



Dunedin Methodist Parish

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz

Presbyters:	Rev. Siosifa Pole	455 2923
	Rev. Dr. Rod Mitchell	477 3700
Parish Stewards:	Dr George Davis	453 6540
	Mrs Hilda Hughson	487 6226
	Mrs Earlene Owens	489 8146
Tongan Steward:	Mr Kaufusi Pole	455 0096
Parish Office:	Siosifa: parish@dmm.org.nz	466 4600
	Katrina: admin@dmm.org.nz	
Parish Prayer Convenor	Elaine Merrett	489 7663
Pastoral Convenor	Beryl Neutze	476 7447
Mornington:		

PARISH BULLETIN

8th February 2015

WORSHIP FOR SUNDAY 15th February

9.30 am	Mornington	C Gibson
9.30 am	Mosgiel	S Ungemuth
11.00 am	Glenaven	C Gibson
11.00 am	Wesley	S Ungemuth
1.00 pm	St Kilda	TBA

THE NEXT PARISH Council meeting will be held at St Kilda Methodist church on Wednesday 11th February at 7.30pm.

AFTER CAREFUL CONSIDERATION of information from several prospective buyers and repairs needed on the roof, a special Parish Council meeting supported unanimously that we recommend the Methodist Church Property Committee accept an offer of \$220,000.(not \$2000,000 as I said verbally). We await their reply.
(Hilda Hughson)

LENTEN STUDY

There will be a Lenten Study series during the Lenten Season at Wesley church at 7pm. It will start on Wednesday the 25th of February. Everyone in the Parish is welcome to participate in this spiritual journey. The study series will be based on a book written by Lynne M. Baab, entitled *Draw Near*. Lynne is a lecturer at Otago University's School of Theology. Please contact me if you would like to take part in this study series. Phone: 455 2923/ 466 4600. Thanks, Siosifa

HELPERS NEEDED ON CAMPUS THIS TUESDAY 10th FEBRUARY

Helpers of all ages are needed to put the Otago Combined Christian Group's *Scarfie Guide* (and other goodies) into 3,500 College packs for the Otago University Students Association (to distribute to all first year students in our residential colleges) on **Tuesday 10th February from 9am in the old gym** on Cumberland Street at the PE school, directly across the road from the OUSA offices (near the Otago Museum). We need as many people as possible. Lunch (pizza) will be provided by OUSA.

Could you please e mail Mike Bagge (purplecherries2000@gmail.com) by Monday 9th 9am (preferably earlier) to let him know how many people will be coming from your Church or group. Please come, even if for an hour or two. The more people we have helping the quicker we get this job done.

BAKING AND FRUIT NEEDED FOR ORIENTATION WEEK

The Otago Combined Christian Groups network will have a daytime and night-time presence in a large air-filled "Cube" on the Museum Lawn during University of Otago Orientation week (16th-21st February), on the corner of Albany and Cumberland Streets. Please visit us. We plan once again to distribute information about local Churches and Christian Groups, along with baking and fruit! Please deliver baking and fruit throughout Orientation week to the University Chaplaincy Offices on the eastern end of the new mezzanine floor in the University Union building (signposted from downstairs). Inquiries: Greg Hughson 479 8497

Otago Southland Synod and Time of Sharing

20-22 February 2015

Camp Columba,

89A Kaiwera Road, Pukerau, Gore

Cost:

\$50 for the weekend per person OR
\$10 per day per person (for day visitors)

Starts: from 12noon Friday

Ends: after tea on Sunday

Friday:

1pm Lunch

2pm The business part
of the Synod starts.

Epworth Book stall will be available over the weekend.

Saturday: Passing on the Flame!

Led by Rev Alan Webster

Alan offers a series of workshops such as Sharing Your Faith, Quiet Worship, Creative Ideas for Services, Prayer, Journalling, Post-modern Worship.

For our Synod this year, he has put together a custom package that will address the question of how we pass on the flame to others...to people in our orbit, to a new generation, to people who've heard it all before and people who know very little about the Christian faith. This workshop will be using a discussion and interactive process.

Come and be inspired!

Sunday: A Quiet Day

Led by Rev Peter Taylor

A time for reflection, finishing with a Communion
Service and tea, before heading home.

Please let Rachael Masterton know if you are coming (whether it be for the whole weekend or part of it) for catering and accommodation purposes.

