

Fully Alive



THE NATIONAL BULLETIN OF THE CANADIAN CONFERENCE OF CATHOLIC CURSILLOS

For me, the Gospel is always the right orientation, an illuminating light, and a constant encouragement at all the crossroads of my life.

My goal has always been to be able to pray the Our Father, daily and in truth

*Eduardo Bonnin.
Signs of Hope, 1997*

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OFFICERS' CORNER



*Come on,
Cursillistas
Spend the
first
weekend of
summer
2007
In
Ontario*

CANADIAN CONFERENCE OF CATHOLIC CURSILLOS Conference 2007

GEORGIAN COLLEGE, BARRIE, ONTARIO

June 21 -24

THE SCHOOL OF LEADERS ONE MIND, ONE HEART

Continuing our journey of recapturing the origins. This conference will be conducted as a model of how a School can be run. Presentations, discussions, small group sharing.

Jointly hosted
by the Cursillistas of the Archdiocese of
Toronto and the Diocese of Peterborough.

Go to the CCCC website for full details and registration information. www.cursillo-canada.org or email cccc@qc.aira.com
Phone. 514 278 9873

"The School of Leaders, is the gathering of those Cursillistas who are interested in the Movement itself and the perfecting of the method". "There is a final purpose of the School of Leaders, and that is to be the 'nuclei of reflection' on what Cursillo is and what it can or should be, in every aspect of the method, i.e Precursillo, Cursillo, and Postcursillo." Eduardo Bonnin, Evangelization Through Conversion.

The theme of this year's conference is designed to address some of the questions that come to CCCC from the diocesan movements that are doing their best to improve, or in some places begin, an effective School of Leaders. All Cursillistas are encouraged to come and join in this, the next step of the journey.

Cursillo of Cursillos in English

HOSTED BY THE
SECRETARIAT OF MALLORCA

Once in a
lifetime
opportunity



November 1st to 4th, 2007

Hotel Antillas-Barbados, Magaluf, Mallorca, Spain

Double occupancy 45 Euros per day per person.

Single Occupancy 10 Euros extra per day per person

Includes 3 meals per day

Cursillo of Cursillos

One day tour to Cala Figuera and San Honorato, places of interest to the Movement conducted on October 31st.

Ultreya and meeting with Eduardo Bonnin, Founder of the Cursillo, November 5th

Registrations prior to Oct. 1st automatically confirmed. After Oct 1st and up to October 30th. Confirmation required

Hosted by the secretariat of the Mallorca Cursillo Movement. A Cursillo of Cursillos is conducted rather like a Cursillo weekend with a series of eleven rollos, discussions and sharing.

Most of the rollos will be given by the Mallorcan leaders who speak English (though with an accent).

Discussions will be in English.

This is an outstanding opportunity to experience Cursillo as it is lived in the land of its birth.



Eduardo Bonnin



Cala Figuera

Name	Arrive airline		
Address	Date/Time/Flt#		
	Dep. Airline		
Phone	Date/Time/Flt #		
email	Extra Days From/To		
	Tour yes/ no		

Email registration to msured@terra.es AND arsen@telefonica.net

If you wish to register by mail, print and mail to:

CCCC Resource Centre, 7400 Blvd. St. Laurent, Suite 614, Montreal, QC H2R 2Y1

MARK CORRESPONDENCE: CURSILLO OF CURSILLOS Questions? msured@terra.es

ESSAY

"ESSAY" is a column, that provides a vehicle in which the talks and reflections from Cursillo leaders around the country (and abroad) can be shared with the larger audience. Hopefully these 'essays' will provide the basis for further discussion. If anyone cares to respond, please feel free to send your commentary to Fully Alive.

CONNECTION BETWEEN ACTION AND STUDY OF THE ENVIRONMENT ROLLOS.

Introduction

It is very important to understand the pedagogy of the method of our Cursillo Movement. Everything is related. The Precursillo goes hand in hand with the Weekend, the Weekend with the Postcursillo, and likewise the Postcursillo with the Precursillo. For example during the Weekend, we can see that the Meditations from the beginning have continuity. The daily meditation illuminates the whole day. The three phases of the weekend: Proclamation, Conversion and Projection flow, - pointing to the progressive conversion of the candidates and in turn the Christianization of their environments, which is the purpose of the Cursillo. Each one of the rollos has their own characteristics but all are related to each other.

Many times we find inside the group of candidates some that want to be ahead because they are understanding the message well and they ask us questions with regard to one subject or another. The answer that we give them: "*do not anticipate during the weekend everything is planned*". This, without - creating doubt indicates to us that the interconnection among all the activities of the Weekend is present. It is very important to understand this because when we are asked to give a rollo we should always consider the relationship that our rollo has with the previous one and with the one following. When we introduce our rollo we do so, showing the importance of the previous rollo. Then we continue with the development of our outline and we finish with the conclusion by introducing some concepts of the next rollo to point the way ahead. Without forgetting of course that all the rollos rotate around the Grace rollo.

The Action Rollo.

Let us see then some important principles of the Action rollo and their objectives. This rollo is the third part of the tripod. Apostolic action is valid only when it is a consequence of our being Christian. Action that is not an expression of ones intimate inner self doesn't have any significant effectiveness, because it doesn't contain the unmistakable stamp of the vital commitment of our baptism; at most it is good to

satisfy those that believe that with a certain number of activities they have fulfilled their commitment.

In this rollo we must try to get an accurate concept of action across by making precise points. It should show that being (Christian) without action, or action without being (Christian) ends up by not being action at all. For this reason also, we say that there are some who act in order to 'seem' to be something, and others who 'seem' to be something because they act in a certain way, but the important and essential is to act because we are Christian.

What is Action? We are referring to apostolic action which is the exercise of the power of love; and that through the combination of exercising both supernatural and human powers drives us to expand the Kingdom of God.

Necessity:

- a) Internal and vital for ourselves. There is no Christian life without Christian action. The Christian doesn't know rest; he can't fold his arms
- b) External and vital for others. The world needs a living ferment mixed into it acting as a leavening agent;
- c) Essential for the Church. "Go and preach to all people." As Christians we will announce the Good News by means of our personal testimony in our environments.

To carry out this apostolic action we use elements for example: head, will, arms, knees. The head because our intelligence should be used to act cohesively in all places and moments of our life. The will because we will always remember "Christ is counting on you" and we answer and "I on Him with the help of his Grace" at the closing of our Weekend. The arms because they represent the concrete actions of all our being set in motion. The knees because we will always put all the projects we try to carry out in God's hands. All the faculties of man at the service of God.

Our Action should have the following qualities: Rational, resolute, enthusiastic, constant, supernatural and apostolic. Rational, doing everything in a planned way and with much common sense, thinking before we speak and act depending upon the place and moment where we are. Resolute, convinced that all we do is for Christ. Enthusiastic, with a lot of enthusiasm, being positive that we will be successful.

Constant, always persevering although depression, failure, laziness, etc. wants to affect us. Supernatural, always to putting in God's hands all we will do knowing that we do it for Christ. And apostolic because we feel like disciples sent on a mission. All acting at the service of God.

"The Cursillo Movement is the best news that God in Christ loves us, communicated by the best means, that is friendship, all directed towards the best that is in each, the fact that he/she is a person". (Eduardo Bonnín). With this in mind we can say that the Methods are:

- a) Make friends, by means of our initiative
- b) Become friends, by making them want our 'living together'
- c) Make them friends with Christ, showing them that the maximum proof of our friendship is making them friends with Christ

The objective will be the one shown in the Piety rollo that wakes up in them the restlessness to do something, and presenting in the Action rollo, a concrete way, of how to make it happen, to achieve that they come to realize the exciting adventure of being Christian. That all those that are serious, will have the help that they need, in all the difficult moments, and everything is based on Christ's commandment: "Love God above all things and your neighbour as yourself", it is the consequence and application of the Layperson in the Church rollo."

At this point in time most of them are living in Grace. The Cursillistas have been warmed up by the Piety rollo, their prejudices against Study have been cleared away and their souls have been stirred up by the Sacraments rollo, they're ready to have their horizons widened to greater things.

Study of the Environment Rollo.

The actions of a Christian are always carried out within the circumstances, the time, and the place that the person already occupies, and the Christianization of their environment is the consequence of the Father's dream.

It is necessary to identify the areas in which the task of Christianization is to take place: *ourselves*, *our companions* (those that accompany us) and *the environment*. In each area it is necessary to know the actual circumstances, in order to find the most effective means to Christianize them.

In this way, one will have an accurate view of the possibilities, and the most effective way to make it a reality, together with our brothers. This is the most

practical, attainable and Christian way of giving backbone to Christianity.

The rollo, while focusing on what is obvious, should show clearly the existence of the three fronts, the importance of applying the appropriate tactics to each area, and of not confusing tactics with the need to be in personal contact with the reality. The rollo needs to be developed with clarity so that the candidates will understand its purpose. The effectiveness of the response of the candidates depends on this.

The environment: is the melding of ideas, people, and circumstances that come together in a certain time and place, it is the purpose of the plans the Father has for you.

It should be known accurately

Observing that it is made up of three fronts: Ourselves, Our companions - family-work-hobbies and the environment.

IN ORDER TO USE EFFECTIVE MEANS

Through the use of diverse, evangelical and well-considered tactics, planned for each of the fronts.

TO BECOME AN EFFECTIVE CHRISTIAN.

