



The Cursillo Movement of the Archdiocese of Toronto

The Fourth Day Newsletter

May 2015

"Make a friend, Be a friend, Bring that friend into friendship with Christ"

Spiritual Director's Message

The Rise of Christianity

The above is the title of an interesting book by Richard Stark, a sociologist. This researcher wanted to know why the secular Roman Empire became the Holy Roman Empire over four centuries. He discovered two major reasons why the new Christian community or the New Testament Church had such a transforming effect on the powerful and persecuting Roman Empire.

The first reason is the influence of Christian marriage and family life on Roman society. Being secular the Roman world devalued women, put the majority of baby girls to death, sold the majority of girls at puberty to men two and three times their age as brides and precipitated the death of Roman mothers through botched abortions.

As a result, there weren't enough Roman marriageable women for young men. Many then married women from the Christian community where there was no infanticide of women, no forced marriage and no pressure for women to

marry at all. As a result, while the secular Roman population decreased, the Christian community grew with Roman pagan men becoming Christian husbands.

The second factor for the rise of Christianity in the Roman Empire after Pentecost was the contrasting behavior during plagues that passed through the empire. Upon detecting an epidemic the secular, upper and middle classes would flee the targeted cities and towns, taking their doctors and pagan priests with them. Those who couldn't afford to leave would throw any diagnosed family members out of their homes. These sick and rejected were taken into the Christian families where they heard the gospel, including a meaning for suffering and death. Being baptized, the newly evangelized would die in hope, confidence and joy.

De Colores!

Father Terry McKenna
Spiritual Director

From the Lay Director

Taking a snapshot ...

The three encounters start with knowing ourselves. Therefore it is useful once in a while to reflect on where our Toronto Movement is at, to know ourselves a little on this day of May 2015.

Through 2013 and 2014, a total of 48 women and 37 men made their Weekends. Many expressed a renewal or deepening of their faith as a result of their Weekends and their 4th Day immersion afterwards.

As the demographics of the Movement changes, with the gradual infusion of new blood, the need becomes paramount to ensure that new leaders and the community at large are properly formed in the Charism of Cursillo. Therein we find the central role of the School of Leaders.

In Cursillo, the School generates the Movement. The Toronto Movement recognizes this, with attentive care paid to maintaining authenticity of content and method of the School, and indeed, to ensuring that there is a School at all. Over the past 2 years, the School had seen an encouraging number of Cursillistas, new and veteran, faithfully converging on the Monday nights, through the fall and winter months, over long geographical distances.

We saw team make-up's on recent Weekends trending towards an increasingly higher percentage of new leaders serving alongside experienced ones. We saw new Weekend

rectors being formed, and a process put in place for ongoing formation. We saw the gradual and necessary transitioning of roles in the Secretariat to new lay leaders. Yet, we also saw that laborers remained few, for the tasks at hand.

Fine-tunings on Weekend and Post-Cursillo proceedings towards the Mallorcan model continued – transitioning to the original format of using the Order of Group Reunion and Service Sheet for group reunions, returning the singing of De Colores to its original 2-verse version, and other simplifications on the Cursillo Weekend. On the operational side, the Secretariat is exploring the renovation of the Movement Web site.

Such has been the re-generation process playing out, live. It is the same process, animated by the same Spirit, that has sustained the Toronto Movement for the last 51 years. Nothing new; yet always new.

In his address to the thousands of Cursillistas gathered in Rome on April 30, 2015, Pope Francis encouraged us to “be faithful to our charism ... to step out of (our) comfort zone and have the courage to reach all the suburbs that need the light of the Gospel”, not through “proselytizing”, but through “witness”¹. In short, the Holy Father is reminding us of the Cursillo spirit of evangelization through conversion.

Doing that requires us to know what our Movement is about, not just how “Cursillo

¹ <http://www.catholicherald.co.uk/news/2015/05/02/pope-apologises-to-cursillo-movement-for-being-a-bit-disorganised/>

things” are to be done. Towards that end, this edition of the Forth Day Newsletter offers two articles that are particularly relevant: Vision to Mission – The What and the What For (Part I) by Diane Coates, and Palanca as a Way of Life to Fulfill the Cursillo Mission by Drina Tallo.

