

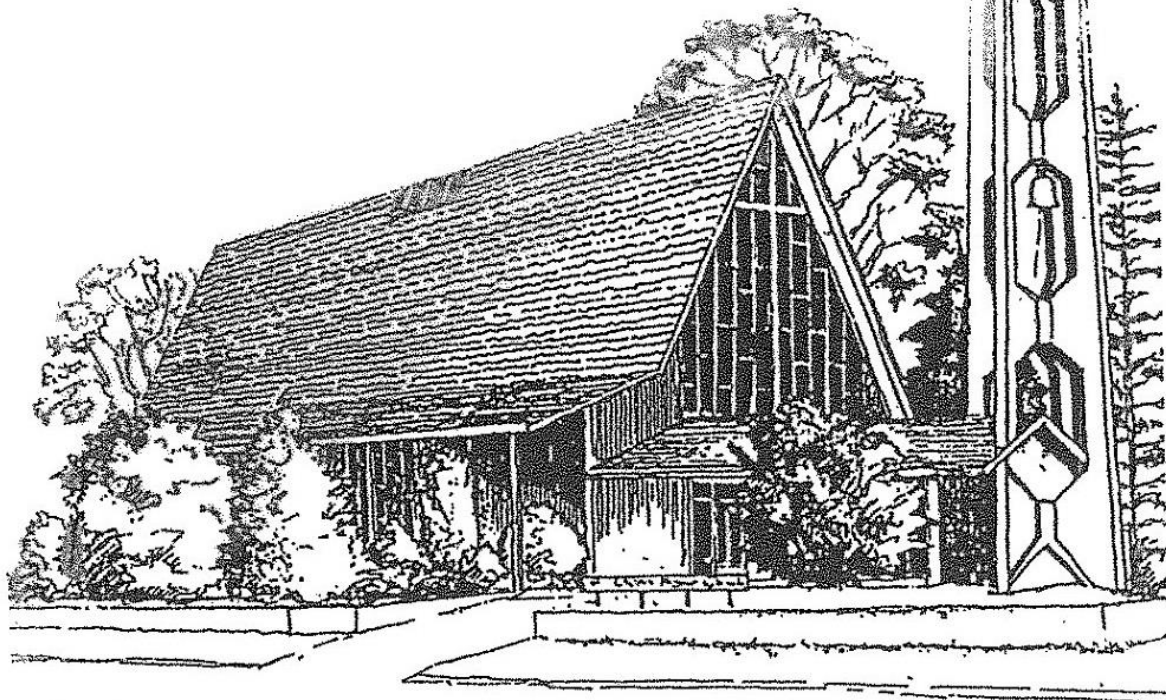
St Columba's Havelock North

Presbyterian Church of Aotearoa New Zealand

Columba News

August - September 2018

Issue No. 25



R. J. Kirk

ST COLUMBA'S PRESBYTERIAN CHURCH, HAVELOCK NORTH

SUNDAY 10.00am MORNING SERVICE

followed by morning tea in the foyer

Children's programme each Sunday (except January) (crèche available)

8am Communion Second Sunday each month (except January)

Mission Statement—The people of St Columba's seek through worship and loving service to offer the good news of Jesus Christ to all people.

Interim Moderator

Rev. Craig Kilgour

Phone: 876 0224

craigkilgour663@gmail.com

Church Council Co-ordinator

Wayne Rewcastle

Phone 877 5754

Treasurer

John Heesterman

Phone: 877 7775

Office

Administrator

Elma Pienaar

Phone/answerphone: 877 8096

info@schn.org.nz

Website: www.schn.org.nz

Postal address:

P O Box 8487

Havelock North 4157

Hours

Monday to Friday

9am to 12 noon

Our Bank Account Number is 03-0658-0005625-000, if you wish to make a direct payment.

Any cheques payable to the church must be payable to: Havelock North Presbyterian Church.

FROM THE INTERIM MODERATOR:

Just back from a relaxing holiday with friends in Rarotonga.

Nothing to report about the parish as we continue on as we have been doing for sometime now in this interim period. Again thanks for your continuing support of the congregation.

I liked a quote I recently came across attributed to Gautama Buddha. "In the end this matters most:

How well did you love? How fully did you live? How deeply did you let go?

