

The background of the cover features the New Zealand Coat of Arms. It consists of a large, white, stylized cross with a brown outline. Superimposed on the cross is a green fern frond. In the center of the cross is a silver shield with a red and white design. Below the shield is a silver scroll with a red and white design. The text "KĀHUI KI AOTEAROA" is written in large, green, bold letters with a yellow outline, and "KIWI CURSILLO" is written in large, green, bold letters with a yellow outline, both centered over the cross.

KĀHUI KI AOTEAROA KIWI CURSILLO

Issue 55

December 2021

**NEW ZEALAND
ANGLICAN CURSILLO**

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Editorial - Cursillo Blessings

Cursillo allows us to grasp what it means to commit our lives to Christ – enabled by the Holy Spirit and supported in community. We are companions on a journey – breaking bread and sharing life and the love we bear is the hope we share for we believe in the love of our God!

Verse: “We love because He first loved us.” 1John 4:19

Song: How deep the Father’s love for me – how vast beyond all measure!
(try and listen to this on YouTube)

When have you been most aware of Christ – this year, this month, this day?

Cursillo enables us to encounter the Lord Jesus –all of His love, hospitality, mercy, teachings and challenge. It encourages us to be intentional about our self- examination, our relationships with God and each other, the use of our minds to study and how intentional are our actions. Bonhoeffer says that solitude, silence and prayer are often the best ways to self-knowledge. Our relationships with God and each other equip us to be Christ to others. Christ has no body on earth but ours. As the year draws to a close I invite you to pause – spend time in silence – draw near to God – and then reassess your Personal Commitment Card.

Jesus says, You did not choose me , I chose you – and appointed you to go and bear fruit, fruit that endures.” John 15:16.

Every blessing – your sister in Christ, Jill Woods - National Spiritual Advisor

Advent Fingertip Prayer

Open my mind to remember your presence

Open my mouth to speak your wisdom

Open my heart to extend your love

Open my hands to serve you generously

Open my whole being to you

Bow to the living presence within

Musing about A&M 370.

"Nun dunket alle Gott" M Rinkart. Tr. Catherine Winkworth.

"Now thank we all our God, With hearts and hands and voices,"

Do we remember to do this? It is easy when things are going well and everything seems to be dropping in our laps, the sun is shining, our work/chores are completed, and we can relax.

But troubles come, our health is not the best, the bills are mounting up and the weather is not cooperating either. Can we still have an attitude of gratitude and remember to thank God ?

"Who wondrous things hath done, In whom this world rejoices;"

We can still rejoice in the wondrous things we see around us – the birds and flowers, great friends, the kindness of a stranger.

"Who from our mother's arms Hath blessed us on our way

With countless gifts of love, And still is ours today."

Remember all the wonderful things that have happened, the fabulous people we have met, the awesome experiences that have filled our lives.

On Birthdays I particularly thank God for all that person has meant to me.

Now the prayer:-

"O may this bounteous God Through all our life be near us,

With ever joyful hearts And blessed peace to cheer us;"

That's it! Blessed peace, the peace that passes all understanding!

Even at the darkest times we can maintain a core of Peace from God in our hearts.

Inner peace is an antidote for anxiety.

"And keep us in His grace, And guide us when perplexed,

And free us from all ills In this world and the next."

God is waiting for us to tell him all our troubles (and our triumphs as well).

Many times in the Bible we read of God comforting people, "Be not afraid" or praising them, "Well done my good and faithful servant."

"All praise and thanks to God the Father now be given,

The Son, and him who reigns With them in highest heaven,

The one eternal God, Whom earth and heaven adore,

For thus it was, is now, And shall be evermore."

God's love for us is constant so just remember to relax and let God handle our lives.

Ariel McCracken, Waikato Women's 8, Waikato-Taranaki Diocese.

Local Voices

Ngā mihi āroha, ngā mihi hari ki a koutou katoa i runga i te ingoa ō te Karaiti.

Warm greetings to you all in the name of Christ.

In an earlier article I wrote this:

“To be taken seriously by the Anglican Church we need to take the Anglican Church seriously. We do this by framing our Cursillo story in its rightful context, committing to the Anglican Church, and openly sharing our achievements.”

In this article I explore this notion further. It’s a question of authenticity, of relevance, of localisation.

In 1989, Archbishop Brian Davis wrote:

Though new in its language and content, [*A New Zealand Prayer Book-He Karakia Mihinare o Aotearoa*](#) preserves the ethos of Anglican spirituality and incorporates the best liturgical insights modern scholarship provides. It is also more faithful to the earliest liturgical traditions of the Church and allows more flexibility than the book of 1662.

