

KNOX CHURCH

love faith outreach community justice

KNOX LIFE

June 2022



Some Garden Reflections

Eden - While the "culmination of time" visions in the book of Revelation draw on the image of the heavenly city, with its twelve gates and its high wall made of jasper (very much an engineered edifice), the second of the two creation stories in Genesis is set in a garden. It's as if the creation-narrator couldn't think of a more natural place for the soft and innocent new humanity to find its feet. Before any sense of ruin or difficulty needed accommodating into the story, the garden was the perfect nursery - with its beauty, vitality, productivity, unhusbanded balance. I wonder if it wasn't the garden that spoke to the philosopher Thomas Hobbes, as in "Leviathan" he contemplated the danger posed to humanity by over-civilization, or to Michel de Montaigne as he considered what human beings might learn from the unashamed spontaneity of animals. There's something about the bare foot on the grass, that speaks of the importance of humanity's connection with the rest of creation.



The Dunedin Chinese Garden - During a time of some stress at work, when I was on staff at Knox College, I used to escape at lunchtimes to "Lan Yuan", the Dunedin Chinese Garden. Although it was in the middle of town, so not isolated from the sounds of the city, its walled boundaries gave it a sense of separateness and stillness. The highly formalised measurements and traditional positioning of its various components gave it a sense of structure and poise - which I found very helpful as I escaped the shifting sands and jarring movements of things at work. I sometimes pondered the fact that the garden had been gifted to Dunedin by the people of Shanghai, a sister city, so was an artifact of generosity. Because I had an annual pass at the garden, I could go there often, without having to worry about money. It was a garden which belonged to me - or to which I belonged. We can be nurtured by formality.



Trees at Knox - For the last number of years, Jane (in the office) and I have spent the last parts of Winter and early parts of Spring watching the big trees outside Knox for the appearance of the first new season's growth. The first growth is always a challenge to identify, because it comes gradually. When we are not watching, though, it's easy to miss the new growth until it's all over the tree. I like that these trees have been outside the church from well before I arrived, and probably will remain long after I've gone. I love also that, for the moment, they appear to be dead - but are actually only sleeping.



Papanui - From the day I moved into my own property in Papanui, I found myself more engaged with the small garden than I had been with any other garden space around any other house I'd occupied. I'm not sure why, since ownership shouldn't be relevant if we believe the earth doesn't really belong to



us - and that we are only ever kaitiaki (guardians). Perhaps it's simply a function of ownership meaning that I don't need to consult with the owner, so within reason can do whatever I want. Part of "doing whatever I want" has been to plant a couple of trees that will become middle sized. I chose the perfect places for the trees - but have had to shift one since the nice people from Council decided it was located exactly where they needed to install a non-return valve where my drains meet the public sewer. Aesthetics have had to accommodate practicality. I enjoy also that, now that I'm into my second season in the garden, I'm seeing patterns and departures from patterns (some things seem to be happening earlier this year

than they did last year). I'm realising that we don't only have seasons; we have larger movements around those seasons. There is something about settling in a place that makes the reading of the place more developed. As the garden becomes more "ours", we learn to read it more clearly. Perhaps we also learn to care for things better.

The human garden - Thoughts to ponder:

1. When did you last walk on a lawn? Is it something you feel you need or want to do?
2. Do you prefer a wild country garden or a highly formalised space? What kind of formality nourishes you?
3. Where do you find peace?
4. How attuned are you to new growth in trees and people?
5. If humanity were to believe that creation is being harmed by our place in it, what would we do?
6. Does the garden belong to you, or do you belong to the garden?

Arohanui,
Matthew.

CHURCH COUNCIL NOTES

The council has received a letter of resignation from Calder Botting and has thanked him for his many years of service to Knox as an elder and council member. In April we were saddened to hear of the death of Kim Bathgate who had also been a valued council member.

Knox has continued to maintain precautionary health measures at our services and meetings. These are reviewed at each council meeting but will continue while local Covid infection numbers remain high. Matthew is taking a Rapid Antigen Test before attending all significant Knox gatherings in order to check that he will not be an unwitting source of infection. As Knox has been given a good supply of these tests feel free to take a box of tests for yourself. Collect it on Sunday or from the office on weekday mornings.

