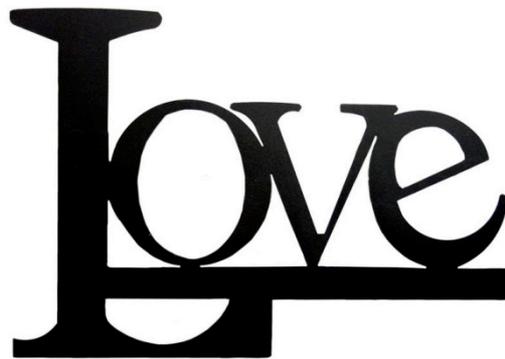




KNOX CHURCH

love faith outreach community justice

KNOX LIFE JULY 2014



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Hello human being. It is said that God's love for you is eternal and that you have been created to love. I wonder what kinds of love you have known.



A Parent's Love

The nurturing care of a person who creates a home for you and sees to your needs. Care that delights in your growth and sees you as its own future. Care that has always been there and seems not as exciting as other kinds of love, but that is foundational and has taught you yourself how to love and trust.



Tough Love

An "against all instincts" strategic refusal to give you what you want because you're operating in ways that are dangerous or damaging. This love is given, sometimes in desperation, because the one who loves you wants to protect you. It is love offered by someone who knows that it will be a miracle if you ever love them back.



Romantic Love

Butterflies in the stomach. Your mind has been captured and keeps leaving the task at hand to visit thoughts about "the one". You are the special one – special to someone in an exclusive way. You are the centre of your beloved's universe, as your beloved is to yours. It is rush, excitement, desire.



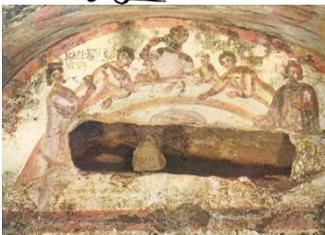
Unrequited Love

Being head over heels convinced that this is "meant to be" and struggling to interpret subtle or obvious signs that it's "never going to be". Hoping against evidence. Strategizing ways to make it work. Weeping when the penny drops.



Passing Love

Also known as infatuation. Intense fixation on someone you don't really know. Racing into things with enthusiasm but no commitment. Falling in love with an idea, not a reality. Realisation that real love is demanding.



Agape

Often translated as "unconditional love". Described by Thomas Jay Oord as "an intentional response to promote well-being when responding to that which has generated ill-being". Used by Christian theologians to describe the passionate goodwill of Christ towards humanity. A hidden love, revealed in deeds of compassion, forgiveness, grace.



The Shadowlands Discovery

At the start of the biographical movie of C.S. Lewis, Lewis, a university academic, is seen leading a tutorial. He explains that God's love is like a perfect rose trapped in a crystal box, far far away. Its remove from reach, its holy isolation, is what makes it perfect. At the end of the movie, after Lewis has fallen in love with a woman who then dies of cancer, Lewis throws the rose analogy away. He realises that God's love is love that touches fear, pain, desperate prayer and loss. It is in no way isolated.

Hello human being. You are loved. Love!
Rev. Dr. Matthew Jack Minister

Words of Love from Michael Leunig

Love:

Love is born
With a dark and troubled face.
When hope is dead
And in the most unlikely place
Love is born:
Love is always born.

Love and Fear

There are only two feelings. Love and fear.
There are only two languages. Love and fear.
There are only two activities. Love and fear.
There are only two motives, two procedures,
Two frameworks, two results. Love and fear.
Love and fear.

Love your enemy: The Difficult Commandment

Love your enemy. Now, Jesus, that's a hard one.
What about the idiot who rammed our car
in the supermarket park, smashing the bumper,
and leaving not as much as a note of apology;
and the people next door who play ear splitting music;
and the couple down the road
who don't look after their children?
If people are deliberately offensive,
how can you expect us to love them?

Love your enemy you say.
That's a commandment you say.
Well, what do you say about the guy who spray-painted graffiti
on the wall of our church – your church?
Love your enemy?

