



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

Presbyters:	Rev. Siosifa Pole	455 2923
	Rev. Dr. Rod Mitchell	477 3700
Parish Stewards:	Dr George Davis	453 6540
	Mrs Hilda Hughson	487 6226
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Pastoral Convenor	Beryl Neutze	476 7447
Mornington:		

PARISH BULLETIN

13th July 2014

WORSHIP FOR SUNDAY 20th July

9.30 am	Mornington	S Pole & Mornington LMT
9.30 am	Mosgiel	E Merrett
11.00 am	Glenaven	S Pole & Mornington LMT
11.00 am	Wesley	E Merrett
1.00 pm	St Kilda	TBA

MORNINGTON METHODIST WOMEN'S FELLOWSHIP The July Meeting will take place on Wednesday 23rd July, in the Church Lounge at 2 p.m. Our Guest Speakers will be Margaret & Brian Connor & their subject: WWI Battle Scenes in France & Belgium. Please remember your small change for the Fellowship of the Least Coin. All Welcome.

MICROWAVE OVEN - Giving away for a small donation to Parish funds is a MICROWAVE OVEN, at least 10 yrs old. From one careful owner in Invercargill, I believe this oven is in good going order. I am happy to give/deliver this oven to anyone who wants it - and if it is found to be satisfactory you may care to make a token gift to the Parish. Talk to me, or call 455.3727. Cheers, Ken Russell.

WE AT APPROACH COMMUNITY LEARNING are

looking for people to provide interview experience for our students on the Training for Work programme that is currently running until the end August. We are looking for people to do mock interviews with our students to help them with



their interviewing skills. Ideally we would like interviewers who have interviewed people before and may have held management or leadership positions previously. We will send through the CV and the job description and advertisement prior to the interview so the interviewer is prepared and can ask relevant questions. There is also the option of videoing the interview as well. If you could volunteer some of your time to assist our Training for Work students it would be greatly appreciated. Please contact Rachel Foster (Tutor at Approach Community Learning) via email rachelf@dmm.org.nz or CJ Smith cjsmith@dmm.org.nz the Course Co-ordinator for further details.

A MEMORABLE WELSH LORD . . with official titles like “the Rev Dr. Lord” and “Baron Griffiths of Burry Port” Leslie Griffiths might have been expected to exude the stuffiness often associated with the British aristocracy. But not a bit of it. Warm, genial and engaging, Lord Leslie’s visit to Dunedin, first and foremost for the Annual Peace Lecture at the University, was generously shared on a number of fronts. For us Methodists the chief focus was his presence in the combined service at Knox Church last Sunday, a highlight that will

remain in our memories for a very long time. Minister of Wesley's Chapel, London, and a Labour Peer in the House of Lords, Leslie Griffiths was born into poverty in South Wales, and served much of his early ministry in Haiti - the so-called "basket-case" of the Caribbean. But not so, said our preacher. He "loves Haiti to bits," he said. Totally without pretension, he showed himself to be an articulate proclaimer of a Gospel that makes strong connections to the poor, the outcast and the disenfranchised. He literally lit up Matthew 8: 1 – 17 in his sermon. Our thanks to Knox Church, and their new minister Rev Dr Kerry Enright, for their warm hospitality. Incidentally, we gave him a copy of our book "Connections" which he said he would read on the long flight back to London. Hopefully, a little return encouragement from that! Photo shows Greg Hughson, Leslie Griffiths, Kerry Enright and Siosifa Pole relaxing after the service.



OPEN EDUCATION: POVERTY OR JUSTICE, A TIME TO DECIDE

This Wednesday, 16 July, Laura Black, the dynamic Director of our Mission social services, talks about the real world of poverty and injustice she and her staff are dealing with every day. Don't miss this important presentation, doubly important in an election year. Mornington Methodist Church, Galloway Street, 7.30pm. Please advertise it widely among your friends and acquaintances. It will be preceded at 6pm by the usual excellent meal prepared by Judy Russell. A koha of \$5 for the Open Education talk, with any proceeds going to the Mission (donations welcome); \$15 for the meal.

Ring Judy on 455 3727.

FAITH THINKING COURSES

Going Deeper into the Gospel of John

Presented by Prof Paul Trebilco (Department of Theology and Religion, University of Otago), this course will be held on **Thurs July 17, 7-9pm; Thurs July 24, 7-9pm, Thurs July 31, 7-9pm** in Burns 5 (Albany Street), University of Otago. Cost: \$30 for waged and \$20 for unwaged/students.

The Theology of the Church's Mission

Presented by Dr Adam Dodds (Pastor, Elim Church), this course will be held on **Monday August 4, 7-9pm; Monday August 11, 7-9pm, Monday August 18, 7-9pm** at The Hub (Next to Elim Church, 67 Harrow Street). Cost: \$30 for waged and \$20 for unwaged/students.

To register contact the Summer School & Continuing Education Office, University of Otago, Email: continuing.education@otago.ac.nz Phone: 479 9181.

STORY FROM THE MISSION

The new Independent Advocacy Service is now in its sixth week! We have secured an 0800 number, 0800TOADVOCATE and domain name for our website www.TOADVOCATE.org.nz. Currently researching software options for the website, work on the format and content of the website should begin shortly. Format and wording for a brochure promoting the service has been agreed and is in final tidy up before going to print. Business cards are starting to circulate. A single client consent form allowing sharing of information with the key agency's is in progress.