It reminded me of my favourite definition of Christianity that was at the heart of John Shelby Spong's writings: "Live fully, love extravagantly and have the courage to be the person God intended you to be."

Jesus it is said came that we might have life in all its abundance.

Regards,

Craig

FROM THE ELDERS

Elders had the concept drawings for the alterations to the Domain end of the church building explained and agreed with the proposed changes.

We were sorry to receive the resignation of long serving Elder Don Trask at our last meeting. Although Don's resignation was received with regret, Don will still take a role in church activities and we look forward to continuing our association with him in the future. Don has given exemplary service as an Elder and his association with the church both here and in Hastings is well appreciated and we all wish him well for a less busy time ahead.

Ian Holford

Convener

FROM THE BOARD OF MANAGERS

Internal plans for development and utilization of space:

Pierre du Toit – architect has drawn up plans to improve space available in the Millar Room, book shop and office.

Seismic report:

Structural Concepts, the engineering firm given the task to assess the requirements necessary to bring the church up to the demands from Wellington are closer to delivering the final assessment.

Manse maintenance:

Moss removed from roof. Rot removed from around window in laundry. Tree causing problems taken out.

Defibrillator training:

Undertaken by St John's on Tuesday 31 July for the ten people who have indicated that they would appreciate how to operate the machine effectively.

Winter Lunches/Dinners:

These are now operating through July, August and September. Please contact Barbara Randal if you require further information. Forms showing hosts and guests can be collected from the foyer.

Finance:

John Bark reports that it is pleasing to see for the first year that envelopes are above the budget estimate.

Graeme Mueller
Secretary

MEET OUR NEW ELDERS

In this newsletter we meet Nicholas Tabi Amponsah.

My family and I are originally from Ghana in West Africa. My wife is Juliet Tabi Amponsah and we have three children namely: Dansoa, Agyeiwaa and Amponsaa. I was a nematology research scientist at the Savannah Agricultural Research Institute, Ghana, before migrating to New Zealand in June 2006 to pursue a PhD in Plant Pathology at Lincoln University, Christchurch. Juliet and my three children left Ghana to New Zealand in August 2007.

While in Lincoln University and researching into the epidemiology of Botryosphaeriaceae species associated with grapevines in New Zealand, my family and I fellowshiped with the St Mark's Presbyterian Church at Avonhead. We were loved by the church and they made us part of their family. My children had lots of grandmas and grandpas, some of whom still visits us and send the children birthday gifts. After completion of my PhD in November 2010, I got an employment offer with the Ministry for Primary Industry (MPI) in Wellington as Biosecurity Adviser. In January 2011, we relocated to Wellington, stayed in Johnsonville for a year and then moved to Tawa. We fellowshiped with the Johnsonville Uniting Church where I took on an elder role.

In March 2013, I got a research grant from the Agricultural and Marketing Research and Development Trust (AGMARDT) to pursue a Post-Doctoral fellowship into the aetiology of European canker disease under New Zealand conditions with the Plant and Food Research Institute at Motueka. We then relocated from Wellington to Motueka in the Tasman Region. In Motueka we fellowshiped with the Motueka Uniting Church for three years.

After completing my Post-Doctoral fellowship, I got a one-year fixed term offer as a scientist with the Plant and Food Research Institute at Havelock North and in May 2016 my family and I relocated to Havelock North. When we first arrived in Havelock North, we fellowshiped briefly with St Columba Presbyterian but joined

Peak Vision, Charismatic Church at the very end of Te Mata Road because they had a lot of children in their service.

At the end of my one-year fixed term employment, I was offered another two-year fixed term work at the Plant and Food Research Institute at Palmerston North. However, my family was happy living in Havelock North and so I have decided to commute between Havelock North and Palmerston North for the two-year period which will end in May 2019 before finally relocating my job to Havelock North Plant and Food Research. We are now back again to our spiritual roots (The Presbyterian Church) and hope we will be loved and made to feel at home and as a family.

BIBLE STUDY

Continues to meet on the second and fourth Monday each month at 2.00pm in the Millar Room, barring the school holidays. New members welcome.

Judith Bartlett

WOMEN'S COFFEE CLUB

Our next meetings are on Wednesday 8 August and 12 September at 10am in the foyer.

All women are welcome and bring a friend!

BLOKES BREAKFAST

Blokes Breakfast meetings are on Saturday 18 August and 15 September at Café Divine, Summerset in the Orchard, Ada Street at 8.00am. See you all there!

