

KIWI CURSILLO

The Magazine for
New Zealand
Anglican Cursillo

Issue 53

March 2021

*Stories & News from
around New Zealand
to encourage and
share...*

CHRIST IS RISEN



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*Lenten and Easter Blessings to All Cursillistas.
May we each walk ever more closely with our suffering,
crucified and risen Lord Jesus.
From Bishop Peter Carrell, NEO.*



Editorial Kiwi Cursillo March 2021

Storytelling is an art form as old as time, a powerful force in every culture and society. Through stories we learn about our history. Through stories we share our experiences. Through stories we entertain others, educate others, inform others, relate to others.

In a world divided by a multitude of things, stories stimulate imagination and passion, bringing people together to create a sense of community. Stories connect us through the way we feel and respond to them. Stories broaden our perspectives beyond what we consider normal, beyond the everyday. Stories make us human.

Think about the Bible. It's full of stories. The stories are easy to remember. The stories are told by real people, about real people, in real situations. The stories make Jesus real.

Cursillo is built on storytelling. Cursillo abounds in stories of God's faithfulness, generosity, patience, witnessing God at work in the everyday lives of Christians in their genuine, humanising struggles, failures and wins.

To make Cursillo real, let us more openly share our stories. Stories revealing the power of God nourish us, mind, body and soul. Cursillo stories have the potential to transform others when they see how a story applies to their own life.

Cursillo set me on a new path on my Christian journey.

What about you? You all have stories to tell. Please share your stories with us.

Kiwi Cursillo needs your stories.

He waka eke noa – we're all in this together.

Gail Spence, National Lay Director

A New Framing Story

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.

There are times in our lives when we need to stop and think about where we're heading. If we keep on doing the same thing, where might we end up? Is that where we want to be? Or is there a better way? Do we need to do something different to end up in a better place?

As an ancient Chinese proverb says: If you don't change direction, you might end up where you are headed.

We all know the expression "paradigm shift." A paradigm is a set of beliefs that govern the way we think about something. A paradigm change is needed when the previous paradigm becomes so full of holes and patchwork "fixes" that a complete overhaul is necessary.

Another word for paradigm is "framing story". While we all have stories that answer those questions on a personal level, a "framing story" expresses the general beliefs of a culture, nation, religion, or even humanity as a whole.

I believe it's time to frame a new story about Cursillo.

If our framing story about Cursillo is about its "foreign-ness", its separateness, its "secretness", our Parishioners and clergy will not be helped to discern its relevance to what we do here and now in Aotearoa-New Zealand, and they will have little incentive to want to be involved.

This new framing story emphasises relevance and connection. It's about how Cursillo is intimately connected with the Anglican Church right here in Aotearoa-New Zealand, right now.

Through Cursillo we need to:

- commit to the Church
- mark our Mission
- tell our Stories

1. Committing to the Church

While Cursillo originated in Spain many years ago, and has an identifiable method which is honoured world-wide, it has been invited into five New Zealand Dioceses



by the presiding Bishops. The Bishop of the Diocese grants letters of authority to two appointed leaders, one a layperson, one a member of the clergy. The leaders are responsible for the operation of the Cursillo movement within a Diocese. How well Cursillo is supported, and by whom, is over to all within the Church in the Diocese, clergy and laypersons.

The implication is this. Cursillo is rightfully with us in Aotearoa-New Zealand and belongs within the Anglican Church. So let's commit to that connection.

How would I introduce Cursillo? I would say this: Cursillo is a movement within the Anglican Church in Aotearoa-New Zealand to empower Christians to serve Christ in the world.

2. Marking our Mission

The Anglican Church believes that Cursillo offers a means to revitalise lay Christians so that they actively help to achieve the mission of the Anglican Church. That mission is expressed in the Five Marks of Mission ratified by the world-wide Anglican Communion:

- ◇ to proclaim the Good News of the Kingdom;
- ◇ to teach, baptise and nurture new believers;
- ◇ to respond to human need by loving service;
- ◇ to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation; and
- ◇ to strive to safeguard the integrity of creation and sustain and renew the life of the earth.

The implication is this. Because it operates within and for the benefit of the Anglican Church, Cursillo needs to overtly embrace and reflect the Five Marks of Mission of the Anglican Church in Aotearoa-New Zealand in its method to empower Christians to serve Christ in the world.

How would I explain the purpose of Cursillo? I would say this: The purpose of Cursillo is to support the mission of the Anglican Church in Aotearoa-New Zealand. I would then explain the Five Marks of Mission? Could you?

3. Telling our Stories

Cursillo abounds with testimonies and witness statements that illustrate the ways in which Cursillo is the starting point of an amazing journey that strengthens

Christians and deepens their aliveness, empowering them to make a difference in the world in the name of Jesus Christ. Yet for the most part these stories remain hidden within Cursillo.

Telling our Cursillo stories will show the power of Cursillo. When I was with the Ministry of Education we had a project where schools could apply for funding to introduce/extend second language learning for their students in years 7-8. Many schools were reluctant to do something different. I created a brochure with stories to illustrate the impact of these initiatives. I was astonished at the number of school principals who rang to ask how they could be part of this scheme because they were so impressed with the stories they had read.

