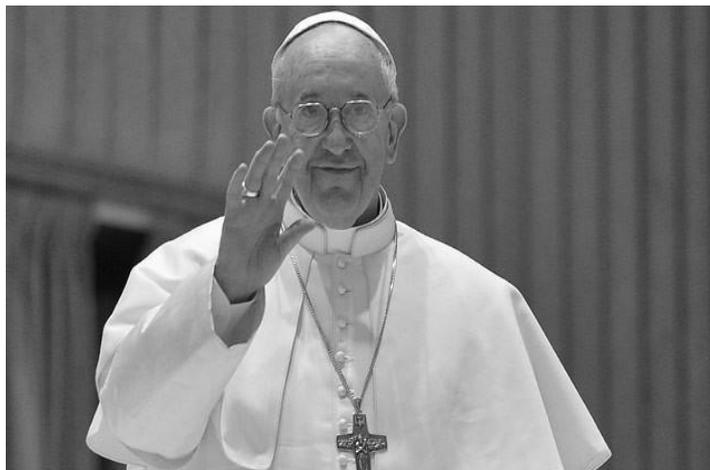


Fully Alive



THE NATIONAL RESOURCE OF THE CANADIAN CONFERENCE OF CATHOLIC CURSILLOS



As Cursillistas living through difficult times you need to ask God for the Grace to have many candidates; to

have an ongoing Precursillo so as not to fall into the hopelessness that causes anguish. The gift of the Kerygma that you received in your Cursillo sends you on mission as proposed by the tripod of piety, study and action.

A message to all of us. From a letter written to the Cursillistas of the Archdiocesan Cursillistas when Pope Francis was Cardinal Jorge Mario Bergoglio, Archbishop of Buenos Aires

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OFFICERS' CORNER

The truly great reward for me and the others in the officers group is the constant discovery, and more profound appreciation, of the many treasures that continually come to light as we study the Charism and writings of our founder and other Cursillo leaders, and then prepare to share the fruits of this study with Cursillistas across the country and around the world. This, of course, is our principal focus and purpose as a national secretariat and working group reunion.

At each annual national conference, the theme, message and rollos we prepare are also developed to meet this purpose. Our conferences are an important means of disseminating what we have learned through our study. The rich insights from the three *Conversations* in Mallorca have been the conference focus of late and the focus of new publications which we have been fortunate to share with the Canadian Movement, often making them available for the first time at the annual conferences. In the past we have introduced *Frequently Asked Questions: Putting the Pieces Together*, *The 4th Day: A Perennial Cursillo*, the *Revised Spiritual Advisor's Weekend Rollo Manual*, *First Conversations of Cala Figuera* and *Apprentice Christian*. On hand at this year's conference is *Historia y Memoria*, another invaluable aid to those seeking to know the background and history of Cursillo's early years. Further work on the third version of

Fundamental Ideas has continued this year and Sheelagh Winston, who is on the international revision commission, involved the officers and other Canadian Cursillistas in the final edit. Sheelagh's expertise has been frequently used by FEBA to check or translate wording on new documents and, on occasion, the officers group is called on to provide input. Some of these documents are published in *Fully Alive* as we continue to develop this publication as a resource document to be used in the School of Leaders. A helpful indexed listing of all these articles is also available at this year's conference to make this valuable resource easier to use. We continue, as has been our practice, to publish in special conference booklets, the rollos and meditations that were given during each year's annual conference. Work on a generic weekend manual based on the Mallorcan model is now in the works and will hopefully be the definitive guideline with which Canadian Cursillistas can shape their own weekend guidelines.

Our publications and other resource materials are essential to our financial health and continuation. This is one of the reasons why we take such care in ensuring that the information they contain is rooted in the rich soil of the Charism and the history of its founder and the movement's development and growth. That is why we are in frequent contact with the Mallorcan

secretariat and School who have patiently answered our questions and reviewed our materials so that the Cursillo method which has given so many such hope may be lived authentically and be truly enrichment for the person and for the world. We want those who use the materials we produce or recommend to have confidence in them. We want to be the resource to which people turn when they want to go deeper in their understanding of the Cursillo.

Another way we share the rewards of our study is by going to various dioceses at their invitation to assist local movements, particularly through their Schools of Leaders, with workshops designed to focus on their particular needs. The CCCC Officers Group has committed itself to being a resource for any Canadian movement to assist in its efforts to develop a greater understanding and appreciation of the Charism of the Cursillo, and the essence, purpose, and mentality that are required to nurture and develop an authentic Cursillo movement. We have said, on a number of occasions, that we are prepared to travel to any movement, help to plan and to deliver programs, and provide support and our own experience to assist those movements that invite us to do so. We don't have all of the answers, but we do have enthusiasm, dedication, and a spirit of love and we are waiting to be used. It starts with a phone call, a conversation, a letter, an email which opens a dialogue between a movement and the CCCC about the needs or the perceived needs in a particular movement. When we both understand what the need is, then the planning begins and the hosting movement is a vital part of this planning. The program

designed or suggested is the result of this consultation so that what is eventually presented is what the movement needs at that time in its development. Ours is always a supporting role. It should be mentioned that any request for assistance from the CCCC should be made through the Resource Centre. Requests made of the regional officers are also directed first through the Resource Centre because the CCCC acts as one so movements will receive the most complete help possible. This past April, the officers group spent a very fruitful full-day session with the Yarmouth Movement helping them to expand their experience of the Post-Cursillo and the use of the Method.

Last, but certainly not least, we are probably most available as a resource through email (cccc@cursillocanada.org) and our website (cursillocanada.org). Questions and requests are always best directed first to the Resource Centre, rather than to the officer in your region, allowing us to respond more fully to a movement's needs in a coordinated way as a team. Much assistance and support has been provided through our email and website. Indeed, it continues to be our most helpful and immediate tool to share our resource mandate with everyone.

We are here to help everyone live the Cursillo fully and joyfully. It is what we are here to do and we do it with great joy!

de colores,

Bernie Reilander
CCCC Chair

BOOK REPORT

The following is a book report written by Fr. Syd Miffen, past CCCC Spiritual Advisor. He read the book and was extremely impressed at how it speaks to what we are called to as Cursillistas.

FORMING INTENTIONAL DISCIPLES: THE PATH TO KNOWING AND FOLLOWING JESUS

A book review.

The author of this book, Sherry Weddell, is a convert to Catholicism and, together with Father Michael Sweeney, O.P., the co-founder of the Catherine of Siena Institute in Seattle, Washington, established to equip parishes to form lay Catholics for their mission in the world. The book was chosen for review here because of the parallels found in it to the method of Cursillo, which could help Cursillistas to gain some insights into that method.

Ms. Weddell suggests that there is a serious gap in the faith development of many Catholics who are baptized as infants or young children. She presents a model of what she believes should be the normal steps in that development, based to some extent on the process of conversion experienced by those who go through the Rite of Christian Initiation of Adults (R.C.I.A.). It is in these steps, which she calls thresholds, that we find the principal parallels to the Cursillo method.

Before describing the thresholds, however, she gives a statistical picture of the state of the Christian, particularly the Catholic, population in the United States. Although the picture may not be the same as that of the Canadian population, it is nevertheless instructive. In a way, it invites us into what Eduardo Bonnín would refer to as a study of the environment, though on a macroscopic rather than microscopic level, that is, on a national rather than a parish

level.

