

DUNEDIN METHODIST PARISH

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz



Find us on Facebook: **Dunedin Methodist Parish**

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PARISH BULLETIN

18th April 2021

WORSHIP FOR SUNDAY 25th April 2021

9.30 am	Mornington	D Poultney
10.00 am	Mosgiel	D James
11.00 am	Glenaven	R Mitchell
	St Kilda	TBA

DATES TO REMEMBER

Wed 21st April, 2pm – Mornington MWF - Mornington Church
Wed 21st April, 7.30 pm - Open Education - Mornington

FAITH THINKING COURSE

Going Deeper into 1 Corinthians with Professor Paul Trebilco, Theology Programme, University of Otago. 7-9pm, Thursday May 6, 13, 20. Burns 7. This Course costs \$20. To enrol please go to:

<https://www.otago.ac.nz/continuingeducation/index.html>

Faith Thinking courses are jointly organised between the Theology Programme and some Dunedin Churches, and supported by Continuing Education at the University of Otago.

OPEN LECTURE - Centre for Theology and Public Issues, Theology Programme, University of Otago,

Faith Leadership in extraordinary times, by Chris Clarke, CEO, Wilberforce Foundation. Thurs April 22, 5.15-6.30pm, Archway 2

All welcome

OPEN EDUCATION: THE HEALTH SYSTEM

On Wednesday April 21 at 7.30pm we welcome a special Open Education guest, The Right Honourable David Clark, former Minister for Health and Minister for Commerce in the present Government. I have asked David to talk to us about his experiences and learnings leading the Department of Health over a period of two years. Is the system 'broken' as its critics claim? What are its strengths, its weaknesses, its achievements and its big problems? We are on the verge of hearing of major reforms to be announced by the new Minister, Andrew Little. As the criticisms and complaints fly, is there a way ahead to address the huge challenges posed by Covid, staff shortages, funding problems and the clamour over mental and physical health shortcomings in the present system? Can any health system lay claim to showing the kindness to others our Prime Minister has set as a principle value for our society?

Don't miss this opportunity to be informed and to put questions in a moderate church environment. You are asked for a koha of \$5, with any profits to go to a designated charity.

MONTHLY MEETING OF THE MORNINGTON METHODIST WOMEN'S FELLOWSHIP. Wednesday 21st April at 2pm at the Mornington Methodist Church.

All are invited to join the Mornington Methodist Women's Fellowship at our April meeting. Dr Mary Thompson will tell us about New Zealand Birds and of her many bird watching adventures. The meeting will conclude with a social afternoon tea. We hope you and your friends can join with us.



LENT, HOLY WEEK AND EASTER: seasons of contemplation and renewal.

In the current liturgical year we have recently completed the 40 days of Lent and the six days of Holy Week and are now in the third week of Easter. In Lent the church remembers the sacrificial life and ministry of Jesus leading to the cross and renews its commitment to costly Christian discipleship. In the great fifty days of the Easter-Pentecost season the church celebrates the resurrection and ascension of Christ and the outpouring of the Holy Spirit. The church year is cyclical and we tend to associate Lent with contemplation and Easter with renewal. The origins of words may become less clear with the passage of time and lent originally referred to the lengthening of the days of spring. Easter is related to the east, the direction of that part of the horizon where the sun rises, and Eastre, a goddess whose feast was celebrated in the vernal or spring equinox, when the sun crosses the celestial equator – the imaginary line in the sky above the earth's equator – and the length of the day and night is nearly equal. Thus Lent and Easter are related to the annual passage of the earth around the sun and the tilt of the earth's axis resulting in changes in the length of the days and nights. Other longer cycles exist involving the heavenly bodies of the sun and planets. The sun has a 22 year cycle of increasing and decreasing solar activity

and sunspot formation. The polarity of the sun's magnetic fields changes every 11 years so the complete cycle lasts 22 years. Professor Valentina Zharkova, Northumbria University, Newcastle upon Tyne, UK, used principal component analysis to study the low resolution full disc magnetograms captured in sunspot cycles 21–23 by the Wilcox Solar Observatory of Stanford University, California, USA, and found the cycles of the superficial and deep components of the sun's magnetic field had close but not equal frequencies and that the interference of these waves formed the maxima and minima of the solar cycles. She found that in 2020 the sun entered into a grand solar minimum which will last until 2053 and lead to a noticeable reduction in the terrestrial temperature. She considered this global cooling will offset for three decades any signs of global warming and will require inter-governmental efforts to tackle problems with heat and food supplies for the whole population of earth. A previous grand solar minimum, the Maunder minimum (1645–1710) led to a reduction of solar irradiance by 0.22% from the modern one and a decrease in the average terrestrial temperature by 1.–1.5°C. Changes in the sun's activity also results in increased seismic and volcanic activity. The recent global increase in earthquakes and volcanic eruptions is likely to be due to the drop-off in solar activity, coronal holes, a waning magnetosphere, and the increase in galactic cosmic rays penetrating silica-rich magma. In 1902, during the solar minimum of sunspot cycle 13, a major eruption occurred at the La Soufriere volcano on the Caribbean island of St Vincent which killed 1,600 people, and an eruption of Mont Pelée on the island of Martinique, north of St Vincent, resulted in the death of 29,000 people. On 9 April 2021, a red alert evacuation order was issued to the residents in the red zones of the northwest and northeast of the island of St Vincent because of increased activity of the La Soufriere volcano. The volcano subsequently erupted later that day sending dark clouds of ash 10 km into the air. At Rabaka, 3 km from the volcano, 30 cm of ash and rock covered the ground.

