

KNOX CHURCH

love faith outreach community justice

KNOX LIFE

Autumn 2016



Dormer St, Papanui

Knox church complex

28 Bealey Avenue, Christchurch 8001

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Office hours: Mon-Fri 9.00 am-12 noon

Minister: Rev. Dr Matthew Jack

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Pastoral Assistant: Jan Harland, ph. 0273560215

Session Clerk: Janet Wilson, (03) 338 7203

Church Secretary: Diane Harrington, ph (03) 379 2456

(Di Harrington is happy to continue as Knox Office Manager for a while yet.)

Visit us on the internet at www.knoxchurch.co.nz

Important Notice re car park.

During working hours please park only in parks labelled "KNOX", as the others are rented out. There are 15 Knox parks in total plus one disabled.

- Knox parks are alongside Bealey Avenue; parks 15 to 23.**
- In the centre block parks 11 to 14.**
- In Knox lane 2 parks.**
- Park 24 is a disabled park.**
- After 6pm and at weekends all parks may be used (except Matthew's!).**

Public space and noble contributions

Matthew Jack

It has been interesting to watch developments in the Wicked Campervan controversy. Wicked Campers Ltd, a campervan rental business, is owned by the Australian, John Webb, and operates both in Australia and New Zealand. Mr Webb's main strategy for creating profile for his business, has been to decorate his fleet of campervans with offensive slogans (sexual references, drug references, misogyny) and obscene artwork done in "street art" style. When first I saw a Wicked Campervan in town, I thought "O, that poor person's vehicle has been vandalised". It was only later that I realised it was company branding.

Generally, the public's reaction to the vans has been negative. People have considered the images and words unsuitable for display within public places which are frequented by general audiences. A common cry has been "I don't want my child to see that".

As an encouragement to Wicked to clean up its fleet, the Department of Conservation has removed the company from its online list of recommended campervan rental providers. A number of private camping grounds have adopted the policy of turning Wicked vehicles away at the gate. Z Petrol stations are considering refusing to sell petrol to Wicked drivers, and nine complaints have been received by the Chief Censor's Office. If the vans are restricted or banned by the Censor's Office, Wicked stands to be in breach of the law each time a van comes to negative attention. It is imagined that the threat of fines and/or imprisonment will get Wicked to change its look.

While the majority of the public reaction **has** been negative, a few have taken another view. Some have purported the existence of a puritanical streak in our national psyche and noted that it has often responded in reactionary ways to natural shifts in community standards. (We have to acknowledge, they say, that the shifting of values is inevitable and never happens in an even, uniformed way, equally across all sectors of the community. There is always going to be community discussion as boundaries are re-negotiated.) Other supporters of Wicked have framed their support by asking how censorship stands in relation to “freedom of expression”. They remind us of the importance of people “being free to say what they need to say”. Indeed the concern for freedom of expression had been a prominent feature of the reaction to the Charlie Hebdo tragedy. Many took up the slogan “Je suis Charlie” because they considered freedom of expression to be an inviolable, universal human right.

I’m not sure, however, that invoking “freedom of expression” is all that helpful in the case of Wicked campervans. Freedom of expression is about protecting important convictions about deep concerns. Nothing I’ve seen on a Wicked campervan has struck me as particularly deep, true or especially important for humanity to consider.

The Wicked controversy reminds us that we share our world with others. The space within which we express ourselves is public space. Quite obviously, we have a shared responsibility for what goes on in it. Discharging that responsibility will indeed sometimes involve objecting to antisocial public contributions. Often the church is quite good at objecting! Another part of discharging the responsibility, though, is perhaps more important – and more challenging. It is the challenge of making truly socialising contributions to the world – mending, healing, nurturing contributions – creating a humanising environment in which people meet “the noble things” and thus (struck by the contrast of quality) see the antisocial contributions for what they are.

Near the end of his letter to the community at Philippi, Paul mentions some kind of disagreement that’s been going on within the community. It appears that dissension and disagreement has occurred within the public space. Paul exhorts his readers to address the conflict, seeking unity and peace as quickly as possible. He then encourages the whole community to seek noble things:

“Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things.” [Philippians 4:8]

I wonder how our public space might change, or expect differently from people and companies, if the contributions of people of faith were to be “worthy of praise”.

