DUNEDIN METHODIST PARISH

Finding Good in everyone   Finding God in everyone

www.dunedinmethodist.org.nz

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PARISH BULLETIN

18 SEPTEMBER 2022

| WORSHIP FOR SUNDAY 25 September 2022		
9.30am	Mornington	R Mitchell
10.00am	Mosgiel	D Poultney
11.00am	Glenaven	No Service

WATKINS MEMORIAL KARITANE

INVITATION TO ALL - On 18 Sept 2022 (today) at 2 p.m. at the Watkins Memorial in Karitane a gathering is planned to recognise the first preaching, in Te Reo, by a Methodist missionary in Otago.

James Watkins was the first missionary in Otago. He was a methodist and skilled in languages. He arrived in Karitane on 15 May 1940. He arrived with some resources of the language of the Noth Island Maori peoples however he quickly found these unhelpful. Wanting to understand the locals he applied himself, learning and recording the dialect of the Karitane people. He had learned enough to first address the people in their language on 13 Sept 1940. From his notes and records came the first book published in the area, a 16 page phonetic record of their speech. Included in this book were three short Te Reo hymns. Colin has set this to music, appropriate to the time of composition. Members of the choir will sing these as part of the gathering while Rev. Donald Phillipps will reflect on Watkins and his ministry in the area   Afterwards afternoon tea will be shared in the local church building

Location of

Watkins Memorial
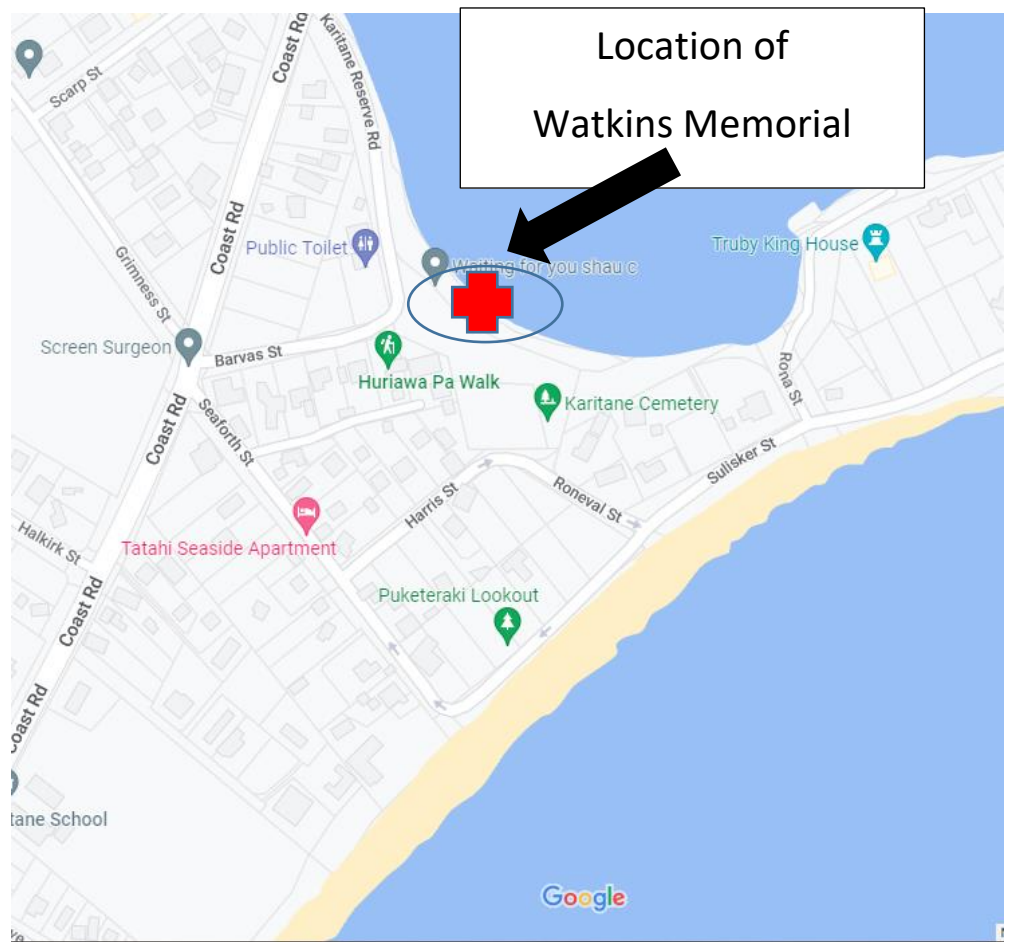
IMPERMANENCE AND THE MANDALA

I was fortunate to be able to see a completed sand mandala at the Central Library of the University of Otago on September 12th. It was created by the Tibetan Buddhist monk Geshe Lobsang Dhonyoe, who worked for three painstaking weeks to create the mandala, in honour of Manjushri, the bodhisattva of wisdom. As you can see from the picture I took during the closing ceremony, the mandala has an incredibly detailed and vibrantly coloured design. But it is not random. Each section and pattern bears special significance.

A mandala is constructed of crushed and coloured marble sand and sometimes even crushed gemstones. The grains are carefully dropped into place from traditional funnels made of copper. And although the result is a stunning work of art, it does not last long. When it was

finished, after a short ceremony, the mandala was swept into a vase and scattered into Otago Harbour to spread the blessings of this sacred design. The creation of sand mandalas is a meditative activity for the monks, who train for years to be able to do this meticulous work. But why would monks spend so many days and hours creating something that is destined to be destroyed?

The creation of mandalas is thought to have originated in India and was later adopted in Tibet. And though the above sand mandala is a Tibetan Buddhist spiritual discipline, mandalas are also found in many other faiths. They are not always transitory, however. Some are woven with heavy silk fabric and are meant to be used as an aid to meditation. A mandala generally represents the spiritual journey, starting from outside to the inner core. It is often circular. If the mandala is created of sand, like the one above, then its meaning comes from its ephemerality. Impermanence is one of the three essential doctrines of Buddhism, (along with karma and rebirth) and it is in watching the work of creating the mandala then seeing it swept away and destroyed that we are able to understand that nothing is permanent, however beautiful and meaningful it seems to be. Everything changes and is eventually lost, just like the beautiful mandala of Manjushri.

Rev. Susan Hamel