



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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Mornington:		

PARISH BULLETIN

28th February 2016

WORSHIP FOR SUNDAY 6th March

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

EXPLORERS GROUP - We begin our year this afternoon at 4.30 pm at Mornington with a discussion led by Rod Mitchell on TechnoChurch, and we also consider our future topics. A good time to join in for anyone who would be interested in testing the waters.

LENTEN STUDY - The Lenten Study will start on Wednesday the 2nd of February at Mosgiel Methodist Church. It will start at 7pm. All are welcome.

OPEN EDUCATION BEGINS ITS YEAR WITH A REPORT ON SOCIAL SERVICES IN OUR COUNTRY - On Wednesday, March 16, at Mornington Methodist, starting at 7.30pm, Jimmy Mclauchlan, Business Development Leader from our Dunedin Mission, talks about the current state of social services in New Zealand, including the conditions placed on vulnerable clients, new challenges for social providers and the prospect of the privatisation of social services, all in the context of the Dunedin Methodist Mission's work in Dunedin. Catch up on what has happened and may happen for the poor and disadvantaged of our society. This talk might leave you appalled or angry; it will not leave you unmoved or indifferent. Entry \$5.

As usual, Judy Russell caters a pre-session meal at 6pm, for a koha of \$15. Sign in or book a place with Judy (455 3727). Proceeds from both events will go to towards the Mission's work.

'I JUST WANT TO FULFILL MY DREAM'—A MOVING REFUGEE STORY

On Monday 7 March at 7.30pm, in the Mornington Anglican church of St Mary's (Whitby Street), recently returned Anglican priest Father Ivics Gregutec talks about working in a refugee transit and registration camp in Croatia, on the 'Balkan route' from Greece, through Macedonia, Serbia, Croatia and Slovenia, to Germany, Austria and beyond. His story will help us better understand the experiences of those Syrian refugees due to settle in Dunedin in April. The evening will conclude with supper.

MOSGIEL MWF Tuesday 2nd March @ 1:30pm church Hall Lounge
speaker Dos Wills "DAY'S GONE BY"

YOUTH MINISTRY WORKSHOP - A Youth Ministry Workshop for the young people of our parish is confirmed now that it will be held on Saturday 9th of April. The details of venue, time, and programme will come on the bulletin later. I would like to encourage parents and our young people to support this initiative.

WORLD DAY OF PRAYER Friday 4 March 7.30pm, Mornington Methodist Church - Mornington Methodist Church is hosting the World Day of Prayer this year. The Order of Service has been written by women from Cuba and their theme for the service is "Receive children. Receive Me." Offerings will be used to support Christian World Service, The New Zealand Bible Society and Chaplaincy in New Zealand Hospitals. Everyone welcome. Supper to follow.

**WORLD DAY OF PRAYER
ECUMENICAL SERVICE TO BE HELD**

Friday 4th March 2016
THE TRINITY CHURCH
Holyhead Street Outram
Time 1.15 pm. All Welcome



This worldwide movement of informed prayer involves people from 170 countries also many denominations, who together observe a common day of prayer each year.

Through World Day of Prayer:
We affirm our faith in Jesus Christ.

Our logo has the cross in the centre formed by praying figures from the four corners of the earth. All are joined together within the circle of the world and enfolded in God's Love.



This year, our service is from Cuba. The theme is "Receive children. Receive me." Join us, to enjoy this happy time, with stories & singing from Cuba. "Wear your brightest coloured shirt."

ALL WELCOME.
Say, Good afternoon in Cuban

BUENAS TARDES!

IN DEFENCES OF FROGS -

One could imagine that KAKALA and NAOMI have had very little exposure to FROGS, and possibly never even held a frog in the hand. So probably their mental image is of a slimy slippery little creature, even a somewhat loathesome little pond creature that



leaps and croaks. And if they've listened to fairy stories they will know that a popular punishment, if you've been REALLY BAD, is to be turned into a frog. But last Sunday Kakala and Naomi learned they can take a very different view of frogs, and see them through different eyes. All that's needed is a simple acronym - F R O G and the little green creature conveys a simple message of faith, Fully Rely On God. Good one! The two girls, and their teacher, Rachel, shared their Froggy discovery with us all. Thanks.



SYMPATHY - On behalf of the Mosgiel Methodist Church and the whole of the Dunedin Methodist Parish I would like to convey to the family of Doreen MacRae our sympathy and condolences for her death. It is our prayer that God would grant upon you peace and comfort.