Arohanui,

Matthew.

Financial notes (8 mths to Feb 29 2016)

The accounts for the last 8 months are looking healthier than budgeted. This is largely due to the receipt of two legacies from former members. We feel for the loss of them and are very appreciative of their generosity towards the Knox Community.

Bequests are wonderful unexpected gifts but we rely on all of our personal contributions, no matter how small, to pay for the upkeep of the church and Knox activities. If you are not currently making use of regular giving programmes then you might like to consider these, as planned regular giving makes it easier to manage our finances. Janet Wilson can be contacted about options available for contributing financially to Knox.

Please contact either the office office@knoxchurch.co.nz

or Ph:- 379 24656 or Janet directly janetwilson@clear.net.nz .

Property income has been improving with vacant carparks being released and hire of the church increasing. Please spread the word about hire of the church facility to ensure we can maximise its income potential as well as its use by our community. It is a wonderful facility worth promoting!

Liz Baxendine requires help to continue fundraising for Knox church as we think further about upgrades needed on the Knox Centre. All offers of help with fundraising, joining Liz on the fundraising committee and the sharing of marketing ideas would be greatly appreciated.

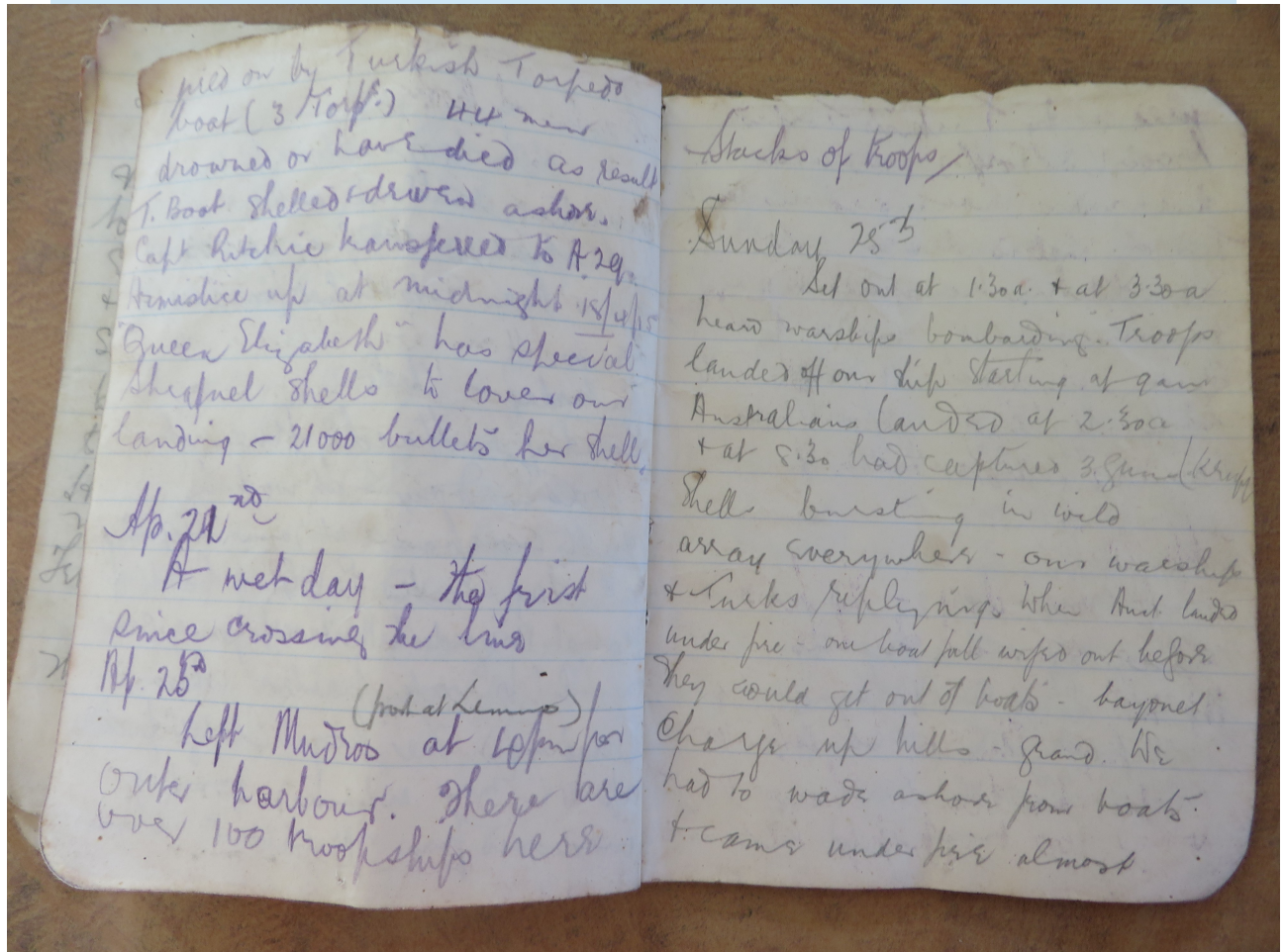
Murray Compton is currently working on a Business Plan for Knox Church. We look forward to receiving this and being able to use this for future planning.

