



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
	Mrs Earlene Owens	489 8146
Tongan Steward:	Mr Kaufusi Pole	455 0096
Parish Office:	Siosifa: parish@dmm.org.nz	466 4600
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Pastoral Convenor	Beryl Neutze	476 7447
Mornington:		

PARISH BULLETIN

3rd August 2014

WORSHIP FOR SUNDAY 10th August

9.30 am	Mornington	S Pole
9.30 am	Mosgiel	G Abernethy
11.00 am	Glenaven	S Pole
11.00 am	Wesley	G Abernethy
1.00 pm	St Kilda	TBA

RESOURCES OF LAY PREACHERS

The Parish has a confirmation from Epworth Bookshop that we have credit of \$250 to buy resources for the Lay Preachers of the Parish. I want to know from the Lay Preachers what kind of resources you want to buy. Please contact me either on my email: parish@dmm.org.nz or 4664600.

Siosifa Pole

MOSGIEL MWF invites all other MWF District members to Mosgiel on **TUESDAY 5th AUGUST** at 1:30pm to hear **JUDY KNOX** speak to us about a trip to Kiev in the Ukraine this will be a most interesting afternoon all welcome please phone 489 7663 with numbers by the 4th August Thank you.

PARISH PRAYER GROUP CONVENOR

The Parish Prayer Group had its first meeting on Wednesday 23rd July at Wesley hall, 7pm. There were six people attended and we decided that Elaine Merrett would be the Prayer Group convenor. It means that anyone in the parish who needs prayer for any issue can contact Elaine and she will pass on the message to the members of the Prayer Group. Contact Elaine on 489-7663



FAITH THINKING COURSES IN AUGUST AND SEPTEMBER

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.

Music and Worship through the Ages

Presented by Malcolm Gordon (Worship, Music and Arts Enabler, Knox Centre for Ministry and Leadership within the Presbyterian Church of Aotearoa New Zealand), this course will be held on **Friday September 19, 7-9pm and Saturday September 20, 9-12.30** at Knox Centre for Ministry and Leadership, Knox College, Arden 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.

PEACE EVENTS AND OPPORTUNITIES IN DUNEDIN NEXT WEEK

Monday 4th August Peace Vigil

On this, the Centennial of the beginning of the First World War, we wish to raise awareness that prevention of war and diplomacy, rather than war, should be sought as a non-violent response to conflict.

Honour the war dead by ending war ! Join Us in a WITNESS FOR PEACE. Monday, 4 August 2014, at 5:45pm. This will be a silent, peaceful protest, starting with a candlelit procession from First Church to the War Memorial at Queen's Garden where there will be a time of silence and special speakers. The peace vigil should take not more than 30-45 minutes. Please come warmly dressed & bring umbrellas; candles for the Procession and vigil will be provided. Initiated and co-ordinated **nation-wide** by Peace Movement Aotearoa. Co-sponsored by Dunedin Friends (Quakers) and the National Centre for Peace and Conflict Studies.

Tuesday 5th August 12 noon-1pm Silent prayer for Palestine and Israel

Holy Name Church, 420 Great King St, Dunedin. Contact: Father Mark Chamberlain 027 220 7685

Tuesday August 5th 5.15pm. Venue: Archway 3, University of Otago.

Were the bombings of Hiroshima and Nagasaki justified? Can there ever be any justification for blurring the distinctions between civilians and combatants? What are the lessons from Hiroshima for today's wars? **SPEAKERS:** Professor Kevin Clements, Professor Robert Patman, Professor Richard Jackson, Ria Shibata

Wednesday August 6th (Hiroshima Day) 11:15am

"Never Again: A ceremony to commemorate the dropping of the atomic bombs on Hiroshima and Nagasaki 69 years ago"

Venue: Otago Museum Peace Pole. Performance by O-Taiko Drummers!!!



STORY FROM THE MISSION



A young person had once been homeless for several years, but, due to a previous intervention by Mission staff 3 years ago they had secured a private flat. Unfortunately this person had a 'hiccup' and fell off the wagon, ending up in hospital and being served a 90 day eviction notice due to behaviours associated with addiction. Personal savings were 'borrowed' by a couple of people they had associated with during this incident, therefore leaving a nil bank balance.

Finding a property to lease with no references, no money and an addiction is challenging.

The Mission's Independent Advocacy service was able to provide knowledge and information to the Support and Advocacy worker to take back to the young person. An option was to access Social housing - addiction was the basis of discriminatory behaviours by other landlords, addiction was also part of the HNZ criteria for urgent housing! Other options were private rental, a boarding house, staying with family.

We developed a plan - to look at private rentals, boarding houses, furniture storage, bank account with new passwords, and references from neighbours.

13 days prior to eviction date, the client received a phone call to say they were successful in their application for Social Housing. The young person was elated, and has accessed the plan – organised to pay for Removal Company, bond, rent etc, and leaving enough money for food.

Often we feel the need to 'do things' for people, for all of the right reasons and with the best of intentions, however what are they learning? This young person only needed help to formulate a plan; this enabled the client to have the power and control over their own actions.

NB: phone calls were made utilizing their neighbours' landline so it did not cost their own cell phone, [clever] they also told their life story which helped with a reduced furniture removal cost [resourceful] they were able to utilize their strengths and their weaknesses to get their needs met.



