



# Dunedin Methodist Parish

*Finding Good in everyone      Finding God in everyone*

[www.dunedinmethodist.org.nz](http://www.dunedinmethodist.org.nz)

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<b>Presbyters:</b>	Rev. Siosifa Pole	455 2923
	Rev. Dr. Rod Mitchell	477 3700
<b>Parish Stewards:</b>	Mrs Hilda Hughson	487 6226
	Mrs Earlene Owens	489 8146
<b>Tongan Steward:</b>	Mr Kaufusi Pole	455 0096
<b>Parish Office:</b>	Siosifa: <a href="mailto:parish@mmsouth.org.nz">parish@mmsouth.org.nz</a>	466 4600
	Katrina: <a href="mailto:admin@mmsouth.org.nz">admin@mmsouth.org.nz</a>	
<b>Parish Prayer Convenor</b>	Elaine Merrett: <a href="mailto:elaineros@xtra.co.nz">elaineros@xtra.co.nz</a>	489 7663
<b>Pastoral Convenor</b>	Beryl Neutze	476 7447
<b>Mornington:</b>		

## PARISH BULLETIN

19<sup>th</sup> March 2017

### WORSHIP FOR SUNDAY 26<sup>th</sup> March

9.30 am	Mornington	G Hughson
10.00 am	Mosgiel	S Pole
	Glenaven	Combined at Mornington
1.00 pm	St Kilda	TBA

**MUSICAL SOCIETY CONCERT** 26 March 2.30pm at Mornington Methodist Church. Items include piano and chamber music. All welcome. Cost \$2

**MOSGIEL CHURCH MID-WEEK SERVICE** - Will be Wednesday 22<sup>nd</sup>, 2pm. All are welcome.

**LENTEN BIBLE STUDY** - Wednesday 22<sup>nd</sup>, at Mosgiel Church, 7pm. All are welcome.

# Walk of the Cross

Good Friday 14th April

*8.45am Walk of the Cross—through the streets of Mosgiel,  
beginning at St Mary's Catholic Church (Church St, Mosgiel)*

*Followed by a combined Good Friday service,  
10am at St Luke's Anglican Church  
(Gordon Rd, Mosgiel)*

*Good Friday organised by the Combined Churches of Mosgiel*

## BREATHING LIFE INTO CITY SPACES AND COMMUNITY PLACES WITH GAP FILLER

Monday 27 March  
9.30am to 12.30pm

Dunedin City New Life Church  
48 Stafford St  
Dunedin 9016

### What

3-hour free workshop with kai

Learn about grassroots creativity

Hear real-life examples and first-hand experience from Christchurch and beyond

Explore how you can tap into the creative energy of your neighbourhood

Get inspired and equipped to lead change in your neighbourhood

### Who should attend?

Local community groups, artists, businesses, architects, landowners, librarians, designers, students, teachers, engineers, dancers... anyone with an idea and initiative!

### What is Gap Filler?

Gap Filler help local people to tap into the creative energy of their neighbourhoods. They've created around 70 projects in Christchurch over the past five years. For more information, visit: [www.gapfiller.org.nz](http://www.gapfiller.org.nz).

Workshop limited to 40 participants. To reserve your place email: [janine.hunt-ross@dcc.govt.nz](mailto:janine.hunt-ross@dcc.govt.nz)





## Turning Towards Life

The recent Chapter Call of the Dominican Sisters Aotearoa, says, 'We choose to be part of a turning towards life, a future we will not see but for which we sow seeds.' During times of huge global concern, this prophetic call has prompted an invitation by the Dominican Sisters Aotearoa to Margaret Galiardi OP and Sharon Zayac OP to come to New Zealand. With huge passion and commitment to human and eco justice they will be facilitating a number of workshops and retreats around the country.

### DUNEDIN

#### Turning towards Life: *Renewing ourselves as we work for a Sustainable Planet*

<b>Where:</b>	<b>Burns Lodge</b> Holy Cross Centre, 89 Church Street, Mosgiel
<b>When:</b>	Saturday 25 <sup>th</sup> March 2017
<b>Time:</b>	9.30am - 4.30pm
<b>Cost:</b>	Waged: \$30.00 Unwaged: \$15.00
<b>Registration &amp; Contact:</b>	Sandra Winton OP <i>email: swinton@clear.net.nz Phone: 03 471 8009</i>

*RSVP by 20<sup>th</sup> March 2017. Morning and Afternoon tea provided. BYO Lunch*

**Margaret Galiardi OP** is a Dominican Sister from Amityville, New York. She has lectured nationally on ecological theology and spirituality, the "New Story and the Christian Story," and the work of Thomas Berry. In addition, she has created numerous original retreats, workshops and lectures in response to expressed needs.

