

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

26 APRIL 2026

WORSHIP FOR SUNDAY – 3 MAY 2026

9.30AM	Mornington Church	Rod Mitchell
10.00AM	Mosgiel Church	Susan Hamel
11.00AM	Glenaven Church	Ian Boddy
Connections Article		Greg Hughson

RADIO CHURCH

8.30am		Fr Vaughan Leslie – St Joseph's
	OAR 105.4FM	
	1575AM	
Live stream	oar.org.nz	

Please note you can now listen to RADIO CHURCH every Sunday on OAR 105.4FM, 1575AM or Livestream via oar.org.nz

Services at Mornington can be watched on YouTube:

<https://www.youtube.com/@morningtonmethodist1598>



UPCOMING event Dates

2 May 2026 Colloquium – Unity in a Polarising Age, Burns Hall First Church, Moray Place 10AM

2 May 2026 Anti Discrimination Workshop, Mercy Room, St Patrick’s Basilica, 9-1.30PM

Notices



WOMEN’S BIBLE STUDY GROUP

I’m putting out the word on a group I’d like to start if there is support. We would meet once a month, most likely home-based, for coffee, conversation and a fresh look at the scriptures emphasising the contributions of women. Contact Rev Susan (022 657 8303) if you are interested and I’ll set a date for the first meeting in May.

A COLLOQUIUM



ON THE THEME

“Unity in a polarising age”

Living the gospel at a time people are dividing into siloed camps

CELEBRATING THE 150TH ANNIVERSARY OF THE THEOLOGICAL HALL
OF THE PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND

&

THE 125TH ANNIVERSARY OF THE
PRESBYTERIAN CHURCH OF AOTEAROA NEW ZEALAND

IN CONJUNCTION WITH

THE KNOX CENTRE FOR MINISTRY AND LEADERSHIP

10am to 12.30 pm

Saturday 2 May 2026

Burns Hall, First Church of Otago, Moray Place, Dunedin

PRESENTERS

Rev’d Tara Tautari, General Secretary, Methodist Church of New Zealand, Te Hahi Weteriana o Aotearoa, member of the World Council of Churches Commission on World Mission and Evangelism.
Rev’d Dr Jordan Redding, minister St Helier’s Presbyterian Church, Auckland, delegate to 2025 WCC Faith and Order conference in Egypt “*Where now for visible unity?*”
Rev’d Dr Rebecca Dudley, Presbyterian, trainer of international diplomats in negotiation skills, member Corrymeela Community Northern Ireland.



RSVP to Kerry Enright kerryenright@xtra.co.nz by 24 April 2026

Cost: \$10 at door

ANTI DISCRIMINATION WORKSHOP

HOSTED BY – DUNEDIN INTERFAITH COUNCIL
FACILITATED BY - RELIGIOUS DIVERSITY CENTRE AOTEAROA

FREE ENTRY

Join us for this immersive, interactive Workshop

We will explore-

Do religions old and new share a 'common ground'?

Religions and identities

How is religion related to, and different from culture?

Safe spaces, and conflict in and between communities

What is bias? How does it impact on our lives?



2 MAY 2026

9AM - 1.30PM

Mercy Room, St Patrick's Basilica – 40 Macandrew Road, Dunedin

Please bring vegetarian food to share for lunch together

Accredited Facilitators -

Professor Paul Morris, Emeritus Professor of
Religious Studies, Victoria University

Ricky Waters, Executive Director of the Religious
Diversity Centre Aotearoa

REGISTER NOW! email a response to -
c.macleod@ncrs.org.nz

150th Year Celebration Booklets

Printed copies of the 150-day journey booklet are available, they will represent the run-up to our 150th year celebrations to be held in September 2026.

Rod Mitchell will have copies at church available for \$10. A bank account number will be given to anyone who pays by card.

Those people reading this bulletin outside Mornington Methodist church who might like a copy, please get in touch with Rod Mitchell at email: roddieg60@gmail.com with details of address and contact details.

Methodist Mornington Church

Successful Trial Fire Evacuation at Mornington

Thanks to everyone who participated in the Trial Evacuation we ran at Mornington Church on Sunday 19th. For our first one, it went very well. Firstly a big thanks to Ian Boddy for entering into the spirit of the 'secret' evacuation by taking a service with a 'fire' theme to fit the occasion, especially his suggestion of hitting the alarm just after the first verse of the final hymn - *O thou who camest from above the pure celestial fire to impart, kindle a flame of sacred love on the mean altar of my heart*. That added some much-needed fun to what could have been a nerve-wracking event for those of us organising it.

We are required to run a trial evacuation every 6 months so that members become familiar with how to get out safely and fast. Sunday's congregation did a great job, got out quickly, and even withstood the slight drizzle outside until the all clear was given. We returned to the warmth of the lounge where we were able to finish our final hymn, and say the blessing together. We just noticed one thing to improve on next time – able bodied people are to get out straightaway, and first, clearing the way for easy exit for those who need assistance to go last (wheelchair users, blind, hard of hearing, those with walking aids etc). We noticed a bunch of polite people waiting back to allow slower folk out but research has shown that's not the fastest way to get everyone out. Preferably only one able-bodied person waits with each person requiring assistance/support, and everyone else gets out first and quickly. The Fire Warden will assign helpers so we don't have too many people waiting behind. Also we have three exit doors from the back of the church so remember we don't all have to go out the same one.

