

THE FOURTH DAY

The FOURTH Day is a Regional Cursillo Publication for the Diocese of NC

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Quarterly

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CURSILLO #109 for 2020

Aug 6 – Aug 9th

Held at Camp Walter Johnson, Denton, NC. Forms for candidates and sponsors can be found by visiting NCCursillo.org under application forms.

Contact Jan Millar at jmillar@carolina.rr.com for further information

Camp Walter Johnson is an ACA-accredited facility that provides the highest level of care for more than 1300 students each summer. During the remainder of the year it serves as a meeting and conference facility. Founded in 1972 Camp Walter Johnson is sponsored by the Salvation Army

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the Gospel of Jesus Christ and to meet human needs in His name without discrimination.

Cursillo Movement

From Arlington Cursillo

How do we continue to grow in the community after we leave the rosy glow of the Weekend for the real world? Through weekly group reunion, which is where we stay in touch with the lived reality of our Fourth Day (the rest of our lives). In these small groups, we share our ongoing efforts at piety, study, and action. We break open our lives so we can grow from our shared experiences, our successes and failures. This accountability helps us all stay on track. Our goals for a week may be large or modest-sounding. Group reunion may be the most real conversation we have all week.

Your own group reunion will be unlike any other in your parish or our diocese. That's OK. Find the group that meets your needs and fills your soul. Unlike the retreat, men and women may participate in the same group reunion. Some groups are two or three people; others, a dozen or more. Sponsors often help new Cursillistas find a group. Or perhaps you'll want to group with some of the people you met on your Weekend. If you need additional help in finding the right group, reach

out to a team member from your Weekend or contact the Ultreya coordinator at your parish or one nearby. Ultreya (pronounced ull TRAY a) are held periodically at various parishes or for the entire diocese. They usually feature a guest speaker, live music, small-group sharing, and food. It's another good way to keep moving forward with the support of community. Cursillistas use *The Order of Group Reunion* as an outline for their weekly conversations. These conversations touch on the practices and activities of God on us, and us on God. As such, the Order is simply a series of questions that act as a *guide*. Mature Cursillistas may skip the outline entirely, because their sharing in a less structured format covers all the bases anyway. Use the questions that work for you, but don't shun the "hard" ones. "Put everything to the test. Accept what is good." 1Thessalonians 5:21

The Way of Love Bishop Curry's invitation

www.episcopalchurch.org/way-of-love/about-rules-of-life



Announcements

Secretariat Members Needed

Volunteer are needed to help lead our NC Cursillo movement. Contact the current secretariat to learn more.

Need More Information?

To find out more about attending a three-day weekend or sponsoring a participant, contact Jan Millar at jmillar@carolina.rr.com

Secretariat meetings

The Secretariat makes plans and carries out activities for the ministry in this Diocese. Meetings usually run from 10 a.m. until 2 or 2:30 p.m. Meetings occur on the third Saturday of every other month and vary by location. Cursillistas are encouraged to attend; the meetings are open to the public. Contact Jan Millar at jmillar@carolina.rr.com for further information

How to Make a Donation

Please prayerfully consider a contribution in support of NC Episcopal Cursillo. Any amount can be given.

Cursillo is supported by contributions from people like you. You may give in three ways:

The Harold Eisner Fund is set aside for scholarships for the 3-day weekend and can be used for candidates or team members.

The Merry Walker Clergy Fund supports clergy who act as weekend Spiritual Directors. Often, clergy must pay for the weekend without parish support and even pay for a supply priest.

The General Fund supports the overall expenses of Cursillo, mailings and newsletter production, this web site, supplies for the weekend and so forth.

Please consider offering a donation by sending your check to Episcopal Cursillo 200 W Morgan St #300 Raleigh NC 27601

“In the moments of despair, in the moments of the worst darkness, God had done something incredible!” Presiding Bishop Curry said in his Easter 2019 message. “God had raised Jesus from the dead!”



