



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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Mornington:		

PARISH BULLETIN

21st June 2015

WORSHIP FOR SUNDAY 28th June

9.30 am	Mornington	D Phillipps
9.30 am	Mosgiel	Pulpit Swap
11.00 am	Glenaven	D Phillipps
11.00 am	Wesley	G Abernethy
1.00 pm	St Kilda	TBA

MUSICAL SOCIETY CONCERT 2:30pm on Sunday 21 June at the Mornington Methodist Church. The programme features Jazz pianist Bill Martin and the male singing group Highland Harmony. Admission \$2.



PF&R COMMITTEE - The PF&R Committee will meet at the Mission building at 7.30 pm on Wednesday 24 June.

MORNINGTON METHODIST WOMEN'S FELLOWSHIP - The June Meeting will take place on Wednesday 24th June in the Church Lounge at 2 p.m. This will be in the form of the AGM - followed by the monthly meeting. The Chair of the AGM & the Guest Speaker will be the Rev. (Rtd) Ken Russell - the subject of his talk: "Parish Ramblings". Please remember "The Fellowship of the Least Coin". See you there.

EXPLORERS GROUP - The next meeting, dealing with the Church's Think Tank report and euthanasia, on Sunday 28 June at 4.30 pm at Mornington, gets back to the normal 4th Sunday in the month.

HEAVY DEMAND ON FOOD BANKS DUE TO FLOODS - URGENT APPEAL

There is currently heavy demand on food banks from people affected by the flooding in Dunedin last week.

Ways you can help:

Food Bank: Drop items to 266 Hanover St (Anglican Family Care)

FOOD: Pasta; Rice; Canned Food; Baking Goods (Non-perishable items appreciated)

TOILETRIES Shampoo; Conditioner; Deodorant; Toothpaste; Soap

CLEANING Supplies; Disinfectant

BLANKETS; Bedding

Donate Money: Anglican Family Care

Account Name: Anglican Family Care Centre

Bank: Bank of New Zealand

Account Number: 02-0912-0018828-07

Particulars: Your Name

Donate Money: Mayoral Relief Fund

Account Name: Mayoral Relief Fund

Bank: Westpac

Account Number: 03-0905-0184000-18

Particulars: Your Name (voluntary)



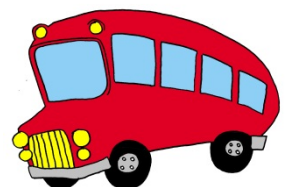


THE VALUE WE PLACE ON OUR KIDS is demonstrated every Sunday at Mornington in one way or another. The most obvious example is the one-on-one - or is it one-on-two - teaching given to Kakala and Naomi by a superb group of younger women, who organise themselves in such a way that however many, or however few, younger kids are at church they are given individual attention, and with it, some basic teaching delivered in such a way as to be interesting and involving. In these

pictures Rachel and Rachael encourage the kids in the much appreciated reporting back to the congregation. Thanks to other members of the team, Robyn and Lynley.



THE CHAT BUS is a mobile counselling service for kids at primary/intermediate level. The bus is staffed by people qualified to offer help to kids with issues - a chance to talk and to listen. There's heaps of evidence that such a service is desperately needed by some of our more insecure and disadvantaged kids. Wednesday night's Dinner and Open Ed presentation at Mornington raised \$409 for Chat Bus. Thanks to all concerned.



STORY FROM THE MISSION...

Support & Advocacy

Kim [not the real name] attended school, achieved level 2 NCEA, and secured several credits on level 3, was refused entry back into the school because of behavioural issues – verbal outbursts and low attendance. Kim was told they would not have a successful career and made comparisons to other members of their family. There was a suggestion to attend an outreach programme. Kim had worked extremely hard to achieve these qualifications, being the first person in a large family to do so.

Kim came to the Mission to find out ‘what is out there’. We completed an assessment whereby several goals were identified. Together we made a list of resources to research. We looked at a 2 year forecast and a 5 year goal. So what do we need to start this?

The CareerNZ website was a good start, they have interactive tools whereby you can Plan your career; look at education and training, how to get a job and of course a jobs database. As a result of this website, a sibling has now secured a position on a farm, and Kim is looking at some education and training. Later on, I had an unscheduled visit from Kim, informing me they had enrolled in St. Johns course, their starting point and also encouraged a couple of other unemployed youth to join in.

A simple conversation asking what they would like to do and a referral to a website has made a positive change in Kim’s life, they have been able to move on from the hurtful negative comments made by one person, to learning new skills in research, know that they have choices and can make their own plan for their future.

Kim has some wonderful skills, it has been awesome seeing this positive atmosphere not only within their own family but within their peer group as well. Kim’s friend came in and I was able to redirect them to Kim who now has the skills and resources to help others.



Religion 101 – or a countdown from 10 to 1



The Decalogue (The ten words). Judaism teaches that God gave the Jews 613 commandments, but the Ten Commandments can be considered part of the bedrock of not just Judaism but Christianity and Islam as well. But why ten? Probably reflecting our digital skeleton. A few decades ago the Decalogue was a part of our Communion liturgy. “Lord...incline our hearts to keep this law.” Did something change?

9.