STORIES FROM THE MISSION

Client Support Workers: A client came to enquire about the services we run, to see if he had any issues that would



fit our service. This is an unusual approach, however, during our conversation it transpired he did indeed have an issue that we could support him with. When I explained our way of working, our PCOMS, and that we can measure our interactions to see if we are making a difference, he said he thought that was a little unusual but he would give it a go. Once the plan was created, he had a range of tasks to complete – he asked me several times to make phone calls for him, to complete paperwork and to organise resources - however I declined, offering him support to make his own phone calls using the office phone, assisting him with verbal support to complete the paperwork, and showing him how to access the information he needed on the internet. We reached his expected outcome after a couple of sessions. I asked him what worked well for him during this process, he said it was good having someone in the room with him during phone calls in case he lost his way, it was also good to have someone to de-jargon the questions in the paperwork, and he now feels a lot more confident that he can now also help his sister-in-law with her forms.

This was a great outcome, and was a good opportunity to ask him what went well, what went not so well. Initially he made the statement that Social Workers do stuff for you! And has realized he has upskilled to the point he is able to help others.

Parenting Through Separation:

- When booking a woman onto Parenting Through Separation she was very vocal that she was against shared care with her ex-husband and his new partner. After the course I followed up with her. She had decided to do shared care as a result of the course. After chatting for a while I discovered that she had been a Mother for a long time and it was a lack of a social life that was holding her back. We talked about different groups she could join to meet new people. She felt better after this and was going to make some enquiries.
- A couple were considering getting back together and did the Parenting Through Separation course. They found the course very beneficial and decided that they would give their relationship another go.
- In Central Otago: Feedback is that the course is really beneficial and hearing other people's stories helped put their own situation into perspective. Participants have exchanged numbers so they can keep in touch and support each other. Participants think the course would be very helpful in the very early stages of their separation rather than down the track.



MOVING ON

An article in last year's Pentecost issue of *Anglican Taonga* (the equivalent of Catholic *Tui Motu*), gave me some new perspectives on death and "moving on." It addresses the idea that after someone has died and you've grieved for a certain period, you might expect to "get closure" and "move on". But the subject of the article, Alister Hendery, considers grief doesn't necessarily work like that, and I agree.

Over 35 years in ministry, Hendery has taken over 1500 funerals, and last year published a book called *Earthed in Hope-- Dying, Death and Funerals, A Pakeha Anglican Perspective*. His experiences have shown him "how we approach death, how we mark it, what we believe about it, what we do with our dead, has changed radically over the past four decades". Death, he says, is a subject we don't talk about enough, many or most being seduced by society's "obsession" with youth. Of course youth matters. But not at the expense of ignoring the elderly, and putting things like ministry to the dying and the dead into a second tier." [And I would add, it's not only older people who die; the young and beautiful can also have their lives cut short. Younger people with terminal illness are sometimes put in rest-homes or hospitals for the elderly, because there is no provision for their different needs.]

Putting those two points together, I'm hearing from Hendery that if we don't have a sufficiently widespread social discussion about death and dying, many in our society are poorly prepared for the death of close friends and family, and what comes after in the way of re-adjustment. Then the other tendency kicks in, that many people -- probably for their own reasons -- seem to want the bereaved to be able to "move on" more quickly than they can. One of my friends felt the pressure of this very keenly. After her husband's death at 50, she did in fact "move on" in the way of professional life, re-training and then working as breadwinner in an area they'd talked about when her husband was alive. But the pressure she felt was in the area of "getting over it", which I agreed was another matter entirely.

How can other people know how long it will take? If it hasn't happened to us before, how can we ourselves know how long, and in what way, we need to grieve? In my worst-case scenario I know that I would want to go into a period of silent retreat at first, then again at regular intervals, possibly for the rest of my life. The trouble is that after the death of someone close to you, there are umpteen practical considerations to deal with, and 40 days in the desert just don't cut it in

the way of meeting your obligations to living family members of the one who died. And what about the case of multiple deaths?

Alister began research for his book in 2010. "Within a year, Pike River and the first of the Christchurch quakes had happened. Suddenly, with Pike River, you had what one commentator has described as the first expression of public grieving on the social networks. I was able to download literally thousands of postings, and a picture very quickly emerged... I can tell you that neo-Platonism, the belief in an immortal soul, is alive and well. People are reverting to ancient images of the ferryman crossing the Styx. There is no concept of the Judaic-Christian belief in the resurrection of the body. It simply is not out there." Can the Anglican funeral service cope?

After Pike River, Alister says he got tired of hearing the word *closure* used as a certainty. "Grief is a time of utter chaos," he says, and we each grieve uniquely. "It can't be stylised in the form that the media present it. You never find closure to grief. It's always a part of you."

It's the "linear model" that Hendery refutes: that you grieve, then that period is over, then you "move on". Friends report to me that it's much more cyclical: grief comes in waves, that may become less frequent in time. Those who lived through the Christchurch quakes -- and aftershocks -- may have thought they could put that experience behind them. But this year's February shock will have meant it's all come back, to be lived through again. I feel for them. We all do.

-- Helen Watson White