

Anam Cara Community



Waterholes: 18 August 2019



Lake Guthridge, Sale. Photo, Jane

Macqueen

Welcome

Welcome to Waterholes, the Anam Cara Community newsletter for the week beginning 18th August 2019.

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 Events

1. Quiet Day -

Saturday 14th September -St Mary's Morwell

9.30am - 3.30pm

A creative day with The **Rev'd Ken Parker** leading us in journeying with some of the art work of **Ann Greenwood**.

"Ann's art has always been informed by her exploring of distant lands, of ancient writings, of the human condition and her own human being. What you witness in viewing some of her art is a distilling of a lifetime of exploration, the fruit of a life devoted to the pursuit of wisdom, a life lived at a rare spiritual depth."

A quote from Ken Parker at the opening of her exhibition at Sale Regional Art Gallery.

2. Diocesan Retreat - Retreat Leader - The Rev'd Jane Foulcher

Head of the School of Theology - St Mark's National Theological Centre, Canberra

At The Abbey, Raymond Island

5pm Friday 30 August - 3.30pm Saturday 31 August 2019

Further details below, following the photo reflection.

3. Poetry and the spiritual life, a workshop with John Foulcher

St Paul's Cathedral, Sale.

Sunday 1st September 2pm - 4.00pm

Further details below, following the photo reflection

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 Richard, Leanne, Rachel and Nicholas.
- The Registry staff, Brian, Annette, Sue and David.
- For all Australians to be open to listening to the voice and history of our First Peoples to come to a place of truth and healing.
- For leaders of churches and nations and for each of us in our daily lives to have conversations that disarm the fear of difference.
- For people to advocate for the Uyghur population suffering persecution in China. For our Australian Uyghur community.
- For those who are ill, for the dying and those who sit with them.
- Associates and friends who have asked for prayer: Norma, June, Fiona Barry, Pat Symonds, Chris Venning, Val Lawrence.
- For all programmes working to bring a change in culture and bring an end to violence against girls and women.
- For all who are suffering as a result of extraordinary weather events, fire, drought, typhoons, hurricanes, heatwaves.
- For peacemakers in our world. For world leaders in their discussions and decision making.
- For all who suffer as a result of violence.
- 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

Everliving God,
increase in us your gift of faith,
that, forsaking sin and all that hinders us,
we may run with perseverance the race that is set before us,
looking to Jesus, the pioneer and perfecter of our faith,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. **Amen.**

Reflection

The Rev'd Heather Toms, Associate Priest, St Paul's Cathedral, Sale.

This is one of those weeks when the Gospel reading makes you want to turn to one of the other texts appointed for this Sunday. It is harsh, more than a little threatening, and rather uncomfortable to hear. But here is the question: Is that the passage's fault or ours?

Is conflict always avoidable? Is conflict always a sign of failure? Can good come from conflict? What has happened in a church that has no conflict? Has the fire gone out? Dr David Leininger the author of a number of publications and speaker from a Presbyterian background had an interesting title for a sermon. The title asked: Should the Church stick its nose into things the Church should not stick its nose into?

He asked whether it is appropriate for the church to take controversial stands, stands on issues about which Christians might disagree. Should not the church keep its mouth shut instead of taking the risk of offending people? I can remember when I was growing up that there were three things we were never allowed to discuss, religion, politics and sex and never in the context of God and faith, never in the same sentence.

It is not a new question. It has been around for as long as the church has been the church. It raised its head quite early. The first Christians were Jewish, and they required prospective members to embrace the Jewish faith before embracing the Christian faith. They felt quite strongly about that. The Jews were God's chosen people, and you could not be a Christian without first being a Jew.

But then God gave Peter a different vision of the church, a church open to all who would embrace Christ. Peter shared that vision with other Christians, some of whom accepted his testimony and others of whom did not. It was a hot issue. There were well-meaning Christians on both sides, some who said that you must become a Jew before becoming a Christian and others saying 'No!' each side convinced that it was right and the other side was wrong.

