



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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Pastoral Convenor	Beryl Neutze	476 7447
Mornington:		

PARISH BULLETIN

24th April 2016

WORSHIP FOR SUNDAY 1st May

9.30 am	Mornington	D Phillipps
9.30 am	Mosgiel	S Pole
11.00 am	Glenaven	D Phillipps
11.00 am	Wesley	S Pole
1.00 pm	St Kilda	TBA

MORNINGTON METHODIST WOMEN'S FELLOWSHIP - Wednesday 27 April at 2.00pm. Marion Kitchingman will present a dramatisation of the life of Vera Brittain. Vera was an English nurse during WWI, serving in England, Malta and France. After the war she became a notable author advocating for peace and social justice including equal rights for women. ALL WELCOME.

HAPPY BIRTHDAY to Jacaranda Horsfall who turns 6 on 26th April!



BACKGROUND TO THE Virtuoso String Orchestra touring group.

- 37 children aged 6 to 16 from the Porirua String Orchestra
- mostly Pacifica or Maori children who have had an average of 2 years group teaching at school
- taught and organized by volunteers
- trip funded by the Virtuoso Strings Charitable Trust based in Porirua
- music varies from classical to folk to Brazilian
- the concert at Knox Church will last about an hour -- shorter than the concert in the evening.
- these children have a love of music, natural ability and boundless enthusiasm – all they needed was opportunity



Virtuoso Strings
ORCHESTRA

Concert

Uplifting musical performances by accomplished young musicians from Porirua's own string orchestra

Conducted by Andrew Atkins

Oamaru, 24th April
The Opera House at 7pm

Dunedin, 25th April
Knox Church at 2pm
Kings & Queens Performing Arts Centre at 7:15pm

Entry by Koha
All proceeds to the Virtuoso Strings Charitable Trust

A VISIT WITH VERA BRITTAIN

Saturday 7 May 2016 at Mornington Methodist Church at 2pm

Come and meet Vera in a dramatised play written and presented by Marion Kitchingman. Vera was an English nurse during WW 1, a notable author and had a passion for peace and women's rights. Enjoy singing songs from the World War 1 era. This event is open to all the **Parish, family and friends**. Everyone welcome

Entry \$5.00 Afternoon tea to follow

EXPLORERS GROUP - You're welcome this Sunday, 24 April, in the Mornington Lounge at 4.30 pm. We look at answers to questions and at questions for answers.



‘Transplanted: Refugee Portraits of New Zealand’

Dunedin Community Gallery May 8-18th

Please join us for the Dunedin premiere of *‘Transplanted: Refugee Portraits of New Zealand’*, a ten-day photographic exhibit and talking space around refugee experience and issues.

These gorgeous two-metre tall portraits are by renowned photographer Alistair Guthrie. The producer of the project, Tracey Barnett, is a journalist and author of *The Quiet War on Asylum*. She will be available to speak to your group at the exhibit about the dramatically changing new war against asylum—and how it is very specifically affecting our own shores. She has reported from refugee camps, detention centres, and has been a longtime advocate for changes in New Zealand’s refugee quota and detention policies.