The implication is this. People want to be part of something that is successful. Let's tell our stories. Let's be generous in sharing our successes to encourage others to participate. As we read in James 2, "faith by itself, if it has no works, is dead".

What's my story about Cursillo? I have many. Here is one. Cursillo reshaped my understanding of what it is to be Christian in the 21st century in Aotearoa-New Zealand. It taught me that my Christian faith was not a private matter but a public affair, my Christianity active wherever I am, wherever I go, in whatever environment or situation I find myself in. With God's help, I am now on a journey that I could never have imagined, more alive now than ever before.

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.

As Christian author Steven Covey wrote in his best-selling book *The 7 Habits of Highly Effective People*: "The main thing is to keep the main thing the main thing".

At this time in the Christian calendar, when we celebrate with joy the risen Christ, his resurrection bringing hope and light to the world, may we be renewed, re-energised, and sufficiently refreshed to reframe our vision of Cursillo. May we rejoice in its potential and relate the stories of its power in the ordinary lives of Christians as they love and serve Christ with the faith and courage to face the difficult realities being unveiled in our times.

Te Aroha, Te Whakapono me te Rangimārie, tātou, tātou e.

Love, faith and peace to us all.

Gail Spence, National Lay Director

Ultreya and Farewell

This is my last comment as National Spiritual Adviser for Cursillo. Thanks for letting me join in this part of the Cursillo journey.

The word “Ultreya!” is a familiar word used on the Camino de Santiago. The word comes from Latin and it means ‘beyond’. Ultreya is another pilgrim salute, like the more popular ‘Buen Camino!’. While ‘Buen Camino’ literally means ‘have a good journey’, the meaning of ‘Ultreya!’ goes a bit deeper, implying encouragement to keep going, reaching ‘beyond’, heading onwards.

In our own spiritual journeys we never stop heading onwards. God always has more for us. We can read Bible passages that are so familiar, but the Holy Spirit illuminates the words afresh for us in a new way.

A Matt Redman song that I love, Mercy, has the following tagline:

“May I never lose the wonder, the wonder of your mercy.”

I hope for you that your Cursillo journey continues to bring you encouragement to keep going. Pilgrims on the Camino (which I have not had the privilege to undertake myself) tell me of their extreme efforts to travel light, that the journey onward is often a journey of letting go. Pilgrims never tell me of a blissful “walk in the park” but of the relentlessness of the journey. Keeping the destination in mind the “Ultreya!” encouragement keeps one foot in front of the next.

In my role as National Spiritual Adviser I have tried in the last three years to stir the pot just a little, to attend to the duty to make sure that our Cursillo experiences are true to the original intent. Sometimes some of the language, activities and methodologies that we have collected along the way are unhelpful to new pilgrims. My prayer is that new pilgrims on the Cursillo journey will, led by the Holy Spirit, discover the power and love of God in life-changing ways. My hope is that this renewal movement will be an ongoing blessing to the local church.

So I say to the National Secretariat and the Cursillo community, ‘Onward!’

Rev Chris Darnell



Aotearoa Jesus

Joy Cowley, (2008) *Come and See*. (p.40) ISBN978-0-473-13191-3

As I read Joy Cowley's *Aotearoa Jesus* I am taken back to January and our Three-Day Cursillo in beautiful Otorohanga



Lord, that day on the beach,
I saw your footprints on damp sand
between foam and drifts of pipi shells,
and like a child, I placed my feet in them,
my heart leaping with recognition.
"You are there God! You walk with us!"
You laughed in the sun-soaked air and said.
"Dear One, I've always been here.
Simply look with the eyes of your heart."

We were nurtured as your children - pilgrims and team alike. Lord, your feet were so big compared with ours but we felt so safe walking in your footsteps. We soaked in your water, we felt the sharpness of pipi shells and the gentleness of sea foam. You shared with us, you laughed with us and you were at our sides when we were overwhelmed. Our journey, from the three glances of Christ (the tripod) to Christ our Commitment through to Christ's message to Cursillistas gave us opportunity to soak you up in so many different ways.

After that, I saw you in the bush after rain.
You were a light in every tree and fern,
a bright burning that gathered all creation
Into a shining Oneness, and I felt like Moses
Standing awe-struck, on holy ground.
"You are here, God! You walk with us!"
You touch the eyes of our heart.

The crispness and beauty of rain-soaked trees and ferns reflect the freshness of our Lord's messages and the very personal way in which He talked to us all in Otorohanga. The sharpness and intensity of the vision

were the ways God expressed oneness. Yes, over the three days we were all Moses standing awe-struck much of the time while also experiencing a beautiful sense of oneness with God. As Joy Crowley describes it – God touched the eyes of our heart.

Then I saw my reflection
In the window of a shop
And my heart stopped in wonder.
You are here, God!
You walk in me.

