



# Stillpoint

Stillpoint is the official magazine of the New Zealand Community for Christian Meditation  
December 2024

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## Websites to visit:

[christianmeditationnz.org.nz](http://christianmeditationnz.org.nz)  
[wccm.org](http://wccm.org)

[wccaustralia.org.au](http://wccaustralia.org.au)

[christianmeditationorg.uk](http://christianmeditationorg.uk)

[bonnevauxwccm.org](http://bonnevauxwccm.org)

## Balanced Retreat of Calm and Depth

A *Balanced retreat of calm and depth* was held at St Francis Retreat Centre in Hillsborough Auckland from 21 to 27 October. The retreat centre, next to *Monte Cecilia park*, offered beautiful walks around an old tree-scape filled with a variety of birds.

Six women and four men participated, including the facilitator Raymond Eberhard, assisted by Tim Auld and Linda Polaschek. This was a silent retreat of six days, broken only each evening for one half hour session of shared reflection. There were five meditations and three contemplative walks each day. Three meditations were accompanied by a recited office, using the *Bonnevaux Daily Prayer Book*. All participants contributed to and led various offices. Daily spiritual companionship was available to participants from Raymond, Linda and Tim. Various creative activities were available for those who wished to engage in them. Several produced pictures reflecting their retreat experience.



**Back:** (L-R): Nick Polaschek, Linda Polaschek, Tim Auld, Sue Burns, Raymond Eberhard

**Middle:** Val Cheah, Suzie Haddow, Chris Harrington

**Front:** Lois Holmes, Ann Pearson

Wearing leis made by a group of Auckland University PhD Pacific women also at the Retreat House

Each morning we listened to a selected chapter from *the Heart of Creation* by John Main. This was read page by page by each of the participants in turn.

Each evening we reflected together on the day's reading. This proved very fruitful, resulting in a shared reflection at some depth, facilitated by Raymond, assisted on occasion by Tim and Nick. Members of the group offered their thoughts and discussed with one another the text, out of their own spiritual experience, insights and resources. This provided a very effective form of input for the retreat, an alternative to having someone produce and deliver written talks.



A beautiful contemplative Eucharist, celebrated by participant Rev Sue Burns (*see above photo*) on the last afternoon was a deep liturgical expression of our shared time in silence together. In our circle each of us received communion from the person to our left and gave communion to the person to our right.

The retreat concluded with a candle ceremony, in which each participant was blessed as part of the group. Each person in the circle in turn received the blessing of the flame/ fire / light/ Christ offered to them by the person on their left, and then offered the person on their right to receive its blessing themselves. After their blessing each of us responded to the retreat experience with a few words to the group.

This time offered a long, mostly silent retreat, with a significant but not intensive pattern of meditation periods each day, fitting its title as *A Balanced retreat of calm and depth*. Participants expressed their gratitude for the opportunity offered by the retreat, which was enabled by input from WCCM Oblates Rosie Dell, (who couldn't attend), Raymond, Linda and Tim and by priest Sue Burns. Together we appreciated sharing in the deep silence of meditative prayer.



**St Francis Retreat Centre, Auckland**

*Nick Polaschek*





**Abbaye de Bonnevaux, France** (photo credit [www.workaway.info](http://www.workaway.info))

Abbaye de Bonnevaux, now the centre of the World Community for Christian Meditation, is situated near the ancient city of Poitiers, about 350 kilometres south-west of Paris. The centre, originally a Benedictine monastery built in the twelfth century, was purchased in 2017, and since 2019 has housed Fr Laurence Freeman OSB, the founder-director of the world community plus a small resident community of meditators. In November of this year Fr Laurence invited me to become a member and coordinator of the residential community at Bonnevaux. This commitment is for twelve months with right of renewal.

