

# DUNEDIN METHODIST PARISH

*Finding Good in everyone Finding God in everyone*

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



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

<b>Presbyters</b>	Rev David Poultney	974 6172
	Mobile phone	022 350 2263
	Office phone	466 3023
	Office email	<a href="mailto:parish@mmsouth.org.nz">parish@mmsouth.org.nz</a>
<b>Parish Stewards</b>	Mrs Jan Stewart	473 9141
	Ross Merrett	489 7663
<b>Tongan Steward</b>	Mr Kaufusi Pole	455 0096
<b>Parish Prayer Convenor</b>	Elaine Merrett	489 7663 <a href="mailto:elaineross@xtra.co.nz">elaineross@xtra.co.nz</a>
<b>Pastoral Convenor Mornington</b>	Susan Hamel	022 657 8303 <a href="mailto:sfh1959@gmail.com">sfh1959@gmail.com</a>
<b>Parish Office</b>	<a href="mailto:bulletins@mmsouth.org.nz">bulletins@mmsouth.org.nz</a>	466 4600

## PARISH BULLETIN 3 AUGUST 2025

### WORSHIP FOR SUNDAY – 10 AUGUST 2025

9:30am	Mornington	M Reid
10:30am	Mosgiel	D Poultney
11:00am	Glenaven	M Reid

### RADIO CHURCH

8.30 am		Anne Thomson – Knox Church
	OAR 105.4FM	
	1575AM	
Live stream	<a href="http://oar.org.nz">oar.org.nz</a>	

**Please note you can now listen to RADIO CHURCH every Sunday on OAR 105.4FM, 1575AM or Livestream via [oar.org.nz](http://oar.org.nz)**

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

## PARISH EVENTS COMING UP

5 August 2025 Mosgiel Women's Fellowship, 2.00PM, 40 Forth Street

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

8 August 2025 Dr Nora Amath – Leading with Compassion, Dunedin Library, 4<sup>th</sup> Floor, 4.30PM

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.

**Mosgiel Women's Fellowship Tuesday 5 August 2pm**, 40 Forth Street. Please phone 489 7663 if coming to hear **Professor Robert Patman via Youtube**.

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

## Listening to Winter A Day Retreat



**Saturday 9<sup>th</sup> 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.



Thank you Mornington Fellowship for your generous donation supporting our Little Citizens' families with their Whānau Winter Challenge.



Little Citizens  
Early Learning Centre

Empowering our families with essential skills.

Over the winter holidays, our **Little Citizens** support worker encouraged whānau to take part in free or low-cost activities, after seeing how many parents felt stuck and disconnected with limited options for their tamariki. **To help, we trialled a “Winter Whānau Challenge”** — promoting quality family time away from screens.

**Thanks to generous support from the Mornington Fellowship**, we were able to offer pool passes as prizes, which were hugely appreciated. The response was incredible, and we'd love to build on this success next time by including educational experiences too, like a trip to Tūhura Otago Museum.

**With your help, we can.**

**Please get in touch with Julie**  
**027 267 8140**

[julier@mmsouth.org.nz](mailto:julier@mmsouth.org.nz)



## 2025 Whānau Winter Challenge!

Visit a play ground	Walk up Baldwin St	Build a pillow fort	Visit the Toitū Settlers Museum	
Dance to some loud music		Have breakfast for dinner	Kick a ball around	Make a fruit salad
Visit a library	Go on a bush walk	Visit another play ground	Do some baking	
Play hide and seek	Go for a beach walk	Watch a movie together		Have dinner for breakfast
Read a book together		Visit the Tūhura Otago Museum	Visit another play ground	Have an indoor picnic

- How many of these activities can your family do over the school holidays?! (30 June–11 July)
- Tick off what you can, and at the end of the school holidays bring in your sheet to the front office at Little Citizens for a certificate. You don't have to complete everything – even 2 or 3 are great!
- The blank spaces are for your ideas

## Leading with Compassion Talk



Join Dr Nora Amath, Executive Director of the Islamophobia Register Australia, for an inspiring talk on why compassion is essential in confronting racism, Islamophobia, and injustice.

Discover how, in the age of artificial intelligence, guided compassion can transform leadership, policy, and technology for the common good. Don't miss this chance to hear one of Australia's leading voices in anti-racism and social change share how you can help build a more just society.

**FREE**

**Friday 8 August | 4.30pm | 4th Floor | City Library**

**About the Speaker:** Dr Amath is a respected leader in multiculturalism, diversity, and anti-racism. She has served on national councils, led humanitarian organisations, and founded programs supporting women of colour. A multi-award winner, she was a finalist for Australian of the Year in 2017.