As Christians, and Cursillistas, we are to be a Christianity in Action. The Vision and the Mission direct our path. Palanca sustains it.

De Colores!

Manchiu Wong
Lay Director

Vision to Mission – The What and the What For (Part I)

The following is Part I of a rollo given at the School of Leaders in March 2015.

My name is Diane Coates. I lived my Cursillo with St. Anne’s group, February 1976.

The Vision is The What

I say it is the WHAT of Cursillo because it is the foundation of Cursillo, where Cursillo came from, what led to its creation.

I heard a quote from a Rabbi called Dow Marmor that struck me as such a truth that is absolutely relevant to this topic. He said:

“Without memory there can never be either continuity or identity”.

God has a vision for all mankind and out of that vision flowed his Plan for us. How do we know God’s vision and Plan? Through Holy Scripture. That’s why we read it over and over, study it, seek to understand and absorb it so that we can internalize His vision and thus cooperate in fulfilling His Plan. Without scripture as the source, how would we know Him, His Plan, His ways, His desire for His people, and how we are to live? We would be left with only our imagination as many man-made religions have evolved who believed in many gods.

In terms of Cursillo, it is the same. Unless we go back to what was in the founder, Eduardo Bonnín’s mind, the very root of the inspiration by the Holy Spirit that was given to him, we will make Cursillo according to our imagination, interests and desires, thus having neither any continuity or true identity.

Our objective tonight is to connect us to the inspired thinking, the vision that led to the creation of the Cursillo Movement since it is the foundation, the root of everything that Cursillo is and does. Since it is a gift of the Holy Spirit given to Eduardo for the Church, and that has been entrusted to us, we must be faithful stewards of that gift as it was given.

As I was preparing for this Rollo, it occurred to me how the Ideal Rollo on the Weekend gets our attention by clearly stating that we must know our Ideal – it centers our whole life and is the driving force that turns our efforts into realities, and likewise as Cursillistas we must know and assimilate the vision of Cursillo as it is the driving force that turns our efforts into realities in our Fourth Day.

If we do not know our Ideal and similarly, if we Cursillistas do not know the vision of Cursillo, we are like a boat without a rudder, blown in aimless and random directions.

So what was Eduardo's vision?

Eduardo clearly stated: "First of all, we wish to place on record that during the foundation process of Cursillos, we had a vision, a viewpoint, about people, the Gospel and the world in which we live, and also the best possible way of uniting people, the Gospel and the world."

I must explain here that as I quote Eduardo, you see that he always used the plural pronouns "we", "our" etc. This is due to his great humility, that he would never say "I" and take any credit for any of the thoughts as he truly believed their source was that of the Holy Spirit.

Eduardo's vision began to evolve during his service in the army long before the Cursillos were even a thought.

Eduardo's vision pre-existed the Cursillos and thus led to seeking the means to fulfill and make that vision a reality. Eduardo's experience of living in the barracks was a very different environment from which he had lived in all his life to that point. In his family, neighborhood, and friends, the Catholic faith was devoutly practiced. God was the Ideal, the center of all his environments. Although he had great affection and respect for his fellow soldiers, he realized that their lifestyle was often contrary to what God would want for them.

Eduardo concluded that they simply did not know how much God loved them ... for if they did, they would behave differently, their life would be different ... more fulfilled, happier. Eduardo saw them with God's eyes and the possibilities of a new and happier life if they too had Christ as their friend. This insight into each person, this desire for their happiness that comes from the knowledge and experience of God's love for them remained deeply imbedded in his heart.

And thus evolved Eduardo's vision. It was, simply stated, that ALL PERSONS know and experience that God loves him or her. Again I quote him: "To summarize our original viewpoint, we would put it this way: The person was – is – the axis of our concern".

This is the key thought.

So, I ask myself ... What PERSON?? – my husband, my 2 daughters, my 5 grandsons, my friend who has hurt me, my neighbor who is Catholic but doesn't live his faith, the rude cashier, my relative who drinks a bit too much and swears, my atheist brother-in-law, etc. Is each one of these persons the axis of my concern?

