

DUNEDIN METHODIST PARISH

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz



Find us on Facebook: **Dunedin Methodist Parish**

Presbyters	Rev David Poultney	974 6172
	Mobile phone	022 350 2263
	Office phone	466 3023
	Office email	parish@mmsouth.org.nz
	Rev Dr Rod Mitchell	027 647 7003 roddieg@xtra.co.nz
Parish Stewards	Mrs Jan Stewart	473 9141
	Ross Merrett	489 7663
Tongan Steward	Mr Kaufusi Pole	455 0096
Parish Prayer Convenor	Elaine Merrett	489 7663
		elaineross@xtra.co.nz
Pastoral Convenor	Beryl Neutze	477 7377
Mornington		
Parish Office		466 4600
		bulletins@mmsouth.org.nz

PARISH BULLETIN

8 May 2022

WORSHIP FOR Sunday 15th May 2022

9.30am	Mornington	D Phillipps
10.00am	Mosgiel	G Hughson
11.00am	Glenaven	D Poultney

DATES TO REMEMBER

Wed 11 May @ 7.30pm – Parish Council Meeting, Mornington Methodist Church

PARISH COUNCIL MEETING

To be held on Wednesday 11 May, 7.30pm at Mornington Methodist Church.

THE TREASURES

Invite to help promote our “the Treasures”. If interested in being part of the making of clips to publicise further treasures of our church please come to the church building on Sunday 8th May at 2pm where video and audio recordings of 4 further items within the church will be recorded. From these recordings, YouTube clips will be configured and these will be considered for publication on the churches YouTube channel. If interested please come with written notes about the 4 treasured planned which are the Green painting, the candlesticks, the organ and the piano. Cam and Melissa will be there with equipment to effect these recordings and edit to make these clips.



methodist
mission southern
Te Haahi Weteriana o Aotearoa

Read our stories

The Mission's Parenting Through Separation programme is featured in the May edition

.... many simply do not have the skills to create and stick to a plan that deals with the problems of separation, sustains the certainty of love and care across what is now multiple households, and provides the security that children always need.

Methodist Mission Southern's Parenting Through Separation (PTS) courses give free information to help families get through relationship changes. The course can also help....



get in touch with Julie to receive the Mission's e-newsletter
email: julier@mmsouth.org.nz phone: 0272678140



SOME THOUGHTS FOR MOTHER'S DAY

According to the *Lectionary & calendar 2021–2022* used by the Methodist Church of New Zealand, the second Sunday in May is Home and Family Sunday (Mother's Day). Wikipedia notes that Mother's day is celebrated on the second Sunday in May in New Zealand, Tonga, the USA and 93 other countries. This modern celebration was first celebrated in 1907, when Anna Jarvis held the first Mother's Day service of worship at Andrews Methodist Episcopal Church in Grafton, West Virginia, USA. It is not directly related to the many traditional celebrations of mothers and motherhood that have existed throughout the world over thousands of years, such as the Greek cult to Cybele, the mother deity Rhea, the Roman festival of Hilaria, or the other Christian ecclesiastical Mothering Sunday celebration associated with the image of Mother Church.

Other special Sundays listed in the *Lectionary & calendar* include Disability Sunday (3rd Sunday in June), Youth Sunday (2nd Sunday in August), Father's Day (1st Sunday in September), White Sunday, a special Sunday for Samoan children and youth (2nd Sunday in October) and Faka-Me, a special Sunday for Tongan children and youth (1st Sunday in May).

The two central ideas in the Christian way are (i) You shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and (ii) You shall love your neighbour as yourself (Matthew 22;37 and 39. Holy Bible. *New revised standard version with Apocrypha*. New York: Oxford University Press; 1989).

The capacity to love others emerges at the end of a process involving minutes of fertilization by a biological mother and father, *in vitro* or in person, months of gestation primarily involving the mother but ideally

supported by a partner or the father, and years of maturing, being cared for in an imaginative way by a loving caring person, usually the mother but it may also be by one of a variety others, or in combination with a variety of others, such as a father, two mothers, two fathers or others. If all is good enough, a person with the capacity to love others can emerge. If things go wrong, which may happen to some extent in up to approximately 40% of people in some Western cultures, difficulties in forming loving relationships may result with a tendency to either feel anxious in a relationship about not being loved enough or a tendency to avoid closeness with another.

Readers of the *Rocky Mountain News*, Colorado, USA, in July 1985 were invited to answer a question by two psychologists, Cindy Hazan and Phillip Shaver to see which of three statements most closely reflected who they were when they were in love. The statements were:

A: I find it relatively easy to get close to others and am comfortable depending on them and having them depend on me. I don't worry about being abandoned or about someone getting too close to me;

B: I find that others are reluctant to get as close to me as I would like. I often worry that my partner doesn't really love me or won't want to stay with me. I want to get very close to my partner and this sometimes scares people away; and

C: I am somewhat uncomfortable being close to others. I find it difficult to trust them completely and difficult to allow myself to depend on them. I'm nervous when anyone gets too close and often others want to be more intimate than I am comfortable with.