COLUMBA BOOKS

The winter weather has meant that we have had some cold miserable days where our sales have been a little discouraging, nevertheless our book sales have resulted in a twenty per cent increase over-all for our first year and more recently the first week of the July holidays our profit was equal to that of our busy pre Christmas week. Well done therefore to our smiling volunteers who have turned out no matter what the weather! As the books, particularly the little children's books are flying off the shelves, we ask if you can keep up the donations in that special area please.

In the last week of May, we undertook a group outing to see 'The Book-Shop' a film set in the 1950's (Retro). There were so many themes, such as the love of books and book-shops (to which we could all relate) as well as such universal themes as loneliness, spite, unrequited love and most touching of all, the ever-

lasting love of a child for her mentor down through the passage of time, until she re-kindles the torch and establishes her own book-shop in the present moment.

We have some particularly interesting books with religious themes too. Francine Rivers 'The Atonement Child' is one that makes compelling reading, as do all her books. Another is 'The Illuminations' by Mary Sharratt an historical fiction of the life of Hildegard of Bingen.

Finally, I read a book by Geraldine Brooks titled 'The Lost Chord' which is a work of fiction, based on historical facts about King David. This was the winner of the 2015 Pulitzer Prize. It is one of the most fastidiously researched fiction works I have read, and Brooks really breathes life into the characters places, events and political intrigue of those times (1000 B C). I loved it.

Having undertaken some research myself into the life of the Jewish King David, I really appreciated how this character from the ancient past managed to conquer what were really a scattered number of villages and meld them into a kingdom. Brooks does not gloss over David's character which was a really complex mixture of good and bad, charismatic yet cruel, physically attractive but certainly not to be trusted if his own personal interests and ambitions were at stake. He has been described by one Biblical scholar as the sort of man who stabbed his enemies in the front and his friends in the back. David actually existed and it is amazing that people would adopt such a flawed figure for a national hero. And always remember David was a man loved by God.

If you are yet to try our Book-Shop, do come in for a browse - we have material at such reasonable prices, some free, to suit all tastes, from Gardening, Hobbies, Cooking to fiction and history

As always my grateful thanks to all the Bookshop Volunteers.

Judith Bartlett

'mainly music'

'mainly music' is a most enjoyable outreach from St Columba's. We interact with little ones and their caregivers through music and movement, play time and morning tea. Come along and be part of a great team. There is always opportunity to participate for young and, well, the not so young!!! If you wish to volunteer home baking for morning tea, please let Anne Heesterman know. If you wish to join us on Thursday mornings, please speak to Elma. Blokes are equally welcomed. The little ones relate very well to grandfather role models!

Elma Pienaar

SCHNEG

St Columba's Havelock North - A Biodiversity Guardian for Hawke's Bay

"On the 22nd May, in the Community Centre across Te Mata Road, 200 passionate people resolved to adopt the Hawke's Bay Biodiversity Action Plan. This had been anticipated for some time: the results of workshops and study groups had to be assimilated, digested, and meditated on!

Long established groups were represented – like Forest and Bird. But also, and in numbers, the 25 years plus age group, local Iwi; representation from DOC and the Hawke's Bay Regional Council. All guided by the 'sageous' minds and experience of ecologic academics of national standing.

So what was all the excitement about? Well, perhaps it was really 'anticipation'. The anticipation of having worked TOWARD an agreed way to approach the restoration of the Bay's biodiversity; of working along agreed lines and priorities that might REVERSE the loss of native species in the Bay and bring back the natives that have been marginalized by introductions.

The St Columba Havelock North Environment Group (SCHNEG) have already been part of this. - for over thirty years! And the congregation has been with us. In the 1990s we 'envisioned' a restored Karamu Stream. And as part of a millennium project, we led the community in a pilot restoration project that has resulted along what we now call 'Parks Reach' - a 1 km stretch between the bridges.

The bigger picture of 'the whole of Hawkes Bay' is at a different scale – and with even bigger dreams. To work, it has to have a financial footing. The strategy is to enlist **Biodiversity Guardians**, ranging from individuals up to - maybe a corporate giant or two?!

