

Anam Cara Community



Waterholes: 11 June 2017



The summit of Mt Abrupt with Signal Peak in the background. Photo Ross Byrne

Welcome

Welcome to Waterholes, the Anam Cara Community newsletter for the week beginning 11th June 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

Library News

The keen amongst us may have discovered that the link that led to our website last issue was incorrect (an extra full stop crept in) so I invite you to try again and visit our extensive new library catalogue on our website anamcaragippsland.org

Books may be borrowed at any of our Quiet Days, at the annual Thanksgiving Service, or by application to the Community librarian Sue 5182 5542.

This is a great resource and we thank Sue Hopkins for all her work in keeping it updated and organised.

Coming Events

Dates for your diary:

1. Winter Quiet Day - Saturday 22nd July

Music, Christian Spirituality and Scripture

A Personal Journal

Reflection by: The Rev'd Dr Dean Spalding



St Mary's Morwell

9.30am - 3.30pm

BYO Lunch - Donations welcomed \$nil - \$15 depending on means.

RSVP Jane Macqueen - jemacqueen@gmail.com or David Head - davidrhead51@gmail.com

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.
- The registry staff, Brian, Annette, Kellie, Sue and David.
- Thanksgiving for David Perryman, ordained to the priesthood yesterday and prayers for his ongoing ministry as Priest in Charge of the parish of Avon.
- Associates and Friends who have asked for our prayers:
- Anne Turner as she settles into her new home in Canberra.
- Norma and June.
- John now receiving palliative at home, for pain management, and his family as they journey with him, Grace and David.
- For all who are suffering and grieving as a result of the actions of terrorists..
- 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.

Prayer of the day.

Almighty and everlasting God,
you have given to us your servants grace
by the confession of a true faith
to acknowledge the glory of the eternal Trinity,
and in the power of the divine majesty
to worship the Unity:
keep us steadfast in this faith,
and evermore defend us from all adversities
for you live and reign, one God, for ever and ever. Amen.

Reflection

Trinity Sunday 11 June 2017

Matthew 28:16-20

Thank you to Dean Susanna Pain for sharing her reflection for today based on Rublev's icon.



Today is Trinity Sunday when we reflect on an understanding that relationship is at the heart of God. God, in the different ways we know God, as Father, Son and Holy Spirit dances together in a dynamic, pulsating dance of joy and love,^[1] so that the very essence of God is relationship, community, unconditional love.

It is even more remarkable then that God, who in this Dance needs no other, chose to create you, me, and everyone else, and the whole world of creation--so that we might join in this Dance of love. The invitations have been sent. There are to be no mere spectators on the dance floor. No outcasts, no outsiders. We are all, like the Persons of the Trinity, truly beloved.

In a discussion I heard on ABC Radio National the other night, the person interviewed had done some research on happiness, and discovered that we are most happy not when we buy things for ourselves, but when we give things away, either to family and friends, or to people overseas, and that we are happier purchasing and having experiences than stuff..

Being in relationship with others.. is what brings happiness.. God knows that!

The icon which defines the very essence of Trinity is the one which shows the Trinity in the form of three angels, by 13th century Russian iconographer, Andrei Rublev entitled, "The Trinity".

A few words about icons first. An icon is not a painting in the sense we normally regard pieces of art, although it is an image that is painted, or written.

An icon is a window out of the obvious realities of everyday life into the realm of God. Every paint-stroke has a meaning hallowed by centuries of prayer. Icons are religious images that hover between two worlds, putting into colours and shapes what cannot be grasped by the intellect. Rendering the invisible visible.

Icons are the visual equivalents of the Divine Scriptures.

Not every religious painting can be considered an icon. Icons are religious pictures that convey the inner spiritual meaning of their subject matter. The Son of God came to restore the divine image in human form. Iconography is the graphic witness to this restoration.

This icon of the Trinity takes as its subject the mysterious story where Abraham receives three visitors as he camps by the oaks of Mamre. He serves them a meal and, as the conversation progresses he seems to be talking directly to God, as if these 'angels' were in some way a metaphor for the three persons of the Trinity.

In Rublev's representation of the scene, the three gold-winged figures are seated around a table on which a golden, chalice-like bowl contains a roasted lamb.

In the background of the picture, a house can be seen at the top left and a tree in the centre. Less distinctly, a rocky hill lies in the upper right corner. The composition is a great circle around the table, focusing the attention on the chalice-bowl at the centre, which reminds the viewer of an altar at Communion.

On one level this picture shows three angels seated under Abraham's tree, but on another it is a visual expression of what the Trinity means, on the nature of God, and how we approach God. Reading the picture from left to right, we see the Father, the Son, and the Holy Spirit.

- *Rublev gives each person of the Trinity different clothing. On the right, the Holy Spirit has a garment of the clear blue of the sky, wrapped over with a robe of a fragile green. So the Spirit of creation moves in sky and water, breathes in heaven and earth. All living things owe their freshness to the Spirit's touch.*
- *The Son has the deepest colours; a thick heavy garment of the reddish-brown of earth and a cloak of the blue of heaven. In his person he unites heaven and earth, the two natures are present in him, and over his right shoulder (the Government shall be upon his shoulder) there is a band of gold shot through the earthly garment, as his divinity*

suffuses and transfigures his earthly being.