Many thanks for your continued participation in the Knox Community and for your financial support of Knox Church.

Trudy Heney (Convener - Finance committee)

Shades of Easter at Gallipoli?

He was a teacher from a small country town. He was 21 years old. He wrote in his diary 101 years ago:



It reads:

Sunday 25th [April 1915].

Set out at 1.30 A.M. and at 3.30 A.M. heard warships bombarding. Troops landed off our ship starting at 9 A.M. Australians landed at 2.30 A.M. and at 8.30 A.M. had captured 3 guns, (Krupp) shells bursting in wild array everywhere, our warships and Turks replying. When Auckland landed under fire - one boatful wiped out before they could get out of the boats - bayonet charge up hills, grand. We had to wade ashore from boats and came under fire almost immediately - many wounded - terribly hard work. Spent awful night without any cover or coats and was cut off from company by shrapnel but went forward and joined Australian firing line. Got back dead beat on Monday night and rejoined regiment on Tuesday morning after all thought I had been killed. Tuesday very strenuous day - very many casualties. Wednesday and Thursday two great days. Had very hard job getting chap from trenches on Thursday night.

He was in the Canterbury Regiment Ambulance Corp and a stretcher bearer.

Major Fred Waite, DSO, NZE wrote in "The New Zealanders at Gallipoli" about stretcher bearers:

....these men slaved on the ridges and in those valleys of torment. A man without a load can dash from cover to cover, but the stretcher bearers, with their limp and white-faced burdens, must walk steadily on, ignoring sniper and hostile gunner. From the front line it took about two and a half hours to get a patient to the hospital on the beach. Hour after hour the work went on, until after twenty hours' stretcher bearing these unheeded heroes fell in their tracks from sheer exhaustion. Volunteers took up the work, but after a few hours' rest, the gallant souls were out again—medical officers, stretcher bearers and hospital orderlies literally working themselves to death in an endeavour to mitigate the awful anguish of the wounded men of Anzac.

The diary ends on August 7th 1915 during the attack on Chunuk Bair:

.....Casualties were terrible and all day and night long long streams of wounded were brought in. Our men are absolutely used up with the hard work on the hills..... We had heaps of wounded whom we collected from firing line and took down next morning. Working all night without any rest and started again carrying down the hill at 4.30. Having cleared one side we started on the other and cleared it finishing about 1 P.M., while all the time great lines of N.Zers. and English were being brought down from the next hill.....

On the next day, August 8th 1915, while bringing in the wounded he too was wounded and died.

COMING EVENTS AT KNOX.

