

DUNEDIN METHODIST PARISH

Finding Good in everyone Finding God in everyone

www.dunedinmethodist.org.nz



Find us on Facebook: Dunedin Methodist Parish

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PARISH BULLETIN

13 February 2022

WORSHIP FOR Sunday 20 February 2022

9.30am	Mornington	D Poultney
10.00am	Mosgiel	G Hughson
11.00am	Glenaven	D Poultney
	St Kilda	TBA

DATES TO REMEMBER

Wednesday 23 February, 12noon - Mornington Methodist Women's Fellowship Luncheon

MORNINGTON METHODIST WOMEN'S FELLOWSHIP.

2022 NEW YEAR LUNCHEON Wednesday 23rd February in the Mornington Methodist Church at 12 noon.

All members of the Fellowship and friends of the Church are invited to attend this social luncheon.

The committee will be providing the simple lunch of sandwiches and sweet slices to ensure all food is prepared and served in accordance with the current Covid regulations.

We hope you can all join us to discuss your holiday activities and plans for the coming year.

BULLET POINTS FROM PARISH COUNCIL

1. Lynley advised us the Parish's finances are stretched at the present time, and this is true of many other parishes and organizations. We identified a couple of issues we could easily address and asked P,F, & R to consider the issue further One step we have taken is the parish will not sent a lay representative to Conference at Keri Keri this year thus saving us a registration fee, an airfare to the Bay of Islands and five nights accommodation in a motel or hotel.
2. Due to the present COVID situation the Good Friday walks and shared services in Mosgiel and Mornington have been cancelled this year. So there will be Good Friday services at both churches at the usual service time.
3. Parish Council is heartened by the support and love shown across the parish for the people of Tonga as they begin the process of recovering from the recent volcaninc eruption and tsunami.

Dunedin Methodist Parish
Oct - Dec 2021

Income

CWS Christmas Appeal	90.00
Offerings	
Glenaven	1,304.99
Mornington	11,560.50
Mosgiel	1,543.30
St Kilda	0.00
Glenaven Property	3,900.00
Rental Income	14,255.00
Other Income	344.38
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	32,998.17

Expenses

Ministry	20,003.22
Ministry Rental	5,390.00
Removal Fund	222.51
Connexional Budget	1,836.00
District Expenses	2,958.00
Property Expenses	6,012.59
Other Expenses	1,232.30
Conference	100.00
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	37,754.62

COVID ADVISORY

If you have any symptoms that could be Covid, or if you feel unwell in any way, we ask you not to attend Sunday services but please make contact with David, Beryl or Earlene so we are aware and can follow you up.

Rod and David are working on recording devotional material which can be sent by email and put on YouTube in the vent one or all our churches are closed for any period of time should a site become a "place of interest."

CWS APPEAL FOR TONGA

You can donate money either through the designated plate in Church or by direct deposit or by telephone

Make a direct deposit:

Name of Account: Christian World Service

ANZ Account number: 06 0817 0318646 00

Email your postal details to cws@cws.org.nz if you would like a tax receipt

Phone: 0800 74 73 72 during office hours for credit or debit card donations over the phone.

Remember: all donations of \$5 or more are tax deductible.

QUIET DAYS FOR PERSONAL RETREATS

Once again, in 2022, quiet personal retreat time is offered at St Margaret's Anglican Church, Brighton (4 Seaview Terrace). Please bring your own lunch, koha appreciated. You must register ahead: contact Maureen Harley 021 107 1401 or 03 456 0573.

Dates (all Friday, 10am-4pm) March 25, April 22, June 24, July 22, August 26, September 23, October 28.

There are also three Guided Retreat Days, working with a spiritual leader (all Saturdays, 10-4pm): February 26, May 28, November 26.

WEST PAPUA UPDATE - *SOME GOOD NEWS*

An Indonesian court has delivered a landmark victory for Indigenous rights in a case that pitted West Papuan activists against several palm oil companies. The Jayapura Administrative Court in West Papua Province on Tuesday ruled in favour of a district head who had revoked permits allowing more than a dozen palm oil companies to operate in Indigenous forest areas and turn them into plantations

Johny Kamuru, head of Sorong Regency, cancelled the permits after Indigenous groups said they had not consented to the conversion of their ancestral lands into palm oil concessions and a review by the provincial government recommended they be revoked in February 2021. Three of the

companies affected took legal action against Kamaru, in a bid to have their permits reinstated. Their move was rejected.