Council thanked Matthew for the wonderful Easter services he gave us during April. Appreciation was also expressed for the striking Easter floral arrangements presented by Rochelle and Barbara Howley.

During May we were fortunate to host an art installation by Pete Majendie featuring a number of creative installations based on themes from Matthew's Gospel. Together with Matthew's related services the art stimulated much interest and thought. If you missed these services - or any others - do check them out on the Knox website where you can read both the service sheet and the sermon. You can also click on a link in the

order of service to go straight to Matthew's weekly YouTube video of his sermon practice. If you wish, you can also ask the office staff to email you that video link directly each week.

The Knox Centre is now mostly upgraded, with all the area beyond Matthew's office being leased by the Tangata Atū Motu Trust. All our available carparks are also rented at present. This property related income makes a vital contribution to our budget.

A most interesting Knox Cafe evening was held recently. Daphne Marsden told us about the registered charity "Project Esther" which she founded 28 years ago and where she remains manager. The charity now employs 8 staff and provides a number of services helping women and children in need. Daphne, who has done extensive theological study and who is a part time prison chaplain, was an excellent speaker.

Matthew's much delayed Peace Studies seminars are now scheduled for the last two Sundays in July and the first two Sundays in August. Held after the morning services and incorporating a simple lunch this will be an interesting series. We hope many of you will be able to attend some or all of the seminars.



COMING SERVICES AND EVENTS

Special Services

Sunday 26th June - Matariki

Sunday 7th August - Peace Sunday

Sunday 11th September - Spring Sunday

Sunday 16th October - Animal Sunday

Peace Studies seminars

Sunday 24th July, Sunday 31st July, Sunday 7th August and Sunday 14th August from 11.30am till 1.30pm, including a light lunch

Knox Cafe evenings

Sunday 7th August - 7pm in the lounge - screening of film "Soldiers Without Guns". (See separate information).

Sunday 13 November - 7pm in the lounge - Fall of the Berlin Wall (Bronwyn Wiltshire)

Heritage Week

Open Afternoon on Sunday 16 October

SOLDIERS WITHOUT GUNS - *An untold story of unsung heroes*

View Trailer <https://www.youtube.com/watch?v=ETIq0HThiPc>

<https://www.youtube.com/watch?v=hOlzyqiFjAs&t=5s>

Logline

The untold story of a dangerous military mission, that was led by New Zealand's own unarmed soldiers using guitars instead of guns.

Synopsis

A David and Goliath story of a Pacific Island people rising up against the largest mining corporation in the world. 10 years of war saw 14 failed peace agreements.

In 1997 the NZ army stepped into the conflict with a radical new plan. Instead of taking guns into the warzone, unarmed soldiers took guitars and culture. This idea was condemned by the national and international media - no-one thought it could work.

We follow the riveting journey of the peacekeepers as they endeavoured to use Music, Maori culture and Aroha to end the worst civil war in the Pacific's history.

This film creates a new hope for creating peace in our time. It shines a light on the untold story of unsung heroes of the New Zealand Defence Force. A story all New Zealanders can be proud of.

Narrated by Lucy Lawless

Music by

Fat Freddy's Drop

Tiki Taane

Anika Moa

Black Seeds

Kora

Trinity Roots

Tomorrow People

Kramit

Matiu Te Huki

Featured in the film

From New Zealand

Major Fiona Cassidy - Army PR

Maori soldier Jerry Mateparae - Former Governor General

Sir Don McKinnon - Ex Commonwealth Head and NZ Foreign Minister

Roger Mortlock - Commander of the Coalition

Paul Holmes - NZ reporter

From Australia

Alexander Downer - Australian Foreign Minister

Bob Breen - Military Historian

Rhys Puddicombe - Chief Negotiator

From Bougainville

Sam Kauona - General of the Bougainville Revolutionary Army

Joseph Kabui - Former President of Bougainville

Francis Ona - Rebel leader

Jossie Kauona - Bougainville Women's leader

Helen Hakena - Bougainville Women's Leader

Marceline Tunim - Bougainville Women's Leader

Media Interviews:

TV3 Link <http://www.thecafe.co.nz/will-watson-talks-soldiers-without-guns>

Social Media

Facebook www.facebook.com/soldierswithoutguns

DIRECTORS BIOGRAPHY

Humanitarian, Film Maker, TEDx Speaker.

