

Cursillo in Christianity Study of Charism

- Introduction
- Charisms in the Church
- A Gratuitous Gift, Recognized by Hierarchy
- The Person Who Receives it
- Cursillo - A Lay Movement
- Essence and Purpose
- Methodology I: Precursillo
- Methodology II: Cursillo (3-day)
- Methodology III: Postcursillo
- Structure: School of Leaders & Secretariat
- My Spiritual Will: Eduardo Bonnín

Introduction

We must drink from the source.

To return to the source is to drink from the wellspring from which water flows.

To drink from the source is to be "reborn" with each sip of the original pure water.

The beginning of things shows us their nature and in order to better understand the nature of any concept there is nothing better than to begin by investigating its origin, the best method of investigation is to study things in the process of their development from their beginning.

What is intended with this work is to attempt to reach every reader who wants to know "the" truth of the Charism of "Cursillo" as it was inspired by the Holy Spirit. It is a schematic display of the facts and events that occurred, and by being linked and united, compose an "echo" of our Lord Jesus Christ in that time and place, that still lasts today as the Cursillo of Christianity Movement on all five continents.

The intention is to omit eloquent phrases and to delve into the depths of philosophy and theology. The content is made known by means of normal language with simple words so that all men and women of every profession can understand from any situation they might find themselves and assuming they are in good disposition. I

In every moment of the history of the Church providential events have occurred which the Lord uses to provoke in people this "rebirth" of the spirit that pained Nicodemus so much to understand. Cursillo is one of these events.

Cursillo was not born to make better Christians, nor to make the best into Christians, but rather so that the Christians would be Christian.

We will start lighting the candles from the very beginning, just as the events of the Charism of Cursillo occurred, because a historical phenomenon can only be understood adequately when its beginning is brought to light.

All Movements begin with a mysticism. After "the" mysticism has been born, some organization is necessary to preserve and disseminate the essence of this Movement after putting it into practice. However, we must be cautious because at the moment the mysticism comes into conjunction with the organization, it could happen and it often does, that the organization consumes the mysticism.

The organization consumes the mysticism when the men and women responsible for the organization and its "direction" consider it necessary to establish a norm and they place the norm above the criterion. The organization also consumes the mysticism when those men and women who are "responsible" and "direct" the organization, encase "the" mysticism with "another" mysticism.

In order that the mysticism not be consumed by the organization, it is absolutely necessary that the people who assume the responsibility for the organization have the sufficient criterion regarding "the" truth of what they presume to organize. If the criterion is necessary for these people, it is much more necessary, in order that the organization not devour the mysticism; that all the people that compose the Movement – those plain and simple people who live this

Movement – know “the” truth of the mysticism and also have the sufficient criterion regarding what needs to be organized. This is so that each and every one of these plain and simple people who compose and live the Movement will impose their criterion, in case those who are responsible for the organization distort, manipulate or divert from “the” truth of what is to be organized.

The truth makes us free within the criterion of “the” truth that is to be protected and defended, without submission to anything or anyone. When there are people of criterion, the organization never consumes the mystic, but rather the mysticism lives, grows and bears fruit in these people.

We should remain faithful to “the” truth and we should keep a criterion based on “the” truth, in spite of the existence and the communication of “other” opinions different from “the” truth. Those “other” opinions might be good, but their good is in “another” situation, in “another” truth. Those “other” opinions and criterions, therefore, in spite of being good in their application “elsewhere”, need to be rejected in terms of “the” truth that is intended to be lived. Although it might hurt, the truth is more important than the pain it may cause.

We should attempt as Christians, as cursillistas, to have a holy pride, a holy selflessness and a holy ambition of “the” truth. The ultimate criterion regarding Cursillo, is to consider that Cursillo is more important than a code of norms used to carry out the Cursillo Movement.

In Cursillo, to “be” is more important than to “do”. In Cursillo, the “why” is more important than the “how”.

Cursillo is a criterion. Cursillo is a position taken before the reality of life.

Cursillo is to give importance to baptism and friendship. Because it is by our Baptism that:

- we are Sons and Daughters of God
- we are Priests, Prophets and Kings.
- we seek friendship, which is the breath of life.

Cursillo was not born so that there could be better Christians, nor so that the best would be Christians, but rather so that Christians would be Christian.

To be Christian is to know how to be in continuous conversion.

To be Christian is to “feel the longing” to be Christian.

To be Christian is, more than anything else, to feel loved by God.

Charisms in the Church

The rain from the heavens, so unique and undivided, germinates the most diverse and multicolor species of flowers and trees.

The Holy Spirit is unique, but “there are different gifts, there are different ministries and different works” (1Cor 12: 4-6) and the spirit grants each one the grace he desires. (1Cor 12:11).

A. Origin

The origin of the word “CHARISM” is found in the greek word *χάρισμα* (jarisma), which in turn is derived from the verb *χαρίζομαι* (jarisomai) which means to be “kind and generous”, “give something”. The suffix *μα* (ma), indicates the product of the action. So then, *χάρισμα* (jârisma) means a “generous giving” “a gift”.

An ancient papyrus contains this term to refer to the gifts offered to the sailors. A relationship exists between the word *χάρισμα* (jarisma) and the Greek name *χάρις* (jaris) which means “grace”. This relationship does not exist in either of the two equivalent words in english “charism” and “grace”.

Civil concept:

- Dictionaries often define the word charism as a special capacity of some people to attract or fascinate. Its application is extended to some people such as politicians, religious, actors, etc, who strongly attract the masses.

- Some sociologists use the word charism to try to indicate the capacity to exercise authority based on the belief of the followers and the outstanding capacity of a person.

- The word charism is also often used to describe an ability to influence or attract other people. It refers especially to the quality of certain people to inspire attention and admiration of others with ease thanks to a “magnetic” quality in their personality or appearance.

Spiritual concept:

In the Church, the word “charism” maintains the Greek meaning of “grace” or “gift”, adding “from God”, the Pauline addition meaning of divine origin by which the charism is granted to all

baptized for the common good. In other words, as a result of having received the χάρις (jaris), a grace and having received it from the Spirit. By definition, a charism is a gift from God.

B. Charisms in the Church

There are two elements that contribute to defining what a charism is:

First, the charism is a gift granted "for the good of all", (1Cor 12:7), in other words, it is at the service of others" (1Pt 4: 10)

Second, the charism is a gift granted to "one" or "some" in particular, not to everyone in the same manner.

There have always been charisms in the Church. The Charisms came not only from the early Church. Every age of the Church, every place in the universe, every circumstance in which the Church has delved, requires the manifestation of the Spirit and He distributes his gifts, works, activities and ministries according to the concrete needs of each moment.

The word "carisma" has been attributed a Pauline origin, but in reality can be found in the Old Testament in kings, judges, prophets and other great characters, both in women and men alike. These not only received a mission from God but also the diffusion of the Holy Spirit in order to carry it out beyond their mere natural power.

Notwithstanding, it was Paul who coined the term charism and used it profusely: 16 times. It is also cited by Saint Peter, although only once. (1Pt 4: 10)

1. Definition

Paul used various definitions of the word charism: he considered charism to be a spiritual gift granted by God to those whom he has chosen by chance for a Christian vocation. (1Cor 1:7). But, since not everyone lives it in the same way, each receives the charism that is appropriate. (1Cor 7:7).

In other verses with the word charism, he expresses different meanings: common edification, healings (1Cor 12: 9, 28-30), escape from the risk of death (2Cor 1: 11), redemption, (Rom 5: 15), strength (2Tm 1: 6), irrevocable. (Rom 11:29 G-17) But they all have the same denominator: a grace of the Holy Spirit that capacitates the one who receives it in order to serve in the edification of the community (Church), in other words for the common good (1Cor 12: 7).

From this comes forth the definition of charism as a Gift freely given that God confers upon some people for the good of the community.

Charism, then, can be understood in its theological concept as a spiritual gift granted by God to a believer, who in living a religious experience of special intensity, is capable of making an extraordinary impact on the spiritual life of a group or during a time in history. This "gift" makes itself present as a novelty and conserves its relationship with its roots in the χάρις (jaris) which means "grace". It is in this that it finds its triple characteristic:

A gift that proceeds from grace.

A gift with the character of public service.

A gift in service of the Gospel, of which it gives testimony to

A gift is, then, a spiritual gift that God grants freely and without depending upon neither merit nor the holiness of the person who receives it. It is also true that to become holy a charism is not necessary. Charisms are an expression of the multifaceted divine grace.

2. Diversity of Charisms

Charisms are innumerable, of varied importance according to how much or how little they serve in the edification of the Church and above all, of different nature, according to the specific work to be accomplished. Charisms can be considered as either ordinary or extraordinary, counting as such "globalia" and healings. Ordinary charisms refer to ordinary in being "plain and common", as they are called in the II Vatican Council, (LG 12: Apostolicam Actuositatem.3) But the Holy Spirit gives one wisdom in discourse, to another the power to express knowledge, one receives faith, another is given the gift of healing, and still another miraculous powers. Prophecy is given to one, to another power to distinguish one spirit from another...distributing them to each as he wills. (1Cor 12: 7-11), manifesting himself in people in different ways: the apostle, the prophet, the evangelist, the pastor, the teacher...

Lists of Charisms:

Theologians and authors who have studied the charisms have established different lists and groups of charisms. More than just lists, they can be considered a series of diverse forms of "manifestations of the Spirit" (1Cor 12: 7) or a series of "different favors" (Rom 12:6) for the good of all (1Pt 4:10) In the letters of Saint Paul, we find four lists of charisms (1Cor 12: 8-10, 28-30; Rom 12: 6-8 and Eph 4: 11). The lists contain a total of 20 different charisms but, these are not meant to be an exhaustive list. There are many more charisms.

The most complete list is found in chapter 12 of the first letter to the Corinthians. In it (1Cor 12: 8-10) nine charisms can be found that can be distributed into three groups:

Charisms of the mind: Wisdom, Understanding, Discernment of Spirits

Charisms of action: Miracles, Healings, Faith

Charisms of speech: Prophecy, Tongues, Interpretation

Amongst all the charisms the primacy is in love. Love is the charism of all charisms, the most excellent and the one to which all others are subordinate. "If I speak with human tongues and angelic as well, but do not have love, I am a noisy gong, a clanging cymbal. If I have the gift of prophecy and, with full knowledge, comprehend all mysteries, if I have faith great enough to move mountains, but have not love, I am nothing" (1Cor 13: 1-3). Without charity, even the most impressive charisms lack all goodness. (1Cor 12 and Rom 12)

3. Finality (Purpose)

"To each person the manifestation of the Spirit (the charism) is given for the common good" (1Cor 12: 7). This common good is the edification of the Church and it is "built up" when something has been done by means of "revelation, knowledge, prophecy or instruction" (1Cor 14: 6). More concretely, "he builds up others whom exhorts them, instructs them in the faith, distributes to others his own wealth, and acts with mercy" (Rom 12:7-8)

But above all, charity comes first. Charity is the only reality that will not come to an end. Saint Peter contributes an understanding that is complementary, by consequence, to Paul's doctrine: the missionary purpose of the charisms is to proclaim the greatness of the Lord. The fruits of the charisms are, in reality, for the sake of evangelization, the manifestation of the power of God amongst us, of conversion, in order to confirm, as Saint Paul tells us (Rom 1:16) that the Gospel is a power of God for the salvation of all those who believe.

One important facet of the charisms is their organic nature. All should function in harmony, just as the various functions of a healthy body. The two Pauline texts that are the most explicit regarding the charisms (1Cor 12 and Rom 12) use the comparison to the human body, with its organic unity, the diversity of functions and the interdependence of the members, in order to illustrate how the charisms are also diverse in function, interdependent and have the specific mission to contribute towards the unity, solidarity and vigorous growth of Christian fraternity. "Now the body is not one member, it is many" (1Cor 12:14), this makes it possible for unity to exist by means of mutual complementarity. "If all the members were alike, where would the body be? There are indeed many different members, but one body" (1Cor 12:19-20)

The charism, put into practice as service to our neighbor, produces progress in the spiritual life although, not by the charism itself but rather by the act of service. But, it must remain clear that the charisms are only assistants of evangelization. They are granted in order to strengthen the faith of those amongst whom these extraordinary gifts of the Spirit of God manifest themselves.

When a charism is exercised as service towards others, it can be confirmed that such exercise is a path of growth in faith and love.

4. Discernment or Hierachy

"If the Lord gives us new gifts", Pope Benedict XVI indicates, "we must be grateful, even if at times they may be inconvenient. And it is beautiful that without an initiative of the hierarchy but with an initiative from below, as people say, but which also truly comes from on High, that is, as a gift of the Holy Spirit, new forms of life are being born in the Church just as, moreover, they were born down the ages".

