



# Dunedin Methodist Parish

*Finding Good in everyone    Finding God in everyone*

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

<b>Presbyters:</b>	Rev. Siosifa Pole	455 2923
	Rev. Dr. Rod Mitchell	477 3700
<b>Parish Stewards:</b>	Mrs Hilda Hughson	487 6226
	Mrs Earlene Owens	489 8146
	Joy Clark	455 9534
<b>Tongan Steward:</b>	Mr Kaufusi Pole	455 0096
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<b>Parish Prayer Convenor</b>	Elaine Merrett	489 7663
<b>Pastoral Convenor</b>	Beryl Neutze	476 7447
<b>Mornington:</b>		

## PARISH BULLETIN

6<sup>th</sup> September 2015

### WORSHIP FOR SUNDAY 13<sup>th</sup> September

9.30 am	Mornington	R Mitchell
9.30 am	Mosgiel	G Abernethy
11.00 am	Glenaven	R Mitchell
11.00 am	Wesley	G Abernethy
1.00 pm	St Kilda	TBA

**CAN ALL THOSE** who place a report in our MOSGIEL AGM PLEASE HAVE them to me by The 17<sup>th</sup> September many thanks, Elaine.

**LONG SERVICE LEAVE** - I will be away from the Parish from the 8<sup>th</sup> to the 22<sup>nd</sup> of September to take the rest of my Long Service Leave. While I am away Rev Gordon Abernethy will be acting as the Superintendent of the Parish. Gordon will work together with Rod to take care of the ministry of the Parish.

**THANK YOU** - I would like to express my sincere thanks to all the Worship Leaders and Lay Preachers for being present at the Parish Leading Worship Workshop. I hope that we all learned something in the workshop that will help us in our leading worship and preaching. I also would like to express my thanks for the two facilitators, Ngaire Southon and Mary Petersen for their passion and willingness to help our people.



**PARISH SOCIAL ACTIVITIES** - The Parish Executives have met and discussed the future of The Parish. One of the suggestions in this meeting was that the Parish should organise some social activities together. You will hear from us about our first Parish social activity in due course.

## *Parish Links*

### **MOSGIEL METHODIST CHURCH – OUTREACH 2015**

Four of our ladies have enjoyed being a part of a cooking programme at Arahina House in Mosgiel this year. This programme was instigated by the Methodist Mission. We have helped compile a list of menus and take turns in attending each Wednesday morning during term time to supervise the cooking and sharing of lunch with groups of ladies, mostly young women with small children. The recipes have been compiled with both cost and nutrition in mind.

It has been a pleasure to take part in this activity. We have enjoyed sharing news and views with those who attend. They love to cook and to take home recipes to try. It has been a very worthwhile exercise and hopefully has made the participants aware of the Mosgiel Methodist church and its work in our community.

## WORLD SUICIDE PREVENTION DAY - REACHING OUT AND SAVING LIVES.

Venue: St Paul's Anglican Cathedral, Dunedin

Date: Thursday 10<sup>th</sup> September 7pm-8.30pm followed by supper.

Keynote Speaker: Dr Maree Inder (Otago University, Christchurch)

All welcome. Gold coin donation

Further information: Rev Greg Hughson 479 8497

[greg.hughson@otago.ac.nz](mailto:greg.hughson@otago.ac.nz)

<https://www.facebook.com/events/883107635070181/>



**GREG HUGHSON** has been the recipient of a very special gift - a long camel-skin coat with a sheep-skin lining. The coat is the gift of a Moslem student from Saudi Arabia, and given on the occasion of a Ramadan evening meal in Hamilton as an appreciation for a funeral led by Greg. It's just as well that Greg is exceptionally tall! Photo was taken at a recent Mornington service, where Greg was accompanied by his good friend Paul Gourlie, a local Moslem, and prominent in Dunedin inter-faith activities.

## **PURSUING PEACE IN A TIME OF PEACE AND A TIME OF WAR**

**Rabbi Fred Morgan**

Professorial Fellow, Australian Catholic University, Melbourne. To be introduced by Vice Chancellor Harlene Hayne.

*Dunedin Abrahamic Interfaith Group and Otago Tertiary Chaplaincy  
Annual Peace Lecture*

Venue : St. David Lecture Theatre, St David Street, University of Otago  
5.30pm - 7pm Wednesday 9th September 2015 (Supper to follow, in  
the All Saints Anglican Church Hall)

Further information: Rev Greg Hughson 479 8497

[greg.hughson@otago.ac.nz](mailto:greg.hughson@otago.ac.nz)

<https://www.facebook.com/events/1630723803849989/>



### **STORY FROM THE MISSION...**

*From Support & Advocacy:* Mary was referred to us by her doctor. She was depressed and anxious and had also been referred to the PHO mental health service. Mary is a middle aged woman with a history of family violence, whose two daughters were living in different cities. Her mum was in a rest home with dementia and her only other family member in Dunedin is her brother, who she says uses drugs and alcohol and whose associates have previously caused problems for Mary. She was living in an isolated rural situation on a Supported Living benefit as she was unable to work and in frequent pain from a motor vehicle accident some years ago. She was very unhappy with her living situation and she felt as if she just couldn't carry on.