The Power of Prayer

From National Cursillo Newsletter Oct. 2019

Prayer is a spiritual energy operational in the whole of life and, therefore, in every situation that life may offer. The prayer that is prayed with faith will establish a living person-to-person relationship between God and the person. Through prayer, faith, that is a gift of God, is inserted into human dynamism. Christian prayer is not life, but it is inconceivably separated and removed from life. The “Our Father” is a great prayer. It is brief, it is never tiring, and it satisfies the deepest longings of any believer. In this sublime prayer that Jesus taught us, the concept of “our” has expanded. Not only do we care for our family, but for all people, for the whole of humanity. People who have more than they need and do not see those who lack the most necessary things, have not realized that God wants to use them to serve others.

Cursillo is a tangible proof of the efficacy of prayer. Those people who with their prayer and mortification are somehow “forcing” God from within their daily life, are an essential part of Cursillo, as essential or even more than Cursillo leaders. It is imperative to achieve that every soul has contact with God, naturally, not pretend. The prayer is vigorous, constant, cheerful and confident; supernatural in its goal. The Christian should feel and consider themselves the bearer of hope. If I love others, I have to try and communicate this hope to them, leaving the ultimate choice in God’s hands and up to the freedom of each person. People who have faith in a truth which souls are thirsting for, and they do not suffer from seeing that others do not share it, either do not have faith in the truth they believe, or this truth has not reached the depths of their spirit. Focus yourself on the apostolate, but in a way that it will not disorient you, neither in your intention nor in your action. Not everyone is good for everything, but everyone can and should do something. Be specific about what you should do. God has entrusted the salvation of many people — who are His hope and wish, and therefore your hope and wish — to your dedication. He has entrusted them to you. Do not doubt that the person who is considered bad would be good if those who call themselves good were better. Ascertain your possibilities and define exactly what you must do. Do you think you are something or do you think you are nothing? Contact Christ through the Gospel, through the Eucharist and the priest. Contact the brothers and sisters. Contact those who will improve you and contact those who would improve, if you improved. I am an out-and-out believer in God’s Providence and, I can see that almost none of the goals I had set out to achieve in my youth have come true. But the Lord has proven to me on many, many occasions, if not in every occasion, that He has a better taste than me, since He has led me into other ways. Physical miracles, like those narrated in the Gospel, are very rare and sometimes they allow for several different interpretations. But moral miracles — the effect of the grace of God within the person — are obvious and relatively frequent within any truly believing community. When faced with a miracle of God’s grace, there is always some super orthodox person ready to prove that it has been done on the Sabbath. “God dwells in the hidden center of a person’s soul, with His divine essence, reality and substance. This is where God works expanding His divine being, enjoying His very self. God cannot abandon this hidden center because He has stipulated His eternal will never to wish nor to be able to abandon that place. This hidden center in the person has, by grace, exactly what God has by nature. The soul becomes a full image of God, in its color, in its form . . . divine!” (Jesús Sáez Cruz, Spanish Theologian and Philosopher) The life in “habitual grace” is updated by “actual grace” and it is nurtured and strengthened by the sacraments, so as to be able to face successfully the obstacles to grace. Take advantage of all the means at your disposal in order to enhance your life in grace. Cursillistas center their ideal and dreams on being able to live in a conscious and ever-growing October 2019 National Newsletter 3 grace. Their aim will always be to attune their spirit to the rhythm of the Holy Spirit and thus they will be able to possess, exercise and project their faith, hope and charity in all their actions

Choosing a Candidate for #109?

