



The Way and the Eagle

Cursillo Movement of the Archdiocese of Canberra & Goulburn

November 2025

Christmas Ultreya - Sat 22 Nov

Join us to celebrate the year and have fun with Cursillo friends.



The schedule for Sat 22 Nov is as follows.

- 10am Ultreya at Marian Hall (by St Matthew's Church), [12 Chewings St, Page](#)
- 12noon Mass at St Matthew's Church
- 12:45pm Lunch at Southern Cross Club Jamison, [Cnr Catchpole & Bowman St, Macquarie](#)

Please bring...

- morning tea and
- a friend (a fun intro for people considering Cursillo).

National Encounter

Those attending the Annual General Meeting of the Cursillo National Secretariat and the National Encounter that followed were greatly blessed. Both events were wonderfully spirit filled and joyous. God goodness, grace and love was evident as we met to celebrate the special gift that we have in the Cursillo Movement. The theme for the National Encounter was Pilgrims of Hope which was inspired by the 2025 the Jubilee Year of Hope proclaimed by Pope Francis.

There is so many elements that God blesses and come together to make the weekend such a memorable one:

- the prayerful and wonderful environment and hospitality of Carmel House;
- the considerable planning and organising of a dedicated few that went into the weekend;
- the guiding leadership of Executive members;
- the generous and tireless efforts of many who worked in the background before, during and following the weekend;
- the joyous gift of music and song which is so much part of Cursillo;
- the celebration of Mass and opportunity for both communal and personal prayer;
- the gift of people who willingly share the highs and lows of their lives and their 4h Day journey;
- the inspirational message of hope that was a feature of the weekend, and importantly and
- the commitment of cursillistas who are prepared to give of themselves.

God works through people. We are the instrument of God's love and incarnational presence. God uses these and many other elements that provides the opportunity for encounter that nourishes, renews and uplifts spirits that may be feel tired and dry.

There is so much that all who attended brought away from the weekend. Some of special and notable highlights were:

- the friendship of fellow cursillistas shared on the weekend;
- the wonderful talks (rollos) throughout the weekend. Long time cursillistas, such as Margaret and Merran reminded us of the mission, mentality and foundational charism of the Cursillo Movement. David, Maria, Denise and Linda witnessed the infinite love and compassion of God; particularly during tough times of grief and pain. Our openness to God's presence through prayer, the Eucharist and the friendship and support of others brings faith, consolation and hope. Michael provided an inspirational message of being part of and living in God's Kingdom. We seek to serve God and transform our environments to aligning our wills to His;
- the gift of song and music that was so ably led by Mike and Linda and

- the hope of renewal for the Cursillo Movement nationally provided by the election of an enthusiastic and energetic National Executive.

If you have a chance to attend a similar weekend in the future do yourself a favour and take the opportunity to experience God's presence in, with and through the friendship and community of a special weekend Cursillo gathering.

Thanks to all involved for your efforts and love.

De colores

Joe



Group photo from the 2025 National Encounter

New National Secretariat

A new National Secretariat were elected at the National Encounter.

- National President: David McGovern (Maitland/Newcastle)
- Vice President: Wesley Stiffle (Cairns)
- Secretary: Jeannette Rairibi (Sydney Spanish)
- Treasurer: Pru Hall (Wollongong)
- Palanca Secretary: Helen Andrews (Maitland/Newcastle)
- International Representative: Pablo Rossi (Perth Spanish)
- Webmaster/Archivist: Michael de Raadt (Canberra/Goulburn)

- Spiritual Advisor: Fr John Armstrong (Canberra/Goulburn)
- Bookshop Manager: Dianne Garland (Wollongong)

Alfred Bongi (Canberra/Goulburn) continues as the Asia Pacific Representative on the World Body of Cursillo (OMCC).



The new National Secretariat receives a blessing (left-to-right: Pablo Rossi, Helen Andrews, David McGovern, Pru Hall, Jeannette Rairibi, Fr John Armstrong, Michael de Raadt, Wesley Stiffle)

Cursillista Ordained as Deacon

Our fellow Cursillista and seminarian friend, Lukasz has taken the next step on his journey to the priesthood and was ordained as a Deacon. Photos from that special event below.





