



Methodist Parish

Finding good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

Presbyter:	Rev. Siosifa Pole	455 2923
Parish Stewards:	Dr George Davis	453 6540
	Dr Richard Cannon	477 5030
	Mrs Fay Richardson	489 5485
Tongan Steward:	Mr Palanite Taungapeau	456 3144
Parish Office:	Siosifa: parish@dmm.org.nz	466 4600
	Sarah: sarahc@dmm.org.nz	

PARISH BULLETIN

10th April 2011

WORSHIP FOR SUNDAY 17th April 2011

9.30am	Mornington	G Preston
9.30 am	Mosgiel	S Pole
11.00 am	Glenaven	G Preston
11.00 am	Wesley	S Pole
1.00pm	St Kilda	A Finau
6.00pm	Broad Bay	No Service

MORNINGTON WOMEN'S FELLOWSHIP

Monday 11th April in the Church Lounge at 7.45 p.m. The Guest Speaker Mrs Phillipa Crack - Youth Services Librarian.

The Subject - "Children's Reading".



MOSGIEL LEADERS MEETING

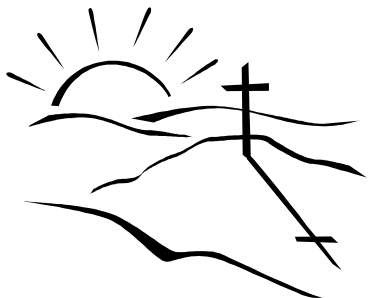
Will be held on Tuesday 12th April at 7.30pm.

WESLEY LEADERS MEETING

Will be held on 12th April at 10.30am

HOME GROUP BIBLE STUDY

Tuesday 12th April at 7,30 pm. At the home of Ian & Dot Pearce. 44 Argyle Street. A four week study on "Learning to walk by Faith" Based on the stories of Ruth and Hannah. Tel. Ian. 453 6312 or Geoff. 473 0193



BROAD BAY NEWS

- There will be no service at Broad Bay on Sunday 17 April.
- Easter sunrise service on the Broad Bay beach, 7am, Easter Sunday 24 April. If the weather is bad we will have the service in the church. Followed by breakfast of fish and fresh-brewed

coffee. Cost: \$5 per person. Enquiries to Olive Bain 478 0657 or Jenny Winter 478 0491.

A MUSICAL EASTER

The City of Dunedin choir with the Southern Sinfonia and soloists will sing Bach's greatest choral work, the Mass in B Minor, in the Dunedin Town Hall at 7.30pm on Saturday 16 April. Tickets are available from the Regent (Ticket Direct), phone 477 8597. No finer Easter preparation could be imagined: at times sombre and deeply reflective, at others thrillingly joyful and triumphant, Bach's music is always majestic and uplifting. Join the audience for this rare celebration.



MORNINGTON WOMEN'S FELLOWSHIP SPECIAL PROJECT

presentation will take place on Sunday 17 April. You will find an envelope enclosed in the Bulletin & donations need to be in the collection plate or to a Member of Fellowship - by 9 May. Thank you.

This year, for the Special Project, the Association of Presbyterian Women and Methodist Women's Fellowship are supporting rehabilitation in Haiti, through Christian World Service's global network, ACT (Action by Christian Churches Together) Alliance, and Habitat for Humanity in New Zealand - a Christian not-for-profit organisation building, renovating and selling simple, decent homes on an affordable basis for disadvantaged families.

OPEN EDUCATION IN A QUIET GARDEN



Through April, our Open Education programme in association with the Rev Robyn Kerr offers a time for quiet reflection in Robyn's Harbour Haven Quiet Garden at 117 Doon Street, Waverley. Open on Thursdays from 9.30-5.00pm or by arrangement (phone 454 3244). A terraced garden with a harbour view, places to sit, a conservatory and a room for rest. If you would like prayer, a meditation or a leading into silence and reflection just ask when you ring. Drinks available through the day; a donation of \$5 is suggested (lunch is extra). If transport is a problem ring Colin Gibson (453 6662). Harbour Haven is affiliated with the international Quiet Garden Movement, its website is www.quietgarden.co.uk

COMBINED DUNEDIN CHURCHES RESURRECTION SERVICE

7pm Sunday 1st May, The Dunedin Town Hall.

Over the last three years, Churches in Dunedin have been coming together on the first Sunday evening after Easter to worship and celebrate the risen Lord Jesus. Our desire is to produce a service where as many as possible in Dunedin churches come together to celebrate our risen Lord Jesus.

Our goal in putting this service together is to create a service which seeks to connect with as many different church traditions and age groupings as possible. We are working hard at doing this. A range of different churches are already involved in a combined churches worship team, and also a combined churches children's choir is planned.



MOSGIEL WALK OF THE CROSS

Good Friday The Walk of the Cross starts 8:45 am. From Holy Cross and proceeds to St Lukes for 10: am. Service. Morning tea to follow Please bring a bag of Hot Cross Buns. Guest Preacher is Mark Buckle pastor at Fernhill Fellowship. There will be no Pentecost Service this year due to lack of support last year

ECUMENICAL FESTIVAL OF FLOWERS IN PRAISE

The Committee thanks everyone who supported the recent Festival held in St Paul's cathedral in February, and is delighted to report that they are able to give a donation of \$2,000 to the Otago Rescue Helicopter Trust from the Festival. The support for this charity was overwhelming, so many people remarking about the wonderful service they provide for Otago and Southland and beyond. Thank you everyone!

