



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

12th MAY 2013

WORSHIP FOR SUNDAY 19th MAY 2013

9.30am	Mornington	H Watson White
9.30 am	Mosgiel	S Pole
11.00 am	Glenaven	H Watson White
11.00 am	Wesley	S Pole
1.00pm	St Kilda	TBA
4.00pm	Broad Bay	S Pole

MORNINGTON LEADERS MEETING

Tuesday 14th May, 7.30pm. Please bring your minutes.

OPEN EDUCATION: HOW BAD IS IT OUT THERE AND WHAT CAN WE DO ABOUT IT?

Hear our dynamic Mission Director, Laura Black, talking about the present social scene, and how the Mission is attempting to bring some good news to the many families and individuals now under serious stress in our community. Laura's presentation starts at 7.30pm at the Mornington Methodist Church, Galloway Street, on Wednesday 15 April. There is a \$5 koha: all proceeds will go to the Mission. The usual excellent pre-talk meal is offered at 6pm for \$15. Ring Judy Russell (455 3727) or register at Mornington for your place at the table.

The PENTECOST celebration at Glenaven on 19 MAY will be topped off by a shared (not pot-luck) lunch at the Normanby Tavern, 454 North Road NEV from 12.30. You may make a koha (donation) towards the shared dishes, but they will already be paid-for. OR you can purchase anything from the usual (under \$10) menu and the bar. Vegan and other options, coffee and tea available, plus books, toys and games. Mornington people, please call by Glenaven on the way, in case anyone needs a ride up the valley.



MUSICAL SOCIETY CONCERT

Sunday 19th May, 2.30pm at Mornington Methodist Church.
Piano Items. Cost - \$2.00.

BROAD BAY WINTER SERVICE TIMES

Starting on Sunday 19 May, Broad Bay services will begin at 4pm. Services are on the first and third Sundays of the month. The service will be followed by shared food (but bringing food is not compulsory). We will let you know when we change back to a later service time in the spring.

MORNINGTON METHODIST FELLOWSHIP

The May Meeting will take place on the 22nd May at 2p.m. This will take place in the Church Lounge and the Guest Speaker will be Prof Colin Gibson - the subject "Chopsticks and Sushi". I wonder if we should bring our chopsticks? All Welcome. Don't forget your knitting for the Mission & your small change for "Fellowship of the Least Coin.

GOSPEL BICENTENARY - AN OPPORTUNITY!

2014 will be the bicentenary of the Gospel in New Zealand. To celebrate the 'Jesus - all about hope' initiative plans to share the reasons for our hope in Christ with every home in NZ through multiple media in the weeks leading up to Easter 2014 (during lent). A Roadshow is traveling throughout our nation to give believers an opportunity to hear about this first-hand. Please consider getting along to Mornington Presbyterian Church at 7:30 p.m. on the 31 May to hear about it. For more details see <http://www.hopeproject.co.nz/>

STORY FROM THE MISSION

Vikky has been working alongside a family that have 6 children aged (16, 13, 10, 4, 2). The 4 oldest children were removed from the parent's care 2 years ago in Invercargill due to family violence while Mum was carrying twins which are now 2 years old. The twins attend Little Citizens and are not under CYF orders. Dad was imprisoned for the violence. The 4 children were placed in whanau care in the North Island. Mum had shared her concerns with her about the placement they were in, and felt powerless and not listened to when the children were telling her what was happening. Vikky spoke with the CYF worker that was assigned to the children, who did not want to hear her concerns from Mum due to the past family history and refused Vikky any information. Consequently whilst in that family placement allegations of abuse were reported. The children were sent to Dunedin to stay with Mum for a 6 week holiday over the Christmas period while it was investigated. The children were to return to the North Island on February 2nd 2013. The allegations were proven and the children have remained in the care of Mum here in Dunedin much to Mum's delight. Dad has now moved to Dunedin and lives in a separate home. With the children not returning to whanau care at the last minute there was no plan in place for the children to stay on with their Mum. During the settling in time and gathering resources and furniture for Mum to accommodate the extra 4 children while a plan was being instigated, a FGC was called and it was agreed the children would remain in Mum's care with Dad's support, but still under custody of CYF. All four children have witnessed and been subjected to violence and abuse resulting in complex behaviours and needs.

Whilst Vikky was engaged with Mum and the twins, her role shifted to getting the other children into preschool, schools and extra activities so they could begin to re-establish routines and normal family life. The 4 year old attends Little Citizens with his younger twin brothers, the 13 and 10 year old girls were enrolled at Bathgate School (the 13 year old has since been stood down from school and removed from the family home for violent behaviours) and the 16 year old boy is attending Approach working towards NCEA 1. Although Mum and Dad live in separate homes and violence orders are in place, they both share the parenting and daily routines of the children together and this is working well. The 13 year old

is currently in Middleton Road family home awaiting a permanent foster family placement and it has been made clear she will not be returning to the family home. Mum struggles with not having her at home with her siblings and is gutted she is unable to care for her complex needs, but understands the risk is too great to the other children and herself with her violent behaviour. Regular access has been arranged.

