



# Knox News

## Minister's letter

### Advent: finding the real purpose of living again

I write this amid preparing to conduct a marriage service. The promise a couple makes to be faithful and loyal astounds me. Those words spoken between two frail humans are an audacious commitment made without any idea of what lies ahead. They believe they know each other enough to risk life together.

We never know enough of the future to make a risk-free commitment. Life is only ever fully lived in faith and faith is taking a risk, choosing a side, placing a bet. We would never know love if we never risked.

God's whole enterprise is risked in a child born to refugees in a tiny nation ruled by a genocidal emperor.

As the child grows, good news takes hold. Shaped by Judaism, he is fired by a spirit, captivated by a vision, driven by a call. No little call: ridding the world of injustice, liberating the world from sin, filling the world with love, achieved through non-violent commitment to the way of God. His life is such that we celebrate his birth. We marvel at the cosmic promise contained in the fragile manger-child. We pause to consider how we can live more of his life. We gather to be built into his body to do what he did and more.

That hundreds gather on Christmas Eve at Knox suggests there are still people who want to touch his life, be touched by his life. They sense there is something more here.

They sense that full life needs more than convenience. Our communal soul shrivels when we allow ourselves to be defined by human systems, empires, economics.



Our communal soul shrivels when we make ourselves ultimate, believing we can rule creation.

I have been trying to make a similar point in relation to shops opening on Easter Sunday.

<http://www.radionz.co.nz/national/programmes/thepanel/audio/2018621615/church-minister-urging-caution-before-doors-open-for-ed-sheeran>

Faith enables us to find the point of our living and to live into it.

I pray Advent and Christmas helps you find the point again. I pray it for myself.

*In Christ,  
Kerry*

*[Read the full text of Kerry's submission to the Dunedin City Council on Easter Trading on P3 of Knox News.]*



Ian Thomson's  
Fashion Show  
pictures: Page 17

*Knox News is published quarterly by Knox Church, Dunedin.  
Editor: Jill Rutherford [jill.rutherford@outlook.co.nz](mailto:jill.rutherford@outlook.co.nz) 03 477 0891/ 021 0844 5122. Design: Scott Blackwell, [lekelly.mailbox@gmail.com](mailto:lekelly.mailbox@gmail.com) Contributors: Kerry Enright, Alison Tait, Chris Bloore, Helen Thew, Neil Grant, Jordan Redding, Lee Somerville, Eleanor Bell, Liz Somnium, Brendan McRae  
Photos: Ian Thomson  
If you have any story ideas, suggestions or are keen to join our writing team, please contact Jill.*



## An invitation to find a better way to celebrate

Last December New Zealanders spent \$6 million on credit card transactions. The build-up to Christmas can seem as if we are all drowning in a sea of financial debt with endless lists of gifts to buy.

The “Advent Conspiracy” is an invitation to walk away from the marketing lie that spending money is the best way to express love.

The four tenets of the Advent Conspiracy guide us, our families and congregation through the season of preparation for Christmas:

- Worship more fully, remembering how much God has given us.
- Spend less money on gifts that are not wanted or needed.
- Spend more time with one another.
- Spread love everywhere through supporting agencies that work for justice and equity.

Christians around the world have found that the Advent Conspiracy transforms this season into one that is happier, more connected, and freer to focus on Jesus. Full information (and video) at the website [www.adventconspiracy.org](http://www.adventconspiracy.org)

## Knox Church Council news

The Council 2017-18 met for the first time on Wednesday, 22 November. The meeting is akin to a “changing of the guard” where we farewelled and thanked Donald Shand, Rosemary Tarbotton, Chris Bloore and Pat Hoffman, who were retiring from Council and welcomed Jordan Redding, Louisa Sinclair, Claire Barton, Rachel Dudley-Tombs and Warren Jowett.

Our new Council is now truly representative of our congregation with a range of age groups, students, young parents, young adults and those with life experience. This is an exciting time in the life of Knox. We are very privileged to have people of such a calibre willing to serve.

Over the past two or three months, Council has spent many hours drafting a Knox Church Plan 2018-2020. This document has gone through many iterations. We have tried to include the contributions of



many members of the congregation who have contributed through thoughtful reflection and participation in focus groups. We are hopeful this plan will be adopted by the congregation in the near future and will provide a guide

for our mission over the next three-year period.

The Knox community has taken part in a number of community activities in recent months — sharing in the observance of Parihaka with Flagstaff Community Church at Arai Te Uru Marae, recognising White Ribbon Day, and supporting an Oil Free Otago film screening.

We saw the supporting of the film as a form of proclamation of the Gospel, a core dimension of which is the care of creation. We are delighted that in Advent we will be combining with Holy Name for a retreat in the second week in December. This will take a simple format where all that is required is for participants to commit to a daily quiet time of prayer either as part of a group or with a prayer companion.

As we draw close to Advent and the end of the academic year, we have said goodbye to a number of students who have been part of our community this year. We hope some will return in the New Year to continue their studies. Others we said farewell to, and pray for them as they embark on the next stage of life’s journey. We have also been joined by new families and we welcome them warmly.

2018 calls us with a sense of hope and a plan where we can share a life together following Jesus and sharing our faith with others.

— **Alison Tait, Council Clerk**

## A lesson from history

From the Editorial in the *Otago Daily Times* on Thursday, 20 August 1868, comes this gem, with thanks to archivist Lyndall Hancock:

“The rate of progress is so rapid in the present day that it almost threatens to exhaust the possibility of making progress in the future... If we have not achieved everything that is to be achieved, we have at least anticipated everything. We cannot hope to be taken by surprise. We

cannot expect to travel faster than we do in railway trains, to talk at a distance more easily than by telegraph, or to pass over the sea more pleasantly than by mail steamer and first-class passenger ships. Our sons and grandsons will have an easy time of it, for they will have nothing to do but to improve our inventions and take advantage of our discoveries. We have dug the mines and they will spend the gold.”

# Reflections on the meaning of Easter in society



## **This is the text of Kerry's submission to the Dunedin City Council on Easter Sunday Trading.**

This submission comes from Kerry Matthew Enright as minister of Knox Church, George Street, Dunedin as an individual, not on behalf of Knox Church because Knox Church learned of the call for submissions late; so its governing body did not have time to formulate a submission.

Knox Church has been part of the city of Dunedin since 1860 and is located in the central business district. It is a community of people who seek to follow Jesus, a Jew who lived in the early part of the First Century. Drawing on his Jewish heritage, he outlined a vision for the world which led to the formation of a movement that became the church. That movement sought to honour the God Jesus proclaimed, to value humankind and to care for creation.

The church believed Jesus was crucified for opposing the empire of the time. His movement took new life three days later and spread throughout the then known world. That [Easter] weekend stands at the centre of the Christian faith because it upholds basic tenets of the Christian faith including non-violent opposition to the empire, commitment to the

world in sacrificial love, tenacious hope that survives what appears ultimate failure and the capacity of Jesus to break through deathly power.

For these and other reasons, in the week prior to Easter and especially on Good Friday and Easter Sunday the church celebrates its major festivals.

The church does not seek to impose its beliefs and celebrations on people who do not follow Jesus. It does not expect people to celebrate what it celebrates. Given their central significance, however, it does believe society needs to allow followers of Jesus to join in these celebrations.

Therefore, it would wish there to be freedom for followers of Jesus not to work on Good Friday and Easter Sunday in particular, in such a way as to enable them to join with other followers in celebrating the life of Jesus on Good Friday, Saturday and Easter Sunday. Worship is classically held in the mornings of these days and celebrations can go for much of the day, including with family rituals.

Further, the church believes that human beings are created in the image of God to enjoy life and cherish creation. It resists all attempts to define human beings as economic units or consumers. The church believes that days need to be set aside to enable human beings to express their

humanity outside economic rhythms. The church has the concept of sabbath, resting from work.

It is helpful if that rest can occur on dates which broader society recognises so children can be home from school and workers from work. In Aotearoa, because of our history, that has included Easter weekend.

There is therefore a cost to society if agreed dates are removed. It is a cost to the functioning of society including in the core elements of society such as family relationships. There are basic elements of society that enable its flourishing and that suffers if there are not agreed dates for enhancing the relationships within that society.

Further, the church is concerned for the wellbeing of workers and proprietors. They need time off on agreed dates.

[The church] is supportive of workers' voices and expressions of concern regarding the impact such a decision would have on them. In similar ways, it would raise similar concerns about the impact on people who may run or manage businesses. It is also realistic that there is often pressure placed on employees to work.

I would ask for these matters to be taken into account in making a decision.

