



# Dunedin Methodist Parish

*Finding Good in everyone Finding God in everyone*

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

<b>Presbyter:</b>	Rev. Siosifa Pole	455 2923
<b>Parish Stewards:</b>	Dr George Davis	453 6540
	Dr Richard Cannon	477 5030
	Mrs Fay Richardson	489 5485
<b>Tongan Steward:</b>	Mr Palanite Taungapeau	456 3144
<b>Parish Office:</b>	Siosifa: <a href="mailto:parish@dmm.org.nz">parish@dmm.org.nz</a>	466 4600
	Nat: <a href="mailto:natv@dmm.org.nz">natv@dmm.org.nz</a>	

## PARISH BULLETIN

**26 February 2012**

### WORSHIP FOR SUNDAY 04 March 2012

9.30am	Mornington	S.Pole
9.30 am	Mosgiel	K.Russell
11.00 am	Glenaven	S.Pole
11.00 am	Wesley	K.Russell
1.00pm	St Kilda	TBA
6.00pm	Broad Bay	S.Pole

**Explorers Group** has its first meeting for 2012 on Sunday 26th, at 4-30 in the Mornington Church Lounge.

We will be talking about the possible focus of our discussions during the year. New members are most welcome to attend.

**Ross & Elaine Merrett** attended the induction of Tevita Taufalele in Ashburton on Tuesday & 7th February Tevita, Moia, Lute'and Tevita Junior, asked to be remembered to all those who know them. Rev Jean Bruce also attended.

## **OPEN EDUCATION: YOUTH AT RISK**

The first of the Parish Open Education programmes offered this year at Mornington Methodist Church, Galloway Street, will deal with the disturbing problem of young people who physically harm themselves and in some cases commit suicide. Much more of this happens in our own community than is ever reported in newspapers or on television. We will bring some expert presenters who can offer information and suggest ways in which we might help to reduce the incidence of this troubling feature of modern youth culture. The session will be held at 7.30pm on Wednesday, March 21, in the church. The charge is \$5, which covers supper as well. As usual we offer a splendid pre-session meal catered by Judy Russell, commencing at 6pm, for a charge of \$15. Book a place by ringing Judy at 455 3727 or signing up (at Mornington only).

## **HAPPY BIRTHDAY**

Aaron Pitts who will be 13 years old on the 26th  
Siosifa Pole who will be undisclosed on the 27<sup>th</sup>



## **Lay Ministry Teams Meeting**

This is a request to all those who involve in the Mosgiel and Mornington

Lay Ministry Teams to meet with the principal of Trinity Theological College and the administrator, David Bell and Nicola Grundy on Saturday 3<sup>rd</sup> of March at the Mission from 10.30am – 2.00pm. This is a surprise visit but we need to take the opportunity. They are coming to provide us with resources and whatever we need to assist us in developing our ministry.

# WORLD DAY OF PRAYER

Friday 2<sup>nd</sup> March

Service has been prepared by Malaysian Women.

The theme is: Let Justice Prevail

Offerings will be given to projects in the Philippines, Sri Lanka and New Zealand.

Details for services at Mosgiel, Wesley and Mornington below:

## ❖ *Wesley*

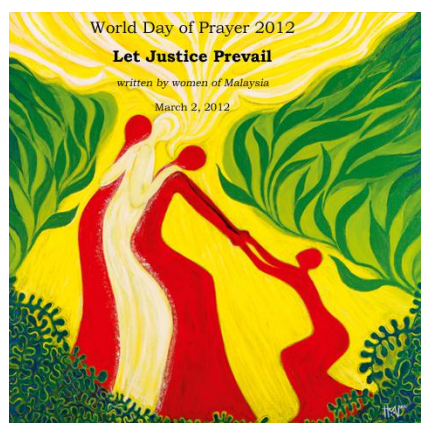
All welcome to the service that will be held at Wesley Methodist Church on Hillside Road on Friday 2<sup>nd</sup> March. Morning tea will be at 10:00 am and the service at 10:30am.

## ❖ *Mornington*

This year Mornington Methodist Church is hosting the Mornington Interchurch World Day of Prayer service. Members from Mornington Presbyterian, Anglican and Roman Catholic Churches will also be contributing to the service. The service will begin at 7.30 pm on Friday 2 March at Mornington Methodist Church, Galloway St, with supper to follow. We hope to have some Malaysian students attending. Everyone is welcome.

## ❖ *Mosgiel*

All welcome to a Mosgiel Ecumenical service that will be held at St Lukes on Friday 2<sup>nd</sup> March at 1:30 pm. Come join us and learn more of the Malaysian people and their beautiful country.



**Our thoughts and prayers** are with Dorn & Keith Herbert on the passing of her Brother in Christchurch on Tuesday 21<sup>st</sup> February. Dorn is a past President of the National Women's Fellowship. Both Dorn and Keith were Members of Mornington and are now members of our Mosgiel Congregation.

