



# Dunedin Methodist Parish

*Finding Good in everyone    Finding God in everyone*

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

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## PARISH BULLETIN

10<sup>th</sup> June 2018

### WORSHIP FOR SUNDAY 17<sup>th</sup> June

9.30 am	Mornington	R Mitchell
10.00 am	Mosgiel	G Abernethy
11.00 am	Glenaven	R Mitchell
1.00 pm	St Kilda	TBA

### Dates to remember:

12 Jun	7.30 pm	Leaders Meeting - Mosgiel
20 Jun	7.30 pm	Open Education - Mornington

**MOSGIEL LEADERS MEETING** to be held on **Tuesday 12 June at 7:30pm** in the Church lounge.

**OPEN EDUCATION: SUNDAY BEST** - How has the Christian Church impacted on New Zealand culture; how has our society impacted on New Zealand Christianity? On **Wednesday 20 June** Professor Peter Lineham from Massey University presents a distinguished historian's view of Christianity in New Zealand, based on his best-selling book *Sunday Best*. Don't miss it; come to the pre-session meal created by Judy Russell at Mornington Church, Galloway Street, at 6.30pm (\$15, book by ringing 455 3727), and join the crowd for the talk at 7.30pm (koha \$5). Copies of *Sunday Best* will be on sale at a special price of \$45. All proceeds go to the Hub—and we want to make this a big, generous donation to help save this important outreach of the Mission.

**WOMEN OF ALL AGES** are welcome on the 16<sup>th</sup> June to attend a one-day retreat, led by Anya McKee.

*“Daughter of Zion* - such a feminine phrase in the midst of Old Testament history with its wars and battles and predominately male focus. Who is this woman? What has become of her city? And why does her story resonate so closely with our own?”

Anya is a New Zealand born writer and retreat speaker with a compelling call to personal wholeness and spiritual maturity.

Facebook event:

<https://www.facebook.com/events/1459160917521873??ti=ia>

More information from [annie\\_kate@hotmail.com](mailto:annie_kate@hotmail.com) **PUBLIC ISSUES**

## FOR PARISH NEWSLETTERS & BULLETINS 10 JUNE 2018

### Mental Health Changes for Mental Wellbeing

The mental health and addiction inquiry is a most welcome and timely initiative by the government. Community consultations are still under way in June. <https://www.mentalhealth.inquiry.govt.nz/>

New Zealand led the way in closing psychiatric institutions in the 1990's.

This inquiry is on deinstitutionalizing mental health treatment and how to make services accessible and joined up, with less focus on medical treatment. When mental health is treated as a matter of wellbeing we see that income security, housing and social connectedness are as important as medical support. There's a link between employment and mental health - 80% of people receiving mental health services do not have jobs. Inclusive church communities contribute to mental wellbeing.

A Wellbeing Manifesto shows what mental health wellbeing looks like [www.wellbeingmanifesto.nz/](http://www.wellbeingmanifesto.nz/)

The 'New Creation' guidelines and Backgrounder are at [www.methodist.org.nz/public\\_questions\\_network/pi\\_resources](http://www.methodist.org.nz/public_questions_network/pi_resources)

**SYMPATHY** - I would like to convey a message of sympathy and condolences on behalf of Mosgiel Methodist Church, and the whole of the Parish to Rennie and the Bremner's family for the death of her father, Jack Bremner on Wednesday 30<sup>th</sup> of May. It is our prayer that God's peace be with them during this period of mourning.



## STORIES FROM THE MISSION

**Client Story, Early Years Hub:** I first discovered the Hub five years ago when I attended an antenatal breastfeeding class. Shortly after the birth of my son I came back to the Hub to see the ladies at the Breastroom. They were so helpful that I decided to become a breastfeeding peer supporter myself. It is at that time that I became familiar with the Hub and the range of activities and services on offer. In the five years that have gone by, I have been a regular user of the Hub through the peer supporters group but I also attended a wider range of groups such as the koru international Playgroup. My family got bigger and I now have 3 boys ranging from 4 years old to 11 months old. They all enjoy coming to the Hub. We regularly make good use of the toy room, making special trips to the Hub even though we live in the north end of town. The Hub is a wonderful friendly place to hang out and meet friends both for myself and my children. The people who work here are friendly, kind and always willing to help. The Free Exchange area for clothes and toys are wonderful in our busy materialism obsessed world. All in all, the Hub is a little oasis for mums and bubs, and beyond. I am ever so grateful to all the people making it possible.