More importantly, *The New Zealand Prayer Book* has been created in our own Pacific cultural setting and shaped by our own scholarship. It belongs to our own environment and our people.”

We are Christians, part of the world-wide community of Christians. We are Anglicans, members of a world-wide network with its set of beliefs and practices. We are Cursillistas, part of the global movement refreshing and reinvigorating us as Christians to follow Christ in this world and spread his message.

That’s who we are: Christians, Anglicans, Cursillistas. Yet that’s not all. We are Christians, Anglicans, Cursillistas, who live in Aotearoa-New Zealand. When we frame our stories, when we share our achievements, we need to acknowledge our local context, our identities, our place, those things that make us who we are, those things that people around us relate to.

That means sharing our New Zealand and South Pacific stories of how our Church came to be. That means affirming the partnership between Māori and Pākehā and the fundamental principles of the Treaty of Waitangi. That means increasing the presence of te reo Māori me ona tikanga in our Cursillo involvement. This echoes the increasing use of te reo Māori in wider society and in the names of institutions, the way this language is now being honored in the media, in everyday conversation, in written material, in how we present ourselves and acknowledge others.

Here are ways to help this happen.

Our publication *Kiwi Cursillo* now has a bilingual title: *Kāhui ki Aotearoa – Kiwi Cursillo*.

Te reo Māori is affirmed in our *New Zealand Prayer Book/He Karakia Mihinare o Aotearoa*, in liturgy, prayers, hymns. It's over to us to affirm its use as well.

In 2016 some Cursillistas in the Diocese of Waiapu produced a bi-lingual booklet *Hei Reo Whakamoemiti Ai-Songs in Praise* containing 16 well-known hymns-himene to be used as a companion to our Cursillo songbook *iCantemos!*

Using te reo Māori to refer to key elements of Cursillo would help to ground this international movement in Aotearoa-New Zealand. Recently I met with key experts and passionate Cursillistas Rev'd Leo Te Kira (Napier), Margot Huiarei Yates (Hastings) and Stewart Yates (Hastings) to discuss how to do this. We propose the following bilingual equivalents for general use. (see **A: Cursillo Terms**). I love referencing a 3-Day Cursillo as a Noho Kāhui. I hear people who've had a marae experience talking of their stay as a "Noho Marae", an easy reference to a stay-over experience. The word Utaina! (equivalent to Ultreya!) would reach out to many more people.

Te reo Māori may also be included in Cursillo events, echoing its use in wider society. For my grandchildren this is normal, their primary school Te Ākau ki Pāpāmoa using a bi-lingual approach and the concept "Know me before you teach me" to localise and drive their educational success. Rev'd Leo Te Kira offers some examples for us to use (see **B: Cursillo Events**).

Practising one's own mihimihi and helping others to learn and practise theirs is a great way to affirm our identities and to get to know people. (see **C:**

Mihimihi)

We affirm a New Zealand Anglican identity when we acknowledge that European history, culture and languages are only part of the New Zealand story. We can do this by referencing local and Māori/Pasifika examples of leadership, heroism, discipling, redemption, peace-making. Our own prayer book contains in its Calendar (pp. 14-25) a list of saints and other leaders remembered by our own Anglican Church. 'For All The Saints' is the on-line compendium with the full stories:

<https://www.anglican.org.nz/Resources/Worship-Resources-Karakia-ANZPB-HKMOA/For-All-the-Saints-A-Resource-for-the-Commemorations-of-the-Calendar>.

Of those named in the compendium 32 names are relevant to New Zealand and the South Pacific; 6 of these are women, and 26 are men. These stories are an astonishing read. These are our heroes, our saints, our history. Joy Cowley has made the story of Tārore better known (*Tārore and her Book*, One Nineteen Books, 2009), an inspiration to many. Through Cursillo we could highlight these stories. For example, we could link the table names in a Noho Kāhui to our own New Zealand Anglican history. We deserve to know it better.

Through localising Cursillo in these ways, without changing the essence of Cursillo, we would even more be able to “worship God in our own authentic voice and affirm our identity as the people of God in Aotearoa-New Zealand” (*A New Zealand Prayer Book-He Karakia Mihinare o Aotearoa*, p. xiv).

Me mahi tahi tātou mo te oranga o te katoa ki Aotearoa.

We must work together for the well-being of all in New Zealand.

Utaina!