Will Watson is an International award-winning filmmaker. His first television documentary won 6 best international documentary awards. In 2017 his documentary played at the Palais in Cannes during the Cannes Film Festival having won the best documentary at the World Peace Initiative.

He started out his career in journalism and publishing in the 90's and then moved into film making in 2002.

His work in film has led him to creating and being invited to do a TED talk and winning an international humanitarian award.

DIRECTORS STATEMENT



This story of love, compassion and kindness is dear to my heart. As a traveller for 10 years, I got to see how the rest of the world lived, from a street level perspective. Through my experiences, I came to believe that the New Zealand people are in fact, the most open, peaceful and accepting race on earth.

Unlike many colonised countries, New Zealand signed a treaty with its indigenous Maori people and has since come to honour and embrace its terms. Its by-product has been an acceptance of multiculturalism which has been for the greater good of our nation.

The Bougainville story shows us that, until a nation addresses and reconcile their pasts, they cannot move forward peacefully in their own country - let alone attempt to create lasting peace in another nation.

When New Zealand went to Bougainville, they took their openness, acceptance and peaceful approach with them. They used the wisdom they had gained from seeking to work with and understand the culture of indigenous Maori at home and created cultural understanding.

This helped them to gain the trust of the Bougainvilleans which ultimately led them towards successfully ending the war.

Stuff Film Review

<https://www.stuff.co.nz/entertainment/film/film-reviews/112126031/soldiers-without-guns-how-nz-helped-solve-bougainvilles-problems>

REV. KIM BATHGATE



Rev Kim Bathgate, a much-loved member of the Knox community, died on 26 April after a period of ill health. Kim took a very active part in Knox after he and Lola retired to Christchurch in 2001. He was a valued member of the church council for a number of years and was Knox's liaison person with Christian World Service. He preached very fine sermons when asked to step into the pulpit - remarkably he spoke without notes, though every word demonstrated his deep thought and thorough preparation. A great reader himself, he introduced the Book Group to books of various sorts, and he contributed many articles and reviews to the Knox Life magazine.

Kim was unfailingly kind with a lively sense of humour, and we miss him greatly. As a tribute to Kim, we are reprinting here one of his last articles which was originally published in the March 2019 issue of Knox Life.

BUS STOP THEOLOGY

[Part 1]

There is a bus stop across the road. "So what." you might say. "There are hundreds of bus stops in Christchurch." But, for us it is rather special. No longer driving a car it is, apart from a taxi, or the car of friends or family, our point of departure and arrival as we go shopping, visiting or whatever. So it is more than a place where you catch the bus or disembark coming home. A bus stop is a place where you ask yourself (or others) a variety of questions such as; "Will the bus get here before the rain begins? Will the seat I prefer be already taken? How much longer can I travel on the bus and walk the distances required when I get to my destination?" These

are quite serious questions which occur at a bus stop. They go beyond everyday questions such as “What shall I wear today?” or; “What is for dinner tonight?”

The questions fall into the category which philosophers call existential. This comes from the post-war period when this thinking was in vogue. With the decline of traditional cultural values people were asking serious questions of themselves such as: “What about my future? Who am I? Can I continue to live in the manner of the present?” Not quite bus stop questions but similar, in the sense that they give rise to a concern for human well-being.

The playwright, Samuel Beckett, wrote a post-war play entitled “Waiting for Godot” in which he asked the sort of questions which could take place at a bus stop. In the play, two tramps, Vladimir and Estragon have received news that good things are coming their way in the person of “Godot.” [Godot being a kind of Father Christmas bringing goodies to the needy.] The two tramps are full of expectation and talk excitedly of Godot’s arrival. But Godot never comes, and the play concludes leaving the tramps hanging in the air.

Bus stop theology is more hopeful - thank goodness. The bus does come and that for which we wait may be relied on. A fact which gives us hope and confidence in other respects.

Waiting for the bus one day I could not help overhearing a conversation between two elderly women. A asked B, “How is your old moggy? She did not look too bright last time I called?” “Bad news” replied B. “She had to be put down the other day – cancer of the stomach.” [A] “Sorry to hear that.” [B] “They are going to put me down if I don’t get to my doctor!” [A] “You’ll be alright. Just do what the doctor tells you. Look! The bus is coming, cheer up.”

