

**EDUARDO BONNIN WORKED CONVINCED THAT MANUEL APARICI
WAS THE PERSON CALLED TO ASSUME THE PROMINENCE
OF CURSILLOS
AT NATIONAL AND PERHAPS WORLDWIDE LEVEL,
Francisco Forteza, Xisco, AFFIRMS
in his book "History and Memory of Cursillos" ¹**

To appreciate better the value of his testimony, let us know who was **FRANCISCO FORTEZA**,

He "was sine his adolescence one of the protagonists of the Cursillos of Mallorca and one of the secular theorists of this Movement" ². He was one of those of the "first hour", one of the main leaders. He has drunk in the original sources. "He was -as he himself tells us- a privileged witness of a permanent attitude of Eduardo" ³ which he describes as an exceptional figure, as he does, for example, with Don Juan Capó. He signed with Eduardo some books and articles.

In the **BOOK PRESENTATION** –digital publishing- is **READ**:

With regard to the history of the Cursillos and in particular with regard to their "**PRE-HISTORIA**", there is a document which we have found that we cannot fail not only to cite but also to facilitate their access, because of it, among all its richness, we will be able to rescue in particular the context and the environment in which the birth of the Cursillos will be incubated (...).

On the other hand, on the back cover of the book of the Collection: Cursillos de Cristiandad, Fundación Eduardo BonnIn Aguiló, reads: "This book contains one of the most singular and at the same time unknown events in our recent history: the Cursillos de Cristiandad. The book of Francisco Forteza (...) is situated in testimonial literature (...)"

In a clear and simple way Francisco Forteza introduces us to the **PRE-HISTORY** of the Cursillos de Cristiandad through the Cursillos de Jefes y Adelantados de Peregrinos created by Manuel Aparici in 1940 (like those of Guías), whose genes carry in their entrails the Cursillos de Cristiandad, coming the Cursillos de Jefes y Adelantados de Peregrinos, and therefore its creator, Manuel Aparici, to be the first link in the chain of the Cursillo de Cristiandad.

On p. 39, Francisco Forteza speaks of the admiration and gratitude that has always felt Eduardo BonnIn towards Manuel Aparici, in addition to ... (read the text with great attention)

"At the beginning of these visits to Madrid (1952), -Francisco Forteza **AFFIRMS**- Eduardo worked convinced that Manuel Aparici was the person called to assume the prominence of Cursillos at national and perhaps worldwide level. The admiration and gratitude that BonnIn has always felt

¹ . First edition, February 1992. Digital edition, August 2000, put on the Internet by the MCC of Valparaíso: <http://www.iglesia.cl/CURSILOCRISTIANDALPARAISO/historia%20>, with which I have worked. Tenerife, Madrid and Mallorca 1991, p. 22. And since March 2002 (first edition) is part of the Collection: CURSILLOS DE CRISTIANDAD. Address: Jesús R. Valls. Fundación Cursillos de Cristiandad. LIBROSLIBRES (hereinafter HYMCC).

² HYMC. Back cover of the book published by the Foundation.

³ HYMC p. 87.

towards the unquestionable leader of the Pilgrimage to Santiago, thus made him feel and desire (...). However, he met a different Manuel Aparici, with already fragile health, who kept his prestige intact (...).

Aparici received with joy and nostalgia the information that Eduardo reported on the progress of the Cursillos in Mallorca, Catalonia and other areas. At the insistence of Bonnin that he -Aparici- and the National Council of Catholic Action Youth should take the lead in the consolidation of the new Movement, because Cursillos' message coincided almost fully with the editorial line of the magazine "Sign" that Aparici himself inspired, D. Manuel replied with a phrase that Eduardo frequently remembers: «I assure you that the times in which "Sign" was written on his knees are far away".

FRANCISCO FORTEZA AFFIRMS THAT:

1. Eduardo has always felt admiration and gratitude towards the unquestionable leader of the Pilgrimage to Santiago, Manuel Aparici.
2. Eduardo worked convinced that Manuel Aparici was the person called to assume the prominence of Cursillos at national and perhaps worldwide level.
3. he insisted that he and the National Council of Catholic Action Youth should take the lead in the consolidation of the new movement.
4. it could not be. He met a Manuel Aparici with already fragile health, although he kept his prestige intact.

TWO THOUGHTS AND TWO QUESTIONS FOLLOWING THE TEXT OF FRANCISCO FORTEZA

I. FIRST THE THOUGHTS:

“(...) the **EVENTS** are like the waves of the sea, pass and go, but in the background remains the true history of the peoples (...)”.

“The **WORDS**, according to the psychoanalyst Isabel Menéndez, **DEFINE** us ... they are the **NOTES** of our vital staff ...”

II AND NOW THE QUESTIONS:

EDUARDO MAKES THE PROPOSAL to Manuel Aparici, an authentically exceptional man for Francisco Forteza and for whom Eduardo has always felt admiration and gratitude.

