

# THE FOURTH DAY



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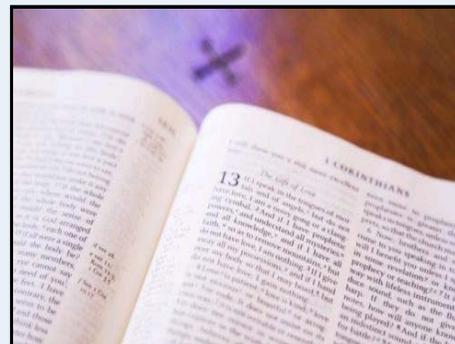
GROWING CHRIST-CENTERED LEADERS

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## Spiritual Direction

As I returned home from the Cursillo weekend that I attended, my mind was filled with so many possibilities. I reflected on the weekend and wondered what it meant to me and how was I going to proceed with my life. I wanted to find my new place in God's creation and get started "now".

I learned about Ultreya, group reunion and spiritual direction on the weekend and although it took me almost 4 years to find a reunion group, I started attending the Charlotte Ultreya on a regular basis. Spiritual Direction was something that people did not talk much about.



The National Cursillo library defines Christian spiritual direction as "Help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship."

**(Continued on Page 3)**

## Living Out The Fourth Day

Having attended Cursillo 100, I've now had some time to experience the "Fourth Day" a bit. I went to Cursillo to begin with to get some insight on my journey of faith. That weekend definitely delivered. However, the real challenge is what you do after your weekend – your Fourth Day.

In my professional life, I often go to conferences and seminars and many of them end with the question: "What are you going to do different on Monday morning?" Reflecting on my "Fourth Day" or my continuing journey, if you will, is kind of like that. Here's what's happened to me.

**"... the real challenge is what you do after your weekend – your Fourth Day."**

Not long after returning from Cursillo, our priest announced that she was going to mentor an Education for Ministry (EfM) group at our church. This is a big commitment of study and reflection spanning four years and I wasn't sure if I could handle it.

After much prayer and some guidance from my wife on what to keep and what to let go in my already busy life, I signed up for EfM. So far, it's been great, but I doubt I would have considered it at all had I not already been steering in that direction anyway after my weekend in the woods.

**(Continued on Page 3)**

## Witness Talk

My name is Joanne Stevenson Jenkins. I made my Cursillo here in North Carolina, #96 and I sat at the table of Saint Paul. I am a member at Saint Andrew's Church, Charlotte.

The core element of the Witness Talk is how I am living my life out as a Christian and how the Lord is working on my becoming *His Instrument* here in this heavenly place.

For the past year, I have lived the life of the Lost Sheep and The Lost Coin from last Sunday's Lectionary. On October 24th of 2009, the beginning of the end of my job was announced and on January 4th I became unemployed for the first time since I was 14 years old. And, for the first time in my life as a Christian, I was forced to surrender my sense of worthiness and security that comes from having a position in the workforce.

I call it my time of "Walking the Talk" of Faith. Faith demands that we live in the NOW... where God and Jesus live and breathe and encourage us to be. Not on the clock... or the past... or the future. Just now.

Last Sunday I heard a beautiful interpretation of this story of being "Lost" and thereby totally dependent on God, in the form of a Shepherd and a Poor Woman, to come and find us. To believe that all other business would be put aside until we have been found. To trust in God and use the wisdom to find a place in our forests, make a bed and wait on the Lord. To stay in the Now and know that The Lord is on His Way.

That laying down and waiting has happened for me here in this church and in the community I serve, finding other lost coins like myself and stopping, sitting, being with and for them as they wait their time of re-connection to God or their families or their work, health, etc.

One recent Sunday, I was the fallback Chalice Bearer at the 8:00 a.m. service. There was a visitor here that morning whom I knew... very well... and was the source of very deep, deep pain in my life. In short, we are each other's Lost Coin. I wish I could say that I was not distracted by the presence of this tragedy... and simply did my best to sweat through things. As time progressed to Communion, I was dripping wet and shaking from the stress of wishing all of this could be on the shoulders of our Deacon.