When: Church groups welcome Tuesday, May 10, 10:00am

Who: Speakers, Professor Murray Rae and Journalist Tracey Barnett

Where: Dunedin Community Gallery, 20 Princess Street

To volunteer, contact: isabellachuah@gmail.com

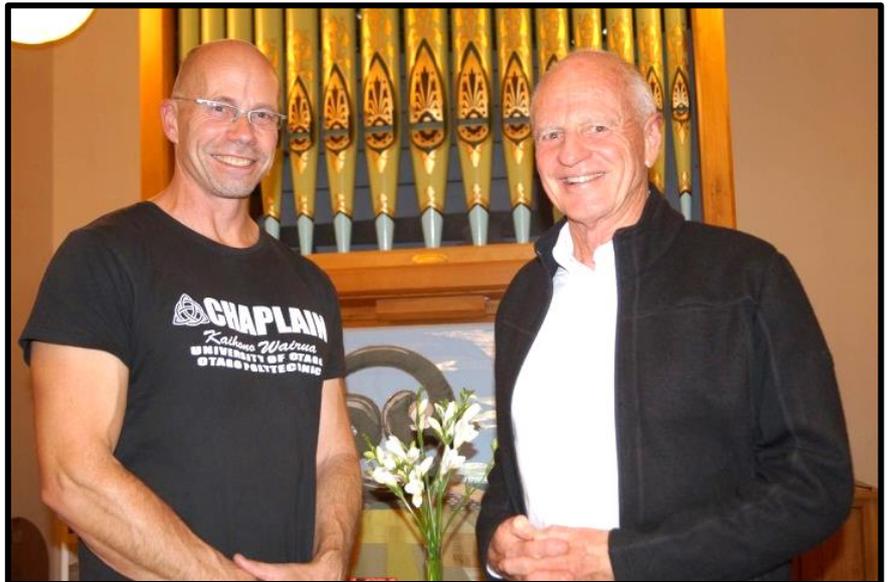
An Introduction to *‘Transplanted: Refugee Portraits of New Zealand’*:
<http://wagepeacenz.org/2016/03/15/transplanted-refugee-portraits-of-new-zealand/>

Donations welcome at our Give-A-Little funding raising page:

<http://wagepeacenz.org/2016/03/15/transplanted-refugee-portraits-of-new-zealand/>

SPEAKING OF LIFE AND DEATH – a series of forums focusing on euthanasia. 5.30 pm @ St Paul's Cathedral, on the following Wednesdays: 27/4, 4/5, 11/5, 18/5, 25/5.

AN ECUMENICAL AUDIENCE at this week's Open Education Programme listened attentively to a joint presentation by Revs John Franklin and Mike Wright on behalf of Spiritual Growth Ministries. *SGM is a network of people from diverse Christian traditions and experience who find depth and meaning through the Christian heritage of contemplative spirituality. SGM aims to enable people to develop spiritual resources for their life and work by deepening their relationship with God in Jesus Christ through spiritual direction, training, retreats and other experiences of prayer.* It was a positive and uplifting evening for us all, and great to have friends from other churches with us. And, as well, the evening gave a boost of \$334 to the CWS Appeal on behalf of flood-ravaged Fiji. Well done everyone!



THANKS - I would like to express my sincere thanks to all those who attended the Youth Ministry Workshop that was held on Saturday 9th of April at the Mornington church hall. We had 13 people attending this workshop and we were all inspired by the expertise and experience of the facilitator, Michael Lemanu, the National Co-ordinator for young people, children, and family ministries. A special thanks go to Michael for his time and effort. I am sure that this workshop raises awareness of the importance of Youth Ministry in our parish. We will continue to talk of various options that will enhance youth ministry in our parish.

SYMPATHY - On behalf of the Parish and the Wesley congregation I would like to convey our sympathy and condolences to the family of Margaret Newton for her death on Tuesday 19th of April. It is our prayer that God's peace be with you during this time of your grieving.

FAKA-ME CELEBRATION - The St. Kilda Tongan Methodist Church will celebrate Faka-Me on the first Sunday of May. It is a Sunday that is dedicated to young people and children of the church. It means that young people and children will perform dramas, perform song and actions, share memory verses from the Bible. Probably, there will be between 30-40 young people and children who will participate in this special occasion.

STORY FROM THE MISSION

Client Support Worker: Working at OCF in the Storybook Dads programme has given me a huge insight as to how cultural and behavioural diversity affects the early development of young children. Part of the discussions with the men revealed how their lives had been growing up and their hopes for their children for a better life and the future moving forward for them. This was a reality check for me as to how different our lives are. Making change requires goals, a sense of the future, a sense of belonging to a family/community and knowing what is important in your life – your children. This develops into an awareness of who you are.

During the story book Dads programme it was a privilege to be part of a group discussions whereby fathers disclosed what life as a youngster was like for them - several of these young men were born in jail - and what changes they wanted for their children. One of the Dads asked if he could read a book to his child in Te Reo which was a huge endeavour on his part; he realized the importance of this as it reflected who he is and who his child is - the Mission was able to offer an English and Te Reo book to help him with this process, what an achievement! Another



Dad performed his mihi for his son to give him that foundation of belonging. These two events were 'ah ha' moments for me, to ask the men what they want for their children. To recognise that they identify a desire to break the cycle and advance hope.