We all left on our fourth day filled with the Holy Spirit. De Colores!
Jan Lockett-Kay – DLD, Waikato Taranaki

WTC16 Falloon House, Otorohanga College.

10 February 2021

For those of us who enjoy playing with numbers, this has to be a classic. We were WTC 16, we had 16 team members, we had 16 new Cursillistas attend. It was held on 15, 16, 17 January. How amazing is that!

Falloon House at Otorohanga College was an ideal venue but a little bit cramped, especially in the Chapel. Our meals were provided and were excellent. It was also HOT and we had to be careful to stay hydrated. This is the first and only Cursillo in my experience that has been held during summer. The reason for this was that the last Cursillo was held in July 2017 and to wait until July 2021 would have been a long time to wait. (October 2020 had to be cancelled due to Covid19) Secretariat really worked hard to organise a venue and everything else in 6 months, so thank you all for your hard work, especially our Diocesan Lay Director Jan Lockett-Kay.

With only six months to organise everything, we had four training days instead of the usual six, two of which were consecutive days over one weekend. We had an amazing team who all put in a lot of effort into writing and presenting their talks. Each team member had his/her talk allocated before the first training day and had received the revised Team Kit via email. The second and third training days were over a weekend and all talks were presented on those two days. It was amazing to see the common threads running through the talks and gave the team an opportunity to be ministered to by team. It was also easy to see how the talks naturally flow on from each other. (Something which is covered at the Day of Deeper Understanding).

All too soon the weekend was upon us. The meditations and daily devotions presented by our hardworking Spiritual Advisors were very meaningful, adding another dimension to a weekend of learning and fellowship. The discussions arising from the talks were lively and everyone seemed to be enjoying themselves. Many gained new insights and it was encouraging to see some quiet shy people openly sharing their experiences during the report-back sessions.

To date, it is encouraging to know that group reunions are happening. These together with Ultreyas, are the backbone of the Cursillo movement. It is in these small groups that we can share how we are getting to know God better, how we are growing through study and can be held accountable for our Action. We can share highs and lows of our daily walk and encourage one another with prayer and support.

I would like to think that our theme from Hebrews 13: 8 will stay with us all, always. Jesus Christ is the same today, as He was on the weekend and will not change in the future. Indeed, *Jesus Christ is the same yesterday, today and forever.*

ULTREYA

Anita Walthew Waikato Women's 3, St Elizabeth's table

Feeling the Presence of God!

At about 5am on Sunday, 17th January 2021, Ariel and I set out for Otorohanga to visit the pilgrims and team at WTC16 for the Mananita.

It was a little foggy but otherwise fine as we drove along in the half light at the beginning of another sunrise. It was a beautiful early morning Waikato scene.

However, it was about to get really, really FANTASTIC!

We had just passed through Kihikihi and were going down a hill when I sensed an almighty presence of God. It was as if He, Himself was gliding alongside us through the fog, together with many Angels.

His presence seemed to cover everywhere where there was fog, especially on the eastern side of us, over many paddocks and over the distant hills as well.

It was an incredibly fantastic experience!

When we stopped in Otorohanga I sensed an amazing feeling of peace all around the town.

De Colores, Patricia Shannon, WTC15.

Waikato Dates

Waikato Ultreya

10 April - St. Matthew's Church, Thames Street, Morrinsville
(opposite Subway and Caltex Station) 1.30 - 3pm.

11 September – venue to be confirmed.

Taranaki Ultreya

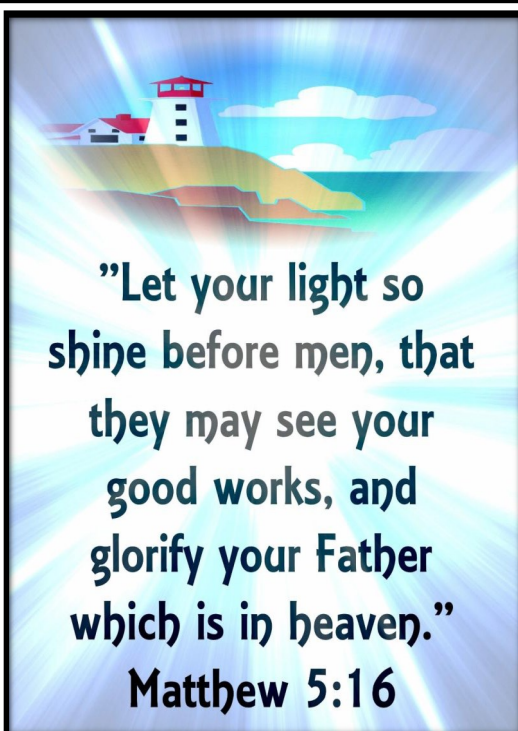
27 March – St Johns Waitara, meeting at 9.30am for a 10am start.