When I was given the Chalice I noted that my hands were shaking and, in that moment as I looked into the contents of the Chalice, I heard, "Do you believe that this is My Blood? Do you really trust Me? You are the only way for me to get from this Cup to this community present. Even to him." **(Continued on Page 3)**

**"Faith demands that we live in the NOW... where God and Jesus live and breathe and encourage us to be. Not on the clock... or the past... or the future. Just now."**

## Be Alert To Opportunities

At St. Clement's in Clemmons, our priest's sermons are so good, folks are noticeably disappointed if she doesn't deliver a sermon, such as when we have a visiting priest from the Bishop's staff, or a full music program, such as the Sunday after Christmas.

One of her sermons dealt with the need for each of us to "be alert to the opportunities to serve someone else — that pass before us — daily."

On that train of thought and reflection, I'm frequently reminded of Martin Luther King's observation, "When this journey is over... we will remember not so much the anger of our enemies, as the silence of our friends."

As much as I try to set time aside each morning for private study and prayer, I privately tremble when I think of how one day I will be asked to explain "my errors of omission" — what I didn't do that I saw needed and deserved attention, and that would have made a difference.

*Sid Chadwick — Cursillo 100, St. Peter's Table, St. Clement's, Clemmons, NC*



## Spiritual Direction *(Continued from Page 1)*

My experience with Spiritual Direction started after a conversation with my Rector. He suggested someone that I might talk with and advised that if that person wasn't a good fit for me, we could find someone else. As it turned out we got along just fine.

During our time together we focused on my relationship with God and how HE is present and working in my life. We talk of His love. The process has helped me form my relationship with God and to encounter Him in so many more ways that I believed existed. Spiritual Direction has introduced me to many of the Saints and their spirituality. I have learned how quiet and stillness opens us to God's presence and allows us to experience Him in a deeper way. And I believe that quiet is one of the few ways we can experience who we are. It has also introduced me to contemplative prayer.

Spiritual Direction has helped me get past the arguments of "religion" and move toward a relationship with God and His people. It seems to me that in many "religious" places and people, God is nowhere to be found. Spiritual Direction helps me to keep my focus on God and to trust Him in all circumstances.

For more information please read the book on Spiritual Direction in the Cursillo library. I believe that the best way to find a Spiritual Director is to start with the Parish Priest. He or she might know someone from past experience or how to find someone. The Diocesan office might be another source for finding someone.

*Doug Spreen — Cursillo 94, National Episcopal Cursillo (NEC) Pre Cursillo, Concord, NC*

## Living Out The Fourth Day *(Continued from Page 1)*

Even before going to Cursillo I had been part of what is called the "men's group" at our church. We meet on Saturday mornings at 8 a.m., drink coffee and talk. We use the small group reunion format of Cursillo (except for the part about keeping it to 30 minutes). We usually go about 2 hours and it's a wonderful time that I look forward to throughout the week. I have no problem (most of the time) getting out of bed on Saturday morning and the discussion of piety (especially our moment closest to Christ), our study, and our action helps keep me focused as well as connected to my brothers in Christ in the group.

I've never felt closer to a group of men since leaving the service (25 years ago). We all have our struggles and triumphs. The key is being in community. That's what we do on Saturday morning (as well as Sunday morning). Being faithful and being in community – that's what the Fourth Day is for me.

God bless you all.

*Walt Joyce — NC Cursillo 100, St. Clement's, Clemmons, NC*



## Witness Talk *(Continued from Page 2)*

I believe that we are here to learn how to walk and talk with Jesus, with God about Their agendas, not ours. Their timelines, not mine or yours.

Once we can do that — then and only then are we able to understand that we are here in Community for one purpose... to encourage each other on this journey with the Lord in this world. Not to judge how the journey started or when a particular leg of it isn't going so well or when someone shows up on your side of the road. Or even when we are lost or feeling abandoned at the curb with everyone driving past and no one stopping.

The Shepherd knows where we are at all times. And we are his mile-markers. His earthly guideposts for all pilgrims. Amen.

*Joanne Stevenson Jenkins — Charlotte Ultreya, Saint Andrew's Church, Charlotte, NC*

## Sing A New Song — Alleluia III Is Here!

Six years of prayer and patience is over. Our new Alleluia III song books are here – finally.