*Ian Thomson's photo, above, captures the ceiling's reflection on the grand piano.*

# Parihaka: sharing the story, sharing the peace

By **Brendan McRae**,  
minister of **Flagstaff  
Community Church**

Within our Christian tradition here in New Zealand we are quick to adopt and share stories from afar which highlight peaceful protest, such as German Pastor Dietrich Bonhoeffer, who made a stand against the Nazis. And while these examples are significant, we fail to recognise our own stories within New Zealand. Parihaka is one such story.

The story of the Taranaki town of Parihaka's non-violent resistance to colonial encroachment of their lands is gaining both local and international recognition. Te Whiti o Rongomai, Tohu Kākahi and the people of Parihaka found a peaceful way to strongly resist and protest the injustices they faced.

Parihaka highlights the power of passive resistance, and how we should take a stand for what we believe in, if something is not fair or just. This is not a discussion on our response to violence, whether it be pacifism or a just war. Instead, our message as followers of Jesus is first and foremost a message of hope, peace, forgiveness and reconciliation. "Pacifism" or a "just war" is a response to a peace process that has already broken down. In a world of global unrest we have a message of hope: seek peace.

Te Whiti and Tohu recognised that there must be a better way to fight the injustices that they were faced with. They chose to lead their people in non-violent resistance. They ploughed fields in order to be heard. Te Whiti and Tohu chose not to physically fight eviction and arrest.

Peaceful intentions were at the forefront of their resistance, as was the building of a community committed to finding a way to live together. Today,



**Rev Jordan Redding and Rev Wayne Te Kaawa led the 5 November morning service, recalling Parihaka's message of non-violence. Jordan wears Wayne's korowai cloak, given to him when he was Moderator of Te Aka Puaho, the Maori Synod.**

the Parihaka community invites us all to be part of that conversation.

The experience of Māori at Parihaka should lead us to reflect:

- That there are always alternatives to violence. The people of Parihaka strove to resolve conflict through peaceful resistance and negotiation.
- That we stand in support of communities which live values of



- peace, human dignity and love.
- That we support the rights of indigenous people and ask for justice in relation to their claims regarding land, language and the retention of their cultural practices.

So why share this story?

- As followers of Jesus we have a message of peace, reconciliation and forgiveness.

- It's a story from our own NZ history that connects with Dunedin.
- The Maori Party has renewed its call for 5 November to be recognised as Parihaka Day to commemorate the sacking of the pacifist settlement in Taranaki by government troops and militia in 1881: "We could celebrate peaceful action, but also peace amongst families, peace amongst communities and advocate for something that is not a terrorist action in a far-off country that we hold very little allegiance to in this day and age."

The need for stories of peace is as great now as ever with heightened global unrest (North Korea, Myanmar, etc).

"The war hasn't finished. People aren't falling from muskets. They are falling from youth suicide, alcohol, drug abuse, chronic poverty, intergenerational poverty. There is still a long way to go."

— *Ruakere Hond, Parihaka, September 2012*

# Parihaka: seeking peace in a troubled world

## *The Story of Parihaka: Good people seeking Peace in a troubled world*

Aotearoa New Zealand in the second half of the 19th century was a place of war. Land was taken from Māori by new settlers through dodgy deals and false promises and by force. Many responded violently and were met with further violence. Many New Zealanders are unaware of the brutality of the fighting.

In the 1870s, the Parihaka settlement in Taranaki became a focal point for Māori seeking a different response than violence. People travelled to Parihaka on the 18th and 19th of each month to talk about the issues they were facing and to consider their response. Under the leadership of Te Whiti o Rongomai and Tohu Kākahi, a decision was taken to put aside practices of the past of vengeance and revenge. It was realised that nothing would come of reverting to violence, but that it was still important to resist the injustice of land confiscations and the loss of control over their lives.

Identifying with Old Testament stories of slavery in Egypt, the people of Parihaka devised a strategy of non-violent resistance. Instead of fighting the soldiers and surveyors who were preparing confiscated lands for sale, the people of Parihaka sent out ploughmen to cultivate the land and workers to build fences. The first ploughmen were arrested, but offered no resistance. Others came to take their place. They too were arrested. More took their place. On 5 November 1881, government troops



invaded the settlement of Parihaka to arrest its leaders and many of its men. Homes and cultivations were burned, and livestock destroyed.

The New Zealand Parliament passed special laws to enable the ploughmen of Parihaka to be

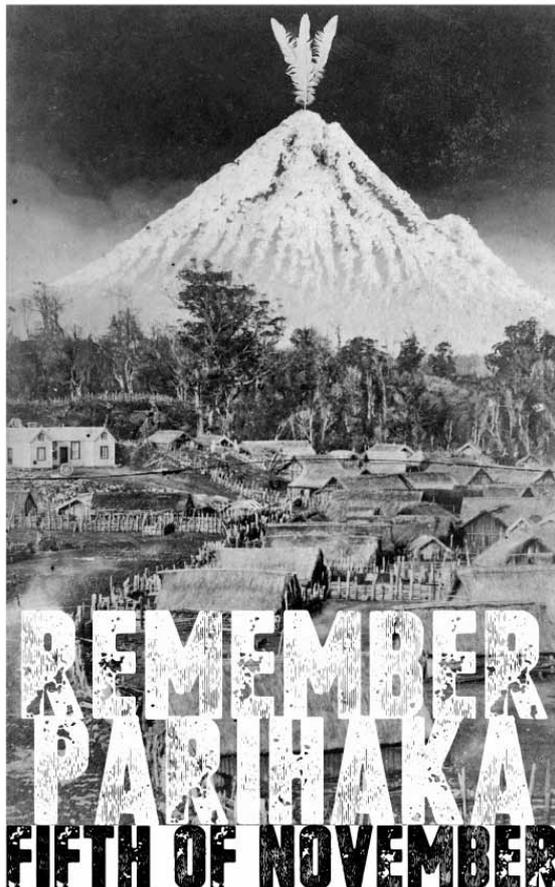
imprisoned without charge. No trials were held. Evidence of their prison labour can still be seen in places like Dunedin and Wellington. Fifty years before Gandhi's better-known non-violent resistance to British control of India, Te Whiti o Rongomai, Tohu Kākahi and the people of Parihaka found a peaceful way to strongly resist and protest the injustices they faced.

The community of Parihaka today says the lesson of their tūpuna is found not only in their actions, but also in "... a community com[ing] together to discuss the pressures they are experiencing, and to look for a collective response to injustice". The monthly meetings at Parihaka, begun by Te Whiti and Tohu in the 1870s, have been disrupted only during the 1880s occupation of Parihaka.

The community continues to meet on the 18th and 19th of each month to discuss the issues of the day and to consider how to respond together to them.

Today, the Parihaka community invites us all to be part of that conversation.

— *An excerpt from Caritas, the Catholic Agency for Justice, Peace and Development*



# News from Deacons Court

By Chris Bloore

Tony Haslam has succeeded Chris Bloore as the Convenor of the Finance Committee.

## New Facilities

The new garden shed has been completed.

A third TV screen has been placed beside the clock in the front of the gallery so that the people leading the services can see what's on the screen.

A bollard (*right*) has been installed by the large garden rocks to prevent damage to cars parking close to the church near the choir entrance.

## Repairs and Maintenance

Repairs and maintenance activities continue. Renovation work in Room 5 has started with more to follow.

The church heating system has finally been fixed by replacing the expansion tank.

The DCC has fixed the Pitt Street leak flooding the basement.

A reconditioned motor mower has been donated to replace the old one which has a bent crankshaft and split casing.

The tap on the boiling water heater in the Gathering Area has been replaced.

The broken leg of the piano in the Gathering Area has also been repaired.

A quote has been accepted to replace floor coverings in the Matheson Room corridor.



*The last post ... retiring finance convenor Chris Bloore with the new hand-crafted bollard*

## Looking Forward

Knox will hire a spider lift so that we can change as many of the chandelier's light bulbs as possible before Christmas.

An energy-saving LED solution to the chandelier problem is still not available. We will be holding a working bee to move pews under the chandelier so that the lift can gain access, and would appreciate as many helping hands as possible!

An air blade hand drier is to be

installed in each of the Halls toilets.

This will greatly reduce the expense of disposable paper towels, and pay back the estimated cost well within a year.

The property group will sand the floor of the Herron Hall to decrease the costs of sealing the floor.

Broken fluorescent light fittings in the halls will be replaced.

The procedures for fire evacuations and safety in the Church are well in hand as required by the Health and Safety Regulations.