Our waiting is not without hope. A small encouragement and some fuel for our expectations. Better than the void.

Godot may not come in the shape of our longings but still there is hope. There is a future which negates all feelings of despair. The bus stop is a symbol of hope – hope realised. “This shall be a sign for you.” [Luke 2:12]

Kim Bathgate

GOOD NEWS

My school Report would include the line, 'John could do better.' My heart would sink. I grew up feeling I would never be good enough.

Recently I came upon a television programme, "10 Years Younger in 10 Days". It concerns people who have been damaged, who don't feel good about themselves. They enter into a plan which involves help in embracing physical, emotional and spiritual care.

At the end of ten days they reveal to their family the beautiful, happy person they are who has been hidden. The families are astonished, delighted, overjoyed.

In expressing their deep pleasure, one word is frequently heard – God. I counted nine times in one episode! What is being expressed? Some might say blasphemy, a disrespect for God's name. Others will say, an engagement with awe and wonder, with love with healing, with the holy.

John Hunt

THE LIVING WAGE MOVEMENT

The Living Wage Movement started in Aotearoa New Zealand in 2011. We are a coalition of faith, union, and community organisations that work to build grassroots power and fight inequality. We do two things:

- **We research the Living Wage.** Every five years we commission in-depth social research to understand the costs of raising a family in New Zealand. This includes everything from education to transport to healthy food. The Living Wage is calculated based on a family of two adults raising two children on a combined 60-hour working week. The Living Wage (currently \$23.60) should be enough to provide that family with a simple but dignified life. Between the five-yearly adjustments, the Living Wage is adjusted annually based on median wage increases.
- **We mobilize communities.** Our community organizers build a strong, co-ordinated network in civil society by finding leaders,

providing support and training, and co-ordinating campaigns. Together we get local businesses and councils to pay their workers a Living Wage

We're currently in the relationship-building phase of our organizing cycle. That means we're reaching out to new organisations and developing a sense of shared purpose. In July, we'll start campaigning for the 2022 Local Government Elections. As Christchurch City Council (CCC) is already Living Wage Accredited, we'll be pushing for a few policies to spread the Living Wage into the larger community:

- **Living Wage Grants.** At the moment, CCC provides funding for community organisations to provide services and run events. But often, they don't provide enough for these organisations to pay their worker a Living Wage. We want CCC to pay an extra 'top-up' grant to Living Wage Accredited grant recipients. This would enable community organisations to pay their staff fairly.
- **Council-Controlled Organisations (CCOs).** Even though CCC is Living Wage Accredited, many CCOs (Christchurch Airport, Lyttelton Port, CityCare) get away with paying their workers less than the Living Wage because they are managed separately. We want all CCOs to become Living Wage Accredited
- **Public-Facing Public Services on CCC Land.** Businesses like library cafes provide a public service for CCC. But because they are private businesses leasing land from CCC, they aren't required to pay a Living Wage. We want CCC to change their leasing policy to require these businesses to pay a Living Wage.

We'd love for Knox Church to join our movement. This would mean paying a small annual fee (\$50), and become a strong, vocal support of the Living Wage in your community. You would be part of a larger network of over 100 organisations across New Zealand. Faith member of the Living Wage Movement in Canterbury include Durham St Methodist, the Transitional Cathedral, and the Quakers. Join us!

Sincerely,
Nathaniel Herz-Edinger
Christchurch Community Organizer
Living Wage Movement Aotearoa New Zealand

LABYRINTH AT ST LUKES

“A labyrinth is a pattern marked on the ground or floor that is walked as an aid to reflection and meditation. While not specifically Christian in origin or in contemporary use, it has ancient roots as a tool for developing Christian spirituality. A labyrinth has only one path and is not a maze. You cannot get lost in a labyrinth. The journey generally consists of three parts – the journey in, being at the centre, and the journey out.

The labyrinth is viewed as a metaphor for life’s journey. It offers lessons as we walk the path. Walking the labyrinth assists us to address challenges, meditate, pray, and find peace and serenity.”

Sign outside the Labyrinth at the former St Luke’s Church in Manchester Street

Labyrinth at Chartres Cathedral



This is an elaborate 11-circuit labyrinth, often called a Medieval Labyrinth. The centre has 6 petals, which have been likened to parts of the Lord’s Prayer.

