



**UNITED STATES
CATHOLIC CURSILLO® MOVEMENT**

2021

The Spiritual Advisor in the Cursillo Movement



**United States
Catholic Cursillo Movement**

2021

An official publication and service by the National Secretariat of The Cursillo Movement in the United States. This manual is intended for the Cursillo Diocesan Spiritual Advisor.

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PREFACE

This Spiritual Advisor's Manual is for the Three Day Cursillo Weekend of the Cursillos in Christianity Movement. It has been updated to accompany the Three-day Step-by-Step Cursillo Manual. It is based on the Spiritual Advisor manual dated October 2013, currently used in Mallorca, Spain, the birthplace of the Cursillo movement. It uses content from Bishop Juan Hervas' *Leaders Manual* which is widely used by Spiritual Advisors in the Cursillo Movement throughout the world.

In compiling this manual, the general flow of the Hervas content was followed, however terminology was updated. For instance, some examples used by Hervas were replaced by more familiar examples. Similarly, some of Hervas' style, suitable for a Bishop writing to priests in Spain in the mid-twentieth century, needed to be replaced by a more suitable style that includes priest, deacons and vowed religious who currently serve as Spiritual Advisors.

This manual provides the Spiritual Advisor with information concerning the Three-day weekend and their role associated with it. It is best put into practice with a good knowledge of the Cursillo method and a sense of how the spiritual rollos and meditations fit with the lay rollos. The most important focus of the Cursillo weekend is centered on the "person". This focus on the person is not on a person's knowledge or "being catechized", but on a person's conversion – "charisma".

It is best if the Spiritual Advisor is a Cursillista, living his own fourth day with the method of Group Reunion and Ultreya. Then one will understand the ongoing conversion throughout ones fourth day. In instances where the Spiritual Advisor is not familiar with the method and purpose of the Cursillo, it is best to partake in the team preparations if possible, to learn from the lay leaders. Also included in the Appendix of this manual are documents pertinent to the Movement's purpose, method and mentality.

Thank you for your generosity in accepting this role.

May you find great richness and much grace in your role as Spiritual Advisor in the Cursillo in Christianity Movement.

ROLE OF THE SPIRITUAL ADVISOR

Compilation from various sources, the main recommendations of the
Spiritual Advisors to the Cursillistas in the Cursillo.
Mallorca Spiritual Advisor Manual 2013

To make themselves loved, by loving. To make themselves respected, by respecting. To lead spiritually. To center doctrinally. Do not be concerned with the "technique" of the Cursillo, which will always lessen the effectiveness in the "spiritual". Practice their ministry. Give Spiritual Rollos and give Meditations.

In their contact with the Cursillistas the Spiritual Advisor will try to make their prayers easy to understand. In the communal acts of devotion, they do not participate because they make themselves available in the confessional or for personal one-on-one sharing.

They will try to carry out their duties with respect to the Mass, Liturgy of the Hours, etc. so as not to interfere with or interrupt the progress of the Cursillo at any moment.

They are responsible for the meditations. These meditations are not a rollo or an act of piety. They are the vocal prayer of the Spiritual Advisor so that the Cursillistas may enter into mental prayer with God. In the Cursillo there are five meditations. Keep them short and natural as our Lord would present them, not deep.

Outline

- Timeline and stages of the Various Rollos and Meditations.

Rollos (on Grace)

1. Habitual Grace (with Divine Life)
2. Actual Grace (its promoter and its achievement)
3. Sacraments (its sources)
4. Obstacles to the Life in Grace (its enemies)
5. Life in Grace (its nourishment)

Meditations

- **1st Meditation** "Know yourself"
"Sincerity film"; "The movie of your life". Who we are. Silence and examination. Reflection and sincerity. How you are.
- **2nd Meditation** "The Prodigal Son". The Father forgives and loves. How Christ is.
- **3rd Meditation** "The Three Glances". - just the three – Strong personal call. How Christ sees you.
- **4th Meditation** "The figure of Christ." (or The Person of Christ) The Christ who loves also reconciles. How you should see Christ.
- **5th Meditation** "Message of Christ to Cursillistas". What does Christ expect of us? How Christ loves you.

PROCESS OF THE SPIRITUAL ROLLOS AND MEDITATIONS

A. FIRST PHASE- PREPARATION: RETREAT

1st Meditation "Know yourself"; "Sincerity film"; "The movie of your life."
The silence and the examination. How you are.

2nd Meditation "The Prodigal Son".
The Father forgives and loves. How Christ is.

3rd Meditation "The Three Glances".
Strong personal call. How Christ sees you.

B. SECOND PHASE- PROCLAMATION

Habitual GRACE Call of a Christian
(2nd rollo of first day) Through this rollo, we must open up for the cursillistas a new world of unsuspected realities unknown to most of them and unheeded by all; analyzing clearly the effect of Habitual Grace.
This rollo should be: assessable; clear in outline and sure in its judgment.

ACTUAL GRACE Free choice of man to meet God.
(4th rollo of first day) A spontaneous result that may come out of this rollo should be the conviction of the cursillistas that in the Cursillo they are constantly under the power of an intense rain of actual graces of which they must take advantage; and everything that the Cursillo is meant to be for each one depends on this response.
This rollo should be: incisive, practical and dynamic.

C. THIRD PHASE- CONVERSION

4th Meditation Figure of Christ. (or the Person of Christ)
The Christ who loves also reconciles. How you should see Christ.

Sacraments Encounters with Christ in his church.
(2nd rollo of second day) The practical conclusion that the cursillistas draw from this rollo must be a clear, enthusiastic vision, deep in their soul; and moving of what Christ has done for us.
This rollo should be: alive; enlivening; avoid excessive duration and melodramatic attitudes.

Obstacles to the Difficulties in Christian life
Life in GRACE We must implant in the Cursillista, without pessimism, the reality of the
(4th rollo of second day) difficulties that they may encounter so they will recognize them and give practical means to overcome them.
It should stress the gracefulness of the jump, rather than the importance of the obstacle.

D. FOURTH PHASE- INSERTION

5th Meditation Christ's Message to the Cursillista
What does Christ expect of us? How Christ loves you.

Life in Grace The tripod: Piety-Study-Action and commitment of love to God and men.
(2nd rollo of third day) The rollo is intended to be a very clear presentation of the contents of the "Service Sheet", in reference to piety. Through it we bring out the meaning and the "way of using it" of each of the practices in piety, with suitable references to the *Pilgrim's Guide*, in which are found an up-to-date and lively means of carrying them out.
This rollo should be: convincing, practical, instructional.

THE SPIRITUAL ADVISOR AND THE THREE-DAY WEEKEND

IN GENERAL

The immediate impetus for the Three-Day weekend comes from the Rector and the lay leaders; the Spiritual Advisor should be clear in his own mind and in all that he does that Cursillo is a Lay Movement. However, The Spiritual Advisor does have an important part to play in the three days, so it is important that the Cursillistas see the Spiritual Advisor in a positive way. This may not be the case for some of the candidates arriving for the weekend, especially the "far-away" (those distance from church).

For instance, some may see the priest as one to be avoided, and they will be suspicious of his presence on the weekend. This may be the result of an unpleasant past experience or of publicity about misconduct by priests. The same may be said about a deacon or a vowed religious.

Some may have never had contact with priests, deacons or vowed religious and don't know what to expect of them; and some may have had good experiences with them, whether in their parishes, schools, or in other contexts, and already have a positive attitude towards them.

In order for the Spiritual Advisor to be effective in their role, negative attitudes will have to be overcome. For example: the priest, deacon and vowed religious must be seen as good individuals, dedicated, easy to relate to, and interested in each person for who they are. It must become apparent that they can help others in their efforts to grow in their relationship to Christ. The Spiritual Advisor is to inspire confidence.

It frequently happens that after a Three-Day Weekend, one or more Cursillistas will be heard to say something like, "I liked Fr. Smith. I didn't know a priest could be like that and so easy to get along with."

For those who arrive at the weekend with negative attitudes towards Spiritual Advisors, whether they be priests, deacons or vowed religious, it is important that the lay leaders help to change those attitudes by what they say and by their obvious interaction with the Spiritual Advisor.

When appropriate, lay leaders will show their own confidence in the ministry of the Spiritual Advisor, and can help make contact with the Spiritual Advisor easier for the Cursillistas. The best way is for lay leaders to share their own positive experience of contact with Spiritual Advisors.

The Spiritual Advisor will have the opportunity to assist Cursillistas during the weekend to discern their Life in Grace.

Assistance in developing the Life in Grace comes to a Cursillista through the Cursillista's commitment in filling out the Service Sheet. The lay leaders on the weekend will help the Cursillista to be realistic in filling out the Service Sheet. The Spiritual Advisor on the weekend helps the Cursillistas realize the power of Group Reunion in assisting them in their spiritual development.

The new Cursillistas have started on a conversion process which it is hoped will lead them to a deeper Life in Grace. For the greater part of this journey, they will be accompanied by other Cursillistas in Group Reunion and Ultreya, whose support will both assist and challenge their growth. The degree of that growth is for the most part the work of the Holy Spirit, and as the Cursillistas grow, they may seek the help of a Spiritual Director. While spiritual direction from a qualified person outside

the group may be helpful to some Cursillistas, it is impractical to think that all will be able to take advantage of this means. The aim, of course, is to become the best Christian one can become, using the most effective means to do so - friendship.

The Doctrine of Grace set forth in the Cursillo helps the Christian realize that his whole life should be consecrated to God; that the light of the Gospel should illuminate each recess of his soul. Therefore the Cursillista is faced with the challenge of having to readjust their entire life to the requirements of their faith. The action of the Holy Spirit is paramount in the person's adjustment and conversion. The Spiritual Advisor helps the Cursillista discern this action of the Holy Spirit in their life.

Those serving as Spiritual Advisors in Cursillo will need to be open to Cursillistas who may choose to seek spiritual direction in their Fourth Day.

SPIRITUAL ADVISORS' GUIDE

1. *Spiritual Advisors' Role.*

The Spiritual Advisor, through their priestly, diaconate or vowed religious character has the responsibility of the doctrinal content in the Three-Day Cursillo. The priest has the added responsibility of administering the Sacraments.

2. *The Necessary Qualifications.*

The role of the Spiritual Advisor requires:

Spirituality. The Cursillo is the fruit of God's grace. The first condition for its efficacy lies in having the lay leaders and the Spiritual Advisor pray and sacrifice for the spiritual and apostolic fruit of the Cursillo that they are going to serve. God asks our collaboration and our dedication.

An authentic concept of the Gospel as the only and the complete solution to the problems of the world and of the people of today, not limiting or trimming the teaching of Christ to the measure of ideas or advantages that are not very spiritual.

Enthusiasm, dedication and a spirit of love without limits, setting an example to all the other leaders.

A thorough knowledge of the Cursillo technique. It is most desirable that the Spiritual Advisor is one who knows the Cursillo, appreciates the value of the Group Reunion and Ultreya and is studying the Charism of the Cursillo.

3. *Responsibilities of the Spiritual Advisor.*

The Spiritual Advisor has the responsibility for:

- The presentation of the spiritual meditations
 - At the Spiritual Retreat: "*Know Yourself*," "*The Prodigal Son*" and "*The Three Glances of Christ*."
 - On the following days: "*The Figure of Christ*," "Christ's Message to the Cursillista."
- The presentation of the Spiritual rollos which are:
 - First day: "*Habitual Grace*" and "*Actual Grace*."
 - Second day: "*Sacraments*" and "*Obstacles to the Life in Grace*."
 - Third day: "*Life in Grace*."
- The celebration of the Sacraments (Reconciliation and Eucharist).
- Spiritual guidance of the Cursillistas.

- Respecting the role of the Rector and Lay Leaders

4. Meditations.

Each has its own characteristics and objectives, but one must not lose sight of the fact that they form part of a whole and must be considered as messages that are linked together and interdependent.

The first three, intimately bound together, constitute the preparation for or introduction to the Cursillo, and relate to the Encounter with Self. The remaining two relate to the Encounter with Christ and the Encounter with Others, respectively. These meditations have been chosen deliberately and **should not** be replaced by others.

The style should be that of one who reveals to the listener beautiful perspectives and horizons of surprising depth. Not one of a timid or pious consideration.

5. Rollos.

There are five Spiritual Rollos. Like the Meditations, they have their own characteristics and aims, but they are closely bound together like the parts of one whole. The rollo on Habitual Grace¹ is key to all the meditations and rollos; it relates to all the others and in a real sense they flow from it.

The doctrinal theme and base is none other than the theology on Grace.

The Spiritual Advisor Rollos must not be lessons, lectures, sermons or homilies.

We have been calling them "rollos." The term actually refers to long, boring talks. They are called 'rollos' because in the irony used in Cursillo the term is used to provide an element of surprise, a talk in which one tries to set forth these great ideas in simple, pleasant, clear and precise form, adapted to the mentality of the cursillistas. Where appropriate, the Spiritual Advisor should include examples from his life that relate to the theme.

The spiritual rollos and meditations relate also to the lay rollos and are integrated with them to form the content of the weekend.

Message of the Spiritual Rollos:

The Divine Life *(Habitual Grace)*
 is promoted, updated and reinforced in us *(Actual Grace)*,
 if we drink from their sources *(Sacraments)*,
 we overcome the difficulties *(Obstacles to Grace)*,
 and we receive nourishment from their food. *(Life in Grace)*.

6. Technique and Style.

It is a matter of understanding the relationship that these elements have to one another, to the lay rollos, and to the weekend as a whole. One needs to understand the sequence that is built into the weekend, how each element leads to the next, and how important it is to respect this sequence.

For this purpose, it is necessary to stick to the theme, the outlines, and the order of the rollos. And in developing the rollos emphasize especially the importance and transcendence of the life in Grace, and to this end providing the underlying doctrinal concepts.

¹ The term 'Habitual Grace' is used deliberately here, though some will refer to it as 'Sanctifying Grace.' The former term distinguished this Grace more clearly from Actual Grace.

For our purpose, questions not included in the outlines are unnecessary, since it is a matter of helping people understand life and not merely gain knowledge. It is important, on the other hand, to fix the attention of the Cursillistas on the consequences of a practical nature which derive from the doctrinal principles set forth.

A confident but humble attitude should be displayed in the rollos, avoiding the kind of speculation that might create doubt in the minds of those whose knowledge of the topic is minimal. Discussions of an academic nature are impractical and should likewise be avoided.

Comparisons, analogies and examples are powerful aids for the clear comprehension of ideas.

Each rollo begins with the invocation to the Holy Spirit.

It is desirable that the Spiritual Advisor attends all the Cursillo sessions so that he will not appear to be interested in only his own rollos.

While the lay rollos provide the witness to the Life in Grace in the lived experience of the rollistas, the spiritual rollos also emphasize the Life in Grace. Therefore, the better the spiritual rollos are integrated with the lay rollos, the better they will be understood. The Spiritual Advisor also witnesses how the rollos are lived in his own life. It is insufficient to give simply a theological teaching.