SCHNEG considered a \$200 annual subscription to be a Guardian. But then someone suggested that it would be EVEN BETTER if the whole congregation became a Guardian! After all, a tenant of our national church is 'the care of creation'. Our world is a web of life, not simply for humans."

Jocelyn Kirkwood

By adopting this suggestion, St Columba's Church Council makes an important statement to other churches, and indeed the whole Hawke's Bay Community. We love our Nature and respect our landscapes - they are a part of 'our house' so to speak and are indeed integral to the St Columba ethos.

Jim Watt

KIRKING THE TARTAN



WOMEN AT EASE

Women at Ease are meeting on the fourth Thursday each month at 6.30pm at At E's café in Columba Way. We are having a meal and discussion. The cost is \$20 and we need to let the café know numbers. Please let the office know by the Tuesday before, if you wish to attend.

LOVE YOUR PASTOR

Pastors have a tough job. They get more kicks than kisses.

If a pastor is young he lacks experience; if he's grey-haired he's too old. If he has five kids he has too many; if he has none he is setting a bad example. If his wife sings in the choir she's being forward; if not, she's not dedicated enough. If he preaches from notes, he's dry; if he's more ad hoc he's too shallow. If he spends too much time in his study he's neglecting his people; If he makes home visits he's not a good time manager. If he's attentive to the poor he's after public approval; if he attends to the wealthy he's ingratiating. If he suggests

improvements he's a dictator; if he doesn't he has no vision. If he uses too many illustrations he neglects the Bible; if he doesn't use enough stories, he's unclear. If he speaks against wrong he's legalistic; if he doesn't he's a compromiser. If he preaches for an hour he's windy; less than that, he has nothing to say. If he preaches the truth he's offensive; if he doesn't he's wishy-washy. If he fails to please everybody he's hurting the church; if he tries to please everybody he has no convictions. If he preaches tithing he's a money-grabber; if not, he's failing to develop his people. If he receives a large salary he's mercenary; if he doesn't it proves he's not worth much. If he preaches on a regular basis, people get tired of hearing the same person; if he invites guest preachers he's shirking his responsibility.

Wow! And you thought your pastor had an easy life! How'd you like to change places? Bottom line: Love your pastor.

FRIENDSHIP IN THE PRESENCE OF DIFFERENCE (4)

Keith Rowe continues a series on inter faith encounter.

GOD IN THE SILENCE: IF WE CAN STOP OUR ANXIOUS CHATTER!

As our world shrinks, as boundaries that once divided us into separated cultures, religions and political opinions are dismantled or melted away we have the opportunity to learn from others, to see ourselves as others see us warts and all, to be transformed in our understanding and our living. Not everyone welcomes the presence of those who are different and many Christians remain troubled in the presence of people of other religious faiths. They have not yet learned the wisdom of words of John Cobb that "Christianity is the way that remains open to other ways." Cobb means that while Jesus and his way of love-shaped relationship remains primary we can be enriched in our understanding of life and its possibilities as we engage in lived conversation with those who hum a different tune and are identified by a different religious label. Truth is bigger than any single faith-family, any dogma and any single historical stream.

Those who attend to the life and struggles of the Christian church, be it Presbyterian, Catholic, Anglican or whatever, know that the Christian movement is not in good shape – divided, uncertain, declining, distrusted and in need of repair. Among the pathways to Christian renewal is that of transformation in conversation with the faith and practices of other religions. In conversation with others we are enabled see more clearly where we have missed the way, treasures we have overlooked in our own tradition and frequently sense new possibilities for our own believing and living as followers of the Jesus path. All the great religions, beneath their beliefs, practices, dogmas, histories, deal with the same big themes:

- does life have meaning and how can we access that meaning?

- who am I/we as human beings and what is our responsibility toward our neighbour,
- is there a stream of life and love that unites all humanity in a common destiny?
- how can we relate to nature in ways that are healing and conserving?
- can we overcome the worrisome tendency to lapse into violent behaviour and to label those we disagree with as enemies to be destroyed?

The answers given reflect the cultural and social circumstances that accompanied the birth of each of the faiths. There are real and non-negotiable differences but the questions that gave them birth have a similar ring to them. A necessary evolutionary leap for humanity is discovering how to live in deep conversation with those who believe and live differently –and to share our wisdom.

