



The Cursillo Movement of the Archdiocese of Toronto

# The Fourth Day Newsletter

**Oct. 2014**

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

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## Spiritual Director's Message

### Discerning Our Prime Apostolate

"My food is to obey the will of the Father." (John 4:34). Ever since Jesus announced this focus for His life, it has become the new orientation of the lives of all who follow Him back to the Father.

Such was our purpose on Saturday, September 27, 2014, when members of our community assembled for the annual Day of Reflection on Commitment at Consolata center. This tradition is an initiative of our Toronto Cursillo Movement that has been ongoing for some thirty years. Therefore, we followed an agenda that has been developed and refined over a few generations of cursillistas.

The rollos reviewed the purpose of our movement and its charism. Next, we recalled the four priorities of the Christian life from the Life in Grace rollo on the third of the three days. The fourth of these, namely, apostolate, became our topic for the remaining hours of the day.

Every confirmed Catholic is called to an apostolate within the vineyard of the Kingdom. It behooves each of us then, to discern where the Lord is assigning us within the many fields of the divine economy. This call is more than volunteerism or extra-curricular pursuit. Rather, we are promised the grace of holy indifference toward our preferences.

Finally, we were guided through an exercise of Ignatian discernment about which of three possible apostolates would be the Lord's intention for each individual present. We call this clear option from God our prime apostolate for our present life. Any other possibilities would be one's secondary or minor involvement in the life of the church.

As a result of the wisdom and grace of honest discernment, participants in the process experienced the fruit of peace. This peace or shalom goes a long way toward the total security we can have when we are living within God's will.

Father Terry McKenna  
Spiritual Director

## From the Lay Director

### Back to the Fundamentals

In *Mere Christianity*, C.S. Lewis offered his classic exposition of 'mere' Christianity, the "belief that has been common to nearly all Christians at all times"<sup>1</sup>, across denominations. In *Cursillo*, Eduardo Bonnín offered a framework, a 'structure of ideas', "to help people (to) live what is fundamental for being Christian"<sup>2</sup>. Lewis focused on what is fundamental in the Christian belief. Eduardo focused on what is fundamental in the Christian being.

If what is fundamental in being human is to love and to know that I am being loved, and it is, then what is fundamental in being Christian is to love God and to know that God loves me. To know that God loves me is to know Jesus Christ. Knowing requires encountering. In Eduardo's thinking, true encounter with Christ requires first a true encounter with myself, for an encounter of a person that brings about the true knowing of the person, requires a true response from within myself. This encountering and knowing Christ in my inner being is mirrored externally in my encountering and knowing of others, in the environment that I am immersed in. Hence the centrality of the three encounters in *Cursillo*.

Thus *Cursillo* is not an organization or an apostolate that promotes a certain flavor of

'spirituality'. *Cursillo* looks at what underlies Christian being that goes "beyond the limits of the organized apostolate"<sup>3</sup>. In Eduardo's thinking, this has to do with encountering, in "the freedom of man encounter(ing) the spirit of God". Everything else in *Cursillo* "revolved around this central idea ... to facilitate this happy encounter"<sup>4</sup>. The 'spirituality' of *Cursillo*, if there is any, is no more than, and certainly no less than, that required of a Christian in the most fundamental way – the journeying from encountering Christ and encountering others, to knowing Christ and knowing Christ in others, to loving God and loving others. (C.f. Mt 22:37-39). Eduardo himself said "the spirit of the *Cursillo* is nothing more than the substance of the Gospel in the context of the reality of many lives"<sup>5</sup>.

It follows then that *Cursillo* is ultimately not about *Cursillo*, at least not in the sense of merely doing 'Cursillo things' – running Weekends, Ultreyas, or group reunions. I as a *Cursillista* am not so much to be recognized by my doing 'Cursillo things', lest I mistaken the means for the end, as I am to be recognized by the 'Christian-ness' that *Cursillo* attempts to bring out from me. *Cursillo* aims far higher, for the bar of the Gospel is high. My 'Christian-ness' is to be measured no less by the yardstick offered by St Paul when he said "It is no longer I who live, but Christ who lives in me" (Gal 2:20). At the same time, *Cursillo* also aims far 'lower', by going deep beneath the surface of pious practices and doctrines, while not supplanting them, to what is foundational, and therefore

<sup>1</sup> Lewis, C.S. *Mere Christianity*. Preface Pg. VIII. New York: HarperCollins, 2001

<sup>2</sup> Bonnín, Eduardo et al. *The Cursillo in Christianity A Reality Not Yet Realized*. Pg. 30. CCCC.