The candidates at this moment of the Weekend, usually overflow with Grace and admiration between everyone that will grow until the closing and continue in the 4th Day in the Group Reunion. The cursillistas are already concerned with how to pass on to others what they have discovered, assimilated and lived. It is possible that some of them have prejudices. However they are prepared to listen and also to accept all that they are told to do.

The rollo seeks to show the where and how of the performance of the Christian, only pointing out the essential points to allow the freedom for each one to adopt it according to his/her personality. It also looks for ways to root everything in the idea of an alive Christianity operating as salt and leaven.

Connection between the two rollos

After deepening the main principles of the two rollos, Action and Study of the Environment, we can see that they are intimately related. Our Action in the world will be the result of our piety and our study. Our Christian Action will come from our being Christian and if it is not we have to question ourselves, because this is what will make the change in our environment. People that surround us can usually notice the change in us after our Cursillo. By means of our study we will change our attitudes for those of Christ in a progressive conversion. The rollo Study of the

Environment from the idea that we can do something, presents to us an orderly and effective way to do it. To study the environment means to recognize that three fronts, *ourselves, the others and the environment* and that each person is approached in a different way. When one speaks of classifying people into the five groups that we speak of in the second front, it is speaking of placing them in this way so that we know how to approach them, how and what to say to them. In any moment it is not classifying people in a pejorative way.

The most important thing that God wants through the Cursillo Movement Cursillos is that with His Grace we change the environments "from being savagely human to humanly divine" That in our environments we can live in peace and harmony, always being aware that frictions will exist but that these will be overcome by means of dialogue. Aware that there will be many people in our environments who are very far from God and that we should bring them close to Him by means of friendship. "To bring them close doesn't mean to immediately make them practicing Christians but at least to make them aware that they are called to be good people and then let them themselves decide what the best thing for them is because we are witnessing to them that it is possible to live a Christian life. Gradually from this first stage we will accompany them as they journey to the second which will be the personal encounter where the person chooses. Every person has the freedom of deciding if they want the same, clearing the way is how we can help them, knowing that the Cursillo Movement is not the only road by which one can make the pilgrimage of returning to the Father's house.

It is always good to remember that our Fourth Day won't centre on looking for candidates for the Cursillo. Rather it will be to give witness to God in our environments. Our movements cannot be focused on the Three Day Cursillo. It is not there where the purpose of our movement is aimed.

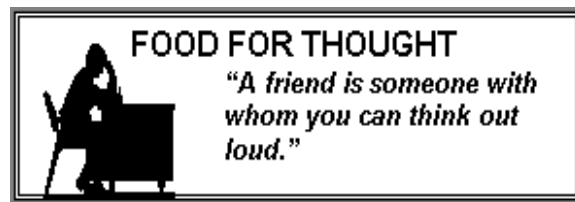
We Cursillistas have the method of taking the good news by the best means which is friendship. In the Action rollo it suggests that we make friends, by means of our initiative; to be friends, making them want share the way we live and to make them friends of Christ, demonstrating to them that the maximum proof of our friendship it is to make them friends of Christ.

Conclusion

The reason for the Cursillo Movement, having its base in the Foundational Charism, is to make it known to as many as possible, that God loves us. Our

Action in the world will always be guided by giving witness to our Christian life in our environments. Studying the environment we will be able to be more effective in our how we approach the others, especially those who are far from God. This witness should be seen in the normality of our life. This will bring much happiness because personally, naturally and close, God loves us.

De Colores
Carlos Muñoz



The School of Leaders is vital to the ongoing growth of any Cursillo Movement and is a vital part of the 4th Day.

The term 'school' often leads to a common misunderstanding which causes the leaders to think in terms of a program or course, something which has a beginning and an end. We must get our minds off the term 'school' in its usual context and think of it more in terms of 'school of discipleship', 'school of thought'. A disciple in biblical terms is one who sits at the feet of the Rabbi learning how he thinks, how he acts. The disciple patterns him or herself on the master until he so immersed in the thinking of the master that he becomes a reflection and an echo of him.

The School is a place to learn, but more it is a place where we learn how to 'be'.

Every Movement needs a core of leaders who have committed, or rather, dedicated themselves to deepening their understanding of the Cursillo Movement as a whole. They are people who want to get to the bottom of the method, the mentality, the strategy because they want to understand Why. This core group of leaders then acts as a leaven within the larger community in a very natural and ordinary way. The fact is, they understand Cursillo, they 'get it'. An analogy that I think works is that of the seasoned cook. An experienced cook for the most part, does not need a recipe book for the simple reason that they understand what they are trying to accomplish, they understand the tools that they have to work with, and they understand the ingredients that they have to hand. If they find themselves short of an ingredient there is no need for them to search through their cooking manual, they understand what

they are trying to accomplish so well, that they know how to adapt and improvise. Their knowledge and understanding of the essence of what they are trying to do, is so much a part of them that making the right choices in any situation is almost instinctive. The same is true for well 'schooled' leaders in the Movement. They do become a leaven within the Movement which means they do not teach by preaching but rather by being living witnesses of the very essence of the Charism.

As committed leaders, dedicated to promoting and living the Foundational Charism ourselves, we have understood that Cursillo is not something that we do, it is something that we live simply because to live Cursillo is to live the Gospel.

The two structural elements of the Movement, the School of Leaders and the Secretariat are indivisible, each one is dependent on the other and neither can function properly without the other. It is from the School of Leaders that the members of the Secretariat are appointed and then it is the School that supports the work of the Secretariat for only those leaders who have actively participated in the School can authentically understand the needs of the Movement they serve. No Movement can be said to be functioning as intended if there is no active School of Leaders. To use an image of Bonnin, he likens the Movement to an umbrella in which the secretariat is the body of the umbrella and the School is the spokes that support it and keep it in place

Belonging to the School is not something that one does simply because there is an upcoming weekend and attendance might guarantee one a place on the team. From the very beginning, the Schools have been places for ideas to be discussed and debated, they are first and foremost the place where the leaders learn to deepen their own understanding of living what is fundamental to being Christian and then finding ways for practical application in the Movement as a whole. It is here that they are permeated with the Vision of the Founder and it is here that they come to understand their own role as leaders. For again, it cannot be emphasised strongly enough that the School is not about being a Cursillista, but is about growing and developing according to the criterion of the Gospel, being the Christian leaders that our baptism calls us to. It must also be reiterated that it is in the School that the content of the weekend Rollos is learned until the Rollos themselves become a natural part of what is lived by every Cursillista. The difficulty that we often have in presenting the Rollos is because their content is foreign to the speaker who needs to learn the topic while struggling to put the Rollo together. It is very much simpler to give a Rollo

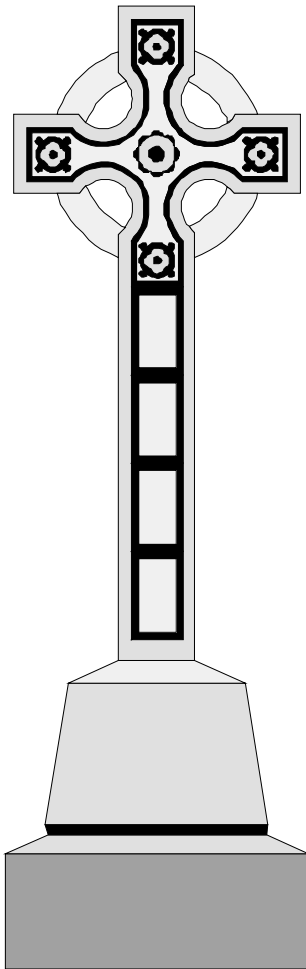
that is merely an expression of what is known and lived.

In Mallorca I attended a School simply because I wanted to see how it works over there. Although there is not a program for the School, this would make it more like a school than a School, it is organized. The topic when I attended was "Precursillo". The speaker was a young man, a fairly new Cursillista. When he was finished, three or four more seasoned Cursillistas, previously asked, each spoke briefly on how they lived the Precursillo in their own lives. The floor was then opened for general discussion and debate that was lively and animated. I learned later that the young man had given a very different perspective on his understanding of Precursillo and had given those present some food for thought. It should be noted, that many present were long time leaders in the Mallorca Movement.

From a Canadian perspective, it might be thought that after being in the Mallorca Movement for twenty, thirty, or forty years, there would not be much left to learn and attendance at the School would not be a priority in their lives. This is where the Mallorca Cursillistas differ from so many of our Cursillistas. For them the School, and the Ultreya for that matter, is not viewed as some kind of duty or commitment, but is the place where they come to 'be something together'. For them, attendance at the School is another way to nurture their own spiritual growth, not just their knowledge of the Movement. If we understand the Cursillo as a way of living the Gospel, then we can never view it as something that we know, for who can say, even after years of study and reflection, that there is never anything new to learn about the Gospel. The School will bring those who come, to a deep understanding that the method and mentality of Cursillo contain all that is necessary for one to live all that is fundamental to being Christian. It isn't intended that we should go home from the School with heads and notebooks full of ideas but rather with hearts on fire and a renewed determination to bring the Good News to all.

I watched and heard the animation and enthusiasm on the faces of the Mallorcan Cursillistas, even those who had been around for years; for them the School is a means of growth and perseverance and the kind of gratification that comes from a great conversation with a good friend.

It is interesting that they bring their new Cursillistas into leadership very rapidly, supporting them and accepting their ideas, listening to them with respect.
Continued on page 17



MATTERS

SPIRITUAL

STEWARDSHIP

“Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that wicked servant says to himself, ‘My master is delayed,’ and begins to beat his fellow servants, and eats and drinks with the drunken, the master of that servant will come on a day when he does not expect him, and will punish him, and put him with the hypocrites; there men will weep and gnash their teeth.”
Mt 24:45-51

“And his gifts were that some should be apostles, pastors and teachers, for the equipment of the saints, for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God.”

