

Outlook

ST BARNABAS MAGAZINE
FEBRUARY 2024



Loving God, His People, His World



NEW YEAR

Welcome to the New Year!

I hope the holiday season has been a blessing to you and your families and that you all had some time to refresh and renew.

I came across this summary of an article by the late Tim Keller, and thought it is worth sharing...

Tim Keller wrote that the Church of God exists "...neither to dominate nor withdraw from society but to provoke and yet serve. It means learning how to set forth gospel truths in an uncompromising way but also in a manner that directly answers people's most poignant questions in a disarming and compelling way. It means offering people a meaning in life that suffering can't take away. An identity so rooted in God's love that provides a hope beyond the walls of this world..."

The Prophetic and Serving Church: Unveiling Tim Keller's Vision

Tim Keller, renowned pastor, theologian, and author, articulates a profound vision for the Church of God - a vision that transcends the dichotomy of domination or withdrawal from society. In his words, the church is called not only to provoke but also to serve, embodying a transformative role in the world. This article delves into Keller's perspective, exploring the nuances of a church that navigates the complex intersection of faith and society.

The Prophetic Voice:

Keller's assertion that the church exists to provoke is a call to embrace a prophetic role. Proclamation of gospel truths lies at the heart of this mission. The prophetic

church does not shy away from boldly declaring the timeless truths of Scripture, even in the face of cultural challenges. It stands as a moral compass, holding firm to the unchanging principles of God's Word.

This provocation is not confrontational for the sake of dominance but a courageous commitment to truth. The church, in Keller's vision, engages with a world that often questions or dismisses the claims of Christianity. It offers a robust defence of the faith, not merely as a set of doctrines, but as a compelling narrative that addresses the deepest longings and questions of humanity.

Serving the World:

While the church provokes, it is equally called to serve. This service extends beyond the confines of its walls, reaching into the heart of society. Keller's vision emphasizes a church that is actively involved in addressing the needs of individuals and communities. It becomes a tangible expression of God's love in action.

Service, in this context, is not just charity; it is an embodiment of Christ's teachings on love and compassion. The serving church recognizes the inherent dignity of every individual, irrespective of their background or beliefs. It engages in acts of mercy and justice, seeking to alleviate suffering and promote flourishing in the world.

Answering Poignant Questions:

The church's role is not limited to abstract theological discussions but extends to the everyday questions that people grapple with. Keller highlights the importance of presenting gospel truths in a manner that directly addresses the most poignant questions of our time. This requires a deep understanding of the cultural context and an ability to articulate timeless truths in a relevant and compelling way.

In addressing poignant questions, the church becomes a place where seekers find meaningful answers. It becomes a space where doubts are acknowledged, questions are welcomed, and the transformative power of the gospel is applied to real-life concerns. This approach fosters an environment where faith is not an intellectual exercise alone but a lived experience that meets people in the midst of their struggles and uncertainties.

Meaning Amidst Suffering:

One of the distinctive features of Keller's vision is the emphasis on offering people a meaning in life that suffering cannot take away. In a world marked by pain and uncertainty, the church becomes a beacon of hope. It provides a framework for understanding suffering in the light of God's redemptive plan.

The meaning offered by the church is not an escape from suffering but a profound sense of purpose that transcends it. It is a narrative that acknowledges the

brokenness of the world while pointing to the restoration found in Christ. The church, in this sense, becomes a community that walks alongside individuals in their pain, offering solace, support, and the transformative power of God's love.

Rooted Identity in God's Love:

Keller envisions a church whose identity is deeply rooted in God's love. This identity is not defined by cultural trends or societal expectations but by an unwavering understanding of being beloved by God. It is an identity that transcends superficial labels and embraces the profound truth of being children of the Creator.

Such a rooted identity becomes a source of resilience and courage in the face of cultural shifts and societal pressures. It empowers individuals to live out their faith authentically, embodying the love they have received from God. The church, as a collective body, reflects this identity in its interactions with the world, becoming a tangible expression of God's love in action.