The thresholds are five in number, named by the author as follows: (1) Trust, (2) Curiosity, (3) Openness, (4) Seeking and (5) Intentional Discipleship. They are best understood as the steps that an adult takes in the process of conversion from unbelief to commitment to friendship with Jesus and living that commitment fully in the world.

Trust is a relationship between a person and one or more others whereby the person will move from a point of relative security to one of uncertainty and insecurity. It is a necessary first step in most cases of adult conversion where one is leaving behind that which has been one's anchor to accept what one hopes will give more meaning to one's life. Trust justifies moving from the known to the unknown. In the case of one entering the R.C.I.A., that trust may be found in the relationship with one's sponsor. It is, specifically, trust in someone associated with Christ or the Church.

Curiosity, the second threshold, may be directed towards one or more of many facets of the Christian life – the teaching of Christ, why one's friend actually treasures his or her belief, the “trappings” of Catholicism (particular devotions or practices, etc.), how Catholicism compares to other religions, or many other things – it

matters not except insofar as it draws the person into a closer interest in the faith and a desire to go further in examining it and what it means for a relationship with Jesus Christ. Curiosity matures into active questioning and discussion of the areas about which one is curious, and is fed by the interaction one has with both inquirers and team members in the R.C.I.A., as well as by reading of topical materials.

Openness involves the letting go of earlier defenses such as prejudice, antagonism and cynicism so as really to hear the Word of God and accept that one may be moving toward a decision. This involves self-knowledge as well as an initial relationship with Jesus as the One who is leading one to further discovery. Just as curiosity is not to be confused with a targeted seeking, neither is openness to be confused with committed discipleship. It is characterized more by what is removed (defenses) than by what is committed.

Seeking and *Intentional Discipleship* are considered in the same chapter because of their close relationship. Seeking does not refer to inquiry about the truths of the faith - doctrine - but rather to a deliberate effort to establish a relationship with Jesus and decide whether it is a good thing to give oneself to Him in total commitment. It is more than the openness described as the third threshold; it is more of a choice and more focused on Jesus as a friend. To quote the author, speaking of the role of the one(s) helping the seeker, "Our primary task is to help him or her focus on the person of Jesus and the central challenges of the kerygma, leaving other doctrinal issues for later." And again, "Seeking is centered on the possibility of committing oneself to follow Jesus of Nazareth as his disciple." The seeker hasn't actually made that commitment yet, but is *seriously* considering it. With the

resulting positive decision, if this is what results, one moves into the last threshold, intentional discipleship, which continues then through life. This involves an effort to live out one's relationship with Jesus through deliberate steps to share what one has already gained and to grow in one's friendship with Jesus.

It should be mentioned that the relationship with Jesus that is intended here is not a "Jesus and me" kind of relationship. It is a relationship with Jesus as present in the Church and as presented through the Church, and therefore involving the whole community. The author is very careful to make this point. She also speaks to the importance of the disciple becoming part of a group of like-minded people, both for support and for further growth.

Nor are the activities of the committed disciple restricted to or even primarily parish-centered, although the parish is normally the community that provides stability to one's discipleship. The disciple is one who is focused on evangelization, on "telling the Great Story of Jesus." Weddell provides a startling example to help make this point. A friend of hers was at work when a co-worker's radio began playing Joan Osborne's "If God Was One of Us." The co-worker said, "Wouldn't that make a great story?" Weddell's friend said "What?" The other responded, "*Suppose God became a human being.* Wouldn't that make a great story?" Indeed, there are many around us in an environment replete with people who claim to be Christian, who are spiritually illiterate and who need to have the Great Story of Jesus told to them. This is the disciple's primary role.

There is much in the book that hasn't been exposed in this review. But Cursillistas can surely see similarities between the process

described here as the five thresholds and the Cursillo method beginning with the pre-Cursillo (establishing friendship and witnessing to a relationship to Jesus), inviting one's friend to a weekend where he or she can gain self-knowledge (encounter with self) and start to see the possibilities of a relationship with Jesus (encounter with Christ), begin truly to seek what that relationship would mean for him or her, make a connection with others with whom one will meet regularly to deepen that relationship and become an active disciple (encounter with others, Group Reunion, School of Leaders and Ultreya). The process of the five thresholds does not equate precisely with the Cursillo method, but the relationship is close enough and the description deep enough that Cursillistas can gain much from reading this book and reflecting on it.

There is one facet of the book that is

particularly important and revealing. Weddell describes the state of faith of many Catholics who have been baptized in infancy and have never experienced a true conversion. In her view, they are living in a static state, neither away from the Church nor true disciples, and mostly unconscious of that state. They, too, are among the 'faraway' in Cursillo terms, and they, too, can experience that conversion that is desired for the person entering the Cursillo pilgrimage.

There are other aspects and other content to this book, but what is emphasized here are the areas that can be especially related to a Cursillista's journey. The book was not written with Cursillo in mind, although Cursillo is mentioned on a couple of occasions, but there is a remarkable parallel between the thresholds described here and the steps taken by the 'faraway' in his or her conversion through Cursillo.

70th Anniversary
of the first Cursillo
Celebration in Mallorca in
October 2014

Details from the CCCC Resource Centre,
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THE HEART OF THE CHARISM

Part two

The following is the second part of a presentation from the VII World Encounter. It was given by Alvaro Martinez Moreno of Cordoba, Spain. He is the president of the GECC (the European International Group) and a member of the Fundamental Ideas Commission.

The Charism of the CM

We must necessarily situate ourselves within this general framework to address the charism of the CM; as already pointed out it is a frequently visited topic in many fields and by many and very significant members of our Movement. We have access to relevant material on the charism, written by all the major personalities of the early days; a book by Bishop Hervas (Charism and Cursillo), written in 1968, being perhaps the first one of all them. Ever since then there were many contributions by Eduardo Bonnin, Sebastian Gayá and Juan Capo, as well as other 'second round' witnesses (Cesario Gil, Bishop Nel Beltran) and many other authors of the various international groups (Diufain, Beraldo, Hughes, Smith, Ruiz), to finally get to the new chapter on the charism, included in the third edition draft of Fundamental Ideas.



BASIC PRINCIPLES

The first step would be then to recognize the basic principles, some basic premises, and a clear reference from where to start and to go deeper.

An authentic charism "the Church has formally recognized that the Cursillo Movement owns an original charism, a charism that characterizes, identifies and distinguishes it"¹. In other words, the Church recognizes the existence of a special charism bestowed by the Holy Spirit which has been embraced by real people, for the good of others and for the building of the Church itself; it also acknowledges that this gift has been recognized and discerned as such by the Church Hierarchy.

Furthermore, a special gift from the Holy Spirit which was received by the real people who started the CM, but also a shared gift in which many more people throughout the history of CM, and through the same intervention of the Spirit, became involved with; A gift that only belongs to the Holy Spirit, although the Spirit might make use of human mediation to transmit and communicate it.

It is a gift intended for the good of others, for the Church and, as with every charism, a gift for others, which could be clearly seen in the charism of the CM, an evangelizing charism, seeking to promote an encounter between men and the love of God.

¹ Pontifical Council for the Laity, OMCC STATUTE, Rome 2004, Preamble 8,9 and 10.