WHOSE WORLD?

“The world is divided between those who know the score and those who don’t,” says a character called John in Robert Lord’s 1971 play *It Isn’t Cricket*. The play’s title refers to a big lie that someone has told to gain allies and friends and get ahead. Lord’s character John considers himself a “man of the world”, which implied a number of things at that time: that you had to “make it” in the world, especially if you were a man; that the world in which you were successful was the “real world” *out there*, the public and economic world; you had to be present in this world (difficult if you were out of work), cultivating relationships to “get on”.

When I was working as a teacher in 1971, domestic and social life was not considered to be part of the “real world”; it was a kind of adjunct to the main (and mainly male) sphere of activity, rarely acknowledged as the support that it was and still is for those who “go out to work”. It wasn’t seen as a resource. Yet without what has always been a large unpaid female workforce -- from church and charity workers to sewing-and-cooking mothers and grandmothers -- the whole economy would have ground to a halt long ago, as former National MP Marilyn Waring said in her book *Counting for Nothing*.

The Mission’s Laura Black, speaking at a recent Open Education night at Mornington, pointed out how “the world” has changed since the 1950s and 1960s, when most of her audience grew up. It has even changed since the 1970s, when Robert Lord’s play was written. Rogernomics in the 1980s and Ruthenasia in the 1990s – that is, policies promoted by

Roger Douglas under Labour and Ruth Richardson under National – changed things forever. As I understand it, both these influential parliamentarians equated “the world” with “the economy”.

One of the things that stood out for me in Laura’s analysis was the effect of this: that we have all become, in our primary identity, consumers (in an economy) rather than citizens (in a democracy). The grand assumption, which has a certain simplicity, is that every young New Zealander is capable of learning how to live in the world (that is, the economy) through getting an education and then a job. That is how they become good consumers/citizens -- who can vote for anybody at all, but are most likely to vote for those who perpetuate the grand assumption. Why? Because there’s money attached to it, easy money. Although that oh-so-simple assumption is often hidden, embedded in politicians’ speeches, it has the powerful character of myth. I reckon it is very close to a lie. And it’s told and retold by those whose interest it serves: people who want to “get on”, and don’t want to be bothered by the fact of 365,000 children living in poverty and hardship.

Laura explained how “intergenerational deprivation” has meant that those children bear the effects of poverty on their brains and bodies before they even start school. Because there are not enough jobs for the parents, let alone the school-leavers, the simple phrase “get a job” is for many impossible. At the same time, money is everything, because without it you can’t buy the necessities. Spending money has become like a reason for being, but it wasn’t always so.

Many things that used to be free now involve money. While my university education was free, students post-Roger-and-Ruth have copped whopping fees; where there used to be free milk and apples as well as free education and sport in schools, getting-an-education now requires children to buy the latest technology for their studies. Where we walked to school, many children are driven to childcare and school

by parents who must work all hours to survive in the economy. If their work is underpaid, they might need two jobs.

The cost of running a car is high, but there are not always buses that connect people's places of work with the places that their children are cared-for and educated; and if you are on any kind of benefit, you probably can't afford a car. Yet when the number of schools is cut down, children have to travel further to school, and the same thing has happened to users of post-offices, libraries, banks, shops, sports-centres, when those facilities are not (or no longer) available in their community.

Their community. That raises a crucial issue. I feel that the process of turning our society into "the economy" (Margaret Thatcher having said there is no such thing as society) turned us all into individuals, battling on alone, each with the imperative to earn their own money, get that rare job ahead of all the other applicants, look after No.1. The best message of the Mission, the Hub, the (NEV) Valley Project and our Church is: *you are not alone*.

Recently I found a 1979 copy of the feminist magazine *Broadsheet*, in which my friend Margaret Crozier was interviewed as the new leader of the Values Party, the first woman in our history to head a political party. Although in the 1970s she had a young son, and met all kinds of resistance (as I did) to the very idea of childcare, she was certain that getting into politics was the way to make a difference. Having learned how "the system knocked people back at all levels", she developed a never-say-die doggedness in the face of prejudice, and achieved great things – not for herself, but for her values, which are all community values. In terms of her later work at Greenpeace, here and in Amsterdam, they are global community values.

Asked whether you can be a feminist and a politician, Margaret said in 1979: "I'm a feminist first, and you can't stop being a feminist; it

changes the way you look at the world... I feel that solutions have to be reached and hammered out politically. But if I was primarily a politician and wanted to make a career for myself in politics, I would have joined one of the conventional parties and looked for a seat in Parliament. However, I have a conviction that you very easily get co-opted into the system working that way, and I really want to stand for change, first and foremost.”

The Values objective was described as “a just, sustainable, socialist [don’t get a fright], community-based society.” Her contest for the leadership was “over how to pursue those objectives of survival, democracy and justice.” The most interesting part of the interview, to me, was the fact that she beat her opponent (by only 11 votes) through her interest in promoting social and community projects as the party’s chief drive. She was to be paid \$500 a year plus expenses as party leader, while working in a community partnership: “she is paid by the Government, as part of its temporary employment scheme, to research worker participation in industry, and to investigate ways in which businesses could be more co-operative. This research is being done for the Methodist Church.” Am I surprised?

-- Helen Watson White

HELEN WATSON WHITE is a Dunedin-based writer and reviewer and a theatre critic since 1974.

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