The residential community is currently made up of six members. Their primary responsibility is the running of the abbaye, overseeing meals, cleaning, in other words normal household tasks. They also oversee the work of the volunteers and, during retreats, assist with the accommodation and feeding of guests. The centre is essentially a praying community with three periods of prayer and meditation each day plus an extra voluntary meditation each morning at 7.00am (this would be a sleep-in for New Zealanders).

“Interns” is the next category of membership. This is a recently created role for people wanting to spend a period of approximately three months. They also help with the tasks around the abbaye and the guest centre where retreatants are housed. There is the same expectation for them too concerning the prayer-life of the abbaye. The third category is for volunteers who are here for approximately a month. Many of these are responders to the [WorkAway](http://www.workaway.com) website which mainly draws in young people. The website contains many enthusiastic responses from young people whose lives have been changed by the experience here.

The vision of Bonnevaux is in the title, Centre for Peace. This is facilitated by the practice of meditation, encouraged by observance of silence for the first half of each day and every Wednesday, the observance of a 'desert' day, in which silence is observed all day in the abbaye. The usual times of meditation are offered on this day but without the accompanying prayers.

The guest house contains 24 rooms for retreatants and overflow from the abbaye. In 2025 construction of a cloister to house more guests is planned. Long term planning also includes the construction of chalets for those needing more solitude and silence. The area of the site (160 acres) is large enough for these. The community has been fortunate to be the beneficiary of some very large donations. What meant most to Fr Laurence, however, was a \$100 donation from the meditation group in a Sydney women's prison. It was this gift that indicated for him that the purchase of this site was the work of the Spirit. It is hoped too that as the centre becomes more established, members of the world community may seek to live in the adjoining properties. Prices in this part of France are relatively cheap compared with other areas of the country.

Building a residential community in this day and age is not easy. Ours is a very individualistic culture. This has made me realise the value of the religious formation offered by our religious orders and seminaries, based on prayer and learning to live together with others, in this case the added complexity of culture and language. Study of the Rule of St Benedict is an integral part of most days. This rule, very practical and full of common sense, served as the foundation for western monasticism. It is as relevant today as it ever was.

If you are traveling in this part of the world you are most welcome to come and stay as a guest and/or participate in a retreat. Accommodation for guests is 70 Euro a night including food. Next year there is an increase in the number of retreats offered. As St Benedict says, every guest is welcomed as Christ.

*Peter Murphy*

## Why Do You Meditate? -Stories Wanted for the Website-

Some years ago, 15 meditators recorded for the then new WCCM-NZ website their stories of how they came to meditation, and how it impacted their lives and their faith journey. Over all these years the stories have remained on the website. When I look at the names of the contributors, I see that a few have since died or are too sick to be actively involved in the community.

At the recent AGM of WCCM-NZ, I volunteered to help gather a new collection of testimonies from our community for the website. So, this is a call for meditators from around the country to share their story of how the practice of meditation in the Christian tradition has impacted their lives and faith journey. Whether you are new to Christian meditation, an old-hand or somewhere in-between, we very much want your story, your testimony. **There is one stipulation and that is a 300-word limit on what you write. However, if you feel your story needs more words, then we can stretch to 500 words maximum.** If necessary, a story might be edited to the desired word count. Each contribution will be identified by the author's first name and location such as Marcia from Foxton. If you need inspiration go to <https://christianmeditationnz.org.nz/nzccm-stories/> and look at the current collection.

Please send your story to [vincentmaire12@gmail.com](mailto:vincentmaire12@gmail.com) by January 31<sup>st</sup>. If you have any questions before you start don't hesitate to contact me.

*Vincent Maire*

# Dark Night of the Soul

## Auckland Community Day Report by Vincent Maire

Thirty meditators met at St Chad's Anglican church in Huapai on November 9<sup>th</sup> to learn more about St John of the Cross and the **Dark Night of the Soul**. Our presenter was Auckland spiritual director, Ron Lang. Ron opened his talk with some biographical details about John of the Cross, his connection with Teresa of Avila and their shared vision of reforming the Carmelite Order.