It is a gift recognized and discerned by the Hierarchy: initially by D. Juan Hervas, Bishop of Mallorca, at the time of the founding of the Movement; it would later be accepted by all diocesan bishops whom, throughout the world, recognized the CM in their dioceses. In a particularly significant way, Popes Paul VI², John Paul II³ and Benedict XVI⁴ would also accept it; another not less important step was its recognition by the *Pontificio Consejo para los Laicos (Pontifical Council for the Laity) del Organismo Mundial del Movimiento de Cursillos de Cristiandad (OMCC)* and the approval of its Statute.⁵

The charism establishes a mindset. Another basic premise to comprehend the charism is that it establishes a mindset, properly understanding what a mindset is. The grace received in the charism is a gift that enables, arranges and makes it possible to attempt a task for the sake of others. The training required for that task comes, in part, from the envisioning of a new way of understanding reality, to see our own lives and that of others, to be a Christian and to live the faith; in this new mindset, a new vision of God, of people, of the world, of the Church and of the evangelization project, is articulated. A number of convictions and fundamental acting principles are combined (freedom, sincerity, friendship, joy) and assumed as a new mentality which appears as essential in the CM; it is in that mindset where the irreducible core that identifies the CM, the initial expression of the charism lays its foundations. That is the reason why its development originates at different times and circumstances, why it is dynamic and creative to maintain the identity and

continue to offer an original and current response to the day-by-day of history.

The charism shapes an ecclesial movement. The Charism, like all gifts, is shared by many people, whose involvement generates unity, as well as being a source of a special spiritual affinity⁶. The charism gives rise to a special friendship in Christ⁷ and offers a common way to live the faith and to be part of the Church. It is from that affinity, that unity, that friendship, where the Cursillo Movement and its shared path are born.

It is in that movement, shaped by the charism that originates it, where a specific purpose is established and a particular method with its own minimal but necessary structures is determined. Purpose, methods and structures, the essential dimensions of the movement, are defined from the mindset and shaped by the charism.

The essential features of the purpose (the essence of Christian living, accepting a personal vocation, the promotion of Christian groups, and the fermentation of environments) and the method (three-step-development, kerygma, friendship, etc.) should be noted, however, as a starting point, the understanding of how that charism forms an ecclesial movement with a purpose and a specific method, should suffice .

² Message to the participants in the I World Encounter of the CM. Rome, 1966

³ Message in the III World Ultreya of the CM, Rome 2000.

⁴ Message in the IV World Ultreya of the CM, Los Angeles, 2009

⁵ Pontifical Council of the Laity, Canonical Recognition Decree of the OMCC, Rome 2004.

⁶ Cf. *Christifideles Laici*, 24: "These charisms are given to individual persons, and can even be shared by others in such ways as to continue in time a precious and effective heritage, serving as a source of a particular spiritual affinity among persons".

⁷ John Paul II, Speech for the World Congress of Ecclesial Movements and New Communities, Rome, 1988.

DEFINITION FOR THE CHARISM OF THE CURSILLO

These three statements will simply provide us with an initial foundation. They are not to be assumed, obviously, as a definition, not even a detailed description or enumeration of the elements of the charism. Could anything like it be done?

It has been attempted and tested on numerous occasions and in many different ways; a relationship between approaches, values and conditions that derive from the experience of charism itself (in the way (as it was done in the First Conversations of Cala Figuera, in approaching a series of "Charism Themes " on the person, freedom, love, friendship, conviction, sincerity, criterion, life, normality and joy)⁸ has been suggested. It has been described around all the elements of any charism⁹, trying to pinpoint a number of basic facts of it¹⁰, or, as it has been reflected in the draft of the third edition of Fundamental Ideas, pointing to a series of specific elements of charism as viewed in the mentality of CM, in its nature, purpose and specific method.

In any case, it should be understood as different attempts to define the same reality, the charism of the CM, which by its very nature as a gift of the Holy Spirit, is something intangible, which can hardly be brought to a clear, conclusive and single formulation. Many and different approaches could be suggested and they all should be understood not as exclusive but as complementary.

Another important consideration should be taken into account: the charism is certainly

⁸ *1 Conversations of Cala Figuera, Mallorca, 1994.*

⁹ *Eduardo Bonnin, "The Foundational Charism of the CM", talk in the V World Encounter of the CM, Seoul, 1997*

¹⁰ *Sebastián Gayá, "The Foundational Charism of the Cursillos in Christianity", Madrid, 2003.*

the original gift, the essential part of the CM, however not everything in the CM is the CM charism. As Cardinal Albert Vanhoye aptly suggested, in a recent book on the charisms, "when everything is everything, nothing is nothing."¹¹ In the many instances where there is a charism, the realization of all ecclesial experiences that emerged from it, should not be identified with that charism. The CM requires a careful discernment to distinguish what are the direct and fundamental elements of the charism and what is its own further development, what should be considered essential and what to be seen as important or just accidental.

THE HEART OF CHARISM

It is for this presentation that I was specifically asked to perform an exercise of dissection: it was, as I understood it, not about explaining everything about the charism of the CM but about trying to go to the heart, to the very core, that which constitutes the original essence of the charism. Thus it is from my limited and personal perspective, that after a tough year of study, reflection and prayer, four appear to be the constituent elements, with different nature and magnitude that stand out. **God:** The heart, the centre, the core, the most important, the most essential is God. The heart of God, of Christ, and of the Holy Spirit is certainly in a very clear way, in the heart of the charism. The gift of the Holy Spirit is nothing else, it cannot be anything else but God Himself, His love, His life, His grace and that is the fundamental core of the charism.

This statement may seem a tautology (unnecessary and redundant repetition), but it is absolutely not. We cannot take it for granted, nor consider it obvious, by the contrary, both at the beginning of the CM,

¹¹ *Albert Vanhoye, "Charisms in the New Testament", Rome 2013.*

throughout its history, now as well as in the future, it always has been and will be the only and most important thing, the source of everything else.

I am quite certain of all these, it is not just a personal opinion. It was not long ago when we had the honour to hold Cursillo number 1000 in my diocese of Córdoba, and we also had the privilege of organizing a meeting with Cardinal Rylko, president of the Pontifical Council for the Laity. It was after an interesting presentation that we arranged to hold a discussion with the Cardinal, where many issues about evangelization were raised, ranging from the reality of the world today to the spiritual union between movements. Finally, and as a last concluding question, he was asked: "What is, of all that we have spoken about, the most important thing?" to which he replied: It is a simple question; the most important thing is God. All in all, it is to Him we must return. "

It is also significant how amongst the proposals of the Synod of Bishops for the New Evangelization¹², the supremacy of God and of His grace is mentioned, source and summit of all evangelization, as the very first acting proposal (proposal 4). In the same way, it has to be noted in the address of Benedict XVI to the bishops of Switzerland ("we risk overwork in the ecclesiastical field, doing everything for God, but without God"¹³) or Pope Francis, emphasizing the centrality of God in Christ and by the Holy Spirit ("the most important is Jesus"¹⁴, "the most precious gift that the Holy Spirit brings to our hearts is the very life of God"¹⁵, "let us put the supremacy of

God in Christ back in the centre of our personal and ecclesial life")¹⁶.

This centrality of God is connected with a concept that has been traditionally part of our movement, which we consider a "Christ-centred movement", although in most cases we link it only to the method. It shouldn't be that way! The whole movement has to be centred in Christ! Christ, because of the charism, must be at the very core of the people, of the group, of all the activities, of all the initiatives, and of all the proposals.

