

Anam Cara Community

## ***Waterholes: 18 February 2018***



**'Waterholes'** for Snugglepot and Cuddlepie. Photo Ross

Byrne

*Take time this Lenten Season to intentionally notice the wonder of small things in creation...*

## **Welcome**

Welcome to Waterholes, the Anam Cara Community newsletter for the week beginning 18th February 2018.

**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.

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## Community News

Regular Waterholes readers will know that the desire of the Anam Cara Community is to facilitate, promote and encourage opportunities for spiritual nourishment. There is a section at the end of this newsletter each fortnight that lists coming events that are not facilitated by the Community but which we are delighted to promote as further opportunities for nurture that those on our email list may be interested in attending.

The Abbey of St Barnabas, St Paul's Cathedral and St Thomas' Bunyip are particular ministries within the Gippsland Diocese that we communicate with in an effort to not have clashes with the days we offer. Unfortunately these sometimes cannot be avoided. When Edie, Susanna and I met together for some forward planning last September we realised that we had a clash on 17th March as both the events were already booked in! So please take note of the opportunity to hear Dr Kieren Williams at St Paul's Cathedral on the same day as our next Quiet Day in Bunyip. This does make it difficult for those of us who would like to attend both days and we apologise... but trust that you will choose one of these opportunities for nurture!

### **Anam Cara Community Library**

If you have finished reading Anam Cara Community library books which you borrowed, they may be returned at the Celtic Day [on 17 March](#).

They may also be returned by mail to PO Box 928, Sale 3850, or taken to the Registry Office in Raymond Street, Sale (opposite Aldi) – or give them to your Rector to take to the Registry Office next time they're there!

We hope that you enjoyed your reading. Thank-you.

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## Coming Events

We are pleased to advise that for our first Quiet Day for 2018 will be joining with the Anglican Parish of Bunyip who offer a number of Quiet Days throughout the year. By co-

sponsoring the day we have been able to invite Carol O'Connor and Cath Connelly to travel from Melbourne and lead a Celtic Quiet Day.

Travel: It will be good to car pool for the day so if you would like to come but need a lift please contact me.

## Celtic Quiet Day



Led by:

**Carol O'Connor** - Poet, teacher and book seller

and

**Cath Connelly** - Spiritual director and harpist

on

**Saturday 17<sup>th</sup> March, 2018**

St Thomas' Anglican Church

16 A'Beckett Rd, Bunyip

9.30am – 3.30 pm

What to bring: **Lunch to share.**

Tea/coffee/water & Morning Tea provided.

**Cost: \$10.00**

*RSVP and for further details, contact:*

Bunyip parish office: [anglicanbunyip@dcsi.net.au](mailto:anglicanbunyip@dcsi.net.au) or

Jane Macqueen: [jemacqueen@gmail.com](mailto:jemacqueen@gmail.com).

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## 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](mailto: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:

- Diocesan Administrator, Philip Muston and the Board of Electors for wisdom and discernment in the selection process for our new Bishop.
- The registry staff, Philip, Brian, Annette, Kellie, Sue and David.
- Associates who have asked for prayer: Norma, June, Chris Venning, Sue Hopkins and Val Lawrence.
- All in formation as spiritual directors particularly those who will meet for the first session for the year at the Living Well centre at the end of February.
- For peacemakers in our world. For political leaders in their discussions and decision making.
- For all who suffer as a result of violence particularly the families of those killed and injured in the recent school shooting.
- For wise and compassionate counsel and some direction and hope for the future of refugees and asylum seekers across the globe.

### **Prayer of the day**

God of the new and eternal covenant,  
as the forty days of the great flood  
swept away the world's corruption  
and watered new beginnings of righteousness and life:  
grant to us, who are washed clean and born again  
in the saving flood of baptism, the wellspring of your grace,  
that your gift of new life may flourish once again;  
through Jesus Christ our Redeemer,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever. **Amen.**

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## **Reflection**

Susanna Pain, Dean, St Paul's Cathedral

Genesis 9.8-17; Ps 25.1-10; 1 Peter 3.18-22; Mark 1.9-15

Well, Lent has begun.. those 40 days, plus Sundays, from Ash Wednesday til Easter, this time of preparation, this time of taking up practices that bring us closer to God. It is the time we push ourselves to the edge, step into the wilderness, the desert..to focus on God.