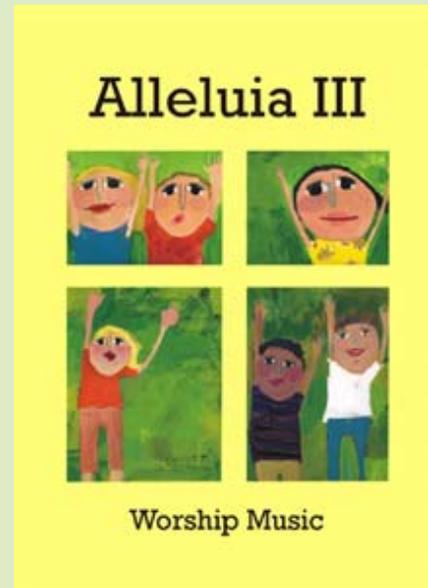
We ordered the earlier Alleluia II songbooks from Diocese of Alabama Cursillo in 2004. Those were returned due to a printing error, and a planned reprinting. Meanwhile, the musical Alabamians developed a new and improved songbook — with all of our favorites, and some new songs to learn and love.

Ancient Words, Breathe, Days of Elijah, and an entire section of Taizé and Service Music options are just a few of the new musical delights.

Brooks and Sam Hamilton (St. Timothy's, Winston-Salem) deserve a huge thank you for their patience, stewardship, and love of Cursillo music. We would not have these beautiful songbooks without them.

Look at the entire songlist, then order some for your Ultreya or group reunion from the link at [www.alleluiaiii.com](http://www.alleluiaiii.com). Three different versions are available: pew, spiral or Musicians edition.

*David Zoernig — NCEC 75 - Table of St. Monica, All Saints, Gastonia, NC*



## Episcopalians Are Mystics

Episcopalians, for the most part, are mystics, always on the lookout for something to jab our senses; something to shape meaning from myth and ritual: a moment of beauty or pain; a sudden turning of our lives whereby we catch glimmers of the unexplainable; something that inevitably summons us to pilgrimage.

For me the “pilgrimage something” was my best friend’s voice: “Oh be quiet and get on the bus. Nothing spooky’s going to happen down there.” “Down there,” was Camp St. John’s, the Conference Center for the Diocese of Florida on the banks of the St. John’s River, where on a Thursday evening in March 1980, fifty women, plus a team of twenty or thirty to run the show, gathered for renewal, introspection and massive doses of spirituality. The name they gave this curiosity was Cursillo. It would take three days and nights to put the pieces together.

By the third afternoon we understood what Moses saw on the mountain because we had seen, if not the primary It, something very close to it in the faces at that campsite; and we had a kit-bag of tools with which to make it happen every day. The retreat leaders referred to the days following — the rest of our lives — as The Fourth Day, and passed-out cards we were to fill-out with our commitments for living the aforementioned “Fourth Day.”

Basically, they covered prayer, study, regular Bible readings, church attendance and evangelism or good works. The Candidates felt holier every day and the closing Eucharist knocked our socks off. We could have walked across the St. John’s River and floated home.

I kept waiting to come down from the mountain as “they” say, but it lasted (Well, I haven’t actually levitated in years) and eventually the disciplines became part of the rhythm of my life.

My holy place looks out upon a small lake and each morning there are new specimens of the Glory. Of course as soon as I leave the sanctuary all Hell breaks loose. Sometimes I don’t know how She stands me.

*Dirlie Herlihy — Cursillo 7 (1980), Table St. Cecilia, St. John’s Episcopal, Diocese of Florida*

**"I kept waiting to come down from the mountain as 'they' say, but it lasted ... and eventually the disciplines became part of the rhythm of my life."**

## How's Your Fourth Day?

During my Cursillo weekend, many years ago I might add, the phrase, "How's your Fourth Day?" often passed among the leaders of the Retreat. They had already attended the weekend; they knew the secrets. I supposed that mysterious question was just another secret. Besides the music, especially "DeColores," was great.

Three days of inspirational talks, prayers and new friendships soon gave meaning to the question I had been hearing. The Fourth Day is the rest of your life, a life committed to God's service, with the basic guidelines for worship, study, and prayer included in each day. Commitment is an integral part of the Cursillo weekend because the founders knew how vulnerable even the most pious of us are to the burdens and conflicts of the world.

The Cursillo candidates are given cards to fill out their intentions to maintain the spiritual exercises given them during the weekend. I left the campsite determined to fulfill my promises to God.

But we all know what is paved with "good intentions." I was in a kind of spiritual limbo for a while after returning home. Eventually, I joined a group of Cursillistas, the name for Cursillo alums, and we met once a week outlining our success and/or failures in keeping our commitments.