By Michael Ciccocioppo (Cursillo in Christianity 2013)

The criteria Cursillo uses to help us select potential candidates is based on what the sponsor – you the friend – truly knows about a potential candidate. When we select certain friends to invite to live the Cursillo Weekend, we should believe from all we know about them, that they have sufficient personality to encounter their selves. In Fundamental Ideas, the ideal candidate is one who has influence over their own environments. As far as their circumstance of life is

concerned, Cursillo is intended for people who can be in a state of Grace if they so will to be. In other words, there should be no permanent conditions that keep a candidate from being in a state of Grace if they so choose to be – in other words, they are able to receive the Sacraments of Reconciliation and Eucharist. Why do we focus on potential candidates' personalities and conditions or circumstances of life? To answer the why, we must keep in mind the purpose of the selection. The purpose of selecting certain friends to live the Cursillo Weekend is always to give Christianity a strong backbone. Those people who are strong vertebrae to their environments can contribute to this purpose. People who are convinced of who they are as a person and what they are doing will have the confidence to convince others later, after they live the Weekend. They will be willing, able, and capable of communicating the best news of the best reality, that God in Christ is alive and loves us, to the most people possible. These men and women should attend because they are most likely to be apostles for Christ. With these thoughts in mind potential candidates for the Cursillo Weekend generally fall into three categories:

- (1) Those who should go.
- (2) Those who can go.
- (3) Those who should not go.

First, those who should go. Think in terms of effectiveness in Christianizing environments; these are the people that would be ideal candidates for the Cursillo.

- A person who is truly the backbone (vertebrae) of their environments.
- A person who has a deep personality, a capacity for humility, and an ability to make decisions.
- A person who is mature, free and responsible, and able to receive the Sacraments.
- A person who is capable of understanding the Gospel message and of committing themselves to live it and share it.
- A person who is concerned, even restless, about the social conditions of our times.
- A person who has the ability and desire to live in and for community.
- A person who is considered a natural leader in his or her environment.

The second category of potential candidates is simply those who can go. This refers to ordinary Christians who are eligible to receive the Sacraments. Even if they don't meet all the criteria for those who should go, under the first category, regular people trying to live the Christian life as best they know how may certainly be invited to live a Cursillo Weekend.

Finally, the third category of potential candidates are those who should not go. Prudence and charity ask that we not bring to the Cursillo those who would not benefit from it, or those who have problems to which the Cursillo could NOT provide solutions. For example, the following persons should NOT be invited to live a Cursillo Weekend:

- Those with psychological or emotional problems.
- Those with abnormal circumstances due to illness or vice.
- Those whose moral lives are so disordered that they are incapable of understanding the message or of living the Cursillo experience.
 - A person who, due to circumstances, cannot receive the Sacraments, especially the sacrament of the Eucharist, because their lives are contrary to the life of grace and the Cursillo is centered in the Eucharist where one experiences the life of Grace. If the purpose of the Cursillo Movement is to be realized in a diocese, then the majority of candidates for each Weekend should come from the first category and the remainder from the second category. Remember, if we are truly living the Precursillo, we will not be looking to bring someone to Cursillo. Instead, we will be making friends and being friends, and helping our friends be friends with Christ. These friendships will take us on a journey, a journey of knowing, placing, enlightening, and accompanying our friends. When individuals fall in the category of

“those who should not go”, then as a friend, you should assist them to the best of your ability. The focus should be on bringing your friends to Christ not necessarily to the Cursillo Weekend. By us living the Cursillo message, we are able to bring the Cursillo to our friends. After you invite friends to live the Cursillo Weekend, and they accept the invitation and complete and sign the application form, then you become their sponsor. As the sponsor, you have many responsibilities as outlined in the little purple Sponsor Booklet. But these can be summarized into four key requirements: 1. to know the person; 2. to enlighten the person; 3. to place the person; and 4. to accompany the person. First, to know the person, your friend, means that you have personal contact with the candidate and that you as sponsor - Walk the Walk, Talk the Talk:

- Be an active member of a Friendship Group Reunion and even invite your candidate.
- Actively attend Ultreya and even invite your candidate .
- Don't tell your candidate what type of Christian to be. Show your candidate how to be Christian by the way you live your life, love your family, care for your neighbors, and speak out for Christ. Second, to enlighten the person, your friend, means that you as sponsor:
 - Make sure your candidate reads the booklet entitled: Cursillo, What is it?
 - Tell your candidate about the key events of the Cursillo Weekend, starting with Thursday night, then Friday, Saturday, and Sunday. Third, to place the person, your friend, means that you as sponsor:
 - Insure that your candidate has transportation to the Weekend.
 - Find out if anything is needed for a comfortable stay.
 - See if your candidate needs assistance with things such as the home, family, and pets. Fourth, to accompany the person, your friend, means that you as sponsor:
 - Be at the Clausura and make the necessary transportation arrangements so your candidate can get home.
 - Meet with the new Cursillista (your friend) in a one-to-one setting after the Weekend to answer any questions your friend might have. If you do not know the answers, assure your friend that you will find someone who can provide the answers.
 - Help your friend get into a Friendship Group Reunion right away and take them to the Ultreya!

Ultreyas

Greensboro/High Point/Winston-Salem: 3/8, 6/14, 9/13, & 11/8 . at St. Matthews, 1100 Salisbury St., Kernersville. A potluck dinner will begin at 5:30pm followed by the Ultreya at 6:00. Contact Patrick Sullivan at macgregor2@windstream.net

Charlotte/Concord:

4/19 St. Mark's in Huntersville. Contact Genny Hinkle gnvvhinkle@yahoo.com

6/14 at St. Martin's in Charlotte. Contact Fran Huske fph@bellsouth.net

9/13 (or possibly 9/20) at St. Peter's in Charlotte. Contact Ginny Brien ginnybrien@gmail.com

11/8 at St. Patrick's in Mooresville. Contact Jay Maddocks jwmaddocks@gmail.com

An assortment of snacks will be offered at these meetings at 5:30 pm followed by the Ultreya at 6:00. Contact Dave Millar at dmillar@carolina.rr.com for any further info

Raleigh/Apex/Cary/Durham Meetings are held once per quarter. Location can vary. Potluck is at 5:30 followed by the Ultreya. Musicians are encouraged to come. Contact Jan Millar at jmillar@carolina.rr.com

Testimonies

Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, **I was in prison and you came to me.**' Matthew 25:34-36.

Those of us who are engaged in prison ministry experience God's blessing every time we walk through the iron gates, past the barbed wire fences, into the visitation room where we meet with our incarcerated sisters and brothers. When I retired in 2015, I contacted Prisoner Visitation and Support (PVS), an organization founded by the historic peace churches 60 years ago to provide support to conscientious objectors imprisoned for their religious opposition to military service. At the urging of those prisoners, the group's mission was expanded to offer visits to any inmate in a federal correctional institution who requested them regardless of religious affiliation or criminal charge. After my application to be a volunteer visitor was approved by PVS and the Bureau of Prisons, I was assigned to visit men at the Petersburg Medium Security facility since I was living in Virginia at the time. Once a month I travel up I-85 to offer emotional and spiritual support to men who are feeling sad and lonely. I recently met someone who is familiar with the Kairos prison ministry and asked me how the two programs compare. Both PVS and Kairos provide prisoners with contact with the outside world which is so important to their mental wellbeing. Equally important, both ministries provide a safe setting in which prisoners can explore issues of faith. Unlike Kairos retreats, PVS does not bring a specific religious perspective to the encounter with prisoners. I have visited men who are Muslim, men who do not identify themselves as religious people, as well as men whose Christian beliefs are life-sustaining for them. In introducing myself, I tell them I am an Episcopal priest but in my visits I encourage them to focus on that which gives their lives purpose and meaning. PVS, in contrast to Kairos, involves regular visitation on a monthly basis in the form of one-on-one interaction with the inmates. There are strict guidelines forbidding contact between visits--ie, no phone calls, no extensive correspondence, no financial assistance. The emphasis is on the ministry of presence in the time together. There is no prohibition on prayer, however, and I pray daily for the guys I visit. There are many opportunities to meet Christ behind the bars of local jails, state prisons, immigration detention centers, and federal institutions. It is not easy to venture beyond one's comfort zone to go there but the rewards are great. Might you be called to such ministry in 2020?