**Prison / Story Reading Dads:** Rose, Andrew and Ana delivered the latest Story Reading Dads programme. The feedback from the participants was outstanding. Comments included:

- *A positive way to interact in a loving way to show our kids, even though we are in jail, we still care and love them.*
- *I enjoyed making things for my girl so she knows I'm still there.*
- *Was good to speak to my son on the video.*
- *Being able to show my kids some love through reading to them*



### **'UTU-LONGOA'A: VOICE FROM THE EDGE**

The word “'utu” refers to the rocks on the beach or shore. The word 'longoa'a' is Tongan for the English word, 'noisy or interrupting'. When we combine these two words it becomes, 'utu-longoa'a', which means, “rocks that are noisy or interrupting”. These two words ('utu-longoa'a') are derived from a real life experience when the winds and waves strike rocks on the shore and produce strong commotion and loud noise. This noisy voice interrupts the silence of a peaceful evening. Although, this voice comes from the edge, everyone in the community, even those who live inland can hear and notice it. Everyone notices its sound because it is so persistent and vigorous. It is a loud voice that interrupts silence and the comfort of people. This is the experience that our family had in the last seven and a half years since we lived at St Clair, close to St Clair beach. The noise that is caused by the winds and waves when hitting the rocks sometimes interrupts our sleeping. This is the nature of the rocks that are noisy, 'utu-longoa'a'. However, sometimes the “voice from the

edge” comes unnoticed, because it is an unfamiliar voice. It is sometimes confusing when it comes together with other voices.

The voice is a channel or an instrument that demonstrates someone’s need. It is a familiar experience for babies to raise their voice when they are hungry, sick, or feel sleepy. If someone dies in a family, the living members demonstrate their sorrow by weeping. Whenever any controversial issue occurs, people express their opinions by debating. They either use their voices to prove a point or to humiliate someone. When we are in a competition, the audience will either express their joy or disappointment by their voices. Those who watched the Rugby League World Cup last year might still remember the “sea of red” colour all over stadiums and rugby fields wherever the Tongan boys played their games. Tongan fans annoyed a lot of people through their support of their team, *Mate Ma’a Tonga*. The most annoying of all was their loud voices. They were so noisy in their singing, chanting, and cheering. Although, they are the weak and inferior community, their voices were heard not only in New Zealand but around the continents of the world. Their voices were heard because they were determined and persistent in support of their team.

*‘Utu-longoa’a* denotes the notion of voice from the edge or the margin. It is a persistence voice for it is determined to be heard and recognised. It doesn’t satisfy or accept the way it is treated by those who are at the centre. Usually, the voice from the edge is ignored and side-lined, but it refuses to surrender or retreat. It strives to interrupt the silence and to overcome all obstacles in order to be acknowledged. The edge is where the weak, the powerless, and the poor are settled and find their home. They settle in that space either by their own choice or by force. Although, they are at the edge, they choose never to remain silent but rather they are determined to make their voices known and heard. In making their voices known, they break the silence of the dominant and powerful voices. Furthermore, they also refuse to surrender to those

dominant voices. Walter Bruggemann, an Old Testament scholar in his book entitled, *Interrupting Silence*, writes, “We now live in a barbaric world where the stones cry out against the violence that spirals from the top down. Our work is to join their refusal of silence and their brave insistence on voice.” Bruggeman’s statement is right and continues to be right if those who have voices to speak will continue to be silent. We have a lot of examples in the world of those who are on the edge of the society but have the right to speak out for justice for all.

When the new Government presented their Budget to our nation last month, I had looked at it seriously and asked some critical questions; Does this budget address the needs of the powerless voices in our nation? Does it consider the welfare of those on the edge of our society? When leaders of the powerful nations in the world had their meetings about their trade and businesses, I asked these questions; Are they aware of the pollution caused by their industries? Do they understand global warming and its impact on the rising of the sea level in the Pacific? Do they listen to the voices of smaller nations in the Pacific who are already submerged under the sea? I doubt whether these voices will be heard from the centre or from the top, to use Bruggemann’s concept of power from the top. But these voices won’t surrender or retreat until justice is served – and that is the nature of *‘utu-longoa’a*.

The story of the Canaanite woman and her meeting with Jesus is a classic example of a voice which resists being silenced until her hope and aspiration are acknowledged (Matthew 15:21-28). The woman was a foreigner (a Canaanite), a widow, a mother of a sick girl, and she met Jesus at the border. She had heard about Jesus and his power to heal. She pleaded with Jesus to heal her daughter, but the text tells us that Jesus was silent. His disciples urged Jesus to chase her away. When Jesus spoke, he said to the woman, “I was sent only to the lost sheep of the house of Israel.” When he spoke for the second time, Jesus said to the woman, “It is not fair to take the children’s food and throw it to the

dogs.” Although, the woman was offended, she was not silenced. Neither did she retreat. She persisted until her voice was heard. At the end, Jesus heard the voice of a woman on the edge and said to her, “Woman, great is your faith! Let it be done for you as you wish.” And her daughter was healed instantly.

This is my last article for the Connections Column and I would like to acknowledge the role of Rev Ken Russell in organising the roster for the contributors. I would also like to salute all my colleagues who have contributed to this column for your expertise and thought provoking words which have inspired and challenged me over the years. I have to admit that most of the articles that I have written in this column have come out of my personal experience of the area that my family and I lived in the last seven and half years, St Clair beach. I just wanted to share a voice from the edge of our great City of Dunedin, a voice that will never silent until is heard – for that is the nature of *‘utu-longoa’*a.

Siosifa Pole