

HALO

ST COLUMBA'S PRESBYTERIAN CHURCH, TARADALE

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From the Minister

I read an interesting definition of fundamentalism and it had a one question quiz to determine whether you are a fundamentalist?

When you are presented with a new idea or proposal, your first question is more likely to be ...

- (A) Is it acceptable to my religious/ideological community or belief system?
- (B) Is it possibly true, valuable, and worth exploring?

The opposite of a fundamentalist in this definition is a curious person who embraces the tension between his religion (or currently held views) and the new idea and wrestles with it and then decides whether to embrace the new idea or reject it. Fundamentalism really has nothing to do with religion and everything to do with an outlook regardless what your religion is or isn't. The original definition of Fundamentalism was about the Fundamentals of the Christian faith ie the core beliefs of historical Christianity. This new definition is more useful today because it means an Atheist can be a fundamentalist if they are not open to exploring the truths about God or the universe. In this line I was intrigued by the excitement that Neutrinos may have been found to go faster than the speed of light (and so upsetting Einstein's theory of relativity and the basis of much science). It seems the constancy of the speed of light underpins our understanding of space and time and the idea that cause comes before effect. As a Theologian this doesn't bother me at all because Christians have always believed in another "spiritual" dimension (not just time and distance) and that God stands outside of time (as we know it). Isaiah 65:24 says "before they call, I will answer" and we see other disruptions to the normal world of physics in the miracles Jesus performed.

Isaiah 46:10 says "I make known the end from the beginning, from ancient times, what is still to come." Christianity believes in prophecy, and reformed Christians emphasised God's election and Predestination as the Divine foreordaining or foreknowledge of all that will happen. Omniscience means that God knows everything and that includes the future. Of course these ideas opened huge debates about the nature of God's control and knowledge of the future and to what degree God has given us free will.

If our scientific understanding of the universe is about to be turned upside down because neutrinos can go faster than light it won't be the first time we have had to rethink life. Christianity always invites us to be open about how we understand God and the universe. Indeed the challenge of Christianity today is for people to be open to the idea that God might have made himself known in Jesus Christ. The problem is not that Christians refuse to think, it is that so many are closed to the idea that there is an open universe in which God is always working to bring about truth and justice and the Kingdom of God. Such an open universe should lead to curiosity and worship.

Brett Walker

A prayer

Lord our prayer is that you would keep us open to what you are doing in the World and that we would see your hand at work in our lives and with those around us. Help us to entrust our lives into your care knowing that you know the future from the past. Help us to cooperate with you so that we may create a positive future for ourselves and others. In Jesus' Name. Amen

Material for November Halo in by 11 a.m. Wednesday 27th October 2011 please

Chris Hingley

When Chris came to visit St Columba in March this year, he spoke about these two students at the Petra High School Christian School where he is Rector in Bulawayo. In his presentation later in the lounge, after the service, Chris spoke about how the school accepted and sponsored these two students with severe disabilities. Below is the truly amazing story of their success in being accepted into American universities.

Here are two pieces of encouraging news.

1. Just over two years ago, we gave full bursaries to Energy Maburutse and Honest Mupatsi to come to Petra High School from King George VI Centre, a home for severely disabled young people. Both boys come from very poor rural families, and they had been quite disadvantaged in their previous education.

This Saturday morning, Energy and Honest leave Bulawayo and arrive in New York on Sunday, Energy headed for Lynn University in Boca Raton, Florida, and Honest for the University of Kansas. By any measure, it's a pretty amazing story: Two boys from remote African villages, both with physical disabilities, who have been at school together since Grade 5, heading off for American universities in the same year! They now have this extraordinary opportunity thanks to the generosity, trust, and hard work of so many of you. Together, we have opened an enormously, overwhelmingly heavy door, and, when Energy and Honest land at JFK, they will now walk into promising futures. Energy and Honest have now been succeeded at Petra by Tatenda and Patson, and we shall welcome two more students from King George VI in January, to make a total of four students from King George VI on full bursaries at Petra every year. Will you please take just one moment, then, to share that sense of pride with me? We all get so caught up in the chaos of daily life and mundane crises that we often forget to open our hearts to the good work we have done. And this was some amazingly good work!