The meaning attached to words can change with time and the draft topic for the Explorer's meeting on 25 April is "God?" The stone at the

entrance to the Mornington church states: “To the glory of God and the service of the community this church, the third erected by Mornington Methodists was opened on 22nd September 1984 by Mr Geoffrey E Hill, President of the Methodist Church. Architects: McCoy and Wixon. Builder: Fletcher Development Construction Ltd.” The banner on the parish bulletin for the Dunedin Methodist Parish is “*Finding Good in everyone. Finding God in everyone.*” A good motto or slogan represents the belief or principle of a group. The Blackball miners who went on strike in 1908 because they wanted 30 minutes rather than 15 to eat their lunch or “crib”, as was the custom for miners not working at the Blackball mine, had as their slogan “*United we stand, divided we fall.*” This phrase has been attributed to the ancient Greek storyteller Aesop, both directly in his fable “*The four oxen and the lion*” and indirectly in “*The bundle of sticks*”. A similar phrase also appears in the New Testament – translated into English from the historic Greek in Mark 3:25 as “And if a house be divided against itself, that house cannot stand.” Similar verses include Matthew 12:25 (“And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand”) and Luke 11:17 (“But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth.”).

There are now, apparently, sufficiently different views as to the meaning of “God” as to warrant it being an Explorer’s group topic. If the meaning of the word “God” has changed, the question arises as to whether the current banner of “*Finding Good in everyone. Finding God in everyone*” should be reviewed.

The membership of the Methodist Church has been cyclical. The 1904–1905 Welsh Revival was the largest Christian revival in Wales during the 20th century. It was one of the most dramatic in terms of its effect on the population, and triggered revivals in several other countries. The movement kept the churches of Wales filled for many years to come,

with seats being placed in the aisles in Mount Pleasant Baptist Church in Swansea for approximately 20 years. Meanwhile, the Awakening swept the rest of Britain, Scandinavia, parts of Europe, North America, the mission fields of India and the Orient, Africa and Latin America. The revival began in late 1904 under the leadership of Evan Roberts (1878–1951), a 26-year-old former collier and minister in training. The revival lasted less than a year, but in that time 100,000 people were converted. After the revival in 1907 there was a near 50% reduction in the convictions for drunkenness in the county of Glamorgan compared to 1902. Begun as an effort to kindle non-denominational, non-sectarian spirituality, the Welsh revival of 1904-05 coincided with the rise of the labour movement, socialism, and a general disaffection with religion among the working class and youths. Placed in context, the short-lived revival appears as both a climax for Nonconformism and a flashpoint of change in Welsh religious life. The movement spread to Scotland and England, with estimates that a million people were converted in Britain. Missionaries subsequently carried the movement abroad; it was especially influential on the Pentecostal movement emerging in California. Unlike earlier religious revivals based on powerful preaching, the revival of 1904–05 relied primarily on music and on alleged supernatural phenomena as exemplified by the visions of Evan Roberts. The intellectual emphasis of the earlier revivals had left a dearth of religious imagery that the visions supplied. The visions also challenged the denial of the spiritual and miraculous element of Scripture by opponents of the revival, who held liberal and critical theological positions. The structure and content of the visions not only repeated those of Scripture and earlier Christian mystical tradition but also illuminated the personal and social tensions that the revival addressed by juxtaposing Biblical images with scenes familiar to contemporary Welsh believers.

As noted in by JH Overton in his 1891 biography, in 1738 John Wesley, commenced in 1738 an incessant round of itinerant labours in every part of the British Isles travelling approximately 225,000 miles and preaching

more than 40,000 sermons. On Wednesday, 15 September 1760 Wesley wrote in his diary, "The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see that wherever this is not done, the believers grow dead and cold. Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love. I say an hourly expectation; for to expect it at death, or some time hence, is much the same as not expecting it at all. That detestable practice of cheating the King (smuggling) is no more found in our societies. And since that accursed thing has been put away, the work of God has everywhere increased."

Wesley's influence spread to New Zealand and in 1876 the Blacks Point Methodist/Wesleyan church, near Reefton, was built from pit-sawn timber and was led as a non-denominational church by a Methodist minister. The church once flourished with a Sunday School roll of 150 and a strong Women's Christian Temperance Union group. The miners at Reefton included 40 from Cornwall who worked at Waiuta after the First World War. Some ties made with Cornish tartan are in the museum. However, as the population of Blacks Point declined, worship shifted to Reefton, and the church closed in 1960. The church building was sold to the community for the purposes of a museum, and Blacks Point Museum opened on 1 October 1966.

Although population decline, with the gold mine at Waiuta closing in 1951 after a ventilation shaft with electrical cables flooded, cutting off the electricity and leading to flooding of the mine, was the main factor in the closure of the Blacks Point Methodist Church, other Methodist Churches such as the Broad Bay Methodist Church and the Wesley Methodist Church in Hillside Road, have closed when the population has not changed dramatically. As present the population of Dunedin is increasing but the membership of the Parish overall is not showing a corresponding change. The possibility exists that in time the Mornington church may follow the path of Broad Bay and Hillside Road churches.

With his itinerant preaching John Wesley showed that he was willing to forge new paths. At this time of contemplation and renewal, perhaps we should consider refreshing our banner and discuss alternatives that may be more appropriate to our times. A suggestion for consideration is *“Finding good in everyone. Finding a better life for everyone.”*

Bruce Spittle