In its outward forms Christianity is most like the other Abrahamic Faiths, Judaism and Islam, and we have much to learn from these first cousins. Many Christians of our time are discovering however that Buddhist practice and perspectives on life have an enormous amount to contribute to the transformation and renewal of the Jesus path in our day. The heart of the Buddhist way is meditation, sitting in silence, letting go of status, knowledge, argumentativeness, ambition. A few years ago I attended a Buddhist meditation workshop in Auckland with a group from the Community of St Luke. After a spoken introduction to the nature of meditation in the Buddhist tradition we spent an extended time in silent meditation, allowing self to fall away and be held within the silence beyond rational thinking. In silence we are freed to receive life afresh as gift to be treasured. We have been taught to grasp at life, to possess it, to bend it to our purposes. In silence we let go of who and what we have or are according to society's standards. We just are. Silent meditation of this intensity and duration was not easy for us wordy individualists to maintain. When thoughts intruded we were taught to embrace them into our silence, acknowledging them but not being captured by their demands. This sense of 'emptiness' before and within the mystery of life is a gift from the Buddhist community to busy, preoccupied, self centered Christianity. Silence is not easy for Protestants – there are more than a few clergy who got dealt to after suggesting a period of silence in the service without the organ filling the space! Silence is an art to be learned.

In silent meditation we are freed from the control of desire, avarice, sense of our own importance. We are taught to prize our individuality and our achievements but from a Buddhist perspective these things lack any permanence; we are being created anew every moment of our living. The things we prize and desire – wealth, power, possessions, position are all passing and have no permanence. Let them go - desire for these things is the cause of human suffering, dissatisfaction and violence. They form prisons in which we become trapped. Those familiar with the teaching of Jesus will recognise he pointed to a similar

pathway beyond greed, power and self-importance. Perhaps we can rediscover this central life perspective bequeathed to us in the Jesus tradition helped by Buddhist practice of silent meditation.

In the silence we learn to appreciate we are linked with all life and with all humanity. We become aware we live in a vast sea of interconnected life. We exist in relationship. Individuality is at best a half-truth. We live in a cosmos where all life is interconnected. We all live in the same sea of creative compassion. Relationships are primary for existence. Compassion towards those near and far is the proper human response to existence within a vast interconnected silent matrix of being. There is a beautiful Buddhist image used to describe the interconnectedness of all life. We are all held within the jewel net of Indra, an ancient Hindu deity. Imagine there is a great net stretching out to infinity in every direction. At every crossing of the net is a sparkling jewel. Since the net stretches to infinity there is no limit to the number of jewels it contains. Look more closely and we see that each jewel reflects every other jewel in the net. The net represents the cosmos and the jewels in the net are all the beings in the cosmos. The image of the jewel-net suggests we live in mutual interdependence with every other being in the universe. Every other being has an effect on us and we have an effect upon every other being. We are literally creators of one another. To exist is to reflect every other being and to be reflected in every other being. Relationships are not something added to our individual self– we are our relationships. We need to let go of ourselves as stand alone, self- important entities. Interconnecting love is already present binding us to our neighbour – our invitation is to live within what is already there though usually not recognised.

Some Christians are puzzled that Buddhists have no articulated sense of God. It is not that they are atheists after the manner of angry western deniers of any positive meaning attached to the word 'god'. To get lost in debates and puzzles over whether, how, when, why God exists would, Buddha feared, draw people away from the primary task which is to discover the pathway to nirvana, happiness or we might say human fulfilment. Beware of being drawn away from the main game! Many Christians, troubled by inherited pictures of God portrayed as a distant all powerful, occasionally intervening Emperor- like figure have been helped by encounter at depth with the Buddhist path. "God" is experienced as the sea of compassion and interconnection within which we live and move and have our being. We can let go of the distant god whose judgement we fear and whose approval we seek (though there may be times when these ancient images come alive during a particular period of life). God is the sea in which we all live rather than a conclusion at the end of a theological argument. We dwell in God rather than understand God. 'God' is in the silence rather than in the chatter. God is beyond words and escapes from being captured in our treasured images and explanations. God in the silence. Exploration of the Buddha path has helped many Christians to rediscover a rich tradition of meditation, prayer, silence and

mystical awareness that sadly has been all but lost in wordy, argumentative, individualistic Protestantism.

There is more to say about how encounter with Buddhist practice and perspective can enrich Christian living but that's plenty for today. I'm not an expert in Buddhist practice but I think I recognise a pearl of great price when I see one.

