



# 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>Parish Stewards:</b>	Dr George Davis	453 6540
	Dr Richard Cannon	477 5030
	Mrs Hilda Hughson	487 6226
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## PARISH BULLETIN

19<sup>th</sup> AUGUST 2012

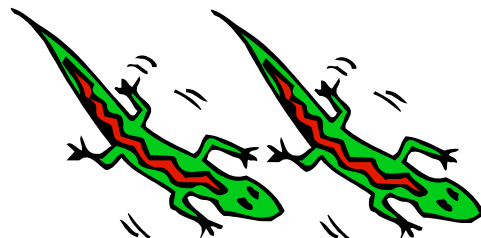
### WORSHIP FOR SUNDAY 26<sup>th</sup> AUGUST 2012

9.30am	Mornington	S Pole
9.30 am	Mosgiel	E Merrett
11.00 am	Glenaven	S Pole
11.00 am	Wesley	E Merrett
1.00pm	St Kilda	TBA
4.00pm	Broad Bay	No Service

### OPEN EDUCATION AMONG THE GECKOS

For our 22 August Open education session (note the date) we have a special treat. A world-famous conservation ranger will talk to us about the precious jeweled geckos of the Otago Peninsula. Under threat from poachers and careless landowners, the colony on the Peninsula was once guarded by Paul Every of the Broad Bay congregation; now Department of Conservation ranger Carey Knox has won an International Parks Forum award for his pioneering study of our unique geckos. This session will be followed by supper, all for a modest charge of \$5. Don't miss it!

As usual, Judy Russell will provide one of her famed pre-session meals at 6pm (charge \$15). Sign in at Mornington, or ring her to book your place now (455 3727).





## **PUBLIC MEETING**

James Veitch PhD (Birm) ThD (ACT) FRSA  
will address the question: Who did Jesus think he really  
was?: building blocks for a 21st century faith

Dr Veitch was formerly Associate Professor of Religious Studies at Victoria University, is a Fellow of the Westar Institute and a long-time member of its Jesus Seminar. Thursday 23 August, 6.00 till 7.30 p.m. Highgate Presbyterian Church Hall, corner of Highgate and Drivers Road. ALL WELCOME

**EXPLORERS GROUP** meets in the Mornington Church lounge at 4-30pm on Sunday August 26th, all welcome

## **MORNINGTON METHODIST WOMEN'S FELLOWSHIP.**

The August Meeting will held on the 29th August - in the Church Lounge at 2 p.m. (please note the change of date) The Guest Speaker will be the Rev Donald Phillipps. The Subject - 57 Methodist Societies - and counting! All Welcome.

## **AN ENCHANTING EDWARDIAN EVENT**

Saturday 1<sup>st</sup> September 2012 at 2.00pm. Mornington Methodist Church.

Entry \$5.00. Dress; Gents – Bowtie / Ladies – Hat and gloves

This is a Parish event, everyone welcome.

A plate of food per car load please. If you have a **FLAG** please bring it as this will be a patriotic occasion. Entertainment will be provided.

If you need tickets see Margaret Connor or Fay Richardson. There will be door sales.

## **ANNUAL OPEN PEACE LECTURE**

DUNEDIN ABRAHAMIC INTERFAITH GROUP AND OTAGO TERTIARY CHAPLAINCY

“Words, concepts, deeds. Peace as a way of living.” Rabbi Adi Cohen - Wellington Progressive Jewish Congregation. Monday 3 September 2012 5.30-7pm. St David Lecture Theatre, Otago University. Followed by supper together at All Saints Anglican Church Hall 786 Cumberland St. All welcome.

## OTAGO MALAYSIAN STUDENTS ASSOCIATION

On the 1st of September, we will be having our most anticipated annual event of the year, the Malaysian Cultural Night or fondly known as Malam Malaysia. This year, it will be held at the Regent Theatre and it is a charity event whereby all profits obtained from this event will go towards supporting the Neurological Foundation Chair in Neurosurgery Campaign. Tickets are priced at: \$15 for Adults, \$13 for Students/Seniors, \$10 for Child(2-14 yrs old) . \$10 for Group bookings (5 people or more). Tickets can be purchased at the Regent Theatre or online at <http://www.ticketdirect.co.nz/Event/Details/58472> or through us at OMSA.



### HAPPY BIRTHDAY

To Josh Brodie-Dixon who celebrates a Birthday on 22<sup>nd</sup> August.

