. I believe spiritual experiences are both biology and spiritual. Our brains are wired to be receptive to spiritual experiences. Going back to near death experiences, the possibility that a buildup of carbon dioxide in the blood leads to these experience doesn't necessarily suggest that these experiences are merely biological. It may tell us that there are conditions in our bodies that allow us to more perceptively experience something that is beyond us. The problem is that the materialist isn't receptive to this because she or he creates a contest between the material and the spiritual, rather than seeing the possibility that the material and the spiritual can work together.

So how did I get here from my original point of how frustrating it is to find that “one right thing” to say to people to open them up spiritually? I've concluded over the years that there is no “one right thing.” Why? Because opening up spiritually always depends more upon our receptivity to the message than the eloquence of the messenger. I've realized that I can only be responsible for trying to say that one right thing. I'm not responsible for how receptive people are to it. This is true of a lot of Christian truths. We are responsible for loving others, forgiving them, and being generous. We are not responsible for people's willingness to accept our love, to feel forgiven by us, or for accepting what we're sharing with them.

I've come to realize that in our modern culture the materialistic worldview is gaining so much popularity and power that it's made it difficult for people to be open to the spiritual. A huge chunk of our population, either because they've never been exposed to religious

**Opening up
spiritually
always
depends
more upon
the
receptivity of
the other than
the eloquence
of the
messenger.**

thought (since the 1980s almost 40% of children are growing up with little or no contact with church or religious education—think about what this does to their innate spirituality and their basic awareness of God), or because they've rejected spiritual thought, and are adopting a purely materialistic perspective. In other words, our culture is becoming less and less receptive to the possibility of the spiritual.

I suppose in the end what all this says is that there is no one right thing to say. It really all comes down to our receptivity. How receptive are we to spiritual possibilities, and how does our reception shape our perception? Take some time to reflect on your own perspective. Is it a receptive perspective, or a rejective perspective. This is what will determine the extent to which you experience God in your life.

As for me, I think I have to be content to just keep trying to find that elusive "one right thing."

Blessings to you, *The Rev. Dr. N. Graham Standish*

A Preaching Change... of Sorts: Those of you who really care about things such as how the scripture is chosen each Sunday know that I am a lectionary preacher. What that means is that the scripture we choose each week to base our worship on is taken from a three-year cycle of passages, established ecumenically by the Protestant and Catholic churches, that is intended to lead churches through the Bible every three years. This cycle is called a lectionary. Recently I've been inspired by conversations with other pastors to try something new in our choice of scripture readings, which is to use the lectionary as a general guide, but to focus more on offering sermon series rather than just individual sermons on specific scripture topics. Why? Mainly because of a frustration I experience in preaching. Over the past 50 years it has become commonly accepted that sermons will be no longer than 20 to 25 minutes (in contrast, in the mid-1900s it was expected that they would be over an hour). Limiting sermons to 20 minutes means that by nature they can only scratch the surface of some topics. What happens when a topic is deeper or more complicated than can be spoken about in 20 minutes? How does one talk about the Trinity, the nature of God, how the Holy Spirit works, predestination, and even forgiveness in that short span of time? 20-minute sermons leave us with a question—do we try to be inspiring and easy to listen to, or thorough and deep? It is next to impossible to do all four. Sermon series allow us to go into more depth into a subject while also being inspiring and easy to understand. So you will find us moving more towards sermon series, guided by both the lectionary and the Christian seasons of the year. The first one will be during the season of Pentecost, titled "The Holy Spirit and You." I hope you'll find this shift to series something that will deepen your life and your faith

—*Dr. Graham Standish*

Calvin Singles Ministry News

Calvin Singles Dance, May 21, 2010

Friday Night May 21, The Calvin Singles Dance will be held from 7:00pm to 11:30pm. Dance lesson will be offered from 7:00 to 8:00 with Juliann Tasick. Music by Tom Menchyk. So come for the fun and if you are not single then pass the word on to any single who might be up for dancing, conversation and meeting a few new people. This is social networking in real time with real people.