Nga mihi o te Kirihimete ki a koutou katoa.

Wishing you all a very happy Christmas.

Gail Spence, National Lay Director

A: Cursillo Terms

English	Te Reo Māori
Cursillo	Kāhui = cluster or small intentional gathering Kā = to burn, to glow / Hui = meeting / Kāhui o Hoani = St John
3-Day Cursillo	Noho Kāhui Focus on residential nature of Cursillo e.g. Noho marae = overnight stay on a marae
Cursillo Lay Director	Kaikāhui-a-iwi = Person who facilitates Cursillo from the people
Spiritual Adviser	Kaikāhui-a-wairua = Person who facilitates Cursillo from the spiritual self
Ultreya	Utaina = Let's do it! Let's embark on it!
Mañanita	Ata Hāpara = dawn, early morning
Palanca	Hāpai Mauri Hāpai = to raise up, support, uplift / Mauri = divine spark, life force
Clausura	Hikinga = time for us to be uplifted and journey elsewhere
Fourth Day	Kia Manawanui = let's persevere; being of brave heart
Group Reunion	Hui Whakawhanaunga – meeting to keep up relationships

B: Cursillo Events

Ata mārie. Me tu tātou ki te hīmene. Me noho tātou. Me ĭnoi tātou. Me whakarongo tātou ki ā Me wānanga tātou. Me haere tātou ki te wharekai mō te kai. Me haere tātou ki te wharehui mō te hui . Me haere tātou ki te wharekarakia mō te karakia. Pō mārie.	Good morning. Let's stand to sing our hymn. Let's sit. Let us pray. Let's listen to Let's study further. Let's go to the dining area to eat. Let's go to the meeting area to meet. Let's go to chapel for prayers. Good night.
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C. Mihimihi

This begins with a highly favoured bible quote used by Māori to begin countless speeches.

Kia whai korōria te Atua i runga rawa; He maungārongo ki te whenua; He whakaaro pai ki te tangata.	All glory to God in the highest; Let there be peace on earth; Let there be goodwill amongst people.
E te Noho Kāhui tēnā koutou. Ko [...] te maunga. Ko [...] te awa (moana). Ko [...] te iwi. Kei te noho au ki [...] Ko [...] tōku whānau-a-te-Karaiti. Ko [...] ahau. Nō reira, tēnā koutou.	Greetings to this Three-Day Cursillo. [.....] is the mountain. [.....] is the river/lake/ocean. [.....] is/are the people I come from. I live in [...]. [.....] is my Parish. I am/My name is [...]. So, greetings again.

One Solitary life

He was born in an obscure village.

He worked in a carpenter's shop until he was thirty.

He then became an itinerant preacher.

He never held office. He never had a family or owned a house.

He didn't go to college. He had no credentials but himself.

He was only thirty-three when the public turned against him.

Twenty centuries have come and gone,

And today he is the central figure of the human race.

All the armies that have ever marched, all the navies that have ever sailed,

All the parliaments that have ever sat and all the kings that have ever
reigned

Have not affected human life on earth as much as that

One solitary life.

May the Peace of Christ, the love of God, and the fellowship of the

Holy Spirit be with you and those you love over these

Advent and Christmas seasons.

AMEN.

Risen Rainbow Christ, so unite and infuse the New Zealand
Cursillo community with your longing to make all things new,
that everyday is a fourth day experience.

Holy Spirit, may your uncommon sense help us to see afresh the
mundane and the status quo.

Enfold us in your love, envelope our wills in your purpose and
empower each of us, to radiate transforming love.

Refracting God of the unexpected, help us to see
our home, our work, our world as a place where
we work with you, to make all things new.

Your Kingdom come!

Changing our environment

A few years ago, I had the privilege to be part of the WC5 team, Sept 2016 in Waiapu. My talk was on changing the environment. One of the examples I gave is outlined below.

I am a retired Mental Health Nurse and have seen the lives of many people changed for good after being in the inpatient unit, where we worked as a multi-disciplinary team, I never denied my Christian principles and was fortunate to be the lead nurse with a very psychotic young mum in her mid-twenties.

She was admitted, for the second time in two years, to the mental health unit because of her psychotic behaviour. Most likely exacerbated by her use of drugs including so called “legal highs”. During her previous admission we had built a good relationship and I saw her leave the unit that time, fully functional after two months care by the team. Unfortunately, she had not been able to avoid mixing with her previous cohort of acquaintances, all drug users, she was severely psychotic and back into the unit.

