

DUNEDIN METHODIST PARISH

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz



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

Presbyters	Rev David Poultney	974 6172
	Mobile phone	022 350 2263
	Office phone	466 3023
	Office email	parish@mmsouth.org.nz
	Rev Dr Rod Mitchell	027 647 7003 roddieg@xtra.co.nz
Parish Stewards	Mrs Jan Stewart	473 9141
	Ross Merrett	489 7663
Tongan Steward	Mr Kaufusi Pole	455 0096
Parish Prayer Convenor	Elaine Merrett	489 7663
		elaineross@xtra.co.nz
Pastoral Convenor	Beryl Neutze	477 7377
Mornington		
Parish Office		466 4600 bulletins@mmsouth.org.nz

PARISH BULLETIN

27 March 2022

WORSHIP FOR Sunday 3 April March 2022

9.30am	Mornington	David Poultney
10.00am	Mosgiel	Geoff Hughson
11.00am	Glenaven	David Poultney
	St Kilda	TBA

DATES TO REMEMBER

April 17th – Holy Communion will be celebrated on Easter Sunday

HOLY COMMUNION

Holy Communion in each of our churches will be celebrated on Easter Sunday (April 17th). We will hold off celebrating it before then.

Thank you

STORIES FROM THE MISSION

Ōtepoti Youth Transition House



At the end of last month, a youth at transition house successfully moved out. Celine* was very proactive, determined and wanted to be able to support herself independently which aligned with her goals of acquiring full-time employment and suitable long-term accommodation. In the future, Celine* also wants to be able to support her younger brother in his transition out of home. Celine* obtained full-time work while living at the transition house. Being a very hard worker and focused on saving money to support herself financially and after attending many housing viewings together with having to persevere through many denied applications, Celine* secured a good room in a flat. I have no doubt Celine* will go far with her strong work ethic and determination.

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.



Throne and Altar – on the Necessary Space Between the Churches and The State

Cosmo Gordon Lang was Archbishop of Canterbury from 1928 to 1942. He crowned King George VI and his consort, Queen Elizabeth. He baptized their daughters and was said to have such an exalted view of monarchy that he almost regarded the British monarch as the fourth person of the Trinity. I suspect the current Archbishop of Canterbury has a rather more grounded view of the Monarch though the Church of England remains established and is still the custodian of certain rituals of the British State.

The Reformation in England removed the Calvary from Rood Screens. Carvings of the Virgin Mary and St John keeping vigil at the Crucifixion and replaced it with the Royal crest. Not progress I think, Churches of the Reformation be they Anglicans in England or Lutherans in Scandinavia have maintained close association with their respective monarchies and national institutions.

Early British Methodists feared being seen as troublemaking dissenters and shared in loyalty to the British Crown. Here in this country where there has never been an established Church the Protestant Churches in the nineteenth and early twentieth centuries were fiercely loyal. We recall with shame their reaction to conscientious objectors in World War One. I once wrote a paper on the reaction of New Zealand Churches to the Easter Rising in Ireland and the subsequent creation of the Irish Free State. The Protestant Churches, including our own, thunderously denounced what they called treason. For fairly obvious reasons the largely Irish Roman Catholic hierarchy took a different view.

Looking back we see the dangerous and shameful excesses of Churches too aligned with State power be it in the denigration of other cultures and faiths in colonial expansion or in failing to speak out about the obscenity of war. We are uncomfortable when Church leaders too closely align themselves to political leaders. How do we view those Evangelical leaders who so wholeheartedly supported Donald Trump? And how do we now feel about the blessing of Russia's aggression in Ukraine by Patriarch Kirill of the Russian Orthodox Church. That Church has become as closely entwined with the Russian State as it was under the Tzars. Both Patriarch and president speak the same language, of Russky Mir, a Russian hegemony from Vladivostok to Dublin. A rejection of secularism, liberalism and democracy.

It is heartening to see brave voices of dissent in the Russian orthodox Church and the forthright condemnation of Russia's actions by Orthodox scholars elsewhere.

"it is impossible to remain silent and tolerate what the Russian Orthodox Church has unfortunately adopted as official discourse and its official attitude," said Volos Academy director Pantelis Kalitzidis said. Member of the

Steering Committee for Theological Studies in Greece and the Orthodox-Catholic Dialogue at the Pro Orient Foundation of Austria.

Kalatzidis was one of the main authors of “A Declaration on the ‘Russian World’ (Russky Mir) Teachings”, a statement signed by hundreds of Orthodox theologians and scholars condemning it as “heresy” Patriarch Kirill’s Russian power and its’ projection

“This is ethno-religious nationalism on steroids,” Brandon Gallaher, British Orthodox theologian who teaches theology at the University of Exeter i, told the Catholic News Service.

For the past 20 years, the declaration said, Putin and Patriarch Kirill have promoted the idea of “an international Russian region or civilization, called Holy Russia or Holy Rus”, which includes Russia, Ukraine and Belarus – And sometimes Moldova and Kazakhstan – as well as ethnic Russians and Russian-speaking peoples around the world.”

The teaching “believes that this ‘Russian world’ consists of a common political centre (Moscow), a common spiritual centre (Kyiv as ‘the mother of all Russia’), a common language (Russian), a common church (Russian Orthodoxy).) is the Church, Moscow Patriarchate), and a general patriarch (Patriarch of Moscow), who works in a ‘symphony’ with a common president/national leader (Putin) to rule this Russian world.

“We strongly reject all forms of government that absorb the state – theocracy – and the Church, thereby denying the Church the freedom to make predictions against all injustice,” the declaration said. “We also rebuke all those who affirm ‘Caesaropapism’, their ultimate obedience to the crucified and resurrected God, enshrined in any leader with ruling powers and claim to be God’s anointed whether he is known by the titles of ‘Caesar’, ‘Emperor’, ‘Tsar’ or ‘President.

We pray that in the unfolding human and moral catastrophe the Russian Church repents.

David Poultney