



# Dunedin Methodist Parish

*Finding Good in everyone    Finding God in everyone*

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

<b>Presbyters:</b>	Rev. Siosifa Pole	455 2923
	Rev. Dr. Rod Mitchell	477 3700
<b>Parish Stewards:</b>	Mrs Hilda Hughson	487 6226
	Mrs Earlene Owens	489 8146
<b>Tongan Steward:</b>	Mr Kaufusi Pole	455 0096
<b>Parish Office:</b>	Siosifa: <a href="mailto:parish@dmm.org.nz">parish@dmm.org.nz</a>	466 4600
	Katrina: <a href="mailto:admin@dmm.org.nz">admin@dmm.org.nz</a>	
<b>Parish Prayer Convenor</b>	Elaine Merrett	489 7663
<b>Pastoral Convenor</b>	Beryl Neutze	476 7447
<b>Mornington:</b>		

## PARISH BULLETIN

6<sup>th</sup> March 2016

### WORSHIP FOR SUNDAY 13<sup>th</sup> March

9.30 am	Mornington	S Pole
9.30 am	Mosgiel	E Merrett
11.00 am	Glenaven	S Pole
11.00 am	Wesley	E Merrett
1.00 pm	St Kilda	TBA

**PF&R COMMITTEE MEETING** will be on Wednesday 9<sup>th</sup> of March at the Mission office, 7.30pm. Members of this committee are expected to be there.

**LENTEN STUDY CHANGE OF DATES** - Because of the PF&R Committee meeting on Wednesday 9<sup>th</sup> of March we will shift the Lenten Study to Thursday 10<sup>th</sup> of March, 7pm, Mosgiel Methodist Church. All are welcome for a time of Lent Season reflection.

**PRAYER REQUESTS** - We have a lot of people who need your prayer support, not only in our parish but around our community and the whole world. Please consider the needs of others as an opportunity to connect with them in your prayers.

**CONGRATULATIONS** to Ross Merrett who won the “Selwyn White Memorial Trophy” Tennis Tournament last Sunday, with doubles partner Ryan, at the Taieri Tennis Club. Ross also took out 4 First prizes & 1 second with his vegies at the Dunedin Horticultural Society Summer Show last weekend.

**OVEN**, goes well, to give away, ideal for crib or student flat phone 489-7663.



**OPEN EDUCATION BEGINS ITS YEAR WITH A REPORT ON SOCIAL SERVICES IN OUR COUNTRY** - On Wednesday, March 16, at Mornington Methodist, starting at 7.30pm, Jimmy Mclauchlan, Business Development Leader from our Dunedin Mission, talks about the current state of social services in New Zealand, including the conditions placed on vulnerable clients, new challenges for social providers and the prospect of the privatisation of social services, all in the context of the Dunedin Methodist Mission's work in Dunedin. Catch up on what has happened and may happen for the poor and disadvantaged of our society. This talk might leave you appalled or angry; it will not leave you unmoved or indifferent. Entry \$5.

As usual, Judy Russell caters a pre-session meal at 6pm, for a koha of \$15. Sign in or book a place with Judy (455 3727). Proceeds from both events will go to towards the Mission's work.

## **'I JUST WANT TO FULFILL MY DREAM'—A MOVING REFUGEE STORY**

On Monday 7 March at 7.30pm, in the Mornington Anglican church of St Mary's (Whitby Street), recently returned Anglican priest Father Ivics Gregutec talks about working in a refugee transit and registration camp in Croatia, on the 'Balkan route' from Greece, through Macedonia, Serbia, Croatia and Slovenia, to Germany, Austria and beyond. His story will help us better understand the experiences of those Syrian refugees due to settle in Dunedin in April. The evening will conclude with supper.

## **PUBLIC ISSUES FOR PARISH BULLETINS - Living Wage 2016**

The Living Wage for 2016 will be \$19.80 per hour. The Living Wage is the amount paid to workers to cover reasonable costs of living and to participate as a citizen in the community.

The 2015 rate was \$19.25, and the small increase is to keep up with changing costs such as food and rent.

On the same day, the Government announced an increase to the Minimum Wage to \$15.25 per hour, an increase of 50c. This suggests that the Living Wage is bringing a positive influence towards lifting low wages.

## **STORIES FROM THE MISSION**

*Little Citizens:* We have been busy in recent weeks in the Kiwi Room, with often two new children starting and settling in each day. We support their settling process by developing a sense of Mana Whenua - Belonging, through establishing regular routines such as meal times and mat time, and developing their familiarity by repeating favourite songs and stories.



We have family photos displayed on our photo wall, which the children recognise and share with us, building connections for them with home, family and Centre. We explored our cultural heritage and celebrated Waitangi Day by exploring the koru through creativity - in collage, and playdough. Through these experiences the children develop their fine motor skills, for example learning how to control the movements of their arms, wrists, and fingers to roll out the playdough into long rolls.

With Sea Week approaching we will extend our creativity and art experiences and continue to explore the koru, which reflects the curve of the waves, and spirals of sea shells.

*Take 10 Streets:* It was good coming back to community of the Take 10 Streets Project after the Christmas break, although there are many residents I haven't met yet there was a welcoming feel. In my first walk of the New Year I was welcomed back not only by residents I see on a regular basis but by the DX delivery lady, the postman, people who frequent different groups at the Hub. I engaged with two previously unknown ladies who told me they see me walking around the 10 streets on a regular basis. I was able to tell them about the Hub, the project and my role. Both ladies will now talk to me on a regular basis; one in particular has been talking to her friends about me and is trying, with her neighbours, to get together a collection of things to donate for the free tables.

