

Anam Cara Community



Waterholes: 13 May 2017



Sunset, Mallacoota Photo, Ann Miller

Welcome

Welcome to Waterholes, the Anam Cara Community newsletter for the week beginning 14th May 2017.

Why this newsletter? This newsletter is one of the ways by which we hope to promote community. The Anam Cara Community is intended to be much more than simply a group of likeminded people. We hope it will continue to grow into a community that is a sign of God's presence in and love for the world, a dispersed community of contemplatives whose lives and action bring peace and healing to all of God's children. We are a Community of Prayer, and believe that as we pray together, God calls us deeper into fellowship with one another.

Who is welcome? The Anam Cara Community is proud to welcome anyone, from any background or faith community (or none!). We are an open and inclusive community that affirms the dignity and worth of all humans, the value of the environment, and seeks to model a way of living with one another and the world that points to the love and care of God for everyone. Individuals who wish to formally join the Community are welcome to become associates.

Community News

Thank you to all who joined us in Delbridge Hall yesterday morning for a lovely time of fellowship and sharing as we honoured the ministry of Anne Turner and took time to say farewell. Bishop Kay spoke of the many lives Anne has touched during her time in this diocese. She highlighted Anne's ministry of Soul Care, her passion for encouraging the inner journey and her deep life of prayer. We presented Anne with a fragrant candle symbolic of the prayers that will go with her in her move to Canberra. A special thank you to Dean Susanna and the Cathedral parish for their care for Anne and their hosting of a beautiful morning that was open to all.

Coming Events

Dates for your diary:

1. Winter Quiet Day - 22nd July

Reflection to be led by: **The Rev'd Dean Spalding**

St Mary's Morwell

2. Gippsland Diocesan Retreat - The Abbey of St Barnabas

Winter Earth and Pomegranates

Led by: **The Rev'd Susanna Pain**

5pm Friday 11th August - 3.30pm Saturday 12th August

For your prayers

Part of the joy of the Anam Cara Community is the gift of being called to pray for others. If you would like the Community to pray for you, or for someone else, please email or call Jane ([0411 316 346](tel:0411316346) or jemacqueen@gmail.com) who will add them to the prayer list, and ensure they are included in our roster of prayers.

At present, your prayers are asked for:

- Bishop Kay in her ministry and leadership and in her preparations for Synod.
- The registry staff, Brian, Annette, Kellie, Sue and Deacon David.
- Anne Turner thanksgiving for nurturing farewells and prayers as she prepares to move to Canberra.
- Associates and Friends who have asked for our prayers:
- Norma and June.
- John now receiving palliative care in the hope he will be able to go home rather than stay in hospital and his family, Grace and David.

- For all who are suffering and dying as a result of worsening drought in the Horn of Africa. For Aid agencies and relief workers.
- For all held captive or living fear as a result of terrorist activity or war in their homelands.
- For peacemakers in our world. For political leaders in their discussions and decision making.
- For all refugees and asylum seekers across the globe.
- Christians who raise their voices in advocacy for refugees and asylum seekers, for a stirring in the hearts of politicians and ordinary people.

Prayers for 38th Synod - Second Session

19th - 21st May 2017

As a Community of prayer each year many Associates commit to being in intentional prayer for the members of Synod as they meet. Below is a **Prayer for Synod** and an outline of the **Synod program**. We encourage Associates to set aside some time during one of the Synod sittings and be in prayer for those who will speak, listen and vote.

Synod prayer.

Almighty and everliving God,
 give wisdom and understanding,
 to the members of the Synod of the Diocese of Gippsland.
 Teach them in all things
 to seek first your honour and glory.
 May they perceive what is right
 have courage to pursue it
 and grace to accomplish it,
 through Jesus Christ our Lord. **Amen**

Synod Program

Friday 19th May

7.30pm Synod Eucharist - Preacher The Right Rev'd Philip Huggins

Saturday 20th May

8.30am Morning Prayer
 9.00am - 11.00am Synod sitting
 Presidential Address - Bishop Kay
 11.30am - 12.45pm Synod sitting
 2.00pm - 5.45pm Synod sitting
 6.00pm Evening Prayer
 7.30pm Synod Dinner and Fellowship

Sunday 21st May

8.15am - 9.15am Eucharist
 10.00am Synod sitting
 12.30pm Synod adjourns

Prayer of the day.

Everliving God,
whose Son Jesus Christ is the way, the truth, and the life:
give us grace to love one another,
to follow in the way of his commandments,
and to share his risen life;
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Reflection

The Very Rev'd Susanna Pain, Dean, St Paul's Cathedral Sale.