Margaret is a trained Spiritual Director and served as the Executive Director of the Spiritual Life Center in West Hartford, Connecticut.

She spent the 2009-2010 year in silence and solitude, living with Trappist Sister-Monks in their monastery on the Lost Coast of Northern California in the Redwood Forest.

Margaret has published two books and holds a number of positions in relation mediation and advocacy.



**Sharon Zayac OP** is Dominican Sister of Springfield, Illinois. She is the Director of Jubilee Farm, her congregation's 111-acre centre for ecology and spirituality, which lies just west of Springfield, Illinois. In 2008 Sharon joined 139 others for training by Al Gore to present his award winning *An Inconvenient Truth* from a faith-based perspective.



In 2015 Sharon was one of the panellists speaking to the encyclical *Laudato Si'* hosted by the Catholic Conference of Ohio Bishops and the Catholic Climate Covenant.

Sharon writes, lectures, and gives retreats in and outside the U.S. She speaks on any number of ecological topics, but her passion is sharing the Universe Story and its implications for life and faith.



**COMBINED SERVICE of Mosgiel Methodist Church and St Luke Anglican Church** Sunday 26<sup>th</sup> of March, 7pm. This is the first combined service of our two churches. All are welcome.

**MORNINGTON METHODIST WOMEN'S FELLOWSHIP** - Our next meeting will be held on Wednesday 22<sup>nd</sup> March at 2pm where we will be talking about the Special Project for 2016-2017, which focuses on families and the prevention of gender based violence. The international project working with CWS and their partner Council of Protestant Churches in Nicaragua, will fund more training programmes so young people and families can tackle the violence that is damaging their lives.

The New Zealand project works with families affected by Foetal Alcohol Spectrum Disorder (FASD), a term that describes adverse development that can occur when a person is exposed to alcohol whilst in the womb. Our speaker on this subject will be Dr Jenny Salmon.

**PLEASE NOTE. The Meeting will take place at the..... HUB - 158 Oxford Street - off King Edward Street.**

**THE EXPLORERS GROUP** meets on Sunday **26 March** in the Mornington Lounge at 4.30 pm. Topic: 'Taking a lead on **Leadership**'. Interested? Come join us.

### **STORY FROM THE MISSION**

*Next Step Training:* One of the learners came in for his first

class at Step Up. He was agitated, angry and not keen to be involved. The tutor had a chat with him and found out he was keen to transfer to grounds work. We talked about how the work in the Step Up class would be helpful for him to achieve his goal of getting into the grounds crew. This seemed to make sense to him and he started focussing on the study work. As he was making good progress through the course, he expressed an interest in the air force as a career but then laughed it



away as he said they won't take someone with a conviction. The tutor and he investigated this a little further and discovered that his conviction might not be a problem. The learners finished the course work strongly with a really positive outlook attitude and plan going forward from here.

**If you would like to support the Mission's work with a donation, please visit [www.givealittle.co.nz](http://www.givealittle.co.nz) and search for The Methodist Mission.**

**AN ALMOST FULL CHURCH** at Mornington on Wednesday night shared a moving occasion when the Methodist community reached out to representatives of the refugee community. Colin Gibson's narrative, ably translated into the Syrian language by Ahmed Mahmood used the symbolism of the Lampedusa Cross to explain the motivation of the Christian community to play a leading part in assisting refugee families to share the benefits and advantages of our City. As well as a very good turnout of our own people, the presence of the President of the Moslem community Council, as well as Syrian and Afghan people, was a welcome response to our initiative. When the meeting was over, a group of Mornington ladies hosted a very special supper featuring dates and other dried fruits and nuts, all very appropriate for the occasion. The preceding dinner for 46 people raised a profit of \$500

which was given to the Syrian families. Photo: Shows Colin with a representative group of visitors, with translator Ahmed Mahmood on the right, and the Lampedusa Cross behind.





