

Fully Alive



THE NATIONAL NEWSLETTER OF THE CANADIAN CONFERENCE OF CATHOLIC CURSILLOS

*“What is a Cursillo?... It is Christ...
 What does a Cursillo aim
 for?...Christ...What keeps the
 ‘Cursillistas’ on their path?...Christ
 does!...
 Therefore the Cursillo has Christ at
 its centre...
 If Christ is at the centre all other
 things will fall into place”.*

Eduardo Bonnín.

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OFFICERS' CORNER

"A LIGHT FOR THE NATIONS" – KEEPING THE FLAME ALIVE BY UNDERSTANDING THE GROUP REUNION AND THE ULTREYA

George Henry, Chair of CCCC Officer's Group

Coast Chilliwack Hotel in Chilliwack, BC, was the site of this year's CCCC Annual Conference which ran from June 23 to 26, 2011. When former CCCC Officer to the Western Region Deborah O'Shea suggested the site, the Officers Group was just a tiny bit sceptical that such a facility would be within our budget. I want you to know that we were truly amazed not only with the facilities but also with the willingness of the hotel and staff to go above and beyond to make everything work so well. We offer high praise to Deborah and her team and Jude Maddalazzo and the Vancouver Secretariat for a job well done!

The Conference was attended by 80 or so Cursillistas and judging from their comments about the program and the facility, they were well pleased. Having everything close and easily accessible made for an enjoyable four days in beautiful British Columbia.

I can tell you the theme, the speakers, and the topics upon which they spoke but I can't tell you how the conference impacted those who attended. That would be like trying to tell someone on the Thursday of the weekend what the Cursillo will be for them. I know from the evaluations, from conversations, and from subsequent discussions and requests that have come to us that it did have an impact. It impacted us, those charged with planning the content of the conference. In teaching I always counted the day or class as a success if I learned more than I taught. From this perspective the conference was, for me, a chance to learn and this 'report' is more about what I learned or had reinforced than about the individual presentations and the discussions they engendered.

Last year's conference at St. Francis Xavier University in Antigonish, NS, used the School of Leaders format. It focussed upon the ten topics from the First Conversations of Cala Figuera: friendship, person, joy, normality, criterion, liberty, life, love, sincerity, and conviction. Many of those in attendance commented that it was the first time that they truly understood why these topics were so important to a full understanding of the 'why' of the Cursillo. Insights were gained; lights went on.

This year we wanted to build upon this platform of understanding. We wanted to highlight the two essential elements of the Cursillo method, namely, the Group Reunion and the Ultreya. Once again we modelled the School of Leaders format and this year we were blessed to have Lynette Baretto as the Rector of the School. It was truly amazing to see how comfortable people have become with this format which allows for the greatest participation by all.

We did not go far afield to find presenters for the different rollos and meditations that were planned for the conference. We wanted to dispel the notion that you need 'an expert' to present because only they were possessed of the knowledge needed to enlighten others. We wanted to model a realistic School that any movement in Canada could do in their own areas from St. John's, Newfoundland to Vancouver Island and all points in between. So, we used what was to hand—the Officers, the Spiritual Advisors, and Fr. Dan Melanson, the Atlantic Catholic Cursillo Council's Spiritual Advisor. Each was given the theme, areas to cover, and the instruction: share what you live.

We didn't ask the presenters to give definitive talks; rather, we invited them to take the topic given to them, study, reflect, and pray, and then share. We knew from past experience that their prayer would lead them to God and He would help them sort out the wheat from the chaff. We also knew that the talk is 'the pebble dropped into still water.' It would provide the context to keep the discussion on track but it would also meld with or rub against the listeners' understanding and experience and in sharing that, they would have the means and the opportunity of growing a deeper understanding of the topic and of Cursillo and of their role in the Cursillo and in life.

This is the way the School works. You give someone a topic and ask him/her to study the topic and share their understanding of it and how they live it in their own circumstance. After the presentation, you call upon two people, invited beforehand, to share how they live the topic of the presentation in their own lives. You give the people a chance to reflect silently and to make any notes or comments or questions that the presentation brought to mind. Then the small group discusses and after this is concluded, a plenary session is held to which anyone can have input, guided, of course, by the rector of the School and whatever time constraints there may be.

It's a simple formula, but it works. The School, active and authentic, is what helps movements to develop the kind of Cursillo that the Charism engenders and supports. The kind of Cursillo that is in keeping with the history of its founder whose life was the Cursillo and who guided its development for its first sixty years. Movements without authentic and functioning Schools are like ships without rudders, incapable of charting a course that leads to vibrant, healthy Cursillo movements which take care of the people who want to live the Cursillo daily and authentically.

I'm sure there were those who came to Chilliwack in search of a holy grail: the how to of the Ultreya and the Group Reunion. They were disappointed. Hopefully, their reflection and prayer time after the conference helped them come to the understanding that we already have the answer. In the words of

Eduardo Bonnín: What is a Cursillo?...It is Christ...What does a Cursillo aim for?...Christ...What keeps the Cursillistas on their path...Christ does!...Therefore the Cursillo has Christ as its centre...If Christ is at the centre, all other things will fall into place." That is what our Schools of Leaders need to focus upon. Is Christ at the centre of our movements? Is this what is lived and shared? In such movements where this is the case, the Group Reunion and the Ultreya are the tools that are being used in our daily and ongoing encounters with self, God, and others. These are tools that help us in our journey to become His continuing presence in the world. In movements where this is not the case, the 'how' far overshadows the 'why' and the Cursillo, in such circumstances, can only accomplish a shadow of its true potential. It's that simple and it's that difficult.

Chilliwack was a refreshing stop in our journey to know the 'why' of the Cursillo. It renewed friendship, made friendships, and built bridges. It connected people or reconnected them. It inspired people, allowing them to dream and encouraging and empowering them to work to make the dream a reality. People need Christ and the Cursillo is a marvellous method and movement that He has given to us to get to know Him, ourselves, and others.

We always need to examine the health of our movements. Being able to look internally demonstrates the health and maturity of an organization. Is our movement focussing on the 'why' of Cursillo or are we enveloped in petty squabbles or do we have blind devotion to form? Have we made adaptations—albeit well-meaning—to the elements of Cursillo? Have these adaptations taken away the simple beauty of the original Charism and method? Do we understand why things were done as they were in the Cursillo that Eduardo Bonnín and those assisting him developed or are we adapting to suit our own personal needs and desires or the convenience of our age of rush or wouldn't this be nice if? What has been the result? The Cursillo is meant for the person, for his or her personal growth as a Christian. Movements that strive to remain faithful to the Charism and its method help these individuals become fully

human and fully alive—something of which our world and our Church are in constant need.

This year's conference was, from the perspective of the Officers Group of the CCCC, a success. It gives us hope for the future and

Already we are planning 2012's conference which will be hosted by the Diocese of London, Ontario, and which will be held at Fanshawe College from June 21 to 24, 2012. Now is the time for all movements to commit resources to send leaders in their movements to this

CANADIAN CONFERENCE OF CATHOLIC CURSILLO (CCCC)

CONFERENCE 2012

"The Conversations, The Path to Understanding!"

Hosted by the Cursillistas of the London Diocese Cursillo Movement
To be held at Fanshawe College
LONDON, Ontario
June 21- June 24, 2012

Plan now to attend. Conferences are a time to go deeper into understanding the Cursillo movement, meet and/or reconnect with friends from across the country and take home a wealth of information to share with your local movements.

Mark your calendar now to save these dates

Registration information will be available soon
Flights can be arranged into the London Airport

Plan your summer vacation and experience beautiful South Western Ontario www.ontariotravel.net
www.londontourism.ca/Things to Do
or plan a visit to one of the great wonders of the world, Niagara Falls, 225 km, 2 ¼ hr drive from London. The Niagara area boasts of many great wineries and tourist attractions as well.

encouragement to continue in our efforts to study the Charism and the method and movement to which it gave birth. We study so that we may disseminate the fruits of that study to any and all movements through *Fully Alive*, the printed texts of our conferences, our website, our many other publications, and our willingness to come into an area to help build an understanding of the School of Leaders and its importance in shaping and directing the Cursillo.

conference because it is these leaders who will help to build vibrant and authentic Schools that will grow authentic Cursillos. Gandhi said that 'we must become the change we want to see in the world;' so, we must plan now if we are to build the foundation that a strong and vibrant Cursillo needs to accomplish the great work given to it by God. We at the CCCC are ready and willing to do our part in helping any movement that calls upon us and which is willing to shoulder the cost associated with our

coming (basic travel and basic accommodation or billet). We are a phone call or an e-mail or a letter away.

We hope to see all of you at the next conference and we invite you to bring a friend. We also encourage you to be the 'spur' that gets your secretariat and School of Leaders to financially assist leaders in your movement to come to the next conference.

Ultreya

III CONVERSATIONS OF CALA FIGUERA

Arlene van Diepen, CCCC Officer to the Atlantic Region

In May of 2011, a number of us from Canada were extremely privileged to be invited to participate in the III Conversations of Cala Figuera. An excerpt from the invitation follows: "There are different reasons that have led us to convene this event. Apart from it being a question of history and frequency, - the "I Conversations of Cala Figuera" took place in August 1994, and the "II Conversations of Cala Figuera" were in April 2002-, therefore it will soon be nine years since they were last held; this creates another reason that leads us to take this decision, and that is the fact that the previous events were all convened on the initiative of Eduardo Bonnín himself. However, the main reason for this new celebration is that, we feel that we have to enter into the ideas and



Canadians in Mallorca

starting points, the platform from where we think about and believe in the Cursillo in view of the fact that we no longer have the physical presence of Eduardo with us, with his wise and effervescent contributions to the adventure of being a Christian, of bringing the Gospel down to earth and the common sense to be with Jesus in our everyday normality with the tireless spirit of an "apprentice Christian". Mindful of the loss we experience with Eduardo's passing, but also of his legacy, and spurred by the faith that motivates our efforts to achieve our purpose, we are honoured to convene another session of the "Conversations," and to do so in the cradle of the Cursillo Movement. It is indeed our aim that those who are thereby steeped in the ideals and spirituality of the Movement will effectively spread the impact that Cursillo has had on so many women and men around the world. This work will both honour Eduardo's memory and promote the sharing of those germinal ideas so closely bound to the foundational Charism, and may give impetus to new points of departure for the future development of Cursillo. Moving beyond questions about the Cursillo method (Pre-Cursillo-PostCursillo), and instead of delving into the issues of the "how" of these three phases of the Method, the "Conversations" aim to highlight and reveal the criteria and ideas

that will arouse, bring closer and serve the basics of the apostolic sense that brings us close to the joy of the Gospel of Jesus. As in the past "Conversations" and in order to keep to the original purpose, we will propose a number of



**Marg Weber and Jose Salvador at
Cala Figuera**

topics to help us achieve this purpose, about which we will inform you, in advance, for your information and to facilitate your active participation.

Therefore, it would give us great joy to be able to count on your presence and to put at your disposal all the means we have in Mallorca, with the aim of trying, - from the humility that Eduardo taught us -, to spread the secrets of the Charism that made possible the birth and the foundation of the Cursillo Movement."

Thus began our journey....prayerful preparation for what I can only describe as an opportunity of a life time. My prayer to God was to open my heart and my mind to the inspiration of the Holy Spirit so that I could participate fully and enable me to bring back to our Canadian movements the inspiration that would us all burn with the desire to carry out the mission of a Christian and a Cursillista.

We were privileged to celebrate Eucharist in the Capuchin's Church in commemoration of the 94th anniversary of the birth of Eduardo Bonnín Aguiló. I will never forget the feeling of walking into a small little church where Eduardo Bonnín lay buried under the floor in the foyer. The simple beauty of the chapel was beyond compare. It was there that I first experienced the joy of the Cursillistas in Mallorca. The following day, we were taken by bus to Cala Figuera to visit the site where the first Cursillos were held in 1944. I will never forget the feeling of gazing on the little house where it all began. We have all seen the pictures of this little house nestled on a small

side street. As I looked at the simplicity of the house and the small little yard, I could envision a small group of young men sitting together hearing that they were indeed very special and that God loved them. I could envision them playing soccer with great camaraderie and laughter. I could imagine them singing with Guillermo as he taught them De Colores. The seeds that were planted that day spread changed lives throughout Mallorca and the world. From there we drove into the mountains to visit the Monastery at San Honarato where the first numbered Cursillo



**Guillermo Estarellas who introduced De
Colores to the Cursillo**

was held in 1949. We celebrated mass there and I could feel the presence of those who had been there before us. I am sure that their feelings were the same feeling that I and all other candidates felt at their Cursillo weekends. I also imagined that the difference in these individuals from the time they entered San Honarato on Thursday evening to when they left on Sunday. I am sure they floated down the mountain but knew that they had to 'come back to earth' in order to live their life as a Cursillista in the everyday marketplace of what was their environment.

