



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

Find us on Facebook: **Dunedin Methodist Parish**

Presbyters:	Rev. David Poultney	974 6172
	Mobile	022 350 2263
	Rev. Dr. Rod Mitchell	453 3310
Parish Stewards:	Mrs Jan Stewart	473 9141
	John Hardy	472 7377
	Ross Merrett	489 7663
Tongan Steward:	Mr Kaufusi Pole	455 0096
Parish Office:	David: parish@mmsouth.org.nz	466 4600
	Katrina: admin@mmsouth.org.nz	
Parish Prayer Convenor:	Elaine Merrett: elaineross@xtra.co.nz	489 7663
Pastoral Convenor Mornington:	Beryl Neutze	476 7447

PARISH BULLETIN

7th April 2019

WORSHIP FOR SUNDAY 14th APRIL 2019

10.00am	Mornington	C Gibson
9.30 am	Mosgiel	Rev David Poultney
11.00 am	Glenaven	H Watson White
1.00 pm	St Kilda	TBA

DATES TO REMEMBER

7 April	2.00 pm	Share the Journey
10 April	7.00 – 9.00 pm	Faith Thinking – University of Otago
17 April	7.30 pm	Open Education – Mornington
19 April	2.00 pm	“Saint Matthew Passion”
3 May	7.00-9.00pm	Practical Meditation – simple step-by-step Guide

FAITH THINKING 2019 - These courses are jointly organised between the Theology Programme and some Dunedin Churches, and supported by Continuing Education at the University of Otago.

Taster For Biblical Greek

Dr Katie Marcar, Teaching Fellow in Biblical Studies, Theology Programme, University of Otago

Wednesday 3 April, 7:00pm – 9:00pm

Wednesday 10 April, 7:00pm – 9:00pm

Wednesday 17 April, 7:00pm – 9:00pm

Burns 7, Arts/Burns Building, Albany Street, University of Otago

THIS IS ALSO AVAILABLE AT A DISTANCE

Please contact Theology@otago.ac.nz for details

The Inner World and Its Workings:

Attention to our inner life of Prayer with the help of Ignatian

Spirituality

Father Mark Chamberlain, University Chaplain and Priest, Holy Name Parish

Wednesday 8 May, 7:00pm – 9:00pm

Wednesday 15 May, 7:00pm – 9:00pm

Wednesday 22 May, 7:00pm – 9:00pm

Burns 7, Arts/Burns Building, Albany Street, University of Otago

Each Course costs \$20. Please register online

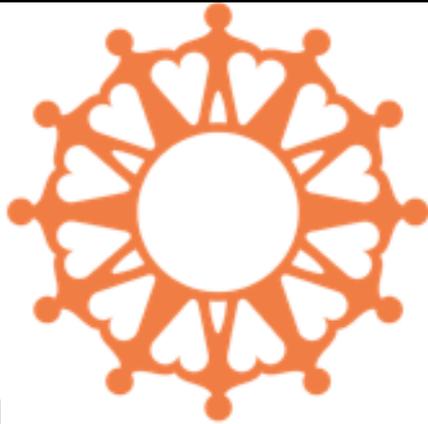
at www.otago.ac.nz/continuingeducation



BULLETIN NOTICES

The deadline for all notices is noon on the Thursday prior. As we have had some staff changes around the compiling of the bulletin, we need to adhere to this deadline.

Many thanks from the Mission Admin Team



**Share the
Journey** ☼
#sharejourney

You are invited to a global campaign to **walk a million kilometres** in an **act of solidarity with migrants and refugees** who are forced to leave their homes because of war, persecution, natural disaster and poverty. Our solidarity walk is also **an occasion for us to walk aside those who are new to our community** including migrants and former refugees in Dunedin and hear some of their story.

Simply come along on Sunday, 7th April at 2pm to walk and chat with some of our new residents. Following the walk along John Wilson Drive, there will be games on at Hancock Park (sack races, tug of war, lolly scramble) and a free sausage sizzle. After the walk we will combine kilometres walked and submit these to the global campaign.