2. As well as long-term bursaries, we give immediate grants to parents going through a particular crisis. I received a letter from the teacher of a Grade 6 boy whose parents had just been helped. It reads as follows:

"Dear Mr Hingley

Just something to share.

Every morning our class has Prayer Time and about twice a week we share prayer requests and praise reports. One day, one of the pupils came to me after school and said, "Teacher, I didn't want to share this in the presence of the other children." I said, "What, Joshua?" and he said, "My parents have been struggling to pay my school fees and when my mother came to pay (the instalment for the month of July), the office lady said she wasn't owing anything – the school had paid off my fees!" The little boy looked me straight in the eye with tears in his eyes! We hugged each other and gave thanks to the Living God! We thank God for Petra and the Friends of Petra!

Sincerely, Mrs Nomakha Dube

We thank God for all of you who, through your prayers and donations, have made it possible for us to help many children like this.

With all good wishes, *Christopher Hingley*

Thank you Inger

Reading and Prayer

Reading: "Thanks be to God who gives us the victory through our Lord Jesus Christ."
1 Corinthians 15:57

Prayer: Be, Lord Jesus, a bright flame before me,
a guiding star above me,
a smooth path below me,
a kindly shepherd behind me,
today, tonight and forever, Amen.

What's Happening @ Session

Session held its monthly meeting last week and we wanted everyone to know what is happening in our neck of the woods.

Firstly we have two new Session members in Jim Payton and Jean Fink and we look forward to their participation and energy in the spiritual side of our Church. Jim and Jean join the existing crew of Brett Walker, Pam Thrupp (Session Clerk), Barry Thrupp, Hans Marnewick, Colin Zachan, Sue Read, Nancy Bryan, Dot McLeod, Robin Arnold and Peter Wooten.

Secondly Brett reported a number of Church members ill and in hospital in need of our prayers and our time. Brett is kept busy in this regard especially with our aging membership and we acknowledge his time and effort and caring attitude.

Thirdly the Youth Trust (officially registered), which is aimed at increasing our support (spiritual and other) to the youth of Napier, is progressing slowly but determinedly in the right direction.

Fourthly Session recognises and appreciates the hard work done by many within our congregation and has formally thanked Robin Arnold (setting up new projector), Verna Gillum (for a million years of service at the Op Shop!), Anne Lanigan (for everything) and Shona Stubbs (playing the organ). Where would we be without the many, many volunteers within our ranks.

Fifthly Session is hoping to bring in a Presbytery member for the forthcoming combined Session/Board of Managers meeting in an aim to talk about the roles of both bodies to ensure the smooth and harmonious operation of our Church. We all acknowledge the need to improve in this area and we all are taking steps in this direction.

Finally just a reminder about the Men's Breakfast on Saturday 8th October. Hope to see you men there.

Mission News from Gleanings

(Association of Presbyterian Woman Newsletter)

The month of Ramadan is ending as Gleanings is published, and many Christians have been praying for Muslims in a focused way at this time.

Prayerfully, as we work towards our special project, prayer for these troubled people will continue.

From CWS, I am told, "It is important to remember that many more people in the Middle East want peace than the violence they have endured for decades. The Arab Christians have found it difficult to stay in their homelands and the Middle East Council of Churches has often expressed its concern about the number leaving. Constantine Dabbagh told us last year when he visited Aotearoa New Zealand from Gaza, that there are now only 2,000 Christians living in Gaza. They come from Orthodox, Catholic and Protestant traditions and have worked to stay in their homeland and build prospects for peace. Caught, as they are, between Israeli Jews' strong memories of the Holocaust and discrimination, and the Muslims who are also traumatized by what has been happening in the region, it can be difficult.

However, in 2009 they developed the Kairos Document to give voice to their aspirations and commitment to peace. It is an opportunity to read what Palestinian Christians themselves are saying. You can find it at <http://www.kairospalestine.ps/> Remember too that there is a DVD available giving a general overview of life in the Middle East available from CWS, email cws@cws.org.nz

Rae Simpson,

Convenor

Thank you Dot McLeod

Children's Story

Shillings and Pence

Do any of you know what a shilling or a penny is? Even your Mum or Dad may not know. You may have to ask your grandparents or someone really old.

