



# Dunedin Methodist Parish

*Finding Good in everyone Finding God in everyone*

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

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<b>Presbyters:</b>	Rev. Siosifa Pole	455 2923
	Rev. Dr. Rod Mitchell	477 3700
<b>Parish Stewards:</b>	Mrs Hilda Hughson	487 6226
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<b>Parish Prayer Convenor</b>	Elaine Merrett: <a href="mailto:elaineros@xtra.co.nz">elaineros@xtra.co.nz</a>	489 7663
<b>Pastoral Convenor</b>	Beryl Neutze	476 7447
<b>Mornington:</b>		

## PARISH BULLETIN

28<sup>th</sup> May 2017

### WORSHIP FOR SUNDAY 4<sup>th</sup> June

9.30 am	Mornington	R Mitchell
10.00 am	Mosgiel	S Pole
11.00 am	Glenaven	R Mitchell
11.30 am	St Kilda	S Pole

**COMBINED PENTECOST ECUMENICAL SERVICE** - On Sunday 4<sup>th</sup> June, 7pm, Mornington Methodist Church. Members of the Inner-City churches will join together in this service to celebrate Christianity unity in our City. Please bring a plate for supper at the end of the service.

**PRAYER REQUEST** - Please pray for the victims of the terrorist attack in Manchester City in England and other places in the world.

**GOING STEADILY FOR 10 YEARS** - Age Care Otago have awarded Brian and Margaret Connor certificates of achievement for leading for the whole ten years of its existence to date the Steady as You Go programme, offering a service providing 'fitness, fun and freedom from falling' for older members of the Mornington and wider community. We congratulate them for yet another side to their remarkable and distinguished record of community service. And they have been going steadily for much more than 10 years, themselves!

**OPEN EDUCATION** - Following a very successful presentation by Bishop Richard Randerson on the steadily growing and tragic divide between rich and poor in this country, the next Open Education session turns to its ecology theme. Le Foret (The Forest) is an extraordinary, prize-winning film on the life-cycle of a great tropical forest, made by the French filmmaker who created The March of the Penguins. It will be shown on Wednesday, 21 June, at 7.30 at the Mornington Methodist Church in Galloway Street (koha \$5). There will be the usual delicious pre-session meal catered by Judy Russell (\$15). Sign in for the meal or ring Judy for your booking (4553727). Proceeds will go to the Peninsula Trust responsible for protecting the native wild life on our own Otago peninsula. Bring a Green Friend or two.

**COMBINED MOSGIEL CHURCHES PENTECOST SERVICE** Sunday 4 June, 7pm St Luke's Anglican Church 67 Gordon Rd Mosgiel.



**THE MORNINGTON CHOIR** has an important role outside the bounds of Sunday worship. They lighten parties, honour birthdays, visit sister churches and generally play their part in the music life of the city. Last Sunday they

turned out for the Musical Society in their Sunday afternoon event honouring Eli Gray-Smith's 90th Birthday. Eli is a much honoured and greatly respected figure in piano teaching and accompanying in Dunedin, but he held the audience in his hand as he traced his career through some of the great performance centres of the world, London, New York, Sydney, you name it. Even his closest friends were surprised as he spoke with remarkable recall of the breadth of his career. After four of his fellow teachers had given brief recitals (one with hugely entertaining variations of 'happy birthday to you'), the choir were no less entertaining with Colin Gibson's own musical interpretation of Beatrice Potter's poems. Full marks for originality Colin, and the Choir. They contributed a great deal to a memorable celebration.



**YOU ARE INVITED TO A FAREWELL LECTURE**, to be given by Rev Dr Lynne Baab, entitled:

**The missional church in aotearoa: Reflections on a Decade of Relating to the Church in New Zealand**

on June 6, 5.15-6.30 in Burns 1 Lecture Theatre, University of Otago, to be followed by a Farewell Function, Humanities Common Room, 1<sup>st</sup> floor, Arts Building.

RSVP for the Farewell Function: 479-8516 or  
Emily.bisset@otago.ac.nz

We hope to see you there.

**PRAYER REQUEST**

Please pray for the future leadership of the Parish, especially its process for the next appointment.

**PRAYER IN TIME OF TERRORISM**

O God, I do not know where to turn in time of terrorism. I have no easy answers or solutions to acts of terror against the innocent. When buildings explode without warning, when the defenceless are murdered without reason, I am tempted to retaliate with vengeance. I am tempted to place the flag above the cross and put my faith in the state rather than the Sermon on the Mount. I am afraid to face my deepest fears of suffering and death, both myself and those I love. So help us Lord. Amen

*Mary Lou Kownacki*



## *Tangilaulau*: Lament for the Loss of Young Lives

I was very honoured and privileged to be one of the presenters at the Oceania Biblical Studies Association Conference that was held at St John and Trinity Theological Colleges. This Conference was held for two days, from the 21<sup>st</sup> to the 22<sup>nd</sup> of April. Those two days were enriched by various presenters who presented papers on climate change, land occupation, war and peace, violence against women, just to name a few. I had a chance to present my paper on violence against young people and youth suicide in relation to the lament of Rachel in Matthew chapter 2 verses 16 to 18. Such an issue is not new to the audience and yet it is one of the issues that is rarely discussed openly in families and churches. We have so many young lives devastated by domestic violence and lost to suicide, which is a serious concern. The community seems silent about these issues, but we need to interrupt that silence. That was the purpose of my presentation. In order to interrupt the silence, I suggested that we need to lament loudly and consistently.

