



# 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>Pastoral Convenor</b>		
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## PARISH BULLETIN

11 March 2018

### WORSHIP FOR SUNDAY 18<sup>th</sup> March

9.30 am	Mornington	S Pole
10.00 am	Mosgiel	R Cannon & Mosgiel LMT
11.00 am	Glenaven	S Pole
1.00 pm	St Kilda	TBC

### Dates to remember:

14 March:	Lenten Studies continue, Mosgiel Church, 7.00pm
18 March:	Musical Society concert, Mornington Church, 1.30pm
28 March	2pm, Mornington MWF - Mornington Church
28 March	7.30pm, Open Education - Mornington Church

**MORNINGTON MWF:** The March meeting will take place on the **28th March at 2 p.m.** in the Church Lounge. The Guest Speaker will be Prof Colin Gibson, his subject being " Beatrix Potter goes to Church". If you are a fan of Peter Rabbit & friends - come along & hear if they went to Church also. All welcome.

**MUSICAL SOCIETY CONCERT** 18 March 1.30pm at Mornington Methodist Church. Please note the time is 1.30pm. Sandra Crawshaw, pianist and Highland Harmony, male barbershop group will be performing. This will be a very good concert. All welcome. Cost \$2

**OPEN EDUCATION BEGINS AGAIN** - On Wednesday March 28 (note the later date), at Mornington Methodist Church, Galloway Street, commencing at 7.30pm, we welcome our first speaker for the 2018 programme of Open Education, David Tombs, Howard Patterson Professor of Theology and Public Issues at the University of Otago. David's topic is the curse of domestic violence and abuse in New Zealand society. This is your opportunity to hear a first-class speaker discussing a social issue which concerns us all. Invite a friend or bring a group. Koha \$5 or a larger donation to the Women's Refuge. Before the talk, at 6pm, Judy Russell will provide a top quality meal at a very reasonable price (\$15). Sign in for the meal at Mornington Methodist, or ring 455 3727 to book your place at the table.

**INVITATION** – The Otago Tertiary Chaplaincy Trust Board is pleased to advise that a public welcome and induction service for Steve Downey to the Otago Tertiary Chaplaincy team will be held on Wednesday 21 March 2018 at 7.30pm at The Hub – Otago polytechnic – Forth Street, Dunedin. Followed by light refreshments. For catering purposes RSVP [dojala@xtra.co.nz](mailto:dojala@xtra.co.nz) by 16 March 2018. Enquiries to Paul Trebilco 03 473 9628 or Greg Hughson 027 212 1048.

**PUBLIC ISSUES NETWORK** - Let us urge the government to refrain from licenses for new oil and gas exploration. We ask parish people to pray for a moratorium on new oil and gas exploration. We are concerned that offers for new oil and gas exploration could be made at the

Petroleum Industry Conference 26<sup>th</sup> March. Please write to any of the following Ministers: Hon Megan Woods, Minister for Energy and Resources, to Prime Minister Ardern and Hon James Shaw, Minister for Climate Change to request an end to new oil and gas exploration. A draft letter is with Parish secretaries. Our voices are important for climate justice and essential for caring for our common home, and our global neighbours. Climate justice is part of our commitment to peace and stewarding our resources responsibly for future generations.

### **FAITH THINKING 2018**

These courses are jointly organised between the Department of Theology and Religion and some Dunedin Churches, and supported by Continuing Education at the University of Otago.

### **GOING DEEPER IN THE GOSPEL OF MARK**

Professor Paul Trebilco, Department of Theology and Religion, University of Otago. Friday 16 March 7:00pm – 9:00pm, Saturday 17 March 9:00am – 12:30pm, Burns 7, University of Otago

### **WHEN DID WE SEE YOU NAKED? THE BIBLE AND SEXUAL VIOLENCE**

Professor David Tombs, Department of Theology and Religion, University of Otago. Friday 20 April 7:00pm – 9:00pm, Saturday 21 April 9:00am – 12:30pm, All Saints Church Hall, 786 Cumberland Street

Each Course costs \$20. Please register online at

[www.otago.ac.nz/continuingeducation](http://www.otago.ac.nz/continuingeducation)



Rev Siosifa Pole celebrates his birthday in church last Sunday

**THEOLOGY OPEN LECTURE** - Professor John Barclay, Lightfoot Professor of Divinity, Department of Theology and Religion, Durham University  
**“Early Christianity and the Survival of the Poor”**

Tuesday 20 March, 5.15-6.30pm

Archway 4 Lecture Theatre, University of Otago. **ALL WELCOME!**

Note also:

Research Seminar by Professor Barclay: “Reciprocity and Risk at the Economic Margins: Some Early Christian Examples”

Friday 16 March, 3.00-4.15pm. Venue TBC

Professor Barclay is one of the foremost New Testament scholars in the world today. His many books include *Paul and the Gift* (2017); *Pauline Churches and Diaspora Jews* (2011); *Against Apion: Translation and Commentary* (2006); *Jews in the Mediterranean Diaspora from Alexander to Trajan (323 BCE – 117 CE)* (1996); *Colossians and Philemon* (1997); *Obeying the Truth: A Study of Paul’s Ethics in Galatians* (1988).