MAY 2016

- | | | | |
|-------|----|-----------|--|
| Sun | 1 | 11.15am | Book discussion in the committee room -
"My Name was Judas" by C.K. Stead. |
| | | 7- 9 pm | Coffee and dessert in the lounge to
welcome people new to Knox. |
| Wed. | 4 | 9.30-4.30 | NZ Blood Service. Hall. Blood donors welcome. |
| Sun. | 15 | 10am | Pentecost service with Durham St Methodists. |
| | | 4pm | Film showing in the lounge. "Calvary". |
| Mon. | 16 | 7.30pm | Fireside Group meeting in the lounge.
Speaker: Trish Murray from CWS, "Middle East". |
| Tues. | 19 | 5-9pm | Chch City Council Open Forum. |
| Sun. | 29 | 11.15am | Book discussion in the committee room. |

JUNE 2016

- Thurs. 2 7.30-8.30pm **Concert.** Univ. Cant Consortia Choir
- Fri. 3 7.30pm **Concert.** "Harp Attack". Helen Webby. CSO harpist
- Sun. 12 4 pm **Film showing** in the lounge. Title TBA.
- Sat. 18 7.30pm **Concert.** Chamber Music NZ, with Sueyon Kang (winner of Michael Hill Violin Comp.) and Stephen De Pledge. Book early through Chamber Music NZ.
- Sun. 19 10am **Service of readings, reflections and hymns** with the Sumner Silver Band.
- Mon. 20 7.30pm **Fireside Group** meeting in the lounge. Chris Seaton: "Working as a Volunteer Abroad".
- Thurs/Fri 23-24 11am-4.30pm. **"The big Sing"**. Finals of Secondary Schools choir competition - public welcome any time.
- Sat. 25 8am-9pm **Finals of Secondary Schools Chamber Music competition.** Public are welcome - \$5 entry.
- Sun. 26 11.15am **Book discussion.** Committee Rm. "In the Country of Salvation" by Noel Virtue. Led by Kim Bathgate.

July 2016

- Sat. 2 2.30 pm **Canterbury Singers** midyear concert.
- Sun. 10 1-3pm **Woolston Brass Kidsfest** concert in the hall
- 4pm **Film showing** in the lounge. Title TBA.
- Tues-Fri 12-17 July **Christchurch Competitions** - vocal section. Public welcome. Gala concert on Friday evening.
- Sun. 17 10am **Annual APW/MWF service** and retiring offering to support charity projects (Young New Zealanders Foundation and also the Philippines this year).
- Mon. 18 7.30pm **Fireside group** meeting in the lounge. AGM, and Matthew Jack will speak.

Sun. 24 11.15am **Book Discussion.** Committee Rm. Title TBA.

Sat. 30 7.30pm **Christchurch Symphony Orchestra** concert
"Dusk to Dawn". Booking advised.

ADVANCE NOTICE: The **Christchurch Symphony Orchestra** will be
also be presenting a concert in Knox Church on
Saturday 27 August at 6.30 pm.

*You are encouraged to support events at Knox. The more
successful they are the the more likely we are to get more
bookings which will help our budget.*

KNOX FIRESIDE GROUP PROGRAMME (In lounge at 7.30 pm)

- April 18 Sheena Dickson – Sheena is the minister of St George's-
lona and will talk about the work of the church in the east of
the city. Come and hear about the community to which we
donate our food gifts each week.
- May 16 Trish Murray from CWS speaking about the Middle East.
- June 20 Christine Seaton – her time as a Volunteer Abroad.
- July 18 AGM. Matthew Jack will speak.
- Aug 15 Discussing annual NCW Remits.
- Sept 19 Penny Taylor from Presbyterian Support, speaking about
working with youth.
- Oct 17 A person speaking on mental health.
- Nov 21 "Look! No hands!" A DVD made by Brian Gault, an Irish
thalidomide victim who visited Knox one Sunday recently.
(Perhaps you noticed him at morning tea, using his foot to
raise his cup to his mouth.)
- Dec 3 Seniors' Party.
- Dec 5 Fireside Christmas Party.

Knox Council Reports

April 2016

Matthew led us in a meditation on the Albrecht Altdorfer painting “Christ taking leave of his Mother” and the reading from John 13 about Jesus taking leave of his disciples. Those of us who attended the recent Knox café about Art and religion will know about Matthew’s expertise and insightfulness about that.