# Spring plant swap raises much-needed funds

This initiative, carried out over the three months of spring, has proved to be very worthwhile. Most of the requests for plants have been met, and it has been a pleasure to see different people interacting and getting to know each other better through a shared interest in gardening. I would like to extend a very big thank you to all who have been involved in any way. There is still a little bit of spring to go and we have already reached a total of over \$450 towards general church funds.

— Lee Somerville



# Intersecting Lines: life as a surgeon

*Reflections on the life of the spirit and a life as a surgeon.*

*By Stephen Packer*

“Intersect” suggests a cutting into or crossing over of two lines, or surfaces, or circles. Life is often considered in Western ideas as linear, from one point in time to an end point, but time or life may also be circular, without end, and linking present, past and future in an unbroken progression or regression, forward or backwards.

Spirituality can also be considered a journey (think John Bunyan’s *Pilgrim’s Progress*) and Christian life is often referred to as following the Jesus way. Is it possible for the spiritual journey to be separated, divorced or excluded from the physical, the physiological, pathological, psychological?

The start point in my surgical journey is indeterminate. The dream of possibility was fuelled by childhood reading and play at being a missionary doctor — perhaps there was an instilled ambition inserted by family ambition.

There was an occasion at a youth camp in my first year at university of what seemed a spiritual conviction that God was calling me to a life in medicine — an intersect. Then followed the years at Medical School at Otago, marrying Helen at the end of my fourth year, house surgeon years at Wellington, on surgical admitting duty the day the *Wahine* sank, birth of our first daughter Jenna, return to Dunedin in 1969 to the Anatomy Department, birth of second daughter Kate, and then return to Wellington for Registrar years, and Fellowship exam.

Two years in Glasgow working in transplant immunology, returning to the Christchurch Clinical School in 1974 and our third daughter Emma, before moving south again to Dunedin



three years later. Thirty years plus as a general and vascular surgeon performing breast and melanoma surgery both at Dunedin and Mercy Hospitals, then after “retirement” re-inventing as a medical administrator. The other intersecting line, the spiritual, reaches back into family



history — ancestors include a 17<sup>th</sup> century church warden, an itinerant non-conformist preacher, an ardent Baptist fundraiser and preacher and a Salvation Army “hallelujah man”. My father continued the Open Brethren connection of his father. He was a carpenter who made church furniture, tables, pews and pulpits. My brothers and I were immersed in Christian principles and practice:

Sunday School at 9:30am, “Breaking of Bread” service from 11am to 12.30pm, Bible Class at 3pm, Gospel Service at 7pm, Boys’ Rally weekly club night, Crusaders at High School, Scripture Union Bible readings, CSSM Beach

Camps, “Youth for Christ” Saturday night rallies, campaigns by travelling evangelists including Billy Graham, and street preaching with Open Air Campaigners.

Memories of those years are of contemplative worship, devotional and deeply spiritual, and of Bible-based teaching. But also of repetitive Gospel preaching towards a personalised faith, making a decision for Christ, to become “born again”.

The congregation was hospitable, friendly and supportive but at times legalistic and judgmental, doctrinally pure but at times arrogantly sure of its correctness, contrasting “born-again believers” with the “nominal Christians” in other churches.

There was an emphasis on the Second Coming and on heaven and hell, and it could be scary.

It was “New Testament Christianity”, a superior uncontaminated strain of faith, with local and foreign mission activity seen as the highest level of service. Immersion was not just being soaked in the life and teaching of the

• *Continues on Page 8*

# Intersecting Lines: life as a surgeon

• *Continued from Page 7*

“Assembly” but also the immersion of “Believer’s Baptism”, a necessary sign of commitment, to Christ, and to the church.

Spirituality and medicine intersected strongly through EU (Evangelical Union) and IVF (Inter Varsity Fellowship), meeting Christians who were devout and committed even if they were Presbyterian or Methodist, Anglican or from the Sallies. Many were in Medicine, mixing intelligent faith and practice.

The journey continued, to the Brethren Assembly in South Dunedin, to Hanover St Baptist, and to Knox now some 20 years ago. This was a movement from literalist Biblical interpretation to a wider exploration of society and belief, to questioning and looking for answers, with less emphasis on the life to come and more on the kingdom of heaven on earth, scientific and within the cosmos. The intersect of the spiritual line and the surgical, initially an accepting personal belief but within edged boundaries, coming up against the questioning scientific basis of medicine. The lines came close, but stayed separate.

Jesus told the story of the woman with chronic menorrhagia who had spent her money on ineffectual remedies. When she touched him, Jesus knew something good had left him. Sometimes one is left emptied and in need of refuelling, and this for me is where the spiritual meets the surgical: the quiet time, time for reflection, contemplation, time for considering the transcendent, to think of the mystery, the unanswered questions, the refilling after the emptying, the topping up after the draining experience.



For me the “sacred space” is Knox Church, the spiritual, spirit-filled place where spiritual forebears “walked in faith”. It is a place to refresh, recharge, refocus and reconnect across the boundary, to intersect, to interact with the transcendent.

The stained glass, the alpha and omega, the depiction of Christ the King, the symbols of keys, of Kingdom, the sunlight broken into a multitude of colours, the space, the marks of craftsmanship and care and skill and devotion: these connect today, and me, with yesterday, yesteryear and the faithful of previous generations, who in some traditions may be called saints, processed through an ecclesiastical form and venerated. “To be a saint in heaven, that would indeed be glory, but, to be a saint on earth, that is another story.”

So what drives a surgeon? What drives (drove) me?

An intense curiosity about life; a desire to help others; “hands on” healing; and a sense of calling. The sense of confirmation that my “mission” was to train and serve as a doctor is still vivid in recollection. It has been a

privilege to have been able to interact with so many people and, in some way, participate in the healing work of Jesus, the carpenter become teacher and healer.

Even if Jesus’ healing was “spiritual” more than physical, and the healing I have been part of as a surgeon more physical than spiritual, there is still an intersect of both in every surgical consultation and interaction. What is that spiritual component? It is in part the care, concern, compassion, the “caritas Christi”.

I think of “Caritas Christi urget nos”, the motto of the Nurses Christian Union, from the embossed title page of my stepmother’s nursing manual. Or “the love of Christ constraineth us”, as Paul describes the power impelling him, and that can still be the driving power today.

There can be a pervading ethos of spirituality permeating medical and surgical care, and one outstanding example close by is that of Mercy Hospital. I have worked there for some 35 years, starting when there was a substantial physical presence of the Sisters, to now when the last of the Sisters of Mercy have retired. Yet the Mercy ethos continues, the ethos of care, compassion and of wanting to provide the very best care permeates the whole organisation from the cleaner to the CEO. Having been accorded the privilege of serving on the Mercy Board it has been humbling to see the extent of Mercy’s charitable works, its mission to society, to the Dunedin and Otago community, and to Pasifika.

That surely is an example of the intersect of the spiritual with the surgical at an organisational level, part of the kingdom of heaven on earth. I trust that I, too, have been able to mirror something of the love of the Healer of humankind in my life, that the spiritual line has intersected and impacted and transformed my surgical life-line.

• **Stephen Packer is a member of the Knox Church Council**

# Kids Friendly

*Anna Tarbotton, Education Committee Convenor and one of the Sunday School leaders, is passionate about children and what they bring to our worship together. It's almost a year since Knox became a Kids Friendly church. Here, Anna reflects on some of the positive changes that have occurred and what more can be done.*



**Kids Friendly is the PCANZ's children's ministry. Why is such a ministry needed?**

A Kids Friendly ministry is really needed because the youth of today are being faced with such different challenges and technologies than what we faced when we were younger. Because of this, more and more youth are leaving the church and not coming back. They don't find it relevant to their lives. This is why I believe we must make an extra effort to make sure they are an integral part of the everyday life of the church and our worship.



**How does being a Kids Friendly church differ from the traditional practice of having Sunday School and Bible Class?**

Kids Friendly is a culture, not just an activity. It means having the children and youth involved with all aspects of everyday church life, including committees, reading, welcoming, etc. It also means the church needs to be physically Kids Friendly as well — things like making sure the environment is safe and welcoming for them and their parents.

**There are 10 Kids Friendly ideals, including valuing children, valuing children's leaders, a safe environment, having Kids Friendly Sundays. How has Knox changed its practices?**

We are constantly thinking about what we can do to help improve our church and get the children more involved. We have the children more involved with worship. For example, making items in Sunday School to distribute to the congregation; helping serve communion; and, of course, candle bearing and saying the Call to Worship are everyday children's items during services. They are very excited about contributing!

We've also introduced the Birthday Song, and following the children's talk during the service, we sing hymns and songs which are more accessible to small children. We are also trying to bring back things like Story and Pyjama evenings during Matariki, and the family Christmas Tree decoration evening. And older children — our teens — have been invited to join in more decision-making processes and serve on committees.