7. Sacrament of Reconciliation.

Reconciliation constitutes a very important element in the development of the Cursillo.

Everyone should be given the greatest opportunity to celebrate this sacrament without undue persuasion or embarrassment. Where sacramental reconciliation is not possible for the Cursillista, it should be made clear that spiritual guidance is available.

It is essential that the priest(s) plan to make himself/themselves available to the Cursillistas for reconciliation or spiritual guidance throughout the weekend, and sometimes even when scheduled events are taking place. Often, it may be found preferable for this to take place more informally outside the confessional.

The practice of scheduling Reconciliation to take place at a particular time, as occurs in some places, is a deviation. Rather, the Cursillistas should be free to choose when they will celebrate Reconciliation, since this is a choice guided by the Holy Spirit and requiring the person to be ready and well disposed. Further, the leaders themselves should have celebrated this sacrament prior to the weekend as part of their preparation. The ideal is for the Spiritual Advisor be available for Reconciliation throughout the Three-Day weekend.

8. Spiritual Guidance.

This entails orientation of the Cursillistas and of the whole Cursillo toward the spiritual and apostolic end that is to be sought. It embraces a double aspect: individual and collective.

- Individual spiritual guidance is an important element of the Cursillo. One must have great understanding in order to be able to perceive quickly the situation of each Cursillista. This requires constant contact with the Cursillistas, a great deal of care and great spirituality. The team members often do the preparatory work in bringing a Cursillista to desire to live in grace. They may suggest that the Cursillista arrange to talk to the Spiritual Advisor, if such a need is indicated. This is part of the one-on-one interaction with the Cursillistas.
- In the collective aspect, a climate of love under the discreet care of the team, including the Spiritual Advisor, should permeate the whole Cursillo. The Spiritual Advisor should try to be

constantly responsive to the atmosphere and ready to understand the dynamics behind every reaction.

9. Contact with the Cursillistas.

The more the Spiritual Advisor can get to know each Cursillista, the more he/she can be of help to each of them when the opportunity for spiritual guidance occurs. The Spiritual Advisor should take advantage of all the opportunities the weekend provides for doing so, such as:

- sharing during the general sessions on the weekend
- during meal times
- "corridor work" - speaking in the hallways, during breaks, etc.
- answering questions they may have
- information shared during team meetings
- observation of participation at the tables.

From these opportunities the Spiritual Advisor can get a picture of the Cursillista's character, state of mind, and a sense of their psychological and moral makeup. In this way, the Spiritual Advisor will make an effort to understand the actual situation of each Cursillista, and any difficulties in which they may be struggling. The work of the Spiritual Advisor is to encourage them by raising their spirit, initiating spiritual guidance, and giving the Cursillistas suggestions as to how they might find a priest, deacon, vowed religious or lay person who can assist them after the Cursillo.

Ideally, every Cursillista should have the opportunity during the weekend to discuss their problems or difficulties with a Spiritual Advisor, who may be able to suggest a path by means of which any such problems might be dealt with.

The personal contact between the Spiritual Advisor and the Cursillistas may take place any time during the Cursillo Weekend, especially free periods. Depending on the atmosphere and the different phases of the Cursillo, a certain care in the approach used should be observed in accordance with the following criteria:

In the preliminary phases, it is advisable that the Spiritual Advisor not take any initiative or use any authority. They should act naturally without appearing withdrawn or too forward, both extremes being detrimental. They should observe carefully but should not be interfering. They should not comment on the future development of the Cursillo or advance ideas or give suggestions. It is good if initially the Cursillistas see the Spiritual Advisor as a person they could like as well as seeing them as a priest, deacon or vowed religious and not one unfamiliar with reality. Early conversation should revolve around minor topics.

During the retreat, if the Spiritual Advisor is attending or directing a Cursillo for the first time, it is ideal that he/she appear self-confident and reassuring. The Spiritual Advisor should attend all the activities, showing interest and always keeping an observing eye on the reactions of the Cursillistas. After the second Meditation, the priest, as Spiritual Advisor, will make himself available for reconciliation even though no one approaches him. In the leaders' meeting the Spiritual Advisor should take an active part, offering his/her observations.

During the first day, the contact with the Cursillistas during the free periods, usually offers no particular problem. Ordinarily these periods turn out to be low-key because people do not yet know each other. Rather, the contacts should be for the purpose of sounding people out. Arguments should be avoided since, if there are people who are not ready to accept solutions, any argument only serves to poison the atmosphere. Those who have difficulties will form judgments on the last day.

In the afternoon the team, including the Spiritual Advisor, can begin to encourage those who appear

to be most open, inviting them to help create an atmosphere of warmth by their spirit and example.

During the meals it is important that the Spiritual Advisor change places at the table and try to be near those whom he/she feels will benefit by personal contact.

The second day. On this day, free periods have decisive importance. Personal contact with the leaders, honest and sincere fellowship, and the solution of a problem or doubt can direct a life into the right path.

Frequently this individual work is much more effective if it starts among equals. Therefore, the Spiritual Advisor should let the lay leaders act. And in cases which offer any difficulty, the Spiritual Advisor will do well to withdraw a little, leaving the field of action to the lay leaders.

On the third day. The individual work will have for its aim helping the Cursillistas discover and form their field of apostolic opportunities, pointing out possible solutions and clarifying what is truly authentic Christianity. Christ has triumphed over sin and so can we.

In the afternoon of this third day, contact with the Spiritual Advisor has great importance if the Cursillistas go to the Spiritual Advisor for help with their Service Sheet.

At the "Clausura". There is no need for comments during the Cursillistas' witnessing. When the opportunity arrives for the team to speak, the Spiritual Advisor will give a brief comment to inspire and encourage.

Please Note: The Clausura is led by the Rector, and its technique is outlined in the Cursillo Step-by-Step Rector's Manual.

10. Contact with the Leaders.

It is the Spiritual Advisor's responsibility at all times to be involved in the internal and spiritual path of the weekend. The Spiritual Advisor is the essential advisor to the leaders in the apostolic and spiritual work that they are carrying out. To carry out well this task of advising the leaders, it is necessary that the Spiritual Advisor know thoroughly the structure and the technique of a Cursillo and that he know how to make suitable decisions at any given moment, guided by the Cursillo mentality and without imposing a purely personal judgment.

Cursillo is a Lay Movement, and the primary responsibility for its effectiveness lies with the laity. The Spiritual Advisor's role is complementary to that of the Rector and the lay leaders, not directive of it. It is the Spiritual Advisor's responsibility to pay special, though not exclusive, attention to the interior and spiritual aspects of the Cursillo weekend and to be less concerned with its external organization.

11. Leaders' Meeting.

This usually takes place at the end of each day. It has as its aim the orienting, regulating and ensuring the progress of the Cursillo and the activities of the lay leaders.

The Spiritual Advisor should not adopt an authoritative attitude or one of timid inferiority. He will set forth their concrete observations and will explain their criteria for judging, seeking faithfully the glory of God and the welfare of souls, not the triumph of his own opinions.

These meetings should always end in prayer and, where possible, with a short visit to the Most Blessed Sacrament, led by the Spiritual Advisor, who will have the duty in the presence of the Lord of reminding the leaders of their responsibility and of stimulating them to work with enthusiasm,

dedication and a spirit of love.

12. Mass

Eucharist should be celebrated daily with all present for the weekend. The homily should be brief.

The Spiritual Advisor will be responsible for seeing that all the necessary elements for worship are ready (candles, hosts, wine, etc.) giving due notice if anything is missing.

13. Service Sheets

During the *Life in Grace* rollo on Sunday, the Spiritual Advisor will reference the Service Sheet and makes it clear that the Cursillistas should make a commitment toward piety in a practical and achievable way. The Cursillistas should neither over-reach nor under-reach. Some may seek the Spiritual Advisor's advice in what to do, and this is where the Spiritual Advisor's knowledge of the person will help. As a general criterion, the Spiritual Advisor should try to see that the Cursillista is willing to carry out daily his/her Morning Offering. The other practices of piety will depend on the circumstances of the Cursillista. The Cursillista should be encouraged to do what he/she can in the ordinary course of each one's day. The lay leaders are usually involved in this and can help the Cursillistas by sharing with them.

The completed Service Sheets will be collected before lunch and returned to the new cursillistas during the Clausura.

Note: Situations to Be Avoided

Given the decreasing availability of priests as Spiritual Advisors, there are dangers to effective ministry in Cursillo:

a) Short-Cuts. Often a priest will commit to working a Cursillo Weekend when he knows he cannot attend the whole time. He has to go back and forth between the Cursillo and his parish, with the consequence that his presence to the Cursillistas is inadequate, and sometimes the meditations or one or more of the spiritual rollos are given by a substitute.

b) Failure to Integrate With the Team. If the Spiritual Advisor sees his ministry as simply providing the "talks" for the Weekend, and doesn't really share in the formation of the team, his ministry will be inadequate. It is important to see himself as a member of the team, sharing in preparation for the Weekend and having a role which complements those of the lay leaders.

c) Personal Adaptation. Sometimes the Spiritual Advisor, through failure to understand the Movement and the way in which its elements are integrated, will adapt his presentations in such a way that they distort the message or fail to support the direction taken by the lay rollos. It is important that the Spiritual rollos remain faithful to the substance and purpose of each rollo and meditation and its connection to the overall pattern of the Weekend.

THE FIRST PHASE OF THE CURSILLO: PREPARATION

The Spiritual Retreat

The aim of the spiritual retreat is to awaken the moral conscience of the Cursillista and make him/her feel the desire to be in God's grace, as a result of a careful self-examination.

Chapter 2

FIRST MEDITATION

KNOW YOURSELF

(How you are)

Introductory Note:

The first meditation begins the retreat phase of the Cursillo. The intent of the meditation is that the Cursillista take a look at their inner self, becoming more aware of who they are and to discover their possibilities and discover their limitations sincerely.

Purpose:

The Cursillista is invited in this mediation to a "self-encounter." With the emphasis placed on the uniqueness of each person's situation. They are set at ease regarding any "expected response" to the Cursillo.

OUTLINE:

1. What Brought You To The Cursillo?

Read: Matthew 6: 26-34

The point of this passage is that God provides for all our needs. He brought us here to provide especially for our spiritual needs.

Here, matters that are of great concern to God are expressed. You and your concerns interest the Lord more than the wild flowers or the birds of the sky. He wants us to TRUST in Him, to put aside our worries.

It is no accident that you are here tonight.

You may see yourself here because of an invitation from a friend, or pressure from someone, or curiosity, or a sincere desire to do something you perceive as good, or to get away for a weekend. However, behind the reason you came here lies God's hope for you. He brought you here. He has chosen you to be here.

What does the Lord want of you?

That is.....

2. For What Purpose Have You Come To The Cursillo?

The Lord invites you and wants you to come here to reflect.

How and when do we stop to reflect? You have stopped for a while in the tiring, busy, hectic existence of life, we call the "rat race" to find a time to stop running and be still and take the time to see the beauty of God.

You are experiencing here a stop along the way and a few moments of silence and reflection.

3. The Disorder of Our Lives

The great disorder that affects the person of today is the lack of reflection and meditation, the lack of time and tranquility.

We live on impressions. We do not find ourselves; we lose our identity; we do not know ourselves. Life, work, and pleasures control us.

However, we are not "objects", we are persons, rational beings. We cannot deny our ability to reason.

We need order in our affairs so that we may be free; so that we will not live restrained, disappointed or frustrated lives.

4. Know Yourself

To bring order into our lives we need to reflect. To bring order into our lives we need to put ourselves in order.

We begin by taking an honest look at ourselves. The Greek philosopher Socrates motto was, "Know Thyself". Saint Augustine perfected the phrase, by focusing on God first and then on self: "That I may know Thee, O Lord, and that I may know myself."

What are you really like? Would you like to have the true story of your life filmed? (Sincerity Film)

(This "sincerity film" is inviting the Cursillistas to imagine a mental film of their life - a visual mental picture of their life to this point. The Spiritual Advisor will lead the Cursillista through the questions below to encourage this reflection. This has been practiced since the beginning of the Cursillo to aid in a person's reflecting on "know yourself").

- a) Would you be able to view all your actions, your ambitions, your conversations, on the screen without embarrassment?
- b) Would you want your friends or loved ones to view it as well?

Allow a short time for this reflection during the meditation

Don't worry, they won't see it. Nobody will, except the Lord, who has already seen it. You also need to see it in these honest moments of reflection

Each one of us is unique. We are all blessed in one way or another. God loves you and has blessed you by bringing you here. Allow the Holy Spirit to reveal your strengths and weaknesses, be courageous enough to recognize them so that you can begin to put order in your life.

5. Your Attitude towards the Cursillo

Don't prejudge the Cursillo.

You are here now. Take advantage of the opportunity this time away gives you. For a few days leave your family, your business, your office, your work behind. Just imagine all these things are a coat you hang on a hook in the closet. Just leave it there; it'll be there when you are ready to go home.

The Cursillo gives each of you the time to get to know Jesus better and to understand His teachings more fully. We don't live on ideas alone.

There is an intimate relationship between what we think and what we love.

If you want to be free in your thinking, consider what you love and embrace it, identify those things that actually impair your happiness and toss them away.

If you do, you will find you are freer, that you will get along better, that you will understand more, and that your life will be better.

And the Cursillo will be a great help to you, as it was to those who suggested that you come here.

Again, don't prejudge the Cursillo. By the end most of you will have enjoyed this time together. Live in the moment.

Duration: 30 minutes

Chapter 3

Second Meditation

The Prodigal Son

(How Christ is)

1. Introductory Notes:

After having looked at their own hearts and lives, the Cursillistas begin through meditation to see how God reveals His love and mercy. In this meditation we dwell on the Father's mercy rather than on the son's misery.

By being shown the love of God as it truly is, the Cursillistas may be freed to place their trust in God. The solution to all our problems is our return to Christ. This is the core of this meditation.

The power of the parable is, above all, not in the first part, but in the second, where the person of the father portrays the very love of God. It is a question of giving importance not to misery but to mercy. However the first part must be presented in which the Lord describes the fall of the prodigal son and his reaction in the face of it.

This is done in order to give the Cursillistas a chance to get to know themselves through a natural comparison of their lives to that of the prodigal son. Perhaps they will come to the same conclusion, as did the prodigal, "I shall get up and go to my father." Luke 15:18

The theme of reconciliation is delicately worked in, in such a way that it doesn't seem that all the emphasis is on it; but it should be presented discreetly as the most logical solution to answer the inner demands of a conscience yearning for inner peace.

2. Knowing Christ

What was Jesus like? That is what interests us. How did He speak? How did He think? How did He feel? How did He live?

How did He react in the face of the moral misery of man, a misery that has been the same always?

How does He react to your misery, my misery, to everyone's misery?

Jesus portrays God in the parable that you will soon become acquainted with, the parable of the prodigal son/loving father, not by dwelling particularly on the moral misery of the young man, but on the love of God in the face of such misery. Let us follow the story of the parable carefully.

