



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

7th APRIL 2013

WORSHIP FOR SUNDAY 14th APRIL 2013

9.30am	Mornington	S Pole
9.30 am	Mosgiel	S Ungemuth
11.00 am	Glenaven	S Pole
11.00 am	Wesley	S Ungemuth
1.00pm	St Kilda	TBA
6.00pm	Broad Bay	No Service

OPEN EDUCATION: THE JESUS SEMINAR

Open Education brings Dr James Veitch, a distinguished New Zealand member of the famous international Jesus Seminar, to Dunedin and Mornington Methodist Church on Wednesday April 17, at 7.30pm. He will explain how the scholars of the group work to recover and establish what Jesus actually said, as against the words the four gospels attribute to him. Don't miss this session if you value the scriptures as a source of truth and inspiration and want to get up to date with modern biblical scholarship. \$5 for the session and a modest supper.

Judy Russell will offer the usual excellent meal at 6pm for a charge of \$15 dollars. Contact her (455 3727) or sign in at Mornington to book a place.



HARVEST FESTIVAL SERVICE

Mosgiel and Wesley, Sunday 21st April 2013.

YOUTHLINE OTAGO WHAT DO WE DO ABOUT YOUTH SUICIDE NOW? Suicide Postvention in Dunedin.

Opening the Space for Conversation.

We invite you to come together as professionals working across the sectors and across Dunedin to discuss youth suicide, its impact and our way forward.

DATE: April 10th 2013 **TIME:** 9am – 1pm

VENUE: Kokiri Training Centre, 51 Macandrew Rd, Dunedin, 9012

R.S.V.P. ESSENTIAL: Please reply by April 4th to
postvention.youthlineotago@xtra.co.nz

Please be prepared to provide a written brief of your service including physical location, website details, contact details, referral process and targeted client. It would be useful if this could be emailed to
postvention.youthlineotago@xtra.co.nz

STORY FROM THE MISSION

A lady with her husband recently moved to Mosgiel from town to enjoy the walking areas around Mosgiel – they were both very independent and drove their own vehicles. Unfortunately the lady needed eye surgery which resulted in her having a status of ‘legally blind’ and unable to drive. She bought a mobility scooter but unfortunately she has been unable to manage this with some near misses around the shopping precinct. Her husband, who had been fit and healthy, has now been diagnosed with cancer and is being taken into the Hospital daily for therapy (the Cancer Association drives him in and out). Unfortunately this leaves the lady isolated, unable to get to the Doctor, go shopping, visit the chemist or any other place. So a call to our group of volunteers from the Methodist Church in Mosgiel worked wonders - they have set up a roster so that someone is available to take her shopping etc. This is such a wonderful use of our resourceful volunteers, and a good example of community connection.



UNDER COVER

A relatively new feature of Dunedin life is the presence of young women from Islamic countries who cover their heads and faces in such a way as to render themselves almost unidentifiable – at least to Western eyes. For many Muslims believe that the Islamic holy book, the Qur'an, and the collected traditions of the life of Muhammed require both men and women to dress and behave modestly in public. This requirement has been interpreted in many different ways by Islamic scholars and Muslim communities.

The Qur'an has been translated as stating: "O Prophet! Say to your wives and your daughters and the women of the faithful to draw their outer garments close around themselves; that is better that they will be recognized and not annoyed. And God is ever Forgiving, Gentle."

Whatever I might think about this, a starting-point, surely, must be that of respect for the deeply held religious beliefs of others. Such religious beliefs are not, by their very nature, altered by local circumstance – they are universal. Burqa, as the practice of veiling is called, is done out of respect for God, and it is not helpful for Westerners to immediately jump to the conclusion that it is a slight on the status of women.

I want to compare this with another fairly recent phenomenon within our own society, and similar Western societies around the world. And I do so because of a photo in Tuesday's paper of a rap artist, named Scribe, who had apologised for unnecessarily suggesting that Jesse Ryder might have provoked the attack made on him. There is Scribe, so largely covered by a hood, that he, too, is almost unidentifiable.

I see this covering-up everywhere, and I wonder what it all means. I wonder whether it has any connection with the number of armed robberies that seem to be on the increase. Security cameras are, I suppose, a necessary evil – and hoods compound the felony.

An aspect of this that does get under my skin is that for the hood to be most effective, the wearer needs to walk with his/her head down. And walking with one's head down is neither a sign of self-confidence nor of wanting to be a part of the community – or so it seems to me.

We are now on the other side of the cross. Christ has risen – and we can put to one side the memories of judicial murder and of appalling suffering. We have been with Mary Magdalene and the others to an empty tomb, and for the remainder of the Christian year we bask in the light of the resurrection.

That, I suggest, is not the way it should be. I return again and again to that verse in the first of Paul's letters to the Corinthians: 'And so, while the Jews demand miracles and the Greeks look for wisdom, here are we preaching a crucified Christ....' Note – not the risen Christ. Surely that is a most important thing that Paul is saying to us, now.

The world of Easter eggs and hot cross buns sits very uneasily alongside that of the cross. Easter, like Christmas, has been taken over by the market, and the bells ring loudest on the symbolic cash-register.

We are now in that Pentecostal waiting-room. But what was actually happening in those days after the first Easter. Exactly what the title of this reflection indicates – the followers of Jesus had gone to ground – they were under cover.

There's a long tradition within the Christianity that the followers of Jesus did have a regular gathering-place whenever they were in Jerusalem with their Master. The Upper Room (formally known as the Cenacle) was in the house they always stayed at. So it was the place, too, where they went into hiding when it appeared that all was lost. It was the place where Jesus, alive again, knew where he would find them.

We don't seem to be able to live comfortably with uncertainty. Holy Saturday is long enough – but those 40 days till Pentecost are like an eternity. So what was going on throughout that time?

Who knows, but one thing can be said with some certainty. There was a tiny group of followers who were beginning to realise that the Cross had not been the end of all things. They had received enough personal evidence of this themselves – through those extraordinary appearances among them of their Jesus, alive and whole.

Just how many of them were there – this group called by the notable New Testament scholar, J.A.T. Robinson, 'the seed of the Church.' Probably about two dozen: 11 disciples, Mary and her family, Mary Magdalene, Mary the mother of the Zebedees, Mary, with her husband Clopas and their children, Salome (Mary's sister and Jesus' cousin?), Joanna, the wife of Chuza, and two or three others. Just enough to get started.

For the moment, keeping their heads down – remembering and sharing all those things they had been taught, praying for wisdom and light, and for strength equal to the challenge that must come their way. There's a message here for all Christian communities who are worried about their future. It's time to move out and take off our hoods.

Donald Phillipps