These pilgrimages in Mallorca set the stage for the days ahead where we listened to those who presented their insights to us. The format was the same format used for when our School of Leaders meet. Because of our journey in Canada, it was a familiar format and one we all entered into with great enthusiasm. It was very evident that all the presenters had studied their

topic and provided us with much to discuss in our small groups. It was very worthwhile hearing the perspectives of Cursillistas from many countries of the world.

The small groups were set up to support the various languages of those present. We were very fortunate to have a Mallorcan leader at all of the tables. There were many clergy present from various countries. They met together for small group discussion and Fr. Syd Miffen, Spiritual Advisor to the CCCC, commented several times about the camaraderie amongst them and the openness to share and listen.

The first presentation on "Christian-ness" served to open our minds and hearts -It was a new word for us. It was more than what is a Christian ..it is being a Christian. We compared it to words like "fullness", "likeness", "restlessness"

We then heard a presentation on the Meaning of Life. The speaker captured my mind right from his first words: "once the basic vital needs have been fulfilled the person - that reality of each one of us that cannot be treated as an object - needs, to find a sense. When life is conceived as a road to 'somewhere', it steers its way beyond the physical and natural aspects of its existence. the person goes towards...., they yearn for.....To find this vocation is what gives a life...it's meaning." The meaning of life is to discover that life makes sense. We once again heard that the 'why' is the important aspect to grasp....and the 'how' naturally follows.

The presentation on Attitude helped me to realize that I am a candle God has placed in the world - My light must illuminate the world. I learned that Christianity - Christian-ness - is an attitude

toward life, not a set of rules and norms. My attitude is reflected in my action. Christianity is an attitude of loving. The

bar was raised for me during this presentation. Are my everyday actions in my family, my community, my work, my church carried with an attitude of love? Am I a candle in my world or do I keep my candle under a bushel basket?

As we learned that Christianity is not a set of rules but a lifestyle. The presentation on Creativity helped us to understand that Creativity is the original, personal, and unique way of creating and living our vital role as a Christian when faced with the reality of our environments. To live as a creative Christian, we need to have a strong sense of faith which means we must have a personal, vibrant relationship with God.

The presentation on Communication was not as I expected at all. The presenter stated 'Never before has man been so well communicated with by the media, and never before has he felt so isolated.' We were reminded of the first critical encounter of our Cursillo weekend - the encounter with self. It is through this encounter with self that we discover our 'otherness'. "Communication at a personal level, with myself, my conscience, with that part of my being that feels spurred on by my potential or duty to grow further and become.

The final presentation was on the topic 'Confidence'. It was our final topic yet the words we listened to seemed to bring everything together. Once again, we were not disappointed with the depth of the speaker's words; "Confidence can be self-regarding, which is in reference to the skills and qualities you know you have, but it can also be in reference to your essential Being. Confidence is the certainty and trust that there is something within you that, without being on 'guard duty', you know it will spring up from within you."

Throughout the three days, several witness talks were given. We were very



The rollistas at the closing ceremonies

pleased to have Dennis Coates from Ontario present his witness. It was extremely powerful and motivating.

The closing ceremony was held at Colegio San Cayetano in Palma. Each country was asked to have a representative speak as to their experience of the III Conversations. Sheelagh Winston spoke for the Canadians and her words spoke volumes with regards to the depth of our appreciation for the presentations and the discussions and our on-going commitment to continue to witness to the authentic Cursillo in Canada.

On Monday, May 9 we attended an Ultreya in Palma de Mallorca. The benefits of our journey in Canada towards the foundational Charism and method proved to be very beneficial once again while attending this Ultreya. The format was very familiar as it was the format that many of the movements in Canada have been following for a number of years thanks to our study of the authentic Cursillo. Even though the majority of participants from other countries were not able to understand the witness speaker, we could tell from the enthusiasm of the Spanish speaking Cursillistas that the message was one that we have heard often – how awesome is our God and the wonders that He works in our daily lives! As we boarded our buses to head back to the hotel to prepare for departure to our homes the next day, the Mallorcan Cursillistas sang a rousing goodbye song to us. What a joyous people who show the love of Jesus in their words and their actions. Our hearts were full.

For those of us who attended the III Conversations of Cala Figuera, we left with our heads full of ideas and our hearts on fire. We were privileged to have been able to spend time



El Camino - The Way

with Cursillistas from around the world and especially those who lived in Mallorca and who had the awesome privilege of being to live their post Cursillo with our founder Eduardo Bonnín. Indeed, their sharing of themselves and their love of Christ made me realize that, as Cursillistas, no matter where we live, we journey together on our 4th day.

Ultreya!

MY CAMINO
Bernie Reilander, CCCC officer for
Central Region

The famous pilgrimage to *Santiago de Compostela* in Spain, considered to be the world's third most important pilgrimage destination (after Jerusalem and Rome), has intrigued me as a cursillista for many years ever since I learned that there had been a link between it and the very beginnings of our Cursillo Movement which is so close to my heart.

In an effort to counteract the strong anti-clerical and anti-Christian influences in the 1920s and 1930s, the young men of Catholic Action in Spain had decided in 1932 to stimulate the faith of young people through a great pilgrimage to the shrine of Saint James in Santiago de Compostela. But before it could take place, a terrible civil war consumed the country from 1936 to 1939. Dechristianization was everywhere. In 1941, the Young Men's Catholic Action revived the earlier plan for the pilgrimage and held week-long 'Cursillos'

(short courses) to prepare the young men. As a young man of 25, Eduardo Bonnín attended one of these courses in 1943 and soon after he adapted the mechanics of the Catholic Action Cursillo to develop the three-day Cursillo weekend

as we know it today. Eduardo had already been looking for a way to bring people who were far away from the knowledge that God loves us. In the method of the Catholic Action Cursillo he found the method he had been looking for. Incidentally, the pilgrimage eventually did take place in July 1948 after many postponements, and 70,000 young people took part. It was considered a great success. So here I was in the spring of 2011, on that same pilgrimage, hoping that I might be inspired by this distant link to Cursillo.

El Camino de Santiago or *The Way of St. James*, since the Middle Ages, has been a collection of old pilgrim routes leading through northern Spain, ending at the Cathedral of St. James in Santiago de Compostela where the remains of the apostle St. James, the patron saint of Spain, are buried. The most well-known and popular *Camino Francés* (French Route) links routes from all over Europe through four major centres in northern and eastern France to crossing points through the Pyrenees Mountains on France's southern border into Spain. Today, pilgrims join the route in many places depending on how much time is available to them, most walking the final 100 kilometers, the minimum distance to qualify for the '*Compostela*', the certificate of completion.

Starting from a point about 200 kilometers from our destination, my wife Pat and I began a 12-day trek in the company of 10 others eager to complete the pilgrimage but also ready to enjoy the culture, history and beauty of the countryside on the way. While the path was very difficult at times, there were pleasant stretches of the trail through majestic forests of eucalyptus trees and along high ridges with breath-taking vistas which seemed to lighten our backpacks. As we walked for long hours along tree-lined lanes with meadows bursting into green and spring flowers, through farmlands and tiny villages with centuries-old slate buildings, and passed many stone markers with scallop shells and yellow arrows which marked the way, we were constantly reminded that we were walking in the same footsteps of pilgrims for more than 1000 years before us.

The peaceful surroundings led my mind easily to prayer and meditation or to ponder the motives of others on 'the way' as well as my own reasons for being on this journey. Was I a 'pilgrim' or a 'tourist'? I learned that tens of thousands walk the route every year, as well as cycle and even ride horseback and, in addition to those making a religious pilgrimage, a large number now walk or ride for sport, travel or for the challenge. Most consider the experience a 'spiritual' adventure, removing themselves for a time from the stress of modern life. Through the centuries of church history, the pilgrimage has served as a penance for the transgressions of sinners and also as a way to earn plenary indulgences. In more recent times, even civil court judges used the walk as punishment, the '*Compostela*' certificate being the proof that the pilgrimage distance had been completed and so restitution had been made.

Along the trail, the typical greeting '*Buen Camino*' means literally 'good Camino', a simple greeting like 'good day' but with more of a sense of caring and sincerity. Occasionally you might also hear '*ultreya*' meaning 'keep on going'. From time to time, the welcome sight of a little café, bar or restaurant meant a few minutes rest, a 'nature break' and a rubber stamp on our pilgrim's passport (*credencial del peregrino*) which chronicled our journey. Our nightly accommodations included old rectories, monasteries, small hotels and villas where, after nursing our blisters and tired feet, we shared with the rest of our group about our day on the trail over a meal of local cheese, fresh salad, sausages, wine, grilled meat, fish and boiled octopus; and then off to bed, the early mornings coming all too quickly after the typically late-night Spanish suppers. The final day into Santiago was charged with excitement. Walking through the narrow streets of the old part of the city and finally into the plaza in front of the imposing Cathedral was both a rewarding and emotional experience - we had arrived - joyful hugs, smiles and photos all around! The next day's pilgrims' mass at noon acknowledged to a packed Cathedral the accomplishment of all the pilgrims who had arrived in the previous 24 hours. The giant incensor swinging through the transept of the church was quite a sight for

pilgrim and tourist alike and punctuated for me the once-in-a-lifetime adventure.

Staying an extra day in historic Santiago to revisit the Cathedral, rest and let it all sink in, I could not help but be struck by how my days on the Camino had been in many ways like my longer 'fourth day' pilgrimage. The pilgrimage through northern Spain had been but a little taste of what I hoped my larger pilgrimage through life might be. There had been insights, blessings and the inevitable difficulties but the Camino had indeed brought me closer to Christ and to my neighbour.

ESSAY

A Cursillista's Journey: A Personal Reflection on National and Regional Conferences, Their Potential Value and Importance

George Henry

What is the value of having a national secretariat and a regional secretariat? These are good questions and they demand of the person being asked prayer, study, and reflection. The answer, will, of course, be a subjective one. The Talmudic proverb says that we do not see things as they are; we see them as we are. Hence, having benefitted so much from both the regional and national conferences, I tend to have a very positive outlook on national and regional bodies whose sole purpose is to study the Charism and its method and movement and to share the fruits of that study by means of national or regional conferences that bring together the leaders in the Cursillo and the

Cursillo leaders to share and learn in an atmosphere of love and friendship. My answer to this question will be more in the way of a reflection of what my experience of the national and regional organization have meant in my life as a Cursillista.

There was no doubt. I had a *Buen Camino!*



Bernie and Pat at Santiago de Compostela

"What is a Cursillo?... It is Christ... What does a Cursillo aim for?...Christ...What keeps the

'Cursillistas' on their path?...Christ does!...Therefore the Cursillo has Christ at its centre...If Christ is at the centre all other things will fall into place". Eduardo Bonnín.

Had the *Cursillo de Cristiandad* never left the island of Mallorca, it would still produce the good fruit that it does in the lives of the people who have chosen to follow the method authentically and daily. The reason for this is quite simple: at the heart of the method is the Charism given by the Holy Spirit to Eduardo Bonnín and this Charism gave birth to the method and the movement. In short, the Cursillo is of God and therefore it will last.

But the Cursillo de Cristiandad did leave its home base of Mallorca and has travelled the world. This was not Eduardo's intention; it was God's. The gift given to Eduardo was neither for him nor for the Mallorquins alone. It was for the person—all persons. Its method is based upon friendship and it is a friendship rooted in the love of God. It seeks, by means of Christian friendship, to allow everyone we meet the opportunity to experience God's love for them

though us. Our loving presence in the environments to which we are called has the potential to transform those environments one person at a time, one heart at a time. We do so simply by living authentically the Gospel everyday of our lives but we can only be authentic and effective by being who we truly are all of the time.

Christian-ness is an attitude that's rooted in the very essence of our being. It is not something that happens without great effort on our part and an abundance of Grace from a God who has never lost His enthusiasm for loving us and His dedication to continue to love us even when we are not all that lovable.

Christian-ness takes work. It's fraught with danger—the world doesn't understand Christian love and is likely to attack what it doesn't understand. Look at what we did and still do to Jesus. Christian-ness isn't achieved in an instant. It is not the end product of years of study. There are no degrees of Christian-ness. In the Cursillo Christian-ness results from living fully and daily and authentically the three encounters with self, God, and others. In these encounters we are invited to grow in our awareness of self and of God and of others. The journey brings home to us the simple truth that the only person that we can control is ourselves. It allows us to see life as a series of choices. We can choose to love or not to love. To act or not to act. To be or not to be. That is the limit of our control and our effectiveness. But the impact of our choices can be the legacy of our love for God or it can be something less. That's where I am today in my understanding of the Cursillo that began in Mallorca when Eduardo Bonnín encountered the soldiers in the barracks and wanted to understand why they were so far away from the God that he loved. That's what motivated his study and that's what opened him so powerfully to the will of God that God gave to him a special gift for the world that could be used to bring all of the faraways into His loving orbit.

My weekend did not teach me that. It awoke in me a hunger for the things of God that the Group Reunion, the Ultreya, and the School helped to assuage. The more I learned the more

there was to learn, not just about the Cursillo but about me and the life that God was calling me to live. I was like Oliver Twist asking for, no pleading, for, more. I wanted to understand the Cursillo because it was my chosen apostolate. It was the method and the movement that allowed me to grow the person that I wanted to become, eventually. I'm not there yet. After twenty-four years, I have only just begun! No wonder Eduardo referred to himself as "An apprentice Christian." We don't graduate to the next level until we have presented our opus to God. He will see the image of His son in all those who have learned to love unconditionally and without reservation all of our neighbours.