Keith Rowe

ORGAN NOTES

When I came across a hymn with a chorus line "How can I keep from singing" I thought, that epitomises St. Columba's congregation - we'll just have to learn it.

So, thank you Craig for including that in one of your services, and also for the Auld Lang Syne to conclude the Kirking of the Tartan, where you, the congregation 'raised the roof.' It's such a joy to hear you sing with such soul.

A visitor to this service came up to remark on how wonderful it was to hear the pipe organ again as his church no longer had one. I had to enlighten him that our organ was a digital one, with a pipe organ sound. He was amazed.

Lovely to have Stephanie on board again on the organ. Nolan, I have so appreciated your contribution and support over this half year: I think you are quite enjoying playing this one too. Thanks to Ngaire Anderson for helping us out on the organ, and to Marie Robertson on the piano for the Favourite Hymns marathon.

The organ is really a magical journey of discovery.

Jean Jarvis.

150th Sesquicentennial Anniversary

Confirmed Year 2019

(Month and Date yet to be established.)

The Celebrations are being brought forward to 2019 from the anticipated 2021. As we have researched through historical records, we have found that our previous dates for our 100th and 125th year celebrations have in fact celebrated the anniversary of the establishment of the first church building. As we wish to commemorate the establishment of the St Columba's congregation in 1869, we are now facing the challenge of a much shorter time to prepare for this momentous milestone in the life of our congregation.

Our Anniversary Committee has been working hard to establish what we believe will be an exciting and achievable programme for our congregation's 150th Sesquicentennial Anniversary.

Whist these ideas are far from completion, we are hopeful that all will come together in time. At this stage our committee is open to suggestions and offers of assistance.

*Sam Browne
Chairman*

Prayer for the day

Lord, give us the grace to listen
and when we listen, to understand
and when we understand, to care
and when we care, to reach out and touch;
and let love be the motive for our talking and our doing.

Kath Craig

OUR PEOPLE

For news of our people please contact Judy Bark at church. There is also a labelled box in the foyer.



CHURCH LADIES WITH TYPEWRITERS

These sentences actually appeared in church bulletins or were announced at church services:

The Fasting & Prayer Conference includes meals.

Scouts are saving aluminium cans, bottles and other items to be recycled.

Proceeds will be used to cripple children.

The sermon this morning: 'Jesus Walks on the Water.'

The sermon tonight: 'Searching for Jesus.'

Ladies, don't forget the rummage sale.

It's a chance to get rid of those things not worth keeping around the house.

Bring your husbands.

Don't let worry kill you off - let the Church help.

Miss Charlene Mason sang

'I will not pass this way again,' giving obvious pleasure to the congregation.

For those of you who have children and don't know it, we have a nursery downstairs.

Next Thursday there will be try-outs for the choir.

They need all the help they can get.

Irving Benson and Jessie Carter were married on October 24 in the church.

So ends a friendship that began in their school days.

A bean supper will be held on Tuesday evening in the church hall.

Music will follow.

At the evening service tonight, the sermon topic will be 'What Is Hell?'

Come early and listen to our choir practice.

Eight new choir robes are currently needed due to the addition of several new members and to the deterioration of some older ones.

Please place your donation in the envelope along with the deceased person you want remembered.

The church will host an evening of fine dining, super entertainment and gracious hostility.

Pot-luck supper Sunday at 5:00pm - prayer and medication to follow.

The ladies of the Church have cast off clothing of every kind.

They may be seen in the basement on Friday afternoon.

This evening at 7pm there will be a hymn singing in the park across from the Church. Bring a blanket and come prepared to sin.

The pastor would appreciate it if the ladies of the Congregation would lend him their electric girdles for the pancake breakfast next Sunday.

Low Self Esteem Support Group will meet Thursday at 7pm. Please use the back door.

The eighth-graders will be presenting Shakespeare's Hamlet in the Church basement Friday at 7pm. The congregation is invited to attend this tragedy.

Weight Watchers will meet at 7pm at the First Presbyterian Church. Please use large double door at the side entrance.

FAITH AND REASON

from Ian Harris in the Otago Daily Times

The ancient parable of Jonah casts a laser beam on the state of the world today, says **Ian Harris**.

