

**KNOX CHURCH**

love faith outreach community justice

# **KNOX LIFE**

**July 2019**



Peace Bell, Hiroshima

## **Knox Church Complex**

**28 Bealey Avenue, Christchurch 8013**

**ph. (03) 379 2456, fax (03) 379 2466, [office@knoxchurch.co.nz](mailto:office@knoxchurch.co.nz)**

**Office hours: Mon-Fri 9.00 am-12 noon**

**Minister: Rev. Dr. Matthew Jack**

**(03) 357 0111, [minister@knoxchurch.co.nz](mailto:minister@knoxchurch.co.nz)**

**Pastoral Assistant: Jan Harland, 027 356 0215**

**Knox Council Clerk: Janet Wilson, (03) 338 7203**

**Church Office Administrator: Jane Ellis, (03) 379 2456**

**Visit us on the internet at [www.knoxchurch.co.nz](http://www.knoxchurch.co.nz)**

**On Facebook search: Knox Church Christchurch.**

# Guilt, Peace and Controversy

It is said that international media keep obituaries in the bottom drawer, ready for quick retrieval and publication upon the death of any notable personage. When Swede, Ludvig Nobel, died in 1888, the keeper of a French obituary drawer seems to have been having a bad day. He released the obituary not for Ludvig, but for Ludvig's brother, Alfred. So it was that Alfred Nobel got to read his own obituary. The obituary said "*Le marchand de la mort est mort*", (the merchant of death is dead). It went on to describe Nobel as having become rich "by finding ways to kill more people faster than ever before".

Indeed, Nobel is credited not only with inventing dynamite, but also with owning many factories that produced munitions and machines of war. Seeing such a negative assessment of his contribution to society in the black and white of newspaper ink, the unmarried and childless Nobel is said to have quickly changed his will, leaving his entire fortune to the establishment of a set of prizes to be awarded annually, initially in various fields of science, but also one in the name of peace.

The first Peace Prize was awarded jointly to

- ◆ Jena Henri Dunant, from Switzerland for founding the International Red Cross and conceptualising the Geneva Convention, and
- ◆ French pacifist, Frédéric Passy, founder of the Peace League, and assistant of Dunant in setting up the Alliance for Order and Civilization.

While Nobel prizes have been awarded most years since, there was a suspension of some years during the time that Europe was mired in the Second World War. No prizes at all (in any category) were awarded in 1940, 1941, and 1942. During the year before that and the year after, while science prizes were awarded, it was not possible to award a Peace Prize. It would seem that "peace recognition" is more easily destabilised than science recognition, and indeed takes longer to recover. Could that be not just because peace is fragile, but because identification of peace-makers is a somewhat controversial art?

There have indeed been Peace Prize controversies over the years. Serious arguments occurred as awards were made to:

- ◆ Mikhail Gorbachev - critics say for losing the Cold War
- ◆ Yitzhak Rabin - critics say for conceding too much land to Palestine
- ◆ Shimon Peres - critics say for dividing Israeli society
- ◆ Menachem Begin - critics say for conceding too much in the 1979

- peace treaty with Egypt
- ◆ Yasser Arafat - criticised by the Rejectionist Front of the PLO
- ◆ Barack Obama - criticised as being a “too soon” surprise, with polls showing 47% of the US public being “not glad”!
- ◆ Aung San Suu Kyi - broadly criticised later for not doing anything about the persecution of the Rohingya Muslims of Myanmar.

Prizes awarded around the Vietnam War were also controversial - to such an extent that the nominees themselves seemed to “run for cover”. Vietnamese politician, Lê Đức Thọ, declined his nomination, saying that such “bourgeois sentimentalities” were not to his liking. He also noted it was silly to award a peace prize when no peace had yet come to Vietnam. Nominated at the same time was American Secretary of State, Henry Kissinger, who accepted his prize, but later gave the prize money away and offered to return his medal when South Vietnam fell.