After the initial week of intensive care, she began to respond to me and remembered her previous admission with our good relationship. I had been assigned as her primary nurse, though her care was by a team of health professionals. During her admission she took part in the daily morning service that we had started since her previous admission. This proved to be good therapy as part of her ongoing care plan.

After about seven weeks she was discharged into the community with a support plan that she had been involved in planning. She went to rehab to address her addiction to drugs including tobacco. I would occasionally see her when she had appointments with the community team, but we lost touch as her life began to take off in a positive way.

About a year later, whilst I was shopping in Palmerston North, I was accosted, out of the blue by this ecstatic smiling ex patient, who gushingly thanked me for the care and time I had spent with her when she was an inpatient. She said that I had encouraged her and had faith in her ability to succeed. She was drug free, cigarette free but also very aware that she could so easily slip back down that path again if she wasn't careful with whom she associated. She had become involved with a local Christian church group which gave her

that extra support that she needed with bringing up her children. Her mother too was still involved in encouraging her as well. The whanau were working together, and Christ was part of the equation!

You won't always know the effect you have on another's life, especially when you quietly involve your Christian principals to be present in what you do!

De Colores

Denise Wheeler.

Been Tied up in Knots Lately?

I know I have a propensity to tie myself in knots: we all do. I'm using these noodles – in the photo above – to illustrate that we can feel “tied – up” when we know deep down we could be making more progress in serving God and others.

The noodles also illustrate that we can ‘tie ourselves up in knots’ when we reject the boundaries God has given us. When we stop and ask “WHY has God given us (and the whole of creation) boundaries for living?” We soon realize they're there for our benefit, for they make us more fully human, not less, more community minded not less, more fit for purpose, not less!



The noodle experiment will also be part of a training exercise for a team who facilitate a Cursillo weekend, 17 – 20 March 2022. As the Cursillo team will soon discover, the noodles can ALSO (as you know) be conduits! The team leaders get to pour water through the noodles, carefully held at each joint by the team members, showing how important it is to maximize the life of God flowing out to as many people as possible. Could YOU be one of these people? Maybe you know you want to make a go of serving God and others but right now you're feeling tied up in knots?

With best wishes in your walk with God this Advent / Christmas / New Year.
Ultreya!

(Rev) Don Pilgrim, Spiritual Advisor, Christchurch.

Finding God!

I could say that I am a born again believer in God and in Christ. I was brought up in a High Church Christian family. I became a youth, then an adult and I wandered. Physically and metaphorically.

I spent time in Africa. I found love in Africa. I also found doubt. When I was forced to look at what I would describe as superstition and "magic" around me I began to doubt. I thought I needed logical, variable facts. I needed the cogs and wheels to be real. I was like Thomas before Christ appeared before him in the upstairs room. I had become Mike - Mike alone in the universe.

My wonderful friend and wife didn't go through this and so, as a family man, I looked on as Rita and the children continued to believe. I don't think I really missed God at this time. I was busy. I was busy becoming a "kiwi" and a career man and a university academic..

Then I went away on a sabbatical. For the first 4 months I was on my own. I was lonely. I found myself beginning to pray. That's a very confusing thing to do when you don't know who you are praying to. It's also confusing when you have reasoned to yourself - he/she/it doesn't exist - so why do I feel that there is something around me, with me, even talking to me. I didn't know if there was meant to be a special way to meet God. What I do know is that God came through the fog - and keeps coming through - day by day.

We have in the Bible a story about Elijah meeting God. God does not conform to any expectation.

God was not in the wind, the earthquake or the fire – “but the Lord was not in the fire; and after the fire a sound of sheer silence. When Elijah heard it, he wrapped his face in his mantle and went out and stood at the entrance of the cave. Then there came a voice to him that said, “What are you doing here, Elijah?”

Where do WE find God.

I found a website where people answer the question WHERE I FOUND GOD TODAY

<https://www.pathwaystogod.org/my-prayer-life/where-i-found-god-today>

here are 3 recent postings on the webpage WHERE I FOUND GOD TODAY

... in the abundance of autumn

... in a sunset over a saltmarsh

... in harvest festival

Where do I find God these days

I find God in kindness. Do you remember these two Biblical sentences. "For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink." I injured my ankle very recently. I could not do many of the things I had scheduled but people offered to help me out

I find God in prayer. When I reflect on my daily morning reading/podcast and in the evening – in bed -in the conversations that we have - until I fall asleep.