Links for your Reflection

- [Fr. John's reflections for your reflection and Spiritual nourishment](#)
- [Minute Meditations, Franciscan Media](#)

Jubilee 2025: Pilgrims of Hope

Father Jonah Teller, o.p.

Most of you reading this have helped a toddler walk across a room. Moms and dads definitely know the experience. You shuffle, a bit bent over, while the toddler, with a chubby clench on your fingers, launches herself ahead, supremely confident of getting where she's going. It wouldn't be quite fair to describe what the toddler is doing as "walking". It's more unstable than that—body flailing around, tummy leading, feet jerking ahead. Balance is really out of the question. The only thing keeping the toddler upright is the anchor of the parent's hand. But the physics of all that is lost on the child. All she knows is that she's Going Somewhere and that This Is Fun. Falling down hasn't even entered her mind. Why should it? She's holding on to her father's hand. She waddles fearlessly ahead.

This is what hope looks like. It's a strong thing, a confident thing, a happy thing. The Catechism calls hope "the theological virtue by which we desire and expect from God both eternal life and the grace we need to attain it" (CCC Glossary, emphasis mine). We should expect God's steady help in getting to heaven, and why shouldn't we? God loves us! He loves us with arm outstretched and power in his hand, for his love endures for ever (cf. Ps 136 [135]:12). A toddler's hope is not the kind of hope with some mix of trepidation about whether the parent will be there for her. Yikes, I hope that Daddy doesn't yank his hand out of mine so that I fall and hit my face! A little child's trust is absolute, her hope is sure.

We are toddlers waddling towards heaven, clinging tight to our Father's hand. God is never going to let go. His love endures for ever. The only question is our love. Only we can let go: if we see something that interests us more, if we want to go in another direction, if we get frustrated at his pace, or if he leads us somewhere we think won't make us happy.

What should we do to ensure that we never let go, that we never doubt God's guidance of our life? How can we strengthen our hope? Pray! "If I pray I am never totally alone," wrote Pope Benedict XVI. If you're struggling with hope, my advice is to pray the Our Father, to focus on its familiar words as if for the first time. In our pilgrimage towards our heavenly homeland, the Lord's Prayer is a map guiding us to the right things, teaching us what to hope for. Consider this: our Lord instructed us to ask for all of the things in the Our Father, and God doesn't make false promises. If he wants us to ask for those things, then without a doubt he wants to give them to us: his daily bread, his mercy, his protection from temptation and the evil one.

What does a hopeful heart sound like? The psalms give us an idea: With him at my right hand, I shall not be moved./ And so, my heart rejoices, my soul is glad;/ even my flesh shall rest in hope./ For you will not abandon my soul to hell,/ nor let your holy one see corruption (Ps 16 [15]:8-10).

Consider the hand you're holding on to as you make your way through the world. Jesus Christ is the hand by which the Father holds us tight. The strength in that hand is the Holy Spirit. The destination is heaven. Waddle on.

Father Jonah Teller, o.p., is a Dominican priest of the Province of Saint Joseph. He is serving in New York City at Saint Joseph's Church in Greenwich Village.



Lectio Divina: A Prayerful Reading of Sacred Scripture

The Gospel for the Thirtieth Sunday in Ordinary Time
Luke 18:9-14

Jesus told this parable to some who trusted in themselves that they were righteous, and treated others with contempt.

Jesus, the Good Physician, knows exactly what to prescribe to heal our sick souls. For the times when we are convinced of our own righteousness and despise others, he gives us a parable about prayer.

Why is prayer a remedy for pride? When we pray, we put ourselves in God's presence, lifting our minds to the Creator and Redeemer of us all. If we pray honestly and frequently, we will see more and more that "every perfect gift is from above, coming down from the Father of lights" (Jm 1:17).