CITY MOSGIEL BLUESKIN BAY WAIKOUAITI PORT CHALMERS SOUTH BOOKBUS



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

## 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)



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



## **Beyond the Fence: On Reading the Bible in This Secular Age, How should we read the Bible in the 21st century.**

*Reprinted from the ODT with the kind permission of the Rev Dr Graham Redding*

For many people, the Bible is outdated, even dangerous — fuel for fundamentalism or a dusty relic of a bygone age.

But for those still curious, or tentatively open, the question of how to approach such a text matters. And the metaphors we use to describe that approach matter even more.

Consider four metaphors: the fence, the instruction manual, the cave, and the garden. Each offers a distinct picture of what the Bible is and how it might be used.

The fence metaphor sees the Bible as a boundary-setter. It marks out who is in and who is out — doctrine as gate, morality as barbed wire. This is the Bible as rulebook or creed-enforcer, where certain interpretations are fenced in as "orthodox" and others left out in the theological cold.

Fences provide security, yes, but they also restrict movement. The danger of this model is that it transforms the Bible into a tool of control, shutting down conversation and excluding those who ask difficult questions or arrive at uncomfortable conclusions.

This approach is all too familiar in religious communities that have wielded the Bible as a weapon against women, LGBTQ+ people, or those who diverge from the party line.

It is no wonder that many outside such communities want nothing to do with a text so frequently associated with misogyny and exclusion.

Closely related is the instruction manual metaphor. Here the Bible is treated as a how-to guide for life: clear, concise, step-by-step.

Want a better marriage? Proverbs has you covered. Struggling with grief? Turn to the Psalms. Need direction in life? Jeremiah 29:11 is the divine GPS.

This metaphor appeals to a modern, utilitarian mindset. It assumes that the Bible offers clear answers to modern problems, if only we read it correctly.

But the Bible isn't a single, tidy manual. It's a sprawling collection of stories, laws, poems, laments, and letters, written by dozens of authors over centuries. Much of it resists easy application.

The instruction-manual metaphor flattens the complexity of Scripture, silencing voices of protest, ambiguity, and paradox.

Taken together, the fence and manual metaphors foster a brittle kind of faith — one that cannot withstand the pressures of moral complexity or existential doubt.

Enter the metaphor of the cave. Here, the Bible becomes a place of mystery and depth, an ancient cavern to be explored with curiosity and humility.

Like explorers lowering themselves into a vast cave system, readers enter the text not to master it but to discover forgotten chambers of wisdom, veins of poetry, and inscriptions from past generations.

This metaphor recognises the historical and literary complexity of the Bible. It allows for darkness and ambiguity.

It honours the voices of lament and protest — Job's cry against unjust suffering, Ecclesiastes' bewildered musings on meaninglessness, Jesus' own cry of abandonment on the cross.

In the cave, we do not find tidy answers. But we may encounter something more valuable: echoes of our own questions, whispered across time, calling us to a more authentic form of living.

Finally, the garden metaphor. Here the Bible is less a site to be explored than a plot to be cultivated. We return to it again and again — not because it gives instant answers, but because it yields nourishment over time.

In this metaphor we bring ourselves to the text — our experience, our questions, our wounds — and we let it work on us.

Not every seed will sprout. Not every passage will bear fruit. But over time, with sun and rain and pruning, the garden grows. It may even surprise us with unexpected blossoms.

This metaphor invites communal engagement. Gardens are meant to be shared. Biblical interpretation becomes not an individual act of

mastery, but a communal practice of tending a garden together, learning from those who have gone before, and passing the harvest on to those who come after.

Metaphors shape expectations. If we see the Bible as a fence, we will patrol it. If we see it as a manual, we will seek quick fixes. But if we approach it as a cave or a garden, we step into a different posture — one of openness, reverence, and transformation.

For those who have been harmed by rigid interpretations of Scripture, or who see the Bible as irrelevant in a secular age, these alternative metaphors offer a way back in.

Not too naive certainty or uncritical belief, but to a more human, more honest engagement with one of the world's most influential texts.

So let us set down our fences. Let us put away our manuals. Let us take up our lanterns, and step into the cave. Let us roll up our sleeves and tend the garden.

Who knows what we might find? Or what might grow.

• ***Dr Graham Redding is the Douglas Goodfellow lecturer in chaplaincy studies at the University of Otago.***