It was a small step with mammoth consequences; an event that reshaped my delivery as a bicultural practitioner - such a valuable process.



NAMING

Names have a profound significance on a number of levels.

Our given names have legal and civil significance and proclaim our identity

Given to us at birth, written on our all important birth certificate and passport, our names say 'this is who I am' in the eyes of the state. Our registered name declares our citizenship and grants us rights, privileges, obligations and protections under the law of the land.

Historically, last names or 'sir' names were used only by the nobility who felt entitled to have an extra name. In the middle 1400's King Edward V of England declared that surnames be used as an additional form of identification. These names had to relate to some aspect of the persons life, eg, their occupation...butcher, baker, miller etc. Eventually, physical characteristics were included, and also the geographical location of the person eg hill, river, field. Adding 'son' to a father's name was also common. Other derivations have come into use over the centuries.

Names have social and religious significance.

Names are chosen usually with a lot of thought, even with much agonising on the part of the parents. In most cultures a ritual is performed at the naming of a child, it may be religious or secular, but this significant event is honoured and has been down through the ages. Apparently the Christian church exercised enormous influence over which names were acceptable. In medieval times only children who

were named after saints and martyrs were allowed to be baptised. This was designed to prevent babies being named after pagan gods. Because of peoples fear of going to hell, it proved a most effective way of growing church membership!!

Names have an emotional and psychological significance.

Whether we like our names or not we become rather attached. Because our name is so integral to our identity, so enmeshed with our perception of ourselves, we almost 'are our name'. It reminds us of our humanity, that we are an individual, unique, someone to be celebrated.

At a recent Wednesday night meeting when Mohammed was showing us photos and talking about his life in Damascus under the present oppressively cruel regime, he said when people were abducted and taken prisoner, they were given a number. This was their identity. Names were forbidden.

In that one act, these prisoners had their individual humanity stripped from them. For the regime

this was a permission giving act. Permission to commit atrocities on a dehumanised number rather than a named person. No responsibility need be taken. No families need be informed of the fate of their family member. No accountability is required. They were just a number after all.

The Nazis did the same thing to people in the concentration camps, tattooing the number for all time on the prisoners' arms, adults and infants alike.

It would be easy to think this could never happen in our country and god forbid it ever should.

However, as the saying goes, 'the price of freedom is eternal vigilance'. The way Health Boards express information gathered from statistics is interesting. They talk about 'bed nights', 'bed occupancy'.

Maybe it is just statistical jargon but, used often enough by the statisticians and politicians, it is not a big leap to becoming a de-personalising/ dehumanising tool. It's probably a lot easier closing a

ward or reducing services if one doesn't have to think about the sick, injured or disabled who would have been occupying those beds.

In the work place, employees are sometimes called 'productive units'....much easier to make a 'productive unit' redundant than a person with a real name!!

On another level, the naming of places has great significance.

When a country invades another, towns, cities, mountains, and rivers etc are renamed by the conquering or colonising power. Naming something creates a sense of ownership and power over.

We've seen this happen in our own country...it's an act of unconstrained arrogance.

On a more positive note, if one is suffering from an unexplained condition, once a diagnosis is possible and named very often, even if it's not what one wants to hear, it is a bit easier to deal with that reality, rather than a constellation of unexplained symptoms. One sometimes feels a measure of control over the named condition.

So the naming of people and of things is profoundly significant. However, naming something or someone doesn't change the named, rather, it brings it into focus which begs the question, 'what about naming the unnameable, GOD. The poet Nicholas Bielby in his poem "THE NAMING OF THINGS" articulates this clearly in the last two verses. He writes.....

"I AM THAT I AM" answers no question,
 is an evasive idiom suggesting
 "What I am is no business of yours"
 "Yaweh," translated, simply means "He is"

The thousand names of God are images,
 graven, partial, wise or otherwise,
 But in the imagination still, I know,
 there's something nameless does not let me go.