Pride refuses to look up to something, or someone, above us. It tempts us to ignore God, and attribute all the gifts of life and holiness to ourselves. As the medieval theologian and Biblical commentator Theophylact of Ochrid writes, "Pride is contempt of God; for when a man ascribes the good he does to himself and not to God, what else is this but to deny God?" This is why prayer, "the raising of one's mind and heart to God" according to Saint John Damascene, is the perfect antidote to pride. It is also why the Pharisee cannot pray—he can only talk to himself.

"Two men went up into the Temple to pray, one a Pharisee and the other a tax collector. The Pharisee, standing by himself, prayed thus: 'God, I thank you that I am not like other men, extortioners, unjust, adulterers, or even like this tax collector. I fast twice a week; I give tithes

of all that I get.’”

The Pharisee, so caught up in his own righteousness, does not look up. He looks inward: “‘He prayed with himself,’ that is, not with God—his sin of pride sent him back into himself” (Saint Basil the Great). He also looks sideways, at all the other people he sees around him. His presumptuous condemnation extends to all. As Saint Augustine explains, “He might at least have said, ‘like many men’; for what does he mean by ‘the rest of humanity’ except all besides himself? ‘I am righteous,’ he says, ‘the rest are sinners.’” The Pharisee then passes judgement on this tax collector, assuming he knows his heart. But “God does not see as a mortal, who sees the appearance. The Lord looks into the heart” (1 S 16:7).

And what about us? Will we pray, “O God, I thank you that I am neither like this tax collector nor like this sinful Pharisee”? Jesus offers us an alternative, and teaches us how to pray without comparisons.

“But the tax collector, standing far off, would not even lift up his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, a sinner!’”

The tax collector, standing far off and too ashamed to raise his eyes, spoke a prayer that brought him into the presence of God. He doesn’t look at the Pharisee. We might expect him either to envy the apparent holiness of the Pharisee or to look at him in suspicion, judging him to be a hypocrite. Instead, the tax collector doesn’t look at him at all: he simply brings himself, with all his falls and brokenness, to the Lord.

“The prayer of the lowly pierces the clouds; it does not rest till it reaches its goal” (Si 35:21). His contrite gesture now finds a place in our penitential rite at Mass, as we personally acknowledge our sinfulness: “through my fault, through my fault, through my most grievous fault.” We pray again and again: Lord, have mercy. Kyrie eleison. Forgive us our trespasses. And when we dare not raise our eyes to heaven, when our prayer becomes a recognition that every good gift is from above: this is when God reaches down to exalt us.