This was a complex situation and initially, Mary scored 16 on the ORS (low). She struggled to decide what her priorities were and didn't think she had any resources. We discussed her options, the possible consequences and available resources, and Mary made a plan. Once she had decided that finding a new flat was the most important thing for her, Mary focused her energies and became determined to find somewhere where she could keep her small dog. She found a flat where she would be sharing with another person and was able to organise shifting with just a little support from Jenny. She was very pleased with her new place and had achieved her goal, scoring 27 (high) on the ORS.

However a little later, Mary found that she didn't get along with her flatmate as well as she had hoped and she decided that she really needed a place of her own. She didn't need support to find the right place to live and was able to do that by herself using the skills she had previously developed, but did need support to connect with her community. She felt isolated. She began with a very low ORS of 8. She was supported to attend her appointments with the mental health service, link up with a social group where she made some friends and explore obtaining a passport to visit her daughter in Australia. I encouraged Mary to follow up with ACC and obtain some physiotherapy appointments and to return to Literacy Aotearoa where she had previously received assistance. Her ORS reached 21.1

Mary actually had quite a network of friends and acquaintances around Dunedin and at different times, many people were there for her. She had become isolated while depressed but now felt more confident and was able to reconnect with people. Mary found she no longer needed support and is now able to use her resources in the community when she needs support.





## WILL OUR ANCHOR HOLD ?

Recently I read a novel entitled 'The anchoress' ( Robyn Cadwallader) . Set in 1255, it tells the story of a seventeen year old girl who, wishing to escape from a series of highly traumatic events, chose to submit herself completely to God by becoming an 'Anchoress', a variation of religious order which involved seclusion from the world to an extreme degree. Villagers considered themselves honoured and blest to have a holy woman entombed in their local church, and would sometimes seek her counsel, communicating with her through a 'squint'...a narrow slit in the external wall of her cell. The narrative explores (amongst other things) her relationship with God experienced through massive deprivation of all external stimuli, mental, emotional and physical. Her descent into a personal hell and subsequent transformation make for interesting reading.

One of the things that intrigued me about the story, is the fine line between faith, superstition and magical thinking evident in this unstable young woman. Her instability the result of unresolved trauma and grief. This, combined with belief in her total unworthiness before God, almost brought about her death, which would not have been unwelcome, except for her belief that she hadn't suffered enough to be acceptable to her 'Saviour.'

The emphasis on sin and suffering is central to how this young woman perceives herself. A very flawed perception. The painful irony being, the sin was not hers. She had been sinned against and the shame, even though not hers, was unbearable. The grief she experienced following the death of family members, not a weakness but a normal human response to loss and separation.

By way of contrast....

The feudal society and the church conspired to ensure that the village people were subjugated to the powerful land owning lord who, commandeering acres of common land used by the villagers, deprived them of their only source of food. The monks were complicit in reinforcing the system because their existence depended on huge donations from the all powerful landowners. The daughters of the land owners were expected to make expediently strategic marriages to keep the power base solid. Such was to be the fate of this young woman who, in her mind, had no other way out of a potentially unhappy alliance, but to become entombed alive in the local abbey.

None of the practises of the powerful were considered corrupt or sinful !

For me, novels play an important role, mirroring back and compelling me to reflect on my own world view, relationships and God, not to mention my own prejudices and biases.

The novelist Charles Dickens spoke into the appalling social conditions of the Industrial Revolution, providing a prophetic voice, totally counter-cultural to the accepted thought of the day.

Charlotte Bronte's 'Jane Eyre' gives us an insight into the plight of children both at the top of the social hierarchy and at the lower reaches. Themes of abuse of power at domestic, social, ecclesiastical, corporate and political levels, have been rife down through the ages, and continue to be so.

The contemporary novel, although not necessarily deemed to be 'high' literature, contain themes pertinent in our context, and continue to be a powerful voice, informing us in a palatable way about the nuances of the human condition, its follies and its foibles, constraining us to reflect on life in all its perplexity and complexity.

One might become depressed at the apparent inability of humanity to lift itself out of its inflated ego ridden state, to become more

compassionate, and tolerant or in other words, more fully human.

However, very often, sometimes not immediately obvious, glimpses of hope are present in the narrative, they may have to be mined, but they are there if we have eyes to see them.

The anchoress found her way of transformation and hope, making it possible for her to become more fully human and paradoxically more Christ-like by seeing herself more realistically and allowing her authentic self to emerge. Sure, she remained entombed, but she gave herself permission to be compassionate to herself and consequently to others.

As a community of faith, 'Hope is OUR Song'. Sometimes we may feel a bit overwhelmed

as we look to the future of our parish, a future no one can predict with any certainty.

We are on the cusp of finding our way of transformation. Like the anchoress, whose experience took her to the brink, may our authenticity and hope in a 'God of surprises', help us find a transformed 'Anchorhold' in the parish of Dunedin. An 'Anchorhold' which reflects the compassion and acceptance of the God who strangely warmed the heart of Wesley.

May it be so.

Trish Patrick