Hope Beyond the Walls of this World:

The ultimate goal of the church, according to Keller, is to provide a hope that extends beyond the temporal confines of this world. It is a hope anchored in the eternal promises of God. This transcendent hope becomes a source of strength and endurance, especially in times of uncertainty and despair.

In a world marked by fleeting aspirations and shifting foundations, the church becomes a harbinger of an unshakable hope. It invites individuals to look beyond the immediate challenges and consider a future that is secured by the redemptive work of Christ. This hope is not an abstract concept but a tangible reality that transforms lives and communities.

Conclusion:

Tim Keller's vision for the Church of God challenges traditional paradigms. It calls for a dynamic engagement with the world - a simultaneous provocation and service. The church, in this vision, becomes a transformative force, addressing the deepest questions, offering meaning in suffering, and providing a hope that transcends the temporal. It is a vision that resonates with the timeless mission of the church - to proclaim the unchanging truths of the gospel in a manner that speaks directly to the human experience, offering a profound and enduring hope in the love of God.

Some food for thought about why and what the church is here for, as we start the New Year.

Yours in Christ
Phil

Philip Greenwood // Vicar



February 2024



Sunday 8.30am 10.00am
4 February
NZ Prayer Book Service (404)
Family Worship
Theme Simplicity
- In a world that is ever more complicated, how do we not worry about our lives, and all that is going on in the world?
Readings Psalm 62:1-11 (pg. 558) // Matthew 6:25-34 pg.(939)
Preacher Philip Greenwood



Sunday 9.30am
11 February
Combined Healing Service
Theme Running the Race to Get the Crown
Paul uses the metaphor of the Christian life as a race. The winners in the Greek Games would be honoured with crowns made of olive or laurel leaves. What do you look forward to in your race of life?
Readings 1 Corinthians 9:24-27 (pg. 1114) // Mark 1:40-45 (pg.969)
Preacher Stephen Hooper



Sunday 8.30am 10.00am
18 February
NZ Prayer Book Service (476)
Family Worship
Theme God works in mysterious ways?
"It ain't the parts of the Bible that I can't understand that bother me, it's the parts that I do understand." - Mark Twain
Readings Micah 6:1-8 (pg. 901) // Luke 4:14-30 (pg. 997)
Preacher Philip Greenwood



Sunday 8.30am 10.00am
25 February
Morning Worship & Holy Communion
Family Worship
Theme God works in Mysterious ways?
"The manifestation of the Spirit is not supposed to be the exception – it's supposed to be the norm."
- John Wimber
Readings Galatians 5:13-26 (pg.1134) // Luke 5:1-11 (pg.998)
Preacher Philip Greenwood



Continuing our series of short glimpses into mission in far-away places, Peter Renew reports back from the front line...this month in India.

FACES OF COMPASSION

It's shocking!

Many people would argue that if destitute people receive assistance, they should be happy with what they do get! Why should they want more? But human compassion says that something extra is needed. People are at the centre of God's attention.

Northern India. The queues were the same every day; it was just the people who were different. Weeks came and went, the seasons turned from hot to very hot and then back to 'rather warm' as the monsoon rains came with gush, gusto and great relief for all around; especially the farmers who anticipated the next crop. The baking, searing heat turned to a damp steamy heat and the humid air weighed heavily on everyone. The queues always remained the same; except for a damp odour from wet clothing that now steamed on people's bodies as they sat close together on wooden benches.

Hospital waiting rooms have a remarkable knack of breeding uniformity of expression, uniformity of seating and stance. Standing, congregating and crowding round open doorways, they would peer in and see what the doctor was doing to patients who had arrived even earlier. Anticipation gave way to anxiety!