The Dark Night experience helps rid us of our attachments. God takes us to a place we ordinarily would not go alone and nor do we know where God is taking us. We may lose our spiritual zest; we find no pleasure in our spiritual practice and the experience may include both dryness and an absence of God. It is a time of spiritual dislocation and a time of transition that at times can be puzzling.

While a Dark Night experience can happen at any time in life it is most common in mid-life. Triggers might be burnout, loss, and while it may seem like depression, it is in fact different in important ways. Depression involves a loss of effectiveness in life, loss of one's sense of humour, we become self-absorbed and the feeling is one of wanting to get away from what feels like a miserable place. Our response is to see a GP or psychotherapist.

In a Dark Night experience we remain effective and connected, we retain our sense of humour, our compassion is enhanced and somehow there is a feeling of rightness about the experience. A recommended response is to seek the support of a spiritual director. Depression ends with a feeling of things being restored, whereas a Dark Night concludes with a feeling of having been transformed. Indeed, the Dark Night is both a transformative experience and a unitive experience. It triggers a spiritual metamorphosis which makes the Monarch butterfly emerging from its chrysalis a useful metaphor.

Ron set us a range of questions to ruminate on in our groups. I found this to be very fruitful; the sharing was both deep and illuminating. Everyone in my group had a story to share and we found many connections with the Dark Night and with each other's experiences.

Our thanks to Tim and Rosemary Auld for hosting us at their lovely church and for Ron for taking the time to introduce to us St John of the Cross and the Dark Night of the Soul.



**Ron Lang talks to meditators at St Chad's Anglican Church, Huapai.**

*Vincent Maire, Auckland Regional Coordinator WCCM-NZ*

# Hawkes Bay, Manawatu and Taranaki Community Day Report

by Malcolm Byford

On Saturday 28 September 2024 we held a Community Day at St Mary's Catholic church in Greenmeadows, Napier. Thirty-three people attended, with the great response due to the calibre and topic of the presenter: namely **Richard Egan** of Otago University and his topic *Spirituality and Healthcare*.

Richard's presentation covered:

- His journey as a Buddhist based meditator, reflecting on his Catholic upbringing and emphasizing the universal aspects of meditation that go beyond religious boundaries and unite different spiritual traditions.
- Exploration of the importance of spirituality in aging, healthcare and palliative care settings.
- Drawing from his research and national and international literature to discuss how integrating spiritual practices can improve patient care and overall wellbeing.
- The new project he is heading which focuses on examining the current spiritual care environment in Aotearoa New Zealand and the consideration of how spiritual care can be enhanced across our healthcare systems at a policy, institutional and practice level.

His presentation was wide ranging and difficult to summarise in this article, so I have chosen some of the aspects that stood out for me.

**DR RICHARD EGAN** Assoc  
Professor at the Dept of Preventative  
and Social Medicine, Dunedin School  
of Medicine Otago University; Co-  
Director of the Social and  
Behavioural Research Unit; Former  
Director of the Cancer Society  
Research Collaboration.



At the conclusion of his own story, he posed two questions for us to respond to with the person next to us. These were:

1. What did my spiritual history raise?
2. How did your spiritual history lead to your meditation practice? (or spiritual practice?)

This produced a lively discussion with some people contributing with their responses.

In defining spirituality in healthcare, a review of 166 articles showed that of the 24 spiritual dimensions considered, the two most commonly related were connection/relation and meaning/purpose (53% and 52% respectively). The next three

were divine/god/higher power (40%), transcendence/immaterial (39%) and others/community relationship (38%).

The definition of spirituality used in the project Richard is leading is "Spirituality is a dynamic and intrinsic aspect of humanity through which persons seek ultimate meaning, purpose, and transcendence, and experience relationship to self, family, others, community, society, nature, and the significant or sacred. Spirituality is expressed through beliefs, values, traditions, and practices."