I find God in contemplation - at night I can see the immense universe through my sitting room window

I find God in contemplation - when I bend over and look at the crumbs of soil knowing that they and the organisms present in my garden soil are combining to help grow my garden

I find God in the enjoyment of happy moments - like when I see children playing, pushing away on their scooters up and down the road.

Sometimes it is almost as if something is "wrong" when I don't find God. However, I have to concede that it does happen. It is particularly likely when I am self absorbed.

In my defence I haven't rejected God when I am in the gym sweating, keeping fit. I am not rejecting God when I am watching TV or listening to a podcast about topical news or a science fiction story. I am not rejecting God when I am concentrating as I sow seeds or prune trees. I am just being busy being me. I am also re-assured that in my busyness I know that God can and will "butt in" as it were.

Some people are surprised that I find God. I have had a science training and I have been a science worker - teaching and researching about growing plants. I have studied biology, chemistry, physics and earth sciences.

Something that I get asked is "if you are a scientist - what about evolution and creation". My simple answer is that creation is in evolution. The processes that form life and matter come from one source. It is a source I can neither define or describe other than say it is the opposite of "nothingness". I can only find the word "existence" to explain what I have found. If that sounds "woolly" and "vague" all I can say is that I have come to realise that I do not need to know and explain everything. I accept that God is a mystery. I also accept that God became real - not a "nothingness" but real in Jesus.

I find the verse (John 1:1) comes close to where I am at. Here it is in the King James Bible – “In the beginning was the Word, and the Word was with God, and the Word was God”.

and then I find the verse in John 1:14 to be my foundation.

John 1:14

“The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son from the Father, full of grace and truth”.

So that is me and that is me with God nearby - somewhere, somehow and at any time.

De Colores

Mike Morley-Bunker - DLD Christchurch

What About You? What About Me?

The forms and individual characters of living and growing things, of inanimate beings, of animals and flowers and all nature, constitute their holiness in the sight of God.

Their inscape is their sanctity. It is the imprint of His wisdom and His reality in them.

The special clumsy beauty of this particular colt on this day in this field under these clouds is a holiness consecrated to God by His own creative wisdom and it declares the glory of God.

The pale flowers of the dogwood outside of this window are saints looking up into the face of God.

This leaf has its own texture and its own pattern of veins and its own holy shape, and the bass and trout hiding in the deep pools of the river are canonized by their beauty and their strength.

The lakes hidden among the hills are saints, and the sea too is a saint who praises God without interruption in her majestic dance.

The great, gashed half-naked mountain is another of God's saints.

There is no other like him. He is alone in his own character; nothing else in the world ever did or ever will imitate God in quite the same way. That is his sanctity.

But what about you? What about me?

*Thomas Merton, Kathleen Deignan. A Book of Hours.
Notre Dame, Ind.: Sorin Books, 2007, 71–72.*

Dunedin Cursillo #23

After two years in the planning, it was both a relief and a joy that we were able to hold Dunedin Cursillo #23, a Combined Cursillo, at Pounawea 22-25 October. It was led by Trish Tytler and Lois Shallard from the Gore parish with the theme song *There is a Redeemer*. The seven pilgrims engaged well with activities and appreciated being part of a Christian community.

Craig McLanachan again provided an opportunity for folk to try limestone carving. It is wonderful the conversations which are had while people are working with the stone.

Digital technology was used much more than previously. One member of the team rose at 2.30am UK time to present her talk by ZOOM. She, like us, wanted her talk to occur in its correct place in the programme since this contributes to the overall experience for Pilgrims.

Preparation and pre-planning meant that the Cook's team were often able to listen to talks or participate in activities. Each morning at least half of those attending enjoyed Pete's excellent porridge as well as the other breakfast goodies.

We were treated to some magnificent sunrises and the camp's surroundings provided wonderful reflective spaces for any spare time and for the Emmaus walk (or sit for those who were less physically able).

Dunedin Ultreya 13 November.

Cursillista's from Dunedin, Mosgiel and Invercargill car-pooled to join local Cursillistas in Gore for our second face-to face Ultreya of the year.

We were able to sit around tables in the parish Hall. The buzz of conversation showed how this added considerably to the friendly, inclusive feeling of a gathered Cursillo Community.

Witness talks and Echoes

The witness talk was from a new Cursillista and addressed a recent situation in a busy supermarket with harassed staff. An innovation for Dunedin Ultreya was to invite those who listened to respond with echoes- experiences in their own lives which resonated with this experience and the learnings from it. Those who have been part of EFM groups will have had a more formal

experience of inviting this identification with a presented slice of life. We would encourage other groups to invite echoes from listeners at their gatherings.