After I was transferred to another state, I failed to find a suitable reunion group. I forgot about Cursillo until we moved to North Carolina. And as God willed, I met a guy in St. Clement's who asked had I ever attended Cursillo. It turned out that he had and we began grouping on Saturday morning. As we fulfilled the commitments on our cards, my faith began growing. Soon others joined. Some had attended Cursillo and others were just hungry for spiritual fellowship. Years passed and we added to our number. At this time there are seven of us and nearly all have made a Cursillo in this diocese or another. We are all devoted to one another and to living our Fourth Day.

*Jim Herlihy — Cursillo 12, St. Luke's Table, St. John's Episcopal, Florida Diocese*

**"Commitment is an integral part of the Cursillo weekend because the founders knew how vulnerable even the most pious of us are to the burdens and conflicts of the world. "**

## Looking Ahead

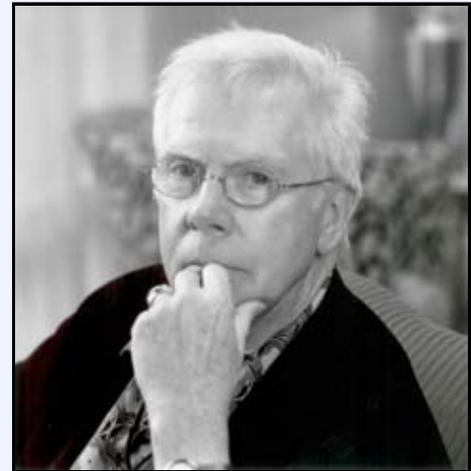
Greetings Fellow Cursillistas, from your incoming 2011 Secretariat Lay Director, My service on the Secretariat has been for two years and my responsibility was to assist the Secretariat Lay Director and to establish guidelines and job descriptions for the Cursillo Servant Community. All of this is in place for the new Servant Community Chair Donna Ryder. We have an exciting year of work ahead of us as we await the guidance of the Holy Spirit for the Cursillo Movement in our Diocese. A new Pastoral Plan, under the Guidance of Bishop Curry, will be developed. Task Forces are being formed to review how our Cursillo weekends are to progress, Team trainings are being reviewed and job descriptions for teams and Secretariat members are being addressed. Cursillo is alive and well in your Diocese but we need your help in "Making a Friend, Being a Friend and Bringing your Friend to Christ" Who will you be sponsoring for the May 12-15, 2011 Cursillo Weekend?

At the National Episcopal Cursillo Conference held at Myrtle Beach, South Carolina in October I was elected for a two-year term to serve on the National Episcopal Cursillo Committee for the South East District on the NECC. I am assigned to serve on the Cursillo Leaders Development Subcommittee. I will be in correspondence with the Bishops and/or the Secretariats for the Dioceses of: East Carolina, Mississippi, Western North Carolina, Louisiana, Alabama, Atlanta, Georgia, and Cuba.

Please keep your Secretariat members, your Cursillo leadership in your prayers. Let's see where the Holy Spirit leads us.

Ultreya!

*Chaplain Calvin E. Hefner — TSSF 2011 Secretariat Lay Director*



## A Talk For The Servant Community

This is a talk about **SPONSORSHIP** in our Cursillo community. We have about 45 minutes in this setting. God willing, and you all don't rise up in rebellion, I intend to do 3 things. And, if time permits, we will have a brief question/answer/discussion to conclude. But first here are two little "stories" or "parables".

When I mentioned to someone that I had been assigned to give a talk on "Sponsorship," I had to immediately make it clear that the talk was not on one of the current governance issues in our country! Sponsorship is though, about responsible and transparent invitation and support around one of the most sane renewal movements there is.

**A story about a bicycle:** Paul took his bicycle into the bike shop for an overhaul because he was riding back and forth to work. This ride took him over slushy, snowy, salty, pot-holed streets. Paul found out that there were some serious problems with some spokes, a wheel hub, and brake and gear wires. If he had not done the maintenance, in all likelihood he would have had a serious crash. So, even though the cost was significant, Paul paid for the repairs. Of course he still had to ride safely and sensibly according to conditions and road rules to be as safe as possible, but at least he had put the bike back into good condition. No! This talk is not about bicycle maintenance. Sponsorship is about healthy spiritual maintenance of God's instrument, the Church.

**And now here are the 3 things I plan to do:**

1. Reflect very briefly on the two parables just shared;
2. Reflect on the difference and similarity between a noun and a verb;
3. Name what I believe to be foundational guide-posts on the pilgrimage of recruitment of women and men to Cursillo Weekends.