The past few meetings have had an order of the day looking at a mission discernment process and this time we were looking at the topic “What is Church?”, guided by some material prepared by Matthew. We were asked to think about why we are here at Knox, what do we expect, how do we relate to one another.

We decided that the time had come when we would extend the mission planning process to the congregation but that we would also continue the process at council meetings as it allows us to really think about the reasons we are here and that we are not just always concerned about organisational and practical matters.

The pastoral committee reported that they are working on developing a process whereby we can better care for those parishioners who need us.

As was noted at the previous meeting about people going into hospital not routinely being notified to churches, we do not always know about people’s circumstances so that we can follow up (non-intrusively) people who we miss at services. This needs to be done with care and sensitivity so a protocol that suits all is not easy.

Jean Brouwer reported that she and Matthew had attended a seminar on health and safety in the workplace. While we have few actual employees the focus of this new legislation is also on the fact that everyone who attends any kind of workplace, employed or not, is also responsible for health and safety. The thrust is on identifying and minimising hazards not necessarily on eliminating them.

March 2016.

Jan Harland, Knox’s pastoral visitor, spoke to council at the March meeting. There was some discussion of pastoral matters, particularly the difficulty of knowing when a Knox member might be unwell, or even in hospital. We ask everyone to inform Jan or Matthew if you know of a Knox person who is not well, or if you are not well yourself, so that we can offer support.

The next topic was the Progressive Christianity organisation, which Knox joined years ago. We looked at its stated principles and discussed

their relevance to Knox. This was part of working towards a Knox Mission Plan, a plan which the whole congregation will be invited to contribute to this year.

A letter was received from Francine Bills, asking us to consider ways in which Knox people might support or even extend the Children's Ministry. We discussed the points raised and resolved to consider it further, as our children's ministry has struggled for years and it is not a situation with easy answers.

Trudy Heney presented the financial report at the 8 month stage of the financial year. Currently there is an operating surplus of \$23,000 compared to a budgeted loss of \$42,000. However it was noted that this is thanks to unbudgeted legacies and donations received. The PCANZ Assembly Assessment payment was expected to increase, but has exceeded the budgeted amount by \$400 per month. Insurance for the organ exceeded budget, but insurance for the church came in under budget. The leased carparks continue to be a useful source of income. Our attention was drawn to the W M McGibbon Trust Fund, which makes grants to help people over 65 years of age. The Knox minister is always one of the trustees for this fund, so if you know of an older person in need of a little practical help, for example new spectacles, a hearing aid, a new washing machine, please contact Matthew or Jan Harland.

This year's annual income from the Cunningham Bequest was given to Birthright, an organisation which works with single parent families. The Cunningham Bequest stipulates that it must be used for purposes separate from Knox and each year we select a different charity to receive the interest from this legacy.

The property report noted the new and more efficient light-shades in the lounge. It also asked everyone to make sure that all lights are switched off after an evening function, as the new alarm system means we do not need to leave lights left on for security.

Four new people have been added to the church roll this month. We will be holding a Coffee and Dessert evening to welcome these and other new people (about 20 in the last 6 months). This will be held on Sunday 1 May and invitations will be sent out shortly.

February 2016 Report.

The Knox Council met for the first time in 2016 on 17 February.

This year we will be prioritising the development of a mission plan for the parish and began that process by looking at the current Knox Mission statement – the one which is printed on the order of service every week. This was written some years ago and it is timely that we revisit it, asking ourselves if it really sums up who we are. We will be

encouraging discussion with all who wish to be involved as the year progresses.

The Zolo Youth group is sadly no longer meeting. It was decided that the residual funds from Zolo be given to Presbyterian Support to help with counselling services in schools.

There have been several water issues related to the Knox property. The fire sprinkler system was leaking and a new connector has now been fitted by the people who originally installed the system. Drains on the eastern side of the Knox Centre have been causing problems for some time and we hope to have those issues resolved soon.

The lampshades in the lounge – the upside down ones that catch dust and reduce the light output- will be replaced in the next few weeks.

