



# National Cursillo Movement

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## Love

Source: 1st Conversations of Cala Figuera, Foundation Eduardo Bonnín Aguiló (FEBA).<sup>1</sup>

The revised translation of this book describes *Days of reflection on the Founding Charism of the Cursillo held in “The Porciúncula” in Palma de Mallorca on the 50th Anniversary of the First Cursillo Weekend held in Cala Figuera in Santanyi, on the Island of Mallorca, Spain in August 1944.*

“Man is loved by God!” This is the simple and disconcerting announcement that the Church must communicate to man. The word and the life of each Christian can and should resonate with this announcement: *God loves you, Christ came for you; Christ is for you the Way, the Truth and the Life!* (John 14:6) (Christifideles Laici, 34).

In fact, in order to proclaim this in each Cursillo, it must be visible in the words and the life of each member of the team of leaders: Word and the lived experience, the kerygmatic announcement and the lived experience of each one through proclamation and testimony. After fifty years of Cursillos, we are convinced that what convinces above all is the lived experience of the kerygma relative to the content that responds, especially to the most profound demands of the human heart: *God loves you, Christ has come for you! God loves me, Christ has come for me!*

In order to speak about and give witness to God’s answer to the deepest needs of the human heart, it is necessary to know and to experience the answer from God, to feel it. However, in our makeup as human creatures the need to be loved with a personal love that is deeply ingrained. We experience a radical desire for *intimacy*, the longing to be loved with a tender and endless love, as that which God offered to Moses when He spoke to him openly (Num. 12:8) and He communicated face to face with him like when one speaks to a friend. (Ex. 33:11; Deut. 34:10). We experience a radical desire for *intimacy* like that which Yahweh granted to His people when he was revealed to them, as stated in the Hebrew text. We feel a strong need to be forgiven without having penalties imposed for our infidelities, and of feeling hugged again by the “Husband”, kissed and kissed in those places where the expressions of love are given; on the neck, the cheeks, on the lips.

I am a religious priest, I live in consecrated celibacy, but I have not given up love, I live celibacy like a courtship returning the experience with fondness.

Very well! In fact, to respond to this concept of marriage, the Son of God left the Father to come be with us, that is to say, to form a single Body with us (Eph. 5: 31-32). This is *intimacy*: What we have been offered in the “Incarnation” (He entered into our being); was guaranteed to us when He presented Himself as “Husband” (Mic. 2:19; Mt. 22:2; John 3:29; Mt. 25:6), Christ presents Himself to the woman who had had five husbands, He presented himself as a husband.

And which has been given to us in a “personal” way in the Eucharist that unites us to each other; the Body is for the Lord and the Lord for the Body.

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<sup>1</sup> <http://www.feba.info>

And what if our personal history is overburdened with the weight of our infidelities and apostasy?

Well then! The Good News is exactly this: God also loves those who are guilty of “adultery” (Hos. 3:1; cf. Rom. 5:8) and “prostitution” (Lk 15:30). And in fact, a feast takes place to celebrate the return home of the Prodigal son. And this feast is the Eucharist. (Lk. 15:23,27,30)

It was prepared for an evening of “love” (John 13:1). Characterized by the “intimacy” granted to the disciple who laid on the Lord’s breast (John 13:23; 21:20), constituted by the Bread and the Wine with which the “Husband” nurtures and gives warmth to the “members of His bride”, His Body, the Church. (Eph. 5: 29-30). This is the way in which Jesus has interpreted the nuptial spirit of the God of the Covenant (Hos. 2:21-22; Ez. 16:8,60; Is. 54:5; SS. 62:4-5).

God’s love banquet, in effect, has come to us through the “sending” of the Son. (1John 4:10) and with the gift of the Holy Spirit (Rom. 5:5). And it is an Agape Love that not only concerns us personally but rather it also makes us capable of inviting our brothers and sisters to the banquet, (1 John 4:19), it makes us suitable to join with them as members that form one Body (one Body and one Spirit, Eph. 4:4) among them with the “Husband” Jesus Christ.

When He communicates His Spirit, the Son of God mystically forms His Body with the brothers into a single Spirit. Indeed, we have all been baptized into a single Body. (1 Cor. 12:13) Since the Bread is one, although we are many, we are a single Body! Because we all participate in the one Bread (1 Cor. 10:17) the same Spirit, uniting the Body, brings about and promotes agape love among the faithful. Christ loves the Church as His spouse and fills her with divine gifts, she is His Body and His fullness!

Christ’s “wedding” is celebrated by all the members at the banquet, (Eph. 4, 2:15): the Son’s Spirit (Gal. 4:6) impels us in agape love toward the Father encouraging us to call Him “Abba”! The Father’s Spirit (1 Cor. 12:3) impels us through an Agape Love toward the Son (John 17:26) encouraging us to proclaim “Kyrios”! “The same Spirit, unites the Body and it brings about and promotes love among the faithful” (Lumen Gentium, 7).