Joyce Rupp writes:

'Jesus did not decide on his own to go into the desert. He was led by the Spirit. Jesus would probably not have chosen to go there any more than any of us would choose to enter

into a time of extended struggle. Yet in those challenging forty days Jesus experienced his inner strength and found a clear direction for his future ministry. Out of that empty and hostile sojourn, Jesus came forth with “the power of the Spirit”<sup>[1]</sup> in him. I can’t imagine any of us liking our own deserts, the parts of our life we want to get rid of as fast as we can: anything that snatches us away from a contented life. We tend to think our deserts are bad places, But could it be the Spirit leads us there to know ourselves better? Could it be that our deserts are the very place where we meet our spiritual power, where our faith is strengthened and the assurance is given that we can, as Jesus did, deliberately choose for good in the face of temptation and conflict?<sup>[2]</sup>

Jan Richardson goes further:

How will we see the angels if we don’t go into the wilderness? How will we recognise the help that God sends if we don’t seek out the places beyond what is comfortable to us, if we don’t press into terrain that challenges our habitual perspective? How will we find the delights that God provides even—and especially—in the desert places?<sup>[3]</sup>

Lent teaches us how to be vulnerable..

The season of Lent beckons us to see what we are clinging to.. These days draw us into a wilderness in which we can more readily see what we have shaped our daily lives around: habits, practices, possessions, commitments, conflicts, relationships—all the stuff that we give ourselves to in a way that sometimes becomes more instinctual than intentional. Much as Jesus was driven into the desert to pray and fast for forty days, to find out who and whose he was, to discern his true calling, Lent offers us a landscape that calls us to look at our lives from a different perspective, to perceive what is essential and what is extraneous.<sup>[4]</sup>

For centuries, the Christian tradition has given us the Lenten fast as a way to gain this perspective.

At the core of this practice is a recognition that in giving up something precious to us, we are better able to make room for God. Entering into a spiritual practice, however, always carries the risk that we will become more attached to the form of the practice than to its original intent.

Like the mayor in *Chocolat*, we may become so invested in holding to a certain structure that it insulates us from God and isolates us from other people. Lent challenges us to see and sort through what we are attached to, including our attachments to the practices themselves.<sup>[5]</sup>

The desert mothers and fathers—those ones who, in the early centuries of the church, went into the wilderness to seek God—had a keen awareness of the profits and the perils of spiritual practice. In the midst of their earnest desire for God, wise ones among them recognised how seemingly holy habits could sometimes distance them from God and each other.

Here is a story from the desert fathers:

Abba Cassian related the following: “The holy Germanus and I went to Egypt, to visit an old man. Because he offered us hospitality we asked him, ‘Why do you not keep the rule of fasting, when you receive visiting brothers, as we have received it in Palestine?’ He replied, ‘Fasting is always to hand but you I cannot have with me always. Furthermore, fasting is certainly a useful and necessary thing, but it depends on our choice while the law of God lays it upon us to do the works of charity. Thus receiving Christ in you, I ought to serve you with all diligence, but when I have taken leave of you, I can resume the rule of fasting again. For “Can the wedding guests fast while the bridegroom is with them, but when the bridegroom is taken from them, then they will fast in that day.”’” (Mark 2.19-20)<sup>[6]</sup>

The monks’ host recognises that in even the most devoted spiritual life, God compels us to root out whatever habit stands in the way of the hospitality to which God calls us. At the heart of this season is a call to remember that something gleams among the Ash Wednesday ashes. We do not cling to the ashes for the sake of ashes, nor to the wilderness, nor to the outer form of whatever practice God gives us. Lent beckons us to cling to the one who dwells within and beneath and beyond every ritual and practice and form: **Christ our Light, who desires us to receive his hospitality even—and perhaps especially—among ashes.**<sup>[7]</sup>

We bring our brokenness, our cracked, vulnerability to this God.

On Ash Wednesday I spoke of this broken pot. I said it would be a symbol for our journey through lent when we bring our brokenness and fragility to the light of Christ and allow ourselves to be tended, to be healed, yet still carrying the cracks, the places where the **light shines through.**

Poet, Noel Davis tells this poem, based on an Hasidic Story:

*Dance of the living flame*

The Potter has fashioned with great love  
a beautiful earthen vessel.  
It fills with Divine Love  
but the love cannot be contained  
and shatters the vessel into a million shards  
that are strewn across the earth  
each with a spark of Divine Love.