If there was only the local movement to feed my hunger, I may well have been content but there was more. I discovered the regional conference. What a gift! The Atlantic Catholic Cursillo Council (ACCC) came into being and began to hold yearly conferences and they added so much to my understanding of the Cursillo and of my Christian journey. And joy of joys I discovered the national conferences and they not only put on conferences that allowed me to deepen my awareness of this gift of God but they also provided resources and connections that have allowed me to continue to feed my own hunger for the things of God.

With each conference, I got to meet others. I learned from them and was inspired by them. Each year I looked forward to the time when I could once again be in the presence of these new friends in the Cursillo and in Christ. And with each national conference I got the booklet that contained the texts of the rollos that were given so that I could study those and share them with my Group Reunion and in my School of Leaders and at my regional conferences. It was, for me, a win-win situation.

These regional and national secretariats provide our local movements with so much in the way of resources, inspiration, motivation and leadership. There is a real danger that movements may lose their way if they are not refreshed and renewed by these opportunities to come together with 'leaders in the Cursillo,' with 'leaders who think. If the branches do not remain connected to the vine, they begin to die.

They lose the true focus of the Cursillo which is the person who through our loving presence is presented with his/her own chance to make the three essential encounters. It is in sharing the fruits of our study in a Cursillo like format that we that we 'fight the good fight, finish the race, and keep the faith.' (2 Timothy 4:7)

Having spent many years involved in my local movement in both the secretariat and the School, I was given the opportunity to serve on the ACCC executive and later as an Officer of the CCCC to the Atlantic Region. What an eye opener. What an opportunity to learn and to share that learning with those in my own movement so that they too were refreshed and renewed.

The six years spent on the regional council (ACCC) and the seven years on the national secretariat (CCCC) have been truly awesome. I have learned so much and there is still so much to learn. In talking to Cursillistas across this country I have become convinced of the importance of the regional and national organizations, not with executive and administrative control over affiliated movements but as means for affiliated movements to remain connected with the vibrant leadership in their regions and at the national level. Movement that are experiencing difficulties are often isolated from others in their regions and from others in the country. They don't get to be renewed by the association and sharing with others leaders. They don't learn how to share with their own movements what they have gleaned from their encounters with other leaders in the Cursillo. Their movements run the danger of losing the focus of the Cursillo of becoming Cursillo in name only.

Mallorca, the birth place of the Cursillo de Cristiandad had Eduardo Bonnín and those who assisted him in the work to develop the method to which the Charism gave birth and impetus. Eduardo and the School were able to assist and guide the growth and development of the movement. That is why today in Mallorca the Cursillo is still vibrant and alive. It is still authentic, true to its Charism. The rest of the world has to find this guidance in Cursillo leaders who think, leaders who have the enthusiasm, dedication, and the spirit of love to understand, really understand, the Cursillo and who are committed to sharing that understanding. It is in coming together with other leaders in the Cursillo that they can grow in their understanding and in their own Christian-ness. Regional and national conferences provide the forum that will aid them in feeding this hunger for God and the things of God. As a result of their exposure at these conferences and of their further study, they can be for their movement a rich resource that will help keep the movement vibrant and authentic.

If a movement truly wishes to grow an authentic and vibrant Cursillo, it needs to be guided by a School of Leaders who have studied the method and the movement and who continually renew themselves by further study with other leaders in the Cursillo in forums that provide them with access to the writings and teaching of the founder of the movement who received the Charism that underlies it and with others who can witness to the truth that 'life can be a perennial Cursillo.'

Ultreya!

WHAT IS CURSILLO?

Earlier this year a helpful pamphlet was developed and provided free on the Cursillo Canada website so that question could be answered easily and accurately, reflecting the authentic charism of the Cursillo Movement.

The pamphlet is meant to be used by any movement and a blank panel was provided for you to add your local contact information. Prepare a center panel file with your local information and, after printing the generic pamphlet, simply run the side with the blank panel through your printer a second time.

You have the choice of printing the PDF file in colour on white paper or black on a colour stock of your choice which might be more economical for larger quantities. Then fold into a three-fold format.



NEWS FROM AROUND THE COUNTRY

ATLANTIC

- ◆ ATLANTIC,
Antigonish (Tri-Counties,
Cape Breton East,
Cape Breton West
Halifax,
St. John's,
Charlottetown,
Yarmouth,
Yarmouth Valley,
Saint. John'

- ◆ CENTRAL
Montreal English,
Spanish, Hungarian,
Korean
London,
Kent County/Chatham,
Peterborough, Toronto,
Hamilton, Timmins,
Ottawa, Thunder Bay,
Essex, Latin American

- ◆ WESTERN,
Vancouver,
Nelson,
Calgary,
Edmonton,
Grouard-McLennan,
Native Cursillo,

YARMOUTH NOVA SCOTIA

My name is Joyce Comeau and I made my Cursillo at St. Ambrose Parish Center in Yarmouth, N.S. In 1993. I sat at the table of St. Mary Magdalene. I have just completed my first year as Lay Director of the Yarmouth Area Cursillo Movement.

Secretariat

We are blessed with having a very dedicated Secretariat that meets ten times a year. Our Secretariat consists of:

Pre Cursillo - Carol d'Entremont, Chester Muise
Post Cursillo - Edie d'Entremont, Clinton Saulnier
Secretary - Gina Robicheau
Treasurer - Dora Atkinson
School of Leaders - Neil Bourque / Vic Bonnah
Palanca - Polly Rodgerson
Kitchen Director- David Rodgerson
Supply Director - Kay Muise
Communications - Linda LeBlanc
Area Reps. - Agnes Robicheau, Carol d'Entremont, Donald Hubbard, Donna Melanson- Bonnah/ Annette Weidenfeld, Tusket Area Group Reunion(Linda LeBlanc)Roosters Tale Newsletter rep.- Richard Robicheau
Spiritual Director - Fr. Pat O'Meara
Our ACC rep. is Janice Bourque

School of Leaders: During the winter we had sessions twice a month lead by Neil Bourque. This concluded with a day long event and an afternoon retreat at St. Ambrose. Neil has asked to share this position with Vic Bonnah in the future.

Cursillo weekends: Cursillo has been active in our area since 1978. Last year we were forced to postpone our weekends due to lack of interest. However we are currently planning for a Men's and Women's weekend in October.

Post Cursillo: Our Ultreyas are held the first Thursday's of every month and are active and well attended. We average about 60 in attendance and are hosted by a different area each month. In the fall of each year we have an Ultreya to honour the Cursillistas who have gone onto their 5th day.

Prayer Line: We continue to participate in the Cursillo Prayer Line via phone or email

Newsletter : I am pleased to say that our newsletter does continue with quarterly publications. We are currently looking into setting up a website for our area

We have an annual Lobster Supper with skits at the end of May each year and it is very well attended.

building bridges from coast to coast



Our Goals :

More group reunions in our area
Bring back fellow Cursillistas who have not been attending Ultreyas
Men's and women's Cursillo weekends in the fall

Joyce Comeau
Lay Director

MIRAMICHI NEW BRUNSWICK

Greetings to everyone from the Miramichi! This past year has been a busy, challenging one for our movement. Like many of you, we have been listening and learning about the Cursillo method, it's origin, the Mallorcan vision and the school of leaders. For the last several months we have been basically trying to take a closer look at the why instead of the how. Through attending conferences and with conversations with others we realize we have become like weekend warriors, focusing almost entirely on having weekends for many years. Although we have successfully held weekends, both men and women every spring we can see that there is a need to look at our approach and method of sponsoring. We recognize that we have many strengths, but we also have areas of weakness. Forming and building our school of leaders, strengthening our post Cursillo are a couple of things we have put our focus on this year and we are slowly seeing results. Several group reunions are still active in our community, while some have fell away, and our attendance is strong at our monthly Ultreyas.

After much reflection, conversations with the community and prayer, our secretariat made a decision for the first time in 25 years to not have a spring weekend. We felt it would be beneficial at this time to have something instead for the

community to gather, pray, learn and grow together, hopefully with a clearer understanding and renewed vision. Again, through prayer, conversation and patience we put the plans in motion and held a weekend/workshop in May. George Henry very graciously served as our rector and on all accounts it was a huge success.

As lay director, I can say our secretariat has worked well together the past two years for the betterment of the movement and although we faced struggles, we persevered. There are 11 of us presently serving on secretariat. As well as our spiritual director, Fr. Dan Melanson, there are 10 lay members: lay director, asst lay director, secretary, treasurer, supplies, recorder, pre Cursillo{2}, post Cursillo and Ultreya coordinator. There is a balance of seasoned as well as neophytes and our goal is to continue on this path.

This June will be 4 years since our secretariat was formed so we are still fairly new. We are still discerning and trying to find what works best for us to improve and make for a better working committee on secretariat. A few of the positions, such as newsletter, supplies and recorder will eventually become a part of the working group reunions, with pre or post Cursillo and we're continually encouraging and welcoming people into the school and secretariat. Our bond and working relationship with the secretariat in the other part of the diocese is strong and supportive of one another. As the end of June draws near, I am so thankful to God for the blessings received and have to say a special thank you to both George Henry, and Sheelagh Winston as well as Sylvia McKinnon from the A.C.C for their prayers and support throughout this journey.

July 1st Steve McIsaac will be officially the next lay director for Miramichi and as past lay

director I will support him in prayer and will stay on secretariat for a six month period. We usually have 9 meetings a year with an informal one in December but this year we opted for a year end meeting/bbq. God bless you all as you journey.

DeColores!!

Miramichi Lay Director-Anita King

CENTRAL

HAMILTON ONTARIO

Annual Report respectfully submitted to the CCCC in 2011 from Hamilton Diocese, ON:

Firstly, on behalf of the Diocese of Hamilton Cursillista family, I want to thank you for all you do for the movement and for our fellow Canadians. I admire your time, talents and treasures you have given for us. We truly appreciate your efforts.

Lay Director's Information:

My name is Kim Jones and I made my Cursillo in February, 1990 in Cambridge, ON and sat at the table of St. Marguerite Bourgeois. I have completed my first year in a term of three years for the diocese of Hamilton, ON.

Secretariat:

2010-2011: This year is getting more and more exciting. We have had some changes in positions which have added new dynamics in the secretariat and much progress is taking place.

Goals for last year included:

- To simplify the weekend
- To strengthen the 4th day segment of Cursillo.
- To educate through the School of Leaders and Ultreyas

Cursillo Community:

We have a very large diocese with Cursillistas in the South, North and in between. Our most vibrant areas where Cursillo activity is active are

in Burlington and Kitchener, ON. Many, however, are veterans. Our weekends currently take place in Deemerton, ON and have accommodated up to 30 candidates.

School of Leaders:

We began our School in 2008 with active schools situated in the middle of the diocese and took place on a Saturday each month. Since our activity has swung to the south, we have added another school in Burlington, ON. This has proven to be quite successful with many Cursillistas attending - some for the first time! Topics are taken from the Charism and the recent Conferences. The schedules are included in the monthly diocesan newsletter. We are still planning on "building" a school in the north for those Cursillistas in Owen Sound area.

Ultreyas

We have revisited our active Ultreyas in our diocese. Many Ultreyas that have been active are actually working groups. In order to increase attendance, form Group Reunions and keep our friends, we are in the process of determining the needs of those who live in these areas of active Ultreyas - Burlington and Kitchener. For those who cannot attend a School, we are hoping to bring workshops to the Ultreyas. We held a Grand Ultreya day at St. Paul's Church, Burlington in the fall. The Legionaires of Christ gave the morning reflection and the afternoon, we had a new Cursillista give a witness.

Weekends:

We had two weekends in the fall, 2010, Women's and Men's in Deemerton, ON.

*De Colores and submitted with humility,
Kim Jones*

OTTAWA ONTARIO

During this past year, beginning July 2010, the Ottawa Cursillo Movement prepared four teams and held four more Cursillo weekends—two women's and two men's—resulting in another 77 new Cursillistas joining the community.

The weekly Central Ultreya has continued with regular ultreyas, occasionally featuring special 'send-offs' for the Cursillo teams and 'welcome-backs' for the new Cursillistas. Also held at some ultreyas were Challenge events focused on the youth of our community. Several 'reunion' ultreyas hosted by members of recent Cursillo teams were held to encourage attendance at ultreya and group reunion activity among new Cursillistas. Four other monthly parish/regional ultreyas across the Ottawa area have also continued this year. A festive (Advent/Christmas) Grand Ultreya was held at Holy Cross Parish in early December. 'Palanca parties' were held in support of the Cursillo weekends and the annual summer event, the 18th Annual Cursillo Pot Luck Picnic, was held at Waupoos Farm in south Ottawa in mid-August (2010). A special benefit concert was held in early June (2011) as a social event for the Cursillo community and funds raised went to offset Cursillo weekend costs.