Eph 4: 11-13a

Master/disciple

One of the most difficult relationships that the Christian is called to maintain is that of Master and Disciple. This is so in particular in the Western ‘enlightened’ culture, Democratic culture, and a culture – due to materialism and consumerism – that is slowly coming to exalt the individual over and above the communal aspect of society. There are goods and values within the dominant culture that must be restrained when it comes to live our discipleship with integrity. The integrity and worth of the individual must be regarded but not to the point where the individual egotistically believes that his freedom to seek comfort is more important than that of his neighbour. Let us recall the scriptural saying of Christ ‘you cannot serve God and Mammon’, comes to mind.

The teaching of the Lord in this scripture passage has to do with ‘right relationships’; the Old Testament would speak of it in terms of ‘righteousness’ (rectitude). When we read or hear the word righteousness it should register in our minds and hearts as ‘due regard’ (sin menoscabo de). The faithful and wise steward recognizes that he is simply that – a steward, a caretaker – one to whom a good has been entrusted for safekeeping.

Faithfulness and wisdom in relationship with my Lord and Master is at the heart of our discipleship. The way in which I steward what has been entrusted to me reveals the heart of my relationship with Jesus as my God and Saviour. Do I carry out the task entrusted to me for the up-building of the body of believers or for my own up-building? How much of a ‘mix’ is there in my stewardship? What do I have to do to make sure that I am more disciple and student and less Teacher and Master of my own life and works?

St. Teresa of Jesus tells us that we should approach the Lord as friend, but never forgetting that He is still my Lord. At times in our lives we might forget this honour and glory that is due to Him. There may creep into my relationship with Him the ‘due regard’, the ‘reverence’ and obedience that I owe Him. These are distortions of a true and faith-filled relationship with the Lord. A relationship that is capable of being truly reverent and

intimate. Teresa would call it true humility, that is, standing in the truth; the truth of God's Transcendence yet maintaining the truth of His desire to be near and to transform us into the likeness of His Son.

Cursillo

The question that this scripture passage would beg of you who are stewards of an ecclesial movement forces you to ask yourself, however uncomfortable it may be, is – Am I stewarding what has been entrusted to me? Am I being faithful and wise in my administration of a good that belongs to another? Do I recognize that the Lord has called me to be responsible and accountable to Him for the goods that He has trusted me to care for? Am I being obedient to what He asks of me?

What is the food that the Lord has entrusted to you to give to others at the proper time? This then of course pre-supposes that you understand that you are called to be a servant of others and that you are called to service for the good of His people. 'At the proper time' doesn't mean when you feel like it because you don't want to be bothered later. Do you know what the proper time is? Do you give an infant a hefty, steaming rare steak and do you give a hard-working big man, a bottle of warmed milk for supper? These are questions or analogies that each must consider.

Obedience

The model and image that we look to for guidance in answering these questions is found in the model left by our Lord in the Gospels, as well as in the attitudes lived-out by the Apostles. There has to be prayerful discernment not only when 'problems' arise but in the everyday life of the minister/disciple. One cannot expect to just expect the answer to fall from the sky when we want or demand it. A genuine relationship with the Lord in which we can expect His guidance, is one that is developed over time and with the investment of myself in this relationship.

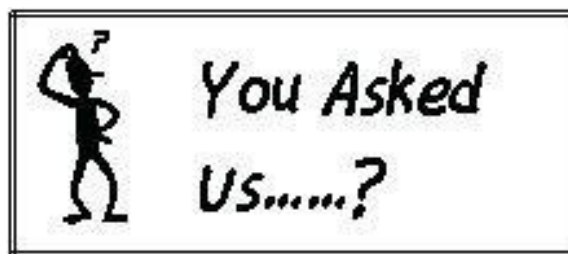
I must not only depend upon what I might 'receive' or 'discern' in my prayer but I must be willing to lay it before the ministers of the Church as well. As a religious I must discern privately but also communally because that is the way the Christ has structured His Church. St. Paul had to appeal to the Council of Jerusalem and the ruling from that body, place there by God through Christ and the Holy Spirit, was to be obeyed by all the faithful.

I bring this up because there have been many a good intentioned soul that has deviated from God's Will

because they only consulted themselves and no one else. You as a board and as individuals must recognize the importance of a genuine committed prayer life because other will ask things of you that you do not like or agree with and many of you will ask of others to do what they do not like or agree with. If this is done correctly and with a genuinely prayerful and discerning spirit, it is then that you become wise and faithful stewards. You may have to apply an ointment or a salve upon a wounded or sick part of the community and it must be done in love. You must be able to discern what are the healthy and the sick parts of the body and what do you apply to them; what do you give them for nourishment so that they come to health or grow stronger?

The steward must not only open up the storeroom, he must know what it is that he must bring forth for each particular occasion and circumstance.

The above was given to the First Ordinary meeting of the OMCC and the International Groups in Dallas on Dec 2, 20006 by Franciscan Father Stephen Sanchez.



Q. I was the Rector on our recent February weekend and was wondering why it is important in keeping the identity of the Rollistas and Auxiliaries a secret on the weekend? Our last weekend, some of the team spent so much energy trying **not** to let the new candidates know they were on team, that when it was time to do their Rollo, the new candidates felt deceived. It may help us if we understood the importance of keeping this hidden or is it beneficial to introduce the team members briefly on the Thursday night at introductions?

Thanks very much for your help!

A. There is absolutely no need to keep the identities of the rollistas and other team members secret. In fact, it would be very difficult for them to be really effective if they had to 'pretend' that they were not on team. Their primary function at the weekend is

to support and encourage the candidates, allowing them to develop as the weekend progresses. This often means spending a lot of time doing what is known as 'corridor work', that is the one on one chatting that takes place in the times between rollos and other scheduled events. Very often it is in these one on one encounters that the message of the weekend is made concrete. In the chats with team members the candidates find the warmth and friendship that is at the heart of the Cursillo. Because this corridor work is so vital to the success of the weekend it is imperative that we do not fill every minute with 'something'. The dynamic of the weekend is based on encountering self, God, and others. They need quiet time to do this, to reflect, to think, to develop friendships with those who are possible group mates. The Cursillo weekend is a model of how to live our Christian life and like life itself, it must be lived in a normal way, therefore nothing should be secret. We do not, of course, reveal the agenda because that is part of the method. This too is how life is, we never know what tomorrow will bring but we try our best to live in Grace in order to live and accept all that life brings to us.

It is vital that the role of the team member is properly understood, they are there to assist, but never to dominate at the tables. This may be where the idea that the team should be anonymous comes from. They are there to facilitate the three encounters, again with self, God, and others. To do this, they need to be free to do the job they are called to do and to do all in friendship because that is the best way to bring them to understand that God loves them. It is friendship shown in one on one relationship that allows the candidate to open their heart and this friendship makes them feel comfortable and loved. The sense of freedom and relief that comes from this is one of the wonderful things that happen on the weekend and this aids in the encounter with Self.

Introducing the team in a very low key way at the beginning would be the norm but then the candidates cannot be lulled into thinking that they can just sit back at the tables and let the team member take over and if this is beginning to happen the team member needs to find ways to help them take responsibility.

One last point, each team member should do all that they can to spend some time, one on one, with every candidate. In the Canadian Pilgrims Guide, there are blank pages. These are there as a tool to help with this. It is customary in Mallorca, (where we take all our advice from) to get each member of the Cursillo to sign the Pilgrims Guide on these blank pages, like a year book. It is an easy way to open a conversation.

Q. There seems to be some confusion as what the Service sheet is and when it is used. Is it the same as the Order of Reunion Sheet.

A. The Service sheet is the sheet that is given to the candidates during the Life in Grace rollo (sometimes mistakenly called the Christian Life rollo) on the weekend. It is explained during this rollo by the priest or other spiritual advisor introducing the idea that the candidates will need to commit themselves to some kind of regular program of prayer, study, and action, if they are to nurture their new found life in Grace. The Service sheet has some suggested practices for all three legs of the tripod, Piety, Study, Action. The candidates are told that team members or the Spiritual Advisor will help them if they wish to ensure that the commitment made is realistic. Often at this stage of the weekend the candidate is so enthused and eager to begin their new found life in Christ that there is a danger of making a commitment that is not realistic in their ordinary life in the world. Once completed, it is not shared with anyone. The completed Service Sheets are collected and handed back at the Clausura.

It is a totally different thing to the Order of Reunion sheet that is given to the candidates to assist them until they become comfortable with Grouping in the small groups or at Ultreya.

The Order of Reunion sheet in use in Canada, does not show a list of pious acts but instead has a section where we are asked to reflect on the Service Sheet and share whether or not we have fulfilled our commitment. This is in reference to the previously made commitment. This and the moment close to Christ, is all that it is necessary to share under the 'Piety' section of the reunion. Have we, or have we not fulfilled our commitment? It should not be a long list of Pious acts.

If we do share our acts of piety, the focus is on what we have gained from doing them, not just the action. In Group reunion we share in order to measure ourselves against our own commitment and to help each other to grow by sharing our life in Christ. It is not helpful to our Group members to simply hear that we have attended daily mass, we help each other by sharing how we have grown and benefited from daily mass or whatever acts of piety we have accomplished. The Service Sheets and Order of Reunion sheets are both available from the Resource Centre.