3. A Story That Could Be Mine, Yours or Anyone's

(Read Luke 15:11-16)

Then He said, "A man had two sons. And the younger son said to his father, "Father, give me the share of your estate that should come to me." So the father divided the property between them. After a few days, the younger son collected his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any."

4. A Reaction That Sets In

When we have fallen, the sincere and harsh realization of our fall, although disturbing, always brings about a response.

If the prodigal son had not led such a disastrous life, he might never have felt the urgent need to return to throw himself into his father's arms. The deep awareness of his fall was, in fact, the beginning of his salvation.

(Read Luke 15:17-20)

Coming to his senses he thought, "How many of my father's hired workers have more than enough to

eat, but here I am, dying from hunger. I shall get up and go to my father and say to him, "Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers." So he got up and went back to his father."

It may have been hard for him to take the first step. He may be poor, but he is free to make a decision about his future. He might wonder, "What will friends, neighbors and relatives say" or, "How will my father receive me?"

But then makes the crucial decision: "I shall get up and go to my father".

5. How Jesus Portrays God

(Read Luke 15:20-24)

"While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, "Father, I have sinned against heaven and against you; I no longer deserved to be called your son." But the father ordered his servants, "Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it.

Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found." Then the celebration began.

Jesus is showing us that no matter what we've done, no matter what our state; God is always ready to forgive.

6. The Portrait of Jesus

We can show, in the first part of the parable, the magnitude of the love and mercy of God. In the second part of the parable, Jesus, goes on to describe, in the person of the elder son, what the natural reaction of the human being is.

(Read Luke 15:25-30)

"Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, "Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound." He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, "Look, all these years I served you and not once did I disobey your orders; yet you never even got me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with prostitutes, for him you slaughter the fattened calf."

How different is the love of God compared to the natural condition of the human heart!

(Read Luke 15:31-32)

"He said to him, "My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come to life again; he was lost and has been found."

The elder son is in a way like the Catholic in the pew who routinely fulfills his obligations but does not really understand the depth of the Father's love. In this sense he also is "faraway."

Jesus calls on a parable to describe the joy of God each time one who is lost is found.

7. Conclusion

Jesus has given us a portrait of the mercy of God, the love of our Father.

Christ is the visible image of the Father on earth, "Whoever has seen me has seen the Father" (John 14:9). The love that is in the Father is in His Son.

Christ waits with open arms to embrace each of us. He told this parable for you, for me, for everyone. He Himself has brought you to this Cursillo to help you to understand better God's love. You have only to ask Christ for forgiveness and He will show compassion. The Christ of the Gospel is the same one that you are meeting now face to face. The solution to all our problems is our return to Christ.

His desire is for us to experience the love of the Father. He wants us to share in His joy and peace.

All we have to do is have courage and confidence to return and to do and say as did the Prodigal Son, "I shall get up and go to my Father."

Duration: 30 minutes

Chapter 4

Third Meditation

The Three Glances of Christ

(How Christ sees you)

1. Introductory Notes

This meditation, together with the Mass that follows it, ends the Preparation/Retreat Phase of the Cursillo.

After the meditation on the Prodigal Son, the Cursillistas have been left with a clear vision of their state of being before the love and mercy of God and of Christ. Giving typical examples of reactions to Christ further orients this vision.

It is very important to give special attention to the Gospel texts cited in the meditation so that the glance of the Lord may stand out in the most vivid manner. Help the Cursillistas feel and "live" it so that they may be deeply moved.

2. Introduction

The glance is the expression of the state of the soul. Through the eyes of a person, one can penetrate the soul of another.

In the Gospel we can find passages that speak of the glance of Jesus Christ, in which the soul of the Lord really shows through. It is also true that the glance of Christ penetrates to the soul of the one that He is looking at.

This meditation of this first day is focused on the three "attitudes" which can be adopted in the presence of Christ: *cowardice* (the rich young man); *hypocritical pride* (Judas); and *sincerity* (St. Peter). Each of the three reacted in a different way when they were the object of Jesus' special glance. It is Christ who is glancing at the Cursillistas. It raises the questions: What does Jesus see in me? What attitude am I going to take before the glance of Christ?

3. First Glance: The Rich Young Man

A young man of good will approaches Jesus and asks Him sincerely, "Good teacher, what must I do to inherit eternal life?"

(Read Mark 10:17-22)

"As he was setting out on a journey, a man ran up, knelt down before him, and asked him, "Good teacher what must I do to inherit eternal life?" Jesus answered him, "Why do you call me good? No one is good but God alone. You know the commandments: "You shall not kill; you shall not commit adultery; you shall not steal; you shall not bear false witness; you shall not defraud; honor your father and your mother." He replied and said to him, "Teacher, all of these I have observed from my youth." Jesus looking at him, loved him and said to him, "you are lacking in one thing. Go, sell what you have, and give to the poor and you will have treasure in heaven; then come, follow me." At that statement his face fell, and he went away sad, for he had many possessions.

Jesus answered the young man, saying that he should keep the Commandments. And he responded without hesitation that he had kept them since his youth. Then as stated in the Gospel, "Jesus looking at him, loved him."

The Lord looked at him with love; it was a glance that penetrated the most intimate part of that soul. He saw what the young man was truly capable of, and so he invited him to greater generosity, one that would mean leaving everything to the poor and following him.

The young man would have liked to follow Jesus, but since he had many possessions, he feels torn and rejects the invitation to follow Christ, because of his cowardice it is difficult and, in the end, he is too attached to his wealth. He goes away sad and uneasy.

What do you have to give up to follow Christ?

4. Second Glance: Judas

No one abandons God in a moment. It is a gradual process. This is what happened to Judas. Who knows exactly when he had turned against Christ? Did he have his own agenda before he began to follow Jesus? Was it later when he couldn't accept some of what Jesus said? We can never know when he turned from Christ.

"Did I not choose you twelve? Yet is not one of you a devil?" He was referring to Judas, son of Simon the Iscariot; it was he who would betray him, one of the Twelve. (John 6:70-71)

On the outside Judas lives with the Master. In the Upper Room and in Gethsemane, Jesus alludes to him, speaks with him and seeks his glance. Judas avoids the glance of Jesus.

"Immediately he went over to Jesus and said, "Hail, Rabbi!" and he kissed him. Jesus answered him, "Friend, do what you have come for." (Matthew 26:49-50)

Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?" (Luke 22:48)

Here was the glance of Christ we're speaking of. Did Judas see it? No, Judas avoids the glance of Jesus. There is a tempest in his soul.

Even at this point Judas could have repented of his action. Instead he resisted the graces of the Lord and did not know how to take advantage of the last opportunity Christ offered him, on calling him friend. Instead, his would be a path of overwhelming despair, brought about by his prideful and dishonest nature. Christ himself indicated what might be the mournful epitaph on his tomb, "But woe to that man by whom the Son of Man is betrayed. It would be better for that man if he had never been born." (Mark 14:21)

Are we despairing out of guilt instead of looking to Jesus for forgiveness, compassion and healing?

5. Third Glance: Peter

(Read Mark 14:26-31)

"Then after singing a hymn, they went out to the Mount of Olives. Then Jesus said to them, "All of you will have your faith shaken, for it is written:

'I will strike the shepherd, and the sheep will be dispersed.'

But after I have been raised up, I shall go before you to Galilee." Peter said to him, "Even though all should have their faith shaken, mine will not be." Then Jesus said to him, "Amen, I say to you, this very night before the cock crows twice you will deny me three times." But he vehemently replied, "Even though I should have to die with you, I will not deny you." And they all spoke similarly.

In spite of the clear and open announcement of Jesus, Peter responds making promises of faithfulness unto death. In him there is no abandonment of loyalty as in Judas, but he has too much confidence in himself. Deliberately getting into a situation without knowing how to manage the hostile environment into which he has gotten himself.

He sins gravely by denying Jesus. (Read Luke 22:54-62)

"After arresting him they led him away and took him into the house of the high priest; Peter was following at a distance. They lit a fire in the middle of the court yard and sat around it, and Peter sat down with them. When a maid saw him seated in the light, she looked intently at him and said, "This man too was with him." But he denied it saying, "Woman I do not know him." A short while later someone else saw him and said, "You too are one of them", but Peter answered,

"My friend, I am not." About an hour later, still another insisted, "Assuredly, this man too was with him, for he is also a Galilean." But Peter said, "My friend, I do not know what you are talking about." Just as he was saying this, the cocked crowed, and the Lord turned and looked at Peter, and Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times." He went out and began to weep bitterly.

In Jesus' glance, full of regret and sorrow, but also the mercy of God's forgiveness, Peter reacts with sincere repentance for his sins and denial of Jesus. How deeply that silent glance of the Lord penetrated Peter's soul. Indeed Peter became the leader of the Church, the first Pope, after Christ's resurrection.

It took only a personal encounter and a glance of Jesus for Peter to become deeply aware of Jesus' love and forgiveness.

Christ is looking at you, this very instant. And with this glance of His, He wants to draw from your heart a sincere attitude of repentance and generosity. Learn to look at yourself through the eyes of Christ and respond to the glances that He is sending you now.

Duration: 20 minutes

THE SECOND PHASE OF THE CURSILLO: PROCLAMATION

The meditation on the Three Glances of Christ, together with the Mass following it, ends the Retreat Phase of the Cursillo.

The second phase of the Cursillo is the Proclamation phase beginning with the rollo on the Ideal and ending with the rollo on Piety.

In this phase of the Cursillo the intent is to bring the Cursillista face to face with himself. The character of the "rollos" makes us realize clearly that what is pursued is not an apologetic end. It is not a question of challenging the attitude of the person directly, but of presenting the person a much more worthwhile ideology, a value much more uplifting and common which by its basic influence will displace the values, perhaps not so Christian, which the person has upheld until now.

Enthusiasm will not be the outstanding note in the presentation of the themes, since neither their nature nor the inclination of the Cursillistas allows it. We must take into consideration the fact that one of the main points of resistance on the part of the Cursillistas will usually stem from their wanting to shy away from the desire to be changed.

At the beginning of this phase, the Cursillistas at this point are somewhat confused, still trying to figure out what this Cursillo is.

Chapter 5

Habitual Grace

Introductory Notes

SITUATION:

It is the first spiritual rollo and the second rollo of the first day. The connection between this rollo and the previous one, Ideal, is evident in all respects. In the Ideal rollo no attempt at all was made to point out any concrete Ideal, but only the conclusion was drawn that it was necessary to have an Ideal. And this necessity was supported by human reasons. Now the great Ideal of the Christian is going to be set forth.

ATMOSPHERE:

The atmosphere is marked by a general disorientation. The Cursillistas have just completed the Retreat Phase of the Cursillo and are now entering into the Proclamation Phase. They are ready to listen, curiously and critically.

In spite of the fact that the topic of Habitual Grace is very important, since it is the foundation to which the whole Cursillo will revolve, it is highly probable that the Cursillistas will give it little importance and it is not surprising that it does not interest them for the moment.

OBJECTIVE:

In this rollo the great truth of Christianity is revealed, giving the Cursillistas the criterion to enable them to compare their Christianity with genuine Christianity.

This rollo constitutes the foundation for all the other rollos and for the entire Cursillo, so that without it many of the statements of the rest of the rollos will not be set on a firm base and will be difficult for the Cursillistas to understand.

It would be incorrect to try and solve any concrete and specific problems through this rollo. The only emphasis that should be given now is the fundamental principle for living the Christian Life.

TECHNIQUE:

In presenting the rollos on Grace in the Cursillo, no attempt is made to explain systematically the whole treatise on Grace, but rather to present Habitual Grace as the central truth toward which the doctrine of Actual Grace and the Sacraments should be directed. Bear this in mind as not to present the rollos on Actual Grace and the Sacraments as something disassociated from Habitual Grace, which constitutes the doctrinal nucleus of the whole Cursillo.

It is necessary to be clear and precise in expressing ideas, avoiding debatable and secondary questions, since we are interested here in presenting a positive and resounding explanation of the divine existence of this marvelous reality of Grace.

It is important that a feeling of warmth accompanies the clear presentations of ideas.

The rollo should be completely positive and should not deal with the negative aspect of sin, which has its place later in the Obstacles to the Life in Grace rollo.

In presenting this rollo, avoid the temptation of drifting toward an attempt to provide underlying proofs of the doctrine of Habitual Grace. It is also not the time to present the apostolic goals that derive from this basic doctrine.

FINAL NOTE:

Personal Witness allows the Cursillistas the opportunity to see the Spiritual Advisor as one like them; a person in need of God's grace, and in a struggle to accept a Life in Grace. It helps the Cursillistas to know that the Spiritual Advisor is truly in awe that God's love is so great.

Habitual Grace

Outline

1. Introduction

In the story of the Samaritan woman, *Jesus says, "if you knew the gift of God, and who it is that is saying to you, 'give me a drink,' you would have asked him and he would have given you living water..... the water that I will give will become in them a spring of water gushing up to eternal life."* (John 4:10, 14)

Matthew 13:44-46 can also be referenced: The buried treasure and the pearl of great price.

Call attention to the Lord's interest in emphasizing the transcendental value of this reality, (*"if you knew the gift of God..."*) superior to all human and material values, and His desire that this knowledge draw us to its attainment. (*"... and out of joy goes and sells all that he has and buys that field."*)

2. What Is Habitual Grace (Sanctifying Grace)

Grace is a word that the Apostles used to express in human language this *spiritual reality* that constitutes God's gift par excellence.

"Grace" is God's free gift to us because it is something we do not have a right to, or something we cannot merit on our own. God gives it to us simply because He loves us.

Definition: Grace is a **supernatural gift, inner and permanent**, that God grants us to sanctify us, to make us partakers of His nature, it makes us holy and pleasing to God, making us His adopted children and temples of the Holy Spirit.

Explanation:

Grace is a Supernatural Gift because it is superior to human nature, giving us a share in God's life, which is the greatest of all. For with it we can live in heaven. Without it we cannot.

Grace is Inner because it is spiritual, rooted in the soul. Being spiritual it cannot be seen, touched or heard. But this does not mean that it does not exist.

Grace is Permanent because it is Habitual, forever, if man does not reject it. The definition enumerates the effects of Habitual Grace, which we set forth in detail.

3. The Effects of Habitual Grace

- a. It sanctifies
- b. we become partakers in God's nature
- c. we become children of God

a) It Sanctifies

1. *Grace purifies away sin.* The soul is cleansed of sin through Grace. Grace and sin cannot coexist in the soul.

Through Grace we become:

2. *Pleasing to God.* The soul adorned with Sanctifying Grace, becomes beautiful in the eyes of God. God looks with pleasure on the soul in Grace. It is the "portrait" of God and God loves it.

3. *God's friends*. Grace establishes a current of love, a friendship that goes from us to God and from God to us. It is a real friendship, true and unique, since He is our best friend.
4. *Saints*. "Sanctity has two essential marks: The absence of all stain or sin and firm union with God." (St. Thomas Aquinas, Summa Theologica 1, 2, q. 81, a.8)

Living in Grace, we *are* saints. This is why it is called "Sanctifying" Grace.

b) It allows us to be partakers of the nature of God

1. *The soul (person) through Habitual Grace, is not only cleansed of sin, but partakes of the nature of God*. What this means is that as God knows and loves us, through the gift of Grace we become capable of knowing and loving God.