Priest Response

The Vicar of Gore Rev'd Gary Griffith-Smith offered the priest-response based on Matthew 28:16 (Jesus said 'Lo I am with you always to the end of the age) and

Luke 12:12 (Jesus told us that the Holy Spirit will give us the words we need when we need them).

Gary encouraged us to live with a heightened awareness of responding to the persons who come across our tracks. He reminded us that the Holy Spirit urges us to err on the side of love in any situation and that the good news is that if we muck up God will help us learn from our experience and with God's help, act differently next time a similar situation arises.

Gary shared the words of St Teresa of Avila.

"Christ has no body now but yours. No hands, no feet on earth but yours. Yours are the eyes through which he looks compassion on this world. Yours are the feet with which he walks to do good. Yours are the hands through which he blesses all the world. Yours are the hands, yours are the feet, yours are the eyes, you are his body. Christ has no body now on earth but yours."

Pepeha

At Dunedin Cursillo #23 Kristy Ferguson presented the Study talk and encouraged us to be lifelong learners. At this Ultreya she taught us how to present our Pepeha (we even had pictures). Those who shared theirs with the gathering were rewarded with a chocolate.

Where do fourth day groups fit into our Fourth day?

There are some long standing, lively and life-giving fourth day groups in this Diocese.

Many Cursillistas, however, are members of smaller parishes and already part of home groups/ study groups within those parishes. It seems that the way ahead may be to encourage them to continue their involvement in these

groups and use these relationships to encourage Cursillo aspects of study, prayer and apostolic action. We note that three of this year's pilgrims came from a parish home group attended by Cursillistas yet it is not a '4th day groups' as such.

Dishwasher or vacuum cleaner?

This year I read *No Future without Forgiveness* Desmond Tutu's reflection on the Truth and Reconciliation process in South Africa. In a postscript he reflects on how those involved in the Commission coped with their 'gruelling and demanding task' and shares the image of Sister Margaret Magdalen of the Community of St Mary the Virgin, an Anglican nun.

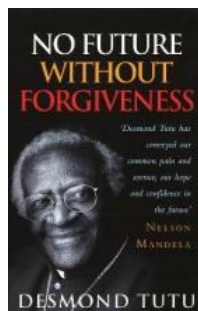
Tutu writes that

'.... she described how Jesus coped with all the pain and anguish he encountered in his ministry. She described it in terms of the difference between a vacuum cleaner and a dishwasher. The vacuum cleaner sucks up all the dirt and keeps it in the bag; whereas the dishwasher cleans up the dirty dishes and immediately spew forth all the filth into the drains.... Jesus absorbed all that came to him and then, as it were, passed it out; passed it onto the Father.

Are you like the dishwasher or the vacuum cleaner?

Tutu, Desmond. *No Future Without Forgiveness*. New York: Doubleday; London: Rider, 1999. 231.

Vivienne Galletly - Dunedin DSA



Beautiful Sunrise at Pounaweia!



"JUST JUSTINE'S JABBER"

For many years I have been the resident rooster on a three day weekend. Along with mother hen and her chicks, I have crowed, cackled, and strutted my way around the dining room.

Recently while staying at Paradise, near Glenorchy in an off-grid hut, with an open fire, no cell phone coverage, steeped in history, and surrounded by snow topped mountains, and early morning bird song to die for, I heard a rooster crow.

Now, that rooster had something to crow about!! His patch was free range. His company was some passive hens. His evening delight was observing white tailed deer coming out of the bush to graze. His haughty stare lay upon numerous folks taking the walks on offer.....down to Diamond Lake, up to the scheelite mine, around tarns, up to view the Dart river, and quietly sit amongst God's magnificent creation of mountain and valley.

That rooster, with all his fine attributes, reminded me (and indeed encouraged me) of the need to stamp God's mark on the patch in which I reside. Perhaps I could be a bit more "free range"? Perhaps becoming a bit more observant would be a positive experience? Forget the roosters haughty gaze. Perhaps emulating Jesus' loving grace may lead to new and fruitful relationships for the Kingdom?

If you have discovered something to crow about, how about sharing it?

Submitted by Justine Pilgrim, Spreydon Parish, ChCh.



A FORMULA FOR A SPRING GARDEN.

Firstly plant five rows of peas - preparedness, perseverance, politeness, promptness, and prayer.

Next to them plant three rows of squash - squash indifference, squash gossip, and squash criticism.