All right, I think I've got the message.
When they shoved nails through your hands,
you said "Father forgive them,
for they know not what they do".
In the worst of situations, you blessed your enemies,
and saw them as your friends.
I accept you actually did that.
But you are You. I'm just me.
Where would I get that kind of love?

Okay Jesus. Don't say it. I already know the answer.

Joy Cowley

Osho:

Sometimes called one of the most provocative spiritual teachers of our time lived in the 20th century. He has been described by the Sunday Times in London as one of the 1000 makes of the 20th Century, and by American author Tom Robbins, as the most dangerous man since Jesus Christ. Sunday Mid-Day (India) has selected Osho as one of ten people along with Gandhi, Nehru and Buddha who have changed the destiny of India.

Love:

Love is not in any way possessive, or exclusive. Only when love is inclusive will you know what it is. When love is exclusive, you are narrowing it down so much you will kill it. You are destroying its infinity. Love is not just a relationship, it is a state of being. Possessive love is not true love. It is so tiny it suffocates itself and the other person too. Inclusive love allows us to share the energy of love with the whole world.

Aspects of Love

Love is a many-sided word, reaching out into every faith tradition and into the secular world.

One aspect of love is the mysticism in which the devotee seeks to be at one with their god or goddess.

There is a strong connection with the Christian faith expressed through people such as Teresa of Avila, John of the Cross, Julian of Norwich, Hildegard of Bingen, Meister Eckhart and many others.

To illustrate the variety of mystic traditions the following poems are the work of Miribai, a Hindu who lived in Rajasthan, northern India in the 16th century. She was a disciple of the god Krishna, and as you read her work you come to appreciate the universal nature of the love she expressed in the poems.

There are many aspects of love, not the least of which is the desire to be at one with the source and centre of one's faith. As St Paul said, 'those who are in Christ become a new creation. The past is forgotten and everything is new.'

Kim Bathgate**Miribai poems:**

Listen my friend, this road is the heart opening,
kissing his feet, resistance broken, tears all night.

If we could reach the Lord through immersion in water,
I would have asked to have been born a fish in this life.
If we could reach Him nothing but berries and with nuts
then surely the saints would have been monkeys
when they came from the womb!

If we could reach him by munching lettuce and dry leaves

then goats would surely get to the Holy One before us.

If the worship of stone statues could bring us all the way,
I would have adored a granite mountain years ago.
Miribai says "The heat of midnight tears will bring you to God".

Unbreakable O Lord
is the love that binds me to You:
Like a diamond, it breaks the hammer that strikes it.

My heart goes into You, as the polish goes into the gold.
As the lotus lives in its water, I live in You.
Like the bird that gazes all night at the passing moon,
I have lost myself in dwelling in You.
O my beloved-
Return.

All Creatures Great and Small

A year or so ago, I received, an appeal from WSPA, an organisation about which I knew nothing. The World Society for protection of Animals were appealing for donations to help free the dancing bears of Rumania. Enclosed were many photos of helpless bears, tethered in tiny cages, when they were not required to dance for their owners' monetary gain. Previously, I had entertained a fear of an encounter with these extremely fierce creatures, but that was all forgotten as I gazed into the sad, soulless eyes of these beautiful animals, whose life was a living hell. Tears sprang to my eyes as I read the vivid accounts of their lives in despairing torture at the whim of cruel, mercenary people. So much money was needed for the WSPA volunteers to rescue one bear, yet their aim was to continue seeking donations until all bears were free. It was heartrending to see such joyous reactions when the bears realised they were no longer chained, but free to roam in a wild life reserve.

The love shown by the selfless workers was overwhelming.

Several years ago, I answered an appeal to sponsor a Guide Dog Puppy, and I have now sponsored a black lab, Rico and a golden retriever, Keaton. I am sent frequent updates of their progress, complete with wonderful photos and it is heartwarming to see the love between puppies and their trainers, adult guide dogs and their disabled owners. Any owner of a potential Guide Dog breed, has witnessed that love and can imagine what it must mean to a blind or deaf person. These puppies have known nothing but love in their lives and reciprocate in full, when they are matched with a companion.