The significance of partaking in the nature of God is our discovering our ultimate dignity as human beings. An essential attribute of that dignity is *freedom*, which enables us to love.

Through Grace we become:

2. *Temples of the Holy Spirit*. The temple is the house of God. And Jesus said, "*Whoever loves me will keep my word, and my Father will love him, and we will come to him and make our dwelling with him.*" (John14:23) Our body is converted into a temple where God dwells. The significance is that your body is the temple of God. Sin is the profanation of the temple of God. Respect the house where God dwells. What you do is up to you.

3. *Members of the Body of Christ*. Just as the parts of the human body received life from the head, so we as Christians receive our Life in Grace from the one Head, Christ, and form with it a single Mystical Body.

We are members in the Body of Christ and for this reason Jesus said, "*Remain in me, as I remain in you. Just as a branch cannot bear fruit on its own unless it remains on the vine, so neither can you unless you remain in me. I am the vine and you are the branches, apart from me you can do nothing.*" (John15:4-5).

The significance of being members of the Mystical Body of Christ, is that we must live consciously joined to Christ, the Head. When we do this, we realize that we are joined also to others who are members of Christ's Body. This truth enables the person who seeks unity and solidarity in today's world to find its fullest and truest expression in the Doctrine of the "Mystical Body of Christ".

Because we are members of the Body of Christ, we live in Him and He lives in us.

c) It makes us Children of God

Through Grace we become:

1. *Children of God*. Not natural children, but adopted. Through grace, God brings us into His family as sons and daughters, making us heirs to His kingdom. But this supposes a change in nature, because humans are not of the same nature as God. God allows us to share in His nature so that He can call us His children and we can call Him "Our Father."
2. *Brothers and sisters of Christ*. It is logical that children of the same father be called brothers and sisters. Jesus Christ is the Son of God by nature, we are God's children by adoption, with every justification we can call Jesus our brother.
3. *Heirs to the Kingdom*. Every good father wants to share his possessions with his children. We are adopted children of God the Father, and therefore heirs to God's possessions, because He desires that we share in His Kingdom.

The significance of being a child of God, is that if people value relationships with great persons,

then we can rejoice to be living in grace, with God as our Father. Our most sublime reality is to be children of God and heirs to the Kingdom of Heaven. Whatever it costs, we should live like the children of such a Father.

Conclusion:

Through this whole conception of life, seen from the angle of Grace, which does not consist in "doing" this or that, but in "BEING" a child of God, a brother or sister of Christ and the living temple of the Holy Spirit, and acting as such, the very source of happiness is identified.

In the final analysis, the only thing that interests humanity is to find an *ideal* for which it is worthwhile to live and to die. I do not know whether you have found this *ideal*, but it is certain that if you understand what has just been said, you will find something for which it is really worthwhile to live and to die.

Duration: 45 minutes

Chapter 6

Actual Grace

Introductory Notes

Situation:

This rollo is given in mid-afternoon. Because of the greatness of the doctrine and ideals previously presented and the circumstances surrounding the first day, the Cursillistas may be reluctant to see the practical implications of the truths that have been presented. This rollo, which tends to urge the Cursillistas, should weaken such unwillingness and bring to the mind of the Cursillistas the possibility of achieving the ideal presented, of overcoming obstacles and sanctifying the whole life of the Christian.

The doctrinal truths that have been presented in the rollo on Habitual Grace are not easy for everyone to understand and accept. This may result in a certain restlessness when the topic of Actual Grace is introduced.

Objective:

To carry out the purpose of this rollo, the Spiritual Advisor must keep in mind the objective that is intended. It is not a matter of presenting a whole theological doctrine on Actual Grace, but of making the following points very clear:

- *The need for Christ "without me you can do nothing", (Jn 15:5). "I can do all things in Him who strengthens me", (Phil 4:13). "Christ and I are an overwhelming majority" (Cursillo term). These affirmations, which will be repeated in the course of many other rollos, must now be firmly cemented in the minds of the Cursillistas.*
- *The personal responsibility of the Christian is great; when we lose the life in grace, it is always through our own fault.*
- *Actual Graces are always at our disposal at the opportune moment. The only thing that is needed is to reach out and accept them when they are given to us.*
- *The whole life of the Christian can be made spiritual through the yielding of Actual Graces.*
- *The power of prayer in the attainment of Actual Graces for oneself and others.*
- *The Cursillo is a network of Actual Graces. Emphasize the enormous transcendence of responding to them or not, at each moment of the Cursillo*
- *The tremendous consequences of unfaithfulness to grace in the life of the Christian.*

Another point to be clarified is the relationship that exists between Habitual Grace and Actual Grace: the former gives us being, the latter the action.

*Not only must we be children of God, (Habitual Grace);
but we must live and act like children of God. (Actual Grace)*

Technique:

The technique is the same as the rollo on Habitual Grace, It is important to check the dynamics of the Cursillo through the exchange of thoughts with other leaders, individually, in order to take accurate "aim" and get around the difficulties which may have arisen in the environment.

If the Spiritual Advisor should observe some reluctance on the part of the group, he should not be disturbed by it, since this is an occurrence that is not unusual at this point in the Cursillo. The true

danger would be in pessimism or lack of faith on the part of the Spiritual Advisor who is preparing to give the rollo.

The clear presentation of the doctrine, and a positive attitude on the part of the Spiritual Advisor, will be the practical reply at these moments to the difficulties that may have been pointed out.

Please Note that "Palanca" is not introduced on Friday, rather Saturday – This is done by the Rector/Rectora after the Study Rollo in preparation for the visits to the Blessed Sacrament.

Style

This is not to be a homily or conducted as a classroom setting, but a pleasant, interesting, informal and intimate conversation.

Final Note

Examples from the life of the Spiritual Advisor are essential. Anything coming off as bragging will stop the flow of grace. Humility is essential, include your own doubts, fears, and/or failures as well as your successes when witnessing to this amazing gift.

Actual Grace

Outline

1. Introduction:

Habitual Grace with the powers and gifts that accompany it creates our spiritual being. We have become adopted children of God the Father and heirs to the Kingdom of heaven. We must now act and work as children of God, learning how to put the spiritual life into practice. This will be achieved through the influence of Actual Grace.

2. What is Actual Grace?

Actual Grace is a spiritual, inner and temporary aid, with which God enlightens our understanding and strengthens our will to accomplish spiritual acts.

Actual Grace refers to God's interventions in our life to help us.

Actual Grace is given for a particular act. God gives us the strength we need to carry out what is necessary to do God's will. In this way, it is different from Habitual Grace which is permanent.

3. Need for Actual Grace:

Human beings are powerless to attain the supernatural end. The intelligence and will of humans, left to their own devices, would never reach the knowledge and saving grace of God. It is only through the intervention of God in our lives, through Actual Grace, that we can conform our lives to God's will.

"No one can come to me unless the Father who sent me draw him" (Jn 6:44).

"Such confidence we have through Christ toward God. Not that of ourselves we are qualified to take credit for anything as coming from us; rather, our qualification comes from God." (2 Cor. 3:4-5).

"Because without me you can do nothing" (Jn 15:5).

So the invitation to share with Christ the work of the Father comes with additional graces for each and every action.

4. When Does God Give Actual Grace to Us?

God grants us Actual Grace at opportune moments: whenever it is necessary to carry out a good action or overcome a temptation, with more or less frequency, according to His will and our responsiveness.

5. How Does God Give Actual Grace to Us?

God provides Actual Grace sometimes by enlightening our intelligence and moving our will directly, and at other times by relying on some external circumstance, for example: a homily, a misfortune, another person's conversion, etc.

The Cursillo is a shower of Actual Graces.

6. Our Responsibility:

"Work out your salvation with fear and trembling." (Phil. 2:12)

"We appeal to you not to receive the grace of God in vain..." (2 Cor. 6:1)

Our openness in saying "yes" to God's grace usually results in the offering of additional graces, allowing us to make decisions with certainty. By the same token, by abandoning God and refusing His grace, will result in the loss of opportunities to bear fruit and to be in friendship with God. (Reference Luke 13:6-9, the Parable of the Barren Fig Tree.)

7. Prayer and Actual Graces:

- The efficaciousness of prayer in obtaining Actual Graces.
- Conditions for the effectiveness of prayer

Through prayer, one person may seek graces for another. Our prayers and sacrifices become a "lever" or palanca that, if for no other reason, lifts the individual to a greater awareness of God's presence in their life.

The "palanca" of the Cursillo is explained to the Cursillistas.

They are informed of the prayers and sacrifices that are being offered by the external community so that they may know Christ. These prayers and sacrifices are being offered for the Cursillo as a whole, not for individual Cursillistas.

Palanca letters which have been chosen in advance are read. The letters should be brief with mention of the actual Palanca (prayers and sacrifices) and the person or group from which it came. Some Palanca from other dioceses, countries and movements may also be read.

General Palanca should be made available for Cursillistas to read during the weekend.

Note: Personal Palanca addressed to specific individuals attending the weekend is discouraged, this allows each Cursillista to focus on the weekend and its purpose on the Three Days. A take-home packet can be made available for each Cursillista, helping them to focus on individual relationships during the Fourth Day.

8. Conclusion:

The Cursillo is an Actual Grace that God grants us during the Three days. God has brought us here to talk to us. It is necessary to open our hearts and our minds to Him. Our true happiness depends on our responsiveness.

How are we going to respond to Grace from this moment on?

Duration: 45 minutes

THE THIRD PHASE OF THE CURSILLO:

CONVERSION

The Cursillista begins this third phase by asking himself: How can I give life to this ideal of Grace? How can I focus my life on authentic and apostolic Christianity?

In answer to these questions, the rollos of this third phase of the Cursillo will be set up to give the Cursillista an understanding of the Person of Christ (both Divine and Human) and an understanding of how the Sacraments enhance the Life in Grace within us: making him aware of his incorporation in the Mystical Body of Christ, to introduce him to prayer — personal dialogue with Christ — making him feel concern for his brothers and sisters, who are all members of the Mystical Body of Christ.

Fourth Meditation

The Person of Christ

(How you should see Christ)

1. Introductory Notes:

Intimacy with Christ should be the most characteristic and outstanding note in the life of a Christian. So that they may see this intimacy as a desired goal, we should in this meditation, strive to help the Cursillistas see in Christ the fullness of His humanity as revealed in the Gospels.

We must dispel the cloud that separates Christ from us and covers Him in such a way that it leaves Him blurred and faraway making it seem impossible for a person to approach trustingly. It is necessary to present a real, living, personal, and above all an actual Christ, not a Christ of far off historical memories, so cold and unreachable, but one who is capable of awakening in the soul a high degree of self-surrender.

Without stripping Him in any way of His Divinity, we must reveal the person of Christ.

2. Introduction

Christ exists! He is alive! He lives now and He knows me. The relationship that is inspired and deepened by the presence of a friend is possible with Jesus. The mere historical memory of a person who has existed and no longer exists can hardly interest us; he neither stirs nor motivates us. Certainly no one is going to make great sacrifices for a merely historical figure. It would be this way with the mere memory of Christ. But it isn't and it should never be, because He is alive!

Jesus is hated as well as loved. Even His enemies are aware of the fact that He exists, that He is a living reality; therefore, they persecute Him with fury.

We have Christ and often we do not know or recognize Him. John the Baptist answered them, "There is one among you whom you do not recognize, the one who is coming after me, whose sandal strap I am unworthy to untie." (John 1:26-27)

Our mistake is in having Christ among us and not knowing Him. For many He is only a simple historical memory. We must come to know Christ because He does exist, He does live and He is our Lord and Savior. We must embrace Him. We must discover His personality. In Him lies our salvation.

3. Who was Jesus Christ and who is Jesus?

The answer is found in the Gospel. We want to discover whether there is in Jesus a human basis for our engaging in a dialogue or friendship with Him. I want to know whether Jesus understands my problems, my joys, my sorrows.

His Human Nature. The human nature of Jesus, although joined to the Divine Person of the Word, has in no way lost either its individual activity or its special way of working. Jesus prayed, worked, took nourishment, suffered, and rested, showing through these human activities that he was truly man. He is as fully human as any of us. He is like us in all ways, except sin. And there has not been anyone like Him since.

His Heart. The tenderness of His friendship is shown in the resurrection of Lazarus. (John 11:32-37). The tears of a mother drew from Him a miracle (Luke 7:11-15, the widow of Nain). He demonstrated understanding and sensitivity during the Wedding at Cana. (John 2:1-10); sensitivity and charity with Zacchaeus (Luke 19:1-10); and compassion with the adulteress, (John 8:3-11). Jesus weeps, He grieves, He rejoices. In the heart of Christ all our human emotions find their significance.

His Intelligence. Jesus pierces thoughts – (Matthew 9:4). "Jesus knew what they were thinking..." He knows the future – (Matthew 16:21-23) "Jesus began to show his disciples that he must go to Jerusalem and suffer greatly..." He knows what there is within each man – (John 2: 24-25). "But Jesus would not trust himself to them because he knew them all, and did not need anyone to testify about human nature. He himself understood it well."

My soul has no secrets from His glance. He knows and understands my deepest cares.

His Power. The storm calmed. (Luke 8:22-25). The multiplying of the loaves and fishes. (Luke 9:10-17). "Who was a prophet mighty in deed and word before God and all the people". (Luke 24:19). This was how the disciples on the way to Emmaus described Him.

By His birth, His way of life, His teachings, His miracles, His suffering, death and resurrection, Jesus gives evidence that He is both God and Man.

Jesus stands before humanity as the human face of God and at the same time He stands before the Father as the obedient loving Son.

Conclusion

This is the Christ present to us in the Eucharist and who lives in us. It is easy to have a friendship with Christ when we learn to discover the marvelous reality of His presence. When we receive Holy Communion we hear the words, "The Body of Christ", He calls us to recognize Him in the breaking of the bread, "while he was with them at table, he took bread, said the blessing, broke it, and gave it to them. With that their eyes were opened and they recognized him." (Luke 24:30-31)

Today, let us seek the Grace to recognize Him.

Duration: 20 minutes

Chapter 8

Sacraments

Introductory Notes

Situation:

This rollo is given late in the morning just before Lunch. The duration of this rollo is 75 minutes, followed by a brief 10-minute visit to the Blessed Sacrament allowing the Cursillistas a 20 minute break before Lunch. It is not an in-depth study of the Sacraments but focuses on the grace associated with each Sacrament.

Objective:

The importance of the day will revolve around the person of Christ (the Meditation, "The Person of Christ", has dealt with this); this rollo will serve to strengthen it in a special way. Beginning here the Cursillistas will get the impression that they not only learned something new, but that they learned to be in friendship with Christ.