Regular monthly meetings of the School of Leaders have continued and have become an effective venue to disseminate 'authentic' Cursillo information. During the past year, the Cursillo Method - Group Reunion and the Ultreya were presented in great depth.

The Ottawa Movement now publishes the *Fourth Day* newsletter monthly (on-line) and has made improvements to the email news and prayer-line service. In early April, our new 'network-style' web-site replaced our existing site to expand information access and interactive capabilities.

In June, approximately half of the secretariat positions concluded their two-year terms (to maintain continuity). For 2011-12, Ted Morin will take over the role of lay leader. The final community event of the year was the June 1st (summer) Grand Ultreya held at Holy Redeemer Church in Kanata (west Ottawa).

*B. Reilander for Rosemary Burke, Lay Director,
Ottawa Cursillo Movement*

WESTERN

VANCOUVER BRITISH COLUMBIA

At the last general meeting Sharon La Fleche had stepped forward to be lay director of the Vancouver Cursillo Movement. Unfortunately her health has made it very difficult for Sharon to take on other responsibilities so I was asked to step in half way through the year.

In May we hosted a Cursillo for Cursillistas. The goal was to explain and allow members to discuss the return to the vision of Eduardo Bonin, our founder. That meant smaller teams, less material palanca, a more casual approach to Ultreya focusing on the joy of sharing our week and supporting one another without numbering off but grouping with those we chose to connect with. This method allows people to search for members of their small group or connect with others they have missed in past weeks. The group of course would make sure that no one was left out.

We have gone back to the roots and seen two Cursillo Weekends since then. Sidney Bilsky was rector for our Men's weekend in July and was delighted with God's miracles and the Cursillistas that participated. Lynette Baretto was rectora for our ladies weekend in October. Although it was small it was a powerful time full of love and learning and God's sweet presence. The secretariat did decide to leave Thanksgiving for families to enjoy in future. That would leave the May, Canada Day, BC Day and Remembrance Day weekends open for Cursillo.

Of course we have enjoyed our annual picnic and Christmas Potluck. Debborah stepped in to join our secretariat after leaving the National Secretariat and will help us as we host the National Conference in June of this year. She has also stepped into my position as Secretary. Bette organized our Fourth Day Workshop in January. I am most grateful to the Cursillistas who give their precious time to make this movement flourish

De Colores,
Jude Maddalozzo

CALGARY

ALBERTA

The Calgary Diocesan Cursillo Movement has been relatively low key over the past three years. There remains a core group of leaders who meet regularly to share and plan(school of leaders and secretariat). The Movement remains active as a Charitable Organization, in contact with the Diocese of Calgary, active as an affiliated member of the CCCC. The core of Leaders continue to deepen their understanding of the foundational Charism of the Cursillo Movement through connections to FEBA, attending National and International events and keeping updated on literature, at their own expense.

In 2010/11 there seems to be signs of new life and an interest in pursuing Cursillo community

- A few months ago we met with Bishop Henry to advise him of our plans to pursue revitalization of the Calgary Movement - with His Blessing.
- Since then some informally organized 'friendship' events have offered an opportunity for cursillistas to meet and renew friendships.
- We have heard from a number of new Cursillistas who have moved into Calgary and are seeking community - of special mention are members of the Hungarian and Hispanic Movements.
- We are in the process of making arrangements with St. Mary's Cathedral to find a suitable date for monthly Cursillo evenings, including School of leaders and Ultreya. We are hoping to initiate our new schedule in September 2011.
- We look forward to the revitalization of the Cursillo Movement in Western Canada and plan to participate and support these efforts as much as we are able - our diocesan movement has long been a supporter of the Western Region.
- At this time Cursillo Weekends are not a possibility for us here in Calgary.

De Colores
Diane Fisher

캐나다 한인 쿠르실료 사무국

KOREAN CURSILLO MOVEMENTS IN CANADA

1. 30th anniversary celebration of Korean language weekend in Canada

The first Cursillo weekend in Korean language in Canada was held in August/1981 at St. Augustine Seminary in Toronto by a team from Seoul, Korea. Korean movements have been preparing on the 30th anniversary celebration from 2010 on. This preparation keeps the secretariat quite busy this year.

2. Spiritual Director

We have new Spiritual Director in 2010. Fr. Peter Kim, Pastor, Korean Martyrs Parish, Brighton, Ontario (Diocese of Peterborough) assumed this duty as of January 1, 2010.

Currently, Korean priest's conference in Ontario would provide the spiritual director in rotation.

All of the pastors in Korean parishes in the conference, except Buffalo's, are Cursillistas.

3. The new secretariat team

The new team of 19 members including the Spiritual Director, has taken over the Secretariat as of Advent/2010. This is the 11th term (two year term) for the Korean Cursillo Movements in Canada. We are affiliated with CCCC and also a founding member of "Korean Cursillo Conference of North America" with most of members from U.S.A.

Current Lay Director is Marco Chul-Je Kim, St. Andrew Kim Parish in Toronto (email address is "marcokim82@gmail.com")

The secretariat is meeting in every other month starting March/2011.

This secretariat is serving Korean communities in the eastern Canada from Manitoba and the east. (The area from Saskatchewan and the west is served by the secretariat of the Korean Cursillo Movements of the West Canada located in Vancouver area.)

In line with CCCC initiative, we have switched the Cursillo weekend program from 2006 on to the revised version of "Weekend Outlines" from CCCC and the new "The Cursillo Manual" from United States National Secretariat. The U.S. Cursillo Manual has more comprehensive details for conducting the weekend based on the same "Weekend Outlines" as CCCC.

4. The men's weekend (September 23-26/2010)

The secretariat conducted the men's Cursillo (Toronto Men's #260) with 28 new Cursillistas and 18 member team. It was the fifth weekend in five years in the "foundational Cursillo" program.

5. Status of Group Reunions and Ultreyas

With a clear message on the essentiality of Group Reunion in the recent weekends, Group Reunion is quite active among the new Cursillistas.

The secretariat is trying to promote Group Reunion to the old dormant Cursillistas: quite challenging without organizing "structure".

The member Cursillistas are mainly located in the Korean communities in Ontario and northwestern New York State area.

Major concentration is in Greater Toronto area, Hamilton, Peterborough in the Province of Ontario and pockets of cursillistas in Cambridge, Ottawa, London, Niagara, and Kingston in Ontario and Buffalo, Syracuse, and Rochester in the State of New York.

Eight Ultreyas, all aligned with local Korean Parishes, are active (all gathering once a month):

HanMam Ultreya (St. Andrew Kim Parish, Toronto)
Sacred Heart of Jesus Ultreya (Toronto)
Hamilton Ultreya
Kitchener/Waterloo Ultreya
Peterborough Ultreya (Brighton)
Ottawa Ultreya
Buffalo Ultreya
London Ultreya

6. Annual Renewal Retreats (February/2011)

With 31cursillistas attending, the annual retreat was the opportunity for new year reflections and better understanding of the movement's mentality.

7. General Ultreya (November19, 2010)

With 160 attending, each Ultreya with prepared skit, the annual general Ultreya turned out to be a big celebration of friendship.

8. Outdoor "Way of Cross" (April/2011)

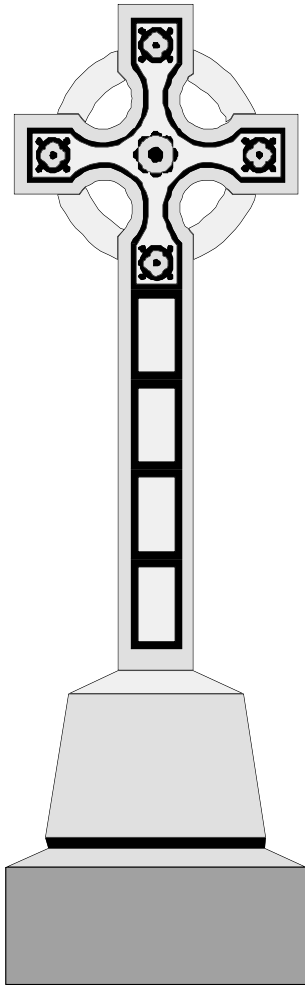
We had this year's Way of Cross (the week before Easter) at the Sunny Brook Park in Toronto. We had a good number (about 80) in this outdoor prayer procession. We had group reunion with coffee and donuts after.

9. Leaders School (March &May/2011)

This year's School of Leaders were held in two Saturdays (6 hours each) to review the core messages of the revised Cursillo weekend rollos in preparation of upcoming women's weekend in September/2011.

22 attended to both sessions.

Continued on page 39



MATTERS SPIRITUAL

THE THREE GIFTS ASKED OF ALL CURSILLISTAS: ENTHUSIASM, DEDICATION, AND A SPIRIT OF LOVE

By Fr. Patrick O'Meara, Assistant Spiritual Advisor to the CCCC

On the first evening of every Cursillo, the rector/rectora shares with the team and the candidates the first rollo of the weekend. In it is found a very simple request. It is the only thing that we ask of the candidates. The importance of these three spiritual gifts grows as the Cursillista moves into his/her fourth day to continue the conversion process that the weekend initiates. Only in retrospect do we gain some insights into just how crucial to our journey to Christian-ness they are. Fr. Patrick O'Meara, Pastor of St. Thomas in Shelburne, Nova Scotia and Assistant Spiritual Advisor to the national Officers Group of the CCCC was invited to present a reflection on these gifts.

Enthusiasm

Cursillo is a short course in Christianity which is God's constant call to be enthusiastic. To be enthusiastic means to be able to look forward to a future that is full of hope, full of promise for the good or the blessings that are possible. In other words, enthusiasm is that assurance that encouragement is always possible and that lifting up our hearts to a vision that will delight ear, eye and mind is never out of the question because in the relationship which God insists upon offering everyone without exception despair is not one of God's options. While it may be one of our options, despair is never to be detected anywhere in the presence of God.

In Creation, God begins conquering despair by the creation of light. Light was not enough - so God created the seas, the dry land, vegetation, plants and animals. Still creation was incomplete. God created a human, but still creation was incomplete. God then created another human so that together they too could contribute to the process of creation. For reasons that still remain a mystery, it was not enough for the first humans to contribute to the creative process. They insisted on being God. In responding to this development in the relationship between God and all people, God gave them something to which they could look forward - to Redemption.

The process continued with Cain and Abel. Even when Cain had killed Abel, God promised Cain that he could look forward to a life - even Cain's life is precious to God. Whoever would kill Cain would die. This story contributed to the Covenant with Noah after the Great Flood. God promised not to destroy the earth with water. Also the story speaks of people not being able to look forward to a future that is hopeful. The story asks God to try another form of

being. God refuses to give up on the goodness of which people are capable.

So, the process continues with Abraham and Moses both of whom are faithful to God's Covenant. Abraham shows his faithfulness in his willingness to give to God his only son Isaac. Moses shows his faithfulness by leading his people to the Promised Land but not entering the land of promise with the people he has led - but yet rejoices that he could serve God as he did.

Human nature is such that not everyone would be like Abraham and Moses. Nevertheless, God never tires of giving people a reason to lift up their hearts, a reason to be hopeful. In all of the stories in the history of our Jewish ancestors starting with the Book of Judges and ending with the Book of Malachi, people always have a reason to lift up their hearts. After Ruth's husband died, she looks forward to her relationship with Naomi's people. When the mothers of Samson and Samuel can't conceive children, they look forward to the hope that prayer offers them. When David fights Goliath, he looks forward to the help that God will provide. When Queen Esther pleads for the life of her people at the time when all the Jews of Persia were condemned to death, she looks forward to the power of prayer and the love of God to save the people from such a cruel fate.

As many stories as there are of Ruth, Esther, there are stories like that of David who betrayed a faithful servant Uriah. David was responsible for the death of Uriah. And there are stories in scripture - both in the Old and New Testaments that are worse than David's. But God, nevertheless does not tire of making it possible for people to look forward to a future full of hope. Consider the story of Peter who was Jesus' closest friend but who betrayed Jesus by denying ever knowing Jesus at the time of Jesus' trial before the authorities. Jesus gave Peter the opportunity to look forward to a future full of hope by giving him the opportunity for conversion and then by entrusting to him the care of His followers.

The enthusiasm asked of me as a Cursillista is the realization that God will always make a

future full of hope possible for me. Do I believe this? Am I willing to infect others with the spirit of enthusiasm?