They are, or were, coins of money that were in use before dollars and cents. A shilling was equal to a 10-cent piece today, and a penny was of less value than that. You needed twelve pennies to make one shilling. Now, if you went to a shop and bought, say, some carrots and they cost three shillings and four pennies, that would be written as 3/4d and said as three and four pence.

You are wondering why I have told you this aren't you? Well here goes, this is why.

During the First World War, it is said, some soldiers were going to attack the enemy. To do that they needed some extra soldiers, called reinforcements, to help them to sneak up or advance on the enemy. They decided they had to send a message back to their Headquarters telling them what they were going to do and to send some extra soldiers to help. In those days, the telephones used by soldiers on the battlefield were either not very good, or simply did not exist. The best way to get a message back to Headquarters was either to have a person walk the whole way, or get it sent by word of mouth. Word of mouth means that the first soldier tells the second soldier what the message is and the second soldier tells the third soldier who tells the fourth soldier until finally the General at Headquarters is told. So, the Captain gave the message to the first soldier. He said, 'Send reinforcements, we are going to advance.' The first soldier told the second soldier who told the third soldier and eventually the message was told to the General. The problem is that some people do not listen to what they are told and when they repeat the message it changes, or they only pass on what they think they have been told. Because of some soldiers not listening correctly, or changing the message, when the General heard the message at Headquarters, it had changed from 'Send reinforcements we are going to advance' to 'send 3/4d we are going to a dance.' That's funny isn't it?

That story is a bit funny, but in real life, the same thing can happen. If you are told a story, or tell tales, or pass on gossip, you have to understand that the story, gossip or tale you are being told may not be correct and you could be seriously hurting someone. You do not know if what you have been told is the truth. It may be a bad lie. Imagine how hurt you would be if some one was telling lies about you. If some one tells you some gossip, or story about some one else, do not pass it on. Just forget you were ever told. And do you know what? By doing that you will find you have a lot more friends.

by Jim Payton

MAY 2nd 1611 - The 400th Anniversary of the publishing of the King James Bible (KJV)

In the 14–16th centuries, a controversial question had been dividing nations: should the common man be able to read God's Word? It was so incendiary that some people were killed for their translation efforts.

The KJV was not the first translation of God's Word into English, but it has been one of the most influential in making Scripture widely available to everyday people in their own language.

The KJV is revolutionary in its reach. It has endured as one of the most widely read books in human history. Written during the era of Shakespeare, the KJV is praised for its beauty and poetry. Many phrases we use today originated in the KJV, like the salt of the earth, a drop in the bucket, eye to eye, and labour of love. Since then dozens, if not hundreds of translations have been made but the King James still holds a place in the hearts of many.

Which version of the Bible do you read? Do you like a more word-for-word translation like the ESV or New American or something easier to read like the Good News or New Living or something that conveys the sense of the phrases rather than a literal translation like the Message. Whatever version you read – enjoy the privilege of literacy, and easy access to the bible – not everybody has those same privileges. Let God speak to you as you read and meditate on the scriptures each day.

The Doctrine of the Few

"The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." (Deuteronomy 7:7)

Modern people - even Christians - tend to measure success in terms of bigness. God's measure, on the other hand, is based on quality, not quantity. There were undoubtedly millions of people on the earth, for example, when the Flood came in the days of Noah, but only "few, that is, eight souls were saved" as the waters lifted up the Ark (*1 Peter 3:20*).

A few centuries after the Flood, populations had again increased, and great nations had developed in Egypt and Samaria and elsewhere. But God called one man, Abraham, to establish a new nation, and Abraham obeyed. A number of great nations (Arabs, etc.) came from Abraham, but again God chose only one - Israel, to inherit the promise. Israel did grow, but as our text shows, even this chosen nation was nearly always insignificant compared to other nations.

In Israel's history, many instances are recorded when God used just a few to battle many. God used Gideon's 300 men to defeat 135,000 Midianites (*Judges 7:7; 8:10*). Similar deliverances occurred in the days of David, Asa, Jehoshaphat, Hezekiah, and others.