**And so to the first:** The two "parables" are experiential, and not from Scripture. It is important to see "parables" in our everyday experiences. In the first parable, we simply focus on 4 words: responsible, transparent, invitation, and support. They are fundamental to the Cursillo sponsorship process.

**Here in the second parable we highlight the following:**

- bicycle = life-style;
- bike shop = Christian community;
- work = environment;
- road conditions = the way life is;
- found serious problems = self-examination;
- maintenance = personal spiritual work -- prayer, corporate worship, grouping, etc;
- serious crash = results from ignoring spiritual work;
- cost = sacrifice, discipline, advice;
- ride with common sense & obedience = no magic light switch — things can happen but in God nothing can overcome the soul. This is obviously about the sponsor first; it is also about the actual and potential of the possible candidate.



**Nouns and verbs:** The second of the three parts of this talk has to do with 2 words: sponsor and sponsorship. It is helpful to make the simple distinction between "verb" and a "noun." Sponsorship is the noun; sponsor is the verb. This is simply a useful way to keep focused on what is happening in the sponsorship work of Cursillo. The distinction is a simple way to the important awareness of the difference between doing and being. Who we are as a pilgrim Christian and recruiter of candidates is the primary shape and impact of the "invitation" we issue — regardless of how smooth and persuasive our words.

Let's have a little Bible study here. Please turn to the first chapter of the Gospel according to St. John. The verses we will use are 35 to 51 inclusive... John I: 35-51. This is a Gospel story of Sponsorship! Of being a sponsor, and what can happen to both sponsor and candidate. It is full of conversation — talk about Jesus — invitation — hesitancy — new relationships. Let's look at it. (Go quickly through the story. Read it first if there is time; if time is short, then highlight through it, with the folks following closely in their Bibles. What happens in this Gospel examination will vary from group to group, and so should not be scripted.)

**Third, the guideposts... (Continued on Page 7)**

## A Talk For The Servant Community *(Continued from Page 6)*

Finally, here is how I understand the guiding principles of sponsorship in Cursillo. I note that I have not copied Cursillo books and lists, but rather listed the guidelines as I have experienced and observed over the years, and in different Cursillo movements in Canada. Each point is important not as it stands alone, but rather as an individual part, each part necessary to a healthy whole.

1. As a “recruiter” (would-be sponsor), be comfortable in your own faith... not arrogant, but an intentional pilgrim on the path of faith to which you are welcoming a potential candidate.
2. Look for women and men who are reasonably stable in their personal and family life.
3. Look for women and men in your parish, work place, or recreational life, who are or have been in leadership roles in church, work or the larger community. And consult with your parish priest as to suggested persons.
4. A sponsor is not a would-be counselor, looking for someone to help. If in doubt about a potential candidate, consult your parish priest.
5. Never reduce sponsorship to frantic scrambling to find enough warm bodies to hit a minimum number of candidates to avoid cancelling a planned weekend. Instead, pray calmly and realistically.
6. Never forget that a faithful sponsor neither breaths a sigh of relief and then disappears after their candidate leaves for the weekend, nor does a faithful sponsor consider his or her relationship to the candidate to continue forever. Help them into the right — for them — grouping, and let them go free.
7. Cursillo is not a secret organization! Different personality types are all represented in the family of God. An able sponsor is guided more by the potential candidate than by a “one size fits all” rigidity; and don’t let your invitation be over-related to your own experience of your weekend. There are all kinds of beautiful surprises for candidates on a Cursillo Weekend, even if your candidate is one of those who need to know the basic weekend schedule.

Relaxation in the Spirit is the key of any successful Cursillo Weekend. Of course the Leadership Team is the first key for that success. But the second key, and vital it is, is the sponsoring of Candidates. And, of course, all is in God’s loving and restoring hands.

*Ken Genge (retired Bishop of Diocese of Edmonton) — March 18, 2005, St. Timothy’s Church, Edmonton  
(Submitted by Rev. Bob Thomas - NC Episcopal Cursillo Spiritual Advisor)*

## Mark Your Calendars!

The Diocese of North Carolina and All Saints’, Concord in particular, will be hosting the National Episcopal Cursillo Committee (NECC) the weekend of February 2-6, 2011. Around twenty leaders of Episcopal Cursillo throughout the country will be traveling to Charlotte, primarily on Wednesday - Thursday (February 2-3), and returning to the airport Saturday afternoon-Sunday (February 5-6, 2011). During their stay in Concord, parishioners of All Saints are “stepping up to the plate” to offer housing and local transportation.