**Have you noticed any change in the way congregation members view children's role in the church since Knox became Kids Friendly?**

Many congregation members have commented on how wonderful it is to have the children more involved - this was especially so when the children helped with communion, and when they got to see the bibles of congregants.

**Are there ways you think Knox adults could make sure children feel more valued and 'at home' in the church environment?**

Talk to them! Encourage them when they contribute — even if it's nothing out of the ordinary, like regular choir singing. Also (if you can) please try and get down to their level when you talk to them. Don't talk down at them. If you feel the call, pray for them and their parents and leaders. Also, if you have ideas or resources we can use, please speak to me, Liz Somnium, Louisa Sinclair or Claire Barton.

**What are the pluses for adult members of the congregation in Knox being a Kids Friendly church?**

Knox is investing in our future by being a Kids Friendly church. They keep us grounded and stop us from becoming too detached from the reality of worship. They bring joy to our worship and we have to nurture and encourage them so they might consider themselves lifelong Christians. There are no downsides here!

# New faces on Knox Church Council

On Sunday 19 November at the 10am service, we welcomed five new Elders and Council members: **Claire Barton, Warren Jowett, Jordan Redding, Louisa Sinclair and Rachel Dudley-Tombs**. They will serve a three-year term, extendable to six, from the date of their ordination and/or induction.

## Claire Barton

I am a singer, singing teacher and mother to Margaret, aged three years. I was born in Dunedin and apart from three years in London, have spent much of my life here in Dunedin. My family were members of West Harbour United Church. After West Harbour United closed, we occasionally attended services at Maori Hill and First Church, before we discovered Knox through the evening musical services. While at University, I met my husband, Simon, through student politics and we decided to be married at Knox in 2010. When we returned to New Zealand in 2014 with our five-month-old daughter, it was University Chaplain, Greg Hughson, who reminded us of our strong feelings of attachment to Knox and encouraged us to have Margaret baptised here. This set us on the path towards membership of Knox. From the middle of this year, I have assisted with Sunday School which has been a fun way to do our small bit for the church. Outside of Knox, I have been the fundraising co-ordinator for Roslyn/Maori Hill Playcentre, and I am the current Convenor of the Dunedin Junior Vocal Competition and sit on the executive of both the Dunedin Branch of the Dame Malvina Major Foundation and Opera Otago. I am also heavily involved in the planning committee of The Little Box of Operas. I am interested in issues of social justice and how churches can lead the way in public action and discourse on the issue of poverty and inequality. I am particularly concerned with the problem of how we ensure that all children, no matter who their parents are, are given the tools they need to



achieve their full potential. I am keen to see Knox continue to expand on our engagement with the community; as a church in the centre of Dunedin and close to the University. I think we are in a fantastic position to be at the heart of our community, both physically and spiritually. Practically speaking, from my volunteer and professional work I have skills in managing social media profiles, fundraising, event organisation and management and working with young people.

## Warren Jowett

Marita and I shifted to Dunedin in May 2016 from Staveley, Mid-Canterbury. We lived there for 18 years and ran a nature tour business, Tussock & Beech Ecotours. We are now enjoying retirement but twice a year we guide 18-day birding tours through New Zealand for keen American birders. Our previous careers have been in teaching — in Matamata, Christchurch and Fairlie. I taught Science and was a secondary school principal. We have three adult children and four grandchildren. All live in New Zealand. I was born in Petone into a loving Anglican family. Our family shifted to Invercargill where I completed my primary and secondary schooling. I then attended Otago University (MSc Hons), living for three years at Selwyn College. During my student years I mainly worshiped at the Cathedral and less frequently at Knox. Our active involvement in the church

grew in the 1970s after we had shifted to Christchurch. We were members of St Timothy's Anglican Church in Burnside, a "low" evangelical church. I served on the parish vestry, including a term as Vicar's Warden. Marita and I taught Sunday School and I was a licensed lay minister. When we shifted to Fairlie, I continued as a lay minister in the Mackenzie Co-operating Parish, leading both Anglican and Presbyterian services. In 1998, we shifted to Staveley and there joined the Mayfield Presbyterian Parish, and I served on Parish Council for the last three of our years there. The parish worked through the process of merging with two other parishes to form a new parish — Plains Presbyterian. Among the skills I bring to Council are Communication — verbal and written; passion for conservation and the environment. I am a good listener, have much experience of working in and with committees and have a social conscience and believe in a fair go. I'm not a traditionalist and formality doesn't sit easily with me. **What I would like to achieve in my time on Council:** See Knox grow as a welcoming and inclusive community, while continuing its tradition of being a servant church in our city. Support the establishment of small groups. Improve the welcoming procedure at services.

• *Continues on Page 11*

# New faces on Knox Church Council

## Jordan Redding

Since my baptism as a young child, the Presbyterian Church of Aotearoa New Zealand has been my faith family. I confirmed my baptism as a teenager when I felt God's personal call on my life. Having studied theology at Otago, I commenced my ordination studies, interning at Hope Presbyterian in Christchurch. After becoming ordained in 2015, I stayed on at Hope in a transitional ministry role for one year.

I began attending Knox when I moved back to Dunedin at the beginning of this year. I am currently a full-time student, writing my doctoral thesis on the pastoral theology of Eduard Thurneysen. I also live at Knox College (the other Knox!) serving as the Ross Fellow. This year the World Communion of Reformed Churches awarded me the Lombard Prize and I was flown to Leipzig to participate as a guest in the General Council. Besides youthful exuberance (I *think* I can still use that word to refer to myself!), I have a passion for theology and worship. I enjoy getting to know people of all ages and value inter-generational and diverse community. In particular I would love to see the young adults' ministry thrive at Knox. I also have an interest in environmental justice. I am committed to Knox for the next period as we worship and pray together and serve the wider community in love and hope.

## Louisa Sinclair

I am in my mid-30s and proud mum of Vanessa (18) and Lydia (2) and wife of Stephen. I am a Chartered Civil Engineer and currently working full-time at Dunedin City Council in the Water department. Stephen, Vanessa and I moved to Dunedin from Bangor, Northern Ireland in 2010. Stephen and I have just applied to become New Zealand citizens to match Lydia. Vanessa is completing her first year at Otago Uni and is now flatting.



I was raised in the Catholic Church and attended mass weekly up until my early 20s when I met Stephen and became involved in the Presbyterian Church. Vanessa attended Girls Brigade and I was a Sunday school teacher at our previous church, Ballygilbert Presbyterian Church. Stephen and I did an Alpha course together and I then became part of a home group.

When we first moved to Dunedin we tried various churches and felt that Knox was the best fit for us. In 2015 we welcomed Lydia into our family and later that year into Knox Church. Since the beginning of this year I have been involved in Sunday School as I want Lydia to grow up with church life.

I feel I am a very organised person and I am used to writing reports, technical documents, minutes etc. which may be a useful skill for the church council. Having experienced different churches both in Dunedin briefly and in Northern Ireland, I believe I could share this knowledge and experience and help Knox Church develop.

I want to ensure Knox Church is a church that both my daughters want to be a part of. I want to give something back to Knox Church as I am very fortunate and feel very blessed.

## Rachel Dudley-Tombs

Growing up, I attended a Presbyterian

church in Belfast, where I loved being involved in Girl Guides and church pantomimes. Northern Ireland is a challenging location for living out faith because of the history of conflict; being in this context has given me a heart for ecumenical community. Throughout my life I have been involved in these communities, being raised as a Corrymeela kid. Corrymeela is Northern Ireland's oldest peace and reconciliation organisation.

I am currently President of the Student Christian Movement

Otago, and together we have run events this year on the themes of suicide and sexual violence awareness. In 2015, I was sent to Bangladesh to attend the SCM regional women's programme on Violence against women and the sexual minorities. I believe the church is as much about what happens outside its doors as inside. I am a big fan of finding ways to do this.

I am in my second year of a BA in History. I am interested in the history of New Zealand, migration, church histories and many more stories that the past can tell us.

I work part-time for Presbyterian Support in their Op Shop warehouse, sorting items and helping with their social media page. I am passionate about women's sport, politics, ice cream, recycled clothing and lifting the voices of young people in the church. I have been in New Zealand and at Knox for two years. In this time my favourite thing has been leading/hanging out with Ahi youth group. I have attended national youth leadership conferences and was a commissioner to the last General Assembly.

In March I presented at a local presbytery event. I work closely with other youth leaders through the Combined Christian Groups network and Presbyterian Youth Ministry. I am keen to freshen up youth ministry at Knox and create more opportunities for inter-generational fellowship.