Also bringing some complication to the integrity of the Peace Prize process, were some of the nominations being made in the non-peace categories. In 1938, when it was impossible to award a peace prize, a Chemistry laureate was easily identified in Germany, Richard Kuhn (1900-1967). While Kuhn had been prohibited from accepting his government’s blanket ban on Nobel prizes (a decision of one Adolf Hitler), it later transpired that Kuhn had worked on the development of the nerve agent Soman. What valour could be given, it was asked, to a peace award, when its sister-award, from the same prize house, was honouring a maker of poisons? It was feared that the house of Nobel still hadn’t got away from the disgrace of dynamite.

Never nominated:

- ◆ Mahatma Gandhi - inspired non-violent civil disobedience around the world.



- ◆ Corazon Aquino - constitutional reforms in the Philippines following the fall of the Marcos regime.



- ◆ Eleanor Roosevelt - human rights advocacy.



- ◆ Jesus from Nazareth - prizes can't be awarded posthumously.



Beyond the controversies and odd omissions, however, many inspirational people have been honoured for their contribution to peace in the world. Perhaps others have been inspired (by them) in their own commitments to peace. The award keeps “contributions to peace” higher in the minds of the people of the world than they might otherwise be.

In 2019, the Peace Prize went, conjointly, to Denis Mukwege and Nadia

Murad. Stuff website summarises their contributions to peace:

*A Congolese doctor who treats rape victims and an Iraqi woman who speaks out for those - like herself - who were raped and tortured by the Islamic State group won the Nobel Peace Prize on Friday [5 October 2018] for their work to end the use of sexual violence as a weapon of war.*

*Dr Denis Mukwege and Nadia Murad "have made a crucial contribution to focusing attention on, and combating, such war crimes," the Norwegian Nobel Committee said. "Denis Mukwege is the helper who has devoted his life to defending these victims. Nadia Murad is the witness who tells of the abuses perpetrated against herself and others."*



I wonder who might be identified as a worthy recipient for 2020 by a Knox prize committee? (Any suggestions will happily be published in the next Knox Life.)

Arohanui,

**Matthew.**



# Coming services and events

Sunday	14 July	Service and retiring offering - annual Presbyterian and Methodist Women's groups charity project.
Sunday	21 July	Congregational meeting to approve the next year's budget.
Sunday	18 Aug.	Order of St Lazarus member's will attend.
Sunday	8 Sept.	Spring Sunday
Sunday	20 Oct.	Animal service

## Knox Cafe

Sunday	4 Aug.	7- 9pm in the lounge. Film and talk. "Fools and Dreamers: Regenerating a Native Forest." See below*.
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## Sunday lunches together at Opawa cafe.

Third Sunday of each month. (*See separate item.*)

## Heritage Festival Open Day of Knox Church.

Sunday	13 Oct.	in the afternoon
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## Knox Singers concerts of the "Messiah"

Saturday	9 Nov.	(evening)
Sunday	10 Nov.	2pm

## Book and Film dates

Sunday	14 July	4pm	film: "The Accidental Tourist"
Sunday	28 July	11.15am	book discussion
Sunday	11 Aug.	4pm	film
Sunday	25 Aug.	11.15am	book
Sunday	8 Sept.	4pm	film
Sunday	29 Sept.	11.15am	book
Sunday	6 Oct.	5pm	film (NB later time – daylight saving)
Sunday	27 Oct.	11.15am	book (Labour weekend)
Sunday	3 Nov.	5pm	film (last for the year)
Sunday	24 Nov.	11.15am	book (last for the year)

\* 30 min documentary film about Hugh Wilson and the transformation of Hinewai reserve from gorse to native forest. Hugh will also speak. **Koha for Hinewai** . (Most screening throughout the country have been sold out.).

See: <https://happenfilms.com/fools-and-dreamers> for trailer and more.

# Turn Bombs to Bread

Our bus dropped us round the corner from the Hiroshima Peace Memorial. We knew the story; we had seen the pictures; we had felt the horror. We turned the corner and there, framed by the green and leafy trees, was the ruined dome of the building. We stood in silence and then moved slowly round the path, letting all that we knew of this place well up inside us.



