



KIWI CURSILLO

*The Magazine for
New Zealand Anglican Cursillo*

Winter 2019

Issue 48

News from the Diocese'

Looking ahead to nourish

And more...



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THE DEADLINE FOR THE WINTER ISSUE IS FRIDAY NOV 22, 2019

The price of Kiwi Cursillo is \$15 a year for three magazines posted to you, or contact your Diocesan Lay Director about receiving it through them. PDF copy is free. Subscription Form is on last page.

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Come, come, whoever you are.

Wanderer, worshipper, lover of leaving — it doesn't matter.

Ours is not a caravan of despair.

Come, even if you have broken your vows a thousand times.

Come, and come yet again, come, come.

- Rumi.

FROM OUR NATIONAL LAY DIRECTORS...

You gotta nourish to flourish!

I don't drink a lot of coffee but when I do I make sure I enjoy it. I have ended up with loyalty cards for just about every coffee shop in town! Some of them even provide unexpected extras. This morning one such extra landed in my inbox in the form of a digital magazine. I normally delete unwanted emails, but I decided to have a look and was surprised to find some useful tips on how to survive winter that were very compatible with the Cursillo Method.

The author's main guidance was around nourishing the mind, body, and soul – how very Cursillo-ish! Her method, of course, involved sampling all the new goodies on offer at the café, but the intentionality and the balance of her advice caught my attention.

Her main thesis was that nourishing yourself over winter included being intentional in three specific areas: mind, body, and soul.

Nourishing your mind . . .

“New experiences can expose us to new ideas, break us from routine, can help alleviate boredom, stimulate our minds and help us grow!” You will recognise this as one of the legs of the Cursillo tripod – study. When Jesus was having his last meal with his disciples he introduced them all to the memorial we now call the Eucharist:

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” (Matt 26:26)

One of the meanings of the Greek word translated in this verse as “eat,” φάγω (phagō), means “to devour” – to eat up greedily or voraciously. Do you read your Bible as if devouring it, expecting to hear from God in a new way, with fresh ears? Do you expect to meet God in the written word? When did you last read a book that took you out of your comfort zone? When did you last go to a workshop designed to help you grapple with your faith in some way?

Nourishing your body . . .

“Eat well. Move. Rest & Recover” is how this author described it, but I see this as the leg called by that old-fashioned word Piety. For some reason this word attracts a lot of bad press. Perhaps it brings to mind images of tight-lipped, dour,

unfriendly people such as populated many of Dicken's books, but our dictionary offers such definitions as "habitual reverence and obedience to God; godliness; affectionate loyalty and respect."

So what does "Eat well" mean in the Cursillo context? I remember when I was in Standard One (as we called it in those days) our teacher taught us how to eat well. According to Mrs Smith, you had to chew your food 16 times on each side of your mouth - 32 chews in total! If you try it, you will quickly find that your food is so well pulverised that your mouth is empty before you get to the 32nd chew. Hearing from God when we read our Bibles is no use at all if we don't chew on what we hear, think deeply about it, and take it to heart. And we have to be prepared to change, if that is what God wants of us. It's only as we put into action what we have heard that we can grow in Christ-likeness.

Nourishing your soul . . .

"They say gratitude is a great way to nourish your soul." Here I was in total accord with the author. Gratitude needs to be at the heart of our Christian journey. Gratitude for what? That will vary for each person. One of the best ways I know to develop an attitude of gratitude is a very quick exercise at the end of each day. Just before going to sleep I ask myself 2 questions: What am I most grateful for today? What am I least grateful for today? After the first, I thank God for that event; after the second, I apologise. Gradually, I am becoming more aware of God in my present rather than well after the event. The more attuned I am to what God is calling me to become or do, the better prepared I am to move into Apostolic Action – serving others, serving my community, and caring for the environment.

All this involves an openness to change and leads to new experiences – and so our continuous loop of nourishing mind, body, and soul (study, piety, and action) in order to flourish, begins again.

Where are you in this loop? Have you stalled or stepped off?

Our Cursillo Weekend gives us the tools, and our 4th Day Group Reunion gives us the ideal environment to explore these questions, and to help us step back into the loop.

In Hosea (14:3-7) God promises that Israel will "flourish as a garden;" Proverbs 11:28 tells us "the righteous will flourish like green leaves." As all gardeners know "you gotta nourish to flourish!"

Ultreya!

Glenda National Lay Co-Director



FROM THE NATIONAL SPIRITUAL ADVISOR...

On The Ferry

I was sitting in the Picton Ferry, entering Wellington harbour late at night when I overheard a teenage girl shriek with absolute delight, "It's Wellington!" and then burst into song through sheer exuberance.