We saw the same thing during the Reformation. Some Christians thought that it would be a great sin to divide the church, and other Christians thought that they had no choice but to do so. That resulted in a rift that has persisted for more than six hundred years. In recent years, Protestants and Catholics have shown each other increasing charity, but the rift between Protestants and Catholics is still an open wound in the body of Christ.

We saw the same thing during the years when slavery flourished. There were many people, including many Christians, who embraced slavery as essential. They could not imagine life without slave labour. They could not see how they could survive without slave labour. They devised all sorts of justifications for slavery some derived from the Bible, some that denied the humanity of dark-skinned people. Some of them said that slavery was a necessary evil, but others said that there was nothing evil about it.

But William Wilberforce believed that slavery was a great evil and stood up in the British Parliament to say so. From the time he became a Christian, Wilberforce became an unrelenting foe of slavery. He felt God-called to oppose slavery. His opponents were

many and powerful, and his efforts divided 'father against son, and son against father,' as Jesus put it in our Gospel lesson (Luke 12:53). But Wilberforce ultimately prevailed. Just three days before his death, Parliament passed a law abolishing slavery for British citizens. After his death, the House of Commons paid Wilberforce tribute, noting that his life came to an end just as he completed his great work. Wilberforce and Newton both preached passionately and argued convincingly for an end to slavery and Newton who penned Amazing Grace the Hymn to Freedom. This hymn is one that the 'men in green' choose and love to sing with great gusto.

The victory of Wilberforce against slavery in Great Britain encouraged opponents of slavery in the United States, people who agreed that slavery was evil an unnecessary evil. The United States had to go through its most terrible war, the 'Civil War' before it was able to put aside that unnecessary evil. It was a walk through fire, the fire of purification and the fire of judgment.

That struggle was re-fought decades later in the civil rights movement of the 1960s and once again in South Africa through the 60s and 70s and 80s. Each time they had to walk through fire, the fire of purification and the fire of judgment.

Some people today believe that slavery should have been allowed to persist and that the church should stick to preaching the Gospel and stay away from controversy.

Men like William Cooper an Australian Aboriginal political activist and community leader; collaborating for indigenous rights, the first to lead a national movement recognised by the Australian Government. Eddie Mabo, [Indigenous Australian](#) man from the [Torres Strait Islands](#) in his role in campaigning for Indigenous [land rights](#) and for his role in a landmark decision of the [High Court of Australia](#) which overturned the [legal doctrine](#) of [terra nullius](#) {'nobody's land'} which characterised Australian law with regard to land and title. Daisy Kadibil {who recently died}, a small child taken away from her family as part of the Stolen Generations. Daisy and her sister Molly, and cousin Gracie, used the rabbit-proof fence to find their way home from the Moore River Native Settlement, a 1,600-kilometre journey. This story brought the issue of Australia's Stolen Generations to a national and international audience. Pastor Sir Doug Nicholls a pioneering campaigner for reconciliation. Should the Church stick its nose into things the Church should not stick its nose into?

But Jesus, the Prince of Peace, knew that we could have true peace only when we were willing to hold evil at bay. And so he said:

'Do you think that I have come to bring peace to the earth? No, I tell you, but rather division! From now on, five in one household will be divided, three against two and two against three; they will be divided: father against son and son against father, mother

against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law.' {verses51-53}.

The Prince of Peace came to bring us peace but we often have to walk through fire, the fire of purification and the fire of judgment before we can find that peace.

The reason is simple. It is the presence of evil in our midst. As long as evil exists, the church will need to oppose the evil and to support the good.

That will always be difficult, because there will always be Christians on both sides of every issue each side thinking that it is right and the other side is wrong. There were Christians on both sides of the slavery issue. There were Christians on both sides of the civil rights issue. Today there are Christians on both sides of the abortion issue, the euthanasia issue and the criminal justice system and many other issues.

That makes it imperative that we carry out our advocacy with love. Jesus said that there are two great commandments. One is that we love God, and the other is that we love our neighbour (Matthew 22:37-39).

Jesus said, 'The whole law and the prophets depend on these two commandments' {Matthew 22:40}. That means that two commandments loving God and loving neighbours summarize all the commandments of the Bible.