Easter 5: 14 May John 14:1-14

Nikolai and I are grieving deeply. Our beloved Burmese cat, Jacque, the heart of our home, died on Wednesday. We are so sad and empty. So many here are grieving too. Partners, parents, children have died or moved away, or seem to disappear with dementia... Sometimes, it seems, there are no words to say, no comfort, just presence..

And some are rejoicing in new life at this time. We bless a new little one at 10am. Many celebrate the gift of mothers today too.

Our gospel reading is so often read at funerals, and can give some solace at sad times, as well as hope in good times, as we rest in the heart of God, who weeps with us, laughs with us, is with us no matter what is happening in our lives.

Loader writes (adapted)1.

'The passage does not stand alone in its context, but forms part of Jesus' parting words to his disciples. Earlier, Jesus announced his return to the Father's glory (his glorification) and went on to explain that he was going somewhere where the disciples could not follow him (at least, not for now). This is the beginning of confusion on the part of the disciples. Peter, missing the point, insists he will follow (13:36) and will even lay down his life to do so (13:37). Jesus knows what Peter does not: one day he, too, will be killed (21:18). But for now Peter will fail and deny belonging to Jesus.

The conversation continues in our reading where Jesus says more about his departure and the disciples take it in turn to ask rather naive questions, right through until the end of the chapter.'

In the ancient world a person's last words were always very special. Biographers would take great care to ensure they contained the most important things which future generations should learn. This is also why people have found in these chapters of John a rich treasury for their faith. The disciples were confused by what Jesus had been saying and troubled by the foreboding his words evoked.

The response of Jesus is wonderfully simple: believe in God! believe in me (14:1)! Belief, here, includes believing that Jesus claims to represent God, but it also means trust. The trust is in the person, but there is more: There's a place for you! One wants to break out into the lyric from West Side Story. What a wonderful summary of the Christian gospel! **There's a place for you - in the heart of God, and that includes the realm of death.**

At this point John picks up the tradition about Jesus' coming again to gather his own (14:3). The focus is not details of a place but quality of a relationship, which includes that it lasts. Remember that "dwelling place" is no "place" at all unless it means being in the intimate presence of God, or better yet, being at the bosom of the Father. Ascended life, toward which resurrection looks, means with God, with Jesus, sharing in their intimate bond and all that that intimacy entails. Where Jesus is, there we will be (14:3).² So, despite Peter's confusion earlier, it is true: they will follow him and be with him also beyond this life.

Thomas's confusion about how to get there (14:5) evokes the famous response: 'I am the way' (14:6) John is in no doubt: Jesus is the way. It is not claiming that Jesus points to the way, but that he, himself, is the way (and the truth and the life). This only make sense if we see the focus on the relationship. The verses which follow make that clear (14:7 and 9-11). Jesus is not claiming any of this independently of God, but rather saying that they should 'believe in God' as they have seen God in Jesus.

Philip's confusion (14:8) helps move us further into what that means. Jesus' response uses words of intimacy and trust (14:9-11). The challenge is to recognise God in Jesus, in his words and deeds.

This is a fundamental Christian claim. For some it justifies an exclusive claim that denies that God is to be found anywhere else. For me, it justifies the claim to find God wherever God is recognisable by such words and deeds, even where Christian claims are not made or not known.

Then there is the extraordinary claim that the disciples will outdo Jesus. I'm sure his PR advisers would have counselled otherwise! The focus is not bigger miracles, but bigger mission, because he will send them equipped with the Spirit to speak of God's reality to people far beyond Galilee and Judea. Jesus sees his departure as making this explosion possible. On commission (14:15), equipped by the Spirit (14:16-17), they will go out to do greater things. This is also the setting for the promise about answered prayer in 14:13-14. It is not a blank cheque for every whim, but a promise about help for the mission!!

While John employs the individual disciples to enhance the drama, the message is simple and telling. Trust that God is the way Jesus told us and demonstrated to us. That means two things:

we can trust in the God of compassion in which there's a place for us (even if we know nothing else!) and we can know that the meaning of life is to share that compassion in the world - there's a place for all!' 3.

That's why we do Kairos, that's why we're starting Messy Church, that's why we visit nursing homes, that's why we run playgroup and mainly music, that's why we give away food, that's why we pray, that's why we offer hospitality at funerals...

'We can join God's compassion wherever we recognise its 'Jesus shape', acknowledging it as life and truth and the only way'. 4.

FACE OF GOD Andrew King

We thought you wore the skin
of thunder, spoke in verbs of stormwind,
majestic and mighty as lightning
upon summits,
unreachable
as the cold and silent fire
of distant stars; hidden behind
a curtain in the temple,
an untouchable invisibility approachable
by the highest priest only,
hands freshly blooded
from an altar.

