



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

2nd JUNE 2013

WORSHIP FOR SUNDAY 9th JUNE 2013

9.30am	Mornington	C Gibson
9.30 am	Mosgiel	S Pole
11.00 am	Glenaven	C Gibson
11.00 am	Wesley	S Pole
1.00pm	St Kilda	TBA
4.00pm	Broad Bay	No Service

DUNEDIN INTERFAITH COUNCIL

The Dunedin Interfaith Council was formed in February of this year, and is meeting monthly in the buildings of various faith communities around Dunedin.

Our June meeting will be held at **Mornington Methodist Church on Sunday 2nd June from 2.30-4pm**. If you are interested in finding out more about the Council you are welcome to attend.

More information can be obtained from Greg Hughson or David Kitchingman.



NEW ZEALAND TOUR: POST ARAB SPRING

Its impact on Christian Minorities

We are pleased to be hosting Dr Patrick Sookhdeo (International Director of Barnabas Fund) at **St Matthew's Church, 30 Hope Street, on Friday 7th June at 7.00pm.**

He will be sharing insights into the after effects of the Arab Spring and we'll also have a chance to hear from their projects director about the work they are doing among the persecuted church.

Patrick is a courageous voice for the suffering church and also a prophetic voice on the issue of radical Islam today.

OPEN EDUCATION: DAVID BROMELL ON PLANNING THE GOVERNMENT'S SOCIAL SERVICES

Don't miss a rare chance to hear David Bromell, a former minister in this parish, now a senior Government consultant, talking about Government planning for the provision of social welfare services. This may be the most important session of the year, following Laura Black's incisive account last month of how it is out there for the poorest and most disadvantaged members of society.

Mornington Methodist Church, Galloway Street, **Wednesday June 19, starting at 7.30pm**; a koha of \$5. As usual there will be a pre-session meal offered. Invite your friends and interested members of the public to attend.

PARISH STATISTICS

The Pink Forms for our Parish Statistics will distribute to all our congregations to be filled. Once the congregations finish filling the forms they send them to Hilda Hughson to finally compile all the information to one form and send it to the Connexional office for our record.

Hilda's contact phone number 4876226.



THERE WERE SPECIAL SERVICES last Sunday at Mornington/Glenaven to commemorate the 4th anniversary of the signing of the Anglican Methodist Covenant at Mangere, Auckland, in May 2009. A good representation from St Mary's Anglican joined with the Mornington Methodists for a communion service, and at North East Valley the Glenaven Methodists joined with the St Martins, Anglican congregation - where both clergy actually signed the Covenant as an act of good faith. The question now remains - how will local Anglicans and Methodists express the intention of the Covenant * to develop a safe ecumenical space; to explore together uncomfortable questions * to take steps to bring about closer collaboration in all areas of witness, and service in the world. * to work towards a united and interchangeable ministry to more fully express the visible unity of our two churches * to welcome each other's baptised members to participate in the fellowship, worship and mission of our churches

* to encourage forms of eucharistic hospitality in accordance with the guidelines of our respective churches. ?

Photo shows the three clergy who led the Mornington service - Revs Greg Hughson, Jan Clark and Siosifa Pole.



STORY FROM THE MISSION

A recent phone call from an older person started with the words “Can you help me? I feel desperate and don’t know what to do”. As the conversation unfolded the issue became clearer. An older person who had recently transferred to a new rest home was unhappy because she felt concerned “no one is listening to me” in regards to a health matter. She felt that her concerns were being underestimated by management and that her request to see her female GP of many years was discouraged. Feeling pressured and not wanting to upset anyone she complied and agreed to see the male resident GP. However, this consultation did not leave her feeling confident as information about her situation was mainly exchanged between the nurse and doctor. Still feeling dismissed and unsupported she contacted The Mission for some guidance. As a way of supporting our client, a meeting was set up with the manager and nurse where she was able to have the opportunity to talk comfortably and openly about what she requires, especially, in relation to being kept fully informed about her health. In addition to this an agreement was made where our client will return to access her previous female GP. She now feels heard and able to approach the manager to address any other concerns.



THE LORD’S SUPPER

Well now, that’s not a phrase you hear so often nowadays, but for most of the history of Methodism it’s been the generally used name for the Sacrament. More recently we’ve tended to use ‘Holy Communion’, or even ‘Eucharist’ to refer to the monthly sacrament we celebrate together. These latter terms pointed to a significant change in our awareness of ourselves, as Methodists, within the ‘one Holy Catholic Church’.

That awareness was sharpened last Sunday as Dunedin Methodists joined with their Anglican neighbours to recall the Anglican-Methodist Covenant into which we entered four years ago. At Mornington, Greg Hughson particularly noted that we were about to celebrate the Sacrament, and not on a first Sunday of the month as has been Methodist practice - for how long, he asked. So here's an attempt to answer that question, and to draw attention to some important issues for Methodists arising from our peculiar history.

It cannot be stated strongly enough that Methodism began as a movement within the Established Church – no more and no less. Those who became associated with the Wesleys were expected to become more active, more dedicated, more worshipful members of the Anglican Church. When Methodists met, they did so at other times on a Sunday than when worship was being conducted in the parish church. John Wesley was adamantly opposed to any suggestion that Methodist worship should replace Anglican worship.