Wednesday Walks with Calvin Singles 6:00 Every Wednesday

Calvin Singles are gathering to walk for exercise, friendship and just to get outside! On Wednesday nights Carrie Allen will be gathering folks together at the parking lot of the Cranberry Community Pool off of North Boundary Road. The group will walk the clearly marked trails around the park to get some fresh air and conversation. How remarkable! A social event without calories! Come and look for the Carrie and the Calvin Singles meeting at 6:00 every Wednesday.

Contributed by Connie Frierson

Food Cupboard News

Food Dedication is **May 4th & 11th**.....or any day that you remember to bring it to the church!

Our present needs are: **Canned veggies, fruit, sloppy Joe's, chili, stews, spaghetti's** and Pancake mix & syrup, Taco Meals, Helper Meals, Soup
Pasta & Sauce, Rice/Pasta Packets, Instant potatoes, Egg Noodles
Peanut Butter & Jelly, Cereal, Diapers (size 2 and larger)

Please help, if you can. Monetary gifts are always welcome. Checks can be made out to Calvin Church with the "Food Cupboard" in the Memo Line or to the SWBC Food Cupboard.

Thank You....and remember.....Next month..**June**..is Calvin's turn to provide the volunteers on the **mornings of the 8th & 15th and the evening of the 15th**, as well. Mark it on your calendars.

Contributed by Arby Shenesky

Mission Matters

Pittsburgh Project: We've just completed collecting playground toys for schools in the Pittsburgh Project. Our focus for May is for other needs the Project has. Every summer they have work crews that do free home repairs for low-income seniors. Those teams need lots and lots of work gloves, dust masks, safety goggles, paint supplies (brushes, rollers, etc., but no paint) hand tools such as hammers, screw drivers, utility knives etc. You do-it-yourself home repair experts know just what is needed. Baskets will be in the usual place in Fellowship Hall. Let's help those who help!

The Pentecost Offering is one of the denomination-wide offerings, with a focus on youth. It is always received across the country on Pentecost Sunday, which this year is **May 23**. A portion of that offering is retained by the congregation for use for youth in their own community or for a youth program that is a part of the church's mission. Our portion of the offering this year will go with the team that will work at Wayside Mission to buy shoes for the Wayside children. There are special envelopes in your offering envelope box and in the pews.

Mother's Day Cards: Is there someone you would like to recognize in a special way on Mother's Day? There are cards available from Judy Kercovich, Kathy Efav and on the table in Fellowship Hall. Your donation in honor of that special person will go to help women and children in Africa with medical needs. See the display for all the things your gift can do.

Our Missionary: We hope you heard Janet Guyer, our special mission person in South Africa, in church on April 25. Watch for more information about what she is doing on our behalf.

Contributed by Agnes Peebles

Confirmation Class

The 2010 Confirmation class will be received into membership on **Sunday, May 23rd**. This group has spent the past 9 months studying and reflecting on their faith, their life and the church. Through this journey, they have gained a greater self-understanding and deepened their relationship with God and each other. They each participated in a minimum of 10 hours of mission work (most doing more) and will soon be sharing their statements of faith with the members of session, their families and sponsors. Please join us as we welcome: **Zoe Dilts, Nate Frierson, Jordan Swarts, Travis Becker, Grant Wehr, Wendell Frank, and Evan Turner**.

Contributed by The Confirmation Leaders

Morning Circle

Good morning ladies - We start our new Study on **May 13th at 10 AM**. Rosemary Shirley will start on Chapter 1, but before our meeting get out your study of JOSHUA and read about the Author, the Preface, and Introduction. Looks like a lot of reading before Chapter one starts on page 16 but you can do it. Also think about LUNCH and suggestions of where to go after our study. No snow, no cold weather so no excuse for not coming to CIRCLE.

Contributed by Flo Towers

Habitat for Humanity

The Southwest Chapter of Habitat for Humanity is working very hard with the help of our volunteers and we hope to finish the house on Dick Road by August 30th. A group of students from Slippery Rock University has been helping with the shingles and foundation sealing. We have a group from US Gypsum that will be hanging the dry wall and doing the finishing. We look forward to help from the members of Calvin Church when we begin painting and installing tile and kitchen cabinets. We are trying to schedule people to work every Saturday, now that the weather is getting nice. Most people come from 9am to 2pm, but even an hour can be a help. If you can help, please contact Judy Kercovich at 724 774-5746 or at jkerovich@yahoo.com.

