



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

Presbyters:	Rev. Siosifa Pole	455 2923
	Rev. Dr. Rod Mitchell	477 3700
Parish Stewards:	Mrs Hilda Hughson	487 6226
	Mrs Earlene Owens	489 8146
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Parish Office:	Siosifa: parish@dmm.org.nz	466 4600
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Parish Prayer Convenor	Elaine Merrett	489 7663
Pastoral Convenor	Beryl Neutze	476 7447
Mornington:		

PARISH BULLETIN

4th October 2015

WORSHIP FOR SUNDAY 11th October

9.30 am	Mornington	S Pole
9.30 am	Mosgiel	G Abernethy
11.00 am	Glenaven	S Pole
11.00 am	Wesley	G Abernethy
1.00 pm	St Kilda	TBA

GAMES GATHERING - Come along for a fun Parish Games Evening :-). Games for all ages and abilities, including board games and indoor bowls. Time: 7pm
Date: Saturday 17th October Venue: Wesley Hall.
Bring: small plate of finger food for supper.

Friends, neighbours, wider family members all warmly welcome!

Contact Hilda Hughson for more information.

4876226; 0273437770 hildahughson@gmail.com



PF&R COMMITTEE - The PF&R Committee will meet at the Mission building at 7.30 pm on Wednesday 7 October.

COMMUNITY DINNER WITH GUEST SPEAKERS, Peter and Helen Dunn from Windsor Community Church, Invercargill, sharing of their participation in an archaeological dig at Tell el Hammam in modern Jordan. Was this the site of ancient Sodom? 'Where story and history meet in the ground.'

6pm, Sunday 18th October. Everyone Welcome.

Tickets \$25 each, available from Mornington Presbyterian Church, 16 Maryhill Terrace, PH 4535357, email office@morningtonpres.org.nz

FAITH THINKING

Suffering and Evil as a Challenge to Faith: Philosophical, Theological and Pastoral Responses

Professor Murray Rae, Department of Theology and Religion.

7.00-9.00pm on three Wednesdays: October 7, 14 and 21

Burns 5 (Albany Street), University of Otago

The course costs \$20. For further information go to:

<http://www.otago.ac.nz/theology/news/otago055227.html>

PLEASE REGISTER ONLINE AT www.otago.ac.nz/continuingeducation

CARING FOR OTAGO UNIVERSITY STUDENTS - The Combined Christian Group Ministry asked the local churches to support the university students in the beginning of their exams next week by providing them refreshment during their studies. They welcome baking of any kind as part of parcels that they will distribute to students. Our Parish will donate baking stuff on Wednesday evening, 7th of October. Whoever might want to be part of this outreach please contact me or drop your baking to my office on Wednesday morning. Thank you, Siosifa.



THE MORNINGTON CONGREGATION RESPONDED WARMLY when our Ghanaian friend ADJOA BANSON described her “journey with God” in the Hands of 500 series last Sunday. Unlike most Ghanaian people who ARE either Christian or Muslim, Adjoa’s family practiced Mahayan Buddhism. The family dutifully joined in Buddhist chantings twice a day - but made a number of concessions to the Christian faith, especially at Christmas and Easter. Adjoa remembers fondly the singing of carols, hanging Christmas decorations - even attending Sunday School. She and her siblings watched the Christian festivals, and took in their atmosphere without knowing specifically the meaning of it all.

Going to school, she began to realise there are big differences between the Christian and Buddhist faiths, and at age 12 her Mother gave her a Bible - the stories of creation and of Moses capturing her first attention. It was the beginning of a really intentional embrace of the Christian faith, hastened again when she was enrolled in the “Wesley Girls” high school. The singing of the Methodist “hymns and canticles” became an emotional experience for her, and led to serious personal commitments that remain with her. And she decided she would become a Methodist. She joined a Methodist Church, sang in the choir and was baptised and confirmed in December 2012 - the happiest day of her life.

And in 2015, by the grace of God, Adjoa has arrived in Dunedin as a physiotherapy student - which is a blessing for all of us at Mornington. Again, she has joined the choir, and is getting accustomed to our very different form of worship from her home Church in Ghana. Adjoa says her journey with God has been one of “learning, intimacy and trust”, and is a work in progress. Dramatic progress, methinks.



STORY FROM THE MISSION



Client Support Work: I have a client who had been admitted to hospital several times over the last 6 months for short stays due to a medical condition. I was informed Mr. Jones had been spoken to about his independent living and that he might like to think about some options when he is unable to live independently. I think this may have frightened Mr Jones because when I went to visit him he was very specific, stating he only needed advocacy for a financial issue. I had instructions to phone before I visited – no cold calling. I am always considerate of these requests and here is a reason why.

When I explained about PCOMS, I also discussed Strength based practice, client focus, and hearing the client voice. Mr Jones said he liked that concept and even though he was a devout Roman Catholic, he liked the Methodist philosophy. I explained that if he did not think I was a worthy advocate he could change his worker - this would not be personal, it's about choice - it is how the Mission works. We acknowledge our clients have a level of resilience and often just need a little support and direction to find the correct pathway; this is where I come in. We ended up having a lovely and informative conversation.

