

Anam Cara Community



Waterholes: 14th February 2015



Milford Sound, New Zealand. Photo Jane Macqueen

Welcome

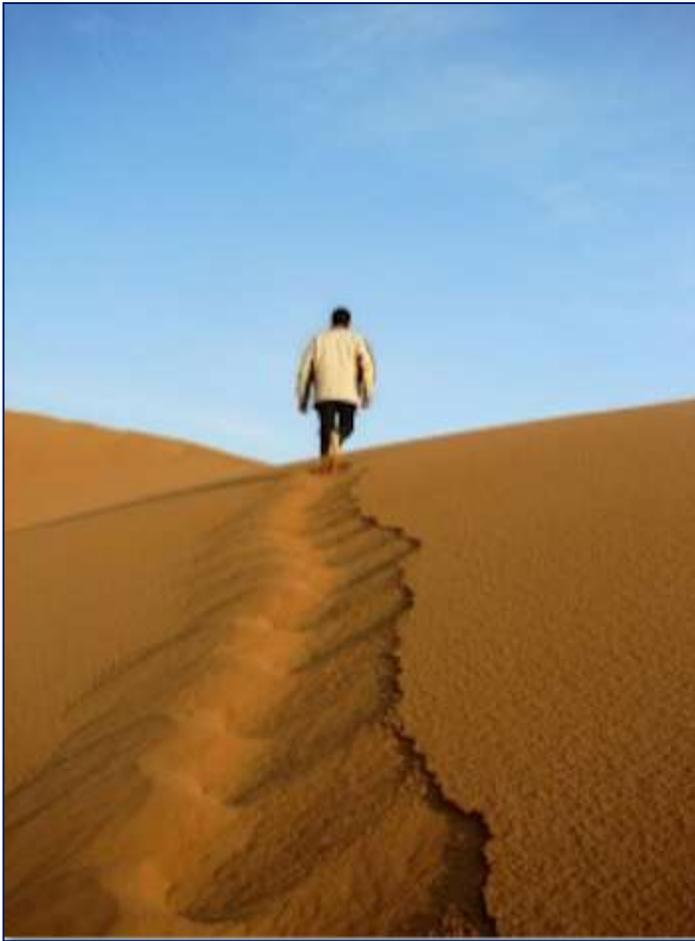
Welcome to Waterholes - the Anam Cara Community newsletter for the week beginning 15th February, 2015.

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.

Coming Community Events

1. Quiet Day - Saturday 21st February, 2015



'Into the Wilderness'

You are invited to a Lenten Quiet Day
*"A time to discern God's voice and call
in our lives."*

At: Holy Trinity Anglican Church Stratford;

On: Saturday 21st February 2015

From: 9.30am - 3.30pm.

Led by Brian Turner, Jane Macqueen &
Kate Campbell;

*A Ministry of the Anam Cara Community,
Gippsland.*

Cost Nil - \$15 depending on means;

BYO lunch: tea/coffee/provided;

* More information? Please contact

Brian:

0408 216 965 brianaturner126@gmail.com

or Jane:

0411 316 346 jemacqueen@gmail.com

RSVP to Brian or Jane, thank you.

2. Quiet Day - Saturday 18th April 2015

- St Mary's Morwell

- 9.30am - 3.30pm.

3. Quiet Day - Saturday 20th June 2015

- St Mark's Rosedale

- 9.30am - 3.30pm.

Community News

It was lovely to hear recently from Jan McIntyre who is at present in the UK. Jan said that she was moved to read her John's sermon of the Wild Goose in the last edition of Waterholes and delighted with the artwork at Stratford and the story and connections.

Jan has long been one of our Associates who has offered the gift of her photos for reflection in Waterholes. As she is journeying through the winter in England she has sent me some photos which she has offered for use in Waterholes. Note one of Jan's photos which follows Chris' reflection today. Jan has a real gift for capturing images for reflection.

Other photographers... please continue to send me your offerings. They are a gift to many Associates in their journeying.