We are thrilled to tell you that one family has paid their mortgage in full and another family will finish paying their mortgage by the end of summer. The Dick Road property will be house number 7 and we are about to purchase another piece of property in Adams Township, so we can begin house number 8. Our mission to build homes for people in need of decent affordable housing moves forward because of the commitment of people and churches like Calvin. Thanks and God bless.

Contributed by Judy Kercovich

Youth Formation & Education

The YFE committee would like to recognize the following Sunday School teachers for their commitment and dedication in leading the youth of our church this year. Through teaching, they nurture, love, and enrich the spiritual lives of our children, making it possible for them to discover and serve God. Please take a moment to thank them.

- Three Year old class: Cathy and Caroline Baker
- Pre K / Kindergarten: Shaney Mitchell & Diane Standish, Anissa & Marco Teckelenburg, Kim Sebring & Lauri Becker Teen helpers: Julia Vandrak and Michelle Baxa
- 1st/2nd grade: Pam & Ryan McCarthy, Michelle & David Shepler, Rachel & Eric Stoltenberg,
- 3rd/4th grade: Robin & Mark Fleming, Kathy & Rich Dilts
- 5th/ 6th grade: Carol & Allan Findlay, Andrea & Jeff Reiterman, Beth & Jim Willard
- 7th/ 8th grade: Kaye & Tom Reiber, Amy & David Sloat, Robin & Dave Wuchina
- 9th grade Confirmation: Karen & Jim Albert, Frank Baker, Connie Frierson, Betsy & Bob Huhn, Joan McConahy, and Graham Standish
- Teen Group (10th grade & up): Mandy Brown, Betsy Huhn, Joan McConahy, Karen & Robert Stubenbort and Holly Voelp

Also, the last day of Sunday school will be held on **Sunday, May 23rd**, in combination with the all-church health fair. We will be offering a combined youth class for age groups pre/K through 8th grade in the CYG room downstairs. Children are invited to share in special activities lead by some of our older CYG teens.

Contributed by Karen Albert

Progressive Dinner

Mark Your Calendars for June 5th, for the Progressive Dinner: if you haven't been to our progressive dinner in the past, this is a great time to join us, we progress through the night to four different houses, beginning with Diane and Graham Standish's house. This is a great opportunity to meet other Calvin Church members. Visitors are welcome to join us. A sign-up sheet will be available in a few weeks, but if you'd like to reserve a spot, you can contact the church office at mshepler@zoominternet.net. Also, we need one more house to be a host house. If you can help, please contact the church office.

Presbyterian Women's News

Open Circle upcoming dates - **May 25** Host is Mary Schlott, **June 22** host is Linda Anderson.

Contributed by Kathy Efaw

“Christian Apocrypha: Mary as a Kid” (continued)

It was acceptable for religious writings to have the name of a prophet or an apostle attached to them. It was not forgery, but a way to lend the writing a kind of authority in the tradition of the person named. So, although the real James might well have been in a position to know the details of Mary's youth, the stories found in the proto-gospel are probably fictional, yet still intended to teach essential spiritual lessons to the faithful.

The main point of the proto-gospel is that Mary was chosen by God to be the mother of Jesus because Mary was pure. How pure was she? She was so extraordinarily pure that not only was she a virgin when she conceived Jesus, she also remained a virgin forever more. To make this point, the proto-gospel has to assert that the brothers and sisters of Jesus, mentioned in the New Testament, were the children of Joseph from a previous marriage, and that Joseph was much older than Mary. It was this teaching that led to the decline of the proto-gospel. The Catholic Church taught instead that James and the others were Jesus' cousins, and discouraged reading of the proto-gospel.