The rollo is not intended to motivate the Cursillistas. Therefore, it should not emphasize feelings, which may minimize the theological content concerning Grace. The rollo gives an occasion to touch lightly again on the rollos of Habitual Grace and Actual Grace.

This rollo helps one to see how Habitual Grace is acquired, preserved and increased, normally through the practice of "something" by which the life of the person is turned toward piety, as the person faces the second day of the Cursillo.

In a practical and effective manner, it helps bring the individual into an intimate and personal relationship with Christ, through a two-fold objective: an act of thanksgiving and an invitation to friendship; that find their actual realization in the visit to the Blessed Sacrament which follows this rollo.

Technique:

Relate the doctrine to the Person of Christ and do not present bare theological truths. Do not dramatize instead present a clear enthusiastic vision of what Christ has done for us. Have it end in a natural, spontaneous way pointing out again the greatness of Christ's love on remaining with us even when we do not recognize Him.

Style:

It should be a theological presentation, but not cold or merely academic. The Spiritual Advisor has plenty of room here to demonstrate his own conviction about how Christ leads and helps us through the Sacraments, a conviction he can demonstrate by relating events from his own life.

Final Note: *A brief 10-minutes visit to the Blessed Sacrament will follow this Rollo.*

Sacraments

Outline

1. Introduction:

The Sacraments are the principle means, which God has given us to acquire, preserve and increase Habitual Grace.

Definition:

Outward signs, instituted by Christ which signify and give grace.

They are sacred signs in which we are truly called by Jesus to accept His love and forgiveness, and to grow in our relationship with Him and with others.

The Sacraments are not just signs, but **efficacious** signs. They confer the grace that they signify: Christ Himself communicates the grace that is signified by the Sacrament (CCC1127). At the same time, we should understand that "the fruits of the Sacraments also depend on the disposition of the one who receives them." CCC1128.

Christ through His death and resurrection merited grace for us. He gives it to us primarily through the Sacraments.

What Grace do the Sacraments confer?

Sacraments are signs that signify and confer grace. God alone is the Author and Master of Grace.

- a) Habitual Grace: Baptism and Confirmation are examples. In Baptism, Habitual Grace is given to the person for the first time. In Confirmation it is intensified by the person receiving it.
- b) Sacramental Grace: the grace received by the valid and fruitful reception of the Sacraments, to obtain the end for which God instituted each Sacrament.
- c) The grace of a Sacrament will be greater or lesser according to the disposition of the person receiving it. Therefore, we must through proper preparation and enthusiasm, dispose ourselves to receive the Sacraments worthily.
- d) Some Sacraments leave an indelible character, others do not. The indelible mark that the Sacraments of Baptism, Confirmation and Holy Orders leave on the soul is called "Sacramental Character" and cannot be repeated. (We say that they leave a mark on the soul that cannot be erased)

Baptism (CCC1277-1284)

The Sacrament that initiates the life of **Grace**, the sower of divine seeds in the soul.

- a) It gives Sanctifying **Grace** (erases original sin – and present sins – with all their resulting penalties.
- b) It impresses character:

1. The one who is baptized is joined to Christ as a part of the body is joined to its Head.

2. He is incorporated into the Mystical Body of Christ.
3. He is made ready to receive the other Sacraments.

Confirmation (CCC 1285-1321)

Confirmation perfects Baptismal **grace**. It is the Sacrament that which gives the Holy Spirit in order to root us more deeply in the divine filiation (CCC 1316)

Confirmation, like Baptism, imprints a spiritual mark or indelible character on the Christian's soul; for this reason one can receive this sacrament only once in one's life. (CCC1317)

It causes the baptismal seeds to bear fruit in abundance. The person is enriched with a special strength of the Holy Spirit, and they become true witnesses of Christ.

It gives the strength to profess Christian faith courageously, and to defend it by word and deed.

Together with Baptism it is the **foundation** of the Apostolate.

Reconciliation/Penance (CCC 1485-1498)

The Sacrament that restores **grace** to those who have had the misfortune to lose it through sin.

The Sacrament of Reconciliation:

- a) Restores and increases grace
- b) Renews the ability to merit grace
- c) Reunites us to Christ in His victory over sin.

God's love and offer of forgiveness is constant and unchanging. Our receptivity to what God offers is limited by our attitude. It is God who forgives; however, as a consequence of sin, sinners are desensitized to the presence of God (deaf to His Word and blind to both the reality of sin and that of mercy). The priest therefore serves as an "incarnation" of Truth and Love that makes real the new beginning that forgiveness brings.

Penance is meant to "jump-start" the on-going growth in faith, hope, and love.

Daily examination of the conscience reveals and makes clearer the critical importance of this sacrament to inner growth.

Anointing of the Sick (CCC 1526-1532) (James 5:14-15)

The special **grace** of the Sacrament of the Anointing of the Sick has as its effects:

- The uniting of the sick person to the passion of Christ for his own good and that of the whole Church.
- The strengthening, peace and courage to endure in a Christian manner the sufferings of illness or old age
- The forgiveness of sins, if the sick person was not able to obtain it through the Sacrament of Penance.
- The restoration of health if it is conducive to the salvation of his soul
- The preparation for passing over to eternal life.

It is the Sacrament of the Compassion and Mercy of God. For the person open to healing – both physical and spiritual. (Mark 2:5-12: Jesus forgave the paralytic's sins and healed him.)

Marriage (CCC1601-1666)

"The matrimonial covenant, by which a man and a woman establish between themselves a partnership of the whole of life, is by its nature ordered toward the good of the spouses and the procreation and education of offspring; this covenant between baptized persons has been raised by Christ the Lord to the dignity of a sacrament." (CCC 1601)

The sacrament of Matrimony signifies the union of Christ and the Church. It gives spouses the **grace** to love each other with the love with which Christ has loved his Church; the **grace** of the sacrament thus perfects the human love of the spouses, strengthens their indissoluble unity, and sanctifies them on the way to eternal life. (CCC 1661)

It is the Sacrament of our entire family life in Christ.

Holy Orders (CCC1581-1600)

The Ordained are given the **grace** to serve and build up the baptized community and to lead the community in worship through the celebration of the Sacraments and the preaching of the Word of God.

This does not make the one receiving Holy Orders superior to others as a person; rather it confirms him in the role of servant. As in every sacrament, Habitual Grace is increased in him and he is given the availability to the Sacramental (Actual) Graces he will need to serve as a Bishop, Priest or Deacon.

The indelible character: This sacrament configures the recipient to Christ by a special **grace** of the Holy Spirit, so that he may serve as Christ's instrument for his Church. By ordination one is enabled to act as a representative of Christ, Head of the Church, in his triple office of priest, prophet, and king. (CCC 1581)

Eucharist (CCC1392-1419)

The Eucharist preserves, increases, and renews the life of **grace** received at Baptism. This growth in Christian life needs the nourishment of Eucharistic Communion, the bread of our pilgrimage until the moment of death... (CCC1392)

The Eucharist is the source and summit of the Christian life. The other sacraments and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. (CCC1324)

The Eucharist is the efficacious sign and sublime cause of that communion in the divine life and that unity of the People of God by which the Church is kept in being. (CCC1325)

The Eucharist is the Sacrament of our transformation into Christ through love. It is the Sacrament in which we most frequently and most intensely encounter Christ.

Duration: 75 minutes followed by brief 10 minute visit to the Blessed Sacrament

Chapter 9

Obstacles to the Life in Grace

Introductory Notes

Situation:

A Spiritual Advisor gives the rollo in mid-afternoon on the second day. It is the fourth rollo of the day. This "rollo" allows for a simple but direct approach to looking at sin and its causes. Those means by which sin can be overcome are also shared.

Atmosphere:

The Atmosphere is now calm, there is very little conflict left to overcome. Some begin to show concern about what they have experienced during the Cursillo, in the face of the difficulties that will strike them when they return home. Some may want questions answered, primarily about sin such as: what a sin is; the gravity of different sins; and whether or not reconciliation with God is possible. It is essential that they are assured that reconciliation is possible.

Objective:

To present a vision of grace from the point of view of sin, but making it really a vision of grace.

It is necessary to convince the Cursillistas, without being pessimistic, of the real difficulties they may encounter, so that they may know them and be given the practical means to overcome them.

Do not discuss actual problems, but present values. In doing this, if problems arise as a concern of the principles presented, it will be a personal, intimate matter that may impel the individual to consult with the Spiritual Advisor, where he may hope to find a solution.

Don't try to give a course in Christian repentance which the listeners may not be prepared to embrace at this time, but help them to see the magnitude of grace through the magnitude of the void that sin leaves.

Technique:

This rollo should be totally positive and constructive, remaining upbeat and hopeful. Be careful not to judge and be careful of blanket statements concerning sin.

The Spiritual Advisor must take advantage of the enthusiasm of the atmosphere to highlight the truth without destroying enthusiasm.

Style:

Do not let this rollo be a homily against sin, but rather a presentation of the truth, making the Cursillistas see where untruth exists.

Final Note:

Personal experience is needed in this rollo. Our own admittance of being a sinner is important.

Obstacles to the Life in Grace

Outline

1. Introduction

God's Plan for us: Love (Charity); Life; Eternal Salvation

a) Love (Charity)

Since it is God's desire to have all people come to the fullness of life in eternal joy. He calls us to the source and being of Love, Himself. (Sacramentus Caritatis, Pope Benedict XVI).

"God is Love and whoever remains in love remains in God and God in Him." (1 John 4:16)

"God is Love" and love is His first gift containing all others. "God's love has been poured into our hearts through the Holy Spirit who has been given to us." (CCC 733; 1 John 4:8, 16; Romans 5:5)

To be the whole person intended by God, one must come to love with the same intensity with which God loves. (Redemptor Hominis, Saint Pope John Paul II; CCC 1700-1705; Phil 3:21)

"The essence of Cursillo in Christianity is based on its Charism of the Good News of God's love. And more precisely, one can note that the essence of Cursillos is the Good News that "God loves me." That is true for each of us. It is the love of God that allows us proper love of self." (The Cursillo Movement: Study of the Charism, pg. 82)

b) Life

"I came that they may have life and have it abundantly" (John 10:10). This passage affirms the fullness of God's desire for us to become whole and complete in and through and with Jesus Christ.

"I am the resurrection and the life; whoever believes in me... will live." (John 11:25)

"I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life." (John 8:12)

"Amen, amen, I say to you, whoever believes has eternal life. I am the bread of life." (John 6:47-48)

We are reminded of what is required to have life, and that this is strictly our choice to live or not to live.

c) Eternal Salvation

"For I am not ashamed of the Gospel. It is the power of God for the salvation of everyone who believes... For in it is revealed the righteousness of God from faith to faith as it is written, 'the one who is righteous by faith will live.'" (Romans 1:16-17)

"To give His people knowledge of salvation through the forgiveness of their sins, because of the tender mercy of God." (Luke 1:77-78)

"For God did not destine us for wrath, but to gain salvation through our Lord Jesus Christ" (1 Thes 1:9)

"God chose you as the first fruits for salvation through sanctification by the Spirit and belief in the truth," (2 Thes 2:13)

The Spiritual Advisors role is to tie together the many ways in which we come to share in the eternal glory of our God.

2. Natural and Spiritual Laws

a) All beings, all life, are subject to natural laws.

The elements of the universe, the sun, planets and stars, have their physical laws.

Plant life has their botanical laws.

Animal life, including human, have their biological laws.

b) These laws are not a burden, life depends on them.

To attempt to change the laws of nature would result in devastation.

c) Our supernatural life is no exception.

The fulfillment of the laws that govern the supernatural life are a condition for continuing to live it. The laws of the spiritual life are the Ten Commandments, and the Greatest Commandment to love God and Neighbor (Matthew 22:37-40). The law of the people of God is the law of love – love for God and love for neighbor.

The transgression of these laws is SIN.

There are two characteristics associated with sin:

- The act of sin.
- the consequences of sin

3. The Act of Sin – misuse of human freedom by rejecting the loving plan of God and His invitation to friendship.

On our part, voluntarily breaking the laws that govern our spiritual life – the law of God – turns us away from God's love. These obstacles are deliberate actions, words, thoughts or desires that cause us to become willingly and recklessly attached to them and departed from God.

We reject the grace that God has given us and the relationship (friendship) we have with Him. We can also weaken our relationship with God through what is called *venial sin*, which lacks one or more of the conditions of *mortal sin*. We center our life on self instead of God. The malice is that we then prefer the creature to the Creator.

For Reference:

Mortal sin destroys charity (love) in the heart of man by a grave violation of God's law; it turns man away from God... (CCC 1855)

Venial Sin weakens charity (love)... It does not deprive the sinner of sanctifying grace, friendship with God, charity, and consequently eternal happiness. (CCC 1863)

St. Augustine on venial sin: "If you take them for light when you weigh them, tremble when you count them."

4. The Consequences of Sin

Offense against God and separation from Him (on our part). Having been called into a special relationship with God (Habitual Grace), we have rejected this relationship and now risk life without it.

A soul stained

A life without grace

A slave to Sin and Satan.

There is also the risk of the loss of our family relationship with all those who love God and are members of the Mystical Body of Christ.

5. The Road to Sin

"Be sober and vigilant. Your opponent the devil is prowling around like a roaring lion looking for someone to devour. Resist him steadfast in faith..." (1 Peter 5:8-9)

It is important to know: (a) the enemy and (b) our state of being.

a) The enemy – Satan.

Satan lives in the world with its scandals and attractions, exerting influence over our bodies, our imagination, and by working through others. Creation is good, but loving the world for its own sake leads to materialism and lust.

"For all that is in the world, sensual lust, enticement for the eyes and pretentious life, is not from the Father but is from the world." (1 John 2:16)

- Satan is strong, he can influence us directly or indirectly through others.
- Satan is shrewd using superstition, idolatry, divination, and deception to move the focus of human beings from conviction in the power and presence of God.
- Satan is the father of lies revealing pleasure and concealing pain.
- Satan uses temptation, which he uses as his greatest weapon against us, the internal urge to do wrong. It becomes sin only when we desire the evil it puts before us, when we choose against God.

We must be clear that we face a spiritual battle each and every day. Satan didn't leave the world when he was conquered by Christ's death and resurrection. He continues his fight against the love of God simply because that is all he can now do, and desires others to do. He cannot accept that love, nor does he wish others to desire it. Those who seek the love of God cannot be overcome by Satan. (CCC 391-409)

b) Our state of being:

Not everyone is prepared for spiritual battle. One needs certain physical and moral qualities to be able to resist hardships.