Date: Sunday, 7th April
Time: 2.00pm
Where: Meet beside the Dinosaur Park ready to walk 1, 2 or 4 kilometres along John Wilson Drive.
Cost: Free

For more information see our Facebook Page: Dunedin Churches Welcome Refugees or contact Amy: amy@cdd.org.nz

LENT BIBLE STUDY

We continue our Lenten Bible study at 7pm on Wednesday meeting at Ross and Elaine Merrett's home, 40 Forth Street, Mosgiel. We are looking at the DVD and book Holy Week for Beginners by Amy Jill Levine.

OPEN EDUCATION

Following the sensational first Open Education session (which raised \$1000 for the Muslim community) comes What's Happening on the Front Line, an exciting update on new social justice projects from our Mission. Let's bring ourselves up to date on the brand new programmes being developed by our own MMS (Methodist Mission Southern). See you at **Mornington Methodist Church**, Galloway Street, **Wednesday 17 April, starting at 7.30pm**. Koha \$5. Preceded at 6pm by our usual excellent meal provided by Judy Russell (\$15). Sign in at Mornington or ring 455 3727 to book your place.

ON HOLY THURSDAY (MAUNDY THURSDAY) there will be a remembering of the events of the night before Jesus died, this will be in two parts. At 7 we will gather in the Mosgiel Hall to share a light meal - please bring a plate - and in that meal we will celebrate the Lord's Supper. Afterwards we will go into the Church for a Tenebrae vigil, a service of readings, prayers taking us from Gethsemane to the death and burial of Jesus. The word Tenebrae comes from the Latin word Tenebris or darkness. During the service candles will be extinguished until we are in darkness.

NEWSLETTER INVITE - Every two months Methodist Mission Southern distributes a newsletter to people who've supported projects in the past. It includes some of the good news stories you see in your Parish Bulletin, an outline of some new projects as well some practical ways readers can help with those new projects.



If you would like to receive this newsletter regularly, all you need to do is send an email to rosen@mmsouth.org.nz If you'd like a printed copy rather than an email just let us know – you could phone the Main Office at Teviot Street - 466 4600 – Katrina will put you on the list to receive a print copy in the mail. Large print is also available.

MEDITATION: NEW COURSE – 8 Sessions

Starting May 3rd 7-9pm

Come and share in this wonderful opportunity. If radical spirituality is in the hands of the people over 60 years of age, here is the opportunity to make a contribution to building a better world. Our focus will be on practice, using the best practices from as many religious traditions as we have access to. We will be drawing on material found in the book: *Practical Meditation – A simple step-by-step Guide by Giovanni Dienstmann.*

Contact Rod Mitchel 4533310 or Colin Gibson 4536662

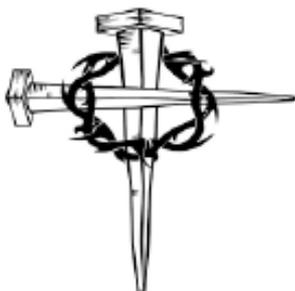
MORNINGTON

PRESBYTERIAN

CHURCH invites you to attend “Saint Matthew Passion”

Mornington Presbyterian Church
16 Maryhill Terrace, Mornington

will screen the
Saint Matthew Passion
 by J.S.Bach




Staged by
Andrews University
 Department of Music,
 Singing in English, and words on the screen.

On Good Friday afternoon
April 19th 2019
 from 2.00 p.m. till 4.30 p.m.
 Admission free



BRIDGING THE GAP

A few days ago a friend expressed his concern about what might happen to the NZ Muslim community once the present crisis and reaction subsided. He thought the measures taken during the aftermath of the Christchurch catastrophe were gallant from both sides of the Muslim and non-Muslim divide and were appropriate and forward-thinking but felt hesitant about future relations. Could the present strong feelings of inclusion be sustained?

At the time I defended what seemed to be the precursor to a “new age” of closer relations between the NZ Muslim community and the rest of a rapidly changing multi-ethnic NZ community. This possible change was precipitated by the surge of sympathy for the deep and unforgivable hurt caused by a rampaging, well-armed man who now faces prosecution in NZ courts. While accepting that there were many acts of basic humanity and kindness being shown, my friend insisted that there were more fundamental differences, say, between a Christian position and a Muslim one, than I was prepared to admit.