One of the loveliest things I observed happening was in Navy Park. A Dad had taken his three children out for a game of cricket the last week of the school holidays, it had been appalling weather, he told me he had taken the week off to spend it with his children and they hadn't been able to do much. As there was a break in the rain they had run to the park and began a game. As I was talking to the Dad another child came up and asked if they could join in, then another and another.

Before he knew it he had around 12 children playing cricket ranging from around 5 – 12 years of age. That game of cricket was still going an hour and a half later, the Dad and all children looked as if they were having heaps of fun.

### **LAST WEEK'S MEAL & MOVIE FUNDRAISER**

on behalf of Greg & Hilda Hughson has been voted a great success, and as a result a substantial sum will be handed to Greg & Hilda to offset some of the many extra expenses they will incur following the burglary and arson attack on their home in January. Approx 60 parish people attended the meal, which realised a profit after expenses of \$1187, to which can be added \$350 from admission to the movie, making a grand total, so far, of \$1537. Further donations can be made to Colin Gibson or Mary Thompson. As well as the movie, Judy Davis entertained on the piano with two Chopin waltzes. Photos show Judy at the piano, and a section of the appreciative crowd in Mornington Church.







## THE TYRANNY OF DISTANCE

Just recently the representative of a commemorative organisation in Brisbane invited Judy and me to attend the unveiling of a new memorial. The memorial will be erected in Kangaroo Point Park next to St. Mary's Anglican Church and is planned to be unveiled on Friday 22 April this year. It is a great privilege to be asked to attend as the memorial is dedicated to Canon David Garland, the Australian "Architect of Anzac Day." The memorial is named "Canon David Garland – Anzac Day Origins" after the title of the book I co-wrote with Professor John Moses of Canberra. The letter of invitation mentions the "tyrannies of distance", thus acknowledging the difficulties of travel from southern New Zealand.

This phrase stuck in my mind and over ten days or so uncovered new inferences. Not only are we humans tasked with covering the tyranny of distance every time we travel but also the real tyranny of encountering other cultures and understanding past times. In a sense, coming to grips with modern interpretations of the Bible or of present Christian faith is rather like that leap we all make if we go somewhere foreign, like to any Asian country, or to Turkey or Russia. We have to expect a certain amount of strangeness, even discomfort. The food is different, the climate, the clothes and smells are different. It is simplistic to think everywhere else is just a reflection of our own country. We have tastes of other cultures in Dunedin – the food shops – Turkish, Japanese, Korean, Thai, etc – but these are only tastes. To indulge ourselves and really learn we have first to be ready for difference, to overcome the physical tyranny of distance and go to these places. Once there, we must participate in the tastes, the sounds, the local language, the dress (sometimes), and the culture of that place: the learning is total. Otherwise, we run the risk of having gone to some strange place, but because of our lack of self-confidence, to have only seen the place from our own narrow perspective.

Learning about a past time, and seeing meaning in it for the present and future demands the same total immersion. Biblical studies let us glimpse a window into the Israelite and New Testament past. But this is only an exercise rather like staring into a shop window to find what a product is like, perhaps rather like staring through a glass darkly. It is a great and severely testing thing to take the step of trying to live the Christian life as we think Christ would have us do. It demands both understanding based on learning, and commitment to what you believe to be the right path. It takes belief and self-understanding. It demands that we overcome the historical distance of the 2000 years since the life of Christ and take those things which are good and necessary to faith and belief and use them in our present lives.

Often I find myself falling woefully short of what I think is needed of me as a Christian. The distance between what should happen and what happens is in me – it is metaphorical, and cannot be weighed or seen. But I know it is there. At times like that I look at what fellow travellers in the Christian life are doing and find myself short of the mark. However, I do not want to go around as if wearing a placard which says “I am a Christian.” It might invite the retort today “so what?” Yet at other times as in recently, while overcoming a bout of illness I have sometimes felt strangely quiet as if knowing that things might get worse but in the end that does not matter, it is not a matter for despair. The tyranny of distance does not seem so harsh then.

There exists another curious matter of distance. In this case it is the distance, to use old-fashioned language, between thee and me. Indeed, it appears most unusual, that the greatest tyranny of distance is that of misunderstanding. Simply put, two neighbours or families may dislike each other because of complete misunderstanding of what the other believes or thinks is important or to be true. It's almost a case of O'Reilly's law of converse: the closer you think are, the greater the chance of violent disagreement erupting. This happens particularly over perceived slights. Perhaps this is where 'turning the other cheek

comes into play'. Or as one of my friends is fond of saying "It's all a matter of communication, George."

The most profound distance is internal: the distance between what I should do or be, and what I actually do or am. This has to be resolved. It is as true as when Robert Burns wrote,

I wad some giftie gie us, to see oursel's as other see us.  
T'wad from many a blunder and foolish notion free us.

Clarity over who we are is helpful for recognising ourselves, but also for how we seem to others. But it also has another redeeming feature – it challenges indecision. It frees us to truly be who we want to be, and to act. In the high school I attended as a student the motto was *Esse Quam Videre* which loosely translated means It is better to be, than just appear to be. Consequently we have a moral imperative plus a self realisation to follow the Christian way.

The Christian life does contain anomalies and difficulties: the mysticism of the past is missing; science seems to be providing far too many answers; the language of the Book does seem dated (but no more than Shakespeare's); the trials of the world don't seem to diminish despite the best efforts of worthy men and women. The point which is being missed here is that the trials of life which were present in Christ's life are still present today. The evils of greed, callousness, poverty, brutality, unequal sharing of the wealth of the nations, political indifference and self-service are as much part of our world as they were in Christ's life.

Maybe the worst tyranny is just one of indifference, to assume that it's all too much. But isn't that missing the point. Christ's injunction to followers was to act and to bridge the tyranny of distance.

*George Davis. Dunedin, 2 March 2016.*