

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 27 JULY 2025

WORSHIP FOR SUNDAY – 3 AUGUST 2025

9:30am	Mornington	D Poultney +
10:30am	Mosgiel	G Hughson +
11:00am	Glenaven	D Poultney +

RADIO CHURCH

8.30 am		Rev David Poultney
	OAR 105.4FM	
	1575AM	
Live stream	oar.org.nz	

**Please note you can now listen to RADIO CHURCH every Sunday on
OAR 105.4FM, 1575AM or Livestream via oar.org.nz**

**Services at Mornington can be watched on YouTube:
<https://www.youtube.com/@morningtonmethodist1598>**

PARISH EVENTS COMING UP

6 August 2025 Mornington Leaders' Meeting, 7.30PM, Mornington Church.

9 August 2025 Listening to Winter, Day Retreat, 9.45AM-3.15PM Seacliff

11 August Annual Peace Lecture, St David's Complex Lecture Theatre, University of Otago, 6.15-7.45 followed by Supper Social Room, Selwyn College, 560 Castle Street.

Mornington Leaders Meeting will be at **7.30PM** on **Wednesday 6 August** in the **Church**.

LISTENING TO WINTER A DAY RETREAT



Saturday 9th August 2025
from 9.45 – 3.15 pm
at Glenside Seaview Lodge, 90
Church Street, Seacliff, Otago

\$95.00 per person, which includes morning tea, lunch, afternoon tea and all resources.

To register your place or find out more, visit

<https://spiritofbradan.com/retreats-and-workshops/listening-to-winter/>

In a beautiful coastal and rural setting with panoramic views over the Pacific Ocean, join the Rev. Dr. Hilary Oxford Smith with Anneloes de Groot for a contemplative day retreat to shelter and nurture your wintering spirit.

Companied by one another and with readings, poetry, music, guided reflection and quietness, may you be gifted replenishment through holy listening. Be blessed with rest and rekindling in the hushed beauty of this season.



Mornington Fellowship's July guest speaker was Celia Cannon. Celia, a fourth-generation member of the Church has recently completed a Bachelor of Architectural Design.

Celia skilfully took us through the stages of design of a building project and carefully explained the complexities of developing plans and models.

We were amazed at the complexities of the plans and marvelled at beauty of the final drawings.

Annual Peace Lecture

ALL WELCOME

The 22nd Annual Peace Lecture

An Islamic philosophy of interfaith coexistence: Covenants ('Ahd and Mīthāq) in the Qur'ān, Sunnah, and Muslim governance

Professor Halim Rane

Griffith Centre for Social and Cultural Research
Islam-West Relations Field of Study
Founding Member, Australian Association of Islamic and Muslim Studies (AAIMS)



ALL WELCOME

Dunedin Abrahamic Interfaith Group with
the Otago Tertiary Chaplaincy present
the 22nd Annual Peace Lecture



University
of Otago
ŌTĀKOU WHAKAIHU WAKA

An Islamic philosophy of interfaith coexistence: Covenants (‘Ahd and Mīthāq) in the Qur’ān, Sunnah, and Muslim governance

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Muslim Studies (AAIMS)



Professor Halim Rane is a leading Australian scholar of Islam, internationally recognised for his work on Islam-West relations, interfaith coexistence, and the lived experiences of Muslims in the modern world. Through his research, teaching, and community engagement, Professor Rane has significantly influenced academic and public discourse on Islam, particularly in relation to security, human rights, and global justice.

His interdisciplinary scholarship examines the intersection of religion, politics, and international affairs, with a focus on Islam and Muslim societies in both historical and contemporary contexts. Employing qualitative and mixed-methods research – including discourse analysis, interviews, surveys, and ethnography – Professor Rane has authored more than 80 scholarly publications, including eight books. He is also co-author of the forthcoming *Covenants with Allah: Keystone of Islam*.

We warmly invite you to the 22nd Annual Peace Lecture, featuring Professor Rane in conversation with a panel of representatives from Muslim, Jewish, and Christian faiths. The event will conclude with a Q&A session, followed by light refreshments at Selwyn College.