Labyrinth at The Light House



My own labyrinth is a simple 5 circuit Classical Labyrinth

St Luke's Labyrinth



The Labyrinth at St Luke's Church is a Chartres style labyrinth. It is made of bricks from a previous church. A liquidamber tree is in the centre, and there is a garden around the perimeter.

A few of us are working to clean up the St Luke's Labyrinth and garden. We would love you to join us on Saturday mornings.

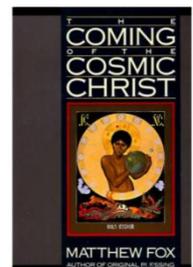
We hope that the Labyrinth could become a central space in Christchurch where people can walk, meditate, pray, and find peace and serenity.

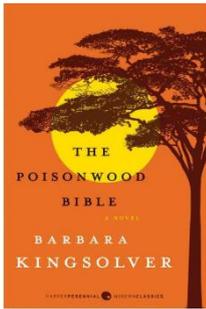
Rose Isbell

FAITH, FILM AND FICTION continued...

This group will hopefully reconvene on Sunday 28th August, after the Peace Seminars. The first book, long-delayed, will be *The Music Shop* by Rachel Joyce, and the first film on Sunday 11th September will be *Once*. In the meantime, here are some recommendations to keep you busy reading. Thank you to the folk who have added to this list. There seems to be a bit of a theme here...

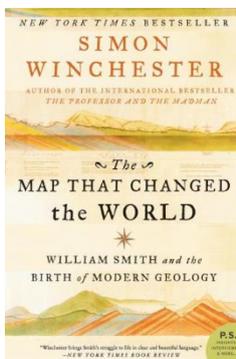
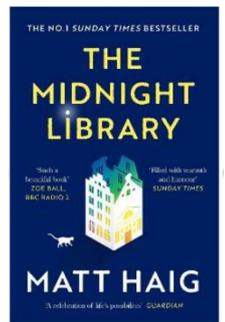
The Coming of The Cosmic Christ by Matthew Fox was first published in 1988. The prologue "A Dream and a Vision for a Global Renaissance" discusses the importance of the language of mysticism in communicating spiritual matters beyond physical reality. He discusses the Crucifixion story, mysticism as an expression of resurrection, the Cosmic Christ, and a vision for a global renaissance and healing. This is a very deep, and very wise book, that I will continue to meditate with. (recommended by Rose Isbell).





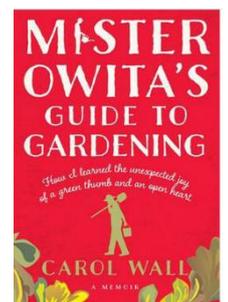
The Poisonwood Bible by Barbara Kingsolver is a classic from 1998, told by the wife and four daughters of Nathan Price, a fierce, evangelical Baptist who takes his family and mission to the Belgian Congo in 1959. They carry with them everything they believe they will need from home, but find that all of it is calamitously transformed on African soil. The story shows the destruction and reconstruction over the course of three decades in postcolonial Africa.

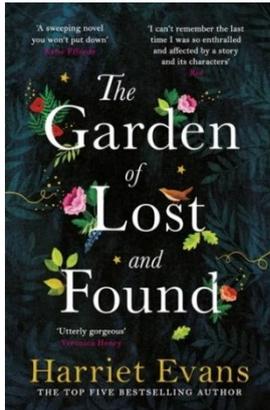
The Midnight Library by Matt Haig was first published in 2020 and has won many awards. Have you ever had regrets about choices you have made in life? The young woman Nora Seed had so many regrets that she plans to end her life. But surprisingly she finds herself in the Midnight Library where her old school librarian presents her with the alternative outcomes of the choices she didn't make earlier. The book is gripping and thoughtful, and a great read.



The Map That Changed The World by Simon Winchester (first published 2001) tells the story of the Englishman William Smith, who became the first person to scientifically map the geology of Britain in the late eighteenth century. His first map in 1801 is remarkably accurate. He paid a great personal cost – his wife went mad, his work was stolen by jealous colleagues, and he was imprisoned for debt. You may have read other books by Simon Winchester – we will certainly add more of them to our discussions.