There is something so deep and profound about the call home. Saint Augustine of Hippo, in Confessions, wrote, "You have made us for yourself, O Lord, and our heart is restless until it finds its rest in you."

It's the longing for home that brought the Prodigal Son to his senses (even though he never even dared to hope that a full return home was even possible or allowable). Romans 8 speaks of this longing as the "groaning of creation" as we await the future glory of home.

In C. S. Lewis' conclusion of the Narnia story, The Last Battle, heaven is described this way: "I have come home at last! This is my real country! I belong here. This is the land I have been looking for all my life, though I never knew it till now... Come further up, come further in!"

But the longing for come isn't just a future aspiration or hope. We catch glimpses of this homecoming in churches on a Sunday morning as we worship together, in the community on our Cursillo weekends, in our small groups when we realise that Christ has been present in our conversations, as we speak with our Spiritual Directors and reframe our weeks, and as we spend our daily quiet time in prayer and scripture.

Growing up, "make yourself at home" was a dominant message to visitors into our family home. It's also our invitational evangelistic mission in this world, to bring about the "Your kingdom come" reality where others get glimpses of the future homecoming reality here on earth.

This month may you be keenly aware of the sense of "home" that you get from God's presence. May the future reality of eternity break out into your



daily living.

So what was I to do? Reawakened to the celebration of home by the delight of the unknown teenager, I left the warmth of the ferry's cabin and ventured outside into the Wellington gale that was buffeting the ship. I ignored the other passengers as I too chose to join the celebrations and sing into the wind and harbour spray the words of an old Barry McGuire song:

When I was lost and all alone
I took a look on what I'd done
The only love I've ever known
Was callin' me, callin' me
I heard Him callin' me home
I'm going home, going home
I'm going home.

Ultreya!

Rev Chris Darnell

National Spiritual Advisor



If the Trinity reveals that God is relationship itself, then the goal of the spiritual journey is to discover and move toward connectedness on ever new levels. The contemplative mind enjoys union on all levels.

We may begin by making little connections with other people and with nature and animals, then grow into deeper connectedness with people. Finally, we can experience full connectedness as union with God. Remember, *how you do anything is how you do everything*.

Without connectedness and communion, we don't exist fully as our truest selves. Becoming who we really are is a matter of learning how to become more and more deeply connected.

No one can possibly go to heaven alone--or it would not be heaven.

Mini Ultreyas:

Each year, the Secretariat of the Waikato and Taranaki Combined Cursillo set dates for separate Ultreyas (for Waikato and Taranaki) in February or March and again in September. However, they also invite Cursillistas to organize Mini Ultreyas in between those times. This might be something to be considered for those who experience mobility difficulties and are unable to attend calendared Ultreyas. All that is needed is ...

- simple venue, and a couple of hours
- personal talk or shared talk
- individual or group response
- a song or two
- Group Reunion (follow inside back page of the song book)
- Simple cuppa

So, if you feel so inclined, go for it ... organize a Mini Ultreya ... but please do communicate with your Secretariat to tell them what you are planning.

De Colores

Jasmine Beller - Secretary Waikato/Taranaki

Important Dates for Waikato Taranaki Diocese

Ngakuru Retreat	9-11 August	Contact Rev. Wendy Tyrrell wjtbells@gmail.com
Taranaki Ultreya	7 September	1-3.30pm Stratford
Waikato Ultreya	14 September	1-3.30pm St Peter's, Katikati

WAIKATO/TARANAKI DIOCESE

Cursillo in 2030

For some time I have been contemplating writing an article on a topic that concerns me

To put it bluntly – How sustainable and enduring is Cursillo?

Have I captured your attention?

Cursillo celebrated 30 years in Aotearoa New Zealand in 2018, gifted to the Wellington Diocese by the Diocese of Brisbane, Australia. We are all familiar with the world-wide community we are part of, which aims to change environments in which we live and love through Christians who are committed to spreading the Gospel. Cursillo is one of many pathways the Anglican Church offers for us all to follow our individual pathways for spiritual growth.

Over the years I have so treasured Cursillo, as I have enjoyed the togetherness where we have worked in harmony as teams. We pray together, share our Christian lives together, study together, plan together and individually grow our Christian communities together. We are a strong collective that has much to give well into the future.

However, I believe it would be unwise for us not to fully contemplate the collective wisdom of all Cursillistas in Aotearoa New Zealand in discerning some of the challenges that are before us. For me, the prime challenge is meeting the needs of the different generational groups who may differ in their way of embracing their Love of God. Generational variances are, in my view, the “elephant in the room”, and an essential consideration for the future sustainability of Cursillo.