"Although she is a body, the Church is the Body of Christ, hence, she is a spiritual body, as St Paul said. She is a spiritual reality. I think this is very important: that people see that the Church is not a supranational organization nor an administrative body or power, ... she is a spiritual body". (His Holiness, Pope Benedict XVI in his Lenten Meeting with the Clergy of Rome, Feb 22, 2007)

The history of the Church shows it to be a permanent tension between charism and institution. The Spirit has always given rise to new charisms which the Church has institutionalized and thereby either integrated them or annihilated them, or rendered them useless...Fortunately, the Spirit does not allow itself to be controlled, it blows where it wants and revitalizes the Church continually in spite of the fact that there are those who want to cage it within laws and dogmas.

Without a doubt the very purpose of the charisms makes the existence of control and a certain amount of discipline necessary so that those who are in charge won't be allowed to be driven by interior motives; it is also good counsel to control them for the common good.

However, what needs to be taken into account is that discipline is not opposition to the God who "inspires", but rather an adaptation to the purpose of the inspiration. This takes into

account that the purpose of the inspiration is for the common good.

The layperson is the discoverer of hot topics, the one who raises the attention to the present, the one who reveals the problems that need special study and clarification and attention. The layperson has the first word, which is the word that trembles, discovers and quivers with the surprise of what has recently been found. It is a suggestive word, not mathematical and not irrevocable.

The layperson can discover and begin a topic. The theologian reflects and gathers facts from the experiences of the baptized and then the magisterium confirms what has been reflected and organized by the theologian. And this is how the church makes progress toward the truth. The church equally needs the laity and the clergy—they share an equal dignity as baptized.

Charism and the Institution are like the two arms of the cross. They are coessential; neither of the two can exist without the other. The charisms without the institution are headed for chaos; the institution without the charisms are headed for immobility. The institution is that which is established. The charism is that which is unexpected. They are two distinct ecclesiological realities, but they are not in opposition to each other.

The Hierarchy of the Church does not pretend to have a monopoly of the gifts of the Spirit but rather, recognizes with joy that all the faithful receive gifts of grace, whose diversity is a great good for the Church and all the world. (LG 12). Either way, the final word with respect to the possible authenticity of the charisms and their use corresponds to the bishop, that is, the Hierarchy of the Church. Both Paul (Rom 12, 3) as well as Peter (1Pt 4:10) give instructions with regard to the charisms. From this, it is evident that individual charisms cannot be reason for excusing the leaders of the Church from being obedient.

Paul always insists on the necessary insertion of the charisms into the ecclesial body and his authoritative way of speaking to the charismatics clearly shows that he does not consider the charisms to be gifts that give the right to a ministry autonomous of the Church.

“Those who have charge over the Church should judge the genuineness and proper use of these gifts (charisms), through their office not indeed to extinguish the Spirit, but to test all things and hold fast to what is good”. (1 Th 5:12, 19-21), (LG 12)

5. Problems in the Charisms

The Lord has given us wonders to contemplate and we then transform them into problems to argue about. We make manifestations of the Spirit into problems. Like any life form, charisms have above all a positive aspect but they can also create problems.

The Corinthians made popular use of the word charism and used it only for referring to the most noticeable gifts, such as Glosolalia (“Gift of Tongues”), to the detriment of the gifts of wisdom, understanding and faith. Paul, who had coined the phrase, for fear of being misunderstood, sought to slowly eliminate it from his vocabulary in order to avoid false interpretations that could come about.

It is evident and almost unavoidable that the more attractive charisms easily give rise to a disproportionate enthusiasm that can lead to false illusions. “Have we not prophesied in your name? Have we not exorcised demons by its power? Did we not do miracles in your nave as well? ‘I never knew you.’” (Mt 7:22-23) is a passage that is most severe that cautions against these illusions.

6. Use of Charisms

It is necessary to care for the use of charisms for their development as much as to examine this with respect to their corresponding purpose as designated by God. Paul intervenes with authority in order to impose concrete rules upon the use of charisms in the gatherings of the Christian community and he warns the women and men today by means of what he wrote to the Corinthians regarding the danger of misusing the charisms.

Charisms are misused:

When charisms are intended to replace the effort and responsibility of ordinary life.

When attention is focused on the charisms, making them a spectacle, creating disorder and a distraction from the disposition to sacrifice.

When possession of charisms is taken with avid interest in possessing them for selfish motives (pride, competition, fame, etc.)

On the other hand, the exercise or practice of some virtues like obedience, humility and charity, contribute in a direct manner to keeping the charism healthy in order that it may serve the common good.

7. New Movements

John Paul II, in closely following the guidelines of Christifidelis Laici, as an approximation to a definition of ecclesial movements indicated they are "a concrete ecclesial reality with predominately lay membership, a journey of faith and a Christian witness which bases its own pedagogical method on a precise charism given to the person of the founder in specific circumstances and ways" (John Paul II, World Congress of Ecclesial Movements, May 27, 1998). "The ecclesial movements are a response of the spirit to the challenges of our time, they contribute significantly to the work of making the mystery of Christ present and to bring his work of salvation to the world. They are characterized by an original charism that is the source of the spiritual strength and the newness of every movement" (Rylko May 30, 1998)

The awakening of the charisms is a return to the origin, the continuation of a phenomenon that has never ceased, no matter what the opinion of theologians is on this matter. History is full of charismatic "awakenings". There are intense manifestations of the gifts of the Spirit whenever it is "his" moment and "his" time: the blood of the martyrs of the early church, the explosion of monasticism, the first evangelization of Europe, the Franciscan movement, Theresa of Jesus, etc. And each one of these "awakenings" is attributed to the "charism" of its founder. In particularly difficult times the Lord has not ceased to give rise in the Church to people gifted with the most diverse charisms in order to help her come out of problematic situations and resume her life in history.

"The breath of life from the Spirit...capable of giving rise to dormant charisms, of infusing with a sense of vitality and joy that, in every time in history has made the Church ever young and ever current, that it may have the disposition to announce her eternal message joyfully in the new age..." (Paul VI. Insegnamenti - "Teachings").

It has been said that new Movements are not sensitive to theology, but they are nonetheless, to those ideological formulas and teachings that assume that which should not be assumed. The movements are much more related to practical theology, which is not incompatible in any way but rather a more wonderful embrace in harmony with the fundamental truths of faith and life.

How many believers have abandoned the Church or have distanced themselves from her because they understood her to be or were told she was a suppressive corset of cold and abstract ideas that in no way appreciated their existence!

The Church continues to need charismatic people who preach the word of God like Saint Paul did, with the power of the Spirit. But, there is a far greater need for people who incarnate the word of God and become the "Good News" for the good of the community.

If there is a time in need of charisms, it is our time, it is the 21st century. And...no one, and no thing, has the power to distort a charism.

Lord, send forth your Spirit and you shall renew the face of the earth.

A Gratuitous Gift; Recognized by Hierarchy

"...to his own he came, yet his own did not accept him" (Jn 1: 11)

Previously, it was indicated that a charism is a "gift God gives to those he wants to but not for the one who receives it, but rather so that from him the whole community and Church may benefit".

Four essential elements and characteristics come from this definition that is found to be evidence of any charism:

1. – A gratuitous gift from God
2. – Granted to one or various persons
3. – For the good of the Church community
4. – Recognized by the Hierarchy

These four elements are found concretely in the Charism of the Cursillos of Christianity Movement as they are in any ecclesial Movement.

A GRATUITOUS GIFT FROM GOD

The gift that the Holy Spirit instills, as the essence of the Charism of the Cursillos of Christianity Movement, is the message of the Good News of the Love of God for all people. The message is that "God is love" (1Jn 4:8, 16)

In this Love of God for all people, the concept of the essence and mentality of the Cursillo of Christianity Movement is realized.

His LOVE for all people is the Good News - the Gift, with which the Lord desired to speak to the world from the island of Mallorca, in its beginnings during the 1940's.

Notwithstanding, this Gift was not "unique" of the Charism of Cusillo.

The Love of God is eternal. It is always present:

-- it is in the creation of light, the heavens, the earth and the planets, the sun and the stars, the animals, woman and man. (Gn 1:3-31)

-- it is in the Ark and in the Rainbow. (Gn 7: 1 & 9:13)

-- it is in the Mountain of the land of Moriah (Gn 22: 2)

-- it is in the waters of the Red Sea (Ex 14: 22)

-- it is on Mount Sinai (Ex 20)

-- it is in the Promised Land (Dt 34:1-4) The Love of God, however, was not in that world. The men and women of those miscalculated 4000 years before Christ, lived enslaved to "other" values. But God so loved the world that he became "flesh" so that he could give testimony to his Love in order to tell us HE LOVES US.

And the Love of the Father continues to show itself every moment:

-- it is in Nazareth (Lk 1: 30-31)

-- it is in Bethlehem (Lk 2: 6-7)

-- it is in the lepers (Mk 1: 39-41)

-- it is in the centurion (Mt 8: 5-9)

-- it is in the one who hemorrhaged (Lk 8: 43-48)

-- it is in those who are simple (Mt 11: 25)

-- it is in the poor widow (Mk 12: 42-44)

-- it is in the mustard seed (Mt 13: 31-35)

-- it is in the tax collector (Lk 18: 10-14)

-- it is in Easter and the Resurrection

The Incarnation of Jesus Christ becomes the central event in all of history.

Notwithstanding, during the twenty centuries after the coming of the Son, men and women still remain distant from the "warmth" of the Father's Love. They continue to place the center of their destiny in things from the earth. They seek their happiness only in those "other" values that do not satisfy.

The Charism of Cursillo is not "unique". When the Spirit instilled the Charism of Cursillo, he always instilled the truth. The inspiration of the Spirit consisted in rediscovering the vision of the LOVE of God for all men and women, in order to remove the "wax" that the ebb and flow of life had placed upon the eyes of people.

During the Spanish Civil War (1936-1939), the situation that dominated Spain in the 1940's is evoked and described as an era of total silence and suffocating fear. The activity of the Church in Spain, during that decade, was centered on the parish pastoral plan, which consisted in the administration of the sacraments, catecheses and proclamation. Grand speeches were given that were quite eloquent and pompous. But the reference remained more focused on hell than on heaven, without forgetting that the obligation of every Christian is to love God in order to save his soul. The intensity of the situation erred in avoiding sin so that the soul would not burn in the fires of hell. Examples were given of people who had become crippled and disfigured because of the punishment that came from God's judgment over the sins that were committed.

The best example was the figure of the prodigal son. He was a young man who is seen buried in the mire of pigs because he had enjoyed many pleasures. The image from the text was that of a disgraced young man who, on his knees before his father, asks for forgiveness. The message that was offered was presented with a taint of "sad" color, while the Love was seen as fleeting and somewhat ungodly. There was no emphasis on the "main" focus of the parable: the Love of the good Father. The Love of the good Father who waited days and years to embrace and kiss his prodigal son. In the Charism of Cursillos, on the other hand, light and strength is given to the main focus of the "scene". The emphasis is on how the Good Father embraces and kisses his son who returns. It is painful to see the son destitute and starving, in shambles and full of sores, this is true. But the Love is more important. The joy of the Father is more important.

This Love is so much more outstanding and essential that upon contemplating the moment of the encounter, it is viewed as: embraces and hands that intertwine in caresses and smiles and joy. In this way, Love opens up the gentleness of the unconditional acceptance of each person – their manner of being. It is Love that manifests the goodness of God and his Love for all men simply because of his mercy (Ti 3: 4-5)

The Charism of Cursillo impulses the efforts of religious restoration from the simplicity of what is Fundamental to being Christian while rediscovering the Good News of the Love of God for all people.

The Charism of Cursillo is born "from the bottom up", in response to the initiatives that come "above". The Love of Christ is wielded as the only force capable of transforming the world.

The Charism of Cursillo is to feel the intimate experience that "God loves me".
The Charism of Cursillo is to have an apostolic hunger, as being baptized, to communicate the great news of the Love of God to the most people in my environments, with a preference to those distant, so that all will feel that God loves them.
The Charism of Cursillo is to live "De Colores" (filled with grace), giving testimony in the movable square meter that surrounds us by the best means that is friendship.
This is the Gift of God that gave origin to the Cursillos of Christianity Movement.

Previously, the charism was referred to as a "gift that God gives to whom he wants, but not for the benefit of the one receiving it, but rather for the benefit of the whole community and the Church". This gift granted by the Holy Spirit, is then, "for the good of all", (1Cor 12: 7), for the "common good". In other words it is as such at "the service of others" (1Pt 4: 10). As in any other ecclesial movement, this characteristic is found concretely in the Charism of the Cursillos of Christianity Movement. The Cursillos of Christianity Movement was born in Mallorca in the 1940's, but the message that was given could not remain with the person who received it. It immediately had a catholic use. It became urgent to bring the message of Christ to all.