<sup>3</sup> *Ibid.* Pg. 22.

<sup>4</sup> Del Real Agullera, Eduardo Suárez. *Eduardo Bonnín An Apprentice Christian*. (English Translation). Pg. 39-40. Mallorca: Fundación Eduardo Bonnín Aguiló.

<sup>5</sup> *Ibid.* Pg. 38.

fundamental, in being Christian – the journeying to encounter, to know, and then to love.

When our 'Christian-ness' is in action, Christianity will be in action. De Colores!

Manchiu Wong  
Lay Director

### 2014 CCCC Conference: "From Vision to Mission. The What & the What for"

Thank you for allowing me to share my learnings and my experiences.

Edmonton cursillistas welcomed us with true Western gusto, much love and joyful laughter. This joy continued throughout the conference.

One of my highlights was experiencing first hand western dancing. I tried but I never mastered the western dance 'dosey –do' square dance steps, despite clear directions.

Oh well maybe next time I will get it. Thank you Edmonton, you romanced us. Congrats MC and all of you.

The Vision, the What:

"A world where everyone knows  
God loves them!"

The Mission, the What For:

To make that vision a reality, i.e., "to spread the good news to everyone we meet that God loves them."

Editor comment: on PRE-CURSILLO:

This is my main Pre-Cursillo action that attracts others to the love of God through my smile, my kindness, my patience, my not judging, my LOVE.

At the beginning we were told by 'the Sheelagh Winston' that, "what we will be sharing in the presentations are some aspects of the topics from the I, II and III Conversations and also the definition of Cursillo as formulated by Eduardo.

We believe it is time to stop housekeeping our movements, spending our time creating manuals, constitutions, guidelines and all the other things we busy ourselves with. Instead our job as leaders in our movement is to work to help and assist our Cursillistas, those who have lived the cursillo weekend, to live the message of the weekend rollos, to use the method to persevere in their own conversion, to keep it growing, to become leaven in their environments, to live the Fourth Day in a manner which attracts others, prompting them to ask, 'what do you have that makes you live the way you do'. We must stop talking about what the cursillo is, the What, and begin looking further down the road, making the Vision become our Mission, the What For.

## Study of the Environments

Much attention and emphasis was placed on the first Rollo written by our founder Eduardo Bonnin, i.e. "Study of the Environments.

This rollo gives us insight into the many types of personalities that we may encounter and we continue to learn from what the Rollo teaches us to be observant, clear, wise, earnest, respectful and patient. An awareness and understanding of our environment are essential because we are affected by the people and circumstances that surround us each day. This is a very different rollo from the others – logical – even mechanical – analysis of what people and situations I may find in my life and how to begin to bring those environments to Christ."

There are two steps in this process that we have to focus on, says the rollo outline.

First we must convince ourselves that Christ is the answer. We must engage our wills to do what needs to be done.

Without the determination to make up our minds to do something, nothing will happen.

Then comes prayer. Our strength and conviction come from prayer. Our prayer life underpins everything we say and do.

Second, in the process of getting to know others, we treat them with respect and dignity as persons, just as Jesus addressed the entire person: mind and understanding, heart and will. We show them charity, gentleness and respect from a heart which is sincere and genuine, helping us to learn more about various

environments and how to bring the Good News into those environments.

We must be apostles and Christians, not just do apostolic and Christian things.

## The Job Ahead

Our real job as cursillo leaders is to make it possible for the message of the rollos of the Cursillo weekend take root in our lives.

The Movement exists, to send people forth, into the world that so desperately needs to hear the GOOD News.

Gabriel A. Ferdinand  
Pre-Cursillo

## My 38 Years in Cursillo

"Speak Lord, your servant is listening." - 1  
Samuel 3:10

My name is Dennis Coates and I made my Cursillo January 8-11, 1976 in Toronto as part of St. Peter's table group.

I hope here to share some treasured memories and some of the history of Cursillo as I've known and experienced it over these years. I realize now that I have a unique link to the very origins of Cursillo in Toronto, as I'll explain.

Mine is truly a two-part story: before and after Cursillo. Before Cursillo my life was only about "me." Serving anyone was not who I was. Getting ahead in business – yes; getting ahead financially, yes. Serving someone – what? It was

a foreign idea, and the idea of serving Christ never entered my mind.