In 2019, President Joko Widodo issued a moratorium on the development of new palm oil estates as part of a push to end deforestation in the country. The moratorium expired in September of last year and was superseded by Indonesia's [controversial jobs creation law](#). The law allows companies that have been operating illegally to apply retroactively for permits within three years and escape legal sanctions if they do so.

The land involved in the dispute belongs to the Moi people, one of more than 250 ethnic groups in Papua. Following the ruling, Moi advocates and the head of the regional people's representative council in Sorong celebrated in front of the local district office. Speaking to Al Jazeera following the ruling, Ambrosius Klagilit, advocacy coordinator for the Sorong chapter of the Indigenous Peoples' Alliance said he was "grateful" for the legal victory. "This ruling is important to us Indigenous peoples because we believe it to be a just decision that assures our future and our lands. We feel protected now," he said.

Since 2000, forest estate land totalling nearly one million hectares (2,471,054 acres) has been released for plantations in Papua Province, according to Greenpeace, with "systematic violations of permitting regulations" a common occurrence. Indonesia is the world's largest exporter of palm oil, bringing in \$5.7bn or 11 percent of the country's annual exports. The resource is used in a [slew of products, from soap to chocolate](#). Indonesia exported 37.3 million tonnes of palm oil in 2020, commanding 55 percent of the global palm oil market. Palm oil exports rose by 32 percent in July 2021 compared with the previous month to reach \$2.8bn.

"Greenpeace Indonesia has found that management of the palm oil industry is rife with problems such as intrusion into Indigenous lands, overlaps with the national forest estate and other protected areas, unprocedural permitting, and permit compliance failures," Greenpeace said it welcomed the ruling and hoped it would embolden other districts and provinces as well as the national government to support permit reviews and revocations as needed. Wirya Supriyadi, advocacy coordinator of the Papua office of the

Indonesian Forum for the Environment described the ruling as “a positive breakthrough” and a “victory” for the Moi peoples. *(abridged)*

We are pleased to release this Jazeera news item because in contrast to much of the information coming out of West Papua it is GOOD NEWS = a sign that native West Papuans are at last gaining some authority in their own land and learning how to use the courts to make it stick. KR



A RICH LEGACY OF DIFFERENCE

Rod's Waitangi Day service last Sunday, Feb 6, was an extended reflection on Colin's hymn 'We are many, we are one,' from Faith Forever Singing (67). This hymn about unity in diversity was written in response to division in the church over same-sex relationships, but its relevance doesn't stop there. It has made me want to go further into the issues underlying Waitangi Day.

'We are many':

In recent decades there has been much debate over the difference between biculturalism and multiculturalism. Some find these ideas contradictory.

First, the numbers. Current statistics (2018 census data) show that 16.5% of New Zealanders identify as Maori (775,840 people); that 15.1% (707,600) – almost as many – call themselves Asian; and that Pacific people, numbering 381,640, make up 8.1% of the population. Auckland is a special case, with over a quarter (28%) identifying with an Asian ethnicity, and over 15% (twice the national proportion) of Pasifika, making it the country's (and the world's) largest Polynesian city. Auckland is also the city with the largest Asian population in Aotearoa. 'Asian' of course covers a vast continental area and a range of different identities, from Turkish, Persian and other cultures in Central Asia, to Indian, Thai, Vietnamese, Chinese and Japanese, and the sub-groups within them. These figures mean the term multiculturalism has become associated with cosmopolitan Auckland, even perhaps overtaking the biculturalism idea in that context, since (surprisingly) only 11.5% of Aucklanders in the 2018 census are identified as Maori.