I contribute regularly to SPCA and receive newsletters from their Auckland Branch. The stories they relate are often harrowing and heartrending, but there are so many happy endings because of the selfless dedication of the SPCA Inspectors. I feel sad that this love reaches only a fraction of the homeless pets out there, lost, abandoned, strayed, many of them earthquake refugees, cold, hungry, lonely and without hope. The lucky ones are rescued by loving volunteers, who endeavour to find them forever homes.

Finally, I must mention the work of the Cats' Protection League, where I am a volunteer on Friday mornings. It is quite hard work, but so rewarding, seeing the frightened, often aggressive and lacking in trust, abandoned and ill-treated moggies, who are fortunate

enough to be accepted at the CPL complex. Some take weeks, even months, to settle and for others, the warmth, shelter, food and love from the volunteers, is responded to quickly. For young and old, this is a place where the love and care of the volunteers gradually transforms cats, which have given up all hope of a happy, secure life, into purring, sociable felines, eagerly awaiting a new home.

Yes, love between animals and humans does exist, and the dedicated volunteers who work for animal organisations, are rewarded by lifetime devotion.

Lynley Bell

A Love Story

Watching from afar, love sees
people forgetting
they carry God's presence within;
they are spirits on a human journey.
Grieving, Love ponders.....

how will I remind people who they really are?
a miracle within a miracle?
a baby born in a manger.
foretold in ancient myths and stories.....
growing ...

into a child who leaves home to follow his heart.....
a young man living free, loving and being loved....
a young man unafraid to challenge Church and State.....
unafraid to invite women to take an equal place.....
unafraid to die for his beliefs.....

an ordinary yet extraordinary young man who lives close to God
without limiting religious structures;
an ordinary yet extraordinary young man to be a living example.....
an ordinary young man living fully yet simply....
dying an extraordinary death on a cross.....
and rising from death to new life.....

Love wonders.....

will those who have eyes to see and ears to hear
recognise the miracle?
see in themselves and one other
each person is a Christ....
that love is the key?
Love for self.....
Love for others...
Love for all earth's creatures
and for the earth itself.....

understand people come from God and return to God
over many lifetimes
understand God is love and love is God?

Love and God smile, waiting.....

Judith Challies 2010

Isobel Jessie Probert

Died Christchurch 9th March 2013.

Isobel Probert, the youngest of four children, was born into a close family with a strong faith. Some of Isobel's earliest memories were of the family bible reading and prayer each morning, and the Sunday evenings around the piano.

Initially, Isobel's call to service led her into nursing. A two month spell in hospital at the age of eleven added to this determination. However, Isobel's first job was in a photographic shop until she turned eighteen and was able to pursue her dream. In 1956, after ten years of nursing, Isobel spent seven months as relieving matron of Leslie Children's home in Auckland. It was here that she was persuaded to consider becoming a deaconess in the Presbyterian Church.

In March 1957 Isobel went to Deaconess College in Dunedin. Ordained deaconess in 1960, she worked at Deaconess House, Wellington, an emergency accommodation house for women and girls. Over the next six years Isobel met many challenges, collected many stories, and influenced the lives of many women.

In 1966 Isobel returned to Leslie Children's home, in Auckland as Matron, becoming mother to 20 children between the ages of five and sixteen.

After two years she became deaconess at St Pauls Trinity Pacific Church, Christchurch. St Pauls was just uniting with the Samoan Trinity Pacific Church. This was an exciting time in a new multi-cultural parish.

Isobel joined the staff of the then Presbyterian Social Services Association in Christchurch in 1970, first as social worker and then as Director of Care of the Aged. It was during her twelve years with the PSSA that Isobel was ordained as a Minister of Word and Sacrament.

In 1982 Isobel received a call to be Associate Minister at the Khandallah Parish in Wellington, where she spent six and a half years, making many friends. Her final two years of ministry were at Waiwhetu Methodist Church, in Lower Hutt, where she also undertook chaplaincy at Te Omanga Hospice.