No garden is complete without a turnip - please turn up at meetings, turn up with a smile, and turn up with determination.

Then plant three precious rows of lettuce - let us be truthful, let us be loyal, and let us love one another.

Submitted by Elaine Clark, Kaiapoi Parish



A THOUGHT - from Sonya Renee Taylor (poet and activist).

'We will not go back to normal. Normal never was. Our pre-corona experience was not normal, other than we normalised greed, inequality, exhaustion, depletion, extraction, disconnection, confusion, rage, hoarding, hate, and lack.

We should not long to return my friends. We are being given the opportunity to stitch a new garment. One that fits all of humanity and nature.

Book Review

Huia Come Home, by Jay Ruka

Oati Press, 2017

ISBN: 9781877487996

Manna Christian Store in Hastings supplied a selection of books and items for us to peruse during our 3-Day Cursillo held in the Diocese of Waiapu in 2019. I saw this book, was intrigued and bought it. I haven't been able to keep it on the shelf. Its message, together with Dr Hirini Kaa's reframing of stories in *Te Hahi Mihinare*, along with moves to present a more balanced view of our country's history in our schools from 2022, have deeply influenced my thinking, and my theology.

A Māori proverb frames the message of the book:

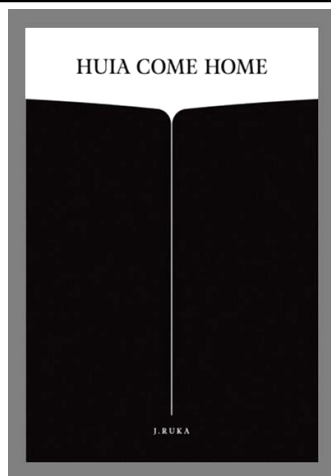
Huia e huia, tangata kotahi! Huia, your destiny is to bring everyone together!

The huia, once considered the sacred guardian of our native forests and a symbol of the country's beauty and spiritual essence, is no longer with us, its tragic extinction a powerful metaphor for New Zealand's troubled history. In *Huia Come Home*, author Jay Ruka uses the extinction of the huia to frame a compelling alternative perspective on the stories of our past. He revisits the work of early missionaries, explores the transformative message of the gospel and the cultural implications of the Treaty of Waitangi in ways that invite us as readers to (re)connect with the unique story offered by the indigenous Māori lens.

Huia Come Home offered me the opportunity to relearn the history that lies in the soil of Aotearoa. It's taking time for me to "decolonise" my thinking and indigenise my faith. It's a work in progress. My theology is evolving.

Back to the huia as symbol. In reframing the history that lies in the soil of Aotearoa, I, too, am left with the anticipation that we might recover national treasures once thought to be extinct and find a shared hope for the future.