My one question coming to Cursillo was this: Was Jesus real? At communion on that Saturday I heard him say to me, clearly and in the deepest part of my heart, "Dennis! It's Me. I live!" His words touched me so deeply that I wept. He had answered me in the most personal way possible. I heard Him! And He said it with such love that I felt it.

That was the exact moment separating the before and after. He called me to be His and I said, "Yes, Lord!"

Through Cursillo my inner being and all my desires changed, giving me direction, purpose, meaning, fulfilment, service, faith, love, hope and peace. Cursillo has given me a life I could never have imagined – life with, in and through Jesus who was now truly my Lord and Saviour. Now my deepest desire was to be faithful to Him.

This change in my inmost being affected all my doing. "Your will be done in me, Lord," became my prayer and has been my prayer all these years. Even writing these few words, I whisper in my heart, "Come Lord Jesus; come Holy Spirit."

Four days after my Cursillo I attended my first Ultreya. Two days later I entered the group of my two sponsors. In February I was asked to be rector of the Brampton Ultreya. This was my first "Yes, Lord!" to serve Jesus. In March, our pastor asked Di and me if we would be willing to bring an inmate from our local correctional

center to Mass each Sunday. We said again, "Yes, Lord." What a blessing she became to our family. I said, "Yes," again in the fall of 1976 when I was first asked to serve on team.

In 1977 Fr. Marshal Beriault, founder and spiritual director of the Cursillo Movement in the Archdiocese of Toronto, initiated for the first time ever, in Toronto, the coming together of Cursillistas from across Canada. John Stone, then lay director, and Tony Dann, another key leader, did all the incredible organizing work entailed. At the meeting, an interim body was appointed to pursue the formation of a National body. Jim Roddy of Toronto was one of seven individuals appointed.

It was here I first met many of the leaders from across Canada. Out of this meeting was also created the Ontario Cursillo Conference (OCC) which brought Ontario Cursillistas together annually. This later gave impetus to the creation of the Atlantic Cursillo Conference and the Western Cursillo Conference.

In 1978 I was elected a member of Toronto's Secretariat. I'll never forget my introduction to it. It was June 1978 and we had a weekend Secretariat retreat / workshop. Present were Fr. Beriault (Fr. B. as we affectionately called him), Bert Shue and Sheila Wallace. Jim was there as well, having been elected the prior year.

Fr. B. brought the Movement to Toronto in November 1963 and was its spiritual director from 1963 to 1980 and again from 1993 to 1997.

Bert Shue attended the first Cursillo in 1963 and walked out. Fr. B. persuaded him to come back

for Cursillo #2, which he did and experienced a profound conversion. He became involved, served on a few teams and then was rector on the next twenty-five men's Cursillos. He was lay director from 1964 to 1975 and remained on secretariat for four years after that until his death.

Sheila Wallace made her Cursillo in 1969 and became a key leader and a wonderful rector of the School.

Fr. B., Bert and Sheila formed the key group reunion around which the Movement in Toronto was built.

I was extremely privileged to have served on Secretariat with the three of them, and it was from them primarily that I "caught" the gift of Cursillo and the gift of sharing that took place within the Secretariat of Toronto, a model that has carried on to this day.

My initial responsibility was Precursillo. This group carried on the work of making Cursillo known in the diocese through Parish Pulpit Presentations followed by home information evenings in which we had a chance to make friends, become friends and seek to bring our new friends into friendship with Christ.

This was a period of intense growth for me. I wish you could know the fear I experienced in answering the call to these things.

To understand this I have to share something of my background prior to Cursillo. My father could be a great person when he was sober, but when he drank he became obnoxious, angry and

violent. The experience of this over many years led, from a very early age, to a condition of chronic anxiety in me that affected me all my waking moments. I felt always that I lived life with this weight on my back.

This is how I was in 1975 when I was searching for God and how I was when I came to Cursillo in January 1976. Through my involvement in Cursillo Christ gave me the ability and courage to answer His call to serve Him, in spite of my anxieties and fears. Eventually, within a few years, Christ healed me of my fears and anxiety. When I say that Jesus is my Saviour, this is, in part, what I mean.