"When I joined the ranks, (in the military)", words from Eduardo, "and I engaged with a multitude of people, each one with a different personality, I understood that God loved them. It was then that I began to become interested in bringing them this reality." The fire that started in Mallorca immediately caught on in other places until it had ignited every corner of the earth:

In 1951 and 1953, Cursillos was talked about in Salamanca, Spain and Rome, Italy.
In 1953, Fr. Sarmiento led a "sui generis" (one of a kind) Cursillo, for women, in Colombia. In addition, a Cursillo was given at the San Miguel de Liria Sanctuary in Valencia, Spain.
In 1954, Cursillos were given in El Espinar Segovia, Onteniente, Tarragona and Toledo, Spain with Manuel Aparici's presence at the latter.
In 1955, a Cursillo was celebrated in Rome, Italy. Later, the Cursillos of Christianity Movement arrived in Bolivia and United States (1957); Peru and Mexico (1958); Venezuela (1959), with a preliminary start taking place in 1957; Argentina (1961), with a preliminary start taking place in 1958; the first Cursillo in Africa was celebrated on the Island of Fernando Poo (1960); Puerto Rico (1961); Australia and Chile (1963); Peru (1964); Germany (1965); and Vietnam and South Korea (1967).
The whole world can enjoy the gift God has granted by means of the Cursillo Movement.

Men and women cursillistas endeavor to take the Good News that God loves us to all the environments, being ferment with their testimony of friendship in their movable square meter in which the Lord has wanted to place them. The 'DE COLORES' Rainbow, that shines in our hearts, is a faithful testimony that the Cursillos of Christianity Movement "walks the paths of the world with citizenship papers in hand". (Rome, I World Ultreya, May 28, 1966).
All that is left is to make a cursillo on the moon. And....we are working on it!!!

RECOGNIZED BY THE HIERARCHY

It was indicated that the fourth element of Charisms is the recognition by the Hierarchy. The Hierarchy has recognized the Cursillos of Christianity Movement since its beginning. There have been many priests who have given spiritual support and frequently made themselves available to Cursillos since the first day. The presence and the work of these will not appear in print, but the best recognition is the one God places on hearts. There are so many that to list them might leave some without being mentioned and the names of many is not better than the absence of just one.

The first hierarchical recognition of Cursillos inevitably corresponds to Monsignor Hervás, whom is deserving of a golden recognition. Bishop Hervas, soon became aware of the news being circulated in Mallorca and he immediately became interested in it. He was excited by the Cursillos that were being held in his diocese of Mallorca and he blessed them with both hands recognizing in them a gift the Lord had given to the world by means of the Charism of Cursillos. At the Assembly, celebrated in November 1949, due to the insistence of the cursillistas present, he praised Cursillos with a spiritual recognition, proclaiming his praise once and for all:

"I would like to respond to a concept that has been amidst us many times at this meeting: that of Cursillos. My beloved youth: I bless them and I approve them. And I bless them, ...not with one hand only, ...but with both hands" (November 20, 1949 Assembly of the Cursillistas of Youth C.A.) "From this moment, Cursillos were more Cursillos,..." exclaimed Eduardo Bonnin with a cry of intense excitement.

This blessing with "two hands", the uninterrupted succession of so many Cursillos and the miracles of conversion they have provoked in thousands of cursillistas motivated the ecclesial Hierarchy to extol, praise and bless the Charism of the Cursillos of Christianity Movement, in recognition of the great apostolic work that has been done by its members.

The Cardinal Archbishop of Tarragona, Fr. Benjamin de Arriba y Castro, came to express that Cursillos had been: "One of the strongest impressions in his long life."

Pope Paul VI recognized the Charism of Cursillos in the presence of the cursillistas gathered with him and for the knowledge of the entire world. Even though his support was not necessary for us to live these Christian ideals in the square meter in which the Lord has placed us: "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". (Pope Paul VI Message at the II World Ultreya, Mexico, May 21, 1970).

Pope John Paul II followed the same thoughts of Pope Paul VI. He recognized Cursillos and ratified the area of apostolic endeavor in which the Purpose of the Charism of the Movement belongs, according to how they were inspired in the beginning: "Evangelize the environments of the third Christian millennium: this is the challenge to Cursillos of Christianity" (Rome. III World Ultreya July 29, 2000). This is the authentic recognition of the Charism of the Cursillos of Christianity by the Hierarchy.

The recognition of a Charism, with "new contributions" to the Church, in the words of Cardinal Josef Cordes. There is no need for any legal norm since, fortunately, as was stated in the September bulletin the Spirit does allow itself to be controlled, and blows where it wants and continually revitalizes the Church in spite of efforts to trap it within laws and dogma. The purpose of the charisms makes the existence of some control necessary, in the form of some kind of discipline, so that those who possess it will not be manipulated by internal impulses to use it as they please; the need to control them is also necessary in order to insure that they contribute to the common good. But, what needs to be kept in mind is that the necessary discipline should not oppose the God that "inspires", but rather must adjust itself to the purpose of the inspiration, which is never for the good of the prophet, but rather of the community. In the Church, there should not be a distinction between the clergy and the laity... The Church is a community in which all have equal dignity.

The new Movements are not allergic to theology, but they are allergic, however, to those ideological and doctrinal formulas that consider things a given when they should not be. They have an affinity for practical theology in which there is no incompatibility at all but rather an inspiring embrace of harmony between fundamental truths of the faith and life itself. It is necessary to eliminate any justification that explains the message of Love under the pretense of imposing a corset that oppresses or represses.

"The Church in as much as it is a body, is the body of Christ, and therefore spiritual," as Saint Paul says. "The Church is not an international organization, it is not an administrative body, nor is it a power...it is a spiritual body." Send forth your Spirit, Lord, and you shall renew the face of the earth.

The Person Who Receives it ■

"Lord, you know everything"(Jn 21:17)

A year ago today, in the February 2008 Bulletin, we began a simple and schematic presentation of the elements that characterize a Charism and how these are reflected in the Charism of our Cursillo in Christianity Movement. "We intend to simply open the door to the hunger for further consideration ...", as stated in the Bulletin. Today opens the door to the fourth element that provides the definition of the Charism:

During the 1940's in Mallorca, as in the rest of Spain, the Church remained the most important legitimizing force of Spanish society. The activity that developed during that decade focused on a pastoral parish, consisting of the administration of the sacraments, catechesis and preaching. You could say that it was the preaching of formidable speeches by eloquent speakers. Since the end of the war, from 1939, attempts were made within the Church to restore the faith. Among the various ways this restoration was attempted in Spanish religious life was the Catholic Action, (led by Manuel Aparici) and the Spiritual Exercises of St. Ignatius of Loyola.

Pius XI gave official status to the organization of lay Catholics, Catholic Action, by means of the encyclical "On the Peace of Christ in the Kingdom of Christ" (Ubi Arcano Dei Consilio, Dec 23, 1922). The Spanish Catholic Action directed its ministry to assist the church hierarchy in

the exercise of the diocesan and parish ministry. Alongside this, under the leadership of its President, Manuel Aparici, a very attractive external activity was developed. This activity was the result of triumphant fervor of the time, which was igniting the hearts of young people with the spirit of "being a gentleman, Spanish and Christian" and was made visible in massive gatherings with overwhelming success: One thousand young people in Rome 1934; Zaragoza is full of young people in 1940; 2000 pilgrims in Lluc-Mallorca in 1941, with Manuel Aparici leading, and raising the bar, with the great pilgrimage to Santiago de Compostela in August 1948, under the slogan of "one hundred thousand young people to Santiago in grace."

The Catholic Action Assembly agreed to a proposal made by Manuel Aparici to give a course of seven days in the Spanish provinces, with the primary aim of developing leaders that could encourage all young Spaniards to make a pilgrimage to Santiago in August 1948. It was given the name "Course for forward Pilgrim Leaders". At the same time in Mallorca, a course was offered which is distinguished as the "Course for Leaders of Pilgrims" directed toward the youth of Catholic Action in regional or parochial centers of the diocese.

Msgr. Juan Hervás, from the inception of his pastoral work was bound and very committed to Catholic Action, "with a reputation for focusing on more traditional theological plans, with a great sense of authority and hierarchy." He arrived in Mallorca on March 1, 1947, as Bishop Coadjutor with right of succession to the Archbishop of Mallorca, Monsignor Miralles. He was hailed upon his arrival in Mallorca, in a very special way by the youth of Catholic Action. These young people, led by Eduardo Bonnin in front, as President of the Council, immediately shared with him "what" they were doing over the past few years. The excitement this caused made the bishop offer these "bold" young people, a weekly Mass, with a small gathering after the Eucharist.

Bishop Hervás loved Cursillos. He gave great support and encouragement to Cursillos. He exalted them so much as to proclaim "I bless them not with one hand but with both." He gave them the name "Cursillos in Christianity." On January 7, 1949, for the Cursillo held in San Honorato, with which the numbering of the Cursillos started, Bishop Hervás wrote a letter to Eduardo, the Rector of the Cursillo, in which he notes "I learned about this Cursillo by means of the Spiritual Advisor," and then mentions he has offered his prayers for its success. While in the Diocese of Ciudad Real, after leaving Mallorca, Bishop Hervás wrote a vast bibliography. Most noteworthy of which is his Pastoral letter on "The Cursillos in Christianity, tool of Christian renewal." This Pastoral letter was a necessary timely response, in light of the restrictions placed on Cursillos in Christianity by Msgr Enciso, Bishop of Mallorca. Bishop Hervás made it possible for "Cursillos in Christianity to enter through the front door of the Church." (Eduardo Bonnin). Without Bishop Hervás, the Bishop of the youth, the Bishop of Catholic Action and the Bishop of Cursillos, the Cursillo in Christianity Movement could have been left on the "wayside" as an attempt of "Christian renewal".

Fr. Sebastian Gayá was an extraordinary priest, a tireless worker and a very well-educated Professor at the Seminary. He was a great and lucid preacher, a lover of youth, and the driving force of military and university pastoral work; He was also a great leader of the pilgrimage to Santiago, for which he wrote the "Stages of a pilgrimage" in the magazine PROA, which he directed from December 1946. He also wrote the "Pilgrim's Guide." He lived his days doing multiple jobs. He filled his minutes, of almost every hour of almost every day, with a generous dedication to the youth, seminarians, academics, military, promoters, ...

Fr. Sebastian Gayá attended the clausura of the Cursillo in San Honorato, on January 9, 1949, representing Bishop Hervás. He ended the clausura with the closing words "very lively," as was usual in his eloquence, then he returned to Palma. He moved to Madrid in 1956, where he was devoted completely to the Cursillo in Christianity Movement, of which he wrote several books. In November 1947 Bishop Miralles appointed Fr. Sebastian Gaya "Spiritual Advisor" of the young Catholic Action, an appointment he held until August 1950 when Fr. Juan Capo succeeded him.

Fr. Juan Capo completed his advanced studies in Rome. Once completed he arrived in Mallorca in the summer of 1948. He was an extraordinary theologian, an eloquent preacher, a man with character and an overwhelming force comparable to the "Niagara Falls". He was asked to lead the Retreat of the Cursillo at San Honorato, in January 1949. He agreed to give the two meditations of the retreat on the first night, after which he left the retreat and returned to Palma. Later, he contributed greatly to the theological nerve of the spiritual rollos and meditations. From Cordoba, his new ministerial residence, he remained in close connection to Cursillos, writing several books about them. There were many priests who made their own contribution to Cursillos. They need to be cited because their collaboration and support, since its inception, was very important.

There were prominent lay leaders of Catholic Action in the 1940's, such as: Jose Ferragut, Jaime Riutort, Jose Font, Tano Ruiz, Andres Rullán, Bartolomé Riutort and Juan Mir, who devoted many hours of their young life collaborating on the implementation of Cursillo. The great contribution that each one made should be noted, as they overcame the limitations that left them free from their studies, work or profession. Special mention needs to be made of Guillermo Estarellas. His contribution was providential. In addition to the personal collaboration he made to the first Cursillos, he had the inspiration to introduce the song "DE COLORES". The notes of this song resonate throughout the world, as the anthem of all cursillistas. And the echo of the lyrics is like a "holy sign" of internal peace, making the journey in the company of others.

- "De Colores?", was the question.

- "De Colores," is the response of a cursillista who lives in grace.