# Peace professor retires to a new challenge



**Professor Kevin Clements, known to many at Knox, recently “retired” as the Foundation Chair of Peace and Conflict Studies at the University of Otago, where he was also founding director of the New Zealand Institute for Peace and Conflict Studies. Kevin has just been appointed Director of the Toda Peace Institute in Tokyo. On the eve of a trip to Scandinavia, he answered some questions put to him by Helen Thew.**

**What were the influences which led you to make peace studies your life’s work?**

I am the son of a Methodist Minister and Conscientious Objector (CO), the Rev Les Clements. He spent four years in detention during the Second World War because the Methodist Church voted to support the war, leaving its conscientious objectors with little or no support when they made their Christian cases to CO tribunals. I was born in 1946 which meant that Christian Pacifism was an important part of my childhood and adolescent socialisation. When my school friends went to picnics at the RSA on Anzac Day, for example, we would attend meetings of the Christian Pacifist

Society. It was not easy being a Conscientious Objector or the wife of one in New Zealand during or after the war.

My mother bore the brunt of this tension. Her brother was in the army and was killed in Libya while her husband, my father, was in detention. Only after she died did I understand how traumatised she had been: she was torn between love of brother and love



of husband in a religious community that was totally unsympathetic to the pacifist position.

Even after I was born my family experienced active discrimination in Opotiki. The RSA persuaded shopkeepers not to serve my parents because my father was a pacifist! Fortunately, a returned fighter pilot came to our rescue and said that he did

not fight the war so that prejudice and bigotry would prevail in the peace. He provided us with essential food until the shopkeepers lifted their boycott of my family.

This ... had a profound effect on my decision to become both a Christian and a humanistic pacifist.

**You were active in the Student Christian Movement...**

SCM under the management of Roy Clements and Don Borrie provided many of us with the ethical and theological underpinnings of our pacifism and generated a lifelong commitment to peace and justice. Whether we were revelling in the life and work of Dietrich Bonhoeffer or the more arduous Theology of Hope according to Jurgen Moltmann, the SCM provided a safe space for us all to develop theological and ethical judgement. In addition, as the “Society for Courtship and Marriage”, it was the place where I met Valerie, my wife and partner, 50 years ago and many others met their own soulmates.

The SCM ... taught us about the Ecumenical movement in its widest sense. It generated a lifelong

commitment to overcoming the divisions within Christendom, the deeper divisions within and between religions, and the deep gulfs that exist between rich and poor, the included and the excluded, the privileged and the marginalised.

The SCM was ... a major factor in

• *Continues on Page 13*

# Peace professor retires to a new challenge

my decision to do theological training in preparation for the Anglican priesthood. It did not sustain me in theological college, however, and I lost my vocation fairly quickly.

I thought that I could serve people as effectively outside of the priesthood by moving into the sociology of development at the Institute of Commonwealth Studies at Oxford. My work in developmental studies enabled me to focus on power, inequality, dependent development, and the failure of modernisation theories to deliver emancipation and liberation for people.

## As an academic your work has taken you to many places...

Yes, I have had a very privileged life. From Victoria University to a post-doctoral year at Oxford University, then to the University of Hong Kong at the tail end of the Cultural Revolution and toward the end of the Vietnam War. We became aware only many years later of how tragic the revolution was, ... [with] deep humiliation and chaos inflicted upon millions by political zealots.

I then spent 18 years in the Sociology Department at Canterbury University. I worked with others to develop a Peace Studies Programme which equipped me well for the later development of such programmes here and in Australia. I spent two wonderful years as Director of the Quaker United Nations Office in Geneva.

I came back from that to be appointed to the 4th Labour Government's Defence Committee of Enquiry which was a chance for me to work out how a pacifist could communicate with the military so that each could begin to appreciate the world views of the other.

This experience gave me a good appreciation of how to become a reality-based optimist — and how to maintain idealism without becoming co-opted by hard-headed realists. [Later] as Head of the Peace Research Centre at the Australian National University, I was able to work on



*Professor Kevin Clements, left, preaching at Knox Church in spring 2011.*

nuclear non-proliferation and the development of regional security architecture in Northeast Asia. Five years ... at George Mason University in Virginia gave me a good appreciation of the strengths and weaknesses of the US polity and people. Another five years in London, as Secretary-General of International

---

## ‘This experience gave me a good appreciation of how to become a reality-based optimist’

---

Alert, gave me a chance to test all my academic theories in practice, working on conflict prevention and the transformation of violent relationships in the Caucasus, the Great Lakes of Africa, Nepal and the Philippines. Then, as Chair and Director of the Australian Centre for Peace and Conflict Studies at the University of Queensland, there were the particular challenges of developing respectful

relationships between Australasia and all the wonderfully diverse and complex cultures of the Southwest Pacific. From there I was recruited to develop and direct the National Centre for Peace and Conflict Studies at the University of Otago and this is where I have been ever since.

## At a time when you might be expected to retire you have been appointed Director of the Toda Peace Institute in Tokyo... What drives you?

I am driven by the three values that drove my father — namely love, courage and hope. Love, so that I might play a useful part in the promotion of global unity and solidarity at local, national and regional levels. Love so that I might keep working for the healing and transformation of broken relationships. Love so that I might always strive for truth, justice, peace and compassion. Courage so that I might continue to work for peace and justice on a daily basis and not give up. Courage, so that I might stand up against political repression and oppression especially when many parts of the world seem to be moving in a reactionary populist direction. And Hope to enliven my heart and spirit every day I wake up.

# A photo essay of a typical Knox Sunday



Photos: Ian Thomson

## Friends of the Knox Church Choir concert

A concert to mark the re-launch of the Friends of Knox Church Choir will be held on **28th January, 2018**.

The Friends was originally set up as a support group for the choir, and to serve as a link between the choir and the congregation. The aims are to assist with fundraising, social events and special musical events, and to promote membership within Knox and the wider Dunedin community.

Membership will be by an annual donation. Members will receive information about choir activities and members' achievements, and invitations to special events.

The Friends Committee has been working on updating the original brochure which will be available at the concert. Whenever we have a discussion about what is done well at Knox Church, you can be sure that music and the choir feature prominently. A way of showing your appreciation and support for the choir and the choir director is to become a Friend of Knox Church Choir.

If you wish to become a Friend (or renew your membership) before the concert, membership forms are available from the church office.

— Lee Somerville



# Knox Church diary

**Choir practice:** Each Wednesday during school terms: 5.15pm-6.30pm (children), 6pm-8pm (adults). All welcome to audition.

**Knox Church Council:** Fourth Wednesday of the month, 7.30pm: November 22,

**Deacons Court:** Second Wednesday of each month, at 7pm: December 13

**Quarterly Communion:** Sunday, December 10, 10am and 7pm

Wednesday 22 November 7.30pm		Church Council
Sunday 26 November	10am 7pm	Reign of Christ; choir prizegiving Worship: Communion
Sunday 3 December	10am 7pm	Advent 1: Kirkin' o' the Tartan Worship: Advent Processional
Sunday 10 December	10am 7pm	Advent 2: Quarterly Communion Worship: Quarterly Communion
Wednesday 13 December	7pm	Deacons Court

**Note:**

**School holidays: start 15 December (secondary)  
or 21 December (primary and intermediate).  
Return 29 January to 7 February 2018**

Sunday 17 December	10am 7pm	Advent 3: Sunday School presentation and prizes Worship: Nine Lessons and Carols
Sunday 24 December	10am 7pm 11pm	Advent 4 Worship Christmas Eve candlelit service, carols
Monday 25 December	10am	Christmas Day service
Sunday 31 December	10am 7pm	Christmas 1 Worship: Communion
Sunday 7 January 2018	10am 7pm	Epiphany 1 Worship
Sunday 14 January	10am 7pm	Epiphany 2 Worship
Sunday 21 January	10am 7pm	Epiphany 3 Worship
Sunday 28 January	10am 7pm	Epiphany 4 Worship
Mon 29 Jan - Fri 2 February		School term 1 starts
Sunday 4 February	10am 7pm	Epiphany 5 Worship
Tuesday 6 February		Waitangi Day public holiday (church office closed)
Sunday 11 February	10am 7pm	Transfiguration Sunday Worship
Wednesday 14 February	7pm	Ash Wednesday
Sunday 18 February	10am 7pm	Lent 1 Worship
Sunday 25 February	10am 7pm	Lent 2 Worship
Monday 26 February		University Semester 1 starts
Sunday 4 March	10am 7pm	Lent 3 Worship
Sunday 11 March	10am 7pm	Lent 4: Quarterly Communion Worship: Quarterly Communion

# Eleanor bids farewell to her Knox family

Knox will always have an important place in my heart, as it was the first church community I have been a part of independent of the rest of my family. At the beginning I had no idea how to go about finding a church that would suit me. I knew in theory that each church operated differently but I naively thought that the theology and teaching would be similar wherever I went, as I had only ever really been exposed to similar churches.