Months later when hot dry days have returned, the unavoidable damp smell is replaced by lethargy, walking slowly, and the sound of tea being slurped from a saucer as it cools. Patients do not sit closely together now; it is too hot! The mid-day heat of 48°C is draining. And those who do not arrive early enough to have a place inside, out of the unrelenting glare of the fierce sun, join a gathering of weary, exhausted and hopeful people sitting under a nearby tree in resigned silence. A boy goes past selling water to drink, but no one takes it despite their thirst. The few Rupees they have (or don't have) are needed for the hospital treatment. The hospital's director spots what is happening and calls the boy, gives him a few coins and tells him to serve everyone freely. Some sip, some gulp and some keep it till later.

Behind the faces are real people with real lives filled with personal worries, ambitions and hopes for their future. Every individual has problems and significant troubles in their life; today's visit to the hospital is just one item from the list, but it may bring other difficulties with it; such as how to eat this month. The bus to the hospital had cost the equivalent of one day's pay, the registration fee and the medicines may cost a couple more days' pay and the time spent in the queue represents a lost day's labour in the fields and so a lost day's pay. Everyone hopes to get the treatment free today.

It is a charity hospital that has been run by missionaries, seemingly since time began. It has always provided relief from suffering; and tender-hearted, compassionate help to poor and comfortably financed people alike. But now,

**Friday
9 & 23 February**

Tea, Cake & Conversation
2.00pm - 3.30pm
2nd & 4th Friday
Bring a friend to
enjoy good company and
afternoon tea
St Barnabas Church Foyer

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the rich go to the big city or fly off to other countries for their surgery. They pay their fees elsewhere.

The common feature of wrinkled faces is hope. An old man hopes to get his eyesight back so he can work again as a teller at the village grain store. A young woman hopes to receive help with her unsightly squint; not to see better, but to improve chances for marriage; for to be an unmarried woman is considered a shame in some societies. The grandmother who brought her granddaughter, hopes to have good news of the possibilities to straighten the girl's leg that has been twisted since birth. Then, maybe, she will get a job and not have to beg on a street corner. Relief from the indignity of that and the risks to her safety, wellbeing and virtue are worth a lot. In addition to all the other hopes, is Jesus their living hope? (1 Peter 1: 3)

Such situations exist almost everywhere. The list of places goes on relentlessly. From the scorching plains of India to the frozen tundra of Mongolia, humans need

more...if they can get it. Even if they cannot get it, the need is still there.

But do we have the formula for medical intervention right yet? Does it always include compassion? Is Jesus always a part of the healing process?

From what I have repeatedly seen, in many countries, the answer to all three is no, not always.

¹² Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.

- Colossians 3:12 (NIV)

Peter Renew // Assisting Clergy



BRIGHT HOPE WORLD LIFE CHANGE STORY EGM BRILLIANT STUDENTS, PAKISTAN

Auiqa has nearly finished her radiology degree and will qualify as a doctor in one year. When she has completed her studies, she wants to start a medical centre with some of the other medical students from the scholarship programme in Youhanabad. If she did not have access to the scholarship provided by EGM, she is adamant that she would already be married with children. Her family situation is very hard. Her father converted to Christianity from Sikhism, and he was the only one in his family. There were no other sons and in 2018 her father died. Since then, they have lived with the grandfather who gives them a hard time. The rest of the family are very cruel to her mother and the four children.

Auiqa's mother works in another house and does sewing, which she is very good at. Auiqa has a younger sister and brother, and another brother who has created many issues for them. He is currently in jail for drugs and gang-related activity. The gangs have constantly threatened the family and the police have raided the

house several times. It became so bad that EGM decided to relocate them out of the Youhanabad community for their safety. They were under threat of rape and ongoing persecution, much of it because they are Christians. Their life has been incredibly difficult since their father's death but, thanks to EGM, they now feel safe in their new location and have hope for the future due to Auiqa's access to tertiary training and the subsequent employment opportunities this gives her.