Currently, we all have an absolute commitment to vibrant 4th Day Reunion Groups, achieving great attendance at Ultreyas, and to successfully plan annual 3-day weekends. Yet it doesn't feel quite like these are a naturally-occurring, organic growth within the Cursillo Movement in Aotearoa New Zealand. This may be different in Diocese' other than mine?

I have been prayerfully asking questions. My questions are many. Here are some:

- As I reflect on the level of engagement of Cursillo over the last 10 – 15 years I ask what trends we are collectively gathering across all Dioceses,

so that we can be informed of current success and future need. What have been the numbers of pilgrims each year? What has been their engagement in the 4th Day (and how do we interpret 'engagement')? If there is not a connection with the 4th Day, can we better understand why this has not occurred?

- What innovative strategies have been implemented in each Diocese that have been particularly successful? How are these successes measured, and how can we share successes?
- Are there Cursillistas with particular skill and expertise that can be shared across all Dioceses?

And a difficult question:

- What processes and practices within our established Cursillo Movement need to be modified to ensure Cursillo remains relevant to our different faith communities well out into the future? Let's look at the generational groups: Post-war Baby Boomers (1944 – 1964) "Live to Work", while Generation X (1965 – 1980) place fun, informality and entrepreneurship central to their goals. Millennials (1977 – 1994) are ambitious, but not entirely focussed; they look to the workplace for direction and to help them achieve their goals. Gen Z (1995 - 2012 approximately) are changing the mould; they are electronically driven and highly serious about their environment and social responsibility.

So, in conclusion How can we use the wider Anglican Church's analytics trends to inform Cursillo need so that we can be relevant into a future – in a social and church environment that is very different from the past (and the present!) and changing hugely? Should we be doing our own researched investigation to better understand Cursillo trends?

My thoughts are shared with caution and apprehension. I hope that they will generate thoughtful, prayerful contemplation that each of us will share – and constructively, proactively consider the future of our Cursillo.

I look forward to your thoughts and I would welcome your comments – email jlk@xtra.co.nz

De Colores

Jan Lockett-Kay, Lay Director, Waikato Taranaki Diocese.
(Wellington Diocese Women's 32)



KATIKATI CURSILLISTAS' MAUNDY THURSDAY CELEBRATIONS

Since 2012 Katikati Cursillistas have celebrated Maundy Thursday with a Passover Meal shared with 50-60 people from St Peter's Katikati and other Katikati church congregations. Each year there is a different theme, but the meal is always the same. The preparation and serving of the meal is done by the Katikati Cursillo group.

We serve cold sliced rolled stuffed roasted lamb (the Paschal lamb); Karpas – green salad and a plain coleslaw; halved boiled eggs which symbolise mourning; Charoset – a mixture of chopped apples and nuts with spices and red wine which represents the mortar used by the Israelites when they were forced to build in Egypt; and Matzah – the unleavened bread symbolising the Israelites' flight – we sometimes use pita bread. Lemon water is served.

Tables are set with small candles and greenery, with purple napkins and the place mat represents the theme with either the menu explanation or a picture and words of a hymn.

This year 2019, the theme was The Last Supper. In the foyer to the Church, to greet our guests, was a table decorated with a representation of the bread and wine of the Last Supper, grapes and leaves. A children's Bible with a colour illustration of Jesus and the Disciples at supper and candles completed the invitation. The bread and wine with grapes was carried on to the place mats together with the words of Hymn 199, The Gifts of Bread and Wine.

We asked different people from our congregations to represent the Disciples and the women who were with Jesus and to share a little about who they were representing and to light a candle. There were others doing the readings. In all we involved 27 parishioners.

After the meal, all the candles were lit, and we celebrated the Eucharist serving each other at the tables, and then feet and hands were washed by our Vicar, Brendan, and our retired Assistant Vicar, Mike Cotton. The Church was then stripped of all Christian symbols, and, after a final blessing, we left in silence.

Our Group reunion feel privileged to belong to a parish where our Vicar, Brendan Gibbs, encourages and welcomes our involvement in the life of the parish.

De colores.

Nan Robinson, Waikato Taranaki.



Becoming Involved in Your Environments

by Edward and Anita Walthew

Introducing Edward...