In the New Testament, the Lord Jesus told His disciples that "where two or three are gathered together in my name, there am I in the midst of them" (*Matthew 18:20*).

He also said to them: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (*Luke 12:32*).

God's criterion is that of motivation rather than multiplication. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (*Matthew 7:14*).

But those few will be faithful servants and will someday hear Him say: "Well done, thou good and faithful servant . . . enter thou into the joy of thy Lord" (*Matthew 25:21*).

From Institute of Creation Research Days of Praise www.icr.org

Recent Trends in Biblical Scholarship

This article has been adapted from 'Things That Matter': Historical Jesus in the New Millennium by Mark Allan Powell, Professor of New Testament Studies at Trinity Lutheran Seminary.

For decades, some scholars have maintained that the Gospel portraits of Jesus are not, in the main, a true picture of him. Those times have now changed and those scholars are finding themselves on the defensive. Generally, those scholars relied upon a system called *dissimilarity* in their research. They said that anything in the Gospels that appeared to be promoting or supporting the Christian religion, could not be relied upon. There is some logic in such an approach, and the possibility of such promotion should not be dismissed, but, of course, such an approach guarantees a Jesus who will have little in common with those willing to die for their devotion to the cause: the gospel writers.

Recent scholars often claim to have Occam's razor on their side i.e. the simplest explanation is the best. Let us take two examples.

1. **Jesus fulfils what were thought to be Messianic prophecies.** For decades, the dominant belief of researchers has been that where the Gospels portray Jesus doing things that scripture appeared to believe that a Messiah would do, they had to be regarded with suspicion. Current scholars give two scenarios and ask which one seems the most likely: a) Jesus never claimed to be the Messiah but his followers decided he was and those honest people then searched scripture for passages that spoke of the Messiah and then made up stories about Jesus showing him doing the things that they thought he should have done. b) Like some people known to us, Jesus convinced himself he was the Messiah, so read, or heard, about things scripture said the Messiah would do, and shaped his life to be that way. The latter scenario does not explain everything but it might allow many of the things that *dissimilarity* would dismiss. Mind you, Jesus could not have arranged his birth at Bethlehem (the reality of which is often contested) but **why would he not have chosen** to ride a donkey into Jerusalem as revealed in Zachariah 9:9. Over thirty years ago, Rudolf Bultmann quoted the donkey ride as his definitive example of either Jesus, or his followers, promoting, or supporting, the Christian viewpoint as opposed to fact. *He maintained it must be non-historical or otherwise it would have to be accepted that Jesus intended to fulfil the prophecy of Zachariah 9:9, something that would have been absurd.* Today, no scholar would be able to treat the absurdity of such a comment as so self-evident that it did not require even further argument or justification.

2. **Jesus proclaimed an eschatological/apocalyptic message of a coming kingdom.** Perhaps the most distinctive thing of Jesus scholarship in the 1990s was a rejection of the notion that Jesus expected and announced an imminent end of the world. The 1990s trend favoured a Jesus who did not speak about the end of the world, but of a new way of being. The eschatological and apocalyptic sayings attributed to Jesus in the Gospels were dismissed as enthusiastic attributions of a church in crisis, an example of the type of thing said, and expressed, by sects experiencing violent persecution and/or social ostracism. More recent scholarship has raised the question whether it is more plausible to reject this material or accept it as authentic. Most scholars start by accepting that 1) John the Baptist spoke of an imminent end; and 2) Paul thought the end was at hand. Is it reasonable to assume that Jesus broke with his mentor, John the Baptist, on this apparently essential point, only to have his own view subsequently rejected by his most prominent and earliest interpreter, Paul? That *could* have happened, but isn't it *more* reasonable, this argument suggests, to regard Jesus as the midpoint on a trajectory, as the connecting dot if you like, on a line between the Baptist and Paul? Is it not simpler (Occam's razor) to assume a progressive development of ideas than to adopt a scenario that requires at least two 180-degree turnabouts?