Please mark your calendars and **I strongly encourage all of the NC Fourth Day Community to attend the ultreya at All Saints’ on Saturday afternoon, February 5, 2011 from 2-4 p.m.**, followed by a covered dish meal.



Immediately preceding the ultreya, the NC Cursillo Secretariat will be meeting with the NECC in an open dialogue of sharing common concerns, challenges, and, hopefully, offering possible solutions, guidance, and support.

Thank you in advance for your prayers and support as we “show off” the best of North Carolina “southern hospitality” to our distinguished guests. Looking forward to seeing each of you on the afternoon of February 5, 2011. Ultreya!!!

*Dave Miller — National Episcopal Cursillo (NEC) Treasurer*

## The Cursillo Movement: What It Is, & What It Is Not

### A Sponsors Responsibility Workshop

The Following is a brief summary regarding our roles as a sponsor within the Cursillo Community. Now, let's start off with a simple quiz:

- Where do all the good people go? They go to Heaven.
- Where do all the bad people go? They go to Hell.
- Where do all the very, bad people go? They go to a Cursillo Weekend to get Zapped.

This can also be referred to as the "problem case approach." It is done with the belief that the Cursillo weekend can make a Christian out of someone that no one else has been able to convert. In addition, the Cursillo weekend is neither a cure-all for personal problems or a place to produce leaders for other movements or organizations. Pastors sometimes use Cursillo for recruiting workers for the parish. When we bring candidates to a weekend with this premise they still experience the mountain-top high. But, it quickly wains and the candidate either never becomes active in the community through 4th day and Ultreya, or they drop away quickly because they never had the support needed to make the success of the weekend carry over to the rest of their lives.

In order to be an effective disciple of God and bring candidates into the Cursillo movement that will continue to spread the Good News on earth, it is vital to the movement that we understand what Cursillo is. Depending on the literature you read, there are a number of definitions for the purpose of the Cursillo Movement. If we examine them all we can get a much richer meaning to the true purpose of Cursillo:

- In the Leaders' Manual (page 13) it states: "The purpose (or goal) of the movement is to make Christian community possible in the neighborhoods, parishes, work situations and other places where people live the greater part of their lives. It makes possible for anyone in the world to live a Christian life in a natural way."
- Again on page 65 of the Leaders' Manual, it lists the purpose of the Cursillo Movement as: "The leavening of environments with the Gospel."
- A definition given in "The fundamental Ideas of the Cursillo Movement (page 51)" states: "Since it is a movement of the church, the Cursillo Movement has the same apostolic purpose as the church herself. And the Church, as Pope Paul VI told us, exists to evangelize."
- Again on page 53 it states: "The Cursillo movement is a movement of the church which by means of its own method, makes it possible for people to live what is fundamental for being a Christian, and to live it together; it helps people discover and fulfill their personal vocations, and promotes the creation of core groups of Christians who leaven their environments with the Gospel." These "core groups" are now referred to as "Environmental Groups."



Now if we discern these various definitions, their words may differ, but their ideas remain the same. The Cursillo Movement is focused to help each of us fulfill our baptismal responsibilities: to go forth, as apostles, and proclaim the Gospel. We cannot and must not sit passively by and hope the world will come to know Christ. We must make a continuous effort to tell the world about Christ. Knowing and understanding the purpose of Cursillo will enable us to more fully understand the purpose of sponsoring candidates. As we examine our world around us there are two additional items which we need to be aware of:

"We are a Communal People" if we examine the root of the word Religion, it means "Relationship." These relationships are the interaction of two or more people. Our lives are filled with relationships in school, family reunions, church, vocations, work, etc. Social, Civic and Political involvement's are areas of environments which depend on relationships.

"We are a teamwork People" as we grew up, we all learned the value of teamwork. Whether on a sports team, academic competition, or serving in the military, We soon began to realize that by working as a team the results were much greater than the sum of their components. Christ himself realized this and encouraged us to work as a team. From the Gospel of Matthew 18:19-20

"Amen, I say to you, if two of you agree on earth about anything for which they are to pray, it shall be granted to them by my heavenly Father. For where two or three are gathered together in my name, there I am in the midst of them."

