



Calvin Presbyterian Church
where faith, compassion, and authenticity meet

Calvin's News & Notes

The Standish Inkwell

February 2010

I've been thinking recently about Martin Luther King, Jr. for several reasons. One is obvious, which is that as I write this we are only a few days past Martin Luther King Day. Also, our Thursday morning men's group is studying a book, *Soul Survivor*, by Philip Yancey, in which he writes about 13 influential Christians, and the chapter on King was this past week's assignment.

I've been reflecting on King because of something I've noticed about our remembrances of him and his role in the Civil Rights Movement. Have you noticed that when people talk about him, he is either called Dr. Martin Luther King, Jr. or simply Martin Luther King, Jr., but almost never as *the Reverend* Dr. Martin Luther King, Jr.? It's as though people have tried to wash the religious part out of King's work, which is ironic since his whole approach of civil disobedience came out of his Christian belief. You can argue that it also came from his emulating Mahatma Gandhi, which would be true. But what most people don't know is that Gandhi, despite being a Hindu, formed his belief in civil disobedience out of his readings of the Sermon on the Mount, and on Tolstoy's *The Kingdom of God is Within You*, which is based on the Sermon on the Mount.

So why is our culture slowly washing the religious influence out of King's work? Personally I find this troubling because King has influenced my life and faith tremendously. Much of my understanding of what Christianity is truly about came from my reading of several King biographies, as well as reading his actual writings. King was a radical Christian in the sense that he was consumed with bringing the Gospel to life in dealing with the issues of bigotry and segregation. You can see how powerful faith was in his decision to remain the leader of the Civil Rights Movement. (Continued on page 2)

Did You Know?

"The Sign of Jonah" by Brendon Wahlberg

High School readers of Hemingway's "The Old Man and the Sea" may have been asked to discuss the Christian symbolism in the book. For example, when the old man carries his boat's mast on his back, teachers might point out that this is symbolic of Jesus carrying his cross on the way to Golgotha. Actually, looking for Christian symbolism in books is a very old tradition. In fact, it goes back to Jesus himself.

Consider this passage from the Gospel of Matthew. "Then some of the scribes and Pharisees said to him [Jesus], 'Teacher, we wish to see a sign from you.' But he answered them, 'An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was for three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!'" (Matthew 12:38-41)

(Continued on page 6)

Why is our culture slowly taking the religious influence out of King's work?

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THE STANDISH INKWELL (CONTINUED...)

Early on in the movement he was receiving death threats on a regular basis, and he realized that at any moment violence could take him from his wife and toddler daughter, or take them from him. He was trapped in fear and doubt. Should he continue? Was it fair to his wife and family to do so?

It was in this moment that he sought God's voice and call in prayer. Let me share with you what he says in his book, *Stride toward Freedom*. He was about to quit the movement after a death threat from a stranger, saying, "Listen, nigger, we've taken all we want from you; before next week you'll be sorry you ever came to Montgomery." This threat was different from all the others. It seemed more like a promise than a threat. King struggled to sleep that night. He says, "*I got out of bed and began to walk the floor. Finally I went to the kitchen and heated a pot of coffee. I was ready to give up. With my cup of coffee sitting untouched before me I tried to think of a way to move out of the picture without appearing a coward. In this state of exhaustion, when my courage had all but gone, I decided to take my problem to God. With my head in my hands, I bowed over the kitchen table and prayed aloud. The words I spoke to God that midnight are still vivid in my memory. 'I am here taking a stand for what I believe is right. But now I am afraid. The people are looking to me for leadership, and if I stand before them without strength and courage, they too will falter. I am at the end of my powers. I have nothing left. I've come to the point where I can't face it alone.'*"

"*At that moment I experienced the presence of the Divine as I had never experienced Him before. It seemed as though I could hear the quiet assurance of an inner voice saying: 'Stand up for righteousness, stand up for truth; and God will be at your side forever.'* Almost at once my fears began to go. My uncertainty disappeared. I was ready to face anything." Among other things, King was testifying to the fact that we can't separate faith and religion from our actions. He certainly didn't.

So why am I mentioning all this? Because modern trends are slowly, but persistently, removing Christianity from the culture. And this removal is done in really subtle ways. I've noticed, for instance, that whenever pastors or priests are portrayed in movies or television, they are always either bumbler, bigots, or insignificant. I can't remember the last time I saw a pastor or priest portrayed as a significant positive figure. Churchgoers are also always portrayed as being either fools, ignorant, or inconsequential.