Our weakness in our state of being may be:

Routine:

- letting oneself be led
- acting without realizing it
- not nurturing the spirit within
- doing just to be doing, without meaning, without life
- routine piety

Lukewarm:

- offensive toward God
- committing venial sin deliberately

Our strength in our state of being:

- a firm faith
- Grace in times of burden

6. Remedies for Sin

We are speaking of preventive measures.

a) The Sacraments:

- Reception of the Eucharist (Reference: CCC1324, 1394, 1395)
- Celebration of the Sacrament of Penance (Reference: CCC1480-1490)

b) Mortification:

- Self-denial, denying oneself of a worldly or physical joy, is a pleasing offering to God, for the sake of another as well as for ourselves.
- accepting adversities independent of our will, not as sent by God. Suffering through illness or accidental effects endured courageously without being resentful.
- obeying the Ten Commandments and the Greatest Commandment to love God and neighbor

c) Prayer:

- Daily prayer life: "This is how you are to pray: Our Father in heaven... do not subject us to the final test, but deliver us from the evil one." (Matt 6:9, 13)
- "I can do all things through Christ who strengthens me." (Phil 4:13)
- "He calls his hearers to conversion and faith, but also to watchfulness.In communion with their Master, the disciples' prayer is a battle; only by keeping watch in prayer can one avoid falling into temptation". (CCC2612)

d) Flight from the occasion of sin:

- Moral Conscience: "Deep within his conscience man discovers a law which he has not laid upon himself but which he must obey. Its voice, ever calling him to love and to do what is good and to avoid evil, sounds in his heart at the right moment... for man has in his heart a law inscribed by God... His conscience is man's most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths." CCC 1776

e) Spiritual Direction:

- helps the person discern God's will in their life
- helps the person establish a routine prayer life
- clears any doubt

Observation of St. Ignatius: "the enemy makes himself strong in rank and weak in strength, like a vain lover who does not want to be discovered, like a leader who looks for the vulnerable spot."

Consequence: learn the dominant passion, learning to control it and turn it to good.

"The life of man is a struggle on earth"

"The kingdom of Heaven is to be taken by storm" (Matthew 11:12)

"Keep awake and pray" (Mark 14:38)

f) Contact with other Christians (the value of Friendship living life in grace):

- support of a Christian community, whose visions, goals and ideals are the same as ours.
- the communal dimension emphasizes spirituality of stewardship, using our time, talents and treasures for the building up of God's Church.

Duration: 45 minutes

THE FOURTH PHASE OF THE CURSILLO: INSERTION

The fourth and last phase of the 3-day Cursillo begins with the meditation on the third day, Christ's Message to the Cursillista

At the time of this meditation, it most frequently and normally happens that all the Cursillistas have a growing feeling of inner surrender and are filled with enthusiasm before the greatness of the ideals of which they have been catching a glimmer.

Individual problems on this day

It very frequently happens that some Cursillistas go to the Spiritual Advisor and/or the Lay Leaders to talk with them, driven by their concern at not "feeling" anything. Many times this is the case with devout persons who are in the habit of going to Church and who come from a traditionally Christian environment, with a piety made to order and centered on their own ego. It is important to be charitable when coming to the aid of these people, while reassuring and helping them see that where feelings are concerned, people differ widely, and that feelings of devotion are not the measure of 'success' on a Three-Day Cursillo.

The true measure is found in what one does after the weekend.

Experience advises the following:

It is not enough to tell them to do certain things and then commitment will automatically come. It may be helpful to say that perhaps the deep-seated reason is that although they have been living in grace for many years, their lack of commitment may have caused them to bury the talents they have received from God. They were close to the Lord, but perhaps they lacked the enthusiasm, dedication and spirit of love that are the normal conditions for the cultivation of grace and spiritual progress. Their reaction, therefore, — they will have to be told — may not be the same as that of their companions in the Cursillo who stand fascinated before a Christ whom they did not know or had lost and whom they have just found again.

General atmosphere

The mind-set of the Cursillistas on this third day is usually as follows:

They begin to think and to formulate within themselves what they will have to say and explain to their relatives, friends, and acquaintances, and the replies that they should give to certain questions that may be put to them.

They will be thinking also of the reactions that their attitude may provoke in others, recalling perhaps what had happened to their acquaintances who, on returning from the Cursillo, had changed their way of life.

Worry may develop and, at times, the serious fear of not being able to persevere in the enthusiasm they now feel and brings them happiness.

In gratitude to the Lord for the good fortune of his new discoveries, each Cursillista begins to make plans for apostolic action; and suddenly there comes to mind the thought of the ones with whom he would like to share the treasure just discovered.

Action

In order to respond to this situation, to channel it effectively and dispel any pessimism, instilling in the Cursillista greater generosity and a strong will to persevere, the leaders must make an orderly arrangement of the acts of this third day.

All the rollos of the day will be carefully explained, namely: "Study of the Environment" (a blueprint for action); "Life in Grace" (concrete explanation of the acts of piety that will sustain them); "Christianity in Action" (How the ideas they have learned can be realized and put into practice); "The Cursillista beyond the Cursillo" (some key principles); "Total Security" (the key to perseverance, the practical road ahead).

Chapter 10

Fifth Meditation

Christ's Message to the Cursillista

(How Christ loves you)

1. Introductory Notes

After the Cursillistas have meditated on the Person of Christ, this meditation is the foundation for the Sunday Rollos, the Insertion Phase of the Cursillo. The greatness of Christ's love is such that in spite of all the unfaithfulness and sin, not only does He grant His friendship (Sanctifying Grace), but He places in the Cursillista's hands the treasure of His redeeming blood, so that he may make it bear abundant fruit in others.

It is a call to the Apostolate. The conditions for making it fruitful are laid down. The meditation takes its inspiration from the Gospel according to St. John.

It is important to communicate a presence of success, allowing the new Cursillistas to know that the invitation to "bear fruit" is attainable because of the love of God now firmly planted in their hearts.

2. Outline

On the first day, you heard that it was really God who brought you to the Cursillo. As we enter into the final phase of this Cursillo, let us listen once again to the words of Christ to his Apostles, "It was not you who chose me, but I who chose you..." (John 15:16).

Christ has chosen you among many to spend three days near Him. At this moment of the Cursillo we feel that the end is approaching. Like St. Peter on Mount Tabor, we too would say to Christ, "Lord, it is good that we are here".

Jesus brought us here in order to send us to do His work in the world. His work continues through us; God desires to continue loving, working, caring, teaching, laughing and healing through us.

Jesus calls us to make holy everything and adore God everywhere, at all times and in all places. That is the work Jesus did in His life and we are called to imitate the life of Christ.

Jesus told His Apostles that they would do greater works than He. Jesus tells us today, "As the Father has sent me, so I send you." (John 20:21). And he promises, "I will not leave you orphaned." (John 14:18).

We know we cannot remain here. The Cursillo is not for us alone. The Lord tells us as He told his Apostles, "I appointed you to go and bear fruit that will remain." (John 15:16). Our apostolic action will be the fruit that Christ calls us to bear.

No sound and productive Apostolate can be achieved without inner life, without contact with Christ, without grace. Trusting in the definite power of the inner life, it will not be human means, our prestige or our culture, but grace that will make our action effective.

And knowing our tendency towards individualism, Jesus prays to the Father, "...that they also may be one, as you, Father, are in me and I in you, that they also may be in us...." (John 17:21)

We have spent three days together; we have experienced how one lives in faith and charity. To live as brothers and sisters in Christ, we have forgotten the differences that might separate us. We must also live united outside of the Cursillo, sharing our Christianity with others. The Apostles were appointed to spread the Gospel message, they did so in faith and were unafraid...they conquered the world, because Jesus asked the Father to, "Consecrate them in truth." (John 17:17).

He asks the same for all of us and He reminds us, "In the world you will have trouble, but take courage, I have conquered the world."

Duration: 20 minutes

Chapter 11

Life in Grace

Introductory Notes

Situation:

This is the second rollo on the morning of the third day.

Atmosphere:

This rollo, Life in Grace, presupposes an atmosphere of commitment and general enthusiasm. It is closely related to the other rollos of the day and offers a solution to the problem which the Cursillistas may be pondering: How can a person manage to retain the state of grace in which the person is now living with such satisfaction and joy?

Objective:

To lay the foundation for a solid piety for Cursillistas which is grounded in the means that the Church provides, to help them keep what they have gained on the weekend.

To familiarize the Cursillistas with the meaning of each of the practices of piety and in what manner to implement them, with appropriate references to the Pilgrim's Guide in which the Cursillistas will find a strong and effective means.

Technique:

The link between this rollo and Habitual Grace should be made very clear, since Habitual Grace occupies the central point of the whole Cursillo.

In the introduction, we must highlight the importance of the practices of piety in nourishing a Life in Grace. One will grow in the Life in Grace if these practices are active and sincere.

NOTE: *In compliance with the new Step by Step Rector's Guide, the Service Sheet is handed out by the Rector before the Life in Grace rollo.*

- After the Life in Grace rollo, the Rector will explain that each candidate will fill out his Service Sheet and hand it in to the Spiritual Advisor before lunch. The Service Sheet is not to be reviewed or altered by the Spiritual Advisor or any Team Leader. The Rector will announce that if something remains unclear or is not completely understood, they can speak to one of the Team Leaders or Spiritual Advisors.

- The Spiritual Advisors do not meet with the candidates to "approve" the Service Sheet before it is handed in.

Final Note: *Everything that is being said to the Cursillistas should be positive and upbeat. Personal witness of the Spiritual Advisor's own practices of piety is important to show the Cursillistas the significance of striving to live the Life in Grace, with its successes and failures that one encounters on the way.*

We are a work in progress and the Lord is not done with us yet. Even the best saints come from the roughest diamonds.

Duration: 45 minutes

Life in Grace

Outline

1. Introduction:

Until now we have viewed the foundations that make up our spiritual life and the normal means for its development. Now we will consider how the person who possesses grace may profit from these means in everyday life.

The practices of the Life in Grace should illuminate and give life to the whole of one's life.

2. What is the Life in Grace?

The Christian life is the journey of the soul towards perfect union with God. It is a life long journey.

Through Habitual Grace, God truly lives in you. Christ truly shares His life with you. "Yet I live, no longer I, but Christ lives in me." (Galatians 2:20)

Your Life in Grace will consist in living the acts of your body and soul, making your conscience aware of your dependence on, submission to and intimacy with God, or rather in orienting your life as fully as possible toward God.

The Life in Grace consists of the Theological Virtues: Faith, Hope and Love (Charity), as the seedbed of the practices of piety.

Faith enables us to believe in God and believe all that He has said and revealed to us. "Blessed are those who have not seen and have believed." (John 20:29)

Hope enables us to desire eternal happiness and to trust in Christ and His promises to obtain it. "In my Father's house there are many dwelling places. If there were not, would I have told you that I am going to prepare a place for you? ...I will come back again and take you to myself, so that where I am you also may be." (John 14:2-3)

Love (Charity) enables us to love God above all things for His own sake and our neighbor as ourselves for the love of God. "You shall love the Lord your God with all your heart, with all your soul, with all your mind and with all your strength. You shall love your neighbor as yourself." (Mark 12:30-31)

Together these virtues deepen our ability to live in friendship with God and with others.

3. How do You Orient Your Life toward God?

Everyone who lives in grace, by that very fact, lives united with and oriented toward God.

A more ideal orientation is not only living in grace, but realizing what it means to live in grace. In order to maintain the unity of the soul with the Humanity of Our Lord and with the Trinity, it suffices us that we remain in a state of grace. Only mortal sin can break this permanent union. Whether we think it or not, we are united with Christ; we live in Him and He lives in us.

Practices in Piety are not an end, but a means that are necessary to a Life in Grace. In order to maintain, preserve and strengthen the Life in Grace, it is necessary to realize their value and employ properly a selection of practices in Piety listed in the Service Sheet and found in the *Pilgrim's Guide*.

4. Means to Strengthen the Life in Grace:

Note: the Service Sheet should be passed out and referenced at this time. Reference should also be made to the use of the *Pilgrim's Guide* in helping assist the Cursillistas in the practices of Piety.

Prayer:

Prayer is the natural expression of our relationship with God. The *Pilgrim's Guide* is a good source to use. In it can be found:

1. Morning Offering
2. Prayer to the Holy Spirit
3. Prayer before Meditation
4. Thanksgiving after Meditation
5. Examination of Conscience
6. Holy Rosary
7. Way of the Cross
8. Visits to the Blessed Sacrament
9. Marian Devotion

Devotion to the Blessed Mother is especially helpful in relationship to piety. Mary is a powerful intercessor for us with her son Jesus. She is the just and ideal Christian. "The prayer of the Church is sustained by the prayer of Mary and united with it in hope." (CCC 2679)

The *Pilgrim's Guide* is a good source to help a person begin a commitment to a renewed prayer life. But it is not the only way; there are many litanies, novenas and devotions that can help strengthen the Life in Grace.

In order to pray one must have the will to pray and stand in readiness for an encounter with God, allowing Him to be present.

Liturgy: Our piety ought to be centered on the Liturgy of the Church.

1. The Liturgy of the Hours is the universal prayer of the Church. When we pray the Hours we are praying in union with the whole Church. "The faithful who celebrate the Liturgy of the Hours are united to Christ our high priest, by the prayers of the Psalms, meditation on the Word of God and the Canticles and blessings, in order to be joined with His unceasing and universal prayer that gives glory to the Father and implores the gift of the Holy Spirit on the whole world." (CCC 1196)

2. Sacred Liturgy: "The liturgy is the summit toward which the activity of the Church is directed; it is also the font from which all her powers flow." (CCC 1074)

The Holy Mass is the celebration of our covenant relationship with God and each other. There are abundant graces which we receive when we participate in the Eucharistic celebration.

"The Eucharist is the source and summit of the Christian life." (CCC 1324). It is the sum and summary of our Faith: "Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking." (CCC 1327)

Spiritual Direction:

Spiritual Direction is NOT psychological counseling; it is the direction of the soul, of the spirit of the individual person. A Spiritual Director is someone who is properly trained and can be trusted to guide the individual on their journey in faith as they walk with God. A good director simply helps the person to be honest with themselves and to discern accurately the will of God in their life. The director helps the individual open up the horizons of a Life in Grace.

Final Note: *Personal witness of the Spiritual Advisor's own practices of piety is important to show the Cursillistas the significance of striving to live the Life in Grace, with its successes and failures that one encounters on the way.*

Appendix: A

The Spiritual Advisor as a Cursillista

The Cursillos in Christianity (Cursillo, for short) constitute a movement of the Church, and its spiritual content is one with that of the Church. The Spiritual Advisor in Cursillo assures its spiritual content is true and accessible to the lay person.

The Spiritual Advisor provides the spiritual orientation to Cursillo in accordance with the mentality to be found in the spiritual meditations and rollos; The Spiritual Advisor is key to giving these teachings "life" and "understanding". He resolves doubts and makes present the "mind, heart and spirit of the Church" in the Cursillo's content.

To be effective, the Spiritual Advisor must be familiar with the nature of Cursillo and the history of the Movement. This is especially important because through the years, in many parts of the world, distortions have crept into the way in which Cursillo operates. It is therefore important for the Spiritual Advisor to read Cursillo literature, particularly the writings of its founder, Eduardo Bonnín, and others from the Mallorcan community. It is also important for the Spiritual Advisor to attend National and Regional Encounters as often as possible. There is much to know about the Movement if we are to be good Spiritual Advisors, and it is important that we study the materials available to us.