But biculturalism and multiculturalism are not about numbers. The words 'minority' and 'majority' (used for culture) have nothing to do with the number of seats in Parliament, where in an elected democracy the majority

vote wins out or, under MMP, coalitions are made based on majorities for elected seats and elected parties. In the MMP context, anyway, numbers have now lost their force, in that small parties can achieve a great deal – if they get in. Minorities are no longer subsumed in the election process; our changing democracy does acknowledge that we live in a multicultural society, where many different groupings may co-exist and have influence on the whole. While this is clearly an advance for us, many other nations have not even had the kind of democracy we had under FPP, which was majority rule. In South Africa under Apartheid, those in the majority, the voteless black / coloured population, were ruled by the European (Afrikaaner / English) minority who saw themselves as colonial masters, entitled to rule by everything in their history that had brought them to that position.

Recognizing the injustice of that minority rule should help us understand the need for a more even-handed biculturalism in New Zealand, but actually in referring to quantity (numbers) it takes the focus away from the quality of the relationship. Because Maori are now a minority in their own country, the numbers give a distorted picture; the argument for biculturalism has quite a different basis, in the pursuit (or continuation) of a partnership of equals.

Looking back at the numbers in history, there seems a much greater sense of equality about dealings between Maori and European while the immigrants were fewer in number than their hosts, which was still the case in 1840 when the Treaty was signed. It is widely recorded how Maori gave support and sustenance to the European settlers, as Atholl Anderson relates. The title of his 1998 book *The Welcome of Strangers* comes from a comment by the West Coast explorer Thomas Brunner: 'At Parika we received the welcome of strangers in a bountiful supply of fern-root, preserved wekas, and fish.' Local Maori were able to make generous gifts to manuhiri (visitors) out of their usual resources, the fruit of their extensive lands and waterways. 150 years before Brunner, Anderson writes, 'the migrant ancestors of his Ngai Tahu hosts had received a welcome offered in similar largesse by the older residents of the South Island'. There was also a thriving trade between southern Maori providers and early European settlements, both here and on the East coast of Australia.

So much for reciprocity, an important principle in Maori tradition and (in our perception as well as theirs) an expression of equality – values only

evident when Maori were able to engage in such two-way relations on their own terms. When you get about halfway through Michael King's Penguin History of New Zealand, you realize when a tipping point occurred, in the mid-nineteenth century. The numbers went the other way, immigrants arriving first in a flood, then in a deluge, their insecure settlements requiring the protection of an army in what became, in the Waikato and Taranaki, a full-scale invasion.

Biculturalism:

The treaty had been signed between two equal parties, the Crown, and the people who lived here, who outnumbered Europeans at that time. Although the tribal leaders who signed the treaty were **many**, they nevertheless spoke as **one**, because they shared **one** language, belonged to **one** land and **one** ocean which had the capacity to support a great **many** lives. They would never have dreamt how both land could be parcelled up and stolen or sold on, taking with it their power, their livelihoods, the trust they had built up with others both like and unlike themselves, the land-based traditions they had developed to sustain their communities. As Whakahuihui Vercoe, (Anglican) Bishop of Aotearoa, said in the presence of Queen Elizabeth II in 1990, 'Since the signing of the treaty 150 years ago I want to remind our partners that you have marginalized us. You have not honoured the treaty. We have not honoured each other in the promises we made each other on this sacred ground.'

It is hardly necessary to repeat that tangata whenua have a unique place as the people of THIS land. Te reo, originating only in THIS land, is one of our official languages. In my view we need the four Maori seats, Maori members of parties, Maori representation in all national discussions, the new Maori health authority – everything possible to restore to Maori their resources, their mana and rangatiratanga (integrity and sovereignty). These things were taken from them, and I don't want to live with such an injustice, such an outrageous inequality. The treaty gave us two strong legs to stand on. I would ask: what is the alternative to biculturalism? Living on one leg only?

'We are one':

This notion has often come from the political Right, in dismissive statements like 'We are all immigrants/all New Zealanders', as if everyone was here on the same basis. The Fascists had an even more reductive view: there was

only one way for people to be, and to be included in the ideal state: they had to be white (Aryan), heterosexual, physically beautiful, and convinced of the superiority of their own race and kind. On the other hand, the assertion '**We are one**', in another setting, can carry a huge positive charge, when it is launched – one could almost say exploded – in Colin's hymn. Importantly, Colin's line includes another principle inside that sometimes simplistic slogan. '**We are many, we are one**', far from erasing all difference, includes every individual in the **many**, and presents a society that can be diverse and unified at the same time.