When I first got to Dunedin I went to the wrong church for a while. Though the people were lovely and the service style seemed similar to what I had grown up with, the theology was very different and much more closed minded. This really freaked me out and had me questioning everything I thought I knew about the church.

After chatting to my former minister, Sharon Ensor, I decided to come along to Knox and lo and behold there was a familiar Wadestown Presbyterian face in the pulpit! Though the service style was more traditional than I was used to, I really enjoyed it. I was greeted with a smile, introduced to Nic Haslam by one of the elders, and welcomed warmly to coffee after church. I felt like I was home again.

Having had my eyes opened to the diversity of theological interpretation in the broader church, Knox was the best place for me to learn more. There is an absolute wealth of knowledge in the congregation, which for a student, hungry to learn and form my own opinions, was a real attraction.

I had very profound and insightful conversations with numerous members of the congregation about all sorts of things, not just faith. Over the course of the three-and-a-half years I was at Knox, my faith deepened and became more my own. Annette Hannah and Carol Grant encouraged me to



think about feminism and faith, Peter Matheson opened the door to exploring environmentalism and Christianity, Kerry made me consider how my faith intersects with politics, the list goes on! Knox made me increasingly aware that my faith does not exist within the church walls but rather, in all aspects of my life. What made Knox so great for me was that I always felt

without condescension. For a young student, relatively lacking in theological knowledge, this made it so much easier to ask the questions that perplexed me. What I will take away from Knox is a greatly increased repertoire of hymns, many friendships and a faith that is more solid, more my own and more interconnected and engaged with the world.

This will be particularly helpful



considering I have got a job back home in Wellington as a graduate policy advisor for the Ministry of Business, Innovation and Employment.

I'm going to have to go church shopping again but at least I know the lay of the land there. I think I'm going to go to Khandallah

I was able to ask questions, free from judgment, and get answers from people who had had more time to ponder them. The responses I got were always well thought through and delivered in a humble and friendly manner,

Presbyterian while I live at home over the summer, and then either to St John's or St Andrews on the Terrace once I move into town.

***Much love to Knox,  
Eleanor***

# Fashion fling



*Knox's Night of Glamour, organised by Suzanne Bishop, Patti Matheson, Carolyn Richardson, Liz Miller and Rosemary Tarbotton, raised \$4000 towards refurbishing the floor in Herron Hall. The cost is \$5700. A working group is going to sand the floor and fill the gaps, then get professionals in to put the polyurethane on.*



# Presbyterian Support shops need your excess goods

**Pack it up; pass it on — to PSO.**

When was the last time your clothing cared for our community? Is your house overflowing, drawers bursting with unworn clothing, shelves stacked with forgotten knick-knacks and books? Then it's time to pack it up and pass it on. Your pre-loved goods can do great things. Pack it up in one of our donation bags and pass it on.



## What you can donate

Clean, re-usable and unbroken: clothing, shoes, collectables, bric-a-brac, fabric, household items, jewellery, books, blankets, toys, puzzles, antiques. Just ask yourself "can someone else can get use from this"? (No electrical goods.)

## How to get started

Pack it up — order donation bags for you, your friends or family, delivered to your letter box.

Pass it on — to charity op shops and clothing bin locations around town. We can Pick it up — if you think it's going to be worth our while then we

will happily organise a free collection for bulk donations and large items.

Why not make an event out of it, get your church, school or work mates to take part and host a "Pack it up, Pass it on" day? The more you give the more you help. Use the hashtag #PackitupPassiton and share your support.

## What happens to your items?

Your donated goods will be given to families in need, or sold through one of our three Shop On charity op shops. All proceeds help support our welfare and social services in Otago.

*The world's most loved choral work!*

**TUESDAY  
12 DECEMBER  
7:30 PM  
DUNEDIN TOWN HALL**

**CITY CHOIR  
DUNEDIN**

**Handel's  
Messiah**

**David Burchell** Conductor

Madeleine Pierard soprano  
Iain Tetley tenor

Claire Barton alto  
Jared Holt bass

Dunedin Symphony Orchestra

Adult \$35 to \$50  
Discount for group of 8  
Concession \$30 to \$40  
Student \$15 Child free

Tickets: Regent Theatre & the Stadium  
0800 111 999  
www.ticketmaster.co.nz  
Service fees will apply



# Ross Home: a century of continuous care

Ross Home, home to 124 residents in north Dunedin, is Presbyterian Support Otago's oldest care home and is counting down to celebrating its centenary in October 2018.

Manager Margaret Pearce is proud of the role Ross Home plays in North East Valley, after being part of the community for 99 years.

"We've always been well connected to the community with various local schools and groups coming into the home. I'm particularly pleased with the many medical students that spend time with us at Ross Home to gain experience every year. In the last 24

months, around 240 students have been part of the team here."

A highlight for Margaret was the establishment of the Competency Assessment Programme, set up 16 years ago with support from Vicki Yarker-Jones. It was a joint initiative between Ross Home and the Otago Polytechnic, with oversight from the Nurses Council.

The idea was to give nurses who came from overseas, or who had not been working in the area for over 10 years, the opportunity to test their skills as they entered (or re-entered) the New Zealand workforce.

A few years after it was established, the programme was fully taken over by the local Polytech, and it has since been rolled out nationally. Students completing the programme continue to come to Ross Home every year. Residents regularly head out from Ross Home to participate in community activities.

When Opera-tunity travels to Mosgiel several times each year, you'll always find a group from Ross Home in the audience.

We look forward to sharing more memories from Ross Home, as we prepare to celebrate its 100th birthday.

## Dunstan's saintly life made flesh

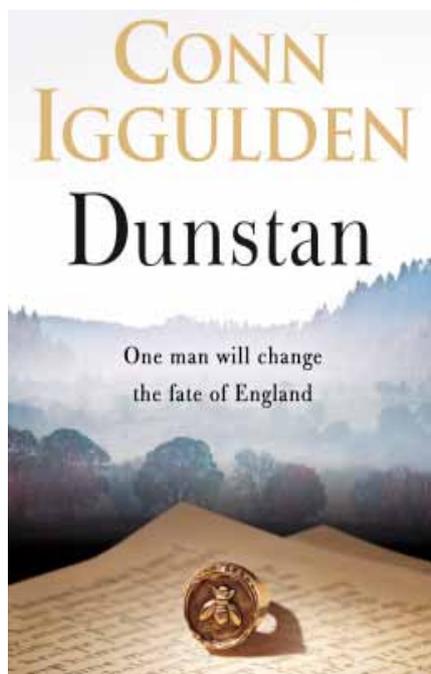
*Dunstan by Conn Iggulden (Penguin Books, \$25-\$35, 480 pages)*

The trouble with history is that it always looks like it's over. But it never is. The British historical novelist Conn Iggulden likes to find obscure stories and bring them to life with fresh eyes, as though anything still could happen, as though the history had not yet been written.

It's a writing style that brings joy to his readers while informing them of some of history's hidden gems.

In the case of 10th-century Saint Dunstan, much of the history of his life is obscured by time but even what we do know of his life is remarkable: from obscurity as a novice Benedictine monk, he performed miracles, then went on to serve in the courts of seven kings of England — in fact, almost the first seven kings of that United Kingdom — in his long life, becoming the Abbot of Glastonbury Abbey (and then rebuilding it from the ground up), Bishop of Worcester,

Bishop of London, and Archbishop of Canterbury (also building that great cathedral, where he is buried), he restored monastic life in England and reformed the English Church. For such an important English churchman and statesman, Dunstan is virtually unknown today, although he remains the patron saint of blacksmiths, goldsmiths and musicians.



Born about 920AD, Iggulden's Dunstan comes to understand power, making friends and dangerous enemies with equal fervour. "I was born when King Edward the Elder was still on the throne, son to Alfred the Great and father to King Aethelstan. Those three men took our small kingdom

of Wessex on the south coast and, by war and wit and cunning, they made it into England. That is what matters," Iggulden quotes from Dunstan's imaginary autobiography.

"Edward the Elder ruled as I grew, and I thought then that he always would be there, like a great oak in the forest. Well, I was wrong about that.

"His sons and grandsons would mean more to me. Of all the estates of man in the world, the best is to be born the fine, shrieking son of a king. I have seen mighty lords fall to their knees at the sight of a babe, all for a crown painted on its crib.

