

DUNEDIN METHODIST PARISH

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz



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

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PARISH BULLETIN

8th November 2020

WORSHIP FOR SUNDAY 15th NOVEMBER 2020

9.30 am	Mornington	H Watson White
10.00am	Mosgiel	D Poultney
11.00am	Glenaven	H Watson White
1.00pm	St Kilda	TBA

DATES TO REMEMBER

Wed 18th Nov – Parish Council Meeting - 7.30pm Mornington Methodist Church
 Sat 21st Nov – Spring Working Bee – 10am-12pm Mornington Church
 Sun 22nd Nov – Explorers – 4.30 pm – Mornington Church Hall
 Sun 29th Nov – Combined Parish Service at Otakou – 11.00 am
 Wed 9th Dec – Vist to Rev David's office – 2.00 pm

PASTORAL NEEDS I will be away from the parish from Friday 6th to Thursday 12th November, first of all to attend Methodist Conference in Auckland then the AGM of ICHC in Wellington. I will be reachable by phone, if you have an urgent pastoral need while I am away please contact the Rev Dr Rod Mitchell. Thank you. David Poultney

APOLOGY: Marcia Hardy and Helen Watson White's names were omitted from the list of ordained ministers and lay readers published last week. My sincere apologies. This has now been rectified.

PARISH COUNCIL MEETING to be held in the Mornington Methodist Church on Wednesday 18 November at 7:30pm. Please note change of date. This is the Annual General Meeting. If you have any items of business, you wish the Council to deal with please send them to the secretary Fay Richardson at malk.com@hotmail.com

SPRING WORKING BEE at Mornington church for all those who are able to help with a little tidy up of the grounds from 10 a.m. till 12 p.m. on Saturday 21st November.

OUR EXPLORERS MEET A PERSIAN SAGE - The final meeting of the Explorers group for the year will be held at our usual time, Sunday 22 November at 4.30pm in the Mornington church hall. Our topic will be the immensely influential writings of the Persian sage Rumi (1207-73). All are welcome to join us, and ahead of the meeting we will circulate illustrations of his work to those interested. Look up this 13th-century poet, Islamic scholar, theologian and Sufi mystic on Google and discover riches.

MOSGIEL'S visit to Rev Davids office Wednesday 9th December, 2pm. Please bring a small party plate as this will be our Christmas Leaders meeting as well. Transport will be provided.

COMBINED PARISH SERVICE AT OTAKOU

Sunday, 29th November 2020

Te Runanga Otakou have extended a warm welcome to the Dunedin Methodist Parish to hold its Combined Service on the fifth Sunday of this month at Otakou. The service will be in the beautiful Memorial Church at 11.00 am, and will be in 'traditional' Methodist form.

After the service we will gather in the large dining-room where we will be able to share the food we have brought with us. Te Runanga have generously offered to provide the hot drinks.

Before the meal together there will be a little speech-making – a welcome from the Otakou people, to which we will reply. Otherwise our gathering together will be fairly informal. We will need to be on the way back to Dunedin by 1.30pm.

Maori protocol makes the Memorial Church a sacred place into which food should not be taken. When you arrive, therefore, come a little early so that you can drop your supplies at the dining-hall beforehand - it's just a minute's walk away. By the way, it takes a good hour to get there from Mosgiel. The road-works on the Peninsula are usually on shut-down over the weekend.

Nearer the date we will be suggesting a Maori waiata or two that we can sing, and there may be a Maori hymn or two that will be part of the service. We hope as many of you as possible will be able to attend. The church holds over 100 people, and possibly some of the Otakou people themselves will join with us. They have honoured our long association by naming us 'hapu' - we're part of the clan!

MORNINGTON CHURCH LEADERS' meeting held on November 3rd:
Main issues covered:

- Soon two heat pumps will be installed in the church.
- The outside notice board will be redone to ensure it is legible, bring it up to date and express the inclusiveness of our church.
- A letter will be publicised on behalf of the Leaders' meeting of Mornington Church expressing our support of a multi faith room in the new hospital build that will provide a space for all faiths and all people to share.

Marjorie Spittle

ON TUESDAY 3RD OF NOVEMBER 2020 the Mosgiel Methodist Women's Fellowship held their friendship day where we invited all other Mosgiel woman's groups.

Our speaker was Jordana Whyte from the Wildlife Hospital Trust. An amazing speaker whom all the ladies really enjoyed followed by a sumptuous afternoon tea.



2020 Food Bank Drive

**Monday 7th Dec
6.00 – 9.00pm**

Listen for the sirens
in your street - please
place your items in the
'Lions' trailer!

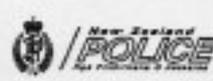
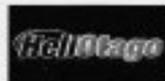


**PLEASE HELP TO MAKE SOMEONE'S
CHRISTMAS THAT MUCH BETTER!**

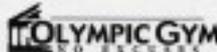
*Proceeds to
Local Foodbank Only!*



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Mosgiel/Taieri
Rotary



Remembering Parihaka

Maungārongo Ki Te Whenua

Dawn Commemoration Service — Thursday 5th November

Meet 6.30 am at the Rongo Stone for a short ceremony, including stories, waiata and karakia. Corner of Portsmouth Drive & Shore Street, Andersons Bay. Parking available at Bayfield Park, Andersons Bay inlet, 2min walk to Rongo Stone.

