



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

18th May 2014

WORSHIP FOR SUNDAY 18th May

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| 9.30 am | Mornington | R Mitchell |
| 9.30 am | Mosgiel | S Pole & Mosgiel LMT |
| 11.00 am | Glenaven | R Mitchell |
| 11.00 am | Wesley | S Pole & Mosgiel LMT |
| 1.00 pm | St Kilda | TBA |

OPEN EDUCATION: A FRESH EYE

Following the hugely successful visit of Professor Lloyd Geering, which not only challenged our thinking but also raised \$300 for the Solomon Islands disaster relief fund, we next welcome an expert staff member from the Dunedin Public Art Gallery. She will give a richly illustrated talk about some of the religious paintings held by the Gallery, and how we might learn to look at them.

This session will be on Wednesday May 28, at Mornington Church, Galloway Street, commencing at 7.30pm. Bring a friend, help us build our audiences. There is a koha of \$5. As usual, Judy Russell will provide a scrumptious pre-session meal at 6pm. Cost \$15, ring Judy (455 3727) to book your place.

“200 YEARS OF CHRISTIANITY IN NZ” LECTURE SERIES

To celebrate the 200th anniversary of Samuel Marsden's Christmas Day sermon in the Bay of Islands in 1814, and two hundred years of Christianity in New Zealand, Opoho Presbyterian Church is hosting a series of lectures by historians from the University of Otago. These open lectures will be held in the Church, 50 Signal Hill Road, at 7:30 pm on Thursday evenings in May on the dates below.

- Lecture 1 (8 May) 'Nineteenth-century New Zealand missionary encounters in global context.' Associate Professor John Stenhouse.
- Lecture 2 (15 May) "Everyday Engagements: Revisiting the Early Church Missionary Society" Professor Tony Ballantyne.
- Lecture 3 (22 May), "Purgatory or a rich field to till? Christian missions and missionaries in southern New Zealand, 1840-1885 " Dr Michael Stevens.

Members of the general public are warmly invited to attend.

For further information please contact Associate Professor John Stenhouse john.stenhouse@otago.ac.nz

FRESH THOUGHTS ABOUT THE PARISH'S FUTURE

The PF&R Committee have asked members of our congregations to forward any fresh ideas or responses following the March Parish Strategy Meeting, to assist in the continuing planning for our Parish's future. We are facing considerable challenges to our buildings (in particular their earthquake proofing and insurance costs) and to the stability and growth of our congregations. Your ideas, dreams, thoughts are important to the Parish Council.

Responses should go to George Davis, as the Parish Council chair and convenor of a new strategic planning group set up by the PF&R. His address is 61 Pitcairn Street, Mornington, his phone number is 453-6540, his email address is georgedavisnzer@gmail.com

STORY FROM THE MISSION

At Little Citizens: The Tui room children have been showing great team work not only through their engagement and learning around trajectory and loose part play but throughout the whole programme where the team has been working alongside the children to develop strong empathy skills and negotiation skills. This has seen the children rushing to each other's sides when hurt so they can help by getting a cold cloth or giving a cuddle, which is great to see. The other day in the playground it was heart-warming to see a two year old running over to a 3 year old when they had fallen over, while bending down to pat the child on the back asking "you ok".

The children have been exploring loose part play outdoors, creating climbing structures with reels, planks, tyres and ladders. Many children are fascinated with rolling the big heavy reels down the ramp. It is scary to watch, and at a first glance you can think it is much too dangerous to allow. But on closer observation we have noticed so many skills the children, together with their teachers, have developed to keep each other safe. Before letting a reel career down the slope, the child at the top calls out "reels coming" they wait until any toddlers are safely off the path. A barrier of tyres is laid across the path so the reels crash into this (very exciting!) rather than run uncontrolled through the playground. This has seen a lot of learning happening through Tuakana-Teina as the toddlers from the Kiwi room are learning through observing the actions of their older peers.

An 18month old rolls a reel bigger and heavier than himself up the ramp, and has worked out how to position himself to be able to push it down. He knows to move off the path when he hears the call "reel coming" other toddlers climb on climbing frame or handrail to watch the reels from a safe distance. It is wonderful to observe the learning the toddlers are gaining from mixed age play in our challenging outdoor environment. They are learning about perseverance, risk taking and keeping themselves and others safe. They are learning about weight, speed and trajectory



THE MISSION/PARISH OFFICE has moved ...

You will now find us at 44 Teviot Street, South Dunedin. Our phone numbers and email addresses remain the same.



WARS, ANZAC, AND WAR AGAINST WAR

Anzac – 99, going on 100.

As the rush is on to transcribe names from aging war memorials, the memorializing of the issues shows no sign of fading during the centenary year of the beginning of the First World War.