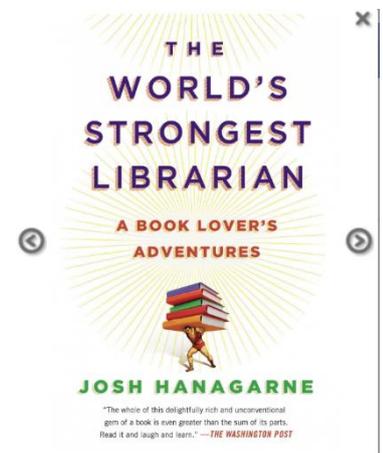
Mr Owita's Guide to Gardening by Carol Wall (2014) is one of the most unusual books I have read. Subtitled 'How I learned the unexpected joy of a green thumb and an open heart.' Carol Wall writes about her experiences at a time of mid-life when she got to know her neighbour Giles Owita from Kenya. Through gardening, a deep friendship develops, and Carol learns about facing life's challenges.





The Garden of Lost and Found by Harriet Evans (2019) is perfect for those of us who love books with various time frames. The title refers to a painting by Sir Edward Horner of the garden at the family's Nightingale House with his young children playing. One day his wife Liddy finds her husband burning the precious painting. In recent times, Ned and Liddy's great-granddaughter Juliet is sent the key to Nightingale House. Here she opens the door onto a forgotten world. The house holds its mysteries close but she is in search of answers. The story is told by three generations of extraordinary women.

The World's Strongest Librarian by Josh Hanagarne (2014) has the subtitle 'A Memoir of Tourette's, Faith, Strength, and the Power of Family'. Josh Hanagarne is 6'7 tall and has Tourette's Syndrome. Born to Mormon parents in rural Utah, Josh was a funny, book-obsessed kid. Large for his age, he was onstage in his elementary school play when he suddenly started twitching uncontrollably. He is an aspiring strongman, a bookish nerd, a devoted family man, and a tearer of phone books. With help from others, he becomes a weight-lifter and manages to control his tics. The book also gives a fascinating and informative insight into the world of Mormonism.



QUEST FOR THE COSMIC CHRIST

It has been almost impossible to pursue the task of Christian education in this pandemic. The situation at present is still quite unsettling with so many new cases each day and hospital overrun. Also, the “flu” season is going to keep us very fearful of infection and illness.

I want to let you know that when the worst of the pandemic is passed, I would like to invite people to a study of Matthew Fox’s book “The Coming of the Cosmic Christ” which lays out the biblical teaching and shows the relevance of this neglected theme in contemporary teaching.

Richard Rohr, a Franciscan spiritual teacher says “We need a Christ at least as large as the universe we inhabit...”

I can’t say I fully grasped the importance of Christology in the years of ministry. Thanks to people like Fox, Rhine Mystics, Rohr and others I have recaptured enthusiasm for the joyous and positive celebration of being a child of the cosmos.

I will wait to see when the Peace Studies are scheduled and arrange this seminar accordingly.

Len Pierce



TE WHARE ROIMATA

our new destination for donated goods

With the closure of the St George's Iona congregation Knox has been investigating a new destination for our Sunday donations of food and other necessities. Following a recommendation from Rev Sheena Dickson we have met with the coordinators of Te Whare Roimata Trust, a community group which serves the eastern inner-city area and which has been operating for 30 years.

Jean Brouwer and I visited their community house in Gloucester Street opposite Christchurch East School and spent an hour chatting with Jenny and Heni. We were impressed with the grassroots approach and the variety of activities supported by the Trust. The ethos of the group is Treaty based and the aim is to encourage the development of a more self-reliant and resilient community. We noticed the very welcoming and friendly atmosphere.

They operate a number of ventures - a food pantry, a weekly community lunch, a community garden, a small op shop, a Tiny Shops project, and pre-employment training opportunities, for example. They have an experienced Maori community worker and have a special focus on older people in the locality. They have hosted a Covid vaccination site and the local MP, Duncan Webb, operates a regular clinic there - his team was providing a sausage sizzle when we were visiting.

In the past TWR has worked in partnership with St Luke's and Holy Trinity Church Avonside and would be happy to develop a relationship with Knox.

At the June meeting of the church council, we decided to pursue this link and to direct our weekly donations to Te Whare Roimata.

Janet Wilson

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Visit us on the internet at: <http://www.knoxchurch.co.nz>

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