Knowing our make up as human beings well, in which our strong need for being personally loved is strongly rooted, Jesus has summarized the whole Ancient Law in his precept: “love one another as I have loved you” (John 15:12; 1 John 3:16), or better, as the Father has loved you (1 John 4:11). And so that we can accomplish this, God loved us first (1 John 4:19) and He gives us the power of the Spirit (Gal. 5:22s), grafting us like shoots on the vine (John 15:5).

Indeed, the path in which love must continue so that it reaches its “fullness” must be in our love for our brothers and sisters (1 John 4:12). It has its beginning in the love of the Father for the Son, giving Him the Spirit without measure (John 3:34-35) and is expressed overall in the death of the Son (Rom. 5:8; 1 John 3:16) in its ecclesial dimension, (Eph. 5:25) communitarian (Eph. 5:2) and personal (Gal. 2:20), it flows into our hearts by means of the Holy Spirit, which has been given to us (Rom. 5:5) and should be developed in our love towards our brothers and sisters (1 John 3: 16 and 4:11).

It should be developed, in the first place, among the members of one’s own family because the family is at the center of the great struggle between love and all that is opposed to love (John Paul II, Letter to Families, 23). It should be developed in all our apostolic commitments, because to

feed the Lord's flock, it is necessary to till the soil (John 21:15-17) and to love each person, each one of the sheep (John 10:3,11,15). Our Precursillo, Cursillo and Postcursillo should be expressions of love, and only expressions of love, presenting all the expressions formulated by Paul in His great hymn to Love (1Cor. 13:4-7) and love will, in this way, be our "Easter", from death to life (1 John 3:14).

Unfortunately, the time in which we live, places conditions on us both while enjoying as when transmitting the love that God has poured into our hearts, and by means of the Holy Spirit that has been given to us. At this time, we are not built to carry out the experience of love of God in its infinite nature (Former. 33.20 an ultimate likeness with Him is necessary that at the moment is still a future goal (1 John 3:2).

At this time, we can only enjoy some crumbs of the divine banquet that we receive mediated by creatures limited by their finite and sinful nature (Is. 49:15). Unfortunately, the solitude on earth is unavoidable: "My father and my mother have abandoned me", the psalmist complained, but at once he added in hope: "but the Lord will gather me up" (Psalm 27:10).

Only the love of God in eternity, when He will be fully revealed to us (1 John 3:1-2,) will respond to all our demands of personal "intimacy", of constant "tenderness" and of being radically "wedded". Death in this way is transfigured, because it will leave us in the heart of God, espoused in Christ's heart, espoused in the heart of the Spirit, through Love (the Love of the Father and of the Son, cf. Rom. 5:5-8; Gal. 4:6). This earthly life has been given as a "road" to travel in love (Eph. 5:2), like training for the persecution of love (1 Cor. 14:1):

- Seeing and treating people as the "image" of God and of Christ (Gen 1:26; Rom. 8:29) looking at the events and the things from the perspective of God, for whom all things work for good for those who love him (Rom. 8:28) and are called to grow according to his divine design (predestined, called, justified, glorified).

Allowing ourselves to be reached, by Christ, as Paul did (Phil. 3:12) because it is a greater willingness than the very fact of reaching (Acts 22:10) but also reaching out to respond to the One who has loved us first (1 John 4:10,19). Opening our hearts to those who are in need. For how can the love of God be found in us if we are closed in on ourselves (1 John 3:17).

- Avoiding, however, any paternalism rich in counsel, but poor in love, ignoring class and putting oneself at the same level as the disciples of the Lord and brothers, without attributing to ourselves the role of leader (Mt. 23:88-10), clean of heart and of intention: moved by love and promoting love, even when we are confronted by conflict or deviant situations (2 Cor. 2,4,8; 1 Tim. 1:3-5).
- Aware that in the mystical Body we are more productive and better members if we have love than if we have the gift of tongues, of prophecy, of faith or by giving away all we have or giving ourselves in some kind of heroic martyrdom, that could both be occasion for vainglory (1 Cor. 13:1-3).
- Developing our love while practicing "friendship" according to our Savior's example (John 15:13.15).

- But building friendship on a foundation of mutual transparency, only possible for those people who, truly loving one another (2 Tim. 1:3-4), arrive at a full mutual knowledge without disguise (as Timothy was like-minded with Paul), (Phil. 2:20, cf. 1 Cor. 4:17).

“All are deeply convinced that to carry out the apostolate it is necessary to unite with other people that have the same sentiments. This, therefore, is why friendship, understood as a way of doing good, can be the chosen apostolate. We recommended Friendship to ourselves, as an apostolate, as a method, as training and, even as authentic interpretation of effusive charity.” (Paul VI, General Audience February 7, 1968).

- These, therefore, are the decisions that are necessary to take: exercise friendship in the Fourth Day, growing in that love within which we develop into a very strong and unified body, thanks to the contribution of each person which corresponds to the very defined function of each one of the members (Eph. 4:16).

This coming together of gifts should be promoted in the environments of family, work place and leisure where we live and act.

It will in fact be training in *friendship* that will make us bond together and what will give stability to our “groups” as the way to achieve the Christian leavening of the environments and the promotion of community life even in the environments where we work (John Paul II, *Laborem Exercens*, n.n. 14, 20).