Eduardo Bonnin Aguilo was born in Palma de Mallorca, on Friday, May 4, 1917. From the time he uttered his first words he was educated in a living Christian faith, saturated by the Love of God. From his childhood and during his youth, he discovered the "hidden" treasure: GOD LOVES US.

He understood friendship as a way of life. Sharing and living its intricacies in the privacy of a group. At the age of 18 years old, he joined the military service as a soldier. His military stay lasted for several years due to the Spanish War and the beginning of World War II. During his time in the military, he shared experiences with the other soldiers. Although many of these young people were hostile to religion, he discovered in them some values very determinant to joy, friendship, kindness and a savage sincerity, of which he states: "... I realized that God loved them. Then I became interested in making this reality known to them. "

"If we had the honesty to talk about the things of God and Jesus Christ as these people talk about anything, we could fix the world ..."

Pius XII delivered a speech to the priests and Lenten visitors to Rome on February 6, 1940, that marked a decisive moment in Eduardo's life. The Holy Father directed the priests to the need to "build a detailed picture of the faithful and groups that have fallen away from the practice of Christian life, which are also sheep belonging to the parish" The friendships, the soldiers, and this message from the Pope, become three pillars in Eduardo's life that would ferment his existence. He prayed, worked and studied. His prayer and study lead him to a deep understanding of those topics, to which he has dedicated his life, relating his findings in a study, which he entitled the "Study of the Environment."

The only concern of Eduardo henceforth, was to seek other paths. He wanted to find paths that were out of the ordinary apostolic hierarchical structure, to bring the Good News of God's Love to all, especially to those far away, in the real and concrete environments in which ordinary life is lived, by means of the method of friendship.

For this mission and with these goals, he decided to join Catholic Action. At first he had not wanted to be part of Catholic Action because he felt that there was a lot of structure and little mystique and most of all, because people and friendship did not have priority in the apostolate of the Organization. During Easter Week of 1943, he went to the second Cursillo of Advanced Leaders held at the Monastery of Our Lady of Lluc. It is here, after this course, when he considered that it would be very useful for the Lord to use the existing structures of the Catholic Action.

"We understood that the attendees not only had to prepare for the pilgrimage, but for life ..." (Eduardo Bonnin) Eduardo Bonnin, at this moment of history, revealed among those he shared his everyday life with, that the "oil" of the Love of God is alive and close to the surface, in all. Eduardo instilled in those with whom he shares his daily life, the need for a ministry of all and for all, especially for those far away, with only one objective: that they might know that God loves them.

Eduardo inculcated those who shared his daily life, that the ministry should be done in the concrete "sites" in which men and women live and move, especially those "far away". In their homes, their jobs, their leisure, ... Eduardo emphasized, among those he shared with daily, that the only method by which it will be possible to cause "hunger for God" in these people, was through friendship and using their own language. Eduardo ignites among those he shared his daily life with, a new illumination with candles of old. It was with those with whom he shared his daily life, that Eduardo Bonnin revealed, instilled, inculcated, detailed and lit the light of the Charism that has spread throughout the world as the Cursillo in Christianity Movement, because the Holy Spirit so willed it.

"But the time came when he who had set me apart before I was born and called me by his favor, chose to reveal his Son to me, that I might spread among the Gentiles the good tidings concerning him. Immediately, without seeking human advisers or even going to Jerusalem to see those who were apostles before me" (Gal 1: 15-17)

When we speak of the laity, we are referring to those of us baptized who have not received the "laying of hands", an act of "ordination", or sacrament of Holy Orders.

Since the beginning of the twentieth century there has been talk of the presence and action of the laity in the public life of the Church and lay apostolate. The first is a hopeful joy. The second, the lay apostolate, is not new, it has always existed.

In the Gospel we find many "gestures" in which Jesus invites others to the "lay" apostolate. Immediately after, St. Paul reiterates the Gospel invitation, giving voice to it in all the places he traveled. In the last century, the laity was called the "sleeping giant". This "giant" awakened slowly in isolation and in some cases personally. And it was awakened by prominent voices of theologians that gave foundation to the mission, albeit somewhat "forgotten", of the laity in the Church.

At present, the giant is awake and alive. The "Normality" of the active participation of the laity in the missionary work of the Church's mission, in close communion, which in the spirit of St. Cyprian is the harmony of love, in following Christ, is a joy for the Lord. It matters not that the road is still rocky. This intimate communion will eliminate the stones and pave the way. No doubt that the Second Vatican Council, as well as "Christifidelis Laici" have been energy, and a driving force for this awakening of the lay faithful of Christ.

The ministry of the Good News of the Gospel is for everyone. It is not the role of the hierarchy. We are all represented by the 72 missionaries, referred to by St. Luke, as the "Go forth!" of the Gospel "is directed and extends to all" (Christifidelis Laici 2.4)

"But the time came when he who had set me apart before I was born and called me by his favor chose to reveal his Son to me, that I might spread among the Gentiles the good tidings concerning him. Immediately, without seeking human advisers or even going to Jerusalem to see those who were apostles before me", (Galatians 1: 15-17)

This is how St. Paul proclaims it, the patron of Cursillo, the first and greatest "Christifidelis Laici". We are all Paul. In this edification of the "Go forth", all those of us who believe in Christ are on the same level, because baptism unites us all as kings, prophets and priests. In the Church no one is just a fisherman or a shepherd, and no one is just fish, or lamb. When all the baptized are fish and fishermen at once, then this opens a wide field of action for the laity.

The Mystical Body, which we all are, is one body (1Cor 10:17), and each is member of the other"(Rom 12:5), growing for God, compact and structured by the ligaments and joints (Col 2:19) Christ is the head of this body and we identify ourselves with Christ through baptism. (1Cor 12:13), (Lumen Gentium 7) Then, what happens when the nets are cast and there is a great catch, those in the boat, who have filled the nets, signal their companions in the other boat to come and help.

This is the doctrine of Lumen Gentium, when proclaiming the equality and unity of clergy and laity within the People of God, identifying this People by the dignity and freedom of the sons of God, in a common priesthood, by the grace of God, each group sharing their gifts with one another so that the whole and each one of its parts is enriched by sharing mutually and with the quest for fulfillment in unity. So that each one, with the gifts he has received, may place them at the service of others, as good stewards of the manifold grace of God (1Pt 4:10).

Undoubtedly there are difficulties. There has always been the "illusion" of sitting to the right or left of the "master". The one who has received the grace to be "powerful" often forgets, guided by good faith, without a doubt, that the "greater" should be "server, a servant of all" (Mk 10:41-45). Nothing is new. We follow the same paths of all ways and we come across the same people.

It is found that "the post Vatican II path of the lay faithful has not been without difficulties and dangers. (Christifidelis Laici 2.12). It happens sometimes, and we say this with the measure that the demands of love places, that wherever the Church invites us to be Church, there are those who, even acting in a spirit of service and of good faith, claim an ecclesial position that is unreasonable and intolerable.

Here and now ... this is the hour of the laity. Although, as Cardinal S. Rylko says, "It is not easy being a layperson in the world today" and "to be a layperson in our times requires courage", it is the hour of the laity, because "the laity are irreplaceable in the task of evangelization."

The new evangelization will be done primarily by lay people, or it will not be done!
We need to stop considering "on the one hand" the clergy and then "after" the laity. We must

stop giving attention to one or the other. This will begin to undo the "knots" that hinder the life of the Church. One of the many ways to achieve this is to allow ourselves to be guided by the great intentions of Vatican II. Another way is to not make enthusiastic affirmations whose effectiveness ceases at the very moment they are made. Another way is to be consistent with what we announce and what we live.

Another way is to speak complete truths, because when we have to put together the pieces of partial truths, what you get as a result is half-truths.

We want to state specifically to avoid doubts and dark intentions, that this is not only not denying the ordained clergy their rightful place in the life of the Church, but that what comes from our hearts is the strongest and clearest statement of love and admiration for the priesthood.

But, as we have heard from Pope Benedict XVI "It is beautiful that without the initiative of the hierarchy, a grassroots initiative, as they say, but also with the initiative from on high, that is, as a gift of the Holy Spirit, there arise new forms of life in the Church, just as they have been born in every century." We are the laity of ecclesial movements, the successors of those 72, in the words of R. Cantalapiedra.

The title of "laity" (Christifideles Laici) does honor to this truth.

Cursillos of Christianity is a lay church Movement. It was from this lay apostolate, that in the 1940's, after a thorough study of the environments, the Essence and Purpose of the Cursillos and the basis of its methodology originated. The "idea" was made known to the "ordained" and they blessed it with both hands. There was loving harmony, a communion, between clergy and laity. Cursillos came from the Lay apostolate of bringing the Good News, specifically to the environments in which everyone lives.

Cursillos 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.

The Cursillos came in order to awaken a hunger for God in the world and in the context in which Christianity grows and develops normally. The purpose that the "idea" of Cursillos sought was not for doing things, attending events, but to grow and develop where God has planted each person with faith, hope and charity, made life by its connection to Christ, to be an inexhaustible source of meaning, authentic voices and catalysts of energy and evangelical joy in the family, at work and at play.

"The Cursillo method aims to contribute to change by giving a Christian sense to the environments where people live and act, by means of the insertion of new men who have come to be thanks to their encounter with Christ ..." (Pope John Paul II). While each one remains in the state in which they were called (1Cor 7:24) because no one should be removed from the custom of caring for the family, work, leisure, but rather convert their way of caring for them, by making grace the manner in which to guide themselves.

The Cursillos, like everything human, are not perfect, but confusion and trouble starts when, without a clear idea of why they were designed, people intend to offer their generosity as the grace of God arises, to do that which seems best to each person.

In Cursillos a lay path is designated because the strategy focuses on the individual and the environments, rather than on structures. The apostolate, whose development is geared more specifically to the structures within the parish, existed before and still lives. An apostolate, without doubt, exceptional and extraordinary, which is carried out through its pastoral care. A ministry that is undoubtedly very good and effective for the "workers" who were called to the vineyard from the first hour, but that does not fit into the passionate surrender of a new convert. Because the parish is at once too narrow and too insufficient to meet the needs of pastoral concern and formation of all the faithful.

The parish church or other structures do not seem to be the most appropriate platform and even less so the exclusive one for reaching certain sectors, especially the far away, and fermenting them into Christian ones. Cursillo addresses the approach, not exclusively but especially to the far away, to those who do not participate in or attend parochial events as a routine, without it causing them any concern not to participate. While it is true that when the parish is able to accomplish a timely collaboration, it will always be provided with simplicity, without encroaching on areas or taking on roles that belong to other sites.

Eduardo Bonnin always emphasized strongly, clearly and specifically that Cursillo is a movement of lay initiative, in which priests contribute in their primary role. And that Cursillo can only persevere and grow "with a perfect fit between priests and laity."

The Cursillo, now more than ever, must be anchored in the faith that lives in close union, cordiality and friendship with everyone, lay and clergy, without ... the "bossy" attitude from

either one, with real holy fear, and in constant awe and a supernatural normalness, namely not to believe they know, but to know how to believe. Clearly, the Cursillo Movement can bring the Good News to the most distant and far away within the normal operating range of the ordained.

Cursillo, as a lay ecclesial Movement is realized in the person who lives their Baptism, announcing the Good News of the Gospel, the love of God, through personal testimony in the places they move about in their square meter in which they find themselves living: home, work, places of entertainment. But always in intimate union with priests. Let us pray together, priests and lay people, so that in the square meter in which we find ourselves living at any time, as we come upon any brother, we might be lavish with love (Lk 10: 25-29 and Mk 12:31) in a Samaritan spirit (Lk 10:30-37)

Because we are all Church. We are not church or more of a church, because we occupy a position, a responsibility or a mission of greater or less qualification or importance. No. We Are Church because we are baptized and confirmed in the Faith in Jesus Christ.

Essence and Purpose

"A new commandment I give unto you: Love one another as I have loved you. " (Jn 13, 34)
"Your movement is called to be leaven in the "dough" of the world ... acting in the world. "
(Pope John Paul II)

We face two words together, "Essence" and "Purpose" in the same statement, because of their intimate connection with the Charism of Cursillo.

I. – By "the essence" we mean "the permanence and invariability of things", "what something is," "what is necessary, indispensable, the crux of the thing." Circumstances can change regarding something, but the identity of the inner core, the essence, always remains. The essence of a thing is unchangeable. The essence of the Church is Jesus Christ. In the words of Romano Guardini, "Christianity is not, ultimately, neither a doctrine of truth, nor an interpretation of life. It is that too, but none of this its nuclear essence. Its essence is constituted by Jesus of Nazareth...."

The essence of the Cursillos of Christianity Movement, it being an ecclesial movement, is also, therefore, Jesus Christ.