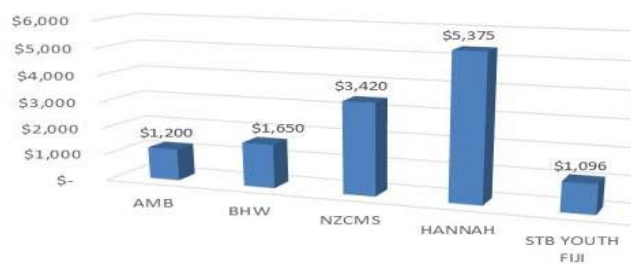
HISTORY OF PARTNERSHIP

In 2007 BHW was contacted by a group of people in Lahore. They had commenced a programme of church growth and development. EGM (Evangelistic Gospel Ministries) have a great understanding of holistic ministry and seek to tell people about the Christian message and at the same time to help the poor and vulnerable.

In October 2008, the Bright Hope World New Partnership Director visited Lahore and discovered that these people had a clear vision and a great plan for development. They had already commenced a number of sewing centres to assist women to train and to learn skills that would give them opportunities for employment. At that stage a decision was made to commence the computer centre as a first point of engagement for BHW. During a visit in early 2013 a proposal to set up a scholarship fund for exceptional students was made. Late in 2013 a decision was made to proceed with this partnership. For more information visit <https://www.brighthopeworld.com/partnerships.asp?pid=240>



Missions Giving for 2023



MISSIONS GIVING FOR 2023...

Our total received for Overseas Missions for the year was \$12,741

We exceeded our 2023 target of \$11,200 by \$1,541.

Thank-you for supporting our Mission Partners



HOPE FOR THE HOLY LAND

The one inevitable outcome of armed conflict is the significant loss of human life and dignity – on any side. Your generous donation to the Al Ahli Hospital in Gaza is just one of the ways you have brought hope to the Holy Land. Al Ahli continues to operate and serve its community.

So far, we have raised over \$90,000, and the Diocese of Jerusalem is receiving funds from Anglicans around the world to support the hospital and to deepen its existing humanitarian response. This is especially important as the West Bank and wider region is also in dire need of healthcare, education and community support (which includes humanitarian supplies).

This Lent, Anglican Missions invites you to partner with us to bring Hope for the Holy Land. Hope for the Holy Land is about supporting the preservation of human life and dignity. We're joining together with a number of Anglican Agencies to raise funds for Al Ahli Hospital and the work of the Anglican Church in Gaza, West Bank, Israel and the region.

Our response is driven by humanitarian principles: humanity, impartiality, independence and neutrality.

The recent rocket strike on October 17th has resulted in devastating consequences, with hundreds reported dead or injured. After closing briefly amidst heavy bombardment, Al Ahli Anglican Hospital is once again open to serve the hundreds of wounded still remaining in Gaza City.

During a brief ceasefire, the World Health Organization (WHO) was able to oversee a delivery to the hospital, which remains the only functional medical centre in the northern part of Gaza. Among the items delivered were fuel for the generators, anesthesia, ICU supplies, emergency drugs, and IV fluids.

The WHO reported that the hospital is filled with hundreds of injured patients, with St. Philip's Chapel being used to accommodate the massive overflow. The majority of cases are severe and need more advanced care and surgical intervention.

As of February 2024, Al Ahli Hospital continues to operate despite severe strain due to limited resources. While the Anglican church has been able to procure supplies locally, this is in a constant state of uncertainty.

Your contributions will support the hospital and other Anglican institutions in Gaza, West Bank and across region. Donations will go towards both immediate, short term needs and longer term recovery. The situation faces constant changes and we will adapt and adjust to meeting the most critical needs of the most vulnerable.

Through established Anglican institutions and the Diocese of Jerusalem, we will continue to provide support in 3 key areas where we have expertise:

- Provision of emergency health services and rehabilitation
- Education services, including psychosocial support to children facing trauma
- Emergency support to affected communities

Prayer Points:

- We pray for those mourning the loss of lives and livelihoods.
- We pray for restraint on all sides, and renewed efforts towards a just peace for all.
- We pray for those who are injured, and all those fearing for their safety.
- We pray for peace to triumph over war.
- We pray for unity to bind together division.
- We pray for love to overcome hate.