For us it was a poignant moment. But that is not universal. As a good friend reminded us when we got home, the initial reaction at the time was relief and even jubilation that the long war was at last over. The reality of the devastation only sank in as the pictures and stories came through. On the other hand, some of those on tour with us came from a later generation. To them, the events of that day were simply a piece of history. Being there was just a good opportunity to take a selfie against the background of the historic ruin.



We walked with the group across the bridge and down towards the museum at the other end of the memorial park. We lined up with many others and paused at the memorial plaque to offer a prayer: for those who perished in the blast or from later radiation sickness, and for humanity itself that could perpetrate such a thing.



To read the inscription on the plaque was to sense the pain of the victims who experienced this and were witnesses to what had happened. Nearby was the peace bell monument. Alongside that was the display of the thousands of paper cranes that, following the story of Sadako Sasaki, have come to symbolise the longing for peace that this event triggered.





Following that we walked through the museum. It left us all in stunned silence and the deep thoughts of our own hearts. It was a quiet group that then sat outside and waited for our bus..

Into my mind came these lines from a Shirley Murray hymn:

cry out for justice and for peace  
the whole world round:  
disarm the powers that war  
and all that can destroy,  
turn bombs to bread,  
and tears of anguish into joy.



# Shrines and Temples

We were in Japan for only a week, but our tour took us to four temples and five shrines! Many of them are heritage sites. Buddhism has temples, Shintoism has shrines.



These visits included one delightful encounter. At the first temple we visited, there were several groups of school children. Obviously one of their instructions was to interview tourists to find out something about them. So, in careful English we answered several questions: what Japanese food do you like? - Sushi! That was easy. Where do you come from? - New Zealand; and not a word about the Rugby World Cup in September! How old are you? It clearly took a while for them to work out what 70 something was in Japanese, but we got there, and they were happy to tell us that they were 9 or 10. At the end of it all they gave us small paper cranes as a thank you. The cranes, so often associated with Hiroshima and Nagasaki have become a uniquely Japanese symbol of peace, goodwill and welcome.

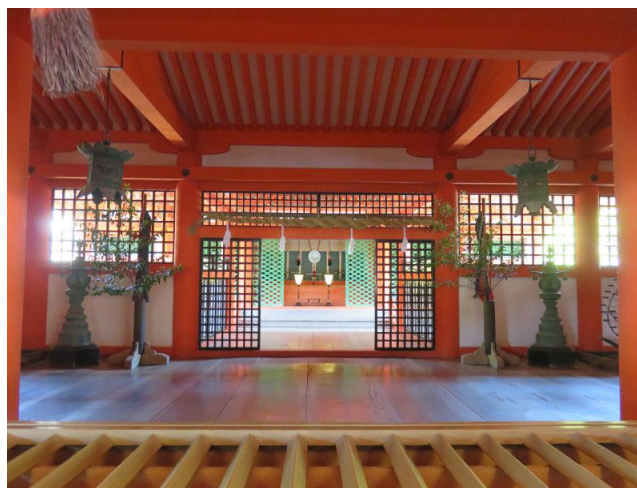




Buddhist temples have at their centre a statue of the Buddha with other surrounding figures and symbols. Shinto shrines are much simpler, with no such figures and only an altar at the centre of the shrine as a focus for worship. In both places we sensed we were on holy ground, in the same way that voices are lowered on entering a church. This sense was reinforced by a ritual that everyone is encouraged to engage in before entering the temple or shrine. You take water in a bamboo scoop and wash your hands and drink some of it (if you wish) for inner cleansing. Only then do you proceed inside.



It is different from our approach to the divine. We are so used to religion being communal. In both Buddhism and Shintoism it is a private and individual matter. There may be communities of Buddhist and Shinto monks, but for anyone else the temple or shrine is where they come with their personal needs and spiritual journey - to express their hopes and fears by lighting a candle or joss stick or in some other way. It was impossible to miss the sense of human need expressed here. We are less familiar with this individual and private religious tradition, but many Christian mystics have pointed to the interior journey of heart and soul - a need for a sense of direction in life's puzzles and confusions.