NEWS FROM AROUND THE COUNTRY

- ◆ ATLANTIC, Antigonish (Tri-Counties, Cape Breton East, Cape Breton West) Halifax, St. John's, Charlottetown, Yarmouth, Yarmouth Valley. St. John
- ◆ QUEBEC, Montreal English, Spanish, Hungarian, Korean
- ◆ ONTARIO, Sarnia, London, Kent County/Chatham, Peterborough, Toronto, Hamilton, Timmins, Ottawa, Thunder Bay, Korean, Latin American
- ◆ WESTERN, Victoria, Vancouver, Nelson, Prince George, Calgary, Edmonton, Grouard-McLennan, Kamloops, Native Cursillo, Winnipeg.

ATLANTIC

EASTERN CAPE BRETON

Greetings & blessings from our Cape Breton East Richmond Cursillo community in the Diocese of Antigonish, Nova Scotia.

We are presently bringing to a close another successful year in our Cape Breton East Richmond Secretariat. Our year began in August, 2005 with our annual Cursillo/Challenge baseball game. This event opened with the celebration of eucharist at Our Lady Of Fatima Church & was immediately followed by a barbecue with hot dogs & pop, hosted by one of the group reunions in our Secretariat. After this, the big event, the ball game started: as always, there was lots of fun & laughter & once again, the Cursillistas persevered to defeat their younger rivals.

In September of last year (2005), we, as a Secretariat were honoured & blessed to host the Atlantic Catholic Cursillo Conference which took place at the Canadian Coast Guard College in Westmount. It was wonderful to see the way our Cursillo Community came together to support this undertaking, beginning with a major fundraising to keep costs down & continuing with the many, many Cursillistas who volunteered their time, who worked on committees, all to ensure the success of the conference. And a wonderful success it was; there were 150+ attendees, many friendships were created, much was shared & all returned to their homes with a renewed sense of commitment to our Cursillo Communities.

Our Secretariat holds three Cursillo weekends each fall & three Cursillo weekends each spring. This breaks down to include one men's weekend & two women's weekends each season. Over the past year, they have been very successful, averaging thirty women & eighteen men per Cursillo. Our boundaries have grown to include the First Nation community of Eskasoni & we, as a community have been truly blessed to give & to receive as they become members of our Cursillo Community.

We share with them our Cursillo experience & they share with us their rich culture, their strong faith & beliefs.

Over the past year, many of our Cursillistas have worked on teams from the United Church as they work diligently to share the gift of Cursillo with members of their Church community. At our weekends this year, we have re-introduced the meditations of the weekend, along with the reflective atmosphere, the retreat phase from the evening to the first morning meditation. From conversations with team members these small changes appear to have been generally accepted.

At the present time, we are truly blessed to have as Spiritual Director, Fr. Donald MacGillivray & as Co-Spiritual Director, Fr. Patrick O'Neill. Their support over the past year has been wonderful & our community has been richly blessed because of their presence & commitment to Cursillo. We look forward to many wonderful years of Spiritual guidance from them both.

building bridges from coast to coast



We had a very successful advent retreat last Fall and we also put on a Cursillo retreat weekend at the end of January this year. Both events were well attended, with approximately 40-50 Cursillistas at each. We are in the process of trying to get a "Leaders School" started in our area. We feel that this is something that is needed so that we can educate our community on the how and the why of Cursillo. We will continue to pray for this; for volunteers to take on this project; hopefully it will come to fruition this coming fall season.

Our monthly Ultreyas are still well attended in Industrial Cape Breton. Richmond Co. hosts their own ultreya & while they have struggled a little, their attendance is starting to pick up. We come together for a grand ultreya twice yearly. Our last one was held in May with over 250 Cursillistas gathered in love & friendship to share the many blessings & gifts that this wonderful movement provides.

In closing, all of the communities that we belong to have in some way been Graced & blessed with this gift of Cursillo. Ever mindful of this, we, as leaders will strive to continue to be the environment that Our Lord desires of us & hopefully will continue to use our gifts & talents to foster the growth of this God given gift.

DeColores & God Bless.
Rose Alexander
Lay Director, C.B.E.R.Cursillo

SAINT JOHN, NB

The Diocese of Saint John has been quite busy this year. The liaisons from various areas report good attendance at their Ultreyas.

We had the 57th mens and womens week-ends at Fredericton in the fall.

In feb 04 we held a Leaders' day in Sussex which was attended by approx 50 personnel from all parts of the diocese, further workshops are planned for the three major regions Saint John, Fredericton, and Miramichi.

We have ensured that all team members will have the small rainbow books, they can follow along on the rollos.

We had a successful 58th men's and women's weekend in May, June in the Miramichi.

The Cursillo movement in the Miramichi will be assisting the United Church community have their 1st Cursillo for the men/Ladies in Sept of this year, many are giving rollos, and assisting in various other areas,

The 59th mens and womens week-end will be held in Sussex in Sept/Oct this year and we expecting a great week-end.

Saint John Cursillo will be celebrating their 25yrs of Cursillo on June 17, a great day is planned, along with mass, skits, music and of course a great meal. The guest speaker will be George Henery Atlantic rep to CCCC.

The Cursillo movement is alive and well here in Saint John Diocese and we will continue to support this wonderful movement and continue the work of Jesus Christ.

Leo LeBlanc
Lay Director
Diocese of Saint John
June 2006

TRI COUNTY (Antigonish/Guysborough/Pictou Co.)

Our secretariat meets once month
Ultreya 1st Tuesday of every month - well attended
Womens weekend October 2005
Mens weekend April 2006
May 2006 - Fund raiser to help defray costs of the weekends
Advent Day of Reflection - First Sunday of Advent
Leaders' School
Two weekends already in the planning for October and November 2006 for the Women and Men

Our Movement is thriving and growing in the spirit. Thanks to our prayerful community we have experienced Love and joy in our fourth day.

Colette Forbes
Lay Director

YARMOUTH SECRETARIAT

This report covers the period from May 2005 to June 2006. During this time two Cursillo weekends were held in our Diocese.

The Yarmouth Diocese is divided into two secretariats with a Co-Lay Director in each area. Ken Shipley for the Valley Area and Kevin Cann for the Yarmouth Area. They started in June 2005.

Between the Valley and Yarmouth Areas three monthly Ultreyas are held and are blessed with very good attendance at each.

In May of this year we held our Grand Ultreya at St Patrick's in Digby. There were approximately 40 Cursillistas present with the Holy Spirit in attendance also. Fr Donald presided at the mass.

The Yarmouth Area's men's and women's weekends were held in October at St. Ambrose, in Yarmouth with new Cursillistas. These weekends were a great success with both candidates as well as team receiving many gifts of the spirit.

Again this year the Yarmouth Area put on a Lobster Social, many Cursillistas from all areas of the Diocese attended. This Social is put on every year to promote Cursillo Christian Community.

The valley had a 2 day leader school with George Henry as coordinator. This was an excellent work shop on the new rollo guide lines. After each Rollo, sharing was done at each table to see if the message was clear. This was a wonderful two days.

Yarmouth end also had a leader school to review the original workings of the Cursillo, this was coordinated by Barbara Hubbard and a team of Cursillistas, this was very informative.

The Diocesan Cursillo newsletter, "Rooster Tale" has a dedicated team of co-editors from each end of the Diocese who will work on keeping the newsletter as a vibrant voice of the Cursillo activities throughout the Diocese.

The Diocese is blessed to have two very capable Spiritual Directors, Dave Hasler who oversees the whole Diocese and Fr. Donald Amirault for the Yarmouth end. God has blessed us twice and we thank them for their guidance and support.

This year we had a planning committee to organize the 2006 CCCC, with Ken Shipley as coordinator and a spiritual working body of dedicated cursillistas. I must thank every one that helped in any way for all their hard work and cooperation, what a fine group of people to serve with.

This is my last duty as Lay Director. I would like to thank God for the blessings and all the people that I have come to meet. At this time it is my pleasure to be replaced as Lay Director for the Diocese of Yarmouth by Doris Dandurand. I am sure that she will be a tremendous asset to our Cursillo community.

We thank the loving Lord for all the blessings He has showered upon us.

DeColores
Neil Bourque, Lay Director, Yarmouth Diocese

QUEBEC

Hungarian Women's Cursillo Weekend

Sunday December 10th, 2006 my wife Sonia, Peter Jankowski and I, drove from Montreal, Quebec to Pickering, Ontario "just for a clausura". For us these 1000 kms. represents just a nice ride, no sacrifice of any kind.

Fourteen new cursillistas were finishing their Cursillo Weekend. Like at any clausura you can experience the joy of those who have been renewed as Christians. Even if we could not understand hardly anything that was shared in the testimonies, we felt that they had lived the 3 Encounters, with self, God and others. The clausura was held in the "Manresa Jesuit Spiritual Renewal Centre" and almost everything was in the Hungarian language, but nonetheless, we knew the tears were the result of the personal encounter with Christ. The joy and the laughter came from the Grace they received during the weekend.

There were cursillistas from different cities of Quebec and Ontario. The team was formed with cursillistas from different cities too. I learned that a male cursillista drove members of the women's team from Montreal to Pickering, four times. What a generosity!

In this time when finding a group of candidates for a Cursillo Weekend is so difficult I can see that the Hungarian Cursillo Movement is perhaps showing us a way to work for Evangelization. They brought candidates from different cities so unity is possible

when we want to work for the Kingdom and if we are convinced that the Cursillo Movement is a good tool to proclaim the Good News “that God in Christ love us”.