## SYMPATHY

On behalf of Mosgiel Methodist Church and the whole of the Dunedin Methodist Parish, I would like to convey a message of condolences and sympathy to the family of Frances Maslin for her death on Monday the 13<sup>th</sup> of August 2012. It is our prayer that Frances will rest in peace and for the family to have the grace to endure their period of grieving. The good news of the Risen Christ gives hope for our future.

## BULLETIN NOTICES FOR 2<sup>nd</sup> SEPTEMBER

As I will be on leave around this time, it would be appreciated if all notices for the 2<sup>nd</sup> September Bulletin by into the Mission Office (phone 466 4600 or [sarahc@dmm.org.nz](mailto:sarahc@dmm.org.nz)) by 10.00am on Thursday 30<sup>th</sup> August. Thank you. – Sarah Campbell.

## ENVELOPE SUBSCRIBERS

The Bank of New Zealand now has a policy that Church cheques read 'Dunedin Methodist Circuit', which is part of the wording on the Bank of New Zealand deposit form. Please make future payments to the above.

## **WATER FOR LIFE**

A limited number of copies of the excellent DVD film of the concert celebrating the stories and poetry of Margaret Mahy are now available. The first edition was sold out at once: a good birthday or Christmas gift. Price \$10. We also have a number of small (12x12") cloth carry-bags, finely made and in attractive designs, for sale at \$5 each. Contact Colin Gibson for sales (453 6662) All profits go to the Water for Life project of Christian World Service to provide water resources for Palestinian women on the West Bank.



## **PUBLIC QUESTIONS: POWER PRICES AND ASSET SALES**

Public Questions brings a perspective of stewardship, Treaty covenant and the interests of low income people to the Asset Sales discussion. New information shows that the sale of Mighty River Power will ensure that power prices will go up. Regulations protect investors, not users of power. The sale will lock in electricity pricing regulations to ensure profits for shareholders. Higher prices for power will put more stress on low income families. The cost of food and rates will rise because of power prices to food producers and local councils. It will increase inequality. It is best to use our assets to keep people safe and healthy. Watch out for the 'Keep Our Assets' petition. The petition has 308,000 signatures and needs 380,000. An article with more information will be on the Public Questions website in a few days. Contact [betsan@publicquestions.org.nz](mailto:betsan@publicquestions.org.nz)

### **Story from the Mission**

Young Mum of two and expecting her third was moved from Invercargill by Women's Refuge and Police and plonked in Murray Street amongst people who engaged in illicit substances and alcohol. Totally unsuitable for this young Mum who is a victim of Family Violence, no success with HNZ regarding her moving to another location; HNZ were rather rude, so Client looked at private rental, and has now found a lovely wee cottage for her family, is able to afford this, and has worked with WINZ to pay debts off and is now holding her own, thanks to the Food bank for supporting her whilst we worked through her issues and got her into a safe environment. This mum has expressed a wish to study as a Social Worker and would like to eventually work for the Mission!

**LAST SUNDAY'S service at Mornington and Glenaven** was provided by the women of the Explorer's Group. And a very fine service it was! In the picture, TRISH PATRICK, whose meditation "Ruth - a woman's place" was an outstanding analysis of the place, plight and contribution of women from biblical times to the present day; MARION KITCHINGMAN who wrote the play reading "the Women Tent" - a conversation involving five women of biblical times Deborah, Anna, Sarah, Rachel and Phoebe; and LAURA MCLAUCHLAN, a Quaker member of Explorers, who read from Ruth chapter 1, and Luke 1: 45 – 55.



Stream of memory / memory of a stream

1.

"While the vessels lay at anchor at Port Chalmers, all the available men were engaged in constructing communal shelters, grandiloquently called barracks, along the beach in the vicinity of the landing place... Even more pressing [than unloading everything from the *John Wycliffe* and the *Philip Laing*] was the necessity of land purchasers making the selection of their



quarter-acre town sections, priority of choice having been established by ballot before sailing, and until this was done no erection of any permanent building could be begun. To add to the difficulty, the so-called streets, marked merely by surveyors' lines and pegs, were a tangle of scrub, bush and flax intersected by numerous streams and gullies..."