*Bee Bryant & Ken Booth*



# Driving the Knox Church Organ

In the days before electricity or any other source of power, church organs had to be driven by bellows which needed to be hand pumped. Later when pressurised mains water became available “water engines” were developed to do this job. They were similar in a way to steam engines, having a double acting piston which shuttled up and down to drive the beam which pumped the bellows.

When Knox Church had an organ installed in 1904, it was hand pumped by an “organ blower” who for ten years was paid 5 pounds annually. From what can be gleaned from records, the choir raised £40 (\$6000 today) by 1914, for the fitting of a “water engine” to replace the person power.



The machine that is in the Knox Gallery is that engine, made by Watkins and

Watson in London, who still provide air movement systems today. The payments to the organ blower were replaced by a payment for the water rate, as the engine used city mains water pressure which was running to waste.

Electricity was provided to Knox in 1920 for £257 (\$22,500), but it is not known when the present electrically powered blower fan was fitted. The water engine was left in the organ pit and removed to storage by the SI Organ company during organ restoration. It is solid brass and extremely heavy! Its double acting piston is driven by a twin valve system (one more than a steam engine). The “cup” at the top is where a ball joint connection was made to the bellows beam.

Similar water engines can be seen on You Tube: <https://www.youtube.com/watch?v=3pyMqE5hg5c>; [https://www.youtube.com/watch?v=MNHkCc9P\\_A4](https://www.youtube.com/watch?v=MNHkCc9P_A4) (A Scottish organ still driven by a water engine); or search on Youtube for “organ water engine”.

*John Brouwer*

## Sunday Lunch

Sunday lunch with our Knox friends and family is proving to be popular and has therefore become a regular, monthly event. We have enjoyed meeting at the pretty Secret Garden Café at Oderings, Barrington, sampling the delicious food on offer. The number of Knox people attending has been quite consistently around 20, a good number!

Unfortunately the catering business leasing the venue has decided not to extend their contract with Oderings. Fortunately for us, however, they are offering the same yummy food at the Opawa Café in Opawa Road where parking is available.

The café is at the block of shops on the right of Opawa Road. The place is lovely and warm, a bit smaller than the Secret Garden and, of course, there is no garden setting..... The quality and variety of the food and the friendly service has been the decider for our next Sunday lunch to be at the Opawa Café.

It would be great to see you there to share your stories and adventures with us.

***The next lunch is on Sunday, 21 July.***

*Janneke Nuysink*

# Rod Madill

1915 – 23 June 2019

At Knox we haven't got obituaries sitting in the top drawer (see Matthew's article.) Those who were at Knox during the 1970s will fondly remember Rod. The booklet written by Fergus Murray for the centennial celebrations of Knox Church in 1980, gives us some details of Rod's career:

*In January 1975 the Rev. D. R. Madill was inducted to Knox as its associate minister. Born at Papakura in 1915 he was the son, the second to be a minister, of the Rev. Dawson and Mrs Madill. He went to the Geraldine Primary School and to Marlborough College. After university studies he went to Knox College in 1940 and was ordained in 1943. His first charge was Waipiata-Patearoa which he left in 1946 to join the Maori Synod. Ten years' parish work among Maori, during which he learned the language, was followed by six years in St Paul's Taupo and ten years in Dunedin at Opoho. In 1973-74 he supplied for twelve months at Ashburton Church in Melbourne, coming from there to Knox.*

*The minister [Dr Phyllis Guthardt (now Dame Phyllis)] did not arrive till January 1976. Mr Madill had unfortunately to carry the burden of a two-minister parish for a whole year.*

Rod was a quiet, thoughtful, methodical man with a dry sense of humour. His artistic ability was put to good use in drawings to accompany his children's talks.

Last year, after Rod's 103rd birthday, Matthew our minister visited him at Ross Home in Dunedin. Asked what had contributed to his longevity, Rod replied, "Keep breathing!" We salute you on making 104 years, Rod!