Our hardworking finance committee and treasurer keep the council up to date with our income and expenses. Although the projected deficit for the year looks to be lower than previously predicted it is still a deficit and we need to address that by looking at ways in which we can increase our income and reduce our expenditure. A business plan is being prepared and the fundraising committee will become active again. We need more people on that committee so if you have some time and energy to give to that please speak to one of the council members.

We also need more people to help with the church flowers – please talk to Liz Baxendine if you can join the currently very small team who do that.



Rose: "Fellowship"

THE WEDDING

Lynley Bell

A true story with a few minor exaggerations

It could hardly be called the Wedding of the Year! But, it was the highlight of a very social 1960 for us all. I was in my second year of teaching at Linwood Intermediate, when, earlier in the year, I had become the rather reluctant recipient of a very pretty white long-haired kitten, which one of my male colleagues had coerced me into adopting. Now, you may well ask why a well-known cat lover was the reluctant recipient of this creature. Well, I have to confess that I had grown up in a household which held a high IQ in great esteem, and the aforementioned creature, as her previous owner admitted, was the victim of a difficult birth and had suffered suspected Brain Damage. Her IQ, as we were soon to discover, far from being high, was virtually non-existent, and even her undeniable good looks couldn't make her the Ideal Pet. However, Margaret and I scored high in the Kindness to Animals stakes, and low in the Common Sense stakes, so this funny feline, whose brain damage caused her to wobble in an erratic meandering curve when trying to walk from A to B, and rendered getting through doorways unaided practically impossible, came to live with us in our Armagh St flat, above Mrs Rice's soft furnishing shop. We called her, the cat, not Mrs Rice, Wilhelmina Pudding because of a likeness to Queen Wilhelmina of the Netherlands in build, and she became Willy Pud for short.

But what of The Wedding, you cry. Patience, I am coming to that. Do not despair, all will be revealed.

Willy Pud, under our loving care, grew and blossomed into a very buxom lass, soft, cuddly, wobbly, and with beautiful eyes, whose pools of emptiness reflected her lowly position on the IQ scale. However, the requisite Ginger-Tom-Next-Door spied our Willy Pud playing in our tiny backyard, and, at first, admired her from afar, but, as she grew bolder in her flirtatious advances, so too, did he, and the inevitable happened. One fine Summer's evening, Margaret looked out the kitchen window to where her weekly wash was wafting in the balmy breeze, and announced that Willy Pud and Ginger-Tom-Next-Door were behaving in an unseemly fashion beneath her virginal white sheets.

Horror of horrors! Phil and Selwyn, our long-time mates, and Frank-Across-the-Road were promptly informed, and Selwyn, forever the Vicar's Son, announced that they must be wed! An honest woman must be made of Wilhelmina Pudding! Phil agreed and offered to conduct the ceremony. As College House, where he and Selwyn boarded, was full of Divinity Students, he felt fully qualified for such a delicate task.

And so the date was set for the following Saturday and preparations went ahead. Because of the conservative nature of the times and our strict moral upbringings, we all felt it was an occasion for muted celebration, so no invitations were sent out for the event. It was to be a quiet affair, held in our backyard, the scene of the unfortunate occurrence that had led to a wedding being arranged with such unseemly haste.

All was organised throughout the next few days. Selwyn was to give the bride away, Frank would provide the music on his guitar, Margaret and I took on the dual roles of Mother of the Bride and The Bridesmaids, while Frank's black Lab, wearing a posy tied to his collar, made a very satisfactory Pageboy-cum-Flowergirl.

Friday evening was spent preparing the refreshments, mainly liquid I'm afraid, with our famous Tea-based punch as the Piece de Resistance. Students from all over Christchurch flocked to our parties for a taste of Phil's own recipe punch which, along with many pots of cold tea, included all the gin and brandy our combined piggybanks would finance, along with orange and grapefruit juice, lemonade, ginger ale, numerous slices of lemon and cucumber, finally adorned artistically with sprigs of mint. Margaret and I sailed forth to the local shops to purchase nibbles, then retired early to be fresh for the Big Day.

The Big Day dawned bright and sunny. We were up early, creating a posy for the flowergirl/pageboy, buttonholes for the three men, posies for ourselves, and a garland for Willy Pud to wear round her neck with a matching ring for her tail. Unfortunately, our garden was devoid of flowers of any kind, so all floral arrangements were composed of the daisies and dandelions which grew copiously in our lawn, set daintily amidst dock leaves.