28 August – venue to be confirmed.

Combined Ultreya

19 June. This is likely to be at St Brides in Otorohanga

***We pray that you
will receive
blessings from our
Lord God on your
pilgrimage
from
The Cursillistas of
Waikato/Taranaki
Diocese.***



**"Let your light so
shine before men, that
they may see your
good works, and
glorify your Father
which is in heaven."
Matthew 5:16**

Katikati's Maundy Thursday Event

Maundy Thursday -- a strange time. We know what is about to happen. But at the time of Jesus, at least the events of this day started out quite positively. We know that the meal Jesus shared with His disciples on this day in Jerusalem, was His last, they were unaware. It was an awesome time for that close community.

Every year at St Peter's Church here in Katikati, we re-enact this event -- the washing of feet and the last supper, this is an occasion when we, the Cursillistas, carry out our major contribution to the parish calendar.

There are always suggested guidelines given. In the past, memorable ones have been focused on events in the Garden of Gethsemane, and on the roles within the community of disciples, but always allied to the day before Christ's crucifixion. Planning for this year's event started back at the end of January when we looked at the suggested theme for this year, which hones in on God's great love for us. Always included in our planning is foot washing-- a regular custom in earlier Biblical times as a way of offering hospitality in Mediterranean lands, when water was provided for guests to wash their dusty feet.

So.....what did we, as Cursillistas, need to plan. How fortunate we are to have a group reunion of seven regular attendees, as well as having our Vicar, Brendan Gibbs, currently one of two Diocesan Spiritual Directors for Cursillo. This team is able to share in decisions -- and so far, no great fallouts!!! Our planning centres on several key aspects.

- * **Service format:** There were guidelines which we have tweaked, added to, or even left out, to make an overall plan that flows from the time people arrive to the time of the stripping of the church buildings. Two of the seven team members worked on a draft plan, and, after input from the rest of the team, was finalised and included the music to be used. Roles within the service were allocated to the various team members.
- * **Foot washing:** In our parish we are blessed to have two non-stipendiary priests who are able to assist our Vicar. For Maundy Thursday we call on all three to operate three stations - two for foot washing and another for those who prefer hand washing. Each station requires a helper to see to the equipment required - bowl, jug, water supply, paper towels, rubbish disposal.
- * **Passover meal:** As nearly as possible in today's world, we try to present the same Passover meal. Learning from past experience, this year we are plating the servings to take out to the tables, rather than having a set smorgasbord. The meal includes a green salad and coleslaw, both made using an oil dressings; rolled and stuffed roasted lamb which we have the local butcher

slice for us; hard boiled eggs; Matzah (unleavened bread). We use small pita bread warmed and cut into quarters; Horseradish Sauce; Charoset. This is a form of relish peculiar to the Israelis and made with a mixture of apple, nuts, and spices. Jugs of water with lemon slices are on all the tables.

- * **Room preparation:** In our Worship Centre, the tables centre on the altar which has been brought into the centre of the room. Each table is set up for seven people, each with a specially designed table mat for this year, LED candles, and jugs of water. The altar is draped in purple is set up for communion with the bread being home baked instead of wafers. At the entrance to the room, we place a "koha" table of welcome -- the kohā is to offset the cost of the meal.
- * **Action:** On Maundy Thursday itself, we gather at 3.30 - 4.00pm to prepare for parishioners and others who arrive for a 6pm start of service. I say "*and others*" because St Peter's extends an invitation to other church congregations in Katikati. We are the only church community in our town that re-enacts the Passover and there are always others who join us. We regularly prepare for between 60 and 70 to share this time with us.

Of course there are myriads of things not mentioned here that need to be done for such an event to flow, but as it is a Spirit-filled action, it is so special for our vibrant group to be enabled in this outreach. How blessed we are to have a Vicar who is passionate about Cursillo, and who has encouraged us to do this for the wider Christian community. Praise the Lord.

Nan Robinson - Katikati Cursillista



WHERE WOULD WE BE WITHOUT BOOKS!



Where would we be without books? Children love to listen to stories read time and time again, many adults also love being read to or curling up in a quiet corner to immerse themselves in a great book.

Is this book the Bible? Or is the Bible outdated, written too long ago to make any sense in today's society. We have been studying the concept of outdatedness in our parish, is the way of worship in the 1940s and 1950s still relevant to today? If so, why are not more people in church on a Sunday? Just questions to ponder.....

I also wonder if the same can be said about Cursillo. Are we reaching the end of Cursillo as we know it? Do we have to change? It seems to me that many groups in New Zealand are struggling to stay active, has this got to do with an aging population with a declining membership.

What do we need to do differently, or do we need to do anything differently?

Choose Joy!

Don't wait for things to get easier, simpler, better. Life will always be complicated. Learn to be happy right now. Otherwise, you'll run out of time.

Do we need to find more joy and choose joy in the Cursillo movement? Make the Cursillo weekend simpler, easier to get to and less complicated. Are the three days out of our day to day life too much for people? I don't have the answers but we, in Waiapu, are looking at how to do things differently, how to make the most of the fourth day and be happy along the way. We are researching ways to encourage people to become active in a less complicated way, we will see if it works. As I said no

answers, just thinking

about a variety of ways to encourage the Christian discipleship in a meaningful way.