In a more detailed consideration, the essence of Cursillos of 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," embodied in the uniqueness of "the essence of Christian living." The Love of God, though always present, is not something "new". Love is always the essence of God, both in the Old Testament and New Testament. God has always showed his love for all people. In the Old Testament his Love appears continuously from the time of creation; the Rainbow, the Red Sea, the manna, the Tablets and the many "gestures", whose translation reflect acts of Love, despite the insult and contempt that God successively receives.

This also occurs in the New Testament. Christ brings a New Covenant to earth. New because it further "clarifies", if this is possible, the love God has for us. (1Jn 4: 8, 16) "A new commandment I give unto you: Love one another as I have loved you." (Jn 13:34) It is a love of person to person. Seeing Christ in the person and the person in Christ . "Saul heard a voice telling him why do you persecute me? He asked who are you, Lord? I am Jesus, the one you are persecuting "(Acts 9: 4-5) Christ changes the sense of reality and values. It is possible to live in friendship! This is the message of Christ.

After this ... twenty centuries have passed in which we speak of Christian-ism rather than Christ. All attention is placed on the "adjective" (external acts of faith, passion, sacrifice) more than on the "nucleus", its essence, or the essential: Love. The structure is imposed upon the spirit. Emphasis was placed on the "humiliation" and repentance of the prodigal son, above and beyond the beauty of the tender love of the good father, embracing the son that was found. With the birth of the twentieth century, "revival" came from below, from the laity, from where things obviously need to be simple. It was perceived once more that the message is GOD'S LOVE. And this is not new. It only leads to a "new" view of the things of always, making known to all, that GOD LOVES US. Thus arises the Charism of Cursillo, with the strength to give life. The Holy Spirit had sent a wave of hope upon the world. And therefore, the essence of the Cursillos is:

- The reality of Love
- The reality of Friendship
- The reality that Christ is my Friend
- The Good News that God in Christ loves me

II .- Every message has a destination. That destination is what gives meaning to the message. The Purpose is "the finality of why something is done", the destination of the Essence
The Purpose of the Charism of Cursillo is directed to the PERSON, so that all women and men of the world will know the Good News that "God in Christ loves me", with the peculiarity that, although the target is oriented to all, in a special way it is directed to the distant. And this fate is realized through the testimony of friendship.

This purpose is achieved "Making Christians in order to build Christianity."

To make Christians is to strive with all our faith, "that all the baptized be:

- SAINTS, living in Grace, walking in line with the Church
- APOSTLES, giving everything so that Christ might live in all
- PERSONS with a personality that is deep and incisively normal
- IN TUNE with, their time and its needs and demands

Go build Christianity is to "Give life to the entire Mystical Body"

This purpose of Cursillos is designed to leaven ordinary life.

Leavening, in one sense, that might be considered simple, means to undo in order to grow.

This leavening, from the point of view of Cursillos, involves three phases or essential elements: who, how and for whom.

From this perspective from which we speak, the "who or whom" should be leaven and bring the leaven, refers to all of us.

From this perspective from which we speak, the "how" only follows one way or method: friendship.

From this perspective from which we speak, the "for whom" the destination of the leaven, is ordinary life.

Ordinary life, the "destination" of the leaven, has a very specific "who" and "where".

Undoubtedly, it is clear that all people should know that God loves them. All people are to enjoy the love of God. And within all the world's people, the attention of the Charism of Cursillo is directed in particular to the far away; to those who are far away from the Lord. Moreover, the purpose of Cursillo is to bring the Good News of God's love to those far away from the Lord, but with a peculiarity or nuance. The peculiarity lies in the shade or the "where". And that "where" referred to is ordinary life, which in terms of Cursillos is no other place than the environments in which everyone lives.

The primary purpose of Cursillos is therefore to create a world of friends where they find themselves. This means to create a world of friends in their environments.

And the object of that purpose can be seen centered on three concepts:

The Far Away, the Environments and Friendship

THE FAR AWAY

The Far Away are those who do not have faith or do not know if they have it, because they live caught up in things they believe are important, but that do not satisfy them.

Far Away are those people who do not know that God loves them.

Far Away are those who are not informed or are misinformed, or uninformed.

And they are far away, because nobody told them of God or because they did not want to listen. Or maybe because what reached them was not in the language and style appropriate for them. As a result, these men and women, simply have no faith or who do not know if they have faith or do not want to have faith.

These people live in their environments and do not ever know that God loves them because they do not attend a parish or, if they attend, it is only to fulfill social "needs"; weddings, baptisms, communions, funerals,...or due to some memories that remain. But they do not have ears to hear, or do not understand or want to understand or simply do not want to hear. It is clear they do not participate in parish activities or live the sacraments. They vegetate, spiritually, in the "dough" of the world.

The solution is to go on planting the seed and spreading the hunger for God in the world, but without proposing any particular medium to quench it, rather, do so only for its own good.

These men and women will learn the Good News and know that God loves them, only if someone goes to tell them; only if someone goes to their circle of daily life-- their "dough."

ENVIRONMENTS

The "dough", the "site", the "environment" is the field work of the purpose of the Cursillo Movement. To leaven the environments, the recesses of everyday life must be reached, which refers to the shop, the office, the bar, the sports field, the beach, the school, the college, the taxi, the train, and all the locations each person occupies in their daily lives.

These men and women who, through a Cursillo have had an awakening of hunger for God, should remain in their places. They should not be removed from the realities in which they find themselves to be taken to work in a different reality no matter how good this one may be.

The Cursillo is not for that. No. Not at all.

Persons, men and women who have understood the simplicity of the message, should remain

in their reality, in the same environment, fermenting Christianity by means of friendship with those whom they live with: family, work, leisure. Places where the priests do not reach because their work has its limits.

In many major cities, there is usually a zoo, where they often have caged some wild and savage animals. It is common to see lions, panthers, tigers, etc.. Normally these animals in their forced confinement, have lost all their peculiar characteristics. And what you see at the zoo, is a lion, who is no longer a lion, a tiger that is not a tiger anymore. Perhaps it was lion, but has now lost much of its essence.

What the Cursillo Movement seeks, is not to cage anyone, anywhere, but rather to baptize the jungle.

The purpose of the Cursillos of Christianity Movement "is not directed toward building up of ecclesial structures" (Structure of Ideas), but to create a world of friends, by building up Christianity, in natural environments.

Pope John Paul II specifically expresses the purpose of Cursillo to: "Your movement asks of you to be leaven in the "dough" of the world ... acting in the world." (John Paul II)

FRIENDSHIP (Testimony)

These men and women need someone to go to their environments to tell them that God loves them. Only in this way will they know it.

The far away will listen to who goes to tell them, but they will only listen to who goes to them if they introduce themselves and act in FRIENDSHIP; with acts that are free of egotism, and acts that are full of love.

Moreover, these people to whom the purpose of Cursillos is directed towards, need to be loved as God loves, that is, just as they are, not as we wish they were.

The far away generally identify their yearning for happiness with the life of Christ, if they see it lived out in others who are in their environment and treat them as friends. Because "man listens more willingly to witnesses than to teachers "(Paul VI)

The invitation of Jesus, when he says, "Go forth", is aimed at EVERYONE.

"The Lord appointed seventy-two others and sent them in pairs before him to every town and place he intended to visit". (Luke 10:1) These seventy-two disciples were probably all that he had gathered so far, or at least all those who followed him with some continuity.

As Laity, we are the successors of those 72 ...

And Jesus sent them out two by two, to inculcate charity, as Saint Gregory the Great noted.

"This is how all will know you for my disciples: by your love for one another." (Jn 13, 35).

The immediate purpose of Cursillo is to provide knowledge, belief lived, and shared experience of what is fundamental to being Christian, spreading it in the environment, the "dough" of the world where ordinary life is lived.

We should reach out to people, giving testimony of friendship so that they might encounter Christ. Without the intention of removing them from their "place" in order to take them to another. This is the only way that those who are far away can accept us.

We are to continue to generate friendship among people that we find in the movable square meter in which the Lord has placed us, so that everyone, especially those far away, might know that God loves us.

Methodology I Precursillo ■

"Come see for yourself" (Jn 1, 46)

The Cursillo Movement is life alive.

It does not fit into a definition. It has no concrete "framework" in which it can squarely fit because to labor with the freedom of the children of God, from the humility of service for love of God, has no "fences" that limit it, no more than it can be bound by traditional forms of "offers of apostolic perfection", (which has never interested those who are far away), and much less "caged".

The Cursillo Movement seeks an effective approach to all persons, especially men and women who believe they have no faith in Jesus Christ or who don't know if they have faith in Jesus Christ. It is an effective approach to those places where these men and women live their lives so that in their "place" they might hear and know that God lives and loves them. And also that Jesus Christ can solve all their problems.

Christ, in order to reach men, did not become a structure. He became man, a person, and he lives life on the street, and in the environments.

Cursillos of Christianity is defined as a movement, that by means of a unique method of friendship, seeks, from within the Church, that the realities of Christian life might be lived in the uniqueness, the originality and the creativity of each person.

The word METHOD comes from two Greek words - meta (beyond) and odos (path), and literally means a path to go beyond. This refers to a means to an end. In its original meaning this word tells us that the path leads to a place.

The Method of Cursillos, the path Cursillos follow to arrive at the goal, is the friendship between people. There is nothing more. There is no room for other "fantasies". It consists in making friends, being friends and making those friends, friends of Christ.

Cursillos seeks, through friendship, to achieve the specific purpose of bringing the Good News that God, in Christ, is alive and loves us, to the most people possible, with special emphasis on those far away. It is a suggestion to all to have the personal experience of this proclamation. It is an invitation to all of Philip's proposal "Come see for yourself" (Jn 1, 46). Cursillos proposes that we make the journey in the company of friends.

In this Cursillo Method of living and igniting the fire of friendship, three phases or basic elements are defined: Precursillo, Cursillo and Postcursillo.

These three elements, that are like the levels that are established in the relationship of friendship between people, unite with each other closely, like a circular motion. This ring of unison, is caused because the precursillo generates the cursillo, the cursillo generates the postcursillo and, in turn, the postcursillo generates the precursillo.

The intimate union of the Precursillo with the other two elements of the method in which the Cursillo is the purpose of precursillo and, the precursillo in turn, is the work and objective of the postcursillo. Each of the three have equal importance within the method, but neither should there be any comparison made or given as to the importance between them.

The PRECURSILLO is the first phase in the Cursillo Movement and corresponds to the sphere of our environment or of others. It is an Apostolic plan with the sole objective of the effectiveness in souls.

Apostle means sent with a mission and the apostolic mission of PRECURSILLO is to witness to others of what one has come to discover: the Good News of God's love. The effectiveness in souls makes reference as opposed to effectiveness measurable in work, financially or physically.

This element of time or space in the Method of Cursillos, the precursillo, includes a process of selection and preparation, with the holy intention that the workshop will produce a good and bountiful harvest. A good and abundant harvest depends, first of all, on the plans of God and the freedom of each child of God. But the work of the sower is of crucial importance. The sower has to prepare the ground and take care of the seed. The planted seed can only be born and grow with life, if it falls on fertile ground.

When speaking of the Precursillo we normally think of those people who can, who should not or who should, live the experience of the three-day cursillo. But the first point of reflection in the Precursillo is directed to those who invite others (the sponsors) to live the experience of the cursillo and the group of leaders who will serve in the Cursillo. The testimony of those who invite and the work of the leaders of the cursillo are like that of the sower.

The testimony of the sponsors and the preparation of leaders who organize it, are essentially important in the Precursillo. Both the sponsors and leaders have a strong belief that the cursillo aims to spread the joy of faith. But we know that you can only infect others with a faith that is lived, because no one gives what they don't have, and furthermore "whomsoever is not convinced has already been defeated." (Eduardo Bonnín). This preparation is based, essentially, on prayer and study.

The sponsor and the leader must be Christians, thus making Christ present.

The sponsor and the leader, if they intend to build Christianity, need to be apostles. We become apostles by "making Christ's redemptive longing present with our life. And by giving our lives so that Christ might live, by Grace, in all". An apostle should do somersaults to, "Give to Christ, honestly, all that one has, as you come to have it." To do this we must know Jesus in person. Friendship, to truly know another, requires closeness. "Prayer is to allow God to talk," Eduardo Bonnín would say repeatedly.

The apostles were with Jesus, that is, shared their life with Him and thus learned not only the behavior, but above all, who He really was.

The sponsor and the leader of Cursillo must have knowledge of the Gospel, first, due to the fact it is the principal witness of the life and teaching of Jesus Christ. The sponsor and the leader of cursillo must be aware also of the Charism of the Movement by which we have chosen to follow Jesus Christ.

Only then, with this knowledge, can "the" truth be talked about of the teachings we have received.

