



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

13th Aug 2017

WORSHIP FOR SUNDAY 20th August

9.30 am	Mornington	G Hughson
10.00 am	Mosgiel	S Ungemuth
11.00 am	Glenaven	G Hughson
1.00 pm	St Kilda	TBA

PRAYER REQUEST - Please continue to pray for the sick, the frail, and the home alone. Remember also Mike Wright's family in your prayers during this time of grieving.

COLIN GIBSON 25 YEARS OF SERVICE in the Parish as a Lay Preacher is going to be acknowledged today both at Mornington and Glenaven churches to represent the Parish. This is a huge milestone for both Colin and the Parish. On behalf of the Parish, I would like to convey my sincere thanks and humble gratitude to Colin for his untiring commitment to proclaim the gospel in the Parish and elsewhere. I would like also to acknowledge Jeanette Gibson's role in supporting Colin in this ministry. May God continue to bless you in your preaching ministry.

MORNINGTON METHODIST WOMEN'S FELLOWSHIP - Our August Meeting will take place on the 23rd August in the Church Lounge at 2.p.m. Our Guest Speaker will be Mrs Phillipa Duffy & her subject is "Boiled Sweets, Book Room & Book Selling"... a sweet little History of the University Bookshop. This is a very interesting history of the building and the people working there. Please remember the Fellowship of the Least Coin.

COUNTRY GOSPEL SERVICE - 7pm, Sunday, 20 August, St Luke's Anglican Church, 67 Gordon Rd, Mosgiel.

OPEN AIR—OPEN EDUCATION - To the horror of local Anglican vicars, John and Charles Wesley preached in the open air to the poor and unchurched, and so began a great new tradition in the Christian Church. Don't miss New Zealand's most famous Methodist historian, Donald Phillips, as he asks Is Methodism really a Church and/or a Movement? Come and hear his answers on Wednesday 16 August, at 7.30pm in the Mornington Methodist Church, Galloway Street. And ring Judy Russell (455 3727) to book your place at the well-loaded table for a pre-sessional meal starting at 6pm. Proceeds from both the koha for the talk (\$5) and the charge for the meal (\$15) will go the Methodist Hub and its social service work.

Dunedin Methodist Parish
July 2016 - June 2017

Income

Offerings

Glenaven	\$6,327.46	
Morningside	48,051.40	
Mosgiel	10,994.60	
St Kilda	5,000.00	
Wesley	2,267.50	72,640.96

Glenaven Property	11,415.00	
Rental Income	50,505.21	
Other Income	5,905.72	
	140,466.89	140,466.89

Expenses

Ministry	75,949.39	
Ministry Rental	19,950.00	
Removal Fund	1,359.96	
Connexional Budget	7,344.00	
District Expenses	2,958.00	
Property Expenses	29,563.19	
Other Expenses	7,819.60	
Conference	2,013.00	
	147,257.14	146,957.14



STORY FROM THE MISSION

Little Citizens: With the ENGAGE trial at its half way point, teachers can see the benefits to having this as part of our little Citizens planning especially when working with smaller groups of children who need support with inhibitory control, concentration and memory. The smaller groups of about 10 or less provide those who find it difficult to engage more likely to be able to grow and hold their attention for longer over a larger group with more distractions and longer waiting times. It is definitely going to be something we will continue to work with, with some adaptations to support those children in need of this skill development.

If you would like to support the Mission's work with a donation, please visit www.givealittle.co.nz and search for The Methodist Mission.

SYMPATHY

On behalf of the Dunedin Methodist Parish I would like to convey my deepest condolences and sympathy to Campbell and Kristen Weston and their family for the death of Campbell's mother, June Weston on Thursday 10th of August. Our prayers and thoughts are with you and your family during this period of grieving.

LAY PREACHERS' SUNDAY

As we celebrate today Colin Gibson's 25 years of being a Lay Preacher, I would like to acknowledge all the Lay Preachers and Worship Leaders in the whole Parish for your untiring support to our ministry. The Parish has benefited from your contribution through leading worship and preaching. May God's will continue to grant upon you strength as you continue to serve our community.