Congratulations to our 14 new cursillistas and to the Hungarian Cursillo Movement in Canada. May the Lord bless you and keep you on with this marvellous apostolate.

Ultreya dear friends “Christ is counting on you”

“Krisztus számít rád”

De Colores
Carlos Muñoz

ONTARIO

HUNGARIAN CURSILLO

5th Toronto Hungarian Women’s Cursillo

The walls and halls of the Manresa Retreat Centre of Pickering heard the quite familiar De Colores song but in a not so familiar language, because from the 7th to the 10th of December it resonated with its Hungarian version. It was the 5th Toronto Hungarian Women’s Cursillo, organized by a team made up of Cursillistas from Mississauga to Montreal. The Spirit was flowing and gave wings of joy, hope and fellowship to the fourteen candidates and fifteen team. The team members were from the Toronto and Montreal Hungarian Parishes, as well as links to Peterborough and Cobourg. The ladies wholeheartedly served on the weekend, guided by the spiritual direction of two Jesuit fathers from St. Elizabeth of Hungary Parish of Toronto, Fr. Blaise Jaschko, S.J., and Fr. Sandor Borbély, S.J. The latter is the new spiritual director of the *St. Elizabeth of Hungary Cursillo Community of Toronto*, as well as of *St. Stephen of Hungary Community of Hamilton*. The candidates were from all walks of life, pastry chefs, doctors and stay-at-home moms, and all age groups were represented. As the weekend unfolded, the strangers became friends as they discovered themselves, Christ and his community.

The witnessing at the closing, where close to a hundred were present, shared about discovering how the Cursillo offers the best method to live as a Christian in a pagan world. There were many surprises! Amongst the alumni, were brave drivers from Our Lady of Hungary Parish of Montreal. One of the most unexpected participants of the Clausura was the President of the CCCC, Carlos Munoz, his wife, and Peter Jankowski who also drove up for the Clausura. All three sang the DeColores in Hungarian,

which was quite a performance on their part and quite an uplifting listening from the part of the alumni as we walked in. Carlos was invited to say a few words to the new candidates and his short talk witnessed to the fact “*The Cursillo method is the best way that I found for living and becoming an authentic Christian!*” We all left with that conviction. All we have to do now is to live it, every day of our 4th day.

DeColores! Henriette & Laszlo, Cobourg, Ontario

OTTAWA

Forty years of Cursillo in Ottawa—a milestone to celebrate!

During this past year, beginning June 2005, the Ottawa Cursillo Movement (OCM) prepared five teams (each with a 10-week preparation) and held five more Cursillo weekends—three women’s and two men’s, resulting in another 124 new cursillistas joining the community.

The Ottawa Cursillo’s Central Ultreya continued with much support from the community. Special Cursillo weekend send-offs and welcome-backs were also held at this ultreya as well as numerous Challenge events. Much effort has been made to fully integrate the youth into these ultreya gatherings. In September, these weekly gatherings moved to Our Lady of Fatima Church (OLF) which has better facilities and full access for the disabled. OLF is one of Ottawa’s largest parishes and has become the venue for many Cursillo meetings, events and activities. Six other parish/regional ultreyas across the Ottawa area (mostly held monthly) also continued this year with plans for the formation of two more in the early stages. One regional monthly ultreya in the west end has closed. A Grand Ultreya was held at Our Lady of Fatima Parish in mid-December.

The annual summer event, the 13th Cursillo Corn Roast/Pot Luck Picnic, was held at the Poupart farm in Rockland in mid-August. A special ‘Friendship Breakfast’ was organized in February to promote group reunion. The committee struck in 2003 by the secretariat to revise the weekend manual and review the lay rollo outlines from the National (Mallorcan) Guidelines, met with the secretariat in April to report on its work and new recommendations being considered.

Our newsletter, the *FOURTH DAY*, published and distributed in the fall, winter, spring and summer, contains all the news of community events, lists of Cursillo weekends, impressions and articles of interest to cursillistas and contact information. The

newsletter is now being offered by email. A 'Cursillo Network' email service is also maintained to communicate Cursillo news, events and prayer requests from the community. A web-site for the Movement has also been set up this year. (www.ottawacursillo.ca)

In early June, approximately half of the secretariat positions concluded their two-year terms (to maintain continuity). Charlotte Allain takes over from D'Arcy Grant as lay director of the Ottawa movement for 2006-7. The final Cursillo event of the year was the June 7th celebration of the 40th Anniversary Grand Ultreya held at St. Joseph's Church in downtown Ottawa. St. Joseph's, celebrating its 150th anniversary this year, had been the 'home' of the Ottawa Cursillo's Central Ultreya for more than 30 years. A special mass was con-celebrated by several of the priests who have been assisting the OCM in recent years. A series of speakers shared experiences from each of the four decades since the first Ottawa Cursillo in 1966. The new rectors for the fall Cursillos were also announced. Later, a reception in the parish hall, a photo/history display and music, amid scores of weekend banners, highlighted the evening.

LONDON AREA

The year 2005/2006 has been an exciting one for us. After a two year dry spell we were gifted with two very successful weekends. There were eleven candidates on the men's weekend and seventeen on the women's. We now have twenty eight new Spirit filled cursillistas.

Our Leaders school held fall and spring sessions running four consecutive weeks each. The turnout was not as large as we had hoped for but there was constant turnout.

Monthly ultreyas continue to be held in London, St Thomas and Ingersoll. Some of our new babe chicks are from the Stratford area. They held their first ultreya in many years on April thirtieth and it was well attended. Most of our secretariat were there to support them. We are looking forward to many more ultreyas being held in Stratford.

Our secretariat continues to meet monthly with the exception of July and August. The June meeting begins with a pot luck supper. Our members continue to grow stronger in faith and commitment to the movement. We are getting a better understanding of the needs in our local movement and are committed to meeting them. For our 2007 weekends the rector along with the rest of the head table will have more freedom in discernment/selection of team

members. We are also planning an outreach event. It is an afternoon of golf followed by dinner and an evening of cards. It is open to all cursillistas, their families and friends.

There will be seven of us from the London area attending the National Encounter in Nova Scotia. We are looking forward to seeing old friends and making new ones. We have started counting the days!

Mary Ressler, Lay Director, London Area Cursillo Movement
(London Diocese)

WESTERN

EDMONTON

Over the past year, the Edmonton Cursillo Community has continued to work to deepen the charism of Cursillo in its members. The strongest signs of our ongoing progressive conversion are the several active group reunions in Sherwood Park and Edmonton, our regular Ultreyas, and the formation of teams for our next weekends.

Teams have been preparing and critiquing rollos and building community since early March. The men's weekend will take place October 12-15, and the women's weekend will be October 26-29, 2006. We are very much looking forward to sharing and growing with a new group of candidates. We ask your prayers for the success of these weekends.

Our hopes to have our online Leader's school up and running will soon be realized. As many of our community live an hour or two from Edmonton, we have undertaken setting up an online discussion that will look at the charism of Cursillo and move to other areas of particular interest to our community. Those who are unable to access the Leader's school online will be able to participate by phone or regular snail mail.

We continue to meet for Ultreyas the last Wednesday of every month at Our Lady of Perpetual Help Parish in Sherwood Park, just east of Edmonton. We also gather at least twice a year just for fun, food and friendship at our Christmas and Summer Socials.

One of our present areas of struggle is with funding. We are wondering how other communities manage to raise the necessary funds to keep weekends going. As we are unable to use schools to hold weekends because of school board regulations, we are finding it difficult to find affordable facilities in which to host

our weekends. If other communities have had the same experience of cash shortfall and have found creative fundraising ideas (other than garage sales!), we would be interested to hear from them.

We thank God for the grace of Cursillo in our lives, and we pray for our Cursillo communities across Canada and abroad, that we may reach out to those who are far away and continue to grow in the grace of Christ.

Maria Kruszewski,
Lay Director.

The above reports are taken from the Annual Report issued by CCCC in June 2006. In each issue of Fully Alive, we include these reports until each one has been published.

School of Leaders. Continued from page 8

This is how they keep their new candidates, especially the young ones, involved and interested. They give them a voice and a place, and in doing so, old and young, new and veteran alike, come to a deeper and unified understanding of each other and the message.

It isn't practical to speak about the School without mentioning also the role of the Secretariat, as already mentioned, the two are indivisible. Bonnin has been quite explicit in his definition of what the Secretariat and its members should be concerned with. He says: "Cursillo is not to feed people but to make them hungry for God". "The Secretariats exist in order to simplify, facilitate and make possible the living of everything that is fundamentally Christian and to be the guardians of the purity of the method." As such, the members of the Secretariat are the servants of the servants; their role is to be one of simple service to the Movement. Unfortunately, all too often, it becomes a place of prestige, power and control instead of the place where committed leaders act together to find ways to guide the Movement, themselves being leaven as the Cursillistas are leaven in the world.

"One of the greatest ironies of the history of Christianity is that its leaders constantly gave in to the temptation of power, political power, military power, economic power or moral and spiritual power, even though they continued to speak in the Name of Jesus who didn't cling to his divine power, but emptied himself and became as we are. The temptation to consider power a useful instrument in the proclamation of the Gospel is the greatest of all." "Maybe it is that power offers an easy substitute for the hard task of love. It seems easier to be God than to love God, easier to control people than to love people, easier to own life than to love life." "I am speaking of a leadership in which power is

constantly abandoned in favour of love. It is a true spiritual leadership. Powerlessness and humility in the spiritual life do not refer to people who have no spine and let everyone else take decisions for them. They refer to people who are so deeply in love with Jesus that they are ready to follow Him wherever he guides them, always trusting that with Him they will find life and find it abundantly."