Pendulums do swing, and I have no predictions as to where the bulk of Biblical Scholars may end up on such questions as Jesus' own messianic consciousness or apocalyptic inclinations . . . The growing respect for Gospel tradition that we see among historical Jesus scholars today is a far cry from the skepticism that marked them a decade ago. Perhaps that is one reason we are no longer as interesting to journalists.

If you wish to view the original article, the web site is:

<http://www.sbl-site.org/publications/article.aspx?articleId=333>.

Thank you Brett

A Baby's Hug

We were the only family with children in the restaurant. I sat Erik in a high chair and noticed everyone was quietly sitting and talking. Suddenly, Erik squealed with glee and said, 'Hi.' He pounded his fat baby hands on the high chair tray. His eyes were crinkled in laughter and his mouth was bared in a toothless grin, as he wriggled and giggled with merriment.

I looked around and saw the source of his merriment. It was a man whose pants were baggy with a zipper at half-mast and his toes poked out of would-be shoes. His shirt was dirty and his hair was uncombed and unwashed. His whiskers were too short to be called a beard and his nose was so varicose it looked like a road map. We were too far from him to smell, but I was sure he smelled. His hands waved and flapped on loose wrists. 'Hi there, baby, hi there, big boy. I see ya, buster,' the man said to Erik.

My husband and I exchanged looks, 'What do we do?' Erik continued to laugh and answer, 'Hi.'

Everyone in the restaurant noticed and looked at us and then at the man. The old geezer was creating a nuisance with my beautiful baby. Our meal came and the man began shouting from across the room, 'Do ya patty cake? Do you know peek-a-boo? Hey, look, he knows peek-a-boo.'

Nobody thought the old man was cute. He was obviously drunk. My husband and I were embarrassed. We ate in silence; all except for Erik, who was running through his repertoire for the admiring skid-row bum, who in turn, reciprocated with his cute comments.

We finally got through the meal and headed for the door. My husband went to pay the check and told me to meet him in the parking lot. The old man sat poised between the door and me. 'Lord, just let me out of here before he speaks to me or Erik,' I prayed. As I drew closer to the man, I turned my back trying to sidestep him and avoid any air he might be breathing. As I did, Erik leaned over my arm, reaching with both arms in a baby's 'pick-me-up' position. Before I could stop him, Erik had propelled himself from my arms to the man.

Suddenly a very old smelly man and a very young baby consummated their love and kinship. Erik in an act of total trust, love, and submission laid his tiny head upon the man's ragged shoulder. The man's eyes closed, and I saw tears hover beneath his lashes. His aged hands full of grime, pain, and hard labour, cradled my baby's bottom and stroked his back. No two beings have ever loved so deeply for so short a time. I stood awestruck. The old man rocked and cradled Erik in his arms and his eyes opened and set squarely on mine. He said in a firm commanding voice, 'You take care of this baby.'

Somehow I managed, 'I will,' from a throat that contained a stone. He pried Erik from his chest, lovingly and longingly, as though he were in pain. I received my baby, and the man said, 'God bless you, ma'am, you've given me my Christmas gift.'

I said nothing more than a muttered thanks. With Erik in my arms, I ran for the car. My husband was wondering why I was crying and holding Erik so tightly, and why I was saying, 'My God, my God, forgive me.' I had just witnessed Christ's love shown through the innocence of a tiny child who saw no sin, who made no judgment; a child who saw a soul, and a mother who saw a suit of clothes. I was a Christian who was blind, holding a child who was not. I felt it was God asking, 'Are you willing to share your son for a moment?' when He shared His for all eternity. How did God feel when he put his baby in our arms 2000 years ago? The ragged old man, unwittingly, had reminded me, 'To enter the Kingdom of God, we must become as little children.'

Sometimes, it takes a child to remind us of what is really important. We must always remember who we are, where we came from and, most importantly, how we feel about others. The clothes on your back or the car that you drive or the house that you live in does not define you at all; it is how you treat your fellow man that identifies who you are.