It is founding on this approach that we can state that the first consequence of living the charism of the CM is to live the love of God, His closeness, His presence, and His life. It is through this founding experience, the experience of God, that the Holy Spirit will develop a whole creative and instructive dynamic for the charism, which will drive, will shape and will guide all other experiences within the Movement; however, the first, the core and nucleus will always be and will have to be God, in everything and for everything.

The drive towards others. The second compartment in the heart of the charism is the evangelical zeal, the apostolic zeal, a missionary inclination, a drive towards others; it means this disposition, the attitude and the willingness to go toward others, to share with others the love of God, a love that we have known. I think it as an original and grounding feature to the CM facilitated by the charism; the source of it all is the willingness to enable others to experience the life of God, the encounter with Christ, to be a Christian, understanding that this is the greatest good that can be offered to the person.

¹² Final list of propositions of the Synod of Bishops for the New Evangelization, 2013.

¹³ Benedict XVI, Homily to the Bishops' Conference of Switzerland, Rome 2006

¹⁴ Francis, Solemnity of Pentecost, Holy Mass with the Ecclesial Movements, Rome 2013.

¹⁵ Francis, catechesis at the General Audience of 8th May, Rome, 2013.

¹⁶ Lumen Fidei, 6, Encyclical Letter of Pope Francis.

If the first thing in the heart of charism is God along with the experience of God's love, that experience urges us to move forward¹⁷, to go to others, to share. The Spirit is the one who trains us for it, giving us mercy, compassion, closeness, shaping "a heart which sees and acts"¹⁸.

It is not a vague feeling or a certain emotion. It is about feeling and acting, it is about will, commitment and determination; something similar to what John Paul II stated while delving into the topic of solidarity, "It is a firm and persevering determination to commit oneself to the common good, that is, for the good of each and all individuals, so that we really are responsible for all"¹⁹. It is only because we are all convinced, certain that it really is possible, that God is the absolute and complete response to the life of man, that God is God for us all, that Christian life is for everyone and so it is being a Christian, and that the Christian proposal is a straightforward and a simple one. This is the reason why we must reach out to others, caring for them with the absolute and unconditional respect that comes from the intimacy we share, as well as the acceptance and service that derives from our friendship.

Let us take the words that Eloy Leclerc, a French Franciscan, puts into the mouth of St. Francis of Assisi, in a beautiful book called "*Wisdom of a poor man*": "The Lord has sent us to evangelize men; but have you thought about what it really is to evangelize men? Look, to evangelize a man is to say, 'God also loves you in the Lord Jesus' and not only say it, but really mean it; and not just mean it, but also behave with the man in such a way that he can feel and discover that he has something that is already saved,

something bigger and nobler than he thought, so he awakens to a new self-consciousness; that's to announce the Good News to him and we can only do that by offering our friendship, a real, unselfish, without condescension, made out of confidence and profound love, friendship; A friendship that will make them feel that they are loved by God and saved by Jesus Christ."

It is all about going to others with clarity, wisdom and common sense; which means to understand that each individual person is someone of great importance, however, people do not live in isolation, but together, in partnership; and that is the reason why we must also address the social dimension of the person, so that not only the person but all those who form his living environment could live a life from God. It is also dealing with the circumstances, the conditions, the realities from where human life unfolds; in other words that life in those environments were as truly a human and fulfilling Christian life as it could be. So, it is the people through the environment, and through them, the world, for it to be a world of people for people, to be a world as God has dreamed it to be. Let us now quote this traditional phrase, "transform the world from savage into human, and from human into divine."²⁰

Thus, the charism of the CM is a "decentralizing" charism which puts us outside ourselves, leads us to God and toward others; this is the mind set and purpose of the Movement.

A particular procedure The two first compartments lead us to this third one; moving toward the other is channelled in a specific way, a way which constitutes the strategy and method of CM. This is also a

¹⁷ 2 Corinthians, 5, 14: "For the love of Christ overwhelms us".

¹⁸ Benedict XVI, catechesis of the Angelus of 11th July, Rome, 2010.

¹⁹ *Sollicitudo Rei Socialis*, 38, Encyclical Letter of Pope John Paul II.

²⁰ *The How and the Why*, p. 52. Eduardo Bonnin

part of the heart of the charism, the original way in which it acts towards others.

However, we should understand that charism does not provide an "instruction manual". It only brightens and highlights a number of key issues, basic concepts of non-negotiable aspects, which are really the ones to be considered as the heart of the charism, those which in some way are reflected in the mentality of the CM and therefore constitute the heart of the method. It is on that foundation that many aspects and elements of the method are built and articulated; many concrete forms of action and accomplishment that cannot have the same consideration as the base that supports them.

The person is the first one of these key points; it is the starting point and it is the key to everything else; it is the addressee and subject of all evangelizing activity of the whole Church and clearly of the CM. It can reach the whole world and all environments, but always through the person, based on the person, with three important features: first, that everything happens around a specific person, a singular, particular person, in what he is and what he could be; so he can discover his own vocation, so he can follow his own way and develop his own potential. The second feature is that it demands absolute respect for the calling and personal identity at all times (Precursillo, Cursillo and Postcursillo); keeping the channels open to anyone, without wanting to pigeonhole anything, on the contrary, by being open to multiple possibilities, because personal fulfilment can take many different paths; lastly, it is in this caring for the person, what certainly includes every person. However there is a preferred population: the ones that are far from God; those who have not known or have not fully accepted Christ.

The second key point refers to three basic elements in the relationship with people: friendship, testimony and prayer. Friendship is the way to bring to realization the approach, concern, service and love to one another; a unique channel to share the Christian experience; a privileged way of living the faith in the community. However, understanding it correctly: the friendship has to be built on freedom, on sincerity and on authenticity; it cannot be imposed, it cannot be assumed, it cannot be superficial. It should be understood as a process that should be offered and enabled; it should not be simply friendship, but "Christian friendship". It is friendship in Christ and for Christ ("get friends to make them friends of Christ"). It also requires the testimony of life, a second basic element for the development of the method. It is the communicative category by nature in evangelization, in the transmission of the faith; it is here, in the CM, where in friendship we will promote the faith, we will promote the encounter with Christ, we will proclaim the Good News; and that could only be done from the testimony of life given by people who feel loved and saved by the Lord Jesus, and have their lives built around that love, that salvation, to the grace that only the Lord can give. It is in this way that we proclaim the Good News because it is good news in our own lives, in all circumstances, in big and in small things, in the ordinary and in the everyday. It is because in all we have, we have Him who gives meaning, foundation and hope to all the realities of life.

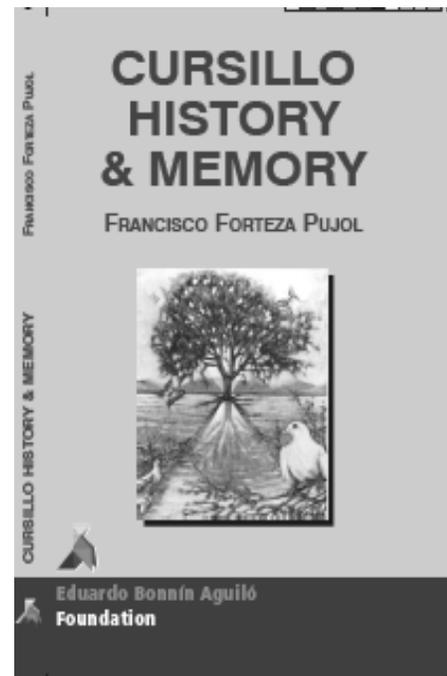
As a third element, we have prayer. Not only as "intentions", but as an element of every person's life.