The last ten years of Isobel's working life left her with a deep sense of belonging and of love, which enriched and empowered her life.

In 1992 Isobel returned to Christchurch, where she enjoyed a very full retirement.

She was a regular at the local swimming pool and gym, went walking, took up painting classes, enjoyed her family, and had close and supportive friends. She loved engaging in conversation with anyone who would stop long enough. Isobel touched many people with her cheery manner, listening ear and wonderful sense of humour. Living by the philosophy,

There are no strangers – just friends we haven't met yet, Isobel's friendship was a real gift to many.

Fifty years On.

Excerpts from a sermon preached by Rev. Bob Fendall on the occasion of the 50th Anniversary of his ordination, showing changes in the church over the past 50 years.

I was ordained to ministry in the newly formed parish of Clive Haumoana in Hawkes Bay, a semi-rural parish made up of two small townships, a number of settlements including the local Freezing Works and the farming district, not forgetting the gannets on Cape Kidnappers. The main highway between Napier and Hastings those days went through Clive which was halfway and a lot of traffic went through it. In my youthful enthusiasm I imagined achieving a parish unity little appreciating local communities of interest. The Tukituki river was a line of demarcation. It was a learning experience and in many ways that parish contributed to my training for ministry. Those were the days when all ministers were trained and educated at Knox Theological Hall in Dunedin, the minimum entry requirement was two thirds of an Arts degree. I look back with gratitude for that experience where we shared in community irrespective of our theological views. We supported one another and life lasting relationships were formed. I value deeply relationships formed in ministry which are a source of encouragement and growth.

Looking back this ministry journey has been challenging, uplifting, fulfilling and hope giving. When I began in my first parish the church was, in the words of a past ministry director A.D. Horwell, "going like a train." And it was. Churches were established every mile in urban areas, churches in most rural areas, the Public Questions Committee of the Assembly had the ear of the Prime Minister and Parliamentarians, the Bible Class movement was strong and church attendance was healthy. After 3 years at Clive the

Anglicans installed a young vicar and between us we were able to attract the young people of the district. On Sunday nights the hall was packed with up to 130 young people in a programme of worship, discussion and recreation. It was the time of the so called Geering debate and many questions were being asked. While some found that era disturbing I found it liberating. Many a theological discussion arose with people in the community not in the church, but who appreciated the church's place in the community.

The challenge of ministry in Allenton, Ashburton, was forming and developing of the Union Church. I believed in ecumenism and prior to this time I spent a lot of energy and effort in forwarding the cause of church union. It was not to be but helping to develop a Union parish presented an opportunity to flesh out in a small way an expression of the unity of Spirit that Pauls talk about. Administratively it was a nightmare dealing with Presbytery, Assembly, Synod, Conference and Joint Regional Committee. In practice we established our own community based mission outreach. The response was positive. The sense of newness was stimulating. Chairs permanently down the aisle. We gave up trying to identify who was Presbyterian, or Methodist, or other. Such labels were no longer seen as important, to the annoyance of church hierarchy who requested such details. In the end we

did it by approximating percentages. There was a freedom to experiment and a warm collegiality in ministry across the denominations.

Many of you will know of my time at St. Mark's in drawing together three congregations, building this church edifice, the broadening of horizons in the ministry exchange and the development of ministry in the community.

As I reflect 50 years on, the nature of church and ministry has changed markedly. No longer can we expect church as being mainstream and welcomed as an essential part of society. 50 years ago the church was seen as part of the establishment. Our leaders were looked up to and opinions respected. When I look back I think that in some ways we provided a chaplaincy ministry to society. We were called upon to take part in civic affairs, to conduct rites of passage, to care for those in need and to be a conscience to the community and to uphold a loosely interpreted Christian moral code. We have moved from being part of the establishment to the fringes. We are in a mission situation. The challenge now is to find a fresh place alongside other religions and none, to work out what it means to proclaim the gospel of Jesus in a secular society. In many ways I have been fortunate in serving in ministry from a settled and secure base in the early 60's to the turmoil of insecurity of the 21st century. There's been a gigantic change largely as a result of computer and internet technology. Pastoral home visiting more often than not has to be done by appointment. We can no longer drop in and expect someone home. We're all too busy working. Some have to work multiple jobs just to get enough income to keep the household afloat. Our congregations are shrinking and aging. We can no longer do "church" as we used to.