*Submitted by Rev. Bob Thomas - NC Episcopal Cursillo (NEC) Spiritual Advisor, from the National Cursillo Newsletter*

## Charlotte Area Ultreya

The Charlotte Ultreya Group is healthy and meeting every month with 25 to 30 Cursillistas each month.

**Charlotte Area Ultreya:**  
**3rd Sunday each month (except December)**  
**5-5:45 p.m. Pot luck dinner**  
**5:45-6 p.m. Gathering, Singing, announcements**  
**6-7 p.m. Ultreya**  
**7 p.m. Closing Prayer**

The next scheduled Ultreya is January 16th at All Saints Episcopal Church, Concord NC.

For further details contact Wayne or Mary Lou Fowler at 704-795-0714 or [MLfowler@vnet.net](mailto:MLfowler@vnet.net).



## Sponsoring Is Recruiting, But Recruiting Is Not Sponsoring

What is the right way for a new Cursillista to go about bringing others to the Cursillo movement? I think most of us want to share the experience we have had with everyone we know and try to put applications in the hands of all. The Cursillo Movement has a concept of "sponsorship" that is much more than simply signing up folks and dumping them on the doorstep at St. John's on the Thursday of Cursillo. No, sponsorship is an extended, intimate process over time with important things to do before, during and after the Cursillo. Fruitful sponsorship brings to life the Cursillo phrase of "make a friend; be a friend; bring a friend to Christ" and depends on the small group reunion as a key factor in sponsorship.

Our phrase says to bring a friend to Christ, not bring a friend to Cursillo. The three day Cursillo is just one facet of a complete method of sponsorship. Fortunately, the Cursillo Movement has a great deal of experience in this area and has provided us with books and other materials to assist us. The Cursillo Movement, like the Catholic Church itself, provides us with much wisdom and sources of formation in the Cursillo Method. Instead of relying on our own instincts and "inspirations" we can depend on the Movement for sound Cursillo formation, just as we can depend on the Catholic Church for sound spiritual formation. The "official" Cursillo publication, a book entitled *Lower Your Nets*, is addressed to those, who in joy and fear, have heard the call of the Lord, and ask: "What must I do?" page 7. (Page references are to *Lower Your Nets*.)

The issue that we want to focus on in this article is sponsorship. Some of the discussion below out of *Lower Your Nets* may sound like selection of candidates is the subject. It is not selection though, it is sponsorship. What we must do is consider the following Cursillo teaching from the perspective of what we as sponsors must do.

"Some believe that once a person is gotten to a Cursillo their responsibility ends, and now all depends on the Cursillo itself.... Only when the candidate has been successfully incorporated into the postcursillo community can the cycle of our concern be closed." page 7. Remember those simple slogan we all heard during the Evangelization Rollo at "our" Cursillo: "make a friend, be a friend, bring a friend to Christ" and "speak to God about the person before speaking to the person about God"? Well, that is the core of our precursillo and sponsorship efforts.

Sponsorship is way more than recruiting, just as the Cursillo Movement is much more than numbers of people. Cursillo is all about transforming environments, by providing the backbone for Christian life, right? page 20. Then it should make sense that the sponsorship of a candidate should tie in somehow to the conversion and transformation of some environment. Simple head counts or numbers are not part of that equation. **(Continued on Page 10)**

**"Fruitful sponsorship brings to life the Cursillo phrase of 'make a friend; be a friend; bring a friend to Christ' and depends on the small group reunion as a key factor in sponsorship."**

## Sponsoring Is Recruiting, But Recruiting Is Not Sponsoring (Continued from Page 9)

The Cursillo Sponsor's Booklet at pages 15 and 16 identifies types of potential candidates:

- "Those who cannot or should not go: individuals who have psychological or emotional disorders or who have a deep moral, drug or drinking problem.
- "Those who can go: simply anyone who is eligible to receive the Sacraments, the ordinary Catholic trying to live the Catholic life as best they know how.
- "Those who ought to go: individuals who are truly the backbone of their environments; have a deep personality and are able to make their own decisions and are interiorly motivated; and are mature, responsible, concerned about social conditions of our times and have the ability (and desire) to live in and for community (in short natural leaders.)"

