



# Dunedin Methodist Parish

*Finding Good in everyone Finding God in everyone*

[www.dunedinmethodist.org.nz](http://www.dunedinmethodist.org.nz)

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## PARISH BULLETIN

**04 March 2012**

### WORSHIP FOR SUNDAY 11 March 2012

9.30am	Mornington	K.Russell
9.30 am	Mosgiel	S.Pole
11.00 am	Glenaven	K.Russell
11.00 am	Wesley	S.Pole
1.00pm	St Kilda	TBA
6.00pm	Broad Bay	

### OPEN EDUCATION: YOUTH AT RISK

The first of the Parish Open Education programmes offered this year at Mornington Methodist Church, Galloway Street, will deal with the disturbing problem of young people who physically harm themselves and in some cases commit suicide. Much more of this happens in our own community than is ever reported in newspapers or on television. We will bring some expert presenters who can offer information and suggest ways in which we might help to reduce the incidence of this troubling feature of modern youth culture. The session will be held at 7.30pm on Wednesday, March 21, in the church. The charge is \$5, which covers supper as well. As usual we offer a splendid pre-session meal catered by Judy Russell, commencing at 6pm, for a charge of \$15. Book a place by ringing Judy at 455 3727 or signing up (at Mornington only).

## **Parish Easter Study: Finding a Voice**

This set of studies (devised by Hilary Brand) is based on the movie, 'The King's Speech'. The movie tells the story of a man, the King, trying to do his best in a job he was not expecting and not trained to carry out; he needed to find his voice and overcome his fears. Does this remind us of Moses? Or us?

The first session is next **Tuesday, 6<sup>th</sup> March at 7.30 pm at Mornington Church**, when we will view the DVD of 'The King's Speech' (worth seeing again, or a good chance to see it for the first time if you missed it) thinking about the questions: can a church lose its voice? what might it mean for God's people to gain a voice? if we could speak, what would we say to the world? what is stifling our ability to speak confidently about our faith?

The 5 study sessions will then be held most Tuesday evenings throughout March and in April 'til just after Easter. Movie extracts are the basis for each study with relevant Bible passages and the questions these raise, using the study booklet. Everyone from throughout the parish is welcome. Reminders will appear in the Parish Bulletin.

**BROTHER FAX-645** (Plain paper Fax) I wish to remove this from my home - any takers please? Just ring Helen on 476 2850 & pick-up can be arranged. Thank you

**MOSGIEL LEADERS MEEETING** - Tuesday 6 March at 7:30pm

**MOSGIEL MIDWEEK SERVICE** - Wednesday 14 March at 2pm  
All welcome

**Mosgiel Women's Fellowship** in our church on Tuesday 6<sup>th</sup> March at 1:30pm. Lynne Hill will be talking to us about her recent Poetry Award. As all other Mosgiel Church Groups are invited can you please bring two plates and something for the sales table  
Thank you All Welcome.

## Dunedin Methodist Parish Finances Oct - Dec 2011

### Income

Offerings	Broad Bay	440.00
	Glenaven	1,066.99
	Mornington	13,780.10
	Mosgiel	4,103.60
	St Kilda	4,700.00
	Wesley	<u>3,062.60</u>
Glenaven Property		2,505.00
Rental Income		10,405.00
Other Income		<u>1,615.99</u>
		<b>41,679.28</b>

### Expenses

Ministry	15,771.08
Ministry Rental	4,200.00
Removal Fund	714.00
Connexional Budget	1,836.00
District Expenses	624.99
Property Expenses	3,248.41
Other Expenses	3,440.30
Conference	<u>1,595.65</u>
	<b>31,430.43</b>

Ross & Elaine Merrett attended the induction of Tevita Taufalele in Ashburton on Tuesday & 7th February Tevita, Moia, Lute'and Tevita Junior, asked to be remembered to all those who know them. Rev Jean Bruce also attended.



**COMING UP: A HARVEST FESTIVAL** with a difference!

A HARVEST OF SONG AND WORD will be offered across three services on 18 March, at Mornington (9.30 - 10.20am), Glenaven (11 - 11.50am) and Broad Bay (6-6.50pm). Worship at Mornington will include some new words to old tunes; a different service at Glenaven will be based on negro spirituals; the Broad Bay time will be more reflective, with a series of readings on the day's theme: *Nobody knows the trouble I've seen.*

There will be morning tea as usual after the Mornington service and (also as usual) before the 11am service at Glenaven Church, Chambers Street, North East Valley. The in-between time has been slightly extended so the preacher can meet with people at both churches.. and those who wish can come to both services, arranging themselves a ride if need be. The Glenaven service will be followed by a pot-luck lunch at 12 noon, and the Broad Bay service by a pot-luck supper. Keeping the HARVEST theme, please bring a packet or can of food to the pot-luck meals, so we can take a hamper to the food bank after. ALL WELCOME! BRING A FRIEND...

**Otago Southland's annual Synod**

Coming up 17-18 March is the Otago Southland's annual Synod meeting in Queenstown. It would be great to see as many people there as possible. Following the Synod meeting is our School of Theology where ministers and lay people are welcome to come and share. This year the Revs Peter Taylor (Invercargill) and Alan Webster (Christchurch) will be taking some of our sessions on Creative Worship.

This is held at Lakeland Park on Kelvin Heights in Queenstown, where you will have a lovely view of Queenstown and the majestic mountains.

Total cost for both Synod and School of Theology is \$170 per person which covers food and accommodation. Please let Rachael Masterton know if you would like to come, by Monday 5 March, and if you would like to come but will have difficulty with the cost please contact Rachael also.

Contact details [rmasterton@actrix.co.nz](mailto:rmasterton@actrix.co.nz) or 4764867.