Where do we go from here? I don't know. We need to ask ourselves some questions. What are we here for? What is our purpose? What is our role? Who are we being called to be? What are we being called to do? What we need to focus on is the present.

It seems to me that Jesus did not invite us to conform to a system or an institution. In my reading of the Gospels he accepted each person as they were and reached out to them in their need. What does that say to us now? What does that say in terms of ministry? There is no one answer. What resources have we as a faith community? How then can we use

these resources to meet individual and community needs? We are social beings and it seems to me that we can share the values, the compassion, the hopefulness and the justice we see in Jesus in social settings. In our day sharing over a cuppa or a coffee is one way. One by one. Sharing our stories. Living our hopes and dreams.

Are we in tune with Pope Francis who says: ***I prefer a church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security.***"

Can you sense a new beginning? May it be a beginning that draws its strength from the hope of Isaiah and the wholeness of life seen in Jesus. Do you have a dream of a anew community?

Passing the stories on from one generation to another, from one person to another, from one life to another is one way of forward looking ministry. We can do it. Now!

Bob Fendall

Knox Church Own Missionaries

Frances Ogilvie and George Chisholm were Knox Church's last own missionaries.

Early this year there was an International Conference in Indonesia attended by George's son Andrew. While there Andrew was introduced to an Indian man who, as a baby, had been a patient at Landour Hospital in the Himalayas. George was also there at the time as Superintendent of the hospital.

The baby's parents through the years had often talked about a Dr George Chisholm who had spent an entire night treating their baby son. He was very ill and they said the doctor saved his life. The man talking with Andrew was clearly the baby who had been treated by George over 40 years ago. George and his family returned to New Zealand in 1971 and he had been the last Knox Church's own missionary.

A Conversation between our minister Rev. Dr. Matthew Jack, and Knox Life Editor Judith Challies

J. I'm curious about what attracted you to apply for ministry at Knox Church given the state of the church buildings and the state of the city post-earthquakes.

M. Knox Church Christchurch has a reputation as an intelligent community, with a tradition of good preachers. It is progressive and inclusive of people of all faiths, sexual orientations, and cultures. Knox has hosted many community events, which have promoted much community discussion. I did not want to minister in a socially conservative community.

J. What are some things you are enjoying about your ministry here?

M. I'm enjoying people's responses to the liturgy and my preaching. I especially enjoyed the combined Pentecost service with the communities of Durham Street Methodist, and St.Luke's Anglican and their ministers Rev. Dr. Mary Caygill and Fr. Peter Williams, and I hope we can arrange more combined services in the future.

I'm enjoying being in a new place, preaching again, and being involved in the Pastoral Ministry of the parish.

Discovering the city and finding my way around traffic cones, road works and being diverted through new streets can be enlivening!

J. Do you have any ideas of what we might be able to offer the people working and living in and around the Victoria Street environs?

M. I think we need to nurture what is already happening in our parish, and we have people here with skills who are willing to work in the wider community. At present I believe we are in transition ourselves and need to move gently.

I'm hoping we will be able to host a series of meetings regarding Christian concerns prior to the forthcoming elections. This may well deepen our relationships with other faiths.

Another idea is to have a Resource room, or a listening post where people can come for time out, away from the bustle of office or home, just to 'be' or talk with each other.

J. Is there anything you would like to change in the life of Knox?

M. At present I see us being in a holding pattern, awaiting developments in many areas. This is an exciting time for us all as we look forward to our new church and new people finding us.

J. I too feel excited at what the future holds for us as a congregation and a city. Thank you for taking time to talk with me today. I am new at this, and feel very supported by you. We are blessed to have you as our minister at this stage of our development.