In November 1996 we arrived in New Zealand knowing only two other families one in Auckland and one in Taupo. Edward accepted a teaching post in Waitara, and we moved there. We joined the Anglican Church (although he was Catholic, and I was Methodist) and soon started meeting people who became friends. Cursillo had just been introduced to the Waikato Diocese, which included Taranaki, and we were invited to attend Men's 2 and Women's 3 respectively. We suddenly found ourselves part of group reunions and a wider community of believers. We met weekly to share aspects of our Piety Study and Action. I found these meetings made me accountable in my Christian walk as I sought to "have something to share" each week. The highlight of our year was the annual Cursillo weekend. Weekends were held in Taranaki one year and Hamilton the next. Teams and pilgrims came from Hamilton and Taranaki so the Taranaki cursillistas would travel to Hamilton on a weekend to support our fellow team members and pilgrims and likewise the Hamilton Crew would travel to Taranaki for the same reason. It was a fantastic time of fellowship and fun catching up with the wider Cursillo Community. We would often get together on the Saturday evening for dinner with those who had travelled.

I would like to remind everyone here, that at some point in time, it was thought that you could make a difference in one of your environments.

Your church environment.

Your work environment.

Your social environment.

In your group reunions, you will have been accountable for your apostolic action in this respect. I was part of such a group reunion for eleven years.

But eight years ago, we moved to the Wairarapa. Although there was talk of establishing a group, it never happened. We became involved in the Waipu diocese through Taranaki /Waikato gifting combined weekends. We took on the role of travelling supporters as we travelled to Napier and Rotorua, Taupo and Tauranga, always enjoying the company of the wider Cursillo Community.

Now that we're in Cambridge, we still don't have a group reunion. But we are

actively involved in trying to make a difference.

When I was teaching at Chanel College in Masterton, as do all teachers, I become involved with students outside of school. If a student invited me to a sports game, I always accepted. Very often, Father Julian and I were the only adults there who were not parents. Sometimes we were the only adults there! Was this making a difference in my community?

And now we're in Cambridge. The students don't ask for supporters. But the community still needs support.

Introducing Anita...

In February 2018 I slipped off a wheelie chair and broke my wrist. The break was not healing properly and eventually I was granted surgery to insert a plate - at no cost to me. As a 'Thank you' to the hospital, and therapy for my wrist, I started knitting. Booties at first then vests, and hats for premature babies at the hospital. They are so gratefully received. For our local church, I make little stoles to be used at baptism of infants. Sewing on the crosses is a wonderful opportunity to pray for those who will be receiving them as it takes time and patience. So, when Father Leonard put a request in the church notices for an assistant at his Baptism Course, I thought what a good idea to meet the parents who would be receiving my stoles. So straight after the service I went to tell him that I was keen to help, and he replied Yes Edward has already spoken to me. What? Edward had seen the notice too and unbeknown to me spoke to Fr Leonard first.

I make the tea and hand around bits of paper.

I do the welcome and make notes on the whiteboard.

Not at all glamorous or earth changing.

But sometimes God has a plan for you that you may never understand or see the results.

Recently I completed a course entitled What Catholics Believe because three years ago when we were living in Masterton, I joined the Catholic Church. We were both new to Masterton and because Edward had been going to the catholic church for a year before I joined him, it was silly for us to worship at different communities. One quote stands out for me because it really

describes the Cursillo experience. R. Ludwig in his book Reconstructing Catholicism for a new generation says “*Catholicism (or Cursillo) is essentially and experience - a set of beliefs and values that give direction to individuals and communities about the human adventure*”. And the fourth day is an adventure. The three-day live-in event is at the heart of the Cursillo experience, aimed at deepening our Christian faith but the strong follow-up network of small group meetings and wider gatherings gives us the encouragement and support we need to do the work we are called to do.

We never know what God wants of us.

We can only step out in trust and know that God will guide us along the way and pull us back if we are going wrong.

De Colores

Edward and Anita



It's easy to love those who are lovable. It's a breeze to be kind to people you like. But to truly be patient and gentle toward someone who acts unloving or unbecoming is an altogether special assignment — one Jesus not only taught, but modelled.

Jesus spent much of his time on earth with the not-so-popular people. He touched the leper. He granted dignity to the prostitute. He welcomed children and the tax collectors and those whom society rejected. Jesus modelled upside-down living and loving. And He urges us to do the same.

Let's make it our aim not to just love the easy-to-love, but to hug the “porcupines” and squeeze the “skunks” in our lives, reaching those whose behaviour and demeanour usually pushes people away rather than draws them in close.

Father, give me eyes to see through others' tough exteriors to their hearts — hearts that so desperately need a loving touch from You through me. In Jesus' Name, Amen.