Recently I was reminded of this when I saw the film *The Blind Side*, which is a truly wonderful film. This true-life story is about a white family that takes in a homeless African-American boy, who eventually becomes an All-American offensive lineman and a first-round draft pick of the Baltimore Ravens. Doing a bit of research on the story, I discovered that the family is very much a Christian family, having been founding members of their church. Faith is a major part of their lives, but watching the film, you wouldn't know it other than from the cross the mother wears, and her one comment that she supposes taking in the boy is what a Christian is supposed to do. The film doesn't denigrate Christianity. It just does the same thing that we often do with Martin Luther King, Jr. It ignores the influence of religion.

I see the culture subtly pushing faith to the margins every day, especially among teens and young adults. The reigning belief now among so many of them is that Christianity is either archaic or a faith for bigots. Why would they think that? I think the answer is that they see bigoted Christians on television and the Internet all the time, and that's who they associate with Christians—even if they are exposed regularly to Christians who are not like that. There has always been a tendency for teens and young adults to move away from the church because of a combination of rebelliousness and interest in other ideas. What's different today is how pervasive the belief is that Christianity is an inconsequential faith.

Why has it become so? I think a prominent reason is that the face of Christianity has moved from a person like King to people like Pat Robertson and the late Jerry Falwell, who often seemed to stand for the powerful and the wealthy. King stood for a Christianity that

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cared about people who were powerless, suffering, and discriminated against. These are the kind of people Jesus taught about throughout the Gospel of Matthew, and especially in the Sermon on the Mount. Rev. King stood for a Christianity based on love. Too many leading Christian figures today stand for a Christianity based on wielding power. I think the unintended consequence of this more contemporary Christianity is that it has caused younger people to see Christians as hypocrites who ignore Jesus' teachings.

It's for all these reasons that I don't think fighting about placing Ten Commandments in the courtrooms, or bringing prayer into the schools, is the answer to the ever-shrinking influence of Christianity on our culture. Why? Because I don't believe that getting the state to enforce religion is the answer. When the state acts to reinforce religion, it paradoxically makes religion seem smaller by making Christians seem to be obsessed with power, rather than love. It pushes people away from Christianity, which is the opposite of what these proponents want.

So what is the answer? I'm not sure there is one, but I think that some of it lies in emulating people like the Rev. Martin Luther King, Jr. King's focus was on transforming people, and especially enemies, by applying the Sermon on the Mount to everyday life. He cared about enemies, constantly telling his followers to love their enemies, to pray for them, and to treat them with respect. He believed in caring about the poor, outcasts, and the powerless. He believed that faith was a foundation for a better life. He didn't misuse religion to sanctify himself. He used his faith to lift up others, and it transformed the culture.

I think we're living in a culture that is slowly reducing and eliminating religion. What's the answer? Each of us is the answer. Religion either becomes life-giving or life-draining depending on how well we live out our faith. Every time we treat Christian faith as a concern merely for Sunday mornings, weddings, and funerals, we kill Christianity. Every time we look for ways to make Christianity and its teachings a practical part of daily life, we give life to a faith that is meant to give the world life.

I guess the question for us to ponder is whether we are like King in bringing faith to every part of life, or like the culture in diminishing it.

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

Adult Education for Lent: *The Gospel of John*

Are you aware of how different John's Gospel is from Matthew's, Mark's, and Luke's? Those three are very similar, but most of the material in the Gospel of John cannot be found in those three gospels. Why not? What's so different? During Adult Education in Lent, Dr. Standish will introduce you to the Gospel of John, reveal to you why it is so revered, and lead you to be transformed through its words. *10:00 to 10:45 a.m. each Sunday morning in Fellowship Hall.*

Parenting Tips: *Insights I've gain from 15 years as a professional high school counselor*

- Parental love does not equate to well-behaved teenagers.
- Parents who are single parents can raise great teens.
- Parents who believe in their teenagers and support their dreams benefit.
- Parents really need to listen to their children's thought processes.
- Parents need to "draw a line in the sand" and hold to the line.
- Parents need to be the first adult a teenager calls when they are in trouble and need help.
- Parents' hidden personal pain can make a teen feel invisible.
- Parents need to make family vacation together a requirement for healthy relationships.
- Parent expectations can cause teenagers to reach for their own goals.
- Parents need to utilize car time as a time to listen,.....not lecture.
- Parents with addiction issues ensure that their teens will struggle.
- Parents who role play problem solving situations with their children can help them survive the tough peer pressures of high school.
- Parents who reinforce the habit of being tardy for school ensure academic struggles.
- Parents are not perfect and teens know it.

