

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

10 April 2022

WORSHIP FOR Sunday 17 April March 2022

9.30am	Mornington	David Poultney
10.00am	Mosgiel	Donald Phillipps
11.00am	Glenaven	David Poultney

DATES TO REMEMBER

April 17th – Holy Communion will be celebrated on Easter Sunday

EASTER WEEKEND – SERVICES & BULLETIN DEADLINE

Can we please request that all Order of Service and Bulletin notices are received by noon on Tuesday 12th April. These will then be prepared and ready for pickup on Thursday between 1pm and 3pm. Email to bulletins@mmsouth.org.nz

HOLY COMMUNION

Holy Communion in each of our churches will be celebrated on Easter Sunday (April 17th). We will hold off celebrating it before then.

Thank you

GOOD FRIDAY SERVICES

There will be a service at Mornington on Good Friday at 9.30am and at Mosgiel at 10.00am.



A TENEBRAE SERVICE ON YOUTUBE

David and Rod are going to record a series of readings and reflections for Holy Week on Wednesday at 4pm. This will be uploaded and the readings and reflections posted on the parish website and via email. If you want to take part in this as a reader please contact David. Thank you.



STORIES FROM THE MISSION

Ōtepoti Youth Transition House

A few weeks back I received a text from a past resident to say hello. Initially I didn't realise who it was because I had a new work phone and all the contacts from my old phone hadn't transferred over to the new. I replied, "hello I'm fine and who is this?". She replied, "what you've already deleted my number!" and proceeded to tell me who it was. It was the resident that had gone to India to get married.

As a we bit of a refresher for those who don't know the back history of this resident she came to our house during the first Covid lockdown from Auckland. She was in hiding from her family (who lived in Auckland) and had come to Dunedin to go to university (she had told them that she was going to university in Wellington). Obviously her family didn't know where she was and she was terrified that they would track her down because she had received messages from Women's Refuge that they had been calling the different refuges throughout New Zealand looking for her.

She had been on the run from her family who had made threats on her life and had been beating her when she lived at home. Part of the problem (as they saw it) was that she had met a man online in India and had started an online relationship. Her family did not approve because he was from a different cast (a higher cast) and had started teaching her about their Sikh faith.

Through women's refuge she got in touch with us and ended up staying with us for about 3 months. During this time she stayed in contact with her partner online and said that he was the only person that she could rely on and trust. Obviously, this raised alarm bells for me and I started thinking all the worst case scenarios that you hear about on the news. We had long talks about who he was and how they met and she told me that she loved him and he loved her. She was adamant that he was the right man for her and was genuine and that she was going to go to India to marry him.

Before she left we worked on a safety plan together and she got all the contact details of the local New Zealand embassy where she was going and said that she would flick me an email with a safe word in it once she met him in person.

Upon arriving in India she was met by her fiancé and his mother (she said that his mother was worried that he would take her to a motel). Over the initial first couple of weeks I would receive an email from her telling me how she was going and it all seemed to be going very well.

In one email she said that his family was absolutely awesome and said that he treated her like a princess. After a couple of months they got married and were living with his family, (they have been living together ever since she arrived in India). She email me some wedding photos.

Her next goal was to get back to New Zealand with her husband which as you can imagine was a right nightmare and around January this year she emailed me again and asked if I knew of any immigration specialist. I said that I didn't but said that they tended to work with people with little or no understanding of English and could be quite risky. (When she was living in Dunedin she contacted an immigration specialist that tried to get her to marry his brother in India but that's another story). I gave her the web address for New Zealand Immigration and suggested that she study it inside out because that was her best option.

Fast forward to a couple of weeks ago when I received the text from her saying that she was back in New Zealand with her husband. To say I was surprised would be an understatement, I was blown away. I immediately called her and asked her how she was going. She sounded like a completely different person and was so happy.

She said that she was in Auckland and had introduced her Husband to her parents. I asked her how that went to which she replied that her parents had completely changed and were remorseful about how they treated her before she left. She said that it was as if they had had a huge wakeup call and had put time into reflecting on what they had done to her and wanted to make amends.

I said that I was so surprised by how things had turned out for her and told her so. She laughed and thanked me for supporting her when she was in Dunedin.

She said that her parents wanted to throw another wedding for her here in Auckland (Thursday this week), so she was looking forward to that. I said that I was so happy for her and her husband and that she deserves every bit of it. She laughed again.

In all honesty this young lady is a fine example of how we work with youth at the mission. I have worked for many other organisations in the past and to say they work differently to us is an understatement.

Instead of telling them what they need to be doing we work with what they want to do. We may not agree with what they are doing or want but in the end this is their life to live and the best we can do is support them in the decisions they make and provide them with as much information and guidance into those decisions because in the end they are the ones who have to live with the outcome no matter what.

Other organisations would have probably tried to convince her not to go to India and if this had happened in this instance look at what she could have lost? Thankfully, we worked on the premise that people are their best resource for success in their own lives and we aided in this process. This doesn't mean that we ignore the other possible outcomes (positive and negative) but we work to provide them with the tools they need to make the decisions for themselves.

This is a quite young women that has the heart of a lion. Even with all the struggles and turmoil's she has faced she has endured and grown into a strong and focussed individual who can do anything she puts her mind to.

She said that she wanted to go to India to get married. She did that. She said that she wanted to come back to New Zealand with her new husband and she did that. She said she wanted to take him to meet her parents and she did that as well. She has also mended the relationship with her family and is currently working up in Auckland with her husband. What else is on the horizon for this young lady?

Kia Kaha Wahine Toa.

If you would like to support the Mission's work with a donation, please visit www.givealittle.co.nz and search for The Methodist Mission.



***Enough Horizon –The life and work
of Blanche Baughan,
by Carol Markwell: a book review***

*Logs, at the door, by the fence; logs, broadcast over the paddock;
Sprawling in motionless thousands away down the green of the gully,
Logs, grey-black. And the opposite rampart of ridges
Bristles against the sky, all the tawny, tumultuous landscape
Is stuck, and prickled, and spiked with the standing black and grey
splinters,
Strewn, all over its hollows and hills, with the long, prone, grey-black
logs.*

—from 'A Bush Section', B.E. Baughan (1870-1958)

On first reading this poem I was struck by how modern it seemed. It belongs, however, to our time as a colony, when settlers were razing acres of native bush to clear the land for farming. When its author emigrated here in 1900, Queen Victoria still ruled her Empire from a country many New Zealanders called Home.

Blanche Baughan became a 'New Zealand poet' almost the moment she arrived, writing vividly of what she found in her new context. Her stature is such that 'A Bush Section' was included in Oxford's 1997 Anthology of New Zealand Poetry in English, a century after she published her first volume of verse. But it is not only because of her literary achievements that Carol Markwell has sub-titled her biography of Baughan 'The life and work'.

Markwell's book encompasses three major stories: the British-born poet's upbringing in a family beset by trauma; her pursuit of a writing career and wider horizon in New Zealand; and her drive to improve the penal system here. A fourth story continues alongside these: Baughan's deep love of the natural world led not only to poetry but also to travel writing and to her development of a unique spirituality. Although Markwell knew her poetry, she had no idea Baughan 'was also an early

feminist, a conservationist, a hard-working prison reformer, a botanist and a follower of Vedanta'.

The over-arching story is that Baughan, educated to a level unusual for women of her time, was a reader, writer and debater of social issues all her life; she never stopped learning about her own society. As a student she volunteered in London's Settlement Movement, delivering social services to the urban poor. After a decade of prison work, when she might have retired, Baughan led book discussions and other community studies organized by WEA (Workers Educational Association), and became at age 66 the first woman to serve on Akaroa's Borough Council,

Markwell's biography represents her as far as possible by 'her own words and the words of those who knew her'—through illustrated newspapers, memoirs, diaries and letters as well as poems, short stories, journalism and reports. It is a rounded portrait of someone who, although determinedly single, lived a life full of relationships with women and men, fellow writers, fellow pacifists—people of all classes and kinds.

Having known of Baughan first through her poetry, Markwell relates how she encountered the social worker Blanche while researching the life and times of Alice Parkinson, the subject of Markwell's 2014 biography. Alice, who had been convicted of murder, was serving a life sentence when Blanche visited her in Addington Prison, listening to her story, writing to her family and negotiating with prison authorities for her release.

Markwell describes Baughan as one who 'lived and wrote in her own way and with a stubborn kind of integrity', which was as much seen in her prison work, including the founding of the Howard League for Penal Reform, as in her poetry.

Halfway through her text, Markwell reproduces Baughan's ecstatic description of a mystical experience she had in 1905, when she was living on a remote farm on Banks Peninsula and writing about nature. Her 'epiphany', wrote Baughan, was a sense, of being 'swept up and out of myself altogether'; 'I felt one with everything and everybody'. This

pivotal point in the narrative comes just before Baughan goes to live in Christchurch, in the seaside suburb of Clifton. This is where she started the prison visiting which ultimately overtook her other activities and became her life's work.

After the intense spiritual experience she had in 1905, Blanche referred to herself as a 'Nature mystic' and was joined in her spiritual quest by Berta Burns. Markwell sets out the principles of Vedanta in a chapter given to the ancient Hindu philosophy to which both women subscribed. Attracted by its inclusivity, Baughan was drawn to the perspective of 'one-ness' that sees everything as interrelated and is consistent with science.

The main principles Baughan adopted from Vedanta were self-surrender and service to others, both consequent upon following the 'inner light' which she had perceived in her vision. Her prison service involved befriending inmates, learning the particularities of each individual, keeping in touch by letter, being both a teacher and advocate, for one the 'godmother' he had never had. Markwell quotes an interview she gave to the Ladies Mirror in 1924: 'My own "class" numbers about fifty... I have boys, girls, men, women, drunkards, murderers, thieves and forgers, and can honestly say that I find good in them all.'

I did not expect to learn of such a radical switch in purpose in one I had categorized as a poet, plain and simple. It was gratifying to learn Baughan was fulfilled in self-giving, when she had such skills, such caring and such wisdom to give.

Helen Watson White

A longer version of this article was published on 1 April in *Landfall Review Online*.