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 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 Barbara Darling, for the Spirit's gift of peace and God's presence with her as she continues to decline following a recent stroke.
- For Bishop Barbara's family and her close friends as they wait and pray with her and offer her the gift their loving presence.
- We give thanks for the life of Marj Symes and pray for her family and her sisters Jan and Lois as they mourn her death.
- Andrew Chan and Myuran Sukumaran as they minister to their families and prepare for their deaths. For their families and friends.
- All families around the world touched by tragedy as a result of the inhumane actions of others, the people of Pakistan, Nigeria, Syria, Iraq, hostages and prisoners and those suffering who are known only to God.
- The peace process in Ukraine.
- All suffering from illness, famine, the Ebola virus, natural disasters.
- Refugees and asylum seekers. For just and compassionate policies particularly in our own country.
- Bishop Kay Goldsworthy, husband Jeri James and sons Tom and Ben.
- Philip Muston and the Registry staff.
- Brian, Kate and Jane as they prepare for the Quiet Day on 21st February.
- Associates who are unwell and have asked for our prayers: Kate Bristow as she journeys with secondary cancer. Norma and June.
- Give thanks for a gift of inner healing for Anne Turner and some relief from external

symptoms. Anne has decided not to risk the inner ear surgery. She is at peace with her decision and is managing the symptoms.

Some of our Associates are in a place where we are privileged to offer ongoing prayers for them:

- Anne Turner as she faithfully continues her ministries of soul care and prayer and journeys with her deteriorating body.
- Larissa Dial and her family as Larissa continues to struggle with relapsed ovarian cancer and receives palliative chemotherapy.

A number of parishes in our Diocese are seeking new incumbents. I include this prayer to encourage us in our prayers for the diocese and for wisdom and discernment for all clergy appointments advisory boards.

A prayer at the time of choosing an Incumbent.

Bountiful God,

give to these parishes faithful pastors

who will faithfully speak your word

and minister your sacraments;

an encourager who will equip your people for ministry

and enable us to fulfil our calling.

Give to those who will choose, wisdom, discernment and patience,

and to us give warm and generous hearts,

for Jesus Christ's sake. Amen.

The Prayer of the Day.

Almighty God,

whose Son was revealed in majesty

before he suffered death upon the cross:

give us faith to perceive his glory,

that being strengthened by his grace

we may be changed into his likeness, from glory to glory;

through the same Jesus Christ our Lord,

who lives and reigns with you and the Holy Spirit,

one God, now and for ever. **Amen.**

Scripture Reflection

Transfiguration

Rev Chris Venning, Uniting AgeWell Chaplain, Northern Tasmania

2 Kings 2.1-12; Psalm 50.1-6; 2 Corinthians 4.3-12; Mark 9.2-9

In a far off time (the 1970s) in a far off land (South Australia) I was a Baptist minister attending our annual retreat, that year held at Melrose in the Flinders Ranges. Our keynote speaker was the late Dr Leon Morris, then Principal of Ridley College, Melbourne. On a leisure afternoon many chose to play golf while a substantial group of us set off to climb nearby Mt Remarkable. In the valley it was sunny but as we drew near the peak we found ourselves engulfed in low cloud. It was an eerie experience. Other members of the group were shadowy shapes and voices sounded disembodied. Whenever I read the Gospel accounts of the Transfiguration my memory turns back to that mysterious experience on Mt Remarkable.

Before turning to the Gospel, I'd like us to linger briefly in 2 Kings and 2 Corinthians. In the wonderful story of Elijah's ascent to heaven in the presence of his successor Elisha we have drama and mystery aplenty. It is a fitting conclusion to the ministry of that archetypal prophet Elijah, capable of great faith and an instrument of majestic miracles but also prone to very human fears and flaws. We'll meet him again in the Gospel. The Corinthians reading is one of my favourite Bible passages. Here the Apostle tells us, in a typical Pauline tour de force, that God 'has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ' (2 Corinthians 4.6). In the next sentence he reminds us that 'we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us' (v7).

In Mark we read how Jesus takes his inner circle of disciples Peter, James and John up a mountain and is transfigured before them. In its terse but striking way, Mark's Gospel tells us that Jesus' clothes became 'dazzling white, such as no one on earth could bleach them' (Mark 9.3). Some theologians argue that the glorious, transfigured form of Jesus the disciples saw was not a revelation of his Divine glory but of his human, that this was humanity as God made it and again intends it to be. In case the disciples – or we – have not yet realised that this Jesus is the one to whom the Hebrew Scriptures point, there appear with him Moses and Elijah. Is Jesus not the fulfilment of the Law and the Prophets?! If Elijah and Moses were capable of putting their foot in it, so is Peter! That most decisive, lovable and frustrating, spontaneous and flawed disciple does it again – he blurts out the suggestion that the disciples make three tents, one each for Jesus, Moses and Elijah. Is it not our tendency as humans to want to hold onto the mountaintop experience, to preserve it? The next remark is a perceptive comment on Peter: 'He did not know what to say, for they were terrified' (v6). Don't we, too, often draw back from what we don't understand? And doesn't that particular fear sometimes give rise to rash and even violent actions? I cannot imagine that what happened next allayed their fear, at least not in the short term. A cloud overshadowed them and a voice spoke from the cloud: 'This is my beloved Son, listen to him!' 'Suddenly' (a