KNOX CHURCH COUNCIL REPORT MAY 2014

A letter was received from CWS thanking Knox for the \$1460.00 donated to the Christmas Appeal. Vicki Thornton was granted leave of absence from Council for the rest of the year in order to cope with her study course and her full-time job. An invitation has been sent to the Governor-General to officially open the new church.

A registered valuer inspected the manse and gave it a valuation of \$760,000. His report has been forwarded to the Presbytery property committee to be sent to the Church Property Trustees as part of our application for permission to sell the manse.

Matthew Jack, Jennifer McKinnon and Bronwyn Wiltshire agreed to investigate the matter of a new organist. We also agreed in principle to set up an events committee to initiate and oversee various parish events. We hope that some of the younger members of Knox may be willing to contribute fresh ideas and energy.

The annual service in support of the APW charity project will be held on Sunday 20 July and council approved a retiring offering after the service.

Ron Keating reported that the rebuild is progressing well, thanks in part to fine weather. Installation of the sprinkler system is also going well. John Brouwer said all the old memorial plaques belonging to Knox will be replaced on the wall of the gallery. The architects suggested the broken stone cross should be placed on the wall of the new gallery entrance to the church, opposite a window and lit up at night.

The Fundraising report raised concerns that we are currently facing a large shortfall to complete the rebuild project despite Higgs the builders making every effort to be economical. Unexpected costs include the initially unknown damage to the heritage woodwork, and the need to pay for extras such as repairing the organ, installing a sound system, and providing chairs in addition to pews. Fundraising to date has a likely shortfall of \$900,000. We are currently applying to various trusts, but it now seems unlikely any money will be available from these sources.

We ask you to encourage anyone who may be interested, to consider making a donation to our rebuild. It has also been suggested that those who made a donation last financial year may think about giving us the tax rebate from that donation, in this financial year -

that would be a third of your original donation given again. And of course you could again apply for a tax rebate on that further donation!

The Zolo Youth Group struggled with leadership last year and membership has diminished. It is carrying on and we are very grateful to Julie Mander for helping with leadership. Zolo is still meeting fortnightly and we hope that numbers will increase. Matthew is also taking an interest in Zolo and has attended a number of meetings.

We are now members of a new, enlarged presbytery, the Alpine Presbytery, which covers all of the South Island north of the Waitaki River. This organisation was inaugurated recently, with Rev David Coster as Moderator. A Council and committees have been set up and it is hoped that this larger group will ensure there are enough personnel available for all the governance and administrative presbytery tasks.

The council agreed to donate this year's interest on the Cunningham Bequest to the Canterbury Tertiary Education Chaplaincy Committee. This donation will help to support ecumenical chaplains at Lincoln and Canterbury universities. The Cunningham Bequest specifies interest must be given beyond Knox. The interest this year, amounts to \$2500.

The meeting ended at 9pm. We appreciate Matthew's ability to run an efficient meeting and enable us to get away home at a reasonable time!

Janet Wilson
Council Clerk.

New names in Presbyterianism in Christchurch and further afield

Alpine Presbytery which was inaugurated on May 16 2014 is the new enlarged presbytery with boundaries of Waitaki River – Cook Strait The Tasman Sea – Pacific Ocean, taking in the old Presbyteries of Christchurch, Nelson/ Marlborough, Mid/ South Canterbury, and The West Coast. The South Island is now covered by two Presbyteries Southern (south of the Waitaki) and Alpine.

The Village Presbyterian is the merger of St Giles and St Stephens. The ministry team is The Revs Anne and Martin Stewart plus an Intern undergoing training for ministry. The two parishes are still meeting separately but they are increasingly working together. Previously, Hope Presbyterian was Hornby Presbyterian. Now, a team of ministers and interns is working at Hope Hornby, Hope Rolleston, Hope West Melton and Hope Halkett. Kiwi Church is linked to PCANZ through The Village and has an informal style of gathering together.

Jennifer McKinnon Presbytery Elder