Vikky has instigated involvement with Social Worker in schools to help support Mum and the girls while they are at school. The girls have also been referred to the Women's Refugee Tamariki Programme to work on the violence they have witnessed. Bathgate School is in the process of finding the 13 year old girl a new school to attend as per ministry requirements.



Time and Timelessness

A Rakiura reflection

At Easter I spent some time on Stewart Island. Or did I? In a place like that time doesn't count so much. On Rakiura, the place of "glowing skies", time may not stand still but it surely slows down. It gives one time to mull over time.

Grahame Sydney, Brian Turner and Owen Marshall were very bold when they brought out their book on Central Otago under the title *Timeless Land*. The heaving hills of golden tussock may seem that way, but time there was before the tussock and, if the wilding pines have their way, time will come when a green tide returns. Timelessness (ever since the big bang) is a seductive but suspect notion.

So with Stewart Island. In some respects it's a time capsule left over from the period before Gondwanaland broke up, and then Foveaux Strait "sank" after the ice ages, preventing southern beech forest from spreading to the new island. An island not at all frozen in the sense of the "Frozen Continent", but partly frozen in time.

On a much shorter timescale has come the impact of human habitation. Obvious of course around Oban township, but inconspicuous elsewhere. On the three-day "Great Walk" we were constantly in bush or on beach, but in a few spots were directed to the remains of the sawmilling era. What superhuman and horse-power effort it took to make those temporary dents on the landscape, now reduced to rusting relics of boilers and haulers. In the bush itself we looked down on tiny rimu saplings and could only imagine what it might be like to return in a few hundred years' time.

Back in Oban, a chance to pick up again on the measures of human life and times. A little ute drove along the main street, its tray covered with fern fronds. Two mourners accompanying a casket dangled their feet off the back of the tray. Some of the niceties of mainland road rules have yet to cross the Strait. I had time to pop into a gift shop only to be asked by the proprietor a short time later if I would look after the shop (open till and all) while she popped across the road to see somebody. It seemed a glimpse into olden times.

More modern perhaps was the reaction I got in the hotel when a fellow tramper somehow picked up on my intention to attend the Presbyterian Church service the next day. He couldn't resist baiting me in mocking tones as "Archbishop". Next day, Easter Sunday, the incognito archbishop did go to the lovely red and white, 100 plus year-old wooden church on the hill. Its spire, I think, carries a navigational beacon to help guide the ferries and fishing boats coming into Halfmoon Bay.

Inside the church I took a trip down memory lane. A few copies of *Touchstone* and a Charles Wesley hymn ("And can it be?") were familiar enough. The preacher had come over for the weekend from New Zealand (a term Islanders use a bit for the mainland). Perhaps a futuristic aspect to the service was the lack of any scripture reading. The rest was firmly in the not so distant past.

Apparently the preacher had visited a building yard on his arrival for Easter and asked for some old timber and nails with which to make a cross. His sermon made it clear that for him time had begun on a particular day and month of 1989 – the day of his conversion, when he accepted that Christ had paid the price of his sins. We too could be born again on 31 March 2013 if we trusted in the substitutionary death of our Saviour.

During the last hymn, “Just as I am”, we were invited to nail onto the cross pieces of paper, on which could be written specific mistakes or burdens in our lives that we wanted to be carried away. The hymn singing was punctuated by pulses of loud bangs as several (including the preacher) among the forty or so present wielded the hammer.

Church and Bible have quite a yen for timelessness. “For ever (and ever)” and “everlasting” take up a page or so of any Bible concordance. The church prides itself on its constancy. Those who long for it to make some changes seem to wait in vain. Timelessness all but takes over. The fixation of tradition is like a giant tectonic plate. Only an inordinate passage of time or razor-sharp observation can allow any movement to be detected.

Late on my last day on the island I had two to three spare hours, enough, I hoped, to walk to the Wohlers Monument over the hill to Ringaringa Point. The monument marks the burial place of Johann Wohlers and his wife Eliza. Johann was a German missionary to southern Maori for more than 40 years, based on nearby Ruapuke Island from 1844.

I had thought that the long twilight of the south would be my guide, and it did its best. But the glow in the sky could not quite last the distance. When only about five minutes distance from the monument I realised that I needed to turn back or I could get lost in the bush without a torch. Time was not on my side. Eventually it never is.

I had to be content with my reading about this man, “almost the antithesis of most people’s idea of a nineteenth century missionary”. I had consulted his biography, *Brother Wohlers* by his great-granddaughter, Sheila Natusch, and a little summary of her work by Neville Peat in *Rakiura Heritage*. Wohlers, Peat quoted, “was ‘made of stern stuff’ although tolerant, compassionate and full of humour”.

As I thought more about it, my confusion about time started to ease. Something began to seem almost as clear as the waters around Stewart Island. Timelessness does not belong to any entities – lands, peoples, enterprises, churches, and the like – but perhaps it lingers longest among qualities. Qualities such as resoluteness, tolerance, compassion and humour. Even our scriptures, which may not last forever, tell of similar qualities that will never end.

All in all, it was a good time on Stewart Island/Rakiura.

David Kitchingman