A Creed for Rebuilders

Allow the following creed to inspire your efforts to rebuild from the bottom up. I invite you to read it as *lectio divina*. With the first reading, *listen* with your heart's ear for a phrase or word that stands out for you. During the second reading, *reflect* on what touches you, perhaps speaking that response aloud or writing in a journal. After reading the passage a third time, *respond* with a prayer or expression of what you have experienced and what it calls you to. Finally, *rest* in silence after a fourth reading.

We believe in one Triune God. "There is one Body, one Spirit, one and the same hope . . . one Lord, one faith, one baptism, one God who is Father of all, over all, through all, and within all" (Ephesians 4:4-6).

We believe that we are, first of all, a people, God's movement in history.

We believe that our individual lives and our personal growth are for the sake of the generations to come after and built on the faith and the bones of those who have gone ahead of us.

We believe that we must build on the positive, on what we love. Creative and life energies come from belief and from commitment. Critics must first be believers who have learned how to say an ultimate yes.

We agree to bear the burden and the grace of our past. We agree to honour what is, including even the broken things of life: ourselves, church, state, and all institutions. Their dark side is a necessary teacher.

We are committed to building a world of meaning and hope. We recognize the clear need for prophetic deconstruction of all idolatries that make the worship of God impossible. True rebuilding must follow this temporary but necessary un-building.

We believe in a personal universe where the divine image shines through all created things. It is therefore an "enchanted universe" where we can always live in reverence and even adoration before the good, the true, and the beautiful.

Along with St. Paul in Colossians (1:15-20), as Christians, we believe that Jesus Christ is the clearest image of the unseen God. In him all things cohere, all opposites are overcome. He is the head of the living body, the One in whom all things are reconciled and overcome.

WAIAPU DIOCESE

Tena Tatou Katoa and warm winter greetings from Waiapu.

I recently came across this question:

“When you tell someone about your faith, do you give them religion ... or relationship?” How often do we present the Gospel to people like it’s a list of religious rules, not a true relationship with Jesus.



Following “Christian” rules and going to church won’t make you a Christian anymore than sitting in garage will make you a car. Jesus wants people to live in a relationship with Him. Next time someone ask you what religion you are, start thinking about answering, “I don’t have a religion, I have a relationship with Jesus!

Waiapu’s 4th day activities in the form of group reunions and Ultreyas are all well attended, Praise God! Our community is growing steadily after each 3-Day event, group reunions meet regularly and there is a very real sense of community within these groups. Our more regular, smaller, shorter programs at Ultreyas alternating between Bay of Plenty and Hawkes’ Bay is working well.

The C8 preparations under the inspiring leadership of Lay Director Christina are all on track. The team has completed 3 team days and the last team day will be held on August 3. Registrations for C8 will close on September 2 and the Welcoming (DDU) Day will be held on October 12. Anyone who wish to Companion a pilgrim and register for C8 at Riverbend 26-29 September 2019 can download a registration form from the Cursillo website under the Waiapu tab.

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## **Important Dates in Waiapu**

Combined 8 – 26 – 29 September 2019, Riverbend Camp, Havelock North

### **Ultreya**

Hawkes Bay – August 17 and October 12

Bay of Plenty - November 9

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Hanlie Viljoen - Waiapu Cursillo DLD

Take It To The Lord In Prayer

“Take it to the Lord in prayer”, words that we know so well, and an action that we all undertake on a regular basis, or do we? From time to time we need to be reminded and encouraged to pray and cease doing so many things in our own strength. Doing things in our own strength is a strategy often employed in times of stress and to save time. But seldom do we save time by not praying and rushing about in our busy lives ... that’s when we can end up saying and doing the wrong things ... and worse still, not having the time to even notice. So I urge you to take time to share your everyday successes and challenges with the one who knows you best. You will be guided to be more like Jesus in all you say and do.

Very recently Jenny Price of Waipukurau died. She had been a pilgrim at Waiapu C8, was a respected member of the Central Hawkes Bay parish and loved member of her 4th Day reunion Group. Life was not always straightforward for her but her strong and vivid faith never failed her. She wrote this beautiful prayer that was part of her funeral service. She shared it with many and it has been and always will be a source of comfort.

Lord God
Grant in me
the royalty of inward happiness
and daily growing closer to Thee.
Empower me with thy indwelling Spirit,
so that I may live with a good courage
and meet all ills and crossroads
with big hearted happiness,
giving thanks in all things to Thee
through the love of Jesus Christ.
Amen

Rev’d Mary Rowlands

Waiapu Diocesan Spiritual Advisor



WELLINGTON DIOCESE

Do you know that feeling when you drive past your favourite restaurant and it has a sign out the front under new management? A flood of questions come out as you wonder what will change. Will they still have my favourite meal on the menu? Will it be as good?