Eduardo went on to say: "We see people as "beings – created – for love".

God is love, and so each person is created for God. Am I concerned about his / her true happiness that is only found in the love of God? Do I see each one of these as loved by God or do I see the flaws in their personality, or am I just focusing on my own love for them, and not God's love and desire for them?

Again, quoting Eduardo, "People feel estranged from the Gospel because too many Christians have not succeeded in putting across to them, through friendship, that thanks to Christ, this love they are seeking is within their reach, within themselves and the brothers and sisters."

Eduardo's concern was mostly (although not exclusively) for those who were far away from God, the lost sheep, for they did not have the joy of the knowledge of God's love for them.

This is the vision that Eduardo had:

- That somewhere, somehow, through the grace of God, the Charism (meaning the gift of the Holy Spirit) of Cursillo become a reality.
- The Charism was fulfilled in giving birth to a mentality and ultimately the method of Cursillo.

I can't remember where I read some time ago Eduardo's response to the question: "How do you live your life?" He replied, "So that every person I encounter knows that God loves them". This sums up beautifully his Vision.

Prior to my Cursillo I was truly a faraway, although I did go to church most of my life but I had no knowledge of God's love for me, there was an emptiness and no sense of direction or purpose for my life.

Over these past 39 years, Christ has given me through Cursillo, nothing I thought I needed, but everything I had hoped for. Coming to know that God loves me has changed the whole purpose and direction of my life, and without the 4th Day method of Group Reunion and

Ultreya, I know that I would have drifted back to my worldly view of life and lifestyle.

For every person experiencing the Cursillo, and especially for the one who was far away from God, coming to deeply know God's love and entering into friendship with Christ, life takes on a new meaning and purpose, a new direction motivating him/her to share that love with all the people in their environments.

THIS WAS AND REMAINS THE VISION (the What of Cursillo) – that all PERSONS (especially those far away from God) come to know that God loves him or her and thus live their lives in this love and for that love. Living with God and for God through Jesus Christ, therein lies true happiness.

As I initially stated, that the VISION IS THE WHAT – the inspiration, the thought that guides and motivates the "mission". Mission means "a sending off" (L. missio); so knowing the Vision is what will motivate and guide the mission, the plan, what I am sent out for – THE WHAT FOR.

To be continued ... "The Mission – The What For"

De Colores

Diane Coates

Palanca as a Way of Life to Fulfill the Cursillo Mission

As modeled by so many of our great saints such as St. Anthony of Padua, St. Therese of Lisieux, and St. Monica, we know that prayer and sacrifice are fundamental forms of piety for us

as Christians. In Cursillo we call this prayer and sacrifice PALANCA (Spanish for "lever"). A lever enables us to lift something that is beyond our human strength. In Cursillo we offer our prayer and sacrifice to God, asking him to send his grace to the candidates and those involved with the Cursillo weekends. But the lives of our beloved saints also show us that palanca is not something we should do only occasionally, for special intentions or only in the weeks prior to Cursillo weekends. In fact, palanca ought to be a way of life for us.

The Cursillo method teaches us that there are for most of us many opportunities each day for offering trials, irritations, hurts, losses, provocations, frustrations, demands, for special intentions and especially for the faraway from God – or those who have rejected God. Palanca then helps to fulfill the mission of Cursillo through its specific Charism and method: that people come to know and experience God's unconditional love for them.

What constitutes "good" Palanca? The prayers, sacrifices, acts of charity, visits to the sacrament, masses that are offered must be outside our normal routine. Palanca requires the purposeful offering-up of acts of piety. The palanca is the actual petitioning of God on behalf of someone through prayer or sacrifice. If the acts of piety are not offered up, the potential redemptive power of the situation is lost. But if offered up to God, He transforms them, and through His power and grace He redeems these situations and the one for whom the palanca is offered may be touched a bit at a time. And we too, in performing palanca, are transformed.