Michael Hartfield // *National Director - Anglican Missions*





YOUTH FIJI ENCOUNTER

On Tuesday morning 5 December a team of young people set off on a ministry encounter trip to Fiji.

This trip, planned in partnership with NZCMS, included eight high school seniors from All Saints and St Barnabas and was led by three young adult leaders, Marzi van der Mark, Renata van der Wal and team leader Mike Jessop.

Reflecting on the past six months of weekly training, it's remarkable to witness the growth and maturity that each team member has achieved.

The training encompassed leadership development, discipleship skills and cultural awareness, all under the nurturing influence of the Holy Spirit. Each person faced and overcame challenges, stepping out in faith and growing in unexpected ways.

It felt strange to invest so much into a trip like this to ultimately not be a part of it – like training for a marathon and then getting someone else to run it for you. In many ways though, this process is the call of discipleship and the way of Jesus. The call of discipleship is to train others in the way of Christ and build a platform on which they can not only stand but surpass you.

In organising this trip, Jesus has been teaching me about the importance of making space, and that there are times when I need to invest heavily in the formation of a person and then step aside. This is a daunting process for both the leader and the learner. It's daunting for the leader as it requires me to give over control and power, which is easier said than done. It's daunting for the learner as it requires them to step up and take on responsibility.

As I watched my team walk through the departure gate at Nelson Airport, I realised that they were not my team anymore, they were Mike's team. He is now fully the team leader and responsible for this group of young people. It's a moment that he is more than equipped to handle, and it's something that wouldn't be possible if I was on that plane. I'm thankful that God has given me this opportunity to grow in my own discipleship journey and to see these passionate young followers of Jesus step into this adventure of growth.

Mike and the team were in Fiji until 18 December, with Cassie and Takape Kamunaga from NZCMS playing a crucial hosting role. Thank you for keeping them in your prayers. I look forward to sharing more stories with you at St Barnabas on Sunday 25 February.

Vinaka vaka levu!

Brad Wood // *Diocese Youth Enabler*





Convergence

CONVERGENCE CAMP

Friday 9 February – Sunday 11 February 2024
Bethany Park, Kaiteriteri

Convergence Camp is the gathering of the top of the south Anglicans at Bethany Park in Kaiteriteri. It's a chance to start the year with celebration and unity. There's something really special about gathering as the wider Nelson Anglican family. Coming out of your own place and being part of something bigger to be uplifted, encouraged and equipped as God's people.

It's a great way to kick the year off with people from our own faith community and it's great fun. It's also a really good time of refreshment, spending time in such a beautiful place. All ages are welcome at camp, we have families, the more 'mature' among us and lots of young people. It's just one big family.

Who's Speaking?



Sam Harvey from Bay Vineyard Napier is our speaker this year.

Sam and his wife Jen are originally from Wellington and they met when Jen was studying at Bible College and Sam was co-pastoring a church there. They now have three busy, handsome boys – Eli, Judah and Asher.

Sam graduated from Bible College of New Zealand (now Laidlaw) in 2003 with a Bachelor of Ministries majoring in Spiritual Formation. He's been in full-time ministry since 2003, and as well as leading churches throughout that time he has been involved in leading Soul Survivor and Youth Alpha in New Zealand. In Christchurch he was part of the senior leadership team at Grace Vineyard Church, where he led the Worship ministry and pastored the Beach Campus.

This year the theme is *We are all in this together* where we will explore topics from 1 Corinthians 12. We'll be looking at Unity and Diversity in the Body of Christ, Spiritual Gifts and how Love is indispensable. There will be times of worship before each talk and prayer / ministry after, as the spirit leads.