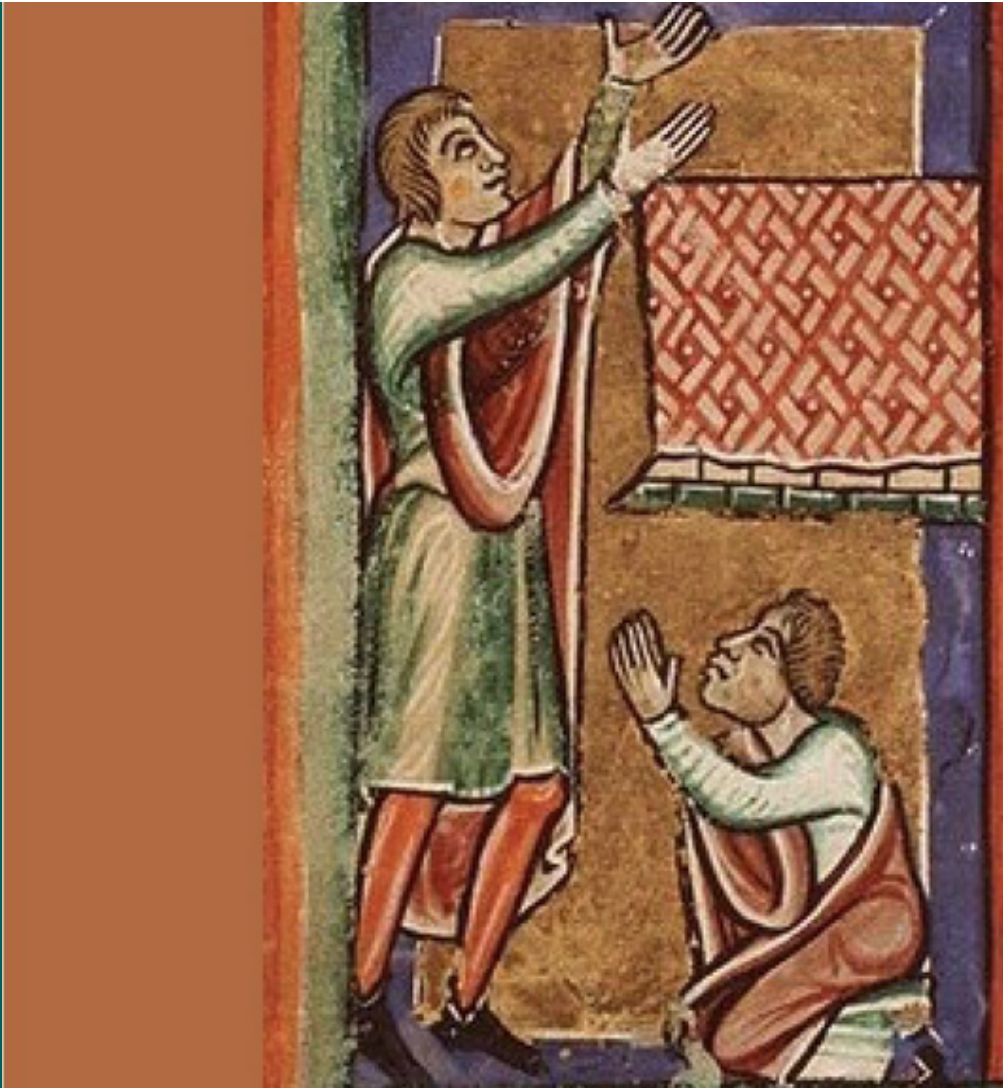
“I tell you, this man went down to his house justified, rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

“Humility always groans, weeps, and destroys all offences, for this is its work. So let anyone who wishes to conquer the devil arm himself with humility, since Lucifer fervently flees it and hides in its presence like a snake in a hole; for wherever humility finds him, it quickly snaps him like a fragile thread” (Saint Hildegard of Bingen).

When the blindness of pride dissipates and we see our sinfulness more clearly, the devil then becomes the Accuser, and tempts us to despair. With true humility, however, rooted in prayer, even despair cannot overcome us, for we know that every grace comes from above—including the grace of conversion.

Prayer, entering into the presence of the Blessed Trinity, challenges our self-assurance and can reveal our spiritual weaknesses. Through the grace of Jesus Christ, who “humbled himself, becoming obedient to death” (Ph 2:8), we can hope to share in his humility—and his exaltation.

My God, Father, Son, and Holy Spirit, have mercy on me. Heal me of all pride, so that I may confess your goodness for ever.



Luke 18:9-14

The 7 Petitions of the Lord's Prayer

The following was part of a reflection given by Wilfred Egert during the Oct 2025 Ultreya.

The Lord's Prayer has seven petitions and can be divided into two parts; the first part glorifies God, while the second part asks God for our human needs.

7 Petitions

Glorification

Hallowed be your name

Your Kingdom come

Your will be done

...on earth as it is in heaven.

Human needs

Give us this day...

Forgive us our sins/debts...

And do not bring us...

But deliver us...

The first series of petitions carries us toward him, for his own sake: your name, your kingdom, your will! It is characteristic of love to think first of the one whom we love. (CCC2627)

- **Hallowed be your name**

A petition that all would recognize God's name as holy. To call upon God's name is an ancient form of worship, and the law of the Old Testament warns against taking his name in vain.

- **Your Kingdom Come**

...refers primarily to the final coming of the reign of God through Christ's return (CCC2818). It may even be... that The Kingdom of God means Christ himself, whom we daily desire to come, and whose coming we wish to be manifested quickly to us. (St. Cyprian, De Dom orat.13: PL 4, 528 A)

- **Your will be done**

...is a way for us to submit to God's will and remind us how we should live. We align our will to God's will. Over time we become less of us and more of God.