And then somehow the veil was parted:
we gained glimpses of the glory
of the nearness of your love
as the hurting were healed,
the outcast befriended,
the lost restored,
and everywhere the powers of death
had their dominion challenged,
by the son of a Jewish carpenter
from Galilee.

*If you have seen me,
said Jesus, you have seen the Father.*

And we do see you there,
in the Gospels,
healing in synagogues
and in houses,
feeding the hungry on hillsides,
embracing the lepers and the sinners,

turning over the tables
in the temple,
nailed to a cross of injustice
but risen,
greeting women at
the graveside,
sharing bread with your friends,
the dominion of death
overturned.

Approachable, reachable,
the accessible God,
visible in the skin of Jesus.

But you are not done,
not content to wear
such skin only in the pages
of the Gospels.

The many-coloured, multi-shaped
body of Christ – the Church
wide as the nations of the world –
bears your image where it acts
in your love:
still feeding,
still healing,
still teaching mercy,
making you visible
not in great
structures nor
in high saints alone,
but in the ordinary
persons in the pews,
as here, on a day like any other,
a woman making dinner,
and packing it,
knocking on the door of a neighbour
newly home from surgery for cancer:
the face of the one receiving it
lit with thankfulness,
the face of the one freely giving
like the face
of God. 5.

Being a Christian doesn't take away the pain of grief and loss, Stephen was martyred, enabled to forgive by his relationship. Jacque did die, but somehow, for me, at least, knowing God is with me, with us, without judgement, with love, in it, helps. There is a place for my beloved, and for me, and you, in the compassionate heart of God.

Susanna

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1. Loader: <http://wwwstaff.murdoch.edu.au/~loader/MtEaster5.htm>
 2. http://www.workingpreacher.org/preaching.aspx?commentary_id=1994
 3. Loader: <http://wwwstaff.murdoch.edu.au/~loader/MtEaster5.htm>
 4. Loader: <http://wwwstaff.murdoch.edu.au/~loader/MtEaster5.htm>
 5. <https://earth2earth.wordpress.com/2014/05/11/poem-for-the-sunday-lectionary-easter-5/>

Photo Reflection



Ancient Patterns. Photo, Ann Miller

Further opportunities for Spiritual Nurture

1. Meditation at St Paul's Cathedral, Sale.

Christian Meditation is a spiritual wisdom and a practice leading from the mind to the heart. It is a way of simplicity, silence, stillness and openness to God. It can be practised by anyone, wherever you are on your life's journey. It is only necessary to begin – and to keep on beginning. Contact: Susanna Pain susanna.pain@gmail.com

This practice is in the tradition of the World Community for Christian Meditation <http://www.wccm.org/>

2. Meditation - the chapel of St James, Traralgon

A group of people who are exploring the inner journey regularly meet for prayer and meditation together. We meet twice a month on the 2nd and 4th Monday mornings [at 10 am](#). During the hour we spend together we share the reading of scripture, prayer and music. There is a long period of silent meditation. To sit in silence together before God helps us to recognise God in the complexities of our lives. In the depth of our being there is always a sanctuary filled with God's presence. We can go there in silence to be and to listen. All are welcome.

3. Bass Hill Hermitage

Thinking about making a silent Retreat?

Bass Hill Hermitage is on the Bass Coast, near Phillip Island. The Hermitage has its roots in the traditions of Christian Spirituality. It is a perfect place to reflect, pray and deepen your relationship with God. Beginners, as well as experienced retreatants are welcome. They offer **directed and self-guided retreats as well as on-going Spiritual Direction and Supervision.**

The Hermitage can also be booked for a 'Quiet break' or some 'Time Out'. Visit the informative website:

www.basshillhermitage.com.au for more information.

Support on the journey

The Anam Cara Community's ministry is to be a support to those who are on the inner journey into God. Each person's journey is different, and we recognise that there are some for whom the Christian tradition is difficult or not supportive. We're committed to finding ways to hear the needs of each Associate, and support them as we can.

Contacts:

- *Website:* www.anamcaragippsland.org
- To subscribe to or unsubscribe from the mailing list contact Jane
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- *Secretary / Librarian:* Sue [03 5182 5542](tel:0351825542)
- *Treasurer:* Kate
- *Postal mail:* Anam Cara Community c/o PO Box 928, Sale, VIC 3850
- *Diocesan Director of Professional Standards (to make complaints or express concerns about our ministries):* Ms Cheryl Russell [0407 563 313](tel:0407563313), cherylr@gippsanglican.org.au

Love and prayers

Jane Macqueen

On behalf of the Servant Leaders

APBA & NRSV portions, TiS hymns 'Reprinted with permission.

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