Since the Spiritual Advisor is a Cursillista, the Fourth Day should have all the elements of meaning that it has for the lay Cursillista. This means that the Spiritual Advisor should be engaged in Group Reunion, Ultreya and be a part of the School of leaders.

It is in the context of the Secretariat and the School of leaders that the Spiritual Advisor must be especially conscience of the lay nature of Cursillo. The responsibility for the functioning of Cursillo lies first with the lay leaders and the Spiritual Advisor is a co-worker with them, working alongside them and contributing in a specific manner. The Spiritual Advisor must always avoid anything that appears to be autocratic.

In the Secretariat, if there are matters of theology or spirituality on which the spiritual advisor may advise the leaders, or if there is something to be done with respect to relations with other Spiritual Advisors, then help should be made available. The Spiritual Advisor may also lead in prayer before or after meetings, although this may also be done by a lay leader.

At the School of Leaders, the Spiritual Advisor is another Cursillista, exploring the meaning of Cursillo in the light of common experience and the writings of Eduardo Bonnín and others who have written about Cursillo. The Spiritual Advisor should see this as a means of education for himself as well as for the lay leaders, and may contribute in the same ways as the lay leaders do, whether by giving rollos or by follow-up witness or discussion. Participation in the School is a normal part of the Spiritual Advisor's Fourth Day activities, designed to help the Spiritual Advisor go deeper into the understanding of the Charism of Cursillo and the dynamics of its operation. The Spiritual Advisor is just as likely to profit from this experience as is the lay leader.

Group reunion is essential to all Cursillistas. The Spiritual Advisor is no exception. If the Spiritual Advisor is to grow in his/her attention to piety, study and action, Group Reunion is not only helpful, but very important.

As a Cursillista, the Spiritual Advisor will want to attend regular Ultreya. The Spiritual Advisor may be asked to lead the Ultreya in prayer at the end of the evening or asked to comment on the fourth day witness. The lay leadership has the responsibility of leading the Ultreya. The purpose of attending the Ultreya for the Spiritual Advisor is to be with his/her Cursillo friends.

The Spiritual Advisor is the link between Cursillo and the hierarchy. Cursillo is a movement in the Church, but not for the Church, in the sense that it is for the whole world and not simply to be an extension of those who are concerned with parish or diocesan affairs.

In the words of our founder, Eduardo Bonnín:

"The Cursillo Movement is a movement in the Church, not for the Church, but rather for the world, in the same way that the Church herself is. As part of the Church, it needs priests and lay people in it who, in addition to a constant dialogue, must be faithful to and not distance themselves from the Foundational Charism." (Signs of Hope, an interview with Eduardo Bonnín conducted by Bishop Josef Cordes, President of the Pontifical Council, Cor Unum, 1997.)

As a Movement of the Church, Cursillo is subordinate to the hierarchy, as a lay movement, it has its own leadership and charism. Therefore, the diocesan Spiritual Advisor has the responsibility of keeping the bishop informed about the Cursillo within the diocese.

But, because Cursillo is a lay movement, the Spiritual Advisor does not direct its affairs. The role of the Spiritual Advisor is principally to provide sacramental ministry, spiritual and theological guidance, and to teach. While providing a particular kind of leadership which collaborates with the lay leaders.

It is well known that most individuals who attend a Cursillo Weekend come away with a dramatic increase in their spirituality. This aspect is just one of the dynamics of the Cursillo method. It is through our spiritual growth that we find the strength and determination to set out into the world and willingly bring Christ into the world. The spiritual presentations, especially on the Three-Day Weekend, provide us with the opportunity to understand God's love for each one of us and subsequently, to accept God's love. There should be no distinction between lay functions and clergy/vowed religious functions since spirituality is something that knows no class boundaries. All of us – laity, clergy and vowed religious – need to continually strive to improve our individual spirituality.

APPENDIX B

Purpose, method, and mentality

The following is a compilation from various sources that bring out the purpose, method and mentality of the Cursillos in Christianity Movement.

**3rd World Ultreya of the World Movement of Cursillos in Christianity, Eduardo Bonnín Aguiló
St. Peter's Square, Rome, July 29, Jubilee Year 2000**

"We come from so many well-known and faraway places, but like the first Christians, we are one heart and one soul. All of us have lived the experiences of a momentous meeting with Christ in a Cursillo de Cristiandad and from that moment the living Christ of the Gospel, He who presents us to the Church, has been our reference point, our constant motivation and our guide. This is the objective of our Movement: to make possible for people to meet Christ who grows and develops in the Christian by grace in a conscious, intense and infectious manner...."

"The fact of being united here invites us to reflect on the root of the Foundational Charism of our Movement and to remember that the disposition of men or women facing the personal and vital world, which is the area of influence of the Cursillo, is always the same whatever the latitude, place and culture. Disposition does not take up time or space. It is an attitude facing the fact of living.

The Cursillos is a movement, which in its own way, has established itself in the Church in such a way that Christian realities might become life in the individuality, originality and creativity of each person, because each one, discovering his/her potential and accepting his/her limitations, lives his/her freedom with conviction, strengthens his/her will with decision and constantly fosters friendship, in his/her personal and community daily living.

The Cursillos are the wonderful news, that God loves us, communicated by the most human means, that is friendship, so as to lead each one to what is best for him/her.

For this we ask and continue to ask that the laity, who constitute the majority of men and women of today, may meet one another in the place where they live and in the simplest way, with the living Christ of the Gospel and that in feeling themselves united to Him by grace, they change the rhythm of their own life and learn to relish it and accept it, without having to move away from where they live, because places in the highways of human existence, may be the yeast which, in some way leavens, the Christian milieu and the condition in which they live their lives is changed.

All this is done while they continue to be lay men and women, since we think that the most simple lay element of the laity, namely that it constitutes the most natural essence of its lay state, is the fact of being able to live in the midst of the world's excesses where the most authentic values are unknown, belittled or not valued. In this more or less general situation, the Cursillo offers simple and concrete means so that each may live and grow in his/her faith.

We ask that those who are passing through the world, may meet with people who believe in the truth, and are convinced of their own faith, living, enthusiastic and capable witnesses, through their attitude in facing life and attracting others through the joy of living with God and man.

*This is our aim, for this we are striving.
DE COLORES!"
Eduardo Bonnín*

In the last four years of Eduardo Bonnin's life, he put together a series of intimate meetings with leaders in Mallorca to emphasize the basis of the foundational charism and encourage them to safeguard the charism. The series was named "Jornadas con Eduardo" – which translates "Days with Eduardo". The following are excerpts from Eduardo's rollo presentations:

Focus on the Person

"A total focus must be centered on the person. Only in this frame of reference can we properly evacuate all ideology and methodology and replace a greater emphasis on the ideas and the methods. If we withdraw our attention from the person we end up in a big mess. When we overemphasize the importance of slogans and verbal rituals instead of fostering true brotherhood, we often end up with victims. Those that conquer and those that are conquered – alone together.

We must deal with the person, who, as we have said, is capable of conviction and decisions and also free choice and great initiative respecting his individual personality. If we forget the importance of the person, instead of fostering this liberation, we might actually end up restricting him still further. Instead of promoting his development, we are actually complicating it.

The most profound desire in the human heart is to find meaning in life. This desire is evidently satisfied when one is conscious he loves God, his neighbor and the world and is loved by God. Every man wants to free himself from his fears. This is the life pattern of every man. What a man values and to what he aspires is where we must meet him.

Process of Grace

It has been said, and it is true, that a Cursillo has several phases. Now, the leaders, rather than concentrate on the various phases of the Cursillo, as a whole, must primarily be concerned with the process that the Cursillistas are undergoing. We are accustomed to speaking of the "state of grace." It would be more proper to speak of the process of grace that is initiated in each person. In a terminology that may not sound completely Christian, we could say that we are prodding the person out of his present position by a constant bombardment of positive realities.

Not Catechesis but Conversion

As Christians, we must be fully aware that there are two stages in our faith: conversion which is charisma and knowledge which is Catechetical.

Charisma is to portray what is basic to Christianity – conversion – to evoke an encounter with God and to motivate an effective living out of the faith.

Catechesis is the knowledge of what is basic to Christianity.

The faith of conversion contains all that is essential to the faith. Catechetical is not a perfecting of the faith but simply an explanation. Recalling the words of the Gospel, you remember the Centurion had complete faith. Christ praised that faith and remarked that He had not found such great faith in Israel. The thief on the cross also had this great faith. "Remember me when you enter into your kingdom." Both had the faith. The fundamental part of the faith is openness to God. The rich young man in the Gospel had a tremendous Catechetical, but he did not have a conversion, that is, the faith of self-surrender. He had a lot of know-how; he knew many ways to be a Christian. He had even fulfilled the Commandments, but he did not have the openness, the total self-surrender.

The Cursillo Movement, and this has been the source of confusion, is directed toward the first to bring about conversion. Lots of times when an emphasis is placed on the duration of the Rollos, when an attempt is made to explain everything in the three days, we create confusion. We produce an impression that this is a Catechetical and it cannot be a Catechetical. There simply isn't enough time. It is simply a matter of producing a great impact that leads to conversion.

These excessively long Rollos are sometimes unbearable. In the attempt to explain, in the Rollo on Sacraments, the complete sacramental theology, is a complete abuse – no one is able to stand all this.

From the very beginning, the Cursillo must be oriented to that which is positive in the person and in the community. Sometimes in that first meditation, in the example of the movie, an attempt is made to convince one that he is evil rather than to convince him that he is really unhappy.

Instead of fostering self-assurance, we should stimulate questioning. In self-assurance, he is susceptible to pride. Now, if he is left in a questioning mood he is bound to continue seeking the answers. Sometimes, evidence enslaves, self-assurance inflates but hope keeps us awake and spurs us on.

Our intent is to build what is fundamentally Christian upon that which is fundamentally human, mainly hope."

Pope Paul VI, St. Pope John Paul II and Pope Emeritus Benedict XVI help us to better understand the meaning and importance of the "phenomenon" of ecclesial movements.

Their teachings are a sure compass that indicates the path to follow in the evangelizing mission of our times.

Pope Paul VI recognized the charism of the Cursillo in 1970 at the 2nd World Ultreya in Mexico:
"Keep the Spirit ALIVE Cursillistas! Walk the paths of the world taking with you the divine seal of Grace on your faces with confidence and serenity. May your friendship with Christ blossom throughout all the world in a thousand colors."

St. Pope John Paul II followed the same thoughts of Pope Paul VI. At the 3rd World Ultreya in Rome, July 2000, he recognized Cursillos and ratified the area of apostolic endeavor in which the purpose of the charism of movement belongs, according to how they were inspired in the beginning:

"Evangelize the environments of the third Christian millennium this is the challenge of the Cursillos in Christianity."

This is the recognition of the Cursillo in Christianity Movement by the hierarchy.

"In communicating a movement's charism, its founder has an irreplaceable role." St. Pope John Paul II, in his meeting with the Ecclesial Movements and New Communities on the vigil of Pentecost, May 30, 1998, and he continued to explain it in this way:

"The passage from the original charism to the movement happens through the mysterious attraction that the founder holds for all those who become involved in this spiritual experience. The founder is the pivot of the life of every movement, because he/she is the bearer of the original charism from which it is born and through which it lives. From the founders special position springs his/hers spiritual paternity/maternity and the AUTHORITY- unique of its kind- that he/she exerts over the movements members."

As quoted by Eduardo Bonnín, founder of Cursillos in Christianity Movement, who has this spiritual authority:

"Cursillo was born NOT as a response from the Church to the world, but as a WAY to communicate to men that God loves them. They were designed, structured and prayed upon NOT to evangelize the world, but to evangelize the person."

In 2006, the Cursillo Movement was invited to the Vatican by the Pontifical Council for the Laity to give a presentation at their 22nd Plenary Assembly on how the Cursillo Movement contributes to the Parish. The theme of the Assembly was: "The Movements and the Renovation of the Parish". Eduardo Bonnín, our founder gave the presentation in which he states the truth of the charism of the Cursillo Movement and the following are excerpts from his presentation:

"With respect to the recruitment of cursillistas, especially those who have recently lived their Cursillo, by certain pastors, in order to incorporate them into various tasks or areas of specific parroquial apostolates, such as: catechism, social work, care for the sick and other ministries, I consider that requirements such as these in and of themselves will not constitute in progress, for the Cursillista in question, in being Christian, above all when such an incardination in new ecclesial service will take time from their basic Christian action, within their daily lives, that gives testimony to Christ in the place that God has planted them...."

Apart from that, the Cursillista, like every other man, has an urgent need of being understood, that is, to love and be loved.

It is a shame not to realize that the automatic involvement of the newly converted (Cursillistas) in the parish ministries, might be depriving a genuine pastoral action from the elements most human, most spontaneous and more in tune with society and therefore the one that has more possibilities of completely being Christian.

What is most innovative is that it launches the lay person towards the apostolate in their specific environment with a style that is normal, his or hers, the one that God has given them, inspiring them to the joyful adventure of simplifying and facilitating the path of encountering oneself and from there, to discover that the encounter with Christ and with others can be prolonged and turned into true friendship, in proportion how it is becoming a reality in the Group Reunion and the Ultreya.

The parish is not the most appropriate platform, and even less so the exclusive one to reach a certain sector, especially those most marginalized, in order to ferment them to being Christian. Something more is needed.

The pretension of those who would remove the role from the laity that the Cursillo Movement has given them is incomprehensible. It is like wanting to cut off one of the branches most full of life, the Gospel, as lived by priests and laity, has obtained in the Church, persevering and growing in Christ by means of friendship lived in a personal way in Group Reunion and as community in Ultreya. Both being concrete points, Group Reunion and Ultreya, with which the Cursillos of Christianity Movement counts on specifically in order to be able to mature and grow.

The Group Reunion, which is friendship taken to the level of supernatural which creates a circumstance that makes the authentic, continuous and progressive testimony of what is Fundamentally Christian possible in life." Eduardo Bonnín

Fr. David Smith, Workshop Presentation at National Cursillo Encounter July 27, 2013, Hofstra University states the following:

"It is necessary to align with the Foundational Charism in light of the historical genesis in which it was received by the human founder/author of Cursillos, Eduardo Bonnín."

St. Pope John Paul II addressed these words to the Pontifical Council for the Laity in 1998:

*"A movement is... a concrete ecclesiastic reality, whose membership is of secular majority, who share a pilgrimage of faith and Christian witness, based on his own pedagogical method, rooted in a particular charism given to the **founder** in circumstances and specific ways." The Pope continued, "the pass of the original charism to the movement is done by the mysterious attraction that is communicated by the founder to all those involved in his spiritual experience".*

We must prevent all clericalism in our movement. In 1998 Cardinal Ratzinger in his address to the

Pontifical Council for the Laity said, "*The institutional and charismatic dimensions of the Church are co-essentials.*"

Three years later (2001), St. John Paul II stated:

"The tendency of clericalizing movements would be a great loss, the participation of priests in the movements should not promote neither the clericalization of the lay movements or the "laicization" of the priests." Both roles complement each other."