He referenced several pieces of research which demonstrated that the explicit presence of spirituality improved cancer, heart disease and hospital care outcomes for the patients. He closed with the following quote of Glen Colquhoun, a poet and general practitioner:

"The spiritual life is the cheapest, most accessible and most effective medicine we have after warm houses, good food and clean hands. When we truly connect to another individual, the intimacy is rewarding of itself, but if we are lucky there can also be for a moment a glimpse of the interconnectedness of all things beyond this, a sense that we are a part of a larger whole. This is a healing intuition and a powerful succour for individual loss."

For further information on the project "Spiritual Care in Healthcare" see the following link to the website - <https://www.spiritualwellbeing.nz/>.

Malcolm Byford



# Meditators Sampling the Monastic Lifestyle

by Anne Cave

Southern Star Abbey sits near Takapau in southern Hawkes Bay. The Cistercian (Trappist) monastery was founded in 1954 by a group of Irish monks. It includes both a dairy farm and extensive areas of bush and river.

Over the last year, in December, May and September, I have been leading small groups of Wellington meditators to introduce them to the monastery and provide an opportunity for a quiet, contemplative three day weekend. The monks' round of daily prayer, saying the Office 7 times a day, provides the structure for the weekends. Guests can join in with the monks, chanting the psalms and celebrating a daily Mass, as much or as little as they like. I provided extra times of meditation for the groups. Besides the evening meditation with the monks in the church, we meditated in the small chapel behind the church and in the guesthouse lounge where we were joined by Fr John Pettit, a long-time advocate of Christian Meditation.



***The September group preparing to meditate at Southern Star Abbey***

***From left:*** David & Lizzie Wootton, Leonie Hall, Fr John Pettit, Jane Lenting, Kath Blewman, Susan Hurrell-Fieldes.

In May, David Douglas led a very well received session on Richard Rohr, and in September I gave a talk on what the Kopua monk Fr John Kelly had written about meditation in his book *Personal Prayer*. I also read some very moving poems about Kopua and Fr John from Peter Stuart's book of poems *Coracle*.

The monastery observes what is called *The Great Silence* from after the 8pm night prayer until after 8am Mass. I invited each group of meditators to decide how much silence they wanted during the other 12 hours of the day. This varied, some groups wanting to get to know each other better, others hanging out for an extended time of silence, punctuated by a *Lesser Silence* at meals so we could ask for the salt when we wanted it! All the weekends started and finished with a talking lunch.

Guests greatly appreciated the monastic hospitality. Kopua means *deep water* and it was this opportunity to be refreshed by the living water in a time of silence and peace amidst a very beautiful natural environment that meditators prized most.



*The guesthouse, Kopua*

## 'Dancing with your Shadow'

Christchurch Community Day Report (October 2024)

By Janice Waters

Lyttleton put on a stunning spring day, which complemented the beautiful visual display, created by Christie McKeage, to illustrate 'Light & Shadow, & the paths between them'.

Based on Kim Nataraja's book, Annette Reinheimer opened by inviting us to explore what 'dancing' meant - invitation, lightness, freedom, collaboration, intimacy etc. Then we considered 'Shadow' - ego, false self, the unacceptable parts of ourselves. A place for growth, aided by the silence & stillness of meditation, which leads toward wholeness. We then had a time of silent reflection, using John O'Donohue's poem, 'For a New Beginning,' before breaking for lunch.

Eddie O'Connor opened the afternoon by reflecting on the six things he wished he had known when he was a new meditator. Following our second meditation of the day he then introduced the topic of 'The role of the Shadow in the Church' by asking the following questions.

Why do so many Christians lead compromised lives? (and what is a Christian?)

He pointed out that light illuminates the darkness, not destroys it.

Following on and on a personal level, he asked:

Think of a time when God showed you something you needed to see.

What is something in your life I need to attend to right now?