James begins by introducing the parents of Mary, who are not named in the New Testament. Joachim is a very rich man in Israel who is distressed that he does not have a child. He goes out to the wilderness to fast and pray. His wife Anna also laments her childlessness. The people around her believe that God has cursed her with barrenness. Praying in her garden, she hears an angel say, *“You will conceive and give birth, and your child will be talked about all over the world.”* And Anna said, *“As the Lord God lives, whether I give birth to a boy or a girl, I'll offer it as a gift to the Lord my God, and it will serve him its whole life.”* In other words, Anna's child will be a ward of the Temple, living and serving there always. Another angel has spoken to Joachim; he returns from the wilderness, and the couple is reunited in joy.

Mary is born nine months later. When the infant Mary is six months old, Anna puts her on the ground to see if she can stand. Mary walks seven steps to her mother's arms, and Anna picks her up, saying, *“...you will never walk on this ground again until I take you into the temple of the Lord.”* Mary's bedroom becomes a pure sanctuary. Nothing unclean is allowed in there – neither unclean food nor defiled people. On her first birthday, Mary is presented at her home to visiting priests from the Temple, who ask God to *“look on this child and bless her with the ultimate blessing, one which cannot be surpassed.”*

When Mary is two, Joachim suggests that it is time to give her to the Temple, but Anna decides to wait until Mary is three, so that she will be better able to leave her mother and father. At age three, Mary does go to the Temple, where a priest greets her, saying, *“In you the Lord will disclose his redemption to the people of Israel during the last days.”* Set down on the steps of the altar, Mary happily dances. Her parents leave her there to live, fulfilling their promise to God. Mary is raised near the Holy of Holies, and she is fed by angels.

However, when Mary is twelve and about to begin menstruation, the priests realize that she cannot stay any longer without polluting the sanctuary. God tells the high priest Zechariah to find a ward for Mary among the widowers of Israel. A miraculous sign helps to choose a carpenter named Joseph from the crowd. *“Joseph,” the high priest said, “you've been chosen by lot to take the virgin of the Lord into your care and protection.”* But Joseph objected: *“I already have sons and I'm an old man; she's only a young woman.”* The proto-gospel is different from the canonical gospels in making Joseph an old man, a widower, and the ward of Mary instead of her husband. Joseph, afraid of being punished for disobeying God, takes Mary to be protected at his home while he is away building houses.

Mary spends her time spinning thread for a new curtain for the Temple. An angel appears to her at age sixteen, saying, *“You've found favor in the sight of the Lord of all. You will conceive by means of his word.”* Mary asks, *“Will I also give birth the way women usually do?”* The angel answers, *“No, Mary, because the power of God will overshadow you. Therefore, the child to be born will be called holy, son of the most high.”* In this way, the proto-gospel assures the reader that Mary will remain a virgin even after giving birth.

Joseph returns home to find Mary six months pregnant. He believes that someone has violated her and impregnated her. But an angel tells Joseph in a dream that the child is from the Holy Spirit. The scribe Annas reports to the high priest that Joseph is responsible for violating the virgin in his care, and both Mary and Joseph are put on trial. Both claim innocence. So the high priest administers a mysterious test, giving them a ritual drink and sending them to the wilderness. They both pass the test by returning unharmed, proving that they have not sinned.

Joseph and his sons, and Mary, travel to Bethlehem to enroll in a census, and along the way, Mary goes into labor. They find privacy in a nearby cave, where Mary gives birth to Jesus. At the moment of birth, Joseph is amazed to see time and nature standing still. He enlists the aid of a Hebrew midwife from the hill country, who witnesses an intense light in the cave and then sees the infant Jesus. The midwife tells a woman named Salome that a virgin has given birth. Much like “doubting” Thomas, Salome declares that she must insert her finger into Mary in order to believe it. But when she does so, her hand is consumed by flames. Salome begs for forgiveness for her disbelief. An angel tells Salome to pick up Jesus. Salome says, *“I'll worship him because he's been born to be king of Israel,”* and she is healed.