Pope Benedict XVI, Address to Bishops, May 2008, in strong support of Movements in the Church, stated the following:

*"I... ask you to approach movements very lovingly" I could almost say that I have nothing else to add! Love is the distinctive sign of the Good Shepherd: it makes the exercise of the ministry that has been entrusted to us authoritative and effective. To meet the needs of the Movements and New Communities very lovingly, impels us to know their situation well, without superficial impressions or belittling judgments. It also helps us to understand that the Ecclesial Movements and New Communities are not an additional problem or risk that comes to top our already difficult task. No! They are a **gift of the Lord**, a valuable resource for enriching the entire Christian Community with their **charisms**..."*

*.. "Those who are called to a service of discernment and guidance should not claim to dominate charisms but rather to **guard against the danger of suffocating them** (cf. I Thes 5: 19-21), resisting the temptation to standardize what the Holy Spirit desired to be multi-form to contribute to building and extending the one Body of Christ, which the same Spirit renders firm in unity."*

Our Founder Eduardo Bonnín Aguiló in a 1997 interview conducted by Bishop Paul Josef Cordes of the Vatican, in "Signs of Hope" said the following:

"God loves everyone in Jesus Christ. Each knows that to be Christian is to first feel loved by God, and to live in wonder of it, since what is most authentically Christian is to let God love us. The interior attitude created by this reality, when believed and lived fully, becomes a leaven and is transmitted to others. But, to grasp this, to experience it, to encounter God who is love, it is necessary to present ourselves to Him as we truly are."

If we as Cursillistas are true to our Charism, then we can understand fully and with great Joy the words of Eduardo Bonnín:

"Life is beautiful and worth living because God and Christ love us."

Appendix C

Resource Documents

Books:

Catechism of the Catholic Church, by the U. S. Catholic Church, 1995.

Cursillos in Christianity, Instrument of Christian Renewal, by Bishop Juan Hervás, National Ultreya Publications. 1967. No longer in print.

Kit Sacerdotal, (Spiritual Advisor Manual) published by the Mallorca Secretariat, Mallorca, Spain. October 2013.

Leaders Manual for Cursillos in Christianity, by Bishop Juan Hervás, National Ultreya Publication, 3rd edition, June 1967.

My Spiritual Testament, by Eduardo Bonnín, Foundation Eduardo Bonnín Aguiló, 2009.

The New American Bible (With the Revised Book of Psalms and the Revised New Testament) by World Bible Publishing St., 2011.

Signs of Hope – Picture of Seven Ecclesial Movements. Vatican Interviewer Bishop Josef Paul Cordes, Vice President of the Pontifical Council for the Laity, with Eduardo Bonnín, Founder Cursillos in Christianity Movement. Vatican publication, pp 52-71. 1997

Step-by-Step Cursillo Manual, by Eduardo Bonnín, Mallorca Secretariat, Mallorca, Spain. 2013.

Structure of Ideas, by Eduardo Bonnín, Francisco Forteza, and Bernardo Vadell, Revised English Translation of the Spanish Edition, National Secretariat of the Cursillo Movement in the United States, 4th Edition, 2007.

The Cursillo Movement: Study of the Charism. A compilation of writings from Eduardo Bonnín published by the OMCC Executive Committee of the World Cursillo Movement in their monthly Newsletters from 2008 and 2009. Published March 2010.

The Leaders' Manual, National Ultreya Publications, 2006.

Documents and Articles:

Address to 2nd World Ultreya of the World Movement of Cursillos in Christianity, Mexico City, Mexico by Pope Paul VI, May 23, 1970.

“Christifideles Laici” (The Lay Members of Christ Faithful People) by Pope John Paul II 1988

Foundational Charism, by Eduardo Bonnín. Presentation at the V World Encounter of Cursillos in Christianity - OMCC, Seoul, Korea, 1997

Address to Ecclesial Movements and New Communities, Vatican City by St. Pope John Paul II, May 30, 1998

Address to 3rd World Ultreya of the World Movement of Cursillo in Christianity, St. Peter's Square, Rome, Italy by St. Pope John Paul II, July 28, 2000.

Address to 3rd World Ultreya of the World Movement of Cursillos in Christianity, St. Peter's Square, Rome, Italy, by Eduardo Bonin, July 29, 2000

Address to Bishops and Representatives of Ecclesial Movements and New Communities, Vatican City by Pope Benedict XVI, May 17, 2008

The Role of the Spiritual Advisor, Cursillo de Cursillos, Waterloo, Canada. By Fr. Syd Miffen, Spiritual Advisor North America Caribbean Group of the OMCC, 2009.

Role of the Spiritual Advisor in Cursillo, Workshop Presentation, National Cursillo Encounter, Hofstra University by Fr. David Smith, former OMCC Spiritual Advisor, July 27, 2013.

APPENDIX D

GLOSSARY OF COMMONLY USED CURSILLO TERMS

Candidate (*Candidato*) – Person (friend) selected and prepared to experience the Cursillo Weekend per the criterion in the current Leaders' Manual.

Clausura – (Closing) – The final act of the Cursillo Weekend; an act of heartfelt joy, in which the community that has been praying for the Cursillo comes together with the new Cursillistas for the first time, to share their common experience – the mystery of communion with Christ – and their living witness to a Life in Grace.

Closing – see Clausura.

Charism (*Carisma*) – A charism is a gift that God gives to those whom God chooses; not for the benefit of the one who receives it, but rather so that from that person, the entire community and Church may benefit.²

“Christ is Counting on You” (*Cristo Cuenta Contigo*) – The phrase asked of the new Cursillista by the Rector, during the “Clausura”. The Cursillista usually responds, “And I am counting on Christ”.

Criterion (*Criterion*) – Standard of judgment. The Cursillo recommends forming our criterion in such a way that we have a standard by which to judge the right course of action.

Cursillista – A “Cursillista” is a person who has lived a Cursillo Weekend.

Cursillo – The Spanish word “Cursillo” is best translated as “intense course”. However, for many years it has been referred to as a “short course”.

De Colores – The joyful expression of the Cursillista who lives in grace. The song *De Colores* has held a special place in the Movement, to such an extent that even though it was not planned, it has become the “song of Cursillistas” world-wide. The song has been translated into several languages, however, in most countries, it is sung in Spanish. It is simply a popular song which was sung during the first days of the Cursillo and which provided simple and innocent words which are used as a means of relaxation during the free periods of the Cursillo Weekend. Cursillistas say *De Colores* to signify they are in a state of grace.

Decuria (*see Table Group or Group Reunion*)

Dedication – translates the Spanish term “*entrega*” which is difficult to translate and can be interpreted as “surrender.”, “self-giving”, or “devotion”. It is giving ones best, ones all and is best translated as dedication. It is one of the three attitudes asked for in the Preliminary rollo of a 3-day weekend - the Rector asks for a Cursillista to give their: enthusiasm, dedication and spirit of charity in order to benefit from the 3-day weekend.

Echo – A statement of support which follows the witness *rollo* during the *Ultreya*. Two or three pre-selected Cursillistas provide a brief “echo” to what was shared by the person giving the

² Study of the Charism, 2010 OMCC Monthly Newsletters

witness. The dictionary defines echo as the sound due to such reflection or a repetition or imitation of another.

Environment – The Spanish word “*ambiente*” which is commonly translated as “environment” However, in Cursillo literature and thought, this word has a slightly different meaning than the English word “environment.” For Cursillistas, the environment is the “combination of ideas and circumstances which are sustained by the persons who surround us” (Ciudad Real Model Talk). The environment thus results or comes into being by persons gathering together (working together, playing together, talking together). The “environment” is therefore the result or essence of their interaction. Simply stated, *environment* is defined as “the person and his circumstances” that is, each person’s sphere of influence at this exact moment.

Far away – a term to define persons distant from the Church. (also “distant ones”) Eduardo Bonnin aimed the Cursillo preferentially toward the “far away” - those persons who were distant from the Church, as indicated in the foundational ideas of the Cursillo Movement.

Foundational charism – the founding ideas of a movement from the founder, the initiator, the person the Holy Spirit chose to give the charism, and these ideas are the basis of the movement’s gift of the charism to all.

FEBA – Foundation Eduardo Bonnin Aguiló (*Fundación Eduardo Bonnin Aguiló*) – A foundation created in Mallorca, Spain to gather, protect, and spread the mentality and works of Eduardo Bonnin Aguiló, founder of the Cursillos in Christianity Movement.

Friendship Group Reunion (*Reunión de Grupo*) – “Group Reunion” is another phrase used for the “Group Reunion” to emphasize the permanence of an on-going friendship group reunion.

Group Reunion - is the English language translation of the Spanish term “*Reunion de Grupo*.” It consists of a small group of friends who share their lives together as Christians. It is a permanent on-going friendship group where life in Grace is shared.

Leader (*Dirigente*) – “Leader” is the English language translation of the Spanish word “*dirigente*.” The term “Guide” or “Director” would also be accurate translations, but they are considered too pretentious. The Spanish word “*dirigente*” does not convey quite as strongly the notion of one who gives orders as does the English word “leader”. This term is used in Cursillo literature to refer to the Cursillista who uses his personal influence to change his environments or to the “leaders” in the Movement who lead by the strength of their personal influence, and not by giving orders.

Method (*Método*) – The arrangement, and precise and adequate application, of certain means, clearly known, in order to attain quickly, with the highest probability of success, a proposed goal. The method of Precursillo, Cursillo Weekend, and Postcursillo are the means used to attain the purpose of the Cursillo Movement.

OMCC – Spanish acronym for World Organization of Cursillos in Christianity (*Organismo Mundial de Cursillos de Cristiandad*). The world body of the Cursillo Movement consists of an Executive Committee and four International Groups of which the United States is part of the North American Caribbean Group (NACG). The other three groups are: Asia Pacific Group - APG, European Group - GECC, and Latin America Group - GLCC. The Executive Committee rotates every four years among the four International groups.

Palanca – “*Palanca*” means the prayer and sacrifice which is offered to God for the purpose of obtaining something. Palanca should accompany all apostolic action. The Spanish word “*palanca*” means, “lever.” It came to be used to describe “*intendencia*”; i.e., prayer and sacrifice, because a lever allows a person to move things which are beyond their capability to do so, just as prayer and sacrifice allow an apostle to accomplish more than she or he would otherwise be incapable. In the English-speaking Cursillo Movements, the word “*palanca*” was adopted because there is no word in the English language which best describes the notion of prayer and sacrifice undertaken specifically to obtain a favor from God.

Piety (*Piedad*) – the term “piety” refers to reverence for God or the devout fulfillment of religious obligations. In Cursillo literature the term “piety” encompasses the totality of “the practices of piety;” those activities which are specifically concerned with developing a personal relationship with God. Our piety, then, is our prayer life. Piety is something that is done in an effort to achieve Holiness.

Pilgrim’s Guide (*Guia del Peregrino*) – A simple book of prayers given to each candidate during the Cursillo Weekend. The Pilgrim’s Guide provides an instrument for the “far away” – those unfamiliar with prayers – to promote an atmosphere conducive to communal as well as individual prayer. These prayers can also be used after the Cursillo Weekend as an aid in the development of one’s personal prayer life.

Rector / Rectora - The Team Coordinator of the Cursillo Weekend who is always a layperson, and one who directs the activities of the Weekend. Rector is used for men, and Rectora is used for women.

Rollo – Spanish word, deliberately not translated. Keeping the Spanish name insures the understanding encouraged in Cursillo. A rollo is not: a speech, a conference, a talk (irrelevance) or a sermon. It is a statement of truths, which are lived, which we want to live or which we regret not living to the full. A rollo is presented in a simple way, in other words with normal, everyday language, understandable to everyone and in a profound way because they come from the depths of ourselves, because they are truths of life. The rollos are composed of a life (the rollista’s), some truths (the outlines) addressed to the candidates and their aim is to stir a decision to accept these truths as their own.

Rollista – person giving a rollo on a 3-day weekend.

School of Leaders (*Escuela de Dirigentes*) - The Spanish word “*escuela*” is literally translated as “school,” and it carries the connotation of Cursillo leaders as a group, as well as the connotation of the gathering of these leaders regularly (weekly/monthly) to ensure the Ultreyas are running properly. It also is the place where Cursillistas grow in their understanding of the method, purpose, mentality and technique of the Cursillos in Christianity Movement.

Secretariat (*Secretariado*) – The group responsible to the local Bishop for overseeing all aspects of the Movement in a diocese.

Sincerity Film – a mental image of one’s life. Presented in the first meditation “Know yourself”. This mental imaging helps the Cursillista reflect on his past life with sincerity and honesty. Giving way to both reflection and examination.

Service Sheet (*Hoja de Servicio*) – Given to the candidates on the Cursillo Weekend. By the time they receive the Service Sheet, the candidates will have had the opportunity to encounter self, Christ, and be well on their way in the encounter with others. The Service Sheet provides

an opportunity for the candidate to begin looking beyond the weekend. It provides the new Cursillistas with an opportunity to make a personal commitment to continue their conversion after the weekend. The Service Sheet functions in the Fourth Day as a reminder of commitments made. It will be something that the Cursillista examines and modifies as his or her Fourth Day is lived and as their conversion (*metanoia*) progresses.

Sounding – (*Sondear*) - To sound is to inquire with caution, to try to find out the present condition of someone in order to be able to help him or her. In the Cursillo Weekend, “sounding” is one of the techniques used in the process of personal contact.

Spiritual Advisor (*Asesor Espiritual*) – A Diocesan Spiritual Advisor is a priest or deacon who is appointed by the local Bishop for the support and promotion of the Cursillo Movement within the diocese and who has lived the Cursillo Weekend. (See full explanation at the beginning of this manual.)

Sponsor (*Padrino/Madrina*) – Friend. The person (or group) who introduces their friend to the Cursillo Weekend. Each candidate on a weekend has a sponsor – a friend – who supports him through the weekend and into the Fourth day – Postcursillo.

Stabbing (*Estoquear*) – taken from a term used in bullfighting. In Cursillo it refers to technique of personal contact. After “sounding” the condition of the candidate, the Cursillo leader then prods (goads, stirs up, moves) in order to position the candidate in the Truth (or truths) in such a way that it affects the candidate and moves him to where he should be.

Table Group – “Group” is the English language word used to define the Spanish term “*decuria*.” It is the term that refers to the small groupings of Cursillo candidates during the Cursillo, which are formed for the purpose of discussion, of making posters, and writing summaries of the talks.

Tripod (*Tripode*) – This is a Cursillo term which refers collectively to the person’s piety (heart), study (mind), and action (will).

Ultreya – The Spanish word “*Ultreya*” means “keep on going” or “onward.” It is the word the medieval pilgrims used when they were on their pilgrimage to the shrine of St. James at Compostela. They would shout “Ultreya” as a cry of encouragement. In the Cursillo literature it is used to refer to the weekly gathering of all the Friendship Group Reunions and all Cursillistas; the place where they come together to encourage each other to keep going.