Those choosing A were seen to have had a secure attachment to their carer as an infant and young child and comprised 60% of the population. The other 40% were seen to have had some attachment difficulties and were described as having B: an anxious attachment or C: an avoidant attachment. Persons with B and C were seen to be more likely to have

difficulties in relationships, particularly if a partnership involved both B and C, but by understanding their makeup they were more likely to understand what was happening in their relationship in times of stress and to be able to improve the chance of the relationship thriving.

Difficulties in relationships may be remedied by developing an understanding of how they arose which may be aided by receiving helpful information and sometimes by experiencing a caring understanding relationship with another person at a later date.

Virginia Hilton and Lawrence Hedges described four experiences involving seven stages in childhood in the development of the capacity to love which are summarized in Hedges LE. *Terrifying transferences: aftershocks of childhood trauma*. Northdale, New Jersey and London: Jason Aronson Inc; 2000. Each stage involved a desire and a fear.

A: The organizing experience. 1: The desire to connect and the fear of being alone, that nobody will be there; 2: The desire to connect and the fear of making connections, I will be hurt. Infants require certain forms of connection and interconnection in order to remain psychologically alert and enlivened to themselves and to others. In their early relationships they are busy “organizing” physical and mental channels of connection—first to mother’s body and later to her mind and the mind of others—for nurturance, stimulation, evacuation and soothing.

B: The symbiotic experience. 3. The desire to bond with another and the fear of abandonment, I will be abandoned; 4: The desire to assert my autonomy and the fear of self-assertion, that I will be crushed. Toddlers are busy learning how to make emotional relationships (both good and bad) work for them. They experience a sense of merger and reciprocity with their primary caregivers, thus establishing many knee-jerk, automatic, characterological and role-reversible patterns of relatedness.

C: The self-other experience. 5: The desire to be affirmed as a person and the fear of being unacceptable, I will be unacceptable. Three-year-olds are preoccupied with using the acceptance and approval of others for developing and enhancing self-definitions, self-skills and self-esteem. In their relatedness strivings they make use of the admiring, confirming and idealized responses of significant others to firm up their budding sense of self.

D: The independent experience. 6: The desire to succeed or fail in competition and the fear of failure and success, I will be injured; 7. The desire to thrive in a group and the fear of being fully alive, I will be rejected. Four- and five-year-olds are dealing with triangular love and hate relationships and are moving toward more complex social relationships. In their relatedness they experience others as separate centres of initiative and themselves as independent agents in a socially competitive environment.

The relationship habits we develop in childhood, as we pass through these 7 stages, silently and automatically persist into adult life in various ways to colour all of our significant relationships.

Although adults are often able to receive help later in a supportive enquiring relationship to understand the nature and childhood origin of difficulties they may have been experiencing, the process may not be without some risk to the helper when the person is living out problems from the earliest organizing processes from four months before to four months after birth. When the organizing experience goes awry with a fear of being alone and making connections, before words are available to the infant, later expressions of caring may be met by a reemergence of terror which may be expressed as allegations of abuse directed towards the carer. Hedges called this organizing transference.

Thus mothering, or lovingly caring for babies and infants is central to enabling the Christian way of love to be expressed.

Being a mother is also not easy and in New Zealand for the more than 800,000 births between 2006 and 2018 the single largest cause of maternal death was suicide, accounting for 30 maternal deaths. Maori women were three times more likely to die this way. Up to half of all birthing parents experience symptoms of perinatal distress and this stress, anxiety and depression may have long-lasting consequences for both parents and babies.

Methodists might ask how John Wesley (1703–1791) might react if he was alive today. Much of his work was focused on addressing the social problems of his day in a practical manner with open air meetings and the organizing of adherents into educational groups where living better could be focused on. In *The John Wesley code: finding a faith that matters* (Wellington: Philip Garside Publishing; 2008) James Stuart notes that in 1739, in a pamphlet *The character of a Methodist*, John Wesley argued that the heart of Methodism consisted of three marks: 1. The love of God; 2. The love of neighbour; and 3. Doing good to all.

We can be grateful today for all who have mothered others and cared for them to the best of their ability, be compassionate to all who have been adversely affected by situations when mothering might be seen by some as having been not quite good enough and be kind, understanding and reassuring to those who look back and wonder if they could have done something differently. In any situation, we can only do our best with the resources and help available to us. Mothering is a complex and lengthy process and we are all grateful for all those who have given of themselves to mother others.

Bruce Spittle