This time is being subsidised by the Synod and everyone is welcome.

Rachael's contact details are email: rmasterton@actrix.co.nz, phone: 03 4764867, or post: 267 Taieri Road, Wakari, Dunedin, 9010 **by February 16th**.

STORY FROM THE MISSION

Support and Advocacy: Our Support and Advocacy Worker, Jenny, took part in the Combined Christmas Food Bank Committee meetings, helping to organise 320 food parcels providing a Christmas meal for families in need. We also provided toys for the children which included a generous donation of soft toys that had been given by motorcyclists in an event co-ordinated by the Lions Club. The practical side of packing the food parcels and giving them out on the two days that they were collected was done by a team of volunteers, who did amazing work to deliver everything smoothly and look after everyone that needed help.

THE DCC is looking for community members to fill four positions on its Grants Subcommittee. The subcommittee distributes over \$2 million to a range of community, environment, arts and recreational groups as well as Dunedin based events. We are seeking nominations for two community, one art and one event representative. The new representatives will work with four Councillors, a Department of Conservation representative and a manawhenua appointed member to decide how funding will be allocated.

Subcommittee representatives are required to commit to three meetings a year in May, July, November, which take up the better part of a day. The role requires committee members to read and evaluate over 100 funding application prior to the meetings.

Although a busy position the role is rewarding as it provides an overview of Dunedin's community and the not for profit sector in action.

Local residents who have knowledge and expertise in the community or the not for profit sector are encouraged to apply.

To meet our obligations to external funders community board members are not eligible for these positions.

Nomination forms for the positions can be picked up from the Customer Service desk at the Civic Centre, libraries, or by calling Paul Coffey/ Jo Tiszavari on 477 4000 and on our website,

www.dunedin.govt.nz/grants-subcommittee.

Nominations will close on Wednesday 4 March.



Taonga in earthen vessels Anatomy of a bicultural birth – the Marsden bicentenary

We all think we know about Samuel Marsden. Christmas Day 1814. Glad tidings of great joy. I joined in congregational singing of Te Harinui three times over the Christmas period. And there was a special anniversary service somewhere in the Bay of Islands.

Anything else to know? Much more, and most of us probably missed it – the Hocken Collections' "Whakapono: Faith and Foundations" Exhibition has now closed. Fortunately, it was based on the massive online archive (<https://marsdenarchive.otago.ac.nz>) which is freely available to the public. Thanks to the epic work of Gordon Parsonson, hundreds of letters and journals in the early 1800s can reverberate across the years as freshly and frankly as a Facebook page this morning. This impact was aided in the Exhibition by the skilful selection made by the curators, Sharon Dell and Jeanette Wikaira, who told the story almost entirely through the words of the participants.

In one respect, of course, any comparison with modern media which provide immediacy of contact across the world is entirely out of order. Consider for example the following extraordinary coincidence. Four years after the mission was established, two people on opposite sides of the globe were writing to each other on the very same day. Josiah Pratt, the Secretary of the Church Missionary Society (CMS) in London wrote:

Some of your letters have been more than a year in reaching us.

Simultaneously, Thomas Kendall, the founding teacher at the mission, was addressing Pratt:

It is now 20 months since I received the last letter from you.

That covered, let's now "listen" in on a tiny sampling of the communications in roughly chronological order. One thing that hasn't changed in two hundred years is the urge to have one's say, if not in public, at least in confidence which was often the case. To set the scene, bear in mind a point stressed by the curators. "Our nation was not formed by an invasion and force but with the invitation from Nga Puhi chief Ruatara to his friend Samuel Marsden to establish a settlement under his protection in the Bay of Islands." In the following tribute by Marsden to Ruatara 18 months before the commencement of the mission, be alert, as in all that follows, to the exact choice of words and what that may convey as to the evolution of thinking over time:

Duaterra [Marsden's spelling at the time] is a very uncommon character. His moral character is blameless, his mind is wholly bent upon establishing the Sabbath Day at New Zealand and upon introducing the Knowledge of the Supreme Being.

Looking back on the day of his first sermon in New Zealand, Christmas 1814, Marsden included some words not often added to the record of the historic event:

On Sunday morning when I went up on deck I saw the English flag flying which was a pleasing sight in New Zealand. I considered it the signal for the dawn of civilization, liberty and Religion in that dark and benighted land.