Big questions, but with ample time for silent reflection it was a thought provoking day that demanded time to sit and reflect further.



**Seated:** Annie Lee, Yvonne Reinheimer, Helen Moran

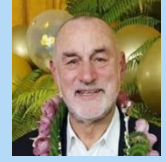
**Back row** (L-R) Jo Comack, Jeannie McGregor, Eddie O'Connor, Stephen Gardner, Bill Black

**Middle Row** (L-R) Chrissy McKeage, Kathleen Gallagher, Sheldine Pennington, Delwyn Beattie, Jane Hole.

**Photographer-** Annette Reinheimer



## Questions & Answers with Peter Murphy



### 1. What is the relationship between prayer and meditation?

Meditation of its nature is a spiritual activity and is as old as humanity. The Aborigines of Australia, probably the oldest continuing culture on earth, have a custom of Dadirri or Listening to Country and that is simply being still and silent. Mindfulness meditation, which is widely practised, has its origin in Buddhist practice but has been shorn of any spiritual association to be acceptable to a secular market. The focus in this context is primarily one's own well-being. As such we say it opens the door but doesn't take you through it.

Christian meditation is a method of prayer. *Maranatha*, which is the recommended mantra, is a sacred word to be prayed continuously throughout the meditation. The context is faith in Christ. In Western Christianity it has come and gone over the centuries; it has reappeared at times of great social upheaval such as the fourteenth century when there was a great flowering of mysticism, the time when the classic *The Cloud of Unknowing* was written. Centering Prayer uses this work as its source teaching. Eastern Christianity, the home of the Jesus Prayer, has retained this form of prayer down through the ages.

To grow in meditation you need to meditate at least twice a day. This is a consistent teaching throughout the different traditions, the normal times being early morning and early evening. You can't do a bit of meditation. That of course goes for any prayer practice.

### 2. I've been meditating for some time and would like to go deeper. How do I bring the contemplative life more fully into my life? What are realistic expectations for growing a spiritually focused life?

This quote from Evelyn Underhill may help:

Do not entertain the notion that you ought to advance in your prayer. If you do, you will only find you have put on the brake instead of the acceleration. All real progress in spiritual things comes gently, imperceptibly, and is the work of God. Our crude efforts spoil it. Know yourself for the childish, limited and dependent soul you are. Remember that the only growth which matters happens without our knowledge and that trying to stretch ourselves is both dangerous and silly. Think of the Infinite Goodness, never of your own state.

Evelyn Underhill from *The Spiritual Life*, Hodder and Stoughton, 1937.

In other words simply do what you are doing and do not try to measure progress. Does your lifestyle facilitate this growth? Do you read the Scriptures daily? Do you do other spiritual reading? Regular spiritual practice brings the spirit of contemplation into your everyday activity. What you are doing leading up to meditation will impact on your meditation. For instance, meditating after a heated argument will undermine your practice at that time.

### 3. How do I find a meditation group? Can I start a group? What support is there?

Google NZ Community for Christian Meditation. Under Meditation go to Meditation Groups and scroll down to the one nearest you. There is a separate category for online groups.

Alternatively you can start your own group. You only need two to make a group. If you are looking for a meditation companion you could put a notice in your church newsletter, or advertise on social media, whichever is more convenient.

The structure of a meditation group is first, a talk or reading from John Main or Laurence Freeman; second and most important is a silent meditation of at least 20 minutes, optimum time 30 minutes, and thirdly an opportunity for sharing or asking questions. The final part can easily slip into gossipy conversation, hence there needs to be some leadership here.

The whole purpose of a group is to help one another in the faithful practice of meditation. There are plenty of resources on the website or YouTube. The simplest teaching I find is the book of daily readings from John Main obtainable from Pleroma Christian Supplies. Remember you learn by doing.