We cannot succeed in fighting evil with evil. Jesus fought evil with love, and teaches us to do the same. If we can learn to love the sinner while hating the sin, we will be pretty far down the road to successful advocacy.

It is not easy to love a person who disagrees with you and it is particularly difficult when that person advocates something that you believe to be worthless. I do not believe that it is humanly possible to love people who make bad choices. That requires God's help.

But there are three truths that we must remember:

The first truth is that we are all sinners and that all fall short of the glory of God {Romans 3:23}. If we can remember that, perhaps it will give us the humility to love other sinners.

The second truth is that Christ calls us to love our neighbour not our sinless neighbour, but our neighbour.

And the third truth is that God is on the side of good and that means that we can live in the confidence that good will prevail.

So to do our work as Christians in a difficult world, we must love and we must hope.

At the start of this reflection: 'Should the church stick its nose into things the church should not stick its nose into?' There are no such things. The church says that Jesus Christ is Lord, and if he is not Lord of all, he is not Lord at all. Nothing in human life, not even politics and government, is outside the Lordship of Christ.' In times of church or family conflict, let us realize it may indicate the Gospel's success. Good can come from conflict. Jesus predicted that we would have divisions among us because of Him. When conflict comes, let us patiently look to God to see us victoriously through. We also know in words reminiscent of 'Abide with me' that he promised to be 'with us always, even to the end of the age.' And so, the changes and challenges facing the Church as formidable as they are cannot compare with the power of God's presence. **Amen**

Photo Reflection



Wattle, a consolation of winter. Photo Jane

Macqueen

Further opportunities for Spiritual Nurture

1. Anam Cara Community Dates for 2019

[14th September](#) - Quiet Day - St Mary's Morwell;

23rd November- Thanksgiving Service at the Cathedral

2. The Abbey of St Barnabas, Raymond Island

Diocesan Retreat

5pm Friday 30 August - 3.30pm Saturday 31 August 2019

Retreat Leader - The Rev'd Jane Foulcher

Head of the School of Theology

St Mark's National Theological Centre, Canberra

Come on retreat and savour the beauty and peace of Raymond Island.

In leading this retreat Dr Foulcher will be supported by John Foulcher a renowned Australian Poet and teacher.

Together they will explore the twin elements of solitude and community in shaping Christian lives.

There will be times for silence, prayer and reflection, times for learning together, times to walk, to share, to create, to be.

ALL ARE WELCOME

Cost per person:

Residential: Incl Dinner Friday, Breakfast and Lunch Saturday

Twin/Share Accommodation: \$135

Single Accommodation: Additional \$35

Non Residential: Incl Dinner Friday, Breakfast and Lunch Saturday: \$85

For bookings or further information, please contact The Abbey on (03) 5156 6580 or info@theabbey.org.au

For all bookings and enquiries phone The Abbey on [\(03\) 5156 6580](tel:0351566580) or email info@theabbey.org.a

3. St Paul's Cathedral, Sale.

Poetry and the spiritual life, a workshop with John Foulcher

[Sunday 1 September 2pm - 4pm](#)

Delbridge Hall, 169 Cunninghame St Sale

Cost: suggested donation \$20 - \$40

This workshop will explore the nature of poetry and the reasons why it is the ideal 'language of the spirit'. Examples of great spiritual poetry will be examined and participants will also have opportunity to write their own poetry.

Bookings essential: Susanna Pain [0418637469](tel:0418637469) susanna.pain@gmail.com

John Foulcher is a renowned Australian poet and was a teacher in secondary schools for forty years. Before retirement he was Deputy Principal of Burgmann Anglican School in Canberra. He is the author of eleven books of poetry, most recently *A Casual Penance* (Pitt Street Poetry, 2017)

- **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

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

- **Evening Prayer with focus on intercession 5.30pm Monday - Wednesday**

4. 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 once a month on the **4th Tuesday 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.

5. Bass Hill Hermitage

Thinking about making a silent Retreat?

Carmel and Zena are still taking bookings for retreats at the Hermitage but can only confirm and take deposits 30 days in advance in case of a short settlement.

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), cherylrussell1@bigpond.com

Love and prayers

Jane Macqueen

On behalf of the Servant Leaders

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