Cost

Whole Camp:

Single \$120 // Couple \$150 // Family \$220

Day Visit:

Friday (no Charge) // Saturday & Sunday \$40 each day (Suggested donation)

Camp charges include Saturday evening Meal and Sunday Lunch, accommodation, tea and coffee breaks and optional fun activities on the Saturday afternoon. All other meals are your responsibility. Communal kitchen plus BBQ's are available.

Saturday afternoon is free time to enjoy as you choose. Activities at the camp include the Big Slip Waterslide and a Children's Adventure Playground. Camp guests also have use of the children's playground and the BMX track at the Holiday Park. Close to the camp is swimming at the beach, mountain biking, Abel Tasman National Park walks, mini golf, kayaking, galleries and cafes.

Bring your Bible, pen and paper, Sleeping bag, pillowcase and clothes etc., You will need breakfast, lunch and snacks. Bring plates, cups, cutlery and food preparation and cooking equipment. Bring racquets for tennis and sports shoes, board games, musical instruments, bikes etc. Remember to bring sun cream and insect repellent.

During the main meetings there is a crèche for under 5's, two fun activity based children's programmes for years 1-5 and years 6-8 and a full youth programme for years 9-13.

Register Here: <http://stbarnabas.co.nz/convergence-camp/>

A REASON TO CELEBRATE WAITANGI

Views of the Treaty of Waitangi range in NZ from negative to neutral to positive. However, The Treaty of Waitangi embodied the highest of Christian ideals

Because of their Christian convictions, William Wilberforce and friends battled the slave trade. They finally had success against the slave trade in 1807 (even though many of the slaves of England located in other nations where they did trade were not freed until 1834 – a day on which more than 700,000 slaves in became free). Following 1807 many involved began to look around for other humanitarian causes to serve. Within a few decades more than 230 charitable societies for various humanitarian purposes had been established. One of the first of these – which connected with our nation, was the Church Missionary Society, established in 1799.

The CMS was established initially to be a little like a ‘police force’ watching over activities of the India Trading Company in India. The desire was to spread not only the gospel, but also Christian justice. Mission work served to give the evangelicals ‘proximity’ to people and problems, which led to increased opportunity to address a wider range of humanitarian issues around the world, including here in New Zealand.

New Zealand was the last of the British colonies, and the missionary hopes were that it would not be colonised. As discussions began in the 1830s regarding opening NZ for limited colonisation (20 years after the first missionaries were first invited here by Māori), missionaries petitioned British parliament against this, citing the disastrous consequences of colonisation for the native peoples of other lands, and pleading for the preservation of the Maori people, their lands, language and culture.

Having failed in this effort, New Zealand was opened up for limited colonisation – following which E.G. Wakefield sent his brother to New Zealand to buy vast amounts of land which they could then on-sell. These were often purchased for very little, with Māori not yet understanding the Western idea of land-ownership.

This is where the bold and visionary efforts that resulted in our Treaty of Waitangi came in. Lord Glenelg had been an opponent of E.G. Wakefield’s desires to buy land in NZ for the purposes of colonisation, and worked on a response. As Wakefield’s plans gained momentum, Lord Normanby implemented that response. Captain Hobson, who was known for being a truly uncompromising man, was sent to New Zealand to bring back a report on the condition of the natives. With the report confirming that prompt action was needed, Hobson was considered the most appropriate person for the role.

Those involved in this process in England were evangelical Christians, living out their humanitarian convictions. Hobson was commissioned to go on behalf of the British Crown to form a treaty, with a mandate written by Lord Normanby that expressed that the goal was to ‘overt this disaster’ (of colonisation) if possible – but if not ‘to mitigate it’.