Jennifer Whyman
Waiapu DLD



"We will not go back to normal. Normal never was. Our pre-corona existence was not normal, other than we normalized greed, inequity, 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".

Sonya Renee Taylor (poet and activist, March 31 Instagram message)

'There comes a point where we need to stop just pulling people out of the river. We need to go upstream and find out why they're falling in'.
Desmond Tutu

Discipleship and Servanthood!

Be careful of what you ask for! Just over a year ago Alastair and I moved from rural Canterbury into the city, a highly anticipated move where everything had fallen into place beautifully for us and we were thanking God for making it happen. We had retired by choice, taken a wonderful holiday to catch up with family overseas, returned to prepare our house for sale which duly happened, were farewelled from our previous parish, lived in our mobile home for a couple of months around Canterbury as our new home was being completed and moved in. What an exciting time – new people to meet, a new church, a new place to explore – and then lockdown, although we took advantage of this as we joined countless others in getting out and about on our bikes or feet exploring the hills, valleys and flat land in our locality.

All this time I was also spending a lot of time contemplating where I might fit into the city, praying for guidance. What groups would I join and what a choice, from book groups, to tramping and cycling, to spinning? Which classes might I attend – learn Te Reo, expand my cooking repertoire, Pilates...the list goes on? And which volunteer groups may I join? Teaching refugees English was just one of many to which I was lured.

But I found that thinking about all of this was exactly all I did and continued to do for months. I knew that once I joined a group or signed up to a class, I was making a commitment and I was not yet ready for that. Something seemed to be holding me back. We had joined the local church where we were welcomed with open arms, but that was a given, requiring no great thought. We needed to be part of a faith community.

And then it happened. My bike, something I considered a friend, bucked me off. Concussion, a broken leg, shoulder and nose meant that I needed to be cared for, for some time. I thank God for my husband who did everything during the months that I was incapacitated. Here was I, someone who loved to help others, now on the receiving end. We had endless visitors, family, friends and church members, both from our old Ellesmere Parish and our new one. People we barely knew arrived on our doorstep bearing gifts. What a humbling experience. I had phone calls, messages, food in abundance, cards and flowers. As one visitor commented on walking in the door you could easily have thought

someone had died! Since I was wheelchair-bound for some time, I learned a new respect for all those people who permanently see the world and have to navigate the world from this height.

Discipleship – “take up your cross and follow me” – this was my mantra. But how could I continue to serve Christ when I was stuck at home? For me, serving meant giving. Now I learned that I had to graciously receive, that discipleship is not all about giving, although in allowing others to give, I have come to understand that I too was giving, not only receiving. I was giving them an opportunity to serve as Christ did.

For me discipleship meant doing, which meant action. I was Christ’s hands and feet in the world. Now, action involved actively spending more time in prayer, contemplation and Bible reading when I felt up to it.

I am not saying that God made my accident happen, for I do not believe that is the way God operates, but I do know that God was with me then and that it became a learning experience and a time for growing my faith in the months that followed. I was able, and continue, to draw strength from all those who have gone before, from my family who taught me Christian values, from my husband, children and grandchildren who love me unconditionally, from my teachers, both at school and in church, from my friends who have been ever faithful, from people and authors who have inspired me, from our overseas travel and teaching in Chile a few years ago, from the children I taught in my chosen career, from the prisoners we visit each month. Clergy are counted among those who have played a large part in my faith journey. Nature and music are also great source of inspiration for me.

For me discipleship means following Jesus and I am learning to do this each day. This is not a part-time job, but a life-long process. In order to love as Jesus did, I need to commit every second of every day to the Lord. Discipleship is about relationship. I have learned that it is about the heart, the head and the hands.

Firstly, I have a head relationship with Christ. Discipleship, as the word suggests, also includes discipline. I need to be disciplined to spend time daily in quiet contemplation, in reading the word, in listening to God and in prayer. This is to do with the head and God gave me a brain to use, so study is vital if I am to grow in faith.

This is connected to, and leads directly to, the heart. I have a heart relationship with Christ which leads me to a relationship with others who are in my life or whom I may encounter. No matter the distance, I can and do pray for family and friends, confident that God hears me.

Next, I can use my hands, my feet, my body, to do God's work. It may involve stepping out into the world and serving, or it may mean doing it in my home environment if that is where the need is. This is being a good neighbour. This is servanthood.

I am back on my horse – bicycle - albeit somewhat tentatively at first; am still on the road to recovery and every day I am reminded of Christ's suffering as I deal with the repercussions of my accident. And every day I am thankful for the grace of God, the guidance of Jesus Christ and the empowering of the Holy Spirit.

Ultreya

Sheelagh Wood worships in the parish of Heathcote Valley- Mt Pleasant, Christchurch. March 2021

Easter is a day that marks the death of death. Death died when Christ rose. Jesus said, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die" (John 11:25–26).

But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that, having been justified by grace, we might become heirs having the hope of eternal life.