That's Wellington at the moment. We have taken some new initiatives and are running under group leadership until the new DLD is announced, so it's a little hectic.

We have 2 teams preparing for our pilgrims W43 headed up by Janet Milne and M43 headed up by David Kendall. The teams are looking good, are working and training together, and are looking solid. Pilgrims are dribbling in and we are looking forward to the weekends in September and October. The men's weekend is working with our layout and looks a little scaled down. We have added more God time in the afternoons to process and allow God to marinate the pilgrim. M43 have also added some Taizé songs that our Diocese uses in worship. We are also having mini Ultreya organised locally and Cursillo styled services in local parishes, as these raise awareness and provide pilgrims for the weekends. Most of all, we continue being reminded that GOD's got this.

His servant and on behalf of Wellington secretariat,

David Kendall

"The Earth will not continue to offer its harvest, except with faithful stewardship. We cannot say we love the land and then take steps to destroy it for use by future generations."
—Pope John Paul II



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Be Still

*Not in the tumult of the rending storm,
Not in the earthquake or devouring flame;
But in the hush that could all fear transform,
The still, small whisper to the prophet came.*

*O Soul, keep silence on the mount of God,
Though cares and needs throb around thee like a
 sea;
From supplications and desires unshod,
Be still, and hear what God shall say to thee.*

*All fellowship hath interludes of rest,
New strength maturing in each poise of power;
The sweetest Alleluias of the blest
Are silent, for the space of half an hour.*

*O rest, in utter quietude of soul,
Abandon words, leave prayer and praise awhile;
Let thy whole being, hushed in His control,
Learn the full meaning of His voice and smile.*

*Not as an athlete wrestling for a crown,
Not taking Heaven by violence of will;
But with thy Father as a child sit down,
And know the bliss that follows His "Be Still!"*

Mary Rowles Jarvis

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Mary Rowles Jarvis

The page features a decorative border composed of small, stylized black star or flower-like motifs arranged in a continuous pattern around the edges of the text area.

Be Still

*Not in the tumult of the rending storm,
Not in the earthquake or devouring flame;
But in the hush that could all fear transform,
The still, small whisper to the prophet came.*

*O Soul, keep silence on the mount of God,
Though cares and needs throb around thee like a
 sea;
From supplications and desires unshod,
Be still, and hear what God shall say to thee.*

*All fellowship hath interludes of rest,
New strength maturing in each poise of power;
The sweetest Alleluias of the blest
Are silent, for the space of half an hour.*

*O rest, in utter quietude of soul,
Abandon words, leave prayer and praise awhile;
Let thy whole being, hushed in His control,
Learn the full meaning of His voice and smile.*

*Not as an athlete wrestling for a crown,
Not taking Heaven by violence of will;
But with thy Father as a child sit down,
And know the bliss that follows His "Be Still!"*

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CHRISTCHURCH DIOCESE

It's a grey, wet Friday at the end of the school holidays and like me many are making use of the local library. The rattle of cups and saucers is beginning to sound tempting, but I will keep on writing! It's also tempting to think of the ways libraries have changed in my lifetime. Still lots of books obviously, but there's so many other things as well. Perhaps there's a message for Cursillo here?

But back to the winter edition of 'Kiwi Cursillo'. After having lived a few years in more tropical climates I actually appreciate having four seasons and the distinctive features of each one. The stark beauty of winter makes me appreciate all the more the colours and new life in spring. And after the disappointment of the postponement of C22, which we had hoped to hold in South Canterbury at the end of April, we are looking forward to our second attempt for C22 in the spring. We will back in our usual place at 'Blue Skies', Kaiapoi from 26 - 29 September.

The Lay Director, Heather Driessen, and her team have shown amazing unity and graciousness throughout this whole process. Please pray for them as they seek to gear up for the weekend again and also for companions as they seek to encourage prospective pilgrims to attend. So to all the Cursillistas reading this perhaps you might like to think of some creative ways of encouraging your friends and relations in the Christchurch Diocese to be a part of Combined 22!



Ultreya from Stephanie Johnston Christchurch DLD

"It is God to whom and with whom we travel, and while he is the end of our journey, he is also at every stopping place."

Elisabeth Eliot

Do Love!