In Fr. Beriault's words: "If it doesn't hurt, it's not palanca. Christ gave the sacrifice of His life for the salvation of all. What, and how much, are we willing to bleed for souls?" As Christians we are called to accept and offer up our sufferings in union with Christ's Passion and Redemption. Pope John Paul II wrote: "In bringing about the Redemption through suffering, Christ raised human suffering to the level of the Redemption. Thus each man, in his sufferings, can also become a sharer in the redemptive suffering of Christ". This is central to the uniqueness and gift of the Cursillo method: we embrace palanca and the awareness of its redemptive and transformative value. As Christians we don't glorify suffering for its own sake; but as Cursillistas we do seek to glorify God by the willing acceptance and loving performance of palanca for the fulfillment of God's will in bringing others to Him. Pope Pius XII wrote in his Encyclical on the Mystical Body: "It is really an awesome mystery, on which we will never meditate enough, that the salvation of many is dependent on the voluntary prayers and sacrifices of the members of Christ's Mystical Body."

Palanca then is fundamental to us as Christians, and as Cursillistas. And our performance of palanca is like a barometer for what sort of Movement we have here in the Archdiocese of Toronto. To the extent that we LIVE palanca authentically and abundantly, as envisioned by Eduardo Bonnín, our Movement will surely thrive so that many souls may be brought into friendship with Jesus and to eternal life with the Father.

Drina Tallo
Palanca Coordinator

Treasurer's Message

Dear Brothers and Sisters in Christ:

On behalf of the Secretariat, I want to express our gratitude for the charitable donations made in 2014. Seventy-one Cursillistas made contributions to the Movement in 2014, thereby supporting those candidates requiring financial assistance, covering the costs associated with hosting the School of Leaders, holding Archdiocesan Ultreyas, and holding the four Cursillo weekends.

As we approach the upcoming Cursillo weekends in May, we are once again given the opportunity for acts of personal palanca, which could include supporting a candidate requiring financial assistance, or making a donation to the Cursillo movement in general. The rising cost of facility rentals, food and general inflation makes it necessary for donations in order to operate. As Diane mentioned in her Vision to Mission rollo, we are stewards of this gift ("Cursillo") given to us by the Holy Spirit. Your charitable donation demonstrates your commitment to act as a steward of the movement.

Please consider making a charitable donation...any amount is appreciated. If you are sponsoring a candidate who cannot afford the suggested charitable donation of \$250, which covers the cost of 3 nights lodging, all meals, snacks and supplies, please let them know that contributions by installment are

acceptable. If you are financially able, perhaps you could supplement or cover their contribution as you bring your friend to Christ. Alternatively, Group Reunions and Ultreyas may be another source to raise a pool of funds for candidates requiring financial assistance.

Donation Information:

- 1) Cheques should be made payable to: "Cursillo Movement of Toronto". They can be mailed to:

Cursillo Movement of Toronto
P.O. Box 58021
Rosslyn RPO, 500 Rossland Road West
Oshawa, ON, L1J 8L6

Please be sure to enclose your name and address so that tax receipts can be mailed to you in February 2016.

- 2) If available through your employer's charitable fundraising program, consider directing your charitable payroll deductions to our Movement (BN/Charity # 88734 0594 RR0001).

If you have questions, or would like a copy of the 2014 Income Statement for the Cursillo Movement, please do not hesitate to email me at tallo3@bell.net.

God Bless,

Steve Tallo
Treasurer

Calendar of Events

Team Formation and Palanca for Weekends	Ongoing prayers and palanca for the weekend rectors, teams, and candidates
Moonlight Retreat	Monday May 11, 2015 @ 7:30 pm F2 Conference Room at Consolata Missionaries, 2671 Islington Avenue, Toronto
Women's Weekend	May 28-31, 2015 at Consolata Missionaries
Men's Weekend	May 15-18, 2015 at Consolata Missionaries
Day of Reflection	Sep 12, 2015 9:00 am-3:00 pm at Consolata Missionaries
Commitment Liturgy	Sep 14, 2015 7:00-9:30 pm at Consolata Missionaries
School of Leaders	Sep 21, 28 Oct 5, 19, 26 7:00-9:30 pm F2 Conference Room at Consolata Missionaries