There can be no testimony if one is not a witness and one cannot witness without prayer, without the Word of God, without contemplating the face of Christ. One can be

a witness because God can be experienced in everyday life, and the most common channel for it is prayer; in a text by Cardinal Ratzinger on the New Evangelization it reads: "All methods of evangelization are empty unless they are based on prayer, even on suffering and on the cross we bear. It is the giving of one's life, the grain of wheat that dies to bear fruit."²¹ "Prayer, suffering and the cross are also part of our Movement. Another key element of the method is that it develops in three stages as

a process, sequentially and progressively; it is absolutely essential to understand it as an educational path, as the optimal way to respond to reality and to the needs of people, from friendship, testimony and prayer. It is what allows us to adequately adapt to different situations, different people and different circumstances; hence the importance of assuming the integrity of the method and to resist the "divinizing temptation" of the Cursillo weekend in detriment to the Precursillo and Postcursillo (the three days of Cursillo become more and more important and the Pre- and Post-Cursillo become, although necessary, secondary and hard). It is because only by understanding the logic and acting dynamic of those three inseparable phases we may actually have a valid and effective channel for bringing God to the people and their environments.

This conclusion of this presentation will be continued in the next issue of Fully Alive



NEW PUBLICATION

CCCC is pleased to offer another new publication that reveals the history of Cursillo as written by Francisco Forteza, a Cursillista who journeyed with Eduardo Bonnin, from a young man until his death unexpected death in 1994. A must read for those seeking to understand the origins of our movement.

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Mark your calendars June 25th – 28th,
and plan to be there**

**Plans are already underway, information will be available
by the Fall of 2014 on the CCCC website or in Fully Alive**

²¹ *Deus Caritas est, 1, Encyclical Letter of Pope Benedict XVI*

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NEWS FROM AROUND THE COUNTRY

- ◆ ATLANTIC,
Antigonish (Tri-Counties,
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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,

ATLANTIC

CHARLOTTETOWN

Lay Director's Information:
Barb Wonnacott, completed 1st year of 3 year term.

Secretariat:

Lay Director
Deputy Lay Director
Spiritual Advisor
Treasurer
Secretary
Precursillo
Cursillo weekend logistics coordinator
Activities and Palanca
Fourth Day Outreach Coordinator
Member at Large

The Secretariat meets monthly except in July and August. Additional meetings are held as required

Cursillo Community:

The movement covers all of the Diocese of Charlottetown which incorporates all of the Province of Prince Edward Island.

There are approximately 150 active Cursillistas in the Diocese in Group Reunion and Ultreya. Of these, 85 are active in Group Reunion

We are focussed on having one men's and one women's weekend per year and one retreat weekend per year as well as increasing participation in Group Reunion.

School of Leaders:

There is no active School of Leaders in the diocese at this time.

Ultreyas:

Annually, we hold one Island Wide Ultreya, and four Ultreyas in the western part of the Diocese. Attendance for the Island Wide Ultreya averages approximately 100 and the other Ultreyas range from 30 to 50.

building bridges from coast to coast



Our Ultreyas include the interpersonal meeting (Group reunion) and then the Collective meeting (Witness Rollo)

Group Reunions:

Of the approximately 1,400 people who have made the Cursillo weekend in the last 35 years in this Diocese, there are about 85 people actively participating in 13 group reunions. Of the approximately 150 active Cursillistas (those who regularly attend Group Reunion, Ultreyas and other Cursillo activities) 85 represents 57%.

Weekends:

Currently we hold one men's and one women's weekend per year. They are held at Belcourt Centre, South Rustico, PE. We charge \$80 per person.

An average of ten to fifteen people attend the annual regional conference.

Each year we have a Grand Ultreya and an Annual Meeting, annual retreat and the Island Wide Ultreya.

.We submit an annual report to the bishop of our diocese to keep him informed of Cursillo activities

MIRAMICHI

Saint John Diocese

Lay Director: Rita LeBlanc

Secretariat positions:

Lay Director, Treasurer

Spiritual Advisor

Secretary

Palanca/Outreach

Supplies

Post Cursillo/Leaders School and Ultreya co-ordinator.

Miramichi secretariat meets once a month , they meet 10 months of the year. There are no meetings during the summer months.

Cursillo Community:

Our movement involves 19 parishes with some Cursillistas who live outside our community travelling hours to attend our Ultreya. School of Leaders conducts workshops twice a year, one is planned for the month of Oct 2014.

All Cursillistas from the Saint John diocese are invited. Depending on the topics we invited the national officers for the presentations. The last session that was held we had 38 in attendance, 80% of those who attend are invited to work the week-ends.

Ultreya:

Our Ultreyas are held monthly the 3rd Wednesday starting at 8pm. Cursillistas arrive, mingle then we have a 4th day witness, prayers, songs and social with light lunch, usually lasting 1.5 hrs. Our average attendance is 60 Cursillistas.

Group reunion:

There are 9 groups -5 men and 4 women's. They represent 10% of those who attend Ultreyas.

Week-ends:

We conduct our week-ends once a year in the spring, normally May and early June depending on space availability. The week-ends are held at St Michaels Parish Hall, Miramichi. The cost is 75.00. This month we have 39 new Cursillistas

Communication with CCCC

Conferences are announced at every Ultreya. The location of the National dictates how many are able to attend. Last year 6 Miramichi members attending the national. 4 people received Fully Alive.

Regional Conference:

Our community is aware of all conferences. Again the location dictates the numbers of Cursillistas who can attend. An average of 20 attend the regional conference.

Special Events:

A grand Ultreya is held annually. The location rotates between Saint John, Fredericton area and the Miramichi. This year Saint John is hosting the event at OLPH Rothesay on June 15. Miramichi host a pot luck dinner and mass during the month of December. Everyone is invited including other faith communities having cursillo movements..

Liaison with diocesan Bishop:

We do not send a formal report to the Bishop. All our minutes are forwarded to Saint John Secretariat. Bishop Harris spoke at the men's week-end. It gave the team a lift knowing that he has been a cursillista since 1979 and has worked many week-ends. He is aware of our week-ends.

TRI COUNTY

Greetings to all fellow Cursillistas, Things have been very quiet in our area for some time now. This seems to have followed a decline in attendance at Ultreya and a reluctance of people to commit to organizing and / or participating in activities.

On our Secretariat, we usually have positions for Lay Director, Pre Cursillo, Post Cursillo, Secretary, Treasurer, Supplies, Palanca, and Spiritual Director. It is possible these positions will change as part of our revitalizing.

Most of our Cursillistas do not have group reunion, but several do gather at prayer groups. This has been discussed many times, but often the answer is that they "get fed" more at the prayer group. I would like to hear people's comments on this.

I do believe however, that all who have made their Cursillo have found a tremendous difference in their lives since and are participating more in their parishes as well as having a better prayer life.

Cost of weekends is also a problem. Fund raising needs to be done, but this needs organizing and participation.

Another problem is how to contact people. We had a "survey" last year to attempt to get more information about people, but more has to be done with this.

Maybe another one of the reasons for the decline is that the whole diocese is very busy right now with implementing an action plan that came from the Congress that was held last year. Also with a recent 5 Year Pastoral Plan that is now coming into action many of the churches will be grouping together and / or closing. This is causing a fair amount of stress and distress to parishioners, but it is hopeful that

Cursillo can be part of the revitalizing of the Diocese.