With this knowledge the Good News can be announced, creating a hunger for God in all people, especially those far away.

With this knowledge the friendship of the Group Reunion and the Ultreya Group can be stirred up in all people, especially those far away.

The Group of Leaders during the precursillo, also has the mission of making the selection of people who can go to the Cursillo.

It should be assumed that any man or woman, under normal circumstances, can live the experience of a cursillo. There is no discrimination of any type: not of age or social class or situation, or profession, not ... OF ANY KIND. The call is universal. At the banquet of the Kingdom, no one is excluded. The Good are called to grow in His goodness and the sinners are called to abandon the wide roads and to find the narrow path that leads to life.

However, it is always necessary to choose the best, because we should consider it wrong to leave good enough alone if it could be better.

Upon selecting individuals who are invited to live the three days of Cursillo, it must be taken into account that the person have sufficient personality to encounter their self. Therefore, in this case, men and women should attend who have character and resolve, these are the vertebrae and locomotives in Cursillo language.

Upon selecting individuals who are invited to live the three days of Cursillo, it must be taken into account that that person finds their self in the circumstances for the triple encounter with himself, with Christ and their brothers and sisters. Therefore, in this case, men and women should attend who are in situations of uniqueness as a person. Their situation should be of freedom in terms of time and space, to maintain a relationship with God face to face.

Upon selecting individuals who are invited to live the three days of Cursillo, they should be told the truth through gestures of friendship. Thus, in this case, men and women should attend who are hungry to satisfy their concerns.

Upon selecting individuals who are invited to live the three days of Cursillo it must be taken into account that a person, once having lived the message of the Cursillo, be suitable for communicating it to others. Therefore, in this case, men and women should attend who are likely to be apostles.

The precursillo should not be the proclamation of the Good News as a theory. The objective of the Precursillo is not to "take" someone to a Cursillo, but bring someone to a Cursillo so that they can come to "know" Jesus Christ.

The time of Precursillo should be lived by the sponsor and the leader as Philip lived it immediately after Jesus invited him to follow him. The first thing Philip thinks of is to share the gift he was given with his friend Nathanael. He sought him and told him: "We've found Jesus". Since Nathanael certainly did not understand clearly, Philip does not hesitate and with the assurance of friendship, takes his friend and tells him: "Come see for yourself." The friendship between the two provided Nathanael his encounter with the Son of God and he was able to see the love he has for us.

Methodology II: Cursillo (3-Day)

No man or woman knows himself or herself until they have encountered God.

The Cursillo is an abbreviated course and an intense three days of prayer, study and fellowship.

The Cursillo, above all, is the living and sharing of what is fundamental to being Christian in fellowship that is loving and apostolic. In the Cursillo one lives with God by means of prayer, with the Church by means of the leaders, and with the world by means of the rest of the Cursillistas. The Cursillo is the discovery of the proposal, "Come and see", that the sponsor made to the candidate. The reality of the triple encounter with oneself, with Christ and with our brothers and sisters.

The method of Cursillos did not happen by chance, nor was it the product of some laboratory, nor was it the consequence of emotional exultation. The method of Cursillo, in the particular fellowship of three days, in the guideline of a closed retreat, was prayed upon, thought upon, planned, studied and structured with miniscule attention. The fellowship of three days was lived and experienced during five years, from Cala Figuera and reaching its fullness in the Cursillo at San Honorato.

It was a new system, within the methodology, and with regard to introversion to the privacy of self and the connection with the Spirit. It is a system that has been worthy of the best accolades from great innovators in education, such as Guillermo Estarellas, as well as specialists in psychology, many of them "far away" from the Church.

It has been indicated that in the Method of Cursillos, three distinct phases are lived in friendship and give light to it, in other words, three basic elements: Precursillo, Cursillo and Postcursillo.

These three elements, like levels that are established in relationships of friendship between people, are intimately united amongst themselves, as if in a circular motion.

This circular motion in unison is caused because the Precursillo generates the Cursillo, the Cursillo generates the Postcursillo and it then generates the Precursillo.

The intimate union of these three elements of the Method are made concrete in that the Cursillo is the purpose of the Precursillo and at the same time, the Precursillo is the labor and purpose of the Postcursillo. Each one of the three has equal importance within the Method without need for any comparison of the importance of any of them.

The CURSILLO is the second phase of the Cursillo Movement. This phase is not a spirituality, but rather a method for making possible any spirituality, to make possible an authentic spirituality as is indicated in book, Structure of Ideas. This corresponds to the level of interrelationship, in other words, the relationship with others who accompany us in life, our companions, our neighbors or those nearby, it expresses their closeness without naming it. It is an apostolic plan with the ONLY purpose of getting closer to the person so that whoever lives the three days of the Cursillo might have a triple encounter: with them self, with Christ and with their brothers and sisters. This itinerary of encounters is the sequential timeline of the lay talks of the Cursillo:

"The person can be more and better (Ideal Rollo), they can do so where they find them self (Laity in the Church) if they discover their heart, with spontaneity (Piety), undertaking their intelligence with conviction (Study), by surrounding their will with decision (Action) and their person in its entirety (Leaders); accepting their reality is integrated by other persons (Study of the Environment) whom they can help (Christianity in Action), as long as a personal way is found (Cursillista beyond the Cursillo) in friendship (Total Security - Group Reunion and Ultreya)".

No man or woman knows himself or herself until they have encountered God. Cursillo is the means for coming closer to God; it is a means for provoking the encounter with God.

The Cursillo, starting with the method of Cursillos in Christianity, is a gathering of men or a gathering of women, in isolation from their daily lives for three days, in which it intends to explain the necessary ideas regarding the reality of being Christian by means of the living and sharing of what is fundamental to being Christian, making known to them with the possibility of some effectiveness by means of a method of testimony and word in an environment of friendship.

What is intended is the conversion of the person, so that this might provoke the conversion of the social circle that surrounds their movable square meter in which they live. This is obtained, by the grace of God and the free will of the person by means of the proclamation of the message and the knowledge of the psychology and methodology used, by means of a team formed by the lay leaders and priests and the palanca that represents the prayers of the whole community.

The three days of the Cursillo, making use of the talks and the personal contact for sounding out (getting to know the person), the challenge and the motivation, are directed essentially towards obtaining an intimate triple encounter of persons with the restless desire to find the joy of faith. By means of the Spiritual rollos the intention is to provoke a hunger for the life in Grace. By means of the lay talks the intention is to offer living testimony of the reality that it is possible for men and women to live a life of Grace in the world where the Lord has placed them, in the concrete world of family, work and rest.

In the first place, the intention is that each person that attends a Cursillo sees them self as they are. That they know how to truly lead their life to where they want it to go, that they discover themselves and accept their abilities and limitations in order to live and share in friendship. If the encounter with oneself is not realized the other two encounters cannot occur because they do not come forth from a true reality.

The second step offers the Cursillistas the proposal of the possibility of a life with Christ. To go from a Christ that is far away and forgotten for the majority of men and women of our times, to one that is alive, normal and near.

The essence of the third day rests on making the Cursillistas aware of the fact that all of this, life in Grace and closeness to Christ, is a real possibility upon returning to the environments of our world. It is a real possibility to be lived amongst the people with which we have direct contact with and also with those that surround us in general. It is a real possibility that can be sustained by giving Christian witness.

The steps of Cursillo, without a doubt, are not a mathematical formula that is developed in sequence with precision in each of the attendees. The talks and the meditations of each one of the three days are directed to provoking appropriate reactions in order to enter each one of the three phases. However, each person, in their discovery of light and their faith, reacts to the impact in their own time. During the three days of the Cursillo many details come forth, each one having the value of being able to detonate and activate this encounter in the Cursillistas with what is fundamental to being Christian: prayer, the Blessed Sacrament, the palancas, the joy, the friendship...

In the words of Eduardo Bonnin, "Cursillos, by their own nature, penetrate the depths of a person, in their most intimate and personal self, not to their concrete circumstances in which they are involved, that is to say, if they are married, single, religious or indifferent, etc...There should be nothing that might misdirect from the target to which it is aimed at. The encounter must be with Christ and the person, face to face and it is to this that all else must be focused on: the unavoidable existence of a magnetism towards gender or the conditional presence of a witness that is qualified by their professional association, family condition or marital status makes this impossible. The reaction must be personal, radical and authentic. There should not be anything that impedes or complicates this radicalism, perplexity and enthusiasm, that occurs in the person when they truly and seriously BELIEVE Christ loves them. Since there is a discovery in the Cursillo of a new dimension that is much more profound than a normal faith, it is not the same when the person is being observed by someone else that is watching their reaction. It is for this reason that Cursillos should not be mixed (men and women together), just as it is not convenient for whatever the reason for a father and son or a mother and daughter or two brothers or two sisters or a Boss and their employees or a married couple to go to the same Cursillo. If women and men go together, neither behaves as they would if it were separated. Christ seeks the person, not that which makes up their lives". (My Spiritual Testament, Eduardo Bonnin Aguilo).

This same direction is ratified by Fr. Jordi Girau, "...as it has always been well known, in Cursillo, the directness and depth of the communication amongst Cursillistas of the same sex is favorable to its efficiency, intensity as well as the fruits of the Cursillo". (PROA no. 1, pg. 6. January 2002. Diocesan Secretariat of Cursillos in Christianity in Madrid).

The method of Cursillo is not just any path, but rather it has been thought out, meditated upon and prayed upon and experienced. The Cursillos must be faithful to the method, apply the different resources of its own, knowing the why, and for what, and the how of each one. All this, which is so simple and clear and that has given so much fruit in so many people, changing their lives for good, making them more Christian and more human, should not be deviated by the desire to renew it or update it nor should unnecessary additions be made for the sake of originality that will only serve to complicate the holy simplicity of what is intended, as Eduardo said repeatedly.

The pretense of applying the method of Cursillo in abbreviated manner altering its duration, or limiting its attendance by age or mixing men and women, is "something" that may be very good, but as good as it may be, it will never be a Cursillo that follows the method of Cursillos in Christianity.

Methodology III: Postcursillo

POSTCURSILLO (GROUP REUNION and ULTREYA)

" For I long to see you, that I may be mutually encouraged by one another's faith, yours and mine " (Rom. I, 11-12)

The Cursillo is made in order to live the fourth day, to crystallize in the life of each one what has been lived in the three days of the Cursillo. To live from what is fundamental to being Christian in charitable and apostolic living and sharing.

It has been indicated that the Cursillo method is distinguished by its three phases, or three basic elements: the Precursillo, the Cursillo and Postcursillo. We reiterate that these three elements, just as levels that are established in relationships of friendship between people, are closely united with each other, in a circular movement, brought about because the precursillo generates the cursillo, the cursillo generates the postcursillo and in turn, the postcursillo generates the precursillo. The POSTCURSILLO is the third phase in the Cursillo Movement, and the KEY to making the triple encounter provoked in the Cursillo, a continuous and progressive reality.

The purpose of the Postcursillo is to see Christ in every moment. It is the effort made so that the candle (that Christ, through the Cursillo, placed in the center of the movable square meter in each of us) remain lit and illuminate others, especially those far away, in any one of the environments in which we live.

From the very first talk of the Cursillo, reference is made to the offer that the Lord makes to us to live in Grace. During the three days of the cursillo, it is repeatedly stated that it is possible to live in Grace. In the last talk of the cursillo a Total Security of friendship is offered, to ensure the possibility of living in Grace in the world during the fourth day, enjoying that life is beautiful, that people are important and that life is worth living. The content of this Total Security is presented, by means of friendship, through two ways or dimensions: the personal dimension and the social dimension people have. The Group Reunion tends to the personal dimension and the social one is obtained by attending the Ultreya.

THE GROUP REUNION

... Where two or three are gathered together in my name, there am I in their midst "(Mt 18.20)

How well had the first important person understood and how bad had the second important person understood the message of Cursillos!

The reunion or relation is a natural instinct of each and every person.

All persons seek company for any act or activity whether it be simple or profound, positive or negative. All persons seek to relate in some way, given that the world offers a wide range of relationships. But amongst the values of the world, it is difficult to find an "authentic" relationship. Only in the Gospel is a genuine relationship between people found. Jesus Christ offers the world the relationship of friendship and invites us to relate to one another as persons in friendship.

The Method of Cursillos is based on this relationship of friendship to bring to life the essence and purpose of its Charism. The reference is to a friendship so pure that it always reaches great depths and acquires its most crucial dimension in the Group Reunion.

The Group Reunion, for this purpose and this motivation, becomes the nerve of the postcursillo compared even to the "cornerstone" of the Cursillo Movement.

The Methodology of Cursillos offers two types of Group Reunion:

--- with whom you "want": where you share what you live, because you are friends.