Thank you Judith Trim

8 View From Under the Pew By Church Mouse

I read in the bulletin the other day, while I was tearing up a copy for my nest (well it is spring) that you lot are having a Ceilidh. It brought back some memories of my good old days, days when I used to listen to my old Granddad on his squeezebox. Ah, but those were the days. We had some big numbers attend our 'do's' which we held out in the hay paddock. The cats left us pretty much alone. Mind you, we had big families and we all lived close together. It is different these days, with the family spread the length and breadth of this fair land. You lot are lucky you know. You belong to a family other than your biological one, how does it go – a brother by another mother – except your mother is actually your father: God and your family is St Columba's. Actually, in many cases, God's family is as good, or better, than your own, or should be. They will take you, as you are, warts and all, and love you, care about you, and have died for you. Wish I had such a family!

A Future Not Our Own

By Oscar Romero

Via Alf Taylor (ex St Stephens now St Aidans, Northcote)

It helps, now and then, to step back
and take the long view.

The kingdom is not only beyond our efforts,
it is beyond our vision.

We accomplish in our lifetime only a tiny fraction of
the magnificent enterprise that is God's work.

Nothing we do is complete,
which is another way of saying
that the kingdom always lies beyond us.

No statement says all that could be said.

No prayer fully expresses our faith.

No confession brings perfection.

No pastoral visit brings wholeness.

No programme accomplishes the church's mission.

No set of goals and objectives includes everything.

This is what we are about:

We plant seeds that one day will grow.

We water seeds already planted, knowing that they hold future promise.

We lay foundations that will need further development.

We provide yeast that produces effects beyond our capabilities.

We cannot do everything
and there is a sense of liberation in realizing that.

This enables us to do something,
and to do it very well.

It may be incomplete, but it is a beginning, a step along the way,
an opportunity for God's grace to enter and do the rest.

We may never see the end results,
but that is the difference between the master builder and the worker.

We are workers, not master builders,
ministers, not messiahs.

We are prophets of a future not our own.

John Calvin

For those interested in the theological basis of the Presbyterian Church we include the following:

Calvin's writing and preaching provided the seeds for the branch of theology that bears his name. The *Reformed* and *Presbyterian* churches, which look to Calvin as a chief expositor of their beliefs, have spread throughout the world.

Calvin defined a sacrament as an earthly sign associated with a promise from God. He accepted only two sacraments as valid under the new covenant: *baptism* and the Lord's Supper (in opposition to the Catholic acceptance of *seven sacraments*). He completely rejected the Catholic doctrine of *transubstantiation* and the treatment of the Supper as a sacrifice. He also could not accept the Lutheran doctrine of *sacramental union* in which Christ was "in, with and under" the elements. His own view was close to *Zwingli's symbolic view*, but it was not identical. Rather than holding a purely symbolic view, Calvin noted that with the participation of the Holy Spirit, faith was nourished and strengthened by the sacrament. In his words, the Eucharistic rite was "a secret too sublime for my mind to understand or words to express. I experience it rather than understand it."

Leading followers, either Calvinist or those sympathetic to Calvinism, settled in England and Scotland. John Knox was one of them. During the English Civil War, the Calvinistic Puritans produced the Westminster Confession, which became the confessional standard for Presbyterians in the English-speaking world.

With this in mind, we include this comment on Bruce Gordon's book *Calvin* by **Kevin DeYoung** Senior Pastor at University Reformed Church in East Lansing, Michigan. This article originally appeared on Kevin DeYoung's blog, "DeYoung, Restless, and Reformed," at *The Gospel Coalition* website.

17 Lessons learned from Calvin's biography

The article's title is all the introduction you really need. Here we go. All quotations are from Bruce Gordon's *Calvin*...