PEACE HERO

In the fortnight leading up to 6 August, World Peace Sunday, Opera Otago staged the premiere of *War Hero*, an opera composed by John Drummond and directed by the author. With words based on a play by Michael Galvin, *War Hero* presents in a highly dramatic form the First World War story of conscientious objector Archibald Baxter, who was taken from his Brighton farm ultimately to the fields of France, where he was punished to the hilt for his anti-war stand.

Both play and opera owe a great deal to Baxter's own 1939 book *We Will not Cease: the autobiography of a conscientious objector*, which in our 1980 edition (its second reprint) is prefaced by lines from Blake's poem that we know as the hymn 'Jerusalem':

'I will not cease from mental fight
Nor shall the sword sleep in my hand
'Till we have built Jerusalem

In England's green and pleasant land'

The 'we' of Baxter's title is important in his statement, for he was not at first alone in undergoing a succession of imprisonments and trials (I don't mean legal trials -- he was never tried). Some of these dreadful things were suffered in the company of his own brother and of other men who refused to serve -- the latter becoming like brothers to him as time and the war and the punishments wore on.

Indeed, he undertook his rebellion because of his views on the 'brotherhood of all men' as well as the 'wrongness of war and violence', he tells a 'Jamaica negro' in a mental hospital where he has been treated sympathetically for the first time. The Jamaican's brotherly response is only one of many stories of Baxter's cause striking a chord with working men and the soldiers themselves. The opera contained some striking instances of support for the protestors, while army officers and government officials treated those they named traitors with a cruelty as prolonged as it was extreme.

Despite his self-declared agnostic frame of reference, Baxter exhibits a mental toughness that reminds you of stories of Christian martyrs. If there was anything you could call his religion, it would be socialism, which has been allied with Christian belief for many well-known figures in history, such as New Zealand's Walter Nash. Several leaders of the original New Zealand Labour Party were pacifists in the First World War but changed their views in the Second. The 1939 date of Baxter's publication suggests, on the other hand, that he considered those approaching what could become a second world war should be made aware of how wrong was the first. Baxter's message was uncompromising. When it comes to right and wrong, you can't pick and choose among wars, he seemed to say. When asked if he is 'against this war' he replies 'I'm against this war. I am against all wars.'

What the pacifists are taking a stand against is the normality of war, as the opera suggested by prefacing the action with a quotation from

Arthur Koestler: 'The most persistent sound which reverberates through history is the beating of war drums.' Drummond acknowledges that in his Quaker family he was raised, instead, with the notion that peace and peace-making is normal, his own father being a conscientious objector in World War 2. In an ODT interview he said 'For the Society of Friends, peace is always a better alternative to war -- that we should make peace not war'. The art, in Drummond's case, involves creating a whole new work to tell Baxter's story: this is one way to 'make peace'.

A debate about the rightness of celebrating someone who didn't fight has continued in letters and opinion pieces in the ODT. But in terms of the words from 'Jerusalem' he / they *did* fight, just not with guns. They participated in war for months on end, Baxter suffering shell-shock every bit as severe as the soldiers around him in the mental hospital.

What is normal, what is reasonable, about war? Baxter answers the question by telling another man's tale: 'One man I talked with seemed to be perfectly normal and well. He told me he had gone to the Colonel and asked for leave to go over to England to place certain verses of Scripture before Lloyd George. He was convinced that if he could only point these verses out... L.G. would then know how to stop the war, and would, of course, immediately bring it to an end. He had been put under observation and had still clung to his idea, with the result that a label had been tied round his neck with *mental* on it and he had been dumped here... Thousands of people have thoughts like his, but unlike him, they don't think them strongly enough to put them into action, especially not in the army, so they don't land up in mental hospitals.'

Which is the greater madness, war or someone's earnest efforts to stop it? Plenty to think about here.

-- Helen Watson White

(From Wikipedia)

A Methodist local preacher is a lay person or deacon[1] who has been accredited by a Methodist church to lead worship and preach on a regular basis. These preachers have played an important role in Methodism since the earliest days of the movement, and have also been important in English social history. With separation from the Church of England by the end of the 18th century, a clear distinction was recognised between ordained Methodist ministers (presbyters) and the local preachers who assisted them. Local preachers continue to serve an indispensable role in the Methodist Church of Great Britain, in which the majority of church services are led by lay people.

The role of local lay preachers is so unique in the Methodist Church of New Zealand as well from the early days to this day.