Secondly, since Mark is the Gospel for this year in the Lectionary, the first Faith Thinking event for the year is on Mark. Details are here:

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See details here:

<http://www.otago.ac.nz/theology/events/otago676275.html>

**FOCUS ON WEST PAPUA** was the the subject that drew about fifty people to a meeting at Mornington on Sunday night to hear two representatives of *WEST PAPUA ACTION*, Rev Dr Robert Stringer (Melbourne) and Rev Brian Turner (Canterbury) tell a story of Indonesian oppression against the indigenous Papuans. West Papua has been occupied by Indonesia since 1963 and its people subjected to slow genocide as exploitation, human rights abuses and gross neglect of basic services take their toll. West Papuan non-violent resistance to Indonesian rule has resulted in at least 100,000 deaths. Those who mobilise to express their hopes of freedom from Indonesian rule are labelled "separatists" and are made liable to the harsh consequences of Indonesia's treason laws, including long sentences in notoriously harsh incarceration conditions.

Much more could be said. The evidence is overwhelming, and is well documented, but such is the overwhelming power and influence of Indonesia in the region that criticism of the Indonesian regime by those in the best position to bring pressure to bear (Australia and New Zealand) is muted and compromised by trade and other considerations.

Many in the meeting were moved by the presentation and one speaker said that the "anger of Christ" embraced in the morning service reading and sermon was aroused by the injustices being heaped on a people living in our own theatre of the south Pacific.



SOLIDARITY Colin Gibson joins hands with Brian Turner (left) and Robert Stringer in front of the banned West Papua "Morning Star" flag.

WANT TO KNOW MORE? [www.papuaaction.blogspot.co.nz](http://www.papuaaction.blogspot.co.nz)

## WORLD DAY OF PRAYER



### GIVE US THIS DAY OUR DAILY BREAD

Hunger, like childbirth, is a great leveller. The grand and the ordinary, judge and jury, old and young -- everyone has to eat. Every culture that I know of assumes this: that someone who has food, usually a woman, will arrange to share it with others who need it -- close family, visitors or complete strangers. Hospitality: it's a Maori thing, and a Kiwi thing. It's also a religious thing, a service to others that's sacred in most traditions -- Jewish, Christian, Buddhist, and so on. When I became a student (again) in the 1990s, at the same time as my sons, we regularly enjoyed the \$3 meal offered by the Hare Krishnas in the OUSA Clubs and Societies room on campus. Fellow-student cooks, male and female, served rice and vegetable dishes from big steaming pots, and even added pudding; it was good. These days, \$3 will buy one person's vegetables and fruit for a week, on a scheme

based at All Saints Church (fruitvegedn@gmail.com or 479 2212), which has widened to include distribution centres in St Kilda, Caversham, Green Island, Mosgiel, Kaikorai and Pine Hill. \$6 will buy a week's pack for a couple, \$12 a weekly family pack.

The universalist Baha'i faith makes a connection between fellowship (which often involves eating together), and the unity and equality of human beings. In the Exodus story, God provided the people with manna in the desert and water from the rock; 'they asked, and he brought quails' (Psalm 105). It wasn't just the leader Moses who needed feeding; hunger affected them all. It seems so straightforward. People need to eat and drink, and they are provided for, in a world where God is in charge. But what happens when the spring or stream dries up? After Elijah is fed by the ravens in a different desert, God orders him to go to a certain place where a widow has been instructed to feed him. 'Bring me a little water in a vessel,' says Elijah, and then, 'Bring me a morsel of bread'. She can manage the water, but suddenly the story stops, right there. She can't do the bread: 'As the Lord your God lives, I have nothing baked, only a handful of meal in a jar, and a little oil in a jug.' She's ashamed -- she's got no baking in the tins! That's not the worst of it, though. With this tiny amount of flour and oil, she says, 'I am just now gathering a couple of sticks, so that I may go home and prepare it for myself and my son, that we may eat it, and die.' (1 Kings 17:12)

There's a drought. The wadi, a stream which fails in the annual dry season, this time has dried up completely. The widow is already weak and exhausted; it's all she can do to prepare her and her son's last meal. Elijah repeats his request, saying 'Do not be afraid; go and do as you have said; but first make me a little cake of it and bring it to me, and afterwards make something for yourself and your son.' He's sure there'll be enough for, as the Lord says, 'the jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends

rain on the earth.' Sure enough, she did as Elijah asked, so that 'she as well as he and her household ate for many days.'

Sounds like the folk tale, doesn't it... The Grimm brothers' *Children's and Household Tales* tells a very similar story:

"There was a poor but good little girl, who lived alone with her mother, and they had nothing left to eat. So the child went into the forest, where an aged woman met her who was aware of her sorrow, and presented her with a little pot, which when she said 'Cook little pot, cook,' would cook good, sweet porridge, and when she said 'Stop, little pot,' it ceased to cook. The girl took the pot home to her mother, and now they were freed from their poverty and hunger, and ate sweet porridge as often as they chose. Once, on a time when the girl had gone out, her mother said, 'Cook little pot, cook,' it did cook, and she ate until she was satisfied. Then she wanted the pot to stop cooking, but did not know the word. So it went on cooking and the porridge rose over the edge, and still it cooked on until the kitchen and whole house were full...and the next house, then the whole street, just as if it wanted to satisfy the hunger of the whole world..."

Is God anywhere in this story? Yes, if you want to find *good in everyone, God in everyone*, as our masthead says. God is in the girl's wish to help her mother, in the forest (i.e. in Nature) in the compassion for the hungry family felt by the 'aged woman' (possibly a witch, whose only 'magic' lies in her doing good as a herbalist and healer); God is in the bounteous overflowing pot of goodness, and in the ambition that the whole world might be fed.

As John F Kennedy said, 'The war against hunger is truly mankind's war of liberation (World Food Congress, 4 June 1963). I am sure God is behind this weaponless war.

-- Helen Watson White