Our Bishop has made his Cursillo, but is at the heart of the implementation of the Congress recommendations and very busy. One of our two new priests in the parish has expressed an interest in revitalizing the Cursillo, so we will be looking at that after the Nationals. Fr.Syd Miffen is still our Spiritual Adviser and will of course be involved.

I am looking forward to hearing updates at the Edmonton conference and hope we can get some ideas. It will of course be “a shot in the arm” to be there for the weekend.

May the Holy Spirit be “fully alive” during the weekend and after.

De Colores,
Patricia Norman [Lay Director]

CENTRAL OTTAWA

During this past year, beginning July 2013, the Ottawa Cursillo Movement prepared four teams and held four more **Cursillo weekends**—two women’s and two men’s—resulting in another **93** new Cursillistas joining the community. In recent years the teams have featured many younger team members which have encouraged younger candidates to attend the weekends and established a broader demographic which we hope will sustain the Ottawa movement in the future.

The **Central Ultreya** (using the Mallorcan model for the past decade) has continued with regular weekly ultreyas (30 to 60 attendees) as well as occasional special ‘send-offs’ for the Cursillo teams and ‘welcome-backs’ for the new Cursillistas

(100 to 150 attendees). *Challenge* events focused on the youth of our community are also regularly held. Several ‘reunion’ ultreyas hosted by members of recent Cursillo teams were held to encourage attendance at ultreya and group reunion activity among new Cursillistas. Five other monthly parish/regional ultreyas across the Ottawa area have also continued this year. Two of these are new monthly ultreyas initiated during this past year. A festive (Advent/Christmas) **Grand Ultreya** (175 to 200 attendees) was held at St. Maurice Parish in early December. ‘Palanca parties’ were also held in support of the Cursillo weekends. A special hayride and social was organized in the fall for the community and their families.

The **School of Leaders** has not met during the past year. Regular meetings of the school were suspended in January 2013 but did meet in early March in a ‘town hall’ format to provide input for the secretariat as they develop strategies to improve the Pre and Post-Cursillo.

The Ottawa Movement publishes a quarterly **Fourth Day newsletter** (on-line) and has an **email news and prayer-line service** as well as a ‘network-style’ **web-site**.

At the end of June 2014, about half of the **secretariat positions** conclude their two-year terms (to maintain continuity). For 2014-15, co-lay director Cindy Noah will take over the role of lay director. (The Ottawa secretariat consists of the Lay, Co-Lay and Past-Lay Directors, Spiritual and Associate Spiritual Directors, Pre-Cursillo Director, Weekend Director, Post-Cursillo Director, Communications Director, Treasurer and Secretary. Reporting to them are various long-term positions managing palanca, weekend supplies, web-site, database, email network, parish reps etc...)

The final community event of the year was the June 4th (summer/year-end) **Grand Ultreya** held at Resurrection of Our Lord Parish (Ottawa east).

The Ottawa Cursillo Movement looks forward to hosting the **2015 national conference** and welcoming Cursillistas from across the country to our nation's capital.

B. Reilander for Ken Smith, Lay Director 2013-14, Ottawa Cursillo Movement

THUNDER BAY

My name is Randy Makarenko. I have been Lay Director for the Diocese of Thunder Bay Cursillo since September 2006.

Our Secretariat meets 6-7 times per year in Thunder Bay. Our Secretariat positions are: Spiritual Director, Assistant Spiritual Director, Lay Director, Secretary, Treasurer, Pre-Cursillo Chair, 3Day Chair, 4th Day Chair, Palanca Chair, and Newsletter Editor.

At present we do not have a regular School of Leaders.

Our Cursillo Community covers the Thunder Bay and Rainy River Districts. Cursillo is active in Thunder Bay, Fort Frances, Nipigon and Atikokan.

In 2013 we held 2 Cursillo Weekends: a Women's Weekend on Sept 12-15/13, a Men's Weekend on Sept 19-22/13. We recently held a Women's Weekend on May 1-4/14. All of the weekends were held in Thunder Bay.

This September we will hold a Men's Weekend on Oct 2-5/14. Again, the weekend will be held in Thunder Bay.

Ultreyas have been held on a regular basis in Thunder Bay and, on May 31/14 a Grande Ultreya was held at St. Agnes Church, Thunder Bay.

Our Secretariat is committed to reaching out to those who would benefit from attending a Weekend, and to do all that is in our power to hold Weekends for them.

DeColores!
Randy Makarenko
Lay Director
Diocese of Thunder Bay Cursillo

WESTERN

Lay Director Information: Lynette Barreto
(1st year of 2 year term)

The Secretariat includes the following positions: Spiritual Director, Secretary, Treasurer, Pre-Cursillo portfolio, Cursillo portfolio, Post-Cursillo portfolio, First Nations' representative, Rector of the School of Leaders and a representative from the community in the Mission area.

The Archdiocese of Vancouver encompasses parishes in the Lower Mainland, both north and south of the Fraser River, and it also extends east into the Fraser Valley to include Mission, Abbotsford and Hope, and north to include Sechelt. Cursillistas mostly reside in the Lower Mainland and there are a small number living in the Mission area of the Fraser Valley.

Secretariat meets on the second Saturday of each month to follow the progress of our

movement and listen together as we attempt to discern God's plan for the future. June 7th 2014 marks the 50th Anniversary of Cursillo in the Archdiocese of Vancouver. This, thanks be to God and through the many labourers He has given our movement, is a landmark which we celebrate and for which we give thanks. While mindful for our strength as a community, we are also aware of a number challenges for our movement, a significant one being how wide-spread the Cursillo community is across the Vancouver Archdiocese. The widespread distribution of Cursillistas makes it challenging for many people who live some distance away to regularly attend Ultreya and School of Leaders. Secretariat maintains a standing item on the agenda called "renewal and sustenance". Our hope is to continue to reach out to Cursillistas across the diocese and to remain open to inviting others to walk with us.

Ultreyas are held in Coquitlam twice each month at Our Lady of Fatima, every fifth Friday of the month at St Paul's in North Vancouver, and twice a year in Mission. The School of Leaders meets each month at Our Lady of Fatima, Coquitlam, and all Cursillistas are invited to attend. We have adopted the Mallorcan model of Ultreya gatherings, and in addition, at School of Leaders, we now hear many rollos for the Weekends rather than the teams alone hearing them.

As Secretariat we have been mindful to be guided by the Canadian Conference of Catholic Cursillos as we seek to understand, embrace and be responsive to the authentic foundational charism given to Eduardo Bonnin. We encourage secretariat members, and other Cursillistas in the diocese, to attend CCCC National meetings. In July 2013, Secretariat members Doug Hinsperger and Sidney Bilsky travelled to Cape Breton,

Nova Scotia, to attend the Canadian Conference of Catholic Cursillos' National Meeting to represent our movement.

Our vision at Secretariat is that the Vancouver Cursillo Movement become filled with Fourth Day people; people who are much more than men and women primarily focused on holding Cursillo Weekends. Eduardo noted that the purpose of Cursillo weekends is that there may be people to form group reunions. Our movement's Fourth Day newsletter has articles from a number of Vancouver Cursillistas who share of the experiences and attest of the fruits of group reunion and Ultreya. At present we do not have information on the number of Cursillistas who are active and take part in Group Reunions.