The proposal, however, is NOT made to any of the historical leaders of Cursillos de Cristiandad, or of Catholic Action, or to Mons. Hervás, neither D. Sebastián Gayá, nor D. Juan Capó, nor...

Surprising revelation right?

Here is the **FIRST QUESTION**: Why did Eduardo make this proposal to Manuel Aparici and not to others? To better respond you have to keep in mind that:

In 1952 Manuel Aparici, a truly exceptional man for Francisco Forteza, was the National Counsellor of Catholic Action Youth.

Eduardo had left the post of Vocal of Spiritual Reconstruction of the Diocesan Council of Catholic Action Youth in December of 1950 and in the one of President in January of 1951, although it continued in him like Vocal of Cursillos.

Mons. Hervás was Bishop of the Diocese of Mallorca. He had been appointed Coadjutor Bishop of the same on October 26, 1946. At the death of the titular

Archbishop, Mons, Miralles, on December 22, 1947, he becomes residential Bishop.

Mons. Hervás appoints Mr. Sebastián Gayá as Diocesan Counsellor of the Catholic Action Youth.

D. Sebastián Gayá was the Chancellor-Secretary of the Bishopric throughout pontificate of Mons. Hervás.

In the summer of 1948 D. Juan Capó was appointed Vice-Counsellor of the Diocesan Council of Catholic Action Youth and in January 1950 he replaced Mr. Sebastián Gayá as the Diocesan Council of Catholic Action Youth, ceasing in April 1956. He becomes the Spiritual Director of the Diocesan Secretariat of Cursillo de Cristiandad.

This Secretariat had been created by Mons. Hervás in December 1954. It supposed the emancipation of the Cursillos with respect to Catholic Action.

"It was made up of D. Pedro Rebassa episcopal delegate: D. Juan Capó, spiritual director; Pedro Sala, president; Gabriel Estelrich, a member of Men, and Eduardo Bonnn, a member of Young People" ⁴

Forteza on p. 47 writes: «Almost exaggerating the “punishment luck”, as it would be said in bullfighting slang, Eduardo Bonnin was included in this first Secretariat as the last member of the same and precisely as the vocal representative of the young people, which at 37 years old(...) it sounded like a real sarcasm.

SIGN had been created by Manuel Aparici in June 1936.

On the other hand, and this is the **SECOND QUESTION**: What would have been the evolution of the Cursillos de Cristiandad if Manuel Aparici had accepted Eduardo's proposal?

In the p. 7 he **AFFIRMS**:

“For me there is no doubt that the Cursillo de Cristiandad was born from this work of Bonnin of **REPENSING** the Cursillo of Jefes y Adelantados from top to bottom, to **ADAPT** it to a radically different end and a mentality that also judged radically innovative (...)”.

The verb "**to think**" means, according to the Dictionary of the Spanish Language, "to reflect" and this one "to think carefully and carefully about something" (in our case about the Cursillos de Jefes y Adelantados created by Manuel Aparici in 1940, like those of Guías).

For its part, the verb "**adapt**" means, according to the same Dictionary ", in two of its meanings," accommodate, adjust something to something else ", " modify a scientific, literary, musical, etc. so that it can be disseminated among the public other than the one to which it was intended or give it a different form from the original "(in our case on the Cursillos de Jefes y Adelantados created by Manuel Aparici in 1940, like those of Guías).

And all this is affirmed, in a clear and simple way, by who has drunk in the original sources, has been since his adolescence one of the protagonists of the Cursillos de Cristiandad, an authorized witness without any discussion and privileged witness of permanent attitude of Eduardo.

⁴ Guillermo Bibiloni. Historia de los Cursillos de Cristiandad. Mallorca, 1944-2001. Collection: CURSILLOS DE CRISTIANDAD. Adress: Jesús R. Valls. Fundación Cursillos de Cristiandad- LIBROSLIBRES. Fist edition: April 2002, p. 51.

However, Manuel Aparici has not had, nor does he have, in both the secular and the ecclesiastical spheres, the recognition that others have had, and that at least, in justice, he should have, at least at the same level as them.

Finally, to express my gratitude to **FRANCISCO FORTEZA** for his valuable contribution to the knowledge of the PRE-HISTORY of the Cursillos de Cristiandad and to **EDUARDO BONNIN** for his recognition of that Manuel Aparici assumed the prominence of Cursillos at national and perhaps worldwide level.

**A WHOLE MASTER LESSON OF EDUARDO AND FORTEZA
FOR THE WORLD CURSILLISTA**

THANK YOU, MANY THANKS, EDUARDO

THANK YOU, MANY THANKS, XISCO.

Cordial greeting, pilgrim of an eternal journey of holiness ... and always united in prayer before the Tabernacle.

Of colors!!

Carlos Peinó Agrelo
Pilgrim, Cursillista, ex-Attached Notary Ecclesiastical Tribunal (Archdiocese of Madrid, Spain) Cause of Canonization VENERABLE Manuel Aparici, who died holy giving Cursillos de Cristiandad, Collaborator in the draft of the *Positio super virtutibus*, ex-Vice Postulator of the Cause, etc.

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