"Yet there are more men than thrones and it does not come to many. If you can't be born a king, be made a king, though that has thorns. When violent men secure your crown, they keep a knife at your throat ever after.

"Last, and not the least of these, is this: if you can't be born a king or made a king, you might still anoint one."

This is a lovely piece of historical fiction about a little known chapter from the dark ages, full of wit and wisdom and with a good dose of cynical salt in the telling.

I treasure my Kindle copy especially because it casts an imaginary light on the 90 years between the creation of England and the overthrowing of the Saxon kings by the Vikings and then the French.

What an uproarious age and what a life rich with possibilities for invention.

— *Review by Scott Blackwell*

# Put Christmas on ice, clergyman suggests

An Irish Catholic priest has called for Christians to stop using the word Christmas because it has been hijacked by “Santa and reindeer”. Father Desmond O’Donnell said Christians of any denomination need to accept Christmas now has no sacred meaning.

O’Donnell’s comments follow calls from a right-wing pressure group for a boycott of Greggs bakery in the UK after the company replaced baby Jesus with a sausage roll in a nativity scene. “We’ve lost Christmas, just like we lost Easter, and should abandon the word completely,” Father O’Donnell told the *Belfast Telegraph*.

“We need to let it go, it’s already been hijacked and we just need to recognise and accept that.”

Fr O’Donnell said he is not seeking to disparage non-believers.

“I am simply asking that space be preserved for believers for whom Christmas has nothing to do with Santa and reindeer.

“My religious experience of true Christmas, like so many others, is very deep and real — like the air I breathe. But non-believers deserve and need their celebration too, it’s an essential



human dynamic and we all need that in the toughness of life.”

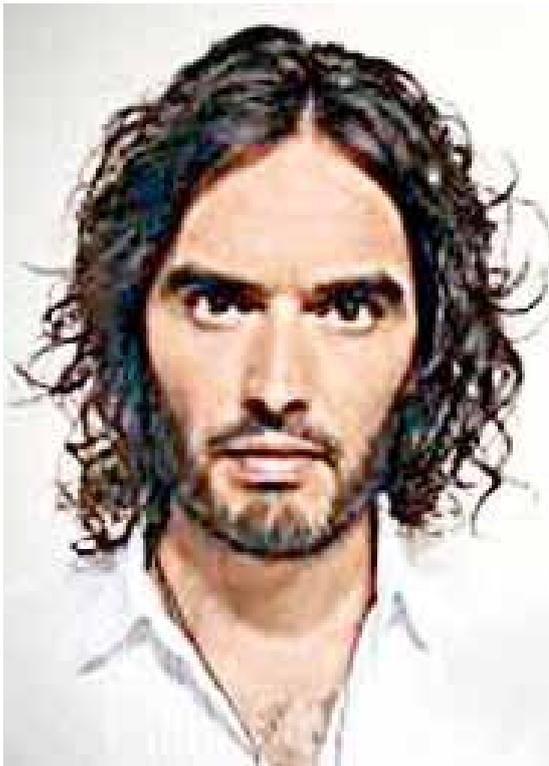
A registered psychologist and author as well as an Oblate priest, Fr O’Donnell said the meaning of Christmas had eroded over time and become commercialised.

“I’m just trying to rescue the reality of Christmas for believers by giving

up ‘Christmas’ and replacing it with another word.”

Fr O’Donnell said that unless Catholicism addressed the reality of what the word Christmas has come to mean, “secularisation and modern life will continue to launder the church”.

*Reprinted from The Guardian*



**On Daily Prayer, Recovery and Connection to Others:**  
**Russell Brand, UK comedian, actor and recovering drug addict:**  
“I have to pray, when I get up I pray and meditate. For me, prayer is an intention ... there’s an aspect to me which is the ideal me. Recovery (from addiction) means to me the recovery of the person you were intended to be. You weren’t intended to be miserable, trapped in some sort of urban prison doing a job you don’t like, hour after hour, staring at screens. That’s not what whatever force brings forth the un-manifest into the manifest, it doesn’t want that you just consume and then die.

I think through prayer ... you can access the part of yourself that is not tied into need and want and the material. I do it every day. Yes, it is time consuming, but the alternative is unthinkable.  
If I don’t work to become connected to other people, I will just slip into a kind of prison...  
In a sense you get to a point where your individual needs and collective needs align and marry perfectly, because we are not separate from one another in any way that is meaningful. That’s why when we treat each other with grace and kindness, we are reinforcing something very powerfully true.”

# New Momentum for Knox Young Adults

By Jordan Redding

This past year was marked by endings and new beginnings for Knox Young Adults.

We were sad to farewell Heather Moore in her role as Young Adults Worker. She had a warm presence and built some significant pastoral relationships during her time. Thank you, Heather! While she hasn't been able to attend as regularly since, she continues to be part of the Knox community.

As her role drew to a close at Easter, it raised the question of "what next?" Rachel Dudley-Tombs and I took over temporary leadership of the group, with the support of Kerry Enright and Anna Tarbotton.

However, beyond anything we did or planned, there seemed to be this separate momentum and energy building.

New students arrived, overseas students visited, previous young adults returned. When we started the fortnightly discussion evenings in Semester Two, we had an average turn-out of eight or nine people — and a different group each time!

The discussion group worked its way through a six-part mini-film series on key practices of the Christian faith. We discussed the importance of community, commitment, non-violence, and sharing the good news, among other things.

A highlight of the year was the overnight trip to Quarantine Island.



Fifteen of us camped out, shared good food and chat, released some trees, ate wild spinach, and generally just had a great time. Maddie Enright and Mavis Duncanson were our gourmet chefs, which made the weekend all the more enjoyable and stress-free!

The year finished with a service wishing the students well for exams.

We said goodbye to members of our community who have been part of us for a few years. But in part that is a reality of living in a student town and we send them off with our prayers and blessings!

Next year, we will look to continue building momentum with the fortnightly discussion group, retreats, and also explore ways to give back and serve the wider community. Thank you to the wider Knox community for your ongoing support and welcome of young adults and particularly students.



*Our  
Upside  
Down  
Christmas*

*17th December 2017  
at Knox Church  
presented by the  
Sunday School  
with the help of  
the choir, and  
members of the  
congregation*

# Revisiting some perennial questions

**Knox archivist Lyndall Hancock shares a quiz previously published in Knox News in February 1994:**

So you've been coming to Knox for years, and you know the place backwards with your eyes shut. Or do you? Try yourself on this baker's dozen.

1. Where can you see the words, "Search the Scriptures"?
2. Which two countries have their Arms depicted on the Robert Herron memorial window?
3. About how many people does the church hold?
5. How many pillars hold up the gallery?
6. In the main part of the big Stuart window, how many people are standing, and how many sitting?
7. The emblem of the Presbyterian Church of Aotearoa New Zealand is on one front choir stall. What emblem is on the other?