- *The Father seems to wear all the colours in a kind of fabric that changes with the light, that seems transparent, that cannot be described or confined in words. And this is how it should be. No one has seen the Father, but the vision of him fills the universe.*

Their wings are gold. Their seats are gold. The chalice in the centre is gold, as is the roof of the house. When there is no activity apparent on the part of God, God's way is golden. All is perfect.

The Father looks forward, raising his hand in blessing to the Son, his gesture expressing a movement towards the Son. "This is my Son, listen to him..."

The hand of the Son points on, around the circle, to the Spirit. In this simple array we see the movement of life towards us, The Father sends the Son, the Son sends the Spirit. The life flows clockwise around the circle.

And we complete the circle. As the Father sends the Son, as the Son sends the Holy Spirit, so we are invited and sent to complete the circle of the Godhead with our response.

We respond to the movement of the Spirit who points us to Jesus. And Jesus shows us the Father in whom all things come to fruition. This is the counter-clockwise movement of our lives, in response to the movement of God. And along the way are the three signs at the top of the picture, the hill, the tree, and the house.

- *The Spirit touches us, even though we may not know who it is that is touching us. The Spirit leads us by ways we may not be aware of, up the hill of prayer. It may be steep and rocky, but the journeying God goes before us along the path.*
- *It leads to Jesus, the Son of God, and it leads to a tree. A great tree in the heat of the day spreads its shade. It is a place of security, a place of peace, a place where we begin to find out the possibilities of who we can be. It is no ordinary tree. It stands above the Son in the picture, and stands above the altar-table where the lamb lies within the chalice. Because of the sacrifice this tree grows. The tree of death has been transformed into a tree of life for us. The tree is on the way to the house.*
- *Over the head of the Father is the house of the Father. It is the goal of our journey. It is the beginning and end of our lives. Its door is always open for the traveller. Its window is always open so that the Father can incessantly scan the roads for a glimpse of a returning prodigal.*

Each person holds a staff, which is so long it, cuts the picture into sections.

Why should beings with wings, that can fly like the light, have need of a staff for their journey? Because we are on a journey and these three persons enter into our journey, our slow movement across the face of the earth. Their feet are tired from travelling. God is with us in the weariness of our human road. The traveller God sits down at our ordinary tables and spreads

them with a hint of heaven.

The table or altar lies at the centre of the picture. It is at once the place of Abraham's hospitality to the angels, and God's place of hospitality to us.

That ambiguity lies at the heart of communion, at the heart of worship. As soon as we open a sacred place for God to enter, for God to be welcomed, it becomes God's place. It is we who are welcomed, it is we who must 'take off our shoes' because of the holiness of the ground.

Contained in the centre of the circle, a sign of death. The lamb, killed. The holy meal brought to the table. All points to this space, this mystery: within it, everything about God is summed up and expressed, God's glory, and above all God's love. And it is expressed in such a way that we can reach it. For the space at this table is on our side. We are invited to join the group at the table and receive the heart of their being for ourselves.

We are invited to complete the circle, to join the dance, to complete the movements of God in the world by our own response.

Below the altar a rectangle marks the holy place where the relics of the martyrs were kept in a church. It lies before us. It invites us to come into the depth and intimacy of all that is represented here.

Come follow the Spirit up the hill of prayer.

Come, live in the shadow of the Son of God, rest yourself beneath his tree of life.

Come, journey to the home, prepared for you in the house of your Father.

The table is spread, the door is open. Come.^[2]

On this Trinity Sunday, God gives us a priceless gift that we can share with all those we meet, all those whose life's baggage has become so full, so heavy, that they have forgotten who they are and whose they are. We can dare to look them in the eye and quietly remind them that they are not God and don't need to be. There is one God, who is relationship, who is Divine Dance, who is Love. And they are God's Beloved.^[3]

Susanna

^[1] <http://www.gotquestions.org/perichoresis.html#ixzz33oApKWDo>

^[2] <http://www.sacredheartpullman.org/Icon%20explanation.htm>

^[3] http://day1.org/1947-the_dance The Revd Canon C K Robertson

Photo Reflection



Trinity in nature... Seed pods courtesy of Susanna.

Photo Jane and Nikolai

Further opportunities for Spiritual Nurture

1. St Paul's Cathedral, Sale.

Christian Meditation 7.45am - 8.15am every Wednesday

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/>

Evening Prayer with focus on intercession 5.15pm Mondays

AWAKEN Spring Festival - Speakers with ideas to stretch stimulate and nourish

Saturday 16th September 2pm-5pm

Robyn and Alan Cadwallader

Body and Soul - the conflicts and the gifts of the past

Saturday 21st October 1.30pm - 5pm

The Earth is the Lord's - Listening to God in Scripture and Creation

Graeme Garrett and Jan Morgan

Alice Springs desert retreat for body and soul 24th - 29th September 2017

Details from Susanna Pain

2. The Abbey of St Barnabas

- The Gospels Speak - Addressing Life's Questions

The Rev'd Canon Professor Dorothy Lee

Saturday 17th June 9.30am-3.30pm

Cost \$40 including light lunch. RSVP 13th June

Phone: 5156 6580 Email: info@theabbey.org.au. www.theabbey.org.au

3. 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.

4. 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
- *Soul carer (Community Leader):* Jane ([0411 316 346](tel:0411316346) or jemacqueen@gmail.com)
- *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.

Copyright Broughton Publishing Pty Ltd.'