Once again, the quotes above may seem to be focused on the quality or suitability of candidates when in reality the focus is on the quality of sponsorship. "[T]he work of members of Group Reunions, who in their personal contact discover potential candidates and prepare them, until they too are situated in Group Reunions"? Page 2. Sponsors are to discover potential candidates and prepare them. But the job does not stop there. How long is the sponsor to prepare the candidate? "Until they too are situated in Group Reunions."

Just as this short article cannot provide all of the guidance that a Cursillista needs in order to properly sponsor a candidate, the books discussed in this article likewise cannot provide all that a sponsor needs. Where else should the sponsor turn for guidance, inspiration and help in the precursillo effort?

*Lower Your Nets* urges that the precursillo plan "... be formed in common, in the midst of a Group Reunion." Page 37. By "... acting in common in a Group Reunion... we take proper counsel." Page 38. When we look at the format for the Group Reunion, this concept of our sponsorship and evangelization efforts being grounded in that small Christian community makes all the more sense.

The Cursillo Movement provides us with tremendous support, guidance and know-how not only in the important area of precursillo but also in all other areas of the Movement. We do not have to go it alone or try to figure out things for ourselves. In fact if we do try to go it without turning to these resources we are ignoring the "formation leg" of the tripod of Christian life. If you do not have a Sponsor's Booklet ask about it at your Group Reunion, at an Ultreya or contact me or any Cursillista who attends the School of Leaders.

Every Cursillista who sponsors a candidate is sort of like a godparent to the person and has a responsibility to that candidate before, during and (especially) after the Cursillo. The Sponsors' Booklet will help you greatly. If you really want to do a great job in sponsorship, read *Lower Your Nets* too. It is a real eye opener.

*Jack Forsyth (Submitted by Rev. Bob Thomas - NC Episcopal Cursillo Spiritual Advisor)*

### The Cursillo Sponsor

The Cursillo Sponsor is a person who signs the application of a Cursillo candidate. Sometimes the Sponsor is like an early American trapper, who went out into the mountains to "bag" an animal. There are some cursillistas who are very proud of the number of people whose applications they have signed – as Sponsor. Their achievement is self-measured in the number. For many, being a Sponsor is a matter of completing the formal requirement of getting somebody to the weekend. The truth is that one does not need training for that!

The best parallel is to baptism. In the Episcopal baptismal service two titles are used for the same person(s): Sponsor, and Godparent.

The parallel is intentional! In the ancient church, a proper baptismal sponsor verified that the baptismal candidate was truly committed to the life and ministry of the church of Jesus Christ. In those days, Christianity was illegal, and new members might be police spies. A new person might be trying to arrest Christians and have them thrown to death in the Roman arenas. So, a sponsor had to make a judgment about the baptismal candidate and his/her faith.

**(Continued on Page 11)**

**"In the ancient church, a proper baptismal sponsor verified that the baptismal candidate was truly committed to the life and ministry of the church of Jesus Christ."**

## The Cursillo Sponsor (Continued from Page 10)

Was this person honest, and ready for baptism? That is the same spiritual judgment which the Cursillo movement hopes a sponsor will exercise – is this person spiritually ready? After baptism, the Godparent is expected to help the newly-baptised person grow spiritually; it is an on-going responsibility. Cursillo sponsors are expected to have the same type of on-going responsibility for the spiritual growth of the new Cursillista – in the style of Cursillo spirituality.

Cursillo spirituality is based on the practice of seeking to understand the Christian world view, apply it to the contemporary world, and share the insights and struggles of that practice with other people of faith. It is the practice of making faith active in the world of the believer. Why does our secretariat ask people to have “Sponsor Training” before being a Sponsor? Because we need to be reminded of the responsibilities of a sponsor, and talk about how to live as a sponsor over the extended time of a new cursillista’s growth into Cursillo spirituality.

*John Rawlinson (Submitted by Rev. Bob Thomas - NC Episcopal Cursillo Spiritual Advisor)*

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## National Episcopal Cursillo Committee (NECC) Weekend

The Diocese of North Carolina and All Saints', Concord in particular, will be hosting the National Episcopal Cursillo Committee the weekend of February 2-6, 2011. **We strongly encourage all of the NC Fourth Day Community to attend the ultreya at All Saints' on Saturday afternoon, February 5, 2011 from 2-4 p.m., followed by a covered dish meal.**

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Feel free to contact us with comments and/or suggestions for future newsletters. If you would like to add a name to this newsletter's mailing list or correct an address, please contact Sid Chadwick.

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