8. How many steps are there up to the sanctuary?

9. Where is there a plaque in memory of someone "who loved this church"?

10. Where can you check what the church interior looked like between the early 1930s and the early 1960s?

11. Where is there a representation of the Last Supper?

13. What date is on the foundation stone?



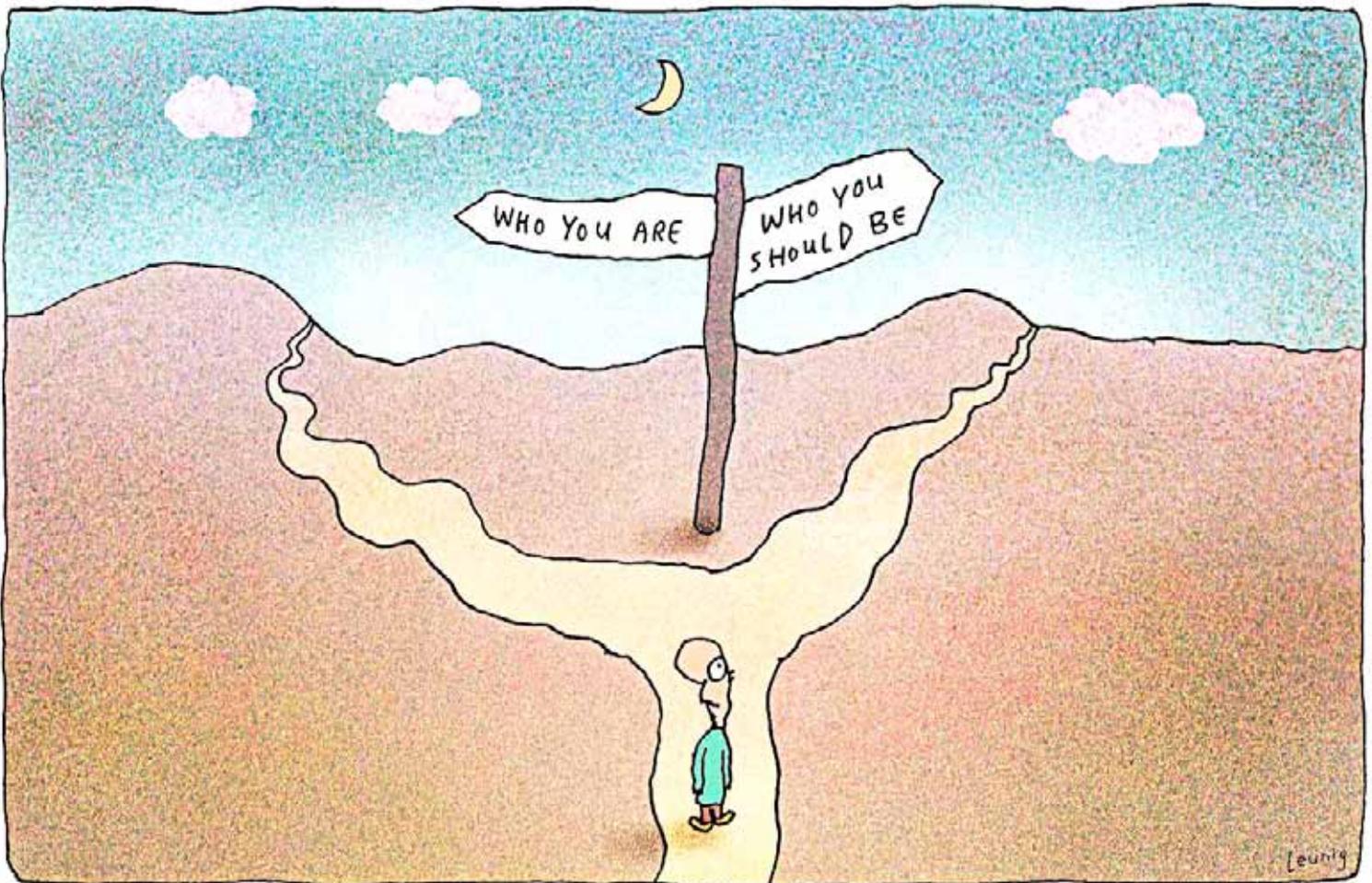
For the first service in 1876, long before Fire Regulations, the congregation was 1500.

5. Four iron ones right up to the roof, and 10 wooden ones.
6. Six evangelists and saints are standing (Matthew, Mark, Luke, John, Andrew, Margaret), and John Knox and Dr Stuart are seated. (A long-standing joke, this.)
7. The Royal School of Church Music.
8. Six.
9. In the gallery.
10. Wall photograph between the main entrance and the Chapel.
11. In the Chapel, and also above the double doors nearby.
13. Sorry: no stone, no date. A stone was laid on Nov 25, 1872, and the silver and ivory trowel presented to Dr Stuart is in our historical display.

## QUIZ ANSWERS:

1. Carved on the small lectern, used as the choir music stand.
2. New Zealand and Scotland.
3. We are licensed for 930. A "full church" is probably a bit more, provided everyone is properly seated.

## Leunig:



# News from the Littlies!

By Liz Somnium

Sunday School started well this year but we would not have made it without the love and dedication of our leaders — Louisa Sinclair, Kirsteen McLay, Anna Tarbotton, Liz Somnium and Claire Barton.

These leaders and busy mums have created a safe, fun place to learn about God and Jesus, not only for their own children but for all the congregation's children. A big thank you to them all! We use a prayer cube that the children roll and then say a prayer about whatever is shown on the dice, as well as the five-finger prayer shown in the picture, *right*.

Praying is an important part of everyone's relationship with God and Jesus. Parents and anyone else keen, can try the five-fingered prayer together. Talk about who are the people in your child's life or your own who fit into the different five finger categories. We have also been learning more about the Bible, the different writing styles, religions which use it, the library held within it and how to navigate it. The Bible's referencing system is used for a Christmas activity below. Read it through with your child or on your own and remember the story of Christ's birth.

Children who complete the readings may bring the ticket on the bottom of the activity signed by their guardian and receive a treat at their next Sunday School lesson, leading up until Christmas.

We will also be performing **Christmas play** on **Sunday 17 December**. Leading up to that date, we would be very grateful for full attendance from the children.

We will also be talking to members of the congregation to ask if they could help with the play. We are very appreciative of the help and it will only be a small bit so please don't stress if asked!

As we have a lot of young children, we have designed the play to be casual so that all children involved will feel confident, loved, and appreciated for the work they put into the play. The congregation is sure to be delighted with the little ones as they bring you "Our Upside Down Christmas".

## The 5 Finger Prayer

**Thumb:** Those closest to you, your family.

**Pointer:** Those that point you in the right direction (teachers, doctors, priests) ask for wisdom & support.

**Index:** (tallest) Those that lead us, (Government) ask for guidance & wisdom.

**Ring:** (weakest) Those that are weak, in trouble, or in pain. We cannot pray too much for them.

**Pinkie:** (smallest) Our prayers for ourselves & our own needs.



### Christmas Bible Reading Chart

Complete the Bible readings to follow the path to baby Jesus.

**I'm a Christian Super Star!**

Presented to: \_\_\_\_\_

For completing the Christmas Bible readings: Isaiah 7-14, Matthew 1-2, Luke 1-2

# Knox people



Five new members of the Church Council were inducted and ordained on Sunday, 19 November. They are, from left, **Jordan Redding**, **Warren Jowett**, **Louise Sinclair**, **Rachel Dudley-Tombs** and **Claire Barton**. Profiles P10-11.



Knox parishioner Dr **Royden Somerville** QC will be the new Chancellor of the University of Otago. The Chancellor chairs the University Council and also confers degrees and diplomas at university graduation ceremonies. The job also involves ceremonial and ambassadorial roles for the university.

Dr Somerville said he was very honoured by the appointment, the *Otago Daily Times* reported. "I am very aware of the university's importance, not only for Dunedin and the other centres where it is located but also for the country and internationally," he said.

His association with the university started as a law student and he later became a lecturer in environmental law.

The university's pro-chancellor, he joined the university council in 2010 and became a ministerial appointee in 2012.

He also served as chairman of the council of Knox and Salmond colleges and is a fellow of Knox College.



Congratulations to former Knox Choir member **Lucio Liu** who, with his wife, has a new baby boy Zheng Zheng Liu, in Shanghai, China. Zheng Zheng means the sound of metal being struck.



Knox parishioner and Dunedin North MP, the Rev Dr **David Clark** is the new Minister for Health. He was previously the Opposition spokesperson for Small Business and Economic Development.

Dr Clark first came to Dunedin as a university student, earning degrees in German and theology before a PhD on the work of German/New Zealand refugee and existentialist thinker Helmut Herbert Hermann Rex.



Delivered by:

Contact:

## Contact Information

**Minister: Kerry Enright**  
477-0229, 0274 675-542 or  
email [minister@knoxchurch.net](mailto:minister@knoxchurch.net)

**Clerk of Council**  
Alison Tait 476-1778  
or 021 136-2404  
[alison.tait@xtra.co.nz](mailto:alison.tait@xtra.co.nz)

**Clerk of Deacons Court**  
Suzanne Bishop 476-3271  
[suzken.bishop@xtra.co.nz](mailto:suzken.bishop@xtra.co.nz)

**Envelope Secretary**  
Helen Thew 471-2147  
[r.h.thew@xtra.co.nz](mailto:r.h.thew@xtra.co.nz)

**Treasurer**  
Janice Tofia 473-9876  
[janice.tofia@gmail.com](mailto:janice.tofia@gmail.com)

**Organist & Choir Director**  
Karen Knudson 477-2749

**Church Officer**  
Benjamin Thew 477-0229  
[churchofficer@knoxchurch.net](mailto:churchofficer@knoxchurch.net)

**Parish Office**  
Church secretary:  
Jacqui Carroll,  
449 George St  
Phone (03) 477-0229  
Mon-Fri 9am-Noon

449 George St, Dunedin, 9016  
[admin@knoxchurch.net](mailto:admin@knoxchurch.net)  
[www.knoxchurch.net](http://www.knoxchurch.net)

For more news and  
photos from Knox  
Church, please follow  
us on Twitter

@KnoxChurchDUN  
and "Like" our page on  
FaceBook. Follow the links  
from our website:  
[www.knoxchurch.net](http://www.knoxchurch.net)