The trouble was that his 'assistants', his own travelling preachers chafed under such a prohibition. Many of them, and of the members of the Societies, found parish worship arid and uninspiring. They wanted to enjoy all the privileges of Christian worship, including the sacraments, within their own fellowship. At Wesley's death the matter had not been resolved – in fact, it became almost the leading issue within Methodism in the 1790s.

The first Law Book (as we understand that term) of the Church was published in 1797, and it stated that 'the sacrament of the Lord's supper shall **not** [my emphasis] be administered in any chapel' except a majority of the Trustees and Stewards and Leaders allow it. The exception fairly quickly became the rule, but it took the best part of forty years before it could be said that there was a common practice and liturgy within the Methodist Connexion.

For example, who was to be authorized to administer the sacrament. Who was to be allowed to partake of the Sacrament. There will be those who read this who, like me, will recall that the Lord's Supper was celebrated at the end of worship on the first Sunday morning of the month, and that the congregation was advised that only those who were members of the Church were permitted to partake of the elements.

When settler Methodism was established in New Zealand their own Law Book reflected the English situation as it had been since the 1840's. Members were 'beseeched ... conscientiously to attend this sacred ordinance of God our Saviour at every opportunity... at least once every month.' The inference here being that the sacrament was celebrated weekly, according to traditional practice. But some time about the turn of the century this admonition disappeared from the Law Book, and nothing replaced it.

It was there in 1895 and removed by 1905. I have not been able to quickly discover any record of a debate on the matter, though doubtless the omission of this clause would have occasioned some discussion, surely. Possibly, by then, the celebration of the sacrament had ceased to be an issue at all.

I believe one might speculate that the good counsel of the old Law Books – that Methodists should celebrate at least monthly – had now become, again, the rule rather than the exception. Methodists were non-conformists, weren't they, and did not need to bind themselves with the chains of canon law. Relations between Anglicans and Methodists at that time were not easy – the latter now anxious to keep an appropriate distance from their founder's Church.

But that has all changed, and as a Church we are in the process of re-defining our relationships with our fellow Christians. The movement for Church Union of half a century ago created a new structure - whether it adequately reflected the changing nature of New Zealand society is, in my judgement, questionable. New Zealand Methodism has changed, the dynamic being profoundly influenced by Maori and Pasifika spirituality, and by our commitment to a new understanding of what it is to be human.

That self-understanding has implications for Methodism in its neighbourly relations with other Churches. We may be small in numbers, but we are who we are – and we might well recall Ernst Schumacher's phrase "Small is beautiful". It caught the Methodist imagination in the 1970's – it may well still be very relevant to 2013.

And where else can be better symbolize our neighbourliness, our openness to the world, and our uniqueness, than around a table, where and when we share in the Lord's Supper.

Donald Phillipps

GRANDPARENTS' ANSWERING MACHINE and other home truths

A quick glance at all our congregations will surely reveal that "grandparents" occupy a major share of the age groups represented.

Good morning . . . At present we are not at home, but please Leave your message after you hear the beep.

If you are one of our children, dial 1 and then select the option from 1 to 5 in order of "birth arrival" so we know who it is.

If you need us to stay with the children, press 2

If you want to borrow the car, press 3

If you want us to wash your clothes and do ironing, press 4

If you want the grandchildren to sleep here tonight, press 5

If you want us to pick up the kids at school, press 6

If you want us to prepare a meal for Sunday or to have it delivered to your home,press 7

If you want to come to eat here, press 8

If you need money, press 9

If you are going to invite us to dinner, or, taking us to the theatre, start talking we are listening !!!!!!!!!!!!!!"

WHAT IS A GRANDPARENT?

(Taken from papers written by a class of 8-year-olds)

Grandparents are a lady and a man who have no little children of their own. They like other people's.

A grandfather is a man, and a grandmother is a lady!

Grandparents don't have to do anything except be there when we come to see them. They are so old they shouldn't run hard. It is good if they drive us to the shops and give us money.

When they take us for walks, they slow down past things like pretty leaves and caterpillars.

They show us and talk to us about the colours of the flowers and also why we shouldn't step on 'cracks.' They don't say, 'Hurry up.'

Usually grandmothers are fat but not too fat to tie your shoes.

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They wear glasses and funny underwear.

They can take their teeth and gums out.

Grandparents don't have to be smart.

They have to answer questions like 'Why isn't God married?' and 'How come dogs chase cats?'

When they read to us, they don't skip. They don't mind if we ask for the same story over again.

Everybody should try to have a grandmother, especially if you don't have television because they are the only grownups who like to spend time with us.

They know we should have a snack time before bed time, and they say prayers with us and kiss us even when we've acted bad.

GRANDPA IS THE SMARTEST MAN ON EARTH! HE TEACHES ME GOOD THINGS, BUT I DON'T GET TO SEE HIM ENOUGH TO GET AS SMART AS HIM!

It's funny when they bend over; you hear gas leaks, and they blame their dog.