Peter Murphy

**Coming Up in 2025: *Conversations with Silence*  
January 13<sup>th</sup>-16<sup>th</sup> 2025 **National Silent Retreat****

**Location: University of Waikato, Hamilton, NZ**

**Led by Sally Longley**, a Spiritual Director, Supervisor and Retreat Leader based in Sydney.

Ps 19:1-4

*The heavens herald your glory, O God,  
and the skies display your handiwork.  
Day after day they tell their story,  
and night after night they reveal  
the depth of their understanding.  
Without speech, without words,  
without even an audible voice,  
their cry echoes through all the world,  
and their message reaches the ends of the earth.*



*Sally Longley*

What is the language and vocabulary of these voices that speak out of no sound, out of silence? Silence is not content free. It is rich, active, generative and Spirit-filled.

Stillness and attentiveness unlock the door into the world of silences and we can begin the very personal journey of conversations with silence. The retreat will be in silence from Monday evening until Thursday morning.

Each day there will be:

- a series of presentations from Sally relating to her theme.
- a number of periods of meditation and liturgical prayer times
- an opportunity to talk with an experienced spiritual director

Cost is \$495 early bird until 15<sup>th</sup> Dec 2024, thereafter \$540. This includes all meals and accommodation in single rooms at Waikato University. Financial assistance is available and requests for assistance are welcomed. Email [retreat@christianmeditationnz.org.nz](mailto:retreat@christianmeditationnz.org.nz)

Full information is available at [Jan '25 Retreat Invitation](#)

Email [retreat@christianmeditationnz.org.nz](mailto:retreat@christianmeditationnz.org.nz) or contact Linda Polaschek, 020 4797955 or 04 4797955.

**Coming up in 2025: Christchurch Silent Retreat**  
**February 14<sup>th</sup>-16<sup>th</sup> 2025**

***Final Steps: A Universal Spiritual Practice***

Join Annette Reinheimer and Eddie O'Connor for this silent retreat looking at the final stages of the 12-step program as a universal spiritual practice.

This retreat is for all, not just for those in recovery.

Eddie and Annette will explore how the foundations of the 12-step programme apply to anyone looking to work through any spiritual obstacles and deepen their relationship with God. This retreat will be held in full silence with regular periods of prayer and meditation.

**Time & Location:** 14 Feb 2025, 5:30 pm – 16 Feb 2025, 1:00 pm

Christchurch, [6 Whitewash Head Road, Scarborough, Christchurch](#) 8081, New Zealand

**Cost:** \$330. For financial assistance email [retreat@christianmeditationnz.org.nz](mailto:retreat@christianmeditationnz.org.nz)

For more information visit: <http://www.sistereretreat.com/event-details/final-steps-a-universal-spiritual-practice>

**Coming Up in 2025: Online Essential Teaching Series**  
**August/September 2025**

Have you been meditating in the John Main tradition for more than a year? Would you like to grow in your understanding of your own meditation practice? Do you feel you would like to share the gift of meditation, and would you like some encouragement and support to do this?

The Online Essential Teaching Series will run for six Saturdays from 3pm to 5pm using Zoom. Dates for March/April will be advised early in the New Year.

We will explore the history of meditation and help you to arrive at a deeper insight into what the experience of the practice means to you. We will also look at the background of the tradition, the essential practice, and the psychological aspects of the journey.

The cost is \$40 for the series, subsidies are available.

**For any queries, or to book your place, please contact Raymond Eberhard on 07 5495329 or [celebrantraymond@gmail.com](mailto:celebrantraymond@gmail.com)**



Coming Up in 2025: **Waikato and Bay of Plenty Community Day**  
1<sup>st</sup> February 2025

## **The Divine Lover** with Cat Jehly and Zita O'Neill

*What is it you want to change? Your hair, your face, your body? Why? For God is in love with all those things and He might weep when they are gone.*

God presents Godself to us in many ways, including that of Lover and Beloved. Mystics have expressed this in beautiful imagery. How do I experience this intimate relationship with the Divine? We will spend the day exploring this experience through the eyes of the Mystics, and creatively reflecting on our intimate relationship with the Beloved.