-- A.H.McLintock, *The History of Otago*

*the stream that gets in the way of the road*  
*the road that gets in the way of the stream*

Although thoroughly built-over in the 164 years since the landings of 1848, a local stream called Toitu has found its way into the new name proposed for a redeveloped Otago Settlers Museum. In June it was announced in the ODT that "the mana whenua name Toitu" had been gifted to the OSM board by the museum's Ngai Tahu advisory group, made up of representatives from three Otago runanga and whanau groups. They offered various meanings of the word *toitu* ("kept pure") and its component parts, including the idea of "artistic pursuit" and knowledge (*toi*) being preserved or "held on to forever" (*tu*). But mainly, they offered *Toitu* as the name of "a small stream feeding into the Otago Harbour at the original landing place of Dunedin at the top of Water Street, which had cultural significance as a pure water spring". Like the museum board, and as a life-member of the Otago Settlers Association, I couldn't think of anything more apt for our precious, local and unique heritage museum.

The board's delight at the name-gift was not universally shared, however, especially not by some of the 3334 people who had taken part in a poll on eight shortlisted names (in which *Toitu* did not appear) during the month before. One five-letter word reaped a whirlwind of other words in letters-to-the-editor and other parts of the paper, in an informal online poll ([www.odt.co.nz / polls / homepage / 212913 / toitu-otago-settlers-museum](http://www.odt.co.nz/polls/homepage/212913/toitu-otago-settlers-museum)), and in a full meeting of the Dunedin City Council, who on 25 June made the final decision for the name recommended by its community development committee, Toitu: Otago Settlers Museum.

The online poll asked "Is *Toitu: Otago Settlers Museum* the right name for the redeveloped Otago Settlers Museum?" Of the 710 votes cast, only 24% (173 votes) said yes, while 76% (537 votes) answered no, even though *Otago Settlers Museum* without the addition of *Toitu* had been the most favoured name of the eight shortlisted ones in the larger, more scientific poll. Although the board had not promised to be bound by

those earlier poll results, they were pleased that an "overwhelming majority" of people canvassed had favoured the retention of the museum's current name. Chair Dr Dorothy Page, said the board considered itself "very fortunate to have the gift of Toitu as well as a popular name chosen in competition and out of affection. We don't throw this away lightly."

## 2.

"We are not exclusive -- we are only *special*..."

-- Rev Thomas Burns to Capt William Cargill, 1845

The Otago Early Settlers Association grew out of a public meeting held on 28 March 1898 for "the native-born sons of old identities".

-- Sean G. Brosnahan, *To Fame Undying: the Otago Settlers' Association 1898-2008*

Although it was the Methodists who held the first Christian services in the South Island at Waikouaiti in 1840, and Wesleyan Rev Charles Creed welcomed the Scottish settlers at Port Chalmers in 1848, the Presbyterian founders of First Church -- closely related to the 1898 founders of the Otago Settlers Association and Museum -- took their firstness very seriously.

Rev Thomas Burns's dream for the planned Otago settlement was of a "first" of a particular kind: a Free Church theocracy, a 'Geneva of the Antipodes'. Many of the 97 passengers on the *John Wycliffe* were, however, English and therefore Anglican; the group was not as homogeneous as its leaders might have desired. In the years following the landing, the aims of the 'first' settlers were also divided between those who wanted a religious and those who wanted a secular society.

## 3.

"The discovery of gold by Gabriel Read in 1861 destroyed the Free Church character of Otago once and for all, with thousands of people pouring into the province to try their hands at the diggings.

-- Allan Davidson, *Christianity in Aotearoa*

"The surviving 'early' settlers [in 1898] were inclined to take more than their fair share of the credit for all that had happened in Otago since 1848. In fact they divided the Otago population into two groups: the 'Old Identities' -- being those who arrived from 1848 until the discovery of gold

in 1861 -- and the 'New Iniquities' -- those who flooded into the province after that date."

-- Sean G. Brosnahan, *To Fame Undying: the Otago Settlers' Association 1898-2008*

The *Early* was dropped from the Otago Early Settlers Museum in 1994, to howls of protest just like those that greeted the "undemocratic" decision to add Toitu to the name Otago Settlers Museum. All that was intended, twice, was to acknowledge the people of this place, the *tangata whenua* (*whenua* meaning placenta, or native-born, as well as earth or land). This was a natural and gracious way to get rid of an obvious irony: that the 1848 settlers -- doughty and admirable though they may have been -- were neither the first nor the earliest settlers on this shore.

The museum now has a permanent exhibition telling the story of Kai Tahu Whanui Ki Otago in the 150 years since their sale of the Otago Block (1844). It has also hosted exhibitions about Otago's Jewish, Polish, Dutch and Chinese communities, and makes no distinctions among these various groups, except to acknowledge, in two name changes, that the earliest, the first immigrants were speakers of te reo.

-- **Helen Watson White**