If you read the Treaty – realising that native peoples in other nations had not been afforded these same

protections before – you’ll see how amazing it is. Our Treaty embodies Christian ideals, and is an amazing agreement! Maori were in some senses the first instigators of the treaty. In 1831 a group of chiefs had sent a letter to England requesting intervention, due to the unruly behaviour of many of the Europeans here. From 1835 and He Whakputanga (The Declaration of Independence) Māori together were recognised as the sovereigns in New Zealand. From that point onwards the British Government could not intervene without their invitation. A significant influx of Europeans, combined with the bad behaviour of some of these Europeans, precipitated what followed.

Our government’s endorsing of the Treaty a decade following Dame Whina Cooper’s march to Parliament in 1975, was an act of courageous justice, declaring that all future grievances regarding Māori land were to be investigated. This was a starting point. A decade later, in 1985, the government declared that all claims of injustice dating back to 1840 could be investigated. This was a very big decision, and an incredibly rare thing to happen – with entirety of human history in view!

Throughout most of history, if one people group took another people group’s land – that was the end of the story. But not so in New Zealand! Our culture has a clear concept of justice. This came from Christian influence, which had informed our national values. Our system of law is, for example, based on the 10 Commandments. For this reason, injustice is not something to ignore, but to stand against. The end does not justify the means – as in socialism or other worldly approaches to justice and ‘good’. Establishing the Waitangi Tribunal was a bold, but also Godly and right thing to do.

The unjust confiscation of millions upon millions of hectares of land from Māori – sometimes for a crime no worse than trying to stand today this land was being unjustly taken, resulted in punishments by way of the confiscation of even more land. The Māori land court – established it was claimed to help Māori, became yet another means of taking land. Sometimes the legal costs charged were greater than the land involved – in which case the land was forfeit as a consequence of Māori having engaging in the process to gain verifiable titles to their lands. It was unbelievably unjust!

For our Government to endorse the Treaty was always going to be troublesome. How to do you put crimes committed 130 years earlier right – and especially when it involves vast areas of land now occupied by others? Our government had the courage to take on that challenge. This is God-honouring, and worthy of a standing ovation!

In accepting what is offered they are ‘realising’ significant losses, which have also contributed toward significant pain and breakdown – affecting generations. Our nation is indebted to our Māori for their grace in accepting our nation’s apologies.

In summary, our Treaty embodied the highest of Christian ideals, and our Governments efforts to honour it are courageous, good and right.

Dave Mann // Director - The Hope Project



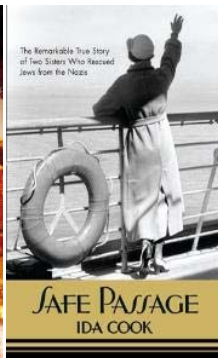
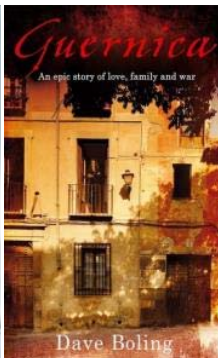
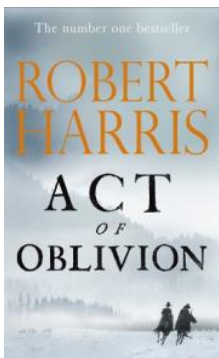
Senior's Outreach

SUNDAES ON FRIDAY

The attendees of Tea, Cake and Conversation met twice in January, kicking off the year with Ice Cream Sundaes, Then meeting the following fortnight for a picnic. Activities planned for February include *Memorable*

Holidays on Friday 9 February and Love is all Around on Friday 23 February.

Angela Galbraith // Senior's Leader



Guernica - Dave Boling

In 1935, Miguel Navarro finds himself on the wrong side of the Spanish Nationalists, so he flees to Guernica, the most ancient town of the Basque region where he finds more than a new life-he finds a love that not even war, tragedy or death can destroy.

Safe Passage - Ida Cooke

The remarkable story of two sisters, obsessed with opera, who rescued Jews from the Nazi regime in 1934 -1938, and coordinated networks of satellite families in safe nations for displaced Jews.