The Tongan word for 'lament' is *tangilaulau*. It can be translated as 'weeping or wailing or crying with murmuring'. It is a type of weeping and crying which physically and verbally expresses pain by raising the voice so loud that everyone can hear the heartache and hurt of losing a loved one. That voice would not be heard unless people attend to these issues and at the same time intervene to console and to comfort. Moreover, there will be no consolation if there is no honest and open

conversation and consultation about the loss of life. In that way, *tangilaulau* is seen as an avenue to express one's honest feeling toward his/ her loss. Furthermore, *tangilaulau* enables a person to break the silence of pain and hurt.

The concept of *tangilaulau* is the only voice heard in the slaughter of the children of Bethlehem in Matthew 2:16-18. This passage is part of the Infant Narrative according to the author of Matthew's gospel. We are told that Joseph and Mary were warned in a dream by an angel of the Lord to flee to Egypt in order to save the life of their baby Jesus. While they were on their way to Egypt, King Herod sent his soldiers to kill all baby boys under two years old in Bethlehem. The angel of the Lord didn't warn the mothers of Bethlehem to rescue their children. In addition, no one dared to mourn or to acknowledge the loss of these young lives. There is a complete silence in the text, and also the historical documents at the time about this massacre. Even God seems to remain silent in the text. Warren Carter, a Biblical scholar insists that although God was not involved in Herod's decision; God seems to be powerless to defend these young lives. He remarks, "God predicted it in scripture and permitted it in the present." (*Matthew and the Margin*, p. 86) Except, the voice of a dead person and she was a woman. Her name is Rachel. Matthew writes, "A voice was heard in Ramah, Rachel weeping for her children; she refused to be consoled, because they are no more." It is the voice of a dead person that interrupted the silence about the horror of this massacre and the loss of these young lives. The future of this community is gone for they are no more.

Rev Greg Hughson in his unpublished paper, entitled, “A Practical Theology of Suicide (Whakamomori) Prevention”, portrays annual reports of statistics and graphs of those who died of suicide. In 2007 to 2008 there were 540 deaths to suicide, 2009 to 2010 were 558, 2011 to 2012 were 547, 2013 to 2014 were 529, and 2014 to 2015 there were 569 suicides. The trend of suicide deaths has varied every year but between the year 2014 and 2015 it has been increasing dramatically. The death of these young people happened across many cultures and ethnic groups. I was privileged to take part in the remembrance of these lives when I was invited to do a *Karakia* at the Life Matters Suicide Prevention workshop that was held at the Town-Hall in 2016. I was glad to be one of the voices to mourn and to acknowledge the loss of these young lives and those who died by suicide.

It is not only suicide that cost the loss of these young lives but also domestic violence. Statistics from *New Zealand Family Violence Clearinghouse* shows the appalling trend of death among young people under the age of 20 because of domestic violence. In 2007, there were 14 deaths, 2008 15 deaths, 2009 29 deaths, 2010 13 deaths, 2011 20 deaths, 2012 13 deaths, 2013 10 deaths, 2014 10 deaths, and 2015 were 17 deaths of domestic violence. Although, some cases are not reported to the Police, these statistics show the horror of domestic violence against young people in our country. It reflects that New Zealand, which has a population of 4.47 million, has one of the highest rates of child abuse in the developed countries. Who has the compassion and courage to interrupt the silence?

Janet Frame in her novel entitled *Owls Do Cry*, raised the alarming injustices done to those who were locked in mental institutions in the 1950s in New Zealand. The author shared her own experience of being a patient in a mental institution and the horror she faced as a person by the name of Daphne. She was a victim of abuse and abandonment but was able to break out as a survivor. Janet's story in this novel sets the example of how to resist violence and to fight for justice through compassion and courage. She became the voice for the silent voices in this hostile community.

*Tangilaulau* provides the means for the voiceless to make their voices heard and known. It is also an avenue for those who grieve, to release their pain and grief, is the case (tragically) in Manchester at the moment as the result of the insane actions of a suicide bomber. Rachel's lament (*tangilaulau*) in Matthew 2:16-18, became the voice for the mothers of Bethlehem and their murdered children. As members of the Dunedin Methodist Parish, we can be the voice for all those who are victims of suicide and domestic violence. Let's break the silence together.

Siosifa Pole