BEDTIME BEANIES PROJECT Knitters required



The New Brighton Union Church is part of a 'Recovery of Community' network in Christchurch. Chimneys are down, power prices are high and many children are living in damaged and damp homes. One of the aims of this group is to provide affected children with a 'Bedtime Beanie' for warmth at night. The beanies can be made in any pattern but need to be knitted with soft wool and completed by the end of May. The group suggests that *'each hat could have a little note pinned to it as to where it comes from and your name.'* A beanie pattern is available from Marion Kitchingman 476-7767. Please contact Marion on completion of your beanie and it will be collected.

Connections

On March 18, exactly a week after the earthquake and tsunami in Japan, an open-air memorial service was held for those who died in the Christchurch quake, when some of their bodies had not been recovered, let alone identified. Maybe that was too early for such a commemoration but it happened anyway, thousands of people gathering in Hagley Park on a Friday designated a holiday, and many more thousands watching the live link on TV or listening to radio. It was a funeral for some, a "time to reflect" for all; but it was also a celebration -- of togetherness, of unity and diversity, of our ability to give and receive help, of survival, and of the humanity we have in common with all nations across the globe. It was a "church service", but outside of any church. Those present who might be regular churchgoers were lost in a very large crowd.

Since February 22 there has been -- within and beyond Christchurch -- an important conversation going on about the nature of the Church, since many of the city's beautiful church buildings were trashed, leading their congregations -- small or large -- to worship elsewhere and in other ways, sometimes co-operatively. Christian and other social service organizations have constructed people-centres of all kinds to provide a focus for their work re-building community. Where there has been an emphasis on church buildings in relation to heritage, there is of course a huge sense of grief and loss; at the same time there has been a de-emphasis on historic buildings as the only definition or focus of Church.

Leadership of the memorial service seems to have gone (by default?) to the Anglicans -- which would be probably be expected in Christchurch, with the flagship Anglican Cathedral at its heart. The inclusion of representatives of other denominations and faiths (male and female standing together) was, however, a notable feature of the occasion, along with the significant part given to tikanga Maori and te reo.

The earthquake has been a great leveller. While there may have been a sense of formal hierarchy on the podium, everyone else -- apart, perhaps, from the USAR guys in their uniforms -- was there as an ordinary person, with no distinctions made. The Chaplain of Rangi Ruru Girls' School said she "loved just being there in the sun letting the service wash over me and sharing the time with colleagues." Does she wear a clergy collar? Are her colleagues at a church school necessarily Christian? It sounds as if, like many people these days -- and many, possibly, at the memorial -- they might consider themselves spiritual without being religious or specifically Christian. The many positive comments she heard valued the fact that leaders from other faiths shared their prayers: "Jew and Muslim, Buddhist and Hindu, Bahai and Christian stood together in the unity of praying for the dead and praying for peace and renewal in our city. Let us not underestimate how powerful that was."

Given that the "main" Cathedral choir in Christchurch is still men-and-boys, I probably would have been turned off the Memorial if it had been led only by a traditional all-male lineup of, say, Dean, Mayor, PM and Prince, but it wasn't; many women were involved. The representation of different groups on the podium was made clear by their names and affiliations written onscreen -- a process which, strangely, fell down later in the prayers, so that the term Presbyterian was never actually seen. It didn't matter finally, because the large number of different groups represented made more of an impression than the fact of who those groups were.

I was greatly helped by the TV service that day, having numbers of family in Christchurch and two more living in Tokyo with the threat of aftershocks, possible tsunamis and nuclear disaster as well. Several speakers, while concentrating on the local experience, also brought in the still-raw events in Sendai. There was special mention of the Japanese language students who died here, and video of the Japanese first-response team; the chanted Buddhist prayers seemed particularly apt because of these links with Japan.

I believe this "umbrella" occasion supported a theology of a much wider, more ecumenical church than we've previously considered possible: the idea that the body of God, active in the world, might include not just the members of all the Christian denominations, but people of all faiths and cultures, all ages and sexualities. If you wanted to sort out who was what in the crowd that day, to distinguish who had been baptized (or circumcised!), who was gay, straight or bisexual, Buddhist, Jehovah's Witness or New Age, you'd have an impossible job. Where would you find enough boxes to put people in?

It was significant, then, that Bishop Victoria addressed the crowd as individuals: each "person of faith, or no faith *at present*", remembered the experience that brought them there, when their "world fell apart." Each also was witness, however, to "something else" that happened in the aftermath: "a new spirit, with a strength beyond our imagining" that emerged from and for the people of a flattened city. "The spirit of God," she said, "was present, and God hasn't left."

So this was a pretty broad church she addressed. People who prayerfully, financially and physically helped others are part of it; some were so practically committed they couldn't be there. Out of all those people in Hagley Park, and those who took part remotely, many would have said they had no faith, but there they were. The irreligious weren't present to wave placards saying "there is no God, get over it!" or "Go, Richard Dawkins!" They were silently confirming for themselves that there is something pretty phenomenal about the human response to disaster in Christchurch and Japan.

I perceive a new kind of ecumenism here. When you look at those thousands seated on the grass, it's not only being driven from the top down, through decisions about representation on the podium. It's unforced and seemingly unlimited: it's ecumenism on the ground.

Helen Watson White