Dedication

Dedication involves self-giving so that a blessing may be the result of the efforts that I offer - and hopefully I will be willing to undergo a certain amount of inconvenience, hardship or trouble not just for myself but for others. Consider the dedication of Abraham who left a comfortable lifestyle to go to the land that God showed him. Consider how his sense of dedication increased when at the time when his shepherds and the shepherds of Lot, his nephew were in conflict over the amount of pasture land available. Consider Abraham's response: his willingness to take the poor land and trust that he would survive and allow Lot to take the best pasture for his sheep. Abraham showed his dedication to peace between himself and his nephew and somehow Abraham survived. Consider at the time when Lot was captured. Consider what Abraham risked in order to rescue his nephew. Consider his dedication. Consider the dedication of Moses in leading the Israelites to the Promised Land. Consider the time when after asking Pharaoh for a time to go into the desert to worship God how Pharaoh responded. He increased the amount of slave labour that was expected from the Israelites. Consider the dedication of the Israelites in trusting Moses and agreeing to continue their efforts to journey to freedom. Consider Moses' dedication when after leaving Egypt, the Egyptians pursued the Israelites who found themselves trapped between the Egyptian army and the Sea of Reeds. Consider Moses' dedication in trusting in God and contributing to the people's trust in God, that God would remain with them and make their journey to freedom possible. Consider Moses' dedication as he encouraged the people that God would make it possible for them to find the food and water that they needed for the journey.

Even when God's people faced failure and tragedy, there were powerful signs of their dedication to trusting in the promises God had made to them. After the exile when they had

lost their house of prayer, their priest and their king, there was a strong sense of dedication to re-build the temple - or the house of prayer. What they may not have realized was their sense of dedication in re-building in their hearts, their sense of dedication by their study of God's law and in resolving to be as faithful to the law as they could. Their re-building of the temple was the visible sign of re-building in themselves a sense of dedication to God's law of love. While this sign was necessary, their dedication to keeping and carrying out God's law was of the utmost of importance.

Their observance of the law of God was only a shadow of the dedication that God is to show to all people when God becomes human. Jesus Who is God shows everyone without exception the length, the breath, the height, etc. to which God will go in order that people may experience the great dignity God wants them to feel throughout their lives and into eternity. Such is the gift of God, but do I want to receive this precious gift?

If Abraham had not wanted to receive the gift of God, if Abraham had not been dedicated to go to the country God would show him, had he not wanted peace between himself and his nephew Lot and his nephew's companions, had he not trusted that God would make it possible for him and Sarah to have a child of their own, had he not been dedicated to trusting that his life would be abundant by his dedication to his relationship with God which he showed when he offered Isaac, his and Sarah's only son to God - without this sense of dedication what kind of a life would Abraham have had? If Moses had not dedicated himself to the journey to freedom, if the people had no dedication whatsoever to this journey, would they have ever enjoyed freedom?

If I do not trust in the beatitudes of Jesus - the co-operation to which He calls, the mercy that He insists that I show to others, the hunger that I am to have for what is right - if I have no dedication to being a co-operative person, to hungering or thirsting for what is right, to showing mercy and forgiveness, what kind of a life will I have.

May I have a sense of dedication to the aims and objectives of Cursillo - that short course in Christianity which calls me to realize how much God has dedicated all that God is and all that God has for me.

Spirit of Love

As much as there is a need for enthusiasm and for dedication, it is important to remember in the Spirit of Love God's enthusiasm concerning us and all other people and God's dedication to us and all other people. Remember the words of St. John which I will paraphrase - we did not love God first - God's love for us and all other people always comes before our love and the love of others for God. The stories of the cure of the centurion's servant and the miraculous catch of fish illustrate powerfully the point St. John makes in his letters about God's love.

In the case of the centurion, he approaches Jesus in need. His servant who is very important to him is sick and it does not seem that he will recover his health. The centurion trusts that Jesus will be of help. In asking Jesus, He responds that he will go to the servant's sick bed. The centurion may have felt un-worthy that Jesus should be present in his house and asks Jesus to say the word and his servant will be healed. When Jesus indicates that he will be present to the centurion and to his servant in their time of need, the spirit of love that comes over the centurion is that he does not deserve such an honour. Jesus responds by using His gifts so that the servant can be healed of his affliction. The centurion's spirit of love was his willingness to trouble himself for the well-being of his servant. How selfless was his action? In my opinion it is best to leave the final response to the wisdom, justice, compassion of God.

In the case of the miraculous catch of fish - in the account of St. Luke and St. John - Peter and his companions have been fishing all night and have caught nothing. In St. Luke's account, Peter feels un-worthy to be in the presence of Jesus and begs Him to leave. Jesus, of course, has no intention of leaving but instead insists that Peter learn how to share the spirit of love that he has just experienced with others. He

insists that Peter follow Him and learn how to teach others how to be loved and to love. In St. John's account, after Jesus' Resurrection the Apostles are fishing. They have caught nothing all night. Jesus becomes present to them and in asking them if they have caught anything, they respond that they have caught nothing. Jesus directs them to another spot and they catch fish. In cooking the fish for their breakfast, Jesus asks Peter if he loves Jesus to which Peter responds that He does. Jesus, then insists that Peter then share this love by feeding the sheep - but especially - the sharing that was most precious to Jesus was the feeding of the lambs - the smallest, the weakest, the most distressed. Peter accepts this calling and becomes a sign - a powerful sign - of the Spirit of the love of God as he experienced this love in the person of Jesus to others.

In the short course on Christianity that Cursillo is, there is the opportunity to renew our learning of the Spirit of Love which will manifest itself in a wonder of which we may not consider ourselves to be worthy. There may be times that in our service to others we may feel that we have not given of ourselves but instead have received a gift that eye can't see, ears can't hear and that the human heart can't conceive. We may feel that through our service that we are un-deserving of such a gift. Will I learn how to be generous in sharing this gift - this spirit of love?

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The following is the homily given by Bishop János Székely, Auxiliary Bishop of Esztergom-Budapest, Titular Bishop of Febiana, Hungary at III Conversations held in May 2011 in Mallorca, Spain.

Dear brothers and sisters in Christ!

I am very glad and full of gratitude to be here at the source of Cursillo. I am very grateful to you, first of all to Arsenio but also to Juan Ruiz to Miguel, Guillermo, Maria Carmen, Jaime, Tomeu, Jesus and many others for your testimony and for helping us in Hungary to find the original charism of Cursillo so to find unity.

Let me share with you some experiences that we have of Cursillo in Hungary. It happened just after the three days of the Cursillo that one of the participants, José, was deeply moved by the experience of the three days. Monday he went to work where he met one of his colleagues. He noticed that his colleague was very upset and sad. He didn't have much time to spend with him but he gave him some words of encouragement and then, led by a sudden inspiration, he embraced him. Such a gesture never happened between them before. The

colleague was embarrassed but, after some hesitation he embraced José in return. That very night, Jose, the one who had participated in the Cursillo, received an e-mail from his colleague. In the e-mail was written: Thank you. For two weeks I have been thinking about committing suicide, but this morning I learned that there are still good people and maybe, also for me, my life still has meaning, it still makes sense to live!

Another wonderful experience that I wish to share with you is of a young couple with two young children, who were already close to separating. Both of them had already had relationships outside their marriage. Then the grandfather of the husband died, and he was deeply moved. It was at that moment that he accepted the invitation to the Cursillo. He came, and afterwards his wife also. Slowly their marriage was saved. They now have five children!! When you ask the husband if he loves his wife he always answers: "No, I don't love her, rather I have fallen totally in love with her".

These stories are only to show that Cursillo is alive and brings wonderful fruits in Hungary also. There is a village where about two

hundred Gypsies, or Roma people, have participated in the Cursillo. A good number of them come to all of our meetings and retreats and they sing our songs with much enthusiasm and accompanying us with their traditional gypsy instruments. Cursillistas of Hungary have made a project of a Hungarian pilgrimage, sort of a Hungarian 'Camino to Santiago', between two sanctuaries of the holy virgin. This summer I myself will be a part of it.

Dear brothers and sisters. We have come here to the original sources of Cursillo. We want to drink from this source we don't want to change it. If someone changes it, it will not be able to give that pure water of grace that it has received from the Holy Spirit. If someone changes its essence it will lose its original force and purity. In the Church, the Holy Spirit works through the ordained ministers, but not only through them but also through the saints, through different charisms given to them. In the Church we have a hierarchical authority, but also a charismatic authority as well through the gifts that the Spirit has given to the founders of religious congregations and of various movements. The Church wants to respect, in their integrity, these gifts of the Holy Spirit.

Let me add one more impression. The tensions and differences in the Cursillo movement can

be resolved only by help of a higher power, only if all of us return to the sources. I feel that this moment is a providential time in the history of Cursillo. Just as the early Church has written the Gospels after the death of Peter and the other apostles, just as the Church of the fourth century formulated its creed to avoid the splitting in two of the Church, in the same way our duty now is to formulate briefly what belongs to the essence of Cursillo, what the foundational charism is and what does not belong to the essence. It is the way towards a greater unity and fidelity in the Cursillo movement. In the spirit of St. Augustine who says: "In the essential things unity, in the non-essential things freedom, and in everything everything charity and love.

Dear brothers and sisters, that is the task that stands before us. May the gospel of this morning encourage us: "Don't be afraid it is I". Jesus says to you this morning, "Don't be afraid, I love you more than anyone else can. He loves us with an infinite love not because we are worthy of it but because He is really good and merciful. He says: "Do not be afraid, I have chosen you, I send you, I need you, I count on you.

De Colores

NACG – NORTH AMERICAN CARIBBEAN GROUP –ENCOUNTER

Dear Cursillo Friend, We are very excited to announce our plans for a North American Caribbean Group (NACG) Encounter!! The NACG is the service group for your country as part of the World Cursillo (OMCC). As the coordinating country for 2010-2013 it is with great pleasure that we call on the Cursillistas from the member countries of the NACG to gather, to share and to grow in the love and knowledge of our movement. You are a very important friend and we invite you to attend the:

NORTH AMERICAN CARIBBEAN ENCOUNTER

Place: St. Theresa Carmelite Monastery, Niagara Falls, Canada

Date: August 19 – 22, 2012

Cursillista leaders from North America and the Caribbean will be attending from: United States, Canada, Cuba, Puerto Rico, Jamaica, Grenada, Trinidad-Tobago, Barbados, St. Vincent, Bermuda, Antigua, Dominica, St. Lucia, Montserrat, etc.

Please reserve this date on your calendar. We will send out more specific information within the next few months. Please keep this NACG Encounter in your daily prayers and know that we are keeping you in ours.

De Colores!!!
Gail Terrana
President

WITNESS

daily we touch him

At the Beginning of Her Journey

Margaret Yo

This witness shares the first steps of one Cursillista in service, in understanding the introduction and integration of new members into the Cursillo movement.

"I will begin with a short prayer: O, Holy Spirit, come into the hearts and souls of Cursillistas gathered here today. Please guide each of us on our journey to Life in Christ. We give thanks for the gift of Cursillo, and the inspiration and charism of Eduardo Bonnín, its founder. Through Christ our Lord, we pray! Amen.

Now, a few words to introduce myself: My name is Margaret Yo. I attended the 72nd Cursillo Weekend in Deemerton, Ontario, in October 2010. I sat at the St. Gianna Beretta Molla table and, I am from St. Anthony Daniel Parish, in Kitchener, Ontario.

This is my second witness talk, where I share where I come from, and where I am going on my walk with the Lord. My first witness was last October, right after my Weekend, when I shared a few words at the Saturday morning Ultreya meeting, in Kitchener.

For those who don't know me, I am a cradle Catholic: born a Catholic, raised a Catholic, attended Catholic schools, was a practicing Catholic into early adulthood - who then became what I now know, is a 'far-away'. I was away from the Church, not by any conscious decision, or anger, disgruntlement or disagreement with the Church, but by a slow drifting away; like a kind of spiritual/religious atrophy, born of neglect. Church and churchy things had faded into the background. On my own, I'd made many attempts to return but could not make it stick. I did not, could not persevere in my practice.

Of course I regret this very much. I ask myself a lot... 'How did this happen?'... because I love the Lord and his Way, and did not mean to stray. And there are reasons why and how I strayed, but I'll save those for another day, because I want to talk today about my post-Cursillo experience. Suffice it to say that we can drift too easily away without meaning to and suffer as a result great loss.

My witness today could be titled: 'My 4th Day: How it's going so far.' Or, something like: "My post-Cursillo experience: What I am learning." However I label it, I want to share my growing awareness of how the Cursillo Method is working in my life. Beginning with the pre-Cursillo period, followed by the 3 day weekend, which are first and preliminary steps of introduction and initiation into the Cursillo Movement, I then found myself on the doorstep of my 4th Day, with a new perspective on life and with new purpose. Like a seedling I was planted, yet needing to take root and be nurtured and brought along into the fullness of authentic Christian living.

It's on the Weekend where I understood, as Cursillistas, we are called to take up the cross of Our Lord Jesus and become his disciples, not in name only, but also, and especially, by our ACTION. He is counting on us to do so. Remember the words printed on the back of the cross that we receive at the Closing. To the depths of my being, those words shook me, as they have many others. Not, Christ is counting on YOU, which gives us a little wriggle room, I think, but "Christ is counting

on ME"! There is no escaping that. These are sobering words. In them I felt the importance of mission, and the seriousness of my 4th Day commitment, to live not only for myself, but for Jesus, for the love of GOD and my fellow man. I left my weekend with eyes opened to new purpose, as it was clarified over 3 days of Rollos, discussion, community, Palanca, friendship, Sacrament and prayer. I am no longer the person who entered the Weekend on that Thursday evening of last year. The life of the Spirit and of authentic Christian living is what is emerging, I hope.