The birth of Jesus in a cave is an interesting departure from the canonical gospels. In the proto-gospel, when astrologers visit Jesus with gifts, they visit him in the cave. The manger (from Luke) only comes into the story when Mary, hearing that Herod is killing infants, hides Jesus in a feeding trough to keep him safe. Some Christian artists in the Middle Ages depicted Jesus being born in a cave, thanks to this non-canonical gospel. Some artists have even combined the accounts of Luke and James by placing the manger inside a cave.

The proto-gospel of James was based on a combination of the gospels of Matthew and Luke, but it has its own unique character. This gospel marked the beginning of the veneration of Mary. Mary was chosen by God, this gospel says, because she remained pure throughout her childhood, at home and in the Temple, and pure later on as well. James does not have the Immaculate Conception, but he does have Mary as a perpetual virgin.

The proto-gospel's focus on purity and virginity may arise out of the religious concerns at the time it was written, in the second century. Sexual self control and chastity were valued by many Christians. Another example of a chaste heroine from that time period is Thecla, from the story of "Paul and Thecla". But Mary surpasses everyone else in purity.

James may also have been written as part of an ongoing defense of Christianity against the attacks of a second century anti-Christian Roman writer named Celcus. The historian Origen wrote about Celcus' argument against the virgin birth. According to Origen, Celcus "*accuses Him [Jesus] of having "invented his birth from a virgin," and upbraids Him with being "born in a certain Jewish village, of a poor woman of the country, who gained her subsistence by spinning, and who was turned out of doors by her husband, a carpenter by trade, because she was convicted of adultery; that after being driven away by her husband, and wandering about for a time, she disgracefully gave birth to Jesus, an illegitimate child."* The proto-gospel of James almost seems like it was designed to refute all of those attacks, and to defend Mary.

Correction: Oops—last month we cut off part of the last paragraph of Brendon's article. Here it is in its entirety:

Did the author mean for people to take the Infancy Gospel as a set of true stories? It is hard to say. Beyond an overall sense of humor and exaggeration, much of the content of the Infancy Gospel is, after all, not greatly different from the content of the four accepted Gospels. There are healings and teachings, miracles and enactments of parables. The author apparently tried to make his child Jesus reflect the adult Jesus of the New Testament, in order to teach us something about Jesus. Whether it was "true" was beside the point. Perhaps the best thing we can do with such a story is to let it remain apocryphal while learning the lessons of Christianity which the author wanted to teach to his readers. Jesus was magnificent as an adult and as a child too, the writer teaches us. All his life, even in childhood, Jesus was able to save people. The writer's Joseph sums it up for us, saying, "I am blessed that God has given me this child."

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

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>	Kathy Dilts	<i>Spiritual Nurture & Outreach</i>
Jim Willard	<i>Building & Grounds</i>	David Prothero	<i>Communications Committee</i>
Rosemary Shirley	<i>Mission</i>	John Heinbockel	<i>Worship & Arts Committee</i>
David Prothero	<i>Nominating Committee</i>	Karen Albert	<i>Youth Formation & Education</i>
Kim Boyd	<i>Nominating Committee</i>	Heidi Vandrak	<i>Nursery School Committee</i>
Peter Durny	<i>Personnel & Finance</i>		
Kim Boyd	<i>Personnel & Finance</i>		

Staff

Rev. Dr. N. Graham Standish	Pastor
Rev. Dr. Stephen Polley	Pastor of Pastoral Care
Bruce Smith	Director of Music/Youth Director
Toni Schlemmer	Director of Drama/Associate Director of Music
Connie Frierson	Program Director
DeWayne Segafredo	Technical Director/Accompanist
Abbie Hoffman	Assistant Youth Director
Michelle Shepler	Staff Secretary
Karen Frank	Treasurer
Greg Zimmerman	Custodial Staff

Volunteer Staff

Karen Cramer
Calvin Kid's Choir Director
David Sloat and Jack Haubach
Web Servants
Nancy Mead
Newsletter Editor

Address Service Requested

www.Calvinchurchzelle.org

We're on the web!

724-452-7561 (fax)

724-452-7560

Zelienople, PA 16063

415 E. Grandview Avenue

where faith, compassion, and authenticity meet

Calvin Presbyterian Church



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