Phil and Selwyn arrived early, ostensibly to complete Wedding Arrangements, but in actuality, to sample The Punch and make any last-minute additions, usually the odd bottle of cider or can of lager. The Punch was pronounced of high quality, apart from the copious quantities of tea leaves floating on the surface, as Phil, due to the stress of

Upcoming Events, had forgotten to strain the tea. However, not one of us was to be daunted by such minor trivialities, and throughout the morning, in between dressing ourselves, Willy Pud and the Black Lab in our Wedding Finery, we continued to sample The Punch and make the necessary refinements.

At last, the appointed hour approached, and we all gathered in the tiny backyard for The Nuptials. Phil, resplendent in a shirt worn back to front, stood behind the altar, an old stepladder. The rest of The Wedding Party gathered at the back door, ready to march down the aisle, or the garden path as it was commonly called, except for Frank, who struck up a reasonably unmelodious and strident version of the Wedding March on his guitar. Selwyn was just attempting to escort the flower-festooned Bride in the general direction of the altar, a rather hazardous task as Selwyn, at six feet two inches tall, and a rather overweight and undertall Willy Pud, who frequently wobbled off the path, made an extremely unbalanced couple, when there was a shout from The Minister.

Where was The Groom? As Phil pointed out most indignantly, he hadn't spent days composing a Wedding Service, which revolved around a Bride and a Groom, only to have one of the central figures missing. An unfortunate oversight, we all agreed, but, panic we did not, as Ginger-Tom-Next-Door was seldom far from the boundary fence. The odd judicial banging of spoon on cat food can, produced instant results, and Ginger was captured by Selwyn, held struggling under one strong arm, while the other scooped up The Bride, who had taken advantage of the lull in proceedings to fall asleep in the sunshine. The Wedding March now changed to Onward Christian Soldiers, a novel twist by our musician, and the HAPPY group approached the altar.

As Phil's special Ministerial Voice boomed across the backyard, the Father of the Bride tightened his grip on the Groom, who, for some unknown reason seemed to object to the sound of Frank's guitar or Phil's voice, or both, and was making every effort to escape. Finally, Selwyn could restrain him no longer, and he took off with unseemly haste, leaping onto the fence where he spent the rest of the ceremony, glaring down upon us all. After we had mopped up all Selwyn's blood, we woke Willy Pud, who once again had nodded off, and continued with the service. The Black Lab's posy was reduced to a buttonhole, and he was moved forward to become the Stand-in-Groom. Luckily, he and the Bride were both very placid creatures, so the rest of the ceremony continued uninterrupted, apart from the odd baleful glare from the fence post.

And what a ceremony it was!

Phil had pulled out all the stops to produce a service to suit all tastes. He and Selwyn were Ardent Anglicans, Margaret a Committed Catholic, I a Prissy Presbyterian, while, Frank, who fluttered from one religion to another like butterflies in a flower-filled garden, was going through his Fanatical Fundamentalist stage.

Kind of a cross between a Harvest Festival and a Wake, with passages from The Song of Solomon, the Seven Deadly Sins and The Sermon on the Mount all thrown in, Phil's oratory powers soared to their greatest heights. At one stage, carried away by his own magnificence, he clambered to the top of the altar, where his lanky frame, complete with long wildly waving arms, proved all too much for Ginger-Tom-Next-Door, who vanished from his vantage point, never to return. The whole performance was brought to an abrupt close by the Black Lab knocking the altar over. As the Minister toppled gracelessly earthwards, he hurriedly declared one excited dog and one sleeping cat, Husband and Wife.

Willy Pud was woken once more but declined to kiss the Stand-in-Groom, who retaliated by eating the Bride's garland and his own buttonhole, and we all retired inside for the Wedding Feast, much of which was consumed by the Groom, leaving the human members of the Wedding Party to concentrate on The Punch. The Bride slept on peacefully in the sunshine, while we humans agreed that, as weddings go, it was one of T.



Cranmer sq.