Our conversation turned to a discussion of the developments in the tertiary sphere where two leading figures in the Dunedin Muslim community, Dr Najib Lafraie and Salmah Kassim were officially appointed as Muslim Chaplains to the University of Otago and Otago Polytechnic on Monday 1st April 2019. They will be engaged in offering pastoral care and spiritual support to Muslim students and staff. While being in the heights of the education sector, this event seemed to me to be at the forefront of a new relationship, and reflect a broader acceptance for the Muslim community in Dunedin, at least. My cautious friend thought, to use an old English term, that I was being a ‘bit previous’. He saw the whole background of difference between the practices and dogma of Muslim tradition as being fundamentally different from that of Christian tradition. There were in his mind singular roadblocks to a closer relationship.

So what are some of the differences that seem at first thought to be insurmountable. Are expressions of God and Heaven or Paradise really different? Yahweh, Allah and God – are they critically different or perhaps regional and philosophical expressions of the same Being? Certainly there is an historical link, and an acknowledgement at least that we are all people of the “Book”. The Book being referred to is the Old Testament. That tradition admits that there is a link through Abraham between all three. Of course, it is not nearly as simple as that.

The Christian idea of God is currently undergoing rapid re-examination, and has been since the 1970s in the western world. There is debate among biblical scholars about the reality and identity, if I may be forgiven, of God. It is still generally accepted that God created the universe and everything in it, and that God remains separate. Also, many continue to affirm that God became human in Christ for the redemption of the world. There is a debate about the gender of God. In Islam, there are 99 known names of God (al-asmā' al-ḥusnā lit. meaning: "The best names"), each of which evokes a distinct attribute of God. All these names refer to Allah, the supreme and all-comprehensive God. God is the refuge – the foundation of all beings. There is recognition that Jesus (Peace be upon him) is also prophet within Islam. Traditional interpretations of Judaism generally emphasise that God is personal yet also transcendent, while some modern interpretations of Judaism emphasise that God is a force or ideal. The names of God used most often in the Hebrew Bible are the ‘Tetragrammaton’ (YHWH Hebrew: יהוה) distinct separations.

Ideas about our final destination might also prove problematic. There are diverse understandings of Heaven and Hell within various Christian communities. Many continue to cling to a physical notion of ‘heaven above and hell below’ as seen in many medieval and post-medieval accounts. The concept is based mostly on the pictures from Genesis and the book of Revelations. Today, however, many more liberal and “progressive” Christians think of heaven as a state of being, not exclusively physical, but as being an eternal relationship with God, in some mysterious, incomprehensible way. Muslims have the notion of a beautiful garden as the final abode of the righteous and the Islamic believers, but also the

Garden of Eden, where Adam and Hawwa dwelt. Firdaws (Arabic: فردس) is the literal term meaning paradise, but the Quran generally uses the term Jannah symbolically referring to paradise. So the Muslim version is a physical experience, not metaphysical. The Jewish idea of heaven is where early (pre-20th century) Christians find parts of their ideas from there as well. Heaven in Judaism. Shamayim (שָׁמַיִם), the Hebrew word for "heaven" (literally heavens, plural), denotes one component of the three-part biblical cosmology, the other elements being erets (the earth) and sheol (the underworld). Once again, a physical conception of Heaven. So, there are significant differences in basic beliefs, within and between world religions. The one most distinctive view perhaps, which differs from traditional belief, is the modern Christian interpretation of metaphysical state of being. Metaphysical refers to a state of ideas rather than concrete reality. These ideas and simple explanations of two fundamental concepts only skate over the surface of some beliefs in the three Abrahamic religions. However, without some elementary understanding of the other, no single individual or indeed organisation will be able to get to grips with the basic needs of trying to relate to each other, whether we are of Christian, Muslim or Jewish persuasion.

George Davis, & Rev Greg Hughson (ed.)