- 1. If you want to make an impact beyond your little lifespan, teach people the Bible.** "What made Calvin Calvin, and not another sixteenth-century writer was his brilliance as a thinker and writer, and, above all, his ability to interpret the Bible".
- 2. The big public personalities are often privately awkward.** "In the public arena Calvin walked and spoke with stunning confidence. In private he was, by his own admission, shy and awkward".
- 3. We read too much causality into our childhoods.** "With his contemporaries, and much in contrast to our age, Calvin did not consider his childhood as psychologically formative: it was a brief and brutal preparation for adulthood associated primarily with ignorance, volatility and waywardness".
- 4. The best friendships are forged in fire.** "All his life Calvin would define friendship in terms of a commitment to a common cause; it was within that framework that he was able to express fraternity and intimacy".
- 5. True strength is knowing your weakness.** "However, one of his greatest strengths in his later career was an acute awareness that despite remarkable confidence in his calling and intellect he remained dangerously prone to moments of poor judgment on account of anger".
- 6. If you want to impact your city, be prepared to work hard and consistently.** "And here was a formula that would serve Calvin well throughout his time in the city: extremely hard work on his part combined with the disorganization and failings of his opponents". ../

7. Beware the temptation to want to be proved right in everything. “From the pulpit, before the Consistory and Council, and from the printing press, issued forth a single-minded determination to have the last word and to be proved right. This was not simply for the sake of ego: he was absolutely certain that he was right”.

8. Some contextualization is appropriate. “Like Luther with his first translation of the Bible into German, he understood that the Reformation stood or fell on the ability of the reformers to speak to the people in their own language”.

9. Not every kind of accommodation is sinful people pleasing. Calvin wrote to the obstinate and fiery William Farel: “We only earnestly desire that insofar as your duty permits you will accommodate yourself more to the people. There are, as you know, two kinds of popularity: the one, when we seek favour from motives of ambition and the desire of pleasing; the other, when, by fairness and moderation, we gain their esteem so as to make them teachable by us”.

10. The Church needs good deacons. “The deacons of the Genevan church did just about anything and everything. They purchased clothing and firewood, provided medical care, and not infrequently were present at births. They arranged guardians for the children of the sick. Essentially, they attempted to meet any need. Their task was thankless”.

11. Endurance is a neglected virtue. “If one were to admire Calvin for nothing else, his ability to sustain the relentless onslaught of the 1550s is astonishing”.

12. Preaching has always been difficult. “Far from the solemn quiet of modern churches, preaching in the sixteenth century was somewhat akin to speaking in a tavern. Preachers had to compete with barking dogs, crying babies, general chatter and constant movements, even fist-fights. They required presence to command respect and their most important tool was their voice”.

13. Some traditions must change. “He argued for the freedom of the marriage contract and mutual consent of man and woman, a fundamental point he continually defended in his sermons. Consensual engagements were essential; children were not to be forced into unions by their parents”.

14. Every hero (except for Jesus) is a divided hero. “This was Calvin’s divided self: the confidence in his calling as a prophet and apostle set against his ever present sense of unworthiness and dissatisfaction. . . . It was his acute sensitivity to the gap between what was and what should be that distressed him”.

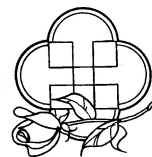
15. Biography is particularly strategic and can be used to build up the church or lead it astray. “Calvin’s friends had good reason for proceeding to publish [a biography] with haste. There were others who wanted to tell a very different story. Calvin’s nemesis Jerome Bolsec lived to have the last word, and penned two accounts ten years after the reformer’s death. Like many Catholics, he feared that the Protestant reformers were being accorded the status of saints, and he sought to destroy the reputation of Calvin and Geneva. In this, as Irena Backus has shown, he was extraordinarily successful”.

16. Work hard, but don’t neglect the body. “Calvin’s punishing routine and recurring illnesses aged him and put him in an early grave”.

17. Pray that your fruitfulness outlives you in expression of gratitude you will not see. “For a man who lived his life in exile, the most fitting memorial came from a land he never saw. In 1583 Geneva was under military threat from the Duke of Savoy, and Beza sent a delegation to England to seek financial assistance. Despite Elizabeth’s frostiness towards Calvin, the collection raised was extraordinarily generous, reflecting the gratitude of a nation for a city and a man that had once offered refuge and *Christian* teaching”

Cradle Roll Grace Isabella Read 24th October 5 years

Bereavements We extend our love and sympathy to the families and friends of Margaret Madill, Michael Wedd, Anne Foreman and Marie Burrell.