Heard about Jonah and the whale? The stropky Jew tossed overboard into the Mediterranean, swallowed by a sea monster, then vomited on to a beach? It's an unlikely tale and if taken literally, hardly worthy of a spot in the Bible.

There's a whole lot more to the story, however, and treating it as a news report misses the mark by a country mile. It's actually a parable about a nation's sense of itself, a wake-up call to the Jewish people to fulfil their role in the world as the model of a higher good. It's also a parable for every nation, including our own.

A pity, then, that in the popular imagination the story is only about a hapless man's encounter with a whale. Even that distorts the biblical story somewhat, because that has no whale. It's a big fish, and even that's incidental. The focus is Jonah, a name meaning "dove". And the dove was a symbol of Israel.

At the time the parable was written, in the 5th century BC, the Jewish leaders were bent on making Israel great again, after the shame of being conquered by Babylon and having its leaders carted off into exile. Their priority was now to keep themselves free from contamination by other peoples. After all, their God was exclusive to them, and racial purity was a way to honour him.

Jonah lived and breathed their intolerance and bigotry. He stands in diametric opposition to the vision of an earlier prophet, Isaiah, for Israel to be "a light to other nations", such that they would want to emulate it.

Three centuries earlier the Assyrian empire had cruelly ravaged the northern kingdom of "God's chosen people", and a special hatred simmered for the people of Nineveh, Assyria's capital.

So when Jonah, in the spirit of Isaiah, suddenly feels an impulse to go to the Ninevites and tell them of God's mercy, he responds with a visceral "Not likely!". Instead he hops on a boat heading in the opposite direction, to Spain. A storm puts the ship in danger. The sailors pray to their gods to save them, but Jonah lets drop that he's actually trying to get away from his God. He would rather be thrown overboard than do as he'd been instructed. The sailors, thinking Jonah must be some sort of hoodoo, duly oblige, the fish swallows him whole, and three days later spews him out on the shore.

Now comes the point of the parable. God has another go, and this time Jonah reluctantly obeys. His message to the Ninevites is stark: "In forty days you lot will be cinders." The response would have made Billy Graham green with envy: the whole city, from the greatest to the least, turns from its evil ways, begins fasting, and begs God to spare them. Which, being a God of mercy, he does.

Jonah/Israel is furious. "That's exactly why I tried to flee to Spain!" he says. "I knew you were a God of tenderness and compassion, slow to anger, rich in graciousness. I wish I was dead." And he frumps off out of the city to sulk, still hoping Nineveh would be wiped off the map.

A leafy plant springs up and provides soothing shelter from the sun – but suddenly it wilts, collapsing into a heap. The heat becomes unbearable. Again Jonah wishes he was dead.

God asks him: "Do you have a right to be angry about the plant?" "Every right," Jonah barks back.

"You're only upset about a plant that came up and perished with no effort at all on your part," God replies. "Should I not feel pity for Nineveh, that great city, in which there are more than 120,000 people who cannot tell their right hand from their left, to say nothing of all the animals?"

With that laser question the parable ends. Its beam falls not only on Isaiah's call to modern Israel in relation to the Palestinians, say, but on any country so consumed with its own special identity and status that it dismisses other nations and their people as unworthy of consideration or care. "Shithole countries," President Trump revealingly calls them.

It also applies to dominant groups despising minorities – and sometimes majorities – within their own countries, as if they were inferior beings. Five hundred years of Europe's imperial adventurism provide plenty of examples, as our own history shows.

The parable of Jonah challenges every age and nation to be more human, more humane. It's a gem.