Titus 3:4-7

News from Christchurch

I recall my last report talked Plan B and, by extension, all the other letters before and following. We were able to have our Advent Ultreya on Dec 4th. We were able to use Plan A. However the Ultreya organised for Saturday March 6th ran into Covid-19 Alert level troubles. We didn't have a workable Plan B for the Amberley church. We have decided to try again, in Amberley (North Canterbury) at the beginning of May. The snag is that keeping with the church in Amberley does not allow us any opportunity for a Plan B.

Much more problematic has been trying to schedule a Cursillo weekend. There have been significant logistical problems with getting a suitable weekend booked. The accommodation that we have become attuned to using did not have a suitable date in May 2021 or in September 2021. The stark reality is that we are almost certain to have to flag 2021 away and try for a weekend in 2022. March 2022 looks like a targetable month.

There are several issues that we need to address. One issue is finance. Cursillo is not a money raising exercise. Cursillo costs with, and without, a weekend. There are music royalties and there are Secretariat expenses. When a weekend is staged we have historically worked to find sponsorship and we have appealed for donations. The money raised has financed the weekend and when there has been a surplus it has financed the other aspects of Cursillo. This year we don't have a focus that we can use and project as reason to seek donations.

Another issue is communication. Communication channels have diversified. There are online routes – e-mail and webpages. But these are not universally used by our Cursillo community. It might not seem relevant but the latest political poll used more than one approach to generate a sample population. Getting the word through when we had one week to get our postponement message about our March Ultreya change was a challenge. I used phone calls to 4th day groups and the Diocesan e-life newsletter but I knew that some would not get the message so I physically went to Amberley to apologise to those people who did not get the message. It turned out there were only two cars I had to apologise to. That was a relief but it still illustrating, an ongoing problem.

One thing that would give Cursillo flexibility is making the weekend format more flexible. Yes, surprises are essential as a means of helping the pilgrims

realise they are valued, loved and connected. Connected with God. Connected with the body of believers in the church and the Cursillo community. But the line of thought going through my head is – can there be different surprise formats which will achieve the same result. I would welcome some discussion about this.

If you think that our year will be barren without a Cursillo weekend then I think you would be wrong. We are planning conducting a Cursillo worship service on April 17th in Methven. I am hopeful that we can conduct more of these through the Diocese. We need to keep our 4th day groups active with projects like this and we need to build an expectation for our next weekend – in 2022.

Mike Morley-Bunker -Lay Director



The New Creation

Ironical. Our theme was 'New Creation'. Then came Covid. Team training was postponed. The Cursillo weekend, scheduled for November 2020, was postponed. In the ensuing nine months additional trials and tribulations have afflicted key Cursillo members.

When we flag 'new' creation, the 'old' creation, it seems, tries to muscle back in. The old principalities and powers seek to reclaim their turf. Of course, it's not just about us, but in order to do new creation, we do need to push back.

I'm old enough remember hymns sung and prayers prayed in State School assemblies. I was asked to pray. I got on stage and was so nervous I couldn't find my notes so I just opened my mouth and prayed. Coming out of assembly I was bailed up by another student, much taller than I. He stared me down, spat in my face, sneered and turned on his heel. My first thought was, "What's all that about?" My second thought was, "I don't know how to push back, but I'm on to something." Later that year I became a new creation in Christ.

How did Jesus feel about spittle dripping down this face? A mock crown of thorns piercing his temples? The sneering. The crucifixion? After all, he wasn't

just a new creation. He was THE new creation. Evil would reign forever if Jesus could be eliminated. Jesus's push – back, however, pivots the tool of elimination, the cross, into the launch pad for the new creation. Ironical!

On the cross Jesus radically redefines what it means for God to live with us: to be “all powerful”, “in control” and “all loving”. Also, because new creation is, by definition, future – orientated he changes the questions of life from being backward looking eg., “WHY Covid?” to forward looking: “HOW can we come out the other side of (Covid, death etc.) to new creation?”

Jesus's cross and resurrection is the new normal in which new IS normal.

I can do Lent and Easter Day OK but after that I struggle to maintain the new creation attitude. Deep down I think: “as soon as Easter Day's over, I'll be back to normal.” Hey that's stinking thinking. Remember? New IS normal!

The powers that be (including the likes of Hitler) love it when the normalizing church sells out to a trivializing culture (eg., Easter equals Easter eggs and holidays) for then (God forbid) the powers that be have a free – rei(g)n. They get twitchy, however, when the new creation Christ is crucified, his disciples are martyred (etc.) and, despite some seriously hostile environments, people continue coming to the new creation Christ. Something's seriously good!

So much for sussing our environment and apostolic action. What's my dream for the Christchurch Diocese Cursillo team? That they know the best push back to the irony of our current blip is to DO new creation!

That, tested and refined, they'll know the cross - shaped joy, strength and love which only God can give. That the bodily resurrection of Christ is their assurance that all things will be made new. That they become the new creation dream – team so that pilgrims will literally have the “time of their lives”. He has Risen! Ultreya!