Ultreyas

<u>Archdiocesan Ultreya</u>	June 8, 2015 7:00 pm-9:30 pm at Consolata Missionaries
<u>Brampton Ultreya</u> Rector: Diane Coates (905) 840-8377	Third Thursday of every month at 7:45 pm at St. Jerome's Church, 8530 Chinguacousy Road, Brampton
<u>Mimico Ultreya</u> Rector: Manchiu Wong (416) 277-4685	Every Thursday at 7:30 pm at St. Leo's Church (basement), 277 Royal York Road, Etobicoke
<u>Toronto East Ultreya</u> Rector: Clifford Rachpaul (905) 239-7353	Second Saturday of every month 10-11:30 am at Holy Redeemer Church, 796 Eyer Drive, Pickering

Mailing Address for Toronto Movement

Cursillo Movement of Toronto
P.O. Box 58021
Rosslyn RPO, 500 Rossland Road West
Oshawa, ON, L1J 3J0

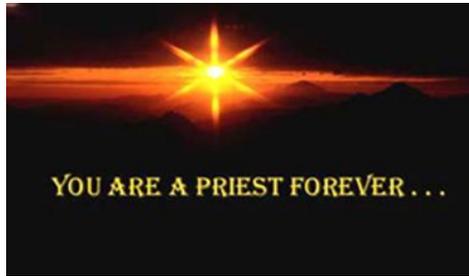
Links

Toronto Cursillo: www.cursillotoronto.com
Canadian Conference of Catholic Cursillo: www.cursillocanada.org
Online CCCC Newsletter: <http://cursillocanada.org/fully-alive/>

PLEASE COME and

Gather us all!

On **PENTECOST SUNDAY**
As a thanksgiving on His
42nd Ordination Anniversary



Rev. Terrence McKenna
will celebrate the Holy Eucharist
on

Sunday, May 24, 2015 at 1 pm

at

St. Fidelis Church
33 Connie Street, Toronto M6L 2H8

A potluck lunch to follow
at the Parish Hall

R.S.V.P.

Toronto: Teodora 416-240-9249
Mississauga: Victoria 905-949-5036
North York: Editha 416-356-6126

2015 Spring-Fall Schedule

Date	Time	Event	Location
May 11	7:30 pm – 9:30 pm	Moonlight Retreat	Consolata Missionaries (F2)
May 15-18	7:00 pm – 7:00 pm	Men's Cursillo (Closing 4:45 pm)	Consolata Missionaries
May 28-31	7:00 pm – 7:00 pm	Women's Cursillo (Closing 4:45 pm)	Consolata Missionaries
Jun 8	7:00 pm – 9:30 pm	Archdiocesan Ultreya	Consolata Missionaries (F2)
Jun 25-28		CCCC National Conference	Ottawa, ON
Sep 12	9:00 am – 3:00 pm	Day of Reflection	Consolata Missionaries (F2)
Sep 14	7:00 pm – 9:30 pm	Commitment Liturgy	Consolata Missionaries (F2)
Sep 21	7:00 pm – 9:30 pm	School of Leaders Night 1	Consolata Missionaries (F2)
Sep 28	7:00 pm – 9:30 pm	School of Leaders Night 2	Consolata Missionaries (F2)
Oct 5	7:00 pm – 9:30 pm	School of Leaders Night 3	Consolata Missionaries (F2)
Oct 19	7:00 pm – 9:30 pm	School of Leaders Night 4	Consolata Missionaries (F2)
Oct 26	7:00 pm – 9:30 pm	School of Leaders Night 5	Consolata Missionaries (F2)
Nov 2	7:30 pm – 9:30 pm	Moonlight Retreat	Consolata Missionaries (F2)
Nov 5-8	7:00 pm – 7:00 pm	Women's Cursillo (Closing 4:45 pm)	Consolata Missionaries
Nov 19-22	7:00 pm – 7:00 pm	Men's Cursillo (Closing 4:45 pm)	Consolata Missionaries
Nov 30	7:00 pm – 9:30 pm	Archdiocesan Ultreya	Consolata Missionaries (F2)

De Colores!