Contributed by By Dr. Holly E. Voelp

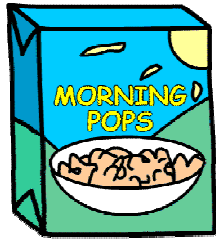
Food Cupboard News



Food Dedication - **February 14** (the second Sunday of each month)

The following is the list of food cupboard needs: all variety of canned fruit, applesauce, peanut butter, jelly, spaghetti and canned sauce, egg noodles, ramen noodles, mac and cheese, pastas, rice, noodle packets, instant potatoes, helper meals, cake mix and icing, cereals, jellos and pudding.

We continue to need grocery bags and boxes for packing. The Cupboard is now collecting plastic bottles (juice and laundry detergent size with lids). You can leave them at the church in the same receptacle as the food items. Please put them in a plastic grocery bag.



Many people have been wondering about the request for clean plastic bottles. The Food Cupboard is now making a very inexpensive laundry detergent to be provided to our clients as needed. Many have wanted the recipe, so, here it is:

1 1/2 cups of Arm & Hammer Washing Soda

1 1/2 cups of borax

1 bar Fels Naptha soap

Grate soap into 4 cups of water, stir on low heat until melted, then in a 10 gallon bucket add seven gallons of warm water, the washing soda, borax and melted soap solution. Allow 24 hours to set, use 1/2 cup per laundry load. Everyone has reported that this inexpensive laundry detergent does a wonderful job, even on soiled baby diapers and clothing.

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

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



Contributed by Arby Shenesky

Presbyterian Women's Winter Retreat

Presbyterian Women's Winter Spiritual Retreat will be held at Park United Presbyterian Church, Zelenople, on **Saturday, February 13, 2010**. Theme for the retreat comes from the book of Joshua: "Sanctify yourselves, for tomorrow the Lord will work wonders among you." The Rev. Elizabeth Wallace, pastor at Knox Presbyterian Church, Ellwood City, will lead the retreat, including the closing Communion service. In the afternoon Aida Dugan and Norah Miller, The Ladle and the Hearth leaders, will speak. Those attending are asked to (1) call Agnes Peebles or Kathy Efaw by **February 8** to register, (2) bring \$9.00 for lunch and registration, and (3) bring a gift of paper goods, non-perishable food items, or clothing (new socks, mittens, etc.).

Contributed by Agnes Peebles



Morning Circle

It's time to join the group (new ladies welcome) on **Thursday, Feb. 11th at 10 AM** (that's why we are called "MORNING CIRCLE") meeting in the Conference Room at Calvin. Just turn to Chapter 8, page 63 in the study book. "All are invited" with just one more lesson in the study of Luke. Also we will be ordering our new study "A Journey of Faith". Now it's weather permitting on that day.

Contributed by Flo Towers

Mission Matters

Letters of thanks have come from the Food Pantry, Habitat for Humanity, VOICE, and Heifer Project, thanking all of you for your participation in the Christmas Mission Fair. Your response to ~~this new mission program was~~ gratifying to them and to the members of the Mission Committee.

The mission outreach for this month is Project HOPE, about which you can read more in another place in this newsletter. Highlight **February 14** on your calendar to remind you to send valentines and to help pack the HOPE totebags.

Contributed by Agnes Peebles

Help Needed!

Coffee Hour Volunteers Needed: We need volunteers to help with coffee hour following both worship services. If you sense you may be called to this important ministry, please contact the church office at mshepler@zoominternet.net. Please call Marsha Demeter at 724-272-7580 or Kathy Efaw at 724-452-0323 if you would like more information. Please do not feel obligated to provide treats. This ministry is so that we have the chance to get to know each other after worshipping together.

We need Greeters for the 11:00 a.m. worship service. This is a great opportunity to serve God during a time in which you are already at church. We need greeters to hand out bulletins and to take up the offering each Sunday. You will be part of an 8-week rotation and you will be trained. If you are interested, please contact the church office at mshepler@zoominternet.net

Habitat for Humanity volunteers have been working hard on the house on Dick Road in Connoquenessing Twp. Last Sat. volunteers finished the roof sheeting and tar paper. They are starting the interior walls and will continue on the interior walls during the month of Feb. If we get several days above forty and the weather is nice we will pour the base-ment concrete slab. We are hoping that some good weather that will allow us to start the roof shingles. If you would like to help, show up on site Saturday mornings around 9am. Crews work until around 3pm., but any time that you can give is always appreciated. I will continue to send updates each Thursday by email. For directions to the site call Judy at 724 774-5746 or Roy Lonie, our construction boss at 724 772-3941. We appreciate all from Calvin Church that are helping now and hope that some more people will help as the project continues. Thanks for your support! - *Judy Kercovich*