Many thanks to everyone for participating so enthusiastically.

Euan and Sue, Health and Safety team.

Connections

The Universal Soldier

Then the soldiers led him out to crucify him [Mark 15:20].

Biblical images of soldiers are not romantic.

In the gospel crucifixion stories the soldiers are the dogs of Psalm 22 [Psalm 22:16-20], encircling the suffering one, casting lots for their victim's clothing. The psalm's descriptions are expanded by the gospel writers; the whole cohort of soldiers around Jesus stripped him and mocked him, put a scarlet robe on him, saying "Hail King of the Jews", forced a crown made of thorns onto his head, spat at him, struck him on the head and led him away to crucify him [Mark 15: 16-20] They are not brave men. They are not honest men.

Old Testament soldiers who whole cities to the sword in the stories of Joshua. Warriors exult in dividing plunder [Judges 5:28-30]. Their garments are rolled in blood wherever their boots march [Isaiah 9:5].

The Crucifixion soldiers are Roman Soldiers.

The Roman Empire took conquered men away from their home lands and made them into soldiers in other lands where it meant nothing to them to commit atrocities upon the local people.

At Primary School my Fancy Dress costume was a Roman Soldier. At home I played with toy soldiers divided into 2 armies who would proceed to kill each other until there was one man left and he had won the war.

When I was young I read the Bible every day using Scripture Union notes. I soon found there was lots of interesting and gory detail in the verses Scripture Union left out, and I read these inbetween bits thoroughly every day. There is lots of nasty stuff in the 'good book' involving soldiers. Getting soldiers to do the bad stuff is universal.

My dad was a soldier in World War II. He didn't talk about nasty details. I asked him if he killed anyone. He said that he must have done because his combat role was on a machine gun team. But his main job in the army was as a cook. He was taken Prisoner of War with thousands of others at Tobruk. His war experiences unsettled him and

he drifted from job to job and brought his family to this side of the world searching for a better life.

At Boys High School they made us put on army uniforms as cadets, and at school assemblies they taunted us with the lists of boys on the walls, proper boys who had 'given their lives for us'. We would never be as good as them... I never liked the adoration of the dead boys listed on the school wall. I got the impression we were being told that dying was the best thing these lads ever did.

There was a war on while I was at High School, and its horrors were shown on TV, and the victims were ordinary people whose homes and homeland, whose livelihoods and lives were being destroyed.

In New Zealand, Army Conscription was being talked about.

In my home I listened to songs which sang "Love, Love, Love" and so there was a dissonance. I liked Donovan's anti-war songs, "The Universal Soldier" (*and he really is to blame*) and "Ballad of a Crystal Man" (*The big bomb, like a child's hand, will sweep them dead just so to win*).

A turning point for me was the TV film "Culloden" which graphically showed the battle, followed by the slaughter of the defeated survivors and the pillage, rape and murder of the local communities. It was clear that this was the common outcome of battles. The TV re-enactment shouted out its authenticity.

So when the time came for the Army ballot I enlisted as a Conscientious Objector. My birthday didn't come up so my objection was never tested.

But I kept on reading the Bible and did always find one person I liked; one who said "Love your enemies", who said "Blessed are the peacemakers", who said "Turn the other cheek", and kept on saying "Follow me". That one was Jesus.

Jesus, the one the soldiers took to the governor's headquarters to be roughed up and humiliated before being taken off to the place of execution. It is a hopeless situation which the gospel writers search to describe. They put the words of Psalm 22 in the mouth of Jesus, "My God, my God, why have you forsaken me". As his clothes are divided

up, they could have brought in more words, “The dogs are all around me. Deliver my life from the power of the dog”.

There are also words of hope in Psalm 22:

Yet you are holy, In you our ancestors trusted. They trusted and you delivered them. To you they cried and were saved.

Jesus is not saved from execution on the cross.

Jesus cried again with a loud voice and breathed his last.

The next day, according to Matthew only, the chief priests tell Pilate that Jesus had said he would rise again, and they think the disciples might steal the body. They persuade Pilate to put a guard of paid soldiers around the tomb. Matthew likes bringing soldiers into the story. Despite the soldiers, two or three Mary’s go down to the tomb and there is an earthquake and an angel, and the stone rolls back and the soldiers are petrified, but the angel says to the women, “Do not be afraid. You are looking for Jesus. He is not here. He has been raised.”

And so, if Jesus is the one we have followed, there is *no ending* to the story. The story lasts forever and ever because Jesus is alive.

The story of the soldiers is a dead end, a story of violence, death and bribery.

The story of Jesus is the story of life and love. The story of Jesus lives on.

Rev Ian Boddy