Other books reviewed were:

- NZ Birds in Pictures
- Christmas Poems
- A Study of the Book of Revelations

The next meeting of the Book Club will be at 10.00am on Thursday 29 February. The topic is Travel. Ph. Margaret Hackston 547 6643 for info.

The Book Club

At the last meeting of the Book Club in December *Free Choice* was the topic, followed by a shared lunch.

Act of Oblivion - Robert Harris

This is an imaginative recreation of a true story of tracking down of renegades who signed the death warrant for King Charles 1. It focusses on Cromwell's Generals who escaped to New England. A detailed and excellent read

FINANCIAL UPDATE

Overview of St Barnabas Parish Accounts to 31 October 2023

	Actual YTD	Budget YTD	Variance
Parish Giving	\$167,041.00	\$144,580.00	\$22,461.00
Total Income	\$280,238.00	\$221,120.00	\$59,208.00
Total Expenses	\$279,619.00	\$239,258.00	\$40,361.00
Operating Surplus / (Deficit)	\$709.00		
Non Operating Income	\$4,555.00 (From Trusts/Bequests)		
Final Surplus / Deficit	\$5,263.00		

Finance

Kevin Currie // St Barnabas Finance Chair



What's on in February

Sunday
8.30am
10.00am
Tuesday
Wednesday
10.30am
Friday
2.00pm
4.00pm

4 February
NZ Prayer Book (404)
Family Worship
6 February - Waitangi Day
7 February
Reflective Service
9 February
Tea, Cake and Conversation
Convergence Camp at Bethany Park

Sunday
9.30am
Wednesday
10.30am
Thursday
6.30pm
Saturday
8.00am

11 February
Combined NZ Prayer Book (Healing)
14 February - Ash Wednesday
Reflective Service
15 February
Youth
17 February
Walking Group - *Picton Dam Walks*

Sunday
8.30am
10.00am
6.30pm
Tuesday
10.00am
Wednesday
10.30am
Thursday
6.30pm
Friday
2.00pm

18 February
NZ Prayer Book (476)
Family Worship
Senior Youth
20 February
Melody Makers
21 February
Reflective Service
22 February
Youth
23 February
Tea, Cake and Conversation

Sunday
8.30am
10.00am
Tuesday
10.00am
Wednesday
10.30am
Thursday
10.00am

25 February
Morning Worship & Holy Communion
Family Worship
27 February
Melody Makers
28 February
Reflective Service
29 February
The Book Club - Travel



Giving to support the work of St Barnabas

If you choose to give by online banking or direct credit our account details are:

St Barnabas Church // 03 1709 0041226 00 // Westpac Richmond

St Barnabas Walking Group Saturday 17th February - Picton Dam Walks

An easy walk through some interesting landscape and native bush.

Leaving St Barnabas Church at 8.00am.
\$20.00 to the driver please.

Contact person: Kevin Nilsen 548 0964



The Book Club

The Book Club will meet
at Elizabeth Olliver's
home at 10.00am
Thursday 29 February

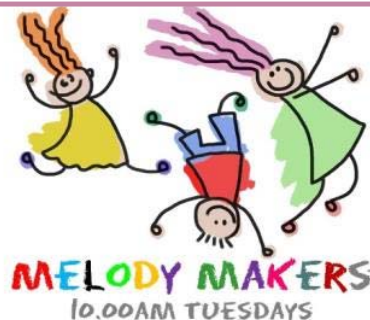
Topic: Travel

Info: Margaret
Hackston 547 6643

PRAYER CHAIN

If you have a prayer request,
the St Barnabas Prayer
Chain will be more than
happy to pray for you.

Please call Pam 547 7978



MELODY MAKERS
10.00AM TUESDAYS

St Barnabas Anglican Church
PO Box 2514 Stoke 7041
523 Main Road Stoke
Nelson 7011

Office: 8.00am - 12.00pm Monday - Thursday
Phone: 547 5631
email: office.stbarnabas@xtra.co.nz
Website: www.stbarnabas.co.nz