favourite term in this Gospel) when the disciples look around they can see no one with them but Jesus! As they descend the mountain Jesus orders them not to tell anyone about their experience until 'after the Son of Man [has] risen from the dead' (v9).

Each of our three nominated readings appears to me to have a common affinity with the image of the chrysalis and the butterfly. Elisha does not see Elijah complete his ascent, just as Jesus' disciples would, much later, lose sight of Jesus in a cloud – yet the image is suggestive of transformation, of transfiguration. The earthly becomes the heavenly. Similarly, in 2 Corinthians 4 God's glory has shone in our hearts but we hold this glory – which is surely the glory the disciples saw on the mountain – in earthen vessels, in clay jars. Transformation may have begun, but transfiguration is still coming. The story of Jesus' transfiguration in Mark 9 is the central image in this triptych, the unifying focus for the three stories. What Elijah saw and Elisha longed to see, what we hold in clay jars, is nothing short of God's glory in the person of Jesus Christ.

For us the journey continues. Some wish it would end – one of our residents has been praying for the past two years for God to take her. She says to me – sometimes with a twinkle of humour, at other times just in weariness and grief – 'I don't think God's listening'. Others, like our good friends Colin and John, seem to be taken far too early. Yet even death is sometimes not without its irony and humour. One of our independent living unit residents would often visit those near the end of life. One day she was visiting a woman she knew well. My friend was chatting away, as was her custom, when one of the nursing staff entered the bedroom and informed her that the resident had died 15 or 20 minutes earlier. My friend was mortified, and anxious about the family's reaction. Fortunately they saw the funny side of the incident and teased my friend for months, asking her if she'd been talking that day to anyone who had died.

But God's glory is the goal, and death does not have the final word. The Puritan theologian John Owen wrote about *The Death of Death in the Death of Christ*. William Williams echoes this theme in the hymn 'Guide me, O thou great Jehovah/Redeemer' when he writes of the "Death of death and hell's destruction". The Christian understanding of death is that it is the gateway to a richer, fuller life than we can even imagine. Then we shall be transfigured even as Christ was transfigured. But our transformation has already begun. To God be the glory!

Photo Reflection



On the road to Aberystwyth. Photo by Jan McIntyre

Other events of interest in the diocese:

An Invitation from the Abbey of St Barnabas:

A symposium with Ray Simpson

Guardian of the Community of Aiden and Hilda, Holy Isle of Lindisfarne, UK

"Exploring New Monasticism"

Discussing patterns for future mission in Gippsland

at The Abbey, Raymond Island

25 & 26 February 2015

for clergy and parish ministry leaders

To book or further information

Phone: The Abbey on (03) 5156 6580

Email: info@theabbey.org.au

RSVP: 17 February 2015



**An Invitation to Attend the Installation of
The Right Reverend Kay Maree Goldsworthy
as the
12th Bishop of Gippsland**

21st March 2015
10am at St Paul's Cathedral Sale

A reply is requested to Danielle Matthews or Lucy Haseldine by Monday 2nd March 2015
Tel: 03 5144 2044 or registryoffice@gippsanglican.org.au

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
 - *Soul carer (Community Leader):* Jane (0411 316 346 or jemacqueen@gmail.com)
 - *Secretary / Librarian:* Sue 03 5182 5542
 - *Treasurer:* Kate
 - *Postal mail:* Anam Cara Community, PO Box 708, Sale, VIC 3850
 - *Diocesan Director of Professional Standards (to make complaints or express concerns about our ministries):* Ms Cheryl Russell 0407 563 313, cherylr@gippsanglican.org.au
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Love and prayers

Jane Macqueen

On behalf of the Servant Leaders

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

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