To which he added about the same time:

From my first knowledge of the people, I have always considered them the finest, and noblest race of heathens known to the civilized world, and have ever been persuaded that they only wanted the introduction of the arts of civilization, and the knowledge of the Christian Religion to make them a great nation.

Two months later Kendall revealed his own view of Marsden, his Superintendent (whose copious Journals are the core of the archive):

He is always in a hurry, and I wish he paid more attention to arrangement and system... He scarce commits anything to paper. He is slovenly in many things. And although he has a disposition to serve every man yet for the forgoing reasons he gives great offence to many.

Later, in 1817, Kendall expressed a sense of foreboding in a letter to Marsden:

[The natives] cannot endure the thought that they shall lose their property which has descended to them from their forefathers, and be driven into the Bush, as they say is the case of the natives of New South Wales.

One of the early objectives of the mission was to formulate a written script for te reo Maori with the assistance of the University of Cambridge. Some Maori travelled there to assist. Another who visited England, by the name of Tauai, wrote to the CMS before his return:

Sir, I go home to my Countrymen that Jesus is the true God Atua is false no god all nonsense I tell my Countrymen Englishmen no hang hisself not eat a Man no tattooing face no cutting hisself.

The next year, 1819, one of the lay missionaries, John King, a shoemaker and twine spinner, summed up the mission's accomplishments:

When I arrived here they have no book, no letter, no Sabbath and was without hope and without God in the world. Spent much time in barbarous war, had massacred many Europeans... Now it may be said what God has wrought? The testament and prayer book is translated, thousands can read and do join in public worship of the Sabbath throughout the land – war is kept down, most of the slaves are liberated... The natives have horses, cows, sheep, ploughs, carts and drays, wheat and mills, boats and vessels... I saw the beginning I have been spared to see and know something of the wonderful change – to God be all the power and glory.

But all was not well among the missionaries themselves, as shown in this most startling account by Kendall in an 1822 letter to the CMS Chairman regarding an altercation with another member of the staff, a ticket of leave convict and a blacksmith:

It pleased God to spare my life when I was fired at by Walter Hall: his pistol was pressed hard against my body, but the contents passed by my side.

Yet Kendall, who had been ordained just two years previously, had major issues of his own to deal with, such as:

I am now after a long anxious, and painful study, arriving at the very foundation and groundwork of the Cannibalism and Superstitions of these islanders... I have been so poisoned with the apparent sublimity of their ideas that I have been almost completely turned from a Christian to a heathen.

Matters came to a head the following year when Kendall was dismissed. Marsden had this to say to Josiah Pratt:

The difficulties the missionaries have met with in New Zealand have originated from amongst themselves, from their perverse Tempers, their Pride Envy, and a secular Spirit... I need not say much of the Rev Thomas Kendall – his whoredoms and drunkenness have been too notorious.

More was to follow. Rev John Butler who had arrived in 1819 was also suspended in 1823, for various reasons, One aspect was reflected in this report by Marsden to Josiah Pratt:

Mr Butler has got a very capacious house, sufficient to accommodate himself and Son. I expressed my astonishment that he should totally neglect the Schools, and provide such Buildings for himself and Son. In the midst of all those unpleasant Circumstances I was greatly at a loss what to

do; or where to begin to remedy these evils – I saw there is no remedy but their removal.

In rounding off this brief and admittedly arbitrary selection, here is Marsden's summary for the CMS sent the same day, reflecting on the mission's first nine years:

You will see from the various Conversations I had with the chiefs their views are very much enlarged and the way is gradually preparing for the Gospel. A nation does not easily part with their Gods. As Shunghie justly observed "we are only following the wishes of our forefathers, which we cannot as yet relinquish". When the horrid acts of their Cannibalism are stated to the Christian world the causes should be stated at the same time, which according to their Laws and Customs sanction these Acts. We do not allow their cannibalism more than they abhor our Customs of hanging Fellons.

To conclude, I pose two questions for reflection, one very broad and one more particular:

- In 200 years' time, just supposing some records remain of us, how might our individual and collective thoughts and actions rate among those looking back in 2214?
- How about *Te Harinui*? How well might the words "Now in this blessed land/United heart and hand/We praise the glorious birth/And sing to all the earth" stand the test of time?

David Kitchingman