After our Weekend, we are all faced with the question of how does one go about living their perpetual 4th day. It requires perseverance to remain firmly on the path and one cannot do it alone. It is said that, 'An isolated Christian is a paralyzed Christian.' This I know; I have experienced. Eduardo knew this also. And thus in his wisdom, and by the grace of the Holy Spirit, Eduardo Bonnin, the founder of Cursillo as we know it today, provided us with the method of friendship lived through community. I am still getting my mind around all this, but recently the importance and effectiveness of the Cursillo Method has become clearer to me.

I have been blessed to have experienced Group Reunion soon after my Weekend. It is an exciting, effective part of the method leading us to personal growth and authentic Christian living! This is the fertile soil in which I have taken root. Here is a safe place to grow spiritually, as a person, where we can share freely. I am humbled by the care and spiritual nourishment I receive in my small group. Sharing is vigorous and deep. There is no judgment, only help, generously given. We are strengthened through our friendship, in our common purpose to serve the Lord, and in our prayer. I now fear less, that Christ is counting on ME. I may be up to the task after all, in good time.

Our meetings are structured around the Service Sheet as we examine our week through the lens of Piety, Study and Action. All three are essential, each a part of the 3 legged stool of spiritual practice. Through my weekly

Group Reunion, I feel myself being built up slowly, in layers, in my prayer life, in gaining confidence in receiving the sacraments of Reconciliation and the Eucharist, though not quite there yet, and in my understanding of God as loving father, Jesus as my friend, the Holy Spirit my constant guide, and so much more. I hope and pray that my contributions are likewise helpful to my group friends.

Another important support is the experience of attending ULTREYA, which is the weekly gathering of small groups, meeting and sharing within a larger community group. The experience of warm welcomes and smiling faces, and being among my brothers and sisters in Christ who love the Lord, is sustaining and nourishing ground for staying on the path. The sharing of Cursillo witness inspires. Praying together, joined hand in hand, heart to heart, in a circle where the love and friendship of Christ flows, from one, to another, to all, fills me with strength and courage and determination. I learn from the friendship and example of fellow Cursillistas. We all do.

I stopped coming to Ultreya for awhile, after Christmas, when I experienced some difficulties. I could have fallen away again. But I had my small group and Ultreya to come back to. And that makes such difference. I don't think I can stress enough the importance of Cursillo community and friendship.

I also want to share about my experience of an evening, attending a School of Leaders meeting. I found it like a continuation of the weekend Rollos, with ensuing small group discussions, etc. It was instructive and helpful, and an excellent opportunity for learning and friendship.

I was at first unsure of what 'School of Leaders' was. Firstly, I found the name, School of Leaders a bit worrisome, thinking it was a place of grooming people to take on positions in the administration and governance of the Cursillo Movement. Which is not necessarily a bad thing but I don't believe is my personal charism. My first

reaction when invited to attend was unease which flowed from this misunderstanding.

I learned that the School of Leaders is a monthly gathering of Cursillistas, with the purpose of growing together, and supporting each other in learning the HOW TO of taking ACTION, of living up to our apostolic mission. SCHOOL - in the title refers to our moving together in the same direction, like a school of fish, all moving toward the same goal, in common purpose, to evangelize the world. And LEADERS - refers to the leadership we are all called to through our baptism, to be disciples, and examples of authentic Christian living. The topic for that evening was about sponsoring candidates for the Weekend, touching on, where to find candidates, what makes for a suitable candidate, how to approach and bring them to, and though the Weekend, to the post-Cursillo phase, bringing them ultimately to a life in Christ. I was grateful for the experience of that evening, and will make School of Leaders a regular part of my post-Cursillo practice.

My understanding so far is that to live the Cursillo Method is to be touched by God through Friendship, Christian love and fellowship. Through others we meet Jesus.

God is present among us as we gather in Group Reunion and Ultreya, and School of Leaders, and here. The Method is, simply put: to be a friend, to make a friend, to bring a friend to Jesus. Everything we need is given to us through the Method. What a beautiful and inspired method. With gratitude to Eduardo Bonnín, the journey continues... De Colores!

Fresh from completing one's weekend, the new Cursillista encounters new concepts and vocabulary, and ways of interacting with fellow Cursillistas. It is an exciting time of discovery, but can also be, at first, a little confusing. It takes time to integrate meanings more fully and to get a clearer picture of Cursillo, not only as a Christian movement, but also, as a method of becoming, and living more fully the Christian life. It is by experiencing weekly Ultreya, Group Reunion, School of Leaders, Grand Ultreya meetings, and the annual conferences, as is possible, that matures understanding and integrates the new Cursillistas into the movement and the method.. I am eternally grateful for the support of these in my continuing Christian journey.

De Colores!

Don't forget to renew your subscription to Fully Alive

Renewal forms available from the Resource Centre
cccc@Cursillo-canada.org



FROM EDUARDO

Mentality

By Eduardo Bonnín Aguiló

The following is a presentation given by Eduardo to the Mallorcan Cursillistas at a weekend called, Journeys with Eduardo.

Let us begin by defining what an idea is, although I don't think it's necessary. An idea is an internal truth; it is something we know or we believe we know about something. Hence, you have an idea.

Then there is something we can call a group of ideas; a coherent group of ideas. You have ideas. You have an ideal. Those who have had some contact with "Cursillos" know what an ideal is. It is a group of efficient ideas which have been converted into a programme.

There is also something called ideology. This can be defined as a group of ideas which are related to each other and arranged in order of importance. These offer a way as to how to interpret reality.

When you have a Marxist ideology, or a spiritual ideology, or the Gospel's ideology you always have a tendency to make your approach go in the direction of your ideology. If a person faces economic hardship, he might think that the world would be saved if one thousand million \$ were handed out to everyone on the planet. If one has no food, he thinks that if he could eat he would...

There is another thing we call opinion. This is an unconfirmed idea. One can say: "This or that is what I think..." and of course, one can think many things.

There is another thing called belief. The world spins around what it believes, not according to what is thought or known, but according to what is believed. If an extravagant individual -I won't say someone who likes playing jokes,

because this would be tragic- were to call out and say: "There's a fire" and we all believed that there is a fire in the hotel, everyone would head for the emergency exit.

However, if one does not believe him... There's that story of a night club in Madrid where someone shouted "There's a fire" and nobody believed him. Those who didn't believe him remained in the night club and died. Therefore, we move according to what we believe.

Once upon a time there was a woman who usually looked under her bed before going to sleep. She lived on a first floor which looked out onto the street. One day, a pullover or some other garment fell underneath her bed. She thought there was a man under her bed and she jumped out of the window and broke her leg. She did not see a man because there was nobody there, but she believed there was a man and that's why she got a fright. Therefore, we budge because of the things we believe.

Something's worth is a different thing altogether. It is the sense of how we arrange the ideas in order of importance. One can put sport before all other things and have a temperature when the Mallorca team is losing the match and be excited when it is winning. This is quite logical. Others can value an art exhibition. Now that a series of Picasso's paintings are being shown in Palma, all the artists are chasing after these paintings, because people always move and give value to things according to their own scale of values.

Next we find the mind. It is the capacity each one of us has to create ideas. Each one has a laboratory inside in his head where ideas can be created. This laboratory is called the mind.

Finally, we come to one's mentality. This is what I am going to talk about. Your mentality is the platform of ideas, values and beliefs where one's

thoughts arise from. Each one thinks according to his or her mentality. There are people who have a sport like mentality, others have an artistic mentality, others have a mentality of ... I don't know, you yourselves can give me any example.

There are many kinds of mentality around. There is the mentality you have, the mentality you believe you have, the mentality you pretend to have, the mentality you think you ought to have and so on ...

We can also find a published or fossilized mentality. I say it is published and fossilized because that which is no longer applicable requires updating. However, there are people who have hung onto a publication and they live glued to it and nothing changes because they do not grow.

On the other hand, there are people who say: "No way, we must grow and live up to date, the Gospel must be updated". But the Gospel doesn't need updating. The Gospel is always up to date, always. The Lord is the one who can renew us. We aren't going to renew the Gospel, but there are those who believe they are updating the Gospel when they think that the best thing to do is to lay a tarmac between Jerusalem and Jericho and that if they did just that everything would be better. Or if let's say -I don't know- we could put A/C in the house of Bethany, because during those get-togethers in Bethany, which must have been wonderful ones indeed, the Lord would have felt a bit cooler and this is what updating the Gospel means, - you will fully understand what a load of codswallop this is. Not in the least. The Gospel is there to renew us all. The Gospel must always have the last word in order to offer the truth; that which is really true.

The Gospel updates us and it does so because the Lord, who is the way, the truth and the life, is always very current for each one of us. He has a way prepared for each one of us which is sometimes dusty and bumpy; it is sometimes a slope, a twisting and winding slope. Other times it is a path burdened with obstacles, because the Lord -I have said this on many occasions- is more interested in making his apostles meek

than in making them happy. This is also seen in the Gospel.

There were times when they hadn't eaten because the Lord was going about his work, as when he was with the Samaritan woman. The Lord was glad that his apostolic action should have worked out so well, and the apostles came to them and said: "Master, why don't we eat?" and he answered: "I have another kind of food and that is to do the will of my Father".

Of course the Lord must have been very happy indeed, just as we are when we manage to get someone to say "yes". Last night we were having a conversation when one of us was told that so and so was going to attend a "Cursillo" and that he had said "yes". What good news! We were all celebrating the fact without even knowing him, because we were glad that God's community and "Cursillos" was growing.

Therefore, it isn't our task to update the Gospel's message, but rather to allow the Gospel to update us.

I am now going to talk about the fundamental mentality of being a Christian. What is the fundamental mentality of a Christian like? From an objective point of view, I would say that it is the Gospel and common sense, excluding another ingredient. It is not a matter of talking about collateral issues; that if we keep First Fridays we are going to make it to Heaven. Or that if such and such a Saint said that if you prayed three Our Fathers.... This is how people dilute the Gospel's message. Sometimes that might contain faith, but if that lacks faith I would say it is pretty worthless. I wouldn't dare to make a judgement. That is the Lord's task. But if there is a Gospel which we know to be true and which offers guarantees, why not take the Gospel's highway? -I know that it isn't always a highway; sometimes it can be a dusty road path along which one must walk. But we know that on the third day he rose from the dead and that's just what happened.

It is just like when you attend a "Cursillo" and you say to yourself: "What a crowd! How cheeky can he get and come to a "Cursillo"? But later on the clouds are blown away and on the

third day that person is also raised from the dead. We don't know how many Stations of the Cross this "Cursillo" may have. There are fourteen Stations of the Cross, but there are sometimes more because we must wait and I don't mean despair –because with the Lord we must never despair. If he is in the Tabernacle, why should we despair? But sometimes our trust runs low because a man or a woman does not react. When we come across a mentality which is very distant from our own it would seem that it is on the edge of the abyss. I don't know if you have ever found yourselves on the top of a very high mountain; you are up so high that when you look down the view is nearly a vertical drop. That makes you feel vertigo. The poet once said that there is no valley as deep as a bottomless abyss of an empty interior. How right he is! When people have nothing in their interior they are hollower than the abyss itself, because they are emptiness personified. This is the worst you can get.

Let's talk about the fundamental mentality of being a Christian. From an objective point of view I have already told you that it is the Gospel and common sense. But it is not a question of taking the Gospel and putting it on a shelf as is the case in some households or placing the Bible on a lectern with great solemnity and living your life along a totally different path from the ideas which are taught in the Bible; teachings which were read when one was young. This does not happen nowadays because Protestants have criticised us; they have made us buckle up and many new editions of the Bible have been printed. A man once told me that this was because of the Protestants. I don't know if we owe this or not to them, but the issue is that many such things have disappeared, haven't they? And now, we are allowed to read the Bible. Before we were told that we were not going to be able to understand it.

Thus, the fundamental mentality of being a Christian is the Gospel and common sense. But, what is the Gospel? I have several cards here and I am going to read them because I think they are very important.

The Gospel places us within the absolute reality of what is really true. Everything is seen as it

really is in the light of the Gospel. We don't have a set of glasses which make things bigger or smaller. Reality is seen just as it is.

The kingdom of God is to be found in all issues, illusions, leaflets and nostalgias. Today it is a seed germinating and tomorrow, if we trust in the Gospel, it will be a harvest. It is the fundamental principle of the "seed" what makes the Gospel applicable to all men and women, throughout all seasons and for all cultures; this is so despite the fact that Christians instead of sowing the seed have preferred to take the germinated tree in their favourite flower pot and that's what we call the Lord's vineyard. It never catches and it remains skeleton-like because we have already decided that it is going to remain thin.

The Gospel is that total and persistent criticism which exists within any form of criticism. It is like salt: if we want it to keep its flavour, it must never become nourishment. It must always be a living ferment which assimilates all things, but which must never be absorbed by them.

The Gospel is perpetual dissatisfaction, the acute awareness of that imbalance which will always exist between what one is and what one should be. That's what the Gospel is!