AUGUST CALENDAR

Wednesday 1 10.30am Prayer Group

Wednesday 1 7.30pm Indoor Bowls, Summerset, Te Mata Rd

Thursday 2 9.30am 'mainly music', foyer

Sunday 5	10.00am	Sunday Service
Tuesday 7	9.30am	Badminton and Table tennis, St Andrew's hall
Tuesday 7	7.30pm	Elders meeting, Millar Room
Wednesday 8	10.00am	Women's Coffee Club, foyer
Wednesday 8	7.30pm	Indoor Bowls, Summerset, Te Mata Rd
Thursday 9	9.30am	'mainly music', foyer
Sunday 12	8.00am	Communion
Sunday 12	10.00am	Sunday Service
Monday 13	2.00pm	Bible Study Group, Millar Room
Tuesday 14	9.30am	Badminton and Table tennis, St Andrew's hall
Tuesday 14	1.45	Duart Singers, Duart Hospital
Tuesday 14	7.30pm	Board of Managers meeting, Millar Room
Wednesday 15	7.30pm	Indoor Bowls, Summerset, Te Mata Rd
Thursday 16	9.30am	'mainly music', foyer
Saturday 18	8.00am	Blokes Breakfast, Summerset, Ada St
Sunday 19	10.00am	Sunday Service
Tuesday 21	9.30am	Badminton and Table tennis, St Andrew's hall
Wednesday 22	7.30pm	Indoor Bowls, Summerset, Te Mata Rd
Wednesday 22	5.30pm	SCHNEG, Millar Room
Thursday 23	9.30am	'mainly music', foyer
Thursday 23	6.30pm	Women at Ease, At E's Café, Columba Way
Sunday 26	10.00am	Sunday Service
Sunday 26	3.00pm	Faith and Reason Discussion Group
Monday 27	2.00pm	Bible Study Group, Millar Room
Tuesday 28	9.30am	Badminton and Table tennis, St Andrew's hall
Tuesday 28	7.30pm	Church Council meeting, Millar Room
Wednesday 29	7.30pm	Indoor Bowls, Summerset, Te Mata Rd
Thursday 30	9.30am	'mainly music', foyer

SEPTEMBER CALENDAR

Saturday 1	9.30am	Mini market
Sunday 2	10.00am	Sunday Service
Tuesday 4	9.30am	Badminton and Table tennis, St Andrew's hall

Tuesday 4 7.30pm Elders meeting, Millar Room
Wednesday 5 10.30am Prayer Group
Wednesday 5 7.30pm Indoor Bowls, Summerset, Te Mata Rd
Thursday 6 9.30am 'mainly music', foyer
Sunday 9 8.00am Communion
Sunday 9 10.00am Sunday Service and quarterly Communion

Monday 10 2.00pm Bible Study Group, Millar Room
Tuesday 11 9.30am Badminton and Table tennis, St Andrew's hall
Tuesday 11 1.45pm Duart Singers, Duart House
Tuesday 11 7.30pm Board of Managers meeting, Millar Room
Wednesday 12 10.00am Women's Coffee Club, foyer
Wednesday 12 7.30pm Indoor Bowls, Summerset, Te Mata Rd
Thursday 13 9.30am 'mainly music', foyer
Saturday 15 8.00am Blokes Breakfast
Sunday 16 10.00am Sunday Service

Tuesday 18 9.30am Badminton and Table tennis, St Andrew's hall
Wednesday 19 7.30pm Indoor Bowls, Summerset, Te Mata Rd
Thursday 20 9.30am 'mainly music', foyer
Sunday 23 10.00am Sunday Service

Monday 24 2.00pm Bible Study Group, Millar Room
Tuesday 25 9.30am Badminton and Table tennis, St Andrew's hall
Tuesday 25 7.30pm Church Council meeting, Millar Room
Wednesday 26 5.30pm SCHNEG, Millar Room
Wednesday 26 7.30pm Indoor Bowls, Summerset, Te Mata Rd
Thursday 27 9.30am 'mainly music', foyer
Thursday 27 6.30pm Women at Ease, At E's Café, Columba Way
Sunday 30 10.00am Sunday Service
Sunday 30 3.00pm Faith and Reason Discussion Group

MORNING TEA ROSTER

AUGUST	
5 th	Bev Algie, Colleen Field
	Heather Templeton
12 th	Elma Pienaar, Louis Pienaar
	Hilary Stott, Robert Stott
19 th	Beth Clothier, John Clothier
	Shirley Hodge
26 th	Ailsa Rewcastle, Wayne Rewcastle
	Jenny Berntsen
SEPTEMBER	
2 nd	Janet Browne, Sam Browne
	Ngairé Holford, Ian Holford
9 th	Judith Bell, Jane McElroy
	Beth Scott
16 th	Dianne Taylor, John Taylor
	Jill Thomsen, Alan Wildbore

23 rd	Judy Bark, John Bark
	Anne Keown, JocelynKirkwood
30 th	Eunice Gould, John Gould
	Jan Jenkins



(See Matthew 7:24-27)

10-15-2012

WISE AND FOOLISH MEN AS KIDS