Reflection on the Good Samaritan"

Last time we were in America we visited Seattle for the first time. We arrived at the Airport late at night and after customs, and the paperwork surrounding hiring a car, we loaded our bags and set out to find our accommodation, an Air BnB on the other side of the city - which on Google earth appeared to be in an almost rural pocket. Finally, not sure of our direction in spite of the GPS we pulled over to consult a map. The street was not well lit – it was early morning by now and no one very much was around. Suddenly a large pick up pulled up in front of us – with the headlights illuminating our car. A very large Negro man stepped out of the cab, tapped on our window and asked if he could help.

All kinds of messages went through my mind in about three seconds flat – you are alone in a strange city and neighbourhood in the middle of the night – don't open the door or even wind down the window! Through the window we explained who we were, and where we needed to go and the man said "Follow Me". Even then we were not completely re-assured, I remember saying to Alistair – he could lead us anywhere and certainly it seemed a bit that way as we drove into even darker streets and the seal finally ran out. Eventually however we arrived at our destination and the man shone his lights onto the house and it's number then tooted his horn and drove off.

I was not thinking about the story of the Good Samaritan then but several times lately I have thought about that incident. He was the guy in the black hat and leathers who turns out to be a hero, he was the heretical outcast who turned out to be more faithful than the most regular church-goer, he is the youngster with trousers almost falling off who slouches along but when he sees an older couple (us) changing a tyre late on a cold, drizzly night offers to help. During the procedure his phone rang and he informed the caller that he was changing a tyre for an elderly gentleman!! Alistair was delighted!! Not! Nevertheless, we cannot even begin to understand what makes others tick in many different situations.

There is one character in the story of the Good Samaritan whom I do understand, however, and that man is the lawyer. Having worked in a legal environment for over twenty years and gaining a Legal executive Certificate I think I understand a little of how the mind of a lawyer works. The lawyer in our story is the one who prompted Jesus to tell the story in the first place – he is, I would have to say a smart person, with a well-trained mind. In the story he is following Jesus around so perhaps he is a person who is hungry for God. And it

appears to me that he genuinely wants to know what a life of faith might require of him.

“What must I do to inherit eternal life?” he asks Jesus

How often do we wonder that? – How often do we admit that we want that? Life with no end – life with no death. For some people eternal life means heaven, the jackpot at the end of the rainbow, but to hear Jesus talking about it eternal life means hitting the jackpot **now**; it means enjoying a depth and breadth of life right now not just when we have breathed our last.

But even when we do believe that – how do we get it? What must we do to experience it? “Teacher”, says the Lawyer “What must I do to inherit eternal life?”

Like a good teacher or Rabbi Jesus does not answer the question – he wants the lawyer to discover the answer for himself. So he answers the question with a question. “What is written in the law?” And of course the lawyer knows the answer. “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbour as yourself”

“You have given the right answer”, Jesus says, “Do this and you will live”

You have got the right answer; you have said it very, very well. You know what to do, now do it.

However the lawyer does what any good lawyer does– he asks Jesus to define his terms. “And who is my neighbour?” he asks – hoping for a little help – hoping that Jesus might limit his liability enough that he might have even the slightest chance of meeting it. I suspect that what he really meant was “And who is **not** my neighbour?” “Who may I legitimately set outside my area of concern and still feel good about myself”. He wants to discuss the issue, explore it, expose the problem, stall for time so that with a little luck it all becomes so complicated that he can go home and pay his bills with a clear conscience.

Alistair and I have practiced this at home. We have read about ozone depletion, the greenhouse effect and climate change. We have talked and discussed these issues ad nauseam **BUT** then we decide we must consider what we, personally are going to do about them. Would we start using the bus more to travel into Christchurch, would we boycott unnecessary packaging at the supermarket even if it meant taking a variety of containers with us from home. Would I cease buying bread in plastic wrapping from the supermarket and instead go to the bakery on High street to buy unwrapped bread - put it in a cotton bag and carry it home - **and** pay more for the privilege. Would we cut down on energy consumption by doing without the heating more and piling on extra layers? Somehow after this kind of

discussion we became less enthusiastic about the issues, suggested that we had learnt some worthwhile things, and Alistair remembered something he had to do in the garage whilst I went back to preparing my sermon or peeling the potatoes.

But Jesus won't co-operate. The lawyer wants to talk about love and how complicated and difficult it is to be open to everyone all the time. Impossible really! Can't Jesus just make the directions a little easier? Or define **exactly** who is my neighbour. But Jesus knows that the last thing the lawyer needs is another battle of words, another discussion, so he tells him a story instead – the story that you already know about how it does not matter what we think, understand, feel or say about love but what we **do** about love that brings us life.