There will be two opportunities next week for interested Christians to attend talks given by **US theologian Michael Hardin, Executive Director of Preaching Peace** ([www.preachingpeace.org](http://www.preachingpeace.org)), who is on an extensive tour of Australia and New Zealand. Michael, who is member of the Akkron Mennonite Church in the heart of Amish Pennsylvania, is the author of *The Jesus Driven Life*. Would you please make the following events known in church notices or directly to your congregations? Thanks very much!

1. Open Lecture: **'The Sacrifice of the Cross: by whom and for whom?'** Archway 2 Lecture Theatre, University of Otago, Tuesday 6 March, 5.10 - 6.15 pm.

2. Open seminar: **'Reading the Bible with Rene Girard'** Castle D Lecture Theatre, University of Otago, Wednesday 7 March, 12 noon - 1.15 pm.

Both events are co-hosted by our Centre and the Centre for the Study of Peace and Conflict.

### **Musical Society Concert**

2.30pm, Sunday 11 March at Mornington Methodist Mission Church



## Thank you

My family and I are humbled by the support that many of you have shown for the celebration of my 50<sup>th</sup> birthday. It was really a joyful occasion for all of us and your presence made it so special. Thank you to those who sent cards to express your joy with us. We really appreciate all your support.

## A Story from the Mission

One of our new youth students was working on some math's which he decided it was too difficult for him so he threw the work on the table and yelled at the tutor that he couldn't do this. The tutor quietly came over and sat down beside him and said that he could do it and started to work with him on the math's encouraging him. The youth student discovered he was able to complete the math's and was really delighted with himself. He had reacted in the usual way he always had when things got difficult and had expected the tutor to yell back at him and throw him out of the classroom – he got the opportunity that day to have a new narrative about teachers/tutors and a narrative about how people at Approach work.



### **‘SUFFICIENT UNTO THE DAY ....’**

The good people of Samoa — there are nearly 200,000 in all — came home from work on Thursday 29<sup>th</sup> December last year, had their evening meal, went to sleep - and woke on Saturday morning. Friday, December 30<sup>th</sup>, 2011 had disappeared. Those with December 30<sup>th</sup> birthdays were out of luck. The clocks had been turned forward, a full day forward.

The government of Samoa had decided to move westward across the International Date Line because it wanted to align Samoa with its trading partners in Australia, New Zealand, China, and the rest of Asia. And everyone knew the lost Friday was coming.

On Wednesday September 2<sup>nd</sup> 1752, John Wesley was in Ireland, and in the evening preached in the court-house at Waterford – “But the mob was so numerous and noisy that few could hear.” When he walked to his lodgings “they hollowed and shouted and cursed amain.” Next morning it was Thursday, September 14<sup>th</sup> – this isn’t a typo – September 14<sup>th</sup>. The English Government had decided to fall into line with the reforming of the calendar, and eleven days were simply removed at a stroke. There were riots, would you believe, because many people thought that somehow their lives had been shortened by eleven days - they wanted them back!

We’re used, in a way, to this sort of thing. This week we had that extra day, February 29<sup>th</sup>, added to the normal 365-day-year, so that our calendars reflect as accurately as possible the earth’s relationship to the sun, from which we derive our sense of time – our progression of days.

2012 is a very special year according to one ancient culture’s reckoning of the passage of time. December 21, 2012 is regarded as the end-date of a 5,125-year-long cycle in the Mesoamerican Long Count calendar. Some, with vivid and, I think, irresponsible imaginations, believe this date marks the start of an age when the Earth and its inhabitants undergo a positive physical or spiritual transformation - 2012 marks the beginning of a new era. Others suggest it marks the end of the world or a similar catastrophe. Scholars insist that predictions of impending doom aren’t found in any extant Mayan accounts – such prophetic nonsense is contradicted by simple astronomical observation.

Another period was completed this week, however. Our minister, Sisosifa, entered his second fifty-year cycle. We were delighted to share with him, and Naomi and his extended family, the great pleasure and profit we all receive from his ministry.

When Jesus was twelve, according to Matthew's Gospel, he went to Jerusalem with his parents to be presented for consecration at the Temple, in accordance with ancient Jewish custom. There he was seen by an old man, Simeon – 'an upright and devout man; he looked forward to Israel's comforting and the Holy Spirit rested upon him.' Compare that moment with Mark's account of the beginning of Jesus' ministry. '....Jesus went into Galilee. There he proclaimed the Good News from God. "The time has come,' he said, 'and the kingdom of God is close at hand. Repent and believe the Good News".'

The emphasis in both these passages is mine. The point I want to make is that 'time' for Jesus meant something quite different from that of any of the prophets, including Simeon, who came before Jesus. Not one of them dared read the mind of God. Jesus did dare – that sense of identity he had with the one he called "Abba" (father, Dad) made him as bold as that.

The title of this piece is, of course, from, another word of Jesus, found in Matthew 6. It's all about trusting in God's providence – about birds that don't think about tomorrow – about the lilies of the field dressed better than Solomon – about useless worry that doesn't add an inch to your height. Jesus believed that God knows our needs, but that our response should be to do God's will **NOW**.

The phrase, 'Time is a great healer' has been around for over 2000 years. In our language I like the version from Chaucer "As tyme hem [them] hurt, a tyme doth hem cure." But however comforting, such words are, surely, little more than a recipe for inaction. Not unlike the response of a Government, when faced with an apparently insoluble problem, establishing a Royal Commission. Is there any suggestion that the families of the Pike River miners will be soothed, or healed, by the Commission's findings.

Jesus belonged to his time and lived for each day. They called him a prophet, but every day he set out to bring to pass God's future. God's providence is not something we wait for with folded hands. "The time has come."

**Donald Phillipps**