Zita and Cat bring their love of the Mystics and meditation to today's shared wisdom.

**St Pious Catholic Church, 89 Beach RD, Katikati**  
**Saturday 1<sup>st</sup> February 2025, 10:00am – 2:30pm**

Morning tea, coffee and biscuits available from 10:00 am.

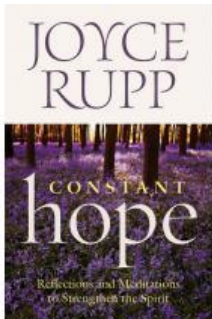
Meditators and people new to meditation are most welcome.

### **Please Bring:**

- Your lunch
- Koha (suggested \$10)
- \$2 for a book raffle raising funds for World Community Support
- Pen and paper and your own journal if you wish
- Credit card or cash if you would like to buy books from Pleroma Christian Supplies.

**If you have any queries, please contact Raymond Eberhard on  
07 5495329 or [celebrantraymond@gmail.com](mailto:celebrantraymond@gmail.com)**

During my last visit to Pleroma Christian Supplies I enjoyed a good browse and found the following books that may be of interest for personal reading, gifts, or Advent pondering.

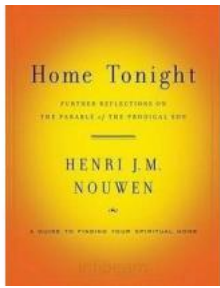


**Constant Hope** by Joyce Rupp

I well remember this author visiting New Zealand and also hearing her speak in the USA. She is a Servite Sister and gifted speaker and spiritual writer. *Constant Hope* is an antidote to the divisiveness and hostility that seem to dominate the post-covid world. Joyce Rupp writes profoundly, demonstrating the only path that leads to real hope: the path of building our relationship with the Holy One who dwells within us. *Constant Hope* is based on the seasons of the liturgical year and suffused with real-life wisdom. Clear and self-contained reflections are the vehicle leading to the One who has been inviting you to enter more fully into relationship by responding in

hope and joy to the love that our Creator constantly offers. 159pp. \$34.99

<https://www.christiansupplies.co.nz/product/9781627853477/constant-hope-reflections-meditations-to-strengthen-spirit/>

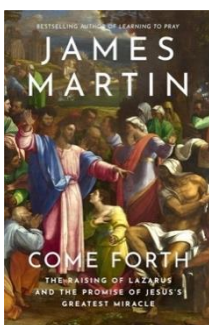


**Home Tonight** by Henri J.M. Nouwen

*Home Tonight* follows the path of Henri Nouwen's spiritual homecoming. More than three years prior to writing his great classic, *The Return of the Prodigal Son*, Nouwen suffered a personal breakdown followed by a time of healing solitude when he encountered Rembrandt's famous painting. *Home Tonight* was created from never-before-published materials that formed the basis of the small workshop inspired by Nouwen's intimate encounter with Rembrandt's painting. Readers are led to welcome their unique Belovedness through practices of "spiritual listening"

journaling, and communing with God, thus connecting personally with the unique, unconditional love of the One who created them. 137pp. \$32.99.

<https://www.christiansupplies.co.nz/product/9780385524445/home-tonight-further-reflections-on-the-parable-of/>



**Come Forth** by James Martin

One of America's most beloved spiritual leaders and the New York Times bestselling author of *The Jesuit Guide to (Almost) Everything* and *Learning to Pray* examines one of the most intriguing events in the New Testament - the story of Jesus raising Lazarus from the dead - and explains its significance for us today. In this wise and thoughtful book, Father James Martin, SJ, analyses the miracle of Lazarus's resurrection and asks us to consider what Jesus means when he calls Lazarus - and each of us - to "come forth." Taking us through the Gospel story verse by verse, he offers deep reflection on the lessons it holds about love, family, sadness, frustration, fear, anger, freedom, and

joy. Richard Rohr, OFM considers this book "a spiritual masterpiece". 369pp. \$34.99

<https://www.christiansupplies.co.nz/product/9780008613105/come-forth-the-raising-of-lazarus-and-the-promise-of/>

**Annual Advent booklets** Visit [www.christiansupplies.co.nz](http://www.christiansupplies.co.nz) to make your selection.