**AS KEN RUSSELL HAS REPORTED** elsewhere in this bulletin, Open Education began its 2017 series with a very special event, one that even

drew an ODT reporter and camerawoman. For nearly two hours, people of different faiths, Christian and Muslim, sat quietly beside each other to make a combined audience for a talk on the Lampedusa Cross now in the possession of the Mornington Methodist congregation.

It was only a brief moment in the long and generally acrimonious history of Christianity and Islam when the two faiths touched fingers, signaled when we all spoke to our nearest neighbours in Arabic and English, *As-salam alaikum—Peace be with you*.

That expression of goodwill might have been considered connection enough. But interfaith dialogue is much more complex (and difficult) than that. And as I thought about what had happened I began to realise that the evening had brought about a wonderful chain of connections reaching across continents and languages and faiths and cultures and time.

At 8.15, at the conclusion of the formal part of the evening, one of the Islamic leaders asked for the prayer room which I had promised to set up to deal with the difficulty that 8 o'clock is one of the set hours for prayers for orthodox Muslims. He went quietly off to the room, having checked on his iphone compass the direction of Mecca, and knelt down on a carpet. This was no ordinary piece of carpet, though he could not have known that. In 1979 a desperate Russian woman fleeing economic chaos in Russia carried with her that carpet, a family heirloom, and sold it to a carpet dealer in Istanbul. Later that same year, Jeanette and I were in Istanbul as tourists and purchased the carpet and had it shipped to New Zealand. How wonderful to think that a Muslim leader in New Zealand, attending a talk on the 2017 refugee crisis, should be gifted a prayer mat by an anonymous Russian Orthodox woman, enduring her own economic migrant crisis 38 years previously.

Our proceedings would have been impossible without the services of Ahmet Mahmood, an expert in Arabic and English. His fluent translation of all I said made the connection between those who knew only the English language and those who knew only the Arabic language in that room. Difference in language is one of the greatest barriers of all to inter-racial and social harmony (witness the appalling statistics of illiteracy among Maori prisoners). Understanding what the other person is saying to you is a precious, liberating experience. Another reason for saying *As-salam alaikum—Peace be with you* to each other. Different languages, the same meaning.

The great Lampedusa cross, with its blue-green upright and orange cross-piece, now cradled in a superbly crafted block of New Zealand rimu timber—itself glued together from throw-away bits of timber—presided over our session. Constructed from two pieces of wood salvaged from shattered refugee vessels and joined together into a cross shape, it is as potent a symbol of connection as you could wish. It now connects the tiny island of Lampedusa, the frontier of Europe standing in the Mediterranean Sea only 70 miles from the North African coast, with our much larger island on the opposite side of the world, which is now taking into its community some of the shattered refugee families escaping from war and poverty on the African continent.

Even more than that, as I pointed out in my talk, such a cross connects all human beings of many cultures and over a vast period of time, for, millennia before the foundation of Christianity, the earliest crosses represented the making of fire (by rubbing two sticks together) and became the insignia of gods and kings. Indeed, it was not till the 4<sup>th</sup> century AD and the triumph of the Eastern Roman Emperor Constantine, that the cross was adopted as the official symbol of Christianity.

During the evening I showed a short film clip from an Italian-made documentary on the arrival and reception of refugees on the island of Lampedusa. Exhausted from lack of food and water, drenched in diesel fuel from being hidden below decks, stripped of all possessions but the clothes they wore, they were taken off insanely overcrowded fishing vessels, given a simple thermal blanket, bussed to a reception centre, searched for weapons, and photographed like any criminal with a number held behind their head. That some of them were still able to smile and thank their rescuers seemed a miracle.

A suddenly another connection. A woman from one of the Syrian refugee families present at our meeting bravely stood up and in halting English, begged us to help stop the war in Syria, where so many (and so many children) had died. She explained that even this little film scene had profoundly moved her, for her own brother had fled the war in Syria and sailed to Lampedusa, and must have endured the same process on arrival, before continuing on to Germany. And it was she who when we gathered for supper contributed her own gift of sweet home-baked Syrian cake—as a gesture of thanks for what we had done. What **little** we had done in the face of such a monstrous conflict, carried on by those indifferent to the fate of men, women or children. Indifferent to the core values of any religion—Muslim or Christian—indifferent to the claims of morality, of decency, of humanity of any kind.

‘Only connect’, said the great English novelist E. M. Forster. Truly, on Wednesday night we discovered something of what that might mean.

COLIN GIBSON