In 1979 I became rector of the School of Leaders. During this time Toronto passed Cursillo on to the Presbyterian Church in Toronto. Working with Presbyterian leaders was wonderful - they understood, honoured and treated the Movement as the gift from God it is. They were dedicated and faithful. I remember with great fondness the Weekend they sent six ministers to make their Cursillo to become the core group around which their Movement was created. They wanted to have spiritual advisors who truly understood the movement. Rob Kinghorn was rector on that Weekend. I had the privilege of being on that team and of working with them afterward to adapt the Rector's Manual to their needs.

In 1981 I became lay director. At the end of my term I wrote a final report to Cardinal Carter on the state of the Movement in Toronto - we held 26 Cursillo Weekends with some 650 candidates, had 14 Ultreyas with 400 attending regularly of which some 300 were in group

reunion. In my experience of Cursillo in Toronto, this was the golden era, the vision of which has kept me motivated all these years – to see again that kind of life in the Movement, the real impact Cursillo was having in the Archdiocese and the acceptance Cursillo was receiving. I am hoping that Toronto is currently on its way again.

In 1981 I met with four Toronto Korean Cursillistas. – Young Sik Huh, Moon Ko Kim, C.K. Kwak and Francis Kwon. The consequence was the coming to Toronto that year of a team from Seoul to put on the first Korean language Cursillos in North America. God was continuing to spread His grace.

As my term as lay director ended in early 1983, I was elected a member of the OCC. I served for three years, meeting in Ottawa every six weeks for much of each year. Our task was to facilitate the coming together of Ontario Cursillistas annually in order to foster Cursillo across Ontario. Fr. Terry McKenna was spiritual advisor.

In 1984, the Canadian Conference of Catholic Cursillos (CCCC) was created at an interprovincial meeting in Ottawa. Jim Roddy and I were elected as two of five original lay members; we served for three years, meeting in Ottawa regularly. Fr. Gaston Rioux of Ottawa was spiritual advisor, and was so ultimately for twenty-five years. It was here Fr. Gaston and I became dear friends. Fr. Gaston and Sheelagh Winston were the ones who went to Mallorca in 1992 and began their understanding of the Foundational Charism and bringing the Charism back to Canada.

It was they who spent time over years meeting with Eduardo Bonnin and Miguel Sureda in Mallorca to learn from them what Cursillo truly was. Sheelagh and Miguel were the key persons rendering into English writings and books of Eduardo and other key Mallorcan leaders. This work continues through the CCCC.

The CCCC is the constant link to Mallorca and has been key to Canada acquiring and growing in the Foundational Charism of Cursillo. It is responsible for promoting and passing on the Foundational Cursillo in Canada. It does so by holding annual conferences in different parts of Canada, by creating official literature, and by holding special weekend events for individual dioceses on request aimed at deepening the understanding and living of the Foundational Charism and Cursillos. CCCC also publishes a quarterly resource document named Fully Alive. This publication contains articles, reflections and witness rollos from Eduardo, various Mallorcan leaders and Canadian leaders who are on the journey.

My term on the CCCC (1984-1987) overlapped my term on the OCC (1983-1986) so that I was constantly travelling to Ottawa. But it was a wonderful period of growth in Cursillo in Ontario and Canada. And it was a wonderful time of growth for me. I was very sad when my terms came to an end but very grateful that I had had that kind of opportunity to serve. The kind of sharing Fr. Terry and I experienced in Toronto were passed on *au naturel* to the OCC and CCCC as methods of coming together in the most fruitful way and through grace. I had the chance to visit Canada from coast to coast as part of the effort to plant and expand Cursillo.

During that time my love for and commitment to the Movement only grew.

One very special friendship grew during that time and that was with Sheelagh. I have had the great privilege of her friendship and of having served in so many ways with her over the years.

Toward the second half of the 1980s, Cursillo in Toronto began to decline and finally went into moratorium from 1987 to 1989, the second such time since it began in 1963. By 1988 there were just twelve people left so we decided that all of us would be the Secretariat until circumstances permitted the rebuilding of the Movement. During that time some of the key leaders had responsibilities that prevented them from being part of the Movement. I learned from that experience how important leaders are to a Movement.

In late 1989 some of those leaders were able to return. They felt the need for a thinking process on how to rebuild the Movement. The key, they came up with, was to re-establish the proper mentality of the Movement and that this would be done through the School of Leaders which had to be given rebirth.

They decided that Toronto would not have Weekends again until there was a successful School with properly formed leaders and where a good Precursillo could be undertaken. By 1992 the Movement had rebuilt to the point it was able to have Weekends that fall.