Don Pilgrim – DSA Christchurch



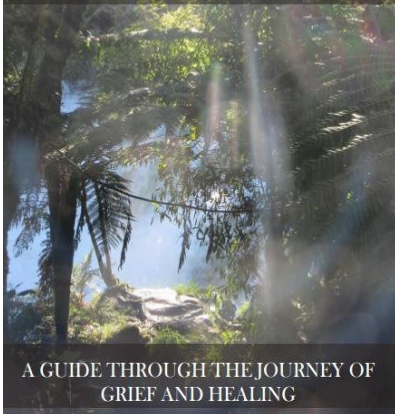
***“Faith does not eliminate questions.
But faith knows where to take them.”***

Elisabeth Elliot

All profits will be donated to Life Flight Trust

OUT OF THE BLUE

MARY REDMAYNE



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“Thank you so much for Out of the Blue, it has been such a blessing to read and sit with for me in this time. Out of the Blue is a grace-filled gift. Mary shares her wayfaring through grief with gentleness, insight, hope and honesty. The way that Mary pairs the grief journey with the New Zealand bush is both humble and honouring and through this pathway she opens a generous, comforting and real connection with the Creator, Redeemer and Giver of Life.” *Bishop Eleanor Sanderson*

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Mary Redmayne shares a path through grief which came to her with God’s prompting during a walk in the New Zealand bush. Her evocative photographs, prayers, and poetry supplement and support the text, along with Bible quotes, and suggested songs and music which come with a playlist.

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While everyone’s grief is so individual, this book lets you know you are not alone.



MARY REDMAYNE’s life has revolved around children and their welfare, both at home with her four sons, and in her work, which included primary school teaching and teaching music. She studied photography with Ron Woolf in the 90s, later running her own photography business. Mary attended university as a mature student; her previous publications have been about young people’s use of electronic devices, and have appeared in magazines,

newspapers, and journals.

A note from Mary: “Grief is very personal. I do not assume to know your grief, but hope the guidance I felt given will open ways for you to find courage, comfort, and a path forward. It can feel lonely, but you are not alone.”

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My Sons (and/or Daughters)

As I cradle you in my protective arms
Warm you look up at me with natural charms
And through my eyes all I can see
Is a perfect little boy staring back at me.

My chest swells with pride my being with wonder
You are a miracle of life my seed like no other
Deep is the realisation that I have helped create you
Precious is the thrill that I can help your life through

For we are pilgrims on the journey of life
Where the world offers both joy and strife
So let me guide you along the road
Whenever call on me to share the load

Likely your first words will be dada repeated
According me the highest title of Dad so treated
Your birth is like the break of a new dawn
Bringing the curbing of my reckless behaviour
As now I have a sacred responsibility I savour

We will learn from each other as you grow
And my abiding love for you may help sow
The deep meanings for your existence
Together with worthy life goals of distance

Our guide will be the messages of another son
Sent to reveal the principles before time begun
He was sacrificed for truth fearlessly told
His anguished own father made him bold

This only son is in essence a warrior of peace
He taught against all odds and did not cease
To his enduring truths for ever we will adhere
The heavens have spoken the meaning clear

For as told the first father the alpha of all being above
Saw in his son as a vehicle of obedience and pure love
So be it that in the course of each generation to follow
Each father feel the same joy filling the waiting hollow

By Ray Gallagher 19/1/2021

Who am I?

In this day when many folk wonder who they are. Those of us who are baptised know that in baptism we were made -
a member of Christ,
the child of God,
and an inheritor of the kingdom of heaven. (Book of Common Prayer)
None-the-less such a reminder invites us to reflect on what this means to us today.

(Attached are some songs/ hymn/ poems which share the reflections of others on who we and they are.)

Who is God for us?

Who God is for us is important because how we recognise and experience God determines our relationship with God, with ourselves and with others.

<u>When God is revealed as</u>	<u>I relate to God as</u>
Creator (Genesis 1:27)	Created Being.
King	Subject, citizen of the Kingdom.
Redeemer	Redeemed Person.
Holy Spirit (Genesis 2: 7)	Living person.
Parent, Mother, Father	Child, Son, Daughter.
Potter (Jeremiah)	Clay Vessel.
Rock (Deut 32:11-12)	Carved Shape.
Mother Hen (Matt 23:37)	Chicken.
Mother Eagle, (Deut 32:18)	Eaglet.
Mother Bear (Hosea 11:3-4)	Cubs.
Shepherd (Luke 15)	Sheep.
Woman with Valuable Coin (Luke 15:8-10)	Person of value.
Gardener	Plant, Vine, Seed.
Holy Trinity	A person in relationship.
Builder (Psalm 127:1, I Cor 6:19)	Building.

Each image invites us to imagine, to experience and to learn about ourselves and God.

Which image resonates with you?

Which image conflicts with your image and/or experiences of God?

For Reading and reflection

Psalm 139: 1-24, Romans 8:38-39

Who am I?

Who am I? They also tell me
I would bear the days of misfortune
equally, smilingly, proudly,
like one accustomed to win.