Biculturalism covers far more than two ethnic groups, for amongst both Maori and Pakeha, through intermarriage (disallowed in both Apartheid South Africa and Nazi Germany), there are individuals descended from very different cultural streams going back generations on both sides. In *Growing up Maori*, a compendium of personal essays by Maori edited by Witi Ihimaera (Tandem Press, 1998), I was astonished at the complexity of the stories and whakapapa (genealogy) told by people like Bishop Vercoe (above) and others: novelist Patricia Grace, for instance, and Irihapeti Ramsden, who was one of the collective that first published *The Bone People*. It's a rich legacy of difference – no two stories are the same – but many also reveal the pain and conflict caused historically by our governments' assimilation policies: an enforced '**we are one**' that obliterated Maori identity.

Multiculturalism has increasingly brought people together in a celebration of that difference, expressing a diversity that is now undeniable in our country because of the enormous numbers of immigrants who have made their home here. While Maori have been in some ways reluctant to embrace being **one** among **many**, if there is a strong underlying sense of bicultural partnership and of mana, in a pan-Polynesian and multicultural context, I feel Maori uniqueness may be fully acknowledged and celebrated, as it should be.

I reckon we can be both bi and multi-cultural, and be the richer for it. If one person/partner is degraded, our humanity is somehow lessened, but when anyone wins recognition – as Zoi would say – we all win. Team of five million, you can do it.

– Helen Watson White



ARE WE THERE YET – ON KEEPING GOING IN THE PANDEMIC

David Poultney

Two years ago we were noticing ever more stories about what was termed a “novel coronavirus.” A strange new flu like disease emerging in Wuhan and spreading first across China and then further afield. I remember about this time in 2020 I had to go to Sydney for a few days and on both arriving in Sydney and back in Auckland there were screening questions about my recent travel history. Before long travelling between New Zealand and Australia, for citizens of these two countries generally a very easy experience became all but impossible. We found ourselves in that first lockdown, we seemed engaged in this huge national effort which perhaps we thought would see us through it. We were keeping apart now so we could be together later, soon; and so we were for a while. Now we are not under the illusion that this is about to pass, indeed the longer it goes on the harder it is to see when it might be over or what it might look like. Perhaps this is just too hard and I wonder if the choice of some jurisdictions to basically end all compulsory infection control measures is because there are votes in pretending this is over

In a recent telephone appointment with my GP she said she thought it might be five years. At that point I was too disconsolate to ask her to explain why she thought that.

To paraphrase Churchill are we at the end of the beginning or the beginning of the end?

Be it five years or – hopefully – less time that that how can we live well in challenging and uncertain circumstances. Much of life is about waiting, how do we live in such waiting times?

1. Focus on what you have and celebrate every little thing - We may quite legitimately feel like we are missing out on things we might like to do, people we want to see, places we want to visit. We can get stuck by regret over

these and feel aggrieved by them. Yet it is important to focus on positives and on the things even in this time of limits which nurture hope and a sense of joy and fulfilment.

2. Stay connected with yourself first and then with friends and family

We have at times found ourselves in our small bubbles. For some of us this has been very hard. Yet we can use such times to know yourself and reflect. Building a relationship with oneself is as important as building it with others. Also, be in touch with your friends and family members to motivate them, lift their spirits, and alleviate their mood, which eventually brings you joy. It can bring a sense of togetherness and strengthen our bonds.

3. Find yourself and get motivated

Spend enough time with yourself, be honest with yourself, forgive yourself and discover what really motivates you. Let go of things that hold you in sadness, rediscover your happiness and bloom with grace.

It is comparatively easy at the beginning of things, even things like this. We start purposefully, we start engaged with the challenge of it all. When finally this ends we shall breathe this collective huge sigh of relief. The challenge though is keeping engaged, purposeful, hopeful in the middle. I hope these three simply measures help.

David Poultney