The Secretariat also organizes social events and there are two major one planned each year - a summer picnic and a pot-luck Christmas Ultreya. The annual Cursillo picnic took place in August, but unfortunately a large snow-fall resulted in the cancellation of the Christmas Ultreya celebration in December. Plans are underway to celebrate the 50th Anniversary landmark of Cursillo in Vancouver through an event in the Fall.

There were two Cursillo weekends this past year and we are grateful to Larry Bowen, Rector for the Men's Weekend, and Adriana Pemberton, Rectora for the Ladies' Weekend, and their team members, for offering their "yes" to service over these weekends. We are thankful to Father Patrick who continues to serve as spiritual director over the Cursillo weekends, in addition to his role on Secretariat. During 2013, we welcomed a total of 19 new Cursillistas into our community - 10 men in May and 9 women in November. The new Cursillistas received their Cursillo crosses

and pictures at large Ultreya gatherings and they were warmly welcomed into our Cursillo family.

Many Cursillistas who regularly attend School of Leaders are part of the Weekend Team members and others are drawn from the wider Community of Cursillistas. There is usually one weekend each for men and women per year. The weekends are held at Our Lady of Fatima Parish in Coquitlam and we also have use of a portion of the school facilities during weekends. The estimated cost of attending the weekend is approximately \$150.00 per person - this is the figure specified as both candidates and team members consider their gift of love for the weekend.

The Vancouver Cursillo 2013 AGM in March concluded with a celebration in gratitude for the loving service of Debborah O'Shea to our community over many years. Once Debborah had stepped down from Secretariat her experience, wisdom and counsel were soon missed and she was asked to act as an honorary member of secretariat for as long as she felt able. In her usual gracious manner, Debborah was happy to do this and she continued to receive minutes of meetings and facilitate connections with various secretariat members up to the time of her passing. We lost a very dear friend and we give thanks to God for her gift of love and friendship over many years.

As we serve on Secretariat, our hope is that together we become a community who are the leaven in all our environments. Christ is counting on each one of us, as we count on Him in all things.

Decolores !

EDMONTON ARCHDIOCESE

My name is Dave Kornder and I am acting as the Lay Director for the Edmonton Archdiocese Cursillo Movement. We have a Secretariat of seven members, which includes the positions of Lay Director, Post Cursillo Chair, Communications, Secretary, Treasurer and members at large. The Secretariat has been meeting monthly over the past year for about two hours each meeting.

We have a very large geographic area that we serve in the Edmonton Archdiocese and that is presenting us with a few challenges. The Cursillo community includes Cursillistas in Edmonton, Beaumont, Sherwood Park, Camrose, Wetaskiwin, St. Albert, Stony Plain and as far away as Edson. This means that some of our members must drive for two to three hours to gather for Ultreyas, School of Leaders or for team meetings for weekend planning. While not so bad in the summer months, this is a real challenge in the depths of winter.

The real focus for us over the past year has been to continue to develop the School of Leaders. We thank God for the blessings that have been experienced as a result of this effort. Previously, in February 2012, we received a strong foundation and lived example of how the School of Leaders is intended to function through a weekend workshop from Sheelagh and John. This year we continued with the monthly gatherings and focused our discussions on the book about our founder entitled "Eduardo Bonnín An Apprentice Christian". We invited all of the Cursillistas in the Archdiocese to participate, but on average we would have around twelve Cursillistas in attendance. The sense of community and the depth of discussion that was evident at these gatherings was a

wonderful example of the charism of Cursillo!

Our time has been largely occupied by the preparations to host the 2014 CCCC National Conference at King's University College in Edmonton from June 19-22. This has been a long-term dream and goal since four of our community had attended the 2011 conference. The opportunity to involve many of our local members and to rejuvenate our spirits has been a side benefit to the many graces experienced in the organizational process.

The Ultreyas have been a regular monthly gathering of the community in a meeting room at Our Lady of Perpetual Help Church on the last Wednesday of the month. We have been attempting to follow the Majorcan model more closely and do begin with the Group Reunion opportunity for all present. The witness talks that we have been blessed to hear have been wonderful testimony to the power of God and the Holy Spirit in the lives of the speakers! There is always a time for fellowship and socializing as well as raising our voices in song together.

There are seven or eight different Group Reunions that meet on a regular basis (weekly) throughout the Archdiocese. Each of these is comprised of approximately 5 or 6 Cursillistas. The Group Reunion that I am a member of has been meeting faithfully for at least 20 years! The composition of the group has changed over time, and I have had the privilege of being involved for the past 15 years. There are still many Cursillistas in the Archdiocese who are not active in a Group Reunion and there is a challenge to invite them and involve them for the future.

Our Spiritual Director is extremely busy with his many duties at a parish and

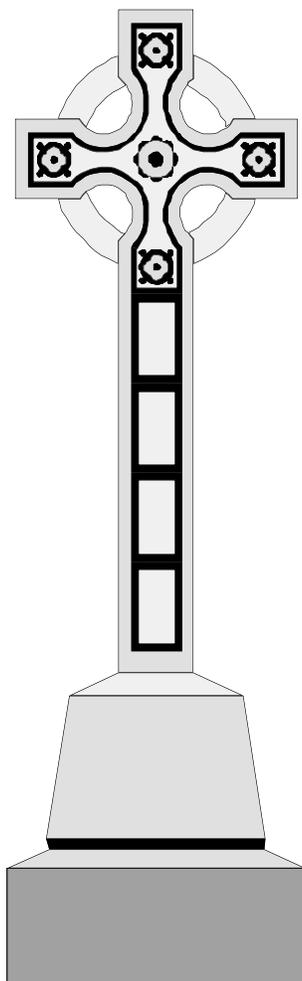
diocesan level and has requested to the archbishop that another person be considered for the position, who may have more time to devote to the community. This led to a very open and positive meeting between myself, the Spiritual Director and the Archbishop in November 2013. The Archbishop was very supportive of the Cursillo movement, himself being a cursillista from many years ago in the Halifax area. There was a decision to revisit the position of Spiritual Director after the 2014 conference.

There have been a few social events as well during the year for all of the cursillo community to come together and enjoy each other's company. These have included a New Year's Eve bonfire and potluck as well as a summer picnic.

Due to the focus on the hosting of the national conference, we have not planned any Men's or Women's Weekends over this past year. The one Women's weekend that was planned in May 2013 was postponed due to a number of factors. After much praying, it was decided that it was perhaps God advising us to reconsider and wait until a future time. We continue to pray for the power of the Holy Spirit and the graces to be able to offer more weekends in the upcoming year.

It has been a very busy year, with much friendship and prayer! We thank God for the blessings of a deeper understanding of the charism through the study of "Eduardo Bonnin An Apprentice Christian". We thank God for the opportunity to host our brothers and sisters in Christ from across Canada at the June conference!

De Colores!
Dave Kornder
Lay Director



MATTERS

SPIRITUAL

ASCENSION SUNDAY

A homily given by Deacon Paul Murphy, St. James, Parish. Called to be Disciples

Why did Jesus have to leave in order for the spirit to come upon his disciples and apostles? What prevented the Spirit and Jesus from coexisting on earth in the same fashion they do in heaven?

I thought about this a lot during the past week, and for that matter throughout the Easter season this year. And as I thought about it, and wanted to share something really profound and uplifting today, I realized that all of my thoughts considered earthly terms; all my thoughts and wonderings are limited by time and space.