“Nine theories of religion” (Daniel Pals, 2015). This is the title of a textbook on academic attempts since the 19th century to explain and understand religion. It includes controversial figures such as Sigmund Freud and Karl Marx who had a personal stance of antipathy towards religion. But it also adds William James to a previous edition titled “Eight theories...” which in turn expanded on the first edition, namely “Seven theories...” Of the making of theories there is no end, so what might lead to the next major theory? Pals suggests that it might come from advances in evolutionary biology and cognitive science. If it should be shown that “religion truly is coded into our genes, then the prophecies of secularization theorists about the death of God or the end of faith will appear to have been either decidedly premature or fundamentally mistaken about the nature of the human species.”

8.

The Eight-Fold Path of Buddhism. This is actually the fourth of the Four Noble Truths. (By now we can appreciate that religion is riddled with numbers!) Much is lost in translation, but here is one version of the Path:

1. Complete or Perfect Vision.
2. Perfected Emotion or Aspiration.
3. Perfected or Whole Speech.
4. Integral Action.
5. Proper Livelihood.
6. Complete or Full Effort, Energy or Vitality.
7. Complete or Thorough Awareness.

8. Full, Integral or Holistic Samadhi (enlightenment or Buddhahood).

7.

The Seven Dimensions of Religion (Ninian Smart, 1998). Smart is recognised as having helped to define the characteristics of religion generally. These dimensions vary in importance but are almost always present in a religion.

1. *Ritual dimension*: Forms and orders of ceremonies, public or private (often regarded as revealed from the supernatural realm).
2. *Narrative and Mythological*: Stories (often regarded as revealed) that work on several levels.
3. *Experiential and emotional*: dread, guilt, awe, mystery, devotion, liberation, ecstasy, inner peace and bliss.
4. *Social and Institutional*: Belief system is shared and attitudes practiced by a group. Often there are rules for identifying membership and participation.
5. *Ethical and legal*: Rules about human behaviour (often regarded as revealed).
6. *Doctrinal and philosophical*: systematic formulation of religious teachings in an intellectually coherent form.
7. *Material dimension*: ordinary objects or places that symbolize or manifest the sacred or supernatural.

6.

Six stages of faith (James Fowler and others, 1980s-). This analysis seeks to understand religion at a personal level and correlates to some extent with the onset of developmental stages in life. The following descriptors are taken from a range of researchers:

1. (Early childhood +). The innocent stage. Magic. The recognition of God.
2. (Middle childhood). The literalist stage. Reality. Life of discipleship.
3. (Early adolescence). The loyalist stage. Dependence. Productive life.
4. (Young adulthood). The critic. Independence. The journey inward.
5. (Early midlife +). The visionary. Interdependence. The journey outward.

6. (Midlife +). The universalizing stage. Unity. Life of love.

5.

The 'Five Pillars' of Islam. Along with six essential beliefs in Allah, his prophets, his scriptures, his angels, his decrees, and the final judgment, there are five practices that constitute the foundation of Muslim life.

1. The *confession of faith* in the Oneness of God and the finality of the prophethood of Muhammad.
2. Establishment of the daily *prayers*.
3. Concern for and *almsgiving* to the needy.
4. Self-purification through *fasting*.
5. The Hajj, or *pilgrimage* to Mecca for those who are able.

4.

The Methodist Quadrilateral. This basis for [theological reflection](#) is credited to [John Wesley](#), but the term itself was coined by an American scholar, [Albert Outler](#). It posits four sources for doctrinal development:

- [Scripture \(the primary source\).](#)
- [Tradition.](#)
- Experience.
- Reason.

The quadrilateral is well described by a line from the United Methodist Church's Book of Discipline which states: "Wesley believed that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason."

3.

The Trinity of Christianity. In the history of the **Christian Church** it would be hard to find a more contentious and pretentious dogma than the Trinity, yet it illustrates the interplay of the four criteria ascribed to Wesley. With its early roots in *scripture* and *experience*, it provided a field day for *reason* both for and against, and is now so enshrined in *tradition* as to be an almost indisputable marker of the faith.

2.

The top two commandments. "This is the greatest and first commandment and a second is like it" (Mt 22: 38, 39, NRSV). By the

time only two texts from the whole of the Hebrew Scriptures are left standing pre-eminently, the countdown to the essence of religion must surely be nigh, but Luke's Gospel offers an intriguing gloss on conversations Jesus had in this area. Which brings us down to:

1.

“Only one thing is necessary” (Luke 10:41, CEV). Hard on the heels of the highly attested parable of the Samaritan, Luke added the story of Jesus visiting Mary and Martha, giving rise to the famous phrase “one thing is needful” (AV). There is nothing to match it among anything else attributed to Jesus, so it commands attention, yet its authenticity is much debated. Suffice to say that it takes only a smattering of knowledge of historical criticism to admit to the need for an open mind as to the historicity of this incident. This is not just a case of providing a refuge for male preachers addressing female roles as categorized by the Martha/Mary standoff. But it might well illustrate the contention that Jesus not only told great stories; his magnetism spawned them. It might also contribute to the argument as to whether Jesus was or ever could be a perfect human being. Leaving aside the question of whether he might have offered to help in the kitchen, there is the sheer implausibility of perfection. At every moment of life we do, say or think something but could conceivably be doing, saying or thinking any number of other things. None the less, this story, by a peculiar blend of scripture, tradition, reason and experience, can still serve to capture the ultimate singularity of the religious impulse, the more so because it hovers in indeterminacy. “There is need of only one thing” (NRSV). Dare we label it at all? If we must, might we call it *open mindfulness*?

Blast off.

David Kitchingman