--- with whom you "should": where you share what you share in common, because you are Christians, living in the same environment, to share that experience.

The personal group reunion or with whom you "WANT" is the union of people "by" friendship.

The Group Reunion is friendship taken to the realm of the transcendent, converted into a permanent grace, or in a succession of actual graces throughout our lives.

The Group Reunion is sharing in particular what each person lives in their area, or in their environment. It is for sharing what is lived from the love of God and love of neighbor.

It is to place in common, every week, what each person lives separately in their environment, so that the others will truly listen, and take this into their life, because everything good, when shared, multiplies.

It is so simple and clear that this has given good results in so many people, it should not be distorted with the good intention of updating and bringing it up to date, nor should anything unnecessary be added. The group reunion is what it is.

The functioning of a Group Reunion requires a certain and precise technique, supported by experience. While it should not be imposed as a set rule, neither should it be left to the discretion of its members. It should be understood first of all, that the most important thing is not the reunion, but the Group. The Group of friends.

- The number of members should not be less than 3 nor more than 6, so that each retains their personality, sharing their opinion and being an active member of the Reunion.
- The selection of the members of a Group Reunion should come from a criterion of absolute freedom that everyone chooses their Group Reunion. It may comprise of those having lived the same Cursillo as well as people from different Cursillos that choose each other for whatever affinity.
- What should govern in a Group Reunion, on a very important note, is the principle of stability without obligation. Because the group is meeting with whom "you want", a Group Reunion cannot be lived without total friendship.
- It is very important to have a fixed place, day and time for the celebration of the reunion, within the freedom of criterion and at the agreement of the members. Anywhere and anytime of any day can be used to hold the Group Reunion. Acting with criterion and flexibility in certain circumstances.
- Each member must contribute to the Group Reunion, to the extent of their ability, their "best": idealism, dedication and spirit of charity.

Just as a certain technique is necessary, it also requires a structure to be followed.

The Group Reunion has an Agenda that should not be disrupted. When changes are made that change its structure, the results may be very good, but it will not be a Cursillo Group Reunion.

This method consists of four steps:

1. Invocation of the Holy Spirit by one member, to begin, in order to be conscious that what is beginning is something serious.
2. - The presentation of each of the members to the others the most significant actions he has carried out during the week, in relation to:
 - The Service Sheet, which is the commitment with Christ we made on our Cursillo.
 - The closest moment to Christ during the week.
 - The apostolic success that has occurred in relationship with our brothers and sisters, bearing in mind that success is merely the personal response to the mandate of the Lord "go and bear

fruit" (Jn, 15:16)

- The apostolic failure, because things have not gone as expected, due to human imperfection or unwillingness and lack of faith.

3. Personal and collective apostolic plan.

What each intends to live in the week that begins, trying to "Make Christ present in every moment," bringing to life the Gospel in our lives.

In addition to the personal contribution, there may be a collective plan of action, something that all can live together.

4. It ends by praying the "Our Father" for all the intentions, personal or collective, and giving thanks to the Lord for the start of a new week.

In the Group Reunion everyone participates in the contributions of each of its members by means of the communication of the good as referred to by St. Paul that "if one member suffers, all suffer with it, and if a member has joy, all enjoy in it" (I Cor. 12:26).

- It is necessary to highlight the attribute of: regularity, reliability, confidentiality and sincerity. They are characteristics without which the group reunion can hardly endure. The lack of any of these four attributes affect the very existence of the Group Reunion.

- Likewise, it is necessary to have a disposition against the "bizarre." The same thing happens to a Group Reunion as does to the Cursillos: since the method is very simple, to many people it seems fragile and they therefore improperly redo parts of the method, adapting them "to their taste" and introducing "novelties" such as readings from the Gospel or a "pious" text, basing the adaptation on a New Evangelization.

The Group Reunion with who "WE SHOULD" or with whom "it is beneficial" is encouraged in the fellowship of certain community situations.

- The team of leaders who are chosen for a cursillo, make Group Reunions so that everyone is more aware of their role and to temper the spirit and criterion before the cursillo.

- The Secretariat is a Group Reunion, as the organizational and purely functional part of the Cursillos

- In the School the vertebrae of one same environment gather to promote the Ultreya and the Precursillo.

- In the Ultreya, Group Reunion is made to live together and to know the brothers and sisters we walk together with as a Christian Community in action.

ULTREYA

"They were all gathered in one place" (Acts 2:1)

Ultreya! Is a word of invitation to build community and to walk always "further beyond" infecting others with the joy of Jesus Christ in the different environments of life.

The Ultreya is a festivity of the community that celebrates the reality of different people in common-union, living their Christian experience with all.

The Ultreya is a Group Reunion where contact is made between brothers and sisters who live and give their life for what is fundamental to being Christian.

It is the place where what was said at the Cursillo is lived.

It is the place where everyone should give their life for others, as was stated in the Cursillo, making the Ultreya a channel for Grace, in it each of the attendees is like a piece of the channel joining one with another and then another, until the grace is spread throughout all the attendees at the Ultreya.

The Ultreya is developed in three phases: The first phase of Group Reunion amongst 3 to 6 people, preferably different in each Ultreya, where experiences are shared with each other. The second phase, where a member of the community bears witness to all, of their real life, their participation in the Project of the Gospel. And the third phase ends before the Lord, giving thanks for everything and asking for His protection upon everything and for everyone.

In the simplicity of this festivity there is no room for other celebrations. There is no room for designating the Ultreya as a pulpit for preaching, an information booth or a control tower. The Ultreya should not be mixed with other acts, being in and of themselves, have their time and place in other times and places.

The purpose of the Ultreya is to encourage living the Faith, facilitating that the best of each one to reach the most number possible, through personal testimonies, so that each person feels loved, understood, supported and admired.

The Ultreya is the moment in which life enters the Ultreya and the moment the Ultreya enters into life, removing fears from those who might have them and bringing forth understanding and confidence to live in Grace and bears witness to the Love of God in the environments in which we move, the square meter in which each of us lives in.

Only this! and Nothing less than this!

Structure: School of Leaders & Secretariat

Structure: Secretariat and School of Leaders

"The organization should not eliminate the mysticism" (Eduardo Bonnin to Cardinal Pironio)

The Cursillos in Christianity are "spirit" and they move in a spiritual plane, to produce a "hunger" for God. Things of the Spirit move at the level of unity in service.

The Cursillo is held in order to live the fourth day, based on what is fundamental to being Christian, in a shared living that is loving and apostolic.

It has been suggested that the three basic times or moments by which the Cursillo Method is defined - PreCursillo, Cursillo and Post-Cursillo, are like dimensions which are established in relationships of friendship between people, and that are intimately joined together, as in a circular movement, caused because the Precursillo generates the Cursillo, the Cursillo generates the Post-Cursillo which, in turn, generates the Pre-Cursillo. And that the purpose of the Post-Cursillo is to live and share what is fundamental to being Christian in the square meter of each of the individuals. It is to attempt to keep the candle lit that Christ, by means of the Cursillo, placed in the center of the mobile square meter radius of each of us and that it give light to others, especially those far away, at any point in all the environments in which we live. That the Total Security of friendship, in order to ensure the possibility of living in grace in the world during the fourth day, is presented in friendship, by means of two spheres: the personal sphere of the Group Reunion and the social sphere of the Ultreya.

While Cursillo is "spirit", its experience in the world needs an organizational structure, because the development and growth of this "spirit" in the world requires some service bodies working to preserve its essence and purpose.

The essence and purpose of the organizational structure of the "spirit" of Cursillos, ultimately, translates into a single function: service.

This function is developed through the figure of the Secretariats and School of Leaders, both with an intimate connection and a common purpose to serve Cursillos in specific tasks.

While the instruments that compose it are human, we must keep in mind at all times that Cursillo is not a commercial organization.

The Secretariat of Cursillos is a service organization when its activity is dedicated to simplify, facilitate and enable the sharing of what is fundamental to being Christian at any point in all the environments in which we live and we are engaged in.

The essential structure of the Cursillos, the fundamental primary Secretariat of Cursillos is the Diocesan Secretariat. Because of the need for connection and collaboration among diocesan secretariats the National Secretariat was born.

The very foundation of connection and collaboration between the National Secretariats, provides the opportunity for the existence of International groups and the creation of the World Organization of Cursillos in Christianity.

The School of Leaders develops the role of serving Cursillos, in close connection and common vision with the Secretariat, to simplify, facilitate and enable the sharing of what is fundamental to being Christian at any point in all the environments in which we live and we are engaged in.

The School of Leaders focuses its purpose basically on four points:

- 1 .- To promote and channel the concerns of the Cursillistas.
- 2 .- To give meaning, content, effectiveness, climate and life to the Ultreya.
- 3 .- To facilitate the theory and practice of Cursillos to those who form the School.
- 4 .- To promote and increase the level of spiritual growth of its members.

The components of a Secretariat and School of Leaders are not executives of a "control tower". They have to develop their function only to provide a service.

The practical principle in a Secretariat and School of Leaders should not be to act as a "democratic parliament".

The essence and purpose of the "spiritual", as to what is essential and the purpose of Cursillo, is alive in the one concern for all. The essence and purpose of the "spiritual" is not imposed, nor can it be submitted to the sum of a few votes. Voting is the refuge of those who want control and enforcement.

The Secretariat and School of Leaders of Cursillos must be bodies of minimal structure in order to exercise what is fundamental, because "over-organization kills life".

A defining and essential characteristic of the Secretariat and School of Leaders is that the way it is designed to work is at the service of the authenticity of the content and objectives of Cursillos, in other words, the living of what is fundamental to being Christian occasioned by the "encounter" of the Cursillo and fueled by its subsequent development.

Because there are no servants, only friends,
because there are no personalities, only persons ...
because it is easier to listen to disciples ...

Neither lessons, nor teachers, nor orders, nor control ... only SERVICE

My Spiritual Will: Eduardo Bonnín

All that has been presented in the previous chapters on the Charism of the Cursillos in Christianity Movement has sprung from the transcendental and most essential document, "MY SPIRITUAL TESTAMENT", that Eduardo Bonnín bestowed on the last days of his earthly life for all to know. It is from this very document that these pages are offered as a summary.

"That idea that entered our soul when we were 20 years old, was not a figment of our imagination, or some whim of our youth, nor was it an exultation of the time, but rather a plan of the Spirit of God" (Eduardo Bonnín. Rome 2000)

"MY SPIRITUAL TESTAMENT" Eduardo Bonnín (a summary)

The knowledge I have of the Cursillos of Christianity Movement is the most important possession I have and I believe it is the best thing I can pass on to those that come after me, is to leave in writing and in detail what this Movement consists of, what is its purpose and what are the aims to be achieved by the Movement should pursue, which is nothing else but to attempt to make the Good News of the Gospel reach as many as possible and preferably those furthest away (The far away").

The underlying original seed of the idea of Cursillo grew out of the conflict that took place in me, when the education I had received from my family environment that I had always lived in collided with the environment at the barracks when at the age of 18, I entered military service. This lasted 9 years. There, completely different values were lived, quite opposed to those that had been my guiding light since my youth.

Most of them had a wrong and fearful concept of religion. For them, religion was just a series of prohibitions placed upon them which hindered their lives and prevented them from using the freedom they could enjoy according to their own whim, especially now when they lived so far away from their family environment. At night, on returning to the barracks, their conversations were extremely interesting, all of them almost always revolving around their frequent excursions into that environment of vice. I tried to find out what people were like and dig deeper into the core of Christianity. My almost instinctive usual urge to read focused on the books whose authors at the time were the crest of the wave of the Christian world: Hugo Rahner, Karl Rahner, Fr. Plus, the husband and wife Raïssa and Jacques Maritain, Leon Bloy, Van de Meer of Malcheren, Gustave Thibon, Erich Fromm, Jacques Leclerc, etc.

The a book entitled "H.H. Pius XII and Catholic Action", came into my hands and it said, "It is the duty of the parish priest, with a quick and agile look at the dual aspect of his parishioners, to form a clear and carefully detailed picture, we would say topographically, street by street, of his community, i.e. on the one hand the population of the faithful, especially outstanding members, which could bring out the elements to promote Catholic Action within the community, and on the other hand the groups that had moved away from the practice of Christian life. They are also sheep that belong to the parish; lost sheep, and also for these and even for them particularly, you are responsible custodians, my dearest children, and as good pastors you must not dodge any effort or work to find them and win them over again, nor must you indulge in any rest until all of them have found safety, life and joy in the return to the fold of Christ. (Address to the parish priests and Lenten preachers in Rome, on February 6, 1940).