As humans, we experience the Easter season as a 50 day unfolding of the truth from Easter Sunday to Pentecost; as an Easter people, believers in the life of Christ; his passion, death, and resurrection, and now his ascension to his Father, our eternal Father, we can only study and begin to understand this wonderful and most beautiful mystery in our limitations of time and space.

However, from God's perspective, Jesus, as the son of God, never left heaven; he existed in time and space on earth, and co-existed with our Father in heaven at the same time; and on Easter Sunday, he rose from the dead, met with the apostles in the upper room, conferred the Holy Spirit upon them, and ascended to his glory with the Father in heaven. The resurrection and the ascension all took place in one movement.

Now why would I take up your time today to state this truth; to put this into perspective?

Because it answers for us the truth of Christ's existence; he really lived on earth, perfectly aligned to the Father's will and ways; he prayed continually and always; he put together a small group of apostles, and then a small band of disciples, both male and female; he suffered, died and was buried, and he rose from the dead, and ascended into heaven, and is now seated at the right hand of God the Father.

And he sent his Holy Spirit upon the disciples and apostles to give them a complete understanding of this truth. And

further, Jesus decided that this small group remaining on earth would be the leaders of his Church. And the Holy Spirit with great gifts of wisdom, understanding, counsel, fortitude, knowledge, piety, fear /awe of the lord, opened up for them the truth, spiritualized them, made them holy, and showed them that they are really capable to carry on the mission of Christ on earth.

And today, through the Holy Spirit, Jesus calls on each one of us to do the same. Pope Francis, as the successor of Peter, Christ's representative on earth; our bishops are the successors of the apostles, and we are successors of the disciples for through our baptism we are anointed priest, prophet, and king. Together we are the royal priesthood Christ established and developed on earth.

The Holy Spirit helps us, in truth, to recognize the common good; the good of the Church, not the building, but rather all of us together, to share the mission of the Church, to be spokespersons of Christ's enduring message of hope, love, and faith. We seek the release of the Holy Spirit into our lives; essentially to release the power of the Spirit within us, that which was given to us in baptism and reinforced in confirmation. An example of this took place a couple of years ago in our parish; during a funeral, a person, desiring to seek the Spirit was moved to speak with another and did so immediately; the person being asked also immediately agreed to share knowledge of the Spirit, Wisdom of the Father, Counsel of the Son. And later on, when reflecting on that day, they realized that God used the person in the casket to bring them together, for without that funeral, that day, these two would not have been brought together to share this desire that God planted in each one of them years ago at the time of their baptism. The message of this little story, God will choose to use us whenever he

wants, in whatever state he chooses, and it is all done through the gifts of the Holy Spirit.

And so, as these gifts are released within us, we realize that they are meant for much more than one event; they are not immediate use gifts that are easily disposed of, but rather ones to be cherished and shared for long term use, to allow us to develop our relationship with our Lord, in any manner that he chooses. And the Spirit comes to us in our prayer life, our desire for penance, and our willingness to sacrifice. And so we come to share these gifts, through evangelization, an evangelization where our actions speak louder than any of our words.

There is a little story that comes to us from heaven; when Christ ascended into heaven, the angels were there to meet him, and they were all high fiving him, telling him he did it, great job, etc., etc. And then the conversation became a bit serious, with one of the angels asking Jesus what's next down on earth? And Jesus mentioned that he left a small band of faithful followers and they were going to carry on his mission. The angel then said, you know Jesus, they are humans and they will likely mess it all up. What's your backup plan? And Jesus' simple response, there is no backup plan, there is no plan b; these are my followers and I trust them, and they will sort it out, with the grace and wisdom of the Spirit.

This is our invitation from Christ; it's a personal invitation to be shared in our local parish, within our community, in our province, nationally, and on a global basis with all of our brothers and sisters. This is the unconditional love and mercy that Jesus has for each of us; he lives for us, with the Spirit, and shares that same Spirit so that we can live with Him, and in Him now and for all eternity.

FROM EDUARDO

THE SECRETARIATS

Even at the birth of the “Cursillo Movement” it was already anticipated that its growth and development would demand the creation of commissions or bodies in order to safeguard their essence: the Secretariats.

Oddly enough, in our first publications we were already warning that these bodies should not act as governing bodies. Today we would add that neither is it desirable for them to be ‘democratic parliaments; where the essence or substance of the Cursillo might be exposed to the risks of a poll or vote.

It is a pity that in practice, the Secretariats, instead of fulfilling their role, have many times become the source of meaningless impositions, either through a lack of understanding of their aims or because of the personal ambitions of their members. In fact, the Secretariats have seldom been a path to communion, coordination or service. This is apparently because their members have been more interested in what they would like the Cursillo Movement to be, according to their own positions, rather than delving deeply into what they really are, and what they may become, providing that everybody respects what somebody has, very fittingly named, “the Foundational Charism”.

The Foundational Charism does not change but evolves and develops from the roots of its own identity, not from subsequent additions to it. This evolution comes about when the wish to share God’s Grace within an atmosphere of friendship (the Group Reunion) is properly applied to each specific, personal, or collective circumstance, and when we endeavour to make it possible for everyone to achieve their best and for it to be shared by as many as possible. (The Ultreya)

The life of every Christian and their personal conversion, undergoes continual change as they realize that every person, every event, everything, is a vehicle of new and different possibilities for the Gospel.

Today we would reaffirm that the “Cursillos in Christianity” are:

THE BEST NEWS: God loves us through Christ.

And this news is communicated to us by the best possible means, which is FRIENDSHIP. It is addressed to the best part of everyone, their very person, their capacity for conviction, for decisiveness and for constancy.

And what must be stressed today, now, and from now on, is, in order to remain aware of the issues in today’s world, is the need to make it possible for each person to experience.

A REUNION WITH THEMSELVES, which is absolutely necessary if one is going to be able to find God and discover the brothers [and sisters].

We should set as our prime target, though not the only one, the 'Far-Away', those who are far away because they have been ill-informed or not informed at all.

THE SECRETARIATS, both the OMCC and the National ones, exist in order to:

SIMPLIFY

FACILITATE The living of everything that

MAKES POSSIBLE Fundamental Christianity

And

To be guardians of the purity of the Method (Msgr. Hervas)

They are in charge of introducing the Essence, the mentality, the aim, of Cursillos to the Hierarchy and to God's people and for spreading it throughout the world using the appropriate means.

In order to ensure efficiency and practicality it is helpful to publish:

A list of all National and Diocesan Secretariats, with their addresses, area code, telephone and fax number, office hours etc.

A list of the venues, days and times where Ultreyas are to be held.

In their publications they should delve deep into the roots of the Movement and outline its achievements.

Unity is discovered through the efficacy of the method and its target. Diversity produces a multiplicity of "How-tos".

What matters is to fine-tune the most practical possible method so that we can get to the core of what is aimed at.

There should be unity in the message, not because of its imposition on others, but because we are all after the same goal. This will be possible if between us we are able to get rid of those strange eccentricities that have been making the Foundational Charism less and less clear.



On May 9th 2014 a street in Palma, Mallorca, was officially named after Eduardo Bonnín Aguilo. The street is 50 yards away from the Capuchinos Church where Eduardo is buried.

We will have more photos to share in the next issue of Fully Alive. The bishop of Mallorca Bishop Javier and the second deputy of the city were part of the ceremony.

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