Thoughts and questions on Anzac and the wider world of war come from varied sources. Here are a few from recent reading, viewing, and attendances.

“War: what is it good for?” So asks Stanford University professor Ian Morris in a book by that title reviewed in the April 26 issue of the *Listener*. In the Stone Age, 10-20% of people died violently; in the 20th century, despite its world wars, just 1-2% died violently. What has made the world so much safer, he argues, was war itself, all due to an unintended side effect of the increasing pacification of subjects in ever larger society units. Whatever the pros and cons of his case, it’s a

warning against facile pronouncements either way, or indeed on any aspect of human conflict.

“Marching as to war?” The Anglican Church in New Zealand during World War II”. This 2008 book by Geoffrey Haworth fills an important gap in church history. According to the 39 Articles of the Church of England agreed upon in 1562, “It is lawful for Christian men...to wear weapons and serve in the wars.” While the Anglicans in New Zealand were at most only a quasi-established church, they nonetheless were under more pressure than, say, the Methodists to toe the line. Yet they too had a vocal minority of pacifists who found themselves up against the harshest policy towards military defaulters of any country in the Commonwealth. From the two churches, 32 and 68 respectively were held in detention camps.

“Field Punishment No. 1”. Many will have seen this dramatization on TV1 on 22 April of the experiences of 14 conscientious objectors in World War I. This broke new ground for public broadcasting by dealing with the dark side of the military machine in its determination to break the will of pacifists by shipping them off to the front line and even in some cases inflicting crucifixion-like punishment. Archibald Baxter (father of poet James K Baxter) was a particular target who barely survived the ordeal.

The Archibald Baxter Memorial Trust. This charitable trust is now very active in Dunedin and is planning to erect a physical memorial to Baxter. It’s sponsoring a secondary schools essay competition on the subject, “They also served who would not fight”, and it is organising a memorial lecture to be given in September. Its stance, in Baxter’s own words, is that “Passive resistance to evil is the power that will yet conquer the world”.

“The casualties of war are manifold”. So ran the heading of Ian Harris’s article in the Otago Daily Times on Anzac Day. He picked up on the

shocking story of Baxter and cites the striking and sympathetic hymn for Anzac Day written by Shirley Murray – “Honour the dead, our country’s fighting brave” (*Hope is our Song*, no. 61). Harris notes that it has not yet found widespread acceptance or has occasionally been used without its 3rd verse which honours conscientious objectors, “the brave whose conscience was their call”. Acknowledgement of the courageous stand made by pacifists is a very much overdue corrective to existing nationalistic remembrance hymns, yet I have always had a reservation about the implications of how it is expressed in this hymn. There seems to be an inescapable inference that no others might have acted in accordance with their own conscience (even if it were considered less enlightened). There is a great need for a nuanced appreciation of how courage and conscience operate in the cauldron of human experience. The hymn might achieve this with rather little change to make it one that the whole nation could really share.

“Anzac Day Dawn Parade, Dunedin, 0630 hrs”. The dark walk down to Queen’s Gardens Cenotaph affords a unique opportunity for personal reflection. By contrast, a certain carping mood began to affect me as I melted into the large crowd. It has become customary at concerts, funerals and the like for announcements to be made asking people to turn off their cell phones. Would that the same had been said before the dawn service! Constant checking, texting and snapping marred the atmosphere that could have evoked men trembling in trenches awaiting the order to charge. Unfortunately too, the concussion from the gun salute, consisting of two rounds from a 105 Howitzer, had the all too familiar effect of merely triggering tittering among many present. Is solemnity too much to ask for at such a moment? Yes, I suppose it is. One nicer touch to the service – the singing of the Australian National Anthem, even if, by all accounts, New Zealand barely gets a mention in most Australian observances.

“Anzac Peace Ceremony”, Peace Pole, Otago Museum Lawn, 4.00 pm. This multicultural, multifaith service was organised this year by the

faculty and students of the National Centre for Peace and Conflict Studies. It cut a much broader swathe through the complex matters arising from remembering past hostilities and casualties. A Maori contribution featured a poi dance and singing, and words from a woman of Parihaka. The four interfaith speakers were Christian (Greg Hughson), Hari Krishna, Tibetan Buddhist and Muslim. Greg (a Taranakian, as I am) paid tribute to the Parihaka pacifist prophets of the 19th century, Te Whiti and Tohu. This ties in with recent calls for national remembrance to embrace our own internal land wars at least as much as our involvement in foreign wars. Finally, two of the speakers from other faiths stretched out the whole range of peace reflection by referring to the vulnerability of the animal kingdom to the ravages of human carnivorousness.

Minefields are a feature of many wars, posing grievous danger. But even for those who merely reflect on war from the safety of 21st century New Zealand suburbia, there are ethical minefields to negotiate. On many varied aspects we need to think with great care.

David Kitchingman