Am I then really all that which other men tell of?
Or am I only what I know of myself?
restless and longing and sick, like a bird in a cage,
struggling for breath, as though hands were
compressing my throat,
yearning for colours, for flowers, for the voices of birds,
thirsting for words of kindness, for neighbourliness,
trembling in expectation of great events,
powerlessly trembling for friends at an infinite distance,
weary and empty at praying, at thinking, at making,
faint, and ready to say farewell to it all?

Who am I? This or the other?
Am I one person today, and tomorrow another?
Am I both at once? A hypocrite before others,
and before myself a contemptibly woebegone weakling?
Or is something within me still like a beaten army,
fleeing in disorder from victory already achieved?

Who am I? They mock me, these lonely questions of mine.

Whoever I am, Thou knowest, O God, I am Thine.

—Dietrich Bonhoeffer, “Who am I?” in [*Letters & Papers From Prison*](#)
(New York: Touchstone, 1953/1997), 347-8.

?

How much am I worth? What's the value in me? By Colin Gibson.
Hope is our Song 63 - NZ Hymnbook Trust

**How much am I worth? What's the value in me?
Do I count if I stand or I fall?
If I'm weak or I'm strong, if I win or I lose,
am I someone, or no one at all?**

***I am worth everything, everything, everything,
I am worth everything in the eyes of God.
You are worth everything, everything, everything,
we are worth everything in the eyes of God.***

**I am the bird that dropped to the ground,
the tiniest bird of them all,
And nobody knew, and nobody cared,
but our Father who cares for us all.**

**I am the stone that fell from a ring,
that was precious beyond all compare,
and they hunted the house till they cried out with joy,
when they saw it still gleaming down there.**

**I am that child who felt lost and afraid
when she saw just how far she had roamed,
but they scoured the hills till they found her again,
and rejoicing, they brought her safe home.**

**How much am I worth? Do I matter at all?
When I'm thinking it through I may see
That I'm worth all the love of the Son of God,
who laid down his life just for me.**

Nothing is lost on the breath of God Colin Gibson.

Faith forever Singing NZ Hymnbook Trust

**Nothing is lost on the breath of God, nothing is lost for ever;
God`s breath is love and that love will remain, holding the world for ever.
No feather too light, no hair too fine, no flower too brief in its glory;
No drop in the ocean, no dust in the air, is counted and told in God`s
story.**

**Nothing is lost to the eyes of God, nothing is lost for ever;
God sees with love and that love will remain, holding the world for ever.
No journey too far, no distance too great, no valley of darkness too
blinding;
No creature too humble, no child too small for God to be seeking, and
finding.**

**Nothing is lost to the heart of God, nothing is lost for ever;
God`s heart is love, and that love will remain, holding the world for ever.
No impulse of love, no office of care, no moment of life in its fullness;
No beginning too late, no ending too soon, but is gathered and known in
God`s goodness.**

O God, you search me and you know me. -

a reflection on Psalm 139 by Bernadette Farrell

**O God, you search me and you know me.
All my thoughts lie open to your gaze.
When I walk or lie down, you are before me,
Ever the maker and keeper of my days.**

**You know my resting and my rising.
You discern my purpose from afar,
and with love everlasting you besiege me:
In ev'ry moment of life or death, you are.**

**Before a word is on my tongue, Lord,
you have known its meaning through and through.
You are with me beyond my understanding:
God of my present, my past and future too.**

**Although your Spirit is upon me,
still I search for shelter from your light.
There is nowhere on earth I can escape you:
Even the darkness is radiant in your sight.**

**For you created me and shaped me,
gave me life within my mother's womb.
For the wonder of who I am, I praise you:
Safe in your hands, all creation is made new.**

**O God, you search me and you know me.
All my thoughts lie open to your gaze.
When I walk or lie down, you are before me,
Ever the maker and keeper of my days.**

Dunedin Diocese Quick Update.

We give thanks to God for the ministries and enthusiasm Margaret and Craig McLanachan have contributed to this Diocese as co-DLD. Craig is on team for Cursillo #21.

Trish Tytler and Lois Shallard, the co-Lay Directors have circulated information about team training days for Cursillo #21 to be held in Pounawea at Labour Weekend. The theme is "I know that my Redeemer lives"

On 20 March we are excited to be holding a face-to-face Ultreya in Oamaru- the first face-to-face Ultreya in this Diocese for a year. We are also delighted that the Diocesan Vicar-General- Ven Jan Clark, herself a Cursillista, will commission the new Dunedin DLD, Lynda Turner- Heaton.

Vivienne Galletly
Acting Dunedin DSA





Oamaru Ultreya

Photos taken at the Ultreya Saturday 20th March at St Luke's church in Oamaru - including Lynda's DLD commissioning with Vicar General Jan Clark & Viv's prayer of thanks to Craig & Margaret.



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
Tuesday	Wellington Diocese
Wednesday	Christchurch Diocese
Thursday	Dunedin Diocese
Friday	Waiapu Diocese
Saturday	NZ Anglican Cursillo Council
Sunday	Teams training for Cursillos/DDU's



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

Websites:

Episcopal Cursillo Website (USA) - 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/>
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