Our council clerk has written to his family extending Knox's condolences.



Rod and Joan Madill

Bee Bryant



# Church Council Notes

This is the time of year when financial matters require attention. The church budget for the next financial year will be presented to the congregation on Sunday 21 July. Over the past year most expenses have been close to the budgeted estimate but income from our property has been less than budget, with hires down and some car parks currently vacant. Council decided that this year the interest on the Cunningham Bequest should be directed to the Knox Centre Strengthening Project. The annual ReBirthday Appeal will also be directed to the strengthening project this year.

The PCANZ Property Trustees have agreed to extend the required completion date for the strengthening project from 30 June 2020 to 31 December 2020. Our application to the Alpine Presbytery Mission Fund for a grant towards the costs of the strengthening has been declined. We are continuing to explore other possible sources of grants.

A bell has been installed at the main entrance to the Knox Centre. This rings in the office and will enable Jane to keep the door locked for security when she is alone in the building, while also being alerted to the presence of a visitor. The Knox Trust has agreed to cover the cost of security cameras in the church. Matthew has prepared a document covering emergency procedures at Knox and this is pinned on all noticeboards, as well as being available on the new foyer table. All people hiring the Knox Centre will be given this document.

Council was happy to accept Matthew's offer to be the official Child Safety Protection Officer for Knox. The PCANZ requires every church to appoint someone to this position.

A clean-up of the car park area took place on 15 June. An annual working bee and an annual hedge trim are sufficient to maintain a reasonable degree of tidiness in this area. Thanks go to all who helped this time.

It was good to join with our neighbours, Presbyterian Support, in a service marking the opening of their new building. As they now have a larger parking area of their own, they will no longer need to rent some of Knox's car parks so we hope to be able to find other people to rent them.

Rev Rod Madill, a former minister at Knox, died on 23 June aged 104. A message from Knox has been sent to his family.

***Matthew will be taking a midwinter break from 10 - 17 July. We wish him a relaxing and refreshing holiday.***



# Emergency Response at Knox

In an emergency, Knox wants to move people from high risk situations to a lower risk situation.

In circumstances of earthquake and fire, this involves moving people **out** of the buildings (evacuation) to identified assembly areas.

In situations, however, where some public threat has been identified near to but outside of the buildings, Knox has developed a lock-down policy, by which people may find the safest position **inside** a locked-down plant, until such time as an “all clear” announcement is made.

In lock-down situations, the basic principles are:  
**lock doors, stay low (out of sight), lights off, keep silent**

## In case of an emergency situation outside the plant

**Emergency situations may come to a manager’s attention in various ways.**

- ◆ The situation manager notices danger outside the plant
- ◆ The situation manager is informed of danger by a credible person
- ◆ The situation manager receives information from emergency services

**Regardless of which of the four kinds of events are in play, the situation manager has first duties:**

- ◆ Inform all present of the emergency - and claim management authority
- ◆ lock the external doors
- ◆ close or lock windows
- ◆ draw curtains
- ◆ instruct those present to move to safe areas (away from windows and doors)
- ◆ encourage those present to make as little noise as possible
- ◆ ask those present to turn their mobile phones to “vibrate only”

- ◆ turn off all lights
- ◆ inform the emergency services of the execution of the lock-down
- ◆ await support, then clearance from emergency services

## **Evacuation of the main church space**

Any evacuation of the main church area should be done via the south area by the toilets, not via the highly exposed front foyer on Bealey Avenue.

# **In case of a dangerous intruder inside the plant**

Follow the instructions of the situation manager, who will give “immediate cover from danger” advice.

## **Post Lock-down Admissions**

Once the Knox plant has been locked down and emergency services informed, no doors will be opened until an all-clear is given by emergency services. The safety of those in the car park area at that time (either arriving or departing) will be considered to be the responsibility of the emergency services.

## **Suspicious Packages**

Please keep your handbags / man-bags / other packages on your person. Seemingly un-owned packages found in the plant may trigger an emergency response.