Thanks for your prayers

Thanks to everyone for praying for my husband Woody during his brain tumor surgery, radiation, and chemo treatments. He has just gotten the best follow up report that he could get for his situation—no visible sign of the tumor. Since this type of cancer is aggressive and could recur, he has asked for your continued prayers, regardless of whether he is on the prayer list in the bulletin. We are both very grateful for your prayers and support.

Your newsletter editor—*Nancy Mead*

Calling Young Adults!

The Presbyterian Church has a volunteer program for young people ages 18-30, in which the volunteer works in a mission program either in this country or abroad for a year at a subsistence stipend. The Beaver-Butler Presbytery Congregational Mission Unit is offering scholarships of \$500 each to two young adults from the presbytery who would be interested in serving in this way. Contact Agnes Peebles (724-776-8324 or map8324@netscape.net) for details.

Contributed by Agnes Peebles

Calvin Youth Groups

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

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

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

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

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

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

“The Sign of Jonah” (continued)

Readers of the Hebrew Bible know that Jesus is referring to the Book of Jonah. Jonah is a very short book which is grouped with the Prophetic books, although it differs from books like Jeremiah because the story in it is thought to be largely fictional. Jonah reads like a tall tale designed to make an important theological point. The humorous elements of the story entertain us while the message at the end changes the way we think about God. To be fair, even if the story is fictional, Jonah himself may have been a real person. 2 Kings 14:25 mentions him: *“He restored the border of Israel from Lebo-hamath as far as the Sea of the Arabah, according to the word of the Lord, the God of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher.”*

In the story of Jonah, the prophet is told by God to go to the people of the Assyrian city of Nineveh, and warn them that God is going to destroy them for their sins. Assyria was the greatest enemy of Israel; this would be like telling Holocaust survivor Elie Wiesel to go and warn the Nazis of Berlin that they were going to be destroyed. Jonah *wants* them to be destroyed. Instead of obeying, Jonah flees in the opposite direction. But God will not be denied. When Jonah flees by ship, God sends a storm which threatens to sink it. Jonah admits to the crew that their peril is his fault, they toss him overboard, and the sea quiets. Then God sends a large fish that swallows Jonah. He remains in the fish for three days, during which he prays for deliverance from the Lord. The fish spits him out onto the shore, and Jonah is again commanded to go to Nineveh and warn the people there.

Finally, Jonah obeys. To the prophet's amazement and disgust, upon hearing the warning, all of Nineveh repents and fasts in sackcloth and ashes. God sees this and decides not to destroy them. Even though Jonah had just been delivered from death himself, he cannot stand to see the Assyrians saved. In a terrible mood, Jonah gets upset at the death of a plant that was shading him. God uses this as a teachable moment to reprove the prophet. *“But God said to Jonah, ‘Is it right for you to be angry about the bush?’ And he said, ‘Yes, angry enough to die.’ Then the Lord said, ‘You are concerned about the bush, for which you did not labor and which you did not grow; it came into being in a night and perished in a night. And should I not be concerned about Nineveh, that great city, in which there are more than a hundred and twenty thousand people who do not know their right hand from their left, and also many animals?’”* (Jonah 4:9-11)

The main point of the story must have been seen as somewhat controversial when it was written. Prophets of Judah and Israel often spoke about the Lord's righteous judgment of enemy nations, but here, the final outcome was to save the enemy, because all people are valued by God, even if they are supposedly “the enemy”. This is best expressed in the Apocryphal book “Wisdom of Solomon”: *“But you have mercy on all, because you can do all things; and you overlook the sins of men that they may repent. For you love all things that are and loathe nothing that you have made; for what you hated, you would not have fashioned.”* (Wisdom 11:23-24)

So that is the story of Jonah. Now let us get back to how Jesus used the story in Matthew. The Pharisees demanded a sign to *prove* Jesus' claims. Jesus told his unbelieving audience that they were not going to get a sign of the sort they desired. The people of Nineveh were smart enough to repent at the *word* of the Prophet Jonah. Why won't the Pharisees believe the word of the Son of Man, someone greater than Jonah? The only sign which was going to come was the “Sign of Jonah”. Just as Jonah was in the belly of the fish for three days, Jesus was going to be dead for three days, and in the underworld, before being resurrected. In other words, modern readers might say, Jonah in the belly of the fish was a kind of “foreshadowing” of Jesus' death and resurrection. Ancient interpreters of scripture would say that Jonah was a “type” of Jesus.