**BROTHER FAX-645** (Plain paper Fax) I wish to remove this from my home - any takers please? Just ring Helen on 476 2850 & pick-up can be arranged. Thank you

### **Festival of Flowers**

The 45<sup>th</sup> Ecumenical Festival of Flowers in Praise was held last week, with the theme "Lead kindly light" and proceeds to Bluelight. Thanks to Robyn and Lynley, who made a splendid arrangement on behalf of the Dunedin Methodist Parish, using flowers from several continents in an intriguing way to illustrate the saying "From within or from behind, a light shines through us upon things, and makes us aware that we are nothing, but the light is all."





## **The Name Game**

With a title such as this all sorts of political and other inferences are created. However, that is not the intent of this piece. The concentration of ideas and the theme is about naming. “What’s in a name?” you ask. Quite a lot, actually.

Fundamentally our life begins with a name. Parents of a new-born infant struggle with each other, with small volumes packed with 400 suitable names for a child, with their parents and with prevailing social understandings about the suitability of names. For the sake of propriety I thought it best to use examples from our own Davis nest. In our family we have a Judith and George (oldest), Greg, Zandra, Penny and Wayne (middle), Savannah, Hannah, Jet and Quin (youngest). So are name choices generational? They certainly are, and I was born when a George was on the British throne and I had two great-uncles, one on each side of the family tree with that name. So naming me either Jet or Octavius would have been impossible. The Handley Page jet engine had barely been invented, and I wasn’t the eighth child. The fact that my mother’s people were mostly farmers may have had an impact. Strangely the name George has come back in favor.

Poor choice of name can have negative impacts on the development of a child. And there are parents who are so thoughtless as to choose a name that might make a christening priest or minister blanch. In the past I encountered children with only initials, one set pretty popular was “BJ” for a boy. I take it that they were devotees of the TV comedy MASH and attracted to BJ Hunnicutt who sliced his way across the surgical and humour stage. A child with that name would often be quizzed with “But what is your name?” And official form-filling would be a nightmare because of the usual clear distinction between initials and first names. Possibly one of the strangest names I have ever

encountered was for a girl named Gallipolly. My Anzac study did not allow me to find how this infant born about 1920 reacted to her name and perhaps changed it by deed poll or simply accepted “Polly.” On the other hand “Anzac” was frequently used as a first name for Australian and NZ boys in the interwar period, and I’m surprised it does not occur more frequently now. Again for children at school, a frequent complaint is “He called me names” pointing to the powerful use of words to hurt.

The church for centuries has been dominated by the name. After all it is by the name that one undergoes the service of christening or baptism. And the solemn rites require the congregation to act as protectors of that child, just as the parents are required to bring the child up in the precepts of the church. Church records have become an invaluable resource to the myriad of genealogists whose interest has been stirred by programmes such as “Who do you think you are?” Over the last three decades family tree research has become a thriving industry and more than anything else in the public domain has stirred interest in the name.

For many centuries, blasphemy (talking evil of or uttering profanity, being abusive or slanderous, or making irreverent talk of the sacred) was deemed a serious sin. Much of the talk was “taking the Lord’s Name in vain.” In my parents’ day – they were brought up in conservative traditions of the Church of England and the Methodist Church, this was powerful stuff. Today, people seem to say almost anything with impunity. Perhaps this shows a lack of sensitivity about words or a total disregard of how others react to the names being used casually or in a swearing sense.

In law, the name, the precise and correct name, is a matter of particular importance. A case may collapse if the wrong name is ascribed to the person accused. It is in fact, one of the first questions a person accused of crime is asked upon entering the dock. It precedes the plea. Correct names on a vast range of documents and testaments are necessities in the course of the law, and absolutely invaluable in sensitive cases such as wills. A public search for the beneficiary of a deceased estate is prefixed on knowing the names of both the deceased and their family

relations in order to correctly apportion the estate. So we go to the last station in life.

Upon death, it is our name that is entered in the burial book, is recorded in the newspaper death lists or possible obituaries, and is recorded on a headstone or equivalent in a cemetery. If you occasionally walk through a cemetery you see the progress of generations, names from the distant and recent past from the Biblical names like Hepzibah and Ruth, to names like Jack or James, to Zoe, Holly, Tim and Ruby. The important thing that you will realise is that the names are symbols for the person. Step back, name, and let the person stand.

It was Shakespeare in *Romeo and Juliet* (1595) who asked the eternal question: "What's in a name? that which we call a rose would smell as sweet" drawing us to the conclusion that while we might think the name to be supreme that in fact it is the person. However we react to a name, we must admit to its great significance, whether we believe Shakespeare or not...

George Davis 13 February 2012