Gail Spence

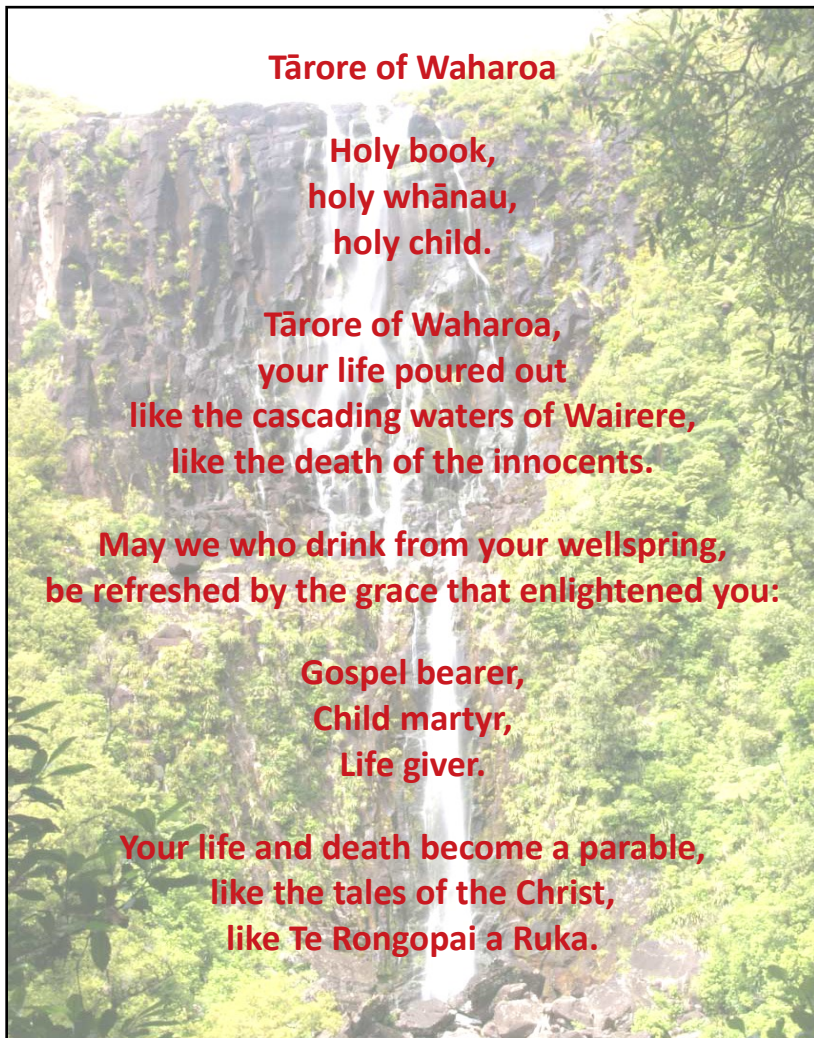


Check this out: <https://www.wtanglican.nz/a-pilgrims-guide/>

Over the course of nine booklets, ++David touches on key aspects of our bi-cultural faith journey in Aotearoa New Zealand. These highly accessible resources are carefully researched and referenced.

A Pilgrim's Guide, offers a pathway to our past - to help us discover our future. It can be downloaded for yourself. Ngā mihi nui!

In the PDF number 9 is the story of Tārore, a beautiful example of how the Gospel can bring peace.



From the Northumbria Community's

Celtic Daily Prayer

*I open the stable door;
I kneel before the infant;
I worship with the shepherds;
I adore the Christ child.*

*I give my love with Mary and Joseph;
I wonder at the 'Word made flesh'.
I am aware of the love of God:
I sing glory with the angels;*

*I offer my gifts with the wise men.
I receive the living Lord;
I hold him in my hands;
I go on my way rejoicing, glorifying and
praising God.*

David Adam



As we have had a couple of tough years of Covid and lockdowns, I thought this idea was one revisiting!

Sometimes we just need to find good things!

This January why not start the year with an empty jar and fill it with notes about good things that happen. Then, on New Year's Eve, empty it and see what awesome stuff happened that year!

Originally from Kiwi Cursillo Issue 34, Christmas 2014, by Tanya Macdonald.

THE MAP YOU MAKE YOURSELF

**You have looked
at so many doors
with longing,
wondering if your life
lay on the other side.**

**For today,
choose the door
that opens
to the inside.**

**Travel the most ancient way
of all:
the path that leads you
to the centre
of your life.**

**No map
but the one
you make yourself.**

**No provision
but what you already carry
and the grace that comes
to those who walk the
pilgrim's way.**

**Speak this blessing
as you set out
and watch how
your rhythm slows,**

**the cadence of the road
drawing you into the pace
that is your own.**

**Eat when hungry
rest when tired.
listen to your dreaming.
Welcome detours
as doors deeper in.**

**Pray for protection.
Ask for guidance.
Offer gladness
for the gifts that come,
and then let them go.**

**Do not expect
to return
by the same road.
Home is always
by another way.
and you will know it
not by the light that waits for you**

**but by the star
that blazes inside you,
telling you
where you are
is holy
and you are welcome here.**

To ALL CURSILLISTAS 📢📢📢

This is to remind you that we cannot bank cheques for your subscriptions any longer as Westpac will no longer accept cheque deposits. Your alternatives are to use internet banking or phone banking to deposit into the Kiwi Cursillo account. If you do not bank this way you can make a deposit at your bank branch into the Kiwi Cursillo Account. The account number is on the subscriptions page at the end of your magazine. Let me know if you need any more information.

De Colores,

Ariel McCracken 😊

Kiwi Cursillo Treasurer, 😊

Keep Cursillo in your prayers . . .

Monday	Waikato/Taranaki Diocese- especially pray for a new Lay Director for W/T.
Tuesday	Wellington Diocese
Wednesday	Christchurch Diocese
Thursday	Dunedin Diocese
Friday	Waiapu Diocese
Saturday	NZ Anglican Cursillo Council
Sunday	Teams training for Cursillos/DDU's and the chance to have them in this Covid 19 climate.



Be guided in your prayer by items within the pages of this issue...

Websites:

Episcopal Cursillo Website (USA) - <https://www.episcopalcursilloministry.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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