Monday 11th August 2025

6:15–7:45pm

St David Complex Lecture Theatre

Followed by refreshments in the Social
Room, Selwyn College, 560 Castle Street



DUNEDIN ABRAHAMIC
INTERFAITH GROUP



Mary Oliver's poem "I Happen to Be Standing" intricately weaves the theme of prayer into its fabric, presenting a nuanced understanding of spirituality that transcends traditional religious connotations. Oliver, renowned for her deep connection to nature and her contemplative way of observing the world, invites readers to ponder what it means to engage in prayer beyond the act of verbal supplication. In this poem, prayer is not merely a plea directed towards a deity but an encompassing experience of awareness and presence.

Poem: 'I happen to be standing:'

*I don't know where prayers go,
or what they do.
Do cats pray, while they sleep
half-asleep in the sun?
Does the opossum pray as it
crosses the street?
The sunflowers? The old black oak
growing older every year?
I know I can walk through the world,
along the shore or under the trees,
with my mind filled with things
of little importance, in full
self-attendance. A condition I can't really
call being alive
Is a prayer a gift, or a petition,
or does it matter?
The sunflowers blaze, maybe that's their way.
Maybe the cats are sound asleep. Maybe not.*

*While I was thinking this I happened to be standing
just outside my door, with my notebook open,
which is the way I begin every morning.
Then a wren in the privet began to sing.
He was positively drenched in enthusiasm,
I don't know why. And yet, why not?
I wouldn't persuade you from whatever you believe
or whatever you don't. That's your business.
But I thought of the wren's singing, what could this be
if it isn't a prayer?
So I just listened, my pen in the air.*

~ from *A Thousand Mornings* (The Penguin Press, 2012)

The poem begins with a simple declaration of existence, "I happen to be standing." This phrase sets the tone for a reflective journey, emphasising the poet's awareness of her surroundings. By grounding herself in the physical act of standing, Oliver subtly reminds us of the importance of being present in the moment. The act of standing becomes a metaphor for stillness, a prelude to deeper contemplation. This stillness is essential for truly engaging with the world, suggesting that prayer, at its core, may be more about observation and connection than about words.

As the poem unfolds, Oliver moves through the natural world, describing the vibrant life that surrounds her. Her use of vivid imagery evokes a sense of wonder and reverence for creation: the light, the trees, the silence. In this way, the poem illustrates that prayer can be found in the act of witnessing nature, the beauty and intricacy of life itself. The simple act of being aware and acknowledging one's surroundings becomes a form of invocation, a call to appreciate the splendour of existence.

Oliver further explores the theme of prayer through the lens of gratitude. The speaker expresses a profound appreciation for the world, recognising that this gratitude is an essential component of what it means to pray. She highlights the importance of acknowledging the gifts provided by nature,

suggesting that such recognition is a sacred experience. This perspective transforms prayer from a strictly ritualistic practice into an active engagement with life, wherein one's heart opens to the beauty and complexity of the universe.

Additionally, the poem speaks to a sense of interconnectedness. In emphasising the shared experience of being part of a larger whole, Oliver illustrates that prayer is not an isolated act but is woven into the fabric of existence itself. We are all part of the same spiritual tapestry, and acknowledging this connection can deepen our sense of compassion and understanding toward others and the world around us. It invites readers to consider how our actions, thoughts, and observations contribute to a broader spiritual dialogue.

Ultimately, "I Happen to Be Standing" redefines prayer as an embodiment of awareness and presence rather than a mere articulation of desire. Oliver's words remind us that prayer can be an intimate communion with the world, an appreciation of the mundane that is often overlooked in the rush of daily life. Through her lens, prayer becomes an exercise in mindfulness, urging us to embrace the moment and recognise the divine in the ordinary.

In reflecting on Oliver's powerful exploration of prayer, one is left with the understanding that spirituality can be found in the simplest of experiences—standing in a field, feeling the wind, and acknowledging one's place in the world. It challenges us to redefine our practices of prayer, suggesting that the act of truly seeing and being present with the world can lead to a profound sense of connection, gratitude, and peace.

Rod Mitchell