Mr Jones discussed his lifestyle choices, why his independence is so important to him, and why he is so protective of his home-life and environment. He had been given some well-meaning but misplaced information - I suggested he phone his medical representative and ask for clarification. Mr Jones phoned me back later in the afternoon to say he had been informed he had been assessed for extra care, so he is able to stay in his own home. It's a shame no-one took the time to have this conversation with Mr Jones at an earlier date as this would have saved a lot of insecurity and worry. The importance of the client voice in all our work is critical.

Parish Links

MISINALE: A TONGAN CONCEPT OF STEWARDSHIP

St. Kilda Tongan Methodist Church had their annual offering last Sunday toward the cost of ministry in our Parish. They also celebrated the significance of women in ministry at the same time. These double responsibilities made it a very busy day for the families of St. Kilda. Families and women contributed their money and talents generously to support our ministry. The word '*misinale*', translating, 'missionary' refers to their giving, and the feast after the offering itself. The word '*misinale*' denotes the spirit of stewardship in terms of their giving and also their act of hospitality.



WHAT'S IN A NAME?

Central to our Christian faith is Jesus Christ. Our very label Christian points to that, Jesus Christ, the revelation of God, for it is God we worship.

God is something/someone we cannot see, God is a name we give to something/someone we can barely give a name to, for we feel God within us, around us. There is the continuing revelation of God we experience in the natural world around us, the beauty, intricacy, wonders, the mysteries. And of course the peak of creation, humans, those around and far off, our own self.

For the Christian, seeing God has been made easier for us through Jesus Christ. Get to know Jesus and we can see God, or should I say

glimpse God. Get to know our fellow beings and we can glimpse God. See the beauty of the world and we can glimpse God.

Marcus Borg in his book 'Speaking Christian' compares Christianity with our two closest relatives, Jews and Muslims. *"Jews," Borg says, "find the decisive revelation of God in a book, the Torah – Moses is the revealer, but not the revelation. Muslims find the decisive revelation of God in a book, the Quran – Muhammad is the revealer, but not the revelation. But for Christians, the decisive revelation of God is a person, not a sacred book. This distinction is not about superiority, but about difference."*

Yes, we do have a sacred book, the Bible, really two books; the First or Old Testament (the Hebrew Bible) and the New Testament (could we call that the Christian Testament?) One telling the revelation of God to man (humans) before Christ and the other telling of the revelation of God through Christ.

Paul talks of treasures in earthen vessels – the Bible is one such earthen vessel containing our treasure. Martin Luther describes the Bible as *"the manger in which we find Christ."*

But what of Jesus Christ? How often in our worship do we use the words, 'In the name of Christ,' or 'in His name,' or 'in and through Jesus Christ'? What's in a name?

William Barclay, in his book "Jesus as they saw Him," meets Jesus in the New Testament books written by those who experienced Jesus, first in the flesh and then in the Spirit. Barclay chose forty names that Jesus Christ was known and written about: 'Son of David,' 'Messiah,' 'The Good Shepherd,' 'Saviour,' 'The Bread of Life,' to name a few.

So what's in a name? At this point I must satisfy some of you and quote Shakespeare: *"What's in a name? That which we call a rose by any other name would smell as sweet."* (Juliet, from 'Romeo and Juliet'.)

Here Juliet tells Romeo that a name is an artificial means to convention, and that she loves the person who is called 'Montague', not the Montague name and not the Montague family. Enough of Shakespeare. Ah, sweet love!

Now love (not the love of Romeo and Juliet) is something we can't help associating with the name Jesus. From my researching I cannot find any reference to Jesus being called 'Love.' He certainly used that word many times and many have referred to him as 'Love'. I'm sure his mother called him that at times. There again, what's in a word – love?

The name of Jesus used in our English New Testament comes from the Latin 'Lesous' a rendition of the Hebrew Yeshua. Related to the name Joshua. The name Yeshu we find occasionally today seems to be a shortened Yeshua.

What's in a name? Of all the names of Jesus, the one's he gave himself are perhaps the most significant – the "I am" names, here are some:

I am – The Bread of Life – John 3:35

- The Light of the World – John 9:5
- The Door – John 10:1
- The Vine – John 15:1
- The Resurrection and the life – John 11:25

A little note regarding John and his Gospel. Some commentators say John's is the less accurate portrayal of Jesus in the Gospels, yet others feel John set out to 'correct' the other Gospel writers. John states his purpose in chapter 20:30, *"These are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name."*

John and other writers in the New Testament were closer to the Jesus of Nazareth than we that follow - including all the writers, commentators, theologians and preachers (of course). The Gospel writers had the knowledge of 'Jesus before Easter' and 'Jesus after Easter' Marcus Borg in his book "Meeting Jesus again for the First

Time" says, *"believing is to give one's heart to the post (after) Easter Jesus who is the Living Lord, the side of God turned toward us, the face of God, the Lord who is also Spirit."*

So for you then, what is in the name Jesus?

Gordon Abernethy