Service led by Rev. Dr. Wayne Te Kaawa & Rev. Brendon McRae

Tātarakihi - The Children of Parihaka — Thursday 5th November

Film showing at 7.30 pm, Stuart Hall, Knox Church. Immediately behind Knox Church, 449 George Street. Knox Church is showing this film to mark Parihaka Day. We are fortunate to have a kaitiaki from Parihaka with us to enable us to see it. Everyone invited.

Peace Art Exhibition — Sunday 8th & 15th November, 2-4 pm showing

Toi Whakaaturanga. You are invited to an art display presented by the Flagstaff Community, at Flagstaff Community Church, 9 Centennial Ave. Haere mai tātou! Kai and kōrero.



A koha
will be taken for
Dunedin
Night Shelter

*Parihaka Network
Ngā Manu Kōrihi ki
Ōtepoti*



REGIME CHANGE

As the US heads towards another civil war, with half the population (of lawyers) pitched against the other half, I've been reading about the effects of the regime change in Iran, in *The Girl from Revolution Road*, by Ghazaleh Golbakhsh. The half-and-half situation in 1979 was framed as an East/West conflict, in that the deposed Shah represented secular, Western values, and the new, 'revolutionary' government a strict form of Islamic rule in the Middle-East. A similar confrontation between secular free-speech promoters and religious extremists prepared to kill has been playing out recently in France.

Reading this book of real-life stories by Iranian-born filmmaker Ghazaleh Golbakhsh, a lecturer at Auckland's Media Design School, has been chastening, as a polarized America headed towards not so much an election as a full-on vehicle crash. While the author has lived in the US (and was in New York on 9/11 2001), she sees herself now as a 'hyphenated' Iranian-New Zealander, who carries influences from both the Western culture epitomised by America and the Islamic culture she grew up in. Even within her native country, however, there was a split between the two sides, between Iranians who followed Islam to the letter, and those who did not; her family were – and remain – split in the same way, while living in different parts of the world.

One of the book's most poignant stories, 'The Legend of Seven Men and Seven Women', explains this family's desperate need to leave Iran. The event that precipitated their flight began when six-year-old Ghazaleh was gathered with other children—and adult party-lovers sporting 'polyester and perms'—for a night that 'would change my family's lives forever'. Packed cars carried the revellers on a four-hour journey to an isolated venue. Hijabs were flung off and disco music and lighting started up; homemade vodka flowed and the dancing continued—until soldiers with AK47s arrived. The entire family was locked up: 'the women will be lashed here, the men will be lashed in the town centre'. Virtually as soon as they were released, they became refugees.

What seems at first to be a book about difference—cultural, religious, political, social—is also about what holds people together. At every point where these stories find resonance with a reader, a bond is formed that comes from a sense of shared humanity. While I'm aware that that generalisation can be used to override the particular, the individual, in *The Girl from Revolution Road* there's no danger of our *not* recognising difference as a positive value.

The veiling issue is often thought to symbolise Western/Islamic difference, but the author's analysis in one essay shows how complex it is: more a site of struggle than a clear divide. After Reza Shah outlawed

the chador (the long cover-all garment) in 1936, Iranian women, including the non-religious, 'took to veiling as a form of protest against his son, Reza Shah Pahlavi, in the 1960s and 1970s; when Ayatollah Khomeini came to power, he initiated the idea of mandatory veiling ... By 1986 the punishment for not veiling included public lashings and imprisonment'—coercive methods still used today. 'What is important to note is that, contrary to belief, neither forced unveiling or veiling improved the status of women in society. Instead, it merely highlighted the vast differences among them,' writes Golbakhsh.

After the March mosque attacks in Christchurch in 2019, Jacinda Ardern's decision to wear a headscarf drew 'conflicting opinions', notes Golbakhsh. Her veiled image 'went viral'—to the extent that the ruler of the Emirate of Dubai 'plastered the image across the tallest building in the world, the Burj Khalifa in Dubai, as a thank you for her "sincere sympathy and support" for the world's Muslim population. A week later, women around the country took to wearing a headscarf as a form of solidarity with women who normally wear the veil and who have often faced discrimination [in NZ] because of it.' Golbakhsh herself felt 'conflicted', and chose not to wear a headscarf: 'I wanted to show my respect for Muslim New Zealanders and their love of the faith, but I also wanted to show my support for the women activists in Iran who were risking their lives to protest its oppression'.

It's hard not to conclude that, right now and into the future, there will be Americans who are 'conflicted' about the political allegiances in their families – as New Zealanders were over the Springbok Tour, or Germans and Italians about the rise of Fascism, and the French are about cartoons of Mohammed in the 21st century. The expression of such conflict within an individual life may be painful as well as moving, but the digging deeper this book entails is always going to be useful in helping us understand the human family.

Helen Watson White