



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

14th APRIL 2013

WORSHIP FOR SUNDAY 21st APRIL 2013

9.30am	Mornington	Explorers
9.30 am	Mosgiel	S Pole (Fay & team)
11.00 am	Glenaven	Explorers
11.00 am	Wesley	S Pole (Fay & team)
1.00pm	St Kilda	TBA
6.00pm	Broad Bay	S Pole

OPEN EDUCATION: THE JESUS SEMINAR

Open Education brings Dr James Veitch, a distinguished New Zealand member of the famous international Jesus Seminar, to Dunedin and Mornington Methodist Church on Wednesday April 17, at 7.30pm. He will explain how the scholars of the group work to recover and establish what Jesus actually said, as against the words the four gospels attribute to him. Don't miss this session if you value the scriptures as a source of truth and inspiration and want to get up to date with modern biblical scholarship. \$5 for the session and a modest supper.

Judy Russell will offer the usual excellent meal at 6pm for a charge of \$15 dollars. Contact her (455 3727) or sign in at Mornington to book a place.

MOSGIEL MIDWEEK SERVICE

Wednesday 17th April at 2.00pm. All welcome.



HARVEST FESTIVAL SERVICES

Mosgiel and Wesley, Sunday 21st April 2013.

Wesley - All gifts of fruit, vegetables and groceries will be given to the Women's Refuge in Dunedin.

THE CELLISTS OF OTAGO will be presenting a concert in the Mornington Methodist Church on Sunday 21st of April at 3 p.m. Of special interest will be the involvement of the Pipe Organ played by Colin Gibson. Other works include the popular "Tales from the Vienna Woods", Mozart's "Ave Verum" and Debussy's "Golliwog's Cake Walk". Admission \$10, students and children \$5.



WESLEY LEADERS MEETING

Members of Wesley Leaders Meeting are having a meeting on Tuesday 16th of April in the church at 10.30am. Please Members come for there are important Matters for us to discuss and to pass.

BULLETIN NOTICES FOR 28th APRIL

As the Mission Office will be closed on Anzac Day (Thursday 25th April), notices for the 28th April Bulletin will need to be in to Sarah (sarahc@dmm.org.nz or phone 466 4600) by Tuesday 23rd April at 5.00pm. Thank you.

STORY FROM THE MISSION

A student who is just finishing at Approach has put on his evaluation that the course has made him feel more confident and better equipped to deal with stress. He said the course had broadened his employment horizons (there are now other possibilities for him out there than just labouring).



Forgiving and Forgetting.

I find this one of the hardest topics to write about. For me, there are two over-riding reasons: as a historian I prioritise events but even insignificant ones are not erased from memory that often; and that appears to affect my ability to forgive. Memories which remain fresh relive, “reify” or revive, and that is my personal burden.

Perhaps “forgetting” should be better put as realigning. We rarely forget events particularly hurtful ones. Indeed, it is those same issues which, as we say, come back to haunt us. As a schoolteacher I sometimes used to ask students to map five significant points in their lives, to look back from their 14 or 15 years and to catalogue those things which impacted on them the most. And I guess it was to be expected each time that the most remembered events were traumatic ones – separation of parents, hospitalisation, the death of a close friend or family member, moving to a new district. Where, I asked, were the happy birthdays, the arrival of a new child, falling in love, receiving a new toy or family treasure? Alas, in the cohort I taught most of the young people’s lives were channelled by disappointment and hurt. Different generations of the same group also seemed to share the same life markers. So it would seem that my students’ perceptions were driven by the same forces that make the rest of us remember negative and hurtful events.

It seems to follow that if lives are dominated by negative markers then taking that necessary step to forgive the agents of hurt will be much harder. What then for forgiveness?

Forgiveness is personal. It cannot be enacted for others. Despite the modern position of nations saying sorry to indigenous people for past breaches of today’s commonly accepted code of decent behaviour, being able to forgive is intensely personal. Maybe that’s why the governments of Australia and New Zealand took so long to accept responsibility for hurts of the past and apologise. Many would argue the case for nations not

having to apologise and seek forgiveness simply because what has been done cannot be undone. One of the conundrums is that past harm done cannot be equated in modern terms. So it is with individuals. No matter what we do to seek forgiveness, the memory does not go away.

What to do when we have hurt another? It is about as difficult to seek forgiveness directly, one-to-one as it is for a camel to pass through the eye of a needle. Yet some concession is needed to enable the person or family which has been hurt to recover – to become whole. We see this dilemma enacted daily in our courts. Much is made, and rightly so, of the guilty party showing some remorse for the act which impacted on others. So often though the notion of conscience is absent and a most common position is to staunch it out – to be a man. Yet that is the very position which creates the most hurt and interferes with any chance for balance to be retrieved. Hurt is piled on hurt when forgiveness is absent. Humility, Christian humility is appropriate when seeking redress for wrongs. Yet appropriately saying sorry seems so difficult.

What about the position of the traumatised party? There are families whose lives have been changed forever by the rash or criminal actions of others and no end of seeking forgiveness seems to alter the situation. At least that is the short-term position. In the long term, the sharpness and heat of an action recede, and an act of contrition seems appropriate. Time blunts immediate memories and pain and this is helped by some form of reconciliation between the parties.

On the international scale, no New Zealander or Turkish national in 1916 would have believed that by the end of the twentieth century the two nations would exist in an atmosphere of mutual cooperation and friendship. In the 1920s and 1930s, the local NZ newspapers were full of disparaging statements about the Turks. What changed? In the 1930s Kemal Ataturk was the leader of Turkey, and a most conciliatory statement attributed to him can be found at the Turkish memorials in Wellington, Canberra and at Gallipoli. The force of that statement from the party most hurt in the war provided a balm to ease the hurt of those New Zealand and Australian families who had lost their sons and partners in the Dardanelles campaign. In this case, forgetting was displaced by forgiving. It was really a case of remembering and forgiving – and just maybe that is the path to follow.

George Davis