These quotes by Henri Nouwen in his book, "In the Name of Jesus, Reflections on Christian Leadership", speak very clearly of the danger but also of the solution for those who serve the Movement in the Secretariat. It is their responsibility and function to constantly deepen their understanding of the Foundational Charism and to apply its principles for the good of the Movement. If the Secretariat assumes an identity that resembles a board of directors then it can only be said that it is far removed from its Christian context. All decisions that are made must be for the good of the Movement bearing in mind at all times that in Cursillo, all that is done is done with the good of the person as the primary focus. The best criterion to use is: "What would Jesus do if He were here?" The School of Leaders or the Secretariat never come together simply to do something, but always first and foremost to be something together.

The Cursillistas who serve the Movement in the secretariats and Schools of leaders can best be described as keepers of the flame of the vision of the Founder, keeping it burning brightly as a beacon for all those whose paths are illuminated by its light.

Editor



The First Cursillo at Cala Figuera. See Witness on following page.

witness

daily we touch him

Fully Alive invites witness talks from across Canada, submitted either by the speaker or by one who has heard the talk and, with the speaker's permission, submits it. It may happen that a speaker will express views in their witness that differ from those of the publishers of the newsletter, but these are not edited. Please send all submissions, care of CCCC, Fully Alive, to the Montreal Centre Address.

The following is the personal witness of Salvador Escribano Hernandez. He was one of the candidates on the first Cursillo held at Cala Figuera de Santanyi, Mallorca (AUGUST 20-23, 1944)

FOREWORD

At the initiative of Eduardo Bonnín and by kind invitation of Francisco Oliver, both outstanding leaders of Palma de Mallorca and of my birthplace, Felanitx, I attended the "Cursillo" at the chalet of Figuera Cove (Cala Figuera) of Santanyi in August of 1944, along with 13 young people. I never imagined - nor could anyone else ever have imagined the unpredictable repercussions that singular experience would have on the world, the millions of people who from then on would live a similar experience that would radically transform their lives, and less still, that 60 years later I would be here, in front of you, digging amongst the dusty archives of my rusty memory, looking for something to share about that beloved experience.

It must be important, for my friends from far away lands and now from my own diocese have asked me to speak to you about the Cursillo at Cala Figuera. I do not believe I am the most appropriate witness, but being one of the few that are still living, and since you have no one else better at hand, it seems neither you nor I have any other alternative.

Some details have faded from memory. They got lost with the passing and weight of the years. Other details are preserved, they are intact there. I know them clearly, in my very soul, as if they happened yesterday. It is of these, of the memories that lasted and stayed fresh, of which I will speak to you.

So you do not take me wrongly, I would like to begin by telling you a little about me, of my short history. Perhaps this way you will be able to have a clearer and better idea of what the Cursillo of Cala Figuera was and what it meant to one of those 14 youngsters, who without suspecting it in the least, attended his appointment with history that August 20 of 1944.

MY SHORT HISTORY

I came from a modest, not numerous family, whose roots are lost in the Province of Salamanca, back in Old Castille. Forced by circumstances, my parents emigrated to Felanitx in 1921 where my father was assigned as compensation for wounds, after participating in the War of the Riff in North Africa, when Spain had the protectorate of Morocco.

Of my grandparents, I only know that on my father's side they were called Josefa Martinez y Salvador, Escribano Hernandez. And on my mother's side, Bonifacia Martín and Romualdo Hernandez. Other relatives are a cloudy and fleeting memory.

My parents were Antonio Escribano Martinez (1900-1977) and Valentina Hernández Martín (1901-1982). He was a working and courteous man of contrasting temperament and sensibility at plain sight. She, a pacific woman, was a homebody, a person quick to do favors and always attentive to her children and the house chores. Her hobby was to raise us and keep us content. It was she who was responsible for our education and religious direction.

We were three siblings: Pedro (1939 -) the youngest, Josefa (1931-1934) the middle child, passed away, and I, the oldest of the three. My full name is SALVADOR ESCRIBANO HERNANDEZ. I was born September 1st of 1929, in the town of Felanitx, located on the south side of the Island, 50 kilometers from Palma de Mallorca and 10 from Santanyi (Cala Figuera).

My childhood and puberty passed quietly and happily, at times shaken by the Civil war (1936-1939), which from time to time interrupted the local monotony. From age 12, I began to attend the Spiritual Exercises that were held during the summer, year after year, where Don Juan Vidal Ollers, Councilman of Catholic Action, an association, gathered young people between the ages of 12 to 17. Not much later, just before I turned 15, I lived the

famous Cursillo in Cala Figuera, of which I will speak to you later.

I became an adolescent during the worldwide depression. We were aware of it because of the lack of food. We ate what there was, maize bread, which they rationed, not much, and some things that my father was able to buy. Meanwhile, my wings grew and were fortified, as if preparing to take flight.

When I was 19 (1948), I was transferred to Barcelona to have my degree certified. I was certified along with Paco Grimalt and Toni Binimelis. With my certification and a desire to make a career, along with the necessity to make it on my own, I moved to Madrid. This is how the fledgling bond with Cursillo was interrupted. I moved away from Felanitx and as I separated from my parents, they advised me to "not engage in trivialities and not to squander". My mother cried.

The time passed and I entered the Academy. I prepared and I qualified for the Customs Service, in 1961 with a post in Port Bou. I occasionally travelled to Felanitx. It was during a vacation in 1953 that I met Maria Mesquida Perelló, who I married 8 years later (September 27, 1961). We had beautiful offspring, Antonio Miguel (1962 -) who has given us two adored grandchildren (Miquel Angel and Marc) and Valentina Maria de los Angeles (1963-1997) who passed away in a fatal accident.

From Port Bou, I went on to Inspection of Ports of Palma de Mallorca in 1965, where I remained until 1992, when I decided to retire for health reasons after suffering a heart attack.

As the years passed, came health problems, and also to my dear Maria, who after a prolonged and painful sickness passed away (March 14, 2002). After the death of Maria, nothing was the same. My life lost sense and reason. I sank into a terrible depression. I felt I was dying and wanted to die; moments of anguish that were truly difficult. The Eucharist and praying the rosary of the Marian Cenacle of the Virgin of La Paz of Buenos Aires were my support and balsam to my wounds.

Very recently, without hardly realizing it, the seed planted in the Cursillo at Cala Figuera began to sprout, to show life. It had been there sleeping and imperceptible for almost sixty years, awaiting germination to give its desired fruits. The miracle was about to come. "Something" (I know now it was "somebody") encouraged me to write some lines on the inter-net, without a particular addressee. After fruitless attempts, somebody responded to my laconic

note. The spontaneous answer, fraternal and with a sincere interest in meeting me, was surprising. He knew my name, knew of me, of Cala Figuera, of Eduardo. It moved me to tears and almost to shock. I could not believe that something which I had practically forgotten, and which happened almost 60 years before in a solitary and far away village, had such large dimensions. Without knowing it, my unknown friend and his increasingly frequent emails instilled encouragement in me, returned me to life; awakened the seed.

His emails followed other emails; and soon others, and others from so many "internet Cursillistas", who generously and fraternally wanted to know of me, of us, of Cala Figuera. The seed finally burst, germinating in my very soul. The miracle was being completed.

This is the reason, my friends, that I have been emboldened to write, to speak to you not only of the Cursillo at Cala Figuera but of the miracle that it worked in me, indeed not at that moment, as happens to many, but 60 years later.

The Lord has been merciful and providing, because that seed came up, grew, and gave fruit in abundance. The nightmare was behind me. I have returned to Him. My life has sense. Maria, Valentina, and I are at peace. I have my son and little grandchildren, things to do, experiences to live, close ties of friendship to enjoy, that are multiplied day by day every-where. It is all the unquestionable expression of the love that God has for us.

With extreme emotion, I want to tell you that I have been able to re-find myself, God, and my brethren, and very specially with the man who planted the seed in my heart, Eduardo Bonnín Aguiló, with whom, in case all this wasn't enough, I group with every Thursday at six o'clock in the evening. Could I ask for anything more?

Thank you Lord, great thanks I give you for Eduardo and all the very good friends with which you allow me to share every day. Thank you for his solid and fraternal friendship that has given back my faith, confidence in mankind, and a desire to live.

My dear friends, in broad strokes this is the short history which has been and is my life: encounters and alienations. I have experienced joy, sadness, and all kinds of hardships, and thanks to God, the Cursillo at Cala Figuera. There is still plenty of room for enthusiasm, devotion, and a spirit of charity.
See page 22 for Salvador's account of the Cala Figuera Cursillo.



JESTERS' CORNER

.....NO SAD SAINTS HERE!!

Jesters' Corner is a regular feature open to all Cursillistas and intended to serve as resource material for Cursillo weekends. Please forward submissions to the editor.

A teenage boy with long scruffy hair had just got his driving licence and approached his Dad to ask about using the family car.

Dad was the pastor of the local Baptist church and was known to be very conservative in his views.

Dad said " I'll make you a deal. If you raise your grades from C's to B's, do more bible study & get your hair cut, then we'll talk about the car some more".

Within six weeks the boy had raised his grades and been to all his Bible classes.

The Dad said "Well done, Son. Those grades are looking really good and you've been to each Bible class, but I see you've not had a haircut"

"Well" said the boy "In my Bible studies I've noticed that Samson had long hair, John the Baptist had long hair Moses had long hair & even Jesus had long hair"

"That's very true" said Dad " But did you also notice that they also all walked everywhere they went"

You're in incredible shape," the doctor said. "How old are you again?"