Vanessa has been busy building essential knowledge of the focus agency's HNZC, Work and Income and ACC and has been working on rebuilding useful contacts with HNZC and Work and Income in Dunedin and promoting the service with some of the frontline staff in these offices – Our Support and Advocacy Service has received a referral from HNZC due to this and the Independent Advocate has been able to utilise knowledge and contacts at Work and Income and HNZC to advise the mission's support and advocacy workers on some current issues clients are navigating. One client was wrongly advised by the MSD housing assessment contact centre he was not eligible to be assessed for social housing when in fact he is very eligible and is high risk of homelessness when he is evicted from his current tenancy on the 10th July, he is being supported by a support and advocacy worker to reapply for the social housing waiting list with exact advice from the Independent Advocate on what information he needs to provide.

An Independent Advocacy Interagency focus group has been organised to bring together some frontline staff from key service providers who are likely recipients of the service, to ensure the service is designed to meet the actual needs of frontline service provision. The response has been overwhelmingly positive and everyone contacted feels the service is sorely needed, so far we have confirmation from Family Start, A3K, Te Whare Pounamu, Salvation Army, Corpak Trust, North and South

Community Mental Health, ISIS, Out of Gate CareNZ, CCS and Otago Mental Health, we hope to receive confirmation of attendance from a few other key agency's shortly, this group will form the core agency network group and will be a vehicle to start bringing in external enquiry's and to spread word about the service.



PREACHING – SERMON or ESSAY or ATTEMPT

Frederick Denison Maurice was a notable Victorian churchman - a philosopher and teacher - he was later in his career appointed Professor of Moral Philosophy at Cambridge. He was one of the promoters and founders of The Working Men's College and the Working Women's College in London. He threw himself with great energy into all that affected the social life of the people. Working men of all opinions seemed to trust him, and he had a 'power of attracting both the zealot and the outcast.' The movement known as Christian Socialism was an outcome of his teaching. He was a social reformer before his time – a man in touch with the world you might think.

A contemporary of his once recalled that he had gone 'to hear F.D.Maurice preach at Lincoln's Inn. I suppose I must have heard him, first and last, some thirty or forty times, and never carried away one clear idea, or even the impression that he had more than the faintest conception of what he himself meant.' Another said that listening to him was 'like eating pea-soup with a fork', and the great Oxford scholar, Benjamin Jowett, when asked what a sermon that Maurice has just preached before the University was about, replied, "Well! All that I

could make out was that today was yesterday, and this world the same as the next.””

What is a sermon? I'll begin by saying it is an essay. That's a word that was first used by a French author over 400 years ago. It meant, then, merely an "attempt." It pointed toward the experimental nature of the essay – a process of trying something out.

It still exercises a huge attraction for writers, to whom it brings 'miniature joys'. What about the readers? It's small enough to fit in their pocket. At its best it doesn't attempt to sew things up once and for all, and it can be an alternative to the dogmatism that dominates much of our social and political life. An essay 'accommodates our insecurities, our self-absorption, our simple pleasures, our unnerving questions and the need to compare and share our experiences with other humans.'

A writer has suggested that the weakest component in today's essay is its 'meditative deficiency'. Without that meditative aspect, an essay tends towards an unwillingness to commit, a 'timid deferral' of the moment of choice, an avoidance of interrogating things we've touched upon.

If those are, in fact, are true reflections on the literary essay, what about the sermon as an essay. The true sermon doesn't ever finally dismiss those hard things, those insecurities, those unnerving questions out of hand. The preacher may put them aside temporarily, and then, on another occasion, in another sermon/essay, summon up again the unanswered question, the puzzle, turning it this way and that in a different light, seeing what sense it now makes. Preaching isn't about profit or progress. It doesn't propose a solution to life but rather puts endless questions to it.

It can be a dangerous business – as when the questions the preacher poses become questions about political or theological orthodoxy. Richard Wurmbrand, the great Romanian Christian, in his *Tortured for*

Christ wrote - 'It was strictly forbidden to preach to other prisoners. It was understood that whoever was caught doing this received a severe beating. A number of us decided to pay the price for the privilege of preaching, so we accepted their [the communists'] terms. It was a deal; we preached and they beat us. We were happy preaching. They were happy beating us, so everyone was happy.'

But is it true that the preacher, or the sermon, doesn't propose a 'solution to life'?

This Connections article, this 'essay', as I would dare call it, is by way of a reflection on the sermon delivered last Sunday at Knox Church by Lord Leslie Griffiths. I believe we heard preaching at its Methodist best. He told us in advance what it was going to be about – 'The World is our parish – faith in a global context.' The title comforted us because we heard in it an echo of John Wesley. The preacher was true to his word. From his wealth of experience – on a cricket field in South Wales, in Haiti, at City Road, in the House of Lords, he turned important ideas, human questions, world events, into recognizable people and places and truths. He did, in fact, what Jesus was remembered for – he told memorable stories. And all of these were about his chosen theme – that the faith to which we hold encompasses the world – no one in our world is beyond the reach of God, or beyond the peace of God.

Does preaching hold a solution to life? Paul claimed it did – "We preach Christ crucified....' I heard a strong echo of that last Sunday. At the very end of his preaching Leslie Griffiths presented Jesus of Nazareth to us - not as an unanswerable question – but as an answer, even the answer, to our questions. Any sermon is an essay, an attempt to present Jesus. It will never be the last word – it can never claim to be the ultimate answer. But sometimes, just sometimes, we catch a glimpse.

Donald Phillipps