Congregational AGM The AGM for St Columba's Presbyterian Church, Taradale was held on Friday 16th September 2011 at St Columba's. Fifty-five people attended. The minutes of that meeting are available and, if you have been unable to pick up a copy from the Church, Rhonda in the office should be able to run off a copy for you.

Board of Managers Those elected to the Board at the AGM were; Sarah Atley, Yvonne Dobbie, Deborah Greenwood, Annette Jennings, Mike Latter, Brian Neilson, Harry Renfree, Barbara Stewart, Wim Slooten (Treasurer), Anne Tristram and Jenny Ziebe.

Next **Men's Breakfast** at St Columba's, Saturday 8th October, 7.45 a.m. The guest speaker is Steve Demetrius, Chaplain to EIT and schools. \$5. Bring a friend.

Napier Community Foodbank

Some sobering statistics

Parcels supplied in March 99, April 118, and May 142.

Adults catered for in March 192, April 186, and May 240.

Children catered for March 262, April 234, and May 309.

Thank you Bruce McLeod

What's on in October

Saturday 8 th October	7.45 a.m.	Men's Breakfast in Fish Hall
Wednesday 19 th October	7.30 p.m.	Board of Managers monthly meeting in the lounge
Thursday 20 th October	1.45 p.m.	Missionary Guild
Tuesday 25 th October	7.30 p.m.	Women's Evening Fellowship
Wednesday 26 th October	10.30 a.m.	Monthly Mid Week Service
Thursday 27 th October	7.30 p.m.	Session meeting

Regular events

Mondays	House Group 7.00 p.m. (fortnightly) Contact: Pat Gordon 844 2188
Tuesdays	Op Shop open 10 a.m. - 4 p.m. Contact: Verna Gillum 844 8265 Prayer Group 11.00 a.m. - 11.30 a.m. Contact: Marjory Yelverton 843 5331 House Group 7.30 - 9 p.m. Contact: Bob Wallis 844 5630 House Group 7.30 - 9 p.m. Contact: Robin Arnold 844 7808 Women's Fellowship meets on the fourth Tuesday of the month
Wednesdays	Mainly Music 9.30 a.m. - 10.30 a.m. Contact: Margaret de la Haye 843 2272 Op Shop open 10 a.m. - 4 p.m. Contact: Verna Gillum 844 8265 Youth - 'Pimp My Ride' 7 p.m. - 9 p.m. Contact: Mark Seek 027 478 9404 Board of Managers meet at 7.30 p.m. in the church lounge on the third Wednesday
Thursdays	Mainly Music 9.30 a.m. - 10.30 a.m. Contact: Karen Jensen 843 9447 Op Shop open 10 a.m. - 4 p.m. Contact: Verna Gillum 844 8265 Missionary Guild meets on the third Thursday of the month Session meet at 7.30 p.m. in the church lounge on the fourth Thursday
Fridays	Youth - 'Contact' 7 p.m. - 9 p.m. Contact: Mark Seek 027 478 9404

Church Office Phone and Fax 844-5004 Monday—Friday 9.30am—12.00pm
If no reply, please leave a message and we will call you back as soon as we can.

Church Postal Address:

P O Box 7136, Taradale

Minister	Rev Brett WALKER	844-2256
Session Clerk	Pam THRUPP	835-5785
Parish Assistant—Youth	Mark SEEK	027 478 9404
Pastoral Care	Robin ARNOLD	844-7808
Communication	Dot McLEOD	844-1211
Af Care/Holiday Programme	Peter WOOTEN (convenor)	843-7770
Change of Address	Church Office	844-5004
HALO - Editor	Jim Payton	843-3937
- Distribution	Wendy GOSLING	844-0282

Services – Sunday 9.30 am morning worship

Communion is celebrated on the first Sunday of March, August and December and the second Sunday of June, plus Easter and World Communion Day.



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**KIDS FRIENDLY
HOLIDAY
PROGRAMME**
10 - 20 October
Ring Peter on 843 7770
or 022 643 1691 for details

Inspiration, Information - Our Church Library

Have you looked at our library?



It's in Fish Hall next to
the piano.

There's sure to be
something there for you.



Greenmeadows New World

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**Financial statements
Rentals
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GARY BERNTSEN
Phone 835-5078

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