These three initial petitions are followed by the words "on earth as in heaven", which applies to all three petitions. God's name is holy on earth as in heaven; God's kingdom is coming on earth as in heaven; God's will shall be done on earth as in heaven.

The second series of petitions offers up our human needs. They go up from us and concern us from this very moment, in our present world "give us...forgive us...do not bring us...but rescue us".

- **Our Daily Bread**

This petition concerns food for the body and the soul. This may recall the mana that God provided each day for the Israelites in the wilderness; while it also can also be interpreted as a reference to the Holy Eucharist a form of supernatural sustenance. The two connotations are connected, since Jesus advocates dependence on the Father for daily living and later associates the mana with the Eucharist.

- **Forgive us our sins/debts as we have also forgiven our debtors**

...is an astonishing petition. We will not be forgiven unless/until we have forgiven those

who have offended us first. Our petition begins with a confession of our wretchedness, knowing however that 'we have redemption, the forgiveness of sins' (Col 1:14, Eph1:7). Now - and this is daunting - this outpouring of mercy cannot penetrate our hearts as long as we have not forgiven those who have trespassed against us. We cannot love the God we cannot see if we do not love the brother or sister we do see (CCC2840).

- **And do not bring us to the time of trial**

...goes to the root of the preceding petition for our sins result from our consenting to temptation; we therefore ask our Father not to bring us into temptation. It is difficult to translate the Greek verb used by a single English word: the Greek means both "do not allow us to enter into temptation" and "do not let us yield to temptation". God cannot be tempted by evil, on the contrary, he wants to set us free from evil. (CCC2846)

- **But deliver us from evil**

We do not ask God to deliver us from suffering, but from evil. Many times we will be relieved from suffering, but suffering can be used to bring about change in our lives.



I ask for you to prayer for Cursillistas who are struggling with ill health and other challenges. I also ask for your continued prayers for the Cursillo Movement and our activities.



Save the Dates

November

- Sat 22 Nov - Christmas Ultreya

February

- Thu 12 Feb - TW&TE contributions due
- Sat 28 Feb - Ultreya

March

- Sat 28 Mar - Ultreya

April

- Fri 17 to Sun 19 Apr - Cursillo Weekend
- Sun 19 Apr - Closures

May

- Sat 2 May - Instructional Reunion
- Thu 14 May - TW&TE contributions due
- Sat 23 May - Ultreya

June

- Sat 27 Jun - Spirituality Day

August

- Thu 13 Aug - TW&TE contributions due
- Sat 22 Aug - Ultreya

September



- Sat 19 Sep - Ultreya

October

- Sat 24 to Sun 25 Oct - 60-Year Retreat

November 2026

- Thu 12 Nov - TW&TE contributions due
- Sat 28 Nov - 2026 Christmas Ultreya

Missing Handbooks

A set (book 1 thru book 4) of the Cursillo Handbooks is missing from the kit. Team members are asked to please check their homes and if they find the set to please contact the number below to organise return of the books.

Gary Potts

APG Community News

We are pleased to share with you the APG 3rd Quarter Newsletter, highlighting our activities, updates, and accomplishments over the past few months. In this issue, you will find:

- Upcoming Events – Encounter and Cursillo Weekends
- Member Highlights – Recognizing contributions and achievements of our community and
- Useful Updates and Information for everyone



We hope you enjoy reading the attached update.

Bishop Brian Mascord's Homilies

Also attached are the homilies shared by Bishop Brian Mascord (Wollongong) at the recent National Encounter.

Sending Messages to Cursillistas

To ensure Cursillistas are not overwhelmed with messages, emails will only be sent to Canberra-Goulburn Cursillo mailing lists for the following purposes:

- Cursillo Weekends
- Ultreyas
- Retreats

- Surveys
- The Way and the Eagle

Other messages, including National and International Cursillo events, Cursillo-associated activities and news will appear within or alongside The Way and the Eagle.

Next TWatE

The next 'The Way and The Eagle' will be in February 2026. If you would like to contribute, please email the editor in the first week of February. Any contributions are appreciated, particularly news about members. It is always welcome, as nice to hear from friends from afar.

Amanda

Canberra-Goulburn Secretariat

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