"I'm 78." The man said.

"78?" asked the doctor. "How do you stay so healthy? You look like a 60 year old."

"Well," the man explained, "my wife and I made a pact when we got married that whenever she got mad with me, she would go into the kitchen and cool off and I would go outside to settle down."

"What does that have to do with it?" asked the doctor.

"I've pretty much lived an outdoor life."

AMEN: The only part of a prayer that everyone knows.

CHOIR: A group of people whose singing allows the rest of the Parish to lip-sync.

HYMN: A song of praise usually sung in a key three octaves higher than that of the congregation's range.

RECESSIONAL HYMN: The last song at Mass often sung a little more quietly since most of the people have already left.

JESUITS: An order of priests known for their ability to find colleges with good basketball teams.

JUSTICE: When kids have kids of their own.

KYRIE ELEISON: The only Greek words that most Catholics can recognize besides gyros and baklava.

PEW: a medieval torture device still found in some Catholic churches.

PROCESSION: The ceremonial formation at the beginning of Mass consisting of altar servers, the celebrant and late parishioners looking for seats.

RECESSIONAL: The ceremonial procession at the conclusion of Mass led by parishioners trying to beat the crowd to the parking lot.

RELICS: People who have been going to Mass for so long they actually know when to sit, kneel, and stand.

USHERS: The only people in the parish who don't know the seating capacity of a pew.



Enclosed please find my check in amount of \$50.00 for three copies of FULLY ALIVE for the following year. I enjoy the information provided so much that I want to share the "good news" from Canada with my Cursillo Secretariat in our St. Augustine Diocesan Cursillo in Jacksonville, Florida.

I read every page and share as much information as I can, but now would like to send the entire booklet to our secretariat.

Also, I'm going to attempt to make reservations for the 2007 Canadian Conference of Catholic Cursillos in June, 2007. I had the privilege of working the first Cursillo in Oshawa, Ontario in 1963, which was Cursillo #1 in Canada if I remember correctly. Following that Cursillo Cardinal Leger asked for a team to come from Detroit to Montreal, and hence I was able to work the first two in that city in 1964.

The Cursillo in Oshawa was held on November 22, 23, 24, 25, once again as I remember. In deplaning in Toronto, the team was told that President John Kennedy had been shot. By the time we arrived at the Cursillo facility, we heard that he had died. That event will be in my heart, mind and soul until my dying days.

In 1989 I was privileged to give the Key Note address in Montreal as the Montreal Cursillo was celebrating its 25th anniversary. What a pleasure to be with my Canadian sisters and brothers to celebrate the occasion. Perhaps you can see why I'm so tempted to try and be in Toronto on Thursday, June 21 and stay until Sunday, June 24, 2007.

My wife and I have been faithful to grouping for over 43 years now, and have used the power of the Holy Spirit so many times throughout our 57 years of

marriage. It would be a joy if I'm well enough to make the trip.

Peace always in Christ Jesus,
De Colores forever,
Tom Umlauf, Florida

Decolores to all members of the C.C.C.C.

Florine and I want to thank you, and all of the people from C.C.C.C. who made us feel so welcome during your June general congress of 2006 in Cornwallis N.S. Florine enjoyed so much the time spent with your lovely wife. By opening the door to the French branch of Cursillo [the M.C.F.C.] and letting us be part of the north American group of Cursillo [gnac], you have turned a lot of frustration [over many years] into a lot of joy and happiness. When we were announced during the entrance procession it was very pleasing to hear the cheers of joy and excitement from everyone present. We assure you that there is as much joy and excitement in the M.C.F.C.

First let us congratulate your organizers on a job very well done. The facilities were excellent. Second; the committee was so well organized and friendly they made every one feel right at home. Thirdly; the content was so very enriching, the rollos where well prepared, were good choices, and well presented as every one of them left you wanting to hear more. There was ample time to meet many others and share with them. For us it was a chance to meet Cursillistas from all new parts of Canada and the U.S.A.

The C.C.C.C. has gone back to study the origins of the movement and it was enlightening to hear so much on the founder Eduardo Bonnin and the real beginning of this great movement.

The presence of the Holy Spirit was so strong even stronger than on a normal Cursillo weekend. This was evident in the bishop's reactions as he went home with a strong desire to live a weekend.

We believe that a close association and contact between the C.C.C.C. and the M.C.F.C. will enrich both of us. We congratulate all of you on your great successful congress and pray God that he blesses the rest of your lives with his most beautiful colours.

Your brother and sister in Jesus
Normand and Florine Goguen

FROM MALLORCA

THE CURSILLO AT CALA FIGUERA (1944)



When I was almost 15, one day at the Catholic Action house, Francisco Oliver, a beloved leader from Felanitx approached me, in order to invite me to some "short courses" which were being organized by Eduardo Bonnín, at that time an outstanding leader of Catholic Action. The news reached other friends from the locality

and surrounding places in the same way. Nobody objected. We all gladly accepted. No one could say "no" to the always amiable and noble Oliver. My parents didn't object either, as they always gave me permission to attend the Spiritual Exercises. And besides, this "Cursillo" wouldn't cost us a dime.

If my memory doesn't fail me, we met on the evening of August 20, 1944 in the facilities of Catholic Action. As soon as the group gathered, Francisco Oliver said a few words to introduce Eduardo Bonnín, Jaime Riutort, and José Ferragut, who, according him would be the ones in charge of giving us the "short course." Then Eduardo briefly invited us to live and to share the experience with joy and a brotherly spirit of friendship. He made a pleasant impression from the first moment.

Someone transported us to the place of the event by way of Cas Concos des Cavaller (House of the Uncles of the Horseman). It was not far. We soon arrived at Santanyí and then at Cala Figuera in the twilight. It was still light. We went out and walked to the chalet, which I never knew to whom it belonged or who facilitated it to this end, but I remember it was isolated (as there were hardly any buildings around), very close to the cove that gives it its name. Once in the chalet, Eduardo gave us welcoming words, gave some general recommendations, exhorted us to share with healthy and blessed joy, and invited us to take our places. We settled as best we could in the rooms that had been set aside, which were no more than three.

THE 14 AND SOMETHING MORE

We were the 14 chosen ones, some more anxious than others, between 14 and 23 years of age, approximately.

1. Antonio (Toni) Binimelis Sagrera (+). He is now deceased, tragically. He was a very good boy, without a doubt the most intelligent. He was the one that prepared the most, of all those who went to Cala. His parents were farmers (payeses), but they lived comfortably. He had the intelligence to study those rare Indo-European things, dead languages. I found that in Madrid he studied Hispanic philology and many other things. He made friends with one of his professors, a priest friend of the Spanish ambassador to India, who turned out to be a Mallorcan and was the reason he went to New Delhi, where he additionally gave classes in the University.

I did not hear of him any more, until I came back to Palma and found out he had been killed in New Delhi. I did not know why. In my job, I was called on to allow entry to some of his belongings that his relatives brought to Palma de Mallorca.

2. Antonio (Toni) Mas. (+). He was a native of Felanitx and I do not know his second last name. He had a kind character, a very good person, of very simple manners, one of those people you love to chat with. He was probably the oldest in the group, 5 or 6 years older. I understand that he married and was in the National Institute of Prevision (equivalent to today's Social Security). I don't know his position there. I knew he lived in Palma, and that his parents, also payeses, were still in Felanitx. I have not come to know more of him except that he died while I was still in the Peninsula.

3. Antonio (Toni) Mesquida Nebot. This one I never forgot his second last name, we called him double Nebot, because he was the nephew of a priest who taught us philosophy at the Institute named "Nebot" Mesquida. In the Mallorcan language, Nebot means "nephew". So in Mallorcan, we called this Antonio "nebot des vicari Nebot." It is translated, "Nephew of the vicar Nephew."

We saw each other and said "hello" frequently. At one time, he told me he was going away to Salamanca to study to become a priest. Years later, I found him again. He was already a priest in San Agustín Parish, near the Palace of "Maryvent" (Sea and Wind), where usually the Kings of Spain spend the summer in the south coast of Palma. I saw him again several times because he was my children's religion professor at the Juan Alcover Institute. Lately I have lost site of him. I suppose he no longer goes to the Institute, but

Eduardo told me that he is still in the Parish of San Agustín.

4. Antonio (Toni) Obrador Albons. Antonio was high middle-class. His parents lived on their own land and lived well. He passed the assessment exams and later became a Veterinarian, but his joy was to play chess. He was a very good natured person. We often traveled together by train to Madrid, where he studied. We greeted each other with brotherly joy. I remember he would miss classes to go to chess championships matches. It seems to me that he later transferred his scholarship to Bilbao. No, he did not have any kinship with Bartholome Obrador.

He married a woman named Francisca, who urged him to finish his career. I have not heard from him in many years. I know he used to live in Calle Mayor, in Felanitx, and he now lives in Porto Colom, about 12 kilometers from Felanitx.

5. Bartholomew (Toméu) Obrador Sagrera (+). He is also deceased. I had a good friendship with Toméu. We were good friends and frequently went out together. He was very amiable, a little introverted, did everything very parsimoniously, and was not in a hurry for anything. He was like me.

I remember his mother made him eat raw swallow hearts "so that he would be very intelligent". We went to college together and used to copy the Greek and Latin translations from Antonio Binimelis, things students do. When I was in Mallorca, I heard he married and later died of a heart attack. I do not know any more about him. I really felt his loss.