[www.pleroma.nz](http://www.pleroma.nz)

## *New Year Prayer – Source Unknown*

God of all time, help us enter the New Year quietly, thoughtful of who we are to ourselves and to others, mindful that our steps make an impact, and our words carry power.

May we walk gently. May we speak only after we have listened well.

Creator of all life, help us enter the New Year reverently, aware that you have endowed every creature and plant, every person and habitat with beauty and purpose.

May we regard the world with tenderness. May we honor rather than destroy.

Lover of all souls, help us enter the New Year joyfully, willing to laugh and dance and dream, remembering our many gifts with thanks and looking forward to blessings yet to come.

May we welcome your lavish love. In this New Year, may the grace and peace of Christ bless us now and in the days ahead.

Taken from *99 Short Contemplative Readings for New Zealand Meditators* edited by Jane Hole, on our NZCCM website [selected readings](#)

### **Christmas Wishes and Blessings to You All**

I was recently minding my 6 year-old grand-daughter. We were talking about birthdays and whose birthday was in which month. After going through all the family members she said “And guess what?” “What?” I replied. “Did you know that Jesus has his birthday on Christmas Day?”





## NZCCM – National Council Members

Coordinators	Name	Address	Phone	Email
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***The opinions expressed in this magazine do not necessarily reflect the attitudes and views of the editors or publisher.***

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To contact our treasurer email: [treasurer@christianmeditationnz.org.nz](mailto:treasurer@christianmeditationnz.org.nz)

# Events 2025



**ONGOING ONLINE** weekly book study & meditation, Tuesdays 7:30pm.  
Studying John Main's talks.  
Contact: Raymond Eberhard, [celebrantraymond@gmail.com](mailto:celebrantraymond@gmail.com)

**January 13 – 16th HAMILTON National Retreat**, *Conversations with Silence*,  
led by Sally Longley. See [Jan '25 retreat flyer](#)

**February 1<sup>st</sup> WAIKATO & BAY OF PLENTY Community Day**, *The Divine Lover*, Cat Jehly and Zita O'Neill. 10:00am – 2:30pm, St Pious Catholic Church, 89 Beach RD, Katikati. Contact Raymond Eberhard, [celebrantraymond@gmail.com](mailto:celebrantraymond@gmail.com)

**February 14-16 CHRISTCHURCH RETREAT**, *Final Steps, A Universal Spiritual Practice*. Led by Annette Reinheimer and Eddie O'Connor. For more information visit: <http://www.sistereretreat.com/event-details/final-steps-a-universal-spiritual-practice>

**March 15<sup>th</sup>, MANAWATU / HAWKES BAY Community Day** 9:45am to 3:00pm.  
Southern Star Abbey, 533 Kopua Road. The nature of the day is yet to be finalised. Contact Malcolm Byford [bmybyford@xtra.co.nz](mailto:bmybyford@xtra.co.nz)

**March 29<sup>th</sup> AUCKLAND Community Day**, 10am to 2:30pm, St John's Catholic Church, 180 Centreway Road, Orewa, Topic and speaker to be confirmed  
Contact Vincent Maire, [vincentmaire12@gmail.com](mailto:vincentmaire12@gmail.com)

**August / September Online Essential Teaching Workshop**. Contact Raymond Eberhard, [celebrantraymond@gmail.com](mailto:celebrantraymond@gmail.com)

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