



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

27th April 2014

WORSHIP FOR SUNDAY 4th May

9.30 am	Mornington	R Mitchell
9.30 am	Mosgiel	S Pole
11.00 am	Glenaven	R Mitchell
11.00 am	Wesley	S Pole
1.00 pm	St Kilda	TBA

SUNDAY SCHOOL @ MORNINGTON

There will be no Sunday School at Mornington during the school holidays. Lessons will resume on Sunday 11th May.



HAPPY BIRTHDAY to the following children:

- ☺ Rachael Pitts, who turns 11 on 29th April
- ☺ Harry Sussman, who turns 10 on 1st May

EXPLORERS GROUP meets on Sunday 27th April, at 4.30pm in the Mornington Church Lounge. Suggested topic for discussion are: (a) consideration of draft report on the parish's future, and (b) follow-up on Lloyd Geering's Open Education evening on Wednesday 16 April. All interested people are welcome to attend.

THE MISSION/PARISH OFFICE is on the move ...

We are relocating to 44 Teviot Street on May the 8th. Please note that the Middleton Road office will be closed from 3pm Tuesday 6th May. We will reopen on Monday 12th May at our new premises. Our phone numbers and email addresses will remain the same.



CHANGE OF DEADLINE:

Sunday 11th May

Due to the administration office relocation, we will require all Bulletin notices & Orders of Service for Sunday 11th May to be received by 12.00 noon, Monday 5th May. All printing will be completed by Tuesday afternoon. We apologise for any inconvenience this may cause, however, as all equipment will be packed this week we are unable to print any later than this.

Many thanks, Katrina

STORY FROM THE MISSION

The Kotuku Room has been a hive of activity this term filled with excitement and sadness as we have said goodbye to many of our friends as they headed off on their next learning journey to school. This movement has seen us welcome lots more new friends some of which who have transitioned through from the Tui Room. This change in dynamics has seen us as a group begin to look at the way in which we are able to regulate our emotions and our actions as we grow and develop in our level of independence over our actions towards others and our environment. This has seen a real growth in the children's empathy towards others which is evident in the playground as children comfort others when hurt or upset and help them to settle into the environment by inviting them to join their play when unsure about what to do. The children also actively maintain the environment through taking responsibility for tidying and caring for the kotuku room and Pepper the rabbit of whom has become a valuable member of our class making sure that he get brushed, fed and taken outside regularly.

The children have been investigating and problem solving as they search for bugs and worms in the playground and explore scientific concepts of force and speed when testing out the wooden reels and tyres and try to make it all the way up the slide without assistance, testing out different strategies until achieving success.



TWO SYMBOLS OF OUR GOOD FRIDAY at Mornington - the **BROKEN PALM** of faded dreams and bitter disappointments that the death of Christ brought to his Jesus' friends; and the **RED-HOT ANGER** of the mob that shouted for his crucifixion. With thanks to Robyn & Lynley for their effective display, and to Ginny & [Y@M](#) for an unforgettable presentation of "Anger" in the series of 4 emotions of Good Friday by the churches of Mornington.



THANK YOU

I would like to thank the whole Parish for the support you gave to all our services on the Easter weekend. Our people were involved in four Good Friday services across our city in Mosgiel, Mornington, South Dunedin and also North East Valley. The weather never deterred our people from their participation. The Easter dawn service at the beach of Broad Bay was greatly appreciated by the local people. Thank you everyone for your effort and may you continue to enjoy Easter.



LOSS

In the last month my wife and I have been to four funerals. Each of the deceased occupied a special part in our lives at one time or other. Craig was an extremely well-organised BNZ banker who issued me with my first chequebook in 1962 at the then main Dunedin branch in the Exchange. He was a tower of organising ability in all sorts of societies. Philip was a quietly spoken librarian whose thorough knowledge of books extended through years of University Library work to become a passion and he became the most avid book collector I have ever known. Frances was a home body – a mother *par-excellence* and the reason her three boys never left home till they were 40 years old (not true but it summarises the care and love she showered

on them). She was a most talented woman who worked selflessly for the Presbyterian church aid societies by making all sorts of decorated linen ware. And this week my colleague Don from Riversdale, who researched Gallipoli graves and shared adventures with me in a great New Zealand road trip for his book and in Canberra. His death links Easter and Anzac Day in a commonality of loss.

What is this surprising topic about? Most writers shy away from it as being too hurtful, too damaging, and too prone to misunderstanding. The common attitude to anyone who says they have lost a friend is a sort of embarrassment and then a change of topic. It was not so long ago that most New Zealand children, apart from Maori, were kept away from the topic and never saw the departed at all. In my childhood I never was taken to a funeral until I was twelve or thirteen. We have moved some distance from that position, at least.

Again, there was a habit for silence to fall at the dinner table if the name of the departed was said. It was a sort of “Don’t go there, Johnny” moment. Indeed, children often suffered a double loss – they lost the physical presence of the friend or relative whom they loved, and then often they were forbidden to express their feelings about that loss. “Big boys don’t cry” was the traditional response and crying was defined cruelly as “Blubbering” – a most hurtful term if ever there was one.

We now know that it is therapeutic for a bereaved individual to talk and cry when in grief. Crying is cathartic here. Also another unintentional feature is underscored: that of memory, or

remembrance. In his one of his stated now-famous works about individual grief following the death of a friend Jacques Derrida stated that we have to maintain *fidelity* and fulfil responsibility to the dead. His way of seeing this happen was to accept death and its inevitable repetition: to accept that those who were once present and close to us but no longer 'with us' but are perhaps only 'with us' in the sense that they are 'in us.' This is called 'interiorising the Other.' For Derrida, the death of a friend is no shock, as he feels that it is masked by the (often subconscious) knowledge that one will pass on before the other.

The central issue in loss for Derrida is fidelity. This means truth to the memory of the dead. It is this matter of fidelity which prompts families and friends of the dead to present eulogies at funerals. Today, eulogies are often supported in many funeral chapels by single pictures of the dead or indeed a train of photographs showing highlights and relationships in the life of the departed. It is here in the processes of memory such as personal naming and presenting photographic images that we attempt to rebut or challenge loss. The dead remain a large part of us and indeed their relationship to us melds us to who we are presently. And that is no bad thing.

George Davis 22 April 2014.