And after he has told the story, Jesus lets the lawyer answer his own question "Which of these three," Jesus says – the two religious types who crossed over the road or the heretical outcast who took care of the beaten man – "which of these three, do you think, proved neighbour to the man who fell into the hands of robbers?" It's a setup of course. Because there is only one answer to Jesus' question and the lawyer gives it. "The one who showed him mercy". The one who **did** something. "Go and do likewise" Jesus says back to him, "Do this and you will live".

Now you may possibly have noticed that it's not really the answer to the question the lawyer asks. The question he asks is "Who is my neighbour?" But the question Jesus answers is "Whose neighbour are **you**?" And the answer is "Anyone's and Everyone's" Jesus will not limit the commandment of love and lets the lawyer decide how he will act on it. But one thing is certain, Jesus is not calling him to a leap of thought, or understanding, or knowledge or emotion. HE IS calling him to a leap of action – of showing mercy, of being a neighbour, of doing love.

So the challenge is not to confuse the knowing, the feeling, the thinking or the saying of love with the **doing** of love. All of those others are perfectly proper activities for those of us who love God, but only one leads to eternal life – according to this story.

So love God. Love a neighbour. **Be** a neighbour, and don't complicate things by arguing about the specifics. You know what it means to do love because at some point or other in your life you have been on the receiving end of it.

Remember that **knowing** the right answers doesn't change a thing.

De Colores

Lynnette Lightfoot Christchurch DSD



DUNEDIN DIOCESE

CURSILLO REPORT FOR DUNEDIN DIOCESE

Our May Ultreya was held in Oamaru and was very well attended. Our Witness talk was given by a Cursillo #22 Cursillista and was very interesting, living up to our expectations.

August 3rd is the date for our next Ultreya. This one is to be held at St John's, Roslyn, Dunedin. Once again, we have a Cursillista from Cursillo #22 to give us a Witness talk. Looking forward to that day.

Cursillo #23 is to be held in Gore from Friday 4th October until Monday 7th. The team is complete but there have been some problems getting them all together for Training Days. So far they have had one training day in June and with there not being one in July the ones in August and September are to be longer days. This year we have joint Lay Directors.

Fourth day groups continue but the older ones seem more stable than the newer ones as peoples' busy lives seem to take over these days.

Our Spiritual Advisor is moving back home to England, so we are now looking for another one which is harder than thought. We have a couple of people to ask.

August 2000, we held our first Cursillo in this area so we are thinking of what we can hold next year. We are looking at the possibility of having a two or three day weekend for all Cursillistas in place of a weekend for Pilgrims to celebrate this and attempt to find energy and direction for Cursillo in this Diocese. A one-day event has also been suggested with places for people to stay for the night if necessary by billeting.

De colores

Margaret and Craig McLanachan

Diocesan Co-Lay Directors



Apricot Crunch Muffins

½ cup chopped dried Apricots

½ cup Water

½ cup Apricot Jam

100gm Butter

½ cup Sugar

1 Egg

½ cup Milk

2 cups Flour

4tsp Baking Powder

2tbsp Raw Sugar



Place apricots, water and jam in a large saucepan. Bring to the boil and simmer for 5 minutes. Stir in the butter and mix until it melts. Remove from heat and mix in the egg, white sugar and milk. Then add flour and baking powder, mix until just combined. Spoon into 12 deep well-greased muffin tins. Sprinkle the tops with raw sugar and bake at 180C for 15 to 20 minutes

Submitted by Margaret McLanachan, Dunedin

MAY GOD BLESS YOUR EVERY ADVENTURE in the coming year!

JEREMIAH 29:11

CrossCards

Cursillo Badges — A Great idea for Palanca

A few years ago, the Christchurch Secretariat commissioned the design and manufacture of a colourful and attractive “Anglican Cursillo New Zealand” lapel pin badge (pictured right).

Featuring a colourful “de colores” rooster emblem, this badge is a great way to show your colours and start a conversation about Cursillo.

Priced at only \$10 each (plus \$2.00 postage), if required, badges will be on sale at three day weekends and Ultreyas, or may be obtained from Lesley Allan (03) 356 1819 or chchcursillo@gmail.com



Websites:

National Episcopal Cursillo Website (USA)

www.nationalepiscopalcursillo.org

British Anglican Cursillo Council - <https://www.anglicancursillo.co.uk/>

Wellington Cursillo Website - www.cursillo.org.nz

Waiapu Cursillo Website - <http://www.waiapu.com/about-us/cursillo/>

Christchurch Website - <http://cursillo.org.nz/christchurch/>

Bible Study (Nicky Gumbel) - <http://www.bibleinoneyear.org/>

Bible Readings - <http://www.biblegateway.com>

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