In 1980 the World Body of the Cursillo (OMCC) was created as an organization of service, communication and information, to promote

Cursillo throughout the world, and ensure its authenticity and to liaise with the Vatican.

Canada became the seat of the OMCC from 1990 to 1994, with Jim Roddy as its president. Canada had no idea what they were supposed to be doing. So, prophetically, they decided, "Let's ask the founder."

So in 1992 Jim brought Eduardo Bonnin to Toronto during which time he came to our School. He then went to the National Encounter held in Kitchener that year. It was there he first gave his Rollo, Evangelization through Conversion. This was a key message that many of us failed to understand. We were so certain we understood correctly what Cursillo was – after all, we had been living it for almost thirty years! We didn't have ears to hear his message. But as it turned out, that is where it all really began for Canada in terms of planting the Foundational Charism in Canada.

In 2002, I was upset with an article in Fully Alive, the CCCC newsletter, and I wrote a letter rejecting the Foundational Charism. We had been certain we had the straight goods on Cursillo from the US. I actually asked someone, "What does Eduardo Bonnin know about Cursillo?"

In 2005 the National Encounter was held in Windsor. I was ready to attend the National again but was concerned my coming could be a point of disunity. But when I arrived Sheelagh, who hadn't seen me since 1991, met me in the parking lot, gave me the warmest hug and told me how happy she was to see me. She had read what I had written to CCCC and was amazed

that I had registered for the Conference. I was later very moved when she told me my being there was a pivotal moment for her.

Fr. Gaston welcomed me just as warmly. I was home again. I felt like the prodigal coming home. The welcome I received was just like the father gave his prodigal son. Nothing to me is so indicative of the love that is in Cursillo.

This Encounter turned out to be momentous for me and for Toronto.

Fr. Gaston began the Encounter with a reflection on what a charism is - a gift of God given to a specific person or group for the Church. In the case of Cursillo, the gift had been given to Eduardo Bonnin. What was the gift? It was Eduardo who wondered why the young men in the barracks, whom he met while doing his army service, lived as they did. Why didn't they know that God loved them? How could people like them come to know that God loved them?

His search for a way resulted in the development of Cursillo Weekend. He wrote the rollo Study of the Environment around which the Cursillo Weekend was developed. He shared his thoughts with some others who became the group around which Cursillo was established in Mallorca. Fr. Gaston's reflection was a total turning point in my understanding of Cursillo.

Twenty-one of us from Toronto were there and it's where we all first really heard about and truly understood the Charism. On the Saturday evening we met and decided that if this was the gift God had given His Church then that would be what we wanted for Toronto. A report was

prepared for Secretariat proposing the adoption of the Foundational Charism in Toronto, which was accepted and first implemented on the Weekends held in 2006 using outlines provided by the CCCC.

We prepared a set of 52 questions and asked the CCCC for their response. Carlos Munos, then chair of the CCCC, and Sheelagh came to respond in person. The coming together allowed for a thorough discussion of everything Cursillo. This was a seminal moment for our movement as we were finally graced with the depth of understanding we sought. Since then our Movement has been committed to and faithful to the Charism through our link with the CCCC and through their link to Mallorca who are responsible for the proper understanding and passing on of the Foundational Charism.

In 2009 and 2010, at the request of the CCCC, Fr. Syd Mifflin of Antigonish, NS and I worked to create the Cursillo weekend Spiritual Advisor's Manual for Canada, based on the spiritual direction components of Bishop Juan Hervás' Leaders Manual. The document was finalized and published by the CCCC in 2010. This was a significant piece in having an authentic Cursillo Weekend, faithful to the Foundational Charism.

In 2011 Diane and I attended the III Conversations of Cala Figuera in Mallorca. Miguel asked if I would witness to my change in coming to understand and accept the Foundational Charism and how this helped bring about change in Toronto. I asked Miguel if Eduardo knew of my change and was grateful that Eduardo, who died in 2009, knew of my

final acceptance of and faithfulness to the Charism.

I have shared here some of my experiences in Cursillo. But all this has flowed out of the being that was formed in me by the life in grace fostered through the Movement and its Method. With a deeply grateful heart I thank and praise God for the many years Diane and I have been given the grace to answer Christ's call to serve Him and His Church in Cursillo as our prime apostolate. What a calling it has been and continues to be! What a life the Lord has given us!

If you had known me before Cursillo there is no way anyone could have foreseen this. Who can foresee what God can do with those who respond to His call?

De Colores!