When confronted with whatever situation, applying the Gospel to one's self is to find the solution; it is to follow one's path in the light of the truth of the love which we believe God has for us. It has nothing to do with the love which we have for him, which is sometimes quite small indeed. But rather the love He shows for us. His love is very great indeed; it is total, radical and most complete. Only by trusting Him will we be able to trust the truth God grants us and which says that Christ is forever alive, new and attractive.

What we must evangelise is life itself, daily life, everyday things; things which pertain to every moment, things which occur to us at all times... This is what must become Christian. It is sometimes a climate of forgiveness, understanding, patience, of "forgive us Lord for we have..." Taking pity on others or simply

standing others, getting closer or understanding them; or just respecting them...

The issue here is that our behaviour is going to be totally natural, normal and human. We must stick close to the Gospel so that it is Christ within us who looks at the issues.

To evangelise is to spread the news of the power of the Gospel to all men and women. The person, who believes this, knows and lives this out. In each situation he is able to discover a demanding heartbeat in the Gospel which he must illuminate, clarify and thereby make his human conscience a Christian one and vice versa. You will understand that this resembles an airport boarding gate where the sign reads "Going to all places"... This can lead us everywhere, to nearly all the apostolic possibilities.

Through Christ, God becomes a person, He becomes the Way, He becomes the Truth, He becomes the Life which leads us and guides us. He puts us on the right path, He brightens us up and revitalises us. He polishes us up and puts us together. One's interior perspective is purely Christian in a decisive and grateful manner when our aims and achievements are seen through a Christian spectrum. That's what we call the Gospel.

The Gospel awakens, encourages, soothes, eases; but on the other hand, it can be disturbing because Christ harmonises things which are opposites; we should make sure that the anxiety he awakens within us should be a healthy and sincere one. It should be full of enthusiasm.

What can I do? What must I do? What else must I do? If all these questions are not clear in our mind we can kneel before the tabernacle and the Lord will dissipate our doubts.

The Gospel is there to constitute our reality and not to simply just accept it. To those who are awake it will bring about a reaction, an addiction and much enthusiasm. If you believe, all of these things are the reward.

The Gospel is not there for one to stand out among others, but rather to not get bogged down. It is not there to show off or to become withdrawn, but rather for us to simply be

Christian. And this is what we find in the Gospel.

The Gospel is the good news that God, through Christ, loves each and every man. He loves us personally. The Gospel is a divine world in constant evolution; it is the recreation of the whole universe. It is Christ passing, dying and rising from the dead each and every day in us in order to reach out to others and save them as well.

I think that what is really disturbing about the Gospel is the fact that this is possible in us and right away. If we smile to the person standing next to us, we have interpreted the Gospel. And if all of us agree with this smile, we have come across the Gospel. We have come across the Lord in the Gospel, because without Him we are never going to find the Gospel. We must not theorise about this. We must live, believe, await and especially love. Otherwise, we stop being Christian.

I have already said before that the fundamental mentality of any Christian must be the Gospel and common sense. The Gospel means that we are God's children; it means we are sons and daughters of the Father, friends of Christ, living temples of the Holy Spirit. This means putting Christ at the centre of everything, because just as I told you the very first day "What is a "Cursillo"?... "It is Christ". "What does a "Cursillo" aim for? Christ". "What keeps the "cursillistas" on their path? Christ does" Therefore, a "Cursillo" has Christ at its very centre. If Christ is not at the very centre and we put Him on the side, it is all lost. There are people who sometimes put Christ on the side. But Christ must be placed in the very centre. It is just like placing an electric fan on top of a cream cake. There will be cream all over the room because the fan propeller will have sent it all over the place. This is what happens when Christ is at the centre.

We speak about Christ, we ask about Christ and people are tired of all this talking about Christ concerning collateral issues. If Christ is at the centre, all other things will fall into the right place.

I am now going to talk about spirituality. We can find Carmelite spirituality, Dominican spirituality, Franciscan spirituality and many other kinds of spirituality. The one we like, without going against any of the others, is the spirituality which is found in Baptism itself. Knowing that we have been baptised is what really matters!

We were once invited to go to Rome -I think it must have been work of the Holy Spirit-. I was asked to go as the Founder of "Cursillos" and all my expenses were paid. I told them: "I'll pay for my expenses". But they would not let me. We had been summoned in the Pope's name and the organiser and was very glad because it all ran smoothly, but I was a bit disappointed because it reminded me of a computer exhibition which had been held at the Lonja Exhibition Hall in Palma de Mallorca. Each one had a small table with his computer on it and one came by and said: "This one's faster". Another one would come and say: "This one is brighter, and so on". Each one spoke about the convenience of buying his computer because he considered it to be the best one. This gave me a bad impression.

The trip organizer asked me: "What's your impression?" I replied: "Everything is fine. I think the organization has been just perfect, but I think that as baptised Christians they could all be much happier. I think people are just too sad and they don't seem to be happy with..." They are happy if they have managed to get many followers, if they have managed to catch many in the net. If you join them, you become one of them... And "Where is "Cursillos"? It is all over the world! For us, it is all over the world. There is no net. It is a question of each one being Christian and that is just what we aim at. We don't want to put people in a box. We want to make them feel free. We want to baptise the jungle and the sea. This is what we want. We want all men and all fish to be free. "I will make you fishermen of men", he said. Well, let all men be Christian. Let us baptise the sea and make all the fish in it jump with joy and swim freely -not behind glass in an aquarium for others to see or in a glass box where the lobsters are kept alive in restaurants. What we want is for the fish to find their own identity and to feel free. As we say in Majorcan "Let them go forth".

Each one must be free to do as he wishes, because when God is in your heart and your mind He knows well what to do. What we must strive to do is for Him to be in their hearts and minds, but not give them orders.

We make the world less beautiful when we tell people how to do things because we eliminate all Christian initiatives. All we must do is to tell Christians that we love them in Christ.

The ultimate thing is to call someone and tell them with a smile and your heart: "I am glad you exist. The world is more beautiful, because you are in it" and this is true.

If one of us were to die right away -God forbidding- this community would be less beautiful because one of us would be missing. Why? Because we are all one at this time and nobody is thinking that this is going on for too long or that we are running late and get upset.

One of the things I admire most is when Enrique Benito tells us with a smile: "Come on, come on". He says so in such a way that one can't help moving along faster because doing the opposite would make you feel ridiculous. Saying things with a smile on your face is a really wonderful thing. Isn't it wonderful when people know how to smile? Anything can be said with a smile.

I was talking about spirituality and also about community, because what we have here is a community. But afterwards, each one is going to go off on his or her way and we might bump into each other at an "Ultreya".

The "Ultreya" must be a community and when we hold each other's hand we must bring our hearts closer so that this will become a reality.

When I visit the Blessed Sacrament I say: "May all this come true". Isn't truth a wonderful thing? And may this community be like the first Christian communities. Let people say. "See how they love one another!".

People have sometimes made the same remark about "Cursillistas". I have felt the same as the people from Valencia say: "well paid or rewarded", because when they speak of us, just

as they did of the first Christians, it is a fantastic thing indeed.

In the words of my dear Mexican friends, we find ourselves in "Mera mata". This means being on the right track when they discover how we love one another. It is a pity when others say: "See how they bite at each other! Oh, my God!" Only enemies bite at each other.

"Why don't you greet me? And why after we have left the "Ultreya" does he pretend not to know me?..." Everybody thinks he's important. But the importance God gives to each one if us more important still. Therefore, pride makes us less than what God wishes us to be and not more... a little less.

This is what emerges from the Gospel. All of these ideas arise from the fundamental mentality of being a Christian so that we come to objectively accept the Gospel itself. Common sense will follow later.

What is common sense? One writer said it was the least common of all senses. I am not so pessimistic. I think there are many people around with common sense. Otherwise, the world would have disappeared by now.

But what is common sense? It is said to be the ability people have at behaving in a natural and simple manner.

If we break down or unfold these ideas concerning common sense, I would say that the fundamental mentality of being Christian occurs when we encounter common sense in a surprising manner.

Isn't it a wonderful thing to be surprised? Isn't it a wonderful thing to be able to look in wonder at each dawning day? Isn't it a wonderful thing to be able to look in wonder at a starry night and admire the sea? If one cannot be astonished, we ought to ask them this question: "Where are you looking? Can't you see the marvels around you? These people cannot see that which is most beautiful. They are asleep.

I admire the Mexicans very much indeed -I don't know if my friend Sebastián Catalá is

around who also admires them very much- well, I think the Lord is going to let the "Mariachis" into Heaven and there they will sing their songs. Let it be!!

The ability of being amazed; watching a child play in amazement. People with inner life are different from those without any because the latter are only amazed at the sight of a UFO or a wondrous miracle; they are only amazed if they see the moon spinning or a luminous sphere which has been spotted from a Space Observatory in such and such a place. But someone with inner life is amazed at the sight of a child playing, a starry night, the dawning of a new day and when we learn to be amazed, we are on the right track and we have common sense in order to perceive things.

Another thing is to have a sense of humour. A friend of mine says that "humore" is "amore" with an "h". There is a very short distance between the two. I can recall that Pope Pius XXII was a very friendly man. I once spoke to him for about five minutes. I had read that he had an austere face, but when you spoke to him you reached the conclusion that the Pope's best friend was the person he had just spoken to. He was very friendly when he was open to the other person with whom he was talking to.

On one occasion he had to go Africa and an African journalist told him: "If you don't know how to smile, don't go to Africa because the people in there aren't going to believe you if you don't know how to smile. They won't believe you are bringing God to them". She was a Christian and she told him all these things in a very simple way.

The Chinese say that if you don't know how to smile, don't open a shop because you aren't going to sell anything. And they are quite right. If you know how to smile, you can open a shop or an office.

It would now seem that the Civil Servants -I don't know if the reason is that they have learnt to be human- behave in a more polite manner. They were never as polite in the past. I can recall one who once told me that he had just had a son and he had gone to register the newborn child at

the Registry Office. The Civil Servant asked him: "the name of the Father!" he blessed himself and replied. "of the Son and the Holy Spirit". There was nothing to be done because the Civil Servant was always in a bad mood.

Thus, we must have a sense of humour. If we are not happy, we damage Christ's reputation. It is not a question of being like the man who was always smiling and when he was asked what he was doing, he replied: "I'm smiling...." This is a load of codswallop. We have to smile or not to smile; you know what I mean.

Let's now talk about the ability to love and have patience. We must sometimes be patient. But if you endure things for Christ, you do so with a smile because things that happen are always wonderful and they produce amazement. It is like a man who knows he is unique and that there are no other copies of him around the world; although there may be people who look alike, there simply isn't anyone around like him.

I know a man who looks like Cardinal Rouco Varela; the likeness is so close that at home we call him the Cardinal. If we dressed him up as a Cardinal, he would probably get into the Conclave.

Patience. We must endure many things at times. I can recall that a friend who liked music very much had just bought a record player and asked me to come and listen to a record. It happened to be a Long Play record. It went on and on and on. My friend suddenly told me: "This side is OK, but the other side is much better. Wait and see." I thought to myself: "Now, I'll have to wait and listen to the other side and I'll have to smile and say how much I like the music. But, I don't like it at all... In this sort of situation we are not telling lies; we can say things with our heart. As the poet once said: "Isn't it a wonderful thing to tell the truth, but isn't charity a more wonderful virtue? If you have charity, you can fill the world with beautiful flowers. The best person is the one, who can accuse, forgive and forget. That's how it goes"

It is the same as getting excited when you see a flower. I like people who look after their gardens and do so lovingly. Another poet also

said that if you admire a flower and go beyond its colours it is a way of praising the Lord.

It is as simple and as true as that. And isn't this wonderful? I remember that my Mexican friends make an excessive use of the word "bonito" or wonderful. When they are saying goodbye they say: "Qué le vaya bonito!" Isn't this a wonderful thing to say?

I think we must endure things with a smile. As with my friend and his record player who kept on saying: "Here's another song!" And there I am longing to get away. "Wait!" I call it heavenly music in an ironic sense as if heavenly music were as tiresome as my friend's music. I am wrong. Heavenly music is something quite different.

Enduring things. We must endure many things. I must tell you a story because I feel I owe it to somebody. Everything I know is at your service. There was once a lad who went to "Cursillos", but he didn't really want to go. He owed quite a large amount of money to another man and this man told him: "If you go to a "Cursillo", your debt is paid". But at the "Cursillo" he behaved in a very insolent manner. He kept interrupting the speaker during the "rollos" or talks, he made fun of everyone; he smoked and would put the cigarette butt down somebody's shirt. The man would get burnt and he would think it was funny. We prayed to the Lord that things would work out. He raised an objection and we would refute it, but he would say: "I just said that to get you talking. I already knew what you were going to say".

When he came into the "Cursillo" he said: "I don't love my father or my mother or any of my neighbours. I have only come here to pay off my debt to a friend. I owe him money. I spent it all and have no money left. He told me that if I came to the "Cursillo", I wouldn't have to pay him. That's why I am here". But he fell flat on his face by the grace of God.