6. Damián (Damià) Bover (+). I do not know his second last name. He was also from Felanitx. We didn't know each other very well, but always kept a good relationship. Just like me, Damián was a close friend of Francisco Oliver. I used to see him and say "hello" at Catholic Action. He was very pleasant. His family also worked a lighthouse and lived well. It seems to me that he went to "Graduate School." I understand he married and that he died. I do not know more.

7. Francisco (Xisco) Estarellas Llaneras (+). He was great person, a friend to his friends, and I was amongst them. We studied together. We saw and frequented the school every day. He finished his bachelorship, but never took the assessment exams nor got his title. He was a man of faith. I used to see him with some frequency at Mass or visiting the Blessed Sacrament. His father had a knife factory and he worked with his father. He later opened a variety store and got married. It seems to me had a daughter.

He passed away recently, at the beginning of this year 2004, because of complications from diabetes. He suffered from this problem all his life, as he inherited diabetes from his mother. I tried to see him in the last few years, but his health problems prevented it.

8. Francisco (Xisco) Grimalt Sancho. I knew him very well. We studied for our bachelor's degree together. He was a Catalanian from Rubí, near Barcelona, and he was a good Catalanian "pela is pela", a good "penny-pincher." As a good Catalan, he was very much into himself, but a good person. He came to Felanitx in 1940 during the Second World War, when food was scarce. It must have been tough to leave his father and mother to be with his uncles (Don Francisco Grimalt and Doña Magdalena), who didn't have any children and treated him as one of their own. His uncle was director of the "Graduate School."

When he finished his bachelors, he returned home. I have not heard from him since. I understand he studied to be a doctor and went to live at Terrassa, closer to Tarragona, but I do not know if he still lives or not.

9. Francisco Oliver Oliver (+). He was very amiable and warm of character, never raised his voice, and seemed to live only to help others. Nothing bad could be said of him. He always answered attentively and with respect. He insisted that you always give in to the Lord. He was always worried about everyone and made no exceptions. When we were together, we chatted about many things. He always ready to listen, always had time for you. If you complained, he said; "don't hold it against him, he meant no harm."

We called him Francisco, never "Xisco". I had a great friendship with him. It was him, in close coordination with Eduardo, who convinced us to go to Cala Figuera, and he got his wish. When he invited us in his friendly way, every one agreed, no one argued against it. By the way, he lived that Cursillo - like one of us.

This Francisco was not from Felanitx but from Son Oliver, at the entrance to Felanitx, on the way from Campos, about three or four kilometers before. He must have lived more or less well, because he dedicated all of his time to the apostolate. And he never married, that I know of. I heard that he passed away last year (2003). I don't know the details. I deeply felt his passing.

10. Leopoldo Febrer (+). I do not know his second last name. He was two years older than I and never

went to the Institute. I didn't know him well. I only know he lived in Felanitx with an aunt who had a pension, "a Pension Riera". I remember that, after the Cala Cursillo, he would visit the Blessed Sacrament daily. At Cala, he behaved very well. It was through Eduardo that I found out he had passed away.

11. Miguel (Miquel) Rigo. I do not know his second last name. He was a carpenter. I knew it because my parents refurbished an old house and his brother did the work. He did not go to the Institute either. He was from Felanitx, a little distant, but we got along well. Since he was older than I by two or three years, we did not have much contact. I don't know if he still lives, but I heard that his wife was very ill.



The 14 young men. Salvador is on the end of the 2nd row on the right

12. Onofre (Nofre) Arbona. I do not know his second last name. Even though he later became one of the outstanding leaders of Cursillo, he is perhaps the one I least knew. I did not know him before. He was older than us, perhaps three or four years. He seemed a good person. I know that he was from Montuiri, a place between Palma and Manacor. It seems to me that he still lives, but I do not have more news of him. I never saw him again.

13. Sebastián (Tiá) Mestre Roig (+). "Tiá" was a good friend of mine. He was a magnificent person who was also from Felanitx, same age as I. He loved poetry. He wrote a poem for the blessing of the "candidates" banner. He didn't do well in studies, did not finish the bachelors', or at least did not make the assessment exams.

I stopped seeing him after I married. It was not until I returned to Palma, after several years, that I saw him again. He told me that he passed the opposition for national teacher. I don't know in what subject. It seems to me he was first of the group that died, of a heart attack (1964 or 1965). Francisco Oliver told me and invited me to a mass celebrated at the Church of the Trinitarians for the eternal rest of his soul.

14. And finally I, your servant, Salvador (Saved) Escribano Hernandez of whom I have already spoken to you.

THE TEAM AND RESOURCES

It was Reverend Don Juan Juliá who acted as Spiritual Director at the Cursillo. He celebrated the eucharist and the reflections which took place in the solitary chapel there. Every day, he celebrated the Mass and we would take Communion. We did not have many

dealings with him during the Cursillo. He was a man who laughed at the least provocation. He spoke to us with tenderness, as if he were Christ. I have good memories of him. I already knew him, and had been in previous retreats with him.

Eduardo Bonnín Aguiló was "rector". We did not know him before, at least not I. It was Francisco Oliver who gave us his background and introduced him to us. I still remember the joy, the sense of humour and the magnetic personality of Eduardo, who from the first moment impacted us positively. During the breaks in Cursillo, he was always in contact with us, always had something pleasant to tell us. He was (and continues to be) a great communicator.

Jaime (Jaume) Riutort and Jose (Jusep) Ferragut acted as "professors." Both have already passed away, according to Eduardo, although I don't know the circumstances. I understand that Jaime Riutort has a brother who lives, but I don't know him. I remember them in coat and tie, in contrast with Eduardo who always wore short sleeves like us. I especially remember the enormous good will that they had to give rollos and to make us feel at home, always attentive to what ever was needed. I didn't know their second last names and I did not hear from them after Cala.

As far as the physical resources, they were not plentiful, but we did not lack anything. A good water hose calmed the thirst, decreased the heat and also helped to keep us relatively tidy. In the shade and shelter of pines and carob trees which are plentiful, the smooth grass served (in more than one occasion) as "hall" for the rollos, which Eduardo,

Jaime, and José gave their best to witness, as well as a table and lunch room in order to share the bread and the salt which we never lacked. The local chapel housed the Eucharist, the reflections and meditations that Don Juan Juliá gave in the morning and at night, as well as our daily visit to the Blessed Sacrament. And we did not lack a warm blanket to cover us during the night which disguised the hardness of the floor or the projections of an old cot.

I keep an invaluable treasure from that experience, six photo-graphs that are like "fingerprints" of that Cursillo at Cala Figuera. Whenever I see them, I always tremble and remember those unforgettable days. In them are contained indelible engravings of



its participants and some of the more relevant happenings and circumstances; indelible memory of a pioneering experience. The first page of a story that is still being..

There it is, the "group of the 14." Their faces are left there for history, with full names, a reliable proof that it happened and how it happened. There you can see the rosary and Way of the Cross, prayed in an open field. It was Antonio Mesquida who carried that cross made of two dry branches of carob tree, which in a moment of inspiration he managed to construct. There is the chapel that opened its doors to gather our prayers and to visit the Lord, as we used to say. You can see the woods with its carob trees, pines and bushes. And if you pay attention, you will hear the songs of the finches and other birds. There is also the blue sky, surrounded with swallows, hawks, menacing vultures, and owls at night. There are forests, paths and the green turf where the voice of three young men resonated with singular vehemence: Eduardo Bonnín, Jaime Riutort and Jose Ferragut.

There were others who were present but not noticed; those whose prayers accompanied us during its celebration; those like Don Sebastián de San Gayá, our generous benefactor, who was in charge of supplying and transporting the food and supplies in his "carreto en molles" hauled by a mule, without failing a single day. And how could we ever forget "Papa Consuelo" who was always punctual, opportune and of good will. He was in charge of preparing foods (stewed meat, vegetables, chips, fried eggs, also sobreasada), which we gladly went to gather at the kitchen. And there was the grace of God and intercession of the Blessed Mary, which without doubt accompanied us at every moment and made it possible to crown this first stellar moment successfully.

TO MY FRIENDS OF THE CURSILLO AT CALA FIGUERA

I have been in contact with some of you more than with others, of some I have had news, of others not. I have given account of something which is known to me. Life has led us in different ways, sometimes distant. But I remember all and love you deeply. For some reason, which I now begin to understand more and more, amongst us was born an indissoluble bond that planted and germinated divine Grace, like the beginning link in a long chain of multicolour friendship that will not stop until not we celebrate Cursillo on the Moon.

TO ALL MY CURSILLISTAS FRIENDS

Today, 60 years from that first event, I elevate a grateful prayer to God for the men who dreamed and made it possible, for Eduardo Bonnín Aguiló its rector, for Don Juan Juliá its Spiritual Director, for Jose Ferragut and Jaime Riutort its professors, for Don Sebastián de Son Gayá, his aunt, and sister, its benefactors; for "Papa Consuelo" its likeable and helpful cook; for the 14; and especially for all those laymen and priests.

From all the places of the world, that with an inflamed heart, head full of ideas, and an iron-like determination, you take pains to bring to those who are far from Christ the fundamental Christian message: THAT GOD THROUGH CHRIST LOVES US!

I thank the Almighty for having allowed me the privilege to be a part of this happy adventure.

At Palma de Mallorca, Spain, August 20, 2004

DE COLORES

SALVADOR

ESCRIBANO

HERNÁNDEZ

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