Rev. Christine Payden-Travers

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Cursillo Newsletter ditty from The Rev. Dr. Dan Mannen (supply clergy in the Diocese of North Carolina)

Hello fellow Cursillistas! I am new to North Carolina – and I truly like what I see! Let me back up two years before I participated in my first Cursillo. At that time, I found myself in a dark, depressing place.

Isaiah 9 would speak powerfully to me when I participated in my 1970 Cursillo.

Isaiah 9 But there will be no gloom for those who were in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. ² The people who walked in darkness have seen a great light; those who lived in a land of deep darkness--- On them light has shined.

For a child has been born for us,
a son given to us;
authority rests upon his shoulders;
and he is named
Wonderful Counselor, Mighty God,
Everlasting Father, Prince of Peace.

So – Going back -- the time was 1968. I was in the Roman Catholic Benedictine college seminary in Cullman, Ala. I “fell” into a darkness, a depression that drained all the life from my soul. Then, in the fall of 1969, because of the kindness and healing gentleness of my rector at St. Benedicts – I went on to Theological Studies at the Washington Theological Seminary in Washington DC. For “the life of me” it made no sense to continue in these studies as I did not, at that time, believe any longer that Jesus was truly Lord . . . I went because Fr. Columban encouraged me to go forward with my studies. He obviously knew something I did not know or experience. So on to my Theological Studies I went. And on to another year of darkness . . . seemed like the pit got ever deeper. I literally did not care to live any more. But with 1970 came and two powerful, Spirit-filled experiences took place. The first was the **Baptism of the Holy Spirit** (as it was called in the Catholic Charismatic Renewal) and then my **Cursillo weekend. The first** Spirit-filled encounter (Baptism in the Holy Spirit) was the miracle of an experience of God's profound love for me – it took place in the chapel in Caldwell Hall at Catholic University. Something happened – I went into the chapel at 11:00 p.m. on Halloween evening and then 12:30 a.m. I came back from wherever I was taken in the Spirit. At 11:00 p.m. I was in the pit of darkness & despair – at 12:30 a.m. I came back with an overwhelming joy, a joy that indeed **Jesus was Lord**. He **was** son of God. It was all so profound. (The Joy of the Lord is my strength). That moment changed my life forever. That moment of grounding in God's love and joy has directed everything in my life ever since. The rector at the theological seminary called me into his office a few months later to ask what had happened in my life. . . . that conversation and encounter is for another time perhaps. All I need to say is that they were concerned that maybe I was “manic-depressive” as there was so dramatic a change. When he heard my story, he saw and understood what the encounter with the Lord meant to me. **The second** Spirit-filled experience was my **Cursillo** in the fall of 1970. Yes, in the Baptism in the Holy Spirit I came to know Jesus as Lord and Savior. I came to know the “joy of the Lord”. I came to know the full reality of Isaiah 9:² The people who walked in darkness have seen a great light; those who lived in a land of deep darkness— on them light has shined. But there was **a different experience in my Cursillo**. I came to know Jesus **as my brother** as well! That may sound strange to you. But was a **“up-close-and-personal”** way of knowing Jesus that was different from my initial experience of Jesus in the Baptism of the Holy Spirit. That may be splitting hairs – all I can say is that it was different, and it was important in fleshing out my complete relationship with the Lord. It felt like two sides of the same coin – it felt like **now there was a “fullness” in my relationship with Jesus**. And from both of those encounters in 1970 I am a new person and have not looked back. Praise the Lord. Let me add one more twist to all this. Recently The Rev'd Frances Cox shared with me: I have thought about you often when someone asked me how I got into Cursillo, as I told the story, and thanked God for your push along with my mother's stubbornness many times. You see in the early 70's (when we were both Roman Catholic) I was her sponsor. Since then she became an Episcopalian and ultimately a priest -- and has become a major player in bringing the Cursillo to the Episcopal Church. God indeed is full of surprises for us all!

Fr. Dan Mannen