It is the destiny of each  
to fan that spark into a living flame  
so that others too may catch fire.

We do this by living each day fully,

lovingly  
courageously  
compassionately  
Entrusting ourselves to the Dance  
in this season of our lives.  
We come to know in our hearts all is of grace,  
the outer and inner work of growing into freedom,  
blooming into the fullness of ourselves with each other.

When it comes time  
and a shard weathers, crumbles,  
ones with the earth,  
the living flame reunites  
with the Ever Living Flame of Love.

'Tis the Rhythm of the Dance.

*Noel Davis based on an Hasidic Story*

Mother Teresa of Calcutta says: prayer is not asking. Prayer is putting oneself in the hands of God, at God's disposition, and listening to God's voice in the depths of our hearts.<sup>[8]</sup>

God is the potter we are the clay..

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<sup>[1]</sup> Luke 4: 14

<sup>[2]</sup> Joyce Rupp 'Gods enduring presence', John Garrett publishing 2008

<sup>[3]</sup> <http://paintedprayerbook.com/2012/02/23/first-sunday-of-lent-and-the-angels-waited/>

<sup>[4]</sup> <http://paintedprayerbook.com/2012/02/23/first-sunday-of-lent-and-the-angels-waited/>

<sup>[5]</sup> <http://paintedprayerbook.com/2008/02/05/ash-wednesday/>

<sup>[6]</sup> **The Sayings of the Desert Fathers**, translated by Benedicta Ward, SLG

<sup>[7]</sup> <http://paintedprayerbook.com/2008/02/05/ash-wednesday/>

<sup>[8]</sup> Catherine Spinks, *Mother Teresa, in my own words*, Harper Collins, New York, 2011

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## Photo Reflection



Photo Ross

Byrne

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## Further opportunities for Spiritual Nurture

### 1. St Paul's Cathedral, Sale.

- **The many faces of St Paul: Messenger, Christ follower, the Church's Apostle**

A lecture and workshop by New Testament scholar  
**Dr Kieren Williams**

**Saturday 17 March 2018, 1.30pm - 4.30pm**

St Paul's Cathedral, Delbridge Hall, Cunninghame St, Sale

**Sunday 18 March preaching at 8am and 10am**

entry to workshop is by donation, \$10-\$20 suggested

RSVP [susanna.pain@gmail.com](mailto:susanna.pain@gmail.com) 0418 637 469

Rev. Dr. Kieren Williams is an ordained minister with the United Church of Canada. As a community minister, she worked and lived in a neighbourhood that struggled with the impact of poverty and racism, and in collaboration with her neighbours, they sought to live their faith in justice and compassion through advocacy, community programming, and spiritual support. She was also a professor in New Testament at Emmanuel College which is the United Church seminary, part of the University of Toronto. For health reasons, she had to retire early, and now enjoys travelling, writing, lecturing, gardening, and supporting various social justice causes.

- **A nourishing feast of Creativity and Fun!  
27-29 April 2018.  
With Rod Pattenden and Trish Watts**

2pm-5pm Saturday 28 April 2018 **“Play with the 5 Freedom Paths- storytelling, movement, singing, silence and connection”** \$25

Sunday 8 and 10am Services:

**‘Sparks of Life’: ...sustaining creative lives**

Sunday 730pm -9pm: **‘Sanctuary’: Where heaven touches earth - uplifting & peaceful songs for inspiration, meditation & community joy.** *Entry by donation*  
*To register interest, contact Susanna: 0418 637 469 [Susanna.pain@gmail.com](mailto:Susanna.pain@gmail.com)*

- **Christian Meditation**

-[7.45am - 8.15am](#) every [Wednesday](#) AND

- [5.30 - 6.00 pm](#) every [Thursday](#)

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](mailto: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**

## **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.**

**NEW OPPORTUNITY: Zena will soon be offering Spiritual Direction and Supervision from the Anglican Church in Drouin. Contact Zena via the website below.**

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

[www.basshillhermitage.com.au](http://www.basshillhermitage.com.au) for more information.

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## 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](http://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](mailto: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](mailto:cherylr@gippsanglican.org.au)
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Love and prayers

Jane Macqueen  
On behalf of the Servant Leaders

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