I recall that we all knew about this drama and we would go to the chapel. One "Cursillista" after another, we would all kneel before the tabernacle, except for that man. I was the rector and I would say: "Let's all go to bed now,

because tomorrow will be a long day and we'll all be sleepy. Everyone, off to bed now!" However, 45 minutes later everyone was back there kneeling before the tabernacle.

I think the Lord didn't sleep that night either. We were there keeping him awake all night and shortly before the closing ceremony I told him: "Give me strength to tell him what I have to tell him". I would have... I don't want to say anything unpleasant... I would have hung the guy. It was so unpleasant to have dealings with him. I really mean it. Maybe if I had been more saintly, this wouldn't have happened to me. I went up to him and I said: "You've come to the "Cursillo" for us to pay off your debt or for your debt to be cancelled. Well, listen to this. I don't know if we are ever going to hold "Cursillos" for animals, but if we ever do we'll ask you to be our guest. This was a "Cursillo" for men and not for animals. Forgive me, but you have made so many enemies that you have been unable to get through to anyone. Everyone thought the Devil was in you. If there is any shame whatsoever left inside you, why aren't you brave enough to come with me before the tabernacle and pray for the very first time in your life?"

I can't remember all the things I said to him; I didn't write them down, but I didn't bite my tongue. I told him that he was a cheap show-off -only Christ can show off -if I am allowed to use that word. The Lord is able to do anything, but on the other hand, you are... I can only feel sorry for you!

He replied: "Let's go before the tabernacle". I nearly fainted. We kneeled before the tabernacle and he prayed. Everybody had tears running down their cheeks at the sight of that sheep which had gone astray coming back to the Lord. We had had a terrible night and we were praising God. At the closing ceremony he stood up and said: "I'm going to tell you something I've been told this afternoon. Only one can show-off and that is Christ! De colores!" and he sat down. When the "Cursillo" had finished - back then nobody had cars and we had to stay in Santa Lucia- I walked back with him to his room and he walked back to mine. He told me that his parents were farmers and that they had saved up money for their son to be a Chemist,

but that he hadn't put a foot in the University. For two years he had made his parents believe that he had been studying at Barcelona University, but he hadn't attended a single lecture. He had behaved like the prodigal son. He had spent all the money on God knows what and he asked me if I believed God would forgive him. I told him: "Of course he will." He went to confession and it was a great joy.

This story has a second part to it and I am going to tell you it very briefly. A few years later, we were back in Santa Lucia singing "De Colores" in the patio. A woman walked up and asked me: "Have you got anything to do with something that was done here years ago and was called...?" Cursillos, we replied. She broke out in tears and said: "You saved my son, you saved my son".

I asked her who her son was and she told me his name. The woman said: "My son was good deep down" but I said to her: " No, he wasn't. Your son was an absolute disaster! What a night we spent here because of him!". Now he was an exemplary father. Blessed be the Lord. That night was worthwhile indeed.

There's another thing that I must tell you about enduring hardships. It was the worst time in my whole life. I think Hell must resemble it quite closely. It was during the pilgrimage to Santiago. Just the thought of it makes me want to... It makes my hair stand on end.

The trucks were all numbered and we were riding in them. The government had given permission to the Traffic Division and we were all standing in the back of the trucks. It was not at all comfortable. Every time the truck set off... it was a disaster. But we could see all the cars going in one or other direction.

There were no mobile phones back then, but we controlled everything on the phone. When we reached a small village, we went to the telephone office and asked them if they would let us use the phone and told them that we were on our way to Santiago. All in all, we knew all the vehicles on the road. We heard a message on the radio. A truck had overturned and there were fourteen people dead. Oh my God! If it is

truck number one -I thought to myself- the dead are Tom, Dick and Harry. If it's truck number two -I thought about Joe Blogg's mother because we had gone and convinced some mothers to allow their sons to go to Santiago with us. Oh my God!

The truck which had overturned happened to be one from Valencia. It wasn't a truck from Majorca. The truth of the matter is that when our group reached Madrid, they passed near the Escorial Monastery and as they had never seen it before they had decided to stop off for a few hours. We had thought that the truck which had overturned and had fourteen dead was our one from Majorca.

When they arrived I would have punched all of them on the nose. What a terrible night! I had been thinking who the victims were if it had been such and such a truck. The same had happened to us near Soria when we had phoned some parents whose children were on an excursion and their vehicle had overturned... Well, it was something along those lines. What a terrible night! As the Beatles put it in their song: "It's been a hard day's night".

Indeed, we must have the ability to endure things. I would have punched all of those who had stopped off at the Escorial Monastery and arrived late, but we had to smile at them. One must have patience. We told them: "Say nothing or we'll get really angry. Get to bed and tomorrow will be another day". There was nothing else I could do. I had to keep my mouth shut because I would have given them a good telling off.

The other thing we must have is a creative ability. People usually have a creative ability because the Lord has not made two people the same. We are all different and isn't that a wonderful thing? If we were all the same, it would be very boring, very boring indeed. Everyone is different and has his or her peculiarities; there are peculiarities which must be taken into account. We are sometimes ashamed to speak our mind, because we think something different. But maybe this would brighten up the community. I think we must

have a creative ability so that this enables us to have common sense.

We must have the ability to be surprised when we are with other people. We must have a sense of humour. We must have the ability to endure situations and be creative. We must be understanding. We must know how to be friends. And we must also have a very small ability to be unyielding.

There are some people who say: "This is the last straw". But if God wants you to do something, you must. Why should you say you'll do everything but for that?" Who are you to make the rules, when in a few years time you might be in someone else's shoes?

The Lord is happy when we lay our cards on the table and we let go of our pride through the grace of God. If it's too entrenched within us, it will be hard to let go of it.

From an objective point of view, this is the fundamental mentality of being Christian. Let's now take a quick look at it from a subjective point of view. Subjectively speaking, two things must be taken into account: faith and the individual. What is faith? Faith is believing that which we cannot see. But it is also the ability to see things which are happening around us with the eyes of faith.

How can we see a disaster through the eyes of faith? Let's take for example what happened in Sri Lanka. What explanation can we find for this? I don't know. Once, I was told an anecdote about a priest whom I never met but I would like to shake hands with in Heaven one day. He was telling the story of the swineherd which drowned in the sea. He read this part of the Gospel and ended asking the faithful: "Can you make any sense of this?" Nobody replied and he said: "Well, neither can I" and he carried on with the Mass.

Isn't this a wonderful thing indeed? If he didn't know what it meant, why try to give explanations? I can't make any sense out of it either. The Holy Spirit will have to explain it on the last day and if he doesn't someone else will have to.

I think this is a wonderful attitude indeed. We must have faith in the Lord who knows more than we do. We mustn't behave like other Christians who spend hours auditing the Lord. "Why have you allowed this to happen? It's hard to believe" and they go through the Lord's books to see if He has fiddled with the accounts. This is a great pity indeed.

We must have faith, but it must be blind faith. We must believe things because the Lord has said so and that's enough. We must believe in the Gospel. I love the passage which says: "Repent and believe in the Gospel". This is the way: we must repent and believe in the Gospel.

That's enough concerning Faith, because I could go on for ages. Faith is giving a dimension of faith to the things we cannot see and cannot understand.

There is another thing: it is having a belief in someone, in their dignity. People are not to be treated in any old way. Everyone deserves our respect and attention not because they are Christian, but because they are people. Everyone must be free, because when we love somebody we enhance their freedom. They can use their freedom well. This is what we call being somebody's friend. If you are someone's friend you don't ask them: "What are you doing this Sunday, because you can't go out with anyone but me? This is not friendship. We must enhance that person's freedom. He must feel free because humankind must feel free.

I really admire -I don't wish to advertise for them- the Amena Phone Company. They have an advert on T.V. which goes like this: "Your freedom". When you hear the words you sort of melt. "My freedom". You have just discovered what your freedom is and it might be behaving in an idiotic fashion without anyone noticing. Your freedom; is this really your freedom...?

We are subordinates to God, we are subordinates to Christ; but this subordination is a clear one because we love Him and we are in love with Christ. We are saying what Christ says and this is not difficult. It isn't difficult if we learn to love. When we do things for the sake of love they are not hard to do. As St. John of the

Cross put it: "If you are in love, you don't feel weary or get tired".

This is the dynamics a person must have. One must not be passive. One's central operative system must not be out of action. It must be fully working and you must be yourself. This is what is really wonderful. One must venture out and be one's own self.

Sometimes we have taken part as leaders at a "Cursillo" and we have felt very friendly. But at the "Ultreya" we are not. We always talk to our old friends whom we have wine and dined with because we are good friends. Now we talk to them at the "Ultreya" as if we hadn't spoken enough beforehand. We think that the last one to come is the one who must attend the new arrivals from a "Cursillo". We aren't going to do so because we are too busy with our friends. There's much to be said about this.

We sometimes become superstitious and believe... I don't know what exactly... and we believe in something religious that has shown results for us. Say three Our Fathers and the Credo... I think this attitude is belying. It shows that we have not understood the Gospel thanks to the three Our Fathers and three Hail Marys. We sometimes fall into superstition or clericalism.

I think that one of the things which the Cursillos Movement has achieved is that we have moved closer to the priests and they have come closer to us. I have enjoyed -I say this full of pride- having Father Genovart in my group -he was our former Vicar General-. He has an extraordinary dimension for me. I really enjoy listening to him when he speaks. He tells us what he thinks and listens to us with love and care. He says things in such a way that you must believe in what he says because he says it with simple conviction. He says things with a smile on his face -I don't want to say the wrong thing now, do I?... He makes a few points, which are totally unnecessary, and then tells you the truth. Isn't this just wonderful?

Sometimes people are moved by some sort of abstract theology or by a kind of individualism - an extreme one-. We are pious, but only for

ourselves. We don't want others bothering us. This doesn't make us more human. It makes us less human.

All in all, if we have faith and behave like a person, it will mean we accept our lot. We won't wish to be somewhere else or in some other time or age. I thank the Lord each day -you don't have to follow my steps- because if you talk as much as I do, you'll end up in a madhouse. It is a question of being grateful to God for having lived in this computer age -with all these wonderful gadgets- because at home, each one of you can listen to me again if that is your decision. Well, bad taste is not considered to be a sin, is it?

We should be thankful to the Lord for all these things. We should be thankful for our time and age. Let us give thanks to the Lord -especially for your patience- for having listened to this poor Christian. All of this is done so that you will understand -and I am sure you all do- that this is what "Cursillos" is about and anything different is not "Cursillos". Spread the news because you must bear witness to what I say and vouch that this is what "Cursillos" is about.

De Colores. Thanks be to the Lord.

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From Around The Country

**Atlantic Catholic Cursillo Council (ACCC)
Conference 2011
Sylvia MacKinnon, Past Chair of the ACCC**

The Atlantic Catholic Cursillo Council (ACCC) held its annual conference September 15 - 18, 2011, at Burry Heights, on the Salmonier Line, outside of the city of St. John's. As always, the Cursillistas of the St. John's Cursillo Movement went out of their way to make everyone feel welcome. This year they had to go above and beyond the call of duty as Hurricane Marie played havoc with several flights and, therefore, a few of us who were flying into St. John's were.... very late.

The theme for this year's conference, Looking at the Why, focused on the following topics: Spanish Terms, which explained why we use the words we use such as rollo and clausura, as well as explaining a bit about the Service Sheet and its importance. Team Selection, Corridor Work, and Living My Life As A Cursillista. All of these were well received resulting in the table and group discussion being a very fruitful experience for all.

Proving once again that the weather in the Atlantic Provinces can change rapidly, we celebrated our closing mass outdoors on Sunday with Father Leo English, Spiritual Advisor to the St. John's Cursillo, as celebrant. We thank God for the blessing of being able to have Father Leo with us in these times of a shortage of priests in parishes.

We were also blessed to have had Arlene vanDiepen, CCCC Officer for the Atlantic Region, present with us. On behalf of everyone who attended, we thank Arlene for her commitment to our movement, her informative input, and for making the time to be with us.

The 2010 conference was meant to have had an election to choose a new slate of officers however, due to the fact that we had asked the CCCC to present a Cursillo of Cursillos for the Atlantic Region, that was not possible. Consequently the election was held at this year's conference. The new slate of officers is as follows:

- Chairperson: Leo LeBlanc, Miramichi, NB
- Vice Chair: Janice Bourque, Yarmouth, NS
- Secretary/Treasurer: Terri Bailey, St. John's, NL
- Past Chair: Sylvia MacKinnon, Halifax, NS
- Spiritual Advisor: Fr. Dan Melanson, Miramichi, NB

In order to have each of our four Atlantic Provinces represented on the executive, the Prince Edward Island Cursillo Movement will be approached to suggest someone from their movement to act as a Member at Large. This will be undertaken by the new executive at a later date.

The ACCC conferences rotate to each of our four provinces, 2012 falls to New Brunswick, and will be held in the Miramichi region. For many of us, it will be our first visit to the Miramichi and we look forward to being there. Our conference is held on the third weekend of September so if you are in the area at that time, please join us.

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