This brings us to the study of Typology, the idea that things which were hidden in the Old Testament are revealed and made plain in the New Testament. Who would have thought, holding only the Book of Jonah in his hands, that the fanciful fish portion of the story was a cosmic hint that someday, the Messiah was going to die and be raised back to life after three days? Nevertheless, the Gospel writer Matthew thought so, and so did many ancient interpreters. Typology was a fascinating pastime for them.

Here is another example of Typology from the Book of Numbers. *“The people came to Moses and said, ‘We have sinned by speaking against the Lord and against you; pray to the Lord to take away the serpents from us.’ So Moses prayed for the people. And the Lord said to Moses, ‘Make a poisonous serpent, and set it on a pole; and everyone who is bitten shall look at it and live.’ So Moses made a serpent of bronze, and put it upon a pole; and whenever a serpent bit someone, that person would look at the serpent of bronze and live.”* (Numbers 21:7-9)

Believers in Typology would say that the metal snake on the pole is a “type” of Jesus on the cross. Just as the bronze serpent was held on high, and anyone who looked at it was saved from death, so too, Jesus was nailed to a cross and raised aloft. Those who “looked at” him, or, those who believed in him, were saved from death through forgiveness of sin and the giving of eternal life. And, just as we saw in the “Sign of Jonah” passage from Matthew that begins this article, it is Jesus himself who explains that the thing in question is a type of himself! Jesus says in the Gospel of John, *“If I*

have told you about earthly things and you do not believe, how can you believe if I tell you about heavenly things? No one has ascended into heaven except the one who descended from heaven, the Son of Man. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life.” (John 3:12-15) Christ evidently found his own Christian symbolism. Hemingway would have been easy for him.

Many other people and ideas from the Old Testament were thought to be “types” of things in the New Testament. Passover and the Day of Atonement were both thought to prefigure Jesus’ sacrificial death. The near sacrifice of Abraham’s son Isaac was thought to prefigure the sacrifice of Jesus as well. Beginning with the early church, and becoming popular in the middle ages as well as in post-Reformation Calvinism, Typology flourished until modern times, when it has fallen into disuse and some disrepute (perhaps because some of its adherents got too wild with their theories).

What do you think about the basic idea of Typology? Did God preview the events of Jesus’ life during Old Testament times, ordaining that certain people and events would hint at what was to come? Ultimately, that is for us to guess at and only for God to know. In the meantime, the only sign we get is the one that has already been shown to us, the Sign of Jonah. We are told in words of scripture that Jesus, like Jonah, was returned to life after three days. The Bible we read is like Jonah walking into Nineveh, bringing words of warning that we should believe and repent. What will we do in response to our sign?

Note: This column is number 48 since I began it. That’s four years worth! Thanks for reading!

-Brendon

Join Us for a Family Classic Movie Night: Do you remember the great family films from when you were younger? Films like those great Disney cartoons, Flubber, The Computer Who Wore Tennis Shoes, and others? We do, and we want you to join us for a semi-regular Calvin event. On Friday evening, February 12, from 7:00 to 9:00 p.m., we will be showing *Chitty Chitty Bang Bang* at the church. Bring your family for this event. We'll make the popcorn.

A Prayer for Haiti

Heavenly Father, I just want to say THANK YOU, because this morning I woke up and knew where my children were. Because this morning my home was still standing, because this morning I am not crying because my husband, my child, my brother or sister needs to be buried out from underneath a pile of concrete. Because this morning I was able to drink a glass of water, because this morning I was able to turn on the light. Because this morning I was able to take a shower. Because this morning I was not planning a funeral. But most of all I thank you this morning because I still have life and a voice to cry out for the people of Haiti. Lord I cry out to you, the one that makes the impossible, possible, the one that turns darkness in to light, I cry out that you give those mothers and fathers strength; that you give them peace that surpasses all understanding; that you may open the streets so that help can come; that you may provide doctors, nurses, food, water, and all that they need in a blink of an eye. For all those that have lost family members, give them peace, give them hope, give them courage to continue to go on! Protect the children and shield them with your power. I pray all this in the name of Jesus !!!

We here are truly blessed!!!!

Contributed by Flo Towers

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