Dennis Coates  
October 2014

### Treasurer's Message

#### The Movement needs your financial support

As we approach the upcoming Cursillo weekends, the Cursillo Movement of Toronto, as a charity, is facing a financial challenge. Specifically, donations received on Weekends have not been able to cover the costs of those Weekends. In addition, fixed costs such as facility rental fees for the School and other events have increased substantially over the past few years.

If you are financially able, please consider making a donation to the Movement. No donation is too small.

Cheques can be made payable to: "Cursillo Movement of Toronto" and mailed to:

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

Please be sure to enclose your name and address so that tax receipts can be mailed to you in February 2015.

If available through your employer's charitable fundraising program, consider directing your regular charitable payroll deductions to our Movement. RBC clients can also choose to donate through direct transfer to the Cursillo account. For details on how to donate through payroll deduction or RBC account transfer, email me at tallo3@bell.net.

A financial statement for 2014 for the Toronto Movement will also be made available upon request.

"1 He looked up and saw the rich putting their gifts into the treasury; 2 and he saw a poor widow put in two copper coins. 3 And he said, "Truly I tell you, this poor widow has put in more than all of them; 4 for they all contributed out of their abundance, but she out of her poverty put in all the living that she had." – Lk 21:1-4

Steve Tallo  
Treasurer

### In Memoriam for a Fifth Day

Please remember in your prayers all our fellow Cursillistas who have been called home by our Lord.

Please remember our friend Wilf Dias, who at 86 was called home by our Lord to his Fifth Day on July 12, 2014. Wilf made his Weekend in Sept 1977 and joined Dennis Coates in his group

reunion the following Saturday. Tony Gill joined the group in 1984 and Denis Lafleur in 1997. They grouped together virtually every Saturday morning, even at his bedside when he was in hospital.

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### Calendar of Events

Team Formation and Palanca for Weekends	Ongoing prayers and palanca for the weekend rectors, teams, and candidates
Moonlight Retreat	Monday Nov 3, 2014 @ 7:30 pm F2 Conference Room at Consolata Missionaries, 2671 Islington Avenue, Toronto
Women's Weekend	Nov 6-9, 2014 at Consolata Missionaries
Men's Weekend	Nov 20-23, 2014 at Consolata Missionaries
School of Leaders	Mondays Jan 19th/26th, Feb 9th/23rd, Mar 9th/16th/23rd, 7:00-9:30 pm F2 Conference Room at Consolata Missionaries

### Ultreyas

<u>Archdiocesan Ultreya</u>	December 1st, 2014 7:00 pm-9:30 pm at Consolata Missionaries
<u>Brampton Ultreya</u> Rector: Denis Lafleur (905) 790-0082	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

## New 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](http://www.cursillotoronto.com)  
 Canadian Conference of Catholic Cursillo: [www.cursillocanada.org](http://www.cursillocanada.org)  
 Online CCCC Newsletter: [www.cursillocanada.org/newsletter/index.htm](http://www.cursillocanada.org/newsletter/index.htm)

## 2014-2015 Fall-Winter Schedule

Date	Time	Event	Location
Nov 3	7:30pm – 9:30pm	Moonlight Retreat	Consolata Missionaries (F2)
Nov 6-9	7:00pm – 7:00pm	Women's Cursillo (Closing 4:45pm)	Consolata Missionaries
Nov 20-23	7:00pm – 7:00pm	Men's Cursillo (Closing 4:45pm)	Consolata Missionaries
Dec 1	7:00pm – 9:30pm	Archdiocesan Ultreya	Consolata Missionaries (F2)
Jan 19	7:00pm – 9:30pm	School of Leaders Night 1	Consolata Missionaries (F2)
Jan 26	7:00pm – 9:30pm	School of Leaders Night 2	Consolata Missionaries (F2)
Feb 9	7:00pm – 9:30pm	School of Leaders Night 3	Consolata Missionaries (F2)
Feb 23	7:00pm – 9:30pm	School of Leaders Night 4	Consolata Missionaries (F2)
Mar 9	7:00pm – 9:30pm	School of Leaders Night 5	Consolata Missionaries (F2)
Mar 16	7:00pm – 9:30pm	School of Leaders Night 6	Consolata Missionaries (F2)
Mar 23	7:00pm – 9:30pm	School of Leaders Night 7	Consolata Missionaries (F2)
Jun 25-28		CCCC National Conference	Ottawa, ON

**De Colores!**