That letter brought me to the decision that the most important thing to start with was to have at our disposal, as the Pope advised, a "detailed study" of the situation. That conclusion led me to examine each of the constellations of individuals in the world and in the Church that I knew and frequented.

Then I also felt it necessary and appropriate to observe each of the individuals separately to find out, for example, what the young soldier was like, the young student, the young worker, the young undergraduate, the young clerk, and so on, were like in order to get an idea as accurate as possible of the real truth of the matter. From all this, in 1943, the "Study of the Environment" was born and it was the beginning and origin of all that came afterwards.

I did not belong to Catholic Action, but I used to attend their meetings, and later I was given the post of chairman of the Diocesan Council of Youth. At that time the Youth Branch of Catholic Action was totally focused and devoted to the preparations for the pilgrimage to Santiago de Compostela. The National President, Manuel Aparici, had launched the idea of gathering 100,000 young people in Santiago who lived in the Grace of God. The leaders of the Higher Council spent their Easter and Christmas holidays visiting the different Diocesan

Councils in Spain in order to try and encourage young people to attend the great meeting in Compostela. They did it by giving short courses which they called "Cursillos for Pilgrim leaders", seeking candidates in parochial schools and Diocesan Councils. I attended the second one, which took place at Easter of 1943. I liked the atmosphere of camaraderie I could sense there and the spirit and cheerful mood with which lessons or lectures were put forward. I learned a lot from these Cursillos and, what is more, I discovered the solution to what had always worried me, which was how to explain the ideas that I wanted to pass on to others and make them known to people with some chance of effectiveness. I realized then that what had always been my main concern could be solved by gathering people into a closed and isolated environment, and that this was the best way to ensure achieving what I wanted. I learned there that people should be distributed in groups; making posters and trying to get as many as possible involved. All this I discovered at those Cursillos.

What I did not like about these Cursillos was that they lasted for a week, because I thought that in this way only a very limited audience could be gathered: students at Christmas, Easter and in summer or people prepared to use a few days of their vacation to live this experience. So, after much prayer and seeking people willing to pray for the idea, much thinking, planning and structuring, collecting and selecting again all the material accumulated on index cards, notes and underlined passages in books, we managed to gather a few candidates. We took the chance of planning a "new" Cursillo, together with Jose Ferragut, who had been Diocesan President, Jaime Riutord and this Christian who writes and endorses this story, and to which he was appointed rector.

This was the first "Cursillo Three-Day Weekend", and although we called it "Cursillo for Pilgrim Leaders", because we would not have been allowed to hold it under any other name, they were not in the least bit like those with the same name that had been held in Mallorca up to then.

This happened in the year 1944 at a cottage in Cala Figuera.

So, relying on the prayers of many and the collaboration of a few, we launched into the adventure of doing a Cursillo on our own. We gave it the name of "Cursillo for Pilgrim Leaders", but in reality, although we talked about Santiago, because we had to talk about Santiago, it was completely different from the Catholic Action Cursillos. We had thought a different structure through. What concerned us was to be able to present the ideas that we had selected with so much interest in a concrete, sharp, refined and straightforward manner. All this with the aim of spreading the ideals of Christ in a warm, sincere, friendly and festive atmosphere, sprinkling the rollos with anecdotes that we had carefully collected. We needed a priest to explain the spiritual rollos to us and to take care of the spiritual direction of the weekend. Fr. Juan Julia agreed. With great faith in God, the prayers of many and the sacrifice of a few we launched into the adventure.

We knew then what we were after and what we wanted to achieve. We were very clear about what, thanks to God, has always remained clear to us: that the Gospel is true and that if it is brought into the life, the heart and the intelligence of every person who believes in Christ and really opens up to His truth, responding to His grace, it has a power capable of overwhelming even the most hesitant with enthusiasm.

The aim of "Cursillo is to present the truth of Christ in a concise and succinct way, emphasizing the most important thing i.e. His resurrection, and the fact that He loves each of us in particular and personally and that He is present when two or more are gathered together in His name.

When these truths become our personal conviction and are brought to life, i.e. trying to put them into every moment of our life, they give meaning to life.

The Lord inspired us with the Group Reunion and attendance at the Ultreya. We realized that a person has two poles, a personal one and a social one. The Group Reunion takes care of the first, and the needs of the social pole are fulfilled through attendance at the Ultreya.

The Cursillos in Christianity Movement has a single purpose: that the Spirit of the Lord in Christ meets with the freedom of the human person and that this person on discovering that they are loved by God, changes their horizon and perspective because they realize that God has them in mind.

Usually, when this happens, a personal conversion process takes place, which requires from the leaders -priests and lay people- a personalized, attentive and considerate care, followed up and managed through friendship, without paternalistic pressure or unsolicited aid. If this happens it merely demonstrates that one is unaware of the fact that in baptized people who are aware of their baptism, the Grace of God is always at work.

Connected with the divine force at work in the sacraments, the new Cursillista gradually gets to discover that if he contributes his enthusiasm, his dedication and his spirit of charity, living in grace, he gradually gets to realize that, in spite of all the ups and downs, adventures and misadventures of life, the most important thing in life is life itself, the fact of being alive, which

drives him to live gratefully, savoring the fact that life is beautiful, people are important and life is worth living.

The person who has experienced the Cursillo weekend and has contributed with his enthusiasm, his dedication and his spirit of charity, being the three theological virtues, asked of him by the Rector on the first night of the weekend, and opening him or herself up to the truths set out during the weekend, comes out of it free and liberated. Their mentality and attitudes change, and, since grace is creative, they gradually apply it firstly to their value system and then, or simultaneously, to their viewpoint, their approach and their perspective, in a word, to their way of seeing things. It is a way of seeing the same old things with new eyes. But this, which is so simple and clear and that has given such good results in so many people, changing their lives for the better and making them more Christian and more human, some people have often tried to distort and twist with a desire to "upgrade" and "update" it, or they had the "originality" to add unnecessary things, which have only complicated the holy simplicity of what is intended.

If we compare the Cursillo Movement to a tree we are happy to see that it has grown, because the evangelical seed sown in many hearts and cultivated with prayer has given its fruit; but it also hurts us to see that in some places, no doubt with the best of intentions, they have taken the tree of the Cursillos to be the Christmas tree and have been hanging lights and decorations (their favorite brilliant ideas) and have gradually been spoiling its clear and simple profile. We could compare the Cursillo in Christianity to a tree. The tree has a trunk, roots, branches and leaves and produces fruits. To be able to grow and develop the tree has to be planted in earth.

The Cursillo demands being established like this in reality. Its roots are its motivation, the motivating ideas that drive the sap of the restlessness which stirs up its own vitality. The trunk and branches are its structure, which is all geared to be the vehicle of the Gospel message, focused especially on the "faraway".

To be able to live with the "faraway" brothers and sisters, those who have always been Christians need to understand the parable of the Prodigal Son as regards the older brother, who should not be annoyed because the Father throws a party to celebrate the return of the brother. I would even venture to say that our attitude has to be that we regret that only one ram is sacrificed to celebrate his return and that we would rejoice if there were two instead of one.

All these truths that follow and which I believe it is my duty to express so that everything is as clear as possible, do not stem from a wish of being a main character, because whenever I have been asked who was the author of everything about Cursillo I have said categorically that it was the Holy Spirit, but when they have asked me who made up the structure, who collected the anecdotes, who structured the lay rollos, who devised the Group Reunion and the Ultreya, so as to avoid lying I have had to say that it was me.

As I come to the end of this story I realize that without being aware, I have used, as always, the royal we, which suggests that there were others beside me who helped by contributing ideas. What happened was that I just kept reading out to them what I thought and they listened attentively.

I can perfectly remember what other people contributed to the Cursillos: Fr. Sebastian Gayá was the only one who had faith in us, but during the development of the Cursillos, his many occupations did not allow him to dedicate as much time as he wished. He wrote "the Pilgrim's Guide". Don Juan Capo was studying in Rome at the time of the birth of Cursillo, and on his return to Mallorca he was thrilled with the idea that we explained to him. His presence at the weekend Cursillo at San Honorato in January 1949, which we officially called number 1, was limited to giving two meditations on the first night- January the 7th. - after which he returned to Palma. He was the one who gave a theological nerve to the spiritual rollos and meditations. I also have to mention Guillermo Estarellas, because his influence has been great. It was he who contributed the song "De Colores." We were looking for a song to sing, precisely something other than a pious song, so as not to frighten the "faraway" and with the song "De Colores" -taken from folk music the goal was squarely met. The "De Colores" has in the course of time become the anthem and symbol for Cursillistas from all around the world.

When Dr. Hervas arrived in Mallorca we went to greet him. It was a normal visit to the new bishop from the Diocesan Council of Youth of Catholic Action, of which I was then the president. The bishop received us along with the entire Catholic Action, and he told us about his pastoral plans. I interrupted him saying that in Mallorca we had a procedure for winning young people over, which was what in the course of time would be called the "Cursillos in Christianity Movement".

When a few days later we went and talked with him, he was thrilled.

When Dr. Hervas was moved from the Diocese of Mallorca and assigned to Ciudad Real, I gave him all the documentation I had on Cursillo. He, with a group of priests, studied it carefully. Without any doubt we owe it to him that the Cursillo Movement was accepted by the Church. He wrote a pastoral letter about it entitled "The Cursillos in Christianity, an Instrument for Christian Renewal," which will always be the Magna Carta for the Cursillo Movement. He is the one who achieved the entry of the Cursillo Movement through the main door of the Church. If the Cursillos are to be faithful to the cause for which they were intended, prayed for and for which we are grateful, they must not lower their target and they should serve to give the attendees a most lively, easy, simple, clear and true experience of the Christ of the Gospel who, with His resurrection and by His grace makes Himself alive, normal and close to each of us.

This requires and needs for there to be a personal encounter between Christ and each person.

Cursillos, by their very nature, have to go into the substance of the person, into the most intimate self, rather than into the specific circumstances surrounding the person: if they are married, unmarried, practicing or indifferent ... there must be nothing about them that may deviate from the target that the Cursillo must aim at. The meeting has to be between Christ and the person, face to face, heart to heart and everything has to be focused on that. The existence of an undeniable magnetism of gender, (as in mixed Cursillo) or the presence of any determining qualified witnesses through professional, familiar or sentimental relationship, makes this meeting impossible. The reaction has to be personal, real and radical. There must be nothing that prevents or hinders this radicalism, perplexity and enthusiasm in the person who really and seriously believes that Christ loves them.

Since at the weekend we discover a new dimension much deeper than the normal faith, the reaction is not the same when another who is awaiting their reaction observes the person. For this reason the weekends should not be mixed (co-educational). Nor is it by any means advisable that father and son, mother and daughter, two brothers or sisters, bosses and their staff or a couple, attend the same weekend together. If men and women attend the same weekend together, none of them behaves as they would if they were there alone. Christ is looking for the person, not what surrounds them.

Cursillo does not take anything for granted. At the weekend, if everything is done as it should be, in the end everyone is truthful.

It is a pity that in later years the people in the OMCC believed they were omnipotent and changed the name of some rollos and the order in which they were given. They changed "Fundamental Ideas," that in the first edition had fulfilled its purpose i.e.: To let people know the "why" and the "what for" of Cursillos, its mentality, its strategy, and so on. All this had been prepared by people who knew and loved the Cursillo Movement and did not have the obsession to command, but to serve.

After that, a small group, in which there was no member who had been present at the birth of Cursillo, began to change, list, "update" and clericalize them. I assume that with good intentions they invented paragraph-86 - which tells an imaginary novelette, a sort of fairy tale to explain the "birth" of the Cursillo. And, as if this were not enough, by changing the rollos they broke up the bone marrow of the germinal idea of the Cursillo Movement because they forgot that its viewpoint had to be focused thinking of the "faraway".

Clear proof of this is that they introduced the rollos "Faith" and "the Church". They also substituted the names of the rollos "Piety" with "Holiness", "Study" with "Formation" and "Study of the Environments" with "Evangelization of the Environments". Having the idea of introducing a rollo called "Faith" and another called "the Church" does not fit in any way with the true mentality of Cursillo, which has always been aimed preferentially, though not exclusively, towards the "faraway", regardless of the fact that faith cannot be hung on someone like a necklace, but that it is born by the grace of God and as a reaction in the heart of the person who admits and believes that God loves him.

The Cursillo does not aim at getting the best people to become Christians, nor that Christians become better, but that Christians be Christian. That they understand that being a conscious Christian means being converted at all times. All this so that they gradually get to discover, from the very place where God has planted them, that God loves them in Christ.

In fact, really, for the true Christian, there is just one problem, which is to accept, without being overcome with joy, the grandeur of being so much.

Eduardo Bonnín

