

# DUNEDIN METHODIST PARISH

*Finding Good in everyone Finding God in everyone*

[www.dunedinmethodist.org.nz](http://www.dunedinmethodist.org.nz)



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## PARISH BULLETIN

22 January 2023

### WORSHIP FOR SUNDAY 29 January 2023

9.30am	Mornington	D Poultney
10.00am	Mosgiel	Joint Service @ Mornington
11.00am	Glenaven	Joint Service @ Mornington

### MEETINGS SCHEDULE

- Thursday 26<sup>th</sup> January  
Mosgiel 7pm  
Property, Finance and Resourcing
- Tuesday 31st January  
Mornington Leader's Meeting
- Wednesday 1st February  
Mosgiel Leader's Meeting
- Wednesday 8th February  
Parish Council

## OTAGO TERTIARY CHAPLAINCY TRUST BOARD

### PART TIME POSITION - Ecumenical Chaplain Based at the University of Otago (Part time (0.5 FTE), Permanent)

The Otago Tertiary Chaplaincy Trust Board (OTCTB) is an ecumenical Christian Board responsible for providing Chaplaincy at the University of Otago and at Otago Polytechnic. We are seeking to appoint an Ecumenical Chaplain based primarily at the University of Otago, Dunedin.

The position is for part time (0.5 FTE). The successful applicant will work as part of the Ecumenical Chaplaincy team at the University and Polytechnic.

For further information about the position and a job description please email Hamish Smith (Chair of the Board) at [hamish.smith@op.ac.nz](mailto:hamish.smith@op.ac.nz)

**Applications close at noon on 1 February 2023.**

### JOINT SERVICE

There will be a joint service at Mornington on Sunday 29th January; the service is at 10.00am



By What Right? – Repudiating the Doctrine of Discovery

In November when Methodist Conference met in Kerikeri one of the decisions it took was a repudiation of the doctrine of Discovery? What is this and what does repudiation it mean?

In 1492 Pope Nicholas V drew a line on a map and divided the world outside Europe between Spain and Portugal. Spain had his blessing to take much of the Americas while Portugal could claim Africa and beyond to the East. Both nations had established colonies but they/we're now granted a blessing to go further. So for example it allowed the Portuguese from Morocco to India *"to invade, search out, capture, vanquish, and subdue all Saracens and pagans whatsoever, and other enemies of Christ wheresoever placed, and the kingdoms, dukedoms, principalities, dominions, possessions, and all movable and immovable goods whatsoever held and possessed by them and to reduce their persons to perpetual slavery."*

Other European nations, Catholic or nor, brought into the understanding of the world implicit to this; that civilization is essentially European, that truth and morality and solely Christian and that other cultures, other peoples. Other faiths are to be subdued, changes and vanquished. The world beyond Europe became Terra Nullius, tits people were somehow lesser beings and their cultures and faiths needed to be swept away by Christianity and European cultural norms.

Other powers were to emerge which superseded Portugal and Spain; France, Great Britain and the Netherlands primarily.

Even the United States, which had overthrown colonial subjugation brought into this ideology. In 1823, the United States Supreme Court ruled in *Johnson v. Mackintosh* that the discovery rights of European sovereigns had been transferred to the new United States:

*The United States, then, have unequivocally acceded to that great and broad rule by which its civilized inhabitants now hold this country. They hold and assert in themselves, the title by which it was acquired. They maintain, as all others have maintained, that discovery gave an exclusive right to extinguish the Indian title of occupancy, either by purchase or conquest; and gave also a right to such a degree of sovereignty, as the circumstances of the people would allow them to exercise.*

Associate Justice Joseph Story, (1779-1845) later wrote: "As infidels, heathens, and savages, they [the Indians] were not allowed to possess the prerogatives belonging to absolute, sovereign and independent nations."

As the colonial empress expanded, as the United States grew, lands were expropriated, cultures and faiths marginalised.

The discovery doctrine has been condemned as socially unjust, racist, and in violation of basic and fundamental human rights. The United Nations Permanent Forum on Indigenous Issues (UNPFII) noted the doctrine of discovery "as the foundation of the violation of their (Indigenous people) human rights". The eleventh session of the UNPFII, held at the UN's New York headquarters from 7–18 May 2012, had the special theme of "The Doctrine of Discovery: its enduring impact on Indigenous peoples and the right to

redress for past conquests (articles 28 and 37 of the United Nations Declaration on the Rights of Indigenous Peoples)".

It called for a mechanism to investigate historical land claims, with speakers observing that "The Doctrine of Discovery had been used for centuries to expropriate Indigenous lands and facilitate their transfer to colonizing or dominating nations".

In 2007, the United Nations (UN) adopted the Declaration on the Rights of Indigenous Peoples, which acknowledges the "rights of Indigenous peoples to their land". The only nations to vote against the declaration were the United States, Canada, Australia and New Zealand.

They were especially concerned about the scope of Article 28(2) which deals with compensation for confiscated or other dishonestly acquired land:

*Unless otherwise freely agreed upon by the peoples concerned, compensation shall take the form of lands, territories and resources equal in quality, size and legal status or of monetary compensation or other appropriate redress.*

New Zealand was worried this article would justify returning much more Māori land than was already occurring under the Tiriti o Waitangi settlements. All four would later reverse their positions though doing so in New Zealand wasn't without opposition.

So what does repudiating the Doctrine of Discovery mean for Te Haahi Weteriana o Aotearoa – The Methodist Church of New Zealand? After all we never formally embraced it, but we have benefited from it as we became part of the process of colonisation.

We are challenged to acknowledge this and for all our embracement of the Bicultural Relationship, for all the steps taken to redress some of the gross injustices visited on Maori in the colonial